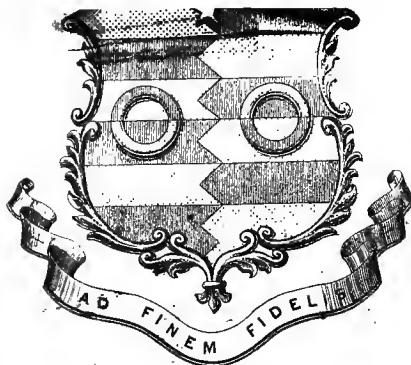


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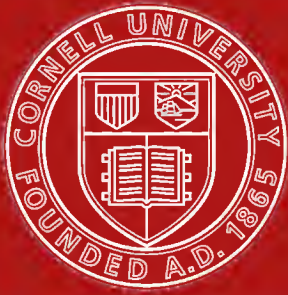
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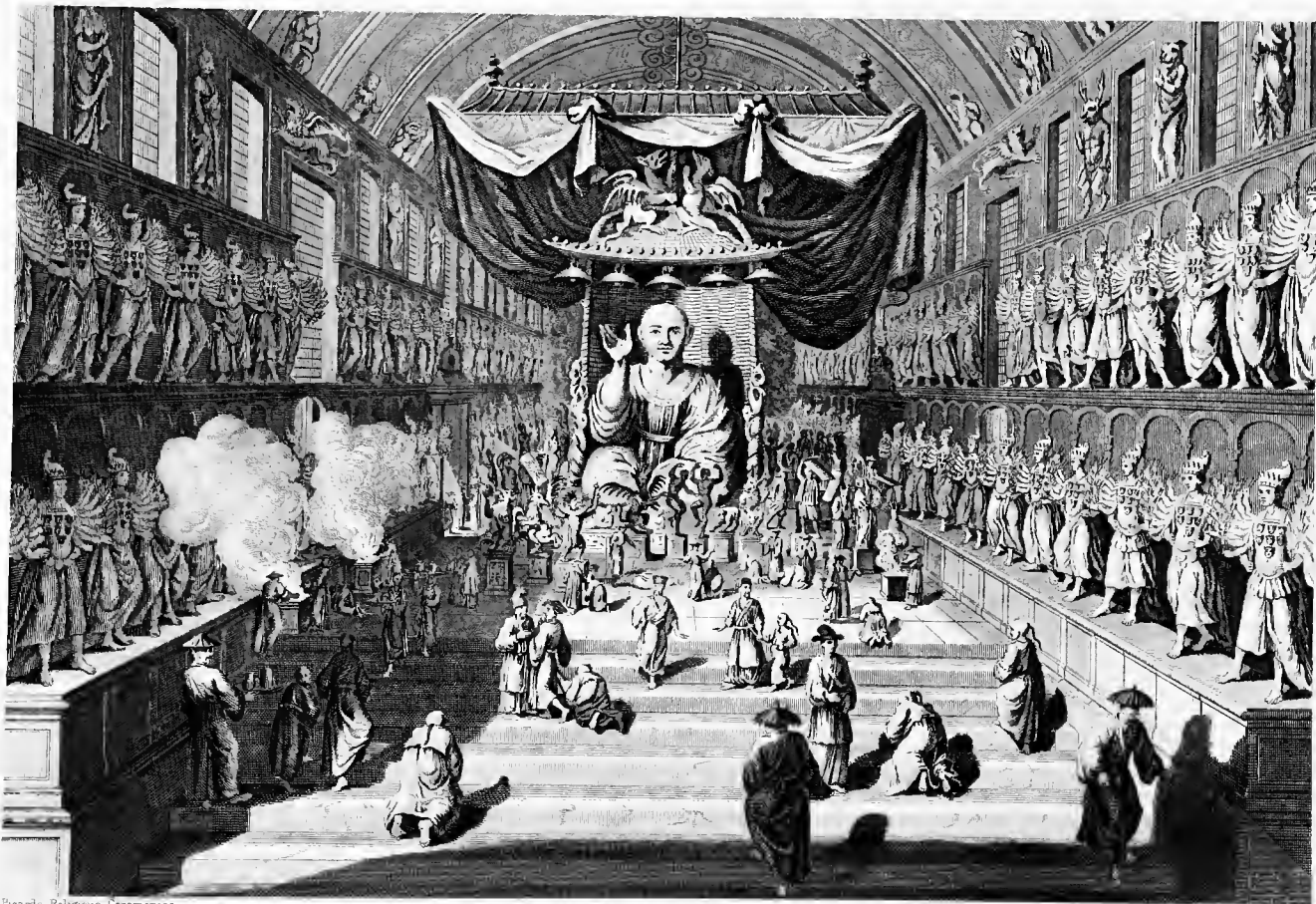
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Hearde Religious Ceremonies

A. Thom.

THE TEMPLE OF TEN THOUSAND IDOLS IN JAPAN.

TEMPLE OF DDENG MUI, OF FUJUNOD YN JAPAN

THE

ALL RELIGIONS of the WORLD,

A DICTIONARY

OF

ALL RELIGIONS AND RELIGIOUS SECTS,

their

Doctrines, Rites, Ceremonies and Customs,

BY THE

REV. JAMES GARDNER M.A.



W. B. Scott. Pinxt.

R. Young

VOL. I

A. FULLARTON & CO. LONDON & EDINBURGH.

THE
FAITHS OF THE WORLD;

AN ACCOUNT OF ALL

RELIGIONS AND RELIGIOUS SECTS,

THEIR

DOCTRINES, RITES, CEREMONIES, AND CUSTOMS.

COMPILED FROM THE LATEST AND BEST AUTHORITIES,

BY

THE REV JAMES GARDNER, M.D. & A.M.,

AUTHOR OF THE CHRISTIAN CYCLOPÆDIA, ETC.

AND ILLUSTRATED FROM AUTHENTIC AND TRUSTWORTHY AUTHORITIES



VOLUME I.

A—G.

A. FULLARTON & CO.,
LEITH WALK, EDINBURGH; UNION STREET, GLASGOW;
AND 45 LUDGATE HILL, LONDON.

P R E F A C E .

THE main design of the present Work is, as its title indicates, to exhibit an accurate, comprehensive, and impartial view of the "Faiths of the World." These are in themselves so numerous, intricate, and often obscure, that fully and satisfactorily to set forth their peculiar doctrines and principles, as well as their rites, ceremonies and customs, has been a task of extreme difficulty, requiring much laborious investigation and careful discrimination. Still, the tendencies of the present age seemed imperatively to demand that some attempt should be made to supply what has often been recognized as one of the felt wants of the day. For more than half-a-century past the attention of many thoughtful minds has been turned towards the numerous and diversified aspects in which religion has presented itself among the various nations and tribes of men on the face of the earth. Various treatises have appeared of late years bearing upon the subject, and shedding considerable light upon the mythologies of antiquity; while the reports of travellers and the narratives of missionaries have furnished much new and important information on the religions of modern times. "The Religion of God," as was remarked in the Prospectus, "is one, but the Religions of man are many. The one God-derived religion, Christianity, stands separate and apart as it were from all the others. It not only is, but on comparison with others is seen to be infinitely superior to them, and is shown thereby to be alone the product of Divine inspiration. 'Holy men of old,' *we know*, 'spake as they were moved by the Holy Ghost;' and the Revelation thus sent from above is, without doubt, specially adapted to the character, the condition, and the circumstances of man. All human systems of religion, even the most degrading that exist upon the earth, are on examination discovered to be founded to some extent on these religious sentiments and feelings which are inherent in the constitution of every mind. But far above all these, Christianity rises pre-eminent and alone; and the exhibition of its peculiarities, as contradistinguished from those of every other system of religious doctrine which the world has ever seen, forms a most important and powerful argument in favour at once of its truth and of its divine origin. Such a comparison proclaims Christianity to be the religion, the only religion which is worthy of God and suitable for man. It proclaims at the same time, with equal power and effect, the utter futility of the infidel maxim,—that all religions are alike. A false religion, whether recorded in the Koran of the Mohammedan or the Shastras of the Brahman, may contain many truths which in themselves are far from unimportant, but the fact that it is a *human* instead of a *divine*, a *false* instead of a *true* religion, indelibly stamps it as unacceptable and unrecognized in the sight of Him who is 'Just and true in all His ways,' as well as 'Holy in all His works.'

It has been the aim of the Author, in the volumes now presented to the public, to depict the great leading systems of religion—Christianity, Judaism, Mohammedanism,

and Paganism—not in their main features only, but in their particular and even minute details. For this purpose the form of a Dictionary was obviously the best adapted, as affording an opportunity, under different articles, of calling the attention of the reader to prominent points, whether doctrinal or practical, which might happen to be omitted in a general view of the system. Besides, the whole of the numerous subjects embraced in the work are thus presented in a more varied and consequently more interesting light.

In addition to the great religions of the world, the work includes a view of the numerous religious sects into which the leading systems have from time to time branched out, and a full explanation of the peculiarities, whether in doctrines or ceremonies, by which they have been or still are specially characterized. In this important part of the undertaking it has been the earnest desire of the Author to be scrupulously accurate, and accordingly no pains have been spared, both by the careful perusal of the authoritative standards of the different religious denominations as well as by correspondence with leading men connected with each of them, to impart to these volumes a thoroughly trustworthy character, and thereby secure the confidence of the various sections of the religious world. The description also of the rites and ceremonies connected with the several forms and modifications of religious sentiment have been drawn from sources on which the Author feels he can safely and conscientiously rely.

In the preparation of the Engravings by which the "FAITHS" is embellished, the Publishers have spared neither trouble nor expense to furnish such illustrations as might most accurately and vividly represent prominent persons or interesting ceremonies referred to in the work. It may be also proper to state, that simultaneously with the appearance of the present volumes, the Publishers have issued a carefully prepared Chart exhibiting "A View, from the Earliest to the Present Period, of the Rise, Duration, and Outward Connexion of the Chief Religious Communities, Denominations, Sects, &c., Founded on a Full or Partial Acknowledgment of the Holy Bible," by the Rev. Joseph William Wyld. This admirable adjunct to the "FAITHS OF THE WORLD" gives a distinct and correct vidimus of one great department of the subject, and that to most readers the most interesting department of the whole book.

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THE

FAITHS OF THE WORLD.

AARON'S BLESSING. Among the ancient Hebrews, it was one of the special functions of the priestly office to bless the people. The form of blessing most commonly in use was that which was employed by Aaron, who was the first individual invested with the office of the high priesthood by divine appointment, and who was commanded by Jehovah himself to pronounce upon the Israelites a solemn benediction in these words: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." Num. vi. 24—26. This, which is called Aaron's blessing, was uttered by the Jewish priests in a standing posture, with their hands lifted up, and their faces turned toward the assembly. When it was used in the sanctuary, the blessing was pronounced in its entire state, without a pause, the people preserving profound silence; but in the synagogues the priest divided it into three parts, making a distinct pause at the end of each verse, and the people saying with a loud voice, Amen. In the sanctuary, also, they pronounced the name Jehovah, which is thrice repeated in this form of blessing, but in their synagogues they used some other name of God instead of it. The Jews considered it as unlawful to add a fourth benediction to the three which occur in Aaron's blessing. In the modern synagogues, they that are of the family of Aaron go up to the steps which lead to the place where the book of the law is kept, and lifting up their hands, pronounce the blessing upon the assembly; and they still observe the ancient custom which, they say, was not only to lift up and spread their hands, but then to join them together by the thumbs and two forefingers, dividing the others from them. When the blessing is pronounced, all the people cover their faces, under the impression that they would be struck blind if they should look up. The Divine Majesty, they imagine, rests upon the hands of the priest while he is blessing the people; and this impression of the presence of God as in the midst of them, in-

fuses a deep solemnity into their minds. The Aaronical blessing, which has in all ages been held in such esteem among the Jews, is seldom used in the service of Christian churches. In the Protestant church of Denmark, however, it is regularly pronounced by the officiating minister with great solemnity, the people reverently standing, as ordered by the rubric. See BLESSING.

AARONITES, the priests of the family of Aaron, whose duty it was to attend to the sanctuary. The Aaronites appear to have been a very numerous body in the time of David, amounting to no fewer than three thousand seven hundred men, and having thirteen cities allotted to them out of the tribes of Judah and Benjamin.

AB, the eleventh month of the civil, and the fifth of the sacred or ecclesiastical year among the Jews. It consists of thirty days, and corresponds to part of our months of July and August. On the first day of the month Ab, the Jews observe a fast in memory of the death of Aaron; and on the ninth they keep a very strict fast, in remembrance of the destruction of Solomon's temple by Nebuchadnezzar, and also of the destruction of the second temple by the Romans under Titus Vespasian, both which events are alleged by Josephus to have happened on the same day of the same month. The Jews fast on this day for still another reason, viz., in memory of the emperor Adrian's edict forbidding them to continue in Judea, or even to bewail the destruction of Jerusalem. The services of the synagogue on this fast are long, the morning service occupying six hours, from six o'clock till twelve. The book of the Lamentations is read, with other lessons appropriate to the occasion. All labour is suspended as on the Sabbath, and a rigid fast is observed from sunset to sunset of the following day. This is supposed to be the fast which Zechariah calls "the fast of the fifth month." On the eighteenth day a fast is observed, because the evening lamp in the sanctuary went out in the reign of Abaz.—Ab is also the name of the last of the summer months in the Syriac calendar. On the first

day of this month commences the fast—extending to the fifteenth—which is observed by Eastern Christians under the name of the *fast of our Lady*. The sixth day is called *Tegialla*, or *glorification*, in memory of our Lord's transfiguration, and the twenty-ninth day is kept in memorial of the beheading of John the Baptist.

ABADIREs, a name alleged by Augustine to have been applied to the higher class of Carthaginian deities, corresponding to the *Dii majorum gentium* of the Greeks and Romans. In Roman mythology, it was the name of a stone which was worshipped as having been swallowed by Saturn.

ABARIS, a priest of Apollo mentioned by Herodotus. He came from the country about Caucasus to Greece, while his own country was visited by the plague. His prophetic powers, as well as his Scythian dress and simplicity of manners, excited no little interest in Greece. He travelled from place to place, carrying with him an arrow, in honour of Apollo, and gave oracles. Toland, in his 'History of the Druids,' concludes that Aharis must have been a Druid of the Hebrides, an arrow being part of the usual costume of a Druid. His history appears to be entirely mythical; he is said to have lived without earthly food, and to have rode on an arrow through the air. Great doubt exists as to the time when this personage appeared in Greece. Lobeck supposes it to have been in the fifty-second Olympiad, about 570 B.C.

ABASSINES, a sect of the Greek church, inhabiting an extended and wooded region along the coast of the Black sea. They seem to form a rough variety of the Circassians, and chiefly support themselves by plunder and piracy. From their isolated position they have fallen away from many of the doctrines as well as practices of the Eastern Church to which they nominally belong. They observe several fasts. They believe in the seven sacraments, holding confession to be one of them; but they neither confess the number, nor the particular species of their sins, contenting themselves with crying out in general, "I have sinned, I have sinned." On the repetition of these words, the offender is absolved in a few words accompanied with some gentle stripes upon the side with an olive twig. In the case of heinous crimes however, such as homicide, adultery, and theft, they are often severely scourged. The Metropolitan sometimes hears confession, when, if an aggravated offence is acknowledged to have been committed, he rises up, and, after administering a sharp rebuke, he cries out, "Hast thou done this? Dost thou not fear God? Go to, let him be scourged thirty or forty times." Amongst the Abassines marriage is contracted by a mutual promise of love and constancy to each other before proper witnesses. Their funeral rites are ushered in by cries, sighs and groans. The relatives lash themselves, and the women disfigure their faces while the priest says a *requiem* over the deceased and perfumes the corpse.

They put their dead into coffins constructed out of the hollowed trunks of trees, and bound round with the sprigs or branches of vines. After the performance of the funeral obsequies, they bring out provisions and lay them upon the sepulchres of their deceased friends.

ABATA, *inaccessible*, a word applied to the chancel, or altar-part of ancient Christian churches, because that portion was carefully railed off, and thus rendered inaccessible to the multitude. None but the clergy, as Eusebius informs us, were permitted to enter it in time of divine service, hence it was called *abata* or *adyta*. But this part of the church has not been equally inaccessible in all ages. In the time of the Reformation, Bucer complained loudly against the chancel or altar-part being distinguished from the rest of the church, as being a practice tending only to magnify the priesthood; but the chancel still remains in Lutheran and Romish churches as a separate portion of the edifice. See BEMA.

ABBA, a word signifying, in the Syriac language, *my father*. It is often applied in the Sacred Scriptures to God. It is a Jewish title of honour given to certain Rabbis called Tanaites. It was sometimes applied also, in the middle ages, to the superior of a monastery. In the Syrian, Coptic, and Ethiopic churches, Abba is a title usually applied to their bishops; while the bishops themselves give the title only to the bishop or patriarch of Alexandria. Hence the people were accustomed to style this latter dignitary Baba, or Papa, long before the bishop of Rome received that appellation. It is probable that the word ABBOT (which see) is derived from Abba.

ABBE', a term which, used in a monastic sense, is equivalent to the word ABBOT (which see).

ABBESS, the lady superior or ruler of a convent of nuns, exercising the same authority as that of an abbot in a monastery. In entering upon her office she is blessed by the bishop according to a regular form prescribed in the *Pontificale Romanum*. The ceremony is as follows. The bishop comes prepared with all his pontifical ornaments, and mass is celebrated. The lady abbess elect is present at the mass, and hears it in her robes. She appears with two senior matrons with the scroll of her appointment in her hand, duly sealed and attested. Kneeling before the bishop, after mass is ended she swears before him the following oath of due allegiance to the prelate her ordinary:—"I, N., about to be ordained Abbess of the Monastery of N., do promise in the presence of God, and his saints, and this solemn congregation of Sisters, fidelity and meet subjection, obedience, and reverence to my mother, the Church of N. and to thee N. my Lord, Patriarch (or Archbishop, or Bishop) of the said Church, and thy successors, according to the institutes of the sacred Canons, and as the *inviolable* authority of the Roman Pontiff enjoins. So help me God, and these the holy Gospels of God." It may be observed, that in this oath the abbess does not swear as an

abbot does, direct dependence upon and submission to the Roman See, but simply to the bishop of the diocese, so that all local female disputes and appeals in convents are settled and take end in the diocese where they originate. If the abbess be exempt from local jurisdiction, the oath which she takes is thus framed:—"I, N., of the monastery N., of the order of St. N., of the diocese of N., will be from this time henceforth obedient to the blessed apostle Peter, and the holy Roman Church and our Lord, Lord N., and his successors canonically instituted, and to thee for the time being my religious superior, according to the rule of our holy father N., and the constitutions of the foresaid order." After the Litany, the same two prayers are used as in the blessing of an abbot. Then follows the *Preface* in which the bishop says, "O holy Lord, Almighty Father, eternal God, pour out through our prayers, on this thy servant, the abundant spirit of thy bene+diction." At this word the bishop lays both his hands stretched out, but without disjoining his fingers, on the head of the abbess elect, saying, "That she who being chosen by thee is this day made an abbess by the imposition of our hands, may continue worthy of thy sancti+fication; and never after be separated from thy grace as unworthy." Here the bishop removes his hands from the head of the abbess elect, and again holding them stretched out before his breast, proceeds with the *Preface*, which is a long prayer for the bestowment of ascetic virtues, ending with these words, "That so serving thee, O Lord, through thy bounty, with a clean heart, blamelessly in all thy commandments, she may come with multiplied usury to the prize of the vocation from on high, and with the hundredfold fruit, and the crown of righteousness, to thy rewards of heavenly treasures." The bishop then delivers to the abbess the rule of her order in these words:—"Receive the rule delivered by the holy fathers to govern and guard the flock committed to thee by God, as God himself shall strengthen thee, and human frailty permit. Receive the maternal oversight of the flock of the Lord, and the care of souls; and walking in the precepts of the Divine law, be thou their leader to the heavenly inheritance! our Lord Jesus Christ assisting." At this part of the ceremony the bishop sprinkles the white veil with holy water if the abbess is not a nun already, and having blessed it, places it on her head in such a manner as to hang loosely down over her breast and shoulders, saying:—"Receive thou the sacred veil, whereby thou mayest be known to have contemned the world, and truly, and humbly, with the whole endeavour of thy heart, subjected thyself as a wife to Jesus Christ for ever; who defend thee from all evil, and bring thee to life eternal." Having received the veil, while still on her knees before the bishop, she presents him with two large wax candles lighted, and kisses the episcopal hand. She is now enthroned by the bishop in the seat of her predecessor, the following charge being given:—

"Receive full and free power of ruling this monastery and congregation, and all that pertains to its internal and external, spiritual or temporal affairs. Stand fast in justice and holiness, and keep the place appointed thee by God, for God is powerful, that he may increase in thee his grace." The abbess then accepts the homage of the sisters, and having given and received the kiss of sisterhood, she enters upon her office as ruler of the convent. Her authority over the nuns is complete. She is not allowed, indeed, to perform the spiritual functions annexed to the priesthood with which the abbot is usually invested; but there are some instances of abbesses who have the privilege of commissioning a priest to act for them. The time was when abbesses claimed a power almost equal to that of the priesthood, and so boldly did they advance in rank and authority, that about A. D. 813 it became necessary to repress the pretended right of the abbesses to consecrate and ordain and perform other sacerdotal functions. At the Council of Beconfield in Kent, abbesses subscribed their signatures as well as abbots and other ecclesiastics. This is recorded to have been the first instance of such assumption of equality with the priesthood. The nuns were also required at one time to confess to the abbess, but this practice was found to be attended with so many inconveniences that it was speedily discontinued. It would appear that at an early period in the ecclesiastical history of Britain, the power of abbesses must have been of an extraordinary kind. Lingard says, that during the first two centuries after the conversion of our ancestors, nearly all nunneries were built upon the principle of those attached to Fontevrault, which contained both monks and nuns under the government of an abbess, the men being subject to the women. The abbey of St. Hilda at Whitby was of this kind. In one part was a sisterhood of nuns, and in another a confraternity of monks, both of whom obeyed the authority of the abbess. In convents of the present day, however, while the strictest subordination of the sisterhood to their lady superior is uniformly maintained, she herself is entirely under the control and direction of the bishop of the diocese, so that any abuse of her authority in the management of the nuns under her care meets with an instant check. See NUNS and NUNNERIES.

ABBAY, a society of persons of either sex who have retired from the world and secluded themselves for purposes of devotion and spiritual meditation. The name *Abbey* is also applied to the building in which such individuals reside. These religious houses, as they are usually called, abound in Roman Catholic countries, and are each of them subject to the authority of an abbot or abbess, who is appointed to enforce all the regulations of the institution. The executive power is vested in the persons placed at the head of each convent or of the whole society; the legislative authority resides in the community to which the convent belongs. Affairs of moment re-

ating to particular convents are determined in conventual chapters; such as respect the whole order are considered in general congregations. Abbeys in their first institution were the offspring of Christian munificence and devotion; but in the more corrupt ages of the church numberless evils arose out of these societies. In Egypt, Syria, Palestine, and other countries where the monastic life had its origin, no abbeys or monasteries were judged necessary; the monks lived separate, without being combined into a society or congregated under one roof. It was not till the fourth century that the plan of a regular confraternity of monks, dwelling together in one monastery, was proposed by Pachomius, a disciple of Anthony, an Egyptian monk, and the reputed founder of the monastic system. So rapidly did the rage for the secluded life of a monk spread throughout society, that in Egypt alone, at the death of Pachomius, A. D. 348, there were no fewer than 76,000 males and 27,000 females who had embraced the monastic life. Still, up to the middle of the sixth century monasticism had not been reduced to a regular system. About that period, however, A. D. 529, Benedict of Nursia instituted a new order of monks, and built a monastery which still exists at Monte Casino near Naples. The strictness with which the monks of this order were organized and disciplined came to be imitated throughout Europe generally. The number of monasteries was multiplied, and the great and the wealthy lavished their treasures in support of them, thinking thereby to obtain the benefit of the prayers of those who were the inmates of such institutions. Each abbey or monastery usually consisted of three principal apartments, the oratory or chapel, where the monks assemble for prayer or public worship; the refectory, where they eat their meals together; and the dormitory or sleeping apartment, which was generally situated in the upper part of the building and divided into separate cells or bed-rooms for each monk. Besides these, the large abbeys usually contained a cloister or central apartment in which the monks were wont to meet at particular hours; the library or chartulary, where the books and records were deposited; the apartments of the superior, and other smaller rooms.

Abbeys were early introduced into Britain, and many of them were richly endowed, and, by the donations and bequests of the wealthy, became possessed not only of large sums of money but of landed property of great value and extent. The frequency and amount of these bequests gave rise to the statutes against gifts in mortmain, which prohibited donations to these religious houses. Abbeys were at length totally abolished in England by Henry VIII. and their revenues seized by the crown. There were 190 such religious houses dissolved at that time, thus putting the crown in possession of nearly £3,000,000. By this arrangement the abbey-lands became vested in the Crown.

In Scotland, the first abbeys belonged to the an-

cient Culdees, by whom they were used, not for purposes of superstition, but as centres whence were diffused civilization and knowledge over the whole surrounding country. The principal abbey belonging to the Culdees was built on the island of Iona, and in addition to that important institution, there were branch establishments at Abernethy, Dunkeld, St. Andrews, Dunblane, Brechin, Dunfermline, Scone, and various other places. Dr. Jamieson tells us, that the Culdee fraternities were in process of time displaced by Roman Catholics, who planted three canons regular of the Augustinians, as being nearest to the Culdees in point of discipline and regulation. Colonies of monks were now introduced in great numbers from England and the Continent. But of all the kings that have ever reigned in Scotland, David I. was the most active in rearing and endowing abbeys. Under his patronage, and at his expense, monastic establishments were planted in every district of the country, and richly endowed, not only with the tithes or tithes of parishes, but also with liberal grants of land from the royal domains. The example of the monarch was followed by many of the nobility. Abbeys were built both in the large towns and in the rural districts. So that it is stated that before the Reformation there were in all about 260 abbeys or conventual establishments in Scotland. The most important of these were Dunfermline, Kelso, Arbroath, Kilwinning, Holyrood, Jedburgh, and Inchaffray, Melrose, Newbattle, Dryburgh, Paisley, and Crossraguel. The wealth of these abbeys was enormous, and the lauds belonging to them were the richest and most fertile in the whole country. Their superiors ranked with the nobles of the land, and very frequently rose to the highest civil dignities in the kingdom. The wealth of the abbey of St. Andrews alone amounted to £10,000 per annum, an enormous income in those days.

At the Reformation many of the most magnificent abbeys and priories in Scotland fell a prey to the fury of the multitude, whose hatred of Romanism was intense and bitter. The lands, tithes, and other possessions belonging to the abbeys, the Protestant ministers sought to appropriate chiefly to educational and charitable purposes. Their benevolent and patriotic designs, however, were frustrated by the nobles, who, after setting apart a third for the maintenance of Protestant ministers, churches, and schools quietly seized the rest for their own use. The lay nobility who had succeeded many of them in obtaining the office of commendatory abbots and priors of the different convents, retained in their own possession the property of the monastic orders. Five of the richest abbeys in the kingdom, Melrose, Kelso, St. Andrews, Holyrood, and Coldingham, in this way fell into the hands of the five illegitimate sons of King James V., who had made them commendators of these monastic establishments. Others of them reverted to the Crown, and were bestowed by

James VI. on his favourites and flatterers, and from these sources many of our nobility derive both their titles and estates.

On the Continent at the Reformation, the abbeys, instead of being demolished as too often happened in Britain, were turned to pious and charitable uses, being converted into hospitals for the sick or educational establishments for the young.

Though the suppression of the abbeys, when considered in a religious and political point of view, could not be other than beneficial, it is not to be denied that these institutions while they existed were productive of no little good. Literature as well as religion found a refuge there in times of turbulence. In them were laid up, as in a storehouse, valuable manuscripts and historical records which would otherwise have perished. To them we are indebted for much important historical information both as regards our own and other countries. In the dark ages the abbeys were the only seats of learning, whether of a secular or a religious nature. See MONACHISM, MONASTERY.

ABBOT, the father or superior of an abbey or monastery, the name being evidently derived from the Syriac word *Abba*, father. In the Greek church, they are termed *Hegumenoi*, presidents and *Archimandrites*, rulers of the sheepfolds. At first they were laymen, and subject to the bishops and ordinary pastors. At length, however, being many of them men of learning and talent, they aspired to be independent of the bishops, and succeeded in obtaining the title of lord, with other badges of episcopal dignity, particularly the mitre. Hence arose a class of abbots who were distinguished by the title of *mitred abbots*, who exercised episcopal authority, and were exempt from the jurisdiction of the bishop. Others received the name of *croziered abbots*, from bearing the crozier or pastoral staff; others were styled *ecumenical* or *universal abbots*, in imitation of the patriarch of Constantinople; and others were called *cardinal abbots*, as being superior to all other abbots. The only distinction among abbots which is at present known in Roman Catholic countries, is into *regular* and *commendatory*, the former taking the vow and wearing the habit of their order; and the latter being seculars, though bound to take orders when arrived at the proper age.

The power of the abbots over the monks among whom they presided was supreme, and in case of wilful transgression or disobedience, on the part of any of the inmates of the convent, they were authorized to inflict both spiritual and temporal punishments, the one including the censures of the church, suspension from the privilege of receiving the eucharist, and as a last resource, excommunication; the other including whipping and expulsion from the monastery.

The abbots were at one period of great repute in the church. They were often summoned to ecclesiastical councils, and allowed to sit and vote there

in the quality of presbyters. But while such honours were in many cases bestowed upon them, the abbots were always understood to be strictly subject to the bishop of the diocese. And yet the ancient historian Bede informs us, that, in one case at least among the Culdees, a presbyter abbot ruled a whole province, and received the implicit obedience of the bishop. And in one of the canons cited by the same historian, it is decreed that the bishops who are monks shall not wander from one monastery to another without leave of their abbot, but continue in that obedience which they promised at the time of their conversion. And it cannot be denied, that from the fifth century, there were frequent cases both in the Eastern and Western churches, of monasteries being entirely exempt from episcopal visitation.

At the Reformation in England, when, by order of Henry VIII., the monasteries were dissolved, there appears to have been a considerable number of abbots, Bishop Burnet says twenty-eight, who had obtained the dignity of mitred abbots, and who sat and voted in the House of Lords.

An abbot can scarcely, in strict ecclesiastical language, be said to be ordained, but rather blessed into his office. The benediction is performed by a bishop, with the assistance of two abbots. Both the person who consecrates, and the candidate for consecration, are obliged previously to fast, and a solemn mass is said. On the credence table near the altar the monastic habits of the abbot-elect are laid. The abbot-elect now presents himself to the bishop, accompanied by the abbots-assistant, and delivers the apostolical letters authorizing his election. The bishop then blesses the habit in which the abbot is to be dressed, praying over it, and sprinkling it with holy water. If the abbot-elect has not previously been a monk, he goes through the ceremonies of admission into the order. (See MONK.) He then takes the oath of allegiance to the Papacy, which is succeeded by an examination consisting of the following questions proposed, and answers audibly given:

"1. Wilt thou persevere in thy holy purpose, and keep the rule of St. N. and diligently train thy subjects to do the same? Ans. I will.

"2. Wilt thou refrain from all that is evil, and, with God's help, as far as thou art able, change thy life to all that is good? Ans. I will.

"3. Wilt thou, with God's help, keep chastity, sobriety, humility, and patience thyself, and teach thy subjects the same? Ans. I will.

"4. Wilt thou keep faithfully the goods of the monastery committed to thy charge, and distribute them to the uses of the Church, the brethren, the poor, and the pilgrims (strangers)? Ans. I will.

"5. Wilt thou always devoutly and faithfully render in all things faith, subjection, obedience and reverence, to our holy Mother the Church of Rome, to our most holy Lord N. supreme Pontiff and his successors? Ans. I will."

An additional oath of submission to the bishop is then administered if necessary. But such oath is not uniformly taken, as some abbots hold directly of the Roman see, and others of the bishop, and under his jurisdiction. Then follows the mass celebrated by the bishop and the abbot-elect, each apart, after which comes the *Preface*, in the course of which the bishop lays both his hands upon the head of the candidate, thus making him an abbot by the imposition of hands, a ceremony which has been already noticed in the article **ABBESS**: which see. The rule of his order is next presented to him, after which the bishop blesses the pastoral staff, and gives it to him saying, "Receive the staff of the pastoral office that the society committed to thee may carry it before thee, and that, in correcting their faults, thou mayest be mercifully severe, and when angry mayest be mindful of mercy." The ring is then blessed and presented to him in token of his espousal to God, and to holy mother Church. He now presents to the bishop, in a kneeling posture, two large lighted candles, two loaves, and two barrels of wine, reverently kissing his hand. The communion having been administered, if he be a mitred abbot, the mitre is blessed and put upon his head, this being according to the Pontifical, the helmet of salvation, representing also the two horns of the two Testaments, whose enemies he is preparing to combat. The gloves are now blessed and presented to him, after which he is enthroned in the seat of his predecessor, or if the benediction does not take place in the monastery, he is placed on the faldstool; he receives the pastoral staff in his left hand, and has the care of the monastery formally and solemnly intrusted to him. The ceremonial closes with the kiss of peace, and the salutation of the monks now under his charge. The abbot having thus been installed into his office, goes round with his assistants and blesses the people. See **MONACHISM**—**MONASTERY**.

ABBUTO, one of the idols worshipped in Japan. It is noted for curing many inveterate diseases, and also for procuring a favourable wind and a quick passage at sea. To propitiate this god, accordingly, Japanese sailors and passengers generally tie some small pieces of coin to sticks, and cast them from the vessel into the sea by way of an offering to Abbuto; but his priests contrive to pick up the coins for their own use, while they persuade the people that the offerings have been accepted by the god. Nay, it often happens that the god Abbuto, dressed up like one of his priests, comes in a boat to demand this offering, and he remains near the shore till the ship is out of sight of land.

ABDALS, a name given to a very peculiar class of men among the Mohammedans, who derive their name from being wholly devoted to God. They are also called Santons, and by Ricault, they are termed Calenders or Calenderans. They go bareheaded, and with naked legs, half covered with the skin of a

bear, or some other wild beast, having a leathern girdle about the waist, from which hangs a bag. Some of them have about the middle of their bodies a copper-serpent, bestowed upon them by their doctors as a mark of learning. Their opinions are of a very dangerous character, totally subversive of all good order in society, holding as they do that all actions are indifferent; and that God is served in the haunts of the profligate as much as in the mosques. They carry in their hands a kind of club, which they use as conjurers do their rods. They chiefly employ themselves in wandering about, selling relics, as the hair of Mahomet and other articles, calculated to deceive the superstitious and weak minded.

ABECEDARIAN HYMNS. In the fourth century, hymns which received this name were composed in imitation of the acrostic poetry of the Hebrews, in which each verse or each part commenced with the first and succeeding letters of the alphabet in their order. Augustine composed a hymn or psalm of this kind against the Donatists, for the common people to learn, and, in imitation of the 119th Psalm, he divided it into so many parts, according to the order of the letters of the alphabet. Hence these psalms were called *Abecedarii*, each part having its proper letter at the head of it, and the *hypo-psalma*, or answer, to be repeated at the end of every part of it, not by canonical singers, but by the whole body of the congregation, who seem to have had generally a share in the psalmody of the ancient Christian church. See **MUSIC** (**SACRED**).

ABELIANS, or **ABELITES**, a small and short-lived Christian sect, which is mentioned by Augustine as having risen in the diocese of Hippo, in Africa, in the fourth century. They derived their name from Abel, the son of Adam, who, they alleged, though married, had lived in a state of continence. This example they sought to imitate; and, accordingly, it is represented that every man married a female child, and every woman a little boy, with whom they lived, and whom they made their heirs, imagining that in this way they fulfilled literally what Paul says (1 Cor. vii. 29), that "they that have wives be as though they had none." This sect, entertaining notions so absurd, could not be expected to be of long continuance. We are informed, accordingly, that it originated in the reign of the emperor Arcadius, and lasted only till the time of Theodosius. Some writers have doubted whether such a sect ever existed; but even in the present day, sentiments of a somewhat similar kind are current among the Shakers in North America.

ABELLIO, the name of a heathen divinity, found in inscriptions which were discovered at Comminges, in France. Some writers have considered *Abellio* to be the same as *Apollo*. The root of the word has been traced by others to *Belus*, or **BAAL** (which see), a Syrian deity referred to in the Old Testament Scriptures.

ABESTA, or AVESTA, the most ancient records of the doctrines of the Persian magi. These writings are attributed to Zoroaster, and belong to a very remote period, which has not yet been settled with exactness and certainty. It is probable that when they were composed, or, at least, when the doctrines contained in them were promulgated, the traditional truths that constituted the primitive religion had been corrupted in Persia by a gross star-worship. The object of the doctrine of Zoroaster was to reform and purify the worship by recalling it to spiritualism, that is, by representing the sensible world as the envelop and symbol of the spiritual world. The Abesta, or, as it is often termed, the Zendavesta, contained two kinds of documents. (1.) The Vendidad, written in the Zend language, is principally liturgical. But this work contains, in the midst of a multitude of prayers and ceremonial prescriptions, some doctrinal notions of a strange description. (2.) The Boundehesch, or that which has been created from the beginning, written in the Pehlvi dialect, contains a cosmogony which sheds great light upon many portions of the doctrine of the Zend documents. From this cosmogony proceeds a variety of notions, relating both to the intercourse of men with God, and to the intercourse of men with each other. The ideas which it contains respecting astronomy and agriculture, reflect, under this twofold celestial and terrestrial relation, the intellectual condition of the mysterious band of the Magi, a sacerdotal corporation, which was to Media and Persia what the Brahmins have been to India.

The Abesta contains not so much a system of religion as of philosophy; and yet as it unfolds the fundamental principles of the ancient Persian religion, it may be useful to give a rapid sketch of its peculiar tenets.

In the beginning existed Time illimitable. Under this name the Abesta recognises the primitive unity, the source of being. The Eternal, or Time without bounds, first produced Ormuzd, or, as he is termed by the Greeks, Oromasdes, the supremely pure and good being. He is the Light, and the Creative Word. Time without bounds produced also Ahriman, or, according to the Greeks, Arimanes, the evil being, the principle of darkness. He is the essence hidden in crime, the author of discord and anarchy. According to ancient Persian traditions, collected by Sharistani, Ormuzd should be regarded as properly the spiritual principle, and Ahriman as the genius of matter, which is the shadow of spirits. Dependent originally upon these two principles, the creation contains in its bosom a radical hostility, a necessary strife, and the idea of conflict becomes the general formula of the universe. This conflict is represented in the physical world by the succession of day and night, which dispute the empire of Time, and alternately put each other to flight.

Thus, according to the Abesta of the ancient Persians, the superhuman creation is twofold: it com-

prises two opposite worlds; and this hostility is introduced also into the inferior creation, the human or terrestrial world. Ormuzd had produced the germ of this inferior creation; a germ which contained the principle of human, and also of animal and vegetable life. This creation in the germ is represented by a bull, the symbol of organic force. Ahriman, after having urged his efforts against heaven, redescended to the earth and wounded the mystic bull; but his fruitful death became the source of life. From the left shoulder issued his soul, the vital and conservative principle of all animals, and from his right shoulder proceeded the first man. His blood produced the clean animals, and the wholesome plants sprang from his body. To maintain the conflict in this sphere of creation, Ahriman formed immediately the unclean animals and noxious plants. It may be observed here, that the myth of the primitive bull envelops the philosophical conception of the unity of the vital principles in all organized beings. Ormuzd created a world of good genii, to oppose whom Ahriman had created a world of evil genii; Ormuzd produced an animal and vegetable creation placed below man in the scale of being to oppose whom Ahriman produced a creation of the same order, but corrupt and corrupting. Man, placed between these two extremes, had alone escaped this antagonism of the creation. Ahriman had not been able to find any means of creating a bad man. He had no resource but to slay the primitive man, Kaïomorts, who was at once man and woman. From his blood sprang, by means of transformations, Meschia and Meschianee, ancestors of the human race, who were soon seduced by Ahriman, and became worshippers of the Dews, to whom they offered sacrifice. Hence has arisen a great conflict, which has been maintained in the human race between Ormuzd and Ahriman. Men pass their lives upon the earth under a twofold influence, from the good and the evil genii, which tends to sanctify or to defile their souls, and under a twofold contact, with pure and with impure material objects, which produces either purity or defilement of body. Hence the necessity of a double purification, spiritual and corporeal,—a purification wrought by prayers and rites taught by Ormuzd to Zoroaster. The souls of men who follow Ahriman will go to dwell with the evil genii in the abyss of darkness; those who follow Ormuzd will be united to him and to the good genii in light and blessedness. In the end, however, there will be a universal restoration; Ahriman himself shall be purified, evil shall be subdued, and the antagonism of creation shall disappear.

The Persian conceptions, viewed philosophically, offer a striking contrast to those of the Hindus. In the philosophy of the Vedas, the unity of the creation is the predominating, and in certain respects, the exclusive idea; the presiding idea, on the other hand, of the Abesta, is not only the duplicity, but the antagonism of creation throughout all its de-

partments. This antagonism does not, however, constitute dualism in the sense in which it designates subsequent developments in the history of philosophy, that is, dualism as maintaining two co-eternal, necessary and uncreated principles. The principle of light and the principle of darkness in the Abesta, both proceed from a primitive unity, Time without bounds. Unity appears at the origin of creation; it appears again at the final consummation in the ultimate triumph of good.

The character of the dualism of the philosophy of the Abesta depends upon the determination of the question, whether Ahriman was born evil by nature, or became so by the abuse of liberty. The latter is the more probable supposition. In the philosophical traditions of the Magi, and which probably contained a transformation of the doctrines of the Abesta, the principle of darkness, identified with matter, is represented as essentially evil; but in order not to attribute the origin of evil to God, the same traditions maintain, that the production of this principle was not contained in the primary will of the Creator; but that it was solely an inevitable consequence of the creation of good beings, because darkness necessarily follows light as the shadow follows the substance. Under this figure seems to have been couched the profound idea, that as every created being is necessarily imperfect, the creation necessarily contains two principles, the one limiting, the other limited, and that in this sense the Creator, the limiting being, is the principle or author of imperfection and evil. Whether this was the idea really intended to be conveyed is by no means certain; but, at all events, the system which we have now unfolded, as contained in the Abesta, gives no slight countenance to such a conception. See PERSIANS (RELIGION OF THE ANCIENT).

ABHASSARA, a superior celestial world, according to the Buddhist religion. The Sacred Books of that religion teach, that previous to the creation of the present world, there were several successive systems of worlds which were destroyed by fire. On the destruction of the former worlds, the beings that inhabited them, and were in the possession of merit, received birth in the celestial world, called Abhassara; and when their proper age was expired, or their merit was not such as to preserve them any longer in a superior world, they again came to inhabit the earth. It was by the apparitional birth they were produced; and their bodies still retained many of the attributes of the world from which they had come, as they had subsisted without food, and could soar through the air at will; and the glory proceeding from their persons was so great, that there was no necessity for a sun or a moon. Thus, no change of seasons was known; there was no difference between night and day; and there was no diversity of sex. Throughout many ages did the primitive inhabitants of the earth thus live, in all happiness and in mutual peace. Such, according to

the Budhists, was the state of this earth before the creation of the sun and moon. See BUDHISTS.

ABHIDHARMA, the third class of the sacred books of the Budhists, which are called in Páli, the language in which they are written, Pittakattyan, from pitakan, a basket or chest, and táyo, three, the text being divided into three great classes. The Abhidharma contain instructions which the Budhists imagine to be addressed to the inhabitants of the celestial worlds. This is accordingly accounted the highest class of sacred books, and the expounders of it are to be held in the highest honour, for it contains *pre-eminent truths*, as the word itself implies. The books of which it consists are not in the form of sermons, but specify terms and doctrines, with definitions and explanations. It contains seven sections.

The text of the Abhidharma contains 96,250 stanzas, and in the commentaries there are 30,000; so that in the whole, including text and commentary, there are 126,250 stanzas. To show the value in which this class of the sacred books of the Budhists is held, the following legend may suffice. In the time of Kásyapa Budha, there were two priests who lived in a cave, and were accustomed to repeat aloud the Abhidharma Pitaka. In the same cave there were five hundred white bats, that were filled with joy when they heard the word of the priests, by which they afterwards acquired merit, so that they afterwards became déwas or divine beings, and in the time of Gótama were born in the world of men. On this absurd legend, Mr. Spence Hardy remarks, in his 'Eastern Monachism,' "Now, if these bats, merely from hearing the sound of the words of the Abhidharma, without understanding them, received so great a reward, it is evident that the reward of those who both hear and understand them must be something beyond computation."

About fifty years ago, a class of metaphysicians arose in Ava, called Paramats, who respected only the Abhidharma, and rejected the other books that the Budhists consider as sacred, saying, that they are only a compilation of fables and allegories. The founder of the sect, Kosan, with about fifty of his followers was put to death by order of the king.

A curious prophecy is found in the sacred writings of the Budhists, in which it is declared, that, after 5,000 years shall have elapsed from the time of its first promulgation, their system will cease to exist; and it is alleged that, as the process of extinction will be gradual, there are five different epochs or periods of time in the course of which all knowledge of the religion of Budha will pass away from the earth. It is in the third of these epochs that all means of understanding the profound Abhidharma will be lost. See BUDHISTS.

ABIB, the name of the first month in the *sacred*, and the seventh in the *civil* year of the Jews. It was also called at an after period Nisan, and contained thirty days, answering to part of our March

and April. The sacred year was appointed to commence in this month, probably because on the 15th of Abib the Israelites left Egypt. The Passover was celebrated on the fourteenth day of this month, between the two evenings, or between the hours of three and six o'clock.

ABLUTION, the ceremony of washing or bathing the body in water, which has been in all ages and in all countries, but particularly in the East, resorted to as conducive in a high degree to health and comfort. But from the earliest times ablution has been also practised as a religious ceremony, intended to denote that inward purity which a holy God requires of all his worshippers. The Egyptians, as we are informed by Herodotus, made use of ablution as a sacred rite from the most remote antiquity, especially their priests. It formed a part also of the religion of the Syrians. The earliest instance of ablution recorded in Scripture was that of Aaron and his sons, Lev. viii. 6, who were commanded to wash their bodies before their investiture with the sacred robes, and the other ceremonies of their consecration. The priests, besides, were enjoined to practise ablution whenever they had contracted any legal pollution. No such command seems to have been given to the people, unless they had become legally impure. In the time of our blessed Lord, the Jews seem to have been very strict in their observance of common ablutions. Thus we are informed that they would not eat until they had washed their hands; and even their common vessels and furniture were subjected to purification as a religious custom. The same custom was observed by the Egyptians. The only trace of the practice of ablution which occurs in the Roman liturgy, with the exception of sprinkling with holy water, is the direction given to the priest to wash his hands as a part of the sacramental ritual.

The mode of washing the hands among the modern Jews, after legal defilement, is peculiar. They first take the basin in the right hand, and then give it to the left. When the former is clean, it washes the latter. Among many of them it is regarded as productive of some fatal misfortune if the water with which they have washed themselves is spilt, or if they happen to walk over it, or if the skin is in any even the smallest degree rubbed off before their ablution. And such precautions are viewed as necessary, not only in washing the hands, but also the face. Before eating some sorts of food, more washings were required by the rabbies than for others. Before bread was eaten, the hands must be washed with care, but dry fruits might be eaten with unwashed hands. Many directions were given on these subjects by the Jewish doctors. If a person, otherwise clean, touched any part of the Scriptures, he was not allowed to eat till he had washed his hands. The reason assigned for this was, that possibly the books, which often had been laid up in secret places, might have been gnawed by mice or

other vermin. "Divers washings" are mentioned by the apostle Paul among other ceremonial rites to which the Jews adhered with the greatest tenacity. To illustrate the scrupulousness of the Pharisees in the matter of purifications, it is related of a certain rabbi, who was imprisoned in a dungeon with a very scanty allowance of food and water, that one day a part of his allowance of water having been accidentally spilled, he chose rather to hazard his perishing with thirst than to drink what was left and omit his usual purifications.

The Mohammedans are very rigorous in the observance of their ablutions. It is regarded by them as a duty of divine obligation to wash first their mouths and faces, and after that their whole bodies. According to the injunction of Mohammed in the Koran, this ablution must be performed with a pious intention. In order to cleanse or purify the body, water must be thrown all over it three times successively, commencing at the right shoulder and proceeding to the left, then to the head, and at last to all the other parts of the body. It is regarded as a commandment of divine institution, to wash the face and the arms up to the elbows once, and to wet one fourth part of the head and the feet once; and the Koran enjoins the hands to be washed thrice, the teeth to be cleansed with a particular kind of wood, and the mouth to be washed three times in succession after it, and the nose also thrice without intermission. After this part of the process is ended, the ears must be wet with the remainder of the water which was made use of for washing the head. The right side of the body must be washed first, and in washing the hands and feet, the utmost care must be taken to begin with the fingers and toes. The slightest deviation from the injunctions of the Koran renders the ablution void as a sacred rite, and therefore it must be repeated.

In oriental countries, the heathen almost uniformly observe ablution as a part of their religious rites. Thus, in India, washing in the Ganges is accounted a sure source of spiritual purification during life, but more especially in the near approach of death. On this subject Dr. Duff gives the following graphic picture of the veneration in which this river-god is viewed by the Hindus:—"In the prospect of dissolution, its waters are fraught with peculiar efficacy in obliterating the stains of transgression. To think intensely on the Ganges at the hour of death, should the patient be far distant, will not fail of a due reward: to die in the full view of it, is pronounced most holy: to die on the margin, in its immediate presence, still holier; but to die partly immersed in the stream, besmeared with its sacred mud, and imbibing its purifying waters, holiest of all. Yea, such is its transforming efficacy, that if one perish in it by accident, or in a state of unconsciousness, he will be happy. And, what is more wonderful still, it is affirmed that 'if a worm, or an insect, or a grasshopper, or any tree growing by its side, die

in it, it will attain the highest felicity in a future state.' On the other hand, to die in the house, when within one's power to be conveyed to the river's side, is held the greatest misfortune. But if distance, or any sudden contingency interpose a barrier, the preservation of a single bone, for the purpose of committing it at some future time to the Ganges, is believed to contribute essentially to the salvation of the deceased. Hence the origin of many of those heart-rending scenes that are constantly exhibited along the banks of the Ganges—scenes, from the contemplation of which nature recoils—scenes, at the recital of which humanity shudders. When sickness is thought to be unto death, the patient, willing or unwilling, is hurried to the banks of the river. At some ghats, there are open porches where the wealthy may find refuge; or they may seek for partial shelter under a temporary canopy. But for the great mass of the people there is no resource. They die, stretched on the muddy bank, often without a mat beneath them, exposed to the piercing rays of the sun by day, and to the chilling damps and dews of night. Such exposure were enough speedily to reduce the healthiest, and paralyse the most robust. How then must it aggravate the last pangs of nature in a frame exhausted by age or disease! How must it accelerate the hour of dissolution! Here, you see a wretched creature writhing in agony, and no means whatever employed for his recovery or relief. You propose to supply some remedy. Your offer is scornfully rejected. 'He was brought here to die,' say those around him, 'and live he cannot now.' There, you see some young men roughly carrying a sickly female to the river. You ask, what is to be done with her? The reply may be—'We are going to give her up to Ganga to purify her soul, that she may go to heaven; for she is our mother.' Here, you behold a man and woman sitting by the stream, busily engaged in besprinkling a beloved child with the muddy water, endeavouring to soothe his dying agonies with the monotonous but plaintive lullaby,—'Tis blessed to die by Ganga, my son!'—'To die by Ganga is blessed, my son!' There you behold another seated up to the middle in water. The leaves of a sacred plant are put into his mouth. He is exhorted to repeat, or if he is unable, his relations repeat in his behalf, the names of the principal gods. The mud is spread over the breast and forehead, and thereon is written the name of his tutelary deity. The attendant priests next proceed to the administration of the last fatal rite, by pouring mud and water down his throat, crying out, 'O Mother Ganga, receive his soul!' The dying man may be roused to sensibility by the violence. He may implore his friends to desist, as he does not yet wish to die. His earnest supplications, and the rueful expression of his countenance, may stir up your bowels of compassion, and you may vehemently expostulate with his legalized murderers in his favour. They coolly reply, 'It is our religion: It is our religion. Our shastra recommends

him so to die for the benefit of his soul.' They then drown his entreaties amid shouts of 'Hurri bol! Hurri bol!' and persevere in filling his mouth with water till he gradually expire; stifled, suffocated, murdered, in the name of humanity—in the name of religion!—and that, too, it may be, by his own parents; by his own brothers or sisters; by his own sons or daughters!"

The Brahmins account it a great merit to practise ablutions, for which they employ either fresh or salt water. The latter has, in their opinion, the property of cleansing from sin, only with regard to the distinctions of times and places. Among the rivers of fresh water they chiefly prize the Ganges, accounting its virtue so great, that it has a beneficial effect on all such as barely wash themselves in it, without any design of obtaining thereby the remission of their sins. So highly is the water of this sacred river valued, that it is frequently carried in bottles up the country, for the use of those who are at a distance from it; and the Brahmins teach the people that the waters of any river will have the same property, provided the person using them thinks of the waters of the Ganges, and devoutly utters the prayer, "O Ganges, wash me."

Among the Hindus it is viewed as far more meritorious to wash in a running stream than in standing water. But in some parts of India—as, for instance, in Malabar—they use tanks, or reservoirs of water, in which they perform their ablutions. Before they go into the water, they shake a little of it into the air with three fingers of the right hand, in honour of the Hindu Triad, pronouncing, at the same time, the following words: "In drawing near this water and touching it, I renounce all my sins." On first entering the water, they divide it with their two hands, and immediately plunge into it, after which they take water and throw it eight times into the air for the sake of those eight beings whom they imagine to preside over the universe; and having done this, they wash their faces three times, invoking the wife of the god Vishnu. They now take water a third time, and throw it towards heaven as an offering to the sun. They then rub their hands and feet with ashes of cow-dung, diluted in a little water, crying out at the same time, "Be purified." After a few more ceremonies of a similar kind, they close the ceremony of purification, by taking up ashes with three fingers of the right hand, with which they rub their foreheads, their shoulders, and breasts, in honour of Brahma, Vishnu, and Shiva.

The Hindus are very superstitious with regard to eclipses, and redouble their ablutions when these phenomena occur. Bernier, describing the ceremony on one of these occasions, says: "The moment these idolaters perceived that the sun began to be eclipsed, they made a great shout, plunged themselves immediately over head and ears into the water, and standing upright in it, their hands and

eyes lifted up towards the sun, they muttered out their prayers, took up water every now and then, and threw it up towards the planet of the day. While this was performing, they held down their hands, and made several motions with their arms. After this they again repeated their prayers, plunged themselves afresh, and continued to do so as long as the eclipse lasted. They then all of them withdrew, having first thrown several pieces of silver a considerable way into the water, and given alms to the Brahmins, who never fail to assist at this devout solemnity." While engaged in these ablutions, the Hindu devotees mutter inarticulately a certain form of prayer, and during the time, or immediately after, they take three separate draughts of the holy water. Sometimes they say their prayers out of the water; and in that case they wash a particular spot of ground as near to the length of their own body as possible, on which they prostrate themselves with their arms and legs extended, and in this attitude they say their prayers. They frequently kiss this little spot of earth thus sanctified by the Ganges, thirty times successively, but in this act of devotion their right foot is kept strictly immoveable.

While ablution was practised as a religious rite by Jewish, Mohammedan, and Heathen religionists, it seems not to have been altogether unknown among the early Christians. In the *atrium*, or outer court which led to the interior of the church, there was commonly a fountain or a cistern of water for the people to wash their hands and face before they entered the church. Eusebius and Chrysostom, both of them make frequent allusions to this custom. Baronius and some other Romish writers try to defend the use of holy water by tracing it to this early practice in the Christian church. It was also customary among the primitive Christians for the minister to wash his hands before consecrating the elements in the Lord's supper. Cyril of Jerusalem speaks of the deacon bringing water to the bishop, and presbyters standing about the altar to wash their hands. The origin of this custom is probably to be found in the saying of the Psalmist, "I will wash mine hands in innocency, so will I compass thine altar, O Lord." In some of the early churches also the practice existed of washing the feet of those who were baptized. Ambrose of Milan says that the bishop of that church uniformly adhered to that usage, and pleads for it as sanctioned by the saying of Christ to Peter, "Except I wash thy feet thou hast no part with me;" and he still further adds, "That this was not done to obtain remission of sins, for that was already done in baptism, but because Adam was supplanted by the devil, and the serpent's poison was cast upon his feet, therefore men were washed in that part for greater sanctification, that he might have no power to supplant them any farther. This custom, however, was far from being generally prevalent in the early Christian church. See LUS-
TRATION.

ABOUDAD, the sacred bull of the ancient Persians. See BULL-WORSHIP.

ABRAHAMITES, a Christian sect which arose in the end of the eighth and beginning of the ninth centuries, taking their name from Abraham or Ibrahim their founder. At Antioch, of which he was a native, he revived the opinions of the PAULICIANS (which see), and succeeded in gaining over to his sect a great number of the Syrians. This sect, however, was violently opposed by the Patriarch Syriacus, who seems to have soon extirpated them. The name Abrahamites was also given to a sect of monks in the ninth century, who were exterminated by the Emperor Theodorus for their idolatry.

The Abbé Gregoire, in his 'Histoire des Sectes Religieuses,' mentions a modern sect of this name as having been discovered in Bohemia in 1782. They seem to have professed the patriarchal faith, or the religion of Abraham before his circumcision, though some of them were circumcised as being Jews by birth; others were Protestants, and a few Roman Catholics. According to a catechism which is attributed to them they professed to believe in God, the immortality of the soul, and a future state of rewards and punishments. They denied, however, the divine legation of Moses, and recognised no Scriptures but the Decalogue and the Lord's Prayer. They rejected baptism, and denied the doctrine of the Trinity. On being questioned as to the Son of God, an Abrahamite said, "I am the Son of God, whose Spirit resides in me, and by whom I am inspired." M. Gregoire admits that the adherents of this sect were simple country people, whose moral character was in all respects unimpeachable. Though the sect was numerous at the time when it was first brought to light, yet being scattered through different villages, they had for a considerable period contrived to escape public notice. No sooner did the existence of such a sect become known, than a keen persecution arose, and they were compelled to claim the protection of the Emperor Joseph II., who allowed them till the 24th March 1783, to adopt any one of the religions which he saw fit to tolerate,—the Lutheran, the Reformed, or the Greek church. At the end of the stipulated time they declared their resolution to abide by their peculiar opinions, and were in consequence banished into Hungary, none of them being suffered to return unless on the condition that they should embrace the Roman Catholic religion. The Abbé Gregoire alleges also on the authority of a letter from Germany in 1800, that from the time of their banishment from Bohemia, the Abrahamites had chiefly resided in the town of Pardubitz and its neighbourhood, and that they were charged with holding the tenets of the ADAMITES (which see). This accusation, however, arose in all probability from an entire misunderstanding of their peculiar tenets.

An anonymous traveller, in the beginning of the last century, mentions a small sect of this name as

having been found by him in Egypt, holding opinions more approaching to modern Deists than to Christians. These Abrahamites, he says, acknowledge no other law but that of nature, which they allege was delivered by God to their ancestor Abraham. They constantly read Sacred Books, containing an account of the creation and early history of the world, but not the history as given by Moses, which they consider as a mere romance, and its author they look upon as a wise legislator, but not a prophet. They deny the divinity of Jesus Christ, but acknowledge him to be an eminently holy man. These Abrahamites reject the rites and observances of Christians, and profess to worship one Supreme Being, and him only, and to love their neighbours as themselves. They deny the immortality of the soul, which they look upon as a modern invention. No such sect as that which we have now described, is mentioned by any other traveller, as far as we can discover, than the anonymous individual whose account we have sketched. We are not disposed therefore to put much confidence in the statements of a single nameless person, uncorroborated by other travellers in Egypt.

ABRAHAM'S SACRIFICE (FEAST OF). It is a remarkable fact, that neither the Turkish, nor Persian Mohammedans, nor indeed any of the followers of the false prophet, believe that Isaac was the eldest son of Abraham, but they allege that he was born long after Ishmael, whose mother Hagar was, in their view, the lawful wife, and Sarah the concubine. Ishmael, not Isaac, was about to be sacrificed, they allege, by the Divine command. In memory of this remarkable trial of Abraham's faith, a large number of people assemble in the most public parts of the cities. In Constantinople the Grand Seignor puts himself at the head of the multitude, attended by his officers of state, and surrounded by his janissaries or guards. A number of eunuchs richly dressed walk behind him. The whole road from the seraglio to the mosque of Mohammed is lined with immense crowds, and the foreign ambassadors accompany him to the door of the mosque, but are not allowed to enter without his permission. After the service has been gone through, the procession returns in the same order. And this ceremony is repeated once every year, in memory of Abraham's carrying Ishmael to mount Moriah, for they refuse to admit that it was Isaac. The Turks call this festival Behul Bairam, or the Great Feast. The Persians celebrate it the next day after their Lent.

ABRAXAS, a term which has excited no small discussion among the learned. The ancient Egyptians appear to have used the word to denote the Lord of the Heavens. In the Greek language, calculating the numerical value of each letter, the entire word is equivalent to 365. Irenæus, followed by Theodoret, alleges, that Basilides of Alexandria, a heretic, who flourished in the second century, imagining there were 365 heavens, or rather regions

or gradations of the spiritual world, used the term Abraxas to denote the first of these, or the prince of the angels who resided in them. Many modern writers, however, proceeding on the authority of Jerome, regard the Abraxas as having been not the prince of the angels, but the supreme god of the Basilidians. Jerome views the word as identical in meaning, as it is in numerical value, with Mithras or the sun, which the ancient Persians worshipped. This, according to Dr. Lardner, explains why Abraxas is said to be the chief of the 365 heavens, or angels who inhabit them, and rule over the 365 days of the year. "For," he adds, "the sun being the fountain of light, and the immediate cause of day, may with great propriety be said to preside over all the days of the year. He may also, in the hieroglyphical language, be said to contain in himself the parts of which the year is composed, and to rule over it." A great number of gems or precious stones still exist, scattered throughout various public museums and private collections in Europe, on which, besides other figures of Egyptian device, the word Abraxas is engraved. Learned men almost universally think, that these gems originated from Basilides: hence they are called *Gemmae Basilidianæ*. Lardner, in his 'History of the Heretics of the First Two Centuries,' expresses strong doubts whether these gems belonged to the Basilidians; and Passeri regards them as referring to the Egyptian magicians, while, with singular inconsistency, he admits that he found on them some traces of the Basilidian heresy. There can be no doubt that the heathens were accustomed to use such gems, with or without inscriptions, as amulets or charms. It is quite possible, also, that among the early Christians, many of whom were converts from heathenism, there might be some who still retained a superstitious regard for these amulets. A charm of this kind for the cure of ague was used by Quintus Serenus Sammonicus, a physician, who is supposed by Montfaucon to have been a follower of Basilides. The magical word Abracadabra was to be inscribed on paper, and having been wrapped in linen, was to be hung about the patient's neck; and each day one letter of the word was to be taken away. The figure of the charm may be thus represented:

ABRACADABRA
 ABRACADABR
 ABRACADAB
 ABRACADA
 ABRACAD
 ABRACA
 ABRAC
 ABRA
 ABR
 AB
 A

Chrysostom indeed alleges, that long after the Basilidian heresy was extinct, the Christians at Antioch used to bind brass coins of Alexander the

Great about their feet and heads, to keep off or drive away diseases. Montfaucon, in his valuable and erudite work, 'Antiquité Explicite,' gives a minute account of the Abraxæi, as he terms them, or Basilidian gems. He arranges them into different classes thus: (1.) Those which have at the top a cock's head; which refers to the sun. Of these there are thirty-six in number, and only on some of them does the word Abraxas occur. (2.) Such as have the head or body of a lion. The inscription on these is most commonly Mithras. (3.) Those which have either the figure of Serapis, or his name inscribed upon them. (4.) Those which have figures of sphinxes, apes, and other animals of that kind. (5.) Those which have representations of human figures, and the name Jao frequently conjoined with Sabaoth, Adonai, or Eloai. (6.) Those which have the description of a costly monument, with the word Abraxas on it. The far greater number of these classes of gems are obviously heathenish in their origin, and it is very improbable that they can ever have been used by any sect professing Christianity.

Another classification, however, of these gems has been recently suggested by a learned writer of an article on the subject in the 'Real Encyclopædie,' now in course of publication in Germany, under the able editorship of Dr. Herzog. The outlines of this proposed arrangement are as follows: (1.) The Abraxas image alone, with single inscription, or none at all. (2.) The Abraxas with Gnostic powers. (3.) The Abraxas with Jewish powers. (4.) The Abraxas with Persian powers. (5.) The Abraxas with Egyptian powers. (6.) The Abraxas with Grecian powers. (7.) The travelling through the stellar world to the Amenti. (8.) The Tribunal. (9.) The Worship and Consecration. (10.) The Astrological group. (11.) The Inscriptions. This last class may be arranged in three categories, or rather sub-classes. 1. Inscriptions without Gnostic symbols and images upon stone, iron, lead, or silver plates, in Greek, Latin, Coptic, or other languages. 2. Inscriptions with Gnostic symbols. 3. Inscriptions with images.

On a review of the whole subject of this much disputed Abraxas, we are strongly inclined to agree with Beausobre in thinking, that these gems belong to heathens, and not to Christian sects of any kind, or if such remains of heathen superstition were ever found in the Christian church, they must have been limited to the most unenlightened persons in the whole Christian community. See **BASILIDIANS**.

ABSOLUTE RELIGION. See **HUMANITY (RELIGION OF)**.

ABSOLUTION, a term which, in an ecclesiastical sense, is used to denote loosing from sin, or the act of formally giving remission of sins. The ancient Christian church, according to Bingham, reckoned up different kinds of absolution; 1. Sacramental absolution; 2. Declaratory absolution; 3. Precatory absolution; 4. Judicial absolution. When those who

had been subjected to discipline for offences of any kind had gone through the several stages of discipline appointed for them, they were then admitted to complete and perfect communion by the great and last reconciliatory absolution. This was always performed, in the case of public penitents, in a supplicatory form, by the imposition of hands and prayer. The same form was observed also in the case of private penitents. The form of absolution, as given in the end of St. James's Liturgy, is thus stated by Bingham, in his 'Antiquities of the Christian Church:': "O Lord Jesus Christ, Son of the living God, thou Shepherd and Lamb, that takest away the sins of the world, that forgavest the debt to the two debtors, and grantedst remission of sins to the sinful woman, and gavest to the sick of the palsy both a cure and pardon of sins; remit, blot out, and pardon our sins, both voluntary and involuntary, whatever we have done wittingly or unwittingly, by transgression and disobedience, which thy Spirit knoweth better than we ourselves. And whereinsoever thy servants have erred from thy commandments in word or deed, as men carrying flesh about them, and living in the world, or seduced by the instigations of Satan; or whatever curse or peculiar anathema they are fallen under, I pray and beseech thy ineffable goodness to absolve them with thy word, and remit their curse and anathema according to thy mercy. O Lord and Master, hear my prayer for thy servants; thou that forgettest injuries, overlook all their failings, pardon their offences both voluntary and involuntary, and deliver them from eternal punishment. For thou art he that hast commanded us, saying, 'Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven:' because thou art our God, the God that canst have mercy and save and forgive sins; and to thee, with the eternal Father, and the quickening Spirit, belongs glory now and for ever, world without end. Amen." Similar forms of absolution by prayer are still in use in the Greek church. The same form was used also for a long period in the Roman Catholic churches, as appears from the old Latin Missal, published by Illyricus and Cardinal Bona, where the form of absolution, under the title of *Indulgentia*, is as follows: "He that forgave the sinful woman all her sins for which she shed tears, and opened the gate of paradise to the thief upon a single confession, make you partakers of his redemption, and absolve you from all the bond of your sins, and heal those infirm members by the medicine of his mercy, and restore them to the body of his holy church by his grace, and keep them whole and sound for ever." These forms are sufficient to show, that for many ages the great and formal absolution of public penitents at the altar, was usually performed by imposition of hands and prayer.

The question naturally arises, however, at what period in the history of the church was the indicative

form introduced, "I absolve thee," instead of the deprecatory form, "May God or Christ absolve thee." Morinus, in his work 'De Pœnitentia,' has satisfactorily proved that the indicative form was altogether unknown until the twelfth or thirteenth century, not long before the time of Thomas Aquinas, who was one of the first who wrote in defence of it. Ever since, this form of absolution has prevailed in the Romish church. In the 'Rituale Romanum' we are told that "when the priest wishes to absolve the penitent, having before enjoined upon him and received from him a salutary penance, he says first, 'May the omnipotent God compassionate thee, and, pardoning all thy sins, bring thee to life eternal. Amen.' Then, with his right hand elevated towards the penitent, he says, 'The almighty and merciful Lord bestows on thee pardon, absolution, and remission of thy sins. Amen.' 'Our Lord Jesus Christ absolves thee; and I, by his authority, absolve thee from every bond of excommunication, suspension, and interdict, in so far as I can, and thou needest.' Then—'I absolve thee from thy sins, in name of the Father +, and the Son, and the Holy Spirit. Amen.'" When the sentence of excommunication is removed by the priest, acting under the authority of his bishop, or even of the Pope, the form is, "Our Lord Jesus Christ absolves thee; and I, by his authority, and that of our most holy lord the Pope, granted unto me, absolve thee." The following minute account of the mode in which absolution is publicly given, according to the Romish ritual, is given by Picart in his valuable work on the 'Religious Ceremonies of all Nations:—' "When the penitent has completed the penance enjoined him, he returns back to the bishop or his penitentiary, with a certificate signed by the rector, to prove that he has fulfilled it; after which they proceed to his reconciliation with the church. This reconciliation was formerly performed on Holy Thursday. But whether it happens on this or any other day of public worship, the penitent must come to the church-door on the day appointed him for receiving absolution. The Roman pontifical enjoins that he shall be there upon his knees, with an unlighted taper in his hand. But it was not usual always to excommunicate solemnly the penitent who appeared in this manner. Be this as it will, he must be in a plain and ordinary dress, without his weapon, if he be a soldier, and bare-headed; in an humble and contrite manner, with a pale and dejected countenance, if he can assume such an one. Women must be veiled. Immediately before the parochial mass, the priest, clothed with his albe, or surplice, and the purple stole, shall give the people notice that the penitent or penitents are going to be reconciled to the church. He then shall exhort the congregation to pray for them, shall fall prostrate before the altar, and pronounce some prayers, which are answered by the congregation. These prayers being ended, the priest goes to the church-door and makes a pretty long exhortation to

the penitents, which, being done, he takes them by the hand and leads them into the church. But in case they have been excommunicated, he then, before he reunites them to the body of the faithful, sits down and puts on his cap, when he repeats the *miserere*, the penitent being at his feet, the congregation upon their knees, and the clergy standing. At every verse of the *miserere* the priest strikes the excommunicated penitent on the shoulder with a little stick, or whip made of cords. The Roman ritual and the pontifical ordain, that the penitent who is absolved in this manner shall be stripped to his shirt as low as his shoulders. This ceremony, as all the preceding, must be followed by some prayers, and afterwards the litanies shall be sung, the people being upon their knees."

It has sometimes happened that the Pope has been called upon to grant absolution to kings who have been excommunicated by the papal court. The ceremony on such an occasion is performed with great pomp. A pontifical throne, richly adorned, is erected in front of St. Peter's church in Rome. The Pope having been carried thither in procession, takes his seat on the throne with his rod or wand in his hand, in the midst of the apostolical court. One of the masters of the ceremonies brings a dozen wands, which he distributes among the twelve assistant cardinals. The ambassadors of the excommunicated monarch appear with an air of profound humility in the midst of the assembly, and cast themselves at the feet of His Holiness, which they are condescendingly allowed to kiss. This being done, one of the ambassadors asks pardon with a loud voice of the church and the Holy See; offers to make reparation in his master's name, and desires to be absolved. Then the fiscal-attorney examines the credentials and authoritative letters of these ambassadors; a secretary reads them aloud, and the attorney asks them whether they are ready to obey the commands of the Holy See and the church—that is, if they will promise fealty to the Pope and church, and swear to submit to their orders and decisions? Then the master of the ceremonies brings the mass-book, which two cardinal-deacons hold before the Pope, who lays his hand on it. The ambassadors lay each of them both his hands on the same mass-book, when they promise, swear, and oblige themselves by the holy gospels and the holy crucifix, to observe inviolably the engagement which they take in their master's name, and of which one of the apostolical notaries draws up a solemn instrument. The absolution is then pronounced, after which the Pope and the twelve cardinal-priests sing the *miserere*, striking each of the ambassadors on the shoulders at the beginning of each verse of the psalms. The ceremony ends with prayers and the imposition of a penance proportioned to the fault committed by the absolved monarch. At the close, the cardinals and penitentiaries conduct the ambassadors to the Obedientia with the accustomed ceremonies.

These formalities were observed at the absolution of Henry IV. of France. The monarch having approached the gate of the church of St. Denis in Paris where the ceremony was to be performed, the archbishop of Bourges, who was to preside, took his seat, dressed in his pontifical habit, in a chair covered with white damask, and surrounded by a great number of prelates and monks. The archbishop asked Henry who he was? to which he replied, "The king." "What is your business?" asked the archbishop. "I desire," said the king, "to be received into the bosom of the Catholic church." "Are you desirous of it?" continued the archbishop. "Yes," answered the king, "I very much desire it." The king then fell upon his knees, and made his confession of faith. The formulary of this confession of faith was put into the hands of the prelate that pronounced the absolution, who gave the king his ring to kiss, and blessed and absolved him from the censures incurred by the heresy he had professed and defended.

It would appear that absolution was performed on some occasions with even greater severity than we have yet mentioned. The penitents have been obliged, in extreme cases, to stand naked before the porch of St. Peter's, while twelve priests beat them with their wands. And, in cases of rebellion against the Pope and the church, the penitents have been beaten severely for a long time, during the singing of several penitential psalms.

The Romish ritual contains not only a form of absolution for the living, but an office also of absolution for the dead. When an excommunicated person dies while still unabsolved, an examination is immediately instituted whether he may have given sufficient evidence of contrition, and whether it may be proper to absolve him, in order that his body may not be deprived of Christian burial, nor his soul of the public wishes and prayers of the church. In performing this ceremony, the rector puts on a black stole over the surplice, and goes in a solemn manner to the place where the corpse lies. He is preceded by his clerks, in surplices, one carrying a wand, another holy water, and a third a crucifix. If the body is not yet buried, he strikes it with his stick at the beginning of every verse of the *miserere*, after which he absolves it, and the body may then be buried in consecrated ground. But if the corpse has already been buried in unconsecrated ground, it must be removed if possible, and struck as before mentioned; and if it cannot be dug up, the rector simply strikes upon the grave with the wand.

But besides the office for the dead, there are in the Romish Ritual solemn absolutions to be pronounced for popes, cardinals, and other dignitaries, whether ecclesiastical or civil, or indeed for any one whose circumstances can afford to procure it. The following detailed account of the ceremony is given by Mr. Foye, in his 'Romish Rites, Offices, and Legends: ' "After mass for the soul of the departed, a place is fitted up in the church, where the absolutions are to

be given; [and if the deceased has been already interred, a representation of him is placed there on a bed; this place is called the *Castrum doloris* (the enclosure, or fort of grief; in French, the *chapelle ardente*), and the representation, or reality, is adorned with branches and illuminated with yellow wax lights].

"Five bishops vested in black pluvials, with the ministering attendants, the cross, &c., thurible, incense, holy water, sprinkler, wax-lights, &c., go in solemn procession to the *chapelle ardente*. If so many bishops are not present, canons or other dignified clergy may officiate in their stead. They take their respective places round the corpse, or representation, viz., two of the officiators at the shoulders, two at the feet, and he that celebrated the mass, on a faldstool at the head, and so placed as to have the cross directly before his face. Being thus arranged, as soon as all things are ready, the celebrant rises from the faldstool,—at which they all rise,—and uncovering his head, says *absolutely*, the prayer of absolution, beginning 'Enter not into judgment with thy servant, O Lord,' &c.

"This prayer ended, they all sit again, covering their heads, and the singers chant the responsory, 'Come to his succour, ye saints of God; run to mee' him, ye angels of the Lord, taking up his soul and presenting it before the face of the Most High. V. Christ receive thee, who hath called thee, and let the angels conduct thee into Abraham's bosom. Presenting it,' &c.

"During this chant, the acolythes minister the thurible, incense, &c. to the prelate at the right shoulder; who blesses and puts on the incense. Next, the choir beginning the *Kyrie Eleison*, they all rise, uncovering their heads, and the last-named prelate says the *Pater Noster* *secretly*, except the two words *Pater Noster*, which he says in an audible voice. Then he takes the sprinkler and begins to sprinkle the corpse, or representation, going all round it, and sprinkling every part of it *thrice*, bowing to the other prelates, and making a reverence to the cross as he passes it. Having come round to the right shoulder where he began, then he takes the thurible, and in like manner censens the object all round, drawing the thurible *thrice* over every part, bowing and reverencing, &c. as before.

"Having come round again to his place, he stands and says the Versicles, And lead us not into temptation. R. But deliver us from evil. V. From the gates of hell. R. Deliver his soul, O Lord. V. May he rest in peace. R. Amen.

"Then he makes another prayer of absolution for the soul. After which, they all sit again, putting on their mitres; and the choir begin another responsory, &c.

"Now [the purifying apparatus, namely,] the thurible, &c., the holy water-pot, &c., are carried to the prelate at the left foot; who in his turn repeats all the very same ceremonies foregoing, beginning with

the blessing, &c., of the incense; then the Pater Noster secretly; and then going round twice,—first with the same sprinklings, bowings, &c.; next with the same thurifyings, and then the same versicles, but varying a little the absolving prayer at the end.

"Then thirdly [the instruments of absolution, &c.] are brought to the prelate at the left shoulder; who next performs all the same identical absolutions, &c., &c. And so it comes fourthly to the turn of the prelate at the right foot, who makes *his* circuitings also in the self-same way as those that had preceded him.

"Then last of all it comes to the turn of him that had celebrated the mass; and he too makes his absolving rounds, repeating exactly all the same rites, words, &c., as the preceding. 'It is certain, however, (adds Picart) that he does not rest *immediately* after his departure, and that in his journey from this world to the next, he must at least pass through purgatory, though he might prove so fortunate as not to bait by the way. The dead, however, once thoroughly absolved, should find themselves, one would think, but very little the better for five or six additional absolutions; but, on the other hand, if the clergy have more trouble, they find their account in it.' Picart also adds: 'When there is no chapelle ardente, the acolythes lay a black cloth before the middle of the altar: the celebrant, who has on each side of him, the incense-bearer, and the holy-water-bearer, turns towards this cloth, and sprinkles and perfumes the cloth three times successively.'

It is impossible to peruse the account of such ceremonies as these without lamenting that the simple rites of the early Church should have been so perverted, that it is almost impossible to recognize the true amid so much that is false. Instead, however, of dwelling longer upon the cumbrous ceremonial of the Romish church, let us turn to the simpler arrangements of the Church of England. The following are the three forms in which absolution is pronounced, as recorded in the Book of Common Prayer:—

"At Morning and Evening Prayer:

"The absolution or remission of sins, to be pronounced by the priest alone, standing; the people still kneeling.

"Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and his Holy Spirit; that those things may please Him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to His eternal joy, through Jesus Christ our Lord.

"At the holy communion:

"Then shall the priest (or the bishop, being present) stand up, and turning himself to the people pronounce this absolution.

"Almighty God our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.

"At the visitation of the sick:

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: and by His authority committed to me, I absolve thee from all thy sins; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

In the explanation of the form of absolution, as laid down in the Book of Common Prayer, divines of the Church of England have been, and still are, much divided. Bishop Horsley, and other divines of the High Church school, claim the power of remitting or retaining sin as an essential function of what they call "the Christian priesthood." This doctrine, again, is explicitly, and in the strongest manner, denied by many Episcopalian writers of the highest note. Bishop Burnet, in his 'Exposition of the Thirty-Nine Articles,' says, "We except to the form of absolution in these words, *I absolve thee*. We of this church, who use it only to such as are thought to be near death, cannot be meant to understand any thing by it but the full peace and pardon of the church: for if we meant a pardon with relation to God, we ought to use it upon many other occasions. The pardon that we give in the name of God is only declaratory of his pardon, or supplicatory in a prayer to him for pardon."

The doctrine of sacerdotal absolution is denied by all Protestant churches, with the exception of the High Church or Anglo-Catholic party of the Church of England, who on this point hold what is in reality scarcely disguised Popish doctrine. This party has for a number of years past been rapidly on the increase in England, and the very circumstance that the forms of absolution which occur in the Liturgy of the Anglican Church, are liable to be understood in two different and opposite meanings, shows the necessity of a revision of the Common Prayer Book. It is astonishing at how early a period absolution began to be considered as a judicial rather than a simply declarative act of the clergy. Neander, in his 'General Church History,' remarks, when speaking on this subject in connection with the early Chris-

tian Church: "All were agreed in distinguishing those sins into which all Christians might fall through the remaining-sinfulness of their nature, and those which clearly indicated that the transgressor was still living under bondage to sin as an abiding condition; that he was not one of the regenerate; that he had either never attained to that condition, or had again fallen from it—*peccata venalia*—and *peccata mortalia*, or *ad mortem*. These terms they had derived from the First Epistle of St. John. Among sins of the second class they reckoned, besides the denial of Christianity, deception, theft, incontinence, adultery, &c. Now it was the principle of the milder party, which gradually became the predominant one, that the Church was bound to receive every fallen member, into whatever sins he may have fallen—to hold out to all, under the condition of sincere repentance, the hope of the forgiveness of sin. At least, in the hour of death, absolution and the communion should be granted to those who manifested true repentance. The other party would never consent to admit again to the fellowship of the Church, such as had violated their baptismal vow by sins of the latter class. Such persons, said they, have once despised the forgiveness of sin obtained for them by Christ, and assured to them in baptism. There is no purpose of divine grace with regard to such which is revealed to us; hence the Church is in no case warranted to announce to them the forgiveness of sin. If the Church exhorts them also to repentance, yet she can promise nothing to them as to the issue, since the power bestowed on her to bind and to loose has no reference to such. She must leave them to the judgment of God. The one party would not suffer that any limits should be set to the mercy of God towards penitent men; the other would preserve erect the holiness of God, and feared that, by a false confidence in the power of priestly absolution, men would be encouraged to feel more safe in their sins."

Absolution varies in different rituals of different churches. In the Russian church it is merely declarative. In a modern Greek Liturgy, the priest is instructed to pray, "God forgive thee;" but he follows it up with the assurance, "Concerning the crimes which thou hast told out to me, have not a single care, but depart in peace." There is also in the Greek church a prescribed form of absolution for the dead, which is sometimes, particularly at the request of surviving relatives, put into the hands of the deceased previous to interment. The form runs thus: "God forgive thee, my spiritual child, whatever thou hast committed, voluntary or involuntary, in the present life;" and sometimes with this addition, "And I, thine unworthy servant, through the power given me to absolve and forgive, do ecclesiastically and spiritually absolve and loose thee from all thy sins." Or, in similar terms, the form is couched in this language, "The Lord Jesus Christ, our God, who gave his divine commandment to his

disciples and apostles to retain or remit the sins of those who fall, from whom also I have received power to do the same, pardon thee, my spiritual child, whatsoever sins, voluntary or involuntary, thou hast committed in this present life, now and for ever." The following copy of a printed form of absolution, granted to a person who had performed a pilgrimage to the Holy Sepulchre, occurs in Mr. Jowett's 'Christian Researches':—"Polycarp, by the mercy of God, patriarch of the holy city, Jerusalem, and all Palestine: Our holiness, according to that grace, gift, and authority of the most holy and life-giving Spirit, which was given by our Lord and Saviour Jesus Christ to his holy disciples and apostles for the binding and loosing of the sins of men, as he said unto them, 'Receive ye the Holy Ghost; whosoever sins ye remit,' (&c.,) which Divine grace has descended in succession from them to us,—holds as pardoned our spiritual son, Emanuel, worshipper, in regard to the sins which through human frailty he hath committed; and all his failings toward God in word, or deed, or thought, willingly or unwillingly, and in all his senses; or if he hath been under any curse or excommunication of bishop or priest, or of his father or mother, or hath fallen under his own anathema, or hath sworn himself, or hath been overtaken in any other sins through human frailty, he having confessed the same to his spiritual fathers, and heartily received and earnestly purposed to fulfil the injunction prescribed to him by them,—from all these sins, whether of omission or of commission, we loose him, and do account him free and pardoned, through the Almighty authority and grace of the most Holy Spirit. And whatsoever through forgetfulness he hath left unconfessed, all these also may the merciful God forgive him for His own bounty and goodness' sake through the ministrations of our most blessed lady, mother of God, and ever-virgin Mary, of the holy, glorious, and laudable apostle James, brother of God, first bishop of Jerusalem, and of all the saints. Amen." The individual who has received such a document as that now cited, has simply to produce it on going to confession, and on having it read over to him anew, he leaves the presence of the priest with the assurance that this remission of sins, which he has earned by his visit to Palestine, is not only real, as having been conferred by a patriarch, but is ratified in heaven.

ABSORPTION. One of the great leading principles of Brahmanism or Hinduism, the prevailing form of religion in India, is, that it is the last and highest kind of future after which every good man ought to aim, that his soul may be absorbed in the essence of Brahm, the supreme spirit—a literal absorption which terminates in the total extinction of individual existence. The soul thus once absorbed is not liable to re-appear on earth, and is not subject to any farther migration. This felicity, therefore, is held to be eternal, not relatively, but absolutely, the soul being liberated from the vicissitudes of mortal

life, in any of its forms, during the present existence of the universe, and throughout the myriads of ages in which Brahm enjoys his dreamless repose. In order to secure this highest kind of bliss, there must be the perfect abandonment of works of merit altogether, whether ordinary or extraordinary. Recourse must be had to austerities, to divine knowledge, to pure and intense meditation on the Eternal Spirit, which leads to perfect abstraction from all that is material, and ultimate *absorption* into the object of devout adoration. Those who pursue this species of bliss, as the grand object of their life, are considered as far superior in moral excellence to the rest of their fellow-men. "Its essential element," as Dr. Duff well remarks, "is not that of activity but quiescence. It consists not in the exercise, but rather oblivion of all the faculties. It is not a keen relish and enjoyment of the great, the beautiful, the sublime, but rather a freedom from actual pain and suffering. If such a state be one of happiness, it is surely a state not of positive but of absolutely negative happiness." The advantages which writers on this peculiar system of religious faith allege as arising from *absorption* are numerous. When man, they imagine, has attained to this high distinction, he is at once freed from all error and all ignorance; from all error, because error is a particular affirmation which implies the distinction of beings; from all ignorance, because he has become one with Brahm, in whom is all knowledge. He is free likewise from all possibility of sinning as well as from all sin, because these suppose the distinction between right and wrong, which does not exist, and cannot exist, in Brahm. He is freed from all activity, because activity supposes two terms, something that acts, and something that is acted upon, a duality which is illusory, seeing it is the negative of the unity, the absolute identity of all things. He is freed from all emotion, all desire; for he knows that he possesses all things. During life, the soul of the wise man who has attained to the knowledge of Brahma continues, indeed, to perceive the illusory impressions, as the man who is aroused from a dream recollects when awake the impressions he received in sleep. But at death the soul of the sage is freed entirely from the dominion of illusion; he is disenthralled in all respects from every vestige of individuality, from every name, from every form; he is blended and lost in Brahm, as the rivers lose their names and their forms when swallowed up in the ocean. See BRAHM, BRAHMA, HINDUISM.

ABSTINENTS, a name given to the ENCRATITES (which see), a Christian sect which arose towards the end of the second century, and who probably were so called, because they abstained from flesh and wine, and regarded a life of celibacy, and the renunciation of all worldly possessions as the distinctive marks of Christian perfection. A sect holding similar opinions appeared in France and Spain about the end

of the third century. Abstinence in one form or another has been generally recognized as a part of all ceremonial religions. Thus the Jewish priests were required to abstain from the use of wine while engaged in the service of the temple. The NAZARITES also (which see) were placed under the same restraint while their vow of separation lasted. From this principle arose the distinction between clean and unclean animals under the Jewish economy. A special prohibition was given under the ancient dispensation to abstain from the blood of animals, with the view no doubt of preserving before the mind of the Jew the great principle, that "without shedding of blood there is no remission," and pointing forward to the blood of Jesus which should cleanse the soul from all sin. Among the primitive Christians, considerable difference of opinion existed as to the duty of adhering to the same abstinence which the Jewish law prescribed. This disputed point was referred to the council of Jerusalem, which was held by the apostles, and the conclusion came to was to enjoin the Christian converts to abstain from blood, from things strangled, from fornication and idolatry. Abstinence from particular meats, on all or on particular occasions, is laid down as a duty enjoined in the ritual of various churches, and will fall to be considered under the article FASTING. Such restrictions in meat and drink have been found in all forms of religion, whether Jewish, Christian, Mohammedan, or Pagan.

ABUNA, or **ABOUNA**, a word equivalent to *our Father*, the bishop of the Abyssinian church. By a special canon, supposed to have been adopted with the view of securing a greater measure of learning, than could be expected to be found in an Abyssinian, this pontiff must be a foreigner. As such, however, he is usually ignorant of the language; and in consequence his influence and means of holding communication with the people are much circumscribed. The Abuna is appointed and consecrated to his office by the patriarch of Alexandria, to whom he is subject. Hence he is always chosen from one of the Coptic monasteries of Egypt. The Rev. Mr. Jowett says, "It is not without great reluctance that the Egyptian monks are compelled to accept this office: they leave the solitude of their monastery in the desert to govern with absolute power a turbulent people: they find their immense diocese, for Abyssinia has but one bishop, constantly embroiled in civil wars in which their numerous priests constitute a powerful party. A life of alarms utterly uncongenial to the proper pacific spirit of a Christian bishop, is his certain lot." The authority and jurisdiction of the Abuna extends over all monasteries, and the whole clergy, both secular and regular, who are said to be so numerous that they form the twentieth part of the whole population. This head of the Abyssinian church has his residence at Gondar, where he has a handsome palace, situated close to the patriarchal church,

which stands pre-eminent among the numerous churches in the city. At one time his power and authority were so extensive, that the king himself was not acknowledged to be duly established on his throne, until he was first consecrated by the hands of the Abuna. Formerly the third part of the produce of the provinces was set aside for his support. His power is only inferior to that of the king, and sometimes he has proved sufficiently formidable even to him. The Abuna ordains to the sacred office by breathing upon the aspirant, and making the sign of the cross over him. When in 1842, after a vacancy in the office of eleven years standing, a new Abuna at length arrived at Abyssinia, he consecrated for several successive days a thousand persons daily, who came in caravans from the different parts of the kingdom. In order to become a priest, one must be able to read Ethiopic, and to sing out of the book Yared; above all things he must have a beard, without which no one can become a priest. The Abuna is the highest authority in matters of faith, besides being often consulted as umpire in state-quarrels. See next article.

ABYSSINIAN CHURCH. The country of Abyssinia forms the principal part of those territories which the ancients comprised under the name of Ethiopia. There is a tradition among the people themselves, that their conversion to Christianity is to be attributed to the instructions of the treasurer of Candace, Queen of Ethiopia, who is mentioned in the eighth chapter of the Acts of the Apostles. The general opinion, however, among the best ecclesiastical historians is, that the Abyssinians did not truly embrace Christianity before the middle of the fourth century, when a church was organised, which, though exposed to much corruption from the Heathen and Mohammedan tribes with whom it is surrounded, nevertheless survives to this day. A detailed account of the providential circumstances attending the origin of this interesting church, is thus given by Neander. "A learned Greek of Tyre, named Meropeus, had, in the reign of the emperor Constantine, undertaken a voyage of scientific discovery. Already on the point of returning, he landed on the coast of Ethiopia or Abyssinia, to procure fresh water, where he was attacked, robbed, and himself and crew murdered, by the warlike natives, who were at that time in a state of hostility with the Roman empire. Two young men, his companions, Frumentius and Edesius, alone were spared, out of pity for their tender age. These two youths were taken into the service of the prince of the tribe, and made themselves beloved. Edesius became his cup-bearer; Frumentius, who was distinguished for intelligence and sagacity, was appointed his secretary and accountant. After the death of the prince, the education of *Abizanes*, the young heir, was intrusted to them; and Frumentius obtained great influence as administrator of the government. He made use of this influence already in behalf of Christianity.

He sought the acquaintance of the Roman merchants visiting those parts, who were Christians; assisted them in founding a church, and united with them in the Christian worship of God. Finally, they obtained liberty to return home to their country. Edesius repaired to Tyre, where he was made a presbyter. Here Rufinus became acquainted with him, and learned all the particulars of the story from his own mouth. But Frumentius felt himself called to a higher work. He felt bound to see to it that the people with whom he had spent the greater part of his youth, and from whom he had received so many favours, should be made to share in the highest blessing of mankind. He travelled, therefore, to Alexandria, where the great Athanasius had recently been made bishop, (A. D. 326). Athanasius entered at once, with ready sympathy, into the plan of Frumentius. But he found, very justly, that no one could be a more suitable agent for the prosecution of this work than Frumentius himself; and he consecrated him bishop of Auxuma (Axum), the chief city of the Abyssinians, and a famous commercial town. Frumentius returned back to this place, and laboured there with great success." Legendary stories are current among their priests of the early conversion of the Abyssinian people to Judaism, so far back, indeed, as the days of Solomon, from whom they allege their king to be descended. Their Abunas or bishops, however, trace their origin to Frumentius, the son of a Tyrian merchant, who, as we have seen, was consecrated bishop of Axuma, the chief city of the Abyssinians, by Athanasius then patriarch of Alexandria. Ever since their ecclesiastical position is well expressed in a favourite saying among the people, "We drink from the well of the patriarch of Alexandria." The Abyssinian church seems to have preserved its purity until the seventh century, when in common with the whole Egyptian church, to which it was so closely linked, it embraced the doctrine of the Eutychians or MONOPHYSITES (which see), who held that there is only one nature in Christ, the divine and human nature being understood as coalescing in one.

For many centuries this church remained in obscurity, unknown to, and therefore unrecognised by, Christians in other parts of the world. At length towards the end of the fifteenth century, John II., king of Portugal, having accidentally learned that a Christian church had been found to exist in Abyssinia, resolved to examine into the state of matters in that country, and if possible to bring them under subjection to the Roman See. With this view, John Bermudes was despatched on a mission into Abyssinia. David, the reigning emperor of the country, was engaged in hostilities with the Mohammedans, who had wrested from him a part of his empire. In these circumstances he was constrained to implore the aid of both Portugal and Rome, and Bermudes was sent to obtain this favour. The crafty Romanist, before setting out, had influence enough to get

himself consecrated Abuna or bishop of the Abyssinians. Having been invested with this dignity, he repaired to Rome, and to accomplish the desired subjugation of the Abyssinian church to the Papal yoke, Bermudes accepted of a second consecration at the hands of the Pope. The assistance asked by the emperor was readily granted, the Mohammedans were expelled, and tranquillity restored to the country. In return for the aid thus rendered, the king of Portugal demanded, through Bermudes, that the emperor should embrace the Roman Catholic religion, and surrender one-third of his dominions under pain of excommunication. The eyes of the emperor were now opened to the snare which had been laid for him. He forthwith disowned the authority of the Pope, declaring him wital to be a heretic, stripped Bermudes of his ecclesiastical dignity, threw him into prison, and sent to Alexandria for an Abuna to the Abyssinian church, which has ever since maintained its independence.

Towards the middle of the sixteenth century the Jesuits planted a mission in Abyssinia, which, however, was completely unsuccessful. A second mission was established in the commencement of the following century, which, after twenty years spent in intrigues, wars, and commotions, brought about the formal submission of the Abyssinian church to the See of Rome. The triumph of the Jesuits, however, was but short-lived. Insurrection followed after insurrection. In vain did the emperor by threats and persecution endeavour to enforce the allegiance of his people to the Roman pontiff. The high-minded Abyssinians were determined at all hazards to maintain the independence of their church. At length, in 1633, the Roman patriarch found himself completely foiled in his attempts to obtain submission to the Papacy, and despairing of ever accomplishing the object of his mission, he abandoned Abyssinia.

It would appear from the statements of Mr. Bruce, in his Travels in that country, that in the middle of the last century, still another fruitless attempt had been made to convert the Christians of Abyssinia to the Romish faith. Three Franciscan friars were sent by the Propaganda, and had reached Gondar, where they succeeded in ingratiating themselves into the favour of the emperor. Both priests and people now took alarm, and so great was the commotion in consequence, that the emperor was under the necessity of dismissing the Romish friars from his country altogether. From that time the very name of Rome has been an object of the utmost abhorrence to the Abyssinian Christians.

The accounts which missionaries have brought as to the present state of religion in that country, is far from favourable. But it is deeply interesting to notice the principles and practices of a Christian church, which dates its origin from so early a period. A few of these may be mentioned.

With the formula which is usually termed the

Apostles' creed the Abyssinian church is totally unacquainted. In dispensing baptism, they use the Nicean formula. The Bible is highly prized by them; but the mode of interpretation which they adopt is singularly strange and allegorical. They are firm in their adherence to the Monophysitic doctrine, which they early embraced, and according to which they allege, that Christ has only one nature, the divine, and that his humanity is not even essential to the constitution of his person as Redeemer. They hold the doctrine which is common to all the Eastern churches, that the Spirit proceeds from the Father only, and not from the Father and the Son. One portion of the Abyssinian church, particularly that which is in the province of Tigré, maintain that Christ anointed himself with the Spirit, and that the Spirit of God, which was given to him, is simply his divinity. A second opinion taught by a different portion of the church is, that there are three births of Christ: 1. The eternal generation of the Son. 2. The conception and actual production of the nature of Christ. 3. The reception of the Holy Spirit in the womb of Mary. According to their ideas the anointing with the Holy Ghost is called a third nature, because thereby his humanity is raised to higher honour. This is the prevailing doctrine in Amhara, and also in Shoa, where it has been adopted on political grounds, and the present king has caused it to be announced by public heralds, that no one, upon pain of confiscation of goods and exile, should dare to oppose the doctrine of the three births of Christ. Thus the king and people of Schoa have declared themselves openly opposed on this difficult theological dogma to the Abuna in Gondar, who maintains the views held by the church in Tigré. A new subject of controversy has arisen, bearing also upon the abstruse dogma as to the person of Christ. Aroc, a priest from Gondar, in order to support the opinion that there are three births of Christ, taught that the soul of Christ had self-consciousness even in the womb, yea, that it prayed and fasted in this state.

The doctrine of the three births is maintained by the king with the utmost sternness, in opposition to the clamour of multitudes both of priests and people. The most esteemed divine of the Abyssinian church has adopted the same opinion. The party denying the three births hurl anathemas upon those who hold it, and the quarrel has of late years been in danger of passing into a civil war. There are several other points of a subordinate kind, connected with the doctrine of the three births, which have also given rise to no small controversy. For instance, the question has been discussed whether Christ praises the Father in heaven, or whether he stands equal to Him, and reigns with Him. The former alternative has been adopted by the king and his party. The Virgin Mary has also been the subject of controversy, whether she is the Mother of God, or only the Mother of Jesus, and as a natural corollary from this, whether she is entitled to equal hon-

sur with the Son. The party who assert the negative on this last point, have triumphed over their opponents in Ankobar and Debra Libanos, and are called *Walanwold Maysat*, the adorers of the Son only, while the other party in Fattyghur are called *Masle Wold*, equal with the Son.

A *third* and intermediate opinion in regard to the person of Christ, and one which has numerous followers in Gojam, is that which views the Holy Spirit as mediator between the divine and human natures in Christ.

Such are the knotty points of controversy which at this moment are threatening to rend in pieces the Abyssinian church. So keen has the controversy waxed between the three disputing parties, that they refuse to sit together at the sacramental table.

On many other theological points besides the person of Christ, we find strange confusion of thought among these Christians who have been so long isolated from the rest of the Christian world. They teach, for instance, a species of purgatory, and, accordingly, they observe fasts, alms, and prayers, for the benefit of those who have been excommunicated on account of great sins, and have died in that state. According to their notions, such souls remain in school until they are fit to enter heaven, having been reconciled. The archangel Michael is invoked as the conductor of souls out of school into heaven. The Abyssinians practise circumcision upon children of both sexes between the third and the eighth day after their birth. Baptism is administered to male children when forty days old, and to females when eighty. The ceremony consists in prayer, exorcisms, immersions, benedictions, turning the baptized towards the four points of the compass, breathing upon him, laying on of hands, and anointing with holy oil. A godfather or godmother must be present as a witness of the baptism. In a case of adult baptism, water is poured over every part of the body. The ceremony commences with hymns and psalms in honour of the Virgin; then follow the Nicæan confession of faith, the Lord's prayer, and the reading of the third chapter of John's gospel. The baptismal water is now consecrated by fumigation, with the words, "Praised be the Father, the Son, and the Holy Ghost." An iron cross is moved three times through the water while these words are repeated, "A Holy Father, a Holy Son, and a Holy Spirit." A piece of cotton is then dipped in the holy oil, and with it the sign of the cross is made upon the forehead of the person baptized, after which a cord is bound round the neck. The whole ceremony is closed with the administration of the communion. Every Abyssinian Christian wears a blue silk cord all his life, as a memorial of his baptism, and of his separation from Mohammedanism. The ceremony of baptism takes place before the church door; the celebration of the Lord's Supper within the church. The Lord's Supper is received in both kinds with leavened bread, which is baked by the

priest daily. Confession precedes communion only in the case of adults, who have reached at least the age of twenty-five. Communion is uniformly administered to children after baptism. Private communion is not permitted. Communicants are not allowed to spit till sunset after having received the Lord's Supper. Every person, even the priest, has his father confessor, to whom he resorts as often as his conscience troubles him.

Besides the secular clergy, there are in the Abyssinian church monastic clergy, under the Etschega, who is next in rank to the Abuna himself, and may be considered, in point of theological authority in matters of faith, a kind of Abuna. Under him are not only the numerous monasteries of his own order, but all the others. In every great monastery, among whom is the Alaka, or manager of the property. The business of the Abyssinian monks is the same as it was in Europe during the middle ages; they beg and lounge about idle, while the more conscientious monks perform divine service, read Ethiopian books, or dispute concerning leading theological questions. They are bound by a vow of celibacy. Their dress is mean. A hood, a dirty cloth, an animal's hide, and a leathern girdle mark out the monk. The number of the clergy, both secular and regular, in Abyssinia, is very great. In Shoa alone, they amount to 12,000. In Gondar they are proportionally still more numerous. To a completely furnished church there are attached twenty priests and deacons, one of whom always performs the third part of the service of the week, while the others attend to their penitents, or to the instruction of poor children. The secular clergy are allowed to marry once. The churches, which are very numerous, are generally built on eminences, and shaded by magnificent trees. They are circular in form, low built, with conical thatched roofs, upon which glitters a cross of brass. The walls are badly built, whitewashed outside, and provided with four doors, turned towards the four cardinal points. Inside, the walls are covered with wretched paintings of Mary, the saints, angels, and the devil. Sculptured figures are not allowed. A court runs all round the building, which is set apart for the laity and the daily morning service. It also affords a night's lodging to destitute travellers. The interior of the church is separated into two divisions, one of which is the sanctuary, hung round with relics, and accessible only to the priests and deacons. The Lord's Supper is celebrated in this portion of the church, but the laity are kept behind an outstretched curtain, and females are entirely excluded. In the holy of holies, behind a curtain, stands the tabot, or ark of the covenant, in which lies a parchment with the names of the saints of the church. Within this part of the building only the *alaka*, and those who are consecrated as priests are privileged to enter. The ark is consecrated with holy oil; but none of the laity, deacons, or persons not Christians, dare touch

it, otherwise both it and the church itself must be consecrated anew. Upon the ark depends the sanctity of the church and of the surrounding burying-ground.

Divine service in the Abyssinian church consists of singing psalms, reading passages from the Scriptures, and legends of the saints. Prayers are addressed to the Virgin and to saints, but Mary in particular is honoured with the highest titles, such as Creator of the world. Every beggar utters the name of some one of the numerous saints, in order to excite pity.

The Abyssinian church observes both the Jewish and Christian Sabbaths, the latter of which they term the great Sabbath. They keep no fewer than one hundred and eighty holy days and festivals. One of the most prominent of these is Epiphany, on the occasion of which festival, on the 4th of January, the priesthood go out, carrying the ark of every church in the city or neighbourhood to a stream, where, amid songs and rejoicings, the festival commences, and clothes are given to the poor. At midnight, by torchlight, the priest steps into the water and blesses it. Then suddenly the whole crowd of people strip themselves quite naked, and plunge into the consecrated water to bathe, and, amid shrieks and noises of every kind, the festival terminates. On the occasion of one of the festivals, thousands set out on pilgrimage to Debra Libanos, and fetch dust from the grave of the saint, which they imagine can prevent or cure sickness. The Abyssinian church holds fasting in very high estimation, as a means of salvation. Every Wednesday and Friday, and every day on which the communion is observed, is a fast on which they must taste only nettles and bare bread. To the pious there are properly two hundred fast days in the year, the great proportion of which, however, are not kept; and still fewer would be kept, did not their interment in consecrated ground depend on the strictness of such observances. Much merit is considered as attached to the giving of alms to beggars, pilgrims, monks, and priests, and bestowing presents upon churches and monasteries for their building and embellishment. Pilgrims are much respected, and the man who has made a pilgrimage to Jerusalem is distinguished above all others as being most holy, so that his benediction is viewed by the man who is fortunate enough to receive it, as possessed of peculiar value and efficacy.

Much superstition prevails in this church, and amulets and charms are in frequent use among the people. The ancient Jewish difference between clean and unclean animals is strictly maintained. Marriage may be celebrated without the consecration of the priest, and is therefore easily dissolved. This, however, in the case of any man, is permitted to happen only four times. Those marriages which are ratified by the parties partaking together of the Lord's Supper, are considered indissoluble. Divorce

must be pronounced by the priest. Whoever has four wives, and has divorced them or survived them, is excommunicated, unless he shall enter one of the orders of monks. That, however, is generally done. It often happens that a man, without saying a word, deserts his wife and children and goes into a monastery. Polygamy is forbidden, but, in defiance of the law, instances are not uncommon of priests and nobles having four wives, besides numerous concubines. It is customary for those who are on their death-beds to confess to a priest and receive absolution. The funeral takes place shortly after death amid lamentations such as were customary among the Jews, and also amid numerously attended funeral repasts, at which the priests are present. On these occasions suitable passages are read from the Bible. Crucifixes are carried before the body. The interment takes place either in or near the church.

The Abyssinians explain their adherence to so many Jewish customs, by alleging their descent from the race of Jewish kings. The whole, indeed, of their sacred ritual, as well as civil customs, is a strange combination of Jewish, Christian, and Pagan traditions. The moral and religious behaviour of the people is far from satisfactory. Indifference to religious principle, laxity of morals, and habitual indolence, are the prevailing features of character in the great body of the people. Heathenism has not yet entirely given place to Christianity. In the mountains of Ackerban, near Gondar, a tribe of people are to be found who practise witchcraft, and worship the Cactus plant. A Jewish remnant still exist in Abyssinia who expect the Messiah, and pray to the angels for his coming. They live in the most ascetic manner, fasting five times every week, sleeping only upon wooden benches, scourging themselves with thorns, &c. They join outwardly in all Christian observances, but are regarded by the people as Jews and sorcerers.

Amid all the corruption which attaches to the Abyssinian church, the prospects for that country are evidently brightening. The translation of the Bible into Amharic, and of a portion of it into the Tigré dialect, has conferred a great boon upon the people of that interesting country. The Rev. Mr. Jowett has been mainly instrumental in calling the attention of British Christians to the importance of Abyssinia as a missionary field. In 1830, the Rev. Samuel Gobat, who had been educated in the Missionary Institution at Basle, was sent along with the Rev. Mr. Kugler to conduct a mission in that country. The early death of his colleague in Adowa, and the political convulsions which prevailed, compelled Mr. Gobat to return to Europe. Another reinforcement was sent out in 1834; but found themselves unable to carry on their missionary labours in the disturbed state of the country. The Romish church despatched a missionary to Abyssinia in 1838, and by means of intrigue and management, the expulsion of the Protestant missionaries was effected. The Papal party

were now in high hopes that they would be able to form a large faction in the Abyssinian church in favour of Rome. Their hopes, however, were speedily disappointed, by the appointment to the office of Abuna of a pupil of the English Protestant mission at Cairo, who lost no time in using all his endeavours to destroy Romish influence in Tigré. A struggle then commenced, which has been carrying on ever since, between the independent Abyssinian church and the Papal emissaries, while Protestant missions have been contending with almost insuperable difficulties which, by prayer and perseverance, may, by the Divine blessing, be yet overcome, and a Christian Church, which has maintained its position since the fourth century, may at length shine forth with a glorious emanation of Christian light and knowledge, scattering the Mohammedan and pagan darkness in which Africa has so long been enshrouded.

ACACIANS, a sect of heretics which arose in the Christian Church in the fourth century, and are usually classed among the Arian sects. (See **ARIANISM**.) They derived their name from Acacius, a bishop of Cæsarea, whom Jerome ranks among the most learned commentators on Scripture, and who held that the Son was like the Father, but only in respect of his will. At first he professed himself a Semi-Arian, and afterwards became the founder of the sect of the **HOMŒANS** (which see). At length he became an Anomœan or pure Arian, and ended with signing the Nicene creed.—The name of Acacians was also given to a sect of the Eutychians or **MONOPHYSITES** (which see), in the fifth century. They derived their name from Acacius, bishop of Constantinople. To put an end if possible to the disputes which had so long been carried on in reference to the Person of Christ, and which were disturbing the peace of both church and state, the Emperor Zeno, in A. D. 482, by the advice of Acacius, offered to the contending parties that formula of concord which is usually called the Henoticon. This formula, which was subscribed by the leaders of the Monophysite party, was approved by Acacius, as well as the more moderate of both parties. In this famous decree, the emperor recognizes the creed of the Nicene and Constantinopolitan councils as the only established and allowed creed of the church, and declares every person an alien from the true church who would introduce any other. This creed, he says, was received by that council of Ephesus which condemned Nestorius, whom, along with Eutyches, he pronounces to be heretics. He also acknowledges the twelve chapters of Cyril of Alexandria to be sound and orthodox, and declares Mary to be the Mother of God, and Jesus Christ to be possessed of two natures, in the one of which he was of *like substance* with the Father, and in the other, of *like substance* with us. This formula of union was calculated to unite the more moderate of both parties. The Roman pontiff, Felix III.,

however, attacked Acacius, who had favoured, and indeed almost originated the Henoticon, as a betrayer of the truth, and excluded him from church communion. To justify this severe conduct towards Acacius, who had now many supporters, Felix and his successors charged Acacius with favouring the Monophysites. Mosheim, however, alleges, that the real ground of this opposition, on the part of the Roman pontiffs, was, that Acacius, by his actions, though not in words, denied the supremacy of the Roman See, and was extremely eager to extend the jurisdiction, and advance the honour of the see of Constantinople. "The Greeks," says Mosheim, "defended the character and memory of their bishop against the aspersions of the Romans. This contest was protracted till the following century, when the pertinacity of the Romans triumphed, and caused the names of Acacius and Peter Fullo, another leader of the party, to be struck out of the sacred registers, and consigned, as it were, to perpetual infamy." Thus the Acacian sect or party, who not only held firmly by the Nicene creed, in opposition to the doctrinal errors which had arisen, but also denied plainly the supremacy of the Roman pontiff, was brought to a violent end.

ACADEMICS, the name usually applied to the followers of Plato, the Greek philosopher. They are generally considered as having derived their name from Academia, a grove in the neighbourhood of Athens, favourable to study and philosophic thought. The name Academics is commonly given to three different schools of philosophy—the first, the middle, and the new Academy, all of them, however, professing more or less to follow the opinions of Plato; but the first, as being nearest to his own time, being a more correct reflection of his peculiar views. The first and fundamental object in the system of this eminent thinker, is the pursuit of that wisdom which contemplates absolute existence. The material world he regarded as consisting of two principles, ideas, and matter, and our impressions of outward objects are the produce of both. The soul has ideas within itself, copies of the eternal exemplars that reside in the Divine mind, and these it remembers the more it sees of their imperfect copies without. Hence arises a distinction between the world which is perceived by sense, and the world which is discerned by intellect. The senses present us with imperfect objects ever varying, because ever diverging from the central and eternal types. The intellect, on the other hand, possesses the copies of these types, certain and unchanging like the types themselves. The copies reside in the human, the originals or exemplars in the Divine mind. The first existence, according to Plato, is the infinite mind; the second, the Logos, or intellectual world of ideas; thirdly, Matter, with its capability, to a certain extent, of receiving the stamp and impression of those ideas; and, lastly, the soul of the world, imparted to that world, after it has been fa

shioned according to the pattern existing in the Divine intellect. And as the soul of the world is derived from the infinite mind, so are individual souls in their turn derived from the soul of the world, whether they be the intelligences that guide the stars, or of beings superior to man that occupy the higher regions, or lastly, of man himself. Virtue, in the system of Plato, consists in the highest possible conformity to the Deity. It is fourfold in its nature, including wisdom, fortitude, prudence or temperance, and justice. These can only be reached by an escape from the senses, and a return to the Divine life.

Plato's philosophy was a system of lofty idealism, and from the subordination to which it reduced the senses, it naturally led, among thinkers inferior to Plato himself, to a system of scepticism. Hence Arcesilaus, the founder of the new academy, taught, that nothing whatever could be known with certainty, that doubt was the region in which man was destined to live. No such opinion was entertained by Plato. On the contrary, he taught, as the leading principle of his system, that to find an absolute and unconditional ground for all that is relative and conditional, is the true aim of philosophy.

In the early ages of Christianity, the academic philosophy was held in very high esteem, so much so that, while Josephus tries to trace the philosophy of Plato to the Bible as its source, several of the Christian fathers were of opinion, that the phraseology of the inspired writers of the New Testament is, in some cases, borrowed from the philosophy of Plato. This is generally regarded as particularly the case with the Logos or Word of the Apostle John, an expression identical with one which occupies a prominent place in the Platonic system. There can be no doubt that whatever may have been the case with the apostles, the speculations of this profound philosopher affected not a little the current of thought among the early Christian writers. Nor could it fail to be so, for as Goethe remarks, when speaking of Plato, "Every thing he said had a relation with the good, the beautiful, and the immutably true." No philosopher, indeed, whether of ancient or of modern times, has more directly and habitually referred all things in creation to the Almighty Creator, and all things in providence to an All-Wise Disposer, than the illustrious Plato.

ABUBEKER, (Arabic, *The Father of the Virgin*), the immediate successor of Mohammed, and one of his earliest converts, besides being his father-in-law, the prophet having married his daughter Ayesha. He was the faithful friend and associate of Mohammed, and by his wealth and influence he was one of the main instruments in advancing the new faith. Abubeker was the only companion of Mohammed in his flight from Mecca. Such was the confidence reposed in him by the followers of the prophet, that they elected him his successor, and in this capacity he took the name of Caliph, which has been adopted by

all who succeeded him. His right to the succession was at first disputed by Ali, the son-in law of the prophet, who, however, at length was compelled to acknowledge his authority. The fierce contest, however, which ensued between the two claimants led to a schism which has divided the Mohammedans into two great factions, who entertain towards each other the most implacable hatred to this day. The two opposing sects are named the *Sonnites* and the *Schiites*, the former considering Abubeker, Omar, and Othman as the legitimate successors of Mohammed, and the latter viewing these three caliphs as usurpers and intruders. Among the Sonnites or followers of Abubeker are to be ranked the Turks, Tartars, Arabians, and greater part of the Indian Mohammedans; whereas the Persians and subjects of the Great Mogul are Schiites or followers of Ali. Hence the deep-rooted antipathy which has long subsisted between the Turks and the Persians. See SONNITES—SCHIITES.

ACAFOTH, a peculiar ceremony which is observed by some of the modern Jews on the Continent. When a Jew has died, and the coffin has been nailed down, ten chosen persons of the chief relatives and friends of the deceased, turn seven times round the coffin, offering up, all the while, their prayers to God for his departed soul.

ACATHYSTUS, (Gr. *a*, not, *kathizo*, to sit,) a hymn used by the Greek church in honour of the Virgin Mary. It receives its name from the circumstance, that it is sung while the congregation are *not sitting*, but standing. The occasion of the composition of this hymn is rather curious. In the reign of Heraclius, the city of Constantinople, having been besieged by the Persians, was in danger of falling into the hands of the enemy, when the patriarch Sergius, carrying in his arms an image of the Virgin, and attended by a great crowd of people, offered up prayers to God in behalf of the city; upon which Heraclius obtained a remarkable victory over his enemies. The same thing is also said to have happened in the time of Constantine Pogonatus and Leo Isaurus. Hence a hymn to the Virgin was appointed to be sung on every fifth Sunday in Lent.

ACCA LARENTIA, a mythical woman occurring in the legends of early Roman history. According to some accounts she was the wife of the shepherd Faustulus, and the nurse of Romulus and Remus, after they had been taken from the she-wolf. Others represent her as having lived in the reign of Ancus Martius, who instituted a festival in her honour called the LARENTALIA (which see), at which sacrifices were offered to the Lares.

ACCENSORII, or LIGHTERS, a name sometimes given to the ACOLYTES (which see), in the early Latin church, because one of the duties of the office to which they were ordained was to light the candles of the church. Accordingly, in the canon of ordination laid down by the fourth council of Carthage, it is expressly provided, that an acolyth

shall, when ordained, receive a candlestick with a taper in it from the archdeacon, that he may understand that he is appointed to light the candles. Bingham very properly thinks, that this refers to nothing more than the lighting of the candles when the church met for service at the *lucernalis oratio*, or time of evening prayer. This office has been exchanged in the modern Latin or Roman Catholic church for that of the *ceroferarii*, or taper-bearers, whose office is only to walk before the deacons, &c. with lighted tapers in their hands.

ACCESSUS, one of the modes which is frequently resorted to in electing the Pope of Rome. When the cardinals have given their votes, a scrutiny is made which consists in collecting and examining the votes given in by printed billets, which the cardinals put into a chalice that stands on the altar of the chapel where they are met together to choose the Pope. If the votes do not rise to a sufficient number, billets are taken in order to choose the Pope by way of *accessus*. According to this mode, which is intended to correct the scrutiny, they give their votes by other billets, on which is written *accedo Domino, &c.*, when they join their vote to that of another; or *accedo nemini*, when they adhere to their first vote. The practice of the *accessus* seems to be derived from the ancient method of voting in the Roman senate. When one senator was of another's opinion, he rose up and went over to his colleague with whom he agreed. See CARDINAL—POPE.

ACCURSED. See ANATHEMA, CURSE.

ACDAH, a name given by the idolatrous Arabs to a species of arrows, without iron and feathers, which were used for purposes of divination. Dr. Jamieson, in his valuable edition of 'Paxton's Illustrations of Scripture,' thus describes the process from D'Herbelot: "The ancient idolatrous Arabs used a sort of lots, which were called lots by arrows. These arrows were without heads or feathers; they were three in number; upon one of them was written, 'Command me, Lord;' upon the second, 'Forbid, or prevent, Lord.' The third arrow was blank. When any one wanted to determine on a course of action, he went with a present to the diviner (who was the chief priest of the temple), who drew one of his arrows from his bag, and if the arrow of 'command' appeared, he immediately set about the affair; if that of prohibition appeared, he deferred the execution of his enterprise for a whole year: when the blank arrow came out, he was to draw again. The Arabs consulted these arrows in all their affairs, particularly their warlike expeditions." To these remarks, it may be added, that divination by arrows was used also by the Arabs in the case of marriages, the circumcision of their children, and on setting out on a journey. This kind of divination is expressly prohibited in the Koran. We find an allusion to the same practice in Ezek. xxi. 21: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divina-

tion: he made his arrows bright, he consulted with images, he looked in the liver." See DIVINATION.

ACEPHALI, a term applied in Ecclesiastical History to those bishops who were exempt from the discipline and jurisdiction of their ordinary bishop or patriarch. It was a name particularly given to a sect of the Eutychians or Monophysites, in the fifth century. When Peter Moggus, bishop of Alexandria, gave in his adherence to the Henoticon or formula of concord proposed by the Emperor Zeno, those who rejected the Henoticon formed themselves into a new party, which was called that of the Acephali, because they were deprived of their head or leader. The date of their appearance is A. D. 482. From the time of the council of Chalcedon the Eutychians gradually departed from the peculiar views of Eutyches, and therefore discarded the name of Eutychians, and assumed the more appropriate one of Monophysites, which indicated their distinguishing tenet, that the two natures of Christ were so united, as to constitute but one nature. The whole party, therefore, having long renounced Eutyches as their leader, when a part of them renounced also Peter Moggus, they were indeed *Acephali*, without a head. The name came at length to be applied to all who refused to admit the decrees of the council of Chalcedon. In the sixth century, the Emperor Justinian was persuaded by Theodorus of Caesarea to believe that the Acephali would return to the church, provided certain obnoxious writings favourable to the Nestorian heresy were condemned. In A. D. 544, accordingly, the emperor published a decree, which is usually called Justinian's creed, and which professes to define the Catholic faith, as established by the first four general councils, those of Nice, Constantinople, Ephesus, and Chalcedon, and to condemn the opposite errors. Three chapters or subjects were condemned by Justinian: 1st, The person and writings of Theodorus of Mopsuestia, whom the decree pronounced a heretic and a Nestorian; 2d, The writings of Theodoret, bishop of Cyprus, so far as they favoured Nestorianism, or opposed Cyril of Alexandria and his twelve anathemas; 3d, An Epistle said to have been written by Ibas, bishop of Edessa, to one Maris, a Persian, which censured Cyril and the first council of Ephesus, and favoured the cause of Nestorius. Much and violent opposition was raised to this decree; but Justinian was resolved to persevere, and he again condemned the three chapters by a new edict in A. D. 551. The matter was at last referred to a general council, which assembled at Constantinople in A. D. 553, and which is usually called the fifth general council. Here the creed of Justinian was in substance ratified, but few of the Western bishops were present, and many of them dissenting from the decrees of the council, carried their opposition so far as to secede from communion with the Roman pontiff. See MONOPHYSITES.

ACERRA, a censer used by the ancient Romans

in their sacred rites, for burning incense It was also called *thuribulum*. See CENSER, SACRIFICE.

ACESIUS, a name given to the Pagan deity Apollo, as being the averter of evil. Under this name he was worshipped in Elis, where he had a splendid temple. See APOLLO.

ACHELOUS, the deity who presided over the river Achelons, which was accounted one of the greatest and most ancient rivers of Greece. This was from the earliest times regarded as a great divinity throughout Greece, and he was invoked in prayers, oaths, and sacrifices. Zens of Dodona usually added to each oracle he gave, the command to offer sacrifices to Achelous. He was considered to be the source of all nourishment.

ACHERON, one of the rivers alleged in the Pagan theology of the Greeks and Romans to run through the infernal regions. The idea may have arisen from the circumstance, that a river bearing that name was found in Epirus, a country which the earliest Greeks regarded as the end of the world in the west, and thence they considered it as the entrance into the lower world. Homer describes it as a river of Hades, and Virgil as the principal river of Tartarus. Late writers use the word Acheron to denote the lower world in general.

ACHERUSIA, a lake in Epirus, through which the Acheron flowed, and which was considered as belonging to the lower regions of the Pagans. Various other lakes bearing the same name were also regarded as passing through the shades below, and among these was one near Memphis in Egypt, to which the Egyptians used to carry their dead bodies to be deposited in the sepulchres erected for them.

ACHIN, a deity worshipped among the Adighé, a race of modern Circassians. He is regarded as the god of horned cattle, and is so popular among his victims, that the cow offered to him leaves her companions of her own accord, with the calm desire and intention of being so honourably sacrificed.

ACHTARIEL, one of the three ministering angels, alleged by the Rabbinical traditions to be engaged in heaven in weaving or making garlands out of the prayers of the Israelites in the Hebrew tongue.

ACÆMETÆE, an order of monks instituted in the beginning, or as Baronius alleges, towards the middle of the fifth century, by a person of the name of Alexander, under the auspices of Gennadius the patriarch of Constantinople. They were called Acœmetæe, or sleepless, because they so regulated their worship that it was never interrupted by day or by night, one class of the brethren succeeding another continually. The piety of these watchers caused them to be held in great veneration, and many monasteries were built for their use. One of these was erected by Studius, a wealthy Roman nobleman, and from him the monks who inhabited that building were called Studites. This Bingham supposes to be the first instance of monks taking their name from the founder of a monastery. This

order of monks in 484 opposed Acacius, patriarch of Constantinople, in his support of the Henoticon, and in the sixth century they fell themselves into the Nestorian heresy, and were condemned in A. D. 532, by the Emperor Justinian and Pope John II. The practice of praying day and night is supposed to have been founded on a literal adherence to the apostolic admonition, 1st Thess. v. 17, "Pray without ceasing."

ACOLYTES, or ACOLYTHS, an order of office-bearers in the Latin church. Several Romish writers, particularly Baronius and Bellarmine, assert, that this and the other minor orders of their clergy were instituted by the apostles. The greater number, however, both of Roman Catholic and Protestant divines, maintain that they were unknown until the third century. Cyprian, in the middle of that century, and Cornelius, a cotemporary of Cyprian, mention the acolytes expressly by name. They were unknown in the Greek church until the fifth century. The fourth council of Carthage decrees the form of their ordination, and briefly explains the nature of their office. The canon which treats of this subject is as follows: "When any acolyth is ordained, the bishop shall inform him how he is to behave himself in his office; and he shall receive a candlestick with a taper in it from the archdeacon, that he may understand that he is appointed to light the candles of the church. He shall also receive an empty pitcher to furnish wine for the eucharist of the blood of Christ." They were not ordained by imposition of hands, but only by the bishop's appointment. Some think that they had another office—to accompany and attend the bishop wherever he went, and that on this account they were called acolyths or followers. The meaning of the word is simply an attendant, or one who continually waits upon another. Bingham supposes that they may have received the name from their having been obliged to attend at funerals in company of the *canonica* and *ascetria*. They received also the name of ACCENSORII (which see), or lighters. In the church of Rome, in the present day, the office of the acolyte is usually held by mere boys, and is properly a menial office. And yet the acolyte has his ordination, in which the bishop, having presented him with an extinguished wax taper and an empty jar or vase, addresses to him the following admonition: "Having undertaken, most dear son, the office of an acolyte, consider what you undertake. It is the part of the acolyte to carry the wax bearer, to kindle the lights of the church, to minister wine and water at the eucharist. Study therefore to fulfil your office worthily. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," &c. The prayers and rubrics for the acolyte occupy together three pages of the *Pontifical Romanum*. In Rome, the acolytes are divided into three classes. 1. The *palatine*, who wait upon the Pope. 2. The *stationarii*, who serve in the

church; and, 3. The *regionarii*, who attend in various parts of the city, a sort of beadles.

ACROB, the superintendent of the angels, according to the religion of the GUEBRES (which see).

ACROSTIC, a form of poetical composition among the Hebrews, composed of twenty-two lines or stanzas according to the number of letters in the Hebrew alphabet, each line or stanza beginning with each letter in its order. There are twelve hymns of this kind in the Old Testament. The hundred and nineteenth Psalm is the most remarkable specimen of it. Augustine in the fifth century wrote Latin verses of this kind, called *ABECEDARIUM* (which see).

ACT OF FAITH. See *AUTO DA FE*'.

AD, the father, according to Mohammedan tradition, of one of the four tribes or nations of the primitive or ancient Arabians. He is said to have been the son of the scripture Uz, the son of Aram, son of Shem, son of Noah. At the confusion of tongues, Ad went to the southern part of Arabia called Hadramaut. When the Arabians speak of any thing as having happened very long ago, they make use of the proverbial expression, "This was in the times of Ad."

ADAB, whatever Mohammed has done once or twice, and is on that account lawful to be done by any of his followers.

ADAD, a Pagan deity of the ancient Assyrians representing the sun. The name signified in their language *one*. He was usually painted with beams shooting downwards towards the earth, thus indicating that the earth was indebted for its productiveness to the genial warmth of the sun's rays. Some are of opinion, that the true name of this deity was Hadad, identical with the Benhadad of scripture, the second of the name, who is said by Josephus to have been deified after his death. Others suppose that Isaiah the prophet refers to this worship of the sun, under the name of Achad, which means in Hebrew *one alone*. The wife of Adad was called *ADAR-GYRIS* (which see).

ADALBERTINES, a Christian sect which arose in the eighth century, deriving both its origin and name from Adalbert, a Frenchman, who obtained consecration as a bishop against the will of Boniface, who, from his zeal in promoting the Papal cause, has been sometimes termed the apostle of Germany. The chief scene of Adalbert's labours was Franconia, and from his opposition to many of the doctrines, as well as the authority of Rome, he was denounced by Boniface as a public heretic, and blasphemer of God and the Catholic faith. He was condemned accordingly by the Roman pontiff Zacharias, at the instigation of Boniface, in a council convened at Rome, A. D. 748. He appears to have died in prison. His followers held him in great veneration. He was accused, however, of having fabricated an epistle which purported to have been written by our Lord Jesus Christ, and to have fallen down from heaven at Jerusalem, where it was found by the archangel Mi-

chael, near the gate of Ephraim. Semler conjectures, and not without some probability, that this epistle was framed by the enemies of Adalbert, and palmed upon him for the sake of injuring his reputation. Enough may be gathered from the representations which Boniface made concerning this remarkable man, to convince us that his chief offence consisted in resisting Papal rule, leading great multitudes, as was alleged, to despise the bishops and forsake the ancient churches.

ADAMIC DISPENSATION. The primeval form of religion was of course that which existed in the days of Adam, the progenitor of the human family. Created in a state of perfect innocence and purity, he enjoyed direct and immediate fellowship with his God. It is difficult for man in his fallen state to form an adequate conception of the religion or religious worship of an unfallen creature. The mind, the heart, the whole nature were habitually directed towards God. Religion in such a case was strictly spiritual; forms were scarcely necessary. But scripture conveys to us the impression that God dealt with Adam not as an individual, but as the representative and head of that race which was to be descended from him. Perfect obedience to the will of the Divine Being was demanded of him, not as an individual creature merely, responsible for his own acts, but as the federal head of an entire race. Life in the highest and purest sense, the life of the soul as well as of the body, life not limited to a few short years only, but stretching throughout the endless ages of eternity; and what is more, not his own life merely, but the life of the whole human race, hung suspended on his obedience to the divine will, embodied in a single precept, "Do this, and thou shalt live; transgress, and thou shalt die;" such were the terms of the original dispensation or economy under which Adam was originally placed. Even at the very outset of the world's history, man was made to feel his dependence, and to recognise his responsibility. He was under law, and must render an account to the Lawgiver. But the law of the loving Creator was itself an expression of his love. It was accompanied both with promises and penalties; promises in case of obedience, and penalties in case of disobedience. And these, to man, a sentient creature, were exhibited in a sensible form. The tree of life in paradise indicated the promise, and the tree of good and evil indicated the condition on which both the promise and the penalty rested. On this subject, Dr. Candlish makes the following apposite remarks, in his 'Contributions towards the Exposition of Genesis:' "The tree of life evidently typified and represented that eternal life which was the portion of man at first, and is become in Christ Jesus his portion again. It is found, accordingly, both in the paradise which was lost, and in the paradise which is regained. For, 'saith the Spirit to the churches, To him that overcometh will I give to eat of the tree of life which is in the midst of the gar-

den;—the garden, which is become at last a city, for the multitude of the redeemed to dwell in. (Rev. ii. 7. See also Rev. xxii. 2, 14.) By the use of this tree, man was reminded continually of his dependence. He had no life in himself. He received life at every instant anew from Him in whom alone is life. And of this continual reception of life, his continual participation of the tree of life was a standing symbol. Again he is reminded of what is his part in the covenant, of the terms on which he holds the favour of his God, which is his life. The fatal tree is to him, even before his fall, in a certain sense the tree of the knowledge of good and evil. It is a standing memorial of the reality of the distinction. It suggests the possibility of evil—of disobedience,—which otherwise, in the absence of all lust, might not occur. And so it is a test and token of his submission to his Maker's will. Hence the fitness of this expedient, as a trial of his obedience. If he was to be tried at all, it could scarcely, in paradise, be otherwise than by means of a positive precept. And the more insignificant the matter of that precept was, the better was it fitted for being a trial. The less was the temptation beforehand; the greater, consequently, the sin. Such a tree, then, might well serve the purpose intended. It might seal and ratify his compliance with the will of God, and his enjoyment of the life of God; or, on the other hand, it might occasion his sin and his death."

How long Adam continued to yield obedience to the law of God we are not informed; but in an evil hour he lent a too ready ear to the suggestions of the tempter, and having incurred the penalty of disobedience, and fallen under the displeasure of his God, the original Adamic dispensation was brought to a close. This religion and worship of innocence gave place to the religion and worship of a fallen creature, with whom God must deal, if he deal at all, in another and far different way from that which characterized his early intercourse with man.

ADAMITES, a sect of heretics which sprung up in the second century. They derived their name from a distinguishing tenet which they held,—that since the death of Christ, his followers were as innocent as Adam before the fall. Hence they are said by Epiphanius to have worshipped naked in their assemblies. Their church they called *Paradise*, the paradise promised by God to the righteous. They held that clothes are the badges of sin, and therefore ought not to be worn by those that have been delivered from sin by Christ. They maintained that marriages were unlawful among Christians, because, if Adam, they alleged, had not sinned, there would have been no marriages. The accounts of the ancient writers in regard to this sect are very contradictory, and some of the moderns have even gone so far as to deny that such a sect ever existed. Both Epiphanius and Augustine describe this singular sect with great minuteness. They originated from Prodicus, who seems to have belonged to the Carpocra-

tians, one of the Gnostic sects. Dr. Lardner argues very strenuously against the existence of the Adamites, no ancient writer before Epiphanius having even alluded to such a sect. But if the allegation that Adamites existed in the second century be unfounded, it is an undeniable fact that in the twelfth century a sect of this kind made its appearance, headed by one Taudamus, who propagated his errors at Antwerp, in the reign of the emperor Henry the Fifth. This heretic had a great number of followers. The sect, however, did not last long after his death, but another similar sect appeared under the name of Turlupins, in Savoy and Dauphiny, where they committed the most immoral actions in open day.

About the beginning of the fifteenth century, one Picard, a native of Flanders, taught doctrines allied to those which have been ascribed to the Adamites. Picard pretended that he was sent into the world as a new Adam, to re-establish the law of nature. This sect, which held its religious assemblies during the night, found some partizans in Poland, Holland, and England. It is said that in 1581 some Adamites were discovered in Holland. See BEGHARDS—PICARDS.

ADAM KADMON, the name of a primitive emanation in the cabbalistic philosophy of the Jews which is regarded as at once the image of God and the type of man, and from which proceed decreasing stages of emanations called SEPHIROTHS. See CABBALA.

ADAR, the twelfth month of the ecclesiastical year, and the sixth of the civil year among the Hebrews. It consists of only twenty-nine days, and corresponds with part of our February and March. On the third day of Adar the building of the second temple at Jerusalem was finished and dedicated with great solemnity. A fast in commemoration of the death of Moses is celebrated by the Jews on the seventh day of this month. On the thirteenth, they celebrate what is called Esther's fast, and on the fourteenth they keep the festival of Purim, in memorial of the deliverance of the Jews from the cruel designs of Haman. A feast is held on the twenty-fifth, in commemoration of Jehoiachim, king of Judah, who was advanced by Evil-Merodach above other kings that were at his court. As the lunar year, which has been followed by the Jews in their calculations, is shorter than the solar by eleven days, and as these days, at the end of three years, amount to a month, an intercalary month is then inserted, which they call *Veadar*, or a second Adar, and which consists of twenty-nine days.

ADARGYRIS, the wife of the pagan deity ADAM (which see), and usually represented with rays shooting upwards, thus indicating that she who denoted the earth, looked for all her fertility and productiveness to the sun in the heavens.

ADDEPHAGIA, a pagan goddess representing gluttony. She had a temple in Sicily, in which was a statue of Ceres.

ADDIR, *the mighty Father*, a name applied to the true God by the Philistines, because he had visited the Egyptians with plagues.

ADE, an idol of the Hindus represented with four arms.

ADELIAH, the name which the followers of ALI (which see), among the Mohammedans take to themselves. The word denotes properly in Arabic, the sect of the Just; but the other Mohammedans call them Schiiah, the sect of the Revolted. See SCHIITES.

ADEONA, a goddess worshipped by the ancient Romans, as one of their inferior deities. Augustine says that she enabled people to walk; hence she was invoked in going abroad, and in returning home.

ADESSENIANS, from *adesse*, to be present, a term applied at the Reformation to the followers of Luther, who, while they denied the doctrine of transubstantiation, nevertheless held the literal and real presence of Christ in the elements of the eucharist. They received also the name of *impanitores*. The Adessenarians were far from being agreed in reference to the mode in which the real presence existed; some being persuaded that the body of Christ is *in* the bread; others, that it is *about* the bread; others, that it is *with* the bread; and others still, that it is *under* the bread. See LUTHERANS — LORD'S SUPPER.

ADHEM, one of the most ancient Mohammedan Quietists, who is said to have obtained in one of his visions the high privilege of having his name written by an angel among those who love God. "Hell," he said, "was preferable with the will of God to heaven without it." "I had rather," was a common expression used by him, "I had rather go to hell doing the will of God than go to heaven disobeying him." Such extravagant statements are not unfrequently made by Mohammedan mystics by way of manifesting their high regard for the Divine Being. See MYSTICS.

ADHHA, a festival among the Mohammedans, celebrated on the tenth day of the sacred month Dhoulhagiat, or the month of Pilgrimage. The Turks call this festival the GREAT BEIRAM, under which article the ceremonies attending its observance will be particularly described.

ADIAPHORISTS, (Gr. *adiaphora*, *indifferent*), a name given to Melancthon and his associates, in the sixteenth century, who adhered to the Leipsic *interim*, in which the principle is laid down that in things indifferent the will of the emperor might be obeyed. This gave rise to the celebrated adiaphoristic controversy in regard to what constituted matters involved in, or connected with, religion, which might be considered indifferent. The circumstances in which this controversy, which agitated the reformed churches for many years, originated, may be briefly stated. Charles V., emperor of Germany, desirous of setting at rest, if possible, the religious dissensions by which his country was disturbed at the time of the Reformation, employed

three divines of acknowledged ability and learning to prepare a system of doctrine, in which all the churches, both Protestant and Roman Catholic, might concur, until a proper council could be assembled. This document being only intended to serve a temporary purpose, received afterwards the name of the *Interim*. Having been carefully drawn up so as to please both parties, it was presented to the diet, and their approbation being given by at least a tacit acquiescence in its statements, the emperor ordered it to be published in the German as well as Latin language, and was resolved to enforce the observance of it as a decree of the empire. The *Interim*, however, met with violent opposition from both Protestants and Papists. Principal Robertson, in his 'History of Charles V.,' thus describes the feelings of both parties on its publication:—"The Protestants condemned it as a system containing the grossest errors of Popery, disguised with so little art, that it could impose only on the most ignorant, or on those who, by wilfully shutting their eyes, favoured the deception. The Papists inveighed against it, as a work in which some doctrines of the church were impiously given up, others meanly concealed, and all of them delivered in terms calculated rather to deceive the unwary than to instruct the ignorant, or to reclaim such as were enemies to the truth. While the Lutheran divines fiercely attacked it on one hand, the general of the Dominicans with no less vehemence impugned it on the other. But at Rome, as soon as the contents of the *Interim* came to be known, the indignation of the courtiers and ecclesiastics rose to the greatest height. They exclaimed against the emperor's profane encroachment on the sacerdotal function, in presuming, with the concurrence of an assembly of laymen, to define articles of faith, and to regulate modes of worship. They compared this rash deed to that of Uzzah, who with an unhallowed hand touched the ark of God; or to the bold attempts of those emperors who had rendered their memory detestable, by endeavouring to model the Christian church according to their pleasure. They even affected to find out a resemblance between the emperor's conduct and that of Henry VIII., and expressed their fear of his imitating the example of that apostate, by usurping the title as well as jurisdiction belonging to the head of the church. All, therefore, contended with one voice, that as the foundations of ecclesiastical authority were now shaken, and the whole fabric ready to be overturned by a new enemy, some powerful method of defence must be provided, and a vigorous resistance must be made, in the beginning, before he grew too formidable to be opposed."

Maurice, elector of Saxony, who occupied middle ground between those who approved and those who rejected the *Interim*, held several consultations in 1548 with theologians and others, with the view of ascertaining what course it would be right to pursue. Among the advisers of the elector, the re-

former Melancthon held a conspicuous place. This eminent man, influenced probably in part by fear of the emperor, and in part by a desire to please the elector, decided, that, while the Interim of Charles could not be wholly and unreservedly admitted, yet it might be expedient to receive and approve of it, in so far as it concerned matters in religion that were non-essential or indifferent (*in rebus adiaphoris*). The document drawn up at this time, containing the opinion of Melancthon and those divines who agreed with him, is commonly called the Leipsic *interim*, and contains what its authors regard as indifferent liturgical matters, which might be admitted to please the emperor. Among them were the Papal dresses for priests, the apparel used at mass, the surplice, and several customs evidently indicative of worship paid to the host, such as tolling and ringing of bells at the elevation of the host. Besides these, the Adiaphorists included in their *interim* various points which the faithful followers of Luther could not regard as indifferent, such as the vital doctrine of justification by faith alone, the necessity of good works in order to salvation, the number of the sacraments, extreme unction, the observance of certain feast-days appointed by the church, and the supreme authority of the Roman pontiff. From the publication of the Leipsic *interim* dates the commencement of the Adiaphoristic controversy, which was protracted for many years, the party supporting the Interim being headed by Melancthon, and the party opposing it by Matthias Flacius.

The two great principles involved in this controversy were, first, Whether the points alleged by the Adiaphorists as indifferent actually were so; and secondly, Whether it is lawful, in things which are indifferent and not essential to religion, to succumb to the enemies of the truth. The discussion of these two questions was carried on for a long period with considerable vehemence on both sides. In his anxiety to reconcile the great contending parties, Melancthon had endeavoured to present, in a modified form, some even of those very points which Luther and his followers had regarded as forming the very vitals of the controversy between them and the papacy. Doctrinal articles had been altered and interpolated. Against the supremacy of the Pope, Luther had levelled his most violent attacks; Melancthon, in his Interim, allowed the Pope to remain at the head of the church, though without conceding to him a divine right, and without allowing him to be the arbiter of faith. Luther had argued keenly against the seven sacraments; Melancthon allowed them to remain as religious rites, though not under the name of sacraments, nor regarded as efficacious to salvation in the Popish sense. Luther had preached against the mass; Melancthon retained the mass, though representing it as merely a repetition of the Lord's Supper. Justification by faith alone was regarded as the article of a standing or a falling church; Melancthon set forth good works as essential to sal-

vation, though not as the meritorious ground of justification before God, but only as an essential part of the Christian character. With all this, the *Interim* contained a clear and explicit statement of the vital doctrine, that salvation is wholly by grace, through faith in the merits of the Lord Jesus Christ. By such a mode of representing the points in dispute between Protestants and Papists, the Adiaphorists hoped to please the emperor, and prevent the cause of the Reformation from being seriously endangered. The motives of Melancthon and his associates were undoubtedly praiseworthy; but the measure to which they resorted for the accomplishment of their object was of a very questionable character. It is always hazardous to modify our representations of truth with the view of conciliating opponents. And the consequences were precisely what might have been expected. Men of firm unbending principle exposed, with an unsparing hand, the shallow schemes of a short-sighted expediency. Instead of gaining supporters to the *Interim* of Charles, the course which Melancthon and his followers had pursued, only increased the number of its opponents, and the Adiaphoristic controversy, painful and protracted in itself, became the fruitful parent of other and equally pernicious contests. We refer to the *Solifidian*, *Synergistic*, and other disputes, which will be noticed under their proper heads.

Among moral writers, in all ages, the question of *Adiaphora* or indifferent actions, has formed a subject of frequent and earnest discussion. Among the schoolmen particularly, it was a favourite topic. Abelard taught that "all actions abstractly and externally considered are in themselves indifferent; the intention only gives them moral worth. Only when considered in connection with the intention of the agent are they capable of moral adjudication. That is the tree which yields either good fruit or bad." There is no doubt embodied in this saying an important principle, but it requires to its full development the additional idea, that the intention must be pure and clear. "The eye," as our Lord expressed it, "must be single, if the whole body is to be full of light." Thomas Aquinas, also, takes up the subject of indifferent actions, alleging that nothing is indifferent, because every action is either one corresponding or not corresponding to the order of reason, and nothing can be conceived as holding a middle place. "Thus," he says, "eating and sleeping are things in themselves indifferent; yet both are subservient to virtue with those who use the body generally as an organ of reason." But without dwelling on purely abstract questions, as to the indifference of human actions in themselves, we may remark, that the Adiaphoristic controversy, such as it presented itself among the Reformers in Germany in the sixteenth century, has again and again broken forth in different parts of the Church of Christ since that period. Thus, in the end of the seventeenth century, Spener, in his anxiety to recall Christians in Germany to the

importance of cultivating the inner life of the believer, raised a dispute which lasted for several years, on the question, whether dancing, playing at cards, attending theatrical representations, and such things, were to be regarded as sinful, or were merely indifferent. A controversy of the same kind has more than once been carried on in both Britain and America. All discussions on the lawfulness of rites and ceremonies, the use of meats, the propriety of abstinence from the use of alcoholic liquors, the observance of days, whether for fasts or feasts, may be classed under the head of topics connected with the *Adiaphoristic* controversy. See INTERIM.

ADI-BUDHA, the one Supreme Intelligence in the creed of the Budhists of Nepál, the only school or sect of the followers of Budha which believes in a Supreme Being, either like the AUM (which see) of the Vaidic period, or the BRAHM (which see) of the later period of Hindu history. Budhism is essentially atheistic in its character. It disclaims all knowledge of the Great Source of all, and teaches without reserve that all things may be seen to come into the world according to a law of succession.

ADITI, in the Hindu mythology, the mother of Indra, and of the other great gods, all solar. Mythically viewed, she seems to be Light abstractly considered in its complete *unity*, in its *goodness*, and in its *salutary action*. These are the three senses of the word *Aditi*. In a special sense, she is the dawn of day, and the sister of darkness, who ushers in the brightness and the beauty of that glorious orb who sheds his refulgent radiance over the whole creation. Every morning this grand goddess appears with majesty, attended by her sons, her generous children, who rise above the horizon, opening the way to immortality, and securing the progress of the travelling star.

ADMONITION, the first step of ecclesiastical discipline as laid down by the Apostle Paul, Tit. iii. 10, "A man that is an heretic, after the first and second admonition, reject." In conformity with this rule, the admonition of the offender, in the early Christian Church, was solemnly repeated once or twice before proceeding to greater severity.

ADMONITIONISTS, a class of Puritans in the reign of Queen Elizabeth, who received this name from the "Admonition to the Parliament," in 1571, in which they lay it down as a great principle on which the Christian Church is bound always to act, that nothing is to be received as an article of faith, or admitted as an ordinance of the Church, which is not laid down in the Word of God.

ADONAI, one of the names of the Divine Being frequently employed in the Sacred Scriptures. According to an ancient idea among the Jews, this word is substituted for the ineffable name JEHOVAH, which they consider it unlawful to pronounce. They assert that all the names of God proceed from that of JEHOVAH, as the branches of a great tree issue from the stem. The Jewish Cabbalists teach that God did not assume the name JEHOVAH until he had

finished the creation of the world. This sentiment they imagine is contained in these words of Moses, "He is a rock, his work is perfect." According to the Cabbalistic writers, the name JEHOVAH forms a bond of union to all the splendours, and constitutes the pillar upon which they all rest. Every letter or which it is composed is fraught with mysteries. They assert that this name includes all things, and that he who pronounces it puts the whole world, and all the creatures and things which comprise the universe, into his mouth. Hence it ought not to be pronounced but with great caution, for God himself says, "Thou shalt not take the name of the Lord thy God in vain." According to the Cabbalists, the prohibition does not apply to the violation of oaths, but the pronouncing of his name, except by the high priest in the Holy of Holies on the great day of atonement. They allege that the name JEHOVAH has a supreme authority over the world, and governs all things; and that all the other names and surnames of God, amounting, according to Jewish reckoning, to seventy, take their station around it like so many officers and soldiers around their general. They attribute to each of the letters of this mysterious name a specific value, and they teach that the highest measure of knowledge and perfection is to know the whole import of the ineffable name of JEHOVAH.

From all these considerations, wherever the name JEHOVAH occurs in the Old Testament Scriptures, the Jews always in reading pronounce Adonai, and hence the letters of which the word JEHOVAH is composed, are usually in the Hebrew Bibles written with the points belonging to ADONAI or Lord. They contend that the true pronunciation of the word, which we render Jehovah, has been lost, and that whosoever possesses it could reveal secrets or mysteries. The practice of writing the ineffable name in the manner referred to, seems to have been peculiar to the later Jews, and to have been unknown until the Babylonish captivity. Hebrew scholars and critics, indeed, have been divided in opinion on the subject, and according as they ranged themselves on one side or the other, have received the name of Adonists or Jehovists. See JEHOVAH.

ADONIA, the heathen mysteries and sacrifices of Adonis celebrated every year at Byblos in Syria. The Adonia were accompanied with public mourning, when the people beat themselves, and lamented and celebrated his funeral rites as if he had been dead, though the day following was observed in honour of his resurrection. The men shaved their heads as the Egyptians did at the death of their god Apis; but the women, who would not consent to shave their heads, were compelled to prostitute themselves for a day to strangers for hire, and to dedicate their unhallowed gain to Venus. It was absurdly alleged, that a river in Syria, called by the name of Adonis, changed its colour at times, the water be

coming blood-red, and what was regarded as especially miraculous was, that this change took place during the celebration of the *Adonia*, that is, in the month of Tammuz or July. As soon as the water of the river began to be tinged with blood, the women commenced their weeping, and when the red colour disappeared, the return of Adonis to life was announced, and sorrow was exchanged for joy. This is the festival probably alluded to in Ezekiel, and to which reference is made in the article ADONIS (which see). The *Adonia* were celebrated not only at Byblos in Syria, but also at Alexandria in Egypt, Athens in Greece, and other places. The worship of Adonis, though originating probably in Asia, spread over almost all the countries bordering on the Mediterranean.

ADONIS, in the fabulous mythology of the Greeks, was a beautiful young shepherd with whom the goddess Venus became enamoured. In a fit of jealousy, Mars, who happened to meet him in hunting, killed him. Lucian says that he was killed by a boar. The goddess was deeply grieved at the death of her lover, and obtained from Proserpine permission for him to leave the infernal regions six months in the year. Accordingly, the anniversary of the death of Adonis, which was observed with mourning and sorrow, was followed by a season of joy. Ovid relates, that Venus produced from his blood the flower called *Anemone*. The story of Adonis became connected with that of Osiris in the Egyptian mythology. Osiris was said to have been shut up in a box by Typhon, and thrown into the Nile, and was found by Isis at Byblos in Syria. Typhon, however, obtained possession of the body, cut it into many pieces, and scattered them abroad; but Isis succeeded in collecting them together again, and burying them. We find a reference to Adonis in the Vulgate version of Ezekiel viii. 14, which represents the prophet as having seen women in the temple weeping for *Adonis*, which the Hebrew reads *Tammuz*. The name *Adonis* seems to imply the *sun*, whose departure in autumn gives occasion to no little sorrow.

So strictly connected are the two deities, Adonis and Osiris, the one belonging to Syria, and the other to Egypt, that there seems to have been a combination of the two in the ancient god Adoni-Siris. In the ancient sculptured monuments of Mexico some traces are found of the worship of this twofold deity. "Various characteristics," it has been remarked, "of the worship of Osiris and Adonis are complete in the sculptured tablets of Mexico. A priestess kneels before the Toltec god in the attitude of adoration, and offers him a pot of flowers, not the mint offered to Osiris, but the blood-stained hand-plant or *manitas*, which all the monuments attest was anciently held sacred throughout Mexico. On the sculptured tablet over the head of the divinity, appear, precisely in the Egyptian fashion, the phonetic characters of his name in an oblong square, which in Egypt was devoted to the names of gods. Of the phonetic or

symbolic character, however, nothing as yet is known. The same divinity is represented on one of the walls at Palenque, not in a human, but an animal form. Instead of the hawk of Egypt, however, the Toltecan chose as their sacred bird the rainbow-coloured pheasant of Central America, which is perched on the Toltec cross resembling the Christian, and with its lower extremity terminating in a heart-formed spade. The subject of the sculpture shows the simplicity of the worship. Two Toltec heroes, chiefs or priests, stand beside the sacred bird; one of them supports an infant in his arms, probably for baptism, which was a rite practised by the votaries of Adonis, and at other places there are indications of a similar ceremony." No slight confirmation of the supposition that the principal deity of the Mexicans was the Syrian god Adoni-Siris may be drawn from the circumstance, that the architecture of their temples, as far as they still remain, is decidedly of Syrian origin. See TAMMUZ.

ADOPTIANS, a sect of heretics which arose in Spain towards the close of the eighth century. The circumstances in which it originated were these. Felix, bishop of Urgel in Catalonia, was consulted by Elipand, archbishop of Toledo, concerning the sense in which Jesus Christ was to be called the Son of God, and whether as a man he ought to be considered as the *adopted*, or as the natural Son of the Father. Felix replied, that Jesus Christ, according to his human nature, could only be considered as the Son of God by *adoption*, and a nominal Son; in the same sense in which believers are called in Scripture, children of God. The title, Son of God, he maintained, was only by way of expressing, in a particular manner, the choice that God had made of Jesus Christ. In proof of this he argued from Acts x. 38, that Jesus Christ wrought miracles because God was with him, and from 2 Cor. v. 19, that "God was in Christ reconciling the world unto himself;" but he added, they do not affirm that Jesus Christ was God. Hence the followers of Felix were called Adoptians or Adoptionists. In the opinion of Pope Hadrian, and most of the Latin bishops, the doctrine taught by Felix amounted to a revival of Nestorianism, as dividing Christ into two persons. Hence Felix was declared guilty of heresy, first in the council of Narbonne, A. D. 788, then at Ratisbon in Germany, A. D. 792; also at Frankfort on the Maine, A. D. 794; afterwards at Rome, A. D. 799; and, lastly, in the council of Aix-la-Chapelle. He was banished by Charlemagne to Lyons, where he died adhering to the last to the heresy which he had originated.

Walch, in his *Historia Adoptionorum*, thus states the heresy: Christ, as a man, and without regard to the personal union of the two natures, was born a servant of God, though without sin. When God at his baptism pronounced him his dear Son, he underwent a transition from the condition of a servant to that of a free person. This transition

was both his adoption and his regeneration. The title of God belongs to him, indeed, as a man, but not properly, for he is God only *nonoccupatively*. Neander gives a clear philosophical explanation of the principles which the Adoptionists maintained. "The idea of adoption in his (Felix) mind, was nothing more than that of a sonship grounded not on natural descent, but on the special act of the Father's free-will. To those who objected that the title of *Filius per adoptionem*, son by adoption, is never applied to the Saviour in the Holy Scriptures, he replied, that the fundamental idea was agreeable to Scripture, for that the other corresponding notions of like import had actually their foundation in Scripture. All such opinions are in close connection with each other; and without them it would be impossible to form a conception of the human nature of Christ as not springing from the essence of God, but as created by the will of God. He who denies one of these notions, must, therefore, deny the true humanity of Christ. The term adoption accordingly seemed to him especially appropriate, because it is clear, from a comparison with human relationships, that a person, by natural descent, cannot have two fathers, and yet may have one by natural descent, and another by adoption. And thus Christ in his humanity might be the son of David by descent, and, according to adoption, the Son of God. Felix sought out all those predicates in the Holy Scriptures, which tended to show the dependent relation of Christ, that he might thereby prove the necessity of the distinction which he had introduced as founded on Scripture. If Christ took upon him the form of a servant, the name of a servant belongs to him, not simply on account of the obedience which he freely rendered as man, but from the natural relation in which he stands as man, as a creature, to God, in contrast to that relation in which, as the Son of God, according to his nature and essence, and as the Logos, he stands to the Father. Felix describes this opposition by the terms, *servus conditionalis*, *servus secundum conditionem*. Nowhere, he contends, is it said in the gospel, that the Son of God, but always that the Son of Man, was given for our sins. He appeals to what Christ himself says (Luke xviii. 19), in reference to his humanity, namely, that it was not in itself good, but that God in it, as everywhere, is the source of good. So also he quotes what Peter says of Christ (Acts x. 38), that God was in him; and what Paul states to the same purpose (2 Cor. v. 19), but not as if the godhead of Christ was to be denied, but only that the distinction between the human and the divine natures should be firmly asserted. He contended, that by this manifestation of the pure humanity in Christ, the Son of God was glorified as Redeemer, while, at the same time, he only assumed all this out of mere mercy, and for the salvation of mankind. To represent the doctrine of the Scriptures fully and faithfully, we must endeavour to exhibit that which concerns the humiliation of Christ

as clearly as that which is connected with his glory. But Felix was scarcely prepared to enter, without prejudice, into the whole meaning of the New Testament writers. As his opponents wished to force this doctrine into the form of their theory, by the transferring of the opposed predicates, or, as it was afterwards the fashion to call it, the idiom-communication, so Felix, on the other side, according to the Scriptural view, allowed himself to do violence to his theory of distinction, forced upon the biblical writers, when he says, in the words of Peter: 'Thou art Christ, the Son of the living God,' and refers the predicate *Christ* to the manhood, in which he was anointed, and the predicate *Son of the living God*, to the Godhead of our Saviour."

After the death of Felix, the first promulgator of the Adoptian heresy, his followers gradually disappeared. In the middle ages, however, similar doctrines to those of Felix were taught by Folmar, about A.D. 1160; and Duns Scotus, about A.D. 1300, and Durandus, about 1320, admit the expression *Son of adoption* in a certain sense.

ADOPTION, the admission of a child into all the privileges of a family to which he does not naturally belong. Such a custom anciently prevailed in Oriental countries. Among the earlier Hebrews, however, it seems to have been altogether unknown. Moses, at least, is silent on the subject in his judicial code. There are two different kinds of adoption referred to in the sacred writings; the first being that of a brother marrying the widow of his deceased brother, in case of his having died without issue; and the second being that of a father who had no sons but a daughter only, and adopted her children. The former is alluded to in Deut. xxv. 5, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her;" and Ruth iv. 5, "Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance;" the latter, in 1 Chron. ii. 21—23, "And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threescore years old, and she bare him Segub. And Segub begat Jair, who had three and twenty cities in the land of Gilead. And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities: all these belonged to the sons of Machir, the father of Gilead."

The ceremony of adoption among the ancient Romans was effected under the authority of a magistrate, before whom, by the legal form called *in jure cessio*, the child was formally surrendered by his natural into the hands of his adoptive father. Originally it could only be accomplished by a vote of the people in public assembly. Under the emperors it re-

quired only an imperial rescript. All the property of an adopted son passed over to the adoptive father, who must, by the Roman law, be a person who had no children, and no reasonable hope of having any. It was not allowed a woman to adopt, for even her own children were not regarded as legally in her own power. In the East the ceremony of adoption is very simple, the parties merely exchanging girdles with one another. Among the Mohammedans, the adopted was made to pass through the shirt of the person adopting him. A custom somewhat analogous is found in ancient times. Thus Aaron invested his son Eleazar with the priestly garments which he himself had worn, in token of his adoption to the office of the high priesthood. Elijah also, when ascending to heaven, threw his mantle over the shoulders of his successor Elisha.

ADORATION. This word, which is now employed to denote worship in general, is derived from a particular mode of expressing homage or worship to the deities among the pagans, by lifting the hand to the mouth (*ad*, to, *os*, *oris*, the mouth), and kissing it. We find an evident allusion to this custom in Job xxxi. 26—28, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge; for I should have denied the God that is above." This practice of kissing the hand is frequently adopted in the East as a mark of respect and submission, after which the hand is put upon the head. An Oriental kisses the hand of his superior and puts it to his forehead. If the superior be of a condescending disposition, he snatches away his hand as soon as the other has touched it; immediately upon which the inferior puts his own fingers to his lips and afterwards to his forehead. The ancient Hebrews were accustomed to take off the shoes when entering a sacred place to perform an act of adoration. The Egyptians observed the same custom; and the Mohammedans invariably take off the shoes on entering the mosques. Pythagoras enjoined his disciples to worship the gods barefooted. In Roman Catholic processions the people, but particularly some orders of monks, walk barefooted. The same custom is often enjoined by the Romish church, to be observed by penitents.

When engaged in adoration, the Jews used various forms—standing, bowing, kneeling, throwing themselves upon the ground, and kissing the hand. The first Christians were accustomed to adore standing, or kneeling, with their faces towards the east, either because Christ is called the East in the Old Testament, or, perhaps, to show that they expected the coming of Christ from the east. The origin of this custom is traced by some to the worship of the sun. The ancient Jews turned towards the west that they might not copy the idolatry of the heathens. They often prayed with their faces to Jerusalem. The Mohammedans turn

toward the south looking toward Mecca. The standing position was invariably adopted by the early church on Sundays, and on the fifty days between Easter and Pentecost, in memory of our Lord's resurrection. Prostration on the ground has been frequently adopted among the Orientals as an expression of the fervour of their devotion. The ancient Romans likewise used to prostrate themselves before the statues of their gods, and even while yet at a distance from them. The Turks fall down on their faces whenever they hear an Imam pronounce the name of God with a loud voice. The ancient Egyptians were accustomed also to prostrate themselves before Anubis. The different postures assumed by the Turks in their devotions are very peculiar. The most devout of the modern Jews, in some places, wrap the veil they wear on their head round their neck during their divine service in the synagogue.

The arrangement of the hands in the act of adoration has been often considered as of great importance. Thus, when the ancient heathens addressed their infernal deities, they stretched their hands downwards; when to the sea-deities, they stretched out their hands toward the ocean. The Turks cross their hands over their breasts. Christians usually clasp their hands. Roman Catholics generally make the sign of the cross. The Jewish priest, when he confessed the sins of the people, was wont to lay his hands upon the horns of the altar.

In adoration the pagan idolaters often embraced the statues of their gods, weeping and wailing at their feet, tearing their hair, and promising to lead a new life. Sometimes they grasped the knees of their idols, put crowns on their heads, and presented before them the choicest fruits and flowers. The ancient Greeks on some occasions took branches with wool twisted round them, and touched the knees of the gods to whom they applied in times of distress; and when the suppliant was likely to obtain his object, he touched with his branch the right hand, and even the chin and cheeks of the god to whom he was tendering his prayer. The Roman Catholics to this day often express their reverence for the images of saints by touching them with handkerchiefs or linen cloths, and sometimes even kiss them in the ardour of their devotion.

The ancients made it a constant practice in worship to turn themselves round, and the practice seems to have the express sanction of Pythagoras. The precise design of this circular movement is by no means obvious. Some suppose that in doing so the worshipper intended to imitate the circular movement of the earth. Plutarch, who also notices the custom, explains it by alleging, that as all temples were built fronting the east, the people at their entrance turned their backs to the sun, and consequently, in order to face the sun were obliged to make a half-turn to the right; and then, in order to place themselves before the deity, they completed the round in offering up their prayer. Whatever

end was intended to be served by it, the actual existence of the practice is undoubted. The Romans turned to the right and the Gauls to the left. The Hindus turn to the right in walking round the statues of their gods, and at every round are obliged to prostrate themselves with their faces to the ground. The ancient Jews, as we learn from the Mischna, went up on the right side of the altar and came down on the left. In the custom of turning round, the Persians had in view the immensity of God, who comprehends all things in himself. The same ceremony is still observed in the Mass among Roman Catholics.

The custom of salutation has often formed a part of the ceremony of adoration. From both Cicero and Tacitus we learn that it was a not uncommon practice to salute the hands and even the very mouths of the gods. It was usual also to kiss the feet and knees of the images, and to kiss the doors of the temples, the pillars, and posts of the gates. The Mohammedans who go on pilgrimage to Mecca, kiss the black stone and the four corners of the Kaaba. In the sprinkling of holy water, the Romish priest kisses the *aspergillum* with which the ceremony is performed; and at the procession on Palm-Sunday, the deacon kisses the palm, which he presents to the priest. Thus kissing has in all ages been frequently regarded as a token of adoration. It was anciently a mark of idolatrous reverence which was done either by kissing the idol itself, or by kissing one's own hand, and then throwing it out towards the idol. Hence the allusion in Hosea xiii. 2, "And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves;" 1 Kings xix. 18, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

As an act of adoration, dancing has been resorted to, even in very ancient times. David danced before the Lord with holy joy. Idolaters also have been found in all ages to dance round the statues and altars of their gods. Men and women, young and old, bear a part in these dances.

It is admitted on all hands, that whatever may be the form or attitude in which adoration is given, it belongs as an act of worship to God alone. The Roman Catholic divines endeavour to maintain three different degrees of worship, to all of which the term adoration may be applied: 1. *Latria*, Divine worship strictly so called, or that which must be given exclusively to God. 2. *Dulia*, that homage, respect, and reverence which may be given to saints and angels, as faithful servants of God. 3. *Hyperdulia*, that superior homage which is due to the Virgin Mary, as the mother of our Lord. Such distinctions are entirely of human origin, and are altogether unwarranted by any command in the Word of God.

To cover the veneration awarded to mere outward representations, Romish writers have invented another distinction, speaking of *absolute* and *relative* adoration, the first being given to the true object of worship, and the second paid to an object as belonging to, or representative of, another. In this latter sense, the Romanists profess to adore the cross, or crucifix, not simply or immediately, but in respect of Jesus Christ, whom they suppose to be on it. The same excuse, however, is given by the heathen in defence of the grossest idolatry. It is not the image or idol simply and absolutely which he professes to adore, but this great Being whom the image represents. The command of God is explicit against every act of this nature: "Thou shalt not make unto thee any graven image; thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God." See IDOLATRY.

ADRAMMELECH, one of the gods worshipped by the inhabitants of Sepharvaim, a people who settled in Samaria, in place of the Israelites who were carried into Assyria. From 2 Kings xvii. 31, we learn, that the worshippers of this idol caused their children to pass through the fire in honour of it, as well as of another god called ANAMMELECH (which see). The Babylonian Talmud alleges, that Adrammelech was represented under the form of a mule, and Kimchi declares it to have been that of a peacock. There is some reason to suppose that this deity was the same with Molech, whom the Ammonites worshipped, for Melech, or Molech, signifies a *king*, and with Adar or Adra prefixed the word Adrammelech denotes a *mighty king*. Dr. Hyde explains the word to mean *the king of the flocks*, and supposes this god to preside over cattle. Some conjecture that this idol represented Saturn, others the sun.

ADRANUS, a Pagan divinity worshipped in the island of Sicily, and particularly at Adranus, situated in the neighbourhood of Mount *Ætna*. *Ælian* asserts that a thousand sacred dogs were kept near his temple. Some modern critics are of opinion that this deity is of eastern origin, and has a connection with the Persian Adar or fire, confounding him with Adrammelech the Assyrian god, and representing him as personifying the Sun or Fire.

ADRIANÆA, certain temples built by Adrian, emperor of Rome, in several towns about A. D. 127. As these temples contained no statues, nor any marks of being dedicated to Pagan gods, some have imagined that they were built in honour of Jesus Christ, whom Adrian wished to worship, but was dissuaded from it, lest the whole country should be thereby led to embrace Christianity.

ADVENT, a name given to the four Sundays before Christmas, as being preparatory to the celebration of the advent or coming of Christ in the flesh. These four Sundays, *L'Estrange* says, "are so many heralds to proclaim the approaching of the Feast." Some writers allege that this observance originated with the apostle Peter, but the earliest record of it

which exists is about the middle of the fifth century, when Maximus Taurinensis wrote a homily upon it. Advent is observed in the Roman Catholic church with great solemnity. It is regarded as representing the time which preceded the incarnation of Christ, and the hopes which the Old Testament saints entertained of his coming to redeem mankind. Hence, it is considered as a season calling for an intermixture of joy with sorrow. For this reason the *Gloria in excelsis* is not said in Advent, nor the *Te Deum* at matins. The priests abstain from using the dalmatica, that being a part of dress suited to joyous occasions only. Formerly it was a custom to fast in Advent. During the whole of this season the Pope goes to chapel on foot. In the Ambrosian Office, Advent has six weeks, and St. Gregory's Sacramentary gives it only five. The Church of England commences the annual course of her services from the time of Advent.

ADVOCATES (POPE'S). These are important officers in the apostolical chamber at Rome, one being the legal, and the other the fiscal advocate. Both are employed to defend the interests of the chamber, in all courts. There are never more than twelve consistorial advocates in Rome. They are nominated by the Pope, and plead in consistories, whether public or private. They supplicate the Pallium for all newly created archbishops in the secret consistory. They have the privilege of creating doctors in the canon as well as civil law, when assembled in their college *Della Sapienza*. They wear a long robe of black wool, of which the tail is purple, lined with red silk, and a cape falling down between the shoulders of the same colour, and lined with ermine. But their ordinary dress is a cassock lined with black serge, and a cloak trailing on the ground. One of these advocates is rector of the college *Della Sapienza*; he is to receive all the rents which are appropriated to it, and to pay the salaries of the public readers or lecturers, whose chairs are filled by a congregation of cardinals, deputed by the Pope for that purpose. The seven senior consistorial advocates have large salaries, twice as large indeed as the five junior advocates, and the fees drawn from those who obtain doctorates are very considerable.

ADWOWSON, the right of patronage to a church or an ecclesiastical benefice in connection with the Church of England. The person possessing the right of advowson is called the patron. Advowsons are of two kinds; advowsons appendant, and advowsons in gross. The first class are those which are annexed to a manor or land, and sold along with it; the last class are separated from the land, and possessed by the owner as a personal right. Advowsons, besides, receive different names. Thus, where the patron has a right to present the person to the bishop or ordinary, if found qualified, the advowson in such a case is termed presentative. An advowson collative is where the bishop is both patron and ordinary.

An advowson donative is where the king, or any one by royal license, founds a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron; subject to his visitation only, and not to that of the ordinary. Where there are different claimants of the right of advowson, and they make different appointments, the ordinary is not bound to admit any one of their presentees; and if the six months elapse within which they have a right to present, he may himself present *jure devoluto*, but in no other case. Where an advowson is mortgaged, the mortgager alone shall present when the church becomes vacant; and the mortgagee can derive no advantage from the presentation in reduction of his debt. If an advowson is sold when the church is vacant, it is decided that the grantee is not entitled to the benefit of the next presentation. If, during the vacancy of a church, the patron die, his executor or personal representative is entitled to that presentation, unless it be a donative benefice, in which case the right of donation descends to the heir. But if the incumbent of a church be also seized in fee of the advowson of the same church and die, his heir, and not his executors, shall present.

ADYTUM, a Greek word signifying, like **ABATA** (which see), *inaccessible*, by which is understood the most retired and secret part of the heathen temples, into which none but the priests were permitted to enter. The *adytum* of the Greeks and Romans, from which oracles were delivered, corresponded to the *Sanctum sanctorum*, or holy of holies of the Jews. In the ancient Christian churches the altar place or sanctuary received also the name of *adytum*, being inaccessible to all but the clergy in the time of divine service. The council of Laodicea has one canon forbidding women to come within the altar part, and another in more general terms allowing only sacred persons to communicate there. The practice on this point seems to have been different at different times. Thus in the third century, Dionysius of Alexandria speaks both of men and women communicating at the altar. And the same privilege was allowed to the people of France in the sixth century; for in the fourth canon of the second council of Tours, A. D. 567, it is decreed, that the holy of holies be open for both men and women to pray and communicate in at the time of the oblation; though at other times, when there was any other service without the communion, they were not permitted to come within the rails of the *adytum*, which now corresponds to the chancel.

ÆACUS, one of the three judges of Hades, according to the Pagan mythology. Plato represents him as chiefly judging the shades of Europeans. He is usually represented in works of art as bearing a sceptre, and the keys of Hades. He was the son of Zeus and Ægina, and from this circumstance the inhabitants of the island of Ægina not only built a temple in his honour, but regarded him as their tutelary deity. The truth seems to have been, that he

was an early king of that island, who had been noted throughout all Greece for his justice and piety. On this account he was deified after his death, and promoted by Pluto to the office of a judge in the infernal regions.

ÆDES, a name given by the Romans to unconsecrated temples.

ÆDICULA, a small temple or chapel among the ancient Romans, called also *sacellum*.

ÆDITUUS, an officer among the Romans who had the charge of the offerings, treasure, and sacred utensils belonging to the temples of the gods. A female officer of the same kind, termed *Æditua*, presided over the temples of the goddesses.

ÆGÆUS, a surname of Poseidon, a heathen god, derived from the town of *Ægæ* in Eubœa, near which he had a magnificent temple upon a hill.

ÆGERIA, or **EGERIA**, one of the *Camenæ*, from whom, according to the fabulous early Roman history, Numa received his instructions as to the forms of worship which he introduced. Two places are pointed out in legendary story as sacred to *Ægeria*; the one near *Aricia*, and the other at the *Porta Capena* near Rome. She was regarded as a prophetic divinity, and also as the giver of life. Hence she was invoked by pregnant women.

ÆGIDUCHOS, or **ÆGIOCHOS**, a surname of Zeus, from his bearing the *ægis* with which he intimidates his enemies.

ÆGINÆA, a surname of Artemis, under which she was worshipped at Sparta.

ÆMILIANUS, or **ÆMILIUS**, a martyr of the fifth century, who was put to death in the Arian persecution. His memory is celebrated by the Romish church on the sixth of December, and by the Greek church on the seventh.

ÆNEAS, the founder of the Roman commonwealth, who was honoured among the gods **INDIGETES** (which see).

ÆOLUS, the Pagan god of the winds, which he is said to have kept shut up in a mountain, and let loose at his pleasure. He was the son of *Hippotes* and *Melanippe*. *Lipara*, or *Strongyle*, one of the *Æolian* islands, is supposed by some to have been his residence, while others place it in *Thrace*, and others still in the neighbourhood of *Rhegium* in Italy.

ÆONS (Gr. ages). The word properly signifies an infinite, or at least indefinite duration, as opposed to a finite or temporary duration. Hence it was used to designate immutable beings who exist for ever. And as God is the chief of those immutable beings, the word *Æon* was employed to express his infinite and eternal duration. By an easy transition it came to be attributed to other spiritual and invisible beings; and this was the sense in which it was used by Oriental philosophers at the time of our Lord's appearance upon earth. Gradually the term underwent an important change of meaning. From denoting the duration of a spiritual being, it

was at length employed to signify the being itself. Thus the Divine Being was called *Æon*, and the fathers of the ancient Christian church applied the term to angels, both good and bad. There has been considerable discussion among the learned, as to the true meaning of the word among the Gnostics in the early ages of the church. They entertained the notion of an invisible and spiritual world, composed of entities or virtues proceeding from the Supreme Being, and succeeding each other at certain intervals of time, so as to form an eternal chain of which this world was the terminating link. To the beings who formed this eternal chain, the Gnostics assigned certain terms of duration which they called *Æons*, afterwards distinguishing the beings themselves by this title. Thus *Cerinthus*, one of the earliest leaders of a Gnostic sect, taught that in order to destroy his corrupted empire, the Supreme Being had commissioned one of his glorious *Æons*, whose name was *Christ*, to descend upon earth, who entered, at his baptism, into the body of *Jesus* which was crucified; but that *Christ* had not suffered, but ascended into heaven. Another Gnostic named *Valentinus*, a philosopher of the Platonic school, taught that there were thirty gods whom he called *Æons*, from whom proceeded the Saviour of the world. He admitted that *Christ* was born of the *Virgin Mary*, but affirmed that he derived nothing from her, having come directly from God, and only passed through a mortal, bearing with him the very flesh which he had brought from heaven. *Basilides*, an Egyptian Gnostic, maintained that the Supreme Being produced from himself seven most excellent beings or *Æons*. From two of the *Æons*, *Dynamis* and *Sophia*, or *Power* and *Wisdom*, proceeded the angels of the highest order, who again produced other angels somewhat inferior. Other generations of angels succeeded, and other heavens were built, until there were three hundred and sixty-five heavens, and as many orders of angels. Over all these heavens and angelic orders there presided a prince or lord called **ABRAXAS** (which see), a word containing letters which in Greek amount to three hundred and sixty-five, the precise number of the heavens. The world was constructed by the inhabitants of the lowest heaven. The angels who created and governed the world gradually became corrupt, and sought to efface from the minds of men all idea of the Supreme God, in order that they themselves might be worshipped. In this state of matters, the Supreme Being looked with compassion upon man, and sent down the prince of the *Æons*, whose name is *Nous*, and *Christ*, that he, joining himself to the man *Jesus*, might save the world. The God of the Jews perceiving this, ordered his subjects to seize *Jesus* and put him to death; but over *Christ* he had no power. See **BASILIDIANS**, **CERINTHIANS**, **GNOSTICS**, **VALENTINIANS**.

AER, a veil used in the Greek church by the officiating priest for covering the patin and the chalice

during the administration of the holy communion. See MASS.

ÆRA, the point of time from which the computation of a series of years commences. Æras may be considered as of four kinds, Christian, Jewish, Mohammedan, and Pagan. The æra which is in general use among Christians, is that which is computed from the birth of Christ, the precise date of which is a subject of no small dispute among chronologers, some placing it two, others four, and others five years before the vulgar æra, which is calculated to correspond with the year of the world 4,004. Archbishop Usher, whose opinion has been adopted by many modern chronologers, supposes the birth of Christ to have happened in the year of the world 4,000, and of the Julian period 4,714. This æra is that which is in most general use among Christians. The ancient Jews made use of several æras in their computations. In the earliest periods they appear to have reckoned from the lives of the patriarchs and men of note. This seems to be indicated in Gen. vii. 11. and viii. 13. Sometimes they reckoned from the deluge, from the dispersion of mankind, from the departure out of Egypt, from the building of the first temple, and from their return from the Babylonish captivity. Their vulgar æra, however, is computed from the creation of the world, which corresponds, according to their reckoning, with the year 953 of the Julian period. It is not certain when this æra of the creation was first adopted; one Jewish writer representing it as having been introduced subsequent to the completion of the Babylonian Talmud, and another dating it so late as the end of the tenth or the beginning of the eleventh century.

The precise epoch of the creation is one of the most difficult questions connected with ancient history. This difficulty has arisen from the remarkable discrepancies between the received Hebrew text, the Samaritan text, and the Greek version of the Septuagint, in recording the genealogies of the patriarchs, both antediluvian and postdiluvian. The years from the creation to the deluge, and from the deluge to the birth of Abraham, are thus variously stated:

	Heb.	Samar.	Septuag.
To the deluge,	1,656	1,397	2,262
To the birth of Abraham,	352	942	1,132

Archbishop Usher's chronology, which is followed both in this country and among the most distinguished Protestant divines of other countries, is founded on the Hebrew text. This system, however, has been ably controverted by Dr. Hales in his 'Analysis of Chronology,' which agrees generally with the computations of the Septuagint. It may be remarked, that Josephus differs little from the Septuagint, and Dr. Marshman, in his 'Elements of Chinese Grammar,' observes that "The annals of China, taken in their utmost extent, synchronize with the chronology of Josephus, the Samaritan Pentateuch, and the Septuagint, rather than with that

contained in our present copies of the Hebrew text." This curious coincidence refers probably to the postdiluvian chronology.

After the Jews became subject to the Syro-Macedonian kings, they were obliged to use, in all their contracts, the æra of the Seleucidæ, which thus received the name of the æra of contracts. In the books of the Maccabees, the æra of the Seleucidæ is called the æra of the kingdom of the Greeks, and the Alexandrian æra. It began from the year when Seleucus Nicanor, one of the successors of Alexander the Great, attained the sovereign power, that is, about B. C. 312. This æra continued in general use among the Orientals, with the exception of the Mohammedans. The Jews had no other epoch until A. D. 1040, when, on their expulsion from Asia by the Caliphs, they began to compute from the creation of the world, with the occasional use even afterwards of the æra of the Seleucidæ.

The Mohammedans compute from the æra of the flight of Mohammed from Mecca to Medina, which happened on the 16th of July A. D. 622.

The ancient pagans computed from various æras. The first Olympiad began B.C. 776. The taking of Troy happened in the year of the world 2820, and B.C. 1884. The expedition for the carrying away of the Golden Fleece occurred in the year of the world 2760. The foundation of Rome was laid B.C. 753. The æra of Nabonassar was in the year of the world 3257. The æra of Alexander the Great, or his last victory over Darius, was B.C. 330.

ÆRIANS, a sect of heretics which arose in the fourth century, in the reign of Constantine the Great, and during the pontificate of Julius I. It derived its name from Ærius, a native of Pontus, or of the Lesser Armenia, an eloquent man and a friend of the Semi-Arian Eustathius, who was afterwards, to the chagrin of Ærius, raised to the see of Sebaste. The two friends had been fellow-monks, and when Eustathius was promoted to the episcopate, he ordained Ærius a priest, and set him over the hospital of Pontus. This marked kindness, however, failed altogether in subduing the feelings of envy by which Ærius was animated. He quarrelled openly with his bishop, accusing him of avarice and misappropriation of the funds designed for the poor. Such feelings towards his ecclesiastical superior obliged him to resign his office and the charge of the hospital. He now became the leader of a sect, and assembling a number of followers of both sexes, he proclaimed the duty of renouncing all worldly goods, and, being driven from the cities, he and they wandered about the fields, lodging in the open air or in caves, exposed to the inclemency of the seasons. The leading doctrine which he inculcated was that the Scriptures make no distinction between a bishop and a presbyter. In support of this tenet, he adduced 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery:" and be

sides, he adduced the admitted fact that presbyters as well as bishops baptized, and also consecrated the elements of the Lord's Supper. As his followers increased, he became bolder in assailing various corruptions which had crept into the church, and called for a return to primitive simplicity both in doctrine and practice. In particular, he inveighed against the practice of prayers for the dead, and celebrating the eucharist as an offering in their behalf. Although originally a monk, he was opposed to the laws regulating fasts, and to the confining of fasts to set times, as Wednesday, Friday, the Quadrigesima, and Good Friday. He complained of all such practices in the Christian church as an attempt to restore Jewish observances. He objected strongly to the custom then prevalent in these parts of Asia, of celebrating the passover, as being a confounding of Jewish rites with Christian. Both Ærius and his party were exposed to severe persecution; but as Mosheim well observes, "He seems to have reduced religion to its primitive simplicity; a design which, in itself considered, was laudable, though in the motives and in the mode of proceeding, there were perhaps some things censurable."

AEROMANCY, a species of divination practised among the Greeks and Romans, by which future events were foretold from certain appearances or noises in the air. One mode of aeromancy was as follows. The person employing it folded his head in a cloth, and having placed a bowl filled with water in the open air, he proposed his question in a low whispering voice, when, if the water was agitated, they considered that what they had asked was answered in the affirmative. See **AUGURY—DIVINATION**.

ÆRUSCATORRES, a name given to the priests of Cybele among the Romans, because they begged alms in the public streets. The word came to be applied to fortune-tellers generally, or vagrants, like the modern gypsies.

ÆSCULAPIUS, among the pagans, the god of medicine. He was worshipped over all Greece, the temples reared to his honour being usually built in healthy places, on hills outside the towns, or near wells which were thought to have healing qualities. These temples were not only frequented for worship, but resorted to by the sick in expectation of being cured. The symbol of Æsculapius is the serpent, and hence the notion that the worship of this deity is of Egyptian origin, Æsculapius being supposed to be identical with the serpent Cnuph, worshipped in Egypt, or with the Phœnician Esmun. The probability is, that though afterwards exalted to the honours of a deity, Æsculapius had been a person eminent for his medical skill. The principal seat of the worship of Æsculapius in Greece was Epidaurus, where he had a temple surrounded with an extensive grove, within which no person was allowed to die, and no woman to give birth to a child. The sick who visited the temples of Æsculapius had usually

to spend one or more nights in his sanctuary, during which certain rules were observed which had been laid down by the priests. The remedies to be employed were generally revealed in a dream. After being healed, it was customary to offer a cock in sacrifice to the god, and a tablet was hung up in the temple, on which were inscribed the name of the patient, the disease of which he had been healed, and other particulars connected with the case. Pausanias says that Æsculapius was the air; and that Hygeia, the goddess of health, was his daughter.

ÆSIR, the gods of the ancient Scandinavians.

ÆSUS (*Mighty*), a name given in the theology of the ancient Druids to the Supreme Being, who was worshipped under the form of an oak. In their representation of this divinity, the Druids, with the consent of the whole order and neighbourhood, fixed upon the most beautiful tree they could discover, and having cut off its side branches, they joined two of them to the highest part of the trunk, so that they were stretched out like the arms of a man. Near this transverse piece was inscribed the word *Thau* for the name of God; while upon the right arm was written *Æsus*, on the left *Belenus*, and on the centre of the trunk *Theranis*. Towards the decline of Druidism, however, when a belief in the unity of God was lost in polytheism, Æsus is sometimes said to have been identified with Mars, the god of war, though it is also believed that he was adored under another name, in the form of a naked sword. To him were presented all the spoils of battle; and "if," says Cæsar, "they prove victorious, they offer up all the cattle taken, and set apart the rest of the plunder in a place appointed for that purpose; and it is common in many provinces to see these monuments of offerings piled up in consecrated places. Nay, it rarely happens that any one shows so great a disregard of religion, as either to conceal the plunder, or pillage the public oblations; and the severest punishments are inflicted upon such offenders."

ÆSYMNETES, a surname of Dionysius, which signifies a Lord or Ruler. Under this designation he was worshipped at Aroë in Achaia. A festival was instituted in his honour.

ÆTERNALES. See **ETERNALES**.

ÆTHIOPS, *the Black*, a surname of Zeus, under which he was worshipped in the island of Chios.

ÆTIANS, a branch of the Arian heresy, which arose about the year A.D. 336, during the reign of Constantius, and in the pontificate of Liberius. Ætius, the originator of this sect, was a native of Antioch, in Cœle-Syria, and has sometimes been surnamed the *Atheist*, from his being supposed to deny the God of revelation. In his early youth, being in great poverty, he became the slave of a vine-dresser's wife, and afterwards he learned the trade of a goldsmith; but quitting that employment, he applied himself to study, and acquired considerable reputation as a theological disputant. On the death of his mother in 331, he began to study under

Paulinus II, Arian bishop of Antioch; but having given offence to some leading persons by his powers of disputation, he was obliged to leave that city for Anazarhus, a city of Cilicia. Here he applied himself to the acquisition of grammar and logic; but having differed with his master on some points of the theology, he went to Tarsus, where he studied divinity. From this place he returned to Antioch, his native city, where he studied for a time under Leontius. So daringly impious, however, were his opinions, that he was driven from Antioch, and took refuge in Cilicia, and engaged in the practice of the medical art, until his former master Leontius was promoted to the see of Antioch A.D. 348, when he was ordained a deacon. His ordination was strongly objected to on the ground of his heretical opinions, and Leontius was under the necessity of deposing him. After some time he repaired to Alexandria, and opposed Athanasius openly, declaring his adherence to the Arian party. Besides, however, maintaining, in common with the Arians, that the Son and the Holy Ghost were entirely dissimilar to the Father, he taught various other doctrines along with his disciple Eunomius, which were regarded as entirely heretical. A section of the Arian party, shocked at the irreligion of Ætius, accused him to the emperor Constantius, urging the necessity of calling a general council to decide the theological question. The opponents of Ætius charged him with holding a difference in substance in the three persons of the Trinity. His party were now divided, and he was abandoned by his friends, who, while they agreed with him in regarding the Son as a creature, shrunk from the admission of what might have appeared a plain corollary from this proposition, viz., that he is of unlike substance to the Father. Ætius was now exposed to severe persecution, and banished to Amblada in Pisidia. On the death of Constantius, and the succession of Julian to the throne, Ætius was recalled from exile and invited to court. His ecclesiastical sentence was removed, and he was appointed bishop at Constantinople, where he eagerly embraced the opportunity of spreading his heretical opinions. This unexpected elevation was followed by various reverses of fortune, in the course of which he was twice driven from Constantinople, and at length died in that city A.D. 367, unlamented, save by his friend and disciple Eunomius, by whom he was buried.

In his work *De Fide*, Ætius maintains the doctrine that faith without works is sufficient for salvation, and that sin is not imputed to believers,—both of them doctrines which, if rightly understood, are in complete accordance with the Word of God. He denied the necessity of fasting and self-mortification. The idea which prevailed among some of his contemporaries, that he denied the God of revelation, probably arose from the doctrine which he taught in regard to the illuminating influence of the Holy Spirit, and which was more clearly explained by his disciple Eunomius. See ANOMIANS—ARIANS—EUNOMIANS.

ÆTNÆUS, a name given to many ancient Pagan deities and mythical beings connected with Mount Ætna. This surname was applied to Zeus, to whom there was a festival celebrated, which received the name of Ætnæa; and also to Hephæstus, who had his workshop in the mountain, and a temple near it. The Cyclops also were termed Ætnæus.

ÆTOLE, a surname of Artemis, by which she was worshipped at Naupactus, where a temple was erected to her honour.

AFGHANS, a people inhabiting Afghanistan, a country bordering upon the kingdom of Persia, and situated to the west of China. According to their own traditions, the Afghans are descended from Melic Talut, that is, from King Saul. Sir William Jones, in a very interesting paper which appeared in the second volume of the 'Asiatic Researches,' threw out the conjecture, that this people is a remnant of the ten tribes carried off in the captivity. His words are these: "We learn from Esdras, that the ten tribes, after a wandering journey, came to a country called Arsareth, where we may suppose they settled. Now the best Persian historians affirm that the Afghans are descended from the Jews; and they have among themselves traditions of the same import. It is even asserted that their families are distinguished by the name of Jewish tribes; though, since their conversion to Islamism, they have studiously concealed their origin. The language they use has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazareth, which might easily have been changed from Arsareth." The Afghans, it must be allowed, still preserve a strong resemblance to the Jews in their customs and ritual observances. Thus they chiefly contract marriages with their own tribes; they adhere to the Levirate law in the brother marrying the widow of his deceased brother, whenever the brother has died without issue; divorces are permitted among them, and a ceremony prevails among one of their tribes bearing a marked resemblance to the Feast of Tabernacles. It is a remarkable circumstance, also, and one which more than any other seems to point out their Jewish origin, that their language, the *Pushtoo*, contains a greater number of Hebrew words than any other in India. Mr. Elphinstone, who doubts, or rather disbelieves, the theory of Sir William Jones, as to the Afghans being of Jewish origin, alleges, after a careful examination of their language, that about half the terms, including all those of an abstract import, are to be traced to foreign sources, chiefly the Persian. Although of late years considerable attention has been directed to the customs and language of this interesting people, a veil of mystery still hangs over the whole subject, and which only the earnest and profound researches of Oriental scholars are likely to remove.

AFFLATUS, a term used by the poets of ancient

Rome to indicate the inspiration of some divinity which prompted their poetic effusions. Not only, however, were poets supposed to be under the influence of a Divine *afflatus*, but all who performed great exploits, or succeeded in any important undertaking.

AFRICUS, the south-west wind, an inferior deity among the ancient Romans, who were wont to regard all the elements as regulated by a superior power.

AGABUS (FESTIVAL OF), observed by the Greek church on the 8th of March, in honour of Agabus the prophet, who, they allege, suffered martyrdom at Antioch. He belonged to the primitive Christian Church, and was one of the seventy disciples of our Lord. While Paul and Barnabas were conducting their ministrations at Antioch, this person visited the city, and foretold that Judea was soon to be the scene of a famine. Luke states, Acts xi. 28, that this dearth took place "in the days of Claudius Cæsar." This famine is mentioned by Josephus, and it seems to have commenced A. D. 44. Tacitus and Suetonius refer to a famine which occurred during the same reign; but it was evidently different from that predicted by Agabus, and was limited to Italy.

AGAPÆ, Love-Feasts, or Feasts of Charity among the primitive Christians, observed in token of brotherly regard. All members of the church, of every rank and condition, were expected to be present at these entertainments. There appears to be an allusion to the *Agapæ* in Jude 12, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;" and perhaps the same feast is referred to in Acts ii. 46, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart;" and Acts vi. 2, "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables."

This feast was celebrated at a very early period in the history of the Christian Church. Chrysostom derives it from the practice of the apostles. His words are these, "The first Christians had all things common, as we read in the Acts of the Apostles; but when that equality of possessions ceased, as it did even in the apostles' time, the Agape or love feast was substituted in its room. On certain days, after partaking of the Lord's Supper, they met at a common feast, the rich bringing provisions, and the poor, who possessed nothing, being invited." This feast was uniformly connected with the Lord's Supper. At first the Agape seems to have been observed before partaking of the Lord's Supper; but, at a later period, it followed upon that sacred ordinance. Though not a strictly religious feast, it was

characterized by the utmost decorum and propriety. The pastor, deacons, and members having taken their seats around a table which was spread in the church, and the guests having washed their hands, public prayer was offered, and during the feast a portion of Scripture was read, and the presiding elder or presbyter having proposed questions arising out of the passage, they were answered by the persons present. Any encouraging accounts from other churches were then reported, and at the close of the feast a collection was made for the benefit of widows and orphans, the poor, prisoners, or any of the brethren who might be in need of pecuniary aid. Tertullian relates, that at the close of the supper, "when all had washed their hands, lights were brought, then each was invited to sing as he was able, either from the Holy Scripture, or from the prompting of his own spirit, a song of praise to God for the common edification." From this remark of Tertullian, the Agapæ must have been observed in the night, probably in times of persecution, from necessity rather than choice. Neander alleges, that "so long as the Agapæ and the Lord's Supper were united together, the celebration of the latter formed no part of the divine service; but this service was held early in the morning, and not till towards evening did the church re-assemble at the common love-feast and for the celebration of the Supper."

These Agapæ, which at first had been marked by Christian simplicity and innocence, and which had tended to foster and encourage brotherly love among the faithful adherents of the cross, became in process of time a mere lifeless form no longer animated by that amiable spirit of benevolence and kindness which they were designed originally both to betoken and to invigorate. Abuses of various kinds crept into them, giving rise to the most unfavourable suspicions on the part of the heathen. At length it was found necessary to abolish the Agapæ entirely. Some commentators have supposed that the abuses of which Paul complains in the eleventh chapter of first Corinthians, applied not to the Eucharist, but to the Agapæ, with which it was accompanied. This opinion, however, does not appear to be well-founded. And, indeed, the allegations of the enemies of Christianity as to the evil practices connected with the love-feasts, were indignantly repelled by the early Christian writers. Thus Tertullian, in describing them, says, "Prayer again concludes our feast, and we depart not to fight and quarrel or to abuse those we meet, but to pursue the same care of modesty and chastity as men that have fed at a supper of philosophy of discipline rather than a corporeal feast." There can be no doubt, that although, during the first three centuries, the Agapæ were observed without scandal, the calumnies which arose led at length to the formal prohibition of them being held in churches, first by the council of Laodicea, and then by the third council of Carthage, A. D. 397. Notwithstanding the successiv

decrees thus issued, the Agapæ still continued to be held in churches. In France, we find it prohibited by the second council of Orleans, A. D. 541; and there appears to have been some remains of it in the seventh century, when the council of Trullo was obliged to re-enforce the canon of Laodicea against feasting in the church under pain of excommunication.

A similar feast to that of the Agapæ was observed in the ancient Jewish church. On their great festival days they were accustomed to entertain their family and friends, and also the priests, the poor, and orphans. These feasts were celebrated in the temple; and the law appointed certain sacrifices and first-fruits, which were to be set apart for this purpose, Deut. xiv. 22, 27, 29; xxxvi. 10—12. Esth. ix. 19. In modern times, the practice of feasting together has been adopted by some Christian communities, as, for example, the Wesleyan Methodists, the Moravians, and the Glassites. These entertainments are usually termed LOVE-FEASTS (which see).

AGAPETÆ (*Beloved*), a name given to young women and widows in the early Christian church, who attended on ecclesiastics from motives of piety and charity. To prevent scandal, however, in consequence of such females residing with unmarried clergymen, the council of Nice decreed that none of the unmarried clergy, bishop, presbyter, deacon, or any other, should have any woman that was a stranger, and not one of their kindred, to dwell with them; save only a mother, a sister, or an aunt, or some such persons with whom they might live without suspicion. Canons to the same purport were afterwards passed by other councils, all showing that, from the loose state of morals which, in different ages of the church, prevailed among the clergy, particularly after celibacy was enforced, it was absolutely necessary to exercise the utmost severity of discipline. The second council of Arles decreed, that every clergyman, above the order of deacons, must be excommunicated who retained any woman as a companion, except it be a grandmother, or mother, or sister, or daughter, or niece, or a wife after her conversion. And the council of Lerida ordered them to be suspended from their office till they should amend their fault, after a first or second admonition. It is possible that the Agapetæ may have held the office of Deaconesses in the church, and may have derived their name from the part they took in preparing the Agapæ. See DEACONESSES.

AGATHODÆMON (*the Good God*), a Pagan deity, in honour of whom the Greeks drank a cup of unmixed wine at the close of every repast. Pausanias, with great probability, conjectures that it was a mere epithet of Zeus. A temple was dedicated to the worship of a deity bearing this name, on the road between Megalopolis and Mænalus in Arcadia.

AGDISTIS, a mythical being in the Pagan mythology, which, though in human form, was of both sexes. It was the offspring of Zeus and the Earth.

Pausanias supposes the whole story of Agdistis to have been part of a symbolical worship of the creative powers of nature. Some have supposed this being to have been the same with Cybele, who was worshipped at Pessinus under that name.

AGHORI, a Hindu sect professing complete worldly indifference. The original *Aghori* worship seems to have been that of KALI (which see), in some of her terrific forms, and to have required even human victims for its performance. On the present condition of the Aghori, Dr. Horace Wilson makes the following remarks: "The regular worship of this sect has long since been suppressed, and the early traces of it now left are presented by a few disgusting wretches, who, whilst they profess to have adopted its tenets, make them a mere plea for extorting alms. In proof of their indifference to worldly objects, they eat and drink whatever is given to them, even ordure and carrion. They smear their body also with excrement, and carry it about with them in a wooden cup, or skull, either to swallow it, if by so doing they can get a few pice; or to throw it upon the persons, or into the houses of those who refuse to comply with their demands. They also, for the same purpose, inflict gashes on their limbs, that the crime of blood may rest upon the head of the recusant; and they have a variety of similar disgusting devices to extort money from the timid and credulous Hindu. They are, fortunately, not numerous, and are universally detested and feared."

AGLAIÀ, one of the three graces of the heathen mythology, called *Charites* by the Greeks, the daughters of Jupiter and Euronyme. See GRACES.

AGLIBOLUS, a name anciently given to the sun, which was worshipped as a deity by the ancient Syrians. Aglibolus and Melek-Belus were the tutelary gods of that country, and are usually accounted the sun and moon.

AGNES (ST.), FESTIVAL OF, which occurs in the Romish church on the 21st of January. The Breviary under that date contains a foolish legend in reference to this saint. Among the Mingrelians, in connection with the Greek church, the festival of St. Agnes is remarkable for the cure of sore eyes.

AGNI, the mediator of the Ariens of the Indus, mentioned in the Rig-Veda. Agni is properly the fire of the sacrifice, but the divinity is regarded as in the fire. It is by Agni that the pure offering ascends to the gods in the smoke of the sacred pile. He is greater than the heavens, and the universe acknowledges him as master; he surpasses all the gods in greatness; he is the universal god, the god of gods, the father of all beings. He is the friend of man, his king, his prophet, his life, and he is also his priest and his intercessor.

AGNETÆ (*the Ignorant*), a sect of Christian heretics which appeared about A. D. 370. They were the followers of Theophronius, the Cappadocian, who called in question the omniscience of the Supreme Being; alleging that he knew things past only by

memory, and things future only by a precarious uncertain prescience. In this, therefore, the Agnetian heresy approached to the idea of the more modern Arminians, holding that the foreknowledge of God is not absolute and certain, but depends, in some measure, on the free-will of rational creatures.—Another sect, bearing the name of Agnœtæ or Nescients, arose in the sixth century, springing out of the Corrupticolæ, who believed the body of Christ to be corruptible. The originators of the opinions peculiar to this sect, were Themistius, a deacon of Alexandria, and Theodosius, a bishop of that city, who maintained that Christ's divine nature knew all things; but that some things were concealed from his human nature, founding their notion—in which many modern commentators acquiesce—on Mark xiii. 32, "But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

AGNUS DEI (*the Lamb of God*), a cake of virgin wax, mixed with balsam and holy oil, on which there is stamped the figure of a lamb supporting the banner of the cross. This medal, prepared and specially blessed by the Pope, is supposed by the adherents of the Church of Rome to possess great virtues. It is carried covered with a piece of stuff in the form of a heart, in their solemn processions, and frequently worn about the neck like a charm. The practice of blessing the Agnus Dei arose about the seventh or eighth century. From very early times it had been customary to make the sign of the cross on the forehead in baptism. Gradually special importance began to be attached to the mere outward stamping with the sign of the cross, or anything which indicated the death of Christ. And the heathens being accustomed to wear amulets or charms round their necks, the practice was at length introduced of wearing a piece of wax stamped with the figure of a lamb, Christ being "the Lamb of God who taketh away the sins of the world." No decree of a council has ever recognized the virtue of an Agnus Dei, but the efficacy of this sacred medal is strongly and universally believed in the Church of Rome. Pope Urban V. sent to John Palæologus, emperor of the Greeks, an Agnus Dei folded in fine paper, on which was recorded a detailed description in verse, of its peculiar virtues. These verses state that the Agnus Dei is formed of balm and wax mixed with chrism, and that being consecrated by mystical words, it possesses the power of removing thunder and dispersing storms, of giving to pregnant women an easy delivery, of preventing shipwreck, taking away sin, repelling the devil, increasing riches, securing against fire, and many other wonderful qualities. Romanists attach a high value to the possession of an Agnus, and accordingly these medals are a source of no small gain to those from whom they are purchased. Their importation into England was forbidden by an express act of Parliament in the 13th of Queen Elizabeth.

The baptism and benediction of the Agnus Dei is regarded as a very solemn and important ceremony of the Romish church. It is performed by the Pope himself in the first year of his pontificate, and repeated every seventh year thereafter. The wax from which the cake is made, was formerly provided by one of the gentlemen of his Holiness's chamber, who held his office from the master or chamberlain of the sacred palace. Those who wished to obtain a number of these precious medals, laid a quantity of wax upon St. Peter's altar, and an apostolic sub-deacon conveyed it from the altar to an apartment in the Pope's palace. The sub-deacon and his colleagues, assisted by some of the acolytes, moulded the wax, and with great devotion and the utmost care made it up into the requisite form according to the directions of Roman ceremonial. These sacred cakes were provided entirely at the expense of the apostolic chamber. The wax of which they were formed was melted in a quantity of sacred oil and chrism of the preceding year. When the materials were completely prepared, the Agnuses were presented to the Pope in one or more basins, when he gave them his benediction. The wax of which they are made, in addition to the gifts of wax laid upon St. Peter's altar, is taken from the remains of the preceding year's Easter wax, and in case of more being wanted, it is supplied by the apostolic chamber.

The water in which the Agnus is to be baptized by the Holy Father has been previously thus prepared. The sacristan performs the benediction over it on Easter Tuesday, and the next day, as soon as the pontifical mass is ended, his Holiness, dressed in his amice, his alb, his stole of white damask with silver lace, and having a mitre of cloth of gold upon his head, consecrates the water which was blessed by the sacristan the day before. This water is put into a large silver basin. The consecration consists of the usual blessings, to which the Holy Father adds a prayer to Almighty God, that he would vouchsafe to sanctify such things as wash away the sins of mankind, after which he takes some balm and pours it into the water, adding to it the holy chrism, which he likewise pours into it in the form of a cross. He offers up several prayers to God during the performance of this ceremony; then he turns to the Agnuses, blesses and incenses them, imploring God to shower down upon them all the virtues usually ascribed to them. A second and third prayer follow; after which his Holiness, seated in a chair prepared purposely for him, having a napkin girt about him, and his mitre on his head, takes the Agnuses one after another as they are presented to him by the gentlemen of the chamber, and throws them into the holy water, and immediately the cardinals in their fine linen albs, take them out with a spoon used for no other purpose. The cardinals then lay them on a table covered with a clean white cloth, and wipe them with a napkin, when the assistant prelates range them upon the table, where they are

left till they are thoroughly dry. The baptism of the Agnuses being ended, the Holy Father rises from his seat, and in a prayer addresses himself to the Holy Ghost, beseeching him to bless them, and then to Jesus Christ. The Agnuses are then put into the basins again. The same process is resumed on the Thursday following, and continued till they are all blessed. This ceremony is performed in the presence of multitudes of strangers who assemble from mere idle curiosity to witness the spectacle.

The next ceremony connected with the Agnus Dei is its distribution. This takes place on the following Saturday, when a chapel is held, and mass sung by a cardinal priest, at which his Holiness assists in his pontifical robes. As soon as the Agnus Dei is sung, an apostolic sub-deacon, dressed in his robes, with the cross-bearer, two wax-taper-bearers, and the thuriferary before him, goes to the Pope's sacristan, and takes from him a basin full of these Agnuses which have been recently blessed. The sub-deacon is followed by a clerk of the ceremonies, and two chaplains in their surplices. When these have reached the choir of the church, they all kneel, and the sub-deacon with an audible voice sings these words in Latin, "Holy Father, these are the new Lambs who have sung their hallelujahs to you. They drank not long ago at the fountain of holy water. They are now very much enlightened. Praise the Lord." To which the choir respond, "God be praised. Hallelujah." After this the sub-deacon rises and walks forward. As soon as he reaches the entrance of the railings in the chapel, he repeats the words already mentioned. When he approaches the pontifical throne, he repeats them a third time, and prostrates himself at the feet of his Holiness, who receives him sitting with his mitre on. When the cross enters, however, he and the whole congregation rise; but the holy Father immediately resumes his seat, though the sub-deacon remains kneeling at his feet while he distributes the Agnuses.

The ceremony of distribution is performed with much pomp. Two auditors present two cardinal-deacons' assistants with a fine white napkin, which they lay upon the knees of his Holiness. The members of the sacred college then advance with profound obeisance, and present their mitres with the horns downwards to the Holy Father, who puts into them as many Agnuses as he thinks proper. They then kiss his Holiness's hand and knee, and retire. When the clergy have received the supply destined for them, the ambassadors and other persons of distinction follow, receiving the precious Agnuses from the Pope's hand. At the close of the ceremony of distribution, the Holy Father washes his hands, the sacred college take off their robes, and the officiating priest returns to the altar, when mass concludes with a double Hallelujah, and the Pope blesses his children, giving a great number of indulgences.

The master of the Pope's wardrobe takes charge of the Agnuses which have been blessed, but not dis-

tributed, and he distributes them every day at certain hours to those who apply for them. Pope Gregory XIII., in 1572, forbade all who were not in holy orders to touch the Agnus Dei, unless on very special occasions; and as a still greater precaution, all laymen were directed to have them set in glass, or crystal, or some transparent substance, and those who were able were required to wrap them up in rich embroidery, so that the Agnus might appear on one side as in a reliquary. The same pope prohibited them also being printed, deeming the white colour of the wax a suitable emblem of the spotless purity of the Lamb of God.

AGNYA'-SE'TRA, a class of worlds, according to the Budhist system of religion. The worshippers of Budh reckon that there are innumerable systems of worlds; each system having its own earth, sun, and moon. The space to which the light of one sun or moon extends, is called a *sakwala*, and includes an earth with its continents, islands, and oceans, as well as a series of hells and heavens. The *sakwala* systems are divided into three classes, of which the *Agnýá-sétra* denote those systems which receive the ordinances of Budha, or to which his authority extends. These systems are a hundred thousand *kelas* in number, each *kela* being ten millions. See BUDHISTS.

AGON, one of the inferior ministers employed in the ancient Roman sacrifices, whose office it was to strike the victim. The name is probably derived from the question which he put to the priest, *Agone*, Shall I strike?

AGONALIA, Roman festivals instituted by Numa, in honour of Janus. They are said to have been observed three times every year, in January, June, and December.

AGONISTICI (*Combatants*), a name assumed by a party of Donatists, in North Africa, in the fourth century, as being in their own estimation Christian champions. They are described as having despised all labour, wandering about the country among the huts of the peasants, and supporting themselves by begging. On account of their vagrant habits they were called by their enemies *CIRCUMCELLIONES* (which see).

AGONYCLITÆ (Gr. *a*, not, *gonu*, knee, *klino*, to bend), a class of Christians in the seventh century, who preferred the standing to the kneeling posture in prayer.

AGRATH, one of the four females to whom the Jewish Rabbis attribute the honour of being the mothers of angels. The other three are Lilith, Eve, and Naamah. See ANGELS.

AGRAULUS, or AGRAULE, a daughter of Cecrops, in honour of whom a temple was built on the Acropolis in Athens, and a festival and mysteries were celebrated. Porphyry informs us, that she was worshipped also at Cyprus, where human sacrifices were offered to her down to a late period.

AGRICULTURE (FESTIVAL OF), a solemnity

regularly observed in China. It was instituted by an emperor who flourished about B. C. 180. In every town throughout the whole empire, when the sun is in the middle of Aquarius, one of the chief magistrates, crowned with flowers and surrounded with musicians, marches in procession out of the eastern gate of the city. He is accompanied by a large crowd carrying torches, streamers, and colours. Various images are borne along composed of wood and pasteboard, embellished with silk and gold, all relating to agriculture. The streets are hung with tapestry, and adorned with triumphal arches. The magistrate advances to the East as if going to meet the new season, where there appears a figure in the form of a cow, made of burnt clay, so large that forty men can scarcely carry it; and on the back of the animal sits a beautiful living boy, representing the genius of husbandry, in a careless dress, with one leg bare, and the other covered with a kind of buskin. The boy constantly lashes the cow as the procession moves along. Two peasants, carrying agricultural implements of various kinds, follow immediately after. Father Martini explains the whole details of this festival as being emblematic. The lashes which the boy inflicts upon the cow, he understands to denote the constant application which is required for all rural labours; and having one leg bare, and the other covered, is the symbol of haste and diligence, which scarcely allow time for dressing before the husbandman repairs to his work. As soon as the strange procession reaches the emperor's palace, the monstrous cow is stripped of her ornaments, and her belly having been opened, several small cows of the same materials as the large one are taken out and distributed by the emperor among the ministers of state, to remind them of the care and diligence required in all agricultural matters, that the land may yield abundant produce, and the wants of the people may be supplied. The emperor is said also on this day to afford an encouragement to the practice of industry in agricultural operations, by setting before them a royal example in his own person.

AGRIONIA, a festival in honour of Dionysus or Bacchus, observed yearly by the Bœotians. On this occasion the god was supposed to have fled, and the women pretended to go in quest of him, but speedily gave up their search, alleging that he had fled to the Muses, and was concealed among them. After this they feasted and proposed riddles to one another. The idea involved in this festival probably was, that the Muses restore to reason a person who has been maddened by indulgence in wine. See next article.

AGRIONIUS, a surname of Dionysus the god of wine, under which he was worshipped at Orchomenus in Bœotia. The word means *fierce*, indicating the effect of an intemperate use of wine.

AGROTERA (*the huntress*), a surname of Artemis or Diana, to whom a temple was built at Agræ, on the Ilissus, and also at Algeira. See next article.

AGROTÆ a festival at Athens, in honour of

Artemis, observed annually, when five hundred goats were sacrificed. The origin of this solemnity was as follows. On one occasion, when the Athenians were attacked by the Persians, they vowed to Artemis, that if successful they would sacrifice as many goats to her as they should kill of the enemy. The slaughter of the Persians, however, was so great that it was impossible to perform their vow in one sacrifice. Accordingly, an annual sacrifice of five hundred goats was appointed. Xenophon informs us, in his 'Anabasis,' that the festival was celebrated in his time.

AGROTÆ (*husbandman*), mentioned by Sancho niatho as having been worshipped in Phœnicia, having a statue erected to him, and a moveable temple carried about by a yoke of oxen.

AGROUERIS, an ancient deity of the Egyptians mentioned by Plutarch. Some suppose him to have been identical with Apollo; but Scaliger thinks that the name must have been applied to ANUBIS (which see). Bishop Cumberland, again, confounds him with AGROTÆ (see preceding article). When the Egyptians added five intercalary days to each year, they dedicated each of them to a god. The second on these occasions was dedicated to Agroueris.

AGYNIANI (Gr. *a*, not, *gune*, a woman), a sect of Christian heretics, who appeared about A. D. 694, under Pope Sergius I. They renounced the use of animal food, and asserted marriage to have originated not from God, but from the devil. This sect was very small and of brief duration.

AGYRTÆ (Gr. *agureo*, to congregate), a name given to priests of the goddess Cybele, who wandered up and down, attracting crowds of people, by pretending to be suddenly inspired by the goddess, roused into a divine fury, slashing and cutting themselves with knives. These strolling impostors generally carried about with them an image of Cybele, which they placed upon the back of an ass, and deceived the people by fortune-telling, persuading them to give presents to the goddess, in return for the information which by her inspiration had been imparted to them as to their future fate.

AHABATH OLAM (Heb. *Eternal Love*), one of the blessings which the Jews dispersed over the whole Roman empire in our Saviour's time, daily recited before the reading of the *Shema*. It ran thus: "Thou hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great name's sake, and for our fathers' sake, who trusted in thee: to whom thou didst teach the precepts of life, that they might walk after the statutes of thy good pleasure with a perfect heart. So be thou merciful unto us, O our Father, merciful Father, that showeth mercy. Have mercy upon us, we beseech thee, and put understanding into our hearts that we may understand, or wise, hear, learn, teach, keep, do and perform all the words of the doctrine of thy law in love. And enlighten our eyes

in thy commandments, and cause our hearts to cleave to thy law, and unite them to the love and fear of thy name. We will not be ashamed nor confounded nor stumble for ever and ever; because we have trusted in thy holy, great, mighty, and terrible name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God: and the multitude of thy mercies shall not forsake us for ever. *Selah.* And now make haste and bring upon us a blessing and peace from the four corners of the earth; break thou the yoke of the Gentiles from off our necks, and bring us upright into our land; for thou art a God that workest salvation, and hast chosen us out of every people and language: and thou our King hast caused us to cleave to thy great name in love, to praise thee, and to be united to thee, and to love thy name. Blessed art thou, O Lord, who hast chosen thy people Israel in love." This prayer, from the allusion to "the yoke of the Gentiles," shows the impatience which the Jews felt of the oppression to which they were subjected when under the government of the Romans. The probability is, that a feeling of this kind led to the adoption of the prayer, and more especially to the prominence which was given to it in the devotions of the Jews. See SHEMA.

AIAD, or ACHAD, a name given to the sun, which the Syrians worshipped, and also the Israelites when they fell into idolatry. There seems to be an allusion to this deity in Isaiah lxxvi. 17, which is thus rendered by Bishop Lowth: "They who sanctify themselves, and purify themselves in the gardens after the rites of Ahad; in the midst of those who eat swine's flesh, and the abominations, and the field mouse, together shall they perish, saith Jehovah."

AHADITH, the Mohammedan traditions, alleged to amount in number to 5,266.

AHI, or the serpent mentioned in the Rig-Veda, as the chief of the Asouras.

AHMED, a name by which Mohammed is mentioned in the Koran. In the sixty-first chapter it is written, "Jesus, the son of Mary, said, O children of Israel, verily, I am the apostle of God sent unto you, confirming the law, which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be *Ahmed.*" To this prediction put into the mouth of Jesus, the Mohammedan writers point as proving the Divine authority of their prophet, and they endeavour to confirm it by quoting the words of Jesus as recorded in the New Testament, John xvi. 7, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This *Paraclete*, as the word is in the original, and which they transform into *Periclete, the illustrious*, they unanimously explain as referring to Mohammed. Nay, some of their doctors go farther back, and find a prediction of the appearance of this great Prophet, and the judgments upon the nations which

he was to bring along with him, in Psal. l. 3, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." And they think they see him also distinctly announced in Isa. xxviii. 5, "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people;" and Isa. lxii. 3, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God," where the expression, "crown of glory," is rendered in Syriac *Mahmud*. Another passage, which is also perverted by them to the same purpose, is to be found in Deut. xxxiii. 2, "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran." These three appearances the Mohammedan doctors explain to mean, the Law of Moses, the Gospel of Christ, and the Koran of Mohammed. Thus it is that the claims of the great Prophet of Arabia are supported by his followers. See MOHAMMED.

AHRIMAN, the evil principle among the ancient Persians. They represent a perpetual contest as subsisting between Ormuzd, the Prince of Light, and Ahriman, the Prince of Darkness. At length, however, Ahriman shall be defeated, and Good shall triumph over Evil. The Earth shall then resume her native uniformity; mankind shall be immortal, and none but the righteous shall inhabit it. The angels were represented as mediators between Ormuzd and Ahriman, and a peace was concluded between the two, on this condition, that the earth should be given over to Ahriman for 7,000 years, and that afterwards it should be restored to Ormuzd. Those who were inhabitants of this world before the peace was agreed upon were destroyed. Our first parents, as Hyde declares, in his 'Treatise on the Religion of the Ancient Persians,' were created in a supernatural way, and were the first of all living creatures. Mankind were originally no more than embodied spirits; but Ormuzd resolved to make use of them in his contest with Ahriman, and for that purpose clothed them in flesh. At that time the arrangement was, that the light should never forsake them till they had brought Ahriman and his forces under subjection. After this happy conquest there is to be a resurrection of the body, a separation of light from darkness, and a glorious deliverance. Plutarch, in his 'Life of Themistocles,' tells us that the Persians sometimes addressed prayers to Ahriman; but we have no certain information with what particular rites he was worshipped, or where he was supposed to reside. It is certain, however, that the worshippers held him in detestation; and when they had occasion to write his name they always inverted it, intending thereby to denote that they regarded him as a malignant being. See ABESTA.

AHZAB, the name given to the sixty equal portions into which the Mohammedans have divided the Koran, probably in imitation of the Jews, who

divided the Mishna into the same number of parts. See KORAN.

AIAM ALMADOULAT (*the reckoned days*), the first ten days of the month Moharram, or the first month of the Arabian year, in the course of which the Koran is believed to have descended from heaven to be communicated to men. See KORAN.

AIAT (*signs or wonders*), the verses, or small portions of unequal length, into which the 114 chapters or large portions of the Koran are divided.

AICHMALOTARCH (*the prince of the captivity*). The Jews assert, but without sufficient evidence, that a governor, called by this title, ruled the people during the captivity at Babylon. But the origin of the princes of the captivity cannot easily be ascertained. One thing appears to be certain, that such an officer did not exist before the end of the second or beginning of the third century. During the existence of the temple of Jerusalem, the Jews dispersed among the eastern nations were accustomed every year either to repair in person, or to send presents to Jerusalem. The calamities of exile tended to destroy that party spirit which had so long separated the Jews, Samaritans, and other sects, and accordingly all agreed in recognizing the high priest at Jerusalem as the head of the nation. As long therefore as any form of government existed in Judea, there was no necessity for a prince of the captivity either in the East or the West. No mention of an Aichmalotarch occurs in the writings of Josephus, who flourished in the reign of Trajan. Some authors allege that after the destruction of Jerusalem and the dispersion of the Jews, the nation was divided into three classes, each of which chose a chief or prince to preside over them. That portion which still remained in Palestine were governed, as formerly, by the president of the sanhedrim. The Jews who settled in Egypt elected a patriarch as their head. Those, again, who took up their residence in Babylon and its neighbourhood, chose a ruler for themselves, to whom they gave the name of Aichmalotarch, or Prince of the Captivity.

The installation of Huna, who was the first elected prince, was conducted with great pomp and ceremony. On that occasion, the heads of the neighbouring academies, with the senators and people, repaired in crowds to Babylon. The assembly being convened, and Huna having taken his seat upon a throne, the head of the academy of Syria approached, and solemnly warned him not to abuse his authority, at the same time reminding him, that in consequence of the wretched and distracted state to which the nation was reduced, he was rather called to a state of slavery than elevated to a throne. The Thursday following, all the heads of the academies attended him to the synagogue, where they solemnly laid their hands upon him, amidst the sound of trumpets and the acclamation of the multitude. From the synagogue he was led in procession to his palace, where the people sent him large presents. On the

Saturday morning, the heads of the academies and the leading Jews repaired to the palace, when the Aichmalotarch, having covered his face with a piece of silk, put himself at their head, and the company walked in procession to the synagogue. As soon as they had arrived, the heads of the academies and the chanters stood around his chair, singing songs of blessing and congratulation. Then the book of the law was put into his hands, of which he read the first line, and addressed the people with his eyes shut, enlarging upon the liberality that ought to be shown to the students, which he enforced not only with arguments, but by a large donation from his own hand. In closing the service, the prince blessed the people, praying for every particular people, that God would defend it from famine, the pestilence, and the sword. On leaving the synagogue, the prince was conducted with great pomp to his palace, where he made a sumptuous entertainment for the chief men of the nation. This was his last public appearance, unless when he went to the academy, and then every one rose at his approach, and stood until he desired them to take their seats.

During the first period of their power, the Aichmalotarchs resided at a place called Mahazia, but their residence was soon removed to Babylon or Bagdad. There the prince presided over ten courts of justice. There was also in that great city twenty-eight synagogues, among which was that of the prince, supported with pillars of all kinds of colours. A tribunal having ten steps was raised before the chest containing the law, upon which was placed a seat for the prince and his family. The jurisdiction of this officer extended over all the Jews who were dispersed in the kingdoms of Assyria, Chaldea, and Parthia. He was invested with the power of conferring ordination, and he also received the contributions necessary to maintain his own dignity, and to pay the tribute exacted by the Persian kings. The office continued till the eleventh century.

AIHALA, or **AL-ASVAD**, a rival prophet to Mohammed in Arabia. He pretended that two angels appeared to him, giving him his commission. His eloquence and bravery drew great crowds after him; but he maintained his position only four months, and was killed a few hours before Mohammed. Aihala and Messeilama, who also pretended to be a prophet sent from God, were called by the Mohammedans, The two Liars.

AISLE (from *ala*, a wing), the lateral divisions of a church. The Norman churches were built in the form of a cross, with a nave, and two wings or aisles.

AIUS LOCUTIUS, a deity among the ancient Romans, whose admission into the number of the gods arose from a peculiar circumstance. A short time before the invasion of the Gauls, as Livy informs us, a voice was heard at Rome, in the Via Nova, during the silence of night, declaring that the Gauls were at hand. The warning was disregarded,

but no sooner had the Gauls left the city, than the prophetic voice was remembered, and the Romans, in token of their reverence for the unknown speaker, built a temple to his memory in the Via Nova, as near as possible to the spot where the voice had been heard.

AJZAT, the sections into which the Koran is usually divided, each of them twice the AHZAB (which see), and subdivided into four parts. These divisions are for the use of the readers in the royal mosques and the adjoining chapels, where emperors and other great men are buried. See KORAN.

AKALS, a name given among the Druses on Mount Lebanon to ecclesiastics. Three of the Akals preside over and are sheiks among the rest, of whom one dwells in the district Arkub, the second in Tschup el Heite, and the third in Hasbeia. The Akals are distinguished from the seculars by their white dress, and particularly the white turban, which they wear as a symbol of their purity. They have generally good houses on the hills. On Thursday evening, which among the Orientals is called the night of Friday, they assemble in the house of one or other of their fraternity, to perform their worship and pray for the whole nation: the wives of ecclesiastics may be present, but they do not admit seculars, not even a sheik or an emir. They despise all employments of honour in the world, believing that on the return of Hakem, the personification of deity, they shall be kings, viziers, and pachas. They do not marry the daughters of seculars, and they refuse to eat with the sheiks and emirs of their own nation. Akals eat only with Akals, and with the peasants and humble labourers. They superintend divine worship in the chapels, or, as they are called, Khaloue, and they instruct the children in a kind of catechism. They are obliged to abstain from swearing and all abusive language, and dare not wear any article of gold or silk in their dress. There are different degrees of Akals, and women are also admitted into the order; a privilege of which, as Burckhardt informs us, many avail themselves, as they are thus exempted from wearing the expensive head-dress and rich silks fashionable amongst them. It has been calculated that the sacred order of Akals numbers about 10,000.

AKASMUKHIS, a Hindu sect, who hold up their faces to the sky till the muscles of the back of the neck become contracted, and retain it in that position. They wear the *Jata*, and allow the beard and whiskers to grow, smearing the body with ashes. They subsist upon alms.

AKHRAT, a species of adoption permitted among Mohammedans, and very common among the Turks. The ceremony by which this deed is confirmed, consists in the person who is to be adopted putting on and going through the shirt of the person who adopts him. See ADOPTION.

AKIBA, a famous Rabbi, who lived about A.D. 130, and of whom the Jewish writers relate many

wonderful stories. He was president of the sanhedrim when Barchochebas appeared claiming to be the Messiah. Akiba favoured the designs of that remarkable impostor, and alleging himself to be his forerunner, exclaimed to the multitude, "Behold the star that was to come out of Jacob!" These two artful and intriguing men took advantage of the prejudices which prevailed among the Jews, who expected the Messiah to appear as a temporal prince and a mighty conqueror, who should ascend the throne of his father David, and not only deliver them from the tyranny of the Romans, but exalt their nation above all the kingdoms that existed on the earth. The Jews hold Akiba in the highest repute, alleging him to have been descended from Sisera, the general of the army of Jabin, king of Canaan. In such favour with God do they imagine him to have been, that they say a revelation was made to him of many points which were concealed from Moses, and that he was intimately acquainted with the reason of even the minutest details of the law. See BARCHOCHEBAS—MESSIAHS (FALSE).

ALABANDUS, a hero of Caria, whom the inhabitants of Alabanda worshipped after his death as the founder of their town.

ALABARCH, a term used to signify the chief of the Jews in Alexandria, or rather in all Egypt. That country has in all ages been a frequent resort of the Jews. When it was conquered by Alexander the Great, he built a great city, calling it Alexandria, after his own name, and sent a colony of Jews to form a settlement there, bestowing upon them the same privileges as were enjoyed by the Macedonians. It is related that the Egyptians appeared before that conqueror, and requested that he should order the Jews to restore to them the gold, the silver, the precious stones, and other articles which they had borrowed from them when they went out of Egypt. The Jews readily consented to the restitution, on condition that the Egyptians rewarded them for their four hundred years' service. Alexander perceived the reasonableness of this request, and decided in favour of the Jews. In commemoration of this event, the Jews still observe an annual feast in the month of March. When the Jews became numerous in Egypt, not contented with worshipping in synagogues, they were desirous to have a temple which might rival that of Jerusalem. Philometer, thinking that it might induce multitudes of Jews to settle in his dominions, permitted Onias, their high priest, to purify a deserted temple, or rather to erect a new one, in Lower Egypt. The effect was as Philometer hoped and expected; numbers of disaffected Jews left Jerusalem and repaired to Egypt. The Rabbis of the Holy City, naturally jealous of this rival temple, inculcated upon their people that God had prohibited their settling out of Judea, unless constrained by famine or the sword, and in support of this doctrine, they appealed to the words of David, "They have driven me out this day from abiding in

the inheritance of the Lord." All the attempts of the Rabbis, however, to check the emigration of the Jews into Egypt were utterly unsuccessful, and history records the number and the flourishing state of the Jews in that country to have been such, that, besides many stately synagogues, they had a stated magistrate of their own number, an *Alabarch*, to judge them according to their own laws. After the final destruction of Jerusalem by the Romans, A.D. 70, multitudes of Jews sought refuge in Egypt, as well as in other countries. The vengeance, however, which had overtaken them in their own land, pursued them to Egypt. The Roman emperor, afraid that even there they might become a formidable body, ordered the temple of Onias to be levelled to the ground, and although the governor avoided carrying the sentence literally into execution, he shut up the temple, preventing the Jews from worshipping in it. The dignity of *Alabarch* seems to have been common in Egypt, as the poet Juvenal refers to it in one of his satires.

AL-AIB, the *rump-bone*. Mohammed teaches in the Koran that a man's body is entirely consumed by the earth, excepting only the *al-aib*, which is destined to form the basis of the future edifice of a new body. The renewal of the whole human frame is to be effected, according to the prophet's doctrine, by a forty days' rain, which will cover the earth to the height of twelve cubits, and cause the bodies to spring up like plants. The time of the resurrection they allow to be a perfect secret, known to God only; the angel Gabriel himself acknowledging his ignorance on this point when Mohammed asked him about it. This notion of Mohammed in reference to the *al-aib* is in all probability borrowed from the Jews, whose Rabbis entertain similar views as to the mode of the resurrection of the body. See *MOHAMMEDANS*.

ALALCOMENIA, in Pagan mythology, one of the daughters of Ogyges, who, along with her two sisters, were regarded as supernatural beings who watched over oaths, and took care that they were not taken improperly, or without due consideration. The representations of these goddesses consisted of mere heads, and only the heads of animals were offered in sacrifice to them.

ALASCANI, a name given to the followers of John Lisco or Alasco, a Polish Catholic bishop, uncle to the king of Poland. Having embraced the principles of the Reformation, Lisco came to England in the reign of Edward VI., and became superintendent of the first Dutch church in Austin Friars, London, with four assistant ministers. In only one point does he seem to have differed from the Reformed churches in England, and that was in applying the words of our blessed Lord, "This is my body," not to the bread only, but to both the elements, alleging that the expression covered the whole action or celebration of the Supper. Lisco is charged also with having denied the necessity of baptism; but it is

doubtful whether he held a tenet so plainly in opposition to the command of Christ. It is possible that he may have entertained some scruples as to the propriety of, or scriptural warrant for, infant baptism. The peculiar opinions of Lisco must have died with him, as no trace of the sect is to be found after that period.

ALASTOR, a surname applied to Zeus, as the avenger of wicked actions. The name is likewise employed, especially by tragic writers, to indicate any deity or supernatural spirit who avenges the wicked actions which men commit.

AL-ASVAD. See *AHIJALA*.

ALAWAKA, a fierce demon, in the religion of the Budhists, who dwelt under a banyan-tree, and was accustomed to slay all who approached the tree. So powerful is this demon regarded, that they have a current saying among them, "Were *Alawaka* to throw his weapon into the air, there would be no rain for twelve years; if to the earth, no herbage could grow for twelve months; if to the sea, it would be dried up." No one, they imagine, can withstand the weapon of *Alawaka*. It is accounted one of the greatest miracles which Budha performed, that he conquered by kindness this previously uncontrollable demon, and so changed his heart, that he entered the path *Sewán*, one of the four paths that lead to the cessation of existence (see *NIRWANA*), saying that from that time he would go from city to city and from house to house, proclaiming everywhere the wisdom of Budha and the excellence of his doctrines. See *BUDHA—BUDHISTS*.

ALB, a white linen garment with sleeves, worn by the clergy over the cassock and amice, in the Romish church, and also in Episcopal churches generally. Some Popish writers attempt to prove, but most unsuccessfully, that the apostles wore a peculiar dress when engaged in divine worship. Baronius and Bona are very confident in this matter, and the latter is bold enough to allege that the cloak which Paul left at Troas was a priestly robe. But it is not until the fourth century that we find official vestments used by the clergy. Constantine the emperor is said to have given a rich vestment to Macarius, bishop of Jerusalem, to be worn by him when he celebrated the ordinance of baptism; and the Arians afterwards accused Cyril of having sold it. Not long after this, we find the enemics of Athanasius charging him with having laid a tax upon the Egyptians to raise a fund for the linen vestments of the church. The first time the *alb*, or surplice, is mentioned, is in the forty-first canon of the fourth council of Carthage, which enacts that the deacon is to wear the *alba* when the oblation is made, or the lessons are read. At first the *alb* was loose and flowing, but afterwards it was bound with a zone or girdle. The notion of such a garment is probably borrowed from the white linen ephod of the ancient Jewish priests. In the Romish churches on the Continent, the *alb* differs somewhat from the primi-

tive form. In the Greek churches it is almost identical with that which is used in the Church of England.

ALBANENSES, or ALBANOIS, a sect of Christian heretics, who arose about the year A.D. 796, in the reign of the emperor Constantine VI., and the pontificate of Leo III. Their opinions were some of them of Gnostic and others of Manichean origin. They believed in two great principles, the one good, the other evil, the Old Testament being ascribed to the latter, and the New Testament to the former. They believed in the Pythagorean doctrine of the transmigration of souls. Not only did they deny the divinity of the Lord Jesus Christ, but they even disbelieved his humanity, asserting that he was not really and truly man. They denied the resurrection of the body, asserted the general judgment to be already past, and that the torments of hell were endured in this life. They taught that not a single good man existed in the world before Jesus Christ. They held that there was no virtue or efficacy in baptism, and that the immoral conduct of the clergy prevented the sacraments from being attended with benefit. The doctrine of a community of goods was also maintained by them, and they asserted that the church did not possess the power of excommunication or of making constitutions. They rejected the sacrament of the altar and extreme unction; they held only baptism of adults, and denied the doctrine of original sin. They denied free will, and held the eternity of the world. They prohibited marriage; they said that usury was lawful, and that no one was obliged to make restitution. They held that man gives the Holy Spirit of himself, and that it is unlawful for a Christian to take an oath. See CATHARI—MANICHEANS.

ALBATI, a kind of Christian hermits, who came down from the Alps into several provinces of Italy in the year 1399, in the pontificate of Boniface IX. They received the name of Albati from the white linen garments which they wore; and besides, they were headed by a priest clothed in white, and carrying a crucifix in his hand. The followers of this priest, who professed a great zeal in the cause of religion, increased in numbers so rapidly, that Boniface became alarmed lest their leader aimed at the papedom; accordingly, he sent out against them a body of armed men, who apprehended the priest and put him to death. Upon this the whole multitude fled, being dispersed in all directions. Some writers class the Albati among heretics, but they seem rather to have been animated by strong feelings of piety, lamenting their own sins, and those of the times in which they lived. Popish writers speak of them as having lived together promiscuously like beasts; but such calumnies are often raised without the slightest foundation, against the most ardent friends of truth and righteousness.

ALBIGENSES, dissenters from the Church of Rome in the twelfth century. They appear to have

derived their name from Albi, a town in Languedoc, where their supposed errors were first condemned in a council held A. D. 1176. For several centuries before there had existed a number of faithful and devoted adherents of Bible truth, who had preserved the light of the gospel amid the darkness and ignorance of the Middle Ages. A goodly chain of Reformers, indeed, can be proved to have lived long before the Reformation, and although it has ever been the policy of Rome to persecute, even to the death, all who should dare to differ from her, or to resist her power, yet there were witnesses for the truth of God ever and anon springing up, in various parts of Europe, who counted not their lives dear unto themselves in defending "the faith once delivered to the saints." The Albigenes have been traced back by Mr. Elliot, in his 'Horæ Apocalyptice,' to the Paulicians, who had preached the pure gospel of Christ, in the south of France, three hundred years before the days of Luther. Nay, Dr. Allix, in an able monograph on the 'Ecclesiastical History of the Ancient Churches of the Albigenes,' has brought forward a powerful mass of evidence to prove that, in the dioceses of Narbonne and Aquitain, there had been, even from very early times, a systematic hostility to the growing errors of Rome. In that favourite district the light continued to shine amid the surrounding darkness. Onward even until the beginning of the twelfth century, the Papal authority, which had received implicit submission from every other part of Christendom, was utterly disowned in the country of the Albigenes. It was not likely that Rome would continue to endure with calmness this resistance to her sway. Two legates, Guy and Reinier, were despatched from the Papal see, armed with full authority to extirpate these heretics; and in fulfilment of their commission, the ruthless Papal emissaries committed multitudes of these unoffending people to the flames. Still the heresy grew and gathered strength, and Innocent III. found it necessary to adopt more vigorous measures. He proclaimed a crusade against these heretical rebels, sending hosts of priests through all Europe to summon the faithful to a holy war against the enemies of the church. In prosecuting their embassy from country to country, the priests roused the people everywhere by the most inflammatory harangues. Archbishop Usher informs us, that they had one favourite text from which they preached, viz. Psal. xciv. 16, "Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?" From this passage they called upon their hearers, if they had any zeal for the faith; if they were touched with any concern for the glory of God; if they would reap the benefit of the Papal indulgence, to come and receive the sign of the cross, and join themselves to the army of the crucified Saviour.

The reigning Count of Toulouse, Raymond VI., was still an independent sovereign, and knowing the blameless character and unoffending dispositions of

the Albigenses, who were his own subjects, he was most unwilling to join in the war which Rome had proclaimed against them. The Pope was naturally anxious, however, to enlist his services in exterminating the obstinate heretics of Languedoc. In A. D. 1207, Peter of Castelneau was despatched from Rome to demand of Raymond that he should join the neighbouring princes in a treaty to destroy the Albigenses. The prince gave to the Pope's request a prompt and decided refusal, which, of course, was followed by his immediate excommunication by the Papal legate, and the subjection of his country to a solemn interdict. The Holy Father no sooner heard what had happened than he wrote with his own hand a letter to Count Raymond, confirming the excommunication which his legate had pronounced, and appealing to him in language full of indignation, "Pestilential man! What pride has seized your heart, and what is your folly to refuse peace with your neighbours, and to brave the Divine laws by protecting the enemies of the faith? If you do not fear eternal flames, ought you not to dread the temporal chastisements which you have merited by so many crimes?" The fierce fulminations of the Vatican frightened Raymond into submission, and, although with the utmost reluctance, he signed the treaty for the extermination of the heretics from his dominions. His adherence to the engagement, however, was rather nominal than real, and the Papal legate perceiving his unwillingness to proceed with activity and zeal in the work of persecution, could not conceal his rage; but, breaking out into the most reproachful language against the prince, again excommunicated him. Raymond was indignant at the insolence of Castelneau, and so enraged were his friends also, that the next day, one of them, after an angry altercation in words, drew his poniard, and struck the legate in the side and killed him.

On hearing of this murder, the Pope was roused to the most uncontrollable anger. He instantly published a bull, addressed to all the counts, and barons, and knights of the four southern provinces of France, in which he imputed the conduct of the Count of Toulouse to the influence of the Evil One, and demanded that he should be publicly anathematized in all the churches, discharging, at the same time, all his subjects from allegiance or fidelity, and permitting every Catholic to pursue his person, and to occupy and retain his territories, especially for the purpose of exterminating heresy.

This bull was immediately followed by others to the same effect, and, in particular, the Pope addressed a letter to the King of France, Philip Augustus, calling upon him personally to aid in destroying the wicked heresy of the Albigenses, "to persecute them with a strong hand; deprive them of their possessions, banish them, and put Roman Catholics in their room." That the people might be excited to join this crusade against the heretics, the same extent of indulgence was promised as had been

formerly granted to those who laboured for the deliverance of the Holy Land. Multitudes from all parts of Europe hastened to enrol themselves in this new army, persuaded by the priests and monks to believe, that, by engaging in this sacred enterprise, they would atone for the vices and crimes of a whole life. And in conducting the warfare not the slightest restraint was put upon the soldiers, who were permitted to pillage and massacre at will. One of the most active and enthusiastic among the monks, in rousing the people to go forth on this crusade, was Arnold Amalric, abbot of Citeaux, who, along with numerous ghostly friars, chiefly of the Bernardine order, summoned a large army into the field, encouraging them with the assurance, that all who should die in this holy expedition would receive a plenary absolution of all the sins they had committed from the day of their birth to that of their death. The success of the Papal emissaries alarmed Raymond not a little, and anxious if possible to prevent what he saw, if carried out, would be a war of extermination, he, accompanied by his nephew Roger, Count of Beziers, waited upon Arnold, the leader of the crusade, who received them with an air of haughty disdain, declaring that he could do nothing for them, and that their only resource, if they would avert the threatened evils, was to appeal to the Pope. The young Count of Beziers, seeing that negotiations were utterly fruitless, resolved on prosecuting the war, and preparing themselves for a valiant defence. Raymond, however, knowing the power and influence of Rome, was struck with terror and alarm, and declared himself ready to make the most humiliating concessions rather than see the war carried into his states. This was what Rome desired. Raymond's ambassadors were received by the Pope with the utmost condescension and kindness; his offer of assistance in the war against the heretics was gladly welcomed, and to prove his sincerity, he was required to surrender seven of his principal castles. If this were agreed to, his Holiness engaged to grant Raymond not only a full absolution, but a complete restoration to favour.

No sooner had the timorous Count of Toulouse become the dupe of the crafty and deceitful Innocent, than he found himself encompassed with difficulties. A very large army, amounting, some say, to 300,000, and others to 500,000 men, poured into the rebellious provinces. Learning that this immense mass of soldiers was about to attack his states, he was panic-struck, and more especially as he felt that he had consented to purchase his absolution from the Papal see on the most degrading conditions. He was ordered to repair to the church that he might receive the promised absolution from the hands of the Pope's legate. Before this was granted, however, he was compelled to swear upon the consecrated host, and the relics of the saints, that he would obey the Pope and the holy Roman church as long as he lived, that he would pursue the Albigenses with fire

and sword, till they were either entirely rooted out or brought into subjection to the Roman see. Having taken this oath at the door of the church, he was ordered by the Legate to strip himself naked, and submit to penance for the murder of Castelneau. In vain did the Count protest his entire innocence of the murder of the monk. The Legate was inexorable; it was necessary that the discipline of the church should be inflicted. On the 18th of June accordingly, A. D. 1209, the humiliating spectacle was presented of Count Raymond doing penance in the most humiliating form. "Having stripped himself naked from head to foot," says Bower in his Lives of the Popes, "with only a linen cloth around his waist for decency's sake, the Legate threw a priest's stole around his neck, and leading him by it into the church, nine times around the pretended martyr's grave, he inflicted chastisement upon the naked shoulders of the prince, with the bundle of rods that he held in his hand." Having thus performed the required penance, Raymond was obliged to renew his oath of obedience to the Pope, and his engagement to extirpate heretics, after which he received a plenary absolution.

Roger, Count of Beziers, following his uncle's example, applied to the Pope, offering submission, but being repelled, he made vigorous preparations for his defence. The two places on which he chiefly calculated as his strongholds were, Beziers and Carcassone. The former was attacked by the crusading army in three divisions. Overpowered by numbers, the citizens yielded, and the crusaders entered the city without opposition or resistance of any kind. An indiscriminate slaughter followed, and out of sixty thousand inhabitants, not one person was spared alive. The houses were then pillaged of all that was valuable, and the whole city set on fire and reduced to ashes. Meanwhile Roger, who had shut himself up in Carcassone, which was much better fortified than Beziers, prepared to defend that city against the assaults of the crusaders. By treachery, however, he was betrayed into the hands of the Legate, who threw him into prison, where he soon after died, not without strong suspicions of being poisoned. On hearing of the imprisonment of the Count, the inhabitants of Carcassone lost courage, and though closely besieged, they contrived in a body to escape from the city by a subterraneous passage, and dispersed themselves through different parts of the surrounding country. The crusaders were amazed on entering the city, the following day, to find it utterly deserted and solitary. At first they suspected that there was a stratagem to draw them into an ambuscade, but finding that in reality the city was without an inhabitant, they exclaimed with joy, "The Albigenes have fled!"

Thus the two principal strongholds of the Albigenes, Beziers and Carcassone, were in the power of the enemy. The government of the captured territory was offered to several noblemen in succession,

but refused. At length Simon de Montfort accepted the lordship of Beziers and Carcassone, to hold them for the benefit of the church, and for the extirpation of heresy. In the year 1210, Montfort caused Raymond to be once more excommunicated, and the unfortunate prince, quailing under the papal thunders, was deeply distressed. The war proceeded with unabated activity, but Raymond was reluctant to take any share in the persecution of his subjects and friends. And yet he still strictly adhered to the observances of the Romish religion, so that while the sentence of excommunication was resting upon him, he continued for a long time in prayer at the doors of the churches which he durst not enter. At length on the 10th of November, while still under the ban of the church, this unhappy Count was suddenly cut off in a tower of the palace of Carcassone. It was generally reported that he had died from the effects of poison, and Innocent III. himself acknowledged that the Count had perished by a violent death.

Simon de Montfort had now become the feudal lord of the two fortified towns, the reduction of which cost the crusaders so much trouble. He was bound by his ecclesiastical tenure to extirpate the heretics. He therefore continued the campaign, and took several towns, though not without considerable loss. The greater part of the Albigeois, which was the chief seat of the obnoxious doctrines, was in the possession of the Count de Foix, whose name was also Raymond Roger. He resisted the progress of the crusaders under Montfort with considerable bravery and skill, but at length, after losing several castles, he was obliged to submit. The war was conducted by Montfort with the most savage cruelty. Attacking the castle of the Lauragnais and Menerbois, he caused those of the inhabitants who fell into his hands to be hanged on gibbets. After assaulting another town successfully, he selected more than a hundred of the inhabitants, whose eyes he tore out, and cut off their noses. In the course of this campaign, he attacked the castle of Menerbe, situated on a steep rock, surrounded by precipices, not far from Narbonne. This place was accounted the strongest in the south of France, and Guiard its possessor was distinguished for his bravery. In the month of June 1210, the crusaders laid siege to the town, and after a brave defence of seven weeks, the inhabitants were compelled to capitulate from want of water. The crusaders took possession of the castle on the 22d of July; they entered singing *Te Deum*, and preceded by the crucifix and the standards of Montfort. The Albigenes were meanwhile assembled, the men in one house, the women in another, and there on their knees, with hearts resigned to their fate, they prepared themselves by prayer for the worst that could befall them. The abbot of Vaux-Cernay began to preach to them the doctrines of Popery, but with one voice they interrupted him, exclaiming, "We will have none of your faith; we

have renounced the church of Rome; your labour is in vain, for neither death nor life shall make us renounce the opinions we have embraced. The abbot then passed to the apartment where the women were assembled, but he found them equally determined. Montfort also visited both the women and the men; he met with a similar reception to that of the monk. He had previously caused a prodigious pile of dry wood to be made. "Be converted to the Catholic faith," said he, "or mount this pile." Not one of the assembled Albigenses wavered for a moment. The fire was lighted, and the pile was soon one mass of flames. The undaunted adherents of the truth, committing their souls into the hands of Jesus, threw themselves voluntarily into the flames, to the number of more than one hundred and forty.

The next place which the crusaders attacked, was a strong castle called Termes. This garrison held out for four months, but at length, in consequence of drought and disease, here also the brave Albigenses were overcome. Endeavouring to escape by night, many of them were detected, pursued, and put to death. Some were taken prisoners, and by the orders of cruel Montfort were burnt alive. Raymond de Termes, the commander of the fortress, was thrown into a dungeon, where he endured a wretched captivity for many years. These multiplied successes on the part of the crusaders proved very discouraging to the Albigenses, who were driven from their native plains, and compelled to seek refuge among the woods and mountains. Multitudes of them were discovered and put to death by the sword, and not a few were committed to the flames.

Not contented with the lordships he had already obtained, Montfort's eye was now turned upon the county of Toulouse, which he hoped to add to his present possessions, and thus to raise himself to a level with sovereign princes. Prompted by ambition accordingly, and encouraged by the number and enthusiasm of his forces, as well as by the success which had already attended his arms, he commenced another campaign in the spring of 1211, by a siege of the castle of Cabaret, which was soon taken. Other castles also yielded in rapid succession. The crusaders continued their march until they reached Lavaur, a strongly fortified place about five leagues from the city of Toulouse. After a hard siege they succeeded in taking it. Eighty knights, among whom was Aimery lord of Montreal, were dragged out of the castle and ordered to be hanged. But as soon as Aimery, the stoutest among them, was hanged, the gallows fell. To prevent delay, Montfort caused the rest to be immediately massacred. The lady of the castle was thrown into a pit, which was then filled up with stones. Afterwards all the heretics who could be found in the place, were collected and burned amid the joyful acclamations of the crusaders. The monkish historian, Petrus Valensis, in speaking of the cruel tortures to which the Albigenses were subjected, describes the feelings of

the ruthless crusaders in witnessing such spectacles as being those of boundless joy.

Intoxicated with the success which had everywhere attended his progress, Montfort advanced upon the city of Toulouse, in the confident expectation that like many other places it would surrender itself into his hands. The Count of Toulouse, however, having formed a coalition with several of the Counts of France, who had been suspected of heresy, resolved to make a vigorous resistance, and at last, after several unsuccessful attempts to take the city, de Montfort was compelled to raise the siege. The state of matters was now completely changed. Raymond, instead of acting on the defensive, became the active and energetic assailant; and before a few months had elapsed, he recovered the places which had been seized by the crusaders, and once more became possessor of the greater part of the Albigeois. De Montfort, on the other hand, had so declined in power and influence, that he was scarcely able to defend himself, notwithstanding the numbers which, at the instigation of the priests, were every day flocking to his standard. In a short time, however, Montfort regained the ascendancy which he had lost for a time, and the Albigenses, driven from the open country, were compelled to take refuge in the cities of Toulouse and Montauban. Raymond, feeling his own weakness, sought the protection of his friend Don Pedro, the King of Arragon, on whom he had strong claims, as both he and his son had married two sisters of that sovereign. Don Pedro lost no time in appealing to Innocent III. in favour of Raymond, and the Pontiff, unwilling to disregard an application coming from a monarch who was the chief support of the Christian cause in Spain, adopted an entirely altered line of policy. He issued an imperative command, that Arnold the legate and Simon de Montfort should henceforth stay proceedings in the war against the Albigenses. Raymond was now declared to be a true son of the church, and taken under the powerful protection of the Pope. But this favourable movement of the Holy Father was merely temporary. In a few short months, on the 21st May 1213, he revoked every concession he had made in favour of Raymond of Toulouse, and confirmed his sentence of excommunication. The war was of course resumed with greater fierceness than ever, the King of Arragon having sent Spanish troops across the Pyrenees to aid his brother-in-law in repelling de Montfort, and thus compelling the Pope to agree to favourable terms. On reaching the seat of war, Don Pedro with a large army laid siege to the town of Muret, about nine miles distant from Toulouse, but de Montfort, with forces greatly inferior in number, obtained a complete victory over Don Pedro, who, after resisting gallantly to the last, was overpowered and slain, while the army of Raymond was put to flight.

The cause of the Albigenses, in consequence of the battle of Muret, had now become desperate. Ray-

mond was stripped of his territories, which were conferred upon his enemy de Montfort; the heretics were reduced to a very small number, and the few who survived retired into concealments. For a time, therefore, the bloody warfare, which had all but exterminated these daring rebels against Rome's authority, was brought to an end. In 1215, indeed, an attempt was made to revive the crusade against the unhappy Albigenses. Louis, the son of Philip Augustus, King of France, led a large army into Languedoc, resolved to earn renown by his zeal in the destruction of the heretics. The campaign, however, was most inglorious. In his march he met with not the slightest resistance, but the peaceful inhabitants were plundered and pillaged by the merciless soldiers. The conquerors now began to quarrel among themselves. Arnold the legate had assumed the rich archbishopric of Narbonne, to which he pretended the rights of temporal sovereignty were attached; but Simon de Montfort, who took to himself the title of Duke of Narbonne, felt indignant that a priest should lay claim to that temporal authority which he proudly asserted was all his own. A hot contention ensued. The people of Narbonne favoured the archbishop, and de Montfort, therefore, branding them as heretics, entered the city, and took possession of it by force of arms. Arnold, exercising his spiritual authority, laid all the churches of the city under an interdict, as long as his rival should remain there; but Simon made light of the sentence.

The state of affairs was now such that Raymond VI. was encouraged to appear once more upon the field, and recover if possible the possessions which had been wrested from him. The spirit of disunion, which had turned the arms of the conqueror against one another, and the decree of the council of Lateran, in 1215, which had prohibited the further preaching up of the crusades, rendered it all the more likely that, if conducted vigorously, a war, in present circumstances, might restore the fortunes of the oppressed inhabitants of Languedoc. Inspired by such hopes as these, Raymond VII., son of the Count of Toulouse, resolved to raise an army, and make a heroic effort to regain the conquered dominions of his father. Advancing accordingly against Beaucaire, the gates were immediately thrown open before him; and the castle itself, which was defended by a French garrison, yielded to his power. And while the son was thus victorious on one side of the province, the father, who had raised forces in Catalonia and Arragon, rushed down upon the other, and made for Toulouse, which was ready to receive him. De Montfort was now beset with two antagonists at once; but, after making a truce with the young Raymond, he hastened to defend his new capital. Raymond VI., feeling that he was unable to encounter de Montfort in the open field, retreated to the mountains. The Toulousians were now at the mercy of the cruel conqueror, and being betrayed by Fouquet, their own bishop, who breathed only slaughter and

bloodshed against the heretics, multitudes of them perished by famine or execution, while the rest were compelled to pay an enormous ransom to save themselves from massacre, and their city from the flames. Even such treatment as this did not destroy the attachment of the Toulousians to the cause which they had espoused, and in September of the following year, while de Montfort was making war in Valentinois, Raymond VI. entered his capital, and was received with open arms. Delighted with the enthusiasm of his affectionate subjects, he attacked Guy de Montfort, brother of Simon, at Montolieu, and obtained a victory over him. Simon, learning what had happened, returned with all haste to Languedoc, and being joined by Guy his brother, he resolved to carry Toulouse by storm. Raymond defended the place gallantly, aided by the surrounding knights and counts who had joined his standard. De Montfort's brother and nephew fell dangerously wounded, and finding the attempt hopeless, he called off his forces. After the lapse of a few weeks he renewed the assault, dividing his troops so as to attack the city on both sides of the river at once; but while engaged in the attempt, he was routed by the Count de Foix, and pursued as far as Muret, where he narrowly escaped being drowned in the Garonne. The siege was protracted for nine months, during which the Toulousians held out against the enemy with undaunted bravery. In a luckless moment while de Montfort was standing before a wooden tower, which he had taken from the enemy, he was struck down and killed by a large fragment of rock which had been discharged from the city wall. No sooner had the usurper fallen than a shout of triumph was heard from the city, and the Albigensian army, rushing from the gates, routed the besiegers, capturing or destroying their tents and baggage. In vain did Amaury de Montfort, son of Simon, try to rally the remnant of the army and lead them back to the siege. The death of their leader had deprived them of courage, and after a month of desultory efforts, in which they were utterly unsuccessful, the siege was abandoned on the 25th of July, and the besieging army, in a shattered state, retired to Carcassone.

The death of Simon de Montfort, far from being favourable to the cause of the Albigenses, led to still deeper calamities than those to which they had hitherto been exposed. Raymond VI. resigned his government into the hands of his son Raymond VII., a man of a bolder and more energetic temperament: but Amaury de Montfort, the successor of Simon, was not only a determined foe of the heretics, but he was powerfully seconded by the power of France, with Louis the Dauphin at its head. The French prince was eager to enter upon a crusade against the Albigenses, and having made application to Pope Honorius III., the successor of Innocent III., he obtained the subsidy of a twentieth upon the clergy of France for the expenses of the war. The

Dauphin, accordingly, joined by Amaury, took the field against Raymond Roger, Count of Foix, who had proved the constant friend of the persecuted Albigenes. Raymond VII. marched to the support of his ally, and obtained a signal victory at Basiege over two of Amaury's lieutenants. Louis and Amaury were meanwhile engaged in besieging Marmaude, and so successfully, that the place was obliged to capitulate. The garrison offered to surrender on condition of being allowed to depart with their lives and baggage; but Louis would consent to leave them nothing but their bodies. The soldiers having accepted this hard condition, came forth to the tent of the Dauphin, who, contrary to the earnest exhortation of the Bishop of Saintes, permitted them to depart uninjured. While this surrender was going forward, Amaury de Montfort entered the town, and massacred five thousand men, women, and children.

The crusaders, flushed with victory, proceeded to Toulouse, which had been a stronghold of the persecuted, and of which the cardinal-legate had declared that not a man, woman, or child should be spared from the slaughter, or one stone left upon another. Raymond VII. commanded the town, reinforced by a thousand knights with their armed attendants. The siege of this important town commenced on the 16th June, 1219. Operations were conducted with great skill and energy on both sides, but the besieged were beaten off at all points, and at length Louis abandoned the siege and precipitately retreated. Encouraged by success, Raymond VII. followed up this victory by attacking one stronghold after another, until, in March 1221, nothing remained to Amaury de Montfort of all his father's acquisitions, except the city of Carcassone. That place also was repeatedly attacked and driven to extremities; the persecuting usurper was obliged to submit on the 14th January, 1224. Stripped of the territories which both he and his father had unjustly held, he threw himself upon the protection of his ally, now Louis VIII., king of France, to whom he conveyed the territorial rights which his house had acquired by the crusades; while Trevenal, son of the late Raymond Roger, was reinstated by the Counts of Toulouse and Foix into all the possessions of which his father had been unjustly deprived.

Louis having now received a nominal right to the Albigeois territories, determined to signalize his reign by the destruction of the heretics. For this purpose he applied for the Papal sanction, which was readily granted, and a new holy war commenced. No sooner had the Pope, however, given his formal permission, than he was obliged to recall it, in consequence of the remonstrances of Frederic II., who was desirous of entering upon a crusade to the Holy Land. Louis was greatly disappointed by the revocation of the Papal sanction, but nothing remained save submission to the will of the Holy See. The expedition to the Holy Land which Frederic had

contemplated, was, however, from some cause or other postponed. Meanwhile Raymond VII. was applying to the Papal court to make his peace with the church. The Pope delayed answering his application from time to time; and when a favourable opportunity offered, Raymond was informed that the only condition on which it could be granted was, that he should renounce his heritage for himself and his heirs for ever. It was not likely that such a proposal would be acceded to. Advantage was taken accordingly of his refusal to recommence hostilities against the Albigeois. A crusade was preached anew for the suppression of heresy; large subsidies were assigned to Louis from the ecclesiastical revenues to enable him to carry on the war; and on 30th January, 1226, a formal excommunication was issued against Raymond VII. of Toulouse, and all his adherents, the publication of such a sentence being a signal for the commencement of another holy war.

The Albigenes at this critical period were in a very helpless condition. The kings of Arragon and England, from whom they might otherwise have expected assistance, were themselves afraid to encounter the displeasure of the See of Rome. Raymond, therefore, was likely to stand very much alone, while his enemies were numerous, powerful, and united. Louis, on setting out on this enterprise met with almost no opposition. Cities, towns, and castles offered unconditional submission. He then advanced with his powerful army to Avignon, which he besieged for three months, during which—a pestilence having broken out—twenty thousand soldiers are said to have fallen by disease and the sword. After a gallant defence, the city capitulated on the 12th September, but on condition that only the legate and the chief lords of the crusaders should be admitted within the walls. The enemy, however, proceeding on the well-known and universally admitted principle in the church of Rome, that no faith is to be kept with heretics, took possession of the gates, put to sword the French and Flemish soldiers of the garrison, demolished parts of the walls and battlements, and levied a contribution upon the citizens. Louis, leaving Avignon, proceeded onwards in his victorious march, carrying devastation and massacre and ruin wherever he went. The pestilence had thinned the ranks of his army, and as he retreated towards Auvergne, the roads were strewed with the dead and the dying. On arriving at Montpensier, he himself was seized with the disease, and fell a victim to it on the 3d November, 1226.

At the death of Louis VIII., his son, who was but a child, succeeded to the throne of France; and the reins of government, meanwhile, fell into the hands of Blanche, the mother of the young sovereign. Under her administration, the war against the Albigenes was continued, though in the course of fifteen years' harassing persecution, the heretics themselves had been almost completely exterminated. In the

beginning of the year 1228, Raymond of Toulouse was successful in almost every battle which he fought with the enemy. The glory of these victories, however, was much sullied by the cruelty with which he treated the vanquished who fell into his hands. Matters were now approaching a crisis. The crusaders advanced upon Toulouse, and perceiving that the siege was likely, as on former occasions, to be protracted and difficult, they resorted to a plan, suggested by Fouquet, the bishop of the place, whereby its ultimate surrender would be secured. All the vines, the corn, and the fruit-trees were destroyed; all the houses burned for miles round the city, and at the end of three months, the inhabitants of the town were so discouraged, and the spirit of Raymond their leader so completely broken, that peace was sought and obtained on the most humiliating conditions. A treaty, which put a final end to the war, was signed at Paris on the 12th April, 1229. The Counts of Toulouse laid aside their authority, and the southern provinces of France passed into the hands of the enemy. The great mass of the Albigenses had already been destroyed by persecution and the ravages of war, and the few who survived fled into other lands, to Piedmont, Austria, Bohemia, England, and other countries.

The Papal power having now succeeded in eradicating the Albigensian heresy from the provinces where it had prevailed for more than three centuries, took immediate steps to prevent its reappearance in that quarter in all time coming. The Inquisition was permanently established there in November 1229. The bishops were to depute a priest and two or three laymen, who were to be sworn to search after all heretics and their abettors. The Bible was regarded by the Inquisition as the principal source of heresy, and, to prevent its perusal by the people, the council of Toulouse passed the following decree:—"We prohibit the books of the Old and New Testament to the laity; unless, perhaps, they may desire to have the Psalter or some Breviary for divine service, or the Hours of the blessed Virgin Mary for devotion; but we expressly forbid their having the other parts of the Bible translated into the vulgar tongue."

The Albigenses having shown themselves for so long a period sworn enemies to the usurped tyranny of the Popes, have been branded by Romish writers as heretics of the deepest dye, holding opinions, not only at variance with those of the church, but subversive of sound morality and social order. They have been misrepresented to an almost incredible extent, ranked with the ancient Manichees, charged with rejecting the Old Testament, and even denying the divinity of the Redeemer. The most flagrant of all their offences, however, and that which brought upon them more than anything else the charge of heresy, was the fact of their having called the church of Rome *A den of thieves, The mother of harlots, The whore of Babylon*, and assert-

ing these terms to be applicable in their full intensity of meaning to the Papal system. This in reality was "the head and front of their offending." But on examining the evidence adduced in proof of the charges which have been laid against them of teaching false or immoral doctrines, we have no hesitation in stamping all such charges as utterly groundless. The Albigenses, indeed, seem to have been nearly identical in doctrines with sects of a much earlier date, who protested loudly against the corruptions, both in doctrine and practice, which had crept into the church. We refer to the Cathari, the Petrobrusians, the Poor Men of Lyons, the Lombard Waldenses, and others, all of whom held the great doctrines of the Bible in their original purity. The testimony of Evervinus, a zealous adherent of the Roman church, in a letter to the celebrated Bernard, abbot of Clairvaux, written in the beginning of the twelfth century, is sufficient of itself to refute the calumnies which have been so liberally retailed in Popish works in reference to the Albigenses. "There have lately been," says he, "some heretics discovered among us, near Cologne, of whom some have, with satisfaction, returned again to the church. One that was a bishop among them, and his companions, openly opposed us, in the assembly of the clergy and laity, the lord archbishop himself being present, with many of the nobility, maintaining their heresy from the words of Christ and his apostles. But, finding that they made no impression, they desired that a day might be fixed, upon which they might bring along with them men skilful in their faith, promising to return to the church, provided their teachers were unable to answer their opponents; but that otherwise, they would rather die than depart from their judgment. Upon this declaration, having been admonished to repent, and three days allowed them for that purpose, they were *seized by the people*, in their excess of zeal, and committed to the flames! And, what is most astonishing, they came to the stake and endured the torment not only with patience, but even with joy. In this case, O holy father, were I present with you, I should be glad to ask you, How these members of Satan could persist in their heresy with such constancy and courage as is rarely to be found among the most religious in the faith of Christ?" He then proceeds, "Their heresy is this: they say that the church (of Christ) is only among themselves, because they alone follow the ways of Christ, and imitate the apostles,—not seeking secular gains, possessing no property, following the example of Christ, who was himself poor, nor permitted his disciples to possess anything. Whereas, say they to us, 'ye join house to house, and field to field, seeking the things of this world—yea, even your monks and regular canons possess all these things.' They represent themselves as the poor of Christ's flock, who have no certain abode, fleeing from one city to another, like sheep in the midst of wolves enduring persecution with the apostles and martyrs

though strict in their manner of life—abstemious, laborious, devout, and holy, and seeking only what is needful for bodily subsistence, living as men who are not of the world. But you, they say, lovers of the world, have peace with the world, because ye are in it. False apostles, who adulterate the word of God, seeking their own things, have misled you and your ancestors. Whereas, we and our fathers, having been born and brought up in the apostolic doctrine, have continued in the grace of Christ, and shall continue so to the end. 'By their fruits ye shall know them,' saith Christ; 'and our fruits are, walking in the footsteps of Christ.' They affirm that the apostolic dignity is corrupted by engaging itself in secular affairs while it sits in St. Peter's chair. They do not hold with the baptism of infants, alleging that passage of the gospel—'He that believeth, and is baptized, shall be saved.' They place no confidence in the intercession of saints; and all things observed in the church which have not been established by Christ himself, or his apostles, they pronounce to be superstitious. They do not admit of any purgatory fire after death, contending, that the souls of men, as soon as they depart out of the bodies, do enter into rest or punishment; proving it from the words of Solomon, 'Which way soever the tree falls, whether to the south or to the north, there it lies;' by which means they make void all the prayers and oblations of the faithful for the deceased.

"We therefore beseech you, holy father, to employ your care and watchfulness against these manifold mischiefs; and that you would be pleased to direct your pen against those wild beasts of the roads; not thinking it sufficient to answer us, that the tower of David, to which we may betake ourselves for refuge, is sufficiently fortified with bulwarks—that a thousand bucklers hang on the walls of it, all shields of mighty men. For we desire, father, for the sake of us simple ones, and who are slow of understanding, that you would be pleased, by your study, to gather all these arms into one place, that they might be the more readily found, and more powerful to resist these monsters. I must inform you also that those of them who have returned to our church, tell us that they had great numbers of their persuasion scattered almost everywhere; and that amongst them were many of our clergy and monks. And, as for those who were burnt, they, in the defence they made of themselves told us that this heresy had been concealed from the time of the martyrs; and that it had existed in Greece and other countries."

In regard to the moral character of the Albigensois, Bernard, though he deemed it his duty to oppose them as being enemies of the Pope, candidly admits, "If you ask them of their faith, nothing can be more Christian like; if you observe their conversation, nothing can be more blameless, and what they speak they make good by their actions. You may see a

man, for the testimony of his faith, frequent the church, honour the elders, offer his gift, make his confession, receive the sacrament. What more like a Christian? As to life and manners he circumvents no man, overreaches no man, does violence to no man. He fasts much, and eats not the bread of idleness; but works with his hands for his support."

Such testimony from contemporaries, who were themselves acquainted with the men of whom they speak, and who, being devoted Romanists, were not likely to have any strong prepossessions in favour of heretics, affords incontestable evidence of the high character, both for purity of doctrine and morals, which they maintained in the age and country in which they lived. "In their lives," says Claude, Romish archbishop of Turin, "they are perfect, irreproachable, and without reproach among men, addicting themselves with all their might to the service of God." These are the words of one who, with all his admiration of their character, nevertheless, because of their resistance to Rome, joined in persecuting and hunting them to the death. See CATHARI—PAULICIANS.

ALBORAC, the name of the white horse on which Mohammed rode in his journey from Mecca to Jerusalem. In the twelfth year of his mission, as the prophet informs us in his Koran, he made this journey, and was carried from Jerusalem to the highest heavens in one night. He was accompanied by the angel Gabriel, holding the bridle of Alborac, on which Mohammed was mounted. The Arabian authors are not agreed whether this journey was performed by Mohammed in his body or in his spirit. The horse Alborac is held in great repute by the Mohammedan doctors, some of whom teach that Abraham, Ishmael, and several of the prophets made use of this horse; that having been unemployed from the time of Jesus Christ to that of Mohammed, he had become restive, and would allow no one to mount him unless Gabriel sat behind the rider. Others, again, affirm that Mohammed had the sole privilege of training this horse at first, and that he intends to mount him again at the general resurrection. See MOHAMMED.

ALBUNEA, a prophetic nymph or sybil worshipped in the neighbourhood of Tibur, where a grove was consecrated to her, with a well and a temple. Lactantius regards her evidently as identical with the tenth Sybil. Her sortes or oracles were deposited in the Capitol. A small square temple dedicated to Albunea, still exists at Tivoli. See SYBIL.

ALBUS, a name given by Sidonius Apollinaris to the catalogue or roll in which the names of all the clergy were enrolled at an early period in the history of the Christian church. See CANON.

ALCIS (Gr. *Alcis*, The strong), a deity among the Naharvahi, an ancient German tribe. A surname also of Athena, under which she was worshipped in Macedonia.

ALCORAN (Arab. *The Koran.*) See KORAN.

ALDEBARAN, a star in the constellation Taurus, being that which is known as the Bull's Eye, and which, according to Poccoke, was one of the heavenly bodies which had its worshippers and a temple among the ancient Arabians.

ALDER-TREE, sacred to Pan, the god of the woods, in heathen mythology.

ALDUS, or ALDEMIUS, the great god of Gaza among the ancient Philistines. It signifies a god of time without end.

ALEA, a surname of Athena, under which she was worshipped at Alea, Mantinea, and Tegea. The temple at the last mentioned place was often resorted to as an asylum, or place of refuge. The priestess was always a maiden, who held office only until she had reached the age of puberty.

ALECTO. See EUMENIDES.

ALECTRYOMANCY (Gr. *alector*, a cock, and *manteia*, divination), a species of divination by means of a cock, which was practised among the ancient Greeks. The manner in which it was conducted was as follows: The twenty-four letters of the Greek alphabet having been written in the dust, a grain of wheat or barley was laid upon each of them, and a cock magically prepared was let loose among them. By putting together the letters out of which the cock picked the grains, the secret sought for was discovered. To give the proceeding a more mysterious and magical air, the letters were carefully arranged in a circle. See DIVINATION.

ALEMDAR, an officer of some distinction amongst the Emirs or descendants of Mohammed. He may be called the standard-bearer, as when the Sultan appears in public on any solemn occasion, the Alemdar carries Mohammed's green standard, on which is inscribed, *Nazrum-min-Allah, Help from God.* See EMIR.

ALETIDES (Gr. *Alao*, to wander), ancient sacrifices offered by the Athenians to Icarus and Erigone his daughter, who went in search of her father. Icarus had been slain by the shepherds of Attica, on a false suspicion of having poisoned them. Erigone, seeing her father's dead body, hanged herself for grief, and several Athenian maidens who loved her followed her example. In consequence of this melancholy event, the oracle of Apollo was consulted, and solemn sacrifices, called Aletides, were ordered to be offered to the shades of Icarus and Erigone.

ALEUROMANCY, divination by means of meal or flour, used by the Greeks in ancient times. It was also called *Aphitomancy* and *Critiomancy*. See ALECTRYOMANCY, DIVINATION.

ALEXANDER, a saint and martyr whose memory is celebrated by the Church of Rome on the 2d of June, along with the other martyrs of Lyons and Vienne, he having suffered martyrdom on that day, A. D. 177, under Marcus Aurelius, being devoured by wild beasts in the amphitheatre.—ALEXANDER, sur-

named the Great, king of Macedonia, prompted by excessive vanity, aspired to a place among the heathen deities. When in Egypt he bribed the priests of the Egyptian god AMMON (which see), to declare him the son of Jupiter-Ammon. With the view of obtaining this honour he marched at the head of his army through the sandy desert till he arrived at the temple, where the most ancient of the priests declared him the son of Jupiter, assuring him that his celestial father had destined him for the empire of the world; and from this time, in all his letters and orders, he assumed the title of Alexander, the King, son of Jupiter-Ammon. After his conquest of Persia he demanded to have his statue received among the number of the Olympian gods, and placed upon the same altar with them. This arrogant demand the Athenians, in a spirit of servility and flattery, readily complied with.

ALEXANDRIAN SCHOOL. This expression is usually employed to designate that succession of philosophers who, from the third down to the end of the fifth century of the Christian era, endeavoured to unite the Oriental philosophy to the Grecian. Attempts of a similar kind had been already made by Jewish philosophers of Alexandria, more especially by Philo, in the first century, who, having embraced the doctrines of Plato, sought to blend them with Oriental ideas, especially those of Persia and Egypt. These two systems of philosophical thinking he sought to harmonise by means of the doctrines of the Old Testament, which he was disposed to interpret in the allegorical rather than the literal sense. It was chiefly, however, from the Alexandrian School, founded in the third century by Plotinus, that a union was effected between Orientalism and Hellenism. The peculiar mode of thinking introduced by this school was of great importance, from its connection with the early introduction of the Christian faith, and the reciprocal influence which philosophy and religion exercised upon each other. At the period when this philosophical sect, which has often been termed the Eclectic and Neo-Platonic, arose, the world was distracted by two opposing and mutually repulsive forces,—the Grecian systems of philosophy and the polytheistic worship of Paganism. These two it was necessary to unite into one harmonious whole. But Grecian philosophy was divided into hostile systems; polytheistic ritualism into hostile worships. Ammonius Saccas, who lived about the end of the second century, and who appears to have been an apostate from the Christian faith, had opened an eclectic school, of which the principal object was to blend together Platonism and Aristotelianism. The founder, properly speaking, of the Neo-Platonic school, was Plotinus, the disciple of Ammonius Saccas. The principal representatives of this school after him were Porphyry, Jamblichus, Hierocles, and Proclus.

The two leading doctrines of the Alexandrian School, and those which more especially modified

the views of Christian writers of that period, were the doctrine of the Alexandrian Trinity and that of the Emanations. The metaphysical doctrine of the Trinity, as taught by this school, is as follows: God is of a threefold nature, and at the same time but one. His essence contains three distinct elements, substances, or persons, and these three constitute One Being. These three distinct persons or substances have also distinct and individual attributes. The first is Unity; the second, Intelligence; and the third, the Universal Soul, or the vivifying principle of life and motion. Plotinus opposed this triad to the Christian Trinity. Some of the Alexandrians, and Proclus in particular, modified this doctrine to harmonize more nearly with the Christian doctrine, of which they felt the superiority. They maintained the primeval unity to have developed itself in three decreasing emanations: Being, which produced Intelligence; Intelligence, which produced the Soul; and the Soul, which produced all other beings.

The doctrine of Emanations was intimately connected in the Alexandrian system with their notions as to the doctrine of the Trinity. The human soul is identified in this philosophy with the Infinite; and the world and every thing in it is an emanation from this great First Cause. The world is, therefore, only a great soul giving form to matter, by the ideas or souls which it produces. All souls born of the supreme soul, have descended from the intellectual to the lower world. Souls in the intellectual world have no bodies: they are clothed with bodies only at their entrance into the intellectual world. The Alexandrians admitted two souls: the one derived from the intellectual world is independent of nature; the other is produced in man by the circular motion of the celestial world; it is dependent in its actions upon the revolutions of the stars. Souls, which are emanations from the great soul, are like it, indivisible, indestructible, imperishable. Their tendency is to ascend to their primitive state, to be absorbed in the Divine essence. Those who have degraded themselves below even the sensitive life, will after death be born again to the vegetative life of plants. Those who have lived only a sensitive life will be born again under the form of animals. Those who have lived a merely human life will take again a human body. Those only who have developed in themselves the divine life will return to God. Virtue consists in simplification by more or less perfect union with the Divine nature.

The grand error of the Alexandrian school consisted in mistaking the abstraction of the mind for the reality of existence. Abstract or absolute existence was the highest point to which their thoughts could reach. Next they blended their own consciousness with the abstraction they had formed, and then they regarded their own thoughts as equivalent to actual being. These are the very errors to be found at this day pervading the philosophy of Ger-

many, and this confounding of consciousness with reality, has given rise to the absurdities and blasphemies which mark the philosophical systems of Fichté and Schelling. It is curious to observe how closely in its first principles this system approaches to that of Hinduism. The first being of the Alexandrians seems to coincide almost entirely with the first being of the Hindus; and the Triad of the one corresponds very closely with the Triad of the other.

The pernicious consequences of the introduction of this strange blending of light with darkness were soon apparent, in so far as Christianity was concerned. Many, deceived by the plausibilities of this human system of thought and opinion, were alienated from the divine religion of Christ, and even among Christians and Christian teachers there were rapidly apparent, both in their writings and oral instructions, in place of the pure and sublime doctrines of the gospel, an unseemly mixture of Platonism and Christianity.

ALEXANOR, a son of Machaon, and grandson of Æsculapius, who built a temple in honour of his sire at Titane, in the territory of Sieyon. He himself, also, was worshipped there, and sacrifices were offered to him after sunset only.

ALEXIANS. See CELLITES.

ALEXICACUS (Gr. *avertter of evil*), a surname given by the Greeks to Zeus, as warding off from mortals many calamities. The Athenians also worshipped Apollo under this name, because he was believed to have stopped the plague which raged at Athens during the Peloponnesian war. This surname was applied besides to Heracles and Neptune.

ALFADIR (*All-Father*) one of the names given to Odin, the Supreme Deity of the Scandinavians, in their poetical Edda. See ODIN.

ALFAQUES, or ALFAQUINS, the term generally used among the Moors to signify their clergy, or those who give instruction in the Mohammedan religion.

ALFORCAN (Arab. *distinction*), a name given by the Mohammedans to the Koran, because, as they imagine, it distinguishes truth from falsehood, and what is just from what is unjust. Perhaps this name has been applied to the Koran as being a book distinct or separate, in their estimation, from every other book. See KORAN.

ALI, the son-in-law, and, in a certain sense, the successor of Mohammed. At an early age he embraced the doctrines of the Prophet, who invested him in the tenth year of the Hegira with the dignity of a missionary, and giving him a standard and putting a turban on his head, sent him forth to Yemen or Arabia Felix. Ali went at the head of three hundred men, defeated the idolaters, and converted them by the sword. From that time he continued to aid Mohammed in the conquest of the infidels, and to propagate, both by his eloquence and valorous achievements, the doctrines of the Koran. So successful, indeed, was he in his exploits

that he received the surname of the "Lion of God, always victorious." So high was the esteem in which the Prophet held Ali, that he gave him his daughter, Fatima, in marriage. Thus Ali was raised to high honour. He succeeded to the chief dignity of the house of Hashem, and was hereditary guardian of the city and temple of Mecca. He was present at the death of Mohammed, and, according to his previous instructions, embalmed his body. While the attendants were performing upon the dead body the ablution called WODHU (which see), Ali dipped some cloths in the water with which the body had been washed; and these cloths, which had imbibed the virtue of the water, he kept and wore, thus receiving, as he endeavoured to persuade the people, those remarkable qualities which characterized his father-in-law. It was, no doubt, the intention of Mohammed that Ali should succeed him in the government; but this wish was not immediately fulfilled, as Abubeker, Omar, and Othman reigned before him. At length, however, he was proclaimed caliph, by the chiefs of the tribes and the companions of the Prophet, in the year of the Hegira 35, corresponding to A. D. 657.

The succession of Ali to the caliphate was opposed by Ayesha, the widow of Mohammed, who instigated Telha and Zobeir, two influential chiefs, to raise the standard of rebellion against the new caliph. Ali, however, obtained a complete conquest over the rebel chiefs, and having taken Ayesha prisoner, treated her with the utmost forbearance, and sent her back to the tomb of the Prophet.

Although this first outburst of the rebellious spirit had been effectually quelled, the right of Ali to the caliphate was still disputed, and chiefly in consequence of his own imprudence. He had unhappily signalized the commencement of his reign by the removal of all governors from their offices. As might have been anticipated, a large and powerful faction arose, who pretended summarily to set aside the claims of Ali, and proclaimed Moawiyah caliph in his room. A war between the two opposing factions commenced without delay, and when the armies entered the field together, Ali proposed that the point in dispute should be settled by single combat; but Moawiyah declined the proposal. Several skirmishes took place, in which the loss on both sides was considerable. The contest for a long time raged between the two Mohammedan sects or factions, and although both the rival caliphs were assassinated A. D. 660, the two sects are to this day bitterly opposed to each other. The one called the Schiites in Persia, and the Metawilah in Syria, hold the imamsip or pontificate of Ali as the heir and rightful successor of Mohammed; and the other, called the Sonnites, including the Turks and Arabs of Syria, maintain the legitimacy of the first three caliphs, Abubeker, Omar, and Othman. Some of the followers of Ali believe that he is still alive, and that he will come at the end of the world in the clouds, and fill the earth with

righteousness; others hold him in such veneration, that they may be said to deify him. The more moderate among them say, that though he is not a divine being, he is the most exalted of human beings. The family of Ali was cursed by a long series of the Ommiades, who held the caliphate down to Omar, the son of Abdalig, who suppressed the malediction. Multitudes of the Mussulmans belong to the sect of Ali wherever Mohammedanism prevails; but particularly in Persia, and among the Persian portion of the Usbec Tartars. Some of the Indian sovereigns are of the sect of Ali. The descendants of Ali still continue to be distinguished by a green turban. See METAWILAH, MOHAMMEDANS, SCHIITES, SONNITES.

ALIENATION. Among the Jews it was understood, that whatever was dedicated to the service of God could not be alienated from that to any other purpose, except in cases of absolute necessity (See CORBAN). The same principle was adhered to in the early Christian church. The goods or revenues which were once given to the church, were always esteemed devoted to God, and, therefore, were only to be employed in his service, and not to be alienated to any other use, unless some extraordinary case of charity required it. Ambrose melted down the communion plate of the church of Milan to redeem some captives, who would have otherwise been doomed to perpetual slavery, and when the Arians charged him with having alienated sacred things to other than sacred purposes, he wrote a most conclusive defence of his conduct. Acacius, bishop of Amida, did the same for the redemption of seven thousand Persian slaves from the hands of the Roman soldiers. Deogratius, also, bishop of Carthage, sold the communion-plate to redeem the Roman soldiers who had been taken prisoners in war with the Vandals. This was so far from being regarded as sacrilege or unjust alienation, that the laws against sacrilege excepted this case alone. Thus the laws of Justinian forbid the selling or pawning the church plate, or vestments, or any other gifts, except in case of captivity or famine, to redeem slaves or relieve the poor, because in such cases the lives or souls of men were to be preferred before any vessels or vestments whatsoever. The poverty of the clergy was also a case in which the goods of the church might be alienated; so that if the annual income of the church would not maintain them, and there was no other source of provision whatever, in that case the council of Carthage allowed the bishop to alienate or sell certain goods of the church, that a present maintenance for the clergy might be raised. The alienation of lands for the use of convents is called MORTMAIN (which see).

ALLIAT (Arab. *Halilah*, the night). Herodotus informs us, that the Arabians anciently worshipped the moon by this name, as being the queen of night. It has sometimes been alleged, and not without some probability, that the Mohammedans adopted the crescent as their favourite sign from the ancient re-

igion of the Arabians, who worshipped the moon, and not from the circumstance that Mohammed fled from Medina to Mecca during the new moon.

ALITA, a goddess worshipped among the ancient Arabians, and identical with Mithra, the principal fire-goddess among the ancient Persians.

AL-JAHEDH, the founder of a sect among the Mohammedans, which maintained the Koran to be an animated being, sometimes a man, sometimes a beast. This opinion has been sometimes supposed to be an allegory, signifying that the Koran becomes good or bad according to the true or false exposition of it, and in this sense the most orthodox Mussulmans often say, that the Koran has two faces, that of a man, and that of a beast, meaning thereby the literal and spiritual sense.

AL-KADHA, a term used by the Mohammedans to denote the visit of consummation or accomplishment, and pilgrimage to Mecca, which Mohammed and his followers performed in the seventh year of the Hegira. At the distance of six miles from the town, they all took an oath to perform religiously all the ceremonies and rites prescribed in that visit. Leaving their arms and baggage outside, they entered the holy city in triumph, devoutly kissed the black stone or the Ka'aba, and went seven times round the temple. The three first rounds they made running, jumping, and shaking their shoulders, to show that they were still vigorous notwithstanding the fatigue of their journey. The other four rounds they walked sedately, not to exhaust themselves. This custom is kept up to this day. Having finished their seven rounds, prayer was proclaimed, and the Prophet, mounted on a camel, rode seven times between two hills, in which were to be seen at that time two idols of the Koraishtes. The Mussulmans were shocked at the sight, but they were reconciled to it by a passage of the Koran, sent from heaven, in which God declared that these two hills were a memorial of him, and that the pilgrims who should visit them, should not be looked upon as guilty of any sin. The whole concluded with a sacrifice of seventy camels, and the Mussulmans shaved themselves. The custom of performing a pilgrimage to Mecca is still in use amongst the Arabs, who allege it to be as ancient as their ancestor Ishmael, and look upon it as a part of the religious worship practised by Abraham. See PILGRIMAGES.

AL-KELAM (Arab. *the knowledge of the word*), the scholastic and metaphysical theology of the Mohammedans. It treats of speculative points, such as the attributes of God, and is full of subtleties in reference to abstract notions and terms. This kind of theology was not much esteemed in the early history of Mohammedanism, till an Arabian began to teach that any doctor who should neglect the Koran or the Sonna, that is tradition, to apply himself to scholastic divinity or controversial wranglings, deserved to be impaled and carried about the town as a terror to others.

The Mohammedan scholastic theology is divided into four heads. The first treats of the nature and attributes of God. The second discusses predestination, free will, and other kindred subjects. The third contains the questions about faith and its efficacy, repentance, and other doctrines. The fourth inquires into the evidence of history and reason, the nature and force of religious belief, the office and mission of prophets, the duty of the Imams, the beauty of virtue, the turpitude of vice, and other kindred topics. The various disputes which have from time to time arisen on all the different points of their scholastic theology, have given rise to a large number of different sects and parties, all of whom adhere to the Koran as the standard of their faith. Among these may be enumerated the Ascharians, the Keramians, the Motazales, the Cadharians, the Nadhamians, the Giabarians, and the Morgians, all of which will be explained under separate articles. There are five principal sects of Mohammedans, which will also be described, viz., the Hanafees, the Shafees, the Malikees, the Hambalees, and the Wahabees. There are also two orthodox subdivisions, the Sunnites and the Schiites. See MOHAMMEDANS.

AL-KITAB (Arab. *the book*), a name given to the Koran, as the book, by way of eminence, superior to all other books. In the same way we speak of the sacred scriptures, as the Bible or Book.

ALLAH (Arab. *God*), the name of the Divine Being, corresponding to the Elohim and Adonai of the Hebrews, and derived from the Arabic verb *alah*, to adore. Mohammed, when asked by the Jews, idolaters, and Christians, what was the God he worshipped and preached to others, answered: "Allah, the one only God, self-existent, from whom all other creatures derive their being, who begets not, nor is begotten, and whom nothing resembles in the whole extent of beings."

ALLAT, an idol of the ancient Arabians, before the time of Mohammed. It was destroyed by order of the Prophet, in the ninth year of the Hegira, notwithstanding the earnest entreaties of the inhabitants of Tayef, by whom it was worshipped, that it might be spared for a time. See MOHAMMED.

ALLEGORISTS, a class of interpreters of sacred scripture, who attach more importance to the spiritual than to the literal sense. There can be no doubt that within certain limits the allegorical sense is to be admitted. Thus, in Gal. iv. 24. we are expressly told of particular historical facts to which the apostle refers, that they are an allegory, that is, under the veil of the literal sense they farther contain a spiritual or mystical sense. We must not for a moment suppose, however, that Paul made the facts in question allegorical, but that he found them so. The distinction is important, and on this subject Bishop Marsh makes the following judicious remarks. "There are two different modes, in which Scripture history has been thus allegorized. According

to one mode, facts and circumstances, especially those recorded in the Old Testament, have been applied to other facts and circumstances, of which they have been described as *representative*. According to the other mode, those facts and circumstances have been described as *mere emblems*. The former mode is warranted by the practice of the sacred writers themselves; for when facts and circumstances are so applied, they are applied as *types* of those things, to which the application is made. But the latter mode of allegorical interpretation has no such authority in its favour, though attempts have been made to procure such authority. For the same things are *then* described, not as types, or as real facts, but as mere *ideal* representations, like the immediate representation in allegory. By this mode, therefore, history is not only *treated* as allegory, but *converted* into allegory; or, in other words, history is thus converted into *fable*." The Bishop goes on to vindicate the apostle Paul from having in this sense allegorized Scripture, referring to what he says in Galatians of Sarah and Hagar, and showing that in the use made of it by the apostle the historical verity of the Old Testament narrative was not destroyed, but preserved. "In short," he concludes, "when St. Paul allegorized the history of the two sons of Abraham, and compared them with the two covenants, he did nothing more than represent the first as *types*, the latter as *antitypes*. Though he *treated* that portion of the Mosaic history in the same manner as we treat an allegory, he did not thereby *convert* it into allegory. In the interpretation, therefore, of the Scriptures, it is essentially necessary that we observe the exact boundaries between the notion of an allegory, and the notion of a type. And it is the more necessary, that some of our own commentators, and among others even Macknight, misled by the use of the term *allegory* in our authorized version, have considered it as synonymous with *type*. An allegory, as already observed, is a *fictitious* narrative; a type is something *real*. An allegory is a picture of the *imagination*; a type is a *historical fact*. It is true, that typical interpretation may, in *one* sense, be considered as a species of allegorical interpretation; that they are so far alike, as being equally an interpretation of *things*; that they are equally founded on resemblance; that the type corresponds to its antitype, as the *immediate* representation in an allegory corresponds to its *ultimate* representation. Yet the *quality* of the things compared, as well as the *purpose* of the comparison, is very different in the two cases. And though a type in reference to its antitype is called a *shadow*, while the latter is called the *substance*, yet the use of these terms does not imply that the former has less historical verity than the latter."

In the early history of the Christian Church, both the Greek and Latin Fathers, but especially the Greek, were much given to allegorical interpretation of the Old Testament Scriptures. They no doubt

admitted the reality of the historical facts, but they attached little importance to the plain literal narrative, and chiefly dwelt upon the spiritual or allegorical meaning. Origen, however, was the first of the true allegorists. He went far beyond all who had preceded him in the principles of Scripture interpretation which he adopted, denying expressly that many of the incidents recorded in the Old Testament had any foundation in reality. In many cases, to use his own language, there was "not a relation of histories, but a concoction of mysteries." Nor did he confine this fallacious and absurd mode of interpretation to the Old Testament, but he applied it also to Scripture generally. The Latin Fathers were many of them comparatively free from the allegorizing tendency; and yet Augustine, the most eminent theologian by far of the Western Church, is occasionally chargeable with the same vicious mode of interpretation. In the ninth century, we find Rabanus Maurus, in a work expressly devoted to the Allegories of Scripture, laying down principles which decidedly favoured the allegorists. This writer was followed by Smaragdus, Haynes, Scotus, Paschasius, Radbert, and many others of the same class. These expositors all of them agreed, that besides the literal import, there are other meanings of the Sacred books; but as to the number of these meanings they are not agreed; for some of them hold three senses, others four or five; and one writer, who is not the worst Latin interpreter of the age, in the view of Mosheim at least, by name Angelome, a monk of Lisieux, maintains that there are seven senses of the Sacred books.

Amid the darkness of the middle ages, the theology of the schoolmen was strongly imbued with the allegorical spirit; but when the Reformation dawned upon the world, the ascription to the Sacred Scriptures of manifold meanings was discarded. Luther declared all such interpretations to be "trifling and foolish fables," while Calvin had no hesitation in stamping the "licentious system," as he termed the allegorical, as "undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage." The COCCELAN SCHOOL (which see), in the seventeenth century introduced a mode of explaining Scripture somewhat allied to the allegorical, and which was adopted also by Witsius and Vitringa, and in Britain by Mather, Keach, and Guild. Many German theologians of late years have pushed the allegorizing tendency so far, that even the plainest historical narratives of Scripture have been treated as myths or fables. This has been particularly the case with Strauss and the other writers of the rationalist school. Olshausen, however, has founded a far more satisfactory system, "recognizing no sense besides the literal one, but only a deeper-lying sense, bound up with the literal meaning, by an internal and essential connection given in and with this; which, therefore, must needs present itself whenever the

subject is considered in a higher point of view, and which is capable of being ascertained by fixed rules." This statement, though scarcely expressed with sufficient caution, holds out the prospect of a more correct interpretation of the Divine Word than has for a long time prevailed in that country.

ALLELUIA, or HALLELUJAH (*Praise the Lord*), a Hebrew term which occurs at the beginning and end of a number of the Psalms. It was always sung by the Jews on days of rejoicing. It is represented by the apostle John as being employed by the inhabitants of heaven, Rev. xix. There are some Psalms which have been called Alleluatic Psalms, from having the word Alleluia prefixed to them. This is the case with the cxlth Psalm, and the Psalms which follow it to the end. At one period, as we are informed by Augustine, the Hallelujah was used only at Easter, and during the fifty days of Pentecost. It has been forbidden to be used in the time of Lent since the eleventh century, and the fourth council of Toledo prohibited it also on all days of fasting. Jerome says, it was used at funerals in his time, and also in private devotion, and that the ploughmen while engaged in the fields sung their Hallelujahs. In the second council of Tours, it was appointed to be sung after the Psalms both at matins and vespers. The monks of Palestine were awoke at their midnight watchings by the singing of Hallelujahs.

ALLENITES, a small sect which arose in Nova Scotia last century. They were the disciples of Henry Allen, who began to propagate his singular sentiments about 1778, and at his death in 1783, left a large party who adhered to his doctrines, but having lost their leader they speedily declined. The peculiar tenets which Allen and his followers held, were that the souls of the whole human race are emanations or rather parts of the one great Spirit; that they were all present in Eden, and were actually engaged in the first transgression; that our first parents while in a state of innocence were pure spirits, and that the material world was not then created; but in consequence of the fall, that mankind might not sink into utter destruction, this world was produced and men clothed with material bodies; and that all the human race will in their turn be invested with such bodies, and enjoy in them a state of probation for immortal happiness.

ALL FOOLS' DAY. On the first day of April a custom prevails, not only in Britain, but on the Continent, of imposing upon and ridiculing people in a variety of ways. It is very doubtful what is the precise origin of this absurd custom. In France, the person imposed upon on All Fools' Day is called *Poisson d'Avril*, an April Fish, which Bellinghen, in his 'Etymology of French Proverbs,' published in 1656, thus explains. The word *Poisson*, he contends, is corrupted through the ignorance of the people from *Passion*, and length of time has almost totally defaced the original intention, which was as follows: that as the passion of our Saviour took place about

this time of the year, and as the Jews sent Christ backwards and forwards to mock and torment him, that is, from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, and from Herod back again to Pilate; this ridiculous custom took its rise from thence, by which we send about from one place to another such persons as we think proper objects of our ridicule. In the same train of thinking, a writer in the 'Gentleman's Magazine,' for July 1783, conjectures that this custom may have an allusion to the mockery of the Saviour of the world by the Jews. Another attempt to explain it has been made by referring to the fact that the year formerly began in Britain on the 25th of March, which was supposed to be the Incarnation of our Lord, and the commencement of a new year was always, both among the ancient heathens and among modern Christians, held as a great festival. It is to be noted, then, that the 1st of April is the octave of the 25th of March, and the close, consequently, of that feast which was both the festival of the Annunciation and of the New Year. Hence it may have become a day of extraordinary mirth and festivity.

Another curious explanation of this peculiar custom, giving it a Jewish origin, has also been suggested. It is said to have begun from the mistake of Noah sending the dove out of the ark before the water had abated on the first day of the Hebrew month, answering to our month of April; and to perpetuate the memory of this deliverance, it was thought proper, whoever forgot so remarkable a circumstance, to punish them by sending them upon some sleeveless errand similar to that ineffectual message upon which the bird was sent by the patriarch.

Colonel Pearce, in the second volume of the 'Asiatic Researches,' shows that the general practice of making April-fools, on the first day of that month, has been an immemorial custom among the Hindus, at a celebrated festival held about the same period in India, which is called the *Huli festival*. Maurice, in his 'Indian Antiquities,' says, that the custom prevailing, both in England and India, had its origin in the ancient practice of celebrating with festival rites the period of the vernal equinox, or the day when the new year of Persia anciently began.

ALL-HALLOW EVEN, the vigil of All Saints' Day, which is the first of November. Young people are accustomed both in England and Scotland to celebrate various superstitious ceremonies on this evening, and to amuse themselves by diving for apples and burning nuts. It is often found that festivals, which are now held on some alleged Christian ground, had their origin in some heathen observance. Thus it has been alleged that the 1st of November, which is now celebrated in Romish countries, more especially as All Saints' Day, was once a festival to Pomona, when the stores of summer and harvest were opened for the winter. Such practices among the heathen were usually accompanied with

divinations and consulting of omens. In Sir John Sinclair's Statistical Account of Scotland, the following statement occurs in reference to Callender in Perthshire. "On All Saints' Eve they set up bonfires in every village. When the bonfire is consumed, the ashes are carefully collected into the form of a circle. There is a stone put in near the circumference for every person of the several families in the bonfire; and whatever stone is removed out of its place or injured before the next morning, the person represented by that stone is devoted or *fey*, and is supposed not to live twelve months from that day; the people received the consecrated fire from the Druid priests next morning, the virtues of which were supposed to continue for a year." The All-Hallow Even fire seems to have been a relic of Druidism. Among Roman Catholics the lighting of fires on All Saints' Night has been suggested as indicating the ascent of the soul to heaven, or perhaps the lighting of souls out of purgatory. It was customary also in Papal times to ring bells all the night long. See DRUIDS.

ALLOCUTIONS, the name applied by Tertulian to sermons in the early Christian church. He divides the whole service into these four parts, reading the scriptures, singing the psalms, making allocutions, and offering up prayers. Gregory the Great, in his writings, calls the sermon *Locutio*. See PREACHING.

ALL SAINTS' DAY, a festival observed by the Church of Rome on the first of November. In the Eastern churches it had been observed from the fourth century, on the eighth day after Whitsunday, and was called the Feast of all the Martyrs. But in the Western churches it had the following origin. Pope Boniface IV. who ascended the throne in the year 610, obtained by gift from the Greek Emperor Phocas the Pantheon at Rome, and consecrated it to the honour of the Virgin Mary and all the martyrs; as it had before been sacred to all the gods, and particularly to Cybele. On this occasion he ordered the feast of all the Apostles to be kept on the first of May, which was afterwards assigned only to Philip and James; and the feast of all the Martyrs on the 12th of May. But this last feast being frequented by a large concourse of people, Pope Gregory IV. in the year 834, transferred it to a season of the year when provisions were more easily obtained, that is, to the first day of November; and also consecrated it to *All Saints*. The Church of England celebrates this festival as a day on which it becomes the church militant on earth to hold communion and fellowship with the church triumphant in heaven.

ALL SOULS' DAY, a festival of the Romish church, on which prayers are specially offered for the benefit of souls departed. It was established in the year 993. Before that time it had been usual on certain days, in many places to pray for souls shut up in purgatory; but those prayers were offered by each religious society only for its own members,

friends, and patrons. The circumstances which led to the establishment of this religious festival may be thus briefly stated. Odilo, abbot of Clugny, had been informed by a Sicilian monk, that when walking near Mount Etna, he had seen flames issuing from the open door of hell, in which lost souls were suffering torment for their sins, and that he heard the devils uttering loud shrieks and lamentations, because the souls of the condemned had been snatched from their grasp by the prayers of the monks of Clugny, who had been incessantly supplicating in behalf of the dead. In consequence of this fabulous story, Odilo appointed the festival of All Souls to be observed. At its first institution, it seems to have been limited to the monks of Clugny, but afterwards, by orders of the Pope, All Souls' Day was enjoined to be observed throughout all the Latin Churches on the 2d of November, as a day of prayer for all souls departed. Various ceremonies belong to this day. In behalf of the dead, persons dressed in black marched through the cities and towns, each carrying a loud and dismal-toned bell, which they rung in the public thoroughfares, on purpose to exhort the people to remember souls in purgatory, and pray for their deliverance. Both in France and Italy the people are often found on this day clothed in mourning, and visiting the graves of their deceased friends. The observance of this day, called on the Continent *Jour des Morts*, is limited entirely to Roman Catholic countries.

ALMARICIANS. See AMALRICIANS.

ALMIGHTY, or ALL-SUFFICIENT (Heb. *Shad-dai*), an epithet of the Divine Being, and one which is peculiar to Him who created all things out of nothing; who by his power and grace supports what he has created; and whenever he pleases can put an end to their being. It is never applied to angels, or men, or false gods in any manner. Their power and sufficiency, if they have any, are wholly derived; nor could they subsist from moment to moment but by that divine and inexhaustible fulness which produced them from nothing, and can with equal ease reduce them to nothing. See GOD.

ALMO, the god of a river in the neighbourhood of Rome, to whom the augurs prayed. It was in the water of the Almo that the statue of the mother of the gods was washed.

ALMONER, one employed by another party to distribute alms or charity at his expense. In primitive times it was applied to an officer in religious houses to whom were committed the management and distribution of the alms of the house. This office in the Christian church was performed by the deacons. See ALMS.

ALMONRY, a room where alms were distributed, generally near to the church or forming a part of it.

ALMOSHAF (Arab. *the volume*), one of the names of the Koran. See KORAN.

ALMS, what is given gratuitously for the relief of the poor. Almsgiving is a duty which is frequent-

ly inculcated throughout both the Old and New Testaments. Thus Deut. xv. 7—11, "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Lev. xxv. 35—37, "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury nor lend him thy victuals for increase." In beautiful accordance with the spirit of such injunctions as these, the Israelites were commanded to leave the "forgotten sheafs in the field in the time of harvest;" not to "go over the boughs of the olive tree a second time;" nor "twice glean the grapes of their vineyard;" but that what remained after the first gathering should be left for the "stranger, the fatherless, and the widow." David declares, Psalm xli. 1, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble;" and Solomon to the same purpose says, Prov. xix. 17, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." And passing to the New Testament, we find our blessed Redeemer testing the religion of the amiable young man, who came to him, by the trying command, "Go and sell all that thou hast, and give to the poor." The result showed that the living principle of Christianity was wanting: "He went away sorrowful, for he was very rich." In the same spirit John the Baptist commanded the multitudes who followed him, professing a wish to be baptized by him, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Such is the generous spirit of the religion of Christ; and, accordingly, an apostle expressly teaches, 1 John iii. 17, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The Pharisees are not blamed by our Lord as having ne-

glected this important Christian duty. They appear, on the contrary, to have abounded in it; but from no other, no higher motive than to be seen of men. They were wont to give their alms in the most public and ostentatious way; and in exhorting them in these words, "Do not sound a trumpet before thee," Jesus probably alludes to a custom which prevailed among men of wealth in eastern countries, of summoning the poor by sound of trumpet to receive alms on a certain day. From a similar spirit of ostentation, the hypocritical Pharisees selected the synagogues and the streets as the most public places for the distribution of their alms; and in doing so their prevailing desire was to "have glory of men." Nor did they lose their reward; men saw, admired, and applauded. The spirit which Christ inculcates, however, is of a very different kind: "When thou doest alms, let not thy left hand know what thy right hand doeth." So strong, so all-absorbing ought to be the Christian's anxiety to glorify his heavenly Father, and render all subordinate to this great end, that, far from seeking the praise of men in almsgiving, he should strive to hide the deed of charity even from himself, lest, "being puffed up, he should fall into the condemnation of the devil." This almost total unconsciousness of his own good deeds is one of the highest attainments of the Christian.

One of the chief characteristics of the apostolic church, considered in itself, was the kindness and charity which prevailed among its members. Many of the Jews of Palestine, and therefore many of the earliest Christian converts, were extremely poor. Some, in consequence of embracing the new doctrine, were deprived of their usual means of support, and thus thrown upon the charity of their fellow-Christians. In the very first days of the Church, accordingly, we find its wealthier members placing their entire possessions at the disposal of the Apostles. Not that there was any abolition of the rights of property, as the words of Peter to Ananias very clearly show, Acts v. 4, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." But those who were rich gave up what God had given them in the spirit of generous self-sacrifice, according to the true principle of Christian communism, which regards property as intrusted to the possessor, not for himself, but for the good of the whole community—to be distributed according to such methods as his charitable feeling and conscientious judgment may approve. On this subject Dr. Jamieson, in his admirable volume, entitled 'The Manners and Trials of the Primitive Christians,' thus remarks: "One very remarkable way in which this love manifested itself, was in the care they took of their poorer brethren. Among them, as in every association of men, the needy and destitute were found. The duty of providing for these was not left to the gratuities of private indivi-

duals, whose situation gave them opportunities of ascertaining, and whose benevolence prompted them to relieve, their necessities. It devolved on the whole community of believers, who regarded it not as a burden, but a privilege, to minister to the wants of those who bore the image of Christ; and by their unwearied attentions to the discharge of this labour of love, they made the light of their liberality and benevolence so shine, as to command the admiration even of the cold and selfish heathens around them. As duly as the Sabbath returned, and as soon as they had brought their sacred duties to a close, the lists of the poor, the aged, the widow, and the orphans, were produced for consideration; and, as if each had been hastening to bring forth the fruits of faith, and to prove the sincerity of that love they had just professed to their Saviour by the abundance of their liberality to his people, they set themselves to the grateful task, with a zeal and enthusiasm, whose fresh and unabated vigour betrayed no symptoms of their having already been engaged in a lengthened service. The custom was for every one in turn to bring under public notice the case of a brother or sister, of whose necessitous circumstances he had any knowledge, and forthwith a donation was ordered out of the funds of the church, which the voluntary contributions of the faithful supplied. No strong or heart-stirring appeals were necessary to reach the hidden source of their sympathies, no cold calculations of prudence regulated the distribution of their public alms; no fears of doubtful propriety suggested delay for the consideration of the claim; no petty jealousies as to the preference of one recommendation to another were allowed to freeze the genial current of their charity. By whomsoever the case was recommended, or in whatever circumstances the claim was made, the hand of benevolence had answered the call almost before the heart found words to express its sympathy, and with a unanimity surpassed only by their boundless love, they dealt out their supplies from the treasury of the church, whenever there was an object to receive, or a known necessity to require it. Where the poor in one place were numerous, and the brethren were unable from their limited means to afford them adequate support, they applied to some richer church in the neighbourhood, and never was it known in those days of active benevolence, that the appeal was fruitlessly made, or coldly received. Though they had poor of their own to maintain, neighbouring and foreign churches were always ready to transmit contributions in aid of the Christians in distant parts, and many and splendid are the instances on record of ministers and people, on intelligence of any pressing emergency, hastening with their treasures for the relief of those whom they had never seen, but with whom they were united by the strong ties of the same faith and hopes. Thus when a multitude of Christian men and women in Numidia had been taken captive by a horde of neighbouring barbarians, and the churches to which

they belonged were unable to raise the sum demanded for their ransom, they sent deputies to the church that was planted in the metropolis of North Africa, and no sooner had Cyprian, who was then at the head of it, heard a statement of the distressing case, than he commenced a subscription in behalf of the unfortunate slaves, and never relaxed his indefatigable efforts, till he had collected a sum equal to eight hundred pounds sterling, which he forwarded to the Numidian churches, together with a letter full of Christian sympathy and tenderness."

Almsgiving was accounted, in the early Christian Church, so paramount a duty, that, in cases of great or public calamity, fasts were sometimes made that, out of the savings from their daily expenditure, provision might be made for the poor; and, in cases of emergency, the pastors sold or melted the gold and silver plate which had been given to their churches for sacred purposes. Many were in the habit of observing weekly, monthly, or quarterly fasts, that they might save money for charitable uses, and others set aside a tenth part of their income for the poor. "The Christians," as Dr. Jamieson observes, "were never without objects, in every form of human wretchedness, towards whom their benevolence was required. Indeed it is almost incredible to what offices the ardour of their Christian spirit led them to condescend. The females, though all of them were women moving amid the comforts of domestic life, and some of them ladies of the highest rank never inured to any kind of labour, scrupled not to perform the meanest and most servile offices, that usually devolved on the lowest menial. Not only did they sit by the bedside of the sick, conversing with and comforting them, but with their own hands prepared their victuals, and fed them—administered cordials and medicine—brought them changes of clothing—made their beds—dressed the most repulsive and putrefying ulcers—exposed themselves to the contagion of malignant distempers—swaddled the bodies of the dead, and, in short, acted in the character at once of the physician, the nurse, and the ambassador of God. Their purse and their experience were always ready, and the most exhausting and dangerous services were freely rendered by these Christian women. In process of time, however, as the Christian society extended its limits, and the victims of poverty and sickness became proportionally more numerous, the voluntary services of the matrons were found inadequate to overtake the immense field, and hence, besides the deacons and deaconesses who, at a very early period of the Church, were appointed to superintend the interests of the poor, a new class of office-bearers arose, under the name of Parabolani, whose province it was to visit and wait on the sick in malignant and pestilential diseases. These, whose number became afterwards very great—Alexandria alone, in the time of Theodosius, boasting of six hundred,—took charge of the sick and the dying, under circumstances in which

while it was most desirable they should have every attention paid to them, prudence forbade mothers and mistresses of families to repair to them, and thus, while the heathen allowed their poor and their sick to pine in wretchedness and to die before their eyes unpitied and uncared for, there was not in the first ages a solitary individual of the Christian poor, who did not enjoy all the comforts of a temporal and spiritual nature that his situation required."

The apostolic plan of collecting every Lord's day is still followed in all Christian churches, the contribution being made in different modes. In Presbyterian churches the collection is made by voluntary contributions at the church-door on entering the church. The order in the English Episcopal church is, that the alms should be collected at that part of the Communion Service which is called the Offertory, while the sentences are reading which follow the place appointed for the sermon. In early times the poor ranged themselves at the doors of the churches, and were supplied with alms by the people as they entered. Chrysostom refers to the custom, expressing his warm approval of it. Alms were also more liberally distributed during the season of Lent: "For the nearer," says Bingham, "they approached to the passion and resurrection of Christ, by which all the blessings in the world were poured forth among men, the more they thought themselves obliged to show all manner of acts of mercy and kindness toward their brethren."

Among the Mohammedans, very great importance is attached to the duty of almsgiving. In some cases alms are entirely voluntary; but in other cases, the mode of giving is prescribed by the law. In the latter cases, six conditions are required in the giver: 1. He must be a Mussulman, that is, a true believer. 2. A freeman. 3. Lawful possessor of what he is to give away. 4. His patrimony must be increased. As riches increase, it is alleged alms should increase at two and a half per cent. Those who have not twenty pieces of gold, or two hundred in silver, or five camels, or thirty oxen, or thirty sheep, are not obliged to give alms. 5. He must have been in possession about a year, or more minutely still, at least eleven months, without pawning it. 6. He must not give as alms his working cattle, but one of those which are at grass, because alms are to be out of what is not necessary. The Mohammedans call alms *Zacat*, which signifies *increase*, because it draws down God's blessing; and *Sadakāt*, because they are a proof of a man's sincerity in the worship of God. Almsgiving is regarded by them as so pleasing to God, that caliph Omar Ebn Abdalaziz used to say, "Prayer carries us half-way to God; fasting brings us to the door of his palace; but alms procure us admission."

Of all the modes of acquiring merit in the system of Buddhism, that of almsgiving is the principal; it is the chief of the virtues that are requisite for the attainment of the Budhaship; it is the first of the four

great virtues, viz., almsgiving, affability, promoting the prosperity of others, and loving others as ourselves; it is superior to the observance of the precepts, the path that all the Budhas have trod, a lineage to which they have all belonged. When the gift, the giver, and the receiver are all pure, the reward is regarded as proportionately great. The giver must have purity of intention. When he presents the gift he must think, May it be to me as a hidden treasure, that I may find again greatly increased in a future birth. And he must think both before and after the gift is presented, that he gives to one who is possessed of merit. When any one gives that which has been procured by his own labour, he will have wealth as his reward, but no retinue or attendants. When he gives that which he has received from others, he will have attendants but no wealth. When he gives both kinds, he will have both rewards; but when he gives neither, he will have neither of the rewards. The reward for the giving of alms, according to this ancient system of religion, is not merely a benefit that is to be received at some future period; it promotes length of days, personal beauty, agreeable sensations, strength and knowledge; and if the giver be born as a man, he will have all these advantages in an eminent degree. It was expressly declared by Gótama Budha, that "there is no reward, either in this world or the next, that may not be received through almsgiving." Thus almsgiving has been converted into a mercenary act, whereby a man earns a reward both here and hereafter. The same views are promulgated in connection with the Brahmanism of the Hindus.

To ask alms and live on the charity of their fellowmen, is reckoned in many systems of religion a merit of a peculiar kind. Thus the fakirs and dervishes of Mohammedan, and the begging friars of Popish countries are restricted to a life of poverty, relying for their support on the charity of the faithful. Christianity recognizes no such practices. It teaches in plain language that if a man will not work neither should he eat, and that it is the duty of every Christian man to labour, working with his own hands, that he may have to give to him that needeth.

ALMS-BOWL, a vessel used by the priests of Budha, for the purpose of receiving the food presented in alms by the faithful. It is laid down as a strict rule that they must eat no food which is not given in alms, unless it be water, or some substance used for the purpose of cleaning the teeth; and, when in health, the food that a priest eats must be procured by his own exertions in carrying the alms-bowl from house to house in the village or city near which he resides. When going to receive alms, his bowl is slung across his shoulder, and is usually covered by the outer robe. It may be made of either iron or clay, but of no other material. It must first be received by a chapter, and then be officially delivered to the priest whose bowl is found on examination to be in the worst condition. No priest is allowed to

procure a new bowl so long as his old one has not been bound with five ligatures to prevent it from falling to pieces; and he is not allowed to use an extra bowl more than ten days, without permission from a chapter.

When a priest approaches a house with the alms-bowl, he must remain as though unseen; he may not hem, nor make any other sign that he is present; and he is not allowed to approach too near the dwelling. He must not stretch out his neck like a peacock, or in any way bend his head that he may attract the attention of those who give alms; he is not allowed even to move the jaw, or lift up the finger for the same purpose. The proper mode is for the priest to take the alms-bowl in a becoming manner; if anything is given he remains to receive it; if not, he passes on. Budha has said, "The wise priest never asks for anything; he disdains to beg; it is a proper object for which he carries the alms-bowl; and this is his only mode of solicitation." The priest is forbidden to pass by any house when going with the bowl to receive alms, on account of its meanness or inferiority; but he must pass by the house if near it there be any danger, as from dogs. When he visits a village, street, or house, three successive days without receiving anything, he is not required to go to the same place again; but if he receives only the least particle, it must be regularly visited. When he has gone out with the bowl and not received anything, should he meet a person in the road who is carrying food intended for the priesthood, he may receive it; but if anything has previously been given him, this is forbidden. As he goes his begging rounds, he is prohibited from uttering a single word; and when the bowl is sufficiently filled, the priest is to return to his dwelling, and eat the food he has received, of whatever kind it may be.

Some of the regulations in regard to the use of the alms-bowl, as observed by the Buddhist priests in Ceylon, are too curious to be omitted. We quote from a very interesting work on Eastern Monachism by Mr. Hardy, a Wesleyan missionary, who spent many years in Ceylon, and acquired an intimate acquaintance with both the doctrines and practices of the Buddhists. "The food," says Mr. Hardy, "given in alms to the priest is to be received by him meditatively; it is not to be received carelessly, so that in the act of being poured into the alms-bowl some may fall over the sides; the liquor and the solid food are to be received together, without being separated; and the alms-bowl is not to be piled up above the mouth. The food is also to be eaten meditatively, with care, so that it is not scattered about; without picking and choosing, the particles that come first to hand being first to be eaten; the liquor and the solid food are to be eaten together, not beginning in the centre and heaping the food up, nor covering the liquor with rice. The priest, unless when sick, may not ask for rice or curry to eat; he may not look with envy into the bowl of another; nor eat mouth-

fuls larger than a pigeon's egg, but in small round balls; he may not fill the mouth, nor put the hand into the mouth when taking food; nor talk when his mouth is full; nor allow particles to drop from his mouth; nor swallow his food without being properly masticated; and one mouthful must be swallowed before another is taken. He may not shake his hand to free it from the particles that may be attached to it, nor may the food be scattered about nor the tongue put out, nor the lips smacked, nor the food sucked up with a noise. He may not lick his hands, nor the bowl, nor his lips, when he eats. A vessel of water may not be taken up when the hand is soiled from eating, and the rinsing of the bowl is not to be carelessly thrown away. No priest can partake of food unless he be seated."

From the Thibetan works on Buddhism, we learn, according to Mr. Hardy, that the priests of Gotama were accustomed to put under ban, or interdict, any person or family in the following mode. In a public assembly, after the facts had been investigated, an alms-bowl was turned with its mouth downwards, it being declared by this act that from that time no one was to hold communication with the individual against whom the fact had been proved. No one was to enter his house, or to sit down there, or to take alms from him, or to give him religious instruction. After a reconciliation had taken place, the ban was taken off by the alms-bowl being placed in its usual position. This act was as significant as the bell, book, and candle; but much less repulsive in its aspect and associations.

Not only was the alms-bowl carried by the priests, it was carried also by the priestesses, or chief female recluses, who went from door to door in the same manner as the priests, receiving the contributions of the faithful. The figure of a priest of Budha, as he is to be seen in all the villages and towns of Ceylon that are inhabited by the Singhalese or Kandians, is curious and picturesque. He usually walks along the road at a measured pace, without taking much notice of what passes around. He has no covering for the head, and is generally barefooted. In his right hand he carries a fan, not much unlike the hand-screens that are seen on the mantel-piece of an English fireplace, which he holds up before his face when in the presence of women, that the entrance of evil thoughts into his mind may be prevented. The alms-bowl is slung from his neck, and is covered by his robe, except when he is receiving alms. When not carrying the bowl, he is usually followed by an attendant with a book or small bundle. See BUDHISTS.

ALMS-CHEST. By the 84th canon of the Church of England, it is appointed that a chest be provided and placed in the church to receive the offerings for the poor of such persons as might be disposed to contribute on entering or leaving the church, at evening service, and on days when there is no communion.

ALOA, a holy day observed by the heathen labourers of Athens, after they had received the fruits of the earth in honour of Dionysus and Demeter.

ALOGIANS (Gr. *a*, not, and *logos*, the Word), a Christian sect which arose towards the end of the second century, according to Epiphanius and Augustine, who represent them as holding that Jesus Christ was not God the Logos, but mere man. They are also said to have rejected the Gospel and Revelation of John. Dr. Lardner confidently asserts that this is a fictitious heresy, and there never were any Christians who rejected John's Gospel and Revelation, and yet received the other Gospels, and the other books of the New Testament. It is no doubt somewhat suspicious, that no notice is taken of the Alogians in Irenæus, Eusebius, or any other ancient writer before Philaster and Epiphanius. Still the authors who do speak of them are so respectable and trustworthy, that we cannot deny a heresy to have existed which attracted such notice that it spread through Asia Minor. The Alogians appear to have been keen antagonists of the MONTANISTS (which see), and to have either denied the continuance of the miraculous gifts which distinguished the Apostolic Church, the *charismata* which in their form discovered something of a supernatural character; or were not ready to acknowledge the prophetic gift as a thing that pertained to the Christian economy, but considered it as belonging exclusively to the Old Testament; and hence they could not admit any prophetic book into the canon of the New Testament. Hence their rejection of the Apocalypse, and in this point they agreed with some of the earlier Millenarians, who ascribed the authorship of that book to Cerinthus.

ALPHABETICAL POEMS. These poems, several of which are to be found in the Old Testament, are characterized by the general peculiarity, that each of them consists of twenty-two lines or twenty-two stanzas, corresponding to the number of the letters of the Hebrew alphabet. When the hymn or poem consists of twenty-two lines, each line begins with a letter of the alphabet in its order; or if it consists of twenty-two verses or parts, then each verse or part commences with a letter of the alphabet, the letters being in regular succession. This metrical arrangement is found in Psalms xxv. xxxiv. xxxvii. cxi. cxix. cxlv. Prov. xxxi. Lam. i, ii, iii, iv.

There is a curious peculiarity in the construction of Psal. cxix. It is divided into twenty-two sections, each of which begins with a letter of the alphabet like the other alphabetical poems with which it is usually classed. But each section consists of eight stanzas of two lines each; and each of these eight stanzas begins with the same letter which characterizes the section to which it belongs. Thus for example, the first section begins with *aleph*, the first letter of the Hebrew alphabet, and consists of eight stanzas, each of which begins also with *aleph*; and every successive section and stanza begins in the

same manner, till all the letters of the alphabet have been gone over.

The artificial mode of writing resorted to in alphabetical poems, as has been remarked by Bishop Lowth, "was intended for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality and forms of devotion, which were expressed in detached sentences or aphorisms—the forms in which the sages of ancient times delivered their instructions, and which required this more artificial form to unite them, and so to assist the mind in remembering them."

AL SAMERI, the name of the person who, the Mohammedans allege, framed the golden calf for the worship of the Israelites in the wilderness. They represent him as a chief among the Israelites, and they believe that some of his descendants inhabit an island bearing his name in the Arabian Gulf. The fable which they have constructed on the Bible narrative of the worship of the golden calf is curious. Aaron, they say, ordered Al Sameri to collect all the golden ornaments of the people, and to preserve them till the return of Moses; but Al Sameri being acquainted with the art of melting metals, threw them into a furnace to melt them down into one mass, and there came out an image of a calf. Al Sameri then took some dust from the footsteps of the horse which the angel Gabriel rode, as he led the Israelites through the wilderness, and throwing it into the mouth of the calf, the image immediately became animated and began to low. According to Abulfeda, all the Israelites worshipped this idol, with the exception of twelve thousand, who refused to involve themselves in this guilty act. See CALF-WORSHIP.

ALSCHEERA, Sirius or the Dog-star, worshipped by the Arabians in ancient times.

AL SIRAT, the sharp-bridge which the Mohammedans believe to be laid over the middle of hell, and which must be crossed by all, at the close of the solemn judgment, whether destined for paradise or the place of torment. The eleventh article of the Mohammedan profession of faith wholly concerns Al Sirat, and is as follows: "We must heartily believe, and hold it for certain that all mankind must go over the sharp bridge, which is as long as the earth, no broader than a thread of a spider's web, and of a height proportioned to its length. The just shall pass it like lightning, but the wicked, for want of good works, will be an age in performing that task. They will fall and precipitate themselves into hell-fire, with blasphemers and infidels, with men of little faith and bad conscience, with those who have not had virtue enough to give alms. Yet some just persons will go over it quicker than others, who will now and then be tried upon the commands which they shall not have duly observed in this life! How dreadful will this bridge appear to us! What virtue, what inward grace of the Most High will be required to get over it! How earnestly shall we look for that

favour! What deserts, what venomous creatures shall we not find on our road! What hunger, drought, and weariness shall we endure! What anxiety, grief, and pain shall attend those who do not think of this dangerous passage! Let us beg of God to grant us, with bodily health, the grace not to go out of this life loaded with debts; for the Arabians often say, and with good reason, that no obstacle is so hidden as that which we cannot overcome by any expedient or artificial contrivance whatever." The Profession of Faith from which this quotation is made, though by no means an authoritative document, has evidently been written by one thoroughly acquainted with the Mohammedan religion as set forth in the Koran, and exhibits a very distinct view of the creed of a Mussulman.

ALTAR (Lat. *altare* or *altarium*, from *altus*, high), a place or pile on which sacrifices were offered. From the derivation of the word, it is plain that elevated places were originally selected as altars. Natural heights, hills and mountains, were the most common places of sacrifices, in early ages, as being raised above the earth and nearer to the heavens. On this principle the ancient Greeks and Romans erected higher altars, generally of stone, dedicated to the superior gods, but inferior altars, not of stone, to the inferior gods, to heroes, and to demi-gods. The former were called *altaria*, the latter *aræ*, while altars dedicated to the infernal gods were only holes dug in the ground, called *scrobiculi*. Altars seem to have been originally constructed in places surrounded with groves and trees, which rendered the situation shady and cool. Although Cain and Abel must have erected an altar when they offered a sacrifice after the fall, the first altar to which we find reference made in the Old Testament is that which was built by Noah after the deluge, Gen. viii. 20, "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." When Abraham dwelt at Beersheba in the plains of Mamre, we are informed, Gen. xxi. 33, that "he planted a grove there, and called on the name of the Lord, the everlasting God." At the giving of the law we find altars ordered to be made by heaping up a quantity of earth, and covering it with green turf: Exod. xx. 24. "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee." Such temporary altars were termed by the ancient heathens *aræ subita*, *cespitia* vel *gramineæ*. The ashes which remained after the sacrifice was offered were often allowed to lie, and such places as were already consecrated by a previous offering were readily chosen again, a natural altar formed of ashes being already formed for the sacrifice. On these altars in the open air heathen idolaters were most frequently accustomed to offer up human sacrifices,

and to cause their children to pass through the fire to Moloch. On these accounts the Israelites were commanded by God to destroy all such high places of the heathen idolaters.

The altars built by the patriarchs were of stone rudely built; thus the altar which Jacob reared at Bethel was simply the stone which had served him for a pillow. And the earliest stone altars which Moses was commanded to raise were to be of unhewn stones: Exod. xx. 25. "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it."

Among the heathen, altars were at first formed of turf, then of stone, marble, wood, and even sometimes of horn, as that of Apollo at Delos. They differed in shape also as well as materials. Some were round, some square, and others triangular. All their altars turned towards the East, and stood lower than the statue of the god. They were adorned with sculptures, representing the deity to whom they were erected, or the appropriate symbols. Most of the ancient Greek altars were of a cubical form. The great Roman temples generally contained three altars: the first in the sanctuary at the foot of the statue for incense and libations; the second before the gate of the temple for the sacrifice of victims; and the third was a portable one for the offerings and sacred vestments, and vessels to lie upon. When the altars were prepared for sacrifice, they were generally decorated with garlands or festoons. Those erected to the manes or shades of the dead, were adorned with dark blue fillets and branches of cypress. On the sides of altars among the ancient heathens were often sculptured various symbolical or ornamental devices, representing the animals offered to the respective deities, or the different attributes or emblems of these deities; also the gods to whom, and the persons by whom, they were erected. Sometimes the same altar was dedicated to more than one divinity, and at other times two or even more altars were consecrated on the same spot to the same deity. When hecatombs were offered, the number of the altars required to correspond to the number of the victims.

It was customary among the ancients to swear upon the altars on solemn occasions, confirming alliances and treaties of peace. They were also regarded as places of refuge, and served as an asylum and sanctuary for criminals of any kind.

In the Church of Rome, and some also of the Reformed churches, the communion table is called an altar, because on it are placed the appointed memorials of Christ's body and blood. The altars in Christian churches were originally constructed of wood. But in the course of the third or fourth century stone altars came to be in use, and it was decreed by the council of Paris in 509, that no altar should be built of any other material than stone. The Eastern or Greek churches uniformly adhered to the wooden al-

tars, while the Western churches built them of stone, alleging in vindication of the practice that such altars represented Christ the foundation-stone of that spiritual building, the church. At first there was but one altar in each church, but the number gradually increased, until in the same church were sometimes found in the sixth century twelve or thirteen. The altar in Romish churches has several steps leading to it, which are often covered with carpet, and adorned with many costly ornaments, according to the season of the year. The consecration of the altar is a regular part of the ceremony as laid down in the Pontificale Romanum, to be observed in the consecration of a church. During the Antiphon and Psalm xlii. the pontiff in mitre dips the thumb of his right hand in the water which he has blessed, and with that thumb and the said water makes a cross on the centre of the altar-slab, saying, "Be this altar hallowed to the honour of Almighty God, and the glorious Virgin Mary, and all saints, and to the memory of St. N. In the name of the Father," &c.

Then with the same water and the same thumb, the priest makes four crosses on the four corners of the altar, repeating at each cross the same words as he had already spoken when making a cross in the centre of the altar-slab. The first cross he makes in the back corner of the right side; the second in the front corner of the left side, transverse to the first; the third in the front corner of the right; and the fourth in the left back corner, transverse to the third. The crossing having been completed, then follows the first prayer over the altar, after which the Pontiff begins Psal. l. in Latin, "Miserere mei Deus," and during the chant he goes round the altar-slab seven times with a pause between each circuit, and sprinkles both it and the trunk of the altar with the holy water, coming round to where he began, there pausing, then starting round again, and so on till he has done so seven times.

This, however, is only the commencement of the ceremony, in so far as the altar is concerned. After the consecration and depositing of the sacred relics in the tomb appointed for them, the Pontiff twelve different times makes five crosses with the Catechumenal oil, and afterwards with the chrism, namely, in the centre and four corners of the altar in the same places and same way and order as he had done before with the holy water, repeating at each cross the same words. Thus there are sixty additional crossings. But, in addition to this, the Pontiff hallows the incense to be burned on the altar, during which he makes five incense-crosses, each cross consisting of five grains; and over each cross of incense he lays a cruciform fine candle of the same size with the incense-cross: then the top of each candle cross is so lighted, that both the candles and the incense may be consumed together. As soon as all the crosses are lighted, the Pontiff, putting off his mitre, and falling on his knees before the altar, begins "Alleluia. Come, Holy Ghost; fill the hearts of

thy faithful ones, and kindle in them the fire of thy love." Then follows a long series of prayers, and crossings, and incensings, more especially crossing the front of the altar, which is made with the chrism, and attended with a prayer, when the sub-deacons rub it with towels used for that and no other purpose; after which the altar-cloths, and vessels, and ornaments being hallowed and sprinkled with holy water, the altar is decked while several Antiphons and Responsories are chanted. Three times during the chanting does the Pontiff cense the altar atop in the form of a cross. Then either he, or a priest by his orders, celebrates mass upon the now consecrated altar, and closes the long protracted service with the benediction, and declaring of indulgences for one year to every one who has visited the church on that solemn occasion, and forty days' indulgence to every one visiting it on the anniversary of its consecration.

The Rubric strictly enjoins, that, if more altars than one are to be consecrated in the same church, "the Pontiff must take care to perform the acts and ceremonies, and in the same words on each altar successively, as he does on the first altar." There are frequently in Romish churches various altars, the one at which High Mass is said being larger and more highly ornamented than the rest.

A singular ceremony is performed on the Thursday of Holy Week in St. Peter's at Rome. It is the washing of the high altar with wine. It is thus described by an eye-witness: "A table is prepared beside the high altar, on which are placed six glass cups, and one of silver, filled with wine, also a bason containing seven towels, and another containing seven sponges. Service is performed in the chapel of the choir, and after it Aspergilli, or sprinkling brushes, are distributed to all who are to take part in the ceremony. They walk in procession to the high altar, having a crucifix, and two candles *snuuffed out*, carried before them, another emblem of the darkness which covered the earth at the crucifixion.

"On arriving at the altar, a cup is given to each of seven of the canons of St. Peter's, who pour the contents upon the table of the altar, and then wash it with their sprinkling brushes. These seven are followed by a great many other priests of various ranks, chaplains, musicians, &c., who all go through the same process of rubbing the altar with the sprinkling brushes which had been delivered to them. When this is concluded, the bason with seven sponges is presented to the seven canons who officiated first, and with them they clean the altar; the bason with seven towels is presented last of all, and with them they dry it. The procession then adore the three great relics adored in the ceremonial of Good Friday, and after their departure, the assistants complete the cleansing and drying of the altar.

"The sprinkling brushes used on this occasion are done up in the form of a diadem, in memory of

the crown of thorns, and are much sought after by the people.

"After the mass of this day, the altars of the churches are all despoiled of their ornaments; the altar-pieces and crucifixes are covered, and no bells are used in the churches until noon of Saturday. In place of bells, they return, during this period, to the ancient practice of using a wooden mallet, to summon the faithful to church."

The service of the *Tenebræ* is performed on Wednesday, Thursday, and Friday in Holy Week, at which time neither flowers nor images are allowed to be placed upon the altar; the host is taken away and carried to some private place, along with all the lights and ornaments belonging to it. The uncovering of the altar, which takes place on Holy Thursday, is performed with great solemnity, being designed to represent the ignominious manner in which our Saviour was stripped of his garments. The officiating priest, who is to perform this ceremony, must be dressed in purple. He begins with uncovering the high altar, removing its coverings, its Pallia, and other ornaments; but leaves the cross and its lights still standing. They even take away the little table where the church-plate stands, and also the carpets and flowers, and likewise uncover the pulpit and the church walls; all of which the sacristan carries into the vestry. The cross is covered with a black or purple-coloured veil; the Tabernacle is veiled in the same manner, and is left open as being the house of the living God, who has absented himself from it for some time. The cross being thus covered with a purple or black veil must be placed before the Tabernacle. When the altars have been uncovered, in order to solemnize the Passion of our Lord, a black canopy is set over the high altar, and the walls of the church are also hung with black. The whole of this ceremony is ushered in with solemn anthems.

It is to be observed, that while the communion tables in the Christian churches were originally of wood, and such are still used in the Greek church and in the Church of England, the Romish ritual regards a stone slab, consecrated by a bishop, as an essential part of an altar; so essential, indeed, that no altar was consecrated with the holy chrism unless it was of stone, and that even a portable altar was deemed, by some at least, to lose its consecration when the stone was removed. The ancient stone altars were marked with five crosses in allusion to the five wounds of our blessed Lord. The following probably accurate explanation of the origin of stone altars is given by Dr. Hook, in his 'Church Dictionary':

"In the earliest ages of the Church, Christians were obliged to retire to the catacombs, to solemnize the rites of the faith. In these were buried many of the martyrs; and their tombs presented themselves as the most commodious, and what was infinitely more valued, the most sacred spots, on which to consecrate

the blessed Eucharist. The affections of Christian people clung to these most solemn assemblies and most sacred altars; and after they might choose the place and manner of their service, they erected altars as much as might be resembling those at which they had worshipped in the days of persecution. They chose, therefore, very often, the place on which some martyr had received his crown; and his tomb being erected on the spot furnished the altar of a Christian Church. Afterwards, perhaps, a more magnificent edifice was erected over the same spot, and the tomb of the martyr remained in the crypt, while the altar was raised immediately over it; access to the crypt and its sepulchral monument being still permitted to the steps of the faithful. But churches soon multiplied beyond the number of martyrs, or at least beyond the number of places at which martyrs had suffered; and still a stone altar was raised, and by and bye it became customary even to transport the relics of saints, and bury them under the altars of new churches. Hence arose the custom, at last almost universal, and eventually enjoined by the Church of Rome, of having none but stone altars, enclosing relics of the saints. The connexion in the minds of the common people between stone altars and the Popish doctrine of an actual, carnal, expiatory sacrifice of the VERY PERSON of our blessed Lord in the Eucharist, forced our Reformers to substitute a wooden for a stone altar: we cannot, however, look with indifference on those few examples of the original stone altars still remaining, which witness to us of an almost universal custom for several centuries; and it would be indeed sad to see any of them, few as they now are, removed."

These conjectures of Dr. Hook derive some countenance from an observation of Augustine, in his eulogy upon Cyprian of Carthage. "A table," he says, "was erected to God on the spot where his body was buried, which was called Cyprian's table, that Christians there might bring their offerings in prayer where he himself was made an offering to God, and drink the blood of Christ with solemn interest where the sainted martyr so freely shed his own blood." From this and other passages from the Fathers, it appears plain that they were accustomed to celebrate the Lord's Supper over the graves of martyrs. In the Greek church there is only one altar, occupying a fixed position, and consecrated to one religious use. In Popish churches, there are many altars, occupying the east end of so many chapels dedicated to as many saints. At the Reformation, all the altars except the high altar were justly ordered to be removed.

On a Popish altar may be seen the tabernacle of the holy sacrament, and on each side of it tapers of *white wax*, excepting at all offices of the dead, and during the three last days of Passion week, when they are of *yellow wax*, that being regarded as the mourning colour for wax lights. A crucifix also stands on the altar, and a large copy of the *Te igitur*,

or canon, a prayer addressed only to the First Person of the Holy Trinity. A small bell stands upon the altar, which, besides being rung twice at each sanctus, is rung thrice when the priest kneels down, thrice when he elevates the host, and thrice when he sets it down. They have besides a portable altar, or consecrated stone, with a small cavity in it, in which are placed the relics of saints and martyrs, and sealed up by the bishop: should the seal break, the altar loses its consecration. The furniture of the altar consists further of a chalice and paten for the bread and wine; a pyx for holding the holy sacrament; a veil in form of a pavilion of rich white stuff to cover the pyx; a thurible of silver or pewter for the incense; a holy water pot of silver, pewter, or tin; and many other utensils, as corporals, palls, purificatories, &c. The dust must be swept off the altar every day, and the carpets must be well dusted by the clerk, at least once a week. When the clerk, whose business it is to sweep the pavement of the presbyterium, approaches the holy sacrament, he must be uncovered. There must be a balustrade either of iron, marble, or wood, before every altar to keep the people from touching it.

During the three first centuries, the communion table appears to have been a plain moveable table, covered with a white cloth, and standing, not close to the wall of the church, but at such a distance from it as to be surrounded by the guests. No doubt, at an early period, the term *altar* came to be used to designate the communion table. Ignatius, Irenæus, Origen, and Tertullian use the word in this application; though it must be admitted that these and the other early writers employ the words *table* and *altar* indiscriminately. Anciently there appears never to have been more than one altar in a church. Thus one bishop and one altar in a church is the well-known aphorism of Ignatius. To this custom the Greek church have uniformly adhered. But to such an extent has the Latin church departed from the simplicity of early times, that in St. Peter's church at Rome, there are no fewer than twenty-five altars, besides the great or high altar, which is no less than twenty-five feet square, with a cross twenty-five inches long upon it.

ALTAR OF BURNT-OFFERING. From the time of Moses till the days of Solomon this altar was situated in the centre of the outer court of the tabernacle: Exod. xl. 29, "And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering; as the Lord commanded Moses." It was a kind of coffer, three cubits high, five long, and five broad, made of shittim-wood, generally supposed to be either the acacia or the cedar, and the same wood from which the mummy cases have been formed. The lower part of the altar rested on four feet, and on their sides grates of brass through which the blood of the victim flowed out. The sides of the upper

part of the altar were of wood covered with brass, and the interior space was filled with earth upon which the fire was kindled. The four corners of the altar resembled horns, projecting upwards; and hence we often find in Old Testament Scripture the expression *horns of the altar*. At the four corners were rings, through which staves were passed for the purpose of carrying it from place to place. It was reached on the south side by ascending a mound or earth. The uses of the altar of burnt-offering are thus described in the law of Moses, Lev. vi. 8—13, "And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, because of the burning upon the altar all night until the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his garments and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar, it shall never go out." The furniture belonging to the altar consisted of urns for carrying away the ashes, shovels for collecting them, skins for receiving and sprinkling the blood of the victims, tongs for turning the parts of the victims in the fire; censers for burning incense, and other instruments of brass. The fire on the altar of burnt-offering was considered sacred, and was therefore to be kept constantly burning. On the altar of burnt-offering the sacrifices of lambs and bullocks were burnt, especially a lamb every morning at the third hour, answering to nine o'clock of our time, and a lamb every afternoon, at the ninth hour, answering to three o'clock. It is thought that the altar of burnt-offering, both in the tabernacle and the temple, had the lower part of the hollow filled up either with earth or stones, in compliance with the injunction, Exod. xx. 24, 25. Josephus says that the altar used in his time at the temple was of unhewn stone, and that no iron tool had been employed in its construction.

This altar was regarded as an asylum, or place of protection, to which criminals who were pursued were accustomed to resort. On this subject Professor Bush remarks, in his valuable 'Notes on Exodus: "This use of the altar as a place of refuge seems to be intimately connected with the *horns* by which it was distinguished. The culprit who fled to it seized hold of its horns, and it was from thence that Joab was dragged and slain. Now the horn was one of the most indubitable symbols of power, as we learn from the frequent employment of it in this sense by the sacred writers. In Hab. iii. 4, for instance it is

said, 'He had horns coming out of his hand, and there was the hiding of his power' The 'horn of David' is the power and dominion of David and Christ is called a 'horn of salvation,' from his being a mighty Saviour, invested with royal dignity, and able to put down with triumph and ease all his enemies. It is probably in real, through latent allusion to the horned altar and its pacifying character that God says through the prophet, Isa. xxvii. 5, 'let him take hold of my strength, that he may make peace with me; and he shall make peace with me;' let him fly to the horns of the mystic Altar, and find security and peace in that reconciled omnipotence of which it was the sign. As the altar, then, is primarily an adumbration of Christ in his mediatorial office, the horns may very suitably denote those attributes of his character which as symbols they are adapted and designed to shadow forth. As the strength of all horned animals, that strength by which they defend themselves and their young, is concentrated mainly in their horns, so, in the ascription of horns to Christ, we recognise the symbol of that divine potency by which he is able to subdue all things to himself, and to afford complete protection to his people. In accordance with this, the visions of the Apocalypse represent him as 'a lamb having seven horns,' as the mystic insignia of that irresistible power with which he effects the discomfiture of his adversaries, and pushes his spiritual conquests over the world. This view of the typical import of the altar and its appendages might doubtless be much enlarged, but sufficient has been said to show, that the same rich significancy, and the same happy adaptation, pervades this, as reigns through every other part of the Mosaic ritual."

The altar of burnt-offering, like the other parts of the tabernacle and temple, was consecrated with holy oil, which being wanting in the second temple, was considered as detracting from its holiness. But besides being anointed in common with the rest of the holy places and vessels, this altar was sanctified by a peculiar rite, being sprinkled seven times with the oil, in order to impart a greater sanctity to it; and it received an additional holiness by an expiatory sacrifice, by which it became a peculiarly holy place. No sacrifices offered upon the altar could be accepted by God unless the altar itself was made holy. This expiation was performed by Moses sacrificing a bullock, and putting some of the blood upon the horns of the altar with his finger. When thus consecrated, the altar sanctified all that was laid upon it. This expiatory rite was continued for seven days, but upon the eighth, fire descended from heaven and consumed the sacrifice upon the altar. This fire descended anew upon the altar in the time of Solomon; and it was constantly fed and maintained by the priests, day and night, without being allowed to be extinguished. With this fire all the Jewish sacrifices were offered that were made by fire, and for using other, or, as it is called, strange fire, Nadab

and Abihu were consumed by fire from the Lord. Some of the Jewish writers allege that this fire was extinguished in the days of Manasseh; but the more general opinion among them is, that it continued till the destruction of the first temple by the Chaldeans, after which it was never restored. See BURNTOFFERING—SACRIFICE.

ALTAR OF INCENSE. It was situated between the table of shew-bread and the golden candlesticks, towards the veil which enclosed the Holy of Holies. This altar was constructed, like the altar of burnt-offering already described, of shittim-wood, one cubit long, one cubit broad, and two cubits high. It was ornamented at the four corners, and overlaid throughout with leaves of gold; hence it was called the golden altar. The upper surface was surrounded by a border, and on each of the two sides were fastened, at equal distances, two rings, through which were passed two rods of gold, for conveying it from one place to another. Incense was offered on this altar daily, morning and evening.

Incense altars appear in the most ancient Egyptian paintings, and the Israelites having been required to compound the incense after the art of the apothecary or perfumer, it seems to be implied that such an art was already practised, having been introduced probably from Egypt. We learn from Plutarch, that the Egyptians offered incense to the sun. But this custom was far from being limited to Egypt; it evidently pervaded all the religions of antiquity, and may possibly have been practised in antediluvian times. The explanation of Maimonides, like many other of the Rabbinical comments, falls far short of the truth, when he says that incense was burnt in the Tabernacle to counteract the offensive smell of the sacrifices. The design of the Divine appointment was of a much higher and holier character. Incense was a symbol of prayer, as is evident from various passages of Holy Scripture. Thus Psal. cxli. 2, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice;" Rev. v. 8, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints;" Rev. viii. 3, 4, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." On this view of the subject the golden altar and the incense ascending from it evidently shadowed forth the intercessory office of Christ in heaven. On this scriptural explanation of the symbol, Professor Bush remarks: "As the brazen altar which was placed without the sanctuary typified his sacrifice, which was made on earth, so the altar of incense stationed within the

sanctuary represented his interceding work above, where he has gone to appear in the presence of God for us, and where his intercession is as sweet-smelling savour. This is to be inferred from the fact that it occupied a place—directly before the mercy-seat—which represented the appropriate sphere of the Saviour's present mediatorial functions. Whatever service was performed by the priests within the precincts of the Tabernacle had a more special and emphatic reference to Christ's work in heaven; whereas their duties in the outer court had more of an earthly bearing, representing the oblations which were made on the part of sinners, and on behalf of sinners, to the holy majesty of Jehovah. As, however, scarcely any of the objects or rites of the ancient economy had an exclusive typical import, but combined many in one, so in the present case, nothing forbids us to consider the prayers and devotions of the saints as also symbolically represented by the incense of the golden altar. As a matter of fact, they do pray below while Christ intercedes above; their prayers mingle with his; and it is doing no violence to the symbol to suppose their spiritual desires, kindled by the fire of holy love, to be significantly set forth by the uprising clouds of incense, which every morning and evening filled the holy place of the sanctuary with its grateful perfume."

No incense was to be burnt upon this altar but what was prescribed by God himself. No burnt-offering, nor meat-offering, nor drink-offering was to come upon it; only once a year the High Priest, upon the great day of atonement, was to go with the blood of the sin-offering into the most Holy Place and sprinkle it before the mercy-seat; then he was directed to come out into the sanctuary, and there put the blood upon the horns of the altar of incense, and sprinkle it with his finger seven times. This ordinance plainly intimated, that all the services performed at the altar of incense were imperfect, that the altar itself had contracted a degree of impurity from the sinfulness of those who ministered there, and that even the very odours of the daily incense needed to be sweetened and rendered acceptable to God, by being mingled with the savour of the blood of sprinkling. See INCENSE.

ALTAR-CLOTH. The communion-table in the early ages of the church was covered with a plain linen-cloth. But sometimes the covering was of richer materials. Palladius, as we learn from Bingham, speaks of some of the Roman ladies who bequeathed their silks to make coverings for the altar. And Theodoret says of Constantine, that he gave a piece of rich tapestry for the altar of his new-built church of Jerusalem. Altars in modern times are usually covered in time of divine service with a carpet of silk, or other material; but in the time of communion, with a clean linen cloth. In Romish churches on Good Friday the altar is covered with black cloth in token of mourning for the death of the Redeemer.

ALTAR-PIECE, a painting placed over the altar.

This is a comparatively modern practice; but in Romish churches, particularly in Roman Catholic countries, paintings of Scripture scenes or incidents, by the most eminent artists, are used as altar pieces. The same custom has crept into some Protestant churches. In the Church of England, for instance, it is no uncommon thing to see paintings hung above the altar, although they are not to be found in other parts of the church. The English Reformers were violently opposed to the practice, and during the reign of Elizabeth a royal proclamation was issued prohibiting the use of either paintings or images in churches. The early Christians were entire strangers to such a custom, which appears, indeed, to be unknown during the three first centuries. In the council of Eliberis in Spain, A. D. 305, it was decreed that pictures ought not to be in churches, lest that which is worshipped and adored be painted upon the walls. It cannot be denied that towards the close of the fourth century, pictures of saints and martyrs began to appear in the churches. Yet even then they were decidedly discountenanced by the Catholic church, for Augustine says, the church condemned them as ignorant, and superstitious, and self-willed persons, and daily endeavoured to correct them as untoward children.

At first pictures were introduced into churches simply for the sake of ornament. Accordingly, portraits of living persons, as well as of the dead, had their place in the church. But the superstitious practice of paying religious homage to the paintings on the walls of churches gradually found its way among the people; yet it was never approved till the second council of Nice, A. D. 787, passed a decree in favour of it. Gregory the Great, while he defended the use of pictures in churches, as innocent and useful for instruction of the vulgar, equally condemns the worshipping and bowing down before them. The council of Constantinople held A. D. 754, and consisting of three hundred and thirty-eight bishops, chiefly of the Eastern churches, condemned the practice, and when the second council of Nice, as we have seen, approved it, their decrees were rejected by all the Western world, with the exception of the popes of Rome. The council of Frankfort in Germany, the council of Paris in France, and some other councils in Britain, agreed unanimously to condemn them, and for some hundred years after, the worship of images was not received in any of these three nations. Gradually, however, the practice of introducing pictures into churches got a footing even there. Pictures of our Saviour, Madonnas, and pictures of saints and martyrs became almost universal. The Reformation gave a check to the practice, but even at this hour Romish churches, and even many Anglican churches, attach great importance to the altar-piece, not so much as an ornament, but as an incentive and encouragement to the practice of the invocation of saints.—See IMAGES—INVOCATION.

ALTAR-RAILS. The part of the church where the communion-table or altar stood, in the ancient churches, was divided from the rest of the church by rails. Eusebius says the rails were of wood, curiously and artificially wrought in the form of network, to make the enclosure inaccessible to the multitude. These the Latins call *cancelli*, and hence our English word *chancel*. According to Synesius, to lay hold of the rails is equivalent to taking sanctuary or refuge at the altar. Altar-rails are almost uniformly found in Episcopal churches in England.

ALTAR-SCREEN. The partition between the altar and the lady-chapel, seen in large churches.

ALTENASOCHITES, a sect of the Moham-medans, which are also called *Munasichites*, both names having a reference to their belief in the doctrine propounded by Pythagoras as to the transmigration of souls. See **TRANSMIGRATION**.

ALUMBRADOS (Spanish, *the enlightened*). See **ILLUMINATI**.

ALUZZA, an idol of the ancient Arabians, worshipped by the Koraischites, and which Mohammed destroyed in the eighth year of the Hegira. Some suppose it to have been a tree, called the Egyptian thorn or acacia, or at least worshipped under that form.

ALYSIUS (**FESTIVAL OF**), observed by the Greek Church on the 16th of January.

AMALEKITES (**RELIGION OF THE**). The Amalekites were a people of remote antiquity, inhabiting Arabia Petræa, between the Dead sea and the Red sea. They are said in Numb. xiii. 29, to "dwell in the land of the South." They are spoken of so early as the days of Abraham, and, accordingly, it is highly probable that there was a people bearing this name long before the time of Amalek, the son of Eliphaz, and grandson of Esau, from whom they are generally supposed to have been descended. The Arabians have a tradition, that the Amalek here referred to was a son of Ham, and grandson of Noah. This supposition certainly agrees better than the other with the description of them by Balaam, as "the first of the nations" in that part of the world. In the marginal reading of our larger Bibles, it is rendered "the first of the nations that warred against Israel." Le Clerc, in his version, calls them "the first fruits of the nations," by which in his 'Commentary' he understands them to have been the most ancient and powerful nation of those which were descended from Abraham and Lot. If descended from Esau it is probable that they would be acquainted at an early period of their history with the religion of Abraham. But at a later period they appear to have fallen into idolatry, and from their immediate neighbourhood to Idumea, they were liable to follow the same idolatrous practices with that country. We find, accordingly, that while Josephus mentions their idols, the Scriptures speak of them as the idols of Mount Seir. See **EDOMITES** (**RELIGION OF THE**).

AMALRICIANS. Amalric of Bena, a cele-

brated dialectician and theologian of Paris, was one of the most distinguished representatives of the Pantheistic system in the Middle Ages. He was a native of Bena, a country town in the province of Chartres. While engaged in teaching theology at Paris, his fame attracted many pupils around him. His opinions were derived to a great extent from the study of the writings of Aristotle; but the heretical doctrines which he promulgated were not long in calling forth violent opposition. The University of Paris formally condemned them in A. D. 1204. Amalric, however, went personally to Rome, and appealed from the decision of the University to Pope Innocent III., who, in 1207, confirmed the sentence, and, in obedience to his Holiness, the heretic returned to Paris, and recanted his opinions. The severe treatment he had experienced preyed upon his mind, and in 1209 he died of a broken heart. In the same year, at a council held at Paris, his followers were condemned, and ten of them publicly burnt before the gate of the city. In spite of the recantation he had made when alive, the bones of Amalric were disinterred, and, having been committed to the flames, his ashes were scattered to the four winds of heaven.

The heretical tenets of Amalric were simply a following out of the Pantheistic system of Scotus Erigena. The fundamental principle was, that all things are but one, that is, God; or as it is stated by one of the immediate followers of Amalric, David de Dinant, God is the original matter of all things. In himself invisible, the Almighty Being is beheld only in the creatures, as the light is not seen in itself, but in the objects enlightened. Not only the forms of things, but also their matter proceeded from God, and would all revert back into God. The manifestation of Deity is brought about by incarnation; at different periods God has manifested himself. The power and manifestation of the Father were displayed in Old Testament times; the power and manifestation of the Son in New Testament times onward during twelve centuries of that dispensation; and in the thirteenth century, when Amalric and his followers appeared, the power and manifestation of the Holy Spirit were alleged to take their commencement, in which time the sacraments and all external worship were to be abolished. At this point, in this strange system, the individual believer is represented as possessing in himself the consciousness that he is the incarnation of the Spirit, or as Amalric expresses it, that he knows and feels himself to be a member of Christ, just as every believer has already suffered with Christ the death of the cross. Thus the outward forms of the earlier dispensation disappear in the age of the Holy Spirit. The New Testament loses its importance; Baptism and the Lord's Supper, as well as external rites and ceremonies of every kind, become altogether unnecessary. Amalric declared the Pope to be Antichrist, and the Church of Rome to be Babylon. The resurrection of the body he explained spiritually, as a rising again to newness of

life by the agency of the Holy Spirit. Heaven was, in his view, simply a perfect knowledge of God, and hell a perfect knowledge of sin.

The followers of Amalric were men of excellent character, but strongly speculative minds. They endured persecution with calmness and fortitude. David de Dinant, who composed several works, embodying the opinions of his master, was compelled to flee from Paris, to save his life. The council of Paris not contented with condemning Amalric, prohibited also the reading and expounding of those works of Aristotle from which he had drawn his peculiar views. This decree was confirmed by the fourth council of Lateran. The doctrines of this sect were preached openly by William of Aria, a goldsmith, who proclaimed the coming of judgment upon a corrupt church, and the evolution of the new period of the Holy Ghost that was now at hand. Bernard, a priest, went so far in his pantheistic views, as to allege that it was impossible for the authorities to burn him, since so far as he existed, he was a part of God himself. The doctrines of the Amalricians were successfully confuted by the most distinguished scholastic theologians. Albertus Magnus and Thomas Aquinas showed, by the most elaborate arguments, that the ill-concealed Pantheism inculcated both by Amalric and David de Dinant was utterly inconsistent with enlightened views of the nature of God. See PANTHEISM.

AMALTHÆA, one of the SYBILS (which see), whom Lactantius regards as the Cumæan Sibyl, who is said to have sold to Tarquinius Priscus, king of Rome, the celebrated Sibylline books containing the Roman destinies. The books were nine in number, and for the whole she demanded three hundred pieces of gold as the lowest price at which she would part with them. The king refused to purchase them, and Amalthæa leaving the royal presence, burnt three of the books, and returned, offering to sell the remaining six at the same price as before. This offer was also denied, when she again left and burnt three more, demanding the same price for the three that were left. Tarquin was so much surprised at the conduct of the woman, that after consulting with the augurs, he purchased them at the price demanded. These precious volumes were said to contain the future fortunes of the Roman empire, and they were never consulted but on the occasion of some public calamity. See SIBYLLINE BOOKS.

AMALTHEIA, the nurse of the infant Zeus, after his birth in Crete. The name is generally supposed to be derived from the Greek word *amelgein*, to milk or suckle, Amaltheia being according to some traditions the goat which nursed the infant Jove; for which service she was rewarded by being placed among the stars. Others suppose her to have been a daughter of Melissus, king of Crete, who suckled Jove with goat's milk; and on one occasion the young god having broken off one of the horns of the goat, he bestowed upon it the power of being

filled with whatever its possessor might desire. Hence the origin of the *cornucopia*, or horn of plenty, which is so often mentioned in the stories of ancient Greece.

AMARAPURA, a Budhist sect in Ceylon, which arose about the commencement of the present century. It seems to have originated from Burmah, and is now considerably extended in its influence, including priests of all castes. The object of this sect is to bring back the doctrines of Budhism to their pristine purity, by disentangling them from caste, polytheism, and other corruptions. They have made considerable progress, more especially in Saffragan, which a native writer, quoted by Mr. Hardy, tells us, "may at present be regarded as the seat of this reformation." The same writer gives the following distinct statement of the peculiarities of this sect as they at present exhibit themselves in Ceylon. "1. They publicly preach against the doctrines of Hinduism, and do not invoke the Hindu gods at the recitation of pirit (a mode of exorcism). 2. They give ordination to all castes, associating with them indiscriminately, and preach against the secular occupations of the Siamese priests, such as practising physic and astrology. None of their fraternity are allowed to follow such practices on pain of excommunication. 3. They do not acknowledge the authority of the royal edicts, that they have anything to do with their religion; neither do they acknowledge the Budhist hierarchy. 4. They do not follow the observances of the Pasé-Budhas, unless sanctioned by Gótama. They do not, therefore, recite a benediction at the receiving of food or any other offering. 5. They do not use two seats nor employ two priests when bana (the sacred writings) is read, nor quaver the voice, as not being authorised by Budha. 6. They expound and preach the Winaya (a portion of the sacred writings) to the laity, whilst the Siamese read it only to the priests, and then only a few passages, with closed doors. 7. They perform a ceremony equivalent to confirmation a number of years after ordination, whilst the Siamese perform it immediately after. 8. They lay great stress on the merits of the pán-pinkama, or feast of lamps, which they perform during the whole night, without any kind of preaching or reading; whereas the Siamese kindle only a few lamps in the evening and repeat bana until the morning. 9. The Amarapuras differ from the Siamese by having both the shoulders covered with a peculiar robe of robe under the armpit, and by leaving the eyebrows unshorn. As Pali literature is very assiduously cultivated by the Amarpuras, in order that they may expose the errors and corruptions of their opponents, it is expected that the breach between the two sects will become wider as time advances."

AMATHUSIA, a surname of Aphrodite or Venus, which is derived from the town of Amathus in Cyprus, where she was anciently worshipped.

AMAWATURA, a book of legends in Singha-

lese, recording chiefly the wondrous deeds of Gota-ma Budha. See BUDHA.

AMBARVALIA (from *ambiendis arvis*, going round the fields), a ceremony performed among the ancient Romans, with the view of procuring from the gods a plentiful harvest. A sacrifice was offered to Ceres, but before doing so, the victims, consisting of a sow, a sheep, and a bull, were led amid a vast concourse of peasants round the corn fields in procession. The *ambarvalia* were sometimes private and managed by the master of a family, and sometimes public and performed by priests who were called *fratres aruales*, or field brothers. This festival was held twice in the year, at the end of January say some, in April say others; and for the second time in July. There were different forms of prayer offered upon this occasion, two of which are given in Cato *de re rustica*. A custom somewhat similar, but not accompanied with sacrifice, is found still in various parts of both England and Scotland during Rogation week (Saxon *Gang dagas*, days of going or perambulation), that is, on one of the three days before Holy Thursday, or the Feast of our Lord's Ascension. See ASCENSION DAY.

AMBASIATOR. See APOCRISARIUS.

AMBO, a kind of platform or eminence in the primitive Christian churches, corresponding to our reading-desk or pulpit. It was a place made on purpose for the readers and singers, and such of the clergy as ministered in the first service, called *missa catechumenorum*. It appears to have derived its name from Gr. *anabainein*, to go up, because it was reached by ascending a few steps. Cyprian calls it, *pulpitum* and *tribunal ecclesie*, and explains the use of it to be a reading-desk, because there the Gospels and Epistles were read to the people. The singers also seem to have been stationed in it, or perhaps in a separate *ambo*; hence the council of Laodicea forbids all others to sing in the church except the canonical singers, who went up into the *ambo* and sung by book. Here also were read the diptychs, or books of commemoration, and it was often the place from which sermons were preached. All public notices, letters missive, and documents of public interest, were read from the *ambo*.

AMBROSE ST. (FESTIVAL OF), celebrated by the Greek church on the 7th December. It is one of those festivals, the observance of which is obligatory on the monks only.

AMBROSE ST. IN THE WOOD (ORDER OF). The monks of this order were anciently called Barnabites, but the institution having fallen into a declining state, was thought to need revival. Accordingly, in A. D. 1431, three gentlemen belonging to Milan re-established the order in a solitary grove, where Bishop Ambrose had been accustomed to spend much time in contemplation and study. Hence the order afterwards received the name of St. Ambrose in the Wood. They used the Ambrosian Office instead of the Romish ritual. Cardinal Charles

Borromeo reformed the order a second time. They follow the rule of St. Austin, and wear a dark reddish habit.

AMBROSIA, the food of the gods, according to the ancient heathen poets. Ovid says that the horses of the sun feed on Ambrosia instead of grass.

AMBROSIAN LITURGY, a particular office or form of worship used in the church of Milan, and prepared by Ambrose, archbishop of Milan, in the fourth century. Originally each church had its particular office, according to which its service was conducted; and even after the Pope had appointed the Roman Missal, or as some enthusiastic Romanists have termed it, "the Liturgy of St. Peter," to be used in all the Western Churches, the church of Milan sheltered itself under the high authority of St. Ambrose, and the *Ambrosian Ritual* accordingly was used in the diocese of Milan down to a recent period, if not occasionally still used in its celebrated cathedral, instead of the Romish Ritual. See MISSAL.

AMBULIA, a surname under which the Spartans worshipped Athena.

AMBULII, a surname applied by the Spartans to the Dioscuri.

AMBULIUS, a surname of Zeus employed by the Spartans.

AMEDIANIANS (Lat. *amantes Deum*, loving God, or *amati Deo*, beloved by God), an order of monks in Italy, established in A. D. 1400. They wore grey clothes and wooden shoes, and girt themselves round the middle with a cord. They had twenty-eight convents in Italy, but Pope Pius V. united them partly with the Cistercian order, and partly with that of the Soccolanti or wearers of wooden shoes.

AMEN (Heb. *truly, so is it, so let it be*), a word which is employed at the close of a sentence or statement to denote acquiescence in the truth of what is asserted, or, in case of prayer, the response of the worshipper, indicating his cordial approval of the petitions offered, and his earnest desire that they may be heard and answered. It is also used at the conclusion of a doxology: Rom. ix. 5, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever Amen." That the people were wont to subjoin their Amen, whether audibly or mentally, to the prayer of the minister, appears plain from 1 Cor. xiv. 16, "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest." Justin Martyr is the first of the fathers who speaks of the use of this response on the part of the people. In speaking of the Lord's Supper he says, that at the close of the benediction and prayer, the whole assembly respond Amen. Tertullian, however, alleges that none but the faithful were allowed to join in the response. In the celebration of the Lord's Supper especially, each communicant was required, in receiving both the bread and the wine, to utter a loud and hearty Amen.

and at the close of the consecration prayer the whole assembly gave the same audible response. But this practice was discontinued after the sixth century. At the administration of baptism, also, the witnesses and sponsors uttered this response. In the Greek church it was customary to repeat the response at every clause of the baptismal formula, as well as at the close; thus, "In the name of the Father, Amen; in the name of the Son, Amen; and of the Holy Ghost, Amen; both now and for ever, world without end," to which the people responded "Amen." This practice is still observed by the Greek church in Russia. The repetitions were given thrice with reference to the three persons in the Trinity. See PRAYER.

AMENTHUS, the abode of the dead among the ancient Egyptians. It was a place of repentance and amelioration, to prepare them for a better condition in the next step of transmigration.

AMERDAD, the name used to denote, in the ancient Persian religion, the tutelary genius of the vegetable world, and of flocks and herds.

AMICE, a piece of fine linen of an oblong square shape, used as a sacerdotal vestment in the ancient Christian church. In its earliest form, it simply covered the shoulders and neck, but afterwards a hood was added to it for the purpose of covering the priest's head, until he came to the altar, when it was thrown back.

AMIDAS, one of the two principal deities worshipped by the inhabitants of Japan. He is the sovereign lord and absolute governor of paradise, the protector of human souls, the father of all those who are to partake of happiness, and the saviour of all who are accounted worthy of eternal life. It is through his intercession that souls obtain a remission of their sins; and if the priests make intercession to Amidas for the sinner, and the relations and friends contribute liberally by their oblations towards the efficacy of the prayers of the priests, Amidas has such influence over *Jemna*, the stern judge of hell, that the pains of the damned are mitigated; and they are sometimes not only released from torment, but allowed to return to this world again.

Amidas is worshipped under a peculiar form. The idol is on horseback, the horse having seven heads, and the figure is placed on a stately altar. The head of the idol resembles that of a dog, and in his hand he holds a gold ring or circle, which he bites, thereby, as Mr Hurd explains it, pointing out that he is eternal. This representation seems to resemble the Egyptian circle which was regarded as an emblem of time, and the seven heads of the horse on which Amidas is mounted, denoting seven thousand years, render it highly probable that this deity is a hieroglyphic of the revolution of ages. In some parts of the island he is represented under the figure of a naked young man, or else resembling a young woman in the face, with holes in his ears; in others, he appears with three heads, each covered with a

bonnet, and with three beards which meet upon his shoulders. Some of the enthusiastic devotees of this god go so far as even to sacrifice their lives to him, drowning themselves voluntarily in his presence. The manner in which they perform this horrid ceremony is as follows: The votary bent on self-destruction enters a small boat gilt and adorned with silken streamers, and dances to the sound of several musical instruments; after which, having tied heavy stones to his neck, waist, and legs, he plunges into the water, and sinks to rise no more. On such an occasion as this, the relatives and acquaintances of the devotee are present along with several priests, and the whole party exult over the infatuated self-murderer as being a saint, and having earned eternal happiness by his deed. Others who lack the courage to take the fatal plunge all at once, prevail upon their friends to bore a hole in the keel of the boat, that it may sink gradually, the devotee all the while singing hymns to Amidas. This voluntary sacrifice of his life to Amidas is generally preceded by at least two days of close converse between the worshipper and his god.

Another sort of martyrdom in honour of Amidas is sometimes undergone by the Japanese idolaters. They confine themselves within a narrow cavern built in the form of a sepulchre, in which there is scarce room to sit down. This they cause to be enclosed with a wall all round about, reserving only a small hole for the admission of air. Shut up in this place of close confinement, the devotee calls upon his god Amidas, until, exhausted with hunger and fatigue, he expires.

Besides the temples and altars which are erected to his honour throughout the whole of Japan, a great number of convents are consecrated to him, in which monks and nuns reside, who are through life destined to a single state under pain of death. The disciples of Amidas are very numerous, there being a large and influential sect wholly devoted to his worship. Though represented by an idol, they describe him as an invisible, incorporeal, and immutable substance, distinct from all the elements, existent before the creation, the fountain and foundation of all good, without beginning and without end. By him the universe was created, and by him it is constantly governed. To him the devotees say their *Namanda*, which is a short ejaculatory prayer, consisting only of three words, which signify "Ever blessed Amidas, have mercy upon us." This they either sing or repeat to the tinkling of a little bell, which they make use of to gather round them a crowd of people. As the frequent repetition of the *Namanda* is regarded by the Japanese as highly conducive to the consolation and relief of their friends and relations who are suffering in another world, every listener contributes some charitable benefaction to extenuate the torments of their deceased friends.

The sect of devout worshippers of Amidas form a

united and powerful body, manifesting peculiar regard for any member of their order. They count it their duty to assist one another in time of distress. They bury the dead themselves, or contribute out of their own private stock or the alms which they collect, towards the interment of such as are unable, through their necessitous circumstances, to bear the expense. On this point they are so scrupulously particular, that when any devotee of wealth and rank presents himself for enrolment as a member, the very first question which is proposed to him is, whether he is willing to contribute, as far as in him lies, towards the interment of any deceased brother. On the answer which he gives to this question his admission depends. If his reply be in the affirmative, he becomes a member of the sect; if in the negative, he is forthwith rejected. The members of this society meet in turn at one another's houses twice a-day, that is, morning and evening, in order to sing the *Namanda* for the consolation and relief of the dead, and as a precaution in their own favour when they also shall be overtaken by death.

Confession and penance are with this sect most important duties. The penances to which they are subjected by their bonzes or priests are sometimes of the most extraordinary kind. As an instance, we quote the following as given by Picart:—

“These penitents make it their duty to pass over several high and almost inaccessible mountains, into some of the most solitary deserts, inhabited by an order of Anchorets, who, though almost void of humanity, commit them to the care and conduct of such as are more savage than themselves. These latter lead them to the brinks of the most tremendous precipices, habituate them to the practice of abstinence, and the most shocking austerities, which they are obliged to undergo with patience at any rate, since their lives lie at stake; for if the pilgrim deviates one step from the directions of his spiritual guides, they fix him by both his hands to the branch of a tree, which stands on the brink of a precipice, and there leave him hanging, till through faintness he quits his hold of the bough, and drops into it. This is, however, the introduction only to the discipline they are to undergo; for in the sequel, after an incredible fatigue, and a thousand dangers undergone, they arrive at a plain, surrounded with lofty mountains, where they spend a whole day and night with their arms across, and their face declined upon their knees. This is another act of penance, under which, if they show the least symptoms of pain, or endeavour to shift their uneasy posture, the unmerciful hermits, whose province it is to overlook them, never fail, with some hearty bastinadoes, to reduce them to their appointed situation. In this attitude the pilgrims are to examine their consciences, recollect the whole catalogue of their sins committed the year past, in order to confess them. After this strict examination they march again, till they come to a steep rock, which is the place set apart

by these savage monks, to take the general confessions of their penitents. On the summit of this rock there is a thick iron bar, about three ells in length, which projects over the belly of the rock, but is so contrived, as to be drawn back again whenever 'tis thought convenient. At the end of this bar hangs a large pair of scales, into one of which these monks put the pilgrim, and in the other a counterpoise, which keeps him *in equilibrio*. After this, by the help of a spring, they push the scales off from the rock, quite over the precipice. Thus, hanging in the air, the pilgrim is obliged to make a full and ample confession of all his sins, which must be spoken so distinctly, as to be heard by all the assistants at this ceremony; and he must take particular care not to omit or conceal one single sin; to be steadfast in his confession, and not to make the least variation in his account; for the least diminution or concealment, though the misfortune should prove more the result of fear than any evil intention, is sufficient to ruin the penitent to all intents and purposes; for if these inexorable hermits discern the least prevarication, he who holds the scales gives the bar a sudden jerk, by which percussion the scales gives way, and the poor penitent is dashed to pieces at the bottom of the precipice. Such as escape, through a sincere confession, proceed farther to pay their tribute of divine adoration to the deity of the place. After they have gratified their father confessor's trouble, they resort to another pagod, where they complete their devotions, and spend several days in public shows, and other amusements.”

In order to gain the favour of Amidas, it is necessary, his worshippers say, to lead a virtuous life, and to do nothing contrary to the five commandments, which are, 1. Not to kill anything that has life; 2. Not to steal; 3. Not to commit fornication; 4. Not to lie; 5. Not to drink strong liquors. Obedience to these precepts will secure inevitably the approval of the supreme being, Amidas, who has power to open heaven for their reception, and even to abridge the duration of the torments of the wicked. See JAPAN (RELIGION OF).

AMIN (Arab. *faithful*), a name given by the Mohammedans to the angel Gabriel, as faithfully doing God's will. They attach a great importance to this angel, who they believe was employed by God to carry the Koran down from heaven, verse by verse, to Mohammed.

AMMON, a god worshipped first among the Ethiopians or Libyans, and afterwards among the Egyptians, from whom this deity was adopted also by the Greeks. By the Egyptians he is termed Amun; by the Hebrews, Amon; by the Greeks, Zeus Ammon, and by the Romans, Jupiter Ammon. He was regarded as the Supreme Divinity. Herodotus tells us, that there was an oracle sacred to Ammon at Meroe, and also at Thebes, the capital of Upper Egypt, which, according to Diodorus Siculus, was called Diospolis or city of Jupiter, and the prophet Nahum calls it

Ammon or No-Ammon. This deity had a celebrated temple in Africa, where he was worshipped under the figure of a ram, or of a man with a ram's head. The temple was erected in a beautiful spot, in the midst of the Libyan desert. At this place there was an oracle which Alexander the Great consulted at the hazard of his life. The fame of this oracle, however, gradually declined. The ram was sacred to Ammon, and sometimes he is represented as a human being with simply the horns of a ram. Hence he is frequently mentioned, in the ancient writers, particularly the poets, with the addition of the epithet *Corniger* or horn-bearing. Heathen authors differ among themselves as to the reason of the ram being dedicated to Ammon. Herodotus traces it to the circumstance, that he appeared in the form of a ram to his son Hercules. Servius says that they put the horns of a ram upon his statues, because the responses of his oracles were twisted or involved like a ram's horn. When the sun entered Aries or the ram, which was the first sign of the zodiac, that is, at the vernal equinox, the Egyptians celebrated a feast in honour of Ammon, which was conducted in the most extravagant manner, and from this festival are said to have been derived the Grecian orgies. The Jewish Rabbis allege, and some Christian writers coincide in the opinion, that one reason for the institution of the Passover was to prevent the Jews from falling into the idolatrous practices of the Egyptians; and, accordingly, it was appointed to be celebrated, or at least the lamb was to be taken, on the tenth day of the month Abib, being the very time when the Egyptian festival in honour of Ammon was held. Rabbi Abraham Seba, noticing the coincidence in point of time, says, "God commanded that they should celebrate the religious feast of the Passover at the full moon, that being the time when the Egyptians were in the height of their jollity, and sacrificed to the planet which is called the Ram; and in opposition to this, God enjoined them to kill a young ram for an offering." Hence Tacitus, the Roman historian, speaks of the Passover as "the ram slain, as it were, in profanation of Ammon."

Ammon has been regarded by many writers as a deification of Ham, whose posterity peopled Africa, and whose son, Mizraim, was the founder of the Egyptian polity and power, the very name of the country Mitzr being obviously derived from Mizraim. It appears, however, very improbable, that Ammon and Ham are identical, the more likely explanation being, that Ammon represents the sun, and the feast in his honour being instituted at the entrance of the sun into Aries, the first sign of the zodiac, seems strongly to confirm this idea. The worship of this deity did not originate in Egypt, but in Ethiopia, and to preserve the remembrance of this fact, it was customary on a certain day to carry the image of the god across the Nile into Libya, and after remaining there a few days, it was brought back. The worship of this god having passed into

Greece, at a very early period, spread rapidly, and temples in honour of him were built at Thebes, Sparta, Megalopolis, and Delphi, and many individuals were accustomed to set out from Greece on purpose to consult the oracle of Zeus Ammon in Libya.

AMMONIA, a surname of Hera, under which she was worshipped at Elis in Greece.

AMMONIANS, the followers of Ammonius Saccas, who taught in the school at Alexandria towards the close of the second century. He adopted the doctrines of the Egyptians concerning the universe and the Deity as constituting one great whole; the eternity of the world, the nature of souls, the empire of providence, and the government of the world by demons. He strove to combine into one consistent set of opinions the Egyptian and Platonic systems of philosophy. The school of Ammonius embraced those among the Alexandrian Christians who were desirous to unite the profession of the gospel with the name and the worldly prestige of philosophers; and it rapidly extended itself from Egypt over the whole Roman Empire, but its disciples were soon divided into various sects. The Ammonians laid the foundation of the sect of philosophers distinguished by the name of New Platonists, or Porphyrians, who endeavoured to reconcile the discrepancies between the Aristotelian and Platonic systems. Porphyry, in his work against Christianity, calls Origen a disciple of Ammonius, by way of disparagement. And, indeed, there is some reason to believe, that though born of Christian parents, and educated in a clear knowledge of Christian truth, this philosopher became afterwards an apostate from the Christian faith. Milner calls him "a Pagan Christian," who imagined that all religions meant the same thing at bottom. But it has been much debated whether he continued through life a professed Christian or apostatized. Eusebius and Jerome assert the former, while Porphyry alleges the latter. Mosheim thinks it probable that he did not openly renounce Christianity, but endeavoured to accommodate himself to the feelings of all parties; and, therefore, he was claimed by both Pagans and Christians. The grand idea which he seems to have had in view, was to bring all sects and religions into harmony. By converting paganism into an allegory, conveying under its mythology important truths; and then, on the other hand, by robbing Christianity of all its high and holy peculiarities, he endeavoured to make the two extremes meet, and to amalgamate Christianity and Paganism into one system. The consequence was, that some of the boldest enemies of Christianity, for example Julian the apostate, belonged to the school of Ammonius. This new species of philosophy was adopted by Origen and other Christians, and immense harm was thereby done to Christianity. Plain scriptural truth began to be wrapt up in obscure philosophic language. An unbridled imagination substituted its

own wildest vagaries for the Word of the living God, and the way was thus opened up for the rushing in of that flood of erroneous doctrines and useless ceremonies, which for centuries afterwards threatened to overwhelm the Church of Christ, and effectually to uproot the vine of Jehovah's own planting. See ALEXANDRIAN SCHOOL.

AMMONITES (RELIGION OF THE). The Ammonites were an ancient nation, descended from Ammon, the son of Lot. They inhabited a region forming a portion of Arabia Petrea, having destroyed the former inhabitants, who were a gigantic race, called the Zamzummims. The religion of this people was in all probability pure in its origin, being derived from the instructions of Lot, who was a faithful worshipper of the true God. By degrees, however, they swerved from the worship of the true God into that of idols. Their principal deity was MOLOCH (which see), in honour of whom they are described in Scripture as having "made their children pass through the fire," an expression which has been differently interpreted by Christian and Jewish writers; the former viewing it as literal, the latter as metaphorical. There was a place near Jerusalem where this horrid rite is said to have been observed. It bore the name of "the valley of the sons of Hinnom," and is said to have been so called from the shrieks of the children sacrificed by their own parents to the grim idol. It is now called Wadi Jehennam or the Valley of Hell.

AMOR, the god of love and harmony among the ancient Romans. See EROS.

AMORAJIM (Heb. *commentators*), a class of doctors among the modern Jews, who directed their whole attention to the explanation of the Mishna or Book of Traditions, which had been collected and compiled by Rabbi Judah, commonly called Hakkadosh, the Holy. The Jerusalem Talmud had been prepared as a commentary upon the Mishna, but it was objected to by many Jews as containing only the opinion of a small number of doctors. Besides, it was written in a very barbarous dialect, which was spoken in Judea, and corrupted by the mixture of strange nations. Accordingly, the Amorajim arose, who began a new exposition of the Traditions. Rabbi Asa or Asha undertook this work, who taught a school at Sora, near Babylon, where, after he had taught forty years, he produced his Commentary upon Judah's Mishna. He did not live to finish it, but his sons and scholars brought it to completion. This is called the Gemara or the Talmud of Babylon, which is generally preferred to the Talmud of Jerusalem. It is a large and extensive work, containing the Traditions, the Canons of the Law of the Jews, and all the Questions relating to the Law. In these two Talmuds, the Jerusalem and the Babylonian, to the exclusion of the Law and the Prophets, are contained the whole of the Jewish religion, as it is now professed by the Jews. See TALMUD—MISHNA

AMORITES (RELIGION OF THE). The Amorites were a people descended from Amor, the fourth son of Canaan. They first peopled the country west of the Dead sea, and they had also possessions east of that sea, from which they had driven the Ammonites and Moabites. The name Amorites is often used in Scripture to denote the Canaanites in general. They are described by the prophet Amos as being of gigantic stature. It is probable that they were early acquainted with the true religion, but that the worship of idols being introduced from Chaldea and Persia, was embraced by them. Worshipping at first the sun and moon and the other heavenly bodies, they passed on to other forms of idolatry, until, not liking to retain the true God in their knowledge, "they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Their morals became as corrupt as their doctrines, and, in common with the other idolaters of Canaan, they were given over by God into the hands of the Israelites, who were commanded, as instruments of vengeance in the hands of the Almighty, to smite and utterly destroy them.

AMPHIARAUS, a remarkable seer or prophet among the ancient Greeks, who, having been deified after his death, was worshipped first at Oropus, where he had a temple, and afterwards throughout all Greece. He gave his oracles in dreams, and the persons who consulted him having sacrificed a sheep, stripped off its skin, spread it on the ground, and slept upon it, expecting a fulfilment of what they had asked from the oracle. Plutarch relates a story of a servant having been despatched in the time of Xerxes to consult the oracle of Amphiaraus concerning Mardonius. This servant being asleep in the temple, dreamed that an officer of the temple reproached him, and beat him, and at last threw a stone at him, because he would not go out; and it happened afterwards that Mardonius was slain by the lieutenant of the king of Lacedemon, having received a blow on his head by a stone which killed him. This coincidence Plutarch notes as a remarkable instance of the predictive power of the oracle.

AMPHIBALUM. See CHASIBLE.

AMPHICTYONIS, a surname of Demeter, given to her as being worshipped at Anthela, where the Amphictyons of Thermopylae met, and because sacrifices were offered to her at the opening of every meeting.

AMPHIDROMIA, a religious feast of the ancient Pagans, solemnized on the fifth day after the birth of a child, when the midwife and all the attendants ran round the hearth carrying the child, and by that means entering it, as it were, into the family. On that joyful occasion, the parents and friends of the infant gave small presents to the women, and made a feast for them.

AMPHIETES, or AMPHIETERUS, a surname of Dionysus, in whose honour festivals were held

annually at Athens, and every three years at Thebes.

AMPHILOCHUS, a son of **AMPHIARAUS** (which see), and, like his father, a prophet or seer among the ancient Greeks. He was worshipped along with his father at Oropus. He had an oracle at Mallos in Cilicia, and Plutarch tells a story of one Thesbaci-
 cius, who was informed by response from the oracle, that he should reform after his death, which, strange to say, happened as had been predicted, for Thesbaci-
 cius having been killed, came to life three days after, and became a new man. Pausanias says that the oracle of Amphilo-
 chus was more to be credited than any other. See **ORACLES**.

AMPHITHURA (Gr. *folding doors*), a name given by Chrysostom and Evagrius to the veils or hangings which in the ancient Christian churches divided the chancel from the rest of the church. They received this name from their opening in the middle like folding doors. They were sometimes richly adorned with gold. The use of them was partly to hide the altar part of the church from the catechumens and unbelievers, and partly to cover the sacrifice of the eucharist in the time of consecration, as we learn from these words of Chrysostom, quoted by Bingham: "When the sacrifice is brought forth, when Christ the Lamb of God is offered, when you hear this signal given, let us all join in common prayer; when you see the veils withdrawn, then think you see heaven opened, and the angels descending from above." See **BEMA**.

AMPHITRITE, the wife of Poseidon, in ancient Greek mythology, and the goddess of the sea. Homer sometimes uses the word to denote the sea. A figure of her is often seen on coins of Syracuse, and a colossal statue of her is still to be seen in the Villa Albani.

AMPLIAS (**FESTIVAL OF**). This festival in the Greek calendar is observed on the 31st October, in honour of Amplias, who is mentioned Rom. xvi. 8, as one whom Paul particularly loved.

AMSCHASPANDS, the seven Archangels in the system of the ancient Persians.

AMSDORFSIANS, the followers of Nicholas Amsdorf, a Lutheran divine of the sixteenth century. He was bishop of Naumburg in Saxony. At the commencement of the Reformation in Germany, he attached himself to Luther, accompanying him to the diet of Worms, and was with him when the Reformer was seized by the elector of Saxony and conducted to Magdeburg. He wrote on several theological subjects, and being a strong supporter of the doctrine of justification by faith alone, he was openly charged, like all the other **SOLIFIDIANS** (which see), with a wild and extravagant Antinomianism. He has been absurdly represented as maintaining that good works are not only unprofitable, but an actual impediment to salvation. Major, who inclined somewhat to the opinion that we are justified on the ground of personal merit,

carried on a controversy for some time with Amsdorf on the subject; but finding that both parties were proceeding on a misunderstanding of one another's real opinions, it was discontinued.

AMULETS, charms against mischief, witchcraft, or diseases. These seem to have been in use from very early times. The ear-rings which Jacob (Gen. xxxv. 2—4) obliged his people to deliver up to him were probably used as instruments of superstition, and, accordingly, to put an end to such charms, he buried them under an oak near Shechem. The frequent allusions in the law also to binding the words of the law as a sign upon their hands, and as frontlets between their eyes, evidently refer to the previous use of talismans and amulets, which were worn in the manner here alluded to. Medical practice among the ancient Jews chiefly consisted of the use of amulets. And even still, the Jews are a remarkably superstitious people, converting the whole arrangements of the law, their phylacteries, their mezuzoth, their dresses, and whole ceremonies into a system of charms or amulets, in whose talismanic power they put implicit confidence. Some Jews wear an amulet consisting of a small piece of parchment, with a few cabalistic words written upon it by one of their Rabbis. Some have a hulf of garlic hanging about them tied up in a linen rag; and others carry a small piece of their passover cake in their pocket. Many who carry none of these amulets on their person, never forget to cover their forehead when they are apprehensive of any danger of an evil eye, in consequence of any person looking at them too steadily for a long time.

Among all the oriental nations, amulets composed of metal, wood, stone, shells, gems, coral, and, in short, any thing that a superstitious imagination could invent, have been in use from the earliest ages. The ancient Greeks and Romans, also, were much addicted to the use of amulets. Eustathius tells us that the famous goddess Diana, whose image was worshipped at Ephesus, rendered that city notorious, not only for its idolatry, but for the practice of magic. "The mysterious symbols," he says, "called 'Ephesian letters,' were engraved on the crown, the feet, and the girdle of the goddess. These letters, when pronounced, were regarded as a charm, and were directed to be used especially by those who were in the power of evil spirits. When written, they were carried about as amulets." Curious stories are told of their influence. Croesus is related to have repeated the mystic syllables when on his funeral pile; and an Ephesian wrestler is said to have always struggled successfully against an antagonist from Miletus, until he lost the scroll, which before had been like a talisman. The study of these symbols was an elaborate science, and books, both numerous and costly, were compiled by its professors.

From the early Christian writers it is plain that amulets must have been used to some extent, even by Christians themselves. On this subject Bingham.

in his 'Antiquities of the Christian Church,' makes some very judicious remarks as to the origin of this practice among the primitive Christians, and the extent to which it prevailed. We gladly quote the passage, as illustrative of our present subject.

"Constantine had allowed the heathen, in the beginning of his reformation, for some time, not only to consult their augurs in public, but also to use charms by way of remedy for bodily distempers, and to prevent storms of rain and hail from injuring the ripe fruits, as appears from that very law, where he condemns the other sort of magic, that tended to do mischief, to be punished with death. And probably from this indulgence granted to the heathen, many Christians, who brought a tincture of heathenism with them into their religion, might take occasion to think there was no great harm in such charms or enchantments, when the design was only to do good and not evil. However it was, this is certain in fact, that many Christians were much inclined to this practice, and therefore made use of charms and amulets, which they called *periammata* and *phylacteria*, pendants and preservatives to secure themselves from danger, and drive away bodily distempers. These phylacteries, as they called them, were a sort of amulets made of ribands, with a text of Scripture or some other charm of words written in them, which they imagined without any natural means to be effectual remedies or preservatives against diseases. Therefore the church, to root out this superstition out of men's minds, was forced to make severe laws against it. The council of Laodicea condemns clergymen that pretended to make such phylacteries, which were rather to be called bonds and fetters for their own souls, and orders all such as wore them to be cast out of the church. St. Chrysostom often mentions them with some indignation: upon those words of the Psalmist, 'I will rejoice in thy salvation,' he says, We ought not simply to desire to be saved, and delivered from evil by any means whatever, but only by God. And this I say upon the account of those who use enchantments in diseases, and seek to relieve their infirmities by other impostures. For this is not salvation, but destruction. In another place dissuading Christians from running to the Jews, who pretended to cure diseases by such methods, he tells them that Christians are to obey Christ, and not to fly to his enemies: though they pretend to make cures, and promise you a remedy to invite you to them, choose rather to discover their impostures, their enchantments, their amulets, their witchcraft; for they pretend to work cures no other way; neither indeed do they work them truly at all, God forbid. But I will say one thing further, although they did work true cures, it were better to die than to go to the enemies of Christ, and be cured after that manner. For what profit is it to have the body cured with the loss of our soul? What advantage, what comfort shall we get thereby, when we must shortly be sent into everlasting fire? He

there proposes the example of Job, and Lazarus, and the infirm man who had waited at the pool of Bethesda thirty and eight years, who never betook themselves to any diviner, or enchanter, or juggler, or impostor; they tied no amulets nor plates to their bodies, but expected their help only from the Lord; and Lazarus chose rather to die in his sickness and sores, than betray his religion in any wise, by having recourse to those forbidden arts for cure. This he reckons a sort of martyrdom, when men choose rather to die, or suffer their children to die, than make use of amulets and charms; for though they do not sacrifice their bodies with their own hands, as Abraham did his son, yet they offer a mental sacrifice to God. On the contrary, he says, the use of amulets was idolatry, though they that made a gain by it offered a thousand philosophical arguments to defend it, saying, We only pray to God, and do nothing more; and, the old woman that made them was a Christian and a believer; with other such like excuses. If thou art a believer, sign thyself with the sign of the cross: say, This is my armour, this my medicament; besides this I know no other. Suppose a physician should come, and, instead of medicines belonging to his art, should use enchantment only; would you call him a physician? No, in no wise; because we see not medicines proper to his calling: so neither are your medicines proper to the calling of a Christian. He adds, That some women put the names of rivers into their charms; and others ashes, and soot, and salt, crying out, That the child was taken with an evil eye, and a thousand ridiculous things of the like nature, which exposed Christians to the scorn of the heathen, many of whom were wiser than to hearken to any such fond impostures. Upon the whole matter he tells them, That if he found any henceforward that made amulets or charms, or did any other thing belonging to this art, he would no longer spare them: meaning, that they should feel the severity of ecclesiastical censure for such offences. In other places he complains of women that made phylacteries of the Gospels to hang about their necks. And the like complaints are made by St. Basil, and Epiphanius. Which shows that this piece of superstition, of trying to cure diseases without physic, was deeply rooted in the hearts of many Christians."

In Oriental writers there are very frequent mention of amulets being worn as ornaments, particularly by females. They were often formed of gold and silver, and precious stones. Schröder, in his curious and elaborate work, *De Vestitu Mulierum Hebræarum*, on the dress of Hebrew females, devotes an entire chapter to the amulet as an ornament customarily worn by Hebrew women. Lightfoot says that "there was no people in the whole world that more used or were more fond of amulets." The Mishna forbade the use of them on Sabbath, unless prescribed by some approved physician, that is, by a person who knew that at least three persons had

been cured by the same means. The religion of almost all heathen nations consists of a mass of superstitions, and accordingly the use of amulets or charms generally forms an important part of their religious ceremonies. In the Roman Catholic religion, the scapular, the rosary, the use of relics, all may be considered as coming under the designation of amulets, from the use of which most important advantages are expected. Scapulars are generally required to be worn hanging from the neck. Consecrated medals are also used in the same way. Small portions of relics of saints are frequently employed for the cure of diseases.

AMYCLÆUS, a surname of Apollo, derived from Amyclæ in Laconia, where he was worshipped, a colossal statue in his honour having been erected in that place.

AMYRALDISTS, the followers of Moses Amyraut, or Amyraldus, a French Protestant divine of the seventeenth century. He studied at Saumur, where he was chosen Professor of Theology. Through him an attempt was made by Cardinal Richelieu to effect a union of the Protestants and Romanists. For this purpose a Jesuit named Audebert was commissioned to treat with Amyraut. The Jesuit stated that for the sake of peace the king and his minister were willing to give up the invocation of saints and angels, purgatory, and the merit of good works; that they would limit the power of the Pope; and if the court of Rome would consent to it, they would create a patriarch; that the cup should be allowed to the laity, and that some other changes might be made. Amyraut mentioned the eucharist. The Jesuit said no change in that was proposed. Amyraut instantly replied that nothing can be done. This ended the conference, which had lasted for four hours. Amyraut published a work on Predestination and Grace, which occasioned a keen controversy between him and some other divines. The doctrine which he maintained principally consisted of the following particulars: That God desires the happiness of all men, and none are excluded by a divine decree; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, though he does not grant to all his assistance that they may improve this power to saving purposes; and that many perish through their own fault. The name of Universalists was sometimes given to those who embraced these doctrines, though they evidently rendered grace universal in words only, but partial in reality.

ANABAPTISTS (Gr. *ana*, anew, and *baptizo*, to baptize), a Christian sect which arose in the sixteenth century, who maintained that those who have been baptized in their infancy ought to be baptized anew. The word is equivalent to BAPTISTS (which see), the name usually assumed by those who deny the validity of infant baptism. That large and respectable body of Christians, however, reject the appellation of Anabaptists, considering it a term of reproach. Re-

serving, therefore, for the article BAPTISTS, the consideration of the supporters of adult baptism, we limit the name Anabaptists to the sect which sprung up in Germany about the time of the Lutheran Reformation. "Upon any great revolution in religion," as Dr. Robertson well remarks in his History of Charles V., "irregularities abound most at that particular period when men, having thrown off the authority of their ancient principles, do not yet fully comprehend the nature, or feel the obligation of those new tenets which they have embraced. The mind in that situation, pushing forward with that boldness which prompted it to reject established opinions, and not guided by a clear knowledge of the system substituted in their place, disdains all restraint, and runs into wild notions, which often lead to scandalous or immoral conduct." The principle here enunciated goes far to account for the extravagant opinions which in the days of Luther were broached by Muncer, Storck, and other Anabaptists in Upper Germany, spreading from thence into the Netherlands and Westphalia.

The most remarkable tenet of the Anabaptists, and that which, as we have seen, gave origin to their name, had a reference to the sacrament of baptism, which they alleged ought to be administered to persons who had reached years of understanding, and should be performed not by sprinkling, but by immersion. Thus they condemned the baptism of infants, and insisted that all who had been baptized in infancy should be baptized anew. Adult baptism by immersion, however, was far from being the only or even the most important principle maintained by the Anabaptists. They taught doctrines subversive of the peace and good order of civil society. Of such a dangerous character and tendency undoubtedly was the idea which they openly maintained, that to Christians who have the precepts of the gospel, and the Spirit of God to direct them, the office of the magistracy is altogether unnecessary, and an encroachment besides on their spiritual liberty. The power exercised by the civil authorities was thus in their view an unwarranted usurpation, and ought to be resisted by every true Christian. In the same spirit of opposition to the wholesome regulations of civil society, the Anabaptists declared that all men are on an equality, and that the distinctions in rank, wealth, and birth, which obtain usually in communities, ought to be discountenanced and abolished; that Christians should throw their possessions into one common stock, and live in a state of complete equality as members of the same family. But carrying still farther their notions of the unbridled freedom which belongs to Christians under the gospel, they taught that neither the laws of nature nor the word of God had imposed any restraints upon men in regard to the number of wives which a man might marry.

Such opinions were fraught with no small danger in a social and political aspect, more especially at a

time and in a country so remarkably under the influence of religious excitement. Nor did the Anabaptists content themselves with the maintenance simply of their peculiar religious tenets; they exerted themselves with the utmost energy and zeal to gain proselytes to their cause. Two individuals particularly, John Matthias, a baker of Haerlem, and John Boccold, a journeyman tailor of Leyden, fired with enthusiastic devotion to the Anabaptist principles, assumed to themselves the leadership of the sect, and fixing their residence at Munster, an imperial city in Westphalia, they promulgated their doctrines with such plausibility and power, that they succeeded in attracting a large number of converts, and gathering boldness as they proceeded in their work, they took forcible possession of the arsenal and senate-house during the night, and running through the streets with drawn swords, they exclaimed, "Repent, and be baptized," alternating this invitation with the solemn denunciation, "Depart, ye ungodly." The senators, nobles, and more peaceable citizens, both Protestants and Papists, fled in confusion, leaving the frantic enthusiasts in undisturbed possession of the town. Having thus entrenched themselves in Munster, a city of some importance, they made a pretence of establishing a government, electing senators, and appointing consuls of their own sect. The mainspring of the whole movement, however, was the baker Matthias, who, in the style and with the authority of a prophet, issued his commands which it was instant death to disobey. Urged on by this reckless fanatic, the mob proceeded to pillage the churches, deface their ornaments, and to destroy all books except the Bible. Matthias gave orders that the property of all who had left the city should be confiscated, and sold to the inhabitants of the adjacent country. He commanded his followers to bring all their silver, gold, and other valuables, and to lay them at his feet, and depositing in a common treasury the property thus accumulated, he appointed deacons to dispense it for the common advantage. He arranged that all should eat at a public table, while he himself appointed the dishes of which they were to partake.

The next point to which Matthias directed his attention was, the defence of the city from external invasion. For this purpose he collected large magazines of every kind, constructed fortifications, and trained his followers to arms. He sent emissaries to the Anabaptists in the Low Countries, inviting them to assemble at Munster, which he dignified with the name of Mount Zion, and from that city as a centre-point, he proposed that they should set out for the subjugation of the whole earth. Meanwhile he animated his people by pretended revelations and prophecies, rousing their passions, and preparing them to undertake or suffer anything for the maintenance of their opinions.

It was not to be expected that a city such as Munster should be left long at the mercy of a lawless

mob without some effort being made for its recovery. The bishop of the town accordingly, having collected a large army, advanced to besiege it. The attempt, however, was unsuccessful; Matthias repulsed them with great slaughter. Flushed with victory, he appeared next day brandishing a spear, and declaring that, like Gideon of old, with a handful of men he would put to flight a host of the enemies of God. Thirty of his followers accompanied him in this wild enterprise, and, as might have been expected, they were cut off to a man. The death of Matthias at first struck consternation into the minds of his disciples; but his associate, Boccold the tailor, assuming to be invested with the same divine commission, and to be possessed of the same prophetic powers, succeeded the deceased prophet in the leadership of the Anabaptist enthusiasts. The war, however, under this new commander, was now simply of a defensive character. Wanting the courage of Matthias, he excelled him in craft. To gratify his unbounded ambition, he resorted to measures of the most discreditable kind. Stripping himself naked, he marched through the streets of Munster, proclaiming with a loud voice, "That the kingdom of Zion was at hand; that whatever was highest on earth should be brought low, and whatever was lowest should be exalted." To substantiate his own prediction, he ordered the churches to be levelled with the ground, he degraded the senators chosen by Matthias, and reduced the consul to a common hangman, an arrangement to which the pusillanimous functionary tamely submitted. Presuming to exercise the same authority as that which was possessed by Moses the Jewish legislator, he substituted in place of the deposed senators, twelve judges according to the number of the twelve tribes of Israel.

John Boccold, or John of Leyden, as he is often termed, had now prepared the people for the crowning act of arrogance which they were about to witness. Summoning them together, he declared it to be the will of God that he should be king of Zion, and should sit on the throne of David. From that moment he assumed all the state and pomp of royalty. Wearing a crown of gold, and clothed in the richest and most sumptuous robes, he appeared in public with a Bible in one hand, and a sword in the other, while a large body-guard surrounded his person. He coined money stamped with his own image, and demanded homage of the humblest kind from all his subjects.

The upstart monarch was not long in showing himself in his true character. Giving full sway to the basest appetites and passions, he urged upon the people, through his prophets and teachers, the lawfulness and even necessity of taking more wives than one, asserting this to be a privilege granted by God to his saints. Well knowing that example is far more powerful in its influence than precept, he himself married three wives, one of them being the widow of Matthias, a woman of great per-

sonal attractions. To this number of wives he made gradual additions as caprice or passion prompted, until they amounted to fourteen. Of these, however, the widow of his predecessor was alone styled queen, and invested with the honours and dignities of royalty. Polygamy now became fashionable among the Anabaptists of Munster, and it was even deemed criminal to decline availing themselves in this matter of what they considered the liberty which belonged to them as the people of the Most High. Freedom of divorce, the natural attendant on polygamy, was introduced. The most revolting excesses were now indulged in, and all under the alleged sanction of religion the most spiritual and devout.

The scandal thrown by Boccold and his followers upon the cause of true Christianity, awakened the deepest indignation and sorrow in the breasts of all thoughtful men, but more especially of the friends of the Reformation. The first appearance of such a spirit had called forth the loudest remonstrances on the part of Luther, who had even entreated the states of Germany to interpose their authority, and put a stop to the promulgation of a heresy which was no less injurious to social order than to the cause of true religion. No steps, however, had hitherto been taken by the civil authorities to repress the outrages of these licentious enthusiasts. But matters had now assumed a critical aspect. The Anabaptists were no longer merely a sect of wild enthusiasts; they were a formidable political community, who had entrenched themselves for fifteen months in a fortified city, and bade defiance to the whole princes of the empire.

In the spring of 1535, the Bishop of Munster having been joined by reinforcements from all parts of Germany, regular siege was laid to the city, and an entrance having been effected, rather by stratagem than force, the Anabaptists were overpowered by numbers, most of them were slain, and the remainder taken prisoners. John of Leyden having been seized, was loaded with chains, and carried from city to city as a spectacle to gratify the curiosity of the people, who were permitted and encouraged to insult him at will. The intrepid youth, then only twenty-six years of age, was taken back to Munster, the scene of his former grandeur, and there put to death with the most exquisite as well as lingering tortures, which he endured with astonishing fortitude, while to the last he adhered with the most unflinching firmness to the peculiar tenets of his sect. The death of Boccold, and the destruction of the great body of his followers, proved the extinction of the sect of Anabaptists in Germany.

The Anabaptists obtained an earlier as well as a firmer footing in the Low Countries than in any other country of Europe. Melchior Hofman had preached the doctrines of the sect in 1525, notwithstanding the complaint of Luther that he had taken upon him to preach without a call. The remonstrance of the German Reformer had no effect in re-

pressing the zeal of Hofman, who openly asserted himself to be the restorer of Christianity, and the founder of a new kingdom. He is said to have maintained that Christ had only one nature, and could not be united to a body taken from the Virgin Mary, because all human flesh was defiled and accursed. The whole work of salvation, in his opinion, depends entirely and solely on our free-will. He taught, also, that infant-baptism originated from the Evil One. Anabaptism, however, can scarcely be said to have commenced with Hofman. The real founders of the sect appear to have been Storck, Stubner, and Munzer. By fasting and other austerities they soon succeeded in establishing to themselves among the people a reputation for pre-eminent sanctity. Dressed in coarse garments, and with long beards, they travelled through Germany preaching their peculiar tenets with an ardour and earnestness which attracted many followers. Disowning the legitimacy of temporal authority when exercised over the saints, they called upon their people to raise the standard of rebellion against all secular princes. The result was, that a large, though ill-disciplined army, was speedily formed, which commenced a war usually called by historians "The Country-Peasants' War."

The first step taken by this motley band was to publish a manifesto consisting of twelve articles, one of them containing a resolution to obey no princes or magistrates beyond what should appear to them just and reasonable. This rebellion against all civil authority was headed by Muntzer, a man of a bold and enterprising spirit, aided by Pfeifer, a monk, who had left his convent and renounced Popery. The army commanded by these two leaders was numerous and enthusiastic; but being attacked by a body of regular troops they were entirely defeated in May 1525, and both Muntzer and Pfeifer were taken prisoners and beheaded.

Thus deprived of their leaders the Anabaptists were scattered throughout different countries, some passing into Poland, others into Bohemia and Hungary. Hubmeyer preached the opinions of the sect in Switzerland, and having at an earlier period been banished by the same authorities, he retired into Moravia, and was burnt at Vienna in 1527. A branch of the Anabaptists was formed in Silesia, chiefly by the labours of Schwenckfeldt, a Lutheran, who, from some slight peculiarity of opinion, gave rise to a new sect, called from him SCHWENCKFELDIANS (which see). Hutter, also, who laboured in Moravia, gave origin to what are called the HUTTERIAN BRETHREN (which see). At Delft in Holland, the cause of the Anabaptists was maintained by David George, a contemporary of Hofman. He is said to have assumed the character of the Messiah, and of one sent by God to publish a new adoption of children of the Most High; he is likewise charged with denying the resurrection and the life to come, with allowing wives to be in common, and pretending that sin defiled

only the body. One writer says, that David George was sentenced to be publicly whipped at Delft, that his tongue was bored through, and a sentence of banishment for six years passed upon him. The same author adds, that his doctrines were considered so shameful and absurd by the other Anabaptists, that he was excommunicated by them, and forced to form a separate congregation.

The sect of Anabaptists made rapid progress in Holland and Lower Germany. New branches sprung up in many different places, and with various modifications of theological sentiment. A work appeared entitled 'The Work of the Establishment,' in which the expectation was held forth, that before the final judgment Christ would appear in person to reign for a time upon the earth, and that his kingdom would commence with settling the creed of the Anabaptists, who, it was alleged, were the saints destined to reign with Christ, and for whom the privilege was reserved of enjoying all the advantages which the personal reign of Christ would bring along with it. These opinions were readily embraced by multitudes in Holland, Friesland, and other parts of the Low Countries. Nor did the spirit of persecution which broke forth against them tend in the least to check the progress of the sect. Like the Israelites in Egypt, the more they were oppressed the more they grew and multiplied, so that they became a powerful body, an offshoot of which was transplanted to England, where it flourished for a time. Otto, in his '*Annales Anabaptistici*,' enumerates no fewer than seventy-seven different sects, all holding the great principles of the body, but varying in opinion on minor points.

Ecclesiastical writers of the sixteenth century have arranged the whole system of Anabaptist doctrine under seven heads or articles, which they allege were put forth by the body itself in 1529. They are as follows:—

1. A Christian ought not to bear arms, or acknowledge any civil magistrate, because Christ has said, "The kings of the Gentiles exercise authority over them; but it shall not be so among you." Magistrates and princes are only to be obeyed when their commands are just and rational.
2. It is not lawful to swear, not even when civil magistrates command us to lift up our hands.
3. Almighty God does not call any true Christian to administer justice, or to preserve the public tranquillity.
4. The chair of Moses is only with the Anabaptists, and no one can be predestinated to eternal life unless he belongs to that sect.
5. Hence it follows, by a necessary consequence, that they only have a right to preach the gospel and to instruct mankind.
6. All those, therefore, who oppose the progress of Anabaptists, are to be declared reprobates.
7. Whoever, then, at the day of final judgment, shall not be found to have professed Anabaptism shall

infallibly be placed on the left hand amongst the goats; and, on the contrary, God will acknowledge his own sheep, and set on the right hand all true and faithful Anabaptists.

Making allowance for the false colouring which the enemies of the Anabaptists were liable to impart to any statement of their doctrines, it may be seen from this brief summary, as given by the writers of the time, that, besides the characteristic doctrine of Anabaptism, or the rebaptizing of adults who had been baptized in infancy, the points on which this earnest body of Christian men seem to have chiefly insisted, were that the freedom, or the liberty wherewith Christ makes his people free, "involves exemption from the control of the civil magistrate; and also that the taking of oaths, even in a court of law, is unlawful, since Christ himself has said, "Swear not at all." These two points seem to have formed the leading articles of the creed of the early Anabaptists, and to have been held in common by all the various sects into which the main body was divided. As to a community of goods, a plurality of wives, lay preaching, and other points laid to the charge of the Anabaptists in general, such tenets seem rather to have belonged to peculiar sects of Anabaptists than to be properly chargeable to the great body.

The rise of this sect and its rapid diffusion over various countries of the Continent of Europe tended not a little to retard the progress of the Reformation in Germany, apt as many of the enemies of Protestantism were to regard the strange notions of the Anabaptists as the natural consequence of the assumption of the right of private judgment. Luther, Melancthon, Zuingle, and Bullinger exposed the erroneous and unscriptural character of many of the new opinions; and yet in spite of all their remonstrances the principles of the Lutheran Reformation have been too often identified with the extravagant tenets of the Anabaptists. But the fact is, that the movements and insurrections of the period show that these sectaries were mingled up with a political or revolutionary cabal which agitated Europe from one end of it to the other. There were at that time, however, Anabaptists of a very different character, who, holding the views of their brethren on the subject of baptism, stood entirely aloof from those violent insurrectionary movements which brought so much scandal upon the whole body to which they belonged. Among the exceptional classes of Anabaptists to which we refer, are to be ranked the MENNONITES (which see) of Holland, and the Anabaptists in France.

About the middle of the sixteenth century the Anabaptists appeared in England, several German refugees having found their way to that country in consequence of the Peasants' War, a politico-religious insurrection in Germany with which many of the Anabaptists, in common with others of their countrymen, were undoubtedly connect-

ed. The opinions which these refugees propagated in England are thus noticed by Hooper in a letter to Bullinger, dated June, 1649, "They pretend that a man once reconciled with God is ever after without sin, and freed from all inordinate desires, nothing remaining in him of the old Adam. If it should happen that a regenerate person, who has received the Holy Ghost, should fall into sin, he can never obtain forgiveness. God is, in their opinion, subject to a fatal and absolute necessity; besides the will which he has notified to us in the Sacred Scriptures, he has another by which he is forced to do necessarily what he does. Some of them think that the souls of men are not different from the beasts, but equally mortal." It is much to be regretted that, although there is no evidence that the opinions subversive of civil order which were so industriously circulated by the Anabaptists on the Continent, were ever broached in England, yet they were visited with the most bitter persecution, even to the death. And in the reign of James I., among the persecuted exiles who fled from England to Holland, were several Anabaptists. The fire of persecution, indeed, was sedulously kept alive till 1611, when Legat and Wightman, both of them holding Anabaptist principles, were burnt at the stake. It is somewhat remarkable that William Sawtree, the first who suffered for his religious opinions in England, by being burnt alive, is supposed to have denied infant baptism. So that the Anabaptists, or rather Anti-Pædo-Baptists, have the honour of claiming both the first and the last English martyr that perished in the flames.

The Modern BAPTISTS (which see) rightly reject the name of Anabaptists. According to their own principles they are not, in the literal or proper sense of the word, Anabaptists or Rebaptizers; and yet, according to the principles of all true believers in Infant Baptism, they are literally and truly Anabaptists. For they hold Infant Baptism to be no valid Christian baptism; and, therefore, to be consistent, when they receive into their church one who had been baptized in infancy, they must give him baptism; for he is on their principles an unbaptized person. But, according to the believers in Infant Baptism, such a person had previously received a real Christian baptism, and, therefore, to baptize him now is to rebaptize him. While, however, Baptists, as they term themselves, may be considered by all consistent Pædo-Baptists as entitled to the name of Anabaptists, such a term ought to be carefully avoided, as seeming to imply that an excellent and highly useful body of Christians, characterized by the most peaceable and consistent deportment, are to be identified with a turbulent and insurrectionary class of men who bore the name of Anabaptists in the sixteenth century. See BAPTISTS—MENNONITES.

ANABATÆ, a cope or sacerdotal garment designed to cover the back and shoulders of a priest.

This piece of clerical costume is no longer in use in the English Church.

ANACALYPTERIA (Gr. *anacaluptein*, to uncover), festivals among the ancient Greeks held on the third day after marriage, when the bride was allowed for the first time to lay aside her veil and appear uncovered. On the same day presents were also accustomed to be made to the newly-married lady, which received the name of *Anacalypteria*. Before marriage young females were rarely permitted to appear in public, or to converse with the male sex. They wore a veil, also, which was called *kalyptron*, which was only removed on the occasion now noticed.

ANACAMPTERIA (Gr. *anacampto*, to unbend), small buildings which were erected adjacent to ancient Christian churches, designed to serve as little hospitals or inns, where poor persons and travellers might unbend or relax themselves on their journey. Bingham supposes that they might serve also as lodgings for such as fled to take sanctuary in the church.

ANACEA, a festival of antiquity held at Athens in honour of the *Dioscuri*, or Castor and Pollux, who were called *Anaces*.

ANACLETERIA, a solemn festival which was celebrated among the Greeks when their kings or princes came of age and took into their hands the reins of government. On this joyful occasion a proclamation was made, and the people hastened to salute their new monarch and to congratulate him on his entrance upon the regal office.

ANACTORON (Gr. *anax*, a king), a name applied by Eusebius to a Christian Church, as being the palace of the Great King. It corresponds to BASILICA (which see).

ANADEMA, an ornament of the head with which victors were adorned in the sacred games of the ancients.

ANADYOMENE (Gr. *anadyein*, to rise out of), a name given to APHRODITE (which see), in consequence of her fabulous origin, as having sprung out of the foam of the sea. One of the most famous paintings of Apelles is a representation of this ancient myth.

ANA'GA'MI (*an*, not, and *agami*, came), one of the four paths, according to Buddhism, by which an individual may obtain an entrance into *nirwāna*, or a cessation of existence. The being that has entered this path does not again return to the world of men, and hence the name. See BUDHISTS.

ANAGOGIA, a feast, as Ælian informs us, which the people of Eryx in Sicily held, because Venus, as they alleged, departed from them to go to Libya. The reason assigned for this was, because the pigeons which abounded in that country disappeared at that time, and accompanied the goddess, as they thought, in her journey. After nine days they returned, when the people celebrated another feast, which they termed Catagogia, in honour of the return of the goddess.

ANAITIS, an Asiatic deity, anciently worshipped in Armenia, Cappadocia, and other countries. In connection with the sacred temples which were erected in her honour, there were sacred lands, and mention is also made of sacred cows. Among the slaves who were consecrated to her service, it was customary for the females to prostitute themselves several years before they were married, and in consequence of this they were imagined to acquire a peculiar sanctity, which made it an object of ambition to obtain one of them in marriage. Anaitis is sometimes confounded by the Greek authors with Artemis, and sometimes with Aphrodite. On the festival in honour of Anaitis, it was customary for crowds of both sexes to assemble and intoxicate themselves with wine.

ANALABUS, which may be translated Scapulary, a long tunic without sleeves, worn by superior orders of monks in the Greek church.

ANAMMELECH (Heb. *ana, melek*, oracular king). We are informed in 2 Kings xvii. 31, that the inhabitants of Sepharvaim, sent from beyond the Euphrates into Syria, burned their children in honour of Adrammelech and Anammelech. It has been thought that ADRAMMELECH (which see) represented the sun, while Anammelech signified the moon.

ANAPHORA, the oblation among the Coptic churches of Egypt, corresponding to the canon among the Latins, when the priest breaks the host into three pieces, denoting the Trinity, and connects them together so skilfully that they do not seem in the least to be divided. This ceremony is accompanied with several prayers and other acts of devotion suitable to the solemn occasion.

ANARGYRES (FESTIVAL OF THE), (Gr. *α, not*, and *arguros*, money), celebrated by the Greek church on the 1st November, in honour of two saints named Cosmus and Damianus, who were brothers, and both physicians. The Greeks called them *Anargyres*, because they practised medicine out of a pure principle of charity, without claiming the smallest recompense. The Greeks mention a miraculous fountain at Athens, near a chapel consecrated to these two saints. The fountain never flows but on their festival as soon as the priest has begun to say mass, and in the evening it is dried up again. Such is the legend by which the honour of these two saints is maintained.

ANASTASIUS (FESTIVAL OF ST.), observed by the Greek church on the 22d of January.

ANATHEMA (Gr. *that which is set apart*). Among the Jews, anything which was devoted to destruction must not be redeemed. The beast at Sinai that touched the mountain was to be doomed. The fields of Gilboa, wet with the blood of Saul and Jonathan, were devoted (2 Sam. i. 21) by king David. Ahab was informed by the Lord (1 Kings xx. 42), that Benhadad was doomed. Such were the idolatrous Canaanites; such was Jericho also in particular (Josh. vi. 17) with all its spoil, and hence the aggravation of Achan's sin in attempting to ap-

propriate what the Lord had doomed to be destroyed. Hence, also, the sin of Saul (1 Sam. xv. 3) in sparing Agag whom the Lord had doomed to utter ruin.

The word anathema is also used to denote an excommunication with curses. This was the last and heaviest degree of excommunication among the Jews. It was inflicted when the offender had often refused to comply with the sentence of the court, and was accompanied with corporal punishment, and sometimes with banishment, and even death. Drusius gives a form of this excommunication which the Jews allege was used by Ezra and Nehemiah against the Samaritans. The process is said to have been as follows. They assembled the whole congregation in the temple of the Lord, and they brought three hundred priests, three hundred trumpets, and three hundred books of the law, and the same number of boys. Then they sounded their trumpets, and the Levites, singing, cursed the Samaritans by all the sorts of excommunication contained in the mystery of the name Jehovah, and in the Decalogue, and with the curse of the superior house of judgment, and likewise with the curse of the inferior house of judgment, all of which involved the judicial sentence, that no Israelite should eat the bread of a Samaritan, and that no Samaritan can be a proselyte in Israel, and that he shall have no part in the resurrection of the dead.

The anathema among the Jews excluded the unhappy offender from the society and intercourse of his brethren. It was either judiciary or abjulatory. By the former, the offender was not only excommunicated and separated from the faithful, but delivered over, soul and body, to Satan. The abjulatory anathema is prescribed to converts, who are obliged to anathematize their former heresy. In the New Testament we meet with a very extraordinary and solemn form of excommunication, "Let him be *anathema maranatha*," which may be interpreted, "Let him be accursed at the coming of the Lord." This was the most dreadful imprecation among the Jews, and has been thus paraphrased: "May he be devoted to the greatest of evils, and to the utmost severity of the divine judgment; may the Lord come quickly to take vengeance upon him."

Among the modern Jews, the anathema, or greater excommunication, which is inflicted for mocking the law, or laughing at any of their rites and ceremonies, is of a very severe character. They curse the offender by heaven and earth; they give him up to the power of evil angels; they beg that God would destroy him soon, and that he would make all creatures his enemies. They pray that God would torment him with every disease, hasten his death, and consign him to utter darkness for ever. No one must presume to approach within six feet of him, and all human assistance is denied him, even if he should be perishing for want of the necessaries of life. They place a stone over his grave to denote that he ought to have been stoned. No relation

must go into mourning for him, but they are required to bless God for taking him out of the world.

The final excommunication by anathema was practised also in the primitive Christian church against notorious offenders, who were thereby expelled from the church, and separated from all communion with her in holy offices. Those who were subjected to this curse were debarred, not only from the Lord's Supper, but from the prayers and hearing the Scriptures read in any assembly of the church. From the moment that such a sentence was passed upon a man, he was looked upon by the brethren as an enemy of Christ and a servant of the devil, and his presence was carefully shunned. All were forbidden to admit him into their houses, to sit at table with him, or to show him any of the ordinary civilities of life. The following form of excommunication, as pronounced by Synesius upon Andronicus, is given by Bingham, and may afford some idea of such a sentence in early times.

"Now that the man is no longer to be admonished, but cut off as an incurable member, the church of Ptolemais makes this declaration or injunction to all her sister churches throughout the world: Let no church of God be open to Andronicus and his accomplices; to Thoas and his accomplices; but let every sacred temple and sanctuary be shut against them. The devil has no part in paradise; though he privily creep in, he is driven out again. I therefore admonish both private men and magistrates, neither to receive them under their roof nor to their table; and priests more especially, that they neither converse with them living, nor attend their funerals when dead. And if any one despise this church, as being only a small city, and receive those that are excommunicated by her, as if there was no necessity of observing the rules of a poor church; let them know that they divide the church by schism which Christ would have to be one. And whoever does so, whether he be Levite, presbyter, or bishop, shall be ranked in the same class with Andronicus: we will neither give them the right hand of fellowship, nor eat at the same table with them; and much less will we communicate in the sacred mysteries with them, who choose to have part with Andronicus and Thoas."

As soon as any person was formally excommunicated by any church, notice of the event was usually given to other churches, and sometimes by circular letters to all eminent churches throughout the world, that all might be warned against admitting the person thus excommunicated to their fellowship. For such was the perfect harmony and agreement that subsisted among all the churches, that no person excommunicated in one church could be received in another, unless by the authority of a legal synod, to which there lay a just appeal, and which was allowed to judge in the case. All deception in such a case was prevented by the practice, which was strictly adhered to, of commendatory letters or testimonials being required from every individual who, on leaving

one church, sought admission into another. If any one travelled without such credentials, he was to be suspected as an excommunicated person, and accordingly treated as one under censure. A person on whom an anathema was pronounced, was not only shut out from the intercourse of the brethren while he lived, but if he died without the sentence being removed, he was denied the honour and benefit of Christian burial. No solemnity of psalms or prayers was used at their funeral; nor were they ever to be mentioned among the faithful out of the diptychs, or holy books of the church, according to custom, in the prayers at the altar. But if any one under anathema modestly submitted to the discipline of the church, and was labouring earnestly to obtain a re-admission to the privileges of the church, but was suddenly snatched away by death before he had received absolution, in such a case, the funeral obsequies were allowed to be celebrated with the usual solemnities of the church.

It may easily be conceived that subjection to an anathema in the early Christian church, followed as it was by such painful consequences, must have borne heavily upon the mind of the excommunicated man. No wonder that offenders were brought often, in such circumstances, almost to the brink of despair, and, feeling in all its bitterness the wretchedness of their forlorn condition, were wont to implore, on any conditions, however humiliating, to be restored to the society of the faithful. Dr. Jamieson, in his 'Manners and Trials of the Primitive Christians,' draws the following graphic picture of the means which the excommunicated were wont to employ in order to obtain the removal of the sentence:—"From day to day they repaired to the cloisters, or the roofless area of the church,—for no nearer were they allowed to approach it,—and there they stood, in the most humble and penitent attitude, with downcast looks, and tears in their eyes, and smiting on their breasts; or threw themselves on the ground at the feet of the faithful, as they entered to worship, begging an interest in their sympathies and their prayers,—confessing their sins, and crying out that they were as salt which had lost its savour, fit only to be trodden under foot. For weeks and months they often continued in this grovelling state, receiving from the passers nothing but the silent expressions of their pity. Not a word was spoken, in the way either of encouragement or exhortation; for during these humiliating stations at the gate, the offenders were considered rather as candidates for penance than as actually penitents. When at last they had waited a sufficient length of time in this state of affliction, and the silent observers of their conduct were satisfied that their outward demonstrations of sorrow proceeded from a humble and contrite spirit, the rulers of the church admitted them within the walls, and gave them the privilege of remaining to hear the reading of the Scriptures and the sermon. The appointed time for their continuance

among the hearers being completed, they were advanced to the third order of penitents, whose privilege it was to wait until that part of the service when the prayers for particular classes were offered up, and to hear the petitions which the minister, with his hands on their heads, and themselves on their bended knees, addressed to God on their behalf, for his mercy to pardon and his grace to help them. In due time they were allowed to be present at the celebration of the communion, and the edifying services that accompanied it; after witnessing which, and offering, at the same time, satisfactory proofs of that godly sorrow which is unto salvation, the term of penance ended."

The time during which the anathema rested upon an offender varied according to the nature of the crime, and the state of mind of the criminal. The usual term was from two to five years. In some cases where the sin had been of a very aggravated kind, and causing much scandal in the church, the sentence of excommunication extended to ten, twenty, and even thirty years; and in some cases during the whole term of life.

The word *anathema* occurs frequently in the ancient canons, and indeed at the close of each decree of most of the ecclesiastical councils, the words are used, "let him be anathema," that is, separated from the communion of the church, and the favour of God, who goes against the tenor of what is there decreed. And this style has been adopted by the councils in imitation of the language of the apostle Paul: "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be *anathema*." Chrysostom seems to have differed in regard to the anathema from most of the early Christian writers; for he devotes a whole homily to proving that men ought not to anathematize either the living or the dead; they may anathematize their opinions or actions, but not their persons. And this view of the matter has been adopted by some modern churches, who regard such excommunications as only warranted by a direct revelation.

When any member of the primitive Christian church was under a sentence of anathema, he was prevented from engaging in the usual amusements, or enjoying the usual comforts of life. "During the whole progress of their probation, the penitents appeared in sackcloth and ashes; the men were obliged to cut off their hair, and the women to veil themselves in token of sorrow." After being subjected for a lengthened period to a humiliating and painful discipline, provided the offender exhibited unequivocal symptoms of a penitent frame of mind, on his expressing a wish to be readmitted to church privileges, arrangements were made for the removal of the sentence of excommunication. On an appointed day the penitent appeared in church in a garb of sackcloth, and taking his station in a conspicuous position, he solemnly confessed in public, generally with

many tears, the sin of which he had been guilty, and throwing himself upon the ground, implored the forgiveness of the church for the scandal which he had brought upon the Christian name, beseeching their intercessory prayers in his behalf. The assembled congregation then fell down on their knees, along with the weeping penitent, and the minister also kneeling, laid his hands on the head of the man on whom had rested the anathema, earnestly supplicated the divine compassion to be extended towards him, and then raising him, placed him among the brethren at the communion table.

All classes of offenders in the early church were subjected with the utmost impartiality to the same discipline, however severe and degrading. A most remarkable instance of this kind is recorded in the case of the Emperor Theodosius, who flourished about the year A. D. 370, and who, having been guilty of consenting to the massacre of seven thousand people in the city of Thessalonica, was subjected to anathema by the church of Milan under the devout and faithful Ambrose. The details of this deeply interesting event are thus beautifully stated by Dr. Jamieson. "On the Lord's day, the emperor proceeding to public worship, Ambrose met him at the gates of the church, and peremptorily refused to admit him. This proceeding of Ambrose, extraordinary as it may appear to us, could not have been surprising nor unexpected to his sovereign, who was well aware that the austere discipline of the times doomed offenders of every description to wait in the area or the porticoes of the church, and beg the forgiveness and the prayers of the faithful, ere they were permitted to reach the lowest station of the penitents. Self-love, however, or a secret pride in his exalted station, might perhaps have led Theodosius to hope that the ordinary severity of the Church would be relaxed in his favour,—more especially, as the act imputed to him as a crime was justified by many urgent considerations of State policy; and under this delusion, he made for the church, never dreaming, it would seem, that whatever demerit the minister of Christ might make, he would never have the boldness to arrest the progress of an emperor in presence of his courtiers, and of the whole congregation. But the fear of man was never known to have made Ambrose flinch from his duty; and, heedless of every consideration, but that of fidelity to the cause and the honour of his heavenly Master, he planted himself on the threshold of the church, and vowed, that neither bribes nor menaces would induce him to admit, into the temple of the God of peace, a royal criminal, red with the blood of thousands, who were his brethren,—all of them by the ties of a common nature,—many of them by the bonds of a common faith. Theodosius, thus suddenly put on his self-defence, took refuge in the history of David, who was also a sovereign; and who, though he had combined the guilt of adultery with that of murder, was yet pardoned and restored to favour by God himself on the

confession of his sins. 'You have resembled David in his crime,' replied the inflexible Ambrose, 'resemble him also in his repentance.' Self-convicted and abashed, the emperor abandoned all further attempts; and, returning to his palace, during eight months continued in a state of excommunication from Christian fellowship, bearing all the ignominy, and stooping to all the humiliating acts required of those who underwent the discipline of the Church. As the first annual season of communion approached, the anxiety of the emperor to participate in the holy rite became extreme. Often, in the paroxysms of his grief, did he say to the counsellor, who had advised the Draconic edict against the Thessalonians, 'Servants and beggars have liberty to join in worship and communion, but to me the church doors, and consequently the gates of heaven, are closed; for so the Lord hath decreed, Whatsoever ye shall bind on earth shall be bound in heaven.' At length it was agreed between the prince and his favourite, that the latter should seek an interview with Ambrose, and endeavour to gain him over to employ a privilege of his order,—that of abridging, in certain circumstances, the period appointed for the duration of Church discipline. The eagerness of his royal master could not wait his return, and, meeting him on his way, he was greeted with the unwelcome intelligence, that the faithful bishop considered it a violation of his duty, to remit any part of the just censures of the Church; and that nothing but submission to the shame and degradation of a public confession of his sins could accomplish the object which was dearest to the heart of the royal penitent. On an appointed day, accordingly, Theodosius appeared in the church of Milan, clothed in sackcloth; and, acknowledging the heinousness of his offence, the just sentence by which he forfeited the communion of the faithful, and the profound sorrow he now felt for having authorised so gross an outrage on the laws of heaven, and the rights of humanity, was received, with the unanimous consent of the whole congregation, once more into the bosom of Christian society. Nothing can afford a better test of the simplicity and godly sincerity of the Christian emperor, than his readiness to assume, in presence of his people, an attitude so humiliating. How deep must have been his repentance towards God,—how strong his faith in the Lord Jesus Christ,—and how many plausible reasons of personal honour and public expediency must he have had to encounter, ere he could bring himself, in face of a crowded assembly, to say, as he entered, 'My soul cleaveth unto the dust; quicken thou me, according to thy word;' and ere he could throw himself prostrate on the ground, to implore the pardon of God and the forgiveness of his fellow-men! And if this extraordinary history affords an illustrious example of genuine repentance, it exhibits, in no less memorable a light, the strictness and impartiality of primitive discipline. What minister would have dared to impose,—what prince would

have submitted to undergo, a course of public penitence, so humiliating and so painful, if it had not been the established practice of the Church to let no offenders escape with impunity."

Considerable difference of opinion has existed among learned men, as to the greater crimes which demanded on the part of the church the infliction of a solemn anathema, or the greater excommunication. Augustine mentions, that in his time there were some who limited such sins to three only—adultery, idolatry, and murder; but the opinion of this eminent father is, that the great crimes which incurred anathema, were such as were committed against the whole decalogue, or ten commandments, of which the apostle says, "They which do such things shall not inherit the kingdom of God." Of course, in this remark of Augustine are to be included only gross violations of the moral law. The great crimes against the first and second commandments were comprised under the general names of apostasy and irreligion, which comprehended the several species of idolatry; blaspheming and denying Christ in times of persecution; using the wicked arts of divination, magic, and enchantments; and dishonouring God by sacrilege and simony, by heresy and schism, and other such profanations and abuses, corruptions and contempts of his true religion and service. All these were justly reputed great crimes, and usually punished with the severest ecclesiastical censures. The greater sins against the third commandment which incurred anathema, were blasphemy, profane swearing, perjury, and breach of vows which have been solemnly made to God. Absence from divine service, voluntarily and systematically, without sufficient reason, for a lengthened period of time; neglect of the public service of God to follow vain sports and pastimes on the Sabbath; or separating from the regular meetings of the church, and assembling in private conventicles of their own, were esteemed breaches of the fourth commandment of a very aggravated kind. Those which were regarded as great transgressions against the fifth commandment were disobedience to parents and masters, treason and rebellion against princes, and contempt of the laws of the church. Heinous violators of the sixth commandment were such as were guilty of murder, manslaughter, parricide, self-murder, dismembering the body, causing abortion, and similar crimes. Another species of great sins which made men liable to the severities of ecclesiastical discipline, were the sins of uncleanness, or transgressions of the seventh commandment, such as fornication, adultery, ravishment, incest, polygamy, and all sorts of unnatural defilement with beasts or mankind, and conduct of every kind which led the way to such impurities, as rioting and intemperance, writing or reading lascivious books, acting or frequenting obscene stage plays, allowing or maintaining harlots, or whatever may be called "making provision for the flesh to fulfil the lusts thereof." The anathema was pronounced upon all who openly

broke the eighth commandment, by the commission of theft, oppression, usury, perverting of justice, or fraud and deceit in trust and traffic. The ninth commandment was considered to be violated in an aggravated manner by false accusation, libelling, informing, calumny and slander, railing and reviling. In regard to the tenth commandment, which takes cognizance rather of sinful feelings than of vicious acts, the anathema was incurred by those whose inward risings of envy or covetousness led them to the commission of open crimes.

When clergymen were subjected to censures, if they submitted meekly to the discipline of the church, and were not refractory or contumacious, the early church were wont to allow them the benefit of lay communion; but if they continued contumacious and stubborn, opposing her first censures, and acting as clergymen in contempt of them, she then proceeded one degree farther with them, adding to their deposition a formal excommunication, and denying them even the communion of laymen. Thus Arius and many other heresiarchs were anathematized and excommunicated as well as degraded.

The Pontificale Romanum of the Romish church describes three kinds of excommunication, of which the anathema is the highest, and is usually pronounced with unlighted candles. In this fearful curse, the person excommunicated is threatened with torments, both in this life and that which is to come; is delivered up to Satan; separated from civil society, and, in a word, completely cast off, both from the companionship of the church and of the world. When the Pope is to fulminate this solemn excommunication, he goes up to the high altar with all the air of an excommunicator, and accompanied with twelve cardinal priests, all of them having lighted tapers in their hands; he then sits down on the pontifical seat, placed before the high altar, from which he thunders forth his anathema. Sometimes a deacon, clothed in a black dalmatica, goes up into the pulpit, and publishes the anathema with a loud voice; in the meantime, the bells toll the knell as if for the dead, the excommunicated person being looked upon as dead in regard to the church. After the anathema has been pronounced, all present cry out with a loud voice, *Fiat*, or So be it. Then the Pope and cardinals dash their lighted candles upon the ground, while the acolytes tread them under their feet. After this, the sentence of excommunication, and the name of the person excommunicated, are posted up in a public place, that no one may have any further communication with him.

As a specimen of the form of anathema authorized by the Pontificale Romanum, we select that which is appointed to be pronounced on any who may draw away from the divine service those who are under the banner of chastity, that is nuns; and on any one who may purloin their goods, or hinder them from possessing their goods in quiet. "B the authority of Almighty God, and of his

holy apostles Peter and Paul, we solemnly forbid, under the curse of anathema, that any one draw away these present virgins, or holy nuns, from the divine service, to which they have devoted themselves under the banner of chastity; or that any one purloin their goods, or be a hindrance to their possessing them unmolested. But if any one shall dare to attempt such a thing, let him be accursed at home and abroad; accursed in the city, and in the field; accursed in waking and sleeping; accursed in eating and drinking; accursed in walking and sitting; accursed in his flesh and his bones; and, from the sole of his foot to the crown of his head, let him have no soundness. Come upon him the malediction, which by Moses in the law, the Lord hath laid on the sons of iniquity. Be his name blotted out from the book of the living, and not be written with the righteous. His portion and inheritance be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon the sorcerer, and Judas the traitor; and with those who have said to God, Depart from us, we desire not the knowledge of thy ways. Let him perish in the day of judgment, and let everlasting fire devour him with the devil and his angels—unless he make restitution, and come to amendment. So be it, so be it."

This formula is the same which, with the necessary alterations to suit the occasion, is used in other cases of sacerdotal cursing. It is well known that a solemn curse or anathema "with bell, book, and candle" against all heretics, is annually pronounced by the Pope at Rome, and by other ecclesiastics in other places on the Thursday of Passion week, the day before Good Friday, the anniversary of the Saviour's crucifixion. This is called the *Bull in cena Domini*, or "at the Supper of the Lord." The ceremonies on this occasion are well-fitted to awe the spectators. The bull consists of thirty-one sections, describing different classes of excommunicated persons, as the "Hussites, Wycliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and other apostates from the faith; and all other heretics, by whatsoever name they are called, or of whatever sect they be." The substance of the anathema is in these words: "Excommunicated and accursed may they be, and given body and soul to the devil. Cursed be they in cities, in towns, in fields, in ways, in paths, in houses, out of houses, and all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever things they do besides. We separate them from the threshold, and from all prayers of the church, from the holy mass, from all sacraments, chapels, and altars, from holy bread and holy water, from all the merits of God's priests and religious men, from all their pardons, privileges, grants, and immunities, which all the holy fathers, the popes of Rome have granted; and we give them utterly over to the power of the fiend! And let us quench their soul, if they be dead this night, in the pains of hell—"

fire, as this candle is now quenched and put out (and then one of them is put out), and let us pray to God that, if they be alive, their eyes may be put out, as this candle is put out (another is then extinguished); and let us pray to God, and to our Lady, and to St. Peter, and St. Paul, and the holy saints, that all the senses of their bodies may fail them, and that they may have no feeling, as now the light of this candle is gone (the third is then put out), except they come openly now, and confess their blasphemy, and by repentance, as in them shall lie, make satisfaction unto God, our Lady, St. Peter, and the worshipful company of this cathedral church. And as this cross falleth down, so may they, except they repent and show themselves. (Then the cross on which the extinguished lights had been fixed was allowed to fall down with a loud noise, and the superstitious multitude shouted with fear.)”

The church of England, also, in her canons, authorizes an anathema to be pronounced on all who say that she is not a true and apostolical church; on all impugnors of the public worship of God as established in the Church of England; on all impugnors of the rites and ceremonies of the church; on all impugnors of Episcopacy; on all authors of schism, and on all maintainers of schismatics. The anathema can only be pronounced by the bishop before the dean and chapter, or twelve other ministers, not in public, but in the bishop's court. See EXCOMMUNICATION.

ANATHEMATA, the general name applied in the ancient Christian church to all kinds of ornaments in churches, whether in the structure itself, or in the vessels and utensils belonging to it. And the reason of the name is obvious, these being set apart from a common use to God's honour and service. In this sense *anathemata* is used by Luke (xxi. 5) for the gifts and ornaments of the temple. Accordingly, in early times, all ornaments belonging to the church, as well as whatever contributed to the beauty and splendour of the fabric itself, were reckoned among the *anathemata* of the church. But the word is sometimes used in a more restricted sense to denote those gifts particularly which were hung upon pillars, in the church, as memorials of some great mercy which men had received from God. Hence Jerome speaks of men's gifts hanging in the church upon golden cords, or being set in golden sockets or sconces. Being a Latin father, he changes the *anathemata* of the Greeks into *donaria*. From this custom of presenting gifts to churches, there appears to have arisen, about the middle of the fifth century, a peculiar practice noticed by Theodoret, that when any one obtained the benefit of a signal cure from God in any member of his body, as his eyes, hands, feet, or other part, he brought what was called his *ectypoma*, or figure of that part in silver or gold, to be hung up in the church to God, as a memorial of his favour. The same custom prevailed among the ancient heathen the arms of a victorious warrior being hung up

in the temple as an acknowledgment to Mars, the god of war, and the emancipated slave hanging up his chains to the Lares. It is possible that a similar idea may have prompted the Philistines to dedicate their golden emerods as an offering (1 Sam. vi. 4) to the God of Israel. In imitation of the same custom the Romish churches are often filled with gifts dedicated to the Virgin Mary, or to some tutelar saint who has been thought to have conferred upon them some signal benefit.

ANCESTOR-WORSHIP. In many uncivilized nations and heathen tribes this species of worship has been found to prevail. The spirits of their ancestors or progenitors they suppose to have been deified, probably on account of some benefits they have conferred. It is often difficult, as in the South Sea islands, to discover how much of the nature of divinity they attach to the deified spirits of their ancestors; but on the pantheistic principle so prevalent in many nations, they may legitimately regard the authors of their existence as constituting a part of the divine essence, and worship them as such. In the worship of ancestors the Chinese are more serious than in any other, and are more attached to it than to any other form of idolatry. Father Martini, a Jesuit missionary, endeavours to give a more lenient and modified aspect to this practice. “At the first establishment of their monarchy,” he says, “the Chinese erected in commemoration of their parents and nearest relations some particular edifices which they called *Tutung*. In these edifices there were no manner of idols set up; their laudable intention being only to demonstrate to the world what reverence and respect ought to be shown to their parents when living by these public testimonies of their love and gratitude after their decease.”

It was natural for a Romish priest thus to apologise for what must be admitted by every reflecting person to be an idolatrous adoration of deceased ancestors; but all travellers are unanimous in charging the Chinese with this peculiar form of worship. In the house of every wealthy family there is an apartment, which they call *Hutangi*, and which is devoted to the peculiar service of their ancestors, where, on a large table set against the wall, and fronted with steps like those which lead up to an altar, is exposed to view the image of the most distinguished person among their ancestors, and the names of all the men, women, and children of the family ranged in order on each side, written on small shelves or boards, with their age, quality, profession, and the date of their decease. All the relations meet together in this hall twice a-year, that is, at spring and autumn. The richest and most liberal in the company set several dishes of meat, rice, fruits, perfumes, wine, and wax-tapers on the table, with the same ceremonies as when they make similar presents to governors on their entrance upon office, or to mandarins of the first rank upon their birth-days. Those whose circumstances do not ad-

mit of a particular apartment being appropriated to this ceremony, fix up, in the most convenient place they can find, the names of their ancestors without any other ceremony whatever.

There is an annual observance also among the Chinese in connection with the worship of ancestors. Once a-year, about the beginning of May, the children with their relatives visit the tombs of their deceased parents, which are situated generally at some distance from the towns, and often on the mountains. On reaching the place of their interment, the children and friends show the same marks of sorrow and respect as at their decease, and, having arranged wine and other provisions on the tomb, they partake of the entertainment with as much seriousness as on a funeral solemnity.

Not only after, but even before, the interment of the dead, a ceremony is gone through, which has in it something of a sacred character. The corpse is carried into a spacious hall, and before the coffin is placed a table, on which is set a statue of the deceased with his name inscribed upon it; and all round it is decorated with flowers, perfumes, and lighted tapers. The friends and acquaintances, who come to condole with the survivors, on entering the apartment, salute the deceased according to the custom of the country, that is, they prostrate themselves before him, and strike the ground with their foreheads before the table, placing upon it, in a solemn and formal manner, several wax-tapers and perfumes, with which, according to custom, they have come plentifully provided.

The most solemn sacrifice, in commemoration of their ancestors, is celebrated by the Chinese on the fourteenth of August. Father Moralez was present on the occasion of its celebration at one time. The ceremony was performed in a temple, over the door of which were written these two words, *Kia Cheu*, the Temple of the Forefathers. Six tables had been prepared for the sacrifice, on which were placed meats ready dressed, and raw flesh, with fruits, flowers, and perfumes, which were burnt in little chafing dishes. The ceremony is thus minutely detailed by the Jesuit who witnessed it.

"At the upper end of the temple were the inscriptions of their ancestors artfully disposed, and each in its proper niche. On each side the images of their grandfathers were fastened to the walls. In the yard there were several carpets spread on the ground, upon which lay large heaps of paper, cut in the shape of the coin of their country, which they imagined would in the other world be converted into real money, pass current there, and serve to redeem the souls of their relations. Besides, in one corner of the yard, they had erected a large tree, the bottom whereof was surrounded with brushwood, or chips, which were set on fire, and burnt during the celebration of the sacrifice, that the souls of their dead might be accommodated with sufficient light.

"The *licentiati*, who assisted at this sacrifice, were

dressed like doctors on a solemn festival. . . One of them officiated as priest, two others as deacon and sub-deacon, and a third as master of the ceremonies. Several other doctors performed divers other ministerial offices, as that of *acolytes*, &c. Such as had not taken their doctor's degree, appeared in their best clothes, all regularly ranged and divided into divers choirs at the lower end of the temple on each side the doors. . . The sacrifice began after the following manner: . . . as soon as the priest was seated with his two assistants on each side of him, upon a carpet that covered all the middle of the yard, the master of the ceremonies ordered, that all the congregation should fall down upon their knees, and prostrate themselves down to the ground; then he ordered them to rise again, which was accordingly done with great decency and order. . . . The priest and his attendants . . . approached with abundance of gravity the place of the inscriptions and images of their dead, and perfumed them with frankincense. . . The master of the ceremonies then ordered to be offered up the wine of blessing and true happiness. At the same time the attendants gave the wine to the priest, who took up the chalice with both his hands, elevated it, then set it down again, and emptied it. It would be too tedious to relate every minute circumstance. . . The priest and his assistants turned their faces towards the congregation. He who officiated as deacon, pronounced, with an audible voice, all the benefits and indulgences which those who were present might expect as the result of their attendance. 'Know ye,' says he, 'that all you who have assisted at this solemn sacrifice, may be very well assured of receiving some particular favours from your deceased ancestors, in return for these grateful oblations, which you have in this public manner now made unto them. You shall be honoured and respected by all men, live to a good old age, and enjoy all the blessings which this life can afford.' After this declaration they set fire to their whole store of paper-money, and so the sacrifice concluded." It may be noticed, that the Chinese, before they go into the temple to sacrifice to their ancestors, fetch three dreadful groans, as if they were just expiring.

The whole order of this worship is laid down in the Chinese Ritual, with the prayers and supplications which are appointed to be made to their deceased ancestors. These acts of devotion are, in the opinion of the Chinese, the most powerful and efficacious which can be performed. On the due performance of this kind of religious worship they ground all their expectations of future happiness. They flatter themselves that, in virtue of these testimonies of veneration for their ancestors, they their descendants shall be put in possession of numberless blessings. And the reasons which the Chinese themselves assign for the high estimation in which they hold this worship of their ancestors, are quite in harmony with the creed of a large portion of that remarkable people. They consider man as com-

posed of a terrestrial, material substance, which is his body, and of an aerial, immaterial substance, which is his soul. Upon this principle they believe, that there is always some portion of this aerial substance in the images of Confucius, and of their deceased friends and relations. These images are, accordingly, made hollow, in order that some portion of this aerial substance may descend and reside within them, and by that means be present at the ceremonies observed in honour of them. Hence they are called the receptacles of souls.

This kind of worship is universal in China. The emperors sacrifice to their ancestors, and all the people, both rich and poor, make their oblations to the departed souls of their respective families to the third and fourth generation, but no farther. In their prayers to the dead, they thank them most devoutly for the manifold blessings received from them, and implore a continuance of these favours. Besides the public sacrifices we have noticed, they make others in private, but not with such solemnity and pomp. At every new and full moon, also, they light up wax-tapers before the pictures or statues of their dead relatives, burn perfumes in commemoration of them, provide elegant entertainments for them, and pay them profound homage. The same practices connected with ancestor-worship are found pervading the whole life of the Chinese. When a child is about to be born, the mother makes solemn mention of her condition to her ancestors, and this prayer is made to them in her behalf, "Such a one draws near the time of her travail; she is come, O glorious spirits! to lay her dangerous state before you; we humbly beseech you to assist her under the pains of child-bearing, and grant her a happy delivery." Two months after the child is born, the mother carries it to the pagoda, presents it to her ancestors, and returns cordial thanks for its preservation. At the year's end she goes to her ancestors again, and begs that, by their assistance, the child may increase in stature. At the age of fifteen the youth receives the bonnet or cap, which is a token of his having entered upon manhood; and the Chinese Ritual contains a prayer, which he is expected from that period to use, in which he begs his ancestors to protect him, to assist him amid all his difficulties, and to conduct him safe to the years of maturity. A prayer to the same effect is appointed to be used by a young woman when she reaches maturity, and another when she is about to be married.

The worship of ancestors is found not only in China, but in various other countries, though nowhere else is it so completely reduced to a system. The Sintoists, a numerous sect in Japan, are also said to venerate their ancestors. But from very early times this kind of worship existed in heathen nations. Gratitude to those who had been benefactors while they lived, led to their deification after death. Both Cicero and Pliny say, that this was

the ancient mode of rewarding those who had done good while on earth. Hence it is, that we find the ancient heathen temples built near the tombs of the dead, as if they were nothing more than stately monuments erected to their memory. What is the whole mythology of the Greeks and Romans, but in all probability the deification of heroes and men of renown. And even the veneration which the early Christians entertained for the martyrs degenerated at length into a superstitious idolatry, which not only besought their intercessory prayers, but venerated their relics. Thus has Rome introduced, and continues to inculcate upon her votaries, a kind of ancestor-worship under the name of Invocation of Saints and Veneration of Relics.

The following extract from Dr. Walsh's account of the Armenians in Constantinople, as given by Mr. Conder, in his 'View of all Religions,' shows that ancestor-worship is not unknown among some so-called Christian churches, even in our own day: "In the Armenian cemetery, which occupies several hundred acres, on a hill that overlooks the Bosphorus, whole Armenian families, of two or three generations together, are often to be seen sitting round the tombs, and holding visionary communications with their deceased friends. According to their belief, the souls of the dead pass into a place called *Gayank*, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends. Easter Monday is the great day on which they assemble for this purpose; but every Sunday, and frequently week days, are devoted to this object. The priest who accompanies them, first proceeds to the tombs, and reads the prayers for the dead, in which he is joined by the family. They then separate into groups, or, singly sitting down by favourite graves, call its inhabitants about them, and, by the help of a strong imagination, really seem to converse with them. This pious and pensive duty being performed to their dead friends, they retire to some pleasant spot near the place, where provisions had been previously brought, and cheerfully enjoy the society of the living. 'These family visits to the mansions of the departed are a favourite enjoyment of this people. I have frequently,' says Dr. Walsh, 'joined these groups without being considered as an intruder.'" See IDOLATRY.

ANCHORITES, or ANCHORETS (Gr. *anachoreo*, to separate), a class of monks in early times who separated themselves from the world, retiring from society, and living in private cells in the wilderness. Such were Paul, and Antony, and Hilarian, the first founders of the monastic life in Egypt and Palestine. Chrysostom says some of them lived in caves, distinguished from the Cenobites, who lived in a fraternity under a common head. Mosheim describes the Anchorites as having lived in desert places with

no kind of shelter, feeding on roots and plants, and having no fixed residence, but lodging wherever night overtook them, so that visitors might not know where to find them.

There is an order of monks in the Greek Church who are distinguished by the name of Anchorets. Though unwilling to submit to the labour and restraints required by convent life, they are nevertheless desirous of spending their lives in solitude and retirement. They purchase, therefore, a cell or little commodious apartment outside a convent, with a small spot of ground contiguous to it sufficient to maintain them; and they never enter the convent but on solemn festival days, when they assist at the celebration of Divine service. As soon as their public devotions are ended, they return to their cells, and spend their time in the ordinary avocations of life, without being bound to observe any fixed times for their devotions. There are some of these Anchorets, however, who withdraw from the convent with the permission of their Abbot to live still more retired, and apply themselves more closely than ever to prayer and meditation. As they have no land or vineyards of their own to cultivate, the convent sends them once at least, if not twice a-month, a stated allowance. Such of them, however, as decline such a dependent mode of living, rent some small vineyards which may be situated in the neighbourhood of their cells, and maintain themselves out of the produce. Some live upon figs, some upon cherries, and others upon such wholesome fruits as they may be able to procure. A few earn a subsistence by transcribing books or manuscripts.

ANCILLÆ DEI (Lat. *handmaidens of God*), a name sometimes given to DEACONESSES (which see) in the early Christian Church; and also to NUNS (which see) at a later period.

ANCULI and ANCLÆ, the heathen gods and goddesses of slaves in ancient mythology, to whom they prayed amid the oppression which they were called to endure.

ANCYLE (Lat. *a buckler*), a sacred buckler or shield which was supposed to have fallen down from heaven in the reign of Numa Pompilius, king of Rome, while a miraculous voice was heard declaring that the safety and prosperity of Rome depended on this shield being preserved. When this event is said to have happened, the people were not a little comforted amid the sorrow and alarm prevailing in consequence of a pestilence which was raging with fearful severity. The better to preserve the heaven-descended shield, Numa was advised by the goddess Egeria to make eleven other shields as exactly resembling it as possible, to prevent the discovery of the true one. Eleven others were accordingly made so like the divine original that Numa himself could not discover the difference. For the preservation of these precious shields, Numa instituted an order of priests called Salii, consisting of twelve, which was

equal to the number of the Ancylia intrusted to their care.

ANCYLIA, a feast celebrated at Rome every year in the month of March, in honour of the descent from heaven of the sacred shield. The Salii or priests of Mars carried the twelve shields round the city. They began the ceremony with sacrifices; then walked along the streets carrying the bucklers and dancing sometimes together, and sometimes separately, using many gestures, and striking musically one another's bucklers with their rods, singing hymns in honour of Janus, Mars, Juno, and Minerva, which were answered by a chorus of girls dressed like themselves, and called Saliæ. Though the feast and procession were held properly in March, yet the Ancylia were moved whenever a just war was declared by order of the Senate against any state or people.

ANDRASTE, or ADRASTE, a female deity anciently worshipped in Britain, particularly by the Trinobantes in Essex, as the goddess of Victory. Prisoners taken in war are said to have been sacrificed to her in a grove consecrated to her. Camden throws out the conjecture, that the true name of this goddess may have been *Anarhaith*, an old British word signifying 'to overcome.'

ANDREW'S DAY (ST.), a festival observed on the 30th of November, in honour of the Apostle Andrew, brother of Simon Peter. It is celebrated on the same day in the Anglican, Romish, and Greek churches.

ANDROGEUS, son of Minos and Pasiphaë, who is said, after having been killed, to have been restored to life by Æsculapius. He was worshipped in Attica as a hero; an altar was erected to him in the port of Phalerus, and games were celebrated in his honour every year in the Cerameicus. It is said that he was originally worshipped as the introducer of agriculture into Attica.

ANDRONA (Gr. *aner*, a man), a term used to denote that part of the ancient Christian churches allotted to the male portion of the audience. The rules of the primitive churches required the separation of the two sexes in the church, and thus was generally observed. The men occupied the left of the altar on the south side of the church, and the women the right on the north side. They were separated from one another by a veil or lattice. In the Eastern churches the women and catechumens occupied the galleries above, while the men sat below. In some churches a separate apartment was allotted to widows and virgins. This separation of the sexes is still maintained in the Greek churches, and in the Jewish synagogues.

ANDRONICIANS, followers of Andronicus who flourished in the second century, and took a leading part in maintaining the doctrine of a peculiar branch of the Gnostic heretics. See ENCRATITES.

ANEMOTIS (Gr. *anemos*, the wind), a surname of the Grecian goddess Athena, as the controller of

the winds, under which title she was worshipped, and had a temple at Mothone in Messenia.

ANFAL (Arab. *the spoils*), the title of a chapter in the Koran, which lays down the rules in regard to the distribution of spoils taken from the enemy. The arrangement of Mohammed on this subject was, that the fifth part was to belong to God, to the prophet, to his relations, to orphans, to the poor, and to pilgrims. Some doubt exists as to the precise meaning of this rule. Some think that giving a portion to God was only an expression of homage to the Divine Being, and that practically the fifth part of the booty was to be subdivided into five parts, thus excluding God from the parties entitled to the spoil; and that, since the prophet's death, his part is to be applied for the general benefit, or given to the head of the mosque for the place, or added to the other four portions. Others suppose that the rule is to be literally followed by subdividing the fifth part of the booty into six portions, and that the portions belonging to God and the prophet are to be used in repairing and adorning the temple of Mecca.

ANGEL (Gr. *angelos*, a messenger), a spiritual, immortal, intelligent being, the highest in the order of created beings. The word angel, properly speaking, is a name, not of nature, but of office, signifying literally a person sent. Both the Greek and Hebrew words, which are employed to denote angels, have in this respect the same meaning. Angels form the link of connection between God and this world. That there are such beings is plain from numerous passages of both the Old and New Testament. And yet a Jewish sect, we are informed, existed in the time of our Lord, who affirmed that there was no resurrection, neither angel, nor spirit. The Sadducees, to which we now refer, are supposed to have interpreted all the passages in the Jewish scriptures which speak of angels in a figurative sense; and accordingly they are thought to have regarded angels not as real permanent substances, but spectres which in a short time dissolved into air or disappeared like the colours of a rainbow. Some Socinians, in modern times, believe them to be simply manifestations of the divine power.

A question has been agitated as to the time when angels were created. Moses makes no mention of such beings in his account of the creation. But this of course is easily explained, by reflecting that the main purpose and design of the history as contained in the first chapters of the Book of Genesis, is to give an account of the creation of the visible, not of the invisible universe. One passage plainly speaks of them as present at the creation of this world. Job xxxviii. 4, 7, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy?" All such speculations, however, are very unprofitable, and we may well content ourselves with the appeal of an apostle, Heb. i. 14, "Are they not all minis-

tering spirits sent forth to minister for them who shall be heirs of salvation?"

The rabbinical writings of the Jews abound with traditions concerning angels. Some suppose them to have been created on the first, others on the fifth day. The Talmud teaches that there is a daily creation of angels, who immediately sing an anthem, and then expire. Some angels are said to be created from fire, others from water, others from wind; but from Psal. xxxiii. 6. Rabbi Jonathan inferred, "that there is an angel created by every word that proceeds out of the mouth of God." The Talmud speaks of angels as if they were material beings, as setting one angel to be taller than another, by as many miles as a man would travel in a journey of five hundred years. In the Bereshith Rabba, a Jewish work of high authority, angels are said to have been consulted respecting the creation of man, some advising, others remonstrating against it.

The writings of the Rabbis frequently mention the seventy angels, to whom they say were assigned, by lot, at the time of the building of Babel the seventy nations into which they allege the Gentiles were distributed. While the Gentiles were thus committed to the guardianship of angels, Israel is represented as having been placed by a fortunate lot under the immediate superintendence of God himself. On the true nature of these guardian angels of the nations, Jewish writers are divided, some declaring them to be angels of light, and others demons of darkness. In addition to the angels who preside over large territories, every object in the world, even the smallest herb, is considered as having its governing angel, by whose word and laws it is directed. Every man has also, according to Rabbinical notions, his guardian angel or *mashal* who prays for him, and imitates in heaven all that the man does upon the earth. There are three angels who are alleged to weave, or make garlands out of the prayers of the Israelites: the first is Achtiariel; the second Metatron; and the third Soudalphon. These prayers must be in the Hebrew tongue. The second angel now mentioned, and whom the Rabbis denominate METATRON (which see), is regarded as the most illustrious among the heavenly inhabitants, and indeed the king of angels. Before the Babylonish captivity the Hebrews seem not to have known the names of any angels; the Talmudists say they brought the names of angels from Babylon. Tobit, who is thought to have resided in Nineveh some time before the captivity, mentions the angel Raphael; Daniel, who lived at Babylon some time after Tobit, speaks of Michael and Gabriel. In the second book of Esdras, the name of the angel Uriel occurs. In the New Testament we find only Michael and Gabriel.

The existence of such beings as we term angels, was generally admitted by the ancient heathen, the Greeks calling them *demons*, and the Romans *genii* or *lares*. These latter were sometimes confounded

with the souls of deceased persons. They were supposed to exercise a protecting influence over the interior of every man's household, himself, his family, and property, and yet they were not regarded as divinities, but simply as guardian spirits, whose place was the chimney-piece, and whose altar was the domestic hearth, and where each individual made offerings of incense to them in his own house.

The Christian fathers were somewhat keen in their discussions as to the nature of angels, and they were divided in opinion whether these beings were possessed of material bodies, or were only spirits. Some writers have alleged that there is a difference of rank among angels; others go so far as to distribute the orders into three hierarchies: first, seraphim, cherubim, and thrones; second, dominions, virtues, and powers; third, principalities, archangels, and angels. The Jews reckon four orders, each headed by an archangel, the four rulers being Michael, Gabriel, Uriel, and Raphael. They teach that there is one chief angel who presides over the rest, Michael, who wrestled with Jacob, and of whom Daniel says, "Lo, Michael one of the chief princes came to help me." The Jews ascribe many wonderful deeds to this angel, and mistaking the Old Testament appearances of the Messiah, attribute them to this angel. This is the Metatron to whom we have already alluded.

The Mohammedans are firm believers in the existence of angels, whom they regard as refined and pure bodies formed of light. They regard them as having different forms and different functions. Some stand before God, others bow down; some sit, others lie prostrate in his presence. Some sing praises and hymns to the honour of the Almighty, others give him glory in another manner, or implore his mercy to be extended to sinful man. Some keep a register of our actions, some guard us, others support the throne of God. It is not only an indispensable article of faith with a Mohammedan, that he should believe in the existence of angels, but that he should love them. After his prayers accordingly, he uniformly salutes the angels, turning to the right and the left, and saying, 'Peace be with you,' or 'Peace and the mercy of God be with you.' Whoever hates an angel is in the estimation of Mohammedans an infidel. They do not believe them to be pure spirits, but that their bodies are thin, formed of light and perfectly holy, that they neither eat, drink, nor sleep, that they are without father, mother, difference of sex, or any carnal inclination.

The angel Gabriel was a great favourite with Mohammed, as he pretended to receive all his revelations from that heavenly messenger, who was sent from God on purpose to communicate these successive revelations, which together make up the Koran. This same angel conducted him through the seven heavens, and brought him back to earth, leading by the bridle his horse Alborac.

ANGEL-WORSHIP. It is difficult precisely to determine whether the ancient Hebrews paid divine

homage to angels. The only passage which seems to sanction such an idea is Gen. xlviii. 16. "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." The Rabbinical glosses upon this passage sanction the opinion, that either direct adoration, or at least invocation of angels, was practised among the Israelites. The passage itself, however, affords no countenance to such an interpretation. "The Angel who redeemed," is clearly the Angel of the covenant, Jehovah-Jesus, and not any created angel. The Jewish Rabbis, of a modern date, openly protest that they offer no worship to angels of any kind. Their catechism pronounces an anathema against all that shall petition for any thing to an angel or any other celestial power. Maimonides states it as the sixth article of the Jewish faith that God alone is to be adored, magnified, celebrated, and praised. The famous Rabbi Kimchi says, that we ought not to invoke the angels or their chiefs, such as Gabriel and Michael.

The early Christian churches appear to have disowned all creature-worship of any kind, and distinctly and specially angel-worship. Origen, in his answers to Celsus, positively denies that either the Jews or Christians gave any religious worship to angels. He says, "They are ministering spirits that bring the gifts of God to us, but there is no command in Scripture to worship or adore them; for all prayers, supplications, intercessions, and giving of thanks, are to be sent up to God by the great High Priest, the living Word of God, who is superior to all angels." He says, "Allowing what Celsus pleaded to be true, that the angels were God's heralds and heavenly messengers, yet still the heralds and messengers were not to be worshipped, but He whose heralds and messengers they were." The Church of Rome holds it to be a wholesome and proper thing to invoke angels, and they allege that they call upon them simply as friends of God to intercede with him on their behalf. The early Christian writers appear to have anticipated such a defence. Thus Ambrose exposes this miserable excuse: "Is any man so mad, or so unmindful of his salvation, as to give the king's honour to an officer; when, if any shall be found merely to propose such a thing, they shall be justly condemned as guilty of high treason. And yet these men think themselves not guilty who give the honour of God's name to a creature, and, forsaking the Lord, adore their fellow-servants; as though there were anything more than could be reserved to God." Irenæus declares of the church in his time, that "though she wrought many miracles for the benefit of men, yet she did nothing by invocation of angels, but only by prayer to God and the Lord Jesus Christ." And to go still farther back to apostolic times, we find Paul warning the Colossian church against this idolatrous custom, which seems,

even at that early period, to have crept into the Christian church. Col. ii. 18, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." And the angel forbade John, when he would have worshipped him, in these explicit words, Rev. xxii. 9, "Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." What clearer evidence could be obtained than these passages, drawn both from Scripture and the fathers, afford, that, both in doctrine and practice, the early Christian church was opposed to angel worship? Wherever such a practice existed, whether among heathens or heretics, it was unhesitatingly condemned. The council of Laodicea pronounced an anathema upon all who were guilty of this kind of false worship. "Christians," says the canon, "ought not to forsake the church of God, and go aside and hold conventicles, to invoke or call upon the names of angels: which things are forbidden. If any one, therefore, be found to exercise himself in this private idolatry, let him be accursed; because he hath forsaken our Lord Jesus Christ, the Son of God, and gone over to idolatry."

The doctrine of the invocation of angels is regularly taught in the Church of Rome, and it is professed to be supported by the Word of God. In defence of it, they quote Zech. i. 12, where the "angel of the Lord" intercedes for Jerusalem. This, however, does not authorize us to pray to angels. And, besides, the angel here introduced is Jesus Christ, the Angel of the Covenant. Romanists refer also to Rev. v. 8, where the elders are represented as having golden vials "full of prayers, which are the prayers of saints." The four and twenty elders, however, represent the church on earth; and the prayers which they offer are their own prayers, not the prayers of others. In short, nowhere throughout the sacred volume do we find angel worship commanded or sanctioned, but, on the contrary, positively forbidden, as a species of creature-worship which, in all circumstances, is idolatry.

ANGELS (EVIL). The existence of a higher order of created beings than man, to whom the name of angels is given, cannot possibly be doubted. "The chariots of God are twenty thousand, even thousands of angels." The whole host of angels seem to have been created in a pure and sinless condition; but we are informed concerning some of them in the Sacred Scripture, that "they kept not their first estate, but left their own habitation." Once they inhabited the regions of heavenly purity and peace, they dwelt in the presence of the holy Jehovah, and they were "ministers of his, that did his pleasure." Nor was his a mere temporary arrangement on the part of their Creator. Heaven was their own habitation, suited to their nature, and

accommodated to their tastes. They were themselves pure and holy, their understandings were full of light, and their hearts were full of love. Yet by their own voluntary act they sinned. Man fell under the baleful influence of a tempter, but the angels sinned without a tempter; and hence, while it is said concerning fallen Adam, God "drove out the man," it is declared concerning the fallen angels that "they left their own habitation."

There has been a considerable difference of opinion among theologians as to the precise nature of the sin of the evil angels. Some have attributed their fall to lust, and others to envy; but the most general opinion is that which ascribes it to pride, an opinion founded on the words of an apostle, "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." How feelings of pride and vain-glory arose in the minds of perfectly holy beings, it is impossible to say. One thing is clear, that no such feelings could be excited by any object in heaven. There the angels "veil their faces and their feet with their wings" in token of humble adoration. The origin of this rebellion against the Most High, is apparently to be traced to one of this exalted order of beings, who, entertaining in his heart unhallowed thoughts and feelings, communicated them to others of the celestial company, himself becoming the leader of the host; so that this army of wicked beings is spoken of in Scripture as "the devil and his angels."

But whatever may have been the commencement of the departure of the angels from their original purity, the Bible tells us that they sinned, and therefore they fell from their first estate. The change which thus took place in their moral character must have been great. Not that they lost that high intellectual power which belonged to their nature as angelic beings, but the very circumstance that this, to a great extent, was retained, only rendered the change in their moral condition all the more fearful. Their once spotless holiness for ever departed. They now live and breathe, if we may so speak of spiritual beings, in an atmosphere of unmingled pollution and sin. To them evil is good, and good evil. And there is one remarkable point of difference, as regards morality, between them and fallen men. Restrained as the fallen family of Adam are in the outgoings of their depraved nature by what divines term the common influences of the Spirit, the world is thus prevented from passing into premature destruction. No such barriers exist, however, in the case of the evil angels. Sinful feelings, insatiable desires, malignant, ungovernable passions rage within their bosoms. Hence they are called in Scripture not only "evil angels," but "unclean spirits," "lying spirits," and "spiritual wickednesses in high places."

A curious subject of inquiry arises, as to the employments in which the evil angels are engaged. These, as may readily be supposed, are suited to the depravity of their nature and the malignity of their dispositions. From Scripture it appears that they

have power over the bodies of men. An instance of the exercise of such a power is found in the case of Job, whom Satan was permitted to try by a series of heavy calamities, terminating in a painful and loathsome disease. In the Gospels, also, there are various examples of individuals whose bodies were possessed by devils, not one only, but many; and our blessed Lord, in accordance with the great purpose for which he had come into the world, "to destroy the works of the devil," was frequently engaged in expelling these demons from the bodies of men. But the evil angels have also power over the minds of men. We have a melancholy instance of this in the seduction of our first parents, and indeed this truth is taken for granted throughout the whole of the Sacred Scriptures. The mode in which they operate upon the human mind is concealed from view; but, though hidden, it is not the less real, and all history attests its reality. The devil was the lying spirit in the mouth of the false prophets under the Old Testament economy, and when the seventy disciples returned from their mission, and related to their Lord the success which they had met with in leading men to renounce idolatry and superstition, Jesus declared, "I beheld Satan as lightning fall from heaven." The various systems of false doctrine which have existed in the world, have originated in the active and unwearied opposition of the devil and his emissaries to the truth of God. Hence, in the Apocalypse, the overthrow of Pagan idolatry is represented as a war between Michael and his angels on the one side, and the Dragon and his angels on the other. In describing the Romish apostacy, also, it is the Dragon, the old Serpent that gives his power unto the beast; and the Man of Sin is said to be (2 Thess. ii. 9, 10) "after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." To the same agency may be referred all the various systems of delusion and imposture by which the minds of men have been ensnared. Hence evil angels may well be described as the "rulers of the darkness of this world."

While thus incessantly employed in inflicting deep moral injury upon this fallen world, these evil angels are themselves the objects of the heavy displeasure of God, and "reserved in everlasting chains under darkness unto the judgment of the great day." Accordingly, we are informed (2 Pet. ii. 4), that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." And in the final sentence of wicked men, they are said to be cast into the place of torment "prepared for the devil and his angels."

Various opinions have been entertained among the Jews concerning the creation of the evil angels. Some maintain that God formed them spiritual beings because the Sabbath rest was approaching, and he

had not time to form them with bodies. Others allege that God created them on the same day that he formed hell as the place of their habitation, being the second day of creation. But as this sentiment would make God the author of evil, Maimonides rejected it with abhorrence. Other writers have indulged their imaginations in giving existence to the evil angels in a way which shocks all decency, and carries absurdity upon the very face of the narrative. Some allege that these wicked beings fell into sin soon after the creation of Adam, others in the days of Noah. One Rabbi declares that some of them are made of fire; others of air; others of water and earth. Other Rabbis assert them to be all composed of two elements, fire and air. Some of them are described as the offspring of Sammael, who is said to be a fallen seraph, the prince of the infernal host; others are represented as sprung from other demons, from Adam, from Cain, and from other men. The Rabbis have also provided them with mothers as well as fathers, and have specified the names of four females to whom they attribute this honour, viz., Lilith, Eve, Naamah, and Agrath.

The evil angels are described by the Jewish Rabbis as variously employed; some in simply subjecting men to petty annoyances without doing them much injury; others in polluting streams and fountains of water; others as afflicting mankind with sudden and grievous distempers; and others as doing various injuries to human beings while asleep. The Talmud says, "If the eye had been capable of discerning, no man could subsist on account of the demons. There are more of them than of us; they stand about us as a fence flung up out of ditches about land in a garden. Every Rabbi has a thousand on his left, and ten thousand on his right side. The thronging and squeezing on a Sabbath in our synagogues, where one would think there is room enough, yet each imagines he sits too close to another, is occasioned by them; for they come to bear the sermon." Another passage from the same book, which is held in highest estimation among the Jews, informs us how the evil angels may be rendered visible to the human eye. "Let him who wishes to discover them take clear ashes and pass them through a sieve at his bedside; and in the morning he will perceive the tracings as it were of the feet of cocks. Let him who desires to see them take of the secundine of a black cat, which is of the first litter of a black cat, which was of the first litter of the mother; and having burnt the same in the fire, beat it to powder, and put a little of it in his eyes, and then he will see them."

An idea prevailed to a considerable extent among the early Christians, that the pagan gods and goddesses were not the mere suggestions of men's imaginations, but fallen spirits of great power and influence. Hence the belief arose that when the worship of these deities was brought to an end by the progress of the gospel, the evil angels endeavoured to

recover their lost supremacy by other means. They were invested with the attributes of the ancient divinities, the legends of the one were transferred to the other, and, accordingly, in the middle ages, the evil angels came to occupy a conspicuous position, and to play an important part in the absurd speculations of the time. Questions in regard to angels, of the most foolish kind, were discussed even in the seats of learning; such as—Whether an angel could pass from one point of space to another without passing through the intervening space? or, How many angels could dance upon the point of a needle? Such idle inquiries were mingled up with the most strange notions in regard to angels in general, but particularly evil angels. Thus it was alleged that in the case of very aggravated sinners, while the soul was plunged at once into the place of torment, the body, animated by an evil spirit, still continued to dwell among men, and to exhibit a character corresponding to its infernal nature.

ANGELS (GUARDIAN). The opinion was held by the Jews in ancient times, and also by many of the Christian fathers, that a guardian angel has been assigned by God to each individual believer. The only passage of Scripture which seems directly to countenance this notion is to be found in Acts xii. 15, where we are informed that when the apostle Peter had been miraculously delivered from prison, he went to the house of Mary, the mother of John, and when he sought admission, a damsel named Rhoda knew his voice, and ran in, and told how Peter stood before the gate. "And," it is added, "they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel." But the very connection in which these words occur, shows that nothing more can be legitimately deduced from them, than that the notion of guardian angels was a common Jewish opinion. The Jews go farther, and say that every man has two angels that attend him, the one good, who affords him protection; the other evil, who scrutinizes all his actions. Though the notion of guardian angels assigned to individual believers is nowhere sanctioned by the Word of God, we are plainly taught by many passages, that angels are deeply interested in the condition of the righteous. "Are they not all ministering spirits," asks an apostle, "sent forth to minister for them who shall be heirs of salvation?" In the book of Psalms it is expressly declared that "The angel of the Lord encampeth round about them that fear him, and delivereth them." And again: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." We find angels sent for the encouragement of Jacob, and arrayed in numbers for the protection of Elijah.

A passage, however, has sometimes been adduced, which seems, at first sight, to favour the notion of guardian angels. It is contained in Matt. xviii. 10, "Take heed that ye despise not one of these little

ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Divines, however, in commenting upon this verse, have generally agreed that, when Jesus uses the expression "their angels," he means nothing more than that believers enjoy the ministration of angels. The apostle assures the Corinthian Christians that all things are theirs, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come." Angels, it is true, are not included in this enumeration, but they are included in a parallel passage in Rom. viii. 38, 39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We may well say, therefore, of Christians, that angels are theirs, engaged in ministering for their comfort and protection in the world. But another difficulty connected with our Lord's statement, is to be found in the account which he gives of the position and employment of angels. "Their angels," it is said, "do always behold the face of my Father which is in heaven;" that is, they are "angels of the presence," angels admitted to the more immediate vision of the divine majesty and glory. The phrase "angels of the presence" occurs several times in Scripture. Thus Isa. lxiii. 9, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." "I am Gabriel," said the angel to Zechariah, "that stand in the presence of God." When Jesus says, therefore, concerning believers, that "their angels do always behold the face of my Father which is in heaven," he means to lend additional force to the warning, "Take heed that ye despise not one of these little ones," by suggesting the consideration that believers are protected by the holy angels, who, while they camp round about God's people on earth, are possessed of such power, and wisdom, and holiness, and are so completely authorized by the Lord of angels, that they ever behold his Father's face, and wait constantly upon him to know his will, that with all cordiality they may hasten to do it.

ANGELS OF THE CHURCHES. This name was given to the ministers of the synagogue among the Jews. The business of this officer, who was also called a bishop of the congregation, was to offer prayers for the whole assembly, to which the people answered Amen; and to preach, if there were no other to discharge that office. The reading of the law was not properly his business; but every Sabbath he called out seven of the synagogue, and on other days fewer, to perform that duty. The angel stood by the person that read, to correct him if he read improperly. He took care also that worship was performed without disorder, and with all regularity. By a name probably borrowed from the

synagogue, the bishops or pastors of the seven churches of Asia Minor are termed in the book of Revelation, angels of the churches. It is sometimes supposed that Paul alludes to this name where he says (1 Cor. xi. 10) that women ought to be covered in the church because of the angels. Bishops, or ministers of Christian churches, are often called, by the earlier writers, angels. It was a doctrine of great antiquity, that every nation, and kingdom, and province, and even every individual, had their guardian angel. The bishops, or pastors, therefore, who were appointed by Christ and his apostles to the ministry of the gospel and the service of the saints, were supposed to bear the same relations in the hierarchy of the church that these tutelary angels bore in the court of heaven.

This term, "angel of the church" has given rise to great difference of opinion. Some have imagined that it refers to the guardian angel of each church, and others to the door-keeper or messenger of the church. There are other views, however, which ought not to be omitted, as having been held by divines of learning and judgment. Among these, we may mention the high episcopal opinion, which regards the "angels" in this case as the bishops, to whom alone were intrusted the care and regulation of the affairs of the churches. The strict Presbyterian interpretation of the phrase in question is, on the contrary, that it means the consistory of elders in each congregation, viewed as one body, and so personified. The ultra-Congregationalist theory supposes that the word "angel" is used as a symbolical expression for the whole church. Another view held on this subject by many Congregationalists is, that when John wrote the Apocalypse, a plurality of pastors had ceased in the churches; that there was now in each of these societies only one pastor, and that to him the letter intended for his church was addressed, that he might lay it before them, and, as in duty bound, urge its contents on their notice. Still another opinion has been advocated by not a few—that by the "angel of the church" is designated the president of the body of pastors, through whom the epistle was sent to the church, to be by him laid before them. These different interpretations of this peculiar expression have been obviously adopted by various parties in accordance with the theories which they have respectively formed on the subject of church government.

ANGEL OF DEATH. The angel or demon was called by this name, whom the Jewish Rabbis supposed to be the agent in conveying men from this world at death. The execution of the mortal sentence on those who die in the land of Israel is assigned to Gabriel, whom they style an angel of mercy; and those who die in other countries are despatched by the hand of Samael, the prince of demons. The latter, however, is most frequently styled the angel of death; but several of the Rabbis confidently assert that he has no power over the

Jews. God himself is represented as saying to him, "The world is in thy power except this people. I have given thee authority to root out the idolaters; but over this people I have given thee no power." The Rabbis say, that when the angel of death has killed any man, he washes his sword in the water of the house, thereby conveying a mortal quality to it; hence upon the death of any person, it was customary among the Jews to throw away all the water then in the house. This angel, they say, stands at the head of the bed of the dying person holding a naked sword in his hand, at the point of which hang three drops of gall. The sick man perceiving the angel, in great alarm opens his mouth, and immediately the three drops fall in, the first of which occasions his death, the second makes his body pale and livid, and the third disposes it to crumble into dust. They believe, further, that when a Jew is buried, the angel of death seats himself upon his grave, and at the same time the soul of the deceased returns to his body, and sets him upon his legs. Then the angel taking an iron chain, one half of which is as cold as ice, and the other half burning hot, strikes the body with it, and separates all the members; he strikes it a second time, and beats out all the bones; then he strikes it a third time, and reduces the whole to ashes. After this the good angels re-unite the parts and replace the body in the grave.

The Mohammedans also believe in the existence of a special angel of death. They affirm that a regular examination of each person by two angels takes place when he is buried to discover his real character. This is called the examination of the grave.

ANGEL OF PEACE. Chrysostom frequently mentions in his writings, that in the early Christian church, the catechumens were enjoined to pray for the presence of this angel. Thus in his third homily upon the Colossians, he says, "Every man has his angels attending him, and also the devil very busy about him. Therefore, we pray, and make our supplications for the angel of peace." In his sermon upon the ascension, when speaking of the air being filled with good and bad angels, the one always raising war and discord in the world, and the other inclining men to peace, he tells his audience that they might know there were angels of peace, by hearing the deacons always in the prayers bidding men pray for the angel of peace. This no doubt refers to a form of prayer then in use, in which the catechumens are directed to ask of God the protection of the angel of peace, not implying any prayer to the angel, but to the Lord of angels, that he would commission his angelic messenger to defend them from the assaults of evil spirits, and keep them in perpetual and uninterrupted peace.

ANGEL PEACOCK, a name given to the devil by the YEZIDIENS or DEVIL-WORSHIPERS (which see).

ANGELIC BROTHERS, an obscure Christian sect which existed in Holland about the beginning of

the eighteenth century. It had its origin from John George Gichtel, who died at Amsterdam in 1710. In his doctrines he appears to have imbibed to some extent the opinions of the MYSTICS (which see), having studied with great care the works of Jacob Behmen; and believing in the possibility of obtaining in this life the perfection which belongs to a higher state of being, he called upon his followers to direct their efforts towards this great end, enforcing upon them the duty of being "like the angels of God, who neither marry, nor are given in marriage." Hence the name of Angelic Brothers, besides which, they were sometimes called from their founder, GICHTELIANS or GICHTELLITES (which see).

ANGELICAL HYMN, a hymn of great note in the early Christian church, beginning with the words which the angels sung at our Saviour's birth. It was chiefly used in the communion service, as it is still in the Church of England. It was also used at morning prayer in private devotion. In the Mozarabic Liturgy, it is appointed to be sung in public before the lessons on Christmas day. Chrysostom often mentions it in his writings. The author of that part of it which follows after the chorus of the angels is unknown. Some have referred it to Lucian in the beginning of the second century, but of this it is impossible to speak with certainty.

ANGELICS, a sect known in the Christian church in the second century, and condemned from the days of the apostles as heretics, because they were worshippers of angels. Augustine speaks of them by this name. Irenæus seems to insinuate that some heretics were wont to invoke angels, where he opposes to their opinions the practice of the church, telling them that many miracles were wrought in the church, not by invocation of angels, but by prayer to God and the Lord Jesus Christ. And Tertullian says expressly of the followers of Simon Magus, that they worshipped angels in the exercise of their magical art, which idolatry was condemned by the apostle Peter in their first founder. To put an end to this absurd and unscriptural practice, the council of Laodicea passed a decree, pronouncing an anathema on all who should be guilty of praying to angels. In Phrygia and Pisidia, this heresy prevailed for a long time, and oratories were built to the angel Michael. It was only fitting, therefore, that from Laodicea, the chief city of Phrygia, the voice of the church should be heard condemning a species of worship so plainly opposed to the word of God. See ANGEL-WORSHIP.

ANGELITES, a Christian sect which arose in the end of the fifth century, in the reign of the emperor Anastasius. It derived its name from Angelium, a place in the city of Alexandria where the adherents of this sect held their first meetings. They were known by different names, being called *Severites* from Severus, who was the head of the sect; and also *Theodosians* from Theodosius, one of their number, whom they elected Pope at Alexandria. The doc-

trines of the Angelites were a modification of the Sabellian heresy, inasmuch as they taught that none of the Three Persons of the Trinity existed of himself, and of his own nature; but that there is a common God existing in them all, and that each is God by a participation of this Deity. They have sometimes been confounded with the *Angelics*, in consequence of similarity of name. See DAMIANISTS, SABELLIANS.

ANGELUS DOMINI (The Angel of the Lord). For more than three centuries a practice has prevailed in the Roman Catholic Church of commemorating at morning, noon, and night, the incarnation of Christ, by a short form of prayer called the *Angelus Domini*, from the words with which it begins in Latin.

ANGERONA, an ancient Pagan goddess, who was supposed to deliver men from anguish and alarm. A statue was erected to her in the temple of Volupia, near the Forum in Rome, with her mouth bound and sealed up. Great difference of opinion exists among Roman authors as to this deity, some supposing her to relieve from trouble, and others viewing her as the goddess of silence, and the protecting divinity of Rome, who, by laying her finger upon her mouth, enjoined men to beware of divulging the secret and sacred name of Rome.

ANGERONALIA, a festival in honour of the goddess *Angerona*, which was celebrated yearly on the 12th of December, when sacrifices were offered to her in the temple of Volupia at Rome.

ANGITIA, or ANGUITIA, (Lat. *Anguis*, a serpent), a goddess worshipped in ancient times by the Marsians and Marrubians, who lived about the shores of the Lake Fucinus. She is said to have taught the people the use of remedies against the poisons of serpents, and to have derived her name from the power which she possessed of killing serpents by her incantations.

ANGLO-CALVINISTS, a name given by some writers to the members of the Church of England, as agreeing with Calvinists in most points, but differing from them only in regard to church government, they holding Episcopacy to be scriptural, while most other Calvinists adhere to the Presbyterian form.

ANGLO-CATHOLICS, the name applied to a party which arose in the Church of England about 1833, teaching doctrines and asserting principles nearly allied to those maintained by the Romish Church in contradistinction to the Protestant churches. The commencement of the movement was the publication of a series of Tracts by several clergymen at Oxford, under the name of 'Tracts for the Times.' These were issued at short but irregular intervals, and the talent with which they were written, as well as the influence and respectability of the writers, led to their wide circulation among all classes. Thus the *Tractarians*, as they were sometimes called, rose into importance, and their

views, though startling at first to many, gradually found their way among large numbers of the Anglican clergy. One of the chief originators of this High Church movement was Dr. Pusey, Professor of Hebrew at Oxford, from whom the party are popularly named *Puseyites*. The Tracts in which their peculiar doctrines were promulgated amounted to no fewer than ninety, the first having appeared in 1833 and the last in 1841.

In presenting our readers with a summary of the tenets advanced by the Anglo-Catholics in the Oxford Tracts, and other publications which from time to time they have set forth, it is only just to state, that they disclaim, in strong language, the identity of their views with those of Romanists. The great aim, which from the beginning they have avowed, is to bring back the Church, both in doctrine and practice, to a complete harmony with Scripture, and the Ante-Nicene Fathers. In so far as the Church of Rome, or any other church, has deviated from these, they are pronounced corrupt, and need to be reformed. Previous to the first Council of Nice, in A. D. 325, the Anglo-Catholics consider the Church to have been comparatively pure, and desiderate the removal of all that has been introduced, either into her creed or ceremonies, subsequent to that period, as unwarranted innovations. If consistent, then the numerous additions which the Council of Trent have made to the doctrines of the Church, as set forth in the creed of the Council of Nice, ought to be rejected. Accordingly, the remark of Froude was the natural expression of Tractarian principles, had they adhered to their first and fundamental doctrine; "I never could be a Romanist; I never could think all those things in Pope Pius's creed necessary to salvation." By striving to bring the Church of England to the Ante-Nicene standard of faith and practice, Dr. Pusey and the other leaders of the party hoped to purify the Church, and to establish it more deeply in the affections of the people. And it is surely a melancholy proof of the weakness of man's judgment and the perverseness of his heart, that earnest, acute, learned men should have reasoned themselves into the adoption of those very Romish errors which they set out with openly and avowedly disclaiming. Many of the ablest of the party have passed from the Church of England to the Church of Rome, and not a few of them are now ministering at her altars.

But if the doctrines of the Anglo-Catholics are not to be regarded as fully Romish, far less are they entitled to be viewed as fully Protestant. Even as to the fundamental point, What is the standard of faith and practice? they have obviously deviated from strict Protestantism; for while the great and all-important principle for which Luther contended against the Romish divines was the sole and exclusive authority of the Bible as the Church's standard of faith and obedience, the authors of the 'Tracts,' and all who have followed in their steps, while in words they assert

"the claim of Scripture to be sole and paramount as a rule of faith," so far defer to tradition as to adopt rites and ceremonies which they find to have universally prevailed in the Church previous to its separation into different parties, even though no distinct trace of them should be found in the New Testament. They accept the well-known test of Vincentius Lirinensis as that by which they are willing that their doctrines and ceremonies should be tried, "quod ubique, quod semper, quod ab omnibus creditum est," that is, "What has been believed in all places, at all times, and by all people." And not only do they thus combine Scripture and tradition in speaking of the rule of faith; but they hold, in regard to Scripture itself, that the interpretation of it cannot be left to the private judgment of each individual. We must be guided, they allege, in our understanding of Scripture by the traditional teaching of the early Church. The relation of this tradition to Scripture is thus explained in one of the Oxford Tracts, "Catholic tradition teaches revealed truth, Scripture proves it; Scripture is the document of faith, tradition the witness of it; the true creed is the Catholic interpretation of Scripture, or scripturally proved tradition; Scripture by itself teaches mediately and proves decisively; tradition by itself proves negatively and teaches positively; Scripture and tradition taken together are the joint rule of faith." And what is the tradition which is thus made of equal importance with the written Word of God? It is the apostolical tradition of the early Church, which has nowhere been embodied in the form of a fixed and authoritative creed, and which, scattered and diffused as it is throughout the writings of the Greek and Latin Fathers, can only be examined by a very limited portion of the human family. And these Fathers themselves, in the most explicit terms, refuse to acknowledge the authority of any other tradition than that which has been handed down in the writings of the apostles. The Bible itself claims to be a full and perfect revelation of God's will to man. This claim it puts forth in no doubtful language. Thus Psalm xix. 7, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple;" John v. 39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me;" Acts xvii. 11, 12, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few;" Col. iii. 16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord;" 2 Tim. iii. 15, 16, 17, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through

faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." If the claim thus so strongly and undeniably urged be admitted, then we are shut up to the conclusion, that it can be known by us without the aid of the authoritative teaching of the Church. To adopt the beautiful figure of Dr. Lindsay Alexander, in speaking on this subject, in his 'Anglo-Catholicism not Apostolical,' "If an astronomer were to tell us that the atmosphere is a perfect medium for the transmission of the sun's rays to our organs of vision, and at the same time to assure us that to this perfect medium must be added another of stained glass before we could perceive the light, we should conclude at once either that he was labouring under some strange hallucination, or that he was attempting to amuse himself at our expense. Nothing can prevent the mind from concluding that that can be no perfect medium of illumination to which something needs to be added before it can illuminate; and as little can that be a perfect vehicle of truth which teaches nothing except to those who have already learned its lessons from another source. It is thus that Scripture is depreciated in the estimation of men by this doctrine of the need of an authoritative interpreter to unfold its meaning. It is thus that men are brought imperceptibly but surely to think far less of the divinely constructed medium of illumination, than of the fragment of coloured glass, without which they have been taught to believe that that illumination could not have reached them."

One of the great principles on which the whole system of Anglo-Catholicism is built, is the doctrine of apostolical succession, that the commission with all its powers and privileges which Christ gave to his apostles has been conveyed in an unbroken line of succession down to the present day. If this be true, then the regularly ordained bishops stand in the same position, and hold the same relation to the Church now that the apostles themselves did. "Our ordinations," says Dr. Hook, "descend in an unbroken line from Peter and Paul, the apostles of the circumcision and of the Gentiles. These great apostles successively ordained Linus, Cletus, and Clement, bishops of Rome; and the apostolical succession was regularly continued from them to Celestine, Gregory, and Vitalianus, who ordained Patrick, bishop of the Irish, and Augustine and Theodore for the English. And from those times an uninterrupted series of valid ordinations has carried down the apostolical succession in our churches to the present day. There is not a bishop, priest, or deacon among us who may not, if he please, trace his spiritual descent from Peter or Paul." These are bold assertions, but unfortunately they proceed on an assumption which no Anglo-Catholic can possibly establish to be well founded,—that the apostolic office

admitted of succession. The office of the apostles was peculiar, extraordinary, and miraculous, and, therefore, necessarily temporary. They were inspired men, and possessed of the power of working miracles, and these qualities being strictly supernatural, it was impossible that they could communicate them to others. And as to the succession of which Dr. Hook speaks, it is a fiction, not a reality. Peter, Linus, Cletus, Clement: such is the order of the first bishops of Rome as given in the quotation we have just made, and if the Anglo-Catholic divine had gone one step further, he would in all probability have added Anacletus. Is the testimony of the early Church unanimous on this point? Far from it. Tertullian, and Rufinus, and several others, place Clement next to Peter; Irenæus and Eusebius set Anacletus before Clement; Epiphanius and Optatus place both Anacletus and Cletus before him, while Augustine and Damasus make Anacletus, Cletus, and Linus all to precede him. Well may Stillingfleet say, in noticing this diversity of opinion in reference to the very first links of the chain of succession, "How shall we extricate ourselves out of this labyrinth?" But even were the chain unbroken, in point of persons, how shall we secure it being unbroken in point of virtue? If all that is required in the Romish Church to make ordination valid, in the case of every individual link in the chain, were not complied with; nay, if in one single case there was a failure, the boasted succession becomes an utter nullity. Well may Chillingworth remark, "that of ten thousand requisites, whereof any one may fail, not one should be wanting, this to me is extremely improbable, and even cousin-german to impossible." And yet, on this doubtful foundation, the Anglo-Catholics, in common with the most bigoted Romanists, build an arrogant and presumptuous claim, which goes to unchurch all Presbyterian churches and Protestant dissenters of every kind.

Sacramental efficacy, or the power of the sacraments in themselves to impart grace, is another peculiar tenet of the Anglo-Catholic party in the Church of England. This doctrine, indeed, is intimately connected with those already noticed. God's grace and our salvation depend, according to this theory, on the virtue of the sacraments, and that virtue itself depends on the apostolical succession of those who administer these sacraments. On these points conjunctly viewed, the whole system of Anglo-Catholicism is founded. The efficacy of the sacraments, *ex opere operato*, has ever been a favourite doctrine of the Romish Church, tending as it does to exalt the clergy in the estimation of the people, by holding them forth as possessed of a mysterious power to communicate effectually the only means of salvation. Thus they come to be regarded with the deepest reverence, and the sacraments are converted into a species of magical charms, which work in some mysterious way altogether independently of the concurrence of the person to whom they

are administered. Such tenets meet with not the slightest countenance from the Word of God. On the contrary, the whole efficacy of ordinances of every kind is attributed in Scripture to the blessing of Christ, and the working of his Spirit; for an apostle expressly declares 1 Cor. iii. 7, "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

The Anglo-Catholics openly avow also their belief in the Romish doctrine of baptismal regeneration. Thus in the Tract on Baptism, it is said, "Whosoever of us has been baptized was thereby incorporated into Christ." "Our life in Christ begins when we are by baptism made members of Christ, and children of God." And again, "Baptism is the channel through which God bestows justification, and faith is the quality through which we receive it." In support of their views, the writers of the Oxford Tracts adduce various passages of Scripture, in which there is undoubtedly declared to be an intimate connection between baptism and regeneration. But the fallacy which runs through the whole of the reasonings of the Anglo-Catholics, is a confounding of two different kinds of baptism spoken of in the New Testament—a baptism by water, and a baptism by the Spirit. The two are not necessarily and inseparably connected; nay, the great distinction which John the Baptist declared to lie between his baptism and that of Christ, is thus expressed, "I indeed baptize you with water; but he will baptize you with the Holy Ghost." And the same testimony was given by our Lord himself, "John truly baptized with water; but ye shall be baptized with the Holy Ghost." It is to be carefully noted then, that baptism with water is a mere adjunct and emblem of the all-important baptism with the Holy Spirit sent down from heaven; the former being a mere rite, the latter a reality. Nowhere in Scripture is the rite spoken of as connected with regeneration, unless when conjoined with the reality. Thus in John iii. 5. we find our Lord declaring, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is by baptism with the Spirit that we are regenerated, but not by the mere ritual and outward washing with water. The latter is an appointed and important ordinance, deriving all its importance, however, and all its efficacy from the fact that it is a symbol, a memorial or type of the grand reality contained in the former.

The last doctrine of the Anglo-Catholics to which we advert, as classing them with Romanists rather than with Protestants, is the real presence of Christ in the sacrament of the supper, that it is a sacrifice offered to God, and that it confers grace upon the recipient. The monstrous dogma of transubstantiation is taught in the Oxford tracts, without the slightest reserve, and Dr. Pusey goes so far as to boast that his is the only church which has the body of Christ to give to the people, and one of the tracts speaks of the clergy as "entrusted with the awful

privilege of making the body and blood of Christ." Not that the Tractarians teach transubstantiation in the same sense as the Church of Rome. They modify the doctrine in some degree by maintaining that the body of Christ is present not with the material qualities of a body, or with "bones and sinews," as the Catechism of the council of Trent teaches, but after a transcendental manner, being really and yet only spiritually present. Such an explanation of the matter is simply darkening counsel by words without wisdom. And as to the sacrifice of the mass, which in substance the Anglo-Catholics hold, the question naturally arises, How can there be a sacrifice where there is no shedding of blood? An "unbloody sacrifice" is a contradiction in terms. And it is contrary surely to sound reason that the commemoration of a sacrifice should be considered as the sacrifice itself. Besides, Scripture gives no uncertain deliverance upon this subject. Heb. x. 12, 26. "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Thus have we rapidly sketched the leading doctrines advanced by the Anglo-Catholic party in the Church of England. Their system was not all at once but gradually developed; and as might have been expected, the publication of their semi-Popish opinions awakened an opposition of no ordinary kind. For upwards of twenty years has the controversy raged, and during that time the public press has teemed with tracts, pamphlets, reviews, and treatises on both sides of the questions at issue. Meanwhile the Anglo-Catholics have been rapidly growing both in numbers and in influence. Many, particularly of the younger clergy, joined their ranks. These carrying out the principles of the party to their legitimate conclusions, began to doubt the firmness of the foundation on which their own church rested. They made no secret of their preference of Romanism to the principles of the Reformation. A few ardent spirits feeling the inconsistency of their position, resigned their livings and joined the Church of Rome. The occurrence of several cases of secession opened the eyes of multitudes to the real principles and character, and undoubted tendency of the Anglo-Catholic movement. The leaders of the party seemed anxious to lay the spirit they themselves had raised. With this view, Dr. Pusey, in 1839, published a Letter to the Bishop of Oxford on the "Tendency of Romanism," in which he endeavoured to show that the opinions which he and his friends had promulgated in the "Tracts," could not be justly regarded as having led to the recent secessions; but that, on the contrary, the Anglo-Catholics were engaged rather in opposing ultra-Protestantism than in supporting Popery. Notwithstanding this disclaimer, the practical tendency of the system was manifest from the increasing number of secessions

which were ever and anon taking place. Conscientious young men, who had embraced the views of the Anglo-Catholics, refused to take orders in the English Church, feeling that the opinions which they had adopted were at variance with the Thirty-nine Articles. To allay the scruples of such persons, Mr. John Henry Newman produced the Tract number ninety, which was the last of the series, and which caused greater excitement in the public mind than any of its predecessors. In that celebrated Tract, the author laboured to show that with perfect safety to his conscience an Anglo-Catholic might append his name to the Thirty-nine Articles. The perverse ingenuity of the argument called forth the formal condemnation of the Tract by the University of Oxford, and although Dr. Pusey rushed to the defence of his friend by a published Vindication of the principles of non-natural interpretation, on which the argument of the Tract in question proceeded, such was the feverish excitement produced in the minds of all true friends of the Church of England, that it was deemed proper to discontinue the issue of the Oxford Tracts from that time. Even this, however, would not have allayed the ferment had not Mr. Newman belied his own principle, as to the possibility of an Anglo-Catholic conscientiously remaining in connection with the Church of England, by himself abandoning that Church and joining the Church of Rome.

The secession of Mr. Newman, which took place in 1845, was quite an era in the history of Anglo-Catholicism in England. The tendency of the system was now beyond a doubt. In the course of a few months, a considerable number of the party resigned their livings, and quitted the ranks of Protestantism. Among these were some ministers of standing in the church. Others of the party retained their ministerial charges, asserting their right to hold Romish doctrine, and striving to conform in the outward ceremonial of their service to the requirements of the Romish ritual. Old customs which had long ago become obsolete were revived, and practices unknown in any of the churches of the Reformation were introduced. Mediæval architecture, chiefly under the skilful direction of Mr. Pugin, became fashionable in the construction and repair of parish churches. Poetry, novels and tales were made the vehicle of diffusing among the people the principles of Anglo-Catholicism. Only very feeble resistance was made by the bishops to the innovations introduced in several churches. Matters at length assumed so alarming an aspect, that the Archbishop of Canterbury found it necessary, in 1845, to issue a letter to the clergy and laity of his province, calling upon them to beware of introducing innovations without the general acquiescence of the people, and to be on their guard against incurring a risk of division by any attempt at change. This cautious interference of the archiepiscopal dignitary was successful to some extent in arresting the tide of innovation, but

from the language in which the letter was couched, the strange practices which had been introduced into some of the richer congregations of the metropolis were still continued. Several churches in the country, following the example of these wealthy congregations in London, adopted the innovations concerning which the Archbishop of the diocese had given no authoritative decision.

In 1847 the controversy assumed a new aspect, in consequence of the arbitrary conduct of the Bishop of Exeter, who, being a vigorous supporter of Anglo-Catholic doctrine, refused to institute Mr. Gorham to the living of Bramford-Specke, on the ground of unsoundness in doctrine, because in a protracted examination, chiefly on the subject of baptismal efficacy, he refused to declare his belief in baptismal regeneration. From the decision of the Bishop, Mr. Gorham appealed to the Court of Arches, but without success. The Bishop's decision was confirmed, to the triumph of the Anglo-Catholic party, and the distress of the friends of Evangelical truth. An appeal was immediately lodged before the judicial committee of the Privy Council, and at length, after considerable delay and deep anxiety, a decision was obtained in February 1850, reversing the decision of the inferior court. The final result of this long-protracted case was felt by the Anglo-Catholics to be a heavy blow to their party. Solemn protests against the decision were published by the leaders of the party, and numbers who held their principles went over to the Church of Rome. In the course of 1850 and 1851, nearly one hundred clergymen of the Church of England exchanged the Protestant for the Romish communion, including Archdeacon Manning and Henry Wilberforce, a brother of the Bishop of Oxford. Numbers of the laity followed, and before the end of 1852 the number of converts to the Romish church from the Anglo-Catholic party amounted to two hundred ministers, and the same number of laymen. Since that period occasional secessions have been taking place, and within the church practices are followed, not secretly, but openly in many churches, which are rapidly assimilating the service of the Church of England to that of the Romish ritual.

Throughout the whole of the Anglo-Catholic controversy, but more especially since the final decision of the Gorham case, the question has been much agitated as to the right of the civil power to interfere, and still more the right of the crown to exercise supreme authority, in things ecclesiastical. Accordingly, various attempts have been made of late years to revive convocation, for the purpose of taking synodical action and managing ecclesiastical affairs. These attempts, however, have been as yet altogether ineffectual. The supremacy of the Queen in matters ecclesiastical, in so far as regards the Church of England, is an acknowledged principle of English law. This question has of late been brought into discussion by the Tractarians with considerable keenness, and Mr. Robert Wilberforce, another brother

of the Bishop of Oxford, has seceded to the Church of Rome professedly on this very ground, as set forth in a recent 'Inquiry into the principles of Church Authority; or reasons for recalling my Subscription to the Royal Supremacy.' What first aroused the attention of some of those individuals, who now belong to the Anglo-Catholic party, to the question as to the supremacy of the Queen in ecclesiastical matters, was the suppression some years ago, by the authority of Parliament, of several bishoprics in Ireland, in the face of the solemn protest of the Bishops and Clergy of the Church of England. Since that time, and still more since the final decision of the Gorham case, this point has been agitated by the Tractarians with more zeal than prudence. Being both a political and religious question, affecting the very elements of the British constitution, and the security of the National Church of England, it is far from desirable that such a point should be brought under discussion. The Anglo-Catholics generally, while they agree with Mr. Wilberforce in disowning the supremacy of the civil authority in matters of religion, feeling that by remaining in the church they are in reality acknowledging that supremacy, endeavour to persuade themselves and others that they maintain their consistency, by qualifying their acknowledgment with the important proviso, "*quantum per Christi legem licet*," "as far as is permitted by the law of Christ." Thus they allege that they give no authority to the prince, except what is consistent with the maintenance of all those rights, liberties, jurisdictions, and spiritual powers "which the law of Christ confers on His church." It is unfortunate, however, for the numerous adherents of this influential party, that the law of the land makes no such exception, and, therefore, if at any time a collision shall take place between the civil and ecclesiastical authorities, the party must either succumb to the authority of the State, or as their only alternative, abandon their connection with the Church. See CONVOCATION, ENGLAND (CHURCH OF).

ANGLO-SAXON CHURCH. Christianity, it is probable, was planted in Britain by missionaries from the East in the latter part of the second century. There it continued to exist, and even to flourish, amid much opposition and many corruptions. The English were frequently harassed by invasions from their northern neighbours the Picts and Scots, and at length, towards the middle of the fifth century, finding themselves unable to resist their old enemies, or to obtain help from the now powerless Romans, they had recourse to the Anglo-Saxons, a warlike branch of the great German race. Hengist and Horsa, with their Saxon followers, responded to the invitation, but with the cruel treachery of a barbarous nation, they turned their swords against the people they came to assist, made themselves masters of the land, leaving only the mountains of Wales, and the wild moors of Northumberland and

Cornwall, to the Britons, while they themselves partitioned the country into different provinces, founding the kingdom of the Anglo-Saxon Heptarchy. The invaders brought along with them to the shores of England their barbarous customs and their Pagan idolatry, "and in every quarter," to use the language of D'Aubigné, "temples to Thor rose above the churches in which Jesus Christ had been worshipped." A century and a half after this period, Gregory the Great, Bishop of Rome, conceived the idea of founding a church among the Anglo-Saxons. The circumstances which led to the formation of this plan are thus detailed by Neander. "An impression which he had received in his early years, that is before he was a bishop, and was still the abbot of a convent in Rome, inspired him with the first wish to accomplish this object. While walking one day about the market-place, and noticing the foreign merchants offering their wares for sale, his attention was particularly attracted by the noble appearance of some youths who, brought from abroad, were about to be sold as slaves. He inquired respecting their country, and learnt, to his great affliction, that this people, so favoured by nature, were wholly destitute of the higher gifts of grace. His resolution was immediately taken to visit their land, in order to attempt their conversion; and this design he would have accomplished had he not been recalled, when some days on his journey, by the then Bishop of Rome, according to the wish of the Roman community. But he could not give up the thought of this mission, and he seems to have been engaged with plans for its accomplishment from the very commencement of his career as bishop of Rome. Thus he instructed the presbyter, whom he charged with the administration of the church possessions in France, to employ a portion of the money collected in that country in the purchase of Anglo-Saxon youths, who might be offered for sale. They were to be sent to Rome, accompanied by a priest, who, in case of mortal sickness, might administer baptism to the sufferer, and such as arrived at Rome were to be placed in convents, and there instructed and brought up. Gregory probably intended to employ them, when they had become monks, as missionaries among their countrymen."

While Gregory was meditating the despatch of a mission to the Anglo-Saxons, an occurrence took place which promised to be favourable to his design. Ethelbert, king of Kent, the most powerful of the petty monarchies composing the heptarchy, had married Bertha, a Christian princess of Frank descent, and who having free permission to practise the rites of her own religion, had brought with her a bishop named Liuthard. The way being thus evidently paved for the accomplishment of his designs, Gregory sent to England, A. D. 596, a Roman abbot, Augustine, with a numerous train of followers, including no fewer than forty monks. They landed in the isle of Thanet in the eastern part of

Kent, and on learning their arrival and intentions, Ethelbert received them in the open air to avoid magical spells, and stated that he could not, without more deliberation, quit the religion of his country, but that, in the meantime, he would allow them a residence in the town of Canterbury, and give them permission to use their best endeavours for the conversion of his subjects. They entered the city in solemn procession, carrying the picture of Christ and a silver cross, and singing the Litanies. Having set themselves to the discharge of the object of their mission, they distinguished themselves by their prayers, fastings, and discourses. The result was far beyond their most sanguine expectations. They made numerous converts, of whom they baptized ten thousand on Christmas day, A. D. 597; and at length the king himself was received into the communion of the Church of Rome.

By the command of the Pope, Augustine proceeded to France, where he received episcopal consecration at the hands of the Archbishop of Arles, and Gregory being informed of the remarkable success which had attended his labours among the Anglo-Saxons, sent him additional assistants, chiefly monks, with the Abbot Mellitus at their head. Along with the pallium, the sign of archiepiscopal dignity, Augustine received from Rome a letter of instructions on forming the English prelacy, and, besides a copy of the Holy Scriptures, several ecclesiastical vessels, dresses, and ornaments. At the same time, Gregory despatched an admonitory letter to Ethelbert, in which he stated, that he had at first intended to insist on the converted monarch demolishing every one of the idolatrous temples in his kingdom; but that, on mature reflection, he thought that these temples, if well built, should not be destroyed; but that being sprinkled with holy water and furnished with relics, they should be used as temples of the living God. In the same manner he proposed that the people should be allowed a compensation for the loss of the festivals kept in honour of their gods; that holydays should be instituted in memory of the consecration of churches, or of the saints, whose relics they enshrined, and that on such days the people were to erect green arbours around the churches, and there to eat their festive meal, giving thanks to God for these his temporal blessings.

The intention of Gregory, in nominating Augustine the first archbishop of the new Anglo-Saxon Church, was to establish a fully organized hierarchy in England. London was to be made the chief city of the province, having twelve subordinate bishoprics. The second metropolitan seat was to be fixed at York, when Christianity should have sufficiently spread through the country. Each archbishopric was to be independent of the other, and to be esteemed of equal dignity, subject only to the see of Rome. Augustine found it impossible literally to follow out the arrangements of the Pope, London being the

chief city of a different kingdom, that of the East-Saxons. Through the influence of Ethelbert, however, Christianity found an entrance into that province also, and Augustine succeeded in founding an archbishopric at London. According to the directions of the Pope, Augustine was to exercise the highest authority, not only in the newly established Anglo-Saxon Church, but also in that of the ancient Britons. In this, however, the see of Rome was stretching its authority beyond what would readily be recognized. The British Church had not received Christianity from Rome, but from the East; and, therefore, they had not been accustomed to acknowledge the Roman Church as their mother; but regarded themselves as occupying an entirely independent position. In some of their ecclesiastical observances, also, they differed from the Church of Rome. Among these may be mentioned the time of keeping the festival of Easter; the form of the tonsure; and several of the rites practised at baptism. Augustine, naturally ambitious, wished to bring the Britons also under his spiritual authority; and Ethelbert, desirous of effecting a union of the two churches, arranged a conference between Augustine and the bishops of the neighbouring British province. The meeting took place, according to an ancient German custom, under an oak, but was altogether ineffectual in subduing the hostility of the Britons to the Anglo-Saxon as being in subjection to the Roman Church.

The death of Augustine in A. D. 605 weakened the Anglo-Saxon Church, and the subsequent death of King Ethelbert in A. D. 616, proved its almost entire extinction. Eadbald, the son and successor of Ethelbert, returned immediately to the old idolatry, and a similar revolution took place in East-Saxony on the death of its monarch. The cause, however, soon after revived, and before the end of the seventh century Christianity had extended itself over the whole of the Anglo-Saxon heptarchy; though its progress was frequently interrupted by civil feuds, foreign invasions, and the repeated and unadvised attempts of the Anglo-Saxon bishops to make those of Scotland and Wales acknowledge their primacy, and keep Easter, and baptize according to the ritual of Rome.

The government of the Anglo-Saxon Church was, like that of Rome from which it had its origin, Episcopal, an archbishop and bishop being the rulers of the Church, though subject to their own national as well as to general councils; and in some instances to the Wittenagemote, and in their temporal concerns, to the king. Under their authority the subordinate clergy possessed various powers and privileges. The chief of the official duties of the clergy was, that of reading the Scriptures and expounding them for the benefit of the people. The Anglo-Saxons possessed parts of the Sacred volume in their vernacular tongue for some centuries; but the earliest version of which there is any account appears to be a translation of the Four Gospels

made about A. D. 680, by one Aldred a priest. The Psalms were rendered into the ordinary language by Adhelm, first bishop of Sherborne, about A. D. 706, and the Evangelists by Egbert, bishop of Lindisfarn, who died in A. D. 721. A few years after, the Venerable Bede translated the entire Bible; and nearly two centuries afterwards King Ælfred executed another version of the Psalms. A Saxon translation of the Pentateuch, and some other books of the Old Testament, is also attributed to Ælfric, archbishop of Canterbury, A. D. 995, and in the same century a translation of the Scriptures was executed under the patronage of Æthelstan.

In the performance of their religious ceremonies, the Anglo-Saxon priests were to celebrate mass only in churches and on the altar, excepting in cases of extreme sickness. Their garments were to be woven; one was to be present to make responses; and mass was to be performed fasting, not more than thrice in the day, and then with pure bread, wine, and water for the Eucharist. The sacramental cup was to be of gold or silver, glass or tin, and not of earth, at least not of wood; the altar was to be clean and well covered, and no woman was to approach it during mass. The priest's books appear to have been numerous, since Ælfric says they ought at least to have a missal, singing-book, reading-book, psalter, hand-book, penitential, and numeral-book. They were also to sing from sunrise with the nine intervals and nine readings. As might have been expected from their Roman origin, the Anglo-Saxon Christians used both crucifixes and the sign of the cross, but they seem not to have held the doctrine of transubstantiation. It must be admitted, however, that they retained some of the superstitions which belong to Romanism, particularly an extravagant regard for relics. Even the linen which held relics was adored, and they were considered as amulets from danger on journeys. They were also worn about the neck, sold at a high price, and preferred to all other presents.

Penances of various degrees of severity were inflicted for crimes in the Anglo-Saxon Church. The heaviest penance consisted in not wearing arms; in long travelling barefoot, without shelter by night, but continually fasting, watching, and praying; in not going into a bath; not cutting the hair or nails; not eating flesh, or drinking intoxicating liquors; and not entering a church. Long fastings were frequently ordered, but a seven years' fast might be performed in three days if 840 persons could be prevailed upon to join in it. By the laws of Ethelred, which were enacted in the tenth century, a day's fasting might be redeemed for a penny, or the repetition of two hundred psalms; and a twelve-month's fasting for thirty shillings, or setting at liberty a servant of that value. A singular instance of national penance, which occurred about A. D. 1015, is mentioned by Mr. Thomson, in his 'Illustrations of British History:' "It having been reported to the

Wittenagemote that St. Michael had greatly befriended the Danes in Apulia, a general fast was ordered on the Monday, Tuesday, and Wednesday before his festival. Every man was to go without ornaments barefoot to church, confession, and with the holy relics; to call inwardly in their heart with all diligence to Christ; to fast on bread and water; and to give alms of a hide-penny or penny's worth. No work was to be done, the monks in every minster were to sing the Psalter and to say mass 'till things become better.'"

It is generally supposed that the Anglo-Saxon churches were built in places where the bodies of saints were discovered, consisting at first of small wooden oratories, thatched with rushes, and sometimes wholly constructed of woven wands. As the practice of architecture improved, better materials were used, and Firman took the thatched roof from the church of Durham, and covered it with leaden plates. Wilfred, archbishop of York, about A. D. 709, erected churches of polished stone at Ripon and Hexham. Organs were introduced into the Anglo-Saxon churches so early as the eighth century. Ecclesiastical chanting was practised at Canterbury by Theodore and Adrian; after which it was adopted in the other English churches. The Roman mode of singing was brought from Rome in A. D. 678, and became a favourite study in the Saxon monasteries.

Bells were probably first introduced in the seventh century. In the oldest Anglo-Saxon buildings they were not enclosed in towers, but placed under a small arch, the ropes passing through holes into the roof of the church, having hand-rings of brass and even of silver. They were originally rung by the priests themselves, and afterwards by servants. At certain seasons the choirs of the churches were strewed with hay, and at others with sand; on Easter Sunday with ivy-leaves, and sometimes with rushes. The doors were locked till the first hour or prime, and from dinner till vespers; and some of the books in the choir were covered with cloths. It is supposed that many undoubted specimens of Anglo-Saxon churches are still remaining in various parts of England.

ANGONCLYTÆ (Gr. *a gonu klino*, not to bend the knee), a name given to a Christian sect in the eighth century, who held that it was superstitious to bend the knees in prayer, or to prostrate the body; and, therefore, they always prayed standing.

ANIMALS, CLEAN and UNCLEAN. In the Mosaic Law a distinction was established between certain animals which were allowed to be eaten by the Israelites and pronounced clean, and others which were forbidden to be eaten, and pronounced unclean. The following list of animals which were accounted unclean by the Hebrews is founded chiefly on the Vulgate:—

I. QUADRUPEDS. The camel, hare, hog, porcupine, or hedge-hog.

II. BIRDS. The eagle, ossifrage, sea-eagle, kite, vulture and its species, raven and its species; ostrich, owl, moor-hen, sparrow-hawk, screech-owl, cormorant, ibis, swan, bittern, porphyryon, heron, curlew, lapwing.

III. CREEPING THINGS. The weasel, mouse, shrew-mouse, mole, camelion, eft, lizard, crocodile.

It would appear from Gen. vii. 2, that the distinction between clean and unclean animals was recognized long before the giving of the Law, nay, even before the flood; but the remark of Spencer, in his erudite work, 'De Legibus Hebræorum,' is not, perhaps, without foundation—that Moses, in giving an account of the Deluge, speaks of *clean* and *unclean* animals by way of anticipation. Noah, therefore, may have been guided by supernatural inspiration in his selection of animals, without the recognition of a distinction which was only established at an after period, and in the full knowledge of which Moses writes his history.

The question as to the precise object of the appointment of such a distinction has given rise to considerable discussion among the learned. Michaelis seems to regard it as founded on the very nature of the animals themselves, and remarks, "that in so early an age of the world, we should find a systematic division of quadrupeds so excellent, as never yet, after all the improvements in Natural History, to have become obsolete; but, on the contrary, to be still considered as useful by the greatest masters of the science, cannot but be looked upon as truly wonderful." The learned critic here alludes obviously to the distinction between the *Solidipede* and the *Fissipede* animals, and also to the classification of the *Ruminants* as a species distinct and separate from all others. But while some have thus imagined the difference in question to have been founded exclusively on physical, others have rested it on physiological grounds, supposing that certain animals were to be eaten simply because they were wholesome and suitable, while others were prohibited because unwholesome and unsuitable. But the Scriptures set before us a far higher reason, alleging that the design was both moral and political, being intended to preserve the Hebrews a distinct people from the idolatrous nations. This is plainly stated in Lev. xx. 24—26, "I am the Lord thy God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Agreeably with this, Moses thus reasons with them, Deut. xiv. 2, 3, 21, "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Thou shalt not eat any abominable thing. Ye shall not eat any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God." It was highly improbable that they would ever worship those animals which they daily fed upon. He permitted them to eat such as were generally worshipped by the Egyptians. This established a most effectual wall of separation between the Hebrews and that animal-worshipping people. Accordingly, when the Hebrews came to dwell in that country, a separate district was assigned them as their place of residence, this being all the more necessary, as some of the animals which were eaten by the Hebrews were accounted sacred by the Egyptians; and, therefore, it was unlawful to kill them. On this subject, it has been well remarked by an intelligent American author, "This statute, above all others, established not only a political and sacred, but a physical separation of the Jews from all other people. It made it next to impossible for the one to mix with the other either in meals, in marriage, or in any familiar connexion. Their opposite customs in the article of diet not only precluded a friendly and comfortable intimacy, but generated mutual contempt and abhorrence. The Jews religiously abhorred the society, manners, and institutions of the Gentiles, because they viewed their own abstinence from forbidden meats as a token of peculiar sanctity, and of course regarded other nations, who wanted this sanctity, as vile and detestable. They considered themselves as secluded by God himself from the profane world by a peculiar worship, government, law, dress, mode of living, and country. Though this separation from other people, on which the law respecting food was founded, created in the Jews a criminal pride and hatred of the Gentiles; yet it forcibly operated as a preservative from heathen idolatry, by precluding all familiarity with idolatrous nations."

Another reason of the distinction being established between clean and unclean animals was, that the Hebrews being "a peculiar people" devoted to God, might be reminded of the importance of studying the habitual cultivation of moral purity. Thus they were taught God's discernment of sin, and the stigma he had put upon it. Though there was nothing morally different between one beast and another, yet if God put this difference between them, they were bound to regard them in this light; and it was thus that every beast became to them a remembrancer of the law calling upon them to distinguish between what was right and what was wrong, what was permitted and what was forbidden. Thus the primary use of this arrangement appears to have been to impress the minds of the Israelites with moral distinctions.

The ancient Jewish interpreters endeavour to account for their nation being laid under certain re-

strictions in regard to food, by declaring that to the eating of certain animals may be ascribed a specific influence upon the moral temperament. But such explanations are of a very inferior and subordinate kind. The great and important origin of the whole was unfolded to Peter in the remarkable vision recorded in the tenth chapter of the Acts of the Apostles. On relating the vision to the people that were met in the house of Cornelius, Peter said, "Ye know that it is not lawful for a man that is a Jew to keep company with or come unto one of another nation; but God hath showed me that I should call no man common or unclean;" or, in other words, "God hath showed me that a Jew is now at liberty to keep company with or come unto one of another nation, which, so long as the distinction between clean and unclean beasts was in force, it was not lawful for him to do." The existence and continuance of this distinction, then, between clean and unclean animals, was designed to be a perpetual security against the familiar intercourse of the Jews with the heathen and idolatrous nations, that the pure worship of the true God might be preserved upon the earth, and there might be a seed to serve Him in every generation.

ANIMAL-WORSHIP. This species of worship seems to have prevailed at a very remote period, chiefly among the Egyptians. We find the Israelites in the wilderness worshipping the golden calf. The general opinion is, that the Hebrews had learned this kind of idolatry in Egypt. This explanation of the matter is given also by the rabbinical writers. Thus, in the 'Pirke Elieser,' quoted by Bishop Patrick, we are told that "they said unto Aaron, The Egyptians extol their gods; they sing and chant before them, for they behold them with their eyes. Make us such gods as theirs are, that we may see them before us." The peculiar form of the idol which was made on that occasion, renders it in the highest degree probable that the whole transaction is to be traced to their familiarity with the idol-worship of Egypt. That people were in the habit of paying divine honours to Apis, in the form of an ox or bull, and this suggested the idea of the calf. Various allusions to the animal-worship of the Egyptians as not being unknown to the Hebrews, occur throughout the Scriptures. Thus Joshua exhorts the people—Joshua xxiv. 14, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord." The animals held in veneration in Egypt seem to have been very numerous, including sheep, dogs, cats, storks, apes, birds of prey, wolves, and all kinds of oxen. Each city and district entertained a peculiar reverence for some beast or other, in honour of which they built a temple. These animals were maintained in or near the temples, and had all manner of luxuries provided for them. Both Diodorus Siculus and Herodotus say, that when the

sacred animals died, the people went into mourning, prepared sumptuous funerals and magnificent tombs for them, and showed every token of respect for their memory.

Learned men have speculated on the probable origin of animal-worship among the Egyptians, and no small difference of opinion has existed on the subject. The most plausible theory is, that some analogy was supposed to exist between the qualities of certain animals and those of some of their subordinate divinities. These animals were consecrated to the deities whom they were thought to resemble; and at length they were regarded as the visible emblems of such deities. The great mass of the people, however, soon forgetting the merely emblematical character of the animals, worshipped them directly and exclusively. In a country like Egypt, where hieroglyphics were held in such estimation, the symbolic animals came naturally to be regarded as representing the deities to whom they were consecrated. Thus Jupiter Ammon was represented under the figure of a ram, Apis under that of a cow, Osiris of a bull, Pan of a goat, Thoth or Mercury of an ibis, and Bubastis or Diana of a cat. The animal in process of time received the name of its corresponding deity; and thus, in the vulgar mind, instead of being associated with the deity which it represented, it was transformed into the ultimate object of worship. Thus animal-worship in all its grossness would be established among the people. The learned author of the article *Mythology* in the 'Encyclopædia Britannica,' attributes the origin of the whole system to Thoth, or Mercury Trismegistus, who is said to have been the first that "discovered the analogy between the divine affections, influences, appearances, operations, and the corresponding properties, qualities, and instincts of certain animals."

Plutarch informs us that the Egyptians themselves have traced the origin of animal-worship to a war which raged between Typhon and the gods with such severity, that they were obliged to take shelter in the bodies of living animals. Others try to find an explanation of this worship by a reference to the doctrine of metempsychosis, or transmigration of souls, alleging that not only souls, but also the gods themselves, pass through the bodies of beasts; and thus these beasts became objects of religious adoration. The opinion has been maintained by several writers on mythology, that the Egyptians worshipped animals chiefly on account of their utility; hence the ox as venerated for his value in the employments of agriculture, and the dog for his fidelity to man. But the true origin of the matter is, that the animals worshipped in Egypt were figures or representatives of the gods. It is well known that every one of the Pagan deities had his own animal consecrated to him. Thus the pigeon was dedicated to Venus; the dragon and the owl to Minerva; the peacock to Juno; the eagle to Jupiter; and the cock to Æsculapius. These consecrated

animals being introduced to the temples, rapidly passed into objects of worship. Herodotus, in speaking of these animals, remarks: "The Egyptians look upon it as a great honour to have the feeding and bringing up of these animals committed to their care; every inhabitant pays his vows to them, and thus he pays his homage to that god to whom the beast is consecrated." From this and many other such passages which occur in ancient authors, it is plain that the more intelligent among the Egyptians did not worship the sacred animals as gods, but only as figures or representations of the gods. Hence all authors agree in asserting that the ox, or Apis, was the representation, some say of Serapis, others of Osiris; Lucian is the only author who asserts that Apis was the great god of the Egyptians, wishing thereby to ridicule the religion of that ancient nation.

So extensively did animal-worship prevail among the ancient Egyptians, that almost every animal known among them was sacred to one god or another. Even the scarabæus or beetle made a considerable figure in their temples. "The cats," says Herodotus, "when dead, are carried to sacred buildings, and after being embalmed, are buried in the city Bubastis." The worship of the serpent appears to have been at an early period almost universal. Lands were set apart for the support of the sacred animals; men and women were employed to feed and maintain them. If a person killed one of these animals intentionally, he was punished with death. The murder of a cat, a hawk, or an ibis, whether designedly or not, so infuriated the people, that the offender was generally put to death on the spot, without waiting for a formal trial.

The three most elaborate attempts at an explanation of the origin of animal-worship, have been those given by Cudworth, Mosheim, and Warburton, all of them men remarkable alike for their learning and ingenuity. The first mentioned author supposes that the Egyptians held the Platonic doctrine of ideas existing from eternity, and constituting, in one of the persons of the Godhead, the intelligible and archetypal world. Philo mentions some who regarded every part of this intelligible system as divine. Hence, when they worshipped the orb of day, they professed to worship not the sensible luminary itself, but the divine *idea* or *archetype* of it; and, accordingly, proceeding on this presumption, Dr. Cudworth imagines that the ancient Egyptians, when they worshipped animals, meant to worship the divine and eternal *ideas* of these animals; but the great mass of the people were obviously unable to rise above the outward and sensible object, and therefore worshipped the animals and vegetables themselves. This theory, however plausible, wants probability, the doctrine of Plato concerning ideas being unknown for ages after animal-worship was established in Egypt.

Mosheim traces the strange superstition of animal-

worship to the policy of the prince and the craft of the priest. We learn from Herodotus, that the number of useful animals in Egypt was too small for the purposes of husbandry and other uses, but that the number of serpents and other noxious animals was so great as to call for active measures to be taken to extirpate them. Hence Mosheim supposes that the Egyptian rulers would discourage, as far as possible, the killing of sheep, goats, cows, or oxen, and would therefore declare it criminal to kill, or even to injure, such animals as the ichneumon and the ibis, the former being the natural enemy of the crocodile, and the latter of the serpent. In order to give additional force to the law, there might probably be superadded to it the sanctions of religion. Accordingly, the priests would declare, that certain animals were sacred, having a divine virtue in them, and, therefore, to kill them would be to incur the anger of the immortal gods. Such notions being inculcated upon the people, by the ministers of religion, they would thus be led naturally to attach a certain feeling of sacredness to the animals themselves, and the priests taking advantage of this superstitious feeling, would establish certain ceremonies and sacrifices as suited to each of these animals, and build temples and shrines in honour of them. Further to support this theory, Mosheim adduces the fact, that, besides the animals generally venerated throughout Egypt, each province and city had its own particular animal to which special honour was paid. He alleges, also, that not a single noxious animal was ever worshipped by the Egyptians until their country had been vanquished by the Persians, Typhon, the enemy of Osiris, and the representative of the evil principle, not having been worshipped in the earlier periods of their history. This ingenious writer argues, accordingly, that the worship of serpents, crocodiles, bears, and other noxious animals, was never known in Egypt until after the conquest of that country by the Persians, who had been, from the earliest ages, familiar with the dualistic theory of a good and evil principle.

Bishop Warburton, on the other hand, enters into an elaborate argument to prove, that animal-worship had its origin among the Egyptians in the use of hieroglyphical writing. Even after alphabetical writing had come into general use for civil and ordinary purposes, the learned prelate proves, by a number of quotations from ancient authors, that the priests still retained symbolical hieroglyphics as the medium through which to convey theological truth. These hieroglyphics represented animals and vegetables, which were intended to denote certain attributes of the gods, and the common people, no longer regarding them as symbols, began at length to venerate them as emblems of the deities themselves. And if the figures of animals and vegetables came thus to be viewed as sacred, it was surely natural to pass, by an easy process, to the veneration of animals and vegetables in themselves. Such are some of the most plausible hypotheses which have been

devised in modern times to account for the rise of animal-worship in Egypt. This species of idolatry, however, was not limited to the land of the Nile. It seems to have passed at a very remote period from Egypt to India; and hence we find the Hindus venerating the cow and the alligator. So strong is the feeling of sacredness which the natives of India attach to the latter of these two animals, that the Hindu mother rejoices, in throwing her child into the Ganges, to think that it is sure to be devoured by one of these holy alligators, and thus obtain an easy passport to eternal happiness. In short, in every country where gross idolatry has prevailed, the tendency has ever been not to rest contented with the worship of unseen gods, but to adore them in "an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

Among the Greek and Roman nations of antiquity, animals were often consecrated to particular gods, as among the Egyptians. But in many of the modern heathen nations animal-worship is found existing in the most revolting form. In Japan the ape is worshipped, and a temple erected in its honour. (See APE-WORSHIP.) In Western Africa patron spirits are supposed to inhabit certain animals, and hence they become sacred. At Fishtown, on the Grain coast, certain monkeys found in the wood about the grave-yard are accounted sacred, because it is thought they are animated by the spirits of their departed friends. At Dixcove, on the Gold coast, the crocodile is sacred, as it was among the ancient Egyptians. At Papo and Whidah, on the Slave coast, a certain kind of snake is sacred. At Calabar and Bonny the shark is sacred, and human victims are occasionally offered to it. At the Gaboon the natives will not eat the parrot because it talks, and, as they say, is too much like man; but in reality, perhaps, because they have some suspicion that these birds are inhabited by the spirits of their forefathers. At Cape St. Catherine a certain tiger is also sacred. In Hindostan, not only the cow, as we have seen, but serpents also are looked upon with peculiar reverence. See IDOLATRY—PAGANISM—POLYTHEISM.

ANIMALES, a term of reproach which was given to the orthodox among the ancient Christians, by the Origenians, or followers of Origen, who denied the truth of the resurrection, and asserted that men should have only aerial and spiritual bodies in the next world. Hence those who held the general opinions of the early church—that the saints at the resurrection would rise with the same bodies as at present, only altered in quality, not in substance—were called, among other opprobrious epithets, *Animales*, as sensual, carnal in their opinions.

ANNA PERENNA, a female divinity among the ancient Romans. She is mentioned by Virgil in his fourth *Æneid* as a sister of Dido, queen of Carthage. After her sister's death, Anna fled to Italy, where she was treated with the utmost kindness by *Æneas*;

but having become jealous of Lavinia, and warned in a dream by the spirit of Dido, she drowned herself in the river Numicius. From that time she was worshipped as the nymph of that river, under the name of Perenna. Ovid, in his 'Fasti,' speaks of her as having been regarded by some as Luna, by others as Themis. The festival in honour of this deity was celebrated in spring, on the 15th of March, with great joy and merriment.

ANNATES, the first year's revenues of an ecclesiastical benefice in the Church of Rome, which every new incumbent was required to remit to the Pope's treasury. It may easily be conceived, that by constantly advancing clergymen from poorer to richer benefices, and prohibiting pluralities, these *annates* might be made the source of immense income when levied throughout Christendom upon all the numberless officers in the churches and monasteries. It is doubtful what pope originated this ecclesiastical tax, but it has been often attributed to John XXII., whose zeal for the enlargement of the papal revenue is well known. Annates were abolished by the celebrated council of Basil, in the fifteenth century, all the decrees of which council were declared to be null by the council of Florence; and accordingly Romanists are in the habit of excluding the council of Basil from the list of ecumenical or general councils. The exaction of Annates, or first-fruits, from the clergy in England is supposed by some to have been first made by Pope Clement, in the reign of Edward I., but other writers are of opinion that annates were demanded previous to that period. This tax was a constant source of discord between the Popes and Catholic countries. At the Reformation in England under Henry VIII., an act was passed in 1532 abolishing the annates in so far as payable to the Pope. These amounted in England to a large sum annually, £160,000 having been paid to Rome since 1510, the second year of Henry's reign. As if, however, still to afford an opening for a reconciliation with Rome, a condition was annexed to the act of parliament, that if the Pope would either abolish the payment of annates altogether, or reduce them to a moderate amount, the king might declare, before next session, whether this act, or any part of it, should be observed. At length, in 1534, the sovereign was declared by parliament to be the supreme head of the English church, as he had been declared two years before by the convocation; and annates formerly payable to the Pope, were declared to belong henceforth to the crown. This act, however, was felt to be imperfect, being understood to apply only to the annates paid for archbishoprics and bishoprics; and, accordingly, it was followed up next session by a supplementary act, declaring that the annates, or first-fruits of every ecclesiastical living, should be paid to the king. A court was now erected by parliament for the collection and management of the annates, which was dissolved by Queen Mary; but, under Elizabeth, annates were restored to

the crown, and, for this purpose, they were made payable to the exchequer, while a new officer was created, called a remembrancer of the first-fruits, whose business was to take compositions for the same, and to report to the sheriff for prosecution, those who neglected payment.

In the reign of Queen Anne, the annates were surrendered by the crown for the better support of the clergy; and a standing commission was named as governors of what has ever since been called Queen Anne's Bounty, for the augmentation of the maintenance of the poor clergy, to whom she gave the first fruits. Every person who has less than £80 per annum, is understood to have a claim upon this fund; and, for its distribution to all cases deemed deserving, quarterly courts of the governors of the fund are held in December, March, June, and September. The annates are thus rendered a source of much comfort to many poor, but faithful and zealous, ministers of Christ, in connection with the Church of England. The governors are also authorized to receive contributions in behalf of this benevolent object from any who may voluntarily give their pecuniary aid to increase a fund of such manifest importance.

ANNE (FESTIVAL OF ST.), celebrated in the Greek Church on the 25th July.

ANNEMONTA, an inferior deity, adored by the worshippers of Vishnu the Preserver, the second member of the Hindu Triad. This subordinate divinity, who is properly the wind, attends upon Vishnu, and has a small pagoda erected in honour of him, within that of Vishnu. See HINDUISM.

ANNIHILATIONISTS, those who believe that the final punishment threatened in the gospel to the wicked and impenitent consists not in an eternal existence of misery and torment, but in a total extinction of being. This doctrine has been held by some writers of considerable eminence, particularly by the late Dr. John Taylor of Norwich, by the Rev. Mr. J. Bourne of Birmingham, and by Dr. Price. The same tenet was maintained by not a few of the ancient Pagans. Several Jewish writers also have held the doctrine of annihilation. Maimonides, for example, says that when the wicked die they "will be utterly destroyed;" David Kimchi, that "their souls will perish with their bodies;" and Manasseh Ben Israel, that "their torments will not be perpetual." Dr. Isaac Watts entertained the notion that the children of ungodly parents who die in infancy are annihilated.

The arguments in favour of the annihilation of the wicked, are given by Mr. Bourne in his 'Sermons.' The substance of these arguments may be thus stated. There are many passages of Scripture in which the ultimate punishment of wicked men is defined in the most precise and intelligible terms, to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve. So when the Saviour is fortifying the minds of his disciples against persecution at the hands of man, he

expresses himself in these words, "Fear not them which kill the body, and after that have no more that they can do; fear him rather who is able to destroy both soul and body in hell." Here he plainly proposes the destruction of the soul, not its endless pain and misery, as the ultimate object of the divine displeasure, and the greatest object of our fear. And when he says, "These shall go away into everlasting punishment, but the righteous unto life eternal," it appears evident that by that eternal punishment which is set in opposition to eternal life, is not meant any kind of life, however miserable, but the same which the apostle expresses by "everlasting destruction from the presence of the Lord and the glory of his power." This, it is argued, is the eternal death which in its full sense and meaning is the wages or sin.

In opposition to the annihilation of the wicked, it may be remarked, that in Scripture all men are said to "receive according to the deeds done in the body, whether they have been good or whether they have been evil." This, especially when viewed in the light of other passages, shows that there shall be different degrees of punishment, as well as of reward, in a future state of existence. Punishment, therefore, it is plain, cannot consist of annihilation, which admits of no degrees.

Again, the punishment of wicked men is said in Scripture to be the same as that of wicked angels. Thus Matt. xxv. 41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The punishment of wicked angels, however, consists not in annihilation, but in torment, of which their present punishment is but a foretaste. They are "cast down to hell;" they are "reserved in chains under darkness unto the judgment of the great day." They are said to "believe and tremble;" they cried to Jesus while on earth, "What have we to do with thee? art thou come to torment us before the time?" evidently implying that torment, not annihilation, is to be their future and eternal doom.

Still farther, "everlasting destruction from the presence of God and the glory of his power" cannot mean annihilation, for that would be no exertion of divine power, but the suspension of it; and the second death is said to consist in being "cast into the lake of fire and brimstone," where "their worm dieth not and their fire is not quenched," where "there is weeping, and wailing, and gnashing of teeth"—expressions, all of which point to an eternal prolongation of existence, not annihilation.

Strangely in opposition to the doctrines of the *Annihilationists*, or, as they are more frequently called, the *Destructionists*, who imagine cessation of existence to be the consummation of the misery reserved for the wicked, is a prominent doctrine of Buddhism, which is the religion of upwards of three hundred millions of the human race, that what they call Nirwana, or annihilation, is the consummation of happy

ness, reserved for those who have reached the highest degree of perfection. (See ABSORPTION). The grand end which the Buddhist sage aims at, is to obtain a final cessation of existence, to be nothing, absolutely nothing. So completely do extremes meet in the speculations of men.

ANNIVERSARIES. The ancient Greeks, convinced by reason and tradition that man was not annihilated at death, but that his nobler part was incorruptible, celebrated annually the commemoration of their departed heroes. Animated by a higher and a holier feeling, the early Christians were accustomed to hold a festival on the anniversary of the day on which a martyr had fallen, which, as being the date of his entrance on his eternal state of existence, they called his birthday. The festival on an anniversary was observed with great rejoicing. The place of meeting was the tomb of the martyr, situated in a remote and sequestered spot at some distance from the abodes of men, or, as was frequently the case, in a subterranean dungeon or catacomb. On the approach of the anniversary, groups of Christian families assembled to undertake the journey in company, and on reaching the sacred spot where the martyr had died for the cause of Christ, they proceeded to engage in divine worship, after which they partook together of the Lord's Supper. A collection was then made for the poor, and several hymns sung, when the acts of the martyr, whose anniversary they were holding, were publicly read, and the whole service was concluded by some pastor giving a practical address suited to the occasion. The earliest notice of such anniversaries occurs in the second century, on the martyrdom of Polycarp at Smyrna. The practice gradually became more common, and we find Cyprian at length, when in exile, writing to his clergy to be careful in keeping a record of the days on which the martyrs suffered, that there might be an anniversary commemoration made of them. And not only were the dates, but the minute details of the martyrdoms, preserved. These were read at the anniversary of a martyr. The third council of Carthage, which forbids all other books to be read in church except the canonical Scriptures, mentions the passions of the martyrs as books that might be read on their anniversary days of commemoration. Austin, Pope Leo, and Gelasius, often mention the reading of such histories in the African and Roman churches. The anniversary sermon became a very important part of the service on such occasions. Specimens of these productions by some of the ablest of the Christian fathers still exist.

It was customary for the primitive Christians at their anniversaries to celebrate a love-feast (see *AGAPE*), and as the tombs of the martyrs were at a distance from towns, a regular market was frequently held on the spot. For a long time the utmost decorum and even solemnity characterized these annual gatherings; but in course of time scenes of excess and revelry were occasionally witnessed, and

it became necessary to abolish the love feasts altogether. Another abuse, which was productive of the most injurious consequences to the cause of religion, rose out of these commemorations. It was a natural and proper thing to hold in high esteem the memory of those holy men who had shed their blood in the Redeemer's cause, but the simple services of these anniversaries at length degenerated into a superstitious homage paid to the glorified martyrs, and even to their bones and relics. "The degenerate professors of Christianity," as Dr. Jamieson remarks, "came to ascribe to them attributes, and to dignify them with honours higher than what were due to men; these anniversary memorials of the martyrs became so many polluted fountains from which was yearly discharged an increasing torrent of superstition on the churches." The simple form of the anniversary was exchanged for the ostentatious ceremonial of the Festival of the Martyr, and Popery engrafted upon a solemn Christian service a number of superstitious and unscriptural rites. See *FESTIVALS (RELIGIOUS)*.

ANNUNCIADA, a society founded at Rome in 1460 for the marrying of poor maids. Every Lady-day this institution gives sixty Roman crowns, a suit of white serge, and a florin for slippers, to more than four hundred maids for their portion. The tickets authorizing them to receive the allowance are distributed by the Pope, who makes a cavalcade attended with his cardinals for the purpose. If any of the maids wish to be nuns, they receive 120 crowns each, and are distinguished by a chaplet of flowers on their head.

ANNUNCIADE, an order of Popish nuns, instituted by Jane, Queen of France, daughter of Louis XI., and wife of Louis XII. She was under the spiritual direction of two fathers of the Cordelier order, who endeavoured to persuade her that the greatest honour she could render to God was to build some convents for nuns of their order, like that of the Ave Maria at Paris, founded by her mother, Queen Charlotte of Savoy. But Jane, alleging that she had received a special revelation from the Virgin Mary, that she must found an entirely new order, different from any that had hitherto existed, her confessors undertook to aid her in the accomplishment of her design, and accordingly they composed a rule for the new order, the chief business of which was to honour with a number of beads and rosaries the ten principal virtues or delights of the Virgin Mary. The first of these delights was when the angel Gabriel announced to her the mystery of the incarnation, and from this the new order of nuns took their name. The second delight was when she saw her son Jesus brought into the world. The third when the wise men came to worship him. The fourth when she found the child Jesus questioning the doctors in the temple; and so forth. The order being now set on foot, it was necessary to obtain the confirmation of it by the Court of Rome. This, how-

ever, was found to be rather difficult. Alexander VI., the then reigning Pope, declined to grant the requested confirmation, and it was not until one of her confessors repaired personally to Rome, that the Pope and the Cardinals yielded. Father Gilbert, for such was the confessor's name, pretended that St. Lawrence and St. Francis had appeared to him, and strictly charged him, under pain of their severe displeasure, to obtain the confirmation of the rule and order of the ten virtues or delights of the Virgin Mary. The device was successful, and the confirmation was given on the 14th February 1501. Leo X. renewed the confirmation in 1517. This order speedily increased in France, Flanders, and other parts. They wear a grey habit, with a red scapulary, and a white cloak, and have for a girdle a cord with ten knots in remembrance of the ten delights of the Virgin Mary. Another order of nuns bearing the same name, was founded at Genoa in Italy, by a lady of quality, in the year 1600, and was called the order of the Annuciade, as making profession of honouring particularly the mystery of the incarnation. Their dress differs from the nuns of France, being of a white colour, with a scapulary, and a cloak of a blue colour, from which circumstance they are called also *Celestes*. They receive into their order both widows and maids, and have a number of convents in Italy.

ANNUNCIATION, a festival celebrated in the Roman Catholic, Greek, and Anglican churches, in commemoration of the announcement made by the angel Gabriel to Mary, that she should bring forth the Saviour. The Latins absurdly call it the Annunciation of Mary. It is observed generally on the 25th of March, which on this account receives the name of Lady-day. To avoid interrupting the Lent fast, the Spaniards celebrated it on the 18th of December, and the Armenians on the 5th of January. It is uncertain when the festival was first instituted, and although it has sometimes been alleged to have been observed in the time of Athanasius, this is generally doubted. The first mention of it appears to be in the 52d canon of the council of Trullo, A. D. 691, where it is spoken of as a festival established and known. Bernard calls it, "the root of all the festivals," so that he must have supposed it to have been recognized in the church much earlier than the end of the seventh century. The Pope on Lady-day distributes the marriage portions to poor maids, allowed by the society ANNUNCIADA (which see). The 25th of March was anciently dedicated to the heathen goddess, Cybele, who was called the "Queen of heaven," as the Virgin Mary is by the Roman Catholics. In this point, as in many others, a strong resemblance may be traced between Paganism and Popery.

ANOINTING. It was a customary practice among the ancient Hebrews to pour oil upon a person in consecrating or setting him apart to an office. The custom was also observed in common life for

purposes of health and cleanliness, as well as from a regard to religion. They were in the habit of anointing the hair, the head, and the beard. Guests were frequently anointed as a proof of hospitality and kindness, the oil being either poured over the whole body, or particularly upon the head and feet. Dead bodies were also anointed to preserve them from corruption. Sacred vessels were anointed as well as sacred persons. The Jews were accustomed by this ceremony to consecrate or set apart to their office, prophets, priests, and kings, thus emblematically representing the communication of the gifts and graces of the Spirit. Hence Jesus was called the Messiah or the Christ, the first in the Hebrew language, and the second in Greek, denoting the Anointed. And the Holy Spirit is called an unction or anointing, while it is said of all believers, that they "have an unction or anointing from the Holy One."

The ceremony of the inauguration of kings among the Hebrews consisted in anointing or pouring oil upon the head. It is a maxim among the Jews, that a king must be anointed in the open air, near a fountain, an idea probably founded on the history of Solomon, who was brought at his inauguration to Gihon, a fountain or brook near Jerusalem. The Talmud explains the anointing to be an emblem and good omen of the perpetuity of the kingdom, which should resemble in its continuance an ever-flowing fountain. It is by no means consistent with fact, however, that the Hebrew kings were all of them anointed near fountains. This was not the case with Saul, and although David was anointed three times, there is no mention of a fountain in connection with the ceremony. The Jews assert that kings were always anointed by prophets, and that the unction in such cases must always be with the sacred oil taken from the tabernacle. The Hebrew doctors believe that the family of David had the privilege of being anointed with the same holy oil with which the high priest was anointed. It is certain that Solomon was anointed with oil taken from the tabernacle, but the Jews allege that there was a difference in the form of anointing between the king and the high priest; the former being anointed in the form of a crown encircling his head, in token that he was the head of the people, and had the supreme power committed to him; the latter being anointed in the form of a cross, by one line drawn with the oil running down his forehead, and by another line drawn by the oil between his eye-brows. The ceremony of anointing was regarded with great veneration.

The unction of the high priest was performed in a peculiar manner. The oil was poured upon his head, which was bare, and ran down his face upon his beard; and he that anointed him drew with his finger the letter X upon his forehead, to distinguish his anointing from that of kings, who were anointed in the form of a circle or crown. The Jews allege that the high priest was anointed by the *sauh*

drim, and when the oil failed, he was clothed in the pontifical garments. If the anointing took place, it was practised daily for seven days, in succession; and if it did not take place, he was clothed with the eight vestments of the priesthood every day, for seven days, and was called "the installed by the garments." Though there was only one high priest at a time, yet he sometimes deputed his power, and appointed a substitute, particularly one who accompanied the armies of Israel to the wars, carrying with him the ephod and breastplate, that he might ask counsel of God by the Urim and Thummim, in all the difficulties which might arise. That this person might be the better fitted to occupy the place of the high priest, he was consecrated to the office by the holy anointing oil as the high priest was; and hence he was called the anointed for the wars.

In the Roman Catholic church the ceremony of anointing is used in ordaining candidates for the priest's office. Thus in the course of the ordination service, the candidates successively kneeling, one by one before the Pontiff, he anoints with the catechumenal oil both the hands joined together, of each one in the form of a cross; he draws with his right thumb, after he has dipped it in the oil, two lines on the joined hands: namely, one from the thumb of the right hand to the forefinger of the left hand, and another from the thumb of the left hand to the forefinger of the right; and then he anoints the palms 11 over, saying whilst he anoints each one, "Vouchsafe, O Lord, to consecrate and sanctify these hands through this unction and our benediction. Amen." This ceremony of anointing as practised in ordination is altogether unsanctioned by antiquity. The Greek church has never used it. It is not mentioned in the fourth council of Carthage, where the rites of ordination as they were then practised are laid down; nor was it the practice even at Rome itself in the time of Nicholas I., who died A. D. 867. He says expressly, "that neither priests nor deacons are anointed at their ordination in this holy Roman church, in which by God's appointment we serve; and if our memory fails us not, we nowhere read that this was done by the ministers of the New Law." The practice was first adopted in the Gallican church, and thence it spread to Rome. Now it is essential to ordination in the church of Rome.

ANOINTING OIL. The holy anointing oil to be used for the consecration of priests, and other religious purposes, was appointed by God to be composed of the following ingredients: Exod. xxx. 22—25. "Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an hin: and thou shalt make it an oil of holy ointment, an ointment

compound after the art of the apothecary: it shall be an holy anointing oil." With this holy oil was the tabernacle with its priesthood and its furniture to be anointed as the last and crowning act of consecration. And as every thing to which it was applied became thereby most holy, so a peculiar sanctity attached to the anointing oil itself, and it was on peril of death that any oil of the same composition was made for any other purpose whatever. The two leading attributes of the anointing oil were its preciousness and its sanctity. The spices of which it was composed were peculiarly rare and odoriferous, and the oil with which they were blended was most pure. This was doubtless intended to shadow forth the excellency of the gifts of the Holy Spirit, whose distinguishing emblem under the old economy was oil. The holy oil was commanded to be kept by the children of Israel throughout their generations. And, therefore, it was laid up before the Lord in the most holy place. And as the original copy of the Law was placed there on the right side of the ark of the covenant, so probably the vessel containing the holy oil was placed on the other side of it, and there kept till the first temple being destroyed, that also was destroyed with it. But the want of this precious sacred oil in the second temple caused a want of sanctity in all things else belonging to it; for although, on the return of the Jews from the Babylonish captivity and the rebuilding of their temple, they made an ark, an altar of incense, a table for shew-bread, a golden candlestick, an altar of burnt-offerings, and a laver, with the other vessels and utensils belonging to them, yet through want of the holy anointing oil to consecrate them, these all wanted that holiness under the second temple which they had under the first; and the high-priest, who officiated in that temple, was consecrated not by oil but by the putting on of his vestments. So that the want of this one thing in the second temple deprived all the rest of its sanctity. And, therefore, this holy anointing oil might well be reckoned one of the principal things that were wanting in the second temple.

ANOMŒANS (Gr. *anomaios*, unlike), a name given to the pure Arians in the fourth century, in contradistinction to the Semi-Arians, because they held the Son of God to be unlike to, or different from, the Father in essence, whereas the Semi-Arians maintained the nature of the Son to be like that of the Father. The AnomŒans were condemned by the Semi-Arians at the council of Seleucia A. D. 359, while they, in their turn, condemned the Semi-Arians in the councils of Constantinople and Antioch, erasing the word *like* from the formula of Rimini and Constantinople. See **ARIANS—SEMI-ARIANS**.

ANSARLANS, or **ANSAIRYAH**, or **NASAIRYAH**, a people inhabiting the range of mountains north of Lebanon, between Tripoli and Antioch. They profess an absurd mass of doctrines much resembling

those of the Druses, and somewhat like the tenets of the Mormonites. The semi-fabulous origin of the sect is thus stated by Assemann, translated from the Syriac:—"Whereas many desire to know the origin of the Nazaræi, receive the following account from us. In A. D. 891, there appeared an old man in the region Akula [this is Cupha, a city of Arabia, as Bar-Hebræus elsewhere notices] in a village which the inhabitants call Nazaria. This old man having the appearance of a person given to severe fasts, great poverty, and strict devotion, many of the natives of that place followed him; out of whom having chosen twelve, according to the number of the Apostles, he commanded them to preach a new doctrine to the people. The governor of the place, hearing of this, commanded to apprehend him; and, having cast him into a dungeon in his own house, swore that on the following morning he would have him crucified. On the same night, the governor going to bed, half-intoxicated with wine, placed the key of the dungeon under his pillow; a maid of the household perceiving this, when he was fast asleep, withdrew the key; and, pitying this old man, given to fasting and prayer, opened the dungeon, set him at liberty, and then restored the key to its former place. The governor, going in the morning to the dungeon, and opening it with the same key, and finding no person, imagined the culprit to have been miraculously removed; and as the maid through fear kept silence as to what she had done, the report spread abroad that the old man had escaped from the prison while the doors were shut. A short time after, having found two of his disciples in a distant country, he contrived to persuade them that he had been delivered by angels from the prison, and conveyed to a desert-place. He then wrote a book of his religion, and gave it to them with an order to promulgate it, and invite men to receive his new doctrines. These doctrines were of the following nature:—"I, such an one, commonly believed to be the son of Othman, of the town Nazaria, saw Christ, who is Jesus, who also is the Word, and the Director, and Achmed, the son of Mohammed, the son of Hanaphia of the sons of Ali: the same also is the angel Gabriel: and he said to me, Thou art the Reader, thou art the Truth. Thou art the camel that retainest anger against the Infidels. Thou art the heifer bearing the yoke of the Believers. Thou art the Spirit. Thou art John the son of Zacharias. Preach, therefore, to men that they kneel four times in their prayers; twice before sunrise, twice after sunset, toward Jerusalem, saying each time these three verses, God is sublime above all, God is high above all, God is the greatest of all. On the second and sixth festival, let no man do any work; let them fast two days every year: let them abstain from the Mohammedan ablution: let them not drink strong drink, but of wine as much they please. Let them not eat the flesh of wild beasts.' Having delivered these ridiculous doctrines, he went to Palestine,

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where he infected the simple and rustic people with the same teaching: then departing, he hid himself; nor is his place known to this day."

The doctrines taught by the sheikhs or doctors of the Ansarians, are very strange. They allege that God has been incarnate several times, that he has been incarnate not only in Jesus Christ, but also in Abraham, Moses, and other persons celebrated in the Old Testament. They attribute also the same honour to Mohammed. They imagine that they honour Jesus Christ by maintaining that he did not die on the cross as the Christians profess, but that he substituted another in his place. They likewise say, that Mohammed appointed that another body, in place of his own, should be put into the tomb which had been prepared for him. They have borrowed from Christianity the practice of observing the communion, but they celebrate it strangely with wine and a morsel of meat. They admit only men to the communion, and observe it in secret. They celebrate some of the festivals observed among Christians, such as Christmas, the circumcision, Epiphany, Palm Sunday, Easter, and some of the apostles' and saints' days. When they are at their prayers they turn their face towards the sun, which has led some to suppose that they worship the sun. This charge, however, is not well founded.

The Ansarians believe in the transmigration of souls, but they hold that the soul of a devotee belonging to their own sect can enter Paradise after having passed through a small number of bodies; but the soul of any other person must have passed through eighty. The souls of infidels they believe pass through five frightful degrees, and after that they must remain in the world as sheep till the coming of Fatima. The Ansarians are divided into different sects, of which nothing is known except their names, viz. Kelbye, Shamsye, and Mokludjye. They entertain the curious notion that the soul ought to quit the body of a dying man by the mouth; and they are extremely cautious against any accident which they imagine may prevent it from taking that road: for this reason, whenever the government of Latakia or Tripoli condemns an Ansarian to death, his relations offer considerable sums that he may be impaled instead of being hanged. This shows that they have some idea at least of a future state. It appears that Ansarians are found in Anatolia and at Constantinople. Dr. Wilson mentions his having found some of them in the villages near the sources of the Jordan. Burckhardt the traveller informs us that "some years since a great man of this sect died in the mountains of Antioch, and the water with which his corpse had been washed was carefully put into bottles, and sent to Constantinople and Asia Minor."

The Ansarians are a mountainous tribe of a somewhat lawless character, who have never been brought into complete subjection. They appear to be a branch of the CARMATHIANS (which see), their tenets being obviously a mixture of Mohammedan-

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ism and Persian mysticism. They call themselves *Mumen*, and ascribe to Ali divine honours; associating with him Fatima, Hassan, and Hossein. Niebuhr asserts, that they acknowledge twelve Imaams, the last of whom, Mohammed-el-Mehdee, they believe to have taken up his residence in the sun. Maundrell represents them as low in the scale of morality, being a dissipated wine-drinking people. They maintain constant feuds with the Ismailiah or Ishmaelites, who inhabit the same mountains. They are sometimes confounded with the ASSASSINS (which see).

ANTAMTAPPES, or the Dark Well, the place of final punishment into which, according to the Indian Brahmins, the wicked are cast, and from which they can never return. There they are lacerated with thorns, pecked by mad crows with steel beaks, bitten by dogs, and stung by gnats.

ANTANG, a large bird of prey, revered by the Dyaks, a people inhabiting the southern coast of the island of Borneo. It is regarded as one of the good spirits inhabiting the higher regions, which are described as similar in aspect to the terrestrial world. Mountains, valleys, streams, lakes, &c., are found there as well as on this earth, and the dominions of various spirits are bounded by the different streams and branches of the rivers. The following account of this venerated bird is given by the Rev. T. F. Becker, a missionary in the district:—"The ancestor, 'Tato,' of that respectable family of antangs, is a certain *Sambila-Tiong*, or rich son of a Kahaian chieftain of ancient times. This *Sambila-Tiong* is the first who pursued the practice, so general in latter times among the Dyaks, of cutting off heads. His mother instigated him to it on the demise of her husband, when she refused to *tirru* before he had found the head of a man with which to decorate the feast, whilst the soul of the beheaded was to be given to the deceased chief as a slave to accompany him to the *leweilian*. *Sambila-Tiong* was obedient to the command of his mother. One day, at an early hour in the morning, he took his *lunju* and *mandan* (spear and sword), some boiled rice rolled in pisang leaves, and took his way along a narrow and solitary path towards the neighbouring mountains. Arrived there he hid himself among the brushwood close to the path, watching eagerly for his prey. After waiting for some time, a traveller appeared beneath at the brook carrying a load on his back. Having passed, wading the rivulet, he advanced quickly and heedlessly towards the spot where *Sambila-Tiong* was concealed. The latter moved not, but let the poor stranger quietly pass over, and then suddenly throwing himself from behind upon his victim, pierced him with his *lunju* in the side, upon which he struggling fell forward to the ground.

"Defence was impossible; before the mortally wounded man had recovered his spirits, the sharp two feet long *mandan* was through his neck, and the severed head rolled to the feet of the murderer.

Eagerly grasped the latter the head by its long dis-entangled hair, and placing it in his *rambat* (a small oblong basket, exclusively used by males on a journey), returned home with his prey the same day, where his mother was waiting for him. The necessary preparations for the *tiwa* now were made without loss of time, and when all was ready, within about a month, the guests were invited in great numbers. But lo! what happened. When the festivity had reached its height, and the *kámpong* resounded with the song of the *Blians* (dancing girls), when shot after shot shook the house in which the exulting people were crowded, the songs of the '*Olo magalian*' (the hymn sung by the guide of the soul) rising higher and higher, commending the departed soul of the *Tomogong*, and that of his slave, the beheaded traveller, to the care of *Tempon-tellon*, inflaming and transporting the spirits of the multitude: then suddenly, in the twinkling of an eye, *Sambila-Tiong* was transformed into an *Antang*, and, fluttering with his long red wings above the heads of the *Blians* and the *Olo magalian*, reached the open door. Escaping by it he soared aloft and gyrating in great wide circles above the *kámpong* for some seconds, he then betook himself to the solitary shores of the *domarus* (inland lakes) in the mountains, whence subsequently his numerous descendants spread themselves not only over that large island, but also over the whole of the Indian Archipelago.

"On this fiction is founded the high veneration in which the *Antang* stands among the Dyaks, who consult him in all important undertakings, and never set out on a journey without having first assured themselves of his approbation, which he makes known to his votaries by his significant flight, for which of course marks of gratitude are shown to him, the king of the airy regions, by royal banquets. After the conclusions of these entertainments, the travellers set out with great composure, and totally careless about the things to come, relying on their patron, who, they are sure, will be constantly near them. Every one sees in him an old friend and countryman, who, although elevated to a higher rank, is always deeply concerned in the fate of his family, and delights in their friendship and confidence. One point, however, is not altogether in accordance with their notion of his benevolence, viz., his fondness for chickens, which is so great that he always carries with him a great number to his *kala tangiran* (a lofty tree). If his visits are too frequent, the people, when they see him swooping down from his airy castle, place themselves in the doors of their houses, and deafen his ears with shrill cries at the utmost pitch of their voices. This is all that is deemed necessary; to receive him with a charge of small shot is a thing which nobody dreams of, probably also from his being considered 'tago.' Great was the surprise of the peasants when, on one occasion, the writer brought one of their *Nabis* down from his *tangiran* with a little small shot, just when he was

occupied preparing his fare; 'Hau matei kea iä!' (ha, he is dead indeed!) they exclaimed aloud, when a little Chinese boy dragged him out of the long grass."

ANTEDILUVIANS (RELIGION OF). Little is known of the minute details of the religions of the world before the Flood; but enough has been revealed in Sacred Scripture to enable us to form not very vague or inaccurate notions on the subject. The Antediluvian period extended through 1,656 years, following the Hebrew computation, and yet, in the course of that long space of time, the want of a written revelation could not possibly be felt, the life of men being so protracted that Methuselah spent 243 years with Adam, the first father of mankind, and 600 years with Noah, the last of the old world. The knowledge of the creation, therefore, as well as of the fall of man and revelation of the remedy, was easily transmitted throughout the generations from Adam to Noah. The Antediluvians, however, were favoured with remarkable manifestations of the Divinity. God appeared at that early period of the world's history, not only to good, but, sometimes at least, even to bad men. It is not improbable that, when it is said, Gen. v. 22, "Enoch walked with God," he may have enjoyed extraordinary relations from Jehovah himself. The institution of the Sabbath, and the observance of sacrifice, must have gone far to preserve a knowledge of the true religion, in the essential features of it, as embodied in the promise given to our first parents after the fall, Gen. iii. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The peculiar privileges, however, of the Antediluvian world did not restrain them from falling into a state of the deepest depravity and corruption. We are expressly informed, Gen. vi. 11, that the old world was corrupt before God, and by corruption, the Jewish doctors allege, is always meant, in Scripture—language, impurity or idolatry. Great difference of opinion exists on the point, whether the Antediluvians can be charged with idolatry. Onkelos, Maimonides, and the greater number of the Rabbinical writers, interpret the words relating to the birth of Enos not as we do, "Then began men to call upon the name of the Lord;" but "then there was profanation by invoking the name of the Lord," or as they understand it, "That the most glorious name of God was then given unto creatures." Sanchoniatho, one of the earliest of profane authors, has given a particular account of the sun being worshipped in the second generation from Adam, and pillars or rude stones in the fifth, and statues and eminent persons in the ninth. To such speculations, however, not the slightest credit is to be attached. It is sufficient for our present purpose to refer to the undoubted fact, that the human family had degenerated to such an extent during the period which elapsed between the Creation and the Deluge, that "it repented

God that he had made man upon the earth." Often, doubtless, had righteous men endeavoured to stem the rapidly advancing torrent of impiety and wickedness. Enoch predicted the final destruction of the world at Christ's second coming; and Bochart throws out the idea, that he predicted the coming deluge by the name which he gave to his son Methuselah, which may be interpreted paraphrastically, "when he is dead a deluge of waters shall ensue." This notion, if well founded, was remarkably fulfilled, as, however unlikely to happen when that name was given, his life was protracted till within two years of the Deluge. Noah himself was a preacher of righteousness for one hundred and twenty years before that great catastrophe which brought ruin and desolation upon a sinful world.

The three writers of remote antiquity who have professed to give an account of the Antediluvian world, are Berosus, who wrote the history of the Chaldeans; Sanchoniatho, who compiled that of the Phœnicians; and Manetho, who collected the antiquities of Egypt. Berosus professes to narrate shortly the history of ten kings which reigned in Chaldea before the flood, and these corresponding with the number which Moses mentions. Alorus, the first, is supposed to be Adam; and Xisuthrus, the last, to be Noah. Sanchoniatho speaks with greater minuteness concerning this obscure period of the world's history, and says, that upon the occasion of great droughts, the people worshipped the sun, which they called Beelsamen, which in Phœnician means the Lord of Heaven. Manetho, in his great anxiety to make the Egyptians appear far more ancient than any other nation, gives one of the most absurd legends that has ever been palmed upon the world. He asserts that there were in Egypt thirty dynasties of gods, consisting of 113 generations, and which took up the space of 36,525 years; that when this period had expired, there reigned eight demi-gods in the space of 217 years; that after them succeeded a race of heroes to the number of fifteen, and their reign took up 443 years. All this he alleges to have been before the flood. The account which Manetho here gives is so extravagant, that it appears to many of the learned to be nothing better than a fiction. Stackhouse, in his History of the Bible, throws some light upon the subject, by referring to the fact that the heavenly luminaries were the earliest gods of the Egyptians, and by an interesting coincidence which seems to explain the whole matter, the duration of the thirty dynasties of gods, which he notes as 36,525 years, is the precise extent of what the Egyptians called an entire mundane revolution, that is, when the several heavenly bodies come round to the same point from which all their courses began.

Some authors have contended that the religion of the Antediluvian world was exclusively natural, founded on the deductions of human reason. No doubt the fundamental principles of all religion have

been implanted by God in the human breast, and therefore the possession of this inheritance from nature might be argued as belonging to the post-diluvian equally with the antediluvian race. But besides the elementary principles to which we refer, mankind before the flood had evidently a positive religion prescribed by God, and which gave rise to the religious observances in which they engaged. Thus the rite of sacrifice was derived from God by a particular revelation given to our first parents. That there was some divine warrant and precept for this institution, appears to be intimated by the author of the epistle to the Hebrews, when he says, that "by faith Abel offered unto God a more excellent sacrifice than Cain." The faith of Abel must have had an object on which it rested, and that could only be found in the promise of God which he believed, that "the seed of the woman should bruise the head of the serpent," and in consequence of this belief he offered such a sacrifice for his sins as God had appointed to be offered, until the promised seed should come. The law of sacrifices then, which existed in the antediluvian world, was partly derived from the natural operation of human reason, and partly from the direct and positive appointment of God himself. In so far as the sacrifice was eucharistic, or an expression of thanksgiving to God for mercies received, it was an observance of mere natural religion, but in so far as it was expiatory and expressive of the principle, that "without shedding of blood there is no remission of sins," it was certainly instituted by God, and the practice founded on a divine command.

That private devotion was observed by our first parents, and those of their descendants who feared God, cannot for a moment be doubted. But the first institution and practice of public worship is generally supposed to be found in the expression which is used in reference to the time of Enos, that then "men began to call upon the name of the Lord," or as the words may be translated, "men began to call themselves by the name of the Lord," or to assume the denomination of "the sons of God," to distinguish themselves from the profane race of Cain. It has often been maintained that the distinction between clean and unclean animals was recognized among the Antediluvians—a supposition which has been thought to be warranted by the account of the animals preserved in the ark. Moses, however, in penning the narrative, may have written in language drawn from his own knowledge of the distinction, without intending thereby to convey the impression that such a distinction was known previous to the deluge.

Under the Antediluvian dispensation, the Rabbis allege, were given the "six great precepts of Adam," as they are generally called, and to which a seventh was added by Noah in regard to the eating of blood. The six precepts are as follows: 1. Thou shalt have no other gods but the Maker only of heaven and

earth. 2. Thou shalt remember to serve the true God, the Lord of the world, by sanctifying his name in the midst of thee. 3. Thou shalt not shed the blood of man created after the image of God. 4. Thou shalt not defile thy body, that thou mayest be fruitful and multiply, and with a blessing replenish the earth. 5. Thou shalt be content with that which is thine, and what thou wouldst not have done to thyself, that thou shalt not do to another. 6. Thou shalt do right judgment to every one without respect to persons.

The existence of prophets among the Antediluvians is evident from the prophecy of Enoch, which Jude records in his epistle. An entire book, entitled 'The Prophecies of Enoch,' has been received into the sacred canon by the Abyssinian church, which is evidently a spurious work, but founded as to its historical tenor on the Mosaic history of the Antediluvians. Specimens of the book were brought from Abyssinia by Mr. Bruce, and he himself pronounces it a Gnostic work, containing the age of the Emims, Anakims, and Egregores, who were giants, and descended from the sons of God, when they fell in love with the daughters of men. The Eastern people have preserved several traditions of no great probability in reference to Enoch. They believe that he received from God the gift of wisdom and knowledge in an eminent degree, and that God sent him thirty volumes from heaven filled with all the secrets of the most mysterious science. Absurd though such traditions are, it is beyond all doubt that Enoch believed in the promised Messiah, and not only rejoiced in the prospect of his first coming to save the world, but looked forward with solemn anticipation to his second coming to judge the quick and the dead.

ANTELUCAN SERVICE (Lat. *ante lucem*, before day-break). In consequence of the severe persecutions to which the early Christian church was exposed, it came to be necessary, instead of meeting publicly on the Lord's day, to hold their assemblies secretly for divine worship, meeting early in the morning, before day, to avoid the ever watchful eyes of their enemies. Pliny, in his well-known letter to Trajan, describes the Christians as meeting together on a certain day before it was light, and singing a hymn to Christ as to their God. But though these antelucan meetings arose out of necessity at first, the church in after ages thought fit to continue them. Chrysostom accordingly commends the widows and virgins for frequenting the church night and day, and singing psalms in their assemblies. He says also, that men ought to come to the sanctuary in the night, and pour out their prayers there. In another place, speaking of the city of Antioch, he says, "Go into the church, and there see the excellency of the city. Go into the church, and see the poor continuing there from midnight to the morning light." The fullest and most interesting description of this service as it was observed in the early church, is that which is given by Basil. It is as follows:

"The customs which now prevail among us are consonant and agreeable to all the churches of God. For with us the people rising early, while it is night, come to the house of prayer, and there, with much labour and affliction, and contrition and tears, make confession of their sins to God. When this is done, they rise from prayer, and dispose themselves to psalmody: sometimes dividing themselves into two parts, they answer one another in singing, or sing alternately; after this again they permit one alone to begin the psalm, and the rest join in the close of every verse. And thus with this variety of psalmody they carry on through the night, praying in the intervals, or intermingling prayers with their psalms. At last when the day begins to break forth, they all in common, as with one mouth and one heart, offer up to God the psalm of confession, every one making the words of this psalm to be the expression of his repentance." This last psalm, which is here described as "the psalm of confession," is the fifty-first Psalm, which is usually spoken of by the ancients under this name.

Basil, in the passage we have now quoted, makes no mention of the precise number of psalms sung in the Antelucan service. This seems to have differed in different churches; sometimes reaching the number of eighteen and twenty. In the Egyptian churches, some were in favour of singing fifty and even sixty psalms at one service, but upon mature consideration of the matter, the number fixed was twelve both for their morning and evening service, interposing a prayer between each psalm, and adding two lessons, one out of the Old Testament, and the other out of the New; which was their custom every day except Saturday and Sunday, when they repeated them both out of the New Testament, the one out of Paul's epistles, or the Acts of the Apostles, the other out of the Gospels. The manner of singing in the Egyptian churches was also peculiar. Never more than four persons were allowed to repeat the twelve psalms in one assembly, and that by turns, every one singing three in order after one another. If there were only three, then each sung four psalms; if there were no more than two, each sung six psalms.

The Antelucan service in the primitive churches, though it took place at a very early hour in the morning, was frequented not by the clergy and monks only, but by the people also. This is plainly stated in the account already quoted from Basil, and Sidonius mentions that Theodoric, king of the Goths, was a constant attendant on their services. At first they were held only during the night preceding the Lord's day, but afterwards their observance extended to all the other days of the week, and the service, instead of being protracted through several hours, was brought within a very limited compass, so as neither to exhaust the strength of the worshippers, nor to interfere with their ordinary worldly avocations.

ANTEROS, a Pagan deity, the son of Mars and Venus. The Athenians erected an altar and a statue to this god, who is generally taken as the representative of mutual and reciprocal love. Originally, however, Anteros was opposed to Eros, and contending against him; or rather he is an avenging deity, punishing those who do not return the love of others.

ANTEVORTA, one of the *Camene*, or prophetic nymphs, belonging to the religion of ancient Italy. This is sometimes taken for one of the attributes of the Roman goddess *Carmenta*, indicating her knowledge of what was to come, just as *Postvorta* implied her knowledge of what was past.

ANTHEIA (Gr. *anthos*, a flower), a surname of Hera, as the friend of flowers, under which name she was worshipped at Argos. The same word was employed at Gnosus as a surname of Aphrodite.

ANTHELI (Gr. *Anti Helios*, opposite to the sun), certain gods of antiquity, whose images stood before the doors of houses, and were exposed to the sun.

ANTHEM, a hymn, sung in parts alternately. Anciently all psalms and hymns sung in this manner were termed anthems, but the word is now used in a restricted sense, being applied to passages of Scripture set to music adapted to particular occasions. The Anthem was first introduced in the reformed service of the Church of England in the reign of Queen Elizabeth, and it is now appointed by the rubric in the daily service in the Prayer Book, after the third collect both at morning and evening prayer. Socrates, in his Ecclesiastical History, represents Ignatius as the originator of anthems among the Greeks, and Ambrose among the Latins.

ANTHESPHORIA, a festival celebrated in Sicily in ancient times, in honour of the heathen goddess Proserpine. The name is derived from two Greek words, *anthos* a flower, and *phero* to carry away, because Proserpine was carried off by Pluto while gathering flowers. The festival was in commemoration of the return of Persephone to her mother in the beginning of spring, and therefore it was a flower festival, celebrated by gathering flowers, and turning them into garlands. Festivals of the same kind were held in honour of other deities, particularly Hera, on which occasion maidens walked in procession carrying baskets filled with flowers, whilst a tune called Hierakion was played on the flute.

ANTHESTERIA, a festival celebrated at Athens in honour of Dionysus or Bacchus, on the 11th, 12th, and 13th day of the month Anthesterion, corresponding to the end of our November and beginning of December. It was a season of great rejoicing, and games of various kinds were carried on during the three days of the festival. On the first day, the barrels were tapped, and the wine of the previous year was tasted. On the second day, each man drank out of his own cup or vessel as much as he pleased, and indulged in all kinds of amusement. On the third day, pots with flowers and seeds were

offered to Dionysus and Hermes. The mysteries connected with this festival were held by the women alone at night, in a temple which was shut all the year round, except on this occasion. The ceremonies were conducted by fourteen priestesses. The wife of the second archon offered a mysterious sacrifice for the welfare of the city; and a secret solemnity took place, during which she was betrothed to the god. The animal offered in sacrifice was a sow, and the initiated, who had been admitted only after great preparations by purification, were clothed in skins of fawns, and crowned with myrtle garlands.

ANTHEUS, or ANTHIUS (Gr. *anthos*, a flower), a surname of Dionysus at Athens.

ANTHOLOGION, a book containing the chief offices of the Greek church. It contains the offices, divided into twelve months, which are sung on the festivals of our Saviour, the Virgin Mary, and other remarkable saints.

ANTHONY'S DAY (St.), a festival of the Romish church, celebrated on the 17th January. The Romish Breviary in the lesson for that day, gives the following account of the saint: "Anthony the Egyptian was born of noble and Christian parents, of whom, when young, he was deprived. When entering the church, he heard the gospel, 'If you would be perfect, go and sell all that you have, and give to the poor.' As if these words had been addressed to him, he felt that he must be obedient to the voice of the Lord Christ; therefore, selling all his goods, he distributed his money to the poor. Being thus delivered from all entanglements, he resolved to cultivate a kind of celestial life on earth. To attain this, we are told, among other means, that he lay on the ground when necessary sleep called him to rest. He so cultivated fasting, that he used only salt to his bread, and quenched his thirst with water; neither did he refresh himself with meat or drink before sunset. Often, also, he abstained two days from food, and very often passed the night in prayer. Not content with this, he betook himself to the most desolate solitude of Egypt, where, daily advancing in Christian perfection, he despised the demons, who were the more eager in attacking him, the stronger he was to resist. He reproached them with imbecility; and often stirred up his disciples to fight against the devil, teaching them by what arms he might be conquered. 'Believe me, brethren,' he said, 'Satan dreads the watchings, prayers, fasts, voluntary poverty, piety, and humility, but especially the glowing love of Christ; paralyzed, he flies before the sign of the most holy cross.' So formidable was he to the demons, that many agitated by them, calling on the name of Anthony, were delivered; and so great was his sanctity, that Constantine the Great, and his sons, by letters requested his prayers. After reaching his 105th year, when he had innumerable imitators of his own institute, having called together the monks, and instructed them in the perfect rule of the Christian life, he departed to heaven, illustrious by sanc-

tity and miracles, on the 16th of the kalends of February."

St. Anthony is generally considered as having been the first who embraced the life of a monk among the early Christians. He was born in Egypt about the middle of the third century. While yet a young man, though possessed of a considerable fortune, he distributed the whole among his neighbours and the poor, and retired to a place of deep seclusion, resolved to lead the life of a hermit. In A. D. 285, he took up his residence in a decayed castle among the mountains of eastern Egypt, where he spent twenty years in solitude. He thus acquired the reputation of great sanctity. At length, yielding to the earnest solicitations of his friends, he returned to the world in A. D. 305, attracting crowds of eager admirers by his preaching and miraculous cures. By the glowing representations which he made of the pleasures and advantages of a life spent away from the snares and temptations of the world, he prevailed upon large numbers to embrace a monastic life. For the accommodation of his disciples, accordingly, he established two monasteries, one in the mountainous district of eastern Egypt, and another near the town of Arsinoe. Naturally enthusiastic and ardent, Anthony was desirous of adding to the reputation which he had already acquired as a monk, the additional reputation of a martyr. When persecution broke out, therefore, against the Christians, A. D. 311, in the reign of the emperor Maximian, he anxiously repaired to Alexandria, courting the opposition of government, but without avail. He returned to his former seclusion, and so high did his fame rise as a monk, that the emperor Constantine invited him to Constantinople. This invitation he respectfully declined. This celebrated monk lived to a very great age, and at length, in the depth of his solitude, he died on the 17th January, A. D. 356.

Anthony is regarded in the Roman Catholic church as the patron saint of horses. To account for his obtaining this distinction, a tradition exists, that a certain king of Egypt, when persecuting the Christians, was exhorted by this saint to permit God's people to live in peace. The king tore the letter in pieces, and resolved to make Anthony his next victim. Five days after when riding out, the king's horse, which had been up to that time remarkably tame, threw him to the ground, and then turning round, bit and tore his thigh so severely that he died in three days. From this, or some other equally credible legend, Anthony has been made the patron saint of horses, and in his honour the practice is observed at Rome of blessing the horses on St. Anthony's day. The scene is a most extraordinary one. On that day the inhabitants of Rome and its vicinity deck their horses, mules, asses, and dogs with ribands, and send them to the church of St. Anthony, which is situated near the church of Santa Maria Maggiore. A priest is stationed at the church-door, dressed in full canonicals, with a large

sprinkling-brush in his hand, and, as each animal is presented to him, he takes off his skull-cap, mutters a few words in Latin, intimating that through the merits of the blessed St. Anthony, the animals are to be preserved for the coming year from sickness and death, famine and danger; then he dips his brush in a huge bucket of holy water that stands by him, and sprinkles them in the name of the Father, and of the Son, and of the Holy Ghost. The priest receives a small fee for sprinkling each animal. "Sometimes the visitor at Rome," says Mr. Dowling, in his 'History of Romanism,' "will see a splendid equipage drive up, attended by outriders in elegant livery, to have the horses thus sprinkled with holy water, all the people remaining uncovered till the absurd and disgusting ceremony is over. On one occasion, a traveller observed a countryman whose beast, having received the holy water, set off from the church-door at a gallop, but had scarcely gone a hundred yards, before the ungainly animal tumbled down with him, and over its head he rolled into the dust. He soon, however, arose, and so did the horse, without either seeming to have sustained much injury. The priest looked on, and, though his blessing had failed, he was not out of countenance; while some of the bystanders said, that but for it, the horse and his rider might have broken their necks."

This custom is continued yearly at Rome on St. Anthony's day. Dr. Middleton, in the preface to his Letter from Rome, gives the following story from Jerome, as the most probable origin of the practice of blessing the horses. "A citizen of Gaza, a Christian, who kept a stable of running horses for the Circassian games, was always beaten by his antagonist, an idolater, the master of the rival stable; for the idolater, by the help of certain charms and diabolical imprecations, constantly damped the spirits of the Christian's horses, and added courage to his own. The Christian, therefore, in despair applied himself to St. Hilarian, and implored his assistance; but the saint was unwilling to enter into an affair so frivolous and profane, till the Christian urged it as a necessary defence against these adversaries of God whose insults were levelled not so much at him as at the church of Christ; and his entreaties being seconded by the monks who were present, the saint ordered his earthen jug, out of which he used to drink, to be filled with water and delivered to the man, who presently sprinkled his stable, his horses, his charioteers, his chariot, and the very boundaries of the course with it. Upon this the whole city was in wondrous expectation. The idolaters derided what the Christian was doing, while the Christians took courage, and assured themselves of victory; till, the signal being given for the race, the Christian's horses seemed to fly, while the idolater's were labouring behind, and left quite out of sight; so that the pagans themselves were obliged to cry out that their god Marnas was conquered at last by Christ."

The ceremony of blessing the animals is not

limited to the 17th of January, but continues for eight days, accompanied with a special service in honour of the saint. Mr. Thomson of Banchory, who witnessed the ceremony, mentions having seen the Pope's cavalry ride in a body to the church, and receive the blessing upon their horses. As the owner of an animal which has been blessed leaves the presence of the officiating priest, he is presented with a picture of St. Anthony, and a small copper cross.

ANTHONY (MONKS OF ST.). In the eleventh and twelfth centuries, a fearful disease raged throughout several parts of Europe, which was known by the name of the Sacred or St. Anthony's Fire. This disorder was accompanied with the most painful sufferings, and, besides cutting off great multitudes, left many to wear out the remainder of their days with bodies helpless by distortion or incurable lameness. As medical assistance was, to a great extent, unsuccessful, recourse was had by some superstitious persons in the province of Vienne in France, to the relics of St. Anthony the Egyptian, which, having been brought from Constantinople, were imagined to prove an infallible cure. Among others who attributed their recovery to the mediation of St. Anthony, was one Gaston, descended from a family of the French nobility, who, in gratitude for his own and his son's restoration to health, founded, A. D. 1095, the order of St. Anthony, a monastic institution, the express object of which was to provide nurses for persons sick of that painful disorder which had committed such extensive ravages throughout Europe. The principal seat of this order was at La Motte, where the general of the order was resident. The monks followed the so-called rule of Augustine, and their dress consisted of a cassock, a patience, a plaited cloak, and a black hood. They have a peculiar mark, of a blue colour, on the left side of their clothes.

No sooner was the order of St. Anthony formed, having an object in view so benevolent, and, in the circumstances, called for, than societies of a similar kind, connected with the order, sprung up in all directions. These, under the management of a superior, spent their time in taking care of the sick in hospitals. The ecclesiastics in such societies attended to the religious wants of patients; preached to them, gave them the benefit of their pastoral care, and administered to them the sacraments. The laymen undertook to provide for their bodily relief and comfort, and also to arrange for the decent burial of the dead, according to the usual forms. Female societies having the same object were also formed. Such institutions could not fail, at their first commencement, to be attended with much advantage. They originated in a spirit of charity, and as long as they limited their operations to the benevolent purpose for which they had been formed, they were productive of no small benefit. But after a time societies of this kind began to be abused, and in the thirteenth century we find Jacob of Vitry, who had

described the employment of these monks as "a holy martyrdom," complaining that many who pretended to devote their lives to this nursing of the sick, only used it as a cover under which to exact, by various and deceptive tricks, from the abused sympathies of Christians, large sums of money, of which but a trifling portion was expended on the objects for which it had been bestowed. Pope Innocent II. passed an ordinance against such fraudulent collectors of alms for spitals. Much did these monks abuse the name of their patron saint, selling pictures of St. Anthony to the peasantry, and persuading them that the mere possession of such a picture in their houses would save them from the plague. Some cardinals and prelates endeavoured to persuade Pope Paul III. to abolish the begging friars of St. Anthony, whom they described as deceiving the simple rustics, and robbing them of their money. His Holiness, however, refused to interfere, and the monks of St. Anthony have been allowed to prosecute their mendicant calling.

ANTHONY (NUNS OF ST.). The high reputation which Anthony had obtained in Egypt for sanctity, led to the formation in that country of a monastic society for females of the order of St. Anthony, so early as A. D. 318, under the direction of an abbess named Syncretica; and also to another of the same order in Jerusalem, in A. D. 325, under the abbess Mary. Another society of the same order was instituted in Ethiopia, A. D. 1325, under mother Imata. The nuns of this order wore on their heads a kind of turban made of striped calico, and on their shoulders a small cloak of yellow skins of goats. The rest of their dress was either yellow or white. They obtained their livelihood by exacting a small payment in return for their prayers, and they devoted much of their time to the care of the poor.

ANTHONY (ST.) OF PADUA'S DAY, a festival in the Romish Church, held on the 13th of June, in honour of St. Anthony, who is famed for his sermons and miracles. It is related of him, that when the heretics refused to listen to his preaching, he betook himself to the shore of the Adriatic Sea, and there he summoned the fishes, in the name of God, to listen to his holy word. The fishes immediately obeyed the call, and swimming in large shoals to hear the saint, arranged themselves into a most orderly and attentive congregation. Anthony, struck with the miracle wrought upon the fishes, addressed them in a regular and lengthened discourse. At the close of his eloquent sermon, the fishes bowed their heads in token of their humility and devotion, and moved their bodies up and down in evident approval of the discourse of St. Anthony. The legend adds, that after many heretics who were present at the miracle had been converted by it, the saint gave his benediction to the fish and dismissed them. He is recognized and held in great honour as the patron saint of Padua. "He is there known," says Dr. Wylie in his 'Pilgrimage from the Alps to the Tiber,'

"as *Il santo*, the saint, and has a gorgeous temple erected in his honour, crowned with not less than eight cupolas, and illuminated day and night by golden lamps and silver candlesticks, which burn continually before his shrine." The same author informs us that the tablets and bas-reliefs of the church are inscribed with the miracles and great deeds of the saint. The tongue of St. Anthony was found, it is said, thirty-two years after his death, in a quite fresh state, and is preserved still in a most costly case, in his church at Padua. An unbeliever said one day, "If this glass does not break on dashing it against that stone, I will believe in St. Anthony." He dashed it down and it did not break! The miracle was so obvious, that he immediately believed. Such are the absurd and foolish legends with which the life of this saint is filled, as given by Butler in his 'Lives of the Saints.'

ANTHROPOLATRÆ (Gr. *anthropos*, *latreuo*, to worship man), an odious name given to orthodox Christians by the Apollinarians, because they maintained that Christ was a perfect man, and had a reasonable soul, and a true body of the same nature with other men; all which was denied by the APOLLINARIANS (which see). Gregory Nazianzen takes notice of this abuse, and sharply replies to it; telling the Apollinarians that they themselves much more deserved the name of flesh-worshippers; for if Christ had no human soul, as they alleged, they must necessarily be viewed as worshipping his flesh only.

ANTHROPOMORPHITES (Gr. *anthropos*, man, *morphe*, shape), a class of men who have appeared at various periods in the history of the Christian Church, and whose error lies in supposing that the Divine Being, instead of being purely spiritual and incorporeal, is possessed of a human body, though perhaps more spiritualized and ethereal in its nature. Such an idea haunts the minds of multitudes in every age, arising from the extent to which, as possessed of material bodies, we are necessarily under the influence of our outward senses. In perusing the Sacred Scriptures, we cannot fail to be struck with the uniformity with which the subjection of our minds to the influence of matter is kept in view. If they speak to us of the Divine Being, they represent him as possessed of those attributes and qualities which we ourselves comprehend as being, in some degree, allied to the characteristics of our own nature. Not that God hears, and sees, and handles as men do; but to describe the Supreme Being, it is necessary to use such language as shall convey to us ideas, as nearly as possible correspondent to the reality. The language expressive of such conceptions can at least be no other than analogical, just as we ourselves, in treating of phenomena purely mental, are nevertheless compelled to clothe our thoughts in expressions which, in their primary sense, refer to material objects alone. The transition from the primary to the metaphorical

meaning of words, is, in most cases, simple and easy, and we are in little or no danger, in ordinary cases, of confounding the one with the other. In regard to matters spiritual and divine, however, the transition is accompanied with no small difficulty, and we run considerable hazard of resting contented with notions which are almost wholly material. Hence Anthropomorphism, or the error of attributing to the Divine Being the materialism of our own framework, belongs not to any particular sect, but rather to a vicious habit of mind which requires to be corrected. The first who appears to have openly and avowedly taught the doctrine that God is possessed of a human body after the image of which man has been created, was Andæus in the fourth century. This was only one out of a number of erroneous tenets held by the sect of which he was the origin and head. See AUDÆANS.

In the tenth century, this materialistic view of the Divine nature showed itself in the district of Vicenza in Italy, and was opposed with the utmost vigour and success by Ratherius, bishop of Verona. Having been informed that the priests of the see of Vicenza taught anthropomorphic views of God, this excellent and able man took occasion, in one of his sermons, to expose the error, and to set forth the purely spiritual nature of Deity. This gave great offence, and even some of the priests felt as if their God had been taken away from them since they had been accustomed to view him only under a material form. "You were stupidly fabricating idols in your own hearts," replied the faithful prelate, "and forgetting the immensity of God, were picturing, as it were, some great king seated on a golden throne, and the host of angels around, as being winged men, clothed in white garments, such as you see painted on the church walls." The strange superstitious notions, to which Ratherius here refers, were fostered and encouraged, in no small degree, by the paintings of God and the angels which everywhere adorned the churches.

Once more, Anthropomorphism was taught in the 17th century by Mr. Joseph Hussey of Cambridge. This learned divine held the pre-existence of the human soul of Christ, as rather of a spiritual and glorious body in which he appeared to Adam, Abraham, and other Old Testament saints; and which he considered to be "the image of God" in which man was made. Thus, from the time of Tertullian, who found it impossible to conceive anything to be real which was not in some way or other corporeal, onwards throughout many centuries, has this materialistic view of the Divine Being been manifesting itself at intervals, thus showing how difficult it is for man to conceive of a purely spiritual being.

One of the grossest forms in which these erroneous conceptions of the nature of the Divine Being appear, is the anthropomorphism taught by the Mormons of our own day. Thus, in one of the last sermons which their great prophet, Joseph Smith, preached before

his death, the following exhibition of their views on this subject is given in words which cannot be mistaken: "God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the veil was rent to-day, and the great God who holds this world in its orbit, and upholds all things by his power, if you were to see him to-day, you would see him in all the person, image, and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked, and conversed with him, as one man talks and communes with another." * * * "I am going to tell you how God came to be God. God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did, and I will show it from the Bible. Jesus said, as the Father hath power in himself, even so hath the Son power; to do what? why, what the Father did, that answer is obvious: in a manner to lay down his body and take it up again. Jesus, what are you going to do?—To lay down my life as *my Father did*, and take it up again."

And in another work by one of the Brethren, entitled 'The Voice of Warning,' the same doctrine is plainly taught as the belief of the sect: "We worship a God who hath both body and parts; who has eyes, mouth, and ears, and who speaks when, and to whom he pleases—who is just as good at mechanical inventions as at any other business."

ANTHROPOPATHISTS (Gr. *anthropos*, man, *pathos*, an affection). The class to whom this name is applicable differs somewhat from the Anthropomorphites, consisting, as it does, not in ascribing to the Divine Being the possession of a human body, but the same limitations and defects which are found cleaving to the human spirit. This notion is apparently countenanced by various passages of the Sacred Scriptures, in which the feelings and affections of the human being are attributed to God. They speak of God as loving, hating, being angry, jealous, and so forth, all of which seem to proceed upon the idea that the Absolute Spirit somewhat resembles the limited spirit of man. All such passages, while they are evidently accommodated to our weak capacities, must be interpreted with certain important conditions. 1. That we understand them in a way and manner suitable to the nature and majesty of the Almighty, refining them from all that imperfection with which they are debased in the creatures, and so attribute them to the Deity. 2. When human affections are attributed to Jehovah we must be careful not to interpret them in a manner that shall imply the least imperfection in Him; but must thereby conceive either a pure act of his will, free from all perturbations to which men are liable, or else the effect of such human affections, the antecedent being put for the consequent,—that is, one thing being expressed, while another thing is understood, which is usually its effect, or at least follows it,—a figure of very frequent occurrence in the Sacred Writings.

The influence of the anthropopathic tendency was seen in the case of Tertullian, in his controversy with Marcion. Man being created in the image of God, this writer argued that he has, in common with God, all the attributes and agencies pertaining to the essence of spirit,—only with this difference, that every thing which in man is imperfect, must be conceived in God as perfect. "Proceeding on the assumption," as Neander remarks, "that Christianity aimed at a transfigured spiritualized anthropopathism, growing out of the restoration of God's image in man, he insisted that, instead of transferring every quality to the Divine Being in the same imperfection in which it was found existing in man, the endeavours should be rather to transfigure everything in man to the true image of God, to make man truly godlike. He sees in the entire revelation of God a continual condescension and humanization—the end and goal of which is the incarnation of the Son of God." These sentiments were a most effectual corrective of the views of Marcion, who, in his anxiety to avoid anthropopathic opinions, ascribed to God no other attributes than goodness and love.

The philosophical education of the Alexandrian Church teachers led them to try to exclude all material anthropopathism from the Christian system of faith; but the danger, in such a case, was, that they should give too subjective a turn to the Divine attributes, and thus exclude them from the region of human sympathies. This was, perhaps, the case with some of the reasonings of Origen. The Gnostics, in their hostility to anthropopathism, deprived God of his attribute of justice as incompatible, in their view, with the essential being of an infinitely perfect God. The Alexandrians, on the other hand, while they defended the notion of justice against the Gnostics as an attribute belonging to the Divine perfections, ran into another error, that of merging it in disciplinary love, and thus depriving it of its own self-subsistence. There is, however, a true, in opposition to a false, anthropopathism, an ascription of human affections to God, which is thoroughly scriptural, provided always they be understood in accordance with the nature and majesty of God, and so as not to imply the slightest imperfection in the infinitely pure and perfect Jehovah.

ANTI-ADIAPHORISTS, those who were opposed to the tenets of the **ADIAPHORISTS** (which see).

ANTI-BAPTISTS (Gr. *anti*, against, *baptizo*, to baptize). This name is applied not to those who object to any peculiar mode of baptism, but to those who object wholly to the administration of the ordinance. Among these the Society of Friends occupy a conspicuous place, who deny the necessity of external ordinances, and resolve the Christianity of the New Testament into an entirely spiritual and inward religion. They allege that water-baptism has long ago been superseded by the baptism of the Holy Spirit, that "one baptism" which alone they admit.

That Christian baptism is not an external rite, they argue from 1 Peter iii. 21, "The like figure, whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." This and various other passages they allege speak of baptism as a moral and spiritual rite; and the baptism with water administered by John, the forerunner of Christ, belonged, as John himself confessed, to an inferior and decaying dispensation. This opposition to the administration of baptism has not been confined to the "Friends." Socinus wrote a tract on the question, "Is it allowable in a Christian man to dispense with water-baptism?" and he determined it in the affirmative. Without forming regular sects, individuals have often been found to entertain objections to the administration of baptism as a Christian ordinance; sometimes on somewhat similar grounds to those of the "Friends," that as an outward ceremonial rite it is inconsistent with the spiritual character of the New Testament dispensation; at other times, on the plea that baptism is a proselyting ordinance, and as such to be applied only to converts to Christianity from other religions, and is not therefore applicable to their descendants, whether infant or adult. This view of the matter is inferred from the words of our Lord's commission to his disciples, "Go ye and teach," or disciple "all nations, baptizing them;" from the practice of the apostles and first Christians, who, so far as can be ascertained, baptized none but converts from Judaism or heathenism, and their families; and from the dispensation of the ordinance not forming any part of the pastoral office, but being peculiar to apostles and evangelists. The reply to all this is plain, that, in the time of the apostles, churches could not possibly be formed of any other than proselytes from Judaism or heathenism, and, therefore, no other than adults, at least, could be baptized; but even in the Acts of the Apostles, we find mention made of the families and households of such individuals being baptized, and it is likely that among these were some who must have been of such an age as to be incapable of having made such a profession of Judaism or heathenism, as to entitle them to be considered as proselytes. See **BAPTISTS**.

ANTIBURGHER SYNOD. See **ASSOCIATE (ANTIBURGHER) SYNOD**.

ANTI-CALVINISTS, a name given to the **ARMINIANS** (which see), as opposed to the Calvinists or adherents of the doctrines of Calvin.

ANTICHRIST (Gr. *against* Christ, or *instead of* Christ). This word is used in Scripture to denote "the man of sin," or that grand apostacy from the faith which was predicted to occur before the second advent of the Lord Jesus Christ. On this subject the Apostle Paul says, 2 Thess. ii. 1—11, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto

him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." The Apostle John also appears to have had the same train of events revealed to him, and he was directed to remind the Christian Church of this great coming enemy under the very remarkable name of "the Antichrist." Thus 1 John ii. 18, "Ye have heard that the Antichrist cometh." This peculiar term, Mr. Elliott, in his 'Horæ Apocalypticæ,' regards as "a name of new formation, expressly compounded, it might seem, by God's Spirit, for the occasion, and as if to express some idea through its etymological force, which no older word could so well express, the name ANTICHRIST: even as if he would appear in some way as a Vice-Christ, in the mystic temple or professing Church; and in that character act out the part of Usurper and Adversary against Christ's true Church and Christ himself." The Antichrist predicted by Paul and John was obviously the very same enemy of Christ and his people which Daniel saw in vision long before, in connection with the Roman Empire, as if he were to be the head or chief over it, not indeed in its present, but in some subsequent and divided form. This is quite in accordance with what Paul alleges, that a certain hindrance required first to be taken out of the way that the Antichrist might be developed—a hindrance which has been understood in the Church from the earliest ages to refer to the Roman Empire as at that time constituted.

In the time of the Apostle Paul, as he himself informs us, the "mystery" had begun to work—the little horn of Daniel had begun to force its way up among the Roman kingdoms. It was to be a power partly temporal, taking to some extent the place of the Roman government, and partly spiritual, "sitting in the temple of God." Like Daniel's little horn, which is said to be a blasphemous and wicked

power, Paul's "Man of sin" and "Mystery of iniquity" is represented as "opposing and exalting itself above all that is called God." The same apostle gives another description of the Antichrist in 1 Tim. iv. 1—4, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Here, as Dr. Begg remarks, in his 'Handbook of Popery,' "a number of additional particulars are stated all clearly applicable to the Popish Church. The 'latter times' are evidently those of the Gospel; and it is vain for the adherents of the Church of Rome to allege that the word 'some' cannot apply to them, inasmuch as they are very numerous, for the same word is often used in Scripture to describe nearly a whole people,—as where Paul says, 'some when they heard did provoke,' although he is speaking of nearly the whole congregation of Israel. The apostle's description embraces not only the lying spirit of Popery, which has always been one of its leading features, its prohibition of marriage, in the case of nuns, monks, and priests—a most remarkable feature of the system—its commands to abstain from certain meats, but, as Mede has proved, in a learned treatise on this passage, its restoration of the demon or hero-worship of the Pagans, in the form of an impious devotion offered to the Virgin Mary, and the real or supposed saints."

The apostle John clearly describes the same antichristian power in the Apocalypse. Thus Rev. xiii. 1—8, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall

worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The overthrow of this tremendous power is afterwards clearly described in the eighteenth chapter of the same book, where we are told that she trafficked in the "souls of men," and that "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

The tyrannical power described by Daniel and Paul, and afterwards by John, is both by ancients and moderns generally denominated Antichrist, the enemy of Christ, or the Vicar of Christ. The fathers speak of Antichrist and the Man of Sin as one and the same person; and whether from tradition or by inference from the statements of Scripture, many of them believed that what retarded the revelation of Antichrist was the Pagan Roman empire, but when that empire should be broken in pieces, then he should appear in the Christian church, and rule principally in the Church of Rome. Even Gregory the Great, one of the Popes of Rome, who sat in the pontifical chair towards the end of the sixth century, confidently affirmed that "whosoever should call himself, or desired to be called, universal bishop, he is the forerunner of Antichrist." The language is strong and significant. And it is not a little remarkable that the immediate successor of Gregory received, in A. D. 606, from the Greek Emperor Phocas, the title of Universal Bishop. From this date accordingly, is generally calculated the rise of the Antichristian power, which according to Daniel was to continue 1,260 years, thus making the termination of his reign upon the earth fall in the year A. D. 1866.

That the Antichrist is to be understood of the Papal see, Mr. Elliott concludes from the following rapid induction of particulars. "As to this Antichrist,—it seems to me that when regarded in their history, character, pretensions, local site, and relation to the too generally apostatized church and priesthood in Christendom, there was that in *the see and the bishops of Rome* which might well have appeared to the reflecting Christian, as wearing to that awful phantasm of prophecy a most suspicious likeness. Considering that, while the apostacy was progressing, those bishops had been too uniformly its promoters and inculcators, and that now, when it was all but brought to maturity, Pope Gregory had most zealously (though not altogether consistently) identified himself and his see with its whole system,—alike with its infusions of Judaism and of Heathenism, its enforced clerical celibacy and its monasticism, its confessional and its purgatory, its saint, relic, and image worship, its pilgrimages, and its lying miracles, considering that the seat of the episcopate thus heading the Apostacy was *Rome*, the fated seven-hilled city, the seat of the Beast in apocalyptic prophecy, and the place to which all the Fathers had looked as that of Antichrist's supremacy,—Rome so singularly freed, by means of the very wrecking of

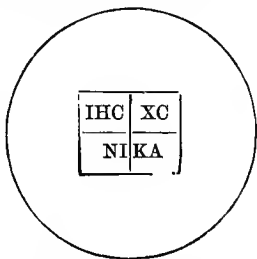
its empire, from the "let" long time controlling it of the overlooking Roman *imperial* power, and then, by Belisarius' and Narses' conquests, from the subsequent but short-lived "let" of Italian *Gothic* princes, similarly near and controlling,—considering that the *power of the keys* was now believed in the West to attach individually to but one bishop, viz. to St. Peter's episcopal successor and representative, (not, as of old supposed, to the body of priests or bishops,) and that the fact of St. Peter's having visited, and been martyred and buried at *Rome*, had determined that representative to be the *Roman* bishop,—considering that, in consequence, the bishop of the now revived Imperial city was indicating pretensions, enduring evidently as the world itself, to a spiritual empire over Christendom immeasurably loftier than that of old Pagan Rome, and had not merely accepted and assumed the title of *Universal Bishop*, given by the Emperor, but accepted and assumed the yet loftier title, distinctively ascribed to him a little earlier by the Italian bishops and priesthood in council, of *Christ's Vicar*, or *God's Vicar*, on earth,—the very characteristic predicated of the *Man of Sin* by St. Paul, and identical title, only Latinized, with St. John's term *Antichrist*,—considering that, besides the priesthood thus taking part to elevate him, the people also of the western part of the apostatizing church acquiesced in it, (like Augustine's multiplied "*ficti et mali*," to aid in Antichrist's development,) and specially the kings of the new-formed Gothic kingdoms, thus adding power throughout the west to his name and office,—considering all these resemblances, I say, in respect of place, time, titles, station, character, might not the thought have well occurred to the reflecting Christian of the day, that the bishops of Rome, regarded in their *succession and line*, might very possibly be the identical *Antichrist* predicted:—he whose incoming was to be with lying miracles; he who was to sum up in himself as their head, to use Irenæus' expression, all the particulars of the long progressing apostacy; and to be in short, as Justin Martyr had called him, 'the Man of the Apostacy,' as well as, in St. Paul's language, 'the Man of Sin?'"

While Protestant writers are all but unanimous in regarding Antichrist as denoting Rome Papal, Romish writers as generally explain it of Rome Pagan. The latter opinion has been ably advocated by Bossuet; while the Albigenses, Waldenses, and the first Reformers strenuously maintained the former view. Grotius wrote a learned treatise, with the view of proving that the Antichrist or Man of Sin was Caius Caligula, the Roman Emperor. Dr. Hammond views it as descriptive of Simon Magus and the Gnostics. Some writers apply the prophecy to the unbelieving Jews before the destruction of Jerusalem; others to the Jews who revolted from the Romans; others to Mohammed the prophet of Arabia; and others still, chiefly of the Romish divines, regard the Antichrist as designed to predict

the Protestants who disown the Pope as the visible head of the church on earth.

ANTIDICA-MARIANITES (Gr. opposed to Mary), a sect which arose in the fourth century, who denied the prevailing Romish doctrine of the time, that Mary was ever-Virgin, and adopting the more natural interpretation of Mat. i. 25. and xiii. 55, 56, contended that she had afterwards lived in a state of honourable matrimony with her husband, and that she had borne other children. Those who held this opinion were enumerated among the heretics of the time. They were also called *Antimarians*, against Mary, and *Helvidians* from Helvidius, one of the leaders of the sect, who lived under Theodosius the Great, B. C. 355. Epiphanius says they were most numerous in Arabia and the adjacent countries.

ANTIDORON (Gr. one gift instead of another), a name given by the Greek church to the remainder of the consecrated bread after the celebration of the Lord's Supper. The bread which is used in the Eucharist is round, but has commonly in the centre a square projection called the "Holy Lamb," or the "Holy Bread," on which is a motto or device. The usual stamp consists of letters standing for the words, "Jesus Christ conquers," thus:



When the central portion of the bread in which alone the consecration is believed to reside, has been taken away by the priest, the surrounding and unstamped portion is called **ANTIDORON**, and is distributed among the people. The Greek church alleges that the custom of distributing the blest bread among the congregation derives its origin from the apostles themselves. They interpret all the texts of scripture, in which mention is made of breaking of bread, as so many incontestable proofs of such distribution of consecrated bread. They convey it to the sick and infirm, who may have been unable to be present at the communion. It must be eaten fasting, and to ensure this it is often laid aside till early next morning. They ascribe to it the virtue of expiating the guilt of all venial sins. They hold the **Antidoron** in great veneration and regard, because they consider it as an emblem or representation of the blessed Virgin.

ANTIMENSIVM, the consecrated cloth in the Greek church which covers the altar. It must be consecrated by a bishop, and have "in its web par-

ticles of a martyr's remains." This **Antimensium** supplies the place of a portable altar. The ceremony of its consecration is thus performed. In the first place, they sprinkle it three times, singing the anthem, Thou shalt wash me with hyssop, &c., which they repeat thrice. The patriarch or his assistant then adds the benediction, after which he takes the incense-pot and makes the sign of the cross three times with it upon the **Antimensium**, the first in the middle, and the other two on each side, and after that sings another anthem. Then follow different thurifications, prayers, and ejaculations. The relics are now produced, and the patriarch pours the chrism upon them, and deposits them in a shrine which is placed behind the **Antimensium**. The ceremony concludes with a prayer.

ANTINOMIANS (Gr. *anti, nomos*, against law), a name which has been applied to those who hold that the law of God has been abrogated by the gospel, and hence that there is no obligation resting upon the believer to maintain good works. The first who seems to have openly inculcated such dangerous doctrines, was John Agricola, a native of Aisleben, and an eminent doctor of the Lutheran church, who, though at first a disciple of Luther, afterwards became a violent opponent of the great Reformer. The same doctrines, carried even still farther, were taught in England by some of the Puritans in the time of Cromwell, in the seventeenth century. The fundamental tenet of the system, which for convenience is called **Antinomian**, though no such name has ever been adopted by any sect, consists in the denial of the obligation of believers to obey the precepts of Christ, founded on the idea that the Redeemer hath obtained for his people exemption not only from the curse of the law, but from all responsibility to the law itself. Hence, to use the language of the Rev. Robert Hall, "So far as they—believers—are concerned, the moral government of the Deity is annihilated—that they have ceased to be accountable creatures. But this involves the total subversion of religion: for what idea can we form of a religion in which all the obligations of piety and morality are done away; in which nothing is binding or imperative on the conscience? We may conceive of a religious code under all the possible gradations of laxness or severity—of its demanding more or less, or of its enforcing its injunctions by penalties more or less formidable; but to form a conception of a system deserving the name of religion which prescribes no duties whatever, and is enforced by no sanctions, seems an impossibility." "On this account," continues Mr. Hall, "it appears to me improper to speak of **Antinomianism** as a *religious* error; religion, whether true or false, has nothing to do with it; it is rather to be considered as an attempt to substitute a system of subtle and specious impiety in the room of Christianity. In their own estimation its disciples are a privileged class, who dwell in a secluded region of unshaken security and lawless liberty

while the rest of the Christian world are the vassals of legal bondage, toiling in darkness and in chains. Hence, whatever diversity of character they may display in other respects, a haughty and bitter disdain of every other class of professors is a universal feature. Contempt or hatred of the most devout and enlightened Christians out of their own pale, seems one of the most essential elements of their being; nor were the ancient Pharisees ever more notorious for 'trusting in themselves that they were righteous and despising others.'"

The attempts which have been made to defend the principles of Antinomianism, rest on a number of isolated and detached passages of Scripture, wrested forcibly from the context. The doctrines of free grace are held forth not in their sober and real signification, but in a form the most exaggerated and distorted. The express declaration of Christ himself, "I am not come to destroy the law and the prophets, but to fulfil," is distinctly reversed. Such a doctrine is at utter variance with both reason and Scripture. The law of God is, and must be, of perpetual obligation. It must be eternally and unchangeably binding on every intelligent creature whom God hath made. It asserts, and will ever assert, its claims upon every one, either to obedience or to punishment with unflinching strictness, and though to the believer it has ceased to be a covenant of works on the ground of which he can expect to enter into life, it still remains in all its original integrity as a rule of life. In no possible way, by no possible means, can it be relaxed in its obligations or mitigated in its demands. As long as the infinitely great, and holy, and just God exists, or wields the sceptre of the universe, this law must ever retain its original purity, unsoftened as the Lawgiver himself. True, the law hath exhausted its demands upon Christ our surety, and therefore it no longer possesses the power of communicating life or death to the believer. They who are in Christ are no longer under the law as a covenant promising life or threatening death, but they are one with him who hath fulfilled the whole law, that they might be accepted as righteous in the sight of God, and who hath died for them that they might never perish but might have everlasting life. The law cannot relax in its demands, either of perfect obedience to its precepts, or satisfaction due to the violation of it; but all such demands have already been fulfilled by the Christian, not in himself but in his Surety; and if the sentence of condemnation be cancelled against Christ the surety, it is equally so against his people. The righteousness of the law is fulfilled in them, and consistently with the principles of the divine government, no further claims can be urged against them. They are complete in Christ, being justified in the sight of God; their persons are accepted and their natures renewed. They are no longer strangers and foreigners, but fellow-citizens of the saints, and of the household of God.

But while thus justified by faith without deeds of law, it is nevertheless true, that just in virtue of this justification the law of God is the highest object of the believer's regard. "O how love I thy law," is the exclamation of the true child of God, "it is my meditation all the day;" and such is the jealousy which he feels for the honour of God and of his law, that his eyes run down with tears because men keep not that law. The believer is an unwearied apostle of the law. He teaches it by his lips and by his life; and instead of wishing in the slightest degree to lower the standard of Jehovah's law, he holds forth the fulfilment of it in the obedience and sufferings of Christ, as the most powerful evidence that it is unchangeably holy, inflexibly just, and inexpressibly good. No doubt he has learned that by the deeds of the law no flesh can be justified, and therefore he rejoices that he is no longer under the law, but under grace. And yet the very thought of losing sight of the law of God as still binding on him, he repels with the utmost indignation. "Shall we sin because we are not under the law but under grace? Do we make void the law through faith? God forbid! Yea, we establish the law." Entertaining such views of the law of God, he enjoys true spiritual peace, for "great peace have they who love thy law; nothing shall offend them." Such persons "delight in the law of God after the inward man," and though they often feel to their sad experience that they have "a law in their members warring against the law of their minds," they long for complete deliverance from the dominion of sin, that they may be holy as God is holy. It is this admiration and love of God's law, this growing desire after conformity to its pure and righteous precepts, which constitutes the very essence of religion in the soul. There may be an appearance of sanctity in the outward demeanour of a man who is nevertheless not a true sincere Christian; but it is the prevailing influence and power of God's law in the heart, which entitles a man to the appellation of a true child of God.

The Antinomian endeavours to persuade himself and others, that in taking upon himself the office of Redeemer, Christ hath laid aside the authority of a legislator. But did not Jesus while on earth urge it upon his followers as a sure and unvarying test of love to him, that they keep his commandments. And now that he hath ascended on high, it is as a Prince as well as a Saviour; that he may subdue his people unto himself, making them a willing people in the day of his power. If Jesus died that his people might not perish, is it not equally true that he died to redeem them from all iniquity, to purify unto himself a peculiar people zealous of good works? In the New Testament all doctrinal statement is made subservient to the inculcation of a holy obedience.

Antinomians have never formed themselves into a distinct and separate sect, but their pernicious doctrines have been embraced by many professing Christians. The name seems to have originated with

Luther, who used it in opposing the doctrines of Agricola. They have also been termed *Solifidians*, because they held that holiness had no connection whatever with justifying faith. Antinomian opinions appear to have crept at a very early period into the Christian church, as is quite apparent from the whole language of the apostle James, in his epistle, when speaking of the invariable connection of faith and good works. From that period down to the present day, the sentiments of the Antinomians have been entertained by numbers in every age of the church. "Such doctrine," as Mr. Fuller remarks, "has a bewitching influence upon minds of a certain cast. It is a species of religious flattery which feeds their vanity and soothes their selfishness; yet they call it the food of their souls. Like intoxicating liquors to a drunkard, its tendency is to destroy; but yet it seems necessary to their existence; so much so, that for the sake of it they despise the bread of life." It is lamentable that the pure doctrines of the gospel should be so perverted, and that the grace of God should be turned into lasciviousness. To check the progress of such fatal errors, it is of the utmost importance that faithful ministers of Christ should preach, not only the privileges of the Christian, but the precepts of Christ, pointing out the intimate and indissoluble connection between faith and holiness, between justification and sanctification, pardon and purity, grace in the heart and godliness in the life. "The grace of God which bringeth salvation teacheth us to deny ourselves to all ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present evil world." If such be the design, the object, and end of the gospel of the grace of God, Antinomianism must be no less at variance with the word of God than with the best interests of man.

ANTI-PÆDOBAPTISTS (Gr. *anti*, *paidion*, *baptizo*, against baptism of children), a name given to those who deny the validity and Scriptural warrant of infant baptism. They are most generally known by the name of BAPTISTS (which see).

ANTIPHONAR, the book which contains the verses, collects, and whatever else is sung in the choir of Episcopal churches.

ANTIPHONY (Gr. *anti*, *phone*, voice answering to voice), a word used to describe alternate singing in opposition to *symphony*, or united singing. Alternate singing seems to have been practised in the service of the ancient Jewish temple. Many of the psalms are evidently composed of alternate verses, and therefore intended for antiphony, or, as it was sometimes called, *responsoria*, the singing by responsals. Augustine frequently mentions this mode of singing, and traces its origin in the Western Church to Ambrose of Milan, who introduced it in imitation of the Eastern churches. It is difficult to discover its origin in the East. Theodoret says that Flavian and Diodorus first brought in the practice of singing David's Psalms alternately, or by antiphony, into the church of Antioch in the reign of Constan-

tius. But Socrates carries it as far back as the time of Ignatius. Whatever be its origin, the practice soon spread through all the churches. Chrysostom encouraged it in the vigils at Constantinople, in opposition to the Arians. Basil speaks of it in his time as the received custom of all the East. This custom of alternate singing was resorted to not only in public, but occasionally also in private. Thus Socrates mentions that the emperor Theodosius the Younger and his sisters were accustomed to sing alternate hymns together every morning in the royal palace.

ANTI-POPE, one who has been elected to the popedom in opposition to, or as the rival of, the existing Pope of Rome. Rival popes have existed at different periods in the history of the Romish Church, although that church has always made it her peculiar boast that she has preserved from apostolic times an undivided unity. Geddes gives the history of no fewer than twenty-four schisms in the Roman church caused by anti-popes. It may be sufficient for our purpose to refer to the great Western schism in the fourteenth century, originating in rival popes, elected by the French and Italian factions respectively at Avignon and Rome. The first of this series of anti-popes, who took the name of Clement V., passed the whole nine years of his reign in France, without once visiting Rome. Instigated by Philip, the king of France, whose obedient tool he was, Clement revoked the bull *Unam Sanctam*, and other decrees of Pope Boniface VIII. against France, created several French cardinals, and condemned and suppressed the order of the Knights Templar, in a council held at Vienne in 1309. The Avignon series of anti-popes who succeeded Clement, were John XXII., elected in 1316; Benedict XII., in 1334; Clement VI., in 1342; Innocent VI., in 1352; Urban V., in 1362, who returned to Rome in 1367, but, probably at the persuasions of the French cardinals, returned to Avignon in 1370, where he died; and Gregory XI., who removed his court to Rome in 1374, where he died in 1378.

The death of Gregory was followed, in the first instance, by the election of an Italian Pope, who took the name of Urban VI., and afterwards the very same college of cardinals, in the same year, elected another Pope, who assumed the name of Clement VII., and was installed with the customary ceremonies. This double election gave rise to the great Western Schism which divided the church for about 40 years. It is disputed to this day, and even Popish historians are unable to decide the point, whether Urban or Clement is to be regarded as the lawful Pope and true successor of Peter. Urban remained at Rome; Clement went to Avignon in France. The whole Catholic world were completely divided in their allegiance. France and Spain, Scotland, Sicily, and Cyprus acknowledged Clement, while all the rest of Europe recognized Urban as the real earthly head of the Church. For forty years the utmost confu-

sion prevailed. Two or three different Popes were reigning at the same time, each of them thundering out his anathemas against the others

At length it was resolved to put an end to this disgraceful schism, by calling a general council in reference to the point in dispute. The council, accordingly, assembled at Pisa on the 25th of March 1409; but instead of healing the divisions, it gave rise to new and still keener contests. Both the rival Popes, Gregory XII. at Rome, and Benedict XII. at Avignon, were declared excommunicated, and one pontiff was elected in their place, who is known by the name of Alexander V. The decrees of this famous council, however, were treated with contempt by the condemned pontiffs, who continued to enjoy the privileges, and to exercise the authority of the popedom. Though deposed, they protested against the proceedings of the council of Pisa, and denied to it the name and authority of an ecumenical council, each of them calling a council of his own for the purpose of maintaining his pretensions against all gainsayers. "Thus was the *holy Catholic Church*," says Dowling, "which boasts so much of its unity, split up into three contending and hostile factions under three pretended successors of St. Peter, who loaded each other with reciprocal calumnies and excommunications, and even to the present day the problem remains undecided which of the three is to be regarded as the genuine link in the chain of apostolical succession." This conflict of Popes and Anti-Popes was only terminated by the council of Constance in 1414, which deposed John XXIII., and also Benedict XIII., the Avignon Pope, while the Italian pontiff, Gregory XII., voluntarily resigned his office, thus making way for the unanimous election of Cardinal Otto de Colonna, in whom, under the name of Martin V., terminated this long protracted and disgraceful schism.

ANTISABBATARIANS, a name applied to those who reject both the Jewish and Christian Sabbaths. The chief arguments which they employ to prove the non-obligation of the Sabbath are, that the Jewish Sabbath was a ceremonial, not a moral institution, and was, therefore, entirely abrogated by the coming of Christ, and that no other Sabbath having been instituted by Christ or his apostles, they are bound to observe not any particular day, but every day as holy unto the Lord. Now, in opposition to this, it is enough to notice, that the Sabbath was instituted not as a part of the ceremonial law, but even anterior to the fall of man, while Adam was yet in a state of innocence, and, therefore, obviously intended to survive all the changes which sin might introduce. Thus the Sabbath was made for man as man, not under peculiar circumstances, but in all circumstances, and in all situations. See SABBATH.

ANTISTES (*President*), a title given by some of the ancient Christian writers to presbyters in the early Church. Hilarius Sardus, speaking of presbyters against whom a bishop is not to receive

an accusation, calls them *antistites Dei*. The title is given to bishops and presbyters indiscriminately. Hence an argument is sometimes drawn by Presbyterians in favour of both being one and the same order.—This name was also applied to the superior, or rather head of the ecclesiastical senate among the Bohemian Brethren before the Reformation. The person chosen to this high and honourable office was usually a man of advanced years, distinguished talents, and irreproachable character. He was elected in the most solemn manner, by the free votes of all the ministers. He held office for life. Comenius says there were two of them in Bohemia, two of them in Moravia, and always one, but sometimes two, in Poland. The duty of an Antistes was to examine into the orthodoxy and strict discipline maintained in the Church, to select out of the students those young men who were best qualified for the ministry, to appoint acolytes, deacons, elders, and other office-bearers, to visit his diocese every year, to watch over the general concerns of the churches, doing his utmost to ward off persecution, and to correct any errors which might have been introduced. In discharging his responsible office, however, the Antistes was bound to consult his colleagues and assistants; and an appeal from his judgment lay to the General Synod. In many respects the office of an Antistes resembled that of a bishop. There was a president or principal, who was his superior in office, but who had no power to convene the consistory without the consent and approval of his Brethren, the Antistes. In the ordination of the ministers belonging to the Bohemian Brethren, the Antistes laid his hands upon the head of the candidate, and prayed over him, after which the congregation sung the hymn, "Veni, Spiritus Sancte," "Come, thou Holy Spirit." At the close of the service the Brethren gave him the right hand of fellowship. The election of an Antistes was peculiarly solemn. When one of them died, and his office thus became vacant, a General Synod was called, and the meeting was opened with a day set apart for fasting and prayer. After that a sermon was preached on the duties of an Antistes, and then they proceeded to the election, which was conducted by ballot, and the vacant place filled up by a plurality of votes. The day following, the people were informed that the election was closed, and the individual upon whom the choice had fallen was called upon to appear before a public meeting or assembly of the Church. He was solemnly asked whether he believed his calling to be from God, and whether he was ready to promise, that he would discharge the sacred duties of his office with fidelity and conscientiousness. On returning satisfactory answers to the questions proposed, the ordination was proceeded with, as in the case of an ordinary pastor, by prayer and imposition of hands.

ANTISUPERNATURALISTS, a term used to denote those who endeavour to subtract from the character of Christ and Christianity all that is mira-

ulous and supernatural, thus reducing every thing within the limits of mere human reason, and what is accordant with the ordinary operations of nature. See RATIONALISTS.

ANTITACTES (Gr. *antitactein*, to oppose), a class of licentious Antinomians, who arose about A. D. 170, and who derived their name either from opposing the commands of God, practising the very reverse, or because they opposed one god to another. They taught that the good and gracious God created all things good. But one of his own offspring rebelled against him. This was the Demiurge, the god of the Jews, who gave rise to the principle of evil, by which may, perhaps, be meant, as Neander thinks, "the material body, constituting at once the prison-house and the fountain of all sin to the souls banished from above." Thus he has brought us into a state of enmity with the Father, and we in turn set ourselves at enmity with him. To avenge the Father on him, we do directly the reverse of what he wills and commands. Some go so far as to allege, that the Antitactes held the opinion, that sin deserved reward rather than punishment, and, consequently, they abandoned themselves to all kinds of vices and enormities. They appear to have been a sect of the Gnostics (which see).

ANTI-TALMUDISTS. Among the modern Jews there is a large class who have cast off their adherence to the Talmud or traditions of the Rabbis; some of them trying to find a resting-place in the Old Testament, but, rejecting the New Testament which alone can rightly explain the Old, they are utterly destitute of any sure footing. Another and a far more numerous body of the Anti-Talmudists have rejected both the Talmudical traditions and the Old Testament, and sunk down into avowed infidelity. All who have gone thus far, however, are not in exactly the same position. With many their infidelity is a mere negation. They have renounced authority, and can receive nothing without evidence. Still they are open to conviction. Another and an increasing party place themselves in direct and active antagonism to all systems of belief, which they regard as fettering the understanding and unnecessarily restraining the inclination. On the Continent particularly, Rabbism is now a tottering fabric, and a licentious freedom of thought has become prevalent among the Jews, which has led not, in too many cases, to the embracing of Christianity, but to a wide-spread infidelity. It is to the writings of Moses Mendelsohn that, in a great measure, this change is to be attributed. He has infused into the minds of his countrymen in Germany a spirit of reckless speculation, which refuses to yield an implicit submission to the Sacred Oracles, once the glory and the guide of their fathers. Rationalism has taken the place of Judaism. The writings of Mendelsohn occupy, in the estimation of multitudes of Jews in Germany, Poland, and the other continental countries, a higher place than the writings even of their ancient law-

giver. This eminent thinker has been undoubtedly the author and the instrumental cause of a great change, both intellectual and civil, in the Jewish nation. He led the way to a neglect, and, in many instances, to an entire disuse of the mass of absurd and inconsistent traditions forming the Talmud. Since the death of Mendelsohn, which happened in 1785, the Antitalmudists have been every year growing in numbers both on the Continent and in Great Britain. A sect of the modern Jews, who are to the full extent Antitalmudists, has long existed under the name of CARAITES (which see). The Rabbinites pretend that the Schism, as they term it, of the Caraites, cannot be traced beyond 750 A. D. They themselves, on the contrary, maintain, that before the destruction of the first temple, they existed as a distinct sect under the name of "The Company of the Son of Judah." Be this as it may, the Caraites possess many strange peculiarities, both of doctrine and practice, which must ever separate them from the Antitalmudists or Reformed Jews which have arisen in more modern times, and whose principle of adherence to Scripture alone may yet, by the Divine blessing, lead to the recognition of Jesus of Nazareth as the true Messiah of whom Moses in the law and the prophets did speak. The rejection of the Talmud is undoubtedly an important step towards the adoption of the Christian system, and may lead, in God's good time, to the grafting of Israel into her own olive tree, and to her partaking of the root and fatness thereof.

ANTI-TRINITARIANS, the general name of all those who deny the doctrine of the Trinity, but particularly applied to the ARIANS and SOCINIANS (which see). Other sects may also be comprehended under this comprehensive term; such as the *Sabelians* and *Samosatenians*, who denied the distinctions of persons in the Godhead; the *Macedonians*, who denied the divinity of the Holy Spirit; and the *Humanitarians*, who contended that the Lord Jesus is a man only, like ourselves, fallible and peccable, and entitled to no higher honour than that of a good man, a moral philosopher, and a prophet.

ANTOSIANDRIANS, a term applied to Melancthon and the other Lutherans who opposed the doctrines taught by Osiander, a German divine of the sixteenth century. It would appear that the chief heresy into which Osiander fell regarded the ground of a believer's justification in the sight of God, which he attributed not to the mediatorial righteousness wrought out by Christ, and imputed to the sinner, but to the essential divine righteousness of the Redeemer, which he failed to perceive must, from its very nature as a divine attribute, be incommunicable. See OSIANDRIANS.

ANUBIS, an ancient Egyptian deity, usually represented in the form of a dog, or of a man with a dog's head. Some writers have alleged the worship of this god to be of very great antiquity, and that Moses alludes to it in Deut. xxiii. 18, "Thou shalt

not bring the price of a dog into the house of the Lord." But nowhere do we find any mention of Anubis before the time of Augustus, and yet after that period it occurs frequently both in Greek and Roman writers. If we may credit Diodorus Siculus, Anubis was the son of Osiris, and was wont to accompany his father on his expeditions, covered with the skin of a dog. Hence he was represented as a human being with a dog's head. Plutarch explains the figure as a myth, descriptive of the physical character of Egypt, Anubis being the son of the Nile, which by its inundation fertilizes the most distant parts of the country. The same writer represents Anubis as the horizon, and his being in the shape of a dog arises from the circumstance that this animal sees by night as well as by day. The Greeks regarded the Egyptian Anubis as identical with their own HERMES (which see). The worship of Anubis was introduced at Rome towards the close of the republic, and during the Empire his worship was widely disseminated both among the Greeks and Romans.

ANUVRATA, the first rank of ascetics among the JAINS (which see), a Hindu sect found in considerable numbers, particularly in the south of India. This degree of asceticism can be attained only by him who forsakes his family, entirely cuts off his hair, holds always in his hand a bundle of peacock's feathers and an earthen pot, and wears only clothes of a tawny colour.

ANXUR, an Italian divinity, who derived his name from Anxur, a city of the Volsci, where he had a temple and was worshipped. He is spoken of by Virgil as Jupiter Anxur; and on a medal he is represented as a beardless young man, with a radiated crown upon his head. In worship, he was associated with Feronia, who was regarded as Juno.

ACEDE (Gr. *Singing*), the name among the ancient Greeks of one of the fabulous divinities called Muses, who were regarded by some writers as three in number,—Mneme, Aæde, and Melete,—though the most ancient authors, particularly Homer and Hesiod, reckon nine. See MUSES.

APANCHOMENE (Gr. *Strangled*), a surname of Artemis, derived from a circumstance recorded by Pausanias, as having happened at Condylea in Arcadia, where there was a grove sacred to Artemis Condyleatis. Some boys, it is said, when amusing themselves threw a cord round the statue of the goddess, playfully pretending to strangle Artemis. Some of the inhabitants of the neighbouring town of Caphyæ finding the boys thus employed, stoned them to death. To punish this rash and cruel act of the people of Caphyæ, the women of that town, as Pausanias alleges, had premature births, and the children born were all of them dead. This continued until the murdered boys were buried, and a yearly sacrifice to their manes appointed. From that time Apanchomene was substituted as a surname of Artemis for Condyleatis.

APATURIA (Gr. *apate*, deceit), a surname given to Athena by Æthra, daughter of Pittheus king of Troezen. This princess dedicated a temple to Athena Apaturia, in the island of Sphæria, and taught the maidens of Troezen to dedicate their girdles to the same goddess on the day of their marriage.—A surname also of Aphrodite, derived from the deceitful way in which she killed giants, by whom she was attacked, delivering them over to Heracles, who had concealed himself in a cave for that purpose.—Apaturia was the name of a festival celebrated by the Athenians annually in October. It continued for four days, during which young people of both sexes engaged in sports and rejoicings of various kinds. The first day was dedicated to Bacchus, the second to Jupiter and Pallas, the third was spent in admitting the young men and women into their tribes; what was done on the fourth day is uncertain.

APELLEANS, or APELLITES, a branch of the Gnostics, which derived its name from Apelles, who flourished about A. D. 188. He was a disciple of Marcion, but differed from his teacher in some points. Tertullian charges him with immorality, but Rhodon, who was a contemporary and a personal opponent of Apelles, speaks in high terms of the purity of his life. The individual to whom he was chiefly indebted for his heretical opinions, was a woman named Philumene, who imagined herself a prophetess, and whose foolish fancies he thought it worth while to expound in a work, which he entitled "Revelations." The opinions of Apelles which were adopted by his followers, partook of a similar character with those of Marcion, but modified not a little by his residence for a long period in Alexandria. The Old Testament, he alleged, came from different authors, partly from the inspirations of the Soter, partly from those of the Demiurge, and partly from those of the Evil Spirit, who corrupted the revelations of divine things. Denying, therefore, the entire inspiration of this part of the Sacred Volume, he endeavoured, in a work of great extent bearing the name of "Syllogisms," to point out the contradictions, as he supposed, which are to be found in the Old Testament, at the same time declaring that he used these ancient Scriptures, gathering from them what is profitable, while he found in them fables wholly destitute of truth. He believed in one Supreme Eternal God, the author of all existence, while he professed himself utterly unable scientifically to demonstrate how all existence could be traced back to one original principle. He held that the Supreme God had created an inferior god, whose nature was evil, and who created this world. He denied the incarnation of Jesus Christ, in so far as real flesh is concerned, but asserted that he took an elementary body, and conversed on earth in appearance only; that in his ascension he left behind him that body, making his entrance into heaven, only in his spirit. He denied the resurrection of the human body. Apelles lived to a very advanced age, and in his late years he appears to have

lost all taste for controversy, declaring, "Let every man stand fast by his faith; for all that put their trust in Christ crucified shall attain salvation, if they only prove their faith by their works." See MARCIONITES

APEMIUS, a surname of Zeus, under which he was worshipped on Mount Parnes in Attica.

APESANTIUS, a surname of Zeus, under which he was worshipped on Mount Apesas near Nemea.

APE-WORSHIP. Apes, from their resemblance to the human race, seem even in remote ages to have been viewed with veneration. The Babylonians, and also the Egyptians, are said to have held them as sacred. In India, at this day, apes are in many places adored, though not resident in temples. In Western Africa, more especially at Fishtow, on the Grain Coast, as has been already noticed under article ANIMAL-WORSHIP, certain monkeys found in the wood about the grave-yard are regarded as sacred, because it is thought they are animated by the spirits of their departed friends. Among various heathen nations these animals are viewed with peculiar interest, but nowhere more so than in Japan, where they are actually worshipped, and in that island there is a large temple dedicated entirely to Ape-worship. In the middle stands the statue of an ape erected on a pedestal which rests upon an altar, large enough not only to contain both, but likewise the oblations of the devotees, together with a brass vessel on which a bonze or priest beats as on a drum, in order by this solemn sound to stir up the devotions of the people, and remind them of their religious duties. Under the vaulted roofs and in the walls of the pagoda, there are numbers of apes of all kinds in various attitudes, and in still deeper niches there are several pedestals like that on the altar, with their respective apes upon them. Opposite to these pedestals there are other apes with the oblations of their devotees before them. As some palliation of this strange species of idolatry, it has been alleged that the Japanese regard the bodies of apes as animated by the souls of the grandes and princes of the empire.

Several Indian nations imagine that an ape is a human being, though in a savage state; others hold that formerly they were men as perfect as themselves; but that for the punishment of their vices God transformed them into such ugly creatures. An Ape-god, called Hanuman, is held in great veneration in Hindostan, a pompous homage is paid him, and the pagodas in which he is worshipped are adorned with the utmost magnificence. When the Portuguese, in 1554, made a descent upon the island of Ceylon, they plundered the temple of the Ape's Tooth, made themselves masters of immense riches, carried off this precious relic, the object of the religious worship of the inhabitants of Ceylon, Pegu, Malabar, Bengal, and other districts. The shrine in which this relic was deposited was covered with jewels, and accordingly it was reckoned a valuable

prize. An Indian prince offered the Viceroy of Goa seven hundred thousand ducats of gold to redeem this sacred tooth, but his proposal was rejected. Herbert mentions a pagoda at Calicut dedicated to an ape.

APEX, a stitched cap, somewhat resembling a helmet, with the addition of a little stick fixed on the top, and wound about with white wool, properly belonging to the ancient FLAMEN (which see).—The same word *Apeæ* is used by Jerome to express a small hair-stroke, with which the Jews embellish the top of some of the Hebrew characters, placing it over them in the shape of a crown. These they make use of in those books which are read in their synagogues and in their MEZUZZIM (which see). It is thought that our blessed Lord referred to these *Apices* when he said, Mat. v. 18. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

APHACITIS, a surname of *Aphrodite*, derived from the town of Aphace in Cœle-Syria, where there was a temple consecrated to the goddess which was destroyed by Constantine the Roman Emperor.

APHNEIUS, a surname of *Ares*, under which he was worshipped on Mount Cnesius, near Tegea in Arcadia. This name, giver of food, was derived from the wonderful circumstance that *Ares* caused his son Aëropus to draw nourishment from the breast of his dead mother Aërope.

APHRODISIA, several festivals in honour of *Aphrodite* or *Venus*, which were celebrated at various places, but particularly at Cyprus. On these occasions mysterious rites were performed to which only the initiated were admitted who offered a piece of money to the goddess.

APHRODITE, called Venus among the Romans, was one of the great deities of the ancient mythology the goddess of love. She is fabled to have sprung from the foam of the sea (Gr. *aphros*). Homer speaks of her as the daughter of Zeus and Dione. She was famed for her beauty and the handsomeness of her person. She rendered effective assistance to the Trojans in the course of the Trojan war. She was represented as being in possession of a girdle, which inspired love for those who wore it. Various flowers, as the myrtle, rose, and poppy, were sacred to her, and also various birds, as the sparrow, the swan, the swallow, and the dove. Several surnames were applied to her, all of them derived from places where she was worshipped, or from peculiar qualities which she was conceived to possess. Temples were built in honour of this goddess in many Grecian cities, such as Athens, Sparta, Corinth, Abydos, but the chief places of her worship were Mount Ida in Troas, and the islands of Cyprus and Cythera. Her votaries brought incense and garlands of flowers, but in some places sacrifices of animals were offered to her. The worship of this female deity is thought to have had its origin in the East, and Aphrodite has often been

considered as identical with *ASTARTE* or *ASHTORETH* (which see).

APHTHARTODOCITES (Gr. *apthartos*, incorruptible, and *dokeo*, to judge), the name given to a party of the **MONOPHYSITES** (which see) in the sixth century, which held, as a necessary consequence from the union of the Deity and humanity in one nature in Christ, the dogma that the body of Christ, even during his earthly life, was not subjected by any necessity of nature to the ordinary affections, infirmities, and wants of our bodily frame, such as hunger, thirst, and pain; but that, by a free determination of his own will, he subjected himself to these things for the salvation of man. The body of Christ, then, according to this view, was not necessarily and naturally corruptible, but derived this quality from the will of Christ himself. This doctrine was embraced by the emperor Justinian, who, along with many others, thought that he thereby honoured Christ, by depriving him of all human affections. By an imperial edict, accordingly, Aphthartodocetism was made a law. Eutychius, patriarch of Constantinople, had already been deposed and banished for contradicting this dogma, and a similar fate was impending over Anas-tatius, patriarch of Antioch, while the oriental church was about to be involved in the most painful and distracting quarrels, when, by the death of the emperor in A. D. 565, peace and order were restored.

APIS, an ancient deity worshipped by the Egyptians under the form of a bull. The soul of Osiris was supposed to have transmigrated into the great bull which was worshipped at Memphis, in Upper Egypt, under the name of Apis, and at Heliopolis in Lower Egypt, under the name of Mnevis. Osiris was the name by which the Egyptians deified the founder of their country and nation; and the selection of an ox as the animal into which the soul of Osiris was supposed to have passed, is accounted for by Diodorus Siculus on the ground that the ox was particularly useful in husbandry. The animal selected for worship was held in great veneration while alive, and deeply lamented and mourned for when dead. The characters of Apis, or the sacred bull, are thus given by Herodotus. "The Apis," he says, "is the calf of a cow past bearing, but who, according to the Egyptians, is impregnated by lightning, whence she has the Apis. The marks which distinguish it from all others are these: Its body is black, except one square of white on the forehead; the figure of an eagle on its back; two kinds of hair on its tail, and a scarabæus or beetle under its tongue." On the announcement being made that an animal possessing all these marks had been found, some sacred persons resorted to the place, and built a house facing the rising sun. In this house Apis was kept for four months, being carefully fed with milk; and after this, about the time of the new moon, he was conveyed in a vessel built for the purpose, to Memphis. Here a hundred priests and crowds of people received him with great rejoicings,

leading him to the temple of Osiris. Strabo and Plutarch tell us, that when an animal possessing the requisite marks could not be found, they paid adoration to a golden image of it, which they set up in their temples. The living ox, when found, was kept in the temple of Osiris, and worshipped as a representative of that god as long as it lived. In the temple were two thalami, or bed-chambers, and, according as the sacred ox entered the one or the other, it was regarded as a lucky or an unlucky omen. Oxen of a yellow or red colour were sacrificed to this god, more especially on his birth-day, which was celebrated every year with great pomp and solemnity.

Some authors allege that Apis was permitted to live no longer than twenty-five years, and, accordingly, if he had not died before that time, he was killed, and his body was buried in a sacred well, the place of which was carefully concealed from all except the initiated. If, however, he died a natural death, he was buried in the temple of Serapis at Memphis, and all Egypt was plunged into grief and mourning, which lasted, however, only till another sacred bull was found, when their mourning was turned into joy. Apis was consecrated to the sun and moon. Ælian regards the twenty-nine marks on the body of the sacred bull as forming a complete system of astronomy.

The worship of the golden calf by the Israelites in the wilderness is generally supposed to have been derived from the worship of Apis in Egypt. Accordingly it is said of them, Psal. cvi. 20, "Thus they changed their glory into the similitude of an ox that eateth grass." They were not so ignorant as to imagine that the image which they made was really God, but they seem to have supposed that the divine virtue resided in it, and that it was such a sign or symbol of the Divinity as the Apis was of the Egyptian Osiris. The calves which Jeroboam set up in Dan and Bethel had probably the same origin. And, accordingly, both Aaron's and Jeroboam's calves were made of gold, the same metal with which the Egyptians made the statues or images of their gods. Aaron, also, we are told, "fashioned it with a graving tool after he had made it a molten calf;" that is, he gave it all those particular marks which were the distinguishing characteristics of the Egyptian Apis. A further resemblance may be traced in Exod. xxxii. 5, 6: "And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." This was precisely what took place in Egypt on the appearance of the sacred bull. Sacrifices were offered in its honour, a feast was celebrated, and mirth and revelry prevailed throughout the land. Following the same practice, Jeroboam had no sooner constructed his golden calves, than he proclaimed a feast of rejoicing in honour of the new

gods. It may be observed, besides, that Jeroboam did not set up his calves in Shechem, the capital of his kingdom, but, as the Egyptians worshipped one bull at Memphis and another at Heliopolis, so he set the one calf in Bethel, the other in Dan, the two extremities of his kingdom. The Greeks and Romans seem to have sanctioned to some extent the worship of Apis. Several of the Roman emperors visited and adored the sacred bull. Alexander the Great, also, pleased the Egyptians by paying homage to Apis, as well as to their other gods. See COW-WORSHIP.

APOCARITÆ, a small Christian sect which arose in the third century, being an offshoot from the MANICHEANS (which see). The peculiar doctrine which they held was, that the soul of man partook of the substance of divinity, an oriental idea which is not unfrequently to be found in a certain class of heathen systems of religion.

APOCRISARIUS (Gr. *apokrino*, to answer), the representative at the imperial court of a foreign church or bishop, whose office was to negotiate in all ecclesiastical causes in which their principles might be concerned. The institution of this office appears to have been in the time of the emperor Constantine, or not long after, when, the emperors having become Christian, foreign churches had more occasion to promote their suits at the imperial court than formerly. Whatever may have been the date of its origin, we find the office established by law, in the time of Justinian. From the statements of various ecclesiastical writers, it would appear that those who held this office were clergymen. In imitation of the *apocrisarius* in the church, almost every monastery had a similar officer, whose business was not to reside in the royal city, as in the case of the *apocrisarii* already noticed, but to act as proctor for the monastery, or any member of it, when they had occasion to give any appearance at law before the bishop under whose jurisdiction they were. These were also sometimes of the clergy. In process of time the emperors gave the name of *Apocrisarii* to their own ambassadors, and it became the common title of every legate whatsoever. The title of *Apocrisarius* became at length appropriated to the Pope's agent or Nuncio, as he is now called, who, in the days of the Greek emperors, resided at Constantinople, to receive the Pope's despatches and the emperor's answers.

APOCRYPHA (Gr. *apokrupto*, to conceal), those ancient writings which have not been admitted into the canon of Scripture, not being recognized as divinely inspired, but rejected as spurious. The reason of the name *apocrypha* being applied to such writings, is far from being fully ascertained. Augustine alleges that the reason is to be found in the circumstance that the origin of the works so called was unknown to the Fathers of the first ages of the Church. Jerome denotes those writings apocryphal which do not belong to the authors whose names they bear, and which contain dangerous forgeries. Some writers say that the name Apocrypha was

given them, because they were concealed and not usually read in public; others, that they deserve to be concealed or buried in oblivion. Epiphanius alleges that they were hid or not deposited in the *ark of the covenant*, by which he probably meant the ark or chest in which the Jewish records were kept in the ancient temple, no such depository, if we may credit Josephus, being found in the second temple. The writings in question then, according to some authors, may be said to be apocryphal, or concealed, because they were not contained in the chest in which the sacred books were carefully deposited.

The Apocryphal books mentioned in the sixth article of the Church of England as to be read "for example of life and instruction of manners," while "it doth not apply to them to establish any doctrine," are as follows:

- The Third book of Esdras.
- The Fourth book of Esdras.
- The book of Tobias.
- The book of Judith.
- The rest of the book of Esther.
- The book of Wisdom.
- Jesus the Son of Sirach.
- Baruch the Prophet.
- The Song of the Three Children.
- The History of Susanna.
- The History of Bel and the Dragon.
- The Prayer of Manasses.
- The First book of Maccabees.
- The Second book of Maccabees.

These books appear to have been written by Jews, at a somewhat remote period, but there is no authority, either external or internal, for admitting them into the sacred canon. In the early ages of Christianity they were read in some churches, but not in all. That they were forbidden to be used in the church of Jerusalem, is plain from Cyril's catechisms, where he directs the catechumens to read no Apocryphal books, but only such books as were read in the church, specifying all those which are still recognized as canonical, with the exception of the book of Revelation. The council of Laodicea forbids all but canonical books to be read in the church, mentioning by name the very books recognized at this day, except the Apocalypse. The author of the Constitutions, also, mentioning what books should be read in the church, takes no notice whatever of the Apocrypha. Jerome alleges that in some churches they were read merely as books of piety and moral instruction, but in no sense as canonical, or with a view or confirming articles of faith. Rufinus, presbyter of Aquileia, mentions the same as being the practice of that church. Athanasius also ranks these books, not among the canonical, but among those that might at least be read to or by the catechumens. There were some churches, however, which used these books on the same footing as the regular canonical Scriptures. Thus the third council of Carthage ordered that nothing but the canonical writings should be read in

the church, under the name of the Divine Scriptures, among which canonical writings are included by name several Apocryphal books. Augustine, also, in his book of Christian doctrine, calls all the apocryphal books canonical, but he does not allow them so great authority as the rest, because they were not generally received as such by the churches. In the Eastern church, the canonical authority of the Apocryphal books was always denied, and also in many of the Western churches. Gregory the Great having occasion to quote a text from Maccabees, apologizes for making a citation from a book which was not canonical, but only published for the edification of the church.

By the Council of Trent, however, in the sixteenth century, the Apocryphal books were, for the first time, placed entirely on a level with the inspired Scriptures. What could have led to the promulgation of such a decree under the penalty of anathema, it is difficult to comprehend, unless it may have arisen from a consciousness, that from no other quarter could they obtain evidence in proof of their unscriptural doctrines and practices. Notwithstanding the Tridentine decree, however, the Apocryphal books can lay no valid claim to inspiration or canonical authority. None of them are to be found in the Hebrew language, or have ever been recognized by the Jews. The whole of them are written in Greek, and appear to have been composed by Alexandrian Jews, except the Fourth Book of Esdras, which is in Latin. They bear evident marks of having been written posterior to the time of Malachi, with whom the spirit of prophecy is universally admitted to have ceased. They contain no prophecy, or any other mark of inspiration, and not one of them claims to be inspired. Not a single quotation from any one of them was ever made by Christ or his apostles; and both Philo and Josephus, who flourished in the first century of the Christian era, are silent in regard to them. These Apocryphal books are not to be found in the lists of inspired writings drawn up by various individuals during the first four centuries of the Christian Church. They were never read in the Christian Church until the fourth century, and even then, as we have already seen, on the testimony of Jerome, not as canonical or authoritative, but simply for edification. Never, indeed, until the fourth session of the last Council of Trent were these books ranked as canonical or inspired writings. The only Apocryphal books omitted in the decree are the prayer of Manasseh and the Third and Fourth Books of Esdras.

When from external we turn to the internal evidence furnished by the writings themselves, we can have no hesitation in rejecting the Apocrypha as utterly uncanonical and uninspired. In proof of this we may refer to some prominent instances in which false and unscriptural doctrines are taught. Thus, Ecclus. iii. 3, "Alms doth deliver from death, and shall purge away all sins." And, again, to the same

effect, Ecclus. xxxv. 3, "Alms maketh atonement for sins." The book of Maccabees teaches the Popish practice of praying for the dead, which is nowhere sanctioned in the Word of God. Thus 2 Macc. xii. 43, 44, "And when he had made a gathering throughout the company, to the sum of 2,000 drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly; for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead." The Apocryphal books not only teach erroneous doctrines, but inculcate and commend immoral practices. Thus the Book of Maccabees (2 Macc. xiv. 41) represents as noble and virtuous the act of Razis in falling upon his sword, rather than allow himself to be taken by his enemies. The treacherous assassination of the Shechemites, which is strongly condemned in the Bible, is highly commended in Judith ix. 2. Magical incantations, which the Bible often forbids, are stated in a ridiculous story found in Tobit vi. 1—8, to have been sanctioned and even commanded by God himself. It is unnecessary to do more than refer to the silly fable of Bel and the Dragon, the immoral tale of Susanna, the absurd story of Judith, and numberless contradictions and follies with which these writings everywhere abound.

By the rubric of the Church of England, the Apocrypha is appointed to be read in the churches; but it may be mentioned that all the books are not read. Thus the Church excepts both books of Esdras, the books of the Maccabees, the rest of the book of Esther, the Song of the Three Children, and the Prayer of Manasseh. The Puritans were much opposed to the reading of the Apocrypha in churches. The Reformers, however, made a selection from it for certain holy days, and for the first lessons in October and November.

A controversy arose both in England and Scotland in 1830, on the subject of the Apocrypha. The British and Foreign Bible Society had, for some time previous, been issuing Bibles containing not merely the Canonical, but also the Apocryphal Books, in violation of one of its fundamental conditions, which expressly declared, that the object of the Society was to circulate the pure Bible without note or comment. The directors, animated by a desire to extend the circulation of the Word of God among Roman Catholics in Continental countries, yielded to views of expediency in the matter, and thus gave rise to a very keen, and even bitter contention, more especially on the north side of the Tweed. For several years the controversy raged, during which the claims of the Apocrypha were fully discussed, and its unscriptural and uncanonical character clearly exposed.

Apocryphal or spurious writings have not only been classed with the Old Testament, but also with the New. Not long after the ascension of Christ, various pretended histories of his life and doctrines, full of impositions and fables, were given forth to the

world; and afterwards several spurious writings appeared inscribed with the names of the apostles. A number of these apocryphal productions have perished by the lapse of time. Those that still remain have been carefully collected by Fabricius, in his '*Codex Apocryphus Novi Testamenti*,' 2 vols. 12mo. Hamburg, 1719. These books appear to have been written by well-meaning persons, not with a design to injure, but to advance the cause of Christianity. No church or body of Christians, however, have ever claimed for them a place in the Sacred canon, or regarded them as entitled to rank among inspired writings.

APODIPHO (Gr. *apo*, from, *deipnon*, supper), an office recited by the *Caloyers* or monks of the Greek Church every night after supper.

APOLLINARES LUDI, games celebrated annually by the ancient Romans in honour of *Apollo*. They were instituted during the second Punic war in B. C. 212. The prætor presided at these games, and ten men were appointed to see that the sacrifices were performed after the manner of the Greeks. For a few years the day for the celebration of these games was fixed at the discretion of the prætor; but U. C. 545, they were appointed to be held regularly about the nones of July.

APOLLINARIANS, a heretical Christian sect which arose about the middle of the fourth century, headed by Apollinaris, bishop of Laodicea. This distinguished person was one of the ablest and most learned men of his time, and at first looked upon by all, particularly by Epiphanius and Athanasius, as one of the great champions of the orthodox faith. Such was his zeal, indeed, in behalf of the truth, that he was excommunicated by the Arian party and driven into exile. He was remarkable for his intimate acquaintance with the Scriptures, which he publicly expounded at Antioch, where Jerome became one of his numerous hearers. He was also a man of great general learning, and famed as a poet. The tragedy entitled '*Christ's Sufferings*,' which is to be found among the works of Gregory Nazianzen, is generally attributed to the versatile genius of Apollinaris. The only entire work of his that has reached our times is a Paraphrase in hexameter verse on the Psalms. In consequence of his eminent talents and extensive learning, he was raised in A. D. 362 to the bishopric of Laodicea in Syria, the city of his birth, and where he had spent the greater part of his life. The most celebrated of his controversial works was one which he wrote in thirty books against Porphyry.

In arguing against the Arians, Apollinaris was anxious to establish on a firm footing the doctrine of the union of the Divine Logos solely with the human body, and to refute the theory introduced by Origen, according to which a human spirit only was represented as the organ of the Divine manifestation. Being a man of a strongly speculative mind, he set himself to show how the doctrine of the God-

man ought to be viewed. The line of argument which he pursued is thus beautifully stated by Nander: "Two beings persisting in their completeness, he conceived, could not be united into one whole. Out of the union of the *perfect* human nature with the Deity one person never could proceed; and more particularly, the rational soul of the man could not be assumed into union with the divine Logos so as to form *one* person. This was the negative side of the doctrine of Apollinaris; but, as to its positive side, this was closely connected with his peculiar views of human nature. He supposed, with many others of his time, that human nature consisted of three parts,—the rational soul, which constitutes the essence of man's nature; the animal soul, which is the principle of animal life; and the body, between which and the spirit, that soul is the intermediate principle. The body, by itself considered, has no faculty of desire; but this soul, which is united with it, is the source and fountain of the desires that struggle against reason. This soul Apollinaris believed he found described also by the apostle Paul, in the passage where he speaks of the flesh striving against the spirit. The human, mutable spirit was too weak to subject to itself this resisting soul; hence the domination of the sinful desires. In order, therefore, to the redemption of mankind from the dominion of sin, it was necessary that an immutable Divine Spirit, the Logos himself, should enter into union with these two parts of human nature. It does not pertain to the essence of that lower soul, as it does to the essence of the higher soul, that it should determine itself; but, on the contrary, that it should be determined and ruled by a higher principle; but the human spirit was too weak for this; the end and destination of human nature, therefore, is realized when the Logos, as an immutable Divine Spirit, rules over this lower soul, and thus restores the harmony between the lower and the higher principles in man's nature."

By such a train of reasoning as this did Apollinaris flatter himself that he had demonstrated how the divine and human natures in Christ must be conceived to be united into personal unity. In his view humanity consisted of three parts, spirit, soul, and body. In the case of Christ's humanity, however, the weak and mutable human spirit gave place to an immutable Divine Spirit; and on this account is Christ the God-man. Apollinaris was partial to the use of certain expressions which began about this time to become current. "God died." "God was born." By way of doing honour to Christ, his humanity was, in a manner, lost in his divinity. The whole being of the Logos was regarded as constituting the animating soul in the human nature of Jesus. By this mode of explanation, Apollinaris imagined that he established the perfect sinlessness of Christ's human nature; forgetting all the while that he was labouring under the erroneous idea entertained by the Manicheans, that sin was an essential quality of

human nature. Athanasius wrote an able work in refutation of his friend Apollinaris, and the controversy was carried on by the publication of several works, among which the most prominent, in opposition to the Apollinarian heresy, was a treatise manifesting great acuteness and polemic power by Theodore of Mopsuestia. The doctrine of Apollinaris was embraced by many in nearly all the Eastern provinces, and, although it was condemned by a council at Alexandria in A. D. 362, and afterwards, in a more formal manner, by a council at Rome in A. D. 375, and by another council in A. D. 378, which deposed Apollinaris from his bishopric, the sect still continued in considerable numbers till towards the middle of the fifth century. Apollinaris survived his deposition for some years, and in A. D. 392, he died maintaining to the last his peculiar doctrines in regard to the person of Christ. His followers were also called VITALIANS and DIMOERTES.

APOLLO, one of the principal deities of ancient Greece. He is represented by Homer and Hesiod as the son of Zeus and Leto or Latona, while his sister was Artemis or Diana. He is generally supposed to have been born in the island of Delos. The number seven was sacred to this divinity, and on the seventh of every month sacrifices were offered to him, and his festivals celebrated. His name has sometimes been said to be derived from the Greek word *apollumi*, to destroy, because he was regarded as the destroyer of the wicked, and is, therefore, represented as armed with a bow and arrows. He was imagined to have the power both of sending and removing plagues and epidemic diseases. He was the god of prophecy, and also of music, the protector of cattle, and the founder of cities. He is said to have been identical with the sun, and he was undoubtedly the chief object of worship among the Greeks. Temples were reared to him in many places, but the principal seat of this god was at Delphi, in Bœotia. The Romans, in the early part of their history, seem to have been altogether unacquainted with the worship of Apollo. The first temple built to him at Rome was in the year B. C. 430, in order to avert a plague which had broken out in the city and surrounding country. A second temple was built to him in B. C. 350. It was not, however, till the time of Augustus that the Romans actively engaged in the worship of this god, when after the battle of Actium the emperor dedicated the spoils to Apollo, appointed games in his honour, and built a temple to him on the Palatine Hill. The Etrurians worshipped Apollo on Mount Soracte, to which Pliny refers in these words: "Not far from the city of Rome, in the country of the Falisci, there are a few families who, in an annual sacrifice which is held to Apollo on Mount Soracte, walk over a heap of burning wood without being injured, and are, therefore, by a perpetual decree of the senate, exempted from serving in the wars, or being burdened with any duty." These remarks would seem to imply, that

the Etrurians had practised some ceremony similar to that which was observed among the ancient Canaanites, of passing through the fire. The laurel was sacred to Apollo. He is said to have resided along with the Muses on Mount Parnassus, and to have taught them the arts of poetry and music. He is often represented as a beardless youth of singular beauty and elegance, with flowing hair, crowned with laurel, holding a bow and arrows in his right hand, and a harp in his left. When he appears as the sun, he rides in a chariot drawn by four horses. The animals used in sacrifice to Apollo were chiefly bulls and oxen.

APOLLONIA, a festival sacred to Apollo at Ægiale, observed annually in honour of the return of that god with his sister Artemis, after having been driven to Crete on the conquest of Python. On the day set apart for this festival, seven young men, and as many young women, were selected to go, as it were, in search of the god and goddess.

APOLOGY (Gr. *apologia*, a defence), the term used to denote the defences of Christianity which were produced in the early ages of the Christian Church. These apologies were of two different forms, and written with two different objects. One class of them were expositions of Christian doctrine intended for the use of enlightened pagans generally; the other class were more official in their character, being meant to advocate the cause of the Christians before emperors, or before the proconsuls or presidents of provinces. Not being able to obtain a hearing in person, they were under the necessity of producing their defence in writing. The first Apology was presented to the Emperor Adrian, by Quadratus, A. D. 126, a fragment of which is preserved by Eusebius; but a second presented to the same emperor soon after by Aristides, a converted Athenian philosopher, is lost. The rest of the ancient Apologists for Christianity were Justin Martyr, Tatian, Athenagoras, Theophilus, Melito, Claudius Apollinaris, Hippolytus, Clemens Alexandrinus, Tertullian, Minucius Felix, Origen, Cyprian, Lactantius, and Arnobius. The Apologists come next in order after the Apostolic Fathers, and their writings, as far as they have been preserved, are peculiarly valuable, as showing the arguments adduced by the heathen against Christianity, and the manner in which these arguments were met by the early Christian writers.

APOMYIUS (Gr. *apo*, from, *muïos*, a fly), a surname of Zeus at Olympia, as being a driver away of flies, under which name he was worshipped by the Eleans.

APOPIS, a deity of the ancient Egyptians, a brother of the Sun, and mentioned by Plutarch as having made war against Jove.

APOPOPMPÆ, certain days on which the Greeks offered sacrifices to the gods called *Pompaioi*, or conductors by the way. Who these were is not properly ascertained, unless it refers to Mercury,

whose employment it was to conduct the souls of deceased persons to the shades below.

APOSTASY (Gr. *apostasis*, a departure), a renunciation or abandonment of our religion, either by an open declaration in words, or by a virtual declaration of it by our works. In the early Christian Church this sin subjected those who were guilty of it to the severest ecclesiastical censures. There were usually reckoned at that time three different kinds or degrees of Apostasy. Some entirely renounced the Christian religion, and passed over to the Jews; others mingled a partial observance of Jewish ceremonies, and a partial adoption of Jewish doctrines with the profession of the Christian faith; and others complied with them so far as to join in many of their unlawful practices, though they made no formal profession of an adherence to the Jewish religion. Though the imperial laws allowed those that were original Jews the complete freedom of their religion, and the enjoyment of many privileges for a long time under the reigns of Christian emperors, yet they strictly prohibited any Christian going over to them, and exposed all such apostates to very heavy penalties. Constantine left it to the discretion of the Jews to punish them with death or any other condign punishment. His son, Constantius, subjected them to confiscation of goods. And Valentinian, the younger, deprived them of the power of disposing of their estates by will. In compliance with these laws of the states, the Church not only pronounced a solemn anathema against all such apostates, but prevented them from being recognized as credible witnesses in any of her courts of judicature.

Those apostates also, who sought to form to themselves a new religion, by an incongruous mixture of the Jewish and the Christian systems, were condemned by the church as heretics, and excluded from her communion; while those who endeavoured to compromise matters by conforming to the Jews in some of their rites and ceremonial practices, were visited with church censures corresponding to the extent of their sin. The council of Laodicea forbids Christians to Judaize, by resting on the Sabbath, under pain of anathema; it likewise prohibits keeping Jewish feasts, and accepting festival presents sent from them; and also receiving unleavened bread from them, which is accounted a partaking with them in their impiety. Among the apostolical canons, there is one which forbids fasting or feasting with the Jews, or receiving any of their festival presents or unleavened bread, under the penalty of deposition to a clergyman, and excommunication to a layman. According to another of the same canons, to carry oil to a Jewish synagogue, or set up lights on their festivals, was regarded as a crime equally great with the performance of the same service for a heathen temple or festival, and both were alike punished with excommunication. A bishop, priest, or deacon, also, who celebrated the Easter

festival before the vernal equinox with the Jews, was considered as thereby incurring the sentence of deposition. The council of Eliberis forbids Christians to have recourse to the Jews for blessing the fruits of the earth, and that under the penalty of excommunication. The same council forbids both clergy and laity to eat with the Jews upon pain of being cast out of the communion of the church. The council of Clermont makes it excommunication for a Christian to marry a Jew. And the third council of Orleans prohibits it under the same penalty, together with separation of the parties.

Another sort of apostates were such as fell away voluntarily into heathenism after they had for some time made profession of Christianity. The imperial laws, at least from the time of Theodosius, denied apostates of this kind the common privilege of Roman subjects, depriving them of the power of disposing of their estates by will. Valentinian the younger, not only denied them the power of making their own wills, but of receiving any benefit from others by will: no man might make them his heirs, nor could they succeed to any inheritance. They were prohibited from having intercourse with others; their testimony was not to be taken in a court of law; they were to be accounted infamous, and of no credit among men. The council of Eliberis denies communion to the last to all such apostates, because they doubled their crime, not only in absenting themselves from church ordinances, but in defiling themselves with idolatry. Those apostates who only left off attendance on religious assemblies for a long time, but did not fall into idolatry, should they afterwards return to the church, might be admitted to communion after ten years' probation. Cyprian says, that many of his predecessors in Africa denied communion to the very last, to all such as were guilty of the three great crimes, apostasy, adultery, and murder. Siricius, bishop of Rome, says apostates were to do penance as long as they lived, and only to have the grace of reconciliation at the point of death.

The ordinary way in which in early times apostates to heathenism renounced the Christian faith, was by denying Christ and blaspheming his name. That this was the common mode of avowing their apostasy, appears from the demand which the proconsul made to Polycarp, and the aged Christian's reply to it. The proconsul called upon him to revile Christ, but Polycarp replied, "These eighty-six years I have served Him, and he never did me any harm; how then can I blaspheme my King and Saviour!" Justin Martyr says, that when Barchocebas, the ringleader of the Jewish rebellion under Adrian, persecuted the Christians, he threatened to inflict terrible punishments on all who would not deny Christ, and blaspheme his name. All blasphemers of this kind accordingly were punished with the highest degree of ecclesiastical censure. All apostates, who were either in debt, or under prosecution as criminals, were denied the privilege of tak-

ing sanctuary in the church. And by a law of Theodosius, the slave of an apostate master who fled from him, and took sanctuary in the church, was not only to be protected, but to receive his freedom.

Apostasy from Judaism to Christianity is regarded by the Jews as a sin of the deepest dye, and all who are guilty of it are believed to be excluded from all share of future happiness, unless they repent, and return to the bosom of the *synagogue*. The Rabbis, however, allow such persons no time for consideration or repentance; apostasy is deemed to require immediate extermination, they pronounce it to be the duty of all faithful Israelites not to suffer an apostate to die a natural death, but to hurry him away, either by public execution, or private assassination, into those torments which await him in another state. One of the most common terms of reproach, which the Jews apply to one of their brethren who has embraced Christianity is *Meshummad*, which signifies a person ruined and destroyed, and the imprecation which generally follows is, "Let his name and memory be blotted out."

Among the Mohammedans apostasy is considered as calling for the instant death of the man who shall dare to renounce the faith of Islam. Almost all false systems of religion indeed consider the abandonment of their creed and modes of worship as a capital crime.

APOSTLE (Gr. *apostello*, to send), a name given to the twelve disciples whom Jesus Christ set apart to be the first preachers of his gospel. Before making the selection of his apostles, our blessed Redeemer had been engaged for a considerable time in the prosecution of his public ministry. He had laid down, with great clearness and force, the nature and design of that kingdom which he had come to establish upon the earth. The attention of the Jewish people had been aroused by his discourses and miracles, and matters were now in such a state as called for the appointment of a number of qualified men, who would not only assist in extending the gospel while Christ was upon the earth, but would carry forward the great work after he had gone to the Father. Jesus, accordingly, resolved to select and send forth twelve men from among his followers, to be his apostles or ambassadors to a guilty world. In proceeding to their choice and appointment, Jesus seems to have felt deeply the solemnity of the work, for Luke informs us, that on the day previous, "he retired to a mountain to pray, and continued all night in prayer to God." He did not send them forth immediately after they became disciples, nor even immediately after they were appointed to the apostleship, but to fit them all the better for their arduous and important work, they continued for some time to enjoy his instructions both in private and public.

The word *apostle* signifies one sent, a messenger. It is equivalent in meaning to the angel of the church in the book of Revelation, and Jesus himself is styled the Messenger of the Covenant, and also

the Apostle and High Priest of our profession. The apostles were twelve in number, probably that the Christian church might correspond with the Jewish, which was composed of twelve tribes, and to this John alludes in his vision of the New Jerusalem, which "had twelve gates, and at the gates twelve angels, and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

The apostles were the first select ministers of Christ, distinguished from all others who should ever hold office in the church of Christ. And accordingly the apostle Paul, when in Eph. iv. 11. he enumerates the various authorized officers in the Christian church, places apostles in the very foreground. "He gave some apostles," and then as different from, and inferior to these, he mentions "prophets, evangelists, pastors and teachers." Who then were the men whom Jesus chose to be his apostles? We might have supposed that for an office so important, so difficult, so responsible, he would have selected men of high talents, extensive learning, polished manners, distinguished for their wealth and influence in society. Far different were the men whom Jesus called to be his faithful messengers;—humble, plain, unlettered men, remarkable neither for their natural nor their acquired endowments. What then was the secret of the marked success which attended the labours of such men? "The treasure was put in earthen vessels, that the excellency of the power might clearly appear to be of God, and not of men." They were endowed with miraculous gifts, such as heaven alone could bestow. "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." These were the credentials of their mission, clearly showing that they had received power and authority from on high. When they went forth, therefore, into the world, proclaiming the salvation of the gospel, their testimony was confirmed by "signs and wonders, and divers miracles and gifts of the Holy Ghost."

The names of the twelve apostles are thus given by the Evangelist Matthew:—"The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him." Though Matthew records the mission of the apostles, immediately after their nomination to the office, it would appear from the other Evangelists, that a considerable period elapsed after their appointment to the apostleship before they were sent out to preach the gospel. With the view of qualifying and preparing them for their great work, Jesus took them under special instruction, for Mark tells us, that "he ordained them that they should be with him." Having sat for some time at the feet of Jesus, and learned

the law at his mouth, the apostles were sent forth, and in the first instance the extent of their mission was limited. They were not to go as yet into the way of the Gentiles, nor to enter into any city of the Samaritans. The personal ministry of Christ, and the early labours of the apostles, were confined to the Jews. And even after the resurrection of Christ, when the extended commission was given to the apostles, that repentance and remission of sins should be preached among all nations, Jesus added, "beginning at Jerusalem." By his own direct authority, without the agency or interposition of any other, he gives his instructions to the apostles to whom they are to go, "to the lost sheep of the house of Israel;" in what employment they are to be engaged, they are to "preach;" and what is to be the subject of their preaching, "the kingdom of God is at hand." The name of apostle was not confined to the twelve, but is sometimes applied in the New Testament to those who assisted the apostles in their labours. Thus Barnabas is so called in Acts xiv. 4 and 14, and Epaphroditus in Phil. ii. 25. In the exercise of their office the apostles planted churches in various places, and visited and superintended the churches they had founded. Many writers, both ancient and modern, allege that all bishops were at first called apostles.

Among the Jews, at a later period, after the destruction of Jerusalem, there was a class of officers who bore the name of apostles. These were envoys or legates of the Jewish Patriarch, who passed from one province to another, to regulate in his name the differences that arose betwixt private persons or in the synagogues. They had also a commission to levy the impost that was paid annually to the Patriarch, and, besides aiding him with their counsel, they reported the state of the churches. This office was abolished by the Christian emperors.

Apostle in the Greek Liturgy is a name used to denote a book containing the Epistles of Paul, printed in the order in which they are to be read in churches in the course of the year.

APOSTLES' CREED, a formula or summary of the Christian faith, drawn up, according to Ruffinus, by the apostles during their stay at Jerusalem. Baronius and some other writers conjecture that they did not compose it till the second year of the reign of Claudius, shortly before their dispersion. But there is no evidence that any formal creed whatever was drawn up by the apostles. Had it been so, we would undoubtedly have found in their writings some notice of such a formula having been published by them. The modern Tractarians, indeed, adduce a few passages, in which they allege that Paul quotes from the Creed. The first passage runs thus, "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures." Now compare this passage with one just preceding it, in the eleventh chapter, "For I have received of the Lord that which also I delivered unto you, That

the Lord Jesus the same night in which he was betrayed took bread." The expressions in both verses are all but identical; and surely, therefore, the obvious mode of interpreting the passage in the fifteenth, is by that in the eleventh chapter, where there is evidently no quotation from the creed. Instead of receiving his faith from the creed, the apostle expressly discountenances every such idea in Gal. i. 11, 12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The next passage adduced by the Tractarians in favour of the Apostles' Creed being referred to by the Apostle Paul, is to be found in 2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Now from the construction of these words in the original, it is plain that the apostle does not say that Timothy had heard from him an outline of sound words, but that he had heard from him sound words, of which he was to hold fast the outline, that is, the leading features. If there was such a form of sound words, where is it? The form called by us "The Apostles' Creed," cannot be traced higher than the fourth century. And the forms given in the early writers vary much, both from this and among themselves. Irenæus and Tertullian, both of whom flourished in the second century, give creeds or formulæ of faith, which differ in various respects from one another. Had there been such a form as is alleged left by the apostles, there can be no doubt that it would have been referred to by these or some other of the early writers. But for the first three centuries and more, there is not the slightest indication given us that the apostles left such a form. Each person who has occasion to give a summary of the chief articles of the Christian faith, gives it in different words, and, if more than once, does not himself give always the same form. Not the slightest reference, besides, is made to such a form by the Nicene council, in A. D. 325.

It is not till the close of the fourth century that we meet with the report of the Creed having been composed by the apostles. We do not find even the name "The Apostles' Creed," earlier than a letter of Ambrose, written about the year A. D. 389. The first assertion of its having been composed by the apostles, is found in Ruffinus, who, in his 'Exposition of the Creed,' written about the year A. D. 390, tells us that it was said to be written by them, though in a subsequent part of the same treatise, he speaks as if he himself had some doubts on the point. Jerome also speaks of the Creed as having been delivered by the apostles, and similar language is used respecting it by several writers of the fifth and sixth centuries. Thus the opinion gained ground that the Creed was in reality composed by the apostles.

What is called "The Apostles' Creed," attained its present form not all at once, but gradually. In

its earliest form it consisted simply of a confession of the Trinity. Erasmus and Vossius were of opinion that for more than three centuries the Creed did not extend further than that. It appears from the early creeds which still exist, that, even in the part relating to the Trinity, the article relating to Christ's descent into hell formed no part of the primitive summary of the articles of the faith. The first creed in which it appears was one published by the Arians at the council of Ariminum, A. D. 359, which had also been previously exhibited by them at the council of Sirmium. It is also to be found in the creed of the church of Aquileia, given by Ruffinus towards the close of this century, who, however, also tells us that this addition was not to be found in the creed of the Roman church, nor in the churches of the East. This article, therefore, was not introduced into the creed of the Roman and oriental churches, until after the fourth century. In the article relating to the church, the most ancient creeds, both of the Greek and Roman churches, have only the words "holy church," the word "catholic" having been afterwards added by the Greeks. The article of the "communion of saints," also, is not to be found in any creed or baptismal confession of the first four centuries, nor in many of those of a subsequent date.

The obvious conclusion from all that has been said is, that the formula which is familiarly known by the name of "The Apostles' Creed," has no claim whatever to be regarded as the genuine production of the apostles, but is a composition of a much later date. It was no part of the public liturgy in the earlier ages of the church. Tullio, bishop of Antioch, seems to have been the first who introduced the "Creed" into the daily service of the Greek church about A. D. 471, and it was not adopted by the church of Constantinople till A. D. 511. The Roman church did not embody it as a part of their liturgy before A. D. 1014. Bishop Burnet gives, as the ground for retaining the "Creed" in the liturgy of the Church of England, that the doctrine which it contains is to be found in the Scriptures. See CREED.

APOSTOLEUM, the term by which, in the early ages of Christianity, a church was described which had been built in honour of an apostle. Thus Sozomen speaks of the *apostoleum* of Peter in Rome, and again, of the *apostoleum* of Peter and Paul at Quercus, in the suburbs of Chalcedon.

APOSTOLIC, something that relates to the apostles. Thus we speak of the apostolic age, the apostolic doctrine, traditions, &c.

APOSTOLIC CATHOLIC CHURCH. This name has been assumed by a body of Christians who have sometimes been termed Irvingites, from the circumstance that their rise as a distinct and separate communion is to be traced to the Rev. Edward Irving, an able and pious, though somewhat eccentric Presbyterian minister in London. Mr. Irving delivered, in 1829-30, a series of doctrines on the extraordinary gifts of the Spirit, which he maintained

were not limited in their communication to the times of the apostles and their immediate successors, but were designed to continue throughout every age of the church. He argued, also, that the absence of these spiritual gifts was solely due to the low state of the church's faith and holiness. These discourses attracted great attention, and made a deep impression upon the minds of many. While they were in the course of delivery, a report was spread throughout the country that a manifestation of extraordinary gifts had taken place at Port-Glasgow, in the West of Scotland, and that a pious female named Isabella Campbell had been suddenly and miraculously cured of a severe and lingering illness. The occurrence of such an event at the very time when the minds of many members of Mr. Irving's congregation had been thrown by his discourses into a state of great excitement, was likely to work upon susceptible minds, leading them into extravagance and enthusiasm. The news from Port-Glasgow was hailed by not a few as a remarkable fulfilment and confirmation of Mr. Irving's views. Numbers hurried to the scene to witness these marvellous operations of the Spirit, and the "gifted" in the little community were looked upon with veneration and awe. They spoke on some occasions in "an unknown tongue," and though utterly unintelligible and therefore unedifying to those who heard it, still the gift was concluded by not a few to be directly from above. Among the firmest and most unhesitating believers in these manifestations, was Mr. Irving himself, who, naturally anxious that his people should witness such a marked display of the Spirit's power, invited a highly "gifted" female from Port-Glasgow to visit London, and exhibit before his congregation the extraordinary power she had received. The invitation was complied with, and the result was that the same gift of speaking in "unknown tongues" came to be enjoyed by various members of Mr. Irving's flock, who, first in private meetings for prayer, and afterwards in the public congregation, broke forth into strange utterances, which were readily and without reserve acknowledged, both by the pastor and many of his people, as messages sent from God. Some of these revelations were interpreted, and others not, but the church in Regent Square was now the scene of much "prophesying" and "speaking in tongues." The prophesying was plain and easily understood by all, but the "tongues" were generally such as no one could possibly comprehend, and the only explanation which could be given of the matter was, that perhaps they might be meant as signs simply of the Spirit's presence and power. They were regarded, besides, by some of the believers in their reality, as sure prognostications that the end of all things was at hand.

Mr. Irving, the virtual originator of the body whose history and tenets we are now considering, had been teaching, for some time in Regent Square church, doctrines which were regarded as decidedly

heretical, particularly in regard to the human nature of Christ, which he declared not to be sinless in the sense in which it is viewed by the great body of Christians of all denominations, that is, he held it to be peccable though not peccant. His errors at length attracted the attention of the Church of Scotland, with which both he and his congregation in London were connected. With the sanction and full authority of the General Assembly accordingly, Mr. Irving was deposed by the Presbytery of Annan from the office of the ministry, and he was thus compelled to cease his connection with the Regent Square church. His adherents and followers thereupon erected for him a new place of worship in Newman Street. The order of "prophets" was regarded by them as having been now revived in the church, and soon after, one of the so-called prophets having pointed out an individual as an "apostle," that office also was considered to be restored. The ministry was now held to be fourfold, consisting of apostles, prophets, evangelists, and pastors, and that the proper mode of ordination was by the imposition of the apostles' hands on those who had been previously designated by the word of the prophet to the sacred office of the ministry. The first ordination, accordingly, in connection with the Apostolic Catholic Church took place on Christmas day 1832, when an angel, or chief pastor, was ordained over the church at Albury. This individual, who had previously been an "evangelist," was nominated to the apostolic office by the word of a prophet, and he was ordained to that office by the laying on of the hands of an apostle. After Mr. Irving's deposition the "gifted" of his congregation had forbidden him to administer the sacraments or perform any priestly function. For some time, therefore, he had ceased to exercise his usual duties, as the pastor of a congregation, in obedience to what he viewed as a command from heaven, and had confined himself to the work of a preacher or deacon. In the spring of 1833 this prohibition was removed by the word of a "prophet," and he was ordained accordingly as angel of the church in Newman Street. The "prophetic word" now called for the appointment of elders and deacons, the former being invested with a priestly character. Revelations were also given by the "prophets" as to other equally necessary parts of church organization.

The church in Newman Street formed the nucleus as well as the model of the churches which began to spring up holding the same principles and adopting the same church arrangements. In 1835 the number of "apostles," which had hitherto been limited to five, was completed, other seven having been ordained to make up the full apostolic college. This apostolic band having been set apart to their high office, retired to Albury, where they spent upwards of a year in the study of the Scriptures and in mutual conference. The result of this long protracted season of meditation and weighty deliberation was, that a council was established on the mo-

del of the Jewish tabernacle, "so arranged," to use their own words, "as to present a definite form calculated to give an idea of the true relation and adjustment of the machinery of the universal church." This was regarded by the body as an important step, and it was immediately followed up by the production of a "Testimony" addressed to the rulers of both church and state. The document, which had been carefully prepared by the senior apostle from notes drawn out by each of the members of the apostolic college, was sent to the archbishop of Canterbury, most of the bishops, a large number of the London clergy, and most of the ministers of the localities in which churches on the apostolic model had been raised. The other document addressed to the rulers of the state, which was prepared by a single apostle, was also in 1836 delivered to the king in person, and afterwards to as many privy counsellors as could be found, or would receive it. "In 1837," to avail ourselves of an admirable summary of the operations of the body drawn up in connection with the publication of the last census in 1851, "a Catholic Testimony, being a combination of the two documents already noticed, was addressed to the patriarchs, bishops, and sovereigns of Christendom, and was subsequently delivered to Cardinal Acton for the Pope,—to Prince Metternich for the Emperor of Austria—and to various others among the bishops and kings of Europe. In 1838 the apostles, in obedience to another prophecy, departed for the continent, and visited for two years most of the European countries, with the object of remarking closely the condition of the general Church, and gleaning from each portion its peculiar inheritance of truth. From this perambulation they, in 1840, were recalled to settle some disputes which had arisen in their absence, with respect to the comparative authority of the apostles and the council above referred to. The apostles stilled these symptoms of dissension by asserting their supremacy; and the meetings of the council were suspended, and have not yet been revived. These measures led, however, to the secession of one of the apostles, whose successor has not yet been named. Seven of the remaining eleven, in 1844, again dispersed themselves, in foreign parts, to be again recalled in 1845, in order to determine what liturgical formalities should be observed. This settled, they once more proceeded to their work abroad—the senior apostle, who remained at Albury, having charge of all the London churches (now reduced to six).—The principal work of recent years has been the gradual completion of the ritual of the Church. In 1842 a liturgy had been framed, 'combining the excellencies of all preceding liturgies.' In this a certain portion of the service was allotted to each of the four ministers already mentioned; the communion (which before had been received by the people in their seats) was now received by them before the altar, kneeling; and the consecrated elements, before their distribution, were offered as an

oblation before the Lord. Simultaneously, appropriate vestments were prescribed—the alband girdle, stole and chasuble, for services connected with the altar, and a surplice and rochette and mosette for preaching and other offices. In 1847 considerable additions to the liturgy were made, and the use of consecrated oil was permitted in visitation of the sick. In 1850 it was ordered that a certain portion of the consecrated bread and wine should be kept in an appropriate ark or tabernacle placed upon the altar, to be taken by the angel, at the morning and evening services, and 'proposed' as a symbol before the Lord. The latest ceremonial additions were adopted in 1852, when lights—two on, and seven before, the altar—were prescribed, and incense was commanded to be burnt while prayers were being offered."

It is only right to state, that in assuming the name of the Apostolic Catholic Church, the body are not to be understood as claiming an exclusive right to such an appellation. They disclaim the name of Irvingites, as following no earthly leader. They deny that they are schismatics, or sectaries, or separatists of any kind, but that they are members of the one church, baptized into Christ, which has existed from the days of the apostles, and that their great mission is to reunite the scattered members of the one body of Christ. The only standards of faith which they recognize are the Apostles', the Nicene, and the Athanasian Creeds. The distinctive peculiarities of their belief are the holding what they consider an important revived doctrine, that apostles, prophets, evangelists, and pastors are the abiding ministers of the church in all ages of its history, designed, along with the power and gifts of the Holy Ghost, to prepare Christ's people for his second coming; that the church ought to be governed by twelve apostles, whose duty and right it is to exercise supreme rule, and that these apostles are to derive their appointment not from man, but immediately from God.

In regard to the organization of their churches, their congregations are placed under the pastoral rule of angels or bishops, with whom are associated priests and deacons. The holy eucharist is celebrated and the communion administered every Lord's day, and more or less frequently during the week, according to the number of priests connected with the congregation. Where the congregation is large, there is divine worship in public at the first and last hours of the day, which is reckoned after the Jewish fashion, as beginning at six morning and ending at six evening, and if the number of ministers be sufficient, prayers are held daily, at nine and three, the very hours of the morning and evening sacrifice among the Jews. Besides free-will offerings, the tenth of their increase, which is to be understood as including income of every description, is dedicated to the Lord, and apportioned among those who are separated to the work of the ministry.

The Apostolic Catholic Church believe in the transubstantiation of the elements in the eucharist into the real body and blood of Christ, and that the ordinance is not only a feast of communion, but also of sacrifice and oblation. They hold that the consecrated elements should be used not only for purposes of communion, but for worship, prayer and intercession, and hence, that the elements ought always to be present on the altar when the church is engaged in these exercises. In accordance with this view, consecrated bread and wine are kept constantly in a receptacle on the altar, and both ministers and people turn towards them, and reverently bow both on entering and leaving the church.

In the outward arrangements of their worship, the Apostolic Catholic Church attach much importance to the use of symbolical representations. Thus of late two lights have been placed on the altar to indicate the presence of divine light in the institution of apostle and prophet; seven lights are arranged before the altar to indicate the divine light communicated through the sevenfold eldership; and incense is burnt during prayer to indicate the ascent of his people's prayers as a sweet perfume before God. They hold the doctrine of development, in so far as ritualism is concerned, and hold out to their people the expectation that as the church advances in the perfecting of its outward ordinances, new rites and ceremonies will be proposed through the modern apostles and prophets. Both in their doctrine and ritual, this body of Christians approaches nearer to Romanism than to any form or denomination of Protestantism.

It is calculated that in England there are somewhere about thirty congregations belonging to this body, comprising nearly six thousand communicants; and the number is said to be on the increase. From 1846 to 1851 the members increased by a third; while great additions have been made to the body on the Continent, and in America. There are also congregations in Scotland and Ireland. Conversions have not been unfrequent from other bodies of Christians to this church, and this is all the more to be lamented, as, while it professes to abide by the written Word, it yields itself up to the guidance of prophetic utterances given forth by frail and fallible men.

APOSTOLIC CLERKS, a Romish order, instituted in the year 1367, by John Colombinus, a nobleman of Siena. They were afterwards called Jesuates, because they pronounced so very frequently the name of Jesus. This order was confirmed by Urban V. in A. D. 1368, but it was abolished by Clement IX. in the year 1668. Its members followed the rule of St. Augustine, but they were not in holy orders, and only gave themselves to prayer, to pious exercises, and relieving the poor, though themselves without property. They also prepared medicines, and administered them gratuitously among the needy. But these regulations had been nearly abandoned

when Clement dissolved the order. They were obliged to recite one hundred and sixty-five times every day the Lord's Prayer, and the same number of Ave Marias, instead of the canonical office, abstaining from saying mass. Their habit was white, over which they wore a dark cloak, a white hood, and a large leathern girdle with sandals.

APOSTOLIC FATHERS, an appellation usually given to the Christian writers of the first century, Barnabas, Hermas, Clement, Ignatius, and Polycarp. The epistles and other writings of these contemporaries of the apostles are still extant, and are justly valued from their nearness to the source of inspiration. A collection of these writings has been given in two volumes, by Cotelerius, and, after him, Le Clerc. Archbishop Wake has also published a translation of the genuine epistles of the apostolic fathers, and a still better translation has been given by the Rev. Temple Chevallier, formerly Hulsean lecturer in the university of Cambridge. An excellent critical edition of the *Apostolical Fathers*, with notes, indices, &c., was published at Oxford in Greek and Latin, in two volumes octavo, by Dr. Jacobson, of which a second edition appeared in 1840. "All these writers of this first age of the church," says Mosheim, "possessed little learning, genius, or eloquence; but in their simple and unpolished manner, they express elevated piety. And this is honourable rather than reproachful to the Christian cause. For that a large part of the human race should have been converted to Christ by illiterate and untalented men, shows that the propagation of Christianity must be ascribed, not to human abilities and eloquence, but to a divine power." Neander remarks on this subject with great force and judgment: "A phenomenon, singular in its kind, is the striking difference between the writings of the apostles and the writings of the apostolic fathers, who were so nearly their contemporaries. In other cases, transitions are wont to be gradual, but in this instance we observe a sudden change. There are here no gentle gradations, but all at once an abrupt transition from one style of language to another; a phenomenon which should lead us to acknowledge the fact of a special agency of the Divine Spirit in the souls of the apostles."

APOSTOLICAL BRIEFS, letters despatched by the Pope to princes and magistrates on public matters.

APOSTOLICAL CANONS, a collection of rules and regulations for the government of the Christian church, supposed by some to have been drawn up by the apostles themselves. Early writers attribute them to Clement of Rome, who was said to have received them from the mouth of the apostles, and to have committed them to writing for the benefit of the Christian church in future ages. Baronius and Bellarmine admit only the first fifty of the canons to be genuine, and reject the rest as apocryphal. Various references to the canons are found in the writers of the third and fourth centuries, but the first distinct

allusion to the entire collection by name, occurs in the acts of the council of Constantinople, A. D. 394. The canons are eighty-five in number, all of them regarded as genuine in the East, but only fifty or them in the West. That these canons were not the production of the apostles is plain, from the circumstance that they contain several arrangements which never could have been made by the apostles. Their antiquity, however, cannot be denied, as they are quoted by the council of Nice, A. D. 325, under the very name of Apostolical Canons. The probability is, that they were composed at different times, and at length collected into one book. The Greek church has always held them in high respect, but the Latin church has viewed them as of more doubtful authority, and Pope Gelasius went the length of pronouncing them apocryphal, because there are some canons among them which seem to favour the views of Cyprian in reference to the baptism of heretics. The so-called apostolical canons have been embodied in the *Corpus Juris Canonici*, or body of canon law, and must be considered as documents of some value, respecting the order and discipline of the church in the third century.

APOSTOLICAL CHAMBER, the treasury of the Pope or the council to which is intrusted all the Pope's demesnes, from which the revenues of the Holy See are derived. It meets in the Pope's palace twice a-week, and consists, besides the Cardinal Great Chamberlain, of the governor of the Rota, who is the vice-chamberlain, of the treasurer-general, an auditor, a president, who is controller-general, an advocate-general, a solicitor-general, a commissary, and twelve clerks of the chamber, of whom one is the prefect of grain, a second prefect of provisions, a third prefect of prisons, a fourth prefect of streets, while the remaining eight are deputed to take cognizance of various causes, each privately in his chamber. The office of a clerk of the apostolical chamber is purchased at a very high price, it being a very lucrative post, and therefore eagerly contended for. The members of the chamber assemble in the apostolical palace on the eve of St. Peter, to receive the tribute of the several feudatories of the church.

APOSTOLICAL CONSTITUTIONS, a collection, in eight books, of rules and regulations concerning the duties of Christians in general, the constitutions of the church, the office and duties of ministers, and the celebration of divine worship. The apostles are frequently introduced in the course of them as speakers, but the production can scarcely be considered as of earlier date than the fourth century, Epiphanius being the first author who speaks of the *apostolical constitutions* by name. They are supposed, unlike the canons, to have been the work of one writer, who appears to have belonged to the Eastern or Greek church. The injunctions contained in them are often minute and detailed. Thus Christians are enjoined to assemble twice every day for prayer and praise, to observe fasts and festivals, and to keep

both the Jewish and the Christian Sabbaths. The *constitutions* are of considerable use in pointing out the actual practice of the church, both in discipline and worship, during the third, fourth, and fifth centuries.

APOSTOLICAL SEE, a title applied in ancient times to every Christian bishop or pastor's see or district. It was no peculiar title of the bishop of Rome, but given to all bishops as deriving their origin from the apostles. "The Catholic church," says Augustine, "is propagated and diffused over all the world by apostolical sees and the succession of bishops in them." Sidonius Apollinaris uses the same expression in speaking of a private French bishop who sat forty-five years, he says, in his apostolical see. Roman Catholic writers apply the expression exclusively to the Pope.

APOSTOLICAL SUCCESSION. It has been uniformly recognized as a favourite doctrine in the Romish Church, that Christ committed to his apostles the power of appointing bishops as their successors; that in virtue of this delegated authority and power, they actually did appoint certain officers, invested precisely with the same functions which they themselves exercised, and that these successors of the apostles appointed others in turn to succeed them, and that thus the line of descent hath continued unbroken to the present time. This doctrine has of late years assumed a peculiar prominence, being dwelt upon with great force by a large and influential party in the Church of England as a fundamental tenet of their theology. "Our ordinations," says Dr. Hook, "descend in an unbroken line from Peter and Paul, the apostles of the circumcision and the Gentiles;" and again, "there is not a bishop, priest, or deacon among us, who may not, if he please, trace his spiritual descent from Peter and Paul." The erroneous and unscriptural character of this doctrine might be shown in a variety of ways. Suffice it to say, that it is altogether inconsistent with the true nature of the apostolic office, which was such as to preclude the possibility of successors. There was a peculiar office. They had seen Christ face to face, and had received their commission from himself personally. They were endowed with peculiar qualifications, having been baptized with the Holy Ghost and endowed with power from on high, in virtue of which they were enabled to work miracles. That such men could have successors, in the sense in which Romish and Anglo-Catholic writers use the term, is plainly impossible. Their privileges, their qualifications, their endowments, could never be handed down to others who might come after them. They were inspired men, who possessed the gift of tongues, and "spoke as they were moved by the Holy Ghost." The bishops of no church posterior to the days of the apostles, could lay claim to the possession of qualifications, or the exercise of authority, which could be considered as essentially apostolic. They never saw the Lord Jesus, nor did they receive their commis-

sion from Christ in the sense in which the apostles received it. They are neither inspired nor miracle-working men. They themselves can give us no new revelation, neither can they found a church which has not been already founded, "being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." The natural consequence of the arrogant assumption of the Anglo-Catholics of the present day is, that they regard all Protestant dissenters and Presbyterians as excluded from the Catholic church, not having a commission from Christ to exercise the ministerial office. "Every link in the chain," says the writer of one of the 'Tracts for the Times,' "is known, from St. Peter to our present metropolitan." It is remarkable, however, that the New Testament does not say a single word about any such regular line of descent, and even the Roman bishops themselves did not make the claim to be descended from Peter, until several centuries after the apostolic age. And it is most unfortunate that the very first link which is alleged to connect the whole chain with the apostles is hid in obscurity and the most perplexing uncertainty. Who was the immediate successor of the apostles in the bishopric of Rome? This question has been answered in a variety of ways by Christian writers, even of the early ages. Some assert that Clement, others Linus, others Cletus, others Anacletus, was the immediate successor of Peter. The next link has also given rise to considerable difference of opinion. Amidst such perplexity and confusion, what confidence can be placed in the pretensions to apostolical succession, whether made by Roman Catholics or Anglo-Catholics? Well, therefore, might Archbishop Whately remark, in speaking on this subject, "There is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree." And, accordingly, this distinguished prelate goes on to say, "The ultimate consequence must be, that any one who sincerely believes that his claim to the benefits of the gospel covenant depends on his own minister's claim to the supposed sacramental virtue of true ordination, and this, again, on apostolical succession, must be involved, in proportion as he reads, and inquires, and reflects, and reasons on the subject, in the most distressing doubt and perplexity. It is no wonder, therefore, that the advocates of this theory studiously disparage reasoning, deprecate all exercise of the mind in reflection, decry appeals to evidence, and lament that even the power of reading should be imparted to the people. It is not without cause that they dread and lament an age of too much light, and wish to involve religion in a solemn and awful gloom! It is not without cause that, having removed the Christian's confidence from a rock to base it on sand, they forbid all prying curiosity to examine their foundation."

APOSTOLICAL VISITATION (THE CONGREGATION OF THE). The Pope, besides being univer-

sal bishop, according to the Romish system, has also a special spiritual superintendence over the city of Rome, and, accordingly, he is bound to make the pastoral visitation of six bishoprics. But being invested with the care of all the churches throughout the world, and, therefore, unable to pay the requisite attention to his own immediate diocese, he instituted this congregation of the Apostolical Visitation, which nominates commissioners to visit churches and monasteries of both sexes, in the city of Rome and surrounding country; and these visitors, on their return, give in a written report to the congregation, which is authorized to remedy any irregularities which they may discover within the jurisdiction of the patriarchal archbishopric of Rome. The congregation is composed of eight cardinals and a number of monks.

APOSTOLICALS, a Christian sect which sprung up towards the end of the thirteenth century, having as their professed object the revival of the apostolical mode of life. Its founder, Gerhard Sagarellus of Parma, enjoined his followers to travel up and down the world like the apostles, clad in white, with their heads bare, their beards and hair long, and attended by women whom they called sisters. They were allowed to possess no property, but to live upon the voluntary gifts of the pious. They were ordered to preach repentance to the people in public, but in their private meetings to announce the downfall of the corrupt church of Rome, and the rise of a new, purer, and holier church. Sagarellus was burned at the stake A. D. 1300. He was succeeded in his office as leader of the sect by Dolcino of Novara, a man of a bold and intrepid spirit, who openly denounced Boniface VIII., and all the worthless priests and monks of the time, and declared that they would be slain by the emperor Frederick III., the son of Peter, king of Aragon, and that a new and most holy pontiff would be placed over the church. Not contented with preaching against the Roman pontiff, Dolcino collected an armed force, and, being opposed by Raynerius, bishop of Vercelli, a fierce war ensued, which continued for more than two years. At length, after several battles, Dolcino was taken prisoner, and executed at Vercelli A. D. 1307, along with Margaretha, whom he had chosen as a sister, according to the practice of his sect.

The following clear view of the points of difference between the Apostolicals and the mendicant monks, whom in some points they resembled, is given by Neander. "The mode of life among the Apostolical brethren differs from that of the mendicant orders of monks in two respects. First, the latter have monasteries, to which they carry what they have gained by begging. The Apostolical brethren have no houses, and take nothing with them, hoard nothing up; they live from hand to mouth on the pittance bestowed on them at the moment by the charity of the pious. Secondly, the Apostolicals, in distinction

from the other orders of monks, do not bind themselves to their mode of life by any outward and formal vows; they are not bound by any outward rule of obedience to a particular class of superiors, but, with them all the members are held together by the free spirit of love; no other bond exists but the inner one of the Holy Spirit. Thus Dolcino set up against the legal condition that of gospel liberty. Though the Apostolicals recognized men called of God as the founders and guides of their society, yet they were not subject to them by an outward vow of obedience. The monkish virtue of obedience must wholly cease, according to the principles of the Apostolicals, who admitted no form of obedience whatever but that of free obedience to God. Dolcino, in his letters to the different communities of the Apostolicals, describes them as brethren mutually subordinate and bound to each other by ties of affection, without the bond of outward obedience. As Dolcino uniformly opposed the inward power and desecularization of religion, to its externalization and conformity to the world in the corrupt church, so he undervalued the importance attached to consecrated places of worship. 'A church,' he is reported to have said, 'is no better for prayer to God than a stable or a sty. Christ may be worshipped as well, or even better, in groves than in churches.' It is clear that the above principle and tendency must have led him to depart in a great many other ways from the church doctrine than his unsettled life and prevailing practical bent allowed him liberty to express with consciousness; unless it be the fault of the records which we follow, that we have but a very imperfect knowledge of Dolcino's principles in their logical coherence."

The Apostolicals continued for a long time to propagate their peculiar tenets in France, Germany, and other countries, down, indeed, to the days of Boniface IX. In the year 1402, an apostle named William was burned at Lubeck. See JOACHIMITES.

APOSTOLICI, a Christian sect which arose in the twelfth century, and were violently opposed by St. Bernard. They bore this name, as did the Apostolicals of the thirteenth century, because they wished to exemplify the apostolic mode of living. They were for the most part rustics and weavers, but they had numerous supporters drawn from all ranks. They have generally been regarded by ecclesiastical historians as people of blameless character. But the tenets which they held were in some respects peculiar. They deemed it unlawful to take an oath. They allowed their hair and beards to grow long. They preferred celibacy to marriage, and called themselves the chaste brethren and sisters. A similar class of people, who wished to imitate the apostles, appeared in the neighbourhood of Perigord, in Guienne. But these went still farther than those Apostolical just mentioned. They abhorred images and the mass, and had priests, monks, and nuns in their community. Their leader was named Lucius, and

among their adherents they could reckon some of the nobility. They held themselves to be the only true church. The name Apostolici was also applied to the sect called APOTACTICS (which see).

APOSTOLINS, a Romish order which claims to have originated in the preaching of St. Barnabas at Milan, and to have been fully established by St. Ambrose, who was a bishop in the same city. Hence they derived names from both these eminent saints. At Ancona and Genoa they were called *Apostolini*, and in Lombardy, on account of their apparent sanctity, they were called *Santarelli*. They were at one time united with the order of *St. Ambrose in the Wood*. Their dress was a scapulary sewed together, a leathern girdle of a dark colour, and in winter a narrow cloak of the same colour. The order at length degenerated to such an extent that it was dissolved by a bull of Urban VIII.

APOSTOOLIANS, a sect of the Mennonites which arose in Holland in the seventeenth century. It derived its name from Samuel Apostool, its leader, who was a minister of the Church of the Flemings at Amsterdam. His colleague in the ministry was Galenus Abrahams de Haan, who became the leader of the Galenists. The division in the church took place in 1664. The Apostoolians not only held the doctrine generally maintained among the Mennonites concerning the divinity of Christ and the fruits of his death, but also believed in the ancient idea of a visible and glorious church of Christ upon earth. Hence they admitted to their communion those only who professed to believe all the points of doctrine which are contained in their public Confession of Faith. See MENNONITES.

APOTACTICS (Gr. *apotassomai*, to abandon), a Christian sect of the second century, who derived their name from professing to abandon or renounce the world. They were chiefly found in Cilicia and Pamphylia. They were men of irreproachable character, and chargeable with no heresy, but sought to imitate the apostles by having possessions in common. Hence, they were also called *Apostolics*, and may be considered as holding the same opinions as those which were afterwards revived in the thirteenth century, by the sect which then bore the name of APOSTOLICALS (which see).

APOTELESMATA, little figures and images of wax made by magical art among the ancients to receive the influence of the stars, and used as helps in divination. Accordingly, judicial astrology was sometimes called the Apotelesmatical art. Early Christian writers tell us that all divination of this kind was looked upon as idolatry and paganism, as owing its original to wicked spirits, and as subjecting human actions to absolute fate and necessity, thus destroying the freedom of man's will, and making God the author of sin. For the practice of this art Eusebius Emissenus was condemned, as engaging in an art unworthy the character of a Christian bishop.

APOTHEOSIS (Gr. *apo*, from, *theos*, a god), deifi-

cation or the ceremony by which the ancient pagans converted kings, heroes, and other distinguished men into gods. The Roman emperors, Julius Cæsar and Augustus, were deified after their deaths. Eusebius, Tertullian, and Chrysostom inform us, that the Emperor Tiberius proposed to the Roman senate the apotheosis of Jesus Christ. From the minute account which Herodian gives of the apotheosis of the Emperor Severus, a very lively conception may be formed of the ceremonies observed on such occasions. "After the body of the deceased emperor," he says, "had been burnt with the usual solemnities, they placed an image of wax exactly resembling him on an ivory couch, covered with cloth of gold, at the entrance to the palace. The senate in mourning sat during great part of the day on the left side of the bed; the ladies of the highest quality dressed in white robes being ranged on the right side. This lasted seven days; after which the young senators and Roman knights bore the bed of state through the *Via Sacra* to the Forum; where they set it down between two amphitheatres filled with the young men and maidens of the first families in Rome, singing hymns in praise of the deceased. Afterwards the bed was carried out of the city to the *Campus Martius*, in the middle of which was erected a kind of square pavilion, filled with combustible matters, and hung round with cloth of gold. Over this edifice were several others, each diminishing and growing smaller towards the top. On the second of these was placed the bed of state amidst a great quantity of aromatics, perfumes, and odoriferous fruits and herbs; after which the knights went in procession round the pile; several chariots also ran round it, their drivers being richly dressed and bearing the images of the greatest Roman emperors and generals. This ceremony being ended, the new emperor approached the pile, with a torch in his hand, and set fire to it, the spices and other combustibles kindling at once. At the same time they let fly from the top of the building an eagle which, mounting into the air with a firebrand, was supposed to convey the soul of the deceased emperor to heaven, and from that time forward he was ranked among the gods." The apotheoses of emperors are often found represented on medals. In Rome a decree of the senate was sufficient to raise any man to a place among the gods; but in Greece such an honour could only be conferred in obedience to the oracle of some god. Alexander the Great deified Hephestion in consequence of a command from an oracle of Jupiter Ammon.

APOTROPÆI (Gr. *apotropaioi*, averters), certain deities by whose aid the ancient Greeks believed that they could avert calamity of any kind. There were similar gods among the Romans called *Dii averrunci*.

APOTROPHIA (Gr. *the expeller*), a surname of Aphrodite, under which she was worshipped at Thebes as the expeller of evil desires and inclinations from the hearts of men.

APPARITORS (Lat. *appareo*, to appear), officers employed to execute the orders of ecclesiastical courts in England. Their principal business is to attend in court and obey the commands of the presiding judge, to summon parties to appear, and secure the attendance of witnesses.

APPEAL, a legal term expressing a wish to transfer a cause from one judge to another, or from an inferior to a superior tribunal. We learn from Deut. xvii. 8, 12, that such appeals were made among the Jews in cases of very great importance. In Psalms cxxii. 5, it would appear, from the language there employed, that there is an allusion to superior courts of judicature as having been established in Jerusalem in the time of David; but there is no mention of a supreme tribunal in that city until the days of Jehoshaphat, 2 Chron. xix. 8—11. Josephus speaks of a court of last resort as having been instituted in the age of the Maccabees under Hyrcanus II. In virtue of his rights as a Roman citizen, under the Sempronian law, we find Paul declaring, at the tribunal of Festus, "I appeal unto Cæsar."

In the early ages of the Christian Church, if any clergyman thought himself aggrieved by the decision of his ecclesiastical superiors, he had liberty to appeal either to the metropolitan or a provincial synod, which the Nicene council, and many others, appoint to be held once or twice a-year for the express purpose of hearing such appeals. From the metropolitans and the provincial synods an appeal lay to the patriarch or exarch of the diocese. This right was recognized not only by ecclesiastical law, but it was adopted into the civil law, and confirmed by imperial edicts. From the judgment of the patriarch there was no appeal. Gradually, through the ambition of the bishop of Rome, that dignitary rose in influence and authority until he became invested with the title of prince of the patriarchs. In the fourth century, we may perceive the gradual rise of that monstrous system of ecclesiastical power and despotism. Thus, by a decree of the council of Sardis, in A. D. 347, it was enacted, "that in the event of any bishop considering himself aggrieved by the sentence of the bishops of his province, he might apply to the Bishop of Rome, who should write to the bishops in the neighbourhood of the province of the aggrieved bishop, to rehear the cause; and should also, if it seemed desirable to do so, send some presbyters of his own church, to assist at the rehearing." This decree was not long in leading to great abuse, for in the following century, Zosimus, bishop of Rome, presumed to restore to communion Apiarius, an African presbyter, who had been deposed for immorality by an African council. Founding on the decree just referred to of the council of Sardis, Zosimus sent legates into Africa to the bishops there, demanding a rehearing of the cause of Apiarius. The African bishops, however, refused to acknowledge the authority of the decree of Sardis, and, after a protracted controversy, sent a final letter to

the Bishop of Rome, asserting the independence of their own, and all other churches, and denying the pretended right of hearing appeals claimed by the Bishop of Rome; and further exhorting him not to receive into communion persons who had been excommunicated by their own bishops, and not to interfere in any way with the privileges of other churches. This stringent letter from the African churches to Pope Celestine, for both Zosimus and his immediate successor, Boniface, had died while the controversy was pending, shows very strikingly that the right of ultimate appeal claimed by the bishops of Rome was at that period denied by the African churches. It has also been shown by ecclesiastical historians, that for eight hundred years the Gallican churches refused to allow of any appeals from their synods to the Pope, and they always ordained their own metropolitans. The British churches, too, for six hundred years never allowed any appeal to Rome, or acknowledged any dependence upon the Roman See. The first who introduced into the English churches the practice of appealing to Rome, was Henry de Blois, bishop of Winchester, the pope's legate. But though King Stephen yielded on this point, his successor, Henry II., refused to allow appeals beyond the realm. Appeals to Rome, however, still continued amid much opposition until the reign of King Henry VIII., when they were finally abolished at the Reformation. In Presbyterian churches appeals are made from inferior courts, commencing with the kirk-session to superior courts, as presbyteries and synods, until they reach the ultimate court of appeal, the General Assembly, or entire body of the Church, as represented by its ministers and elders, where the case finally takes end. Independent churches, however, viewing each congregation as entitled exclusively to manage its own affairs, admit of no appeal to any other body for any purpose beyond mere advice.

APPELLANT, one who appeals from an inferior to a superior court. The name was particularly applied to those pastors of the Gallican Church who appealed against the bull *Unigenitus* issued by Pope Clement in 1713, either to a more enlightened Pope or to a General Council.

APPIADES, five pagan deities of antiquity which were adored under this general name—Venus, Pallas, Vesta, Concordia, and Pax. The same number of statues of nymphs have been found near where the Appian well once existed, that is, in the forum of Julius Cæsar at Rome. These have been thought to be statues of the Appiades.

APPROPRIATION, a term used in *Canon Law* for the annexation of an ecclesiastical benefice to the proper and perpetual use of a spiritual corporation. The question is still undecided, whether appropriations were first made by princes or popes; but the oldest of which we have any account were made by princes.

AP SIS, a word used evidently in various mean-

ings in ancient ecclesiastical writers. Sometimes it is applied to the cross wings and outer building of the church, and at other times the *ambo* or reading-desk, perhaps from its orbicular form. In one of the canons of the third council of Carthage, it is decreed that notorious criminals shall do penance before the *apsis*. This is understood by some to refer to the reading-desk, and by others to the porch of the church. The word *apsis* properly denotes any arched or spherical building, like the canopy of heaven, which Jerome speaks of by the name *apsis*. Accordingly, at the upper end of the chancel of primitive churches, there was generally a semicircular building, which, from the figure and position of it, is by some authors called *apsis*, and *exedra*, and *conchula bematis*. In this part of the church was placed the bishop's throne, with the thrones of his presbyters on each side of it in a semicircle above the altar. The name *apsis* was also given to a reliquary, or case in which relics were anciently kept, and which was arched at the top. It was usually placed upon the altar, and was constructed sometimes of wood, and at other times of gold or silver.

APTEROS (Gr. *the wingless*), a surname under which *Nike*, the goddess of victory, was worshipped at Athens. The statues of Victory generally had wings, but at Athens her statue was represented with none, to denote that victory would never leave that city.

AQUAMINARIUM (Lat. *aqua*, water), or AMULA, says Montfaucon, was a vase of holy water, placed by the heathens at the entrance of their temples, that the worshippers might sprinkle themselves. The same vessel was called by the Greeks *perirranterion*. Two of these vases, the one of gold, the other of silver, were given by Ceres to the temple of Apollo at Delphi; and the custom of sprinkling themselves was so necessary a part of their religious offices, that their method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. Virgil, in his sixth *Æneid*, alludes to this practice of the pagans, and the Jesuit, La Cerde, in a note upon the passage, candidly admits, that "hence was derived the custom of holy Church to provide purifying or holy water, at the entrance of the churches."

AQUARIANS (Lat. *aqua*, water), a Christian sect in the early ages of the Church, who consecrated water in the Lord's Supper instead of wine, because they regarded it as unlawful either to eat flesh or drink wine. Epiphanius calls them *Encratites*, from their abstinence; Augustine, *Aquarians*, from their use of water in the eucharist; and Theodoret, *Hydroparastate*, because they offered water instead of wine. Besides these, there was another sect of *Aquarians* who did not reject the use of wine as unlawful; for they administered the eucharist in wine at the evening service; but, in their morning service they used water, lest the smell of wine should discover them to the heathen. Cyprian, who describes the

Aquarians at great length in one of his Epistles, tells us it was the custom of the Church to use water mixed with wine. This fact is, indeed, expressly stated by Justin Martyr and Irenæus; but Cyprian assigns as the reason, that the water represents the people, and the wine represents the blood of Christ; and when both are mixed together in the cup, then Christ and his people are united. The council of Carthage confirmed this practice; and Gennadius assigns two reasons for it; first, because it is according to the example of Christ; and, secondly, because, when our Saviour's side was pierced with the spear, there issued forth water and blood. One of the most plausible reasons for the custom is given by the author of the Commentaries on Mark, under the name of Jerome, who says, that it is grounded on the great truth, that by water, representing the cleansing influences of the Holy Spirit, we are purged from sin, and by the wine, representing the blood or atonement of Christ, we are redeemed from punishment. Suffice it to say in reply to all that has been alleged, in vindication of mixing water with the eucharistic wine, that such a practice has not the slightest countenance from the Word of God. Yet the practice has been revived in our own days by some churches, particularly in America, on the principles of total abstinence from all spirituous liquors, not of mixing water with the sacramental wine, but of consecrating and administering water alone in the Lord's Supper.

AQUEI (Lat. *aqua*, water), a Christian sect which arose in the second century, who allege that water was not created, but was co-eternal with God. They are thought to have derived this notion from Hermodemus, a celebrated painter at Carthage, against whom Tertullian wrote with much bitterness. The same notion was promulgated by Thales, the founder of the Ionic school of Greek philosophy, who flourished B. C. 640, and whose fundamental tenet was, that water was the primary principle of the world. Plutarch states some of the reasons why Thales entertained this belief, viz., That natural seed, the principle of all living things, is moist, and, therefore, it is highly probable that moisture is the principle of all other things; that all kinds of plants are nourished by moisture, without which they wither and decay; and that fire, even the sun and the stars, are nourished and supported by vapours proceeding from water, and consequently the whole world consists of the same. There has been considerable discussion among the learned, whether this principle of water, according to the theory of Thales, was a purely passive principle or agent, or an active and creative one. As neither Thales, nor any of his successors in the Ionic school, have left any written records of their doctrines, it must ever be difficult, if not impossible, to ascertain what they really held. The probability, however, is, that by asserting water to be the first principle from which all things were created, Thales meant nothing more than that the rude materials or

chaos from which creation arose, consisted of a humid or watery mass. The *Aquei* in the second century, may have derived from the speculations of Hermogenes their favourite notion, that the humid or watery mass of which chaos originally consisted, was eternal like the Deity himself. They appeared, indeed, like the Gnostics generally, to stumble at the idea of a creation out of nothing, on the ground that if the world had no other cause than the will of God, it must have corresponded to the essence of a perfect and holy Being, and must, therefore, have been a perfect and holy world. This not being the case, the Grecian doctrine of the *Hyle* or matter as an evil principle, was alleged to constitute an essential and original element in creation. And the watery element being in their view essential to the chaos, they arrived at the same conclusion as Thales and the ancient Ionic school, not, however, like them on material, but on moral grounds.

AQUILICIANA (Lat. *ab aqua elicienda*, from bringing forth water), heathen festivals celebrated at Rome, during a great drought, with the view of obtaining rain from the gods.

AQUILO, the north wind, an inferior deity among the ancient Romans.

ARA MAXIMA, an altar which stood in front of a statue in the temple of Hercules Victor, or Hercules Triumphalis in Rome, on which, when the Romans had obtained a victory, they were accustomed to place the tenth of the spoils for distribution among the citizens. The Romans used to repair to the Ara Maxima, in order to confirm, by a solemn oath, their promises and contracts.

ARABICI, or **ARABIANS**, a small sect which arose in the third century, deriving their name from the country (Arabia) where they originated in the reign of the Roman Emperor Severus. Eusebius is the only writer who gives an account of their peculiar doctrines. They seem to have denied the immortality of the soul in a certain sense; but Christian writers are somewhat divided in opinion as to the real nature of their heresy. Eusebius says that they describe the soul as dying and being dissolved with the body, language which contradicts the notion of some authors, that they held the soul to be immaterial, and yet to sleep while the body is in the grave. It appears far more probable, as others suppose, that they were Christian materialists, who regarded the soul as being a part of the body, and, therefore, dying along with it. It is alleged also by Eusebius, that a council was held in Arabia, for the full consideration of the heretical opinions of this sect, and that Origen being sent for from Egypt, so successfully exposed their errors that they renounced them on the spot.

ARACANI, priests among a Negro tribe on the West Coast of Africa. Their standard or banner which they carry in processions is a white scarf, on which are painted dead men's bones and ears of rice.

ARAF, or **ARAFAH**, an intermediate place be-

tween the heaven and hell of the Mohammedans. The Koran, in the chapter headed *Sourat el Araf*, thus speaks of it: "Between the happy and the damned there is a veil or separation; and upon the *Araf* there are men, or angels in the shape of men, who know every one that is in that place by the names they bear." What is called *Araf* or a veil in this verse, is in another chapter called a strong wall. Hence some of the Mohammedan doctors understand the separation to be thin like a veil; while others suppose it to be like a strong wall. The men, or angels in the shape of men, who are said to be on the *Araf*, are differently explained by the Mohammedans. Some allege them to be the patriarchs and prophets; others the saints and martyrs. Several of the doctors, however, affirm that the *Araf* is an intermediate place, like the Romish purgatory, where those among the faithful are sent whose good and bad deeds are so equally balanced that they have not merit enough to carry them to heaven, nor demerit enough to condemn them to the place of torment. In this intermediate place they can see at a distance the glory of heaven, in which, however, to their great distress, they cannot meanwhile participate; but at the last day they shall prostrate themselves before the face of God and worship, in consequence of which meritorious act, their good works shall acquire a complete preponderance over their bad works, and, therefore, they shall be admitted into paradise. See **MOHAMMEDANS**.

ARAFAT (STATION ON). It is laid down as one of the most important practices to be observed by the Mohammedans, who go on pilgrimage to Mecca, that on the ninth day of the last month of the Arabian year, called *Dhu' lhaija*, the pilgrims must resort to Mount Arafat, in the vicinity of Mecca, to perform their devotions. On the appointed day, accordingly, after morning prayers, the pilgrims leave the valley of Mina, at which they had arrived the day before, and proceed in the greatest confusion and haste to Arafat, where they continue to perform their devotions till sunset; then they repair to *Mozdalifa*, an oratory between Arafat and Mina, where they spend the night in prayer and reading the Koran. The Mohammedans have a curious tradition connected with Mount Arafat, which renders it sacred in their eyes. They believe that Adam and Eve, after they were turned out of Paradise, were separated from one another for 120 years, and that at last, as they were in search of each other, they met on the top of this mountain, and recognized one another to their mutual delight and happiness. See **MECCA** (PILGRIMAGE TO).

ARATEIA, two festivals observed every year at Sicyon, in honour of Aratus, the celebrated general, who asserted the independence of the Grecian states against the dangers with which they were threatened from Macedonia and Rome. Plutarch, in his life of Aratus, gives an account of the *Arateia*, which were appointed to be held by command of an oracle.

ARATI, a Hindu ceremony which consists in placing upon a plate of copper a lamp made of paste of rice flour. When it has been supplied with oil and lighted, the women take hold of the plate with both hands, and raising it as high as the head of the person for whom the ceremony is performed, describe a number of circles in the air with the plate and the burning lamp. The intention of the *Arati* is to avert the effect of evil glances, the Hindus being superstitious in the extreme, and more afraid of evil spirits or demons than of the gods themselves.

ARBAIN (Arab. *forty*), a word applied by the Mohammedans to denote the *forty traditions*. Mohammed on one occasion promised that whosoever should teach the faithful to understand this number of traditions, to instruct them in the way to heaven, should be exalted to the highest place in paradise. The consequence has been, that Mohammedan doctors have collected an immense number of traditions in reference to the Mohammedan religion, which in their aggregate form bear the name of *Arbain*.

ARBITRATORS (Lat. *arbiter*, a judge). At an early period in the history of the Christian church, bishops came to be invested by custom and the laws of the state, with the office of hearing and determining secular causes submitted to them by their people. From the natural respect with which the pastors were regarded, they were considered to be the best *arbitrators* and the most impartial judges of the common disputes which occurred in their neighbourhood. Ambrose of Milan informs us, that he was often called upon to perform such duties; and Augustine speaks of being so busily employed in hearing and deciding causes, that he could find little time for other business, as not only Christians, but men of all religious opinions, referred their disputes to his arbitration. This respected Father endeavours to vindicate the practice, by alleging that the apostle Paul, in prohibiting men to go to law before the unbelievers, was virtually laying an obligation upon them to go before a Christian tribunal, or in other words, before the pastors of the church, who were best qualified by their wisdom and integrity to act as arbitrators even in secular causes. This office, thus assigned by custom to the bishops or pastors of the church, was afterwards confirmed and established by law, when the Emperors became Christians. Eusebius says, in his *Life of Constantine*, that a law was passed by that Emperor confirming such decision of the bishops in their consistories, and that no secular judges should have any power to reverse or disannul them, inasmuch as the priests of God were to be preferred before all other judges. By the Justinian Code, the arbitration of bishops was restricted to causes purely civil, not criminal, and, besides, it was decreed that bishops should only have power to judge when both parties agreed by consent to refer their causes to their arbitration. In criminal causes, the clergy were prohibited from acting as judges,

both by the canons of the church and the laws of the state. Accordingly, no criminal causes were allowed to be submitted to the bishops except such as incurred ecclesiastical censures. Sometimes the causes brought before them were so numerous, that they found it necessary to call in the assistance of one of their clergy, a presbyter, or a principal deacon. Accordingly the council of Taragona mentions, not only presbyters, but deacons also, who were deputed to hear secular causes. The office of arbitrator was sometimes committed by the bishops to intelligent and trustworthy laymen, and from this practice the office of lay CHANCELLORS (which see) may have had its origin.

ARBIUS, a surname of Zeus, derived from Mount Arbius in Crete, where he was worshipped.

ARBOROLATRY (Lat. *arbor*, a tree, Gr. *la-treia*, worship). Few species of worship have been more common than the worship of trees. Those who are acquainted with the mythology of the Greeks and of the Romans, know that nearly every deity had some particular tree, which he specially patronized, and that nearly every tree was dedicated to some particular god. Thus the oak was consecrated to Jupiter, and the laurel to Apollo. The ancient inhabitants of Canaan appear to have cherished a great veneration for the sacred groves in which they were accustomed to worship, and hence the Israelites were commanded by Jehovah to destroy them. Many passages of Scripture might be adduced which show these groves to have proved a snare to the chosen people of God. The people of Syria, Samos, Athens, Dodona, Arcadia, Germany, and other places, had their arborescent shrines, and the gigantic palm tree in the isle of Delos was believed to be the favourite production of the goddess Latona. Among the ancient Scandinavians a temple was sometimes called *Hag*, a grove. It is said that holy trees still exist among the northern Finlanders. Trees were venerated by the ancient Hessians. An enormous oak, called Thor's oak, was cut down by order of Winifred the apostle of the Germans. Among the ancient Prussians the ground on which the oak and the linden stood was holy ground, and called Romowe. It was under the oak that the ancient Druids performed their most sacred rites, worshipping the Supreme Being whom they termed *Æsus* (which see), under the form of an oak. Hence the name of Druids, which is evidently derived from *drus*, the Greek word for an oak. This tree was also consecrated to Baal, the chief god of the ancient Eastern nations. This superstition extended from the East to the West, the oak being in all places looked upon as a sacred tree, and chiefly amongst the Gauls, of whom Maximus Tyrius says, that they worshipped Jupiter under a great oak, and without any statue. As an instance of the veneration in which trees have sometimes been held, we might refer to the high place which the YGGDRASIL (which see), or sacred ash, holds in the Scandinavian

mythology. Finn Magnusen, in his *Mythological Lexicon*, considers it as the symbol of universal nature. In the Buddhist religion, the BO-TREE (which see), is venerated as being the tree under which Gotama Budha received the supreme Budhaship, and its worship is regarded as of very ancient origin. As the Bo-tree was dedicated to Gotama, the banian (*ficus Indica*) was dedicated to his predecessor, and other Budhas had also their appropriate tree. The Parsees in Hindostan also worship, among numberless other objects, trees, their trunks, lofty branches, and fruit.

ARCANI DISCIPLINA (Lat. *Discipline of the Secret*), a term used to describe a practice which early crept into the Christian church, of concealing from the knowledge of the catechumens or candidates for admission into the church, what were termed the sacred mysteries. During a certain portion of religious worship, all were allowed indiscriminately to attend; and when this ordinary part of the service was closed, and the holy sacrament was about to be administered, the catechumens and uninitiated of every description were dismissed by one of the deacons, who said, "*Ita missa est*," "Go, the assembly is dismissed." From this custom, the religious service which had just been concluded was called *missa catechumenorum*, and the sacramental service which followed was called the *missa fidelium*, the service of the faithful or believers. Hence, as is generally supposed, the origin of the word mass, being a corruption of *missa*. Not only were catechumens excluded from the eucharist, but believers were strictly forbidden to explain the manner in which the ordinance was administered, to mention the words used in the solemnity, or even to describe the simple elements of which it consisted. The catechumens were carefully kept in ignorance of all that regarded the sacred ordinance until they were considered to have reached that stage of advancement when it was deemed safe to make them acquainted with it. The ministers in their sermons made only distant allusions to these mysteries, reserving the full unfolding of them for those occasions when the faithful alone were present. The origin of this studied reserve on the subject of the higher and more solemn ordinances of the church, is probably to be traced to a natural desire on the part of the early Christians, to accommodate themselves so far to the previous habits of the converts from heathenism who had been accustomed to the observance of rites, such as the Eleusinian mysteries, in which the whole was wrapped in impenetrable darkness. All nations of antiquity, indeed, sought to conceal certain parts of their religious worship from the eyes of the multitude, in order to render them the more venerable. But from whatever motives the ceremonies of the early church may have been hid from those who were only partially acquainted with Christian truth, this practice, in so far as the Lord's Supper was concerned, led, in process of time, to gross superstition and idolatry;

transubstantiation and the worship of the host taking the place of those simple and Scriptural views and practices which characterized the sacramental ordinance as instituted by our Lord and observed by the apostolic church.

ARCAS, the son of Zeus by Callisto, and ancestor of the Arcadians, from whom they derived their name. Statues were dedicated to him at Delphi by the inhabitants of Tegea.—*Arcas* was also a surname of Hermes.

ARCHANGEL (Gr. *archo*, to rule, *angelos*, an angel), one occupying the highest place among the ANGELS (which see). It has been the subject of considerable difference of opinion among theologians, whether the title archangel is to be understood as descriptive of a created angel, or is simply a designation of our Lord Jesus Christ, who is the Lord or ruler of angels, principalities and powers being made subject unto him. Many expositors of the Apocalypse allege, that in Rev. xii. 7, when Michael and his angels are said to have fought with the dragon and his angels, by Michael is meant Jesus Christ. And the same explanation is given of Dan. xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." In the epistle of Jude, Michael is called the Archangel. "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." This passage, however, seems to militate against the supposition that the archangel was the Son of God, because it represents him, long before his incarnation as under the authority of law, and refraining from the employment of reproachful language through reverence for God. The Jewish Rabbis ascribe many wonderful things to Michael, assigning to him the chief rule and authority among the angels; and they attribute the Old Testament appearances of the Messiah to this angel. They suppose that there are four angels who are constantly stationed round the throne of God in the heavens, and who never descend to this lower world. These are Michael, who stands on the right hand of the throne; Gabriel, on the left; Uriel, before the throne; and Raphael behind. That the archangel is to be distinguished from our Saviour is plain from 1 Thess. iv. 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Besides, Michael, who is called in the epistle of Jude "the archangel," is termed in Daniel "one of the chief princes," which evidently supposes him to be an angel, and not the Lord of angels. If the latter phrase is to be understood as referring to angels, it leads us to think of a hierarchy of angels, a doctrine which

was taught by some of the early Christian writers, more especially by Dionysius the Areopagite, who ranged the angels into three classes, the supreme, the middle, and the last: the supreme comprehending cherubim, seraphim, and thrones; the middle comprehending dominions, virtues, and powers; and the last comprehending principalities, archangels, and angels. Each of these classes is subdivided into three, so that, upon the whole, there are nine orders. Such a classification of the angelic hosts meets with not the slightest countenance from the Word of God; although a subordination among the angels appears to be obscurely indicated in a few passages. It is remarkable that the word archangel, when employed in Scripture, is uniformly used in the singular number. It is difficult to determine with anything approaching to certainty its precise signification.

ARCHARI, the name given to novices in the monasteries of the Greek church. See **CALOYERS**—**MONASTERIES**—**NOVICE**.

ARCHBISHOP, the chief or metropolitan bishop in Episcopal churches, who has several suffragans under him. He is chief of the clergy in a whole province, whom he is bound carefully to superintend, and has authority to censure or deprive them on sufficient grounds. While, however, it is his duty to inspect the whole bishops and clergy of his province, he exercises episcopal jurisdiction in his own diocese. On receiving the sovereign's writ, he is empowered to summon the bishops and clergy to meet in convocation. An appeal lies from the bishops of his province to him as archbishop, and from the consistory courts to his archiepiscopal court. When any vacancy takes place in a bishopric under him, the Episcopal jurisdiction and rights are vested in him until the see is again filled up. He is entitled to present by lapse to all the ecclesiastical livings within the disposal of his diocesan bishops, if not filled within six months. He is said to be enthroned when instituted in the archbishopric; while bishops are said to be installed.

Considerable difference of opinion exists among the learned as to the time when the office of archbishop first arose in the church. Salmadius dates it from the second century; Dr. Cave from the age immediately succeeding that of the apostles, and Dr. Usher traces it, as he imagines, to apostolic times. Some keen Episcopal writers allege that Timothy and Titus were vested with archiepiscopal authority. Bingham, in his 'Ecclesiastical Antiquities,' supposes that the bishops of larger cities, such as Alexandria, Rome, Constantinople, and Antioch, may have gained an ascendancy in the fourth and fifth centuries over the bishops and metropolitans of smaller towns, and assumed the name of archbishops to denote this superiority. The title was first given to the bishop of Alexandria, and adopted as an official title A. D. 431. In course of time, the Jewish title of patriarch came to be substituted for that of archbishop. The apostolical canons mention a chief

bishop in every province, and in the eighth century, most of these assumed the title of archbishops. The first bishop of any diocese was sometimes styled archbishop, a name which was readily yielded by the Church of Rome, to prevent them from exercising the rights of metropolitans. That church even bestowed the title upon such as had no diocese under their jurisdiction.

The first establishment of archbishoprics in England is alleged, on the testimony of Bede, to have been in the time of Lucius, who is affirmed to have been the first Christian king of England. The legend of Lucius states that the Pagan Flamens of Britain were changed into three Christian archbishops and twenty eight bishops, the seats of the archbishops being at York, London, and Caerleon in Glamorganshire, all well endowed. Giraldus Cambrensis adds, that in each of the five Pagan provinces was a metropolitan, having twelve suffragans under him. The truth of such statements may well be doubted, when we consider that there is no positive notice of bishops in Britain until the council of Arles in Gaul, A. D. 314, at which we find three ecclesiastical dignitaries from Britain—Eborus, bishop of York, Restitutus of London, and Adelphius of Colonia Londinensina, whatever that place may be. The oldest metropolitan see is undoubtedly that of York, which is said to have been founded by King Lucius about A. D. 180, but London was considered the principal by the British churches. This latter was existing, as we have seen, A. D. 314, and was intended by Gregory I. to have been the metropolitan see of England. In the Episcopal establishment of the Anglo-Saxons, the hierarchy seems to have consisted of an archbishop and his bishops, though subject to their own national as well as to general councils; and, in some instances, to the Wittenagemote, and, in their temporal concerns, to the king. So late as the Norman invasion, in A. D. 1066, Thomas, archbishop of York, contended for precedence with Lanfranc, archbishop of Canterbury. The former ecclesiastic maintained that York, having been founded by Scottish bishops, was independent of Canterbury, quoting venerable Bede as his authority; but the latter pleaded custom, and thus established his claim when the cause was disputed before the king in council.

In the Romish Church an archbishop derives his authority and title directly from the Pope, and in token of this he receives the pallium or consecrated cloak from Rome, which conveys the plenitude of the Pontifical office. No one, though formally elected to the office, has any right to assume the title of archbishop until he has received the pallium; and it is not allowed to him before that time to consecrate bishops, call a council, make the chrism, dedicate churches or ordain clergy. If he has been translated from one archbishopric to another, he must petition for a new pallium, and can exercise no archiepiscopal duties until it arrives. He can, however, commit such duties to another, provided he has not delayed to peti-

tion for the pallium. The archbishop-elect cannot carry the cross before him until he is invested with the pallium. He cannot wear the pallium except in his own province, and that, too, not at all times, but only in the churches during the solemnities of mass on special feast-days; not however in processions nor masses for the dead. The pallium cannot be lent to another, nor left to any one at death; but the archbishop must be buried with it on him. Innocent III. decreed that it conveyed the plenitude of apostolic power; and that neither the functions nor the title of archbishop could be assumed without it; and that, too, even after translation from one province to another.

The following ceremony of clothing an archbishop-elect with the pallium may interest our readers:—“When the pallium is sent from the apostolic see, the Pontiff, to whom the delivering of it is committed, meets in his own church, or in some church of his own diocese or province, the elect, on an appointed day. And there the pallium is spread on the altar, covered with the silk in which it was carried from Rome. Then solemn mass being celebrated, the Pontiff, sitting on a faldstool before the altar in his mitre, administers to the elect, kneeling before him in his pontificals, but unmitred and without gloves, the oath of fealty to the apostolic see, prescribed in the apostolic commission

“After the oath has been sworn, the Pontiff rises in his mitre, takes the pallium from the altar, and puts it over the shoulders of the elect on his knees, saying:

“To the honour of Almighty God, and the blessed Mary ever Virgin, and of the blessed apostles, Peter and Paul, of our Lord N., Pope N., and the holy Roman Church, and also of the Church of N. committed to thee; we deliver to thee *the pallium taken from the body of the blessed Peter*, in the which (pallium) is the plenitude of the Pontifical office, together with the name and title of patriarch, (or archbishop, as the case may be); which thou mayest use within thy own church on certain days expressly mentioned in the privileges granted by the apostolic see. In the name of the Fa+ther, and the + Son, and the Holy+Ghost. R. Amen.

“This done, the Pontiff withdraws to the Gospel corner of the altar; and the *archbishop* [being now so called] rises in the pallium, and ascending to the altar, his cross displayed before him, if in his own church or other church of his diocese or province, solemnly blesses the people with his head uncovered.”

It has been already mentioned, that, in the fourth century, there were two archbishoprics in England; York and London; and one in Wales, at Caerleon. In the time of the Anglo-Saxons, the archbishopric of London was transferred to Canterbury, where it has continued ever since. The Archbishop of Canterbury bears the title of Primate of all England and Metropolitan, and the Archbishop of York is called Primate of England. They are commonly addressed

by the title of Your Grace, and Most Reverend Father in God. The Archbishop of Canterbury has the precedency of all the other clergy, is the first peer of England, and, next to the royal family, having precedence of all dukes and of all officers of the crown. It is his privilege by custom to crown the kings and queens of this kingdom. By common law he possesses the power of probate of wills and testaments, and of granting letters of administration. He has also a power to grant licenses and dispensations in all cases formerly sued for in the court of Rome, and not repugnant to the law of God. Accordingly he issues special licenses to marry, to hold two livings, &c.; and he exercises the right of conferring degrees. The Archbishop of York possesses the same rights in his province as the Archbishop of Canterbury does in his. He has precedence of all dukes not of the royal blood, and of all officers of state except the Lord High Chancellor. He has also in certain parts the rights of a count-palatine. He had formerly jurisdiction over all the bishops of Scotland; but in the year 1470 Pope Sixtus IV. created the Bishop of St. Andrews, archbishop and metropolitan of all Scotland. The archbishops of Canterbury had anciently the primacy not only over all England, but over Ireland also, all the bishops of that country being consecrated by him. He was styled by Pope Urban II. *alterius orbis Papa*, and the perpetual power of a Papal legate was annexed to his archbishopric. He had also in former times some privileges of royalty, such as the power of coining money. Crammer was the last Archbishop of Canterbury who received his appointment directly from Rome, for, in the session of Parliament immediately following his entrance on office, an act was passed, A. D. 1534, providing that bishops elected by their chapters on a royal recommendation should be consecrated, and archbishops receive the pall without soliciting for the Pope's bulls. All dispensations and licenses hitherto granted by Rome were set aside by another statute, and transferred in all lawful cases to the Archbishop of Canterbury. During the time that Episcopacy was the established religion of Scotland there were two archbishoprics, those of Glasgow and St. Andrews, the latter being Primate. Ireland has two archbishops and twelve bishops

ARCHBISHOPRIC, the province assigned to an archbishop, and within which he exercises archiepiscopal jurisdiction. See preceding article.

ARCHDEACON, an ecclesiastical officer in the Church of England and most other Episcopal churches. Baronius and some other Romish writers allege, on the authority of Jerome, that this office existed in the Apostolic Church, Stephen the martyr being, as they think, an archdeacon, seeing he is mentioned by Luke first in order in the list of the deacons which he gives in the Acts of the Apostles. Baronius cites in support of this idea Father Augustine, founding on a false quotation from that cele

brated writer, who is made to call Stephen the first of deacons, whereas his expression is first of martyrs. The precise date of the appointment of archdeacons is obscure. They seem to have had their origin in a practice which early arose in the Church, that, during Divine service, the bishop or pastor was attended by one of the deacons, who stood by his side at the altar, and who, from his conspicuous position, received the name of the first or chief deacon. But it is not until the fourth century that we find archdeacons expressly mentioned as forming a superior order of clergy being employed by the bishops as their vicars or representatives, and intrusted with the delegated exercise of their Episcopal authority. Hence probably originated the practice of appointing them as permanent vicars or delegates in fixed districts. In the seventh century there seems to have been only one archdeacon in each diocese; and the division of dioceses into several archdeaconries did not in all likelihood take place until early in the reign of Charlemagne, when we find Heddo, bishop of Strasburg, dividing his large diocese into seven archdeaconries, and appointing the archdeacons as permanent officers, incapable of being removed unless for canonical offences.

The employment of archdeacons led in process of time to considerable abuse; the bishops leaving the business of their dioceses entirely in the hands of these officers, who began gradually to rise into no small importance, and even, in many cases, to out-rival in dignity and influence the bishops themselves. Casting aside their subordinate position, they too often acted independently and without the slightest regard to the will of their superiors. At length every archdeacon became an almost absolute ruler in his own district; and such was the influence and power attached to the office, that even laymen sought and obtained, in many instances, the lucrative post. Charlemagne, however, corrected this abuse, passing a decree A. D. 805, prohibiting any layman from assuming the office of an archdeacon. Notwithstanding this check, however, the archdeacons continued to grow in authority. From the eleventh to the thirteenth centuries, the bishops were engaged in fruitlessly endeavouring to curtail the grasping ambition of these functionaries, who contrived, by allying themselves with the secular power, to subject the bishops to their own control. And their usurpation was favoured at Rome as an effectual means of weakening the hands of the bishops, and extending the influence of the Romish see. In the thirteenth century the archbishops succeeded in putting a check upon the immoderate ambition of the archdeacons, by obtaining a decree in council which prohibited the archdeacon from employing any substitute whatever, or from passing any judicial sentence for grave offences without the permission of the bishop. But it was not till A. D. 1250 that a fatal blow was levelled at the now intolerable ambition of these ecclesiastical officers, by a decree of Innocent IV., which

introduced a new class of functionaries, who should be entirely distinct from the archdeacons. These were called *vicarii*, vicars and vicar-generals, and also *officiales* or officials, who were intrusted with judicial authority, and adjudicated in the name of the bishop. This measure had the desired effect of reducing the power of the archdeacon within proper limits. In the East the office became extinct as early as the eighth century.

The original office of the archdeacon was to act as the bishop's constant attendant and assistant. The author of the Apostolic Constitutions calls him the deacon that stood by the bishop, and proclaimed when the communion service began, Let no one approach in wrath against his brother, let no one come in hypocrisy. It was his peculiar duty to administer the wine to the communicants after the bishop had administered the bread. It was his business to arrange the duties of the inferior clergy, and the part which each was to take in the services of the church. He assisted the bishop in administering the temporal revenues of the church; hence Paulinus terms him the keeper of the chest. The duties of the archdeacon, however, were not limited to mere secular matters. He was also employed in assisting the bishop in the duty of preaching, and in the ordination of the inferior clergy, and other ecclesiastical officers. He was invested with the power of censuring the other deacons and the inferior clergy. It is disputed, however, whether archdeacons had power over presbyters. Salmasius says, that even the arch-presbyter himself in the Roman church was subject to him. At the first creation of the office, the archdeacon was chosen from among the deacons, but in the ninth century they seem to have been, some of them at least, chosen from the order of presbyters. From the effective assistance which these functionaries rendered to the bishops, they are sometimes called by ancient authors, as well as in the Decretals, and by the council of Trent, "the bishop's eye," and another name of the same description is said to have been given them, "the bishop's heart," or *corepiscopi*.

In the Church of Rome, the archdeacon is superior to all the deacons and sub-deacons; his office is to examine the candidates for holy orders, and to present them to the bishop, and by virtue of this office the archdeacon is superior to a priest, although the order itself is inferior to that of the priesthood. Since the twelfth century he has never held control over the temporal revenues of the church, these being committed to a cardinal, who bears the title of Great Chamberlain, assisted by several clerks of the chamber.

In the Church of England, each diocese is divided into several archdeaconries, over each of which an archdeacon presides. He is uniformly chosen from the order of priests, and bears the title of Venerable. The bishop of the diocese collates to the office. Some of the archdeacons in England are possessed of pecu-

liar powers, which do not belong to the others. Thus the archdeacon of Richmond can claim the power of instituting to benefices, and the archdeacon of Cornwall has a jurisdiction to grant probates of wills. These special jurisdictions are founded upon ancient customs, but still subordinate to the bishop. The archdeacon in the Church of England has no cure of souls, but he has authority to perform ministerial acts, such as to suspend, excommunicate, absolve, &c., and, accordingly, by ecclesiastical law, he is obliged to residence. He keeps a court, which is called the court of the archdeacon, or his commissary, and which he may hold in any place within his archdeaconry. In that court he determines spiritual causes, not finally however, there being an appeal from his sentence to the bishop of the diocese. There is an officer belonging to this court, called the registrar, whose office concerns the administration of justice.

ARCHDEACONRY, the district over which the authority of an archdeacon extends. Of these there are a number in every diocese proportioned to its extent. See preceding article.

ARCH-DRUID, the chief of the order of Druids, who were the priests or ministers of religion among the ancient Celtæ or Gauls, the Britons and the Germans. The order in every nation where their religion prevailed, had a chief priest or Arch-Druid, who possessed absolute authority over the rest. There were two in Britain residing in the islands of Anglesey and Man. Out of the most eminent members of the order was nominated the Arch-Druid, especially if one could be found of remarkable learning and sanctity; though when there were several candidates of equal merit, an election took place, which was sometimes put to the decision of arms. The Druids rose to their principal dignity through six different gradations, distinguished by their costume. The Arch-Druids constituted the sixth or highest of these orders, and appear to have been completely covered by a long mantle and flowing robes, wearing an oaken crown, and carrying a sceptre. It was the office of this ecclesiastical functionary on the occasion of the famous ceremony of cutting the mistletoe, to ascend the oak, clothed in white, and to cut off the mistletoe with a golden sickle, receiving it into a white sagum or cloak laid over his hand. This most august ceremony was always performed on the sixth day of the moon. See DRUIDS.

ARCHEGETES, a surname of the Pagan god Apollo, under which he was worshipped at Naxos in Sicily, and at Megara. It was also a surname of another Pagan deity, Asclepius, worshipped in Phocis.

ARCHES (COURT OF), the chief, as well as the most ancient, court connected with the archbishopric of Canterbury. It derives its name from St. Mary le Bow (*sancta Maria de Arcubus*), the church where it was formerly held, although this and all spiritual

courts are now held in Doctor's Commons. This court, which existed at all events so far back as the reign of Henry II., was constituted for the purpose of hearing and deciding all appeals from bishops on their chancellors, or commissaries, deans and chapters, archdeacons and others. There is an appeal from this court to the king in chancery. See next article.

ARCHES (DEAN OF), the judge who presides in the Court of Arches. He has jurisdiction in all ecclesiastical causes, except those which belong to the prerogative court. He has also a peculiar jurisdiction over thirteen parishes in London, called a deanery, which are exempt from the authority of the bishop of London, and of which the parish of St. Mary le Bow is the principal.

ARCH-FLAMEN. The ancient Britons having adopted to some extent the Pagan worship of the Romans, gave the name of Flamens to the priests of their heathen gods; while the chief of these priests were denominated Arch-flamens. Foxe, in his 'Book of Martyrs,' states, that when Christianity was first introduced into Britain, towards the end of the second century, "there were twenty-eight head priests whom they called flamines; and three arch-priests who were called arch-flamines, having the oversight of their manners, and as judges over the rest. These twenty-eight flamines they turned to twenty-eight bishops, and the three arch-flamines to three archbishops." This story is founded on a very improbable legend, but at all events the existence of the flamens and arch-flamens in Britain at an early period cannot be disputed. See FLAMEN.

ARCH-FRATERNITIES, those religious orders in the Roman Catholic church which have given origin to others, or have authority over them. They convey to those which are subject to them their laws and statutes, their mode of dress, and their peculiar privileges.

ARCHICANTOR, the name of the prior or principal of a school of sacred music, who was generally a man of great consideration and influence. These schools were established as early as the sixth century, and became common in various parts of Europe, particularly in France and Germany. They were much patronized by Gregory the Great, under whom they obtained great celebrity. From them originated the famous Gregorian Chant. The title of the head-officer of these schools at Rome, was *Archicantor Ecclesiæ Romanae*, and his post was highly respectable and lucrative. See MUSIC (SACRED).

ARCHICAPELLANUS, the arch-chaplain, a name assigned to the head or chief of those clergymen whom the Frankish princes used to select to accompany the court, and perform the service of the church. This dignitary, and his body of clergy, by their constant and close intercourse with the prince, exercised an important influence upon the affairs of the church.

ARCHIMAGUS, the sovereign pontiff of the

Magi amongst the ancient Persians. He was the head of the whole religious system. He resided in the principal fire-temple, or sacred place chiefly consecrated to the worship of Fire, a building which was held in equal veneration by the Persians, as the temple of Mecca among the Mohammedans, to which every one of that sect thought themselves obliged to make a pilgrimage once in their lives. Zoroaster first settled the grand fire-temple at Balch, between the Persian frontiers and Hindostan, where he himself, as the Archimagus, had his usual residence. But after the Mohammedans had overrun Persia in the seventh century, the Archimagus was under the necessity of removing into Kerman, a province in Persia, lying on the coast of the Southern ocean towards India. This temple of the Archimagus, as well as the other fire-temples, were endowed with large revenues in lands. When the Archimagus approached the consecrated fire, he was washed from head to foot, perfumed, and dressed in a vestment as white as snow. He bowed to the ground before the flaming altar, and then assuming the erect posture, he offered up the appointed prayers with bitter sighs and groans. The prayers which he recited were extracted from the *ABESTA* (which see), or *Zend-Avesta*, the Sacred Book of the ancient Persians. When engaged in the worship of the sacred fire, he held in one hand a book of devotion, and in the other hand a bunch of small white rods, very slender, and about a span in length. He read the prayers in a low voice, while the devotees muttered their prayers prostrate on the ground. At the close of their devotions, each of the worshippers advancing threw his freewill-offerings into the fire, consisting of aromatic oils, perfumes, or costly pearls. The poorer classes contented themselves with offering the choicest fruits they were able to procure. These offerings were regarded as the *Fire's Feast*. The Archimagus is not allowed to touch any secular person whatever; but more especially one who is an infidel or a heretic. He is bound to abstain from all superfluity, whether in dress or food. He must spend the surplus of his income in charity to the poor, and beneficent actions of every kind. He must avoid excesses of every kind, habituate himself to contemplation, study the *Abesta* without intermission, rebuke the wicked, and fear none but God. He is under the strictest obligation to keep up the consecrated fire with the utmost care and circumspection. Darius Hystaspes, king of Persia, assumed the dignity of Archimagus, and caused it to be inscribed upon his tomb, that he had been *Master of the Magi*. Hence it happened that from that time the kings of Persia were looked upon as being of the sacerdotal tribe, and were always initiated into the sacred order of the Magi before they were inaugurated into the kingly office. This, however, is no longer the case, as the Persian monarchs have, since the seventh century, been Mohammedans of the sect of Ali, and the *GUEBRES* (which see) or modern fire-worshippers, have been so

nearly exterminated by the Persian Mohammedans that they are reduced to a few thousands still found in the province of Kerman, and a few thousands more, called *PARSIS* (which see), in Hindostan. The Archimagus was called before the time of Zoroaster *Mubad Muboden*, which may be rendered in our language archbishop, or bishop of bishops; but the great Persian reformer, among other changes which he introduced, called the *muhadi* or bishops, *Destures*, and the sovereign pontiff, *Desturi-Destur*. The cap which the Archimagus wears is made in a conical form, and falls down on his shoulders, quite covering his ears. His hair is generally long, and he is enjoined never to cut it, except when he is mourning for some deceased relation. The cap which the Archimagus formerly wore was so contrived as to cover his mouth during the celebration of divine service before the fire. The priests of the modern *Guebres* cover their mouths with a piece of stuff cut square for that purpose. See *FIRE-WORSHIP*.

ARCHIMANDRITE (Gr. *archo*, to rule, *mandra*, a sheepfold), a name applied anciently to the abbot or superior of a monastery, as the ruler of what was esteemed a sacred fold in the church. These were the *patres* or fathers of monasteries, as they are termed by Jerome and Augustine. The name is still retained in the same sense in the Greek Church. The bishops in the Russian (Greek) Church are chosen from among the Archimandrites. See *ARBOT*, *CALOYER*, *MONASTERY*.

ARCHIRES, the prelates or first classes of the clergy in the Russian (Greek) Church under their general denomination. This name includes the whole episcopal order, who are distinguished by the titles of metropolitans, archbishops, and bishops, titles, however, which are not attached to the see as in England, but are merely personal distinctions conferred by the sovereign, which give the possessors no additional power; for every bishop is independent in his own diocese, or dependent only on the synod. The Archires, as well as the *Black Clergy*, who are next in order to them, are obliged to lead rigid and reclusive lives, to abstain from animal food, and they are not permitted to marry. They are generally men of character and learning. See *RUSSO-GREEK CHURCH*.

ARCHI-SYNAGOGUS, the *RULER OF THE SYNAGOGUE*. See *SYNAGOGUE*.

ARCHIVUS, a record which was kept in the early African churches, by which bishops might prove the time of their ordination. This was necessary, as the oldest bishop, according to the rules of these churches, was regarded as chief bishop or metropolitan. An *Archivus* or *Matricula*, as it was sometimes called, was kept both in the primate's church and in the metropolis of the province.

ARCHON, the name given by Basilides, the Gnostic heretic, to that angel who he imagined was set over the entire earthly course of the world. This Archon does not, according to his doctrine, act in

his government of the world independently and arbitrarily; but the whole proceeds ultimately from the overruling providence of the Supreme God. In reference to the place which the Archon occupies in the Basilidian system, Neander remarks: "Three factors meet together in the remarkable doctrine of Basilides concerning Providence;—but the factor from which everything eventually springs, and on which everything depends, though through numberless intermediate agents, is the Supreme God himself. From him comes the law implanted in the nature of all beings, according to which they develop themselves, and which conditions all influences by which they are capable of being affected—the law containing in itself the whole process of the development of the universe. The Archon does nothing more than give the impulse to the execution of that which is already grounded, so far as it concerns the inherent law and the implanted power, in the individual beings themselves. He works on all in obedience to this law of nature derived from the Supreme God, and calls forth what is deposited and prepared in these laws of nature into action;—and in this guiding activity of his he acts simply, though unconscious of it, as an instrument of the Supreme God. 'Although that which we call Providence,' says Basilides, 'begins to be put in motion by the Archon, yet it had been implanted in the nature of things at the same time with the origin of that nature, by the God of the universe.'"

According to the theory of Basilides, the Jews, though consecrated to the Supreme God, were practically devoted to the Archon, whom the great mass of them regarded as the Supreme and only God. Only the spiritual Israel rose above the Archon himself to the Supreme God revealing himself through the other as his unconscious instrument. The Archon reveals, under the cover of Judaism, the ideas inspired by the Supreme God without comprehending them himself. But that which threw light into the mind of the Archon was the manifestation made from above through the man Christ Jesus. This, according to Basilides, was the greatest fact in the history of the created universe, from which proceeded all succeeding events down to the consummation of the perfectly restored harmony of the universe. The effect which the baptism of Christ and the communication of the Spirit then made to him, produced upon the Archon, is thus stated by Neander: "A new light dawns on the Archon himself. He comes to the knowledge of a higher God and a higher world above himself. He is redeemed from his confinement. He attains to the consciousness of a superior power, which rules over all, and which he himself, without being aware of it, has always been serving. He sees himself released from the mighty task of governing the world, which until now he supposed that he supported alone, and for which his powers had not proved adequate. If it had thus far cost him so much pains, and he still could not succeed

in reducing the conflicting elements in the course of the world to order, he now beholds a power adequate to overcome every obstacle, and reduce all opposites to unity. Basilides, partly from a more profound insight into the essential character of Christianity and of history, partly from those effects of Christianity which were before his own eyes and which contained the germ of the future, foresees what stuff to excite fermentation, and what separation of elements, would be introduced by it into humanity. He perceives how the recipient minds among every people, freed from the might which held their consciousness in fetters, redeemed from all creaturely dependence, and raised to communion with their original source, would become united with one another in a higher unity. All these effects presented themselves to his imagination as an impression made on the Archon at the baptism of Christ."

According to the system of Basilides, the man Christ Jesus belonged to the kingdom of the Archon, needed redemption himself, and could only be made partaker of it by his union with the heavenly redeeming Spirit. The Redeemer, in the proper and highest sense of the term, was, in the view of this metaphysical Gnostic, the highest Æon sent down by the Supreme God to execute the work of redemption. This exalted being united himself with the man Jesus at his baptism in the Jordan. See BASILIDIANS.

ARCHONTES (Gr. *rulers*), a title frequently applied by the Greek writers, particularly Eusebius, Origen, and Chrysostom, to the early bishops, or pastors of the Christian Church. Jamblichus, also, a Platonic philosopher, in the eight orders in which he ranks the gods, makes the fifth the *archontes maiores*, or greater rulers, those who preside over the sublunary world and the elements; and the sixth the *archontes minores*, or lesser rulers, those who preside over matter.—The name *Archontes* was also given towards the end of the second century to certain powers or rulers, which a sect called the ARCHONTICS (see next article) believed to have been the original creators of the world. These Archontes, seven or eight in number, they imagined to dwell in so many several orbs of the heavens, one above another, with orders of angels and ministries under them, and to the chief of these they gave the name of Sabaoth.

ARCHONTICS, a sect which arose in the second century, as we are informed by Epiphanius and Theodoret, and who derived their name from one of the most prominent doctrines which they taught, that the world was created not by the Supreme God, but by an order of beings which they called ARCHONTES (see preceding article), a kind of archangels, at the head of whom was placed Sabaoth. They alleged that baptism ought to be rejected, because it was administered in the name of Sabaoth, and not in the name of the Supreme Jehovah, and, accordingly, they refused to dispense either baptism or the eucharist, as merely given by Sabaoth, the

God of the Jews, and the giver of the law, whom they distinguished from the Supreme God. They taught, also, that woman was the workmanship of the devil, and therefore, they that married fulfilled the work of the devil. This statement of their views on the subject of marriage is given by Epiphanius, and his testimony is confirmed by Clemens Alexandrinus, who says, that they regarded marriage as fornication, and proceeding from the devil. They are also alleged by Augustine to have denied the resurrection. This sect abounded chiefly in Palestine and Armenia, and seems to have been a branch of the VALENTINIANS (which see), one of the Gnostic divisions. See Gnostics.

ARCH-PRESBYTER, or ARCH-PRIEST, the chief of the presbyters in the primitive church, an office-bearer who sat next to the bishop, and exercised authority immediately under him. The first of the early writers who mentions Arch-Presbyters appears to be Jerome, who speaks of only one as being connected with each church. He was not always the senior presbyter of the church, but one chosen out of the college of presbyters at the pleasure of the bishop. His office was to share with the bishop in the administration of the duties, and in his absence to discharge the episcopal office in the church. Such was the influence of the Arch-Presbyters, that they generally succeeded in obtaining the bishopric when vacant. Gregory Nazianzen styles the oldest minister Arch-Presbyter, and his office corresponds to that of the PROTOPAPAS (which see), in the Greek Church. The Arch-Presbyters gradually increased in authority and importance, until from the fifth to the eighth centuries they had attained the height of their influence, occupying bishoprics as suffragans and vicar-generals. Several branches of administration they held under their entire control; they even aspired to an equality with the bishops, and thus controversies and contentions frequently arose. At length the bishops, feeling that the Arch-Presbyters had become dangerous rivals, sought to counteract their growing influence, and, accordingly, favoured the ARCHDEACONS (which see), as a check upon them. This first begins to show itself in the fourth council of Carthage, and at last, in the twelfth century, Innocent III. passed a decree rendering them subject to the authority of the Archdeacon. Some writers consider the Arch-Presbyters of the ancient Church as exercising an office somewhat similar to that of the deans in modern cathedral churches.

ARCULUS, an inferior deity among the ancient Romans, who was supposed to protect trunks and cabinets from being broken open. Augustine speaks of this god as having been opposed to *Laverna*, who was regarded as patronising thieves and robbers.

ARCUS (Lat. *an arch* or *bow*). The porches and gates of ancient Christian churches were sometimes called by this name, from the mode of their struc-

ture, as being generally arch-work. See APSIS, ATRIUM.

ARDÆANS, the followers of Ardæus who taught in the fourth century that the Deity was possessed of a human form. See ANTHROPOPATHISTS.

ARDIBEHESHT, in the ancient Persian mythology, the genius of ethereal fire. The modern PARSIS (which see) sometimes allege, that the fire which the Vendidad commands the master of a house to serve is simply this presiding angel.

AREA, a term used to denote in early Christian times, the passage leading from the porch or vestibule to the church. Tertullian calls the vaults or cemeteries underground, which in times of persecution were used as places of Christian worship, by the name of *area sepulchrarum*. See ATRIUM—CATACOMBS.

AREIA (Gr. *the warlike*), a surname of *Aphrodite*, under which she was worshipped at Sparta; and also of *Athena*, under which she was worshipped at Athens.

AREIOPAGUS (Gr. *areios pagos*, hill of Mars), a celebrated council which was held at Athens, on a rocky eminence called the hill of Mars, to the west of the town. The origin of this judicial assembly was evidently of very remote antiquity, being traced so far back as the time of Cæcrops. At all events, it must have existed before the days of Solon, who is known to have modified and improved it so far as to be mistaken for its founder. Its members were chiefly taken from noble patrician families in the earlier history of the council; but Solon introduced a very important change in this point, making the qualification no longer dependent on birth, but on property. The jurisdiction of this court was of a very extensive character, exercising a general superintendance over the whole conduct and deportment of the citizens. One department of their duty was to watch over the sacred olives growing about Athens, and to punish those who might injure or destroy them. All cases of impiety or irreligion of any kind, were referred to the Areiopagus; and even the introduction of any new and unauthorized forms of worship. Justin Martyr accordingly states, as a tradition of his times, that Plato was prevented from mentioning the name of Moses as being a teacher of the doctrine of the unity of the Godhead, through fear of the great Athenian council. It is not at all surprising, therefore, that Paul should have been subjected to examination by the Areiopagus, the apostle being, as they imagined, "a setter forth of strange gods." He had openly, in the very city of Athens itself, opposed the doctrine of a plurality of deities; he had professed to make known to them the true God, of whose nature, and even existence, they were entirely ignorant; and therefore he might well be regarded by the idolatrous and superstitious Athenians, as introducing new deities, and overturning the established religion of the state. The defence of Paul, however, when sisted before the council, was

completely triumphant; and not only was he dismissed from their tribunal without further interference on their part, but such was the effect of the apostle's arguments and eloquence, that they were instrumental under God in the conversion of Dionysius, a member of the council.

AREIUS, a surname of *Zeus*.

ARENARIA, a name sometimes applied to the vaults or crypts which formed the ordinary burying-places of the Christians of the first three centuries. See **CATACOMBS**.

ARES, the god of war among the ancient Greeks, and regarded as one of their most important deities, He was the son of Zeus and Hera, cruel, bloodthirsty, and savage in his character, hated by the gods, and dreaded by men. His abode was supposed to be chiefly among the warlike tribes of Thrace, and among the barbarous Scythians. Among the latter people he was worshipped in the form of a sword, to which not only horses and other cattle were sacrificed, but also human beings. Ares was not worshipped very extensively amongst the Greeks, who seem to have received this deity from Thrace, and the temples dedicated to him were generally built outside the towns. There was a temple to him at Athens and several other places of inferior note. At Sparta, human sacrifices were offered in his honour. He was worshipped by the name of **MARS** (which see) among the ancient Romans.

ARETHUSA, one of the Nereids or sea-nymphs among the ancient Pagans. She was regarded more especially as presiding over a well which bore her name in the island of Ortygia, near Syracuse, in Sicily. The same name was also given to one of the **HESPERIDES** (which see).

ARETIA (Heb. *Aretz*, the earth), the name by which the ancient Armenians are said by Berosus of Annus Viterbiensis, to have worshipped the wife of Noah, who, like the earth, may be called the universal mother from whom the whole post-diluvian world have descended. Berosus calls her also **VESTA** (which see), because the Romans worshipped that goddess as presiding over both earth and fire.

ARETZA. See **ARZA**.

ARGEI, or **ARGEIA**, certain places at Rome consecrated by Numa, in memory of some Grecian princes buried there. A sacrifice was offered at these places on the 15th of May every year, to the names of the deceased Greeks, and images to the number of thirty were thrown into the Tiber by the Vestal virgins. These images, which were made of rushes, were called **Argei**.

ARGEIA, a surname of **HERA** (which see), derived from Argos, where she was principally worshipped.

ARGENNIS, a surname of **APHRODITE** (which see).

ARGENTINUS, one of the inferior deities of the ancient Romans, being the god of silver coin, and the son of **PECUNIA** (which see), or money.

ARIANS. See article after **ARIUS**.

ARICINA, a surname of Artemis, derived from Aricia, in Latium, where she was worshipped.

ARIMANIUS. See **AHRIMAN**—**ABESTA**.

ARISTÆUS, an ancient heathen deity, worshipped in various parts of Greece, but particularly in the islands of the Ægean, Ionian, and Adriatic seas. He was worshipped as the god who presided over shepherds and flocks, vines and olives; he taught men to hunt and keep bees.

ARISTOBULE, a surname of **ARTEMIS** (which see) as "the best counsellor," being the appellation under which Themistocles built a temple to her at Athens.

ARISTOTELIANS, the disciples or followers of Aristotle, a distinguished Grecian philosopher, who flourished nearly four hundred years before the Christian era. He was the scholar of Plato, and the preceptor of Alexander the Great, who was wont to say of him that he was under greater obligations to Aristotle for his valuable instructions than to his own father for his being. Few men have exercised a more prolonged and extensive influence over mankind than this illustrious philosopher, before whom the intellect of Europe, for more than two thousand years bowed in implicit submission.

Aristotle was born at Stagira, in Macedonia, in the year B. C. 384. In his youth he applied himself to the study of medicine, but having gone to Athens, he studied under Plato, by whose lectures he so profited, that his distinguished teacher gave him the appellation of Mind or Intelligence, and has even been said to have been jealous of the rapid advancement of his pupil. At his death, Plato, to the great mortification of Aristotle, left the charge of the academy to his nephew, Speusippus. Chagrined and disappointed, the young philosopher left Athens, and set out to travel in foreign countries. His reputation had become so great, that Philip, king of Macedon, invited him to accept the office of tutor to his son Alexander. "I give thanks to God," wrote the monarch, "for having given me a son, and more especially that he has been born during your life. I expect that by your instructions he will become worthy both of you and of me." Nor was Alexander insensible to the honour of having sat at the feet of so illustrious a preceptor. "I owe my life to my father," he was accustomed to say, "but I owe to my teacher the knowledge of the art of living. If my reign has been glorious, it is wholly due to Aristotle." For twelve years this eminent man lectured on philosophy in the Lyceum at Athens. After the death of his patron Alexander, he was accused of impiety, and subjected to severe persecutions. Dreading the fate of Socrates, he retired to Chalcis, in Eubœa, where he died at the age of sixty-three.

His philosophical system may be regarded as holding a middle place between the idealism of Plato and the sensualism of Epicurus. In reference to the origin of human knowledge, his celebrated

maxim was, that "there is nothing in the intelligence which was not first in sensation," an aphorism which continued to hold its place as a universally admitted truth until the days of Leibnitz, who first discovered the grand exception "except the intelligence itself." But while Aristotle in this maxim no doubt seems to embody a strictly sensational theory, it must also be admitted that he taught the distinction between the contingent and the necessary, the relative and the absolute; thus endeavouring to steer a middle course between idealism and sensualism. But the fame of this extraordinary man rests not so much upon his metaphysical as upon his logical system. It is by his dialectical speculations, indeed, that he has powerfully influenced, whether for good or evil, the minds of his fellowmen. In what are emphatically called the dark ages, the whole sum of human learning, indeed, more especially in schools of theology, was reduced to an acquaintance with the subtle dialectics of Aristotle. The authority of this prince of philosophers, in fact, was far more frequently appealed to than the Sacred Scriptures. Questions of the most trifling nature were raised and discussed with the utmost enthusiasm, until at length the chief merit of a divine was considered as consisting in his ability to wrangle and dispute according to the rules of Aristotle. The sole tendency of the dialectics thus held in such high esteem, was to enslave the mind, and convert it into a mere machine. One of the great advantages which accrued from the Reformation was, that it roused men to shake off the yoke of bondage in which they had for centuries been enthralled.

The theology of Aristotle was crude and ill-digested. He believed in a Supreme Being, but differing little from the god of Epicurus, who, wrapped up in his own contemplations, took no interest in the affairs of men. It is doubted, and not without reason, whether he believed in the immortality of the human soul. It was not to be expected, therefore, that even in ages of the grossest darkness, any use would be made of the opinions of Aristotle on theological points. But in the contests which were so often maintained with the heretical sects which beset the church, his principles of reasoning were found to be of indispensable importance. This was found to be particularly the case in the seventh century, when theological disputations were so frequently and keenly maintained with the Monophysites, the Nestorians, and the Monothelites. The dialectics of Aristotle were found by all parties to be of invaluable service. In the following century, accordingly, the Aristotelian method of reasoning was taught in all the schools, while Plato was banished to the cloisters of the monks. John Damascenus was more especially active in promoting the progress of Aristotelianism. He published tracts intended to explain and illustrate the dogmas of Aristotle, and circulated them far and wide among the less instructed classes of the people, so that multitudes, both in Greece and Syria,

became versed in this philosophy. The Nestorian and Jacobites were also active in diffusing the principles of the Stagyrice, which enabled them to dispute with the Greeks all the more readily concerning the person and nature of Christ.

For a long time the knowledge of the works of Aristotle was confined among the learned to his dialectics. At length, however, in the twelfth and thirteenth centuries, his other writings were more extensively studied. The result was, as we are informed by Mosheim, that not a few discarded the doctrines commonly held and preached respecting divine providence, the immortality of the soul, the creation of the world, and other points, and thus became promoters of irreligion. These false doctrines they supported by the authority of Aristotle; and when threatened with ecclesiastical censure for their heretical tenets, they adopted the same subterfuge as was afterwards adopted by the Aristotelians in the fifteenth and sixteenth centuries, alleging that a distinction was to be drawn between philosophical and theological truth. They maintained, accordingly, that the doctrines which they taught, and to which the church objected, were true according to philosophy, though not true according to the Catholic faith.

In the thirteenth century the Latin Church yielded themselves almost exclusively to the authority and the principles of Aristotle. For a short time, it is true, his works, particularly his metaphysics, fell into discredit, the AMALRICIANS (which see) having been supposed to have derived their errors respecting God and some other subjects, from the use of these writings. Aristotle, however, was not long in attaining to the highest esteem and reputation; the Dominicans and Franciscans having embraced his philosophy, taught it universally in the schools, and illustrated it in their writings. Of these monks, Thomas Aquinas, the Angelic Doctor as he was called, one of the greatest luminaries of the age of the Schoolmen, was above all others distinguished for his zeal and activity in the cause of the Aristotelian philosophy; and with such success that, in the face of much opposition, Aristotle became the dictator in philosophy in the Latin church. "Without Aristotle," says the historian of the Council of Trent, "we would have had no system of religious belief." This enthusiastic admiration of the works of the Stagyrice, however, was by no means shared by the whole of that body. Roger Bacon, a man of the highest reputation both for learning and ability, being known by the name of the Admirable Doctor, resisted this attempt to estimate the value of the writings of Aristotle beyond their real merit. He was joined by several other able and enlightened men, who were ready to give the Aristotelian system all its due, but at the same time were anxious to extend the boundaries of human knowledge. This determined opposition to the idol of the age only exposed these able men and independent thinkers to persecution and reproach. They were ranked by the ignorant multitude among magi-

cians and heretics, and narrowly escaped being committed to the flames. In the succeeding century, Aristotelian philosophy maintained its ground, and in such high esteem was it held, that kings and princes ordered the works of Aristotle to be translated into the languages of their people, that greater numbers might acquire wisdom. The philosophers of the time, however, took greater pleasure in the exercise of their skill in debate, than in the discovery and defence of the truth; and, as we are told, "they perplexed and obscured the pure and unadulterated doctrines of reason and religion by their vain subtleties, their useless questions, and their ridiculous distinctions."

In Italy, for a long period, Aristotle reigned alone in the schools; but about the time of the council of Florence, some of the Greeks, particularly the celebrated Gemistius Pletho, strongly recommended the study of the works of Plato. The consequence was that, chiefly through the influence of Cosmo de Medicis, two rival schools soon appeared in Italy, which for a long time contended with the utmost earnestness and zeal, whether Plato or Aristotle held the highest place among philosophers. The controversy, however, was not limited to a discussion of the respective merits of these two philosophers, but the principal point in dispute was, which of the two systems was most in accordance with the doctrines of Christianity. One of the warmest supporters of Aristotle, and who professed to carry out the principles of his master, openly avowed and taught opinions which subverted the foundations of all religion, both natural and revealed. His opinions were embraced by nearly all the professors of philosophy in the Italian universities. Such sentiments soon called down upon them the fulminations of the Church, and although they took refuge in the miserable subterfuge, which we have already noticed, that their doctrines were only philosophically true, while theologically false, the shallow defence availed them nothing. Several of them were handed over by the Church to the civil power, which punished their heresy with death.

The strife which existed between the admirers of Plato and those of Aristotle was only temporary; the latter obtained the complete ascendancy, and the schools, not in Italy alone, but throughout Europe, were occupied by ignorant monks, who taught, instead of philosophy, a confused mass of obscure notions, sentences, and divisions, which were comprehended neither by the teacher nor his pupils. Endless discussions were held between the Scotists and Thomists, the Realists and Nominalists. The halls of the universities rang with the most foolish and absurd debates on the most trifling subjects. The study of the Scriptures was now entirely neglected, and theologians attempted to defend the most erroneous statements by endless quotations from the Fathers, or a torrent of dialectical subtleties and quibbles.

Such was the melancholy state of both the philo-

sophical and theological worlds when Luther appeared; and, accordingly, in the university of Paris, which was accounted the mother and queen of all the rest, not a man could be found competent to dispute with him out of the Scriptures. Many of the doctors of theology had never read the Bible; and the only system of learning, with which they were familiar, was the dialectics of Aristotle. It was thus quite apparent that, instead of promoting, the doctrines of the Aristotelian philosophy had proved a hinderance to the progress of knowledge. And yet, even after the Reformers had asserted the sacred liberty of human thought, both Romish and Protestant writers seemed to vie with each other in protestations of respect for the Stagyrite. Both frequently appealed to his authority, and both claimed him as their own. At the commencement of the seventeenth century, accordingly, the Aristotelians held nearly all the professorial chairs, both in the universities and in the inferior schools, and were violent in their opposition to all who dared to maintain that Aristotle should either be corrected or abandoned. At this period arose a party in Europe who were styled Chemists or Rosicrucians, and who united the study of religion with the search after chemical secrets. This sect contended during many years for pre-eminence with the Aristotelians, until a new method of philosophy was introduced by Gassendi, followed by Des Cartes. The former of these distinguished men commenced the publication of a work in 1624, which he entitled 'Exercitations against Aristotle.' The title was sufficient to stir up a host of enemies from all quarters, and he was compelled to suppress the last five books of the Treatise in deference to the all but universal feeling of his time. In his writings, Gassendi openly set at nought the metaphysics of the schools; and this, combined with the new system of philosophy introduced by Des Cartes, which renounced all subjection to any master or guide, shook to its base the authority of the Aristotelian system, and introduced that spirit of independent inquiry which, carried forward by the efforts of Lord Bacon, succeeded in emancipating the mind of Europe from the thralldom of centuries. Thus has the glorious Reformation of the sixteenth century, followed up by the independence of all authority in matters of science, asserted by the philosophy of Des Cartes and the method of Bacon, wrought out the entire overthrow of the despotic tyranny of Aristotle, and obtained for man that uncontrolled freedom of thought and opinion, which disowns the despotic authority of any human teachers, and yields itself only with implicit submission to the infallible teaching of the Almighty.

ARIUS, the originator of one of the most celebrated heretical sects which have ever sprung up in the Christian Church. He was a native of Libya, and educated under Lucian, presbyter of Antioch, towards the end of the third century. Having imbibed the peculiar principles of scriptural interpre-

tation followed by that school, he laid the basis of his doctrinal system on the free grammatical exposition of the Bible, and being a man of by no means enlarged views, he fell into the error of attaching undue importance to particulars, to the neglect of great general truths. He became a presbyter of the Alexandrian church, and presided over an independent church of that city, called Baucalis. For some time previous to this he had been a deacon of the church of Alexandria, and in consequence of mingling in some religious disputes which had arisen, he was excommunicated by Peter, bishop of that church. The see of Alexandria, however, having become vacant by the death of Peter, the new bishop, Achillas, not only removed the sentence of excommunication, but ordained Arius presbyter A. D. 313. At an early period of his life, Arius appears to have begun to entertain the most erroneous and unscriptural notions in reference to the person of Christ. Neither on the one hand admitting him to be God, equal with the Father, nor on the other degrading him to the rank of a mere man, he ascribed to him the greatest dignity which a being could have next to God, without entirely annulling the distinction between that being and God. "God created him," to use Neander's explanation of the views of Arius, "or begat him with the intent through him to produce all things else; the distance betwixt God and all other beings is too great to allow of the supposition that God could have produced them immediately. In the first place, therefore, when he determined to produce the entire creation, he begat a being who is as like to him in perfections as any creature can be, for the purpose of producing, by the instrumentality of this Being, the whole creation. The names Son of God, and Logos, were given to him in order to distinguish him from other created beings, inasmuch as, although, like all created beings, he owed everything to the will and favour of the Creator, he yet enjoyed the nearest relationship to Him, inasmuch as the divine reason, wisdom, power, all which titles could only be transferred to Christ in an improper, metonymical sense, were yet manifested by him in the most perfect degree."

We must by no means entertain the idea that Arius deliberately framed his doctrinal system with the design of depreciating the Saviour. He was not conscious of deviating from the older doctrines of the Eastern church; but, on the contrary, his intention, so far as regarded the doctrine of the Trinity, was to defend what he regarded as the doctrine of the church against Sabellian and Gnostic opinions, and to exhibit it in a consistent manner. The peculiar sentiments of Arius, however, having been promulgated by him in the exercise of his duties as a presbyter, brought him into collision in A. D. 318, with Alexander, the then bishop of Alexandria. At this point commenced a controversy which exercised a more permanent influence upon

the development of the Christian religion than any other controversy which has ever agitated the church. Alexander, who had for some time declined to interfere in the dispute which had arisen among the presbyters under his authority, at length took advantage of a theological conference with his clergy to declare distinctly against Arius, who in turn charged the bishop with holding the errors of Sabellius, and strenuously defended his own opinions. After despatching a circular letter to his clergy on the subject, Alexander summoned a second conference, but to no purpose. The followers of Arius were rapidly increasing among the clergy and laity in Egypt, as well as in Syria and Asia Minor; and accordingly, Alexander, finding all attempts to stop the advancing heresy utterly fruitless, convened a synod of Egyptian and Libyan bishops, composed of one hundred members, at which, A. D. 321, Arius was deposed from his office, and both he and his followers were excluded from the communion of the church. Following up this decision, the bishop of Alexandria addressed letters to many foreign bishops announcing the judgment passed upon Arius, and calling upon them to hold no fellowship with the heretic. Meanwhile Arius was not idle. He published a book called 'Thalia' in defence of his doctrines, and to diffuse them all the more widely among the masses, he wrote a collection of popular songs embodying his peculiar opinions. Corresponding also with some of the most eminent bishops of the Eastern church, he used every argument he could command to win them over to his side. Nor did he thus exert himself without considerable success. Some of the most influential men in the Eastern church used their endeavours to bring about a compromise between Arius and his bishop. At Alexandria the dispute had waxed so violent, that the Arian party withdrew from the church, and established separate places of worship for themselves, and Arius, finding the opposition of the orthodox party too strong, fled from Egypt and took refuge in Palestine. It was fortunate for him that some men of great weight and importance in the church had embraced his views. This was particularly the case with Eusebius, bishop of Nicomedia, who received Arius into his own house, and not only himself avowed Arian views, but used all his influence, which was very great, to advance and propagate them. At length, when matters were sufficiently ripe, Eusebius succeeded in calling together a council of Arian bishops, in A. D. 323, in Bithynia, who issued a circular to all the bishops, requesting them to continue to hold ecclesiastical communion with Arius notwithstanding his excommunication, and to use their influence with Bishop Alexander to accomplish a reconciliation. Every attempt to restore peace, however, was ineffectual. The controversy continued to rage with as much, and even greater violence than ever. At length matters had reached such a point, that the Roman emperor, Constantine found it necessary personally

to interfere. In A. D. 324, accordingly, he despatched Hosius, bishop of Cordova, with a letter to the Bishop Alexander, and the presbyter Arius in common, expressing his displeasure at the unseemly controversy which was raging, and calling upon the rival disputants to recognise each other as Christian brethren, although they differed upon a particular point of Christian doctrine. Hosius, however, adopted the views of Alexander, in opposition to those of Arius, and his mission was attended with no effect.

The endeavour of Constantine to bring about harmony in the church being totally unsuccessful, he saw that summary steps must be taken to bring matters to an issue. He summoned a general council accordingly, A. D. 325, to meet at Nice, in Bithynia. At this celebrated ecclesiastical convocation 318 bishops were present, chiefly from the eastern part of the empire, and among them Arius, Alexander, and his friend Athanasius. The emperor himself took an active part in the proceedings of the council, which were conducted with considerable warmth on both sides. The most ardent opponent of Arius was Athanasius, who carried the great majority of the council along with him, and, after a protracted discussion, the council came to the resolution that the Son of God was begotten, not made, of the same substance, and of the same essence with the Father. On this occasion was produced the famous Nicene creed, which embodied the orthodox views on the person of Christ, which have been held in the church down to the present day. Both Arius and his doctrines were publicly condemned in the council, and the sentence was signed by nearly all the bishops present. Another class of heretics, the MELETIANs (which see), were condemned at the same time. The Arians at Alexandria, making common cause with the Meletians, continued in a state of insurrection notwithstanding the decision of the council, and regarded Alexander and Athanasius, from the active part they had taken in the matter, as their open enemies. The Nicene council, not contenting itself with condemning the Arian doctrines, extended its hostility to the heresiarch himself, having procured his banishment by order of the emperor. Arius remained in exile in Illyricum till A. D. 328, when, through the influence of his warm friend, Eusebius, Constantine was persuaded to recall him from exile, and even, after a time, to admit him to an audience, when he laid before the emperor a confession of faith, which was so cautiously expressed, almost exclusively consisting of passages of Scripture, that Constantine was naturally misled, and granted Arius permission to return to Alexandria. On reaching that city, however, A. D. 331, Athanasius refused to receive him into the communion of the church. This, of course, led to new contentions, or rather to a revival of the old, and the Arians, joined by the Meletians, broke out into open revolt. The Arian party had now, chiefly through the influence of Eusebius,

obtained the ascendancy in Syria, and a synod held at Tyre, A. D. 335, deposed Athanasius, while another synod, held at Jerusalem in the same year, recalled the sentence of excommunication against Arius and his friends. The heresiarch, however, found it impossible to maintain his ground at Alexandria, from the weight of the influence of Athanasius, who had succeeded Alexander in the see of that city. In A. D. 336, he set out for Constantinople, where he obtained another interview with the emperor, who was so much satisfied with the confession of faith which Arius again submitted to him, that he issued an imperative order to Alexander, bishop of Constantinople, to admit him to the communion on the following Sabbath. On the appointed day Arius walked to church through the streets of Constantinople, accompanied by Eusebius and other friends. On his way thither he was seized with a sudden illness, which proved very rapidly fatal, for, according to the report of Athanasius, he died on that Sabbath evening, thus giving rise to a suspicion, on the part of his friends, that he had been poisoned, or rather cut off by sorcery, while his enemies regarded this sudden and mysterious dispensation as evidently a judgment from heaven.

ARIANS, a heretical sect which arose towards the beginning of the fourth century. It derived its origin from ARIUS (see preceding article), a presbyter of Alexandria, who taught that Jesus Christ was a creature higher than any other created being in the universe; but still not, as the orthodox alleged, very God. At the Nicene council, summoned by the Roman emperor Constantine, A. D. 325, to discuss the opinions of Arius, a number of tests of orthodoxy were proposed and accepted by the Arian party; at length they were requested to give their written assent to the proposition that the Son was *homoousios theo*, that is, of the same substance with the Father, or, as it is expressed in the Athanasian creed, "very God of very God." This statement Arius and his followers could not conscientiously subscribe, and hence arose his condemnation and banishment. The individual who, above all others, contributed to the triumph of the orthodox party in the council, was Athanasius, who displayed singular zeal and acuteness in defending the doctrine of the unity of essence, and in combating Arianism. On the holding fast to the *Homoousion* depended, in the view of this eminent man, "the whole unity," as Neander expresses it, "of the Christian consciousness of God, the completeness of the revelation of God in Christ, the reality of the redemption which Christ wrought, and of the communion with God restored to him by man." Athanasius, in fact, felt that to maintain the Arian doctrine was to destroy the very root and groundwork of the entire Christian life. Entertaining such views of the paramount importance of the question at issue, this excellent man firmly refused, even at the risk of deposition and banishment, to yield to the com-

mand of the emperor, which enjoined him to admit Arius and his friends into communion with the church. He felt that his duty, as a faithful minister of Christ, prevented him from receiving teachers of false doctrine into church fellowship. In consequence of his firm adherence to the orthodox views, and his determined opposition to both the Arian and Meletian schisms, which for many years agitated Alexandria where his lot was cast, his days were spent amid incessant attempts, on the part of his enemies, to injure his character and destroy his influence. And when at length his opponent, Arius, was suddenly cut off, Athanasius, instead of exulting over the fall of a heresiarch who had been to him the source of much trouble and anxiety, remarks, in reference to it, "Death is the common lot of all men. We should never triumph over the death of any man, even though he be our enemy; since no one can know but that before evening the same lot may be his own."

It not unfrequently happens that, when the main-spring of any religious movement is taken away, the cause which was so closely identified with his presence is in danger of being rapidly extinguished. It was not so with the death of Arius. The contest to which his speculations had given rise, far from ceasing, was carried forward with unabated activity and vigour. And the reason of this is plain. Though Arianism first assumed a proper systematic form in the hands of its originator, the germs of the system may be traced to a period considerably anterior to his times. Accordingly, we find Alexander, bishop of Alexandria, in speaking of the heresy of Arius, asserting it to be "the doctrine of Ebion, of Artemas, and of Paulus Samotensis, now lately making a new insurrection against the religion in the church." In this view of the matter, the origin of Arianism is to be found in the Jewish spirit which very early began to show itself in the Christian Church, both Cerinthus and Ebion believing our Saviour to be an Angel-Man, a view quite identical with that which forms the Arian heresy. That Athanasius entertained this notion as to the Jewish origin of this important heresy is plain from his own words: "We are separate," says he, "from those who Judaize, and those who corrupt Christianity with Judaism, who, denying the God of God, talk like the Jews concerning one God; not therefore asserting Him to be the only God, because He only is the unbegotten, and He only the Fountain of the Deity; out as one barren and unfruitful, without a Son, without a living Word and a true Wisdom."

In complete harmony with this notion of the Jewish origin of the Arian heresy, it may be also considered as connected with the theological school of Antioch, to which Arius, Eusebius of Nicomedia, and other leading Arians belonged. Connected with this church we find Paulus of Samosata, who was deposed in A. D. 272, on the ground of his heretical notions concerning the person of Christ. Ancient writers

tell us, that his heresy was a kind of Judaism in doctrine. Lucian also, to come nearer the time of Arius, was a presbyter of Antioch, and was excommunicated for holding heretical views on the person of Christ, corresponding to those which afterwards received the name of Semi-Arianism. And besides Arius himself, of thirteen prelates who avowed Arianism at the council of Nice, no fewer than nine of them belonged to the Syrian patriarchate. During the whole period which elapsed from the Nicene council A. D. 325, to the death of Constantius A. D. 361, Antioch was the main seat of the heretical, as Alexandria was of the orthodox party.

Much also of the spirit which gave rise to the Arian heresy may be traced to the schools of the Sophists in which its teachers were trained. On this subject Dr. Newman, in his able and deeply interesting work, entitled 'The Arians of the Fourth Century,' thus remarks: "Arianism had in fact a close connexion with the existing Aristotelic school. This might have been conjectured, even had there been no proof of the fact; adapted, as that philosopher's logical system confessedly is, to baffle an adversary, or at most to detect error, rather than to establish truth. But we have actually reason, in the circumstances of its history, for considering it as the offshoot of those schools of composition and debate, which acknowledged Aristotle as their principal authority, and were conducted by teachers who went by the name of Sophists. It was in these schools that the leaders of the heretical body were educated for the part assigned them in the troubles of the Church. The oratory of Paulus of Samosata is characterized by the distinguishing traits of the scholastic eloquence in the descriptive letter of the council which condemned him; in which, moreover, he is stigmatised by the most disgraceful title to which a Sophist was exposed by the degraded exercise of his profession. The skill of Arius in the art of disputation is well known. Asterius was a Sophist by profession. Aetius came from the school of an Aristotelian of Alexandria. Eunomius, his pupil, who re-constructed the Arian system on its primitive basis, at the end of the reign of Constantius, is represented by Rufinus as 'pre-eminent in dialectic power.' At a later period still, the like disputations spirit and spurious originality are indirectly ascribed to the heterodox school, in the well-known advice of Sisinnius to Nectarius of Constantinople, when the Emperor Theodosius required the latter to renew the controversy with a view to its final settlement. Well versed in theological learning, and aware that cleverness in debate was the very life and weapon of heresy, Sisinnius proposed to the Patriarch, to drop the use of dialectics, and merely challenge his opponents to utter a general anathema against all such Ante-Nicene Fathers as had taught what they themselves now denounced as false doctrine. On the experiment being tried, the heretics would neither consent to be tried by the opinions of the ancients, nor yet dared

condemn those whom 'all the people counted as prophets.' 'Upon this,' say the historians who record the story, 'the emperor perceived that they rested their cause on their dialectic skill, and not on the testimony of the early Church.'"

It has been often alleged that the mixture of Platonism with Christianity gave birth to Arianism. It cannot be denied, that in the early church, the doctrines of Plato affected not a little the tone of thinking, as well as of expression, in some minds of a highly speculative cast. But at the same time, Arius could scarcely be classed among those who were likely to be tinged with the profound philosophy of the Platonic school. His was more a dialectic than a highly philosophic, cast of mind. And accordingly the arguments which he advances in favour of his system, are rather drawn from the schools of the Sophists, than from the mystical speculations of the followers of Plato.

To Arius must be conceded the honour of giving origin to the important heresy which bears his name. His contemporary opponents, Alexander and Athanasius, uniformly attribute Arianism as a system to him, and to him alone. Sozomen too informs us, that Arius was the first who introduced into the church the doctrine of *the creation and non-eternity of the Son of God*. This in brief terms describes the whole heresy now under consideration. Its author setting out from the scriptural designation of Christ as the "Son," argued not only the necessary inferiority to the Father, which the very idea of Sonship implied, but also the necessary posteriority in point of time to the date of the existence of the Father, and what he regarded as a necessary corollary or inference from this last deduction, that there must have been a time when the Son did not exist, and he must have been formed from what once was not. The whole of this style of argument is obviously fallacious, being founded on a false analogy between the Sonship of a divine person, and that of a mere creature. Arius forgot that the nature of God must necessarily be a mystery, and that no reasoning can be legitimate or valid which compares it to the nature of any created being. The same error had been fallen into by heretics before his time. To reconcile the divine with the human nature, Sabellius denied the distinction of persons in the Godhead. With the same view, Paulus of Samosata, and afterwards Apollinaris, denied the existence of the Word and the human soul as being together in the person of Christ. Arius fell into both these errors; and yet he so far agreed with the Catholic, or orthodox party in the church, that he was ready to ascribe to the Son all that is commonly attributed to Almighty God, his name, authority, and power; in short, all but the incommunicable nature or essence. Accordingly, in the council of Nice, the creed which the Arian party produced, and which had been framed by the celebrated ecclesiastical historian Eusebius of Cæsarea, omitted all reference to the

ousia or essential nature, but attributed to the Son of God every term of honour and dignity short of *homoousios*, or being of the same nature with the Father. This, however, was simply evading the point in dispute. The difference between the two parties in the council was fundamental, the one asserting Christ to be a creature, and the other asserting Him to be very God. The decision of the council was to adopt a creed, which is known as the Nicene creed, and which embodies in very explicit terms the orthodox and Anti-Arian view of the person of Christ. It is doubtful whether or not Arius was persuaded to sign this creed at the council, but at all events he professed to receive it about five years afterwards. The leader of the orthodox party in the Nicene council was Athanasius, archdeacon of Alexandria, who soon after, on the death of Alexander, succeeded to the see of that city.

The Arian controversy was far from being terminated by the death of Arius, its originator. The question was too important to be dependent for its solution on any single individual. The aspect of the contest, however, underwent some change in consequence of this event. Some of the Semi-Arian or middle party, who had been deterred, by their personal interest in favour of Arius, from distinctly condemning his peculiar doctrines, now came forward openly to declare their renunciation of all connection with his views. In addition to this, another event of great importance occurred soon after—the death of the Emperor Constantine, which happened in A. D. 337. Constantius, who succeeded to the empire of the East, interested himself even more than his father in the prevailing controversies. He became an ardent and enthusiastic supporter of the Arian or Anti-Nicene party. The discussions which he maintained at court were imitated by all classes, so that, as Socrates expresses it, a war of dialectics was carried on in every family, or as Gregory of Nyssa relates, the *Homoousion* came to be discussed in the bakers' shops, at the tables of the money-changers, and even in the market for old clothes. "Inquire the price of bread," says Gregory, "you are answered, 'The Father is greater than the Son, and the Son subordinate to the Father.' Ask if the bath is ready, and you are answered, 'The Son of God was created from nothing.'" While Constantius, who ruled in the East, thus keenly espoused the cause of the Arians, Constantine the younger, another son of the late Emperor, who had succeeded to the government of a part of the West, favoured the orthodox or Anti-Arian party. One of the first steps which he took after the death of his father, was to send back Athanasius to Alexandria. The Eastern and the Western parts of the Empire appeared now to be completely opposed to each other. The favour shown by the younger Constantine to the leader of the Catholic party, was met by the confirmation of the deposition of Athanasius at an assembly convened at Antioch under the authority o.

Constantius. It was now feared that a breach would be caused between the two churches of the East and of the West. Matters were evidently assuming a very serious aspect. The bishops assembled at Antioch, not contented with pronouncing sentence of deposition upon Athanasius, appointed also a successor, who was installed bishop of Alexandria by an armed force, at the instance, and in the name of the Emperor. In the midst of the tumult which ensued, Athanasius had time to escape. He repaired at first to a place of concealment in the neighbourhood of the city. After a short time he repaired to Rome, where, at a synod convened A. D. 342, the deposition was set aside, and he was recognised as a regular bishop.

The contest between the Eastern and Western churches continued to rage with ever increasing violence for several years. At length, through the influence of the Roman church, the two Emperors, Constantius and Constans, were prevailed upon to unite in calling a general council, to meet at Sardica in Illyria, A. D. 347, for the purpose of putting an end, if possible, to the unseemly disputes which were carried forward between the two churches in reference to the Arian controversy. At this council the Eastern church was represented by seventy-six of its bishops, while more than three hundred of the Western bishops were present. The discussions which ensued, instead of healing, only tended to widen the breach. The bishops of the West demanded that Athanasius and his friends should be allowed to attend the assembly as regular bishops, and the bishops of the East having refused to concede this point, a total rupture took place between the two parties. The Western bishops continued to hold their sittings at Sardica; the Orientals withdrew to Philippopolis in Thrace, where they renewed their sentence of deposition against Athanasius and his friends, and extended it to Julius, bishop of Rome. The remanent council of Sardica, on the other hand, having been abandoned by the Oriental party, proceeded to confirm the decision of the synod of Rome, which had recognised Athanasius as a regular bishop, notwithstanding his deposition by the council at Antioch. The bond of fellowship between the two churches was now completely severed. The irritation excited by polemical discussion, became every day more violent, and in A. D. 349, Gregory, the Arian bishop of Alexandria, was assassinated. The anxieties of the Emperor Constantius were now aroused, and as he was completely under the influence of the Arian party, he was easily persuaded to take active steps against Athanasius and his friends. Two orthodox bishops were first deposed at the synod of Sirmium, and this having been accomplished, the whole energies of the Emperor and the Arian party were directed towards the overthrow of Athanasius himself. The popularity of this eminent theologian, however, was so great at Alexandria that no ordinary craft was necessary to effect his ruin. The unworthy

stratagems resorted to are thus described by Neander. "Constantius, purposely, without doubt, sought to lull Athanasius into security, partly that he might have him more certainly in his power, and partly in order to guard against disturbances among the people of Alexandria. When Athanasius first heard of the plots of his opponents, the emperor, in a brief letter, promised him perfect safety, and bade him not be alarmed, and not to allow himself to be disturbed in the quiet administration of his office. When, therefore, the summons requiring him to leave the church was first sent to him by men who professed to have full powers from the emperor, he declared, that, as he had been directed by an imperial writ to remain at Alexandria, he held himself neither bound nor authorized to abandon the church entrusted to him by the Lord, except by a written order coming from the emperor himself, or at least in his name. He quietly proceeded, therefore, to discharge his episcopal duties in the same manner as before. But, while engaged in the church during the night of the 9th of February, A. D. 356. amidst a portion of his flock, who were preparing by prayer and song for the public worship, which, according to the Alexandrian usage, was to be celebrated on Friday morning, the Dux Syrianus burst suddenly into the church, with a troop of armed men, regardless of all reverence for sacred things. Athanasius, amidst the din and tumult of the brutal soldiery, perfectly retained his presence of mind: he endeavoured first to preserve peace among the assembled members of his church, and to provide for their safety, before he thought of his own. He remained quietly on his episcopal throne, and bade the deacon proceed in the recitation of the 136th Psalm, where the words 'For His mercy endureth for ever,' were continually sung by the choir of the church. Meanwhile, however, the soldiers pressed forward continually nearer to the sanctuary. Monks, clergy, and laity, therefore, bade Athanasius save himself. But not until the greatest part of his flock had departed, did he slip out with those that remained, and escape the hands of the soldiers who were sent to arrest him. Once more, by an armed force, the Alexandrian church were compelled to submit, and receive as their bishop an altogether unclerical, rude, and passionate man, Georgius of Cappadocia. Every sort of atrocity was committed under the name of religion; while Athanasius, threatened with death, and pursued as far as Auxuma in Ethiopia, found refuge among the Egyptian monks."

The Arian party were now completely in the ascendant throughout the whole Roman empire. The removal, however, of the man, hatred to whom had formed a firm bond of connection between the theologians otherwise divided, was productive of an instant outbreak of hitherto suppressed animosity. The Arian and Semi-Arian parties now ranged themselves against each other; the former headed by Eunomius, and the latter by Basil of Ancyra, who possessed

great influence with the Emperor Constantius. The court-party, in their desire to suppress this internal division, which was threatening to rend asunder the Arian faction, had influence enough to get a confession of faith drawn up to this effect, "Whereas so many disturbances have arisen from the distinction of the unity of essence, or the likeness of essence, so from henceforth nothing shall be taught or preached respecting the essence of the Son of God, because nothing is to be found on that subject in the holy Scriptures, and because it is one which surpasses the measure of the human faculties." The leaders of the Semi-Arian party saw in this Sirmian creed, so called from its having been framed at Sirmium in Lower Pannonia, an attempt to effect the suppression of their peculiar doctrines, and to secure the triumph of the Eunomians. They summoned accordingly a synod at Ancyra, A. D. 358, in which a long and copious document was drawn up, setting forth their views as to the resemblance of essence between the Father and the Son (*Homoiousia*), in opposition to the Nicene creed, as well as to the Eunomian articles; at the same time warning the church against the new creed drawn up at Sirmium, in which, by the suppression of the term *ousia*, essence, a blow was levelled alike at the *Homoousia*, the same essence, and the *Homoiousia*, similar essence. This complicated quarrel was not long in reaching the ears of the emperor, and he resolved to convene another general council with the view of restoring unity to the church. By the influence of the court-party, this resolution of the emperor was so far modified, that two councils were assembled instead of one; an Eastern council at Seleucia in Isauria, and a Western council at Ariminum (Rimini) in Italy. These councils met in A. D. 359, and the result was, that the majority of the council at Ariminum declared their adherence to the Nicene creed, while the majority of the council at Seleucia gave their sanction to the fourth Antiochian creed. The two decisions were ordered to be laid before the emperor, who contrived personally, and by means of others, so to work upon both parties, that a creed was at length adopted which forbade all propositions respecting the *ousia*, the essence, as being unscriptural, and merely stated in general that the Son of God was like the Father, as the holy Scriptures taught. This creed was confirmed by a council held at Constantinople A. D. 360, and it was at length almost everywhere adopted.

By means of this artificial arrangement, and threatening with deposition and exile all who should not assent to it, Constantius succeeded in putting an end to all doctrinal disputes. It was not to be expected, however, that such a mode of solving a knotty theological question would be ultimately effectual. No sooner had the life of the emperor Constantius come to a close, and a pagan emperor been seated on the throne, than matters took an entirely different direction. All parties were now allowed perfect liberty

of action, and, as a natural consequence, they assumed the same relative positions as formerly. This continued under the reign of the emperor Jovian, who although he adopted the Nicene doctrine, yet counted it his duty never to interfere by his political power in matters which belonged to the church. The same principle was adopted by his successor Valentinian, whose brother Valens was a zealous Arian. The latter had been intrusted by his brother with the government of the East, and being naturally of a cruel, despotic temper, took advantage of his position to persecute and oppress the orthodox clergy. Exemplary bishops were rudely torn from their flocks, and their places filled with the most worthless individuals. The Semi-Arians being subjected also to the most harsh treatment by Valens, naturally made common cause with the orthodox against the Arian party, and their sympathy in calamity gradually led, on the part of many, to a sympathy in doctrine. The Nicene creed was adopted as a bond of union, and on the accession of Theodosius the Great to the imperial throne, the Nicene party was so firmly established that A. D. 380, a law was passed that only those who subscribed to the Nicene doctrine as to the identity of essence between the Son and the Father should be allowed to remain in their churches. In November of this year, Theodosius made his triumphal entry into Constantinople, and finding that the Arian bishop Demophilus and his party were in possession of the churches, while the orthodox bishop was worshipping with his flock in a private house, he gave Demophilus the alternative either to subscribe the Nicene creed, or to abandon the churches. The Arian bishop chose the latter alternative, and his party were compelled to hold their assemblies at Constantinople, outside the city walls, which they continued to do until the sixth century.

Theodosius was resolved to use all his efforts to seal the triumph of the Nicene doctrine, and accordingly he resolved to call a second general council in Constantinople, with the view of accomplishing this favourite object, and at the same time inaugurating Gregory of Nazianzen as bishop of the capital of the Eastern Roman empire. This latter ceremony was performed during the sitting of the council by Meletius, bishop of Antioch, who, on account of his advanced age and his authority, had been called to preside over its deliberations. Soon after his arrival in Constantinople, Meletius died, and in accordance with the wish of the emperor, Gregory was raised to the dignity of patriarch. This appointment, however, gave such offence to the Egyptian and Western bishops, that the new dignitary sought, and was allowed to tender his resignation of the exalted office. The council decided in favour of the Nicene creed, and condemned the Arian doctrine. From this period, A. D. 381, Arianism ceased to be a heresy maintained by any considerable party within the church, but both in its grosser and in its milder form it continued to predominate among the rude barbarous nations on the out-

skirts of the Roman empire who had been converted to Christianity. When the Vandals, in A. D. 430, took possession of North Africa, they raised violent persecutions from time to time against the adherents of the Nicene doctrine.

Soon after the Reformation, Arianism began to make its appearance in England, and seems along with kindred heresies to have spread to some extent, so that in 1560 an injunction was issued by the archbishops and bishops, to the effect that incorrigible Arians, Pelagians, or Free-will-men, be imprisoned and kept to hard labour till they repent of their errors. Two Arians were punished under the writ *De Hæretico comburendo*, so late as the reign of James I.

We hear little more of the Arian controversy until the beginning of the last century, when it was revived in England by Whiston, Emlyn, and Dr. Samuel Clarke. The last mentioned divine was a high or Semi-Arian, but the two former individuals were low Arians, reducing the rank of the Son of God to that of an angelic being, a creature made out of nothing. Since that time Arianism has been almost entirely lost sight of, and those who have inclined to Arian views of the person of Christ, have generally merged themselves in the Socinian, or as they call themselves, the Unitarian party, who degrade the Redeemer to the level of a mere man.

Arianism, however, has kept its footing in Ireland more firmly than in England. It seems to have appeared in that country in the reign of George I., and to have found supporters among the Presbyterian ministers. Between 1705 and 1725, a keen controversy was carried on upon the subject, which at length terminated in the secession from the Presbyterian church of eight ministers holding Arian principles, who constituted themselves into a separate ecclesiastical body, assuming the name of the Presbytery of Antrim. This small secession, however, did not entirely purify the Presbyterian synod from the leaven of Arianism, which, on the contrary, still continued secretly to spread itself in the course of last century, until at length attention began to be called to the serious and alarming fact, that a considerable number of ministers belonging to the Synod had imbibed, and were actually teaching, Arian doctrine. Inquiries began to be instituted, and it was found that no fewer than thirty-seven ministers were charged with maintaining the Arian heresy. Of these, seventeen seceded in a body in 1830, forming themselves into a distinct synod under the name of the REMONSTRANT SYNOD OF ULSTER in Ireland. The Presbytery of Antrim has since been incorporated with this body. The Arian congregations are chiefly found in the counties of Antrim and Down. There are also a few congregations in the south of Ireland, forming the Synod of Munster, which until recently were all of them either Arian or Socinian. The Arian as well as orthodox Presbyterians of Ireland receive what is called the *Regium Donum*, or

grants from government for the support of their ministers. See ACACIANS, ÆTIANS, EUNOMIANS, PSATHYRIANS, SEMI-ARIANS

ARIVURDIS (*children of the sun*), a sect found in Asia, and particularly in Armenia and the adjacent countries, where it had maintained itself from the olden times, having sprung from the mixture of the Zoroastrian worship of Ormuzd (see ABESTA), with a few elements of Christianity. They derived their name from their worship of the sun. Between A. D. 833, and A. D. 854, this sect took a new form and a new impulse from a person named Sembat, who belonged to the province of Ararat, and although by birth and education a PAULICIAN (which see), yet having entered into some connection with a Persian physician and astronomer, by name Medschusc, was led under his influence to attempt a new combination of Parsiism and Christianity. He settled in a village called Thondrac; hence his sect received the name of Thondracians. They are said to have rejected the doctrine of a providence, of a life after death, of the grace of the Holy Spirit, all morality, and the sacraments of the church, and to have acknowledged no law nor restraints of any kind, asserting that there was no sin and no punishment. This account of their doctrines, however, drawn from Armenian sources, must be received with considerable suspicion. The Arivurdists were treated with great harshness, and severely persecuted by the clergy, and yet they maintained their ground, and even spread widely in Armenia. To deter others from joining their ranks, many of them were branded by their enemies with the image of a fox, as a sign of the heretic who creeps slyly into the Lord's vineyard, seeking to destroy it. Notwithstanding all means used to check the progress of the sect, it continued to increase in numbers. "At one time in particular," as we learn from Neander, "about A. D. 1002, it made the most alarming progress; when, as we are told, it was joined by bishop Jacob, spiritual head of the province of Harkh. But since Christianity in Armenia was extremely corrupted by superstition, and a host of ceremonial observances, growing out of the mixture of Christian and Jewish elements, which latter abounded to a still greater extent here than in other countries, the question naturally arises, whether everything which was opposed to these foreign elements, and which, in this opposition, united its strength with that of the Paulicians, though proceeding, in other respects, from entirely different principles, was not wrongly attributed by the defenders of the then dominant church-system, to the influence of the Paulician sect. Supposing the case to have been so, it may be conjectured that bishop Jacob was one of those men, who, by the study of the sacred Scriptures, and of the older church teachers, had caught the spirit of reform,—a conjecture which is certainly corroborated by the fact, that two synods were unable to convict him of any heresy. If, however, he was actually connected with the

Paulicians, it was, assuredly, with those of the better stamp, with those who, in their efforts to bring about a restoration of apostolic simplicity, and in their opposition to the intermixture of Judaism with Christianity, represented the spirit of Marcion. His fierce opponents themselves acknowledge, that he was distinguished for the austerity of his life; and his priests, who travelled through the land as preachers of repentance, were men of the same simple and abstemious habits. He and his followers denounced the false confidence which was placed in masses, oblations, alms, church-prayers, as if it were possible, by these means, to obtain the forgiveness of sins. His own act alone, said they, can help the individual who has sinned; a sentiment which could easily be misrepresented, and made to signify that they pronounced all other means to be worthless. He declared himself opposed to the animal sacrifices practised in the Armenian church. Once, some of his followers happened to be present, when animals were offered as an oblation for the dead. 'Thou poor beast—said one of them—the man sinned through his whole life, and then died; but what sin hast thou done, that thou must die with him?' This bishop met with great success among the clergy, the people, and the nobles, until finally the Catholicus, or spiritual chief of the Armenian church, craftily succeeded in getting possession of his person. He first caused him to be branded with the heretical mark, and then to be carried from place to place, attended by a common crier, to proclaim him a heretic, and expose him to the public scorn. After this he was thrown into a dungeon, from which he managed to effect his escape, but was finally killed by his enemies." See PARSEES (RELIGION OF THE).

ARK OF THE COVENANT or TESTIMONY, a coffer or chest in the ancient Jewish tabernacle and temple. It was three feet, nine inches in length, two feet, three inches in breadth, and the same in height, and in it were contained, as we are told by an apostle, Heb. ix. 4, the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant. The appointed structure of this sacred chest is thus described by Moses, Exod. xxv. 10—16, "And they shall make an ark of shittim-wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim-wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give

thee." On this ark rested the Shechinah or symbol of the divine presence, manifesting itself in the appearance of a cloud, as it were hovering over it. Hence in various passages of sacred Scripture, God is said to dwell between the cherubims, and upon the mercy-seat. And every year on the great day of atonement, the high priest, entering into the holy of holies where the ark of the covenant stood, sprinkled the blood of the sacrifice on and before the mercy-seat.

The ark was to the Israelites the token of the presence and power of their covenant God. Accordingly, when they passed over Jordan to enter the promised land, the priests who carried the ark were commanded to proceed with it before them, and no sooner did their feet touch the brink of the river, than, as we are informed, Josh. iii. 14, "the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." Having thus been conveyed across the river, the ark continued for some time at Gilgal, whence it was removed to Shiloh. The Israelites valuing highly the presence of this sacred symbol, transferred it to their camp, but in their war with the Philistines, it fell into the hands of that idolatrous people, who placed it in the temple of their god Dagon, when the latter fell down before it and was broken in pieces. The Philistines having been visited with divine judgments, as the punishment for their detaining the ark, they sent it back without further delay to the Hebrews. It halted at Bethshemesh, where the people having incurred the anger of God for curiously and profanely looking into it, fifty thousand of them were struck dead. It was then lodged at Kirjath-jearim, and afterwards at Nob. David wishing to remove it from Kirjath-jearim, resolved to adopt a different mode of conveyance from the usual one—that of carrying it upon the shoulders. He placed it upon a new cart drawn by oxen, from which being apparently in danger of falling, Uzzah put forth his hand to support it, when he was struck dead in a moment for his presumption. This awful judgment so alarmed David, that he left the ark for three months in the house of Obed-edom; after which it was removed to his palace in Jerusalem.

At the building of the temple by Solomon, the ark was deposited in the most holy place, where it remained until the times of the last kings of Judah, who having fallen into idolatry, impiously placed their idols in the holy temple itself. The Hebrew priests, shocked at the profanation, removed the ark, and carried it about from place to place. On the accession of good king Josiah to the throne, it was again returned to its place in the temple. It is much disputed among the Rabbis what became of the ark at the destruction of the temple by Nebuchadnezzar. If it was carried to Babylon along with the sacred vessels, at all events it was never brought

back. Some think that it was concealed by Jeremiah, to preserve it from the Chaldeans, and that it could not be again discovered, nor indeed will ever be found until the Messiah shall appear and reveal the place of its concealment. But most of the Rabbis attribute its preservation to king Josiah, alleging in proof of this notion, 2 Chron. xxxv. 2, 3, "And he set the priests in their charges, and encouraged them to the service of the house of the Lord; and said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon, the son of David, king of Israel, did build: it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel." The probability is that it was destroyed along with the temple.

The Rabbis allege that the two tables of the law were deposited in the ark, not only those which were entire, but those also which were broken. This opinion they found upon a mistranslation of Deut. x. 2, which they render thus: "And I will write on the tables the words that were on the first table, which thou brakest and *hast put in the ark.*" The last clause is more correctly translated in our version, "*thou shalt put.*"

The prophet Haggai declares concerning the second temple, that it was as nothing in comparison of the first; and the remark might well be justified, were it only by the absence from it of the ark of the covenant, the possession of which was one of the highest privileges of the Jewish worship. Prideaux, following Lightfoot, asserts that in the second temple there was an ark made of the same dimensions and shape as the first, and put in the same place. This is denied by many of the Jewish writers, who tell us that the whole service of the great day of atonement was performed in the second temple, not as in the first, before an ark, but before the stone of foundation, as they call it, on which the ark stood in the first temple. It is not unlikely that there may have been in the second temple, as is found still in all Jewish synagogues, an ark or coffer in which is kept a copy of the Hebrew Scriptures in the form of an ancient roll. This manuscript roll they take out with great solemnity from the ark whenever they use it, and return it with equal solemnity when they have done with it. One great presumption against the existence of an ark of the covenant in the second temple is the striking fact, that in the representation of the temple furniture which is sculptured on the triumphal arch of Titus, still to be seen at Rome, there is no figure of an ark.

The Mohammedans allege that the ark was given to Adam ready made, and that it was handed down from adam patriarch to patriarch, until the time of Moses; that the portraits of the patriarchs and prophets were engraven upon it; that in times of war a mighty rushing wind came forth from it, which discomfited the enemies of Israel, and hence they carried it about with them as a protection in their wan-

derings from place to place. The followers of the Arabian prophet allege, that in addition to the tables of stone, the ark of the covenant contained the shoes which Moses put off at the burning bush on Horeb, the pontifical head-dress which Aaron wore, and a piece of wood with which Moses sweetened the waters of Marah.

ARK-WORSHIP. It is interesting to observe how extensively heathen worship is pervaded by elements which are evidently derived from Old Testament history. In all nations of the world have been preserved records and traditions concerning the deluge, and the ark in which a remnant of the race was saved from the all but universal destruction. The priests of Ammonia had a custom at particular seasons of carrying in procession an ark or boat in which was an oracular shrine, held in great veneration; and the Egyptians generally observed a similar custom of carrying the deity in an ark. Doctor Pococke found in Upper Egypt three specimens of ancient sculpture in which this ceremony is exhibited. The ship of Isis, one of the chief Egyptian gods, seems to have had a reference to the ark. Bryant finds an allusion to the ark in the temples called Dracontia, dedicated to serpent-worship, and also in that of Sesostris, which was formed after the model of the ark, in commemoration of which it was built and consecrated to Osiris, at Theba. The same author finds in the story of the Argonauts several particulars bearing a distinct reference to the ark of Noah. In other countries besides Egypt an ark or ship was introduced in their mysteries, and often carried about in the seasons of their festivals. The ark, according to the traditions of the Gentile world, was prophetic, and regarded as a temple or residence of the Deity. Noah and his family, amounting to eight persons, having experienced such a marked favour at the hands of the Almighty, came to be held in the highest veneration, and even to be deified. Hence the gods of Egypt, in the ancient mythology of that country, amounted precisely to eight, and the ark was esteemed an emblem of the system of the heavens in which these eight gods dwelt. Dionysus or the Indian Bacchus has sometimes been identified with the patriarch Noah, and if so, it is not unlikely that the ark was represented by the *cista mystica*, or sacred allegorical chest, which was anciently carried in the Dionysiac processions. Among the antiquities of Herculaneum has been found a series of pictures representing ceremonies in honour of Bacchus; and it is a circumstance well worthy of notice, that in one of these a woman is carrying on her shoulder a square box having a projecting roof, and at the end a door, this being carried in a commemorative procession. It is in all probability a sacred *thebet* or ark, in which Bacchus was preserved. And, besides, the ark was esteemed a symbol appropriate to Bacchus; and, in his processions, idols or other objects belonging to that deity were included in it. It is a curious fact in connection with this subject, that as a saint, Noah

is regarded in the Romish church like Bacchus among the ancient Pagans, as presiding over vines and vineyards. See BACCHUS—DIONYSIA.

ARMENIAN CHURCH. The great and ancient kingdom of Armenia occupies the mountainous region of Western Asia, comprising Turcomania and part of Persia. Many Armenians claim for their nation a very remote antiquity, alleging that their language is that of Noah unaffected by the confusion of tongues at Babel, and therefore that it is the primitive language spoken by our first parents in paradise. While this claim cannot but be rejected as utterly extravagant, the Armenian language in its ancient form dates its origin undoubtedly from a very early period. It seems to belong to the Indo-Germanic family, enriched with many Sanscrit words, hut having no affinity with the Semitic tongues. Christianity is said by the Armenian chronicles to have been introduced into their country even in apostolic times, and the grounds on which they support this statement are curious. Eusebius, in his 'Ecclesiastical History,' mentions a strange story of one Agbarus, king of Edessa in Mesopotamia, having sent a letter to our blessed Lord, requesting him to come and cure him of a disease under which he was labouring. The historian quotes from the records of the church of Edessa a translation of this letter, along with another, purporting to be a reply from Jesus Christ, promising to send one of his disciples to heal him. Additions were afterwards made to the story, to the effect that Thaddeus, one of the seventy, was deputed by the apostle Thomas to fulfil the promise of the Saviour. Evagrius says that our Lord not only sent a letter, but also a likeness of himself, as Agbarus had expressed a strong desire to see him. That this correspondence was really found in Edessa there can be little doubt; but the fact that it is not mentioned by any ecclesiastical writer before Eusebius, shows that it must have owed its origin to the national vanity of some of the early Christians in Armenia. We are not informed that our Saviour committed anything to writing, and if he had done so, his first followers would not have been silent on the subject. Agbarus, the hero of this apocryphal narrative, is called by Tacitus a king of the Arabs, but in the Armenian chronicles he is ranked among the Armenian kings of the dynasty of the Arsacidæ. This monarch is said to have been converted to Christianity simply by hearing of the wonderful works of Christ, and to have been baptized by Thaddeus after having been cured of his disease with which he had been afflicted for seven years. By the labours of this apostolic missionary, not the king only, but great multitudes embraced the faith of the Redeemer. It would appear, however, that the successors of Agbarus, far from adopting for themselves, or favouring in others the profession of Christianity, so persecuted and oppressed the Christian churches which had been formed, that they almost disappeared from the country.

While, however, it is difficult to attach implicit credit to this account of the manner in which Christianity was first introduced into Armenia, it must be admitted as by no means improbable, that by means of Persia, Syria, and other bordering provinces of the Roman empire, the knowledge of Christian truth would find its way at an early period into Armenia; and yet its progress would just as likely be much retarded by the fanatical spirit of the ancient Persian faith. No people have been more tenacious of their religious creed and practices than the followers of Zoroaster. But however determined the resistance made to the entrance of Christianity at first, it is an undoubted fact, that early in the fourth century it found a firm footing in Armenia through the labours of Gregory, the *Enlightener*, as he is called, and ever since it has been the religion of the Armenian people. This zealous individual, by whom Tiridates the Great, with a large number of his subjects were admitted by baptism into the Christian Church, was himself an Armenian of royal descent, who, having been brought up in Cæsarea, was there educated in the religion of Jesus. For a time he had endured much persecution, and even bodily torture, for refusing to unite in the idolatrous worship of his countrymen. By the blessing of God, however, upon his persevering exertions, a Christian Church was formed in Armenia, over which he himself was ordained bishop. Notwithstanding the adoption of Christianity by many of the people, the old religion still maintained its ground in several of the Armenian provinces. In the beginning of the fifth century, Miesrob, who had at one time been the royal secretary, set himself to the wider diffusion of Christianity in the countries about the Caspian sea. Hitherto the Syrian version of the Bible had been used in Armenia; and, accordingly, it was necessary to translate into the vernacular tongue the portions of Scripture read at public worship. Miesrob, however, invented the Armenian alphabet, and in 411 he translated the Bible from the Septuagint into the Armenian language. From this time Christianity made way in the country in defiance of all the efforts put forth, both by Zoroastrians and Mohammedans, to crush it. The Persian kings were striving continually to extend their dominion in Armenia, and wherever they made conquests they persecuted the Christians, and sought to restore the old religion. The Persian commander and governor Mihr-Nerseh, about the middle of the fifth century issued a proclamation to all the Armenians, declaring that all who did not adopt the Zoroastrian faith must be under a mental delusion, and deceived by the *Deus* or wicked spirits. The Armenian nobles thereupon held an assembly in the city of Ardashad, A. D. 450 and declared their determination to die as martyrs rather than deny the Christian faith. After the Persian king, however, had summoned them to his court, and threatened them with a cruel death, they were prevailed upon to yield, and to

tender their renunciation of the religion of Christ. But the attempt of the Persians to abolish Christianity and restore the Zoroastrian religion, roused the indignation of the great mass of the Armenian people, and gave rise to a keen religious war.

At its first formation, the Armenian Church was regarded as a branch of the Syrian patriarchate under the primate of the Pontine Cæsarea. It does not seem to have been tainted by either the Arian or Nestorian heresies, the Armenian bishops having given in their assent to the decrees of the councils of Nice and Ephesus. In the midst, however, of the commotions excited by the persecutions of the Persian monarchs, a theological controversy had arisen which threatened to rend asunder the whole Christian body. The doctrine of Nestorius, which he had first promulgated in A. D. 424, was to the effect that Christ had not only two natures, but also two persons, or, in other words, that a Divine person had taken up his abode in a human person. In consequence of the wide diffusion of this heresy, a council was summoned to meet at Ephesus in A. D. 431. Over this council Cyril, bishop of Alexandria, presided; and without much discussion, Nestorius was deposed, and his doctrine condemned. One of the most violent opponents of Nestorius was Eutyches, the superior of a monastery in the neighbourhood of Constantinople. This man, in his ardent anxiety to avoid the error of Nestorius, rushed to the other extreme, and fell into an equally dangerous error of an entirely opposite kind. Nestorius had maintained that Christ was possessed of two natures and of two persons; Eutyches maintained, that, in the constitution of the person of Christ, the human nature and the Divine are one; the humanity being absorbed into the Divinity. This new form of error had equally numerous and ardent supporters with the error of Nestorius; and being a heresy of the most fatal kind, striking at the root of some of the vital doctrines of Christianity, as, for example, the atonement and the eternal priesthood of Christ, a council was called at Chalcedon, in A. D. 451, to prevent if possible its farther diffusion. At that council Eutyches and his erroneous tenets were formally condemned. Notwithstanding this decision, Eutychianism spread rapidly, and at this day, if we except the Greek Church, the whole Oriental Christian churches are divided between the error of Nestorius and that of Eutyches. The Armenian bishops, probably on account of the disturbed state of their country from the persecution of the Christians by the Persians, had not been present at the council of Chalcedon; but no sooner were its decrees published than they warmly espoused the cause of Eutyches. In A. D. 491, in a synod held at Vagharshabad, they formally rejected the decrees of Chalcedon, and declared their adherence to the Eutychian doctrine, and at this day the Armenian, Jacobite, Coptic, and Abyssinian churches are all of them *Monophysite*, holding the doctrine that in

Christ there is but one nature; his human being absorbed in his Divine nature. By this avowed rejection of the Chalcedonian decrees, the Armenian Church separated itself from the communion of the other branches of the Eastern Church, and from that time they have been denominated schismatics and heretics by both the Greek and the Romish churches.

This separation of the Armenians from the other Christians was peculiarly favourable to the ambitious schemes of the Persians, who, in consequence of the insurrection roused in Greater Armenia by the persecutions of the Monophysites, made a more easy conquest of that country. The Persian ruler, Chosroes, availed himself gladly of the isolated position of his new Christian subjects to prevent that intercourse with the Christians of the Roman empire which might have led the Armenians to revolt from his authority. With his concurrence accordingly, Nierses, the first bishop or Catholicos, as he is called of the Armenian Church, held a synod at Shiven, in A. D. 536, at which the Monophysite doctrine was confirmed, and an anathema pronounced on the council of Chalcedon. This completed the rupture between the Armenian Church and the other leading churches both of the East and West.

The zealous endeavours of the Persians, not only to subjugate the country of Armenia, but to compel the people to embrace the religion of Zoroaster, failed, as we have seen, to prevent the establishment of a Christian church. But the effect of the long-sustained civil wars which were thereby excited, and which were continued till after the death of Yezdejird in A. D. 457, was to drive a number of the Christians from the country, and to lead others to compromise matters by the partial adoption of the Zoroastrian faith in combination with their Christian creed. This mongrel superstition maintained itself in Armenia until the middle of the twelfth century. See ARIVURDIS.

Long and severely have the Armenian Christians been tried. Their country has been the scene of an uninterrupted series of desolating wars; and yet, notwithstanding the successive invasions of Seljuks, Mamluks, Ottomans, and Persians, they have adhered with unflinching firmness to their ancient faith. In the commencement of the seventeenth century, Armenia Proper was robbed of a large proportion of its inhabitants by the barbarous cruelty of Shah Abbas, who carried off forcibly thousands of Armenian families to Persia, where many of their descendants still remain. No nation, with the exception of the Jews, has been more widely dispersed throughout the world. "Their merchants," says Marsden, "are found in every European market, in all Asia, in India, at Singapore, and in the islands of the Eastern Archipelago." The numbers of the Armenians have been variously estimated. A million are supposed to inhabit the Russian provinces of Erivan, Karabagh, and Tiflis, recently conquered from Per-

sia; a thousand more in the Turkish provinces of Armenia, while half a million may be found in the different countries of their dispersion. Messrs. Smith and Dwight, in their valuable 'Missionary Researches in Armenia,' rate them at two millions.

The doctrines of the Armenian Church, in reference to the person of Christ, are, as we have seen, strictly Monophysite, that is, they believe that the Divine and human natures are amalgamated into one. Another point on which they differ from the Romish and all Protestant churches, but coincide in opinion with the Greek Church, regards the Holy Spirit, who they allege proceeds from the Father only, instead of, as the Nicene creed expresses it, "ex patre filioque," from the Father and the Son. In other respects the Greeks and the Armenians are generally agreed in their theological views, though they differ, in some particulars, in their forms and modes of worship. The standard by which they profess to regulate their opinions is the Bible, along with the three first councils, Nice, Constantinople, and Ephesus. Every other council is anathematized by the Armenian Church. They hold the sacraments to be seven in number, viz. baptism, confirmation, extreme unction, the communion, marriage, ordination, and penance. Baptism is administered among them by a threefold affusion of water by the hand of the priest, followed by a trine or threefold immersion of the whole body, emblematic of the Saviour's three days' abode in the grave; but this is not always considered indispensable. Three drops of the *meirum* or holy oil are mixed with the water, accompanied by a prayer for the actual descent of the Holy Spirit into the oil and water, so that it may receive the benediction of the Jordan. They commemorate in this rite "the mother of God and eternal Virgin Mary, St. John the Baptist, and all the saints, along with the Lord." They believe that by the sacrament of baptism original sin is taken away, and that regeneration and adoption are obtained. They acknowledge sprinkling as a lawful mode of baptism, for they receive from other churches those that have been sprinkled without rebaptizing them. The practice of pouring water three times upon the head they derive from the tradition that this was the mode in which Christ was baptized in the Jordan. Converts from Judaism and Mohammedanism, though adults, are baptized in the same manner. The Greeks differ from the Armenians in regard to the admission of converts from other churches in this respect, that they admit none such, in whatever manner they may have been previously baptized, without rebaptizing them. After baptism the Armenians apply the *meirum* or chrism to the child in the same manner as extreme unction is administered among the Roman Catholics—anointing the forehead, eyes, ears, breast, palms of the hands, and soles of the feet with the consecrated oil in form of a cross. When this process has been gone through they administer the communion to the

infant, which is done by rubbing a small piece of consecrated bread dipped in wine upon the lips of the child. The sacrament of confirmation is also performed by the priest at the time of baptism. Thus four of the seven sacraments are administered at once in the Armenian Church—baptism, confirmation, extreme unction, and the eucharist.

In regard to the Lord's Supper, the Armenians believe firmly in transubstantiation, and worship the consecrated elements as God. Unleavened bread is used in the sacrament, and the broken pieces of bread are dipped in undiluted wine, and thus given to the people; they are not, however, handled by the communicants, but put into their mouths by the hands of the priests. They suppose the consecrated elements have in themselves a sanctifying and saving power. The Greeks, on the other hand, when dispensing the communion, use leavened bread and wine diluted with water. After the consecration of the elements among the Armenians, they are formally held up, the bishop turning to the congregation, and crying, "Holy, holy! let us with holiness taste of the honoured body and blood of our Lord and Saviour Jesus Christ, which, descending from heaven, is divided among us. This is life, hope, resurrection, propitiation, and remission of sins." While these words are being uttered, manifestations of the most profound adoration are shown by the congregation, "some with their foreheads to the ground, others kneeling, with their hands suppliantly extended, their eyes directed to the adored object, and their countenances marked with an aspect of the most earnest entreaty." The communion, as in the Romish church, must be received fasting.

The Armenians deny their belief in the doctrine of purgatory, at least they never use the word; but, with strange inconsistency, they offer prayers for the dead, believing that the souls of the departed may derive benefit from the prayers of the church.

Auricular confession, as practised amongst the Armenians, and the form of absolution used by the priest, approach more nearly to the Roman Catholic than to the Greek Church. The form of absolution is as follows: "May a compassionate God have mercy on thee! May He pardon thee all thy confessed and forgotten sins! And I, by right of my priestly authority, and the Divine command, 'Whatsoever ye shall loose on earth shall be loosed in heaven,' by that same word do absolve thee from all connection with thy sins, of thought, of word, and of deed, in the name of the Father, the Son, and the Holy Ghost." Absolution is given without charge on confession to the priest. Penances are imposed, but no indulgences given. Prayers to the Virgin Mary and other saints are in habitual use, and much importance is attached to them. The cross and pictures of the saints are also objects of worship. Sometimes in the same painting God the Father is represented as an aged, venerable man, the Son appears under the form of a youth, and the Holy Spirit un-

der the form of a dove, while the Virgin Mary is introduced as an indispensable accompaniment. That the mother of our Lord was *aei parthenos*, ever Virgin, the Armenians regard as a doctrine of the highest importance; and they consider, that the very thought of her bearing other children, after having given birth to Christ, cannot be entertained by any one without his being chargeable with blasphemy and impiety.

We are informed by Messrs. Smith and Dwight, in their 'Missionary Researches,' that the Armenians have an extreme veneration for the original cross on which our Saviour was crucified, attributing to it powers of intercession with God and of defending from evil. In the book which contains the daily prayers of the church, the following expressions occur, "Through the supplications of the holy cross, the silent intercessor, O merciful Lord! have compassion on the spirits of our dead." "Let us supplicate from the Lord the great and mighty power of the holy cross for the benefit of our souls." After a cross has been consecrated, it may be set up towards the East as an object of worship and prayer. The sign of the cross is in universal use among them, and on all occasions, but while the Greek Church make it with three fingers in honour of the Trinity, the Armenian Church make it with two in token of their Monophysite doctrine, that there are two natures in Christ blended into one, and the JACOBITES (which see) with one, in commemoration of the Divine unity. The Armenians believe in baptismal regeneration, or rather they have no idea of a spiritual change as either necessary or required, and they know little of any other terms of salvation than penance, the Lord's Supper, fasting, and other good works. In such circumstances, as may be easily conceived, their notions of faith and repentance are vague and obscure. The only idea they have of repentance is, that it consists of the faithful discharge of the penances imposed by the priest. They allege that Christ died to atone for original sin, and that actual sin is to be washed away by penances, which sometimes are prescribed to be performed by the payment of a sum of money to the church, a pilgrimage, or more commonly the repeating certain prayers, or reading the whole Book of Psalms a specified number of times.

The Armenian churches are opened regularly twice every day, morning and evening, for prayers, and mass is performed every day in all the city churches, though in the country less frequently, according to the size of the church and the number of priests attached to it. The service occupies sometimes six hours and more in its performance. It consists in chanting and reading prayers and portions of the Scriptures, and in responses from the people. The officiating priest or bishop is richly dressed, as well as the deacons and singers. Small bells are rung and incense is burned. At the ordinary morning and evening prayers, the people kneel, and cross

themselves in rapid succession a number of times while the priests are engaged in chanting the prayers. These prostrations are made frequently before a picture of the Virgin or one of the saints. In the more recently constructed Armenian churches, however, pictures are excluded. In some of the country churches, instead of prostrating themselves while the prayers are being chanted, they simply kneel, and remain quietly in that posture till the prayer is finished; this being in all probability the ancient practice in the Armenian churches.

The seasons for religious worship among the Armenians are numerous and protracted, and, of course, the service is too often gone through in a careless and perfunctory manner. The following detailed account as given by Dr. Wilson, will afford the reader some interesting information on the subject. "The Armenian ritual appoints nine distinct seasons for daily worship, and contains the services for them, viz., '*midnight*, the hour of Christ's resurrection; the *dawn of day*, when he appeared to the two Marys at the sepulchre; *sunrise*, when he appeared to his disciples; *three o'clock* (reckoning from sunrise), when he was nailed to the cross; *six o'clock*, when the darkness over all the earth commenced; *nine o'clock*, when he gave up the ghost; *evening*, when he was taken from the cross and buried; *after the latter*, when he descended to hades to deliver the spirits in prison; and *on going to bed*. But never, except perhaps in the case of some ascetics, are religious services performed so often. All but the ninth are usually said at twice, viz., at matins and vespers, which are performed daily in every place that has a priest; the former commencing at the dawn of day, and embracing the first six services, and the latter commencing about an hour before sunset, and embracing the seventh and eighth. On the Sabbath, and on some of the principal holidays, instead of one, there are frequently two assemblies in the morning.' Mass is as distinct from these services as the communion service in the Church of England is distinct from morning prayer. It is generally performed daily. The Psalms of David, hymns, and anthems, occupy half of the services; but, being in prose, they are not sung but chanted. Most of the lessons are taken from the Bible; but a considerable number belong to the Apocrypha and books of extravagant legends. The prayers are offered up in behalf of the dead, as well as of the living; and they are presented with the invocation of the Virgin Mary, John the Baptist, Sarp Stephen, and Sarp Gregorius Loosavorich (St. Gregory the Enlightener), and other saints, as well as of Him who is the only mediator between God and man. The mode of conducting divine worship among them is often very unlike what is to be expected, when that God, who is a Spirit, is to be worshipped in spirit and in truth. The prayers and readings are in the ancient Armenian language, which is little, if at all, understood by the common people; and they are generally read

both rapidly and indistinctly. 'In the enclosure before the altar,' says one who has more frequently witnessed their devotions than myself, 'will be two or three priests, surrounded by a crowd of boys from eight to twelve years old, performing prayers; some swinging a smoking censer, others, taper in hand, reading first from one book and then from another, and all changing places and positions according to rule. The monotonous, inarticulate, sing-song of the youthful officiators, with voices often discordant, and stretched to their highest pitch, will grate upon your ear. You will be surrounded by a barefooted congregation, [this is no matter of reproach, for the shoes are taken off for the same reason that our own hats are,] uttering responses without order, and frequently prostrating themselves and kissing the ground, with a sign of the cross at every fall and rise. Why so large a portion of the service has been suffered to pass into the hands of boys, is exceedingly strange. They fill the four ecclesiastical grades below the sub-deacon, to which are attached the duties of clerks, or more commonly are substitutes for their occupants, having themselves no rank at all in the church. Of the first 158 pages of the *Jamakirk*, containing the whole of the midnight service, with all its variations for feasts, and other special occasions, more than 130, consisting of psalms, hymns, &c., are read or chanted by them under the direction of the priests. Of the remaining pages, some half a dozen belong to the deacons, if there are any, and the remainder, consisting simply of prayers and lessons from the gospels, are read by the priests. All the service, with few other exceptions than the lessons, and that the priest in the middle of every prayer of any length turns round to wave a cross before the people, and say, "Peace be to all, let us worship God," is performed with the back to the congregation. If a boy makes a mistake, he is reprov'd, or even chastised on the spot, though a prayer be interrupted for the purpose. The people, too, are constantly coming and going, or moving about, and often engaged in conversation.' This gross irreverence, it is but justice to say, is matter of regret with many of the intelligent Armenians with whom I have come in contact. The Sabbath the Armenians regard with greater strictness, as far as rest is concerned, than most of the other bodies of Eastern Christians; and few of the people altogether neglect attendance at church. This bespeaks on their part some becoming reverence for the divine institution. It would doubtless tend to its better sanctification, were they to curtail the numerous feast and fast days which they have devised of their own hearts. It is to be lamented that they too often substitute their attendance at church for family and private prayer."

As the above quotation alludes to the numerous feasts and fasts in the Armenian church, it may be remarked that there are fourteen great feast days in the course of the year; and on these days all ordinary labour is suspended, and the day is observed

more strictly than the Sabbath. Besides these, there are numerous other feasts and fasts, more numerous even than the days of the year; so that in some instances several are appointed to be observed on one day. Some of the fasts extend over a considerable time, as for instance, forty days before Easter, and six days before Christmas. Besides the occasional fasts, there are two weekly fasts, the one on Wednesday and the other on Friday. No fewer than 165 days in the year are appointed for fasting. On these days they are permitted to eat plentifully of all kinds of vegetable food, except the vegetable oils; thus their fasting is limited entirely to abstinence from animal food.

From the scattered condition of the Armenian people, and their subjection to different political governments, their ecclesiastical polity is somewhat modified. Originally, as we learn from Mr. Dwight, whose residence as a missionary in Turkey has given him peculiar facilities of acquiring accurate information, the Armenian church was placed under one head styled *Catholicos*, who usually held his seat at the imperial residence. Subsequently several different *Catholicoses* were created by parties rising up in different parts of the country, and taking advantage of the disturbed state of public affairs. At present there are three *Catholicoses* among the Armenians, one at Echmiadzin, one at Aghtamar in Lake Van, and one at Sis, in the ancient province of Cilicia. The highest of these ecclesiastical rulers is the *Catholicos* who resides at Echmiadzin, near Erivan, and who has under his jurisdiction the whole of Turcomania, or Armenia Major; but in consequence of that province having fallen under the dominion of Russia, and the *Catholicos* being since 1828 appointed by the Czar, the Armenians at Constantinople, with all those in Turkey in Europe, and in Asia Minor and Armenia proper, have been ostensibly without any spiritual head, although there is still a secret connection between them and the *Catholicos* at Echmiadzin, to whom several vartabeds have lately gone to be ordained bishops. Ever since the Russians obtained possession of that part of the country, the Czar has claimed the right of appointing, not only the *Catholicos*, but even the bishops, so that whenever a bishopric becomes vacant, the synod of Echmiadzin sends the names of two or three candidates to St. Petersburg, from which the emperor selects one to fill the office. In consequence, probably, of Gregory the Enlightener having been ordained at Cesarea, the Armenian *Catholicos* was always consecrated by the primate of Cesarea, until A. D. 366, when Narses the Great was declared by the king, nobles, and bishops, sovereign and independent *Catholicos* of the nation. For a long time the *Catholicos* of Sis, in Armenia Minor, was the acknowledged head of the Armenian church, but in A. D. 1441, an assembly of seven hundred of the clergy transferred the supremacy to the see of Echmiadzin, for no other reason that has come down to us, than that a precious relic, the hand of St. Gregory, was in the pos-

session of that convent. The removal of the supreme authority from the Catholicos of Sis, naturally produced a feeling of jealousy and dislike between the respective occupants of the two rival sees, which continued for more than two hundred years, until at length, in A. D. 1651, a written agreement was made between the incumbents of the two sees, in virtue of which the Cilician primate still governs a small branch of the Armenian church in full communion with the rest. He maintains independent jurisdiction within his diocese, and is regarded as the spiritual head of the Armenian church in Turkey. The third Catholicos, resident at Aghamar, in the island of Lake Van, is of far more recent origin than either of the other two, having assumed the title and functions of the office only in the beginning of the twelfth century. Excommunication followed his assumption of the ecclesiastical dignity, a sentence which was not removed till near the end of the following century. Since that time he has continued to exercise his office in full communion with the church, though his ecclesiastical jurisdiction extends scarcely beyond the small island in which he resides.

In addition to the three Catholicoses now spoken of, there are two patriarchs in the Armenian church, the one resident at Constantinople, and the other at Jerusalem. Both these offices originated with the Mohammedan authorities for their own convenience. Neither of them has the power of ordaining bishops, but must send them to Echmiadzin. They themselves, however, hold the rank of bishops ecclesiastically, though invested with high political authority by the Turks. The Armenian patriarch at Constantinople possesses the power of imprisoning and scourging members of his own flock; and, until recently, as Mr. Dwight informs us, this politico-ecclesiastical officer could procure their banishment from the Turkish authorities whenever he pleased. The late charter given by the sultan to his subjects prevents any such abuse, requiring in every case a regular trial before the Turkish courts. The patriarch of Constantinople receives his appointment from the sultan on a nomination from the primates of the nation.

The Armenian patriarch of Jerusalem was first appointed so far back as A. D. 1311, and the office owes its existence to the sultan of Egypt. The first patriarch of Constantinople was appointed by Mohammed II., on his capture of that city in A. D. 1453. Up to a recent period he was possessed of despotic power, being responsible to the sultan for the good conduct of his people. A prison exists within his own precincts, over which he has had entire control. The heaviest oppressions accordingly have been practised, by defeating attempts to procure the official passports, which are needed to go from place to place, or the licenses necessary for occupying houses or shops, or prosecuting trades, marrying, burying the dead, &c. The despotic power of the patriarchs, however, is practically

much modified by the power of the primates, who are chiefly bankers, and all of them men of great wealth. The patriarch is really the creature of the primates, and can do little without their approval. He enjoys the title of archbishop, and though he cannot ordain, has the appointment of bishops to their sees, for which, such is the corruption prevailing in the Armenian church, he charges large sums of money, while the bishops on their part ordain to the priesthood for money. For a long time past the most shameless bribery, and deceit, and intrigue, have prevailed in this otherwise interesting church, which throughout many centuries maintained the profession of its faith, and its Christian name, under the severest oppression of Pagan and Mohammedan conquerors, and amid the strongest worldly inducements to apostatize.

The Armenian church is episcopal in its form of government. There are nine different grades of clergy, all of them set apart to their respective offices by the laying on of hands. Four of these are below the order of deacon, and are called porters, readers, exorcists, and candle-lighters. After these come in regular order the subdeacons, deacons, priests, bishops, and highest of all, the catholicos. All below the bishop are ordained by the bishop, and the bishop receives ordination from the catholicos. The catholicos is ordained by a council of bishops. There is a peculiar order of clergy known among the Armenians by the name of Vartabeds. The difference between this class and the priests may be stated in the following particulars:—The priests are married, and in fact no man can be ordained priest unless at the time of his ordination he is married; the vartabeds never marry, and have taken upon them the vow of perpetual celibacy. The priests always remain priests, and can never rise to the rank of bishops; the vartabeds may become bishops, and in fact all the bishops are taken from that order, and are bound to perpetual celibacy. The priests never preach; the vartabeds are the preachers, strictly speaking, among the Armenian clergy. The priests live in the midst of their flocks, and go in and out among them freely; the vartabeds live not among the people, but in convents, where there are convents, or where there are none they live by themselves within the church enclosures. In case the wife of a priest dies, he is not permitted to marry a second time, and he may then, if he chooses, become a vartabed. There are several different degrees of rank among the vartabeds, each of which has its own special ordination service. One of these, called by way of distinction, the supreme order of vartabed, is now practically unknown; though according to the rules of the church it ought to exist. The individual who fills this office may be either a vartabed or a bishop. If the former, he may be ordained to it by a bishop; but if the latter, he must be set apart to this high office by the Catholicos himself. He is considered, by way of eminence, as an apostolical preacher, and his labours are to be

among the heathen alone. The spirit of missions is dead in the Armenian church, and, therefore, they have no further employment for such a class of men.

Amid the numerous errors and corruptions which have crept into the Armenian church, it has always been a favourable circumstance that these have never been reduced to a systematic form, and promulgated to the world by authority of a synod or council, as the errors of the Romish church have been in the decrees of the council of Trent. And besides, the Bible has always been avowedly the only rule or standard of her faith, however she may have practically exalted the traditions of men and the authority of the church above the Bible. The Scriptures have never been forbidden to the people, but on the contrary, the New Testament has been used in the elementary schools.

About the middle of the eighteenth century, a priest of Constantinople, named Debajy Oghlâ, protested against the abuses and errors which existed in the Armenian church. He wrote a work upon the subject, which, though never printed, was circulated widely from hand to hand, and contributed much towards the reformation which is now in progress. In 1813 the Russian Bible Society published an edition of 5,000 copies of the Armenian Bible, and soon after 2,000 copies of the ancient Armenian New Testament, while the British and Foreign Bible Society issued an equally large edition of the New Testament in the version of the fifth century. In the report of the latter Society for 1814, it is remarked, "The printing of the Armenian Testament has awakened great attention among the Armenians, particularly in Russia; and a fervent desire has been manifested on their part to possess that invaluable treasure." This was evidently the commencement of an important movement, which was all the more likely to go forward, as it was countenanced by the Russian Emperor Alexander I., and also by the Catholics of the Armenian church. It was found, in distributing the Bibles, that the language in which they were written was not understood by the mass of the people, and accordingly in 1822 the Russian Society translated the New Testament into the Armeno-Turkish, and in the following year a translation appeared under the auspices of the British and Foreign Bible Society in the vulgar Armenian tongue. These translations were found to be somewhat imperfect, but they have since been supplanted by new and improved translations executed by American missionaries. Thus far no opposition was made by the Armenian clergy to the free circulation of the Scriptures among their people. In 1823, however, a different spirit began to be manifested. Messrs. Lewis and Baker, agents of the Bible Society, having applied to the Armenian patriarch of Constantinople for his sanction to the printing of a version of the New Testament in the modern Armenian, which the common people understand, that dignity refused his sanction in the most positive terms, and his ex-

ample was followed by the clergy generally. About this time the American Board of Missions came to the resolution of sending missionaries to labour among the Armenians. The interesting circumstance which first led to this step was, the conversion at Beirut of three Armenian ecclesiastics, who forthwith directed their efforts towards the accomplishment of a reform in their church. They were not a little aided in this by the labours of Peshtimaljian, a learned and conscientious individual, who was at the head of a school established within the precincts of the patriarchate. He had studied the theology of both the Oriental and the Romish churches, and besides, he had been a diligent student of the Word of God. To this man, in his official capacity, it belonged to train the candidates for the priesthood, the completion of their studies at this institution being required as a pre-requisite to ordination. The result was, that until the death of this remarkable person in 1838, great numbers of priests passed under his instructions, and went forth to labour among the people with their minds thoroughly imbued and their hearts deeply impressed with evangelical truth. Meanwhile a mission among the Armenians of Turkey had been established by the American Board. But no sooner did the missionaries commence their energetic labours, aided by Sahakyan, a pupil in the school of Peshtimaljian, than opposition on the part of both the Armenian and the Romish clergy began to arise; and by their secret influence, a school which the missionaries had formed in Constantinople was broken up. An influential jeweller in the city, who belonged to the Armenian church, accused Sahakyan and another young man of heresy, and prevailed upon Peshtimaljian to summon them before him for examination. The youths appeared, and the jeweller confidently charged them with violating their obligations to the church, and dishonouring God. They were about to vindicate themselves, but Peshtimaljian took the matter into his own hands, and proved to the astonished jeweller, both from history and Scripture, that the Armenian church itself, and not the young men, was heretical and idolatrous. The young men were then heard for themselves, and aided by Peshtimaljian, they so satisfactorily established the truth of the opinions which they held, that the jeweller was convinced of his own errors, and those of his church, and from that day openly avowed himself a zealous supporter of evangelical doctrines.

One of the greatest hindrances to the progress of the gospel among the Armenians, has been the persecuting character of the Armenian patriarchal power at Constantinople. Being not only itself invested with despotic authority, but having great influence with the Turkish authorities, it throws every obstacle in the way of the missionaries, and endeavours by all possible means to prevent the people from embracing Protestant and evangelical principles. To discourage all such conversions, Sahakyan was seized and imprisoned for a long period, though

accused of no other crime than having left the Armenian church; and it was not until the sultan interposed in his behalf, that the patriarch, after many delays, and with great reluctance, sent an order for his release on the 10th February 1840. By the divine blessing, the American missionaries have been enabled to prosecute their work among the Armenians with unabated energy and zeal, notwithstanding the strenuous opposition of the patriarch and many of the clergy. Nor have they laboured in vain. A most gratifying reformation has been steadily going forward in the Armenian community. A marked difference has been observed in the style of preaching, not only in the capital, but throughout the country. Many of the vartabeds declaim loudly against the errors into which their church has fallen, and preach the peculiar doctrines of the gospel with faithfulness and zeal.

In 1843, an event occurred in Constantinople which awakened the most intense excitement throughout the city. A young Armenian, who had rashly and without due consideration embraced the Mohammedan faith, and afterwards returned to his former profession, was publicly beheaded in the streets of Constantinople, in opposition to the remonstrances of Sir Stratford Canning, the British minister. The ambassadors of the different Christian Powers represented at this court, joined Mr. Canning in protesting against an act of such flagrant cruelty and injustice, and by their firmness and importunity they succeeded in obtaining from the sultan a written pledge, that no person who had embraced the Mohammedan religion and afterwards returned to Christianity, should on that account be put to death. This was a triumph over Mussulman intolerance the most signal and surprising, the first step towards the introduction of religious liberty into Turkey, and the precursor, we doubt not, of a glorious day when the Crescent shall give place to the Cross.

In the autumn of 1844 the prospects of the missionaries, which had for some time been brightening, were suddenly beclouded by the appointment to the patriarchate of Constantinople of Matteos, bishop of Smyrna, a man whose prevailing principle seemed to be inordinate ambition, and who, seeing that the ruling party of his church was opposed to the diffusion of the Protestant truth, was not long in setting on foot a persecution of the most severe and unrelenting nature. His object was to crush if possible, by coercive measures, the evangelical party. The first individual selected to be the subject of this bold experiment was Priest Vertaness, who had been the unwearied promoter of evangelical truth, and had been already twice banished for his religious principles. The following interesting account of this persecution is given by Mr. Newbold, in his valuable 'Cyclopædia of Missions': "On Sunday, January 25, after the usual morning services in the patriarchal church were finished, the house was darkened by extinguish-

ing the candles, and the great veil was drawn in front of the main altar, and a bull of excision and anathema was solemnly read against Priest Vertaness, including all the followers of the 'modern sectaries.' He was styled by the Patriarch 'a contemptible wretch,' who, 'following his carnal lusts, had forsaken the Church, and was going about as a 'vagabond,' 'babbling out errors,' and being an 'occasion of stumbling to many.' He was said to be 'a traitor, and murderer of Christ, a child of the devil, and an offspring of Antichrist, worse than an infidel or a heathen,' for teaching 'the impieties and seductions of modern sectaries (Protestants).' 'Wherefore,' says the Patriarch, 'we expel him, and forbid him as a devil, and a child of the devil, to enter into the company of believers. We cut him off from the priesthood, as an amputated member of the spiritual body of Christ, and as a branch cut off from the vine, which is good for nothing but to be cast into the fire. By this admontory bull, I therefore command and warn my beloved in every city, far and near, not to look upon his face—regarding it as the face of Belial; not to receive him into your holy dwellings; for he is a house-destroying and ravenging wolf; not to receive his salutation, but as a soul-destroying and deadly poison; and to beware, with all your households, of the seducing and impious followers of the false doctrine of the modern sectaries (Protestants); and to pray for them to the God who remembereth not iniquity, if perchance they may repent and turn from their wicked paths, and secure the salvation of their souls, through the grace of our Lord and Saviour Jesus Christ, who is blessed for ever. Amen.'

"This bull of excision and anathema was followed by a violent denunciatory discourse from the Patriarch, against all the Protestants in general, and the priest in particular, which called forth many loud '*amens*' from the inflamed people.

"On the following day the greatest activity prevailed among the priests, in every part of the city and suburbs. All moved like the different parts of a machine, as if by one impulse, and it was not difficult to trace the direction from which that impulse had come. The resolute Patriarch was determined not to trust merely to the impression made upon the people by the anathema, and his accompanying denunciations on the preceding day. He, therefore, issued orders to his clergy to see that the temporal penalties threatened in that instrument were immediately inflicted to the very letter. The priests went forth simultaneously to their work,—most of them apparently with good-will, but some reluctantly, their sympathies being with the innocent victims of oppression, rather than with the oppressor. The Armenian heads of all the trade corporations in the city were commanded to withdraw their countenance from all Protestants who would not recant. The keepers of khans and the owners of houses were ordered to eject all lodgers and tenants who would

not comply with this condition. Families were also visited by the priests, wherever any one lived who was suspected of heresy, and it was enjoined upon them to expel the offending member, or separate from it, even though it were a son or daughter, brother or sister, husband or wife. The Protestant brethren were summoned to repair immediately to the Patriarchate in order publicly to recant and become reconciled to the Church. To give force to the whole, the threat was issued that all who refused to aid in carrying out these measures against the 'new sectaries,' should themselves be anathematized.

"A wild spirit of fanaticism now reigned. Before it, all sense of right, all regard to truth and justice, all 'bowels of mercies' vanished away. Even the strong and tender affection subsisting between husbands and wives, brothers and sisters, parents and children, was, in some instances, exchanged for the cruel and relentless hate of the persecutor. The very constancy of the people of God provoked still more the wrath of their enemies. Their readiness to suffer joyfully the spoiling of their goods was considered as a proof that large temporal rewards had been offered them by the missionaries; and their unwavering fidelity to Christ was interpreted into obstinacy. Some on the side of the Church, who at first were signally wanting in zeal, in furthering the Patriarch's violent measures, were stimulated into active persecutors, by what appeared to them, in their religious indifferentism, as mere stubbornness on the part of the Protestants.

"The leading men in the different trade corporations, showed more resoluteness than any other class, in attempting to force the evangelical brethren to a compliance with the Patriarch's demands; and they could urge motives more potent than almost any other of a worldly nature. Whatever method of coercion was resorted to, whether by priests or people, it was everywhere publicly declared to be by the express command of the Patriarch Matteos.

"During the week after the first anathema was read, although many were forcibly driven from their houses and shops, and prevented from doing business to support themselves and families, and some were expelled from the paternal roof, and otherwise afflicted, yet not one was induced to recant. On the following Sabbath, the passions of an ignorant and superstitious people were still more inflamed by a second anathema, which, like the first, was read in all the churches, and accompanied by the most violent denunciations from the Patriarch, the bishops, and the vartabeds. In this bull it was declared that not only the 'cursed nonentity, Vertaness,' 'falsely called priest,' was anathematized by the 'holy Church,' but likewise 'all that were of his sentiments.' They were together pronounced to be 'accursed, and excommunicated, and anathematized by God, and by all his saints, and by us,' that is, Mat-Patriarch. 'Wherefore,' he says, 'whoever has

a son that is such an one, or a brother, or a partner, (in business) and gives him bread, or assists him in making money, or has intercourse with him as a friend, or does business with him, let such persons know that they are nourishing a venomous serpent in their houses, which will one day injure them with its deadly poison, and they will lose their souls. Such persons give bread to Judas. Such persons are enemies of the holy faith of Christianity, and destroyers of the holy orthodox Church of the Armenians, and a disgrace to the whole nation. Wherefore, their houses and shops also are accursed; and whoever goes to visit them, we shall learn, and publish them to the Holy Church, by terrible anathemas.'

"The spirit of exasperation knew no bounds. One after another, the brethren were summoned before the Patriarch, or the local ecclesiastical authorities of their particular quarter of the city, and required to sign a paper of recantation, on penalty of being 'terribly anathematized,' which involved their being deprived of all business and treated as outlaws. The first paper presented for their signature was, in substance, a confession that under 'the wicked enticements of Satan' they had 'separated from the spotless bosom of the Holy Church,' and joined the 'impious sect' of the Protestants; which now they saw to be 'nothing else but an invention of arrogance, a snare of Satan, a sect of confusion, a broad road which leadeth to destruction.' Wherefore repenting of their 'impious deeds,' they fled for pardon 'to the bosom of the holy and immaculate Armenian Church,' and confessed that 'her faith is spotless, her sacraments divine, her rites of apostolic origin, her ritual pious;' and promised to receive 'whatever this same holy Church receiveth, whether it be a matter of faith or ceremony,' and 'to reject with anathemas,' 'whatever doctrines she rejects.'

"This first paper not being sufficiently explicit to suit some of the persecuting party, another was drawn up in the form of a creed, to which all were required to subscribe, as the only condition of being restored to the favour of the Patriarch, that is, to their civil privileges. This creed contained substantially all the errors of Popery. It acknowledged that good works justify a man as well as faith; that the Church is infallible; that there are seven sacraments; that baptism by water, and private confession to a priest are essential to salvation; that the soul of one dying without full penance for his sins, is after death, purified by the prayers of the Church, by the bloodless sacrifice of the mass, and by the alms-giving of his friends; that the bread and wine of communion are the true body and blood of Christ; that Mary is the mother of God; that 'the holy anointed' material crosses are worthy of adoration, as also relics and pictures; that the intercession of the saints is acceptable to God; and that the Patriarchs rule the Church as Christ's vicegerents. It also required those who subscribed it to join in anathematizing all who call the worship of the holy cross, and of relics

and pictures, idolatry, and who reject the ceremonies of the Church as superstitious."

The paper of recantation and the new creed were sent by the Patriarch throughout the country, and the evangelical brethren were summoned before their respective ecclesiastical rulers, and called upon to sign it. Those who refused were visited with heavy marks of the Patriarch's displeasure. Nearly forty individuals in Constantinople had their shops closed, and their licenses to trade taken from them, thus being deprived of the means of earning an honest livelihood. Nearly seventy were obliged to quit their homes and relatives for Christ's sake. Bakers were forbidden to supply them with bread, and water-carriers with water. For weeks together the Armenian churches rang from Sabbath to Sabbath with anathemas against all who had joined "the new sect." Falsehoods and calumnies of every kind were spread against the Protestants. The brethren could not pass along the streets without being insulted and spit upon. Under these painful circumstances, letters of sympathy, accompanied with ample contributions in money, poured in from all quarters of the Christian world. The British ambassador represented the case of the oppressed and persecuted Armenian converts to the Sultan, and by his earnest and persevering exertions in their behalf, Reschid Pasha, the Minister of Foreign Affairs, gave orders that the Protestants should be allowed to resume their business, on condition that they became sureties for one another. This arrangement settled the question of religious liberty for the Protestants in Turkey. Though open persecution was thus authoritatively forbidden, the brethren were still exposed to many secret infringements upon their liberty and comfort. The government, however, were resolved to maintain the principles of freedom which they had already avowed; and, accordingly, a vizirial letter was issued in June 1846, commanding the Pasha of Erzurum to see that the civil rights of the Protestants were duly respected, so long as they were faithful subjects of the Sultan. This was the first imperial document ever issued by the Turkish government for the protection of its Protestant subjects.

The Patriarch Matteos was determined to put forth his utmost efforts for the suppression of the Protestant spirit which was now so strong in the Armenian church. He issued, accordingly, a new bull of excommunication and anathema against all who remained firm to their evangelical principles, decreeing that it should be publicly read on the same day every year in all the Armenian churches throughout the Ottoman empire. This gave the finishing blow to the work of persecution, and by solemnly cutting off and casting out all Protestants from the church, he brought about through necessity the organization of the Evangelical Protestant churches in Turkey. On the 1st day of July 1846 was formed the first Evangelical Armenian Church of Constantinople. In the following week a pastor was or-

ained over the newly formed church; and they lost no time in giving forth to the world the declaration of their faith, and their reasons for the step they had taken. In the course of the same summer churches were formed on the same basis in Nicomedia, Adabazar, and Trebizond. The Patriarch was indefatigable in devising all possible means of annoying the body which had thus separated from the Armenian church.

The position which the Protestants now occupied was somewhat anomalous. Separated from the Armenian community they were not united to any other. They thus stood isolated and apart. Government were resolved to protect them; but the mode of affording this protection was surrounded with difficulties. According to the municipal regulations of Constantinople, neither marriage, baptism, nor burial could take place without the cognizance of the civil authorities, and that, too, through the Patriarch. And, besides, no man could travel in the country without a passport, and that passport must be accompanied by the Patriarch's voucher for the man's honesty. Thus the Armenian Protestants were now placed in the most difficult circumstances. For more than a year and a-half they remained in this state, bearing with patience the grievances, and even oppressions to which they were exposed. At length, however, they were permitted to bury, to marry, and to obtain a passport for travelling without the mediation of the Patriarch. They were now under the direct protection of the Turkish authorities, and independent both in spiritual and temporal matters of the Patriarch of Constantinople, and to the great joy of the brethren, the Turkish government, chiefly at the instigation of Lord Cowley, who was temporarily acting as British ambassador to the Porte, issued an imperial decree on the 15th November, 1847, recognizing native Protestants as constituting a separate and independent community in Turkey. This important official document contained a clause expressly securing that "no interference whatever should be permitted in their temporal or spiritual concerns on the part of the patriarchs, monks, or priests of other sects." This decree, which was held by the Armenian Protestant Church in Turkey as the Magna Charta of its liberties, was sent to all the pashas throughout the country; and still further to ensure that the provisions of the decree should be carried out fully and impartially, an individual, elected by the new community, was formally recognized by the government as the agent and representative of the Protestants at the Porte. This was the commencement of a new era for Christianity in Turkey and throughout the East. A Protestant Church has been thus established in the dominions of the Sultan, formally acknowledged and protected by the Ottoman government.

The plans which the patriarch Matteos had formed for the extirpation of Protestantism from the country had now signally failed. The hour of retribution

had come. Found guilty of various frauds upon the public treasury, and of acts of injustice inconsistent with patriarchal dignity, the persecuting ecclesiastic was removed from office, degraded, and sentenced to banishment. A friendly banker in Constantinople interposed, and procured his release from this last part of the punishment, and he was permitted to retire to a private residence on the shores of the Bosphorus.

The Armenian Protestants have endured much persecution, but their liberties are now secured, not temporarily, but in all time coming. On the 18th February 1856, the Sultan issued a Hatti-Houmayoun or supreme decree, conferring equal rights, civil and religious, on all the subjects of his empire. This document guarantees the ancient ecclesiastical privileges enjoyed by the Greek and Armenian churches. It formally and finally deprives the patriarchs of all temporal and judicial power, rendering it impossible for them again to persecute. It proclaims the full equality of all religions in the eye of the law. It declares Christians admissible to all state offices. It secures to Turkish Christians the right of holding situations of civil jurisdiction, and gives them a right to military honours.

ARMENIAN CATHOLIC CHURCH. The Armenian church, as we have seen in the preceding article, had separated from the other Christian churches of the East by adopting Monophysite doctrines, and rejecting the decrees of the council of Chalcedon, A. D. 536. From that time frequent attempts were made to effect a union with Rome. In the tenth and eleventh centuries, in consequence of the threatened invasion of their country by the Saracens, the Armenian patriarchs made overtures to the Popes, expecting that through their interest they might obtain support from the Western powers. Thus Gregory, the Armenian patriarch, is said to have sent an embassy to Rome, A. D. 1080, expressing high respect for that see, and to have received a favourable answer. In A. D. 1145, another patriarch offered to subject the Armenian church to the Papal power. The proposal was taken into consideration, but no effective steps were adopted towards the accomplishment of a union until Leo, king of Armenia, wishing his coronation to be sanctioned by the Pope, formally declared himself, along with the Catholics, and a large body of the clergy, favourable to annexation with Rome, and accordingly succeeded in organizing a distinct Armenian branch of the Romish Church. At the council of Adina in A. D. 1314, the union was openly declared. The papacy has ever since made strenuous efforts, by sending zealous missionaries, to increase the number of her adherents in that country. The Armenian Catholic Church, however, has always been a small body. In Syria they are not numerous, and are ruled by a patriarch who resides in a convent at Mount Lebanon, three bishops, and about fifty monks. The Armenian Catholics form a larger body in Con-

stantinople and Asia Minor. The following statement in regard to them is given by Mr. Holmes, an American missionary. "The Armenian Catholics in the city are estimated at from 10,000 to 13,000 souls. They are found also in Smyrna, Angora, Tokat, Trebizond, and in small numbers in various parts of Armenia. There are perhaps 250 families at Mardin dependent on their own patriarch, who resides in a convent on Mount Lebanon; and this patriarch governs the Armenian-Catholic population of Aleppo and Syria. Their ecclesiastical organization is complete in itself, except that they have a political patriarch appointed from among themselves to represent them at the Porte, while their ecclesiastical patriarch is appointed by the Pope. The great motive of those who join the Papal Armenians, is for the sake of the additional protection which they gain as Catholics, on account of the interest taken in them, and the aid afforded the sect by many of the Catholic ambassadors. The Armenian Catholics have one large church in Galata, and a church in Orta Koi. There is a parish public school connected with the church, and there is now building a college or high school at Pera, in connection with the monks of the Venice monastery. Quite a number of young men also are pursuing their studies in Pera preparatory to becoming priests. Many families send their daughters to either the boarding or the day schools of the 'Sisters of Charity' in Galata." In Constantinople, the Papal Armenians were calculated in 1828 to amount to 27,000. In consequence, however, of the Persian Armenians having taken a part in the war between Russia and Persia, the sultan, dreading that he himself would speedily be involved in a contention with the same Christian power, banished the whole papal Armenians from the city and its suburbs. They have since been allowed to return, and under their own patriarch, they are recognized as an established Christian sect under the government of the Porte.

ARMILLUS, the name given by the Jewish Rabbis to the Antichrist, whose appearance, they teach, will be one of the signs of the coming of the Messiah. They say that at Rome there is a marble statue in the form of a most beautiful young female, which was not fashioned by the hands of man, but was created by divine power. God will form a creature within this statue in the shape of an infant, and at length the statue bursting shall bring forth a being in human form, whose name shall be Armillus, who shall be an adversary, and the Gentiles will call him Antichrist. His height and breadth will be each twelve cubits; his eyes, which will be a span distant from each other, will be hollow and red; his hair will be of a golden colour; the soles of his feet will be green, and on his head will be two crowns. This gigantic impostor will declare himself to the Gentiles as the Messiah, and they will believe on him, appointing him their king. He will offer himself to the Jews in the same capacity, but

Nehemiah the son of Chuziel will arise, with thirty thousand of the bravest of the sons of Ephraim, and will join battle with Armillus, slaying 200,000 of his forces. The vanquished Antichrist will then gather all his forces in the "valley of decision" (Joel iii. 14), and will there fight a second time with Israel, when multitudes of the Gentiles will be slain. Few of the Israelites will fall in this engagement, but among the dead will be found their leader Nehemiah, whom the Rabbis call the Lord's Messiah. Armillus will not be aware of the death of this first Messiah. At this time all the nations of the world will expel the Israelites out of their provinces, and not suffer them to dwell among them any longer. Israel shall experience such distress as has never before been known, and now will be fulfilled the saying of Daniel, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Immediately all the Israelites will flee into desert places, where they will remain for forty-five days, during which all the impious Israelites who are not worthy to see the redemption will die. Armillus will then conquer and take possession of Egypt, after which he will turn his face towards Jerusalem, to lay it waste a second time. At this critical moment Michael shall arise and blow a trumpet three times, and at the first blast shall be revealed Messiah Ben David and Elijah the prophet, round whom will gather the pure Israelites and will enter Jerusalem, when the Son of David, going up into the deserted palace, will there take up his residence. Armillus learning that there is a king in Israel, will collect the forces of all the nations of the world, and will enter into battle with God's Messiah. Immediately God himself will fight with the enemies of his people, and rain down fire and brimstone from heaven. Then shall the impious Armillus perish with his whole army, and the saying of Obadiah will come to pass, "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble." Such are the strange views which the Rabbins set forth as to the nature and doings of the Antichrist, all of them founded on a perverted exposition of numerous passages in the Old Testament Scriptures. See ANTICHRIST.

ARMINIUS, an eminent divine, who flourished in the end of the sixteenth and beginning of the seventeenth centuries. He was born at Oudewater in Holland, in 1560. While he was yet a child his father died, and he was kindly taken under the care of a clergyman, who superintended his education, until he was prepared to enter the university of Utrecht. During his studies at college, he was deprived by death of his benevolent protector, but by the gracious interposition of Providence, another friend was raised up to him, who removed him to

Marburg in 1575. Here he remained for several years, busying himself chiefly in the acquisition of knowledge. At length, in 1582, to complete his studies, he was sent to Geneva, where he enjoyed the high privilege of studying under the distinguished Theodore Beza. Arminius possessed a remarkable taste for abstract speculation, and having imbibed the doctrines of Ramus, he taught them both in public and private, in opposition to those of Aristotle, which were the ruling opinions of the time. Such was his zeal and activity in inculcating the new philosophy, that he found himself under the necessity of taking refuge at Basle from the persecution to which his philosophical opinions exposed him. At Basle he found a more congenial residence, and such was the reputation which he soon acquired at the university in that town, that, though only twenty-two years of age, he was pressed to accept the degree of doctor in divinity, which, however, he modestly declined. In A. D. 1588 Arminius was ordained minister at Amsterdam, where he succeeded in gathering round him an attached and admiring people. Soon after he had entered upon his ministerial labours, his attention was called to a keen controversy which had arisen in Holland between what were called the Sublapsarian and the Supralapsarian Calvinists, on the abstruse subject of the divine decrees. Two of the former class of ministers had published a work on the subject which, from its depth and subtlety, was attracting no little notice. It was thought necessary by the opposite party, that no time should be lost in counteracting the injurious influence of this able treatise. The duty was devolved by universal consent upon Arminius. But no sooner had he undertaken the task and begun to weigh the arguments on both sides, than he became convinced of the truth of those very opinions which he had been solicited to confute. Not that he adopted in their full extent the doctrines which have been since taught by Arminians under the shelter of his name. On the contrary, he continued to the last a firm believer in the sovereignty of the divine decrees, and the effectual operation of divine grace. On the latter point he had departed from the Genevan views and adopted the Lutheran doctrine of grace, which excludes none absolutely from salvation; while in reference to the divine decrees, he maintained that the objects of the eternal purpose were regarded not simply as creatures, but as sinners. So far, however, had Arminius deviated from the views of Calvin, that he became an object of suspicion and dislike to many of his brethren in Holland and elsewhere. And yet, such was the overwhelming influence of his talents, and learning, and character, that, although he avowed his Sublapsarian sentiments in A. D. 1591, he continued to labour in Amsterdam with undiminished respect and acceptance; and after a ministry of fifteen years, such was his reputation as a theologian, that he was called to occupy the chair of divinity at Leyden, in A. D. 1603. His lectures attracted

crowded audiences, and he became no less popular as a professor than he had long been as a minister.

In a short time, however, the theological opinions of the new professor began to be canvassed in the university, and eager controversies were held upon the subject both within and without its walls. Matters had now assumed so serious an aspect that the States of the province felt themselves called upon to interfere, and meetings for public discussion were appointed between Arminius and his opponents. The chief disputant on the strict Calvinist side was Francis Gomar or Gomarus, a Dutch divine of great reputation. These controversies and the anxieties consequent upon them, along with his manifold labours, and the slanders heaped upon him, preyed upon the constitution of Arminius, which had never been robust, and brought on a severe illness, which put an end to his life on the 19th of October, 1609. Thus terminated the career of an able and learned man, who, though he fell into error on some points of abstract theology, was both beloved by his friends and respected by his enemies.

ARMINIANS, the professed followers of the eminent divine whose life has been briefly sketched in the preceding article. After his death the controversy, which had raged in Holland for some years, continued to be carried on with unabated zeal. In 1610, the Arminians addressed a petition, which they called their Remonstrance, to the States of Holland, claiming their protection, and calling for their friendly interposition to restore peace to the church and the country. The Gomarists, or patrons of Calvinism, also presented an address to the same quarter, and of similar purport. Hence the Arminians received the name of Remonstrants, and the Calvinists of Counter-Remonstrants. Various efforts were made to reconcile the contending parties, but in vain. The utmost bitterness of spirit was exhibited on both sides. At length, finding all other means totally ineffectual, the States-General, by a majority, decided that a national assembly or synod should be convened to settle the controverted points. Letters of convocation accordingly were issued, and on the 13th November 1618, the synod assembled at the ancient city of Dordrecht or Dort. Its sittings were continued till the end of April of the following year. There were present the most celebrated Dutch divines, and also representatives from the English, Scotch, and other foreign churches. The Arminians complained loudly of having been treated with injustice. They demanded, that before the synod they and their opponents should be regarded as standing on the same footing, but the synod determined almost unanimously that the Arminians should appear before them as on their defence, to explain their peculiar opinions, as having deviated from the standards of the Belgic church, and from the doctrines of the reformed churches generally. This decision gave mortal offence to the Arminian party, who thereupon left the synod in a body, and never returned. The attention of the

synod was then directed to the Five Points, which had been set forth by the Arminians as embodying their peculiar opinions. These points or articles were taken up in regular order, and the foreign divines requested to give their opinion upon them, which they did in writing. The deputies from the Belgic churches then delivered their sentiments. Each member of synod rising from his seat, solemnly made oath, that he would determine all points on which he gave his judgment guided by no other authority than the Word of God contained in the holy Scriptures. The proceedings were conducted with the greatest harmony and good order, and while the doctrines contained in the Five Arminian points were all but unanimously condemned, a general Confession was drawn up in such terms that all the members readily subscribed it, and this became in consequence the public Confession of the Belgic churches, which is to this day professedly adhered to by these churches, as well as by the offshoots from them which are found in various parts of the world, particularly in the United States of America, and in the colony of the Cape of Good Hope.

After the synod of Dort had closed its sittings, its decrees met with a very different reception in different parts of Holland. In some provinces the condemnation which it had passed upon the Arminian doctrines was hailed with unmingled satisfaction, but in several provinces its decisions were indignantly rejected. The States-General, however, passed severe laws against the Arminians, visiting all who refused to submit to the decision of the synod with banishment, fines, or imprisonment. The church deposed them from ecclesiastical offices, and from the masterships of schools and colleges in the United Provinces. England went over to the side of the Arminians, chiefly through the influence of Archbishop Laud, and although the Thirty-nine Articles of the Church of England are decidedly Calvinistic, the doctrines taught in many of her pulpits are at this day of an Arminian character and tendency.

The Five Points which the Arminians tendered to the States-General at the Hague in 1611, and which are usually referred to as embodying their creed, are thus stated by Mosheim:—"I. That before the foundation of the world, or from eternity, God decreed to bestow eternal salvation on those who, he foresaw, would maintain their faith in Christ Jesus inviolate until death; and on the other hand, to consign over to eternal punishment the unbelieving who resist the invitations of God to the end of their lives. II. That Jesus Christ by his death made expiation for the sins of all and every one of mankind, yet that none but believers can become partakers of this divine benefit. III. That no one can of himself, or by the powers of his free will, produce or generate faith in his own mind; but that man, being by nature evil and incompetent (*ineptus*) both to think and to do good, it is necessary he should be born again

and renewed by God for Christ's sake, through the Holy Spirit. IV. That this divine grace or energy, which heals the soul of man, commences, advances, and perfects all that can be called truly good in man; and therefore all the good works [of men] are ascribable to no one except to God only and to his grace, yet that this grace compels no man against his will, though it may be repelled by his perverse will. V. That those who are united to Christ by faith are furnished with sufficient strength to overcome the snares of the devil and the allurements of sin; but whether they can fall from this state of grace and lose their faith or not, does not yet sufficiently appear, and must be ascertained by a careful examination of the Holy Scriptures."

To these Points, however, the more modern Arminians can scarcely point as containing a correct exhibition of their creed. Many of them may more properly be styled Pelagians, or Semi-Pelagians, or even Socinians. That these five articles did not fully develop the Arminian theory, became soon apparent, after the synod of Dort, from the Apology for the Arminians published by their leader Episcopus, in which he avows Arminianism in its grossest form.

The principal point of difference between the Calvinists and Arminians is to be found in the opposite replies which they give to the question, Why one man is saved and another not? The one party alleges that it is wholly owing to the all-powerful grace of God, and the other that it is solely dependent on the free-will of man. This is the great cardinal distinction on which the whole controversy may be said to turn. The Arminians hold that the efficacy of grace depends on the human will; the Calvinists hold, on the other hand, that it is the efficacy and controlling power of divine grace, which renders man willing to be saved in the way which God himself hath appointed. The Arminians maintain the moral ability of man to embrace the gospel; the Calvinists maintain the moral inability of man to embrace the gospel in consequence of the rooted depravity of his nature. The Arminians assert that a man may repent and believe to-day, and yet he may become to-morrow an unbeliever and impenitent person; the Calvinists assert that a converted man will persevere and continue in a state of grace to the end. The Arminians teach that election depends on the foresight by God of faith and holiness in the creature; the Calvinists teach that election is absolute and sovereign. The Arminians believe that Christ died equally for all men, and designed equally the salvation of all men; the Calvinists believe that Christ died specially for his own people, and designed salvation specially for them. The two systems, therefore, the Calvinist and the Arminian, are diametrically opposed to each other.

"The chief difficulty," says the late Dr. Alexander of Princeton, "in the Arminian theory is to reconcile it with the language of Scripture, the nature of

Christian prayer and thanksgiving, and with apparent facts. For example, if God had equally intended the salvation of the whole human race, would he not have equally furnished all men, in all ages, with the gospel and other means of grace? Can it be said with truth that sufficient grace has been granted to all the heathen to bring them to salvation? And the mere possibility of the salvation of some of them, if it should be conceded, is not enough. According to the principles of Arminianism, all men should enjoy equal advantages; or at least salvation should not be so improbable and difficult as it is to a vast majority of the human family. Various plans of evading this difficulty have been resorted to, none of which are sufficient to render the acknowledged fact consistent with the doctrine of universal and sufficient grace. The same difficulty is, in part, found to exist as it relates to the conversion of many who do enjoy the means of grace. If conversion be produced by moral suasion, which the sinner has the ability to comply with or reject, why is it called regeneration, and why is it that often the amiable and moral are not converted, while the profligate, and even the blaspheming infidel, are made the subjects of grace? When we examine particular cases of Christian experience, we cannot easily avoid the conclusion that grace is sovereign and efficacious, and that the stubborn will of man uniformly resists, until overcome by the sweetly constraining power of God."

The maintenance of Arminian doctrines, in opposition to those of Augustine, which were agreeable to those long after taught by Calvin, formed the great subject of contention between the Jesuits and the Jansenists in the end of the seventeenth and the beginning of the eighteenth centuries, and which for a time threatened to rend asunder the whole fabric of Romanism. Only in Holland does there exist a special sect of Arminians, formed as such into an ecclesiastical body, but there are many individuals, both clerical and lay, in almost every Christian church, who hold and teach Arminian doctrine to a greater or less extent. In the course of the last century, the Arminian controversy was revived by Mr. Wesley, the founder of the Methodist body in England which bears his name. His works plainly show that he was an open and avowed Arminian. The followers of Wesley accordingly profess to hold the same principles, while those of Whitefield are strenuous Calvinists.

When Episcopacy was introduced into Scotland by the earnest and unremitting exertions of James I., the tenets of Arminius began to be imported from England along with what to the people north of the Tweed was an obnoxious form of church government. It was not, however, till the articles of Perth had been ratified in 1621, only three years after Arminianism had been condemned by the synod of Dort, that the system was openly adopted by many of the supporters of Laud and the High Church party. The young Scottish prelates warmly advocated

the Arminian principles, and thus only widened all the more the breach which already existed between them and the intelligent Christian people of Scotland. The same effect was produced on the teaching of many ministers in the Church of Scotland by prelatic influence in the beginning of the eighteenth century. To countenance the progress of Arminian principles, the Rev. Mr. Hamilton of Airth published a catechism on the Covenants of Works and Grace, which led to the passing of an Act by the General Assembly of 1710, entitled an Act for preserving purity of doctrine, the design of which was to discountenance and stigmatize the Calvinistic doctrines of Mr. Hamilton's catechism. Such a movement on the part of the Supreme Court of the Church showed to what an extent Arminian doctrine had diffused itself at that period among the Scottish clergy. The practice which had existed for a long time, even before the Revolution in 1688, of young men from Scotland studying theology at the universities in Holland, exposed them to the imminent danger of imbibing Arminian doctrines, which since the days of Arminius himself, have always had many able advocates in that country down to the present time. The writings of Baxter also, which have been held in high estimation on both sides of the Tweed, contributed not a little to the recommendation of Arminian tenets on the subject of grace, particularly in the modified form in which the works of that celebrated divine inculcate them. To stem the tide of Arminianism which was fast flowing in upon the country, various works of great value were produced, and among others the popular writings of Boston, which have gone far to preserve purity of theological opinion among the great mass of the Scottish people. In 1718, a work entitled 'The Marrow of Modern Divinity,' was reprinted with the view of diffusing sound doctrine among the people, and thus to prevent the noxious influence of that Arminianism which was so extensively taught by the clergy. The republication of this valuable work gave rise to a keen and protracted controversy, both in the Church courts and from the press. The modified Arminian or Neonomian party, instead of attempting to confute the opinions inculcated by their opponents, endeavoured to make out against both the Marrow and the Marrow-men a charge of Antinomianism. This controversy formed one of the series of events which led ere long to the First Secession. (See ASSOCIATE PRESBYTERY.) Nor did the Church recover herself even after that important event from her Arminian tendencies. On the contrary, many of her clergy not only avowed Arminianism, but at length Pelagianism crept in, and even sentiments which were near akin to gross Socinianism. The fact is, that towards the end of the eighteenth century, Arminianism of the most undisguised character was fashionable among the higher classes in Scotland, and the Established clergy made no secret of their preference of these doctrines to the strictly scriptural

and evangelical doctrines of the Westminster Confession. It has ever been a subject of devout thanksgiving on the part of the friends of truth in Scotland, that, however far some of the clergy of the Established Church may have deviated in their individual teaching from sound doctrine, the Standards of the Church are characterized by a strict accordance with the pure teaching of God's Word. See METHODISTS (CALVINISTIC), METHODISTS (WESLEYAN).

ARNOLDISTS, a sect which arose in the twelfth century, deriving its name from its leader, Arnold of Brescia, a young priest, who ventured to declaim against the secularization of the church, and the temporal power of the Pope. This ardent young clergyman was a pupil of the celebrated Abelard, from whom he had probably imbibed those spiritual tendencies which led him to long after a pure church, delivered from that worldly-mindedness which characterized the clergy and monks of his time. He diffused his opinions with unwearied diligence, proclaiming the necessity of both a civil and ecclesiastical revolution. Such principles avowed and promulgated in Italy were not likely to be long tolerated. Arnold and his so-called revolutionary sentiments were condemned by the Lateran council in A. D. 1139, he himself being banished from Italy by Pope Innocent II., and forbidden to return without the permission of His Holiness. Thus driven from his native country, Arnold went first into France to Abelard, and from him to Guido the papal legate, who was not long after elected Pope, under the name of Celestine II. He was followed, however, and tracked out by the abbot Bernard, who persecuted him wherever he could find him, and compelled him to escape imprisonment by fleeing to Zurich, where he became a most successful teacher. Presently a letter was despatched from the abbot Bernard to the bishop of Constance, warning him to banish Arnold out of his diocese. After residing about five years at Zurich, he returned to Rome, A. D. 1145, at a time when the citizens of Rome had been long struggling to restore the ancient Consular government, and to rid themselves of the oppressive domination of a Romish bishop. Arnold threw himself with enthusiasm into the political movement, and urged on the agitation with all his might, under the reigns successively of Eugenc III. and Anastasius IV. A pope ascended the chair of St. Peter under the name of Hadrian IV., who, resolved to put down the revolutionary spirit which was fast gaining ground in the dominions of the church in Italy, commenced his system of coercion with the excommunication of Arnold, and ordering him into exile. The citizens rallied round the bold reforming priest. But Hadrian was determined to maintain his authority, and, therefore, he took the unprecedented step of laying the entire city of Rome under an interdict, and compelled the citizens to withdraw their support from Arnold. The Reformer was under the necessity therefore of quitting Rome, and he went into Campania,

where he was received with the utmost kindness, and treated with the respect due to one whom the people regarded as a man of God. In A. D. 1155, the Emperor Frederick I. was advancing towards Rome, and entered into a negotiation with the Pope in reference to his approaching coronation. The Pope took advantage of the occasion to stipulate for the surrender of Arnold into his hands. The stipulation was fulfilled by Frederick, and Arnold, at the instigation of the Holy Father, was strangled, his body burned, and the ashes thrown into the Tiber.

The only offence of which Arnold had been guilty was the unpardonable crime of protesting against the abuses and corruptions of the Church of Rome. He had dared to demand that the enormous revenues and overgrown temporalities of the church should be renounced, and given into the hands of the secular power, while the clergy should rest contented with the freewill-offerings of the people, the oblations, the firstlings, and the tythes. The corrupt bishops and priests he declared to be unworthy of the name, and the secularized corporation, which called itself the church, to be no longer the house of God. This Reformer, long before the Reformation, does not seem to have been charged with holding any doctrines amounting to heresy. Only one writer, Otto of Freysingen, ventures to accuse him of denying infant baptism; but for this he seems to have no better foundation than his own vague unfounded suspicions. Had Arnold avowed a single doctrinal opinion which the church disowned, he would have brought down upon himself, at a much earlier period, the fulminations of the Vatican.

The discourses of a young enthusiastic Reformer like Arnold produced a powerful impression upon the naturally susceptible minds of the Italian people. The religious political excitement threatened to spread over the whole country. In Rome particularly, the pride of the people was flattered by the idea of emancipating themselves from the papal yoke, and of re-establishing the ancient republic. Even after the death of Arnold, the reforming ideas for which he had contended to the last, continued to ferment in the popular mind. The very emperor, Frederick I., who had given over Arnold to the power of his enemies, was the person with whom commenced the hundred years' controversy between the Popes and the Emperors of the Hohenstaufen family. Thus had the humble but energetic priest of Brescia awakened a spirit of reform in the church of the Papacy, which continued to gather strength as time went onward, until, after the lapse of centuries, it burst forth with irrepressible power in the glorious Reformation of the sixteenth century.

AROT and MAROT, two angels, who, according to the Koran, were sent by God to teach men not to commit murder, not to give unrighteous judgment, and not to drink wine.

AROUERIS, an ancient Egyptian deity mentioned by Plutarch. Some consider him as identi-

cal with Apollo, but Scaliger thinks him to be Anubis. Bishop Cumberland takes him to be Agroueris, or Agrotos, a Phœnician rural deity. When the Egyptians added five intercalary days to their year, each of them was dedicated to a particular god. The second was consecrated to Aroueris.

ARPPANA. Among the Budhists it is regarded as of the utmost importance that any man, but particularly a priest, should have perfect command over his faculties, and keep them in complete restraint. This power of entire self-control is termed *samadhi*. Of this there are two kinds, the most powerful of which is the Arppana, which, says Mr. Spence Hardy, is "like a man who rises from his seat, and walks steadily for the space of a whole day; as when it is received, the mind continues in one even frame, undisturbed and unshaken." To attain this calm self-possession, it is necessary, according to Budhist principles, that a man should be careful in seven matters: 1. His residence, which must be free from that which is disagreeable to him. 2. The road he traverses when he goes with his alms bowl in search of food, which must be within the distance of 750 bows. 3. His conversation, in the course of which he must not speak about the thirty-two things that are forbidden to be noticed by the priest; nor must he say too much even upon subjects that are allowed. 4. His company, which must only consist of those that are seeking *samadhi* or self-control, or have attained it. 5. His food, which must be of that kind which is most agreeable to him. 6. The season; and in this case also, the time most agreeable to the individual should be selected. 7. The position of the body, which ought to be that which is most pleasant, whether walking, standing, sitting, or lying down; and in order that the priest may discover this, he must practise each of the positions during three days. By attending to all these seven matters *arppana samadhi* will be accomplished; but if it is not yet received, the ten proprieties must be more closely attended to, of which one of the most important is, that the person and robe of the priest must be kept clean; for when the hair is long, and the body, robe, or alms-bowl dirty, the mind cannot be kept pure. See BUDHISTS.

ARREPHORIA (Gr. *arreton*, a mystery, and *phoreo*, to carry), a festival observed among the ancient Greeks. It has been attributed to different deities, but most generally to Athena, in honour of whom it was celebrated at Athens. Four young girls were chosen every year from the most distinguished families. Two of these superintended the bearing of the *peplos* to Athena; while the two others were employed to carry the mysterious and sacred vessels of the goddess. These last were detained a whole year in the Acropolis, and when the festival commenced in the month Skirophorion, vessels were put upon their heads by the priestess, the contents of which were unknown. Bearing these vessels the girls descended to a natural grotto within the

district of Aphrodite, where they deposited their sacred vessels, and carried something else of which they were equally ignorant. The girls wore white robes adorned with gold, which were left for the goddess, and a peculiar kind of cakes was prepared for them. At the close of the ceremony, the girls were dismissed, and others chosen in their place. The festival was sometimes called Hersephoria, from Erse or Herse, a daughter of Ceorops, whose worship was intimately connected with that of Athena.

ARRHABONARII (Lat. *arrhabo*, a pledge), a Christian sect mentioned by Buck, in his 'Theological Dictionary,' as holding that the bread and wine in the Eucharist is neither the real body and blood of Christ, nor yet the sign of them, but only the pledge of them. When or where this sect existed does not appear.

ARROWS (DIVINATION BY). See ACDAH.

ARSCH, a name given by the Mohammedans to the throne of God, which they regard as the empyreal heaven, which is the throne of his majesty and glory. Mohammed calls it in the Koran the *Arsch Adhim*, the great throne, by way of excellency. In speaking of its creation he says that God placed it upon the waters, and put forth all his power in its production. The Mohammedans, following the traditions, allege that this throne is supported by 8,000 pillars, and that these are ascended by 300,000 stairs, and that the space between each of these is 300,000 years' journey, and that each of these spaces is full of angels ranged in battalions; among whom some are appointed to carry the throne; and, therefore, they are called *Hammelân al Arsch*, and they style them also Angels next to the Majesty on High.

ARSENIANS, a party which arose in the Greek church in the thirteenth century, deriving their name from Arsenius, a pious monk. The circumstances which originated the party were these. Under the reign of Theodore Lascaris II., Arsenius, who had hitherto borne a high character as a monk, was prevailed upon to accept the patriarchate of Constantinople; and the emperor having died, left him guardian of his son, a child six years old. During the minority, Michael Palæologus took forcible possession of the government. Arsenius consented to crown the usurper only on condition that he bound himself, by a solemn oath, to retain the government no longer than till the majority of John Lascaris. Having taken the oath, he refused to be bound by it, and to exclude the regular successor the more effectually from the throne, he caused him to be deprived of his eyesight. The patriarch, shocked at this cruel proceeding, excommunicated Palæologus. The anathema of the church alarmed the usurper, and he proffered humble submission to the penance which might be required of him, provided only the patriarch would grant him absolution. This, however, was refused, and the emperor, calling a synod at Constantinople, had influence enough to procure the removal of Arsenius from the patriarchate. The good

man retired to the seclusion of a monastery, and was succeeded by Germanus, bishop of Adrianople, a ready tool of the emperor. A large party, however, who were called by the name of Arsenians, still adhered to the deposed patriarch, and refused to acknowledge any other. Germanus at length found his position so uncomfortable that he resigned his office, which was taken by Joseph, an aged and illiterate monk. Palæologus found no difficulty in obtaining the absolution which he had so long sought in vain. "In the midst of a large convocation of bishops," as Neander relates it, "the emperor, after the celebration of the mass, prostrated himself at the foot of the altar, and declared himself guilty of two sins, perjury, and depriving the son of his predecessor of his eyesight. Then the patriarch first stood up and gave the emperor, while prostrate on the ground, a written certificate of the forgiveness of his sins, and the bishops, one after the other, in the order of their rank, read to him this form of absolution. The emperor, after partaking of the communion, departed, joyful, as if the burden had been removed from his conscience, and he were now made sure of the grace of God himself." The pliant behaviour of the new Patriarch only roused the Arsenian party to greater indignation, and rendered them more violent against the reigning Emperor.

It was a favourite object with Palæologus to attempt the accomplishment of a union between the Greek and Roman churches. The opportunity for pushing forward this matter was peculiarly suitable, Gregory the Tenth having succeeded to the papedom, who was well known to be favourable to such a union. The patriarch Joseph knowing the common sentiment which prevailed in the Greek church, offered the most determined resistance to the object which both the Emperor and the Pope had so much at heart, and even bound himself by an oath to oppose to the last the contemplated union. The Emperor, however, was determined to bring the matter to a termination, and sending an embassy with valuable presents to Rome, the work of union was consummated at Lyons in A. D. 1274, after the manner prescribed by the Pope. The opposition to it was violent on the part of a large section of the Greek church, and the Emperor found it necessary to resort to the most violent measures, which however were altogether ineffectual in suppressing the prevailing discontent. Meanwhile Joseph had resigned his patriarchate in consequence of the union, and was succeeded by Beccus, one of its warmest promoters. Controversies on the disputed points between the two churches, particularly on the procession of the Holy Ghost, began to enter into families, and to alienate from one another those who had been on terms of the closest intimacy. The feeling of hostility to the union which had been forced upon the Greek church became every day stronger, and at length, on the death of Michael Palæologus, in 1282, and the succession of his son Andronicus, the hatred

of the Greeks to the Romish church broke forth with greater violence than ever. The new Emperor had never been friendly to the union. Joseph was now regarded as the regular patriarch, and he was favoured also by the Emperor, while Beccus retired to a monastery. Matters were now entirely changed. All who had been concerned in bringing about the union were regarded as excommunicated, and subjected to ecclesiastical penalties. The walls of the churches and the sacred utensils were looked upon as polluted, and ceremonies were gone through for their purification. But more especially was the popular indignation directed against Beccus. He was held up to scorn as an enemy of the Greek nation and church, and, after many fruitless attempts to vindicate his character against the aspersions cast out against him, he was banished by order of the Emperor to a castle in Bithynia, where, after an imprisonment of fourteen years, he died A. D. 1298.

In the midst of the commotions consequent on the death of Palæologus, and the reinstatement of the old patriarch Joseph, the party of the Arsenians once more emerged from obscurity. They were zealous in their opposition to Joseph and his supporters. They wished to have a church by themselves at Constantinople, and succeeded in obtaining the church of All-Saints from the Emperor to hold their assemblies. So convinced were they of the justice of their cause, that they believed God would decide by a miracle in favour of Arsenius as the lawful patriarch. The Emperor, anxious for the peace of the church, yielded so far to their wishes as to order that the bones of John of Damascus should be given them for the purpose of a miracle; but, repenting of the step he had taken, he forbade the trial by an appeal to the saint, which the Arsenians were confident would turn out in their favour.

At length, in A. D. 1283, the patriarch Joseph died, and Georgias was appointed in his room. The Emperor hoped that the Arsenians would now yield. Still, however, they insisted on their cause being tried by directly appealing to God that he would decide by a miracle. The Emperor finally granted their request, hoping thereby to secure peace. A great fire, accordingly, was ordered to be kindled, and a writing composed by each of the parties, according to their principles, was to be cast into it, when the party whose writing remained uninjured should be held to be right; and if both were consumed the two parties were to regard it as an intimation from God that they should make peace with each other. The Emperor directed that a large vase of silver should be manufactured for the purpose. This appeal to Heaven was fixed for the great Sabbath before Easter, which was a day held especially sacred. The appointed time arrived, and in presence of a large assembly, the Emperor himself being present, the fire was lighted, and the two documents were thrown into it. The result was, as might have been expected, that both were soon burnt to ashes. The

Arsenians, in the first impulse of the moment, declared themselves ready to acknowledge the patriarch, and to unite again with the rest of the church. The Emperor, delighted with the prospect thus opened up of peace being restored to his distracted church and country, led them, though late in the evening, and amid ice and snow, to the patriarch, who gave them his blessing. In a day or two, however, when the excitement had given way, the Arsenians returned to their former state of feeling, and for a long period the treatment which Arsenius had experienced kept up a state of disunion in the Greek church, which time alone succeeded in healing.

ARTEMIS, one of the great divinities among the ancient Greeks. She was the sister of APOLLO (which see), and the daughter of Zeus, usually represented as armed with a bow, quiver, and arrows. At one time she is viewed as destroying men, and at another as healing their diseases. The young, both of men and animals, were the special objects of her care. She was the goddess also of hunting, and watched over the flocks. She was often worshipped along with Apollo, and the laurel was sacred to both. Among the later Greeks she was regarded as the goddess of the moon, just as Apollo was considered as the god of the sun. In different parts of Greece, Artemis appears to have been worshipped under different aspects. Thus in Arcadia, her temples were built near lakes and rivers, and she was viewed as presiding over nymphs, being accompanied by twenty of them in the chase, and by sixty others in her sportive dances in the forests. In Tauris this goddess was venerated under a harsher aspect, and at an earlier period her worship consisted partly of human sacrifices. These are said to have been abolished by Lycurgus, who substituted at Sparta the scourging of boys at her altar until it was stained with blood. The name which she received at Sparta was Orthia, and in some parts of Greece she was called Iphigenia. At Ephesus Artemis seems to have represented the nutritious powers of nature, and, accordingly, her image in the splendid temple reared to her honour, was formed with many breasts. It was made to resemble a mummy with the head turreted or surmounted with a mural crown, and the body, which tapered almost to a point, was covered with a variety of different figures of animals. Among the Romans Artemis was identified with their goddess DIANA (which see), but as Artemis, her worship prevailed throughout all Greece, in Delos, Crete, Sicily, and the south of Italy, but more especially in Arcadia, and the whole of the Peloponnesus. Various animals were sacred to her, particularly the stag, boar, and dog. The fir-tree was also sacred to her. In Sicily a festival was celebrated in her honour called ARTEMISIA (see next article).

ARTEMISIA, a festival celebrated at Syracuse in Sicily in honour of Artemis. It lasted three days, during which feasting and amusements of various

kinds were incessantly kept up. Festivals bearing the same name, and dedicated to the same goddess, were held in different parts of Greece, and chiefly at Delphi, Ephesus, and Cyrene.

ARTEMONITES, a Christian sect which arose towards the end of the second century, and continued to propagate themselves in Rome till far into the third century. They originated with a person called Artemon or Artemas, who appears to have been of a thoroughly practical rather than speculative turn of mind. He and his followers, accordingly, were more attached to the Aristotelian than to the Platonic philosophy. The heresy with which they are charged is a denial of the divinity of Christ, and the assertion that he was a mere man, born of a virgin, and superior to the prophets in consequence of his enjoying a more special influence of the Divine Spirit. They seem to have considered the agency of the Spirit under the New Testament as different from that under the Old. To support their peculiar tenets, which were so completely at variance with the received church doctrine, they were accused by their opponents of indulging in a lax and even licentious criticism of the Scriptures, which they interpreted so as to favour their Humanitarian notions. See SOCI-
NIANS.

ARTICLES. See CREED.

ARTICLES (LAMBETH), a series of articles drawn up in the reign of Queen Elizabeth, at Lambeth palace, under the superintendence and with the distinct approval of Archbishop Whitgift, Bishop Bancroft, Bishop Vaughan, and other eminent dignitaries of the Church of England. These articles were framed in consequence of a dispute which had arisen at Cambridge on the subject of predestination, that doctrine being opposed by some belonging to the university. The Lambeth articles, accordingly, containing a distinct avowal of that important doctrine, were sent down as soon as completed to Cambridge, with strict orders that they should be subscribed by all the scholars of that seat of learning. "1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated; but the alone will of God's good pleasure. 3. The predestinated are a pre-determined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally. 6. A true believer, that is, one who is endued with justifying faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by

which they may be saved if they will. 8. No man is able to come to Christ, unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved." It is impossible to peruse these articles, without being struck with the clear, explicit, and unhesitating manner in which these divines of the Church of England avow the Calvinistic in opposition to the Arminian scheme of doctrine.

ARTICLES OF PERTH. When James VI. of Scotland ascended the English throne as the successor of Queen Elizabeth, he was desirous of introducing Prelacy into Scotland. In the course of his exertions for this object he issued a royal mandate that the General Assembly of the Church of Scotland should meet at Perth on the 25th August, 1618. Careful measures had been previously adopted by the crafty monarch to secure the attendance of those members who were favourable to the movement for the establishment of Prelacy. The chair was taken by Spotswood, who had several years before so far conformed to the royal wishes as to accept consecration to the episcopal office. No reasonings were allowed, protests were rejected, and the obnoxious articles, five in number, were hastily put to the vote and carried by a majority. These *Five Articles* were—kneeling at the communion, the observance, as holidays, of Christmas, Good Friday, Easter, and Pentecost, Episcopal confirmation, private baptism, private communicating. These articles being thus forcibly carried in the supreme ecclesiastical court, were enforced by the court of High Commission, a court which had originated with the passing of the Act of Supremacy in the reign of Elizabeth. At the end of three years, a parliament was summoned to meet in Edinburgh, chiefly for the ratification of the five articles of Perth. In vain did many of the clergy remonstrate. The parliament, though by only a small majority, and without previous deliberation, ratified the five articles, on Saturday the 4th August, 1621, thus fulfilling the earnest wishes of the king, in the introduction of Prelacy into the church of Scotland. The day on which the articles were passed by parliament is one of the most memorable in the history of Scotland, and was long known among its people by the name of "Black Saturday." See SCOTLAND (CHURCH OF).

ARTICLES (SIX), the usual designation of an act of parliament in England, which passed both houses, and obtained the assent of Henry VIII., restoring Popery in substance after the Reformation had commenced. The points of which the obnoxious act consisted were as follows:—That in the sacrament of the altar, after the consecration, there remaineth no substance of bread and wine, but the natural body and blood of Christ; that communion in both kinds is not necessary; that priests, according to the law of God, may not marry; that vows of chastity ought to be observed; that private masses ought to be con-

tinued; and that auricular confession is expedient and necessary, and ought to be retained in the church. Archbishop Cranmer put forth all his efforts to prevent this act from being passed, but all was ineffectual. The six articles were adopted, and became, for a time, the law of the land.

ARTICLES OF SMALCALD. This name was given to a series of articles drawn up by Luther at Smalcald, on occasion of a meeting of the electors, princes, and states. They were written in German, and in Luther's own forcible and uncompromising style. Thus they state concerning the mass, that "The Popish mass is the greatest and most horrid abomination, as militating directly and violently against these articles; and yet it has become the chief and most splendid of all the Popish idolatries." The articles of Smalcald extend over twenty-eight folio pages, besides a preface, and an appended treatise on the power and supremacy of the Pope. The first part consists of several articles in which the Protestants professed to agree with the Papists,—those concerning God, the Trinity, and the incarnation, passion, and ascension of Christ, in accordance with the Apostles' and the Athanasian creeds. The second part consists also of four articles of fundamental importance, but in which the Protestants and Papists entirely differ in opinion. These refer to the nature and ground of justification, the mass, and saint-worship, ecclesiastical and monkish establishments, and the claims of the Pope. The third part contains fifteen articles which the Protestants regarded as highly important, but to which the Papists attached little value. The subjects are sin, the law, repentance, the gospel, baptism, the sacrament of the altar, the power of the keys, confession, excommunication, ordination, celibacy of the clergy, churches, good works, monastic vows, and human satisfactions for sin. When the Protestants subscribed these articles, Melancthon annexed a reservation to his signature, setting forth that he could admit of a Pope provided only he would allow the gospel to be preached in purity, and would give up all pretensions to a divine right to rule the church, resting his claims solely on expediency and the consent of the church. In consequence of this dissent from Luther, Melancthon was requested to draw up an article on the power and supremacy of the Pope. This was done, and having been approved by the Protestants, was subscribed by them. The additional article is, as we have said, appended to the articles of Smalcald, forming, as it were, a part of them.

ARTICLES (THIRTY-NINE). Shortly after the Reformation had commenced in England, in the reign of Henry VIII., Archbishop Cranmer induced the king to permit the publication of two books, embodying the most important points of Reformed doctrine. Both these works were set forth by authority, and compiled by a committee from the convocation. The one was called 'The godly and pious institution of a Christian man,' published in 1537; and the other

'A Doctrine and Erudition for any Christian man, which was an improved edition of the former, and was published in 1540 and 1543. The works now referred to contained a few of the most important religious forms, such as the Lord's Prayer, Ave Maria, creed, ten commandments, a declaration of the seven sacraments, &c. In 1540 also, a committee of bishops and divines was appointed by Henry VIII. at the petition of the convocation, to reform the rituals and offices of the church. It was not, however, till after the death of Henry, and when Edward VI. ascended the throne, that any effective steps were taken for producing a series of articles expressing the belief of the reformed Church of England. In 1552, however, a document of this kind was drawn up, probably by Cranmer and Ridley, and founded upon the AUGSBURG CONFESION (which see). The articles, then published by royal authority, amounted to forty-two, which were afterwards repealed in the time of Mary. Soon after the accession of Elizabeth, a new act passed, establishing the queen's ecclesiastical supremacy, and repealing all the laws for establishing Popery. At the suggestion of Archbishop Parker, the articles of 1552 were revised, and reduced from forty-two to thirty-nine. The articles of Edward's code which were omitted in the revised version, related to the resurrection of the dead, the imperishable nature of the soul, the Millenarians, and universal salvation. The thirty-nine articles, in their corrected form, received the sanction of both houses of convocation in 1562, and were subscribed by the prelates and the rest of the clergy. They were published at first in Latin only, and it was not till 1571 that an authentic English copy appeared, having been again revised by the convocation, and a few slight changes introduced. The articles were now given to the public both in Latin and English, and in the form in which they are in use at present. Queen Elizabeth issued her ratification of this solemn embodiment of the church's creed, an act which was renewed by Charles I. in 1628, and finally confirmed at the Restoration, in 1662.

The Church of England requires a subscription to these articles *ex animo* from all those who are admitted into holy orders or to ecclesiastical benefices. This subscription, however, is required in England alone; in Ireland it is dispensed with. It is impossible to peruse the thirty-nine articles without being struck with their thoroughly Calvinistic character, and although many within the pale of the church both hold and teach doctrines which are more in accordance with the Arminian than the Calvinistic scheme, no countenance or sanction to such teaching is to be found in her articles.

ARTOTYRITES (Gr. *artos*, bread, *tyros*, cheese), a Christian sect which appeared in the second century, and who are mentioned by Epiphanius, and after him by Augustine, as deriving their name from a strange practice which they observed of offering bread and cheese in the eucharist, founded on the

tion that the first oblations that were offered by men in the infancy of the world were of the fruits of the earth and of sheep. They have been considered as in all probability a branch of the MONTANISTS (which see). They admitted women into the priesthood and episcopate, and Epiphanius says of them that it was a common thing to see a body of seven girls, dressed in white and each carrying a torch in her hand, enter the church weeping and bewailing the depravity of human nature.

ARTZEBURST (Armenian, *a messenger*), a name given in the Greek church to the Wednesday and Friday in the eleventh week before Easter, which are not observed as fasts, although these days are so observed in every other week throughout the year. The exception is thus accounted for by a Greek author. A favourite dog, which served in the capacity of a messenger or post to some Armenian heretics, having died, its owners immediately accused the orthodox Greeks of having caused the animal's death. The Armenians set apart two days of the eleventh week before Easter as fast-days, in commemoration of the dog's good services, and as a public testimony of their unfeigned sorrow for its untimely end. The Greeks, that they might not even seem to conform to this practice of the Armenian heretics, were excused by the Greek church from fasting on these two days, which were hence called Artzeburst, the Armenian word for messenger. Some historians say that this practice of the Greek church was in imitation of the fast observed by the Ninevites; others again say that it is a commemoration of Adam's punishment and expulsion from Paradise after his fall.

ARUSPICES (Lat. *ab aris inspiciendis*, from inspecting the altars), soothsayers or diviners among the ancient Romans. They are supposed to have come originally from Etruria to Rome, and their chief duty was understood to be that of ascertaining the will of the gods. Tacitus speaks of a college of Aruspices in the time of the emperors, but the date of its formation does not appear. Their art, which received the name of *aruspicina*, consisted in interpreting the will of the gods from the appearance which the entrails of animals exhibited when offered in sacrifice upon the altars. But they were not limited to this mode of exercising their art; they were expected to examine all kinds of prodigies or wonderful appearances in nature. At one time, as Cicero informs us in his work 'De Divinatione,' the senate appointed that a number of young men from Etruria should be regularly trained expressly to act as Aruspices. In the later periods of the Roman history, this superstitious art gradually fell into desuetude, and at length entirely disappeared. Among many uncivilized nations in modern times, similar soothsayers and diviners are found to exist. See DIVINATION.

ARVALES FRATRES (Lat. *arvum*, a field, *frater*, a brother), a college of priests among the an-

cient Romans, whose office it was to offer sacrifices for the fertility of the fields. They were twelve in number, and are said to have owed their original appointment to Romulus. Their distinctive badge of office was a chaplet of ears of corn fastened round their heads by a white band. Once a-year they celebrated a three days' festival in honour of Ceres towards the end of May. Under the Emperors they were frequently employed in offering public thanksgivings, and also in celebrating the AMBARVALIA (which see), in honour of Ceres.

ARYA, one of the four paths which, in the religion of the Budhists, when entered upon leads either immediately or more remotely to the attainment of nirwána, or secession of existence. (See ANNIHILATION.) He who enters upon the Arya or Aryahut has overcome or destroyed all evil desires, and cleaving to existence. He is understood to know the thoughts of any one in any situation whatever. See BUDHISTS.

ARZA, supposed by some to be a heathen idol, referred to in 1st Kings xvi. 9, "And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah." The Chaldee Paraphrast thus interprets the passage, "When he drank himself drunk in the temple of Arza, an idol which stood near the palace in Tirzah." The Jewish opinion, however, seems to be the most probable, which considers Arza to be the chief man of the house, or the steward of the king of Israel in Tirzah.

ASANYASATTA, an unconscious state of being, one of the forms of existence in the Buddhist religion.

ASAPH, one of the inferior deities among the ancient Arabians.

ASBAMÆUS, a surname of Zeus, viewed as the patron of those who sacredly adhered to their oaths. The title was supposed to be derived from a well in Cappadocia, called Asbamæon, the waters of which were agreeable and healthful to those who honourably kept their oaths, but disagreeable and pernicious to those who broke them.

ASCALAPHUS (Gr. *an owl*), the son of Acheron, or as he is sometimes termed, the son of Styx, who was changed by Ceres into an owl.

ASCENSION-DAY, a festival celebrated in commemoration of our Lord's ascension into heaven. It is observed by the Romish, Greek, and English churches, on the second Thursday before Pentecost. The exact period when this festival first originated has not been ascertained. Some have attempted to trace it back to the days of the apostles, but neither in the Acts nor the writings of the apostles do we find the least mention of it. The author of the Apostolic Constitutions is the first who refers to it, stating that slaves should rest from their labours on the day of the ascension. Augustine speaks of this festival as of great antiquity, and Chrysostom mentions it under the name of our Lord's assumption into hea-

ven. Hospinian, in his work on the Christian Festivals, tells us, that in some places the most ridiculous ceremonies were observed on ascension-day. Thus a practice existed in the dark ages, of representing Christ's ascension in the church, by drawing up an image of Christ to the roof of the church, and then casting down the image of Satan in flames, to represent his falling as lightning from heaven. It is not improbable that the observance of ascension-day as a sacred festival commenced towards the latter end of the third century; at all events, its existence in the fourth century is undoubted. Mosheim dates it, however, so late as the seventh century, but on what authority he does not mention. This is held as an important festival both in the Romish and Greek churches. In the former church, on this day, after the Gospel has been read, the Paschal candle is extinguished to denote our Saviour's leaving the earth, and ascending to heaven. The altar is adorned with flowers, images, and relics, and the officiating priest and his attendants are dressed in their white vestments. The blessing which the Pope pronounces on this day, is one of the three solemn benedictions. Anciently it was customary for his Holiness before he pronounced the blessing to excommunicate all heretics and infidels in a solemn manner, but that ceremony is now confined to Holy Thursday.

ASCETERIUM, a name sometimes given to a monastery, from the circumstance that every monk ought to be an ascetic. (See next article.)

ASCETICS (Gr. *ascesis*, exercise or discipline), a name given to those who retired from the world for purposes of mortification and devotion. The spirit of asceticism began to appear at an early period in the Christian church. The devotional feelings of many in the primitive ages of the church were warm and enthusiastic; they frequently loved to be alone, and to give themselves up for a season to meditation and prayer. Such a practice was laudable and right. But gradually extravagant notions were formed upon the subject. Retirement and seclusion from the bustle and the business of men came to be regarded as peculiarly favourable to spiritual religion; and by an easy transition those who indulged in habits of separation from the world were viewed as invested with more than ordinary sanctity. "Christianity," it has been well remarked, "was designed to be the *world-subjecting principle*. It was to take up into itself and appropriate to its own ends all that belongs to man,—all that is of the world. But to bring this about, it was necessary that it should first enter into a conflict with what had hitherto been the world-subjecting principle,—into a conflict with sin and the principle of heathenism and everything connected therewith. The clearing away of these hindrances must therefore be the first aim of Christianity; although indeed this was an object that could not be really accomplished without the positive appropriation of the purely human element. In the development, in time, the negative,

aggressive tendency must needs appear first; and of this there might easily come to be an undue predominance, while the positive appropriating element, without which the problem of Christianity could never be resolved, might retreat out of sight. Hence a one-sided ascetic tendency easily introduced itself into the earliest stages, into the first *stadium*, of the development of the Christian life, and more particularly in the case of those who embraced Christianity with their whole soul. Wherever this religion awakened in the first place disgust at the worldly pursuits which had previously swallowed up the life, enkindled the holy flame of love for the divine, of aspiration after eternal life, this first movement would readily assume an ascetic shape. With this, other elements might now intermingle, that had formed themselves, independent of Christianity, out of the previous process of the world's development, and which, without the creative influence of Christianity, would have taken a much wider sweep, and which could be finally subdued only by the might of this new principle of life. The sprightly, youthful life of the pagan world had passed over at length into the sense of inward disunion, of schism, and had given place to the dualistic and ascetic tendencies coming from the East. Accordingly, Christianity at its first appearance found such tendencies already existing and these, which found a point of contact and union in the deep-felt breach, would have pressed onward to a still more extravagant length, if the consciousness of redemption proceeding from Christianity had not, in proportion as it unfolded itself, deprived them more and more of this point of union. But beyond a doubt, this already existing tendency to a misconceived renunciation of the world and of sense, might mix in with the one-sided negative tendency, which, as we have seen, would first become prominent in the development of Christian life, and might in this way assume a Christian shape and colouring."

Asceticism, more particularly in the exaggerated form in which it appeared at a later period under the name of MONACHISM (which see), is an obvious perversion of a plain and admitted principle of Christianity. That the believer ought to separate himself from the world, so as to renounce all participation in, or even sympathy with, its ungodly maxims and manners, is an undoubted precept of the Word of God. "Be not conformed to this world," says the apostle Paul, addressing true Christians, "but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." This, however, obviously refers to a spiritual, not a literal separation from the world. The scriptural command, however, has in multitudes of instances been grossly perverted. Imitating the Essenes of the Jewish church, first individuals, and then communities of ascetics arose in the Christian church, who gave themselves up to devotion and habits of self-denial. The ascetics of the early church have been often confounded with the monks of later

ages, particularly by Roman Catholic writers, who are naturally anxious to trace back Monasticism to apostolic times. But there were many points of essential importance in which the early ascetics differed entirely from the more recent Popish monks. The primitive ascetics were men of active habits, who mingled in society, and differed from others chiefly in the high attainments which they had made in spirituality and self-denial. They were indifferently either of the clergy or laity, and were subject to no particular rules of government, and bound by no precepts but those of the gospel. In these and many other respects they differed entirely from Romish monks. Hence, as Bingham rightly remarks, "There were always ascetics in the church, but not always monks, retiring to the deserts and mountains, or living in monasteries and cells as in after ages." The fact is, that monasticism, properly so called, dates no earlier than towards the middle of the third century, the first real monk being an Egyptian Christian called Paul, who fled from the fury of the Decian persecution, A. D. 252,—taking refuge in the desert of Thebais, and living there in the deepest seclusion for a very long time—according to tradition, for ninety years. At an early period Christian writers of standing and weight set themselves to resist the false ascetic tendency. In the Shepherd of Hermas, a work of great authority in the first centuries of the church, we find many remarks which indicate a spirit completely opposed to that of asceticism. Clement of Alexandria argues with great power against the ascetics, and to correct the opinion of those who held that the renunciation of all worldly goods was true Christian perfection, he wrote a tract on the question, 'What must be the rich man's character in order that he may be saved?' In this small but valuable treatise, he shows, that in Christianity the disposition of the heart is the essential thing. "A man," he shrewdly remarks, "may have thrown away his earthly possessions, and still retain the desire of them in his heart; thus subjecting himself to the double disquietude of having to regret his prodigality, and of feeling himself deprived of the necessaries of life."

The rise of asceticism in the second century, and the causes which originated it, are thus stated by Mosheim. "There soon arose a class of persons who professed to strive after that higher and more eminent holiness which common Christians cannot attain; and who resolved to obey the counsels of Christ in order to enjoy intimate communion with God in this life, and on leaving the body to rise without impediment or difficulty to the celestial world. They supposed many things were forbidden to them, which were allowed to other Christians; such as wine, flesh, matrimony, and worldly business. They supposed they must emaciate their bodies with watching, fasting, toil, and hunger. They considered it a happiness to retire to desert places, and by close meditation to abstract their minds from all external

objects and whatever delights the senses. Both men and women imposed these severe restraints on themselves, with good intentions I suppose, but they set a bad example, and greatly injured the cause of Christianity. They were denominated Ascetics, *Spoudaioi*, *Eklektoi*, and also both male and female philosophers, and were distinguished from other Christians, not only by a different appellation, but by peculiarities of dress and demeanour. Those of this century who embraced this austere mode of life, lived indeed by themselves, but they did not withdraw altogether from the society and converse of men, but in process of time persons of this description retired into deserts, and afterwards formed themselves into associations after the manner of the Essenes and Therapeutæ.

"The causes of this institution are plain. First, the Christians did not wish to appear inferior to the Greeks, the Romans, and the other people, among whom there were many philosophers and sages who were distinguished from the vulgar by their dress and their whole mode of life, and who were held in high honour. Now, among these philosophers (as is well known) none were more popular with the Christians than the Platonists and Pythagoreans, who it appears recommended two modes of living; the one for philosophers who wished to excel others in virtue, and the other for people engaged in the common affairs of life. The Platonists prescribed the following rule for philosophers:—The mind of a wise man must be withdrawn as far as possible from the contagious influence of the body; and as the oppressive load of the body and intercourse with men are most adverse to this design, therefore all sensual gratifications are to be avoided; the body is to be sustained or rather mortified with coarse and slender fare; solitude is to be sought for; and the mind is to be self-collected and absorbed in contemplation, so as to be detached as much as possible from the body. Whoever lives in this manner shall in the present life have converse with God; and when freed from the load of the body, shall ascend without delay to the celestial mansions, and not need like the souls of other men to undergo a purgation. The grounds of this system lay in the peculiar sentiments entertained by this sect of philosophers and by their friends, respecting the soul, demons, matter, and the universe. And when these sentiments were embraced by the Christian philosophers, the necessary consequences of them must also be adopted."

The MONTANISTS (which see), in the end of the second century, inculcated upon their followers the observance of various precepts, which were strictly of an ascetic character. External asceticism generally was progressively and increasingly valued; and there appeared many ascetics of both sexes, although they were bound by no irrevocable vow. The Alexandrian distinction of a higher and a lower virtue, had a special influence in recommending asceticism. It is true that the renouncing of sensual enjoyments

was only the means for attaining to that higher virtue, that is, to that passionless state whereby man is made like to God and united to him; so that whoever had reached this point had no more need of that renunciation of sensual gratification. But afterwards the opinion that the higher virtue must manifest itself especially in external asceticism, obtained currency after the example of Origen, in the Christian school at Alexandria, as well as among the New Platonists.

Hitherto the ascetics had lived scattered among other Christians without external distinction; but the Decian persecution was the cause of some Egyptian Christians fleeing into the desert, and there in solitude giving themselves up to an asceticism in the highest degree extravagant. This new asceticism began to make greater noise when, during Maximin's persecution, A. D. 311, the hermit Anthony appeared in a wild attire at Alexandria. This man found imitators, and thus asceticism gave rise to another and still more extravagant spirit, that of MONACHISM (which see).

ASCETRIÆ, a name frequently applied to consecrated virgins in the ancient church. See NUNS.

ASCHARIANS, a Mohammedan sect, the disciples of Aschari who died in the beginning of the fourth century of the Hegira. They hold that God acts only by general laws, and upon this they ground the liberty of man, and the merit of good works. But being the Creator, he must concur in all the actions of men, according to their view of the subject. "Our actions," they say, "are really and effectually produced by the Creator; but the application of them to the obeying or disobeying of the law comes from us." The opinions of the Ascharians are directly opposed to those of the MOTAGALES.

ASCHHOR, four of the months which, among the Mohammedans as well as among the ancient Arabians, were regarded as sacred. These months were Moharram, Resjele, Dulkadha, and Dulhaggia. No war, no hostile operations could be lawfully begun or carried on in these months, and most of the Arabian tribes observed this so punctually, that even the murderer of a father or brother was not to be punished, or any violence offered to him at that time. Mohammed seems to approve this institution of the sacred months in the Koran, in which he blames those Arabians, who, being tired of living so long without robbing, deferred the sanctification of Moharram to the month following. He enforces the careful observance of the sacred months, except in the case of a war against the infidels.

ASCHOUR, the tenth day or tenth night of Moharram, which is the first month of the Arabic year. The word signifies likewise ten days, or ten nights. Mohammed, in the eighty-ninth chapter of the Koran, introduces God swearing by the ten nights. The Mohammedans generally fast on this day for three reasons: 1. Because the ancient Arabians fasted on this day long before the time of Mohammed. 2. Because on this day Noah left the ark; and 3. Because

on this day God pardoned the Ninevites. The Persians and other followers of Ali have an additional reason for the observance of this day, for they believe that Hossein, son of Ali, was slain on this day in battle. The commemoration of his death is celebrated annually with great mourning and lamentation.

ASCITES. See ASCODROGITES.

ASCLEPIEIA, festivals which appear to have been celebrated among the ancient Greeks wherever temples existed in honour of ÆSCULAPIUS (which see), god of medicine. The most celebrated of these festivals, however, was that which was held at Epidaurus every five years, and at which a contest took place among poets and musicians, from which it received the name of *the sacred contention*. A similar festival is said to have been held at Athens.

ASCLEPIODOTEANS, a small Christian sect which arose in the third century, in the reign of the Roman emperor, Heliogabalus. It derived its name from Asclepiodotus, who taught, like the modern Socinians, that Jesus Christ was a mere man. Those who held this heresy were excommunicated by Vibianus, bishop of Rome, A. D. 221.

ASCODROGITES, a Christian sect in the time of the Emperor Commodus, towards the second century. They appear to have been a branch of the MONTANISTS (which see), and to have held very extravagant notions. They are said to have derived their name from Gr. *askos*, a bottle, in consequence of a strange practice which prevailed among them, of bringing into their churches bags or skins filled with wine, and designed to represent the new bottles filled with new wine of which Christ speaks. They are represented also as dancing round these bottles, and intoxicating themselves with the wine. They were also called *Ascites*, which is derived from the same word as *Ascodrogites*. It is very probable that this sect has been misrepresented, and held forth by their enemies in a ridiculous light.

ASCODRUTES, a Gnostic sect who considered all religion as consisting simply in knowledge or abstract theory, and under pretence of adhering to spiritual worship alone, would admit of no external or corporeal symbols whatever. They asserted, as Theodoret describes them, that Divine mysteries being the images of invisible things were not to be set forth by visible things; nor incorporeal things represented by sensible and corporeal things. Therefore, they never baptized any that were of their sect, nor celebrated the mystery of the eucharist among them. For they said the knowledge of all things was their redemption. The MARCOSIANS and VALENTINIANS (which see), seem to have entertained similar sentiments.

ASCOLIA (Gr. *askos*, a bag), a custom observed by the Athenians in the celebration of the ANTHIESTERIA (which see), or festivals in honour of Dionysus. A sacrifice having been offered to the god, a bag was formed from the skin and smeared with

oil, after which attempts were made to dance upon it. The failure of many who tried this feat afforded great amusement to the spectators, and the individual who succeeded obtained the skin as a prize.

ASEN, or ÆSIR, the name given to the gods of the Scandinavian mythology.

ASGARD, the abode of the gods among the ancient Scandinavians.

ASH-TREE. The court of the gods is represented in the Edda of the ancient Scandinavians, as having been usually held under a great ash-tree, and there they distributed justice. This ash is the greatest of all trees; its branches cover the surface of the earth; its top reaches to the highest heaven; it is supported by three vast roots, one of which extends to the ninth world. An eagle, whose piercing eye discovers all things, perches upon its branches. A squirrel is continually running up and down it to bring news; while a parcel of serpents, fastened to the trunk, endeavour to destroy him. From under one of the roots runs a fountain wherein wisdom lies concealed. From a neighbouring spring (the fountain of past things) three virgins are continually drawing a precious water, with which they water the ash-tree. This water keeps up the beauty of its foliage, and, after having refreshed its leaves, falls back again to the earth, where it forms the dew of which the bees make their honey. These three virgins always keep under the ash; and it is they who dispense the days and ages of men. Every man hath a destiny appropriated to himself, who determines the duration and events of his life. But the three destinies of more especial note, are Urd, the past, Verdandi, the present, and Skuld, the future. The third root of the ash is in heaven, and under it is the holy Under-fount. Here the gods sit in judgment. Every day they ride up hither on horseback over Bifróst, which is called the Æsir Bridge. According to Finn Magnussen, this ash-tree is the symbol of universal nature. One of the stems, as he calls the roots, springs from the central primordial abyss—from the subterranean source of matter, as it might be termed, runs up through the earth which it supports, and issuing out of the celestial mountain in the world's centre, called Asgard, Caucasus, Bordj, spreads its branches over the whole universe. These wide-spreading branches are the ethereal or celestial regions; their leaves the clouds; their buds or fruits the stars; the four harts are the four cardinal winds; the eagle is a symbol of the air; the hawk of the ether; and the squirrel signifies hailstones, snowflakes, vaporous agglomerations, and similar atmospheric phenomena. Another stem or root springs up in the warm south over the ethereal Urdar-fountain, the swans swimming in which denote the sun and moon. The third stem takes its rise in the cold and cheerless regions of the north, over the source of the ocean, typified by Mimir's well. Mallet, in his 'Northern Antiquities,' while he states that he agrees in opinion with Finn Magnussen as to the Scandina-

vian ash being the symbol of universal nature, justly remarks, that, "in attempting to explain the myth in all its details, he has let his imagination get the better of his judgment." Grimm considers the whole myth as bearing the stamp of a very high antiquity; but he confesses that it does not appear to be fully unfolded.

Various writers have exerted their ingenuity in explaining the myth of the Scandinavian ash. Mone regards it as the emblem of human life. The details of his theory are thus given by Mallet: "Man is born of water, the swan is therefore the infantile soul that still swims on the water, but the eagle, the mature experienced mind that soars aloft; the hawk perched between the eagle's eyes being internal sensation. The snakes that gnaw the root of life are the vices and the passions; the squirrel, the double-tongued flatterer constantly running between these passions and the mind (the eagle) which has raised itself above their control. The harts denote the passions of the mind, folly, madness, terror, and disquietude, and therefore feed on the healthy thoughts (the green leaves). But as man in his levity remarks not what enemies threaten his existence, the stem rots on the side, and many a one dies ere he attains to wisdom, or figuratively before the bird of his soul (the eagle) is seated amidst the perennial verdure of the mundane tree." Ling supposes that by the ash was meant to be represented the symbol both of universal and human life, and that its three roots were meant to signify the physical, the intellectual, and the moral principles. Other writers understand by these roots, matter, organization, and spirit, and the ash itself to denote universal primordial vitality. Mallet seems to incline to the opinion that this mythic tree is the symbol of ever-enduring time, or rather of universal nature ever-varying in its aspects, but subsisting throughout eternity. It is a singular coincidence that Virgil, in speaking of the ash-tree, describes it with its outspreading branches as enduring for centuries, and represents it as a tree that reaches with its roots as far downwards as it does upwards with its branches. See YGGDRASIL.

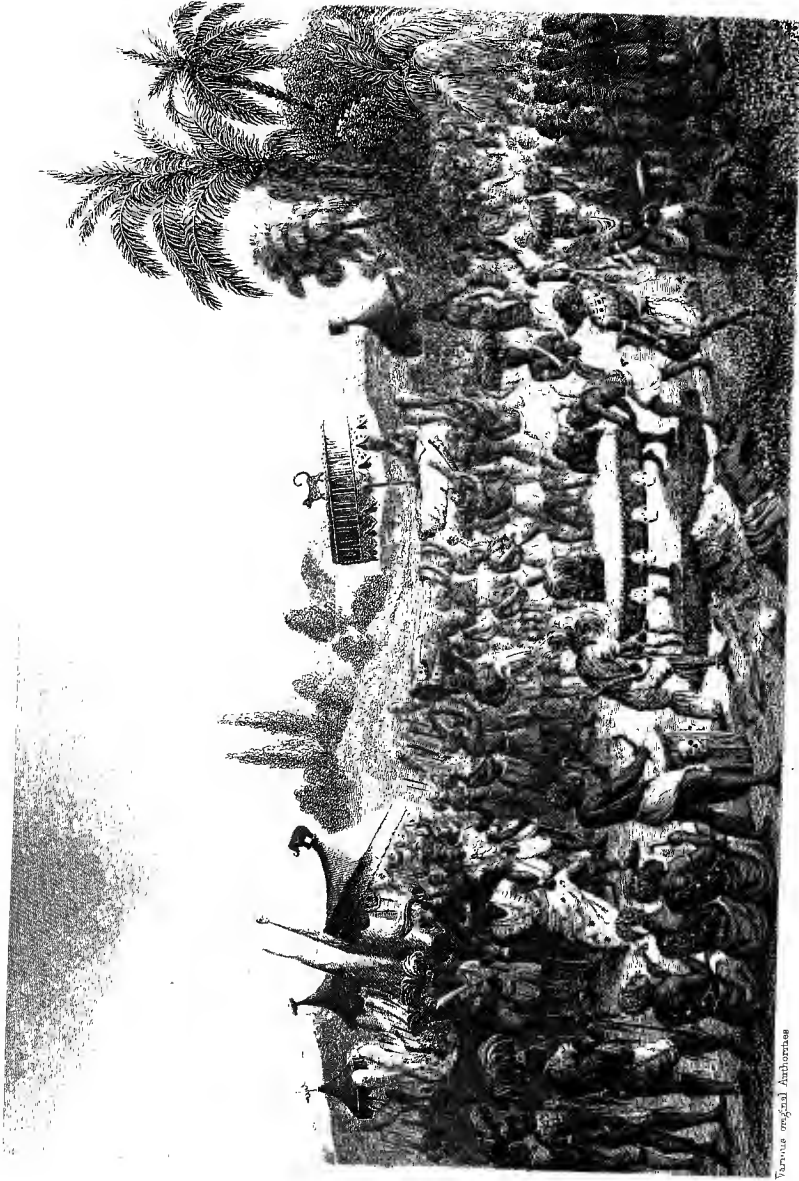
ASHANTEES (RELIGION OF THE). The country inhabited by this people forms a powerful kingdom contiguous to the Gold Coast in Western Africa. The entire population of Ashantee, with all its dependencies, amounts to upwards of four millions. It is not so much one state as an assemblage of states, all paying feudal homage and obedience to the sovereign of Ashantee. Domestic slavery exists throughout the whole kingdom, and the lives and services of the slaves are at the entire disposal of their masters. Polygamy prevails to a frightful extent, the king being allowed to possess no fewer than 3,333 wives; but these princesses are employed in various services about the court, and are even required to perform the humblest menial offices. A few only remain in the palace, and the rest reside on the king's plantations or in the capital, where two streets are

wholly occupied by them, and no other person is allowed to enter that part of the town. The nobles are allowed to have as many wives as they are able to maintain. The husband lives separate from his wives, who dwell in houses or sheds contiguous to each other, in the form of a square. They cook and carry food to their husbands, but are not allowed to eat with him.

The religion of the Ashantees is very similar to that which prevails over the whole West Coast of Africa. At the foundation of it lies the notion of a Supreme Being, whom they term Yankumpɔn, the Great Friend. They also give him a title which implies eternal existence. Their ideas as to the creation of man are curious. They believe on tradition, that Yankumpɔn created three white men and three black, with the same number of women of each colour, and that they were allowed to fix their own destiny, by choosing either good or evil. The mode in which they made their choice is as follows: A box of calabash and a sealed paper were placed on the ground. The black men, who had the first choice, took the box, in which they found only a piece of gold, some iron, and other metals which they did not know how to use. The white men, on the other hand, chose the sealed paper, which they opened, and it taught them every thing. The blacks were left in Africa under the care of inferior deities; the whites were taken to the sea-shore, and there taught to build ships, which conveyed them to other parts of the world. The Ashantee religion is a system of Polytheism, and besides the recognition of numberless gods, they worship images of them in which, as they imagine, the spiritual beings make their abode. They believe in a future state of consciousness and activity into which the soul passes at death. They offer up prayers to their departed friends, who they believe watch over them, not, however, as guardian spirits, but as beings who require material food, clothing, and other conveniences as they did when on the earth; and they further imagine, that as a vast number of concubines, slaves, and dependants are the chief marks of superiority among them here, so it must be also in a future state. Hence one reason for the prevalence among the Ashantees of the awful rite of human sacrifice. They know no higher token of regard which they can show to their deceased friends than by sacrificing for their sakes a number of human beings, who they persuade themselves will accompany them as attendants in a future world. There are two fixed periods every year, called the great and little "Adai Customs," at which these barbarous sacrifices more especially take place. At the death of a great man, hundreds, and at the death of a king, even thousands of helpless victims perish. In addition to the murder of human beings on such occasions, there are also, what are called Customs for the dead, including music, dancing, and drinking to a fearful extent. When Mr. Bowdich was at Coomassie, the capital of the country, the

king sacrificed no fewer than 3,000 victims in honour of his mother, who had died just before. The following short extract from the Journal of a Wesleyan missionary in 1840, shows the hardened feelings of the people in consequence of the prevalence of this horrid practice: "To-day another human victim was sacrificed, on account of the death of a person of rank in the town. As I was going out of the town, in the cool of the evening, I saw the poor creature lying on the ground. The head was severed from the body, and lying at a short distance from it; several large turkey-buzzards were feasting on the wounds, and literally rolling the head in the dust. This unfortunate creature appeared to be about eighteen years of age; a strong, healthy youth, who might, in all probability, have lived forty, fifty, or even sixty years longer. As I returned into the town, I saw that they had dragged the body to a short distance, and put it into the ditch, where the poor female was thrown the other day. On my conversing with some of the natives concerning the horrible nature of human sacrifices, they said, they themselves did not like them, and wished they could be done away. While the poor creature was lying in the public street, many of the people were looking on it with the greatest indifference; indeed, they seem to be so familiar with these awful and bloody scenes, that they think no more of them, yea, they do not think so much of them as they would of seeing a dead sheep, dog, or monkey."

At these Customs for the dead, the priests or Fetishmen, as they are called, are uniformly present, endeavouring, by various stratagems and impostures, to deceive the people and enhance their own importance. FETISH-WORSHIP (which see), indeed, is a peculiarity of the religion of the whole of Western Africa. The Ashantees indulge in this kind of idolatry and superstition to a great extent. The word Fetish is employed with them as a general term to denote things sacred, being applied both to the deities themselves, and to the rites observed and the offerings presented. The people daily celebrate this kind of worship, besides having certain fixed times, which are called Fetish-days. The deities are consulted by means of oracles; and on particular occasions, when the questions to be determined are of public importance, human sacrifices are offered in great numbers. When a victory has been obtained over their enemies, it is felt to be a religious duty to sacrifice the prisoners of war. The appearance of a Fetishman among the Ashantees is thus described by Mr. Freeman, who laboured among the people as a missionary with much success. We quote from his Journal: "Early in the morning, the Fetish tune was played through the town, to collect the people together for the finishing of the 'Custom' for Corintchie's sister. In the afternoon nearly all the principal persons in the town were dressed in their gayest attire: a large group of them was collected under the Fetish tree, to see and hear the Fetishman.



RISES AT FUNERAL OF AN ASHANTEE CHIEF.

DEFODAU YN ANGLLADD PENAEATH ASHANTIAIDD.

A. Fullarton & Co. London & Edinburgh.

while he made his orations, and danced to the sound of several drums, which were played by females. The appearance of the Fetishman was very much like that of a clown; his face was bedaubed with white clay; he had a large iron chain hanging round his neck, which seemed to be worn as a necklace; around his legs were tied bunches of Fetish; and he held in his hand an immense knife, about fifteen inches long, and two and a-half inches broad. Sometimes he danced with many frantic gestures, and at other times stood gazing around him with every indication of a vacant mind. While I stood at a distance, looking at him, he set out, and ran to a distance of about a hundred yards. Anxious to keep him in sight, I walked forward past a small shed which would have concealed him from me, and saw him standing with a musket at his shoulder, aiming at a turkey-buzzard on a tree hard by. Having fired without hitting his mark, he returned to the tree from whence he started, and began to make a speech to the people. It is at these public meetings that these men deliver to the poor deluded people the messages which they pretend they have received from the Fetish; which messages are received by the great body of the people as sterling truth."

Another practice connected with the Fetish among the Ashantees, is the administration of what is called the trial by oath-draught, which is the drinking of a poisonous draught as a test of guilt or innocence, in which it is supposed that the spirit or Fetish goes down along with the draught, and searches the heart of the accused, and if it finds him innocent, returns with it as he vomits it up; but if guilty, the Fetish remains to destroy him.

Since 1841, the Wesleyan Missionary Society have carried on mission operations among the Ashantees with great earnestness and encouragement. A mission-house and a school have been established at Coomassie, which contains a population of nearly 00,000 persons. The gospel is preached in the markets and streets of the city without restraint, and although the number, who have formally abandoned heathenism and embraced Christianity, is as yet small, it is nevertheless a gratifying fact, that ten or twelve hundred people steadily attend Christian worship on the Sabbath.

ASHES. The most remarkable religious ceremony, in connection with the use of ashes, was that which was observed on the first day of atonement, when the ashes of a heifer, sprinkled upon the unclean, "sanctified," as an apostle expresses it, "to the purifying of the flesh." The process of purification on that solemn occasion is thus described in the Jewish law, Numb. xix. 9, 10, "And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation; it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean un-

til the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever." It has been supposed by some authors, that the reason of this appointment is to be found in the high veneration in which oxen were held by the Egyptians, and to prevent the Israelites from imitating the idolaters in their Cow Worship, they were to sacrifice a heifer to make a lustral water with its ashes, which should cleanse them from their impurities, thus raising in their minds an abhorrence to the idolatrous worship of that animal.

Among the Hindus, ashes from cow-dung are regarded as of a very sacred nature, and, accordingly, they sprinkle their foreheads, their shoulders, and breasts with them every morning. These ashes are daily offered to the gods, and the YOGIS (which see), generally keep a large stock of them, that they may be able to supply the devotees, who reward them liberally with alms. The Yogis also cover their faces and bodies with these ashes, and scatter them over their idols. At the courts of several Indian princes certain persons are employed to present cow-dung ashes, diluted in a little water, and laid upon the leaves of an Indian fig-tree. This ceremony is performed publicly and in the morning.

In Oriental countries it is a common sign of mourning to cover the head, and even the body, with ashes. Thus Tamar expressed her sorrow when she had been defiled by Amnon: "She put ashes on her head." And when Mordecai heard that the Jews were to be destroyed, "he rent his clothes and put on sackcloth with ashes." Our Lord alludes to the same custom, when he says, Matth. xi. 21, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Among the early Christians it was no unusual practice for penitents, when subjected to the discipline of the church, to stand for whole days and nights together at the door of the church covered with sackcloth and ashes. In the same way ashes are used by the Roman Catholics on ASH-WEDNESDAY (which see), in token of humiliation and sorrow.

In the Romish church it is ordered by the Pontificale Romanum, that, in the consecration of a church, a pot of ashes be provided, with which the floor of the building is strewn in two broad lines in the form of a cross, transversely from angle to angle of the church, each line about a span in breadth. Then, while the *Benedictus* is being chanted, the Pontiff scores with the point of his pastoral staff, on one of the broad lines of ashes, the letters of the Greek alphabet, and on the other the letters of the Latin alphabet. After various ceremonies have been gone through, the Pontiff thus blesses the ashes with which the people are to sprinkle themselves for the redemption of their sins: "O Almighty, everlasting God, spare the penitent, be propitious to thy suppliants, and

vouchsafe to send thy holy angel from heaven to hal+low and sancti+fy these ashes, that they be a healthful (saving) remedy to all humbly invoking thy holy name, and accusing themselves of their sins at the bar of conscience; lamenting their iniquities in the sight of thy divine clemency, or suppliantly and earnestly importuning thy most gracious compassion, and grant, through the invocation of thy most holy name, that whosoever shall sprinkle themselves with these ashes for the redemption of their sins, may obtain health of body, and protection of soul, through Christ our Lord." Then having blessed the water, wine, salt, and ashes, and mingled them together, he stands with his face to the greater altar, and his mitre on his head, and says, addressing the people, "Dearest brethren, We most humbly beseech God the Father Almighty, in whose house are many mansions, that he vouchsafe to ble+ss and keep this his habitation by the sprinkling of this mixture of water, wine, salt, and ashes."

The Greeks and Romans used to carry home the ashes of their deceased friends from the funeral, and preserve them in urns for some time before they were deposited in the ground. Ashes were made use of anciently by way of punishment among the Persians. An account of it is given in the thirteenth chapter of the second book of Maccabees, to the following effect. A high tower was filled to a certain height with ashes, and the criminal being thrown headlong into them, they were perpetually turned round him by a wheel, till he was suffocated by them and died.

ASHIMA, the name of a deity worshipped by the Hamathites settled in Samaria. This god is referred to by name in 2 Kings xvii. 30. Some of the Rabbis allege that Ashima was represented in the shape of a goat, others in the shape of an ape. The Jews declare this to be one of those false gods which are spoken of in Lev. xvii. 7, "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations;" and also in Deut. xxxii. 17, "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Maimonides says, that there are some who worship devils in the shape of he-goats. Therefore, they called the devils by this name. Jurieu thinks that the word Ashima may be derived from two Hebrew words signifying "daily fire," and may, therefore, denote the sun, of which fire is the emblem. And it is well known, he remarks, that the sun and the fire were worshipped in Syria, from which the Hamathites had been removed.

ASHTAROTH, ASHTORETH, or ASTARTE, a goddess of the ancient Phœnicians whose worship was introduced among the Israelites. She is mentioned as goddess of the Zidonians in 1 Kings xi. 5, 33, 2 Kings xxiii. 13; and Zidon, it is well known, was

one of the chief cities of Phœnicia. The name by which this female deity was known among the ancient Greeks and Romans was Astarte, confounded sometimes with Juno, and at other times with Diana or Venus. Lucian regards her as the Moon, and it so, she is probably identical with the heathen goddess styled the "Queen of heaven," in Jer. vii. 18, and xliv. 17, 18, to whom the Hebrews are charged with "making cakes" to be presented as an offering at her shrine. The image of Ashtaroth among the Phœnicians was the head of an ox with horns. Porphyry said that she was sometimes represented with a cow's head, the horns of which served at the same time as the usual symbol of sovereign power, and as a representation of the crescent moon. The worship of Ashtaroth was introduced by Solomon among his people, and he built a temple to her honour on the Mount of Olives; but it was Jezebel principally, the daughter of the king of Tyre, who gave encouragement to the worship of a goddess in Palestine which she had been accustomed to adore in her native country; and, accordingly, so far did she succeed in establishing this species of idolatry in the land of the Hebrews, that she had four hundred idolatrous priests in her service. Augustine tells us that the Carthaginians, who were descended from the Phœnicians, maintained Astarte to be Juno. Cicero calls her the fourth Venus of the Syrians. Milton mentions Ashtoreth among the fallen angels in his 'Paradise Lost':—

" — with these in troop
Came Ashtoreth, whom the Phœnicians called
Astarte, Queen of Heaven, with crescent horns,
To whose bright image, nightly by the moon,
Sidonian virgins paid their vows and songs;
In Sion, also, not unsung, where stood
Her temple on th' offensive mountain, huilt
By that uxorious king, whose heart, tho' large,
Beguiled by fair idolatresses, fell
To idols foul."

The worship of Ashtaroth was put down in Israel by good king Josiah, as we learn from 2 Kings xxiii. 13, 14. Her worship is generally classed with that of BAAL (which see). The usual sacrifice to this goddess was a kid, and hence it has been conjectured that the reason why Judah promised the harlot a kid was that she might offer it in sacrifice to Ashtaroth. Augustine speaks with horror of the licentious character of her worship as practised among the Carthaginians. Her temple at Aphac on Mount Lebanon was a scene of the most daring profligacy and wickedness.

No deity of antiquity has given rise to more varied speculation among the learned than Ashtaroth. Bishop Cumberland argues in favour of her being Naamah, the sister of Tubal-Cain, the only woman whose birth in Cain's line Moses takes notice of, and the last person mentioned in that line. Sanchoniatho tells us that "the Phœnicians say that Astarte is Venus," and in another place, that "Astarte was the mother of Cupid." M. Huet strangely conjectures that Ashtaroth was no other than Zipporah, the wife

of Moses, who was so called from being a shepherdess, or the wife of a shepherd. Selden considers her, on the other hand, to be Cybele, the mother of the gods. Jurieu believes her to be Juno, which is indeed the most plausible, she being the queen of the gods and wife of Jupiter, who is generally regarded as identical with Baal, whose worship in the Old Testament is uniformly joined with that of Ash-taroath.

ASH-WEDNESDAY, the first day of Lent, and specially observed in Romish and Episcopal churches generally. Some have alleged that it was customary, even in the early ages of the Christian church, for penitents to appear on that day in sackcloth and ashes, and to receive absolution; hence it was called *dies cinerum*, the day of ashes, and *caput jejuniæ*, or the beginning of the fast. But the ancient writers, instead of recording this custom as belonging to Ash-Wednesday, preserve perfect silence on the subject. Neither was Ash-Wednesday the first day of Lent in the ancient church. Gregory the Great appears to have been the first who added it, along with other three days, to Lent, to make the number of fasting-days, which had previously been thirty-six, amount to forty, thus corresponding to the number of days on which our blessed Lord fasted in the wilderness. The addition, however, of Ash-Wednesday and the other three days to Lent in the Roman church, is sometimes ascribed to Gregory II. in the beginning of the eighth century. During the pontificate of Urban II., in the year A. D. 1091, it was enacted in a council held at Benevento, that on the Wednesday which was the first day of the fast of Lent, the faithful laymen as well as clerks, women as well as men, should have their heads sprinkled with ashes, "a ceremony," says Bower, in his 'Lives of the Popes,' "that is observed to this day." The ashes used at this ceremony must be made from the branches of the olive or palm that was "blessed" on the Palm-Sunday of the previous year. The priest blesses the ashes by making on them the sign of the cross, and perfuming them with incense. This ceremony having been performed, the ashes are first laid on the head of the officiating priest in the form of a cross by another priest, who, while thus engaged, utters these words in Latin, "Remember man that thou art dust," &c. After the priest has received the ashes himself, he gives them in the same manner to his assistants and the other clergy present, after which the congregation, women as well as men, one after another, approach the altar, kneel before the priest, and receive the mark with the ashes on the forehead.

A bishop receives the ashes in a sitting posture and with his mitre off, from the hands of the officiating canon, after which the prelate, putting on his mitre and having a white cloth before him, gives the ashes to the officiating canon, who stoops before him. It is the office of a bishop to give the ashes to a churchman of superior dignity, such as an arch-

bishop or patriarch. Princes, ambassadors, and other persons of distinction receive the ashes after the canons. The canons and the superior clergy incline their bodies when they receive them, but the inferior clergy and the laity take them kneeling. The Pope receives them from the officiating cardinal, who does not repeat the *memento* to His Holiness, but the cardinal stoops a little when he takes them from the Pope. If an emperor were to assist at this ceremony of humiliation he must take the ashes after all the cardinals, because the princes of the church are regarded as superior to all temporal princes.

ASIARCHS, the Pagan pontiffs in the Roman provinces of Western Asia. They are mentioned in Acts xix. 31, under the appellation of "the chief men of Asia." Their office was to preside over the religious rites and the sacred games. They seem to have combined in their office as Asiarchs the magistracy and the priesthood. They had the charge of all sacred buildings, and it was their province to provide at their own expense for the public games, which were celebrated in honour of the gods. They were chosen every year about the autumnal equinox from the most wealthy families, and the same persons were frequently re-elected. They wore a crown of gold, and a toga ornamented with gold and purple. Strabo says that the Asiarchs were chosen from the inhabitants of Tralles, which was one of the richest cities in Asia Minor. The Asiarchs were ten in number, but there was one who presided over the others under the name of the chief Asiarch, and who usually resided at Ephesus. The name Asiarch would seem to imply that the authority of this officer extended over the whole of Asia Minor; but, whatever may have been the case at an earlier period, his jurisdiction latterly was limited to a single province. The office continued even under the Christian emperors, when the sacred games of the Pagan worship had been abolished, and churches substituted for heathen temples.

ASINARII, or worshippers of an ass, a term of reproach applied to the early Christian converts by the Pagans.

ASIUS, a surname of Zeus, derived from the town of Asos in Crete, where he was worshipped under this designation.

ASMODEUS, the Jewish name of an evil spirit mentioned in the apocryphal book of Tobit.

ASMONEANS, a title given to the Maccabean princes, in consequence of Mattathias, with whom the line commenced, being descended from Asmoneus, a priest of the course of Joarib. In the reign of Antiochus Epiphanes, king of Syria, a decree was published by that monarch, commanding all the nations subject to his power to abandon their ancient religious rites and ceremonies and to conform to the religion of their conqueror. This edict was chiefly directed against the Jews, and, accordingly, the sacrifices were suspended, the other religious rites discontinued, the image of Jupiter Olympias placed

upon the altar of burnt-offerings, the temple dedicated to that heathen deity, to whom all the people were commanded to offer sacrifice under penalty of death. Overawed by these threatenings, and subjected to severe persecution, many of the Jews abandoned the worship of the true God, and became open and avowed idolaters; others, however, remained inflexible, and chose rather to suffer death than to apostatize from their ancient faith. In this crisis it pleased God to raise up Mattathias, who, joined by a multitude of pious Jews, issued from the fastnesses to which they had retired, and boldly going forth against the enemies of God's people, demolished the altars of idolatry and re-established the worship of God. Having thus accomplished a great work, Mattathias before his death called to him his five sons, and exhorted them to adhere steadfastly to the faith and worship of their fathers' God, and to maintain his cause against all opposition.

John, the son of Mattathias, who was surnamed Judas Maccabæus, inherited the spirit of his father, and putting himself at the head of a small but valiant army of Jews, conquered the large army of Antiochus, killing five thousand and putting the rest to flight. While the Syrian monarch was meditating vengeance, his cruel reign was cut short by his death. His son and successor, Antiochus Eupator, was a minor when his father died, and the government being intrusted to Lysias, the general who had before been so signally defeated, he continued the persecution of the Jews with unabated violence. Judas was as successful in the field as he had been in the former reign, until at length being overpowered by numbers, he was slain in battle, and his small but intrepid band cut to pieces. The brave Jewish warrior was succeeded in the command by his brother Jonathan, who also obtained such advantages over the enemy that they were forced to come to an accommodation. From the date of this treaty, B. C. 162, is calculated the commencement of the Asmonean dynasty, which lasted till the death of Antigonus, B. C. 37, being in all one hundred and twenty-six years, or as some calculate, from the time of Judas Maccabæus, one hundred and twenty-nine years. During the whole of this long period the Jews were engaged in incessant wars, and Palestine was exposed to cruel ravages from the assaults of different nations as well as the incursions of neighbouring people, particularly the Arabians.

ASMOUG, the name of an evil spirit among the magi of ancient Persia, who was represented as giving rise to all the wickedness practised in the world. The chief employment of this demon was said to be to stir up dissensions in families and among neighbours, as well as to originate wars among nations.

ASOPUS, the name of two river-gods of ancient Greece, the one in Achaia in Peloponnesus, and the other in Bœotia.

ASOURAS, malignant spirits in HINDUISM.

ASPERGILLUM, an instrument somewhat re-

sembling a brush, used in the Roman Catholic Church for sprinkling holy water upon objects which are to be blessed. An instrument of the same kind, generally consisting of a branch of laurel or olive, was employed in the lustrations of the ancient Pagans. The aspergillum in the sacred rites of the Romans, served to sprinkle consecrated water, and among the Greeks it was termed *chernips*. The aspergilla used on the Thursday of Holy Week in St. Peter's at Rome, in the ceremony of washing the high altar with wine, are of a peculiar shape, being done up in the form of a diadem, in memory of the crown of thorns, and are much sought after by the people. See WATER (HOLY), LUSTRATION.

ASPERSION. See LUSTRATION.

ASPHALIUS, a surname of Poseidon, under which he was worshipped in several towns of Greece. The Greek word implying "safety" shows that this deity was worshipped as affording safety to vessels and shipping of all kinds.

ASRAEL, an angel to whom the Mohammedans believe that the souls of those who depart this life are intrusted.

ASRAR, the mysteries of the Koran, which are so profound, as some of the Mohammedan doctors allege, that they who have obtained a knowledge of them are unable to explain them to others, either by tongue or pen.

ASS (FEAST OF THE), a festival celebrated in the dark ages, in commemoration of the Virgin Mary's flight into Egypt, which was supposed to have been made on an ass. This feast was regularly held on the 14th of January every year. The ceremonies which were performed on the occasion afford a melancholy instance of the extent to which superstition may sometimes be carried. A beautiful young woman was chosen richly attired, and a young infant placed in her arms, to represent the Virgin Mary and the infant Jesus. She then mounted an ass richly caparisoned, and rode in procession, followed by the bishop and clergy, from the cathedral to the church of St. Stephen, where she was placed near the altar, and high mass commenced. Instead, however, of the people responding in the usual manner, they were taught to imitate the braying of the ass; and at the conclusion of the service the priest, instead of the usual words with which he dismissed the people, brayed three times, and the sounds were thereafter imitated by the people. In the course of the ceremony a hymn in praise of the ass was sung by the priests and people with great vociferation. Edgar, in his able work entitled 'Variations of Popery,' tells us that "the worship concluded with a braying-match between the clergy and laity in honour of the ass. The officiating priest turned to the people, and in a fine treble voice and with great devotion, brayed three times like an ass whose representative he was; while the people, imitating his example, in thanking God, brayed three times in concert." Attempts were made at various times to put an end to this

most unseemly exhibition. Bishop Grosseteste abolished it in Lincoln cathedral, where it had been annually observed on the feast of the circumcision. On the Continent, however, it continued to be celebrated for centuries, and was officially permitted by the acts of the chapter of Sens in France, so late as 1517. At length, however, it disappeared before the advancing light of the Reformation, towards the end of the sixteenth century.

ASS-WORSHIP. The Avites, it is said, worshipped Nibhaz and Tartak as their deities. The latter, according to the Hebrews, signifies the ass, a creature often mentioned in the fable and theology of the heathens. Thus we read of the ass of Silenus, and the two asses which enabled Bacchus to pass a river in his Indian expedition, for which service they were raised to a place among the stars. The Egyptians also in ancient times took great notice of the ass, which was the symbol of Typhon, the evil principle, but, far from worshipping it, they regarded this animal as an abomination. Plutarch informs us that they were accustomed to throw red asses from precipices, because Typhon was red-haired and of the colour of an ass. In short, they looked upon the ass as an unclean animal. The Jews are accused by Plutarch of worshipping the ass. Tacitus also relates that the Jews worshipped the ass, because at their coming out of Egypt they were ready to die with thirst in the desert, when they happened to meet a great company of wild asses which brought them to a fountain. This, the historian alleges, awakened such feelings of gratitude in the mind of the Jews, that they consecrated the image of an ass in the holy place. This fable, obviously absurd, Tacitus in all probability borrowed from Apion the grammarian, who has been confuted in this as well as in many other points by Josephus. The story which Apion gives is, that the holy place having been opened by Antiochus the Great, there was found a golden head, resembling the head of an ass. Hence the reproach came to be slanderously cast upon the Christians also, that they worshipped an ass, and hence they were called in derision by their enemies *Assinarii*, or Ass-worshippers. Tertullian says, that in the same spirit of bitter hostility to the Christians, their God was sometimes represented having the ears of an ass, dressed in a long robe, holding a book in his hand, and with an ass's hoof. On this impious caricature was inscribed, "The ass-hoofed God of the Christians." It is not to be wondered at, that both Jews and Christians should be exposed to the same slanderous and malicious charges, both being viewed by the Pagans as almost identical, being both worshippers of the same living and true God, and both equally opposed to the idolatry of the heathen. Learned men have expended much ingenuity in attempting to discover the reason of such an absurd calumny being brought against Jews and Christians. Calmet seems to be of opinion that Le Moine has given the best explanation of the matter, which is to the

following effect. He says that in all probability the golden urn containing the manna which was preserved in the sanctuary was taken for the head of an ass; and that the *omer* of manna might be confounded with the Hebrew word *hamor*, which signifies an ass; for, according to the Rabbins, upon the prongs of the golden urn was the head of an animal which would seem to be that of a young bull, but which might be the origin of the calumny that the Jews worshipped an ass's head.

ASSABINUS, the name under which the sun was worshipped by the Ethiopians. By the Greeks and Romans he was styled the Ethiopian Jupiter, as being their supreme God. It is related by Theophrastus, who, however, regards the story as fabulous, that cinnamon was offered to this deity, which took fire of itself, and was consumed.

ASSAF, an idol of the ancient Arabians, worshipped chiefly by the Koraisch tribe.

ASSAMESE (RELIGION OF THE). The country of Assam is situated on the north-western frontier of Burmah, stretching across the plains of the Brahmaputra, from seventy to one hundred miles in breadth towards the Himmalayah mountains. It reaches on the north-east to the borders of China. Assam was formerly an independent state, but in 1822 it was incorporated with the empire of Burmah, and in 1826 it was ceded to the English. The religion of the Assamese seems to be of a somewhat peculiar description. In the time of Aurungzebe they had no settled faith. About the beginning of the eighteenth century, an attempt was made by the Brahmins of Bengal to introduce their religion into the country but their success was very partial and limited. They practise no mode of worship belonging either to heathens or Mohammedans. They have temples and divinities of their own. It has sometimes been supposed that they were addicted to offering human sacrifices, but this is very doubtful, unless perhaps on the death of relatives—a custom which has prevailed extensively throughout the nations both of Asia and Africa. The author of the article Assam, in the Encyclopædia Britannica, alleges these sacrifices to the manes of the dead to have been practised among the natives of Assam. He thus minutely describes the process. "On the decease of a rajah or any distinguished person, a capacious pit was prepared, where not only his own body, but many of his women and attendants, were also buried. Of the latter was a torch-bearer, together with a quantity of oil and lamps, as essential to his comfort in a future state; some of his most elegant and useful furniture, carpets and clothes were in like manner included; and even elephants, together with gold and silver, formed part of the promiscuous assemblage. A strong roof, resting on thick timbers, was then constructed over the pit, and the miserable victims not already slain were left to perish by a lingering death."

A most efficient and energetic mission has been

established among the Assamese by the American Baptist Union. In 1836, Sadya, about four hundred miles north of Ava, was fixed upon, and forthwith occupied as a favourable locality for commencing the operations of the mission. Schools were established, and a printing press having been set up, school books and other useful works were printed and circulated both in the Assamese and Shyan languages. Having received an addition to their number in 1837, the missionaries sought to penetrate the northern parts of Burmah and Siam, and also the upper provinces of China. The labours of the mission were for a time interrupted in 1839 by an insurrection among the Khantis, who had roused portions of other tribes to join them in a league against the English. In a short time, however, the insurrection was quelled, and the missionaries having deemed it best to abandon Sadya, removed the seat of their operations to Jaipur. An additional station was established in 1841 at Sibsagor, a flourishing post of the East India Company on the Brahmaputra, about three days' journey below Jaipur; and to that place as a more central point the greater part of the mission staff were soon after transferred. One of the brethren, however, proceeded to occupy a new station at Nowgong, a considerable town in Central Assam, where a large mission school was soon opened, which was productive of great benefit to the natives; and another removed to Gowahatti, the most important town in the province. Thus the whole efforts of the missionaries were concentrated upon the Assamese population, and at each of the three stations a church was soon constituted, which has gone on increasing by the addition from time to time of new converts from heathenism to Christianity. The missionaries have given themselves with the most devoted zeal to the work of preaching, translating, and teaching. Schools have been established, not only at each of the stations, but in many villages throughout the country. The most important of these useful seminaries is the Orphan Institution at Nowgong, which collects from all parts of the country destitute orphans, who are trained up to useful occupations, as well as instructed in a knowledge of Christian truth. At the close of 1847, the aggregate number of the converts at the three mission stations amounted to sixty. In the following year an additional reinforcement of missionaries arrived from the United States. The translation of the New Testament was completed and printed at Sibsagor in 1849. Since that time it has passed through several editions, and several books of the Old Testament have also been printed, together with a long list of books to be used in the schools. Both Brahminism and other forms of heathenism are losing their hold upon the popular mind, and the impression prevails extensively among the natives that Christianity will ultimately prevail.

ASSASSINS, a small tribe or clan in Syria, called also Ismaiylah or Ishmaelites, perhaps deriving their name from Ishmael, the son of Abraham, by Hagar,

or more probably because they derived their origin from Ismail ibn Infar Sadik, the sixth Imam or head of the Mohammedan sect of the SCHITES (which see). It was in the time of the Crusades that they were chiefly known by the name of Assassins, or followers of the "Old Man of the Mountain." Mr. Mills thinks, that the name is a corruption of Husanees, the followers of Hussan; but according to Volney, it is derived from the Turkish word *Hassassin*, to kill silently and by surprise, being equivalent to a night robber. Their office was to murder any person whom their Scheik commanded. At one time they occupied a considerable tract of land among the mountains of Lebanon, extending nearly from Antioch to Damascus; and from their marauding and murderous habits they were dreaded by all within their reach, and some kings actually paid the Scheik of the Assassins a secret pension to secure his friendship and their own safety. The first chief of this tribe was Hassan Ben Sabah, who succeeded in bringing his followers into a condition of implicit subjection to his commands.

The religion of the Assassins was a strange compound of the Zoroastrian, Jewish, Christian, and Mohammedan creeds, but the distinguishing tenet of the sect was the union of the Deity with their chief, whose orders were accordingly promptly and unhesitatingly obeyed as coming from heaven. No wonder, therefore, that a fierce people animated by such a fanatical principle excited terror far and wide. At one time they seem, from whatever motive, to have professed a wish to become Christians. Their chief seat was in Persia, and on Mount Lebanon. They were attacked by the Mogul Tartars about the middle of the thirteenth century, and their power was so weakened, that in A. D. 1272, they were completely subdued by the Sultan Bibaris. Von Hammer represents them in a monograph, devoted to their history, as a military and religious order, subject like the Knights Templars to the control and direction of a grand master. This no doubt refers to the time of their greatness, when they were objects of terror throughout the whole world. Now they are a small and insignificant sect, having their chief seat in the castle of Masyad, on the mountains west of Hama. Niebuhr says of them, "Concerning the religion of the Ishmaelites, I have learnt nothing certain. The Mohammedans and the Oriental Christians relate of them things incredible. The number of the Ishmaelites is not great. They live principally at Killis, a town between Shugr and Hama; also in Gebel Kabil, a mountain not far from Latachie, between Aleppo and Antioch. They are called Keftun, the name of a village in this country." The remark of Niebuhr, that little is known of the principles of their religion, is still true; very few of their own people being initiated into the mysteries of their faith; and besides, when living among Turks, they assume the character of Mussulmans in order to escape persecution as apostates. See ISMAIYLAR.

ASSEMBLY (GENERAL) OF THE CHURCH OF SCOTLAND, the supreme ecclesiastical court of the Scottish National Church. It is composed of a representative body, amounting to three hundred and sixty-three ministers and ruling elders, commissioned from all parts of Scotland, to meet at least once a-year for the consideration and decision of all matters affecting the interests of the church. The first meeting of this body was held at Edinburgh on the 20th December 1560, "to consult upon those things which are to forward God's glory, and the weal of his Kirk in this realme." It consisted of forty members only, six of whom were ministers, the rest being leading laymen, who were earnestly desirous of advancing the Protestant cause, at a time when the country was emerging from Popish darkness. It is a curious circumstance, that no fewer than seven Assemblies met without a Moderator. At length, however, it was found that the election of an individual to preside over the deliberations of the meeting would tend to preserve order, and, accordingly, at the meeting of Assembly, which was held in December 1563, Mr. John Willock, Superintendent of Glasgow, was chosen to occupy the chair as Moderator. As the number of ministers and elders increased in the country, the representative system was thought of as forming the best constitution for the supreme court. This system accordingly was first adopted in July 1568, and has continued down to the present day, though it was not till the Revolution settlement that the proportions in which presbyteries were to send delegates were arranged. They are as follows:—Presbyteries containing twelve parishes or under have the right of delegating as their representatives to the General Assembly two ministers and one ruling elder; those containing from twelve to eighteen parishes may appoint three ministers and one ruling elder; those containing from eighteen to twenty-four may commission four ministers and two elders, and so on in proportion, a collegiate charge being considered as consisting of two parishes, having separate ministers. In addition to the delegates from Presbyteries, the royal burghs have also the right of sending each a representative, with the exception of Edinburgh, which nominates two. Each of the Scottish Universities is also represented by one of its own members, who may be either a clergyman or layman. The Scotch Presbyterian chaplaincies in the East Indies have the right of sending to the Assembly one minister and one ruling elder. At one time the Scottish churches in Holland were also entitled to be represented in the General Assembly. Thus in 1641, the Scottish congregation at Campvere was empowered to send two commissioners to the annual meeting of that venerable court. This congregation has not been represented since 1797 in the Assembly. It still remains, or at least recently did so, on the roll of the house.

The meetings of the General Assembly, which take place annually in May, are graced with the pre-

sence of a nobleman, appointed as Lord High Commissioner, to represent the Sovereign in the supreme court of the National Established Church of the country. This dignified functionary is present simply without taking any part in the proceedings of the court. There have been occasions, as in 1638 and 1692, when the representative of royalty took it upon him to dissolve the Assembly without the consent of its members, but notwithstanding the retirement of the Lord High Commissioner, the court continued its sittings, and appointed the day on which its next meeting was to be held. It is a striking fact, that in 1644 and 1645, the meetings of Assembly were held without a Royal Commission—and yet in the latter Assembly, "the directory for the public worship of God, as drawn up by the Westminster Assembly, was unanimously approved, established, and ordered to be put in execution throughout the church." Although, however, the presence of the representative of royalty is not essential to the entire validity of its acts, it is usual at all events, as an act of courtesy, to hold not a regular meeting, but simply a committee of the whole house, if at any time the Commissioner has occasion to be absent.

The General Assembly is vested, in virtue of its constitution, with a power both judicial and legislative in all matters strictly within the range of a spiritual court. She may not interfere with temporal matters, or with the civil and patrimonial rights even of her own ministers, without running the hazard of a collision with the civil courts of the realm. The judicial power of the Assembly includes the infliction and removal of spiritual censures, and the decision of all matters connected with these, in so far as they are spiritual. But as soon, and in so far, as such spiritual censures affect civil and patrimonial rights, the civil courts assert a right to interfere, and *quoad civilia* even to reverse the sentence. It is at this point that the spiritual independence of the Established Church is so liable to be invaded. There have occurred instances in the history of the Church of Scotland, where a direct assault has been made upon the rights of the Assembly. Such a case happened in 1618, when the FIVE ARTICLES OF PERTH (which see) were forcibly thrust upon the court, that the favourite project of King James VI. might be carried out—the establishment of Prelacy in Scotland. Again, in the memorable Assembly at Glasgow in 1638, a forcible attempt was made by the Royal Commissioner to prevent the free acting of the Assembly in abolishing Prelacy in Scotland, and failing to accomplish his object, the haughty dignitary left the Court. On another occasion still, in 1653, we find the Assembly suppressed by the authority of Cromwell, Lord Protector of England. After a violent and despotic interruption of nearly forty years, the Assembly again met after the Revolution, in 1690. Two years thereafter, William III. made an attempt once more to suppress this ecclesiastical parliament of the National Church of Scot-

land, but without success. The monarch wisely dreading the effects of a collision with the ecclesiastical powers, changed his plans, and the Assembly was permitted to meet in the full enjoyment of its spiritual independence. In 1703, in the reign of Queen Anne, a feeble and abortive attempt was made by the royal representative to interfere with the free actings of this court. The union between England and Scotland soon after took place, and in connection with the Treaty of Union, the Act of Security was passed, maintaining inviolate in all time the rights, privileges, and liberties of the Church of Scotland. From that time, for nearly a century and a half, the freedom of the General Assembly was preserved entire, and no attempts were made by the civil power to trench on its spiritual independence. At length, however, in 1834, the Assembly commenced a line of policy in the exercise of her legislative functions, which terminated in a collision between the civil and ecclesiastical courts of the country, which brought about in 1843 a great disruption of the Church, and gave rise to the formation of a body entitling themselves the FREE CHURCH OF SCOTLAND (which see). The General Assembly of the Church of Scotland then retraced its steps, and recalled those acts passed both in its legislative and judicial capacity, which had been declared by the Civil Courts to be illegal and *ultra vires*. The same year in which the disruption occurred, and to prevent any further misunderstanding on the subject which had given rise to an event so serious, the British Parliament passed, what is known by the name of the Scotch Benefices Act, being not a new law, but a declaratory enactment on the subject of patronage, to the effect that the presbytery of the bounds shall, in case of objections being offered to a presentee, have regard to the character and number of the objectors, as well as the nature of the objections, and shall have power to judge whether, in all the circumstances of the case, it be for edification that the settlement shall take place. This Act is believed by the Church of Scotland to afford sufficient security against the intrusion of a minister upon a reclaiming people.

The General Assembly being the supreme court of the Church, has power to determine finally, and without the right of appeal from its decisions, all appeals and references regularly brought before it from inferior judicatories; to review the records of the several synods of the church; to decide all controversies which may arise in the church in regard to doctrine or discipline; to censure, suspend, or depose any of the office-bearers of the church, who may be guilty of error in doctrine, or immorality in life; to originate and carry forward all plans and schemes, which, in conformity with her standards, may be for the glory of God, the good of the church, and the promotion of godliness in the land. In the exercise of these functions, which belong to her as the supreme court of a Christian church, it is in-

cumbent upon the General Assembly to keep strictly within the terms of the compact which she has made with the State, and in virtue of which compact she is recognized as the Established Church of the land.

ASSEMBLY (GENERAL) OF THE FREE CHURCH OF SCOTLAND. This Ecclesiastical Court, which corresponds in all its functions to the venerable convocation described in the preceding article, was formed, as the supreme court of a church distinct from the Established Church of Scotland, on the 18th of May, 1843. The Rev. Dr. Welsh, the then Moderator of the National Church, instead of opening the Assembly as usual, read a solemn Protest to the effect, that, from the recent decisions of the civil courts, which decisions had been sanctioned by the legislature, a free Assembly could not be held at that time. This Protest had been subscribed by 203 members of Assembly, who, as soon as it had been read, retired, preceded by the Moderator, to another place of meeting, where the First General Assembly of the Free Church of Scotland was constituted. Dr. Chalmers was chosen as the first Moderator. It was now necessary that there should be a legal and formal separation from the Establishment. A regular deed of demission, accordingly, was signed by 474 ministers and professors, renouncing all the temporal benefits of which they had hitherto been possessed. In its entire constitution and legitimate functions the General Assembly of the Free Church is identical with that of the Established Church. It is necessary to observe, however, that there is one grand point of difference between the two Assemblies. The one enjoying all the advantages, and they are not few, which attach to an Established Church, is necessarily restrained within the limits of the original compact with the State; while the other, being stripped of all connection with the State, may regulate at will all its arrangements, as may seem best for the glory of God and the good of the Church. To counterbalance this, however, there is the decided advantage on the part of the Establishment, that all the proceedings of the supreme court or General Assembly carry with them the sanction of law, countenanced and backed by the civil power; whereas the proceedings of the General Assembly of the Free Church have no such sanction, and can only be binding upon those who, by attaching themselves to the Church, declare, by a tacit but fully understood agreement, their willingness to obey them. The acts of the one are legally; the acts of the other are conventionally binding. The one is a corporate body in the eye of law; the other entirely voluntary. The one has a *locus standi* in the courts of law; the other has none. But, of course, upon men of Christian principle and real integrity, who may happen to be long to either church, the acts of the respective Assemblies are just as binding and authoritative in the one case as in the other. They are to them the voice of Christ through his Church, and, in so far as they are not opposed to his revealed will in the

Word, they are promptly and conscientiously obeyed. See FREE CHURCH OF SCOTLAND.

ASSEMBLY (GENERAL) OF PRESBYTERIAN CHURCH OF NORTH AMERICA. The Supreme Court of the Presbyterian Church in the United States corresponds in almost every particular to the two Assemblies already noticed. In the first stage of the history of this now large and influential body of Christians, the number of its congregations was so small, that, from 1705 to 1716, there was only one presbytery. At the latter date it was found necessary, in consequence of the increase of its ministers and churches, to subdivide the one presbytery into three presbyteries, who continued to meet as a synod. In 1787, the numbers were so great, that, instead of one synod, four were formed, and in that year a representative General Assembly was constituted, composed of delegates from all the presbyteries. This last court, which forms the highest judicatory of the Church, consists of an equal number of ministers and elders from each presbytery, the number of representatives sent being proportioned to the number of ministers and elders which constitute the presbytery. The powers and functions of the Assembly, which meets annually, are the same as those of the Scottish Assemblies, and like them also the constitution of the Church is guarded by a Barrier Act, in virtue of which any proposal of great importance, or affecting the constitution even remotely, cannot be passed by the supreme court without being first sent down to the presbyteries for their consideration, and then, if approved by the majority of the inferior judicatories, it is passed by the General Assembly into a law. Nor have the American Presbyterians been free from internal dissensions any more than the Scotch; and not only so, but they too have had their Disruption, though on grounds essentially different from those which split asunder the National Church of Scotland. The circumstances which led to the separation into the Old School and New School Assemblies of the United States, are thus stated by the Rev. Dr. Baird of New York, in a work which he published a few years ago in this country, under the name of 'Religion in the United States of America.' "Before the commencement of the present century, the Presbyterian Church was in a great measure composed of those European Presbyterians and their descendants who were settled in the middle and southern States. Since the year 1800, there has been going on a constant and very great emigration from the New England States to the central and western parts of New York, and to the north-western States of the Union. These emigrants had, in general, been accustomed to the congregational form of church government prevalent in New England. As they met, however, in their new locations with many Presbyterians, and as their ministers generally preferred the Presbyterian form of government, they united with them in the formation of churches and ecclesiastical judicatories. In

1801, the General Assembly and the General Association of Connecticut agreed upon what was called 'The plan of union between Presbyterians and Congregationalists in the new settlements.' Under this plan, which purports to be a temporary expedient, a great number of churches and presbyteries, and even several synods, were formed, composed partly of Presbyterians and partly of Congregationalists. Though this plan seems to have operated beneficially for a number of years, yet, as it was extended far beyond its original intention, as it gave Congregationalists, who had never adopted the standards of doctrine of the Presbyterian Church, and who were avowedly opposed to its form of government, as much influence and authority in the government of the Church as an equal number of Presbyterians, it naturally gave rise to dissatisfaction as soon as the facts of the case came to be generally known, and as soon as questions of discipline and policy arose, in the decision of which the influence of these Congregationalists was sensibly felt.

"In addition to this source of uneasiness, was that which arose out of diversity of opinion in points of doctrine. Certain peculiarities of doctrine had become prevalent among the Calvinists of New England, which naturally spread into those portions of the Presbyterian Church settled by New England men. These peculiarities were not regarded, on either side, as sufficient to justify any interruption of ministerial communion, or to call for the exercise of discipline, but they were sufficient to give rise to the formation of two parties, which received the appellations of Old and New School. Within the last ten or twelve years, however, opinions have been advanced by some of the New England clergy, which all the Old School, and a large portion of the New School party in the Presbyterian Church, considered as involving a virtual denial of the doctrines of original sin, election, and efficacious grace, and which were regarded as inconsistent with ministerial standing in the body. Several attempts were made to subject the Presbyterian advocates of these opinions to ecclesiastical discipline. These attempts failed, partly on account of deficiency of proof, partly from irregularity in the mode of proceeding, and partly, no doubt, from an apprehension, on the part of the New School brethren, that if the opinions in question were made matters of discipline, their own peculiarities would not escape censure. Certain it is that the whole of that party united in frustrating the attempts made to set the seal of the Church's disapprobation on the doctrines then in dispute. The failure of these attempts greatly increased the dissatisfaction of the Old School party, and awakened in them serious apprehensions for the doctrinal purity of the Church.

"To these sources of uneasiness was added the diversity of opinion as to the best mode of conducting certain benevolent operations. The Old School, as a party, were in favour of the Church, in her ecclesiastical capacity, by means of boards of her

appointment and under her own control, conducting the work of domestic and foreign missions, and the education of candidates for the ministry. The other party, as generally preferred voluntary societies, disconnected with church courts, and embracing different religious denominations for these purposes. It might seem, at first view, that this was a subject on which the members of the Church might differ without inconvenience or collision. But it was soon found that these societies or boards must indirectly exert a great, if not a controlling influence on the Church. The men who could direct the education of candidates for the sacred office, and the location of the hundreds of domestic missionaries, must sooner or later give character to the Church. On this account this question was regarded as one of great practical importance."

In this perplexing state of matters, the General Assembly met in 1837. It was quite evident that a disruption was imminent. Both parties, indeed, were impressed with the idea that such a step was desirable. The Assembly, therefore, proceeded to the adoption of measures which would at once put an end to the existing difficulties. They abolished the plan of union formed in 1801, and decreed that henceforth no Congregationalist church should be represented in any Presbyterian judicatory, and that no presbytery or synod, which was composed of both Congregationalists and Presbyterians, should be recognized as being in connection with the Presbyterian Church. This act, though passed by the General Assembly, was resisted by some of the inferior judicatories. The synods and presbyteries more especially concerned in the enactment, as being composed partly of Presbyterians and partly of Congregationalists, held a meeting at Auburn, in the State of New York, at which they came to the resolution to disregard the decision of the Assembly, and to act as if the union were still in full force. At the next meeting of Assembly (1838) the delegates from these refractory presbyteries presented themselves, claiming their right to sit as members. This claim not being immediately admitted, though it was not formally refused, they left the house, declaring themselves the true General Assembly. They immediately raised an action before the supreme civil court of Pennsylvania, to have it decided that they were the true Assembly of the Presbyterian Church of the United States of America. The judge and jury decided in their favour; but when it was heard before the whole bench the decision was reversed. Thus the Old School Assembly are left in possession of the name and privileges of the General Assembly which had been instituted in 1787, and in charge of the seminaries and funds which had all along been under their management. They have their own boards of missions, domestic and foreign, of education and of publication. The New School unite their efforts with the Congregationalists of New England in supporting the American Home

Missionary Society, the Board of Commissioners for Foreign Missions, and Education Society.

The division which has thus taken place of the large and unwieldy body of the Presbyterian Church in America into two separate sections, has been productive of no small advantage to the cause of religion in the United States. Both denominations seek to rival each other in the energetic furtherance of the gospel both at home and abroad. The largest and most influential of the two sections is "the Old School," the members of which are found throughout the whole States, from Newbury-port to San Francisco, and its numbers are fast increasing. In 1853, the number of their ministers amounted to about 2,139, their churches to 2,879, and their members to 219,263. The General Assembly of "the New School" was formed, as we have already noticed, by the Disruption in 1838, and adopted the name of the Constitutional Presbyterian Church. Being one half Congregational from the beginning and holding some of the doctrines of the Confession of Faith, "only for substance," on such subjects as original sin, election, and efficacious grace, they are generally considered as scarcely agreeing with the Westminster Standards. They numbered in 1853, 1,570 ministers, 1,626 churches, and 140,452 members. The General Assembly of "the Old School" meet annually; but, in 1840, that of "the New School" proposed to the presbyteries that the meeting of their supreme court should be triennial. The latter Assembly has also greatly diminished the amount of its business, by an important arrangement which has been adopted deeply affecting the constitution of a Presbyterian Church,—that all appeals from the decisions of a kirk-session shall not, in the case of lay members, be carried beyond the presbytery, or in the case of ministers, beyond the synod.

ASSEMBLY (WESTMINSTER). See WESTMINSTER ASSEMBLY.

ASSESIA, a surname of Athena, derived from the town of Assessus in Ionia, where she had a temple and was worshipped.

ASSIDEANS (Gr. *assidaioi*, pious), or Chasidim, as they are termed in 1 Macc. vii. 13, a name applied to those brave Jews who joined Mattathias, the leader of the Maccabees, when contending against the oppression of Antiochus Epiphanes. From these Assideans sprung the sect of the Pharisees towards the latter times of the second temple. They laid the foundation of that mass of ceremonies and traditions which so completely made void the law of God in the time of our blessed Lord. These commandments of men, which were at first voluntary, were afterwards converted into written canons, and made binding upon the people. The Assideans were zealous for the honour and maintenance of the temple, to which they gave large contributions, and on every day, except the great day of atonement, besides the daily oblation, they sacrificed a lamb, which was called the sin-offering of the Assidcans. They prac-

tised great austerities, and the usual oath which they swore was "by the temple," which our Lord re-proved in the case of the Pharisees, *Matth. xxiii. 16*. The opponents of the Assideans were the ZADIKIM (which see), who denied to tradition all force and authority of any kind. Josephus makes no mention of the Assidean sect, so that, in all probability, they had never been formed into a distinct and separate body from the other Jews until the Pharisees and Essenes rose out of them.—A Jewish sect bearing the name of Assideans or Chasidim sprung up in Poland about a century ago, and exists at the present day. They have separate synagogues, and their own Rabbis. They use the prayer-book of the Spanish Jews, which is peculiarly Cabbalistic. They reverence the Talmud less, and the Sohar more than the other Jews, and especially profess to strive after a perfect union with God as their great object. To effect this they spend much time in contemplation; and in prayer use the most extraordinary contortions and gestures, jumping, writhing, and howling, in order to exalt their mind, and they certainly succeed in working themselves up into a state little short of frenzy. Before their devotions they indulge freely in the use of mead, and even of ardent spirits, to promote cheerfulness, as they regard sorrow and anxiety to be unfavourable to the enjoyment of union with God. Their chief means of edification is the spending their Sabbath with the Tsaddik. On Friday afternoon and evening, before the approach of the Jewish Sabbath, waggon-loads of Jews and Jewesses with their children, pour in from all the neighbourhood from a distance of twenty, thirty, or even forty miles. The rich bring presents and their own provisions, of which the poor are permitted to partake. The chief entertainment is on Saturday afternoon at the meal, which the Jews call the third meal, during which the Tsaddik says Torah, that is, he extemporises a sort of moral-mystical-cabbalistical discourse, which his followers receive as the dictates of immediate inspiration. For the benefit of those who are too far distant to come on the Saturday, the Tsaddik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all the respect due to one who stands in immediate communication with Deity. He then imposes penances on those whose consciences are burdened with guilt, and dispenses amulets and slips of parchment with cabbalistic sentences written on them, to those who wish exemption from sickness and danger, or protection against the assaults of evil spirits.

ASSOCIATE PRESBYTERY, the name adopted by the first Seceders from the Church of Scotland, on constituting themselves into a separate Christian community, on the 5th December 1733. This first organization of a body which has since grown into a very large and highly influential section of the Christian Church in Scotland, took place at Gairney Bridge, a small village about three miles southward

of Kinross. The parties, who thus formed themselves into a court under the name of the Associate Presbytery, were Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher, the four Fathers and Founders of the Secession Church in Scotland. The circumstances in the state of the Church and country which gave rise to the formation of this new religious body, it may neither be uninteresting nor unimportant to detail.

The Revolution in 1688 brought a season of comparative peace and security to the persecuted Presbyterian Church of Scotland. For thirty years had constant attempts been made to force upon her a system of doctrine and ecclesiastical government to which her people had a rooted abhorrence. The day of deliverance from the yoke of Prelacy at length arrived. Presbyterianism was established by the Revolution settlement, the Confession of Faith ratified, and Prelacy deprived of its peculiar immunities. This triumph of Presbyterianism, however, as soon became apparent, was partial, not complete. William succeeded, though not without considerable resistance, in persuading the Church to admit curates or Episcopalian incumbents into the communion and ministry of what was avowedly a Presbyterian Establishment. This strange and unnatural combination in one church of two classes of ministers, so completely opposed to one another, as to their views both of theological doctrine and church polity, could not fail to lead to a rapid declension in religious feeling and sound principle. "Two parties," as Dr. Thomson remarks, in his interesting 'Sketch of the History of the Secession,' "from this time appeared in the Church, the one preaching the doctrines of her Confessions, and discharging with assiduity the duties of the pastorate; the other latitudinarian in doctrine and earthly in spirit,—the one guarding with anxiety the liberty and independence of the Church against the dictation of the civil power; the other seeking the favour of the court and pliant to its wishes."

The Church of Scotland, thus internally divided and weak, became an easy victim of the craft and crooked policy of designing statesmen. The accession of Queen Anne in 1702, and the union between Scotland and England which followed soon after, led to various successive encroachments upon the liberties of the Presbyterian church. The abolition of the Scottish parliament at the Union, threw the church, as an establishment, upon the guardianship of English statesmen, whose whole feelings and inclinations were in favour of Episcopacy. Anne and her courtiers were animated by a similar spirit. The Church of Scotland, notwithstanding the Act of Security by which her liberties and rites were solemnly promised to be preserved inviolate, was now placed in a critical position. One of the first acts of Queen Anne on ascending the throne, was to dissolve the General Assembly, while engaged in deliberating on an act declaring Christ to be sole head of the

church. The oath of abjuration and the law of patronage, both passed in 1712, aimed at the introduction of an Erastian spirit into the church, which would gradually assimilate it, as was fondly hoped, to the Episcopal establishment of England. The latter of the two measures now adverted to struck a heavy blow at the liberty and purity of the church. No privilege has ever been more dear to the hearts of the Scottish people than the right which, in the best days of the church, they have always possessed of voting in the election of ecclesiastical office-bearers. On this point, the 'Second Book of Discipline' is clear and explicit: "None might be intruded upon any congregation, either by the prince or any inferior person, without lawful election, and the assent of the people over whom the person is placed; as the practice of the apostolical and primitive kirk and good order craved." The act of 1712 utterly disregarded this right of the people in the election of their ministers, and established a tyrannical and high-handed patronage. The evils which this unfortunate enactment have entailed upon the National Church of Scotland have been numberless. Nor were the statesmen of the day unaware of the injury they were inflicting upon the religion of the land. "There is no doubt," says Sir Walter Scott, "the restoration of the right of lay patrons in Queen Anne's time was designed to separate the ministers of the kirk from the people, who could not be supposed to be equally attached to, or influenced by a minister who held his living by the gift of a great man, as by one who was chosen by their own free voice, and to render them more dependent on the nobility and gentry, amongst whom, much more than the common people, the sentiments of Jacobitism predominated." This obnoxious bill had been hastened through all its stages with unusual rapidity. To that single act of the British Parliament may be traced all the troubles which have ever come upon the Church of Scotland from that time down to the present day.

The church herself, internally weak as she was, made but feeble resistance to this fatal blow struck at her liberty and independence. Her energies were withered, her strength was gone. A few earnest and zealous men of God within her courts remonstrated, but their voices were unheeded. The majority of her ministers had become worldly, selfish, and indifferent. Heresy in different forms,—Arminianism, Pelagianism, and even Socinianism—was openly taught in many of her pulpits, and even in her divinity halls. Yet so extensively had a corrupt and deadening influence spread itself throughout the church, that the inculcation of deadly error, even upon the rising ministry of the church, was looked upon with toleration, and even some measure of favour. A most melancholy instance of this occurred in the Assembly of 1717. Professor Simson of Glasgow was charged with teaching erroneous and unscriptural doctrines from the chair of theology.

The case was established beyond all doubt, and yet he was permitted to retain his chair. The very same Assembly which thus openly tolerated heresy, expressed their decided disapproval of a plain scriptural truth. A young man when on trials before the presbytery of Auchterarder had taught, in one of his discourses, that we must abandon sin in order to come to Christ. A doctrine so plainly opposed to the Word of God, called forth a well-merited rebuke from the faithful ministers in whose hearing it had been delivered; and, not contented with a mere verbal expression of opinion, they judged it their duty to embody in their minutes the statement "That it is not sound and orthodox to teach that we must forsake sin in order to our coming to Christ, and instating us in covenant with God." The matter was brought before the Assembly, and in their decision, disapproving of the conduct of the presbytery, they declared also their "abhorrence of the foresaid proposition, as unsound and most detestable as it stands."

The lenient sentence passed upon Professor Simson, which went no farther than a gentle caution against the use of doubtful expressions, excited great uneasiness in the minds of many of the faithful ministers, as well as the pious people of Scotland. But the condemnation of the Auchterarder proposition awakened perhaps more intense alarm. The church had evidently become to a large extent corrupt in doctrine as well as lax in discipline. The Arminianism which came in with prelacy had leavened the great body of her ministers. The circumstances which led to this lamentable departure from sound doctrine, are thus concisely stated by Dr. Hetherington, in his 'History of the Church of Scotland.' "Those who are conversant with modern church history are aware that Arminian tenets were adopted by a large proportion of the English clergymen, very soon after their condemnation by the Synod of Dort. When Prelacy was forced into Scotland by the treachery of James I. and the violence of his sons, Arminianism came along with it, in its most glaring aspect; and even after the overthrow of Scottish Prelacy, the evil taint was found to have diffused itself beyond the direct prelatists, and to have been imbibed by many of the indulged ministers. By them, and by the prelatial incumbents, whom William's pernicious policy induced the Church of Scotland to admit at and after the Revolution, these erroneous notions were still more extensively spread throughout the Scottish church, especially among the young ministers. Two other circumstances combined partially to modify and yet aid in the diffusion of erroneous doctrines. For some time previous to the Revolution, considerable numbers of young men went from Scotland to Holland to be educated for the ministry, the distracted and oppressed state of their own country not permitting them to obtain the necessary instruction at home. But Holland itself had imbibed many of the tenets

of Arminius, notwithstanding the counteracting influence of such men as Witsius; and several of the young Scottish students adopted these sentiments, and, returning to their native country, attempted to supersede the strong Calvinistic doctrines which had hitherto prevailed in Scotland, by the introduction of this refined Arminianism. A similar process was at the same time going on in England among the Dissenters. Baxter's writings had gained, as on many accounts they justly deserved, great celebrity; and many followed his views respecting the doctrine of grace, which are deeply tinged with Arminian notions. A controversy arose, which turned chiefly on the question, 'Whether the gospel is a *new law*, or constitution, promising salvation upon a certain condition;' some making that condition to be faith, others making it faith and repentance, to which others added sincere though imperfect obedience. Those who maintained the affirmative were termed *Neonomians* or *new-law men*; those who opposed this theory were by its adherents unjustly termed *Antinomians*. It will easily be seen that the theory of the *Neonomians* was essentially Arminian, though it did not assume an aspect so manifestly unscriptural. In this less offensive form it made great progress in Scotland, where, from the causes already mentioned, too many were predisposed to receive it, in preference to the sterner tenets of the genuine Presbyterian Church, whose Standards they had subscribed, but were exceedingly desirous to modify and soften."

The friends of true evangelical religion in Scotland were now fully alive to the actual condition of the National Church. It was now plain, that if purity of doctrine was to be restored, the most energetic measures must be adopted to diffuse throughout the country sound views of divine truth. The republication of the best works of the old divines, and their extensive circulation among the people, appeared to be one of the readiest and most effectual modes of accomplishing this most desirable object. In prosecution of this plan, accordingly, and in order more fully to illustrate the doctrine of grace which had been partially condemned by the Assembly, in their act with reference to the *Auchterarder* proposition, Mr. Hog of Carnock, one of the most godly ministers of the time, republished the first part of a valuable old treatise which had appeared first in London about 1646, under the name of the '*Marrow of Modern Divinity*.' The issuing of such a book at this critical period was followed by the most important consequences. It was extensively read, and produced a great sensation among the religious public of Scotland. Those who loved a clear faithful exhibition of the peculiar doctrines of the gospel, welcomed its appearance, and perused it with avidity and interest; whilst those who had imbibed the lax views of Divine truth, which had become so fashionable among a certain class, were indignant at the publication of a work which was so decidedly

opposed to their theological notions. A controversy now arose (see *MARROW CONTROVERSY*), which was carried on for some years with the utmost keenness, both on the part of those who favoured, and of those who disapproved the doctrines of the '*Marrow*.' The subject was introduced into the General Assembly in 1720, and the first part of the '*Marrow*' was rashly condemned. This decision of the supreme court of the Church was deeply lamented by some of her best ministers, and multitudes of the most pious of her people. An attempt was made in several presbyteries to memorialise the Assembly with a view to have the decision reconsidered; but the opponents of the '*Marrow*' were too strong, and the inferior judicatories refused to act in the matter. At length a representation was drawn up by twelve ministers, usually styled '*Marrow-men*,' and laid before the Assembly in May 1721. The object of this representation was to procure a repeal of the act anent the '*Marrow*.' The king's commissioner, however, being indisposed, the Assembly dissolved before the business came on, and it was referred to the commission, which, after delaying the matter from one diet to another, at length concluded to bring the case before the following Assembly by an overture, which was privately drawn up, but never read to the representers, nor its design made known to them. In 1722, the Assembly, having re-considered their act of 1720, passed a lengthy decision, explaining and confirming the former, and refusing to repeal it.

The controversy now raged more furiously than before. Numerous pamphlets and tracts appeared on both sides of the question. Meantime, the conscientious *Marrow-men* were subjected to much obloquy and reproach. Their views as to the connection between faith and holiness were greatly misrepresented, and they were falsely charged with holding the wildest *Antinomian* doctrines. All this unjust and cruel treatment they bore with Christian resignation, never rendering railing for railing, but committing their cause to Him who judgeth righteously. Several of them were censured by the inferior judicatories for preaching the doctrines of the '*Marrow*.' Among these Messrs. Ralph and Ebenezer Erskine were called to account by the synod of Fife, at the instance of Principal Haddow of St. Andrews, who was the leading opponent of the *Marrow-men*, as they were reproachfully called. "We became strangers," says Boston, "to our brethren, and as aliens, and saw that our mothers had borne us men of contention." "It is a day," adds Ralph Erskine, "wherein the friends of Christ are openly bantered and lampooned, and gazed upon as signs and wonders, and wherein many sacred truths are publicly defamed and ridiculed."

The Church of Scotland had fallen grievously from the high position which she was once privileged to occupy as a witness for Christ and his truth. And as time rolled on, a deeper darkness

seemed to gather around her. In the Assembly of 1726, Professor Simson was charged with not only holding his former errors for which he had been so gently reprov'd, but with maintaining and teaching doctrines subversive of the Divinity of the Lord Jesus Christ: but this court of Christ's Church had become so regardless of the honour of the Lord that bought them, that they contented themselves with suspending the Professor in the meantime from his ecclesiastical functions, sending down the matter to the inferior judicatories for their opinion. At next Assembly the majority of presbyteries gave it as their opinion, that he should be forthwith deposed from the ministerial office; but notwithstanding this decision, the Assembly merely continued the suspension. On this occasion the venerable Boston of Ettrick rose in the Assembly, and solemnly entered his dissent in these words, "I cannot help thinking, Moderator, that the cause of Jesus Christ, as to the great and essential point of his supreme Deity, has been at the bar of this Assembly requiring justice; and as I am shortly to answer at his bar for all I do or say, I dare not give my assent to the decision of this act. On the contrary, I find myself obliged to offer a protest against it; and, therefore, in my own name, and in the name of all that shall adhere to me, and if none here will—for myself alone I crave leave to enter my protest against the decision of this act." Such language all too plainly showed, that in the estimation of Scotland's wisest and best of ministers, the glory of the Church was now departed, and truth lay "bleeding in the streets."

It was not only, however, the melancholy declension of the Church of Scotland from the acknowledged purity of her principles, as laid down in her standards, but it was perhaps still more the corruptness of her administration which led to the first Secession. When the act restoring patronage was passed in 1712, the Assembly resisted it, though not with the firmness and determination which might have been expected; and knowing the deep-rooted hostility of the people to the whole system of patronage, they administered the provisions of the obnoxious act with the utmost caution and prudence. In process of time, however, and alongside of the growing departure from sound doctrine, there crept in by degrees a growing disregard of the Christian liberties of the people. The rights of patrons became the all in all, and the rights of congregations were set at nought. Here and there might be found a reclaiming congregation, or a refractory presbytery, but in the face of both, ministers were violently thrust upon the people at the point of the bayonet. A few years passed on, and in 1731 we find the following testimony borne by a faithful servant of Christ who lived at the time. In his Diary, the Rev. Mr. Wilson of Perth remarks, "Matters look with a very dismal and threatening aspect. Ministers are thrust in upon

vacant parishes contrary to the wishes of elders and people in all corners of the land. Disaffected heritors interest themselves everywhere in the settlement of parishes, and they introduce such ministers as elders and people are averse to. Our congregations are thus planted with a set of corrupt ministers, who are strangers to the power of godliness; and, therefore, neither in their doctrine nor in their walk, is there any savour of Christ among them. Yea, such are becoming the prevailing party in the ministry, and too many of these are mockers at the exercises and real experiences of the godly." Amid this rapidly advancing progress of defection and error in the very bosom of the Church, it is refreshing to find such men as Boston, Wilson, the two Erskines, and others, bearing aloft the standard of truth with unflinching firmness. Often were their voices raised in earnest warning and remonstrance against the infatuated course which their brethren were following. All was unavailing, and on the occasion of enjoining a violent settlement in the parish of Hutton, the Assembly of 1730 enacted that in future no reasons of dissent against the determinations of church judicatories should be entered on record. This was a crowning act of arbitrary power on the part of the supreme court. Thus deprived of the constitutional right of entering dissents, faithful ministers felt that the last remains of freedom were taken away.

It had hitherto been the law of the Church, that, in the case of a *jus devolutum*, as it is called, that is, when a patron fails to present to a vacant charge in the course of six months after the vacancy occurred, the filling up of the charge fell into the hands of the presbytery of the bounds. In 1731, however, an overture was introduced into the Assembly to the effect, that "where patrons might neglect or decline to exercise their right of presentation, the minister should be chosen by a majority of the heritors and elders, if Protestant." This overture was sent down to presbyteries for their consideration in terms of the Barrier act. Meanwhile a number of godly ministers throughout the Church held frequent meetings for prayer and deliberation in the serious and alarming crisis at which matters had now arrived. A representation of grievances and a petition for redress were prepared, with a view to its being laid before the following Assembly. This document referred not only to the overture of the previous year, but to the grievous errors and defections with which, for a number of years past, the church had been chargeable. When the Assembly met in 1732, the representation and petition of the ministers, as well as a similar paper which had been signed by a large body of the people, were refused to be transmitted by the Committee of Bills, and on the ministers presenting themselves at the bar of the Assembly to protest against this denial of their rights, their protest was refused to be either received or recorded. And although a large majority

of the presbyteries disapproved of the overture in regard to the *jus devolutum*, it was passed by the Assembly in the face of a standing law of the Church.

Such was the melancholy condition of the National Church of Scotland at the rise of the first secession. "Truth," as Dr. Thomson well remarks, "had been wounded, her pulpits were filled by a hireling clergy, whose voice the sheep did not know, the privileges of the people had been tamely yielded up, and the last blow given to them by the hands of their own rulers, the constitutional rights of her presbyteries had been invaded, and the right of protesting and petitioning, by which wounded consciences may be relieved, and faithful men seek the removal of prevailing evils, had been wrested from them, and all this by a tyrannical Assembly, itself the slave of the secular power." In such a state of matters, it was impossible that conscientious and upright men could keep silence. They felt called to speak out boldly in defence of the truth. Of these one of the most intrepid and fearless men of the day was Ebenezer Erskine, an able and devout and devoted minister, who had been recently transferred from Portmoak in Fife to the town of Stirling. Soon after his entrance upon his new charge, Mr. Erskine had been elected moderator of the synod of Perth and Stirling. Before retiring from this office, it was his duty to preach at the opening of the synod at Perth, on the 18th October, 1732. Taking advantage of the opportunity thus opened up to him in the course of Providence, he selected for his text Ps. cxviii. 22, "The stone which the builders refused, is become the head-stone of the corner;" and from these words he laid before his brethren, with the utmost plainness and fidelity, his views of the duty of a Christian church, and how far the Church of Scotland had swerved from her duty as a Church responsible to Christ, as her only Head, and resting on Christ as her sole foundation. The fearless exposure which this discourse contained of the errors and sins of the times, gave great offence to some of the ministers who heard it. The synod took up the matter and intrusted it to a committee, who were instructed to confer with Mr. Erskine, and report. Next day the committee reported, that the conference had been held, but was unsatisfactory, and they laid on the table a paper containing what they considered objectionable passages in the discourse, and following them up with the vague general charge, that Mr. Erskine had spoken disrespectfully of a large class of ministers, and of their procedure in church courts. After long and keen discussion carried on for three successive days, the synod, by a majority of six, declared Mr. Erskine worthy of censure. Against this decision, Mr. Erskine, and his son-in-law, Mr. James Fisher, minister of Kinclaven, protested and appealed to the General Assembly. In the face of this appeal, the synod proceeded to pass a resolution to the effect, that Mr. Erskine should be sum-

moned to appear next day to be rebuked. On his failing to appear on the following day, they agreed to call him at their meeting in April, to be rebuked and admonished. The synod having met at Stirling, in April 1733, resumed consideration of Mr. Erskine's case, when he was summoned to the bar and formally rebuked by the moderator. He thereupon read a paper, in presence of the court, adhering to his former protest and appeal, at the same time declaring, that he was not convinced of having either said or done any thing incurring censure.

Of the ten ministers who protested against the decision of synod, only three appeared at the Assembly; Messrs. William Wilson, Alexander Moncrieff, and James Fisher. The three brethren made application to be heard at the bar; but were unaccountably refused. On the 14th May the Assembly entered on the consideration of Mr. Erskine's protest. He appeared at the bar attended by two advocates. Several members of synod appeared in support of the synod's sentence. Parties having been heard, the Assembly, after deliberation, approved of the proceedings of the synod, and appointed Mr. Erskine to be rebuked and admonished at their own bar. The moderator thereupon returned the thanks of the Assembly to the synod for their care and diligence in the matter, and, in terms of the sentence, rebuked and admonished Mr. Erskine from the chair. To this Mr. Erskine could not submit in silence, as he was not conscious of having done any thing to merit rebuke. He also tendered a written protest, signed by himself, to which the three other brethren subscribed an adherence, and craved that the paper be read and engrossed in the minutes of the Assembly. This request was refused, and he was urged to withdraw his protest; but respectfully declining to do so, he laid the paper on the table of the Assembly, and, accompanied by the three dissenting brethren, he left the court. In thus peaceably retiring from the Assembly, the brethren had no intention whatever of abandoning their connection with the Church; a train of unexpected circumstances, however, led to a step which they themselves were far from contemplating. The protest which Mr. Erskine had left upon the table happened to fall upon the ground, and being picked up by a minister by no means friendly to the cause which its writer advocated, he called the special attention of the Assembly to the document, reading it aloud, and appealing to the court whether it was consistent with their dignity to permit such a document to lie unnoticed on their table. The Assembly were indignant at the terms of the protest and ordered that the four brethren should be summoned to appear at the bar on the morrow. The next day, in obedience to the summons, the four brethren stood at the bar. Without a single question being put to them, they were appointed to confer with a committee which had been nominated to deal with them on the subject of their protest,

They retired accordingly for this purpose, and in a short time the committee returned, and simply reported, that "they (the four brethren) continued fully resolved to adhere to their paper and protest." The Assembly thereupon resolved, "That the four brethren appear before the commission in August next to express sorrow for their conduct, and retract their protest; that in the event of their refusing to submit, the commission is empowered and appointed to suspend them from the exercise of their ministry; and that if they shall then act contrary to the sentence of suspension, the commission, at their meeting in November, or any subsequent meeting, is instructed to proceed to a higher censure." This harsh and high-handed decision was intimated to the brethren, who, on commencing to say a few words, were forcibly extruded from the house. The sympathy of multitudes of Christian people in Scotland in behalf of these worthy men, who were thus called to suffer for conscience' sake, was now fairly aroused. The table of the commission in August was loaded with petitions, memorials, and representations in their favour from church courts, town-councils, and kirk-sessions. These, however, were treated with the utmost contempt, and it was not without the most violent opposition that Mr. Erskine was allowed to read an able written defence of himself and his brethren, vindicating the course which they had taken against the act of Assembly 1732, and asserting the impossibility of withdrawing their protest without violating their consciences. On the majority of his audience the pleading had no effect. The commission "suspended the four brethren from the exercise of the ministerial function, and all the parts thereof." No sooner was the sentence intimated than the four brethren formally protested against it as null and void, declaring their determination, in the strength of their divine Master, to exercise their ministry as heretofore.

At the commission in November, three months after the suspension of the four brethren, no fewer than seven different synods of the church laid upon the table earnest addresses and resolutions in their behalf, imploring that the court would exercise clemency and forbearance towards them, and abstain from proceeding to inflict a higher censure. The four brethren appeared, and openly avowing their continued adherence to their protest, acknowledged, without reserve, that since the previous commission they had exercised all the functions of the ministry as if no sentence of suspension had been pronounced. The court then proceeded to consider what further steps should be taken, and it was only by the casting vote of the Moderator that it was resolved to inflict a higher censure. Before taking this serious step, however, a committee was appointed once more to deal with the brethren, with a view to induce them if possible to a dutiful submission. It was to no purpose; and the committee having reported that the four brethren were of the

same mind as formerly, the commission proceeded, by a large majority, to "loose the relation of the four ministers to their respective charges, declare them no longer ministers of this church, and prohibit all ministers of this church from employing them in any ministerial function." Thus were the four brethren cut off from the communion and fellowship of the Established Church of Scotland, which they dearly loved, and of which they had been bright ornaments. The brethren being called, the sentence was read in their hearing, when the following protest was read by them from the bar, and handed to the clerk for insertion in the records:—

"EDINBURGH, *November 16th, 1733.*

"We hereby adhere to the protestation formerly entered before this court, both at their last meeting in August, and when we appeared first before this meeting. And further, we do protest in our own name, and in the name of all and every one in our respective congregations adhering to us, that, notwithstanding of this sentence passed against us, our pastoral relation shall be held and reputed firm and valid. And likewise we protest, that notwithstanding of our being cast out from ministerial communion with the Established Church of Scotland, we still hold communion with all and every one who desire with us to adhere to the principles of the true Presbyterian covenanted Church of Scotland, in her doctrine, worship, government, and discipline, and particularly with all who are groaning under the evils, and who are affected with the grievances we are complaining of, and who are, in their several spheres, wrestling against the same. But in regard the prevailing party in this Established Church who have now cast us out from ministerial fellowship with them, are carrying on a course of defection from our reformed and covenanted principles, and particularly are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the church, and inflicting censure upon ministers for witnessing, by protestations and otherwise, against the same: Therefore we do, for these and many other weighty reasons, to be laid open in due time, protest that we are obliged TO MAKE A SECESSION FROM THEM, and that we can have no ministerial communion with them, till they see their sins and mistakes, and amend them. And in like manner we do protest, that it shall be lawful and warrantable for us to exercise the keys of doctrine, discipline, and government, according to the Word of God and Confession of Faith, and the principles and constitutions of the covenanted Church of Scotland, as if no such censure had been passed upon us, upon all which we take instruments. And we hereby appeal unto the first free, faithful, and reforming General Assembly of the Church of Scotland.

(Signed) "EBENEZER ERSKINE.
"WILLIAM WILSON.
"ALEXANDER MONCRIEFF.
"JAMES FISHER."

The position of the four brethren was novel and trying. They were cast off from the Church of Scotland, and without any preconceived plan for acting apart from the national judicatories, so that their situation was full of uncertainties. After the November meeting of commission, they parted without taking any step in their new and untried circumstances, only agreeing to meet in a few weeks for consultation. In the course of about three weeks afterwards, they met in a house at Gairney-Bridge, and, having spent nearly two days in prayer and conference, they did solemnly, in the name of the Head of the Church, on the evening of Thursday, the 6th of December, 1733, constitute themselves into a presbytery, which was afterwards called "The Associate Presbytery." Messrs. Ralph Erskine of Dunfermline, and Thomas Mair of Orwell were present on the important occasion, but took no part in the deliberations.

But while the four brethren thus formed themselves into a presbytery, they wisely resolved to abstain, in the meantime, from all judicial acts, and to confine themselves at their meetings to prayer, conference, and mutual exhortation. One step, however, they felt it incumbent to take without delay—the preparation of a statement of their reasons for separating from the communion of the leading party in the church judicatories. A document of this kind was accordingly drawn up by Messrs. Wilson and Moncrieff, under the title of 'A Testimony to the doctrine, worship, government, and discipline of the Church of Scotland; or reasons by the four brethren for their protestation entered before the Commission of the General Assembly.' A statement of this nature seemed to be called for, that the true grounds of the secession might be fully understood. Amid the excitement of the stormy period in which it occurred, the movement was in danger of being regarded as of a somewhat personal description, arising out of the persecution of the four ministers. It was right, therefore, that the public should know that the causes of the secession had long existed, and had been gathering force, until they reached a crisis in the expulsion of the protesting brethren. "It was not violent intrusions," as Mr. Wilson, one of themselves, described the grounds of the movement; "it was not the act of 1732, neither was it any other particular step of defection, considered abstractly and by themselves, upon which the secession was stated; but a complex course of defection, both in doctrine, government, and discipline, carried on with a high hand by the present judicatories of this church, justifying themselves in their procedure, and refusing to be reclaimed."

After the constitution of the Associate Presbytery and the preparation of the first testimony, the brethren held several meetings for conference and prayer, and looked forward to the Assembly of 1734 with mingled feelings of hope and fear. They had no wish for a final separation, and all that they had

yet done was only contemplated as temporary. It was possible, they thought, though perhaps scarcely probable, that the church might still be led to retrace its steps, and to adopt such a course as might satisfy those who were aggrieved, and render the continuance of secession unnecessary. The ministers, also, who agreed with the four brethren, but had not joined them, used their utmost endeavours to heal the division. The public mind throughout Scotland was much agitated on the subject, and anxious efforts were made by the inferior judicatories to send up delegates to the next Assembly, who might act with greater leniency than had been shown by the commission and some previous Assemblies. The result was, that in the Assembly 1734, the friends of the four brethren mustered strong, and many, even of the opposite party, were not a little afraid, as well as ashamed, of the storm which they themselves had raised. It was evident that a reaction had taken place. The act respecting the planting of vacant churches, and the act which prohibited the recording of reasons of dissent, were repealed; a deed of the commission, erecting a sub-commission to receive the trials and proceed to the ordination of a presentee, while both the parish and the presbytery under whose jurisdiction the parish was situated, opposed the settlement—was reversed, and two acts were passed, the one explanatory of the deed of last Assembly in the case of Mr. Erskine concerning ministerial freedom; and the other empowering the Synod of Perth and Stirling to unite the four brethren to the communion of the Church, and to restore them to their respective charges.

In consequence of this somewhat favourable turn of affairs, the Associate Presbytery held various meetings to consider what was their duty in present circumstances. After frequent anxious deliberations and earnest prayer for divine guidance, they were brought most reluctantly to the conclusion that they could not conscientiously return on the terms which were now proposed. They published a pamphlet explaining the reasons for taking this step, in which they admit that, by the repeal of the acts 1730 and 1732, part of the grounds of their secession was removed, but the principal grounds thereof they found to be still remaining. In the meantime, the four brethren, though solicited from many quarters to extend their operations, resolved to limit their ministrations to their own spheres, and to associate chiefly for religious exercises. So unwilling were they to abandon all hope of returning to the Church, that before proceeding to act judicially as a presbytery, they waited even till after the Assembly of 1736. The first step which they took in this new capacity was to emit their Act, Declaration, and Testimony, which bears date at Perth, Dec. 3d, 1736, and which was published in the beginning of the year 1737.

From this time, the members of the Associate

Presbytery felt themselves at liberty to preach beyond the bounds of their stated spheres of labour, should providence open to them a door of usefulness. Wherever they went, they gathered around them crowds of eager and attentive listeners, and were received by many with the utmost kindness and cordiality. Applications were made from different quarters to have congregations formed in connection with the body, and to have supply of sermon, and, as soon as possible, stated ministers settled among them. To meet this demand for more labourers, the presbytery proceeded to elect one of their number to take the inspection of the youth to be trained up for the holy ministry, and Mr. William Wilson of Perth was unanimously chosen to occupy this high and honourable position. Having thus been appointed Professor of Divinity, Mr. Wilson performed the duties of his office for several years with great ability and acceptance.

The regular aspect which the Secession had now assumed aroused the increased hostility of the national judicatories. The four brethren and their adherents were branded as schismatics, seeking to rend and ruin the church. But notwithstanding the obloquy and reproach and active opposition which the Secession cause had to endure, it made steady progress. In the course of the year 1737, three additional ministers left the church, and joined the Associate Presbytery, and in the following year a fourth joined their ranks. The current of corruption, instead of abating in the Church of Scotland, was gradually gathering strength. Forced settlements increased in number every year, and reclaiming congregations were treated by the supreme court with total disregard of their feelings and opinions. The Assembly of 1738 passed an act condemnatory of the seceding ministers, and empowered the commission to serve each of them with a libel. In accordance with this act, the commission, which met in March, 1739, served a libel upon each of the eight brethren of which the Associate Presbytery now consisted, "charging their secession, their publication of the Testimony, their administration of Divine ordinances to people in different parts of the country, without the knowledge or consent of the ministers to whom they belonged, and their licensing one or more to preach the gospel, as high crimes, and citing them to appear before the General Assembly, at its ensuing meeting, to answer for their conduct." In the month of May 1739 accordingly, they all appeared as a constituted presbytery at the bar of the Assembly, and setting forth the grounds of their secession, disclaimed the Assembly's authority over them, maintaining their own independent right, liberty, and determination, in the name of Christ, to watch over the interests of religion in the land, and to preserve, through Divine aid, the scriptural simplicity, purity, and order of God's house, in defending the doctrine, worship, government, and discipline of the Church of Scotland. At this Assembly

no steps were taken to depose the ministers of the Associate Presbytery in consequence of this declination; but the court expressed its conviction, that they merited deposition, and enjoined the next General Assembly to proceed to it, unless the eight brethren should retract, a step which they declared they scarcely expected them to take. The Assembly of 1740 effected what the previous Assembly had threatened,—deposing the eight ministers, declaring them to be no longer ministers of the Church of Scotland, and enjoining the civil authorities of their several places to exclude them forthwith from their churches. The consequence of this decision was, that the seceding brethren were deprived not of their congregations, for they still adhered to them, but of their churches and emoluments. Some of them, indeed, were allowed to retain their pulpits until they could be otherwise accommodated. Thus the Rev. Ralph Erskine of Dunfermline preached in the parish church till a new church was built for him by the people who adhered to him. Several of the other brethren, however, were treated with no such indulgence, but forcibly ejected from their churches in circumstances peculiarly trying and painful. Some of them were for a time subjected to great privations, as well as to reproach and persecution, but their hearts were sustained by the pleasing consciousness that they were suffering in a good cause. Attempts were some times made to disturb their meetings when engaged in sacred exercises. Cases occurred in which sites for churches were refused, and tenants and dependents were threatened with loss of farms, and situations of different kinds, if they persisted in adhering to the Secession body. The Seceders were even charged with disloyalty, and it was more than insinuated that they had given rise to the Porteous mob. But the rebellion of 1745 showed the government that the Scottish Seceders could everywhere be counted upon as staunch supporters of the House of Hanover, and determined foes of the Pretender.

One of the most important documents issued by the Associate Presbytery was an "Act concerning the doctrine of grace," which, after being carefully prepared and revised, was published in 1742. This "act" was intended to set forth the views of the seceding brethren on the great vital doctrines of the gospel, showing that they were in accordance with those contained in the 'Marrow,' and which had been stamped with the disapproval of the General Assembly. At the same meeting at which this "act" was passed, the presbytery came to the resolution of "renewing the covenants." Previous to engaging in this solemn transaction, a committee was appointed to prepare a bond or covenant, which was to be sworn to and subscribed by all the members; and as had been usual in covenanting times, it was agreed that there should be prefixed to the bond an acknowledgment of sins. A draught of both of these was presented to the presbytery, and approved of by all the members present, with the exception of

Mr. Nairn, who, having adopted the views of the old dissenters on the subject of civil government, objected to a paragraph contained in the "acknowledgment of sins," in which the presbytery bewail, on the one hand, the sentiments of those who impugn the yielding of subjection to the present civil authority of the country in lawful commands; and, on the other, the equally dangerous opinion of those who inculcate the lawfulness of propagating religion by offensive arms. After various conferences on the subject, and when Mr. Nairn saw that his brethren, so far from acquiescing in his views, were resolved that he should either retract his anti-government principles, or be subjected to the censures of the church, he laid on the table of the presbytery a paper of secession and appeal to the first faithful reforming judicatory, and then withdrew. This proceeding, on the part of Mr. Nairn, led to the publication of a declaration by the Seceders on the power and province of the civil magistrate. The presbytery solemnly renewed the covenants at Stirling on the 28th December 1743. (See COVENANTERS). The adoption of the same step was enjoined upon all their congregations; but, with the exception of a very few, the Secession congregations do not seem to have renewed the covenants until several years after the presbytery had enjoined it, and in fact made it a term of ministerial and Christian communion. This latter condition does not seem to have been ever fully insisted on.

The Associate Presbytery was now becoming a numerous body, ministers being settled over new congregations which were springing up in different quarters of the country. Licentiate, in a number of instances, were found quitting the Establishment and joining the Seceders. Congregations in connection with the presbytery were formed in England and Ireland. It was now seen to be absolutely necessary that a new organization should be set up. It was resolved accordingly by the Associate Presbytery, that they should constitute into a synod, under the name of the *Associate Synod*, consisting of three presbyteries, those of Dunfermline, Glasgow, and Edinburgh. (See next article).

ASSOCIATE SYNOD. In consequence of the great increase which had taken place in the number of the Secession congregations, the Associate Presbytery (see preceding article) resolved, on the 11th October 1744, to constitute themselves into a synod consisting of three presbyteries. The whole body consisted at that date of about thirty settled congregations in Scotland alone, and thirteen vacant congregations. The Associate Synod held its first meeting at Stirling, and was constituted with prayer by Mr. Ebenezer Erskine, after which Mr. Ralph Erskine was chosen moderator. Various matters were discussed in the synod connected with purity of discipline, and the progress of religion. It was recommended that a public collection should be made in all the congregations to raise a fund for

the support of theological students. A mission to the north of Ireland was resolved upon, and an ordained minister, along with a probationer, were appointed to labour for several weeks in that quarter. The secession of Mr. Nairn from the Associate Presbytery was taken up, and it was agreed to serve him with a libel. The meetings of the synod during the year 1745 were frequent, meetings being held no fewer than four times in the course of nine months, and during the following year they met three times. Missions occupied much of their attention not only to the destitute districts of Scotland, but also to various districts of England and Ireland. Two of the brethren were appointed to preach for several weeks during the summer in London, and two were sent on a similar mission to Belfast and Markethill in the north of Ireland.

The rebellion of 1745 gave the Seceders an opportunity of showing their loyalty, and both ministers and people were united in taking all means of displaying their attachment to the reigning family. Corps of volunteers were formed in connection with some of the Secession congregations. Mr. Adam Gib, the minister of the Secession congregation at Edinburgh, particularly signalled himself in his zeal for the royal cause. Three hundred of his people applied to the Lord Provost to be allowed to bear arms in defence of the city, and were permitted. While the rebels were in possession of the city, Mr. Gib would not collect his congregation within its walls, but assembled them for worship at Dreghorn near Colinton, about three miles west of the town. The Glasgow Seceders also took arms in defence of the government. The ministers took every opportunity of exhorting the people to resist the progress of the rebels, and throughout the whole of Scotland none were more remarkable for their warm loyalty in these troublous times than the Seceders.

The Secession had not existed long in its more extended form as a Synod consisting of several presbyteries, when an unhappy discussion arose in regard to the religious clause of certain burgh-oaths which were required to be taken in some of the towns of Scotland. Some alleged that the oath could not be taken by any consistent Seceder, while others contended that it might, and that the question should be regarded as a matter of mutual forbearance. The controversy raged for some time with great bitterness on both sides, and at length terminated in 1747, only fifteen years after the date of the secession, in the separation of the Associate Synod into two distinct bodies, under the names of General Associate and Associate Synod, which were more generally and popularly known as Antiburghers and Burghers. (See next article).

ASSOCIATE, GENERAL (ANTIBURGHER) SYNOD, the name given to a sect which arose in Scotland out of a division which took place in 1747 among the members of the Associate Synod

or first Seceders from the Established Church of Scotland. The circumstances which occasioned this early split among the first Seceders were these. A clause had been introduced by Act of Parliament into the oath imposed upon burghesses in the towns of Edinburgh, Glasgow, and Perth, to the following purport: "Here I protest before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm and authorized by the laws thereof: I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion called papistry." The oath embodying this clause was to be taken by every burghess in the three towns mentioned, on being admitted to the municipal privileges which his burghership involved. The expression in the clause regarded as objectionable was contained in these words, "the true religion presently professed within this realm, and authorized by the laws thereof." The attention of the Synod was first called to the subject by an overture from the presbytery of Stirling, which was brought forward in May 1745. A long and sharp discussion ensued upon the contested words. One party alleged that any person swearing to profess the true religion presently professed, and so forth, was in reality merely making a profession of protestantism in opposition to popery; while another party declared their belief that the profession of the true religion referred to in the clause, and more especially when interpreted by the words that preceded and followed, implied an adherence to the Established Church with all its corruptions, against which the Secession had publicly testified. The point of dispute might appear at first sight to be one of minor importance, but, nevertheless, conscientious men on both sides, who looked at the matter from two different and opposite points of view, saw, or thought they saw, in the objectionable language of the oath, a principle which could not possibly be conceded. The one side felt that, by permitting the use of such an oath by the members of their body who might be in the position of becoming burghesses of the three towns mentioned, they would be virtually departing from their original Testimony against the corruptions of the Established Church of Scotland; while the other side, seeing no such abandonment of their Testimony in taking this oath according to its plain and obvious import and design, held that it was not their duty to infringe upon the civil privileges of any of their members by refusing to allow them to take the oath when called in the course of Providence to such a step. What therefore might appear to a calm uninterested spectator a trifling and uncalled for contention, was felt by men of high principle on both sides, to demand their most strenuous endeavours to maintain their respective opinions. The contest was carried on with ability and keenness. Not limiting themselves to the single point in debate, various collateral questions were raised in the course

of the discussion, which tended in no slight degree to complicate the quarrel, and rouse the parties into more violent opposition. The contest was prolonged from one session of Synod to another, until at length a disruption of the Associate Synod took place, each of the two separate portions claiming to be the only lawfully constituted Synod of the Secession Church, while each denied to its rival this exclusive claim.

After the Synod had become divided into two separate and independent portions, both of them, claiming to be the original Secession body, retained the name of "The Associate Synod." Such a complete identity of name, while the parties holding it were in no respect identical, was in danger of leading to considerable confusion, especially in the minds of that large portion of the public who took no interest in ecclesiastical contentions of any kind. Distinctive designations accordingly drawn from the main subject of the controversy which had led to the separation came to be used for the sake of distinguishing the one party from the other. That party which, in accordance with the decision of the Synod in April, 1746, regarded the obnoxious clause of the Burgess Oath as involving every Seceder who took it in a sinful compromise of Secession principles, and a sinful departure from the Secession Testimony, were designated "Antiburghers;" the other party who resisted the Synod's coming to any decision on the question, or who contended that it should not be made a term of communion, were designated "Burghers."

The Antiburgher party held their first meeting, after their separation from the Associate Synod, in the house of Mr. Adam Gib, Edinburgh, one of their number, on the 10th April 1747, when they passed an "Act asserting their constitution and rights according to previous contentings for the same." In this act they formally claimed the lawful authority and power of the Associate Synod as wholly in their hands, in consequence of the material departure, as they alleged, of the other party from the Secession Testimony. At another sederunt on the same day, they proceeded formally to pronounce sentence of excommunication upon the Burgher party to the extent of excluding them from the Synod until they shall make open confession of their sin in the matter of the Burgess Oath, and at another sederunt, on the following week, they formally excluded the ministers of the same party from "all right and title to any present actual exercise of the keys of the kingdom of heaven, committed by the Lord Jesus to the office-bearers of his house," and declared them worthy of censure. To secure the continued adherence of their own ministers in all time coming to the disapproval of the religious clause of the Burgess Oath, two questions, bearing closely upon the subject, were added to the formula, for the purpose of being put to young men before receiving license, and to ministers before ordination.

Thus was the separation of the two parties, afterwards distinguished by the public as Antiburghers and Burghers, formally and fully accomplished, and from that period, until their reunion in 1820, the two Synods held their meetings separately, and each exercised a jurisdiction over their own adherents entirely independent of the other.

In August 1747, the Antiburgher Synod met at Edinburgh, and resuming consideration of the case of their Burgher brethren, whom they had already judged to be worthy of censure, they resolved, after mature deliberation, to serve them with a libel; and they summoned them to appear at the bar of their Synod in April 1748. None of the ministers summoned having made their appearance, they were declared contumacious. The various counts in the libel were then taken into consideration, and were all of them found relevant, if proven, to infer censure; and the proof having been proceeded with, they were found proven in their material points, and they were accordingly suspended from the exercise of their ministry, with certification, that, if they failed to appear at next meeting of Synod to make due acknowledgment for their past misconduct, they would be visited with still higher censures. In the month of August the Synod again met, and deposed their Burgher brethren from the office of the holy ministry, and suspended them from the enjoyment of their privileges as members of the Church, with certification, that, if they failed to appear at next meeting of Synod and give satisfaction for their past misconduct, it will then become a matter of serious consideration whether the highest censure of the Church should not be pronounced upon them. Intimation of this sentence was appointed to be made in all the congregations of the ministers thus solemnly deposed, and their places declared vacant. At the following meeting of Synod in April 1749, the further consideration of the matter was adjourned till August, and on that month, the business having been resumed, Messrs. Ralph Erskine, James Fisher, and William Hutton were selected from among the rest, on account of special aggravations connected with their case, and the sentence of the greater excommunication was, with all due formality, passed against them. The other brethren had a similar sentence passed against them in the month of February 1750; and intimation of these censures was appointed to be made within the several congregations with which these ministers were connected.

The division which had thus taken place in the Associate Synod led to much confusion throughout the whole of the Associate body. Congregations and sessions, and even families, were rent asunder by it. Long subsisting friendships were broken up; ministers resigned their charges; and people adopting different views from their ministers left the congregations with which they had been wont to worship. The uttermost bitterness and party-feeling were manifested on both sides; and for a number of

years after this separation had taken place, no two sects in the country were more keenly opposed to one another than the Burgher and Antiburgher Seceders. The storm, however, at length subsided into a calm, and after a separation of eighty years, during which both Synods pursued respectively a course of active usefulness, they were at length reunited into one powerful and efficient body.

Two remarkable features were conspicuous in the early history of the General Associate or Antiburgher Synod,—their marked attention to purity of doctrine and discipline among all who were under their jurisdiction; and an extent of missionary spirit which indicated much spiritual life and energy, not only in the ministers and elders, but in the great body of the people. As an instance of this latter characteristic, it might be stated, that, in the course of a few years after their separation from the Burgher brethren, they sent out to Pennsylvania several ordained ministers and probationers, who, by the blessing of God upon their exertions, were instrumental in diffusing the light of the gospel in a part of the United States of America, which had hitherto been in a spiritually desolate and neglected state. They despatched also several missionaries to Nova Scotia, thus laying the foundation in that colony of a section of the Secession Church, which has continued its labours with undeviating zeal and success to the present time. While thus active in providing for the extension of the gospel in foreign parts, the Antiburgher Synod gave themselves with at least equal alacrity to the propagation of the gospel throughout Scotland and the sister country of Ireland. In the course of forty years this portion of the Secession body had planted congregations, not only in the central districts, but in the northern counties of Scotland, as well as in the south and west.

The body being thus enlarged, and its congregations widely scattered, it became necessary at length to form new ecclesiastical arrangements. The different presbyteries, accordingly, in connection with the association, were constituted in 1788 into four Synods—three in Scotland, and one in Ireland, which were to be in subordination to one General Synod. The first day of the meeting of each Synod was to be observed as a synodical fast; and all the presbyteries were appointed to meet in one General Associate Synod at Edinburgh once, or if necessary twice, a-year. It was highly creditable to this section of the Christian Church that their very first act, after this enlarged ecclesiastical frame-work had been constructed, was to draw up a public declaration of their sentiments on the subject of the slave trade, thus strengthening the hands of that small band of philanthropists who had generously resolved to make a bold attempt to put an end to this infamous commerce. The subject of foreign missions also engaged much of their attention. Missionaries were sent to different parts of the United States. A presbytery in connection with the body was

formed in Pennsylvania, and another in Nova Scotia. No part of the Christian Church in Scotland displayed greater activity in the work of gospel diffusion, both at home and abroad, than the Antiburgher Synod. Their whole career for upwards of fifty years as a separate Church, was one of unwearied energy and zeal.

At length, towards the end of the eighteenth century, a difference of opinion began to arise in the body as to the power of the civil magistrate in ecclesiastical matters. On this point the early Seceders entertained very strong opinions in favour of what is popularly called the Establishment principle. As time rolled on, and alienation from the actual Established Church of the country became stronger, a modification began to be manifest in the opinions of some at least, on the question of the expediency and scriptural authority of National Establishments of religion. The first public step in the matter was taken by Mr. Thomas M'Crie, who, along with a fellow-student, requested to be allowed, in receiving license from the Associate Presbytery of Kelso in 1795, to sign the formula with a reservation as to the power of the civil magistrate in matters of religion. Before the usual questions, therefore, were proposed to the two young men, it was, with the permission of the presbytery, minuted in their records, "That by their answers to these questions, they were not to be understood as giving any judgment upon the power of the civil magistrate in religious matters, in so far as the same is in dependence before the General Associate Synod." In giving this qualified assent, Mr. M'Crie took a step, the consequences and full bearing of which he did not at the time perceive, but which he was not long in deeply regretting. In May 1796, the Synod passed an act bearing on this point. The act to which we refer states as follows: "The Synod declare, that as the Confession of Faith was at first received by the Church of Scotland with some exception as to the power of the civil magistrate relative to spiritual matters, so the Synod, for the satisfaction of all who desire to know their mind on this subject, extend that exception to everything in that Confession which, taken by itself, seems to allow the punishment of good and peaceable subjects on account of their religious opinions and observances; that they approve of no other way of bringing men into the Church, or retaining them in it, than such as are spiritual, and were used by the apostles and other ministers of the Word in the first ages of the Christian Church; persuasion, not force; the power of the gospel, not the sword of the civil magistrate."

At first sight the doctrines thus stated in the act 1796 appear to be unobjectionable, but there was nevertheless involved in the very vagueness of the language employed in the act, the rudimental origin of that change in the profession of the Synod which has since been openly avowed. Before the passing of the act, *new-light* principles, as they were called,

had been secretly but rapidly spreading in that portion of the Secession body from which it emanated. Doubts, however, as to the soundness of the tenets which were beginning to be advanced in reference to the power of the civil magistrate, arose in Mr. M'Crie's mind a few months after his ordination. He set himself laboriously and with all earnestness to the study of the subject. And no sooner did he become convinced that the act 1796 was erroneous and unscriptural, than he was haunted with feelings of deep regret, that his own conduct, in common with that of others, had been the exciting cause which led to the passing of this act. This feeling, however, humiliating though it was, did not prevent him from openly, and without reserve, retracting and disowning the error into which he had fallen. Accordingly, in a sermon preached before the Associate Synod in 1800, we find him making a manly confession of his error, and expressing his unfeigned sorrow that he should have been accessory to the passing of the act 1796. Not contented with this public disclaimer of all participation in the views of those who approved this act, he presented at the same meeting of Synod a petition craving that it should be reviewed and examined.

Some years before this time a proposal had been made in the Antiburgher Synod for an enlargement of the Secession Testimony, with a view to bring it down to the present times, and accommodate it to present circumstances. The Committee appointed in terms of the proposal, which had come before the Synod in the form of an overture from the presbytery of Forfar, instead of fulfilling the duty intrusted to them, by drawing up an Appendix to the Testimony, prepared an entirely new work, entitled 'The Narrative and Testimony.' This document, the draft of which was first produced at a meeting of the Synod in 1793, differed in many essential particulars from the original Testimony, but in none more plainly than in the view which was taken of the grand question as to the power of the civil magistrate in matters of religion. Resistance was immediately and strenuously made to the adoption of this new document, and it was not until the year 1804, that it met with the approval and sanction of the General Synod. Several ministers were secretly dissatisfied with the principles of this new Testimony, but the number who openly avowed and firmly adhered to their opposition was very small. Among those who were most determined in their resistance to the 'Narrative and Testimony' stands the name of Dr. M'Crie. In opposing the overture for a new Testimony, both he and his colleagues contented themselves for some years with protesting against the proposed changes. The following quotation from one of their papers gives a succinct view of the points in dispute.

"It appears now too evident not only from the known sentiments and private writings of some members, but from the late public deeds and votes of the

Synod, that they have adopted a different scheme, and have given countenance to what have been usually accounted Anabaptistical, Sectarian or Independent tenets on these heads, which had been formerly renounced and solemnly abjured by them; and that they have in so far befriended the principles and designs of some modern infidels and politicians, which tend to make a total separation of civil government and religion, as if the interests of the latter in no shape pertained to the former, farther than to grant and secure equal liberty and privileges to all religious systems; that hereby they have unduly restricted the exercise and interfered with the rights of civil government, have represented all active countenance and support to any particular religion, or any sanction to church-deeds by human laws, as an Erastian encroachment, a confounding of the temporal and spiritual jurisdiction, and as necessarily involving persecution for conscience' sake: while the rights of conscience have been so explained as to favour anarchy and licentiousness in all matters pertaining to religion, in defiance of all restraint by human authority of any kind. The question is now no longer, under what limitations, or in what manner may magistrates exercise their power *circa sacra*? but, whether there be any power of this kind competent to them?—The authority itself, in whatever degree, or however applied, is at last by the Synod declared to be a nonentity. In consequence, a national religion, national covenants, and national churches, in the usual and proper acceptation of the words, are exploded as an absurdity: all tests which tend to make religious distinctions, or which may be used as qualifications for offices of power and trust, supreme or subordinate, are virtually condemned; and all constitutions and laws that imply the exercise of such a power, in every Protestant and Christian nation, ought wholly to be abolished. The precepts, examples, predictions and promises in the Old Testament Scriptures, which have hitherto been adduced as warrants for such things, are held to be inapplicable, and in this view inconsistent with the nature of the New Testament dispensation; by which, countenance has been given to the error which represents the Church of God under the Old Testament to have been essentially different from that under the New."

At every step in the progress of the discussion which lasted for several years in reference to the New Testament, Dr. M'Crie and his colleagues continued to tender their protests to the Synod, but notwithstanding all their remonstrances, the Synod, at its meeting in May 1804, enacted the Narrative and Testimony into a term of communion. The protesters remained firm, and the Synod, unwilling that a rupture should take place, permitted them to retain their peculiar views, and receive into their communion such as "might better understand and approve of the former statement of their principles." While this liberty was granted them, however, they

were to consider themselves as bound to admit all who declared their preference for the New Testament, and it was stipulated that they "should not either from the pulpit or press impugn or oppose our principles as stated by the Synod, and that they should conduct themselves as they had done hitherto, in attending church courts, and assisting their brethren on sacramental occasions." These conditions of course were such as the protesters could not consistently and conscientiously accept. Separation seemed inevitable. But the difficulty which chiefly perplexed their minds was in reference to their congregations. The great body of the people were not aware up to this time, that any change had taken place in the principles of the Synod. The protesters had never hitherto published any thing on the subject, whether from the press or the pulpit, and they naturally felt considerable delicacy in stating to their congregations the difficult and perplexing situation in which they now found themselves placed. Two years had passed away since the Synod had adopted the New Testament, and the protesters still continued in full communion with their brethren, reluctant to break up kindly friendships, and to disturb the harmony of their respective congregations. Their position was quite anomalous, and they felt it to be so. At the meeting of Synod accordingly, in May 1806, the protesters, now reduced to four, Messrs. Bruce, Aitken, Hog, and M'Crie, took a more decided step, and presented a paper, which from its tenor virtually dissolved their connection with the Synod. In this paper they say:

"That finding no longer access to continue judicial contentings with the Synod, nor any hopes left of their being allowed to retain their former profession entire, or of enjoying ministerial freedom in co-operation with the General Synod and inferior judicatories, as now constituted, according to the terms enacted and the restrictions attempted to be imposed on protesting ministers last year, they are constrained (though without any prospect of being able to maintain a successful opposition, in the present state of things, to the torrent that is carrying along the large body of Seceders throughout the land) once more to declare and protest, in their own name and in the name of all who may still be disposed to adhere to their former profession and engagements, that they shall hold themselves free from any obligation to comply with these innovating acts; that they shall account every attempt by the Synod, or any in subjection to it, to compel them to conformity to the new system and constitution to be unwarrantable; that, in the present state of exclusion into which they have been driven by the prevailing party in Synod, (which they wish may be but temporary and short,) they shall be at liberty to maintain their former testimony and communion as formerly stated, with ministers and people, as Providence may give them opportunity; and that in endeavouring to do this, they must consider themselves as possessing a

full right to the exercise of ministerial or judicative powers, according as they may have a call, or may think it conducive to the ends of edification to use that right, and that notwithstanding of any censure or sentence the Synod may see meet to pass to the contrary, on account of the part they have been obliged to act in this cause."

This paper was received by the Synod without any objections; and from that date the protesters felt themselves justified in disowning the authority of the General Synod. Mr. M'Crie now made a public declaration to his congregation of the circumstances which had led to his present painful position. This declaration, in opposition to the principles avowed by the Synod, brought matters to a crisis. Messrs. M'Crie and Bruce were cited to appear before the Antiburgher Presbytery of Edinburgh, on the 22d July 1806. They declined to obey the citation, or to acknowledge the authority of the court; and on the 28th August, Messrs. Bruce, Aitken, Hog, and M'Crie, being in Providence convened together at Whitburn on a sacramental occasion, constituted themselves into a presbytery, afterwards designated the "CONSTITUTIONAL ASSOCIATE PRESBYTERY" a sect maintaining the principles of the Original Secession as contained in the Testimony drawn up in 1736. At this time the Antiburgher Synod were sitting at Glasgow; and on the very same day on which the Constitutional Presbytery was constituted, the Synod deposed Mr. Aitken, one of the protesters; and before the Synod closed their proceedings, intelligence having reached Glasgow of what had happened at Whitburn, they proceeded without delay to pronounce on Dr. M'Crie also the solemn sentence of deposition. The two remaining protesters were dealt with in a similar way, and Mr. Chalmers, minister at Haddington, having also joined the Constitutional Presbytery, was deposed by the Synod soon after. Thus terminated the controversy concerning the "Old and New Light" question; and the Antiburgher Synod were left to the undisturbed maintenance of those principles in regard to the authority of the civil magistrate in matters of religion, which were embodied in their 'Narrative and Testimony.' After this small, but not unimportant secession from the Antiburgher Synod, nothing occurred in their ecclesiastical history for some years worthy of notice, if we except perhaps a long course of proceedings which were carried on against Mr. Robert Imrie, minister at Kinkell, for heresy, and which at length terminated in his deposition from the office of the ministry. The Synod continued with the most laudable activity to prosecute the great work which was committed to them as a section of the church of Christ—that of advancing the glory of Christ, and promoting the progress of the gospel both at home and in foreign countries. They took a lively interest, more especially in the institution of Bible and Missionary societies, which signalled the commencement of the present century.

During the long period of eighty years, which had elapsed since the division had taken place in the Associate Synod, both the Antiburgher and Burgher parties had been seeking faithfully to fulfil their mission as churches of Christ; the animosities which at first raged with the most lamentable fierceness had gradually subsided; the solitary point of distinction, the burgess oath, had lost its interest and significance; and at length a mutual desire for union arose, and rapidly spread among the people, so that to both Synods, numerous petitions were presented praying for a speedy re-union of the two parties. Preliminary steps were accordingly taken, and a basis of union having been agreed upon the union was finally accomplished in September 1820, the united body taking the name of the UNITED SECESSION CHURCH (which see). A few ministers of the Antiburgher Synod declined to follow their brethren in a step which they considered as a departure from the principles of the original Secession, and instead therefore of entering into the union, they formed themselves into a separate body.

ASSOCIATE (BURGHER) SYNOD. The controversy in reference to the Burgess oath has been fully explained in the preceding article—a controversy which, as we have seen, rent asunder the Secession church. The section of the body which falls now to be noticed held the opinion that the oath in question might be taken by Seceders with a safe conscience; while the section noticed in our last article maintained that the oath was in its very nature utterly inconsistent with Secession principles. The first meeting of the Associate Burgher Synod was held at Stirling on the 16th June 1747, when Mr. James Fisher was chosen moderator. One of the first subjects to which they directed their attention, was the preparation of an explication of the Assembly's Shorter Catechism, which was executed chiefly by Messrs. Fisher and the two Erskines. Mr. Moncrieff of Culfargie, the professor of divinity, having adhered to the other branch of the Secession, the students were placed in the meantime under the care of Mr. Ebenezer Erskine at Stirling. The Synod also appointed a day of fasting to be observed in all their congregations in consequence of the recent unhappy division; and the appointment was repeated on the following year. Various applications for supply of sermon from different parts of the country were received and complied with. A deputation was also sent on a preaching tour to the north of Ireland, where three congregations were already formed in connection with the Synod. In 1749, Mr. Ebenezer Erskine having intimated his inability, through the infirmities of age, any longer to take charge of the students, Mr. James Fisher was elected Professor of Divinity; and he was also requested to superintend the explication of his Shorter Catechism, which had been agreed upon at a former meeting. The first part of this useful work, which was much indebted to the pen

of Messrs. Ebenezer and Ralph Erskine, was published in 1753, and the second part, which was chiefly prepared by Mr. Fisher, and published on his own responsibility, did not appear until seven years after the first. The work, which is an able and useful production, is generally known by the name of 'Fisher's Catechism.'

The Synod's missionary labours in Ireland were attended with the most encouraging success; and so rapidly did the number of congregations increase in that country, that in 1751, a presbytery was formed, under the name of the "Associate Presbytery of Down." In the same year an application was made from Philadelphia in North America, to have a preacher sent to them from the Synod. The scarcity of preachers, and the urgent home demands, prevented them from immediately complying with this request; and, even although it was renewed the following year, the Synod were still under the painful necessity of delaying to accede to it. A matter of melancholy interest was at this time brought under their notice. In congregations in Ireland, both ministers and people complained of being subjected to great hardship, by being required to swear oaths that were considered ensnaring, and that, too, in a most objectionable form—by touching and kissing the Gospels. They were besides threatened with imprisonment in case of their refusal to take the oaths in the manner required. The Synod promptly took up the case, and agreed that if any of the brethren should be imprisoned for conscience' sake, they would cheerfully contribute toward their support. Two years after, the application was renewed, and the Synod accordingly commissioned one of their number to proceed to Ireland, taking with him credentials of the loyalty of the Irish brethren. He was authorized to give all necessary pecuniary aid in name of the Synod, and to examine into the state of matters among the Seceders in Ireland, and report to the Synod.

In November 1753, the Synod sanctioned a document which had been under preparation for some time, and ordered it to be published under the title of an 'Act of the Associate Synod, containing a Narrative of the rise, progress, and grounds of their Secession; together with a Declaration of the true scope and design thereof; as also of their Act, Declaration, and Testimony, &c.' The object of this publication was to make the people well acquainted with the grounds of the secession; and also to vindicate themselves against misrepresentations on the part of their opponents. At the same time it was resolved to prepare an Act concerning the alleged mistakes in the Act and Testimony, and other official documents. This, however, was not completed for several years, and even then it was not published in the form of an Act, but simply a revised edition of the historical part of the Testimony.

The rapid progress which the Secession Church had made since its commencement—the cause having

extended so far that about one hundred and twenty places of worship in connection with the body existed throughout Scotland—awakened alarm in the minds of some of the friends of the Established Church. They naturally began to dread lest, in course of time, the progress of dissent might prove the ruin of the national establishment; an overture, accordingly, which is usually known by the name of the schism-overture, was laid upon the table of the Assembly, at its meeting on the 31st of May 1765; its object being to call the attention of the Assembly to the fact, that 120 Seceder meeting-houses exist in Scotland, to which more than 100,000 persons resort, who were formerly in communion with the national church. The prayer of the overture was, that the venerable Assembly would provide such remedies against this schism as in their wisdom they might judge proper. An animated discussion ensued on the important subject thus introduced, and a committee was appointed to consider the overture and report to next Assembly. The report was accordingly presented, recommending the Assembly to make further inquiry into the actual extent of the Secession, and suggesting that, as the right of patronage was one of the chief causes of the evil, endeavours should be made to have that grievance remedied. The Assembly, after a long and animated debate, agreed, without a vote, to pass from the first part of the report, which recommended inquiry, and, by a small majority, it was also determined to reject the proposal made in the report to inquire into the abuse of the right of patronage. Thus the growth of the secession which had excited such alarm among the friends of the Establishment, was permitted to go forward, and the evils which had led to it remained unchecked.

Frequent applications were about this time received by the Burgher Synod from congregations in North America, urgently pressing ministers to be sent out to them. At length, by appointment of the Synod, Mr. Telfar of Bridge of Teith set out on a mission, in 1766, to that country, accompanied by a probationer. On reaching the other side of the Atlantic, and after labouring for a few months in Philadelphia and other places, Mr. Telfar wrote home to the Synod that a union had taken place between the Synod's missionaries in that quarter and the Anti-Burgher brethren belonging to the Pennsylvanian presbytery, and that the coalescence had been productive of great harmony. In 1769, the Synod also despatched a deputation to Nova Scotia, from which letters had been received full of complaints of the great spiritual destitution which prevailed in that colony. Mr. Cock of Greenock, one of this deputation, was the first minister in connection with the Associate Synod who settled in Nova Scotia.

In the course of little more than twenty years after the separation of the Secession into two bodies, the Burgher section had quadrupled the number of its ministers. The scheme of a fund for the regular

payment of an annuity to the widows of deceased ministers was adopted by the Synod in May 1777. In the following year, a 'Re-exhibition of the Testimony' was published, containing all the official documents that were acknowledged by this branch of the Secession. Participating also in the alarm which prevailed at that time throughout the whole kingdom, in consequence of the repeal of some statutes which had been passed about the time of the Revolution in 1688 against Popery and Papists, the Burgher Synod joined the general movement, and published a 'Warning' to their people on the subject of Popery. The Secession had for some years been steadily advancing in Ireland. Two presbyteries in connection with the Associate Synod had already been formed in that country, and a third was formed about this time, under the designation of the presbytery of Derry. In 1779, these three presbyteries were formed into a synod, which maintained a brotherly connection with the Associate Synod in Scotland; and a deputation was sent to attend the meeting of the Irish Synod in 1782, which brought back a favourable report concerning the improved state of affairs among the Seceders in Ireland. This same year a movement was made among some of the Burgher congregations in different parts of Scotland, towards a union with the brethren of the Anti-Burgher Synod. Matters, however, were by no means ripe for such a step; and, accordingly, though the Associate Synod received favourably the petitions on the subject which were laid upon the table, no measures were at that time adopted in the matter. A few years after, a communication was received by the Synod from the Reformed Presbytery, proposing a conference, with a view to unite in church fellowship. The conference was held, but the result of it was unsatisfactory, the difference of opinion between the two bodies being such, that no prospect could be entertained of a harmonious agreement. One of the most useful measures adopted by the Synod was the institution of a fund in 1791, for assisting weak congregations, for giving support to aged and infirm ministers, for defraying the expenses connected with the support of the theological seminary, and for other pious and charitable purposes. This fund, which has been of incalculable benefit to the body, has been regularly supported by annual congregational collections, and by voluntary contributions from individual members of the church. As the number of ministers connected with the Burgher Synod increased, it was found necessary to erect additional presbyteries. While thus flourishing at home, assistance continued to be rendered to the brethren abroad. Both in Nova Scotia and in Pennsylvania the cause made rapid progress, and in the latter country a synod was formed in 1782, under the name of the "ASSOCIATE REFORMED CHURCH" (which see) of North America.

For half a century from the disruption of the Secession Church by the controversy on the Burgess-

Oath, the utmost harmony had prevailed in the Associate (Burgher) Synod. Theirs had been an unvarying course of prosperity and peace. Towards the end of the eighteenth century, however, a violent controversy arose, which is usually known by the names of "The Formula-Controversy," and also "The Old and New Light Controversy." The discussions which convulsed this section of the Secession Church for several years had a reference to certain questions in the Formula relating to two points which have been often and keenly agitated at different periods in the ecclesiastical history of Scotland. The one of these points concerned the power of the civil magistrate in matters of religion, and the other related to the question whether the National Covenant sworn and subscribed by our forefathers was binding upon their posterity. A vehement controversy, as we have already seen, on the very same points, had also raged in the General Associate (Antiburgher) Synod, which, however, led to more decided steps than those taken by the Associate Synod. The former body remodelled the whole of their Testimony, denied to the magistrate all power in matters of religion, and declared that the Solemn League and Covenant enjoined, under civil penalties, matters that were purely religious, and in so far as it did so, they pronounced it unwarrantable. The latter body, however, instead of remodelling their Testimony, contented themselves with prefixing to the Formula of questions proposed to preachers on receiving license, and to ministers on receiving ordination, a preamble or explanatory statement not requiring an approbation of compulsory measures in religion from any candidate for license or ordination; and in regard to the Covenants, admitting their obligation on posterity, but giving no deliverance on its nature and kind. The debated points were first introduced into the Synod in May 1795, and continued year after year to engage the almost exclusive attention of both the clerical and lay members of the Associate body. Pamphlets of the most bitter polemical description were published on both sides. Every successive meeting of Synod, the contention among the brethren waxed warmer, and at length in 1799 a secession from the Associate Synod took place of those ministers who dissented from, and disapproved of, the preamble to the Formula. These renounced the authority of the Synod, and formed themselves into a separate Church court under the designation of the Associate Presbytery, which was the commencement of that section of the Secession familiarly known by the name of "Old Light" or "Original Burghers." As often happens in such secessions, a process was instituted before the Court of Session to have it decided whether a place of worship, in which there was a disruption, belonged to the party seceding, or to those adhering to their former connection. In one of the petitions presented to the court, insinuations were thrown out

tending to bring into discredit the character of the Synod for loyalty. So strong were the statements made on this subject, that the bench thought it right to call the attention of the Lord Advocate to the matter in his official capacity. The Lord Advocate, accordingly, having made all due inquiry, came to the conclusion, that the Synod had been grievously slandered, and made a public statement to that effect in his official character before the court. Notwithstanding this open vindication of the body by the public prosecutor, a pamphlet appeared re-echoing the charge of disloyalty from the pen of the Rev. Dr. Porteous, one of the ministers of the Established Church in Glasgow. This production, which excited no small ferment at the time, was ably answered by Mr. James Peddie, one of the Secession ministers in Edinburgh. The preamble of the Formula had been much canvassed, and many objections were made to it, as laying the Synod open to much misinterpretation as to their real views. It was agreed, accordingly, at their meeting in September 1800, to insert in their minutes the following statement explanatory of their opinions as to the power of the civil magistrate:—"That it is the duty of the Christian magistrate to be a praise to them that do well, and a terror to evil-doers, such as contemptuous profaners of the holy name and Sabbath of the Lord, and perjured persons, as disturbers of the peace and good order of society." In the course of a few years the brethren, who had separated from the Synod on the formula question, had increased to fifteen, and they resolved to constitute themselves into a synod under the designation of "The Associate Synod;" but lest they should be confounded with the community which they had left, they have usually taken the name of "THE ORIGINAL BURGHER SYNOD" (which see). The missionary spirit of the Associate Synod received a considerable impulse by the visit to Scotland of Mr. John Mason, minister at New York, and member of the Associate Reformed Church of America. The destitution of ministerial supply prevailing among the transatlantic churches engaged the serious attention of the Synod, and at their instance several of their ministers and probationers agreed to labour in America, and for that purpose accompanied Mr. Mason on his return to that country in September 1802. The Synod also, in consequence of the representations which had been made to them, agreed to recognize the Associate Reformed Synod of America as a sister-church, and to maintain a regular correspondence with the brethren across the Atlantic. This resolution was warmly responded to by the American brethren.

As time rolled on the two bodies of Burghers and Antiburghers seemed to be gradually approximating. In other countries, where branches of the two churches existed, as in Nova Scotia and in Ireland, a union was effected without much difficulty. Proposals were at length made by both sections of the Secession Church in Scotland simultaneously, that

the breach which had long existed between these two important and influential Christian communities should be healed, and, accordingly, a re-union was brought about in 1820, and the designation was adopted of the "United Secession Church." (See SECESSION CHURCH (UNITED).)

ASSOCIATE SYNOD OF NORTH AMERICA. This is one of those Christian communions in America which are usually called "Scottish Secession Churches," and which are chiefly composed of Scotch and Irish emigrants. The Associate Church originated in a petition sent by a number of the inhabitants of Pennsylvania to the General Associate (Antiburgher) Synod in 1752. The petition was favourably entertained, and Mr. Alexander Gellatly, a licentiate, along with Dr. Andrew Arnot, an ordained minister, sailed for their destination in the summer of the following year. The instructions given to these two brethren by the Synod, were, that on their arrival they should constitute themselves into a presbytery, along with two elders, under the title of "The Associate Presbytery of Pennsylvania;" that they should endeavour to form, as soon as possible, two congregations with distinct elderships; that both sessions should choose representatives for the presbytery; and that none should be ordained or admitted as elders, except such as had perused and approved of the standards of the Secession Church, besides being possessed of the other qualifications required by the Holy Scriptures. Under the Divine blessing the two brethren met with remarkable success in their labours; several congregations were formed, and a presbytery erected in the eastern part of Pennsylvania. Accessions were gradually made to their numbers by the arrival of other ministers from Scotland, and when the American revolutionary war broke out there were eight or ten ministers in the presbytery. In the course of a few years, however, several of the brethren joined a new body, which was formed under the name of the "ASSOCIATE REFORMED CHURCH," (which see); so that, in 1782, the number of the congregations and ministers belonging to the Associate Presbytery was reduced to two. They continued, however, to persevere amid all difficulties and discouragements, and by training up young men for the ministry, and receiving additional labourers from Scotland, they so succeeded in recruiting their strength, that, in 1801, they had four presbyteries. Their numbers being thus enlarged, they formed the "Associate Synod of North America." A number of additional presbyteries have been formed extending over the middle, southern, and western States. The Synod meets annually, and is composed of delegates from the presbyteries. The Associate Synod of America now consists of 168 ministers, 250 congregations, and about 18,157 members.

ASSOCIATE REFORMED CHURCH OF NORTH AMERICA. This church, which is American in its origin, arose out of an attempt made in

1782 to combine the Associate Synod and the Reformed Presbyterian Synod into one body. The proposal was adopted by a large proportion of the ministers of both churches, and although a few still continued to adhere to their former connections, the Associate Reformed Church was organized at Philadelphia, 31st October, 1782. This church, which approaches more nearly perhaps to the Presbyterian churches in Scotland than any other church in the United States, has made rapid progress, there being three Synods in connection with it, and two theological seminaries, the one at Newburgh, and the other at Pittsburgh. In consequence of an eminent minister of this body, the late Dr. John M. Mason of New York, having paid a visit to Scotland in 1801, a close fraternal intercourse was opened up between the American Church, and the Associate (Burgher) Synod, and several articles of union and correspondence were agreed to by both churches. This interchange of friendly intercourse was maintained for a few years, but gradually became less frequent, until it ceased altogether. All along, however, the Antiburgher Synod had opposed them to the uttermost. So early as 1784, an act was passed by that Synod expressing disapprobation of the union, disclaiming all connection with the new Synod, and declaring the brethren who had joined it, "to be in a state of apostasy from their reformation testimony and their witnessing profession."

For the first twenty years after the Union, the Associate Reformed Church grew very rapidly; and in 1803 the Synod was divided into four subordinate Synods—the Synods of New York, Pennsylvania, Scioto, and the Carolinas. On Dr. Mason's return from Britain, a theological seminary was instituted, of which he was appointed the head. This prosperity, however, was not destined to continue. Differences arose among the members of the church on the subject of communion and the Psalmody, which, after agitating the church for several years, resulted in its dismemberment. Dr. Mason published a treatise entitled, 'Plea for Catholic Communion,' which was objected to by several of his brethren as too latitudinarian, and subversive of the purity and order of the church. A controversy ensued, which was carried on with keenness, and the consequence was, that in 1820 the entire Synod of Scioto withdrew from the general Synod. The following year the Synod of the Carolinas was permitted to erect itself into an independent Synod. In 1822 the General Synod resolved, by a bare majority, and in opposition to the express will of a majority of its presbyteries, to unite itself with the General Assembly of the Presbyterian Church of North America, carrying with it the valuable library of the Theological Seminary, which had been collected chiefly by Dr. Mason. In consequence of these defections, the Synod of Pennsylvania became extinct, and the Synod of New York became the supreme judicatory of the Associate Reformed Church in the north.

Thus reduced in numbers, the church set itself to vigorous exertion, and in God's good time a day of revival came. The seminary was re-established in 1829, not at New York, but at Newburgh, and after a protracted lawsuit the library was recovered. Since then the denomination has been rapidly enlarging and extending. It now consists of three divisions, the Synod of New York, the General Synod of the West, and the Synod of the South. These Synods are quite independent of each other in their action. The entire body numbers about 293 ministers, 400 congregations, and 33,639 members.

The Associate Reformed Church has for some years past been negotiating a union with the Associate Church. Meanwhile the ministers and congregations connected with the two bodies in the Oregon territory, united in 1852 under the name of "The United Presbyterian Church in Oregon." It has long been felt to be most desirable that the Synod of New York, and the General Synod of the West, instead of continuing as separate organizations, should coalesce into one body. It has been agreed that the united church will adopt the name of "The United Presbyterian Church in North America."

ASSOCIATE PRESBYTERY OF IRELAND. The introduction of the Secession church into Ireland was almost contemporaneous with its first appearance in Scotland. The circumstances which led to the commencement of the cause in the sister isle were singularly providential. The father of the late Rev. William Jameson of Kilwinning, lived at the time when the Secession first took place, and warmly espoused its interests. He was a sea-faring man; and in the course of his business, had occasion to touch at one of the sea-ports in the north of Ireland. From the well known sympathies of similar minds, the religious sailor soon found himself in intercourse with some of the religious people in the town. At that time, Arminianism seemed to be making as much progress among the Presbyterians in Ireland, as it was making in Scotland. He reported to his friends in that country the determined stand which had been made in the General Assembly in Scotland, and the Secession which had, in consequence, taken place. The result of their intercourse and of his communications, was an agreement on the part of the Irish immediately to apply to the Associate Presbytery to come over and help them. It was by this apparently fortuitous occurrence—from this small and precious seed borne by the winds, that the Secession in Ireland has sprung up and branched out to its present magnitude. The first application was made to the Associate Presbytery at their meeting in November 1736. It came from 280 families in Lisburn in Ireland. The petitioners complained that the presbytery within whose bounds they resided, had intruded upon them a minister contrary to their choice, and they requested that they might be received into the communion of the Secession, and that a properly qualified person should be sent to

break amongst them the bread of life. To this application the presbytery gave an encouraging answer, but having no preachers at the time, it was impossible for them to accede to the request. In 1742, however, in consequence of a similar application from Templepatrick, and some of the adjacent places in the county of Antrim, Mr Gavin Beugo, a probationer, who had been licensed by the Church of Scotland, but afterwards joined the Secession, was appointed on a mission to Ireland for several months; and three years later Messrs. John Swanston and George Murray were sent to preach at Belfast and Markethill, and recommendation was given to the Glasgow Presbytery that they should undertake farther missions to the same district. On the 9th July 1746, Mr. Isaac Patton, another probationer from Scotland, was ordained over the congregation at Lylehill, Templepatrick. Deputations were frequently sent over from the Associate Synod, and in the course of their preaching tours in the North of Ireland, some of them were imprudent enough to rail against the Synod of Ulster, into which it cannot be denied Pelagian sentiments had to some extent begun to find their way. The indiscriminate censures which the Scotch Seceders had thrown out, roused the Synod in self-defence to publish 'A Serious Warning,' addressed to their people, which, while it condemned Pelagian doctrine as unsound and unscriptural, complained of the conduct of the Seceders as disorderly and improper, hinting broadly at the same time that their preaching savoured of Antinomianism. The publication of this 'Serious Warning' produced a great sensation. The Seceders complained loudly that it treated them with injustice; but the weightiest charge which they brought against the document was, that in its very language it was thoroughly heterodox, inasmuch as it spoke of "the necessity of sincere obedience to the moral law to qualify us for communion with God here, and eternal life hereafter." This statement, in a document sanctioned by the Synod, showed all too plainly that sound doctrine was not sufficiently attended to by the Irish Presbyterian ministers of the time. The controversy thus commenced between the Seceders and the Synod of Ulster continued for years. The former charged their opponents with heresy, ministerial unfaithfulness, and laxity of discipline, the latter declared the 'Act and Testimony' to be absurd, disloyal and intolerant. Public discussions were held between the contending parties. The utmost rancour and animosity were displayed on both sides.

When the Secession in Scotland was split into two parties,—the Burgher and Antiburgher Synods,—there were three congregations in Ireland who received regular supply of sermon; these were Killenney, Ballyrone, and Ballibay. The Burgher Synod in 1748, appointed three of the brethren to labour in succession each for several weeks among the Irish congregations; and so successful were the

exertions of the Synod, that in 1751 a presbytery was formed in connection with it, assuming the name of the Associate Presbytery of Down, and consisting at its first formation of three ministers with their elders. The brethren of this presbytery conducted themselves with the utmost devotedness and zeal, and, accordingly, in the privy censures instituted by the Associate Synod in 1762, the conduct of the presbytery of Down met with unqualified approbation, the various questions proposed having been most satisfactorily answered. At the same time congregations connected with the Antiburgher Synod were formed in various places, and in 1750 a presbytery was formed under the name of "The Associate Presbytery of Ireland. From 1755 to 1763 only two additions were made to the Associate ministers in Ireland; but at length so rapidly did the Secession make progress in Ireland, that in 1779, three presbyteries having been already formed in connection with the Burgher Synod, a petition was presented to the Supreme Court in Scotland, by the brethren in Ireland, craving that they might be erected into a Synod for the purposes of government and discipline. This petition was favourably entertained by the Scottish brethren, and certain terms were laid down on which fraternal intercourse should be maintained between the two Synods. These terms were cordially acquiesced in by the brethren in Ireland, and the Irish Synod held its first meeting at Monaghan on the 20th October 1779. This new judicatory, which consisted only of twenty ministers, was not subject to the Scottish court of the same name, but was recognised by it as possessed of co-ordinate authority. In the spring of 1782, Mr. John Thomson, minister at Kirkintilloch, was sent by the Synod in Scotland to attend the meeting of the Irish Synod as a corresponding member, and the report which he brought back concerning the reception that he met with, and the improved state of affairs among the Seceders in Ireland, was of a gratifying kind.

About this time the proposal for a union between the two bodies—Burgher and Antiburgher—of the Secession began to be started in Ireland as well as in Scotland. An overture to this effect was presented to the Antiburgher Synod at their meeting in May 1784, from the presbytery of Moira and Lisburn in Ireland, and this overture was accompanied by a petition from the presbytery of Newtonlimavady, cordially concurring in the same object. The Irish brethren in these documents recommended the Synod to adopt, as a preliminary ground of union, "That both parties declare their adherence to the whole of the Secession Testimony attained to, while they were united; that is, all that was attained to antecedent to the meeting of Synod in April 1747." The petition from the presbytery of Newtonlimavady included in it a request that the Synod would sanction the presbyteries of Ireland erecting themselves into a court, as had been already done by the Burgher portion of the Secession Church in Ireland.

Both proposals, that for union and that for the establishment of a Synod, were rejected by the Supreme Court. These decisions, however, were not satisfactory to the Irish brethren; and accordingly, they sent up a representation at next meeting, complaining of what the Synod had done, and craving that they would review their deed. This second application was not more successful than the first. The Synod not only refused to grant their requests, but expressed disapprobation of their conduct in not resting satisfied with the decisions which had formerly been given. They agreed, however, to express their sympathy with the brethren in Ireland, and appointed a committee to correspond with them. In May 1788, the Antiburgher section of the Secession in Scotland adopted a new ecclesiastical organization, erecting different Synods in subordination to one general Synod. In carrying out these new arrangements, the four presbyteries in connection with the body in Ireland were constituted into a Synod, the first meeting of which was held at Belfast on the first Tuesday of the following August.

The two branches of the Secession in Ireland continued to prosecute the work of evangelization with unabated energy and success. The congregations of both parties gradually increased in number. At length a movement was commenced in 1805 to effect a union of the two bodies. An aggregate meeting was held for this purpose at Lurgan, and certain propositions were agreed upon as the basis of union. News of this movement having reached Scotland, the General Associate Synod took up the matter at their next meeting, and transmitted to their Irish brethren their views upon the proposed union. The two Irish Synods, however, were unable to come to an agreement as to the terms in which the basis of union should be expressed, and accordingly the negotiation was in the meantime broken off. The Antiburgher provincial Synod in Ireland having failed in effecting a union with their Burgher brethren, made an application to the General Synod in Scotland to be allowed to transact their own business without being in immediate subordination to that Court. That proposal, however, the General Synod refused to entertain.

In 1809 the Secession congregations in Ireland were thrown into a state of excitement, in consequence of some alterations made by government in the mode of distributing the Regium Donum or Royal Bounty. For a long period annual grants of money had been given from the exchequer for the support of Presbyterian ministers in the North of Ireland. It was now arranged by government, that instead of granting a sum to each denomination to be divided among its own ministers, a sum should be given directly from the exchequer to each minister according to the number of families in each congregation, and the stipend which they paid to their minister. It was also laid down under the new rules, that before any minister could receive the

Regium Donum, he must take the oath of allegiance, and an attestation to that effect, signed by two magistrates, must be transmitted to the proper quarter.

When the provincial Synod of the Antiburghers in Ireland met at Belfast, on the 4th July 1809, intimation was made to them of the new arrangements, and a discussion arose on the question, Whether the Bounty could be accepted on the terms proposed? This was decided in the negative, chiefly on the ground that to require an oath of allegiance before a minister was entitled to receive the bounty, amounted to a purchasing of their loyalty, and to arrange the ministers, as was proposed, under different classes, was inconsistent with presbyterian parity, and was besides unjust, the smallest sums being paid to the poorest class, and the largest to the wealthiest class. The matter was brought by petition for advice before the General Associate Synod in Scotland in 1810; and their decision was in favour of the acceptance of the Regium Donum,—a result which was received with great dissatisfaction by several of the congregations in Ireland. At the next meeting of the General Synod in 1811, the same question came again under review. Mr. Bryce, one of the Irish brethren, had protested against a decision of the Irish Synod agreeing to act upon the advice of the General Synod given in the previous year; and he now brought his protest and appeal before the Supreme Court. Several congregations in Ireland presented memorials to the Synod on the same occasion, objecting to the acceptance by their ministers of the Regium Donum. A number of the congregations were divided on the point; the Belfast congregation was nearly equally divided in sentiment, eighty-eight persons subscribing a memorial to the Synod, and eighty-six subscribing a protest against its transmission. Complaints were also made against Mr. Bryce for disturbing the harmony and peace of the congregations by the injudicious steps he had taken, and the intemperate language he had used in supporting his views on the disputed question. At the same time a petition was presented from a number of persons who had been connected with a Burgher congregation, stating that they had withdrawn from their former connection in consequence of their ministers accepting of the Regium Donum on the terms proposed by government; and requesting a supply of sermon from the Antiburgher Synod. All these memorials, petitions, and complaints were referred by the Synod to a committee, who were appointed to take the whole subject into consideration, and to report at a subsequent sederunt. The report of the committee when given in, was carefully revised and unanimously adopted as the deliverance of the Synod on the subject. Being of some importance, we give the precise terms of the Synod's decision. "That though the synod do not consider the acceptance of the Regium Donum, in all circumstances, as unlawful, yet they cannot approve of receiving it on

the term specified in the late grant. But as every thing which may be objectionable ought not forthwith to be made a term of communion; so the Synod judge that, in present circumstances, the acceptance or non-acceptance of the Donum ought not to be viewed in this light; and they cannot help expressing their disapprobation of the conduct of those who have on this account withdrawn from the dispensation of divine ordinances in their respective congregations, and enjoin such persons to return to their duty, and exercise forbearance with their ministers and brethren in this matter; and in doing so, no session shall exclude them from church privileges for past irregularities in this affair. As, however, the acceptance of the Donum has proved a stumbling-block to many church members, the synod judge, in order to remove it, that no presbytery in Ireland ought in future to grant a moderation, without being satisfied that the sum offered by the congregation is adequate to the support of a gospel ministry, according to their respective situations, independent of any such aid: And they recommend it to the several congregations already settled, to take immediate steps for the purpose of increasing the stipends of their ministers, that they may, as soon as possible, have no farther occasion for the assistance of government; and, when the respective presbyteries shall be satisfied with the support given, that they shall be bound to relinquish all interest in the Regium Donum." In addition to this general deliverance on the question under discussion, the Synod decided that Mr. Bryce should make an acknowledgment of the irregularity of his conduct, and express sorrow for it; and further, that he should refrain from all such practices, and acquiesce in the decision now given respecting the Regium Donum. Mr. Bryce, however, being refractory, the Synod suspended him from the ministry till their next meeting. Disregarding this ecclesiastical censure, Mr. Bryce left the Secession, and became the founder of a small sect in the North of Ireland, which consists of six or seven ministers, united together under the name of "the Associate Presbytery of Ireland."

The middle course adopted by the General Synod in Scotland was successful in putting an end to the excitement which had arisen in the Irish congregations; and they continued to advance in usefulness and prosperity. For a long time, as we have already seen, a union between the two sections of the Secession in Ireland had been felt to be very desirable, and was by many on both sides anxiously longed and prayed for. At length, however, the object was accomplished. A joint-committee was appointed in 1817 by the two Secession Synods in that country, to make such additions to the original Secession Testimony as might adapt it to the state of religion in Ireland, that so it might serve as a basis of union, and the public testimony of the united body in favour of truth and against error. This committee held several meetings, but found them-

selves unable to draw up such a document as was required; but they unanimously recommended that, as the Synod had agreed to take as a basis of union the 'Westminster Confession of Faith,' the 'Larger and Shorter Catechisms,' the 'Directory for Worship and form of Presbyterian Church government,' with the Original Secession Testimony, they should forthwith unite, "leaving the adaptation to be afterwards digested, adopted, and exhibited to the world." Articles of union, accordingly, were drawn up and agreed to on both sides, and the union was accomplished in Cookstown, on July 7, 1818, the united body taking the name of the PRESBYTERIAN SYNOD OF SECEDERS IN IRELAND (which see).

ASSONNA, a work among the Mohammedans corresponding to the Jewish Talmud, containing all the traditions which they are obliged to follow. They have also annotations on this volume of traditions, in which they implicitly acquiesce, and distinguish, moreover, obligatory precepts from what are merely good counsels.

ASSUMPTION (FESTIVAL OF THE), a festival observed both by the Romish and Greek churches on the 15th of August, in honour of the alleged miraculous ascent of the Virgin Mary into heaven. It was first instituted in the seventh century. The great veneration in which the Virgin had before that time begun to be held led to the idea that her departure from the world was likely accompanied with some remarkable miracle. The silence of the evangelists on the subject of her death favoured this supposition. The legend, however, on which the festival is founded was only exhibited in its complete form in the work of Gregory of Tours, *De Gloria Martyrum*. This author relates, that when Mary was at the point of death, all the apostles assembled and watched with her. Then Christ appeared with his angels, and committed her soul to the archangel Michael; but her body was carried away in a cloud. Hence the festival of the Assumption. The story of the miraculous ascent of Our Lady is now believed universally in the Romish Church. The Greek Church calls this festival *Dormitio Deiparæ*, the sleeping of the Mother of God; and, in connection with it, they relate the following legend. Three days after the death of the Virgin, the apostles being assembled together, according to a custom established among them from the day of our Lord's ascension, deposited a piece of bread on a cushion, to distinguish both the dignity and seat of their Master. While thus met, the room on a sudden was filled with a remarkable light, and the blessed Virgin appeared to them surrounded with rays of glory, and attended by a numerous host of angels. At her entrance, she thus addressed the apostles: "God be with you; I will never leave you nor forsake you." The apostles, surprised and transported, replied, "O ever-blessed Virgin-Mother of God, grant us thy aid." After that, the blessed Virgin vanished out of their sight. The apostles

thereupon cried out, "The Queen is ascended into heaven, and there sits on the right hand of her Son." In commemoration of this event, the Greeks on this festival deliver a loaf, three lighted wax tapers, some incense and fire, into the hands of the priest, who cuts off the crust of the loaf in the form of a triangle, sets the three wax tapers upon the crust, and then thurifies and blesses the bread. Afterwards he delivers the bread to the youngest person present, who distributes it among the whole congregation. On the festival of the Assumption, the Greek Church also observes the ceremony of blessing the lands, by virtue of a small bough with three leaves upon it, some gum, a little wax, and a sprig of the strawberry herb blessed by the priest, and planted afterwards in the middle of their grounds. See MARIOLATRY.

ASSURITANS, a Christian sect which sprung up in the middle of the fourth century in the reign of Constantius and pontificate of Liberius. It seems to have been an off-shoot of the Donatist party in Africa. They are said to have held that the Son was inferior to the Father, and the Holy Ghost to the Son, thus maintaining an essential subordination among the persons of the Holy Trinity. See DONATISTS.

ASSYRIANS (RELIGION OF THE ANCIENT). This is one of the most ancient kingdoms or empires in the world. Its original boundaries are probably those assigned by Ptolemy, who represents it as bounded on the north by part of Armenia, from Mount Niphates to Lake Van, on the west by the Tigris, on the south by Susiana, and on the east by part of Media and the mountains Choatras and Zagros. It corresponded in the opinion of Rosenmüller, with modern Kurdistan, or, perhaps, more correctly, the pachalic of Mosul. Considerable difference of opinion exists as to the founder of this great empire, the words of Gen. x. 11, where the origin of the Assyrian empire is referred to, admitting of two translations. Many Hebrew scholars adhere to the rendering adopted by the authorized version, "Out of that land went forth Asshur and builded Nineveh," which was the capital city of ancient Assyria. Others, however, including names of great weight, prefer the rendering adopted on the margin, "Out of that land he (Nimrod) went forth unto Asshur or Assyria." According to this latter reading, the mighty hunter is supposed to have laid the foundations of two great empires, the Assyrian and the Babylonian. It is of little consequence whether the origin of the Assyrian empire be ascribed to Asshur or Nimrod; but it is plain at all events, that the former must have given name to the country.

The chronology of the empire seems to have given rise to as conflicting opinions among the learned as its origin; some attributing its commencement to an earlier, and some to a later date. According to the Hebrew chronology, the event, so briefly noticed in Gen. x. 11, took place B. C. 2128. Ancient history

tells us of Belus, Ninus, and Semiramis, as sovereigns of Nineveh and Babylon in the first period of the greatness of the Assyrian empire. Then follows a long list of thirty-six kings, of whose reigns no events are recorded. We next reach Sardanapalus, the revolt of the Medes, the tragic end of that effeminate emperor, and the fall of the Assyrian empire. It is not unlikely that the Assyrian and Egyptian kingdoms arose nearly at the same time. Both from the Bible and profane history, hostilities between the two countries must have been frequent; and an Egyptian dynasty of kings must have at one time or another ruled over the Assyrian empire. This conclusion is amply confirmed by the recent researches of Dr. Layard, who has discovered among the ruins of Nineveh various remains evidently Egyptian in their character. It was not, however, till the reign of the Pul of Scripture, that the Assyrian Empire became entirely independent and regained a proud position among the Asiatic kingdoms. Sir Isaac Newton, indeed, alleges that Pul may be considered as the first conqueror and founder of the empire. From this time for about 150 years, a succession of powerful Assyrian kings ruled the destinies of Asia, when, at length, by the invasion of the united forces of the Medes and Babylonians, Nineveh was taken B. C. 606, and utterly destroyed. The discoveries of Dr. Layard have brought to light remains which evidently point to two successive periods of alternate power and desolation, the one belonging to a remote antiquity, and the other to a much later age. The following are the conclusions which he draws from his whole researches:—

"1st, That there are buildings in Assyria which so far differ in their sculptures, in their mythological and sacred symbols, and in the character and language of their inscriptions, as to lead to the inference that there were at least two distinct periods of Assyrian history. We may moreover conclude, that either the people inhabiting the country at those distinct periods were of different races, or of different branches of the same race; or that, by intermixture with foreigners, perhaps Egyptians, great changes had taken place in their language, religion, and customs, between the building of the first palace of Nimroud and that of the edifices at Khorsabad and Kouyunjik.

"2d, That the names of the kings on the monuments show a lapse of even some centuries between the foundation of the most ancient and the most recent of these edifices.

"3d, That from the symbols introduced into the sculptures of the second Assyrian period, and from the Egyptian character of the small objects found in the earth, above the ruins of the buildings of the *oldest* period, there was a close connection with Egypt, either by conquest or friendly intercourse, between the times of the erection of the earliest and latest palaces; and that the monuments of Egypt, the names of kings in certain Egyptian dynasties,

the ivories from Nimroud, the introduction of several Assyrian divinities into the Egyptian pantheon, and other evidence, point to the fourteenth century as the probable time of the commencement, and the ninth as the period of the termination of that intercourse.

"4th, That the earlier palaces of Nimroud were already in ruins, and buried before the foundation of the later; and that it is probable they may have been thus destroyed about the time of the fourteenth Egyptian dynasty.

"5th, That the existence of two distinct dynasties in Assyria, and the foundation about two thousand years before Christ, of an Assyrian monarchy, may be inferred from the testimony of the most ancient authors, and is in accordance with the evidence of Scripture, and of Egyptian monuments."

The excavations already made throw considerable light upon the ancient religion of Assyria. A great number of sculptured figures have been discovered, which establish animal-worship, either in its gross or merely symbolic character, to have prevailed in that country. As an illustration of this point, we select from the valuable work of Layard, entitled 'Nineveh and its Remains,' the following graphic account of an Assyrian palace, which seems to have been at once the abode of royalty and the temple of religion:—

"It was at first necessary to form an eminence, that the building might rise above the plain, and be seen from afar. This eminence was not hastily made by heaping up earth, but regularly and systematically built with sun-dried bricks. Thus a platform, thirty or forty feet high, was formed, and upon it they erected the royal or sacred edifice.

"The walls of the chambers, from five to fifteen feet thick, were first constructed of sun-dried bricks. The alabaster slabs were used as panels. They were placed upright against the walls, care being first taken to cut on the back of each an inscription, recording the name, title, and descent of the king undertaking the work. They were kept in their places and held together by iron, copper, or wooden cramps or plugs. The cramps were in the form of double dove-tails, and fitted into corresponding grooves in two adjoining slabs. The corners of the chambers were generally formed by one angular stone, and all the walls were either at right angles or parallel to each other. The slabs having been fixed against the walls, the subjects to be represented upon them were designed and sculptured, and the inscriptions carved.

"The principal entrances to the chambers were, it has been seen, formed by gigantic winged bulls, and lions with human heads. The smaller doorways were guarded by colossal figures of divinities or priests. No remains of doors or gates were discovered, nor of hinges; but it is probable that the entrances were provided with them. The slabs used as a panelling to the walls of unbaked brick, rarely

exceeded twelve feet in height, and in the earliest palace of Nimroud were generally little more than nine; whilst the human-headed lions and bulls forming the doorways, vary from ten to sixteen. Even these colossal figures did not complete the height of the room, the wall being carried some feet above them. This upper wall was built either of baked bricks richly coloured, or of sun-dried bricks covered by a thin coat of plaster, on which were painted various ornaments. It could generally be distinguished in the ruins. The plaster which had fallen was frequently preserved in the rubbish, and, when first found, the colours upon it had lost little of their original freshness and brilliancy. It is to these upper walls that the complete covering up of the building, and the consequent preservation of the sculptures, may be attributed; for when once the edifice was deserted they fell in, and the unbaked bricks, again becoming earth, encased the whole ruin. The roof was probably formed by beams, supported entirely by the walls; smaller beams, planks, or branches of trees were laid across them, and the whole was plastered on the outside with mud. Such are the roofs in modern Arab cities of Assyria. The great narrowness of all the rooms, when compared with their length, appears to prove that the Assyrians had no means of constructing a roof requiring other support than that afforded by the side walls. The most elaborately ornamented hall at Nimroud, although above one hundred and sixty feet in length, was only thirty-five feet broad. The same disparity is apparent in the edifice at Kouyunjik. The pavement of the chambers was formed either of alabaster slabs covered with inscriptions recording the name and genealogy of the king, and probably the chief events of his reign; or of kiln-burnt bricks, each also bearing a short inscription.

"The interior of the Assyrian palace must have been as magnificent as imposing. I have led the reader through its ruins, and he may judge of the impression its halls were calculated to make upon the stranger who, in the days of old, entered for the first time the abode of the Assyrian kings. He was ushered in through the portal guarded by the colossal lions or bulls of white alabaster. In the first hall he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, the ceremonies of religion, were portrayed on the walls, sculptured in alabaster, and painted in gorgeous colours. Under each picture were engraved, in characters filled up with bright copper, inscriptions describing the scenes represented. Above the sculptures were painted other events—the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were inclosed in coloured borders, of elaborate and elegant design. The emblematic tree, winged bulls, and monstrous animals, were conspicuous among the ornaments. At

the upper end of the hall was the colossal figure of the king in adoration before the supreme deity, or receiving from his eunuch the holy cup. He was tended by warriors bearing his arms, and by the priests, or presiding divinities. His robes, and those of his followers, were adorned with groups of figures, animals, and flowers, all painted with brilliant colours.

"The stranger trod upon alabaster slabs, each bearing an inscription recording the titles, genealogy, and achievements of the great king. Several doorways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. In each were new sculptures. On the walls of some were processions of colossal figures—armed men and eunuchs following the king, warriors laden with spoil, leading prisoners or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests or presiding divinities, standing before the sacred trees. The ceilings above him were divided into square compartments, painted with flowers or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, or even plated with gold and silver; and the rarest woods, in which the cedar was conspicuous, were used for the wood-work. Square openings in the ceilings of the chambers admitted the light of day. (There were no indications of windows found.) A pleasing shadow was thrown over the sculptured walls, and gave a majestic expression to the human features of the colossal forms which guarded the entrances. Through these apertures was seen the bright blue of an eastern sky, enclosed in a frame on which were painted, in vivid colours, the winged circle, in the midst of elegant ornaments and the graceful forms of ideal animals.

"These edifices, as it has been shown, were great national monuments, upon the walls of which were represented in sculpture, or inscribed in alphabetic characters, the chronicles of the empire. He who entered them might thus read the history and learn the glory and triumphs of the nation. They served, at the same time, to bring continually to the remembrance of those who assembled within them on festive occasions, or for the celebration of religious ceremonies, the deeds of their ancestors, and the power and majesty of their gods."

The worship of the bull, which must from this description have occupied a conspicuous place in the religion of the ancient Assyrians, is obviously of Egyptian origin, corresponding to the worship of APIS (which see) and MNEVIS. The sacred bull of the Egyptians has been generally regarded as representing the sun, whose worship was probably the original form of Pagan idolatry. The sun, moon, and other heavenly bodies were probably the first objects of worship in Assyria; and the bull-worship

of the Egyptians was no doubt introduced at a much later period, when that people took possession of the Assyrian kingdom. Accordingly, we find Eusebius, in the fourth century, thus describing the progress of idolatry among the Assyrians from Tsabaism and fire-worship to the adoption of the gods of the Egyptians. "Ur, which signifies fire, was the idol they worshipped, and as fire will, in general, consume every thing thrown into it, so the Assyrians published abroad, that the gods of other nations could not stand before theirs. Many experiments were tried, and vast numbers of idols were brought from foreign parts; but they being of wood, the all-devouring god Ur or fire, consumed them. At last, an Egyptian priest found out the art to destroy the reputation of this mighty idol, which had so long been the terror of distant nations. He caused the figure of an idol to be made of porous earth, and the belly of it was filled with water. On each side of the belly holes were made, but filled up with wax. This being done, he challenged the god Ur to oppose his god Canopus, which was accepted of by the Chaldean priests; but no sooner did the wax, which stopped up the holes in the belly of Canopus, begin to melt, than the water burst out and drowned the fire."

At one period we find the Assyrians worshipping ADRAMMELECH and ANAMMELECH (which see) and cruelly causing their children to pass through the fire in honour of these deities. These idols are spoken of as belonging to the inhabitants of Sepharvaim at the time when a colony of Assyrians were sent to replace those inhabitants of Palestine who had been carried captive into Assyria. At a later period in the history of Assyria, before it was combined with the Babylonian empire, Nisroch or Ashur, who was most probably their principal deity, is mentioned as an idol which was worshipped at Nineveh, and it was in the temple of this idol, perhaps a part of the royal palace, that Sennacherib was murdered by his two sons. Now this deity is said to have been represented in the form of an eagle; and it is not improbable that this may serve to explain that part of the description which Dr. Layard gives of the principal edifice at Nimroud, where he speaks of entering "a large chamber surrounded by eagle-headed figures." The composite form which the excavated figures are often found to assume, such as "colossal lions winged and human-headed," "gigantic winged figures, some with the heads of eagles, others entirely human, and carrying mysterious symbols in their hands," points to a period at which the idolatry was strictly symbolical, each part of the idol being intended to indicate a special quality or attribute of the deity. From its very nature this species of idolatry implies a more advanced period in the history of a nation. In its primitive aspect idolatry is simple, and it is only when men begin to reason more minutely upon the qualities of those beings whom they worship that it becomes complex

in its character. Would the idolater give an outward sensuous view of the omniscient, all-piercing eye of Deity, what more significant emblem could he select than an eagle? Would he represent the omnipresent ubiquity of his nature, what fitter emblem than to give wings to his idol? Would he exhibit power, he selects the lion; or all-producing utility, the ox or bull. A combination of these emblematic figures may, when dug out of the earth after ages have passed away, appear to the excavators strange anomalous figures, and yet to those who worshipped them they exhibited a clear mythical representation of attributes belonging to the Divine Being.

Sir Henry Rawlinson names twenty other gods, whom he identifies with some of the classic deities. Dr. Layard gives a table of twelve, but observes, "some of them may possibly be identified with the divinities of the Greek pantheon, although it is scarcely wise to hazard conjectures which must ere long be again abandoned." Besides these, there were multitudes of inferior gods, amounting, according to one inscription, to four thousand. In one of the cuneiform inscriptions belonging to the tenth century *n. c.*, we find the monarch, whose name Dr. Hincks renders Assaraebaal, and Sir Henry Rawlinson, Sardanapalus, mentioning incidentally one of the presiding deities of the Assyrians: "I went to the forests and cut them down, and made beams of the wood for Ishtar, mistress of the city of Nineveh, my protectress." It is difficult even to conjecture who this goddess is.

Another peculiarity in the mythology of the ancient Assyrians has been corroborated by the recent researches of Layard. An immense egg, they were wont to say, had dropped from heaven into the river Euphrates; and on this egg some doves had settled after it had been rolled by the fishes to the bank. Venus, afterwards called *Dea Syria*, was produced from this egg. This deity was the Atargatis of Ascalon, described by Diodorus Siculus as being in the upper part of her body a woman, and in the lower a fish. It is somewhat remarkable that Layard, in his recent excavations, has actually discovered an ancient goddess exactly answering to this description. Colonel Rawlinson, on ethnological grounds, has come to the conclusion, that the ancient Assyrians under Nimrod were of the Scythic, and not of the Semitic family. The peculiar aspect of their religion seems to favour this idea. And in all probability, as the researches into the remains go forward, this character of their mythology will be brought out more clearly and established on a firmer basis.

ASTARTE. See ASHTAROTH.

ASTERISK, the silver star with which, in the Greek Church, the priest covers the consecrated bread, pronouncing at the same time, "The star rested over the place where the child was laid." This action is accompanied with some other prayers.

The asterisk is also a veil, on which a star is either painted or embroidered. This veil, or this star, signifies that the bread which it covers is truly descended from heaven. The asterisk, according to Tournefort and some other authors, is a silver or pewter cross which the officiating priest puts upon the patin in which the pieces of bread lie ready for consecration. This cross prevents the veil from pressing upon the bread. See GREEK CHURCH.

ASTRÆA, daughter of Zeus and Themis. She was the goddess of justice, who descended from heaven to earth in the golden age, and blessed men by her residence among them; but as soon as that age had expired, she abandoned the earth, and was placed among the stars.

ASTRÆUS, a Titan in the ancient Pagan mythology, who became the father, by Eos, of the winds, and all the stars of heaven.

ASTRAGALOMANCY, a species of divination anciently practised in a temple of Hercules in Achaia. It consisted in throwing small pieces with marks corresponding to the letters of the alphabet, the accidental arrangement of which formed the answer required. See DIVINATION.

ASTRATEIA, a surname of Artemis, by which she was worshipped in Laconia.

ASTROLOGERS (Gr. *astron*, a star, *logos*, a discourse), a class of men who profess to foretell future events from an examination of the state of the heavens and the courses of the stars. This species of divination appears to have been practised at a very early period in the history of the world. The Chaldeans are said to have been the first who made use of this art. Thus Cicero says, "The Chaldeans inhabiting vast plains, whence they had a full view of the heavens on every side, were the first to observe the course of the stars, and the first who taught mankind the effects which were thought to be owing to them. Of their observations they made a science whereby they pretended to be able to foretell to every one what was to befall him, and what fate was ordained him from his birth." So famed did the Chaldeans become for their pretended skill in astrology, that among the Babylonians the words "Chaldean" and "astrologer" were regarded as synonymous, and this learned caste was looked upon with great veneration. The ancient astrologers reckoned the sun, moon, and planets as the interpreters of the will of the gods. From their rising, setting, colour, and general aspect, predictions were made as to the coming appearances of nature in the way of tempests, hurricanes, earthquakes, &c. The planets were viewed as affecting the destinies of men, so that from their nature and position information might be obtained as to the events which should befall a man throughout his whole life. Some authors consider the Egyptians rather than the Chaldeans to have given origin to the science or art of astrology. It is plain at all events that they practised the art from very early times. Herodotus says, that among

the Egyptians every day was under the influence of some star, and that according to the day on which, and the star under which, a man was born, so would be his future life. In Greece astrology was held in estimation not only by private individuals, but even by public magistrates. Plutarch informs us that the Spartan ephori made regular observation of the heavens every ninth year during the night. So firmly were the deductions of astrologers believed at Athens, that an assembly of the people would be broken up by a storm of thunder and lightning, or the occurrence of any other phenomena in the heavens which were accounted unlucky. Even in private life such natural events were regarded as intimations of the will of the gods. The same respect was paid among the Romans to the appearances of the heavens, and even the movements of their armies were often regulated by these natural phenomena.

Heathen nations, indeed, both in ancient and in modern times, have always held it in high esteem. Lucian devotes an entire treatise to its explanation and defence. He attributes the merit of its invention to the Ethiopians, from whom the Egyptians received it, and he declares, that of all the nations that have existed, he never heard of any but the Arcadians who condemned and rejected it. This author explains the principles on which the predictions of astrology proceeded. Thus he informs us, that the heavens were divided into several compartments, over each of which a particular planet presided; that some planets were good, and some evil, while others had no special character of their own, but depended for their nature on those planets with which they were in conjunction. Such being the arrangements of the heavenly bodies, Lucian adds, being himself a firm believer in astrology, "Whatsoever planet is lord of the house at the time of any man's nativity, produces in him a complexion, shape, actions, and dispositions of mind exactly answerable to its own."

While, however, there were not a few among the ancient Romans who, like Lucian, were prepared to avow, and even to defend their belief in astrology, we find that, under the emperors, laws were frequently made discountenancing this superstitious practice. Tacitus tells us, that, in the reign of Tiberius, there were decrees of the senate made for expelling astrologers out of Italy, and he says at the same time, that they were a prohibited class of men, yet, from the tendency of the people to consult them, they were always retained. Suetonius, also, mentions that they were twice banished, first in the reign of Tiberius, and then in that of Vitellius. The truth is, they were condemned by Roman law, but sanctioned and encouraged by Roman practice.

The introduction of Christianity brought astrology into complete discredit, and to such an extent was this the case, that no sooner did a soothsayer or astrologer embrace the religion of Jesus than he hastened to disavow publicly, and in the face of the

Church, all connection with such heathenish practices. Among the primitive Christians a belief or practice of astrology was viewed as utterly inconsistent with the Christian profession, and as calling for the prompt infliction of the highest censures of the church. The Apostolical Constitutions, as they are termed, enjoin astrologers to be refused baptism unless they promise to renounce their profession. The first council of Toledo condemns the Priscillianists with anathema for the practice of this art. Sozomen mentions the case of Eusebius, bishop of Emessa, as having been accused of following the apotelesmatical art, which was identical with astrology, and as having been forced to flee from his bishopric on account of it. It was this crime that banished Aquila from the Church. For Epiphanius says, "He was once a Christian; but being incorrigibly bent upon the practice of astrology, the Church cast him out; and then he became a Jew, and in revenge set upon a translation of the Bible to corrupt those texts which had any relation to the coming of Christ." St. Austin gives a remarkable case of an astrologer, who, being excommunicated, afterwards became a penitent, and on his confession and repentance, was received into the Church again, and admitted to lay communion, but for ever denied all promotion among the clergy. Thus it plainly appears, that, in the Christian Church from early times, astrologers were looked upon as engaged in a pagan and idolatrous practice, and, accordingly, subjected to the severest ecclesiastical censure.

The astrological art was regularly taught in the schools of the Saracens in Spain and Africa during the middle ages. Its professors were highly valued, being regarded as the philosophers and sages of their day. In the fourteenth century, as Mosheim informs us, "this fallacious science was prosecuted even to madness by all orders from the highest to the lowest." The greatest caution, however, required to be observed by the astrologers of that period to avoid impeachment for magic, and to escape the hands of the inquisitors. Cases actually occurred of individuals being committed to the flames by the inquisitors, for no other crime than the practice of astrology or divination by the stars. Nor has this superstition been unknown in modern nations. We are informed by the French historians, that, in the time of Catharine of Medicis, astrology was held in such repute that the stars were consulted in all matters, even the most insignificant. Even yet in all uncivilized countries such superstitions prevail and are practised by designing persons, who thereby delude the ignorant and credulous by pretending to reveal to them their future history.

ASUMAN, the name of an angel or genius, who according to the ancient Magi of Persia, presided over the twenty-seventh day of every solar month in the Persian year, which is, therefore, called by the name of this genius. The Magi believe Asuman to

be the angel of death, which separates the souls of men from their bodies. The Persians likewise give the name of Asuman to heaven.

ASURS, an order of beings in the system of the Buddhist religion, who have been compared to the Titans and giants of the Greeks, as in stature they are immensely greater than any other order of beings.

ASWATHA, the mundane tree of the Hindus, according to whose mythology the universe is portrayed under the form of a tree, the position of which is reversed, the branches extending downwards, and the root upwards. Its branches are called the limbs or organs—the constituent parts of the visible or sensual world; and its leaves denote the Vedas, which again are the symbols of the universe in its intellectual character. This tree corresponds to the YGGDRASIL (which see), or sacred ash-tree of the ancient Scandinavians, or the GOGARD (which see), or tree of life of the ancient Persians, both of which were myths of a very recondite character.

ASYLUM (Gr. *a*, not, and *sulao*, to draw). In the states of Greece in ancient times, slaves, debtors, and criminals enjoyed the privilege of fleeing for refuge to the temples, altars, sacred groves, and statues of the gods. All sacred places, however, were not recognised by the law as affording an asylum and protection; some temples or altars only being legally privileged in this respect. The temple of Theseus in Athens was the most noted for possessing the *jus asyli*, or right of affording protection, and was specially intended for slaves who considered themselves injured by their masters. Several other places in Athens, as for instance, the altar of *Zeus agoraios*, and the altars of the twelve gods, were also resorted to in quest of an asylum. Such privileged places were also to be found in different parts of Greece. All sacred places, indeed, whether legally recognised or not, were considered as affording protection to a certain extent, but if not acknowledged by law, the individual who had taken refuge there might be compelled to leave the place of refuge by the use of any means except personal violence. In such cases fire was sometimes used. In course of time the privilege of slaves and criminals in the use of sacred places as asylums began to be much abused, and it was found necessary in the reign of Tiberius to restrict the privilege to a few cities. Livy speaks of the right of asylum as only recognised among the Greeks, and it is no doubt true, that for a long period, both during the republic and in the time of the emperors, the *jus asyli* is not mentioned in Roman law. Even after it was introduced among the Romans, it was almost entirely confined to slaves.

The privilege of asylum was known among the ancient Hebrews, for whom six cities of refuge were by Divine command set apart, three on each side of the Jordan. The design of this appointment was to afford protection to those who accidentally or unintentionally had slain a man. In addition to these

cities of refuge, the temple, and especially the altar of burnt-offering, possessed the privilege of an asylum.

Christian churches became sanctuaries or places of asylum in the time of Constantine, in the beginning of the fourth century, though no law seems to have been issued on the subject before the days of Theodosius, who passed a law A. D. 392, regulating some points relating to it. This right of asylum was formally confirmed by Theodosius II. A. D. 431. The privilege was limited at first to the altar and internal part of the church, but afterwards it was extended to the nave, then to the outer buildings or precincts of the church, particularly to the baptisteries; and even in after ages, as corruption advanced, the graves and sepulchres of the dead were resorted to for protection, not to speak of the statues of the emperors, crosses, schools, and monasteries. The original intention of the institution of the right of asylum was not to defeat the ends of justice, but to afford a refuge for the innocent, the injured and oppressed; or in doubtful cases, to grant protection until an equitable hearing could be obtained, for which purpose the privilege of the asylum extended to thirty days, but no longer, during which time, if poor, support was given from the revenues of the church. The right of protection, however, was not granted to all indiscriminately. Several cases were excepted by law, as being, on account of the aggravation of their guilt, excluded from the asylum of the church. To this class belonged public debtors who had embezzled the funds of the state; Jews who had pretended to embrace Christianity with no other view than to avoid paying their lawful debts, or to escape the punishment due to their crimes; all heretics and apostates; slaves who had fled from their masters, and finally robbers, murderers, conspirators, and those guilty of crimes of the deepest dye. These varied cases of exemption from the *jus asyli* are found in the Theodosian Code. Certain conditions also were laid down, on the fulfilment of which alone the protection of the church could be enjoyed. These were, 1. That they should take refuge in the church quite unarmed. 2. Without noise or clamour of any kind. 3. That they should not eat or lodge in the church, but in some building outside.

In modern times, particularly in Roman Catholic countries, the privilege of sanctuary or asylum in the churches has been often perverted in the most disgraceful manner to shelter criminals of all kinds, and thus weaken the hands of the civil magistrate. The Canon law of Gratian, and the decretals of the Popes, grant protection to all criminals except housebreakers, highwaymen, and those who commit enormous crimes in the church itself when seeking an asylum in it. Pope Boniface V. passed a decree sanctioning the use of churches as places of asylum, and ordaining that no person who had taken refuge in a church should be delivered up. Since the sixteenth century the right of asylum has been gradually abolished. In some

Roman Catholic countries it still exists. Among the recent ecclesiastical reforms which the King of Sardinia has introduced into Piedmont, has been the extirpation of this much abused privilege of asylum.

ASYNIER, the goddesses in Scandinavian mythology, who were twelve in number.

ATA-ENTSIK, a goddess among the Iroquois Indians. She was the Moon, and regarded as the cause of evil.

ATAHACON, the name of the Supreme Being among the aboriginal inhabitants of Canada. Others call him *Michabon*, but the most general designation is the *Great Hare*.

ATALANTE. It is usually considered that in ancient mythology there are two personages bearing this name, one belonging to Arcadia, and the other to Bœotia. Various writers, however, regard them as identical. This fabulous female is said to have been suckled in the wilderness, and when she had arrived at mature age, she slew the centaurs by whom she was pursued. Her beauty attracted many suitors, but she refused to give her hand to any except the one who should excel her in the foot-race. Meilanon, one of the competitors for the fair prize, won her by a stratagem. He dropped on the race-course three golden apples, which he had received from Aphrodite, and these so attracted Atalanta, that she stopped to pick them up, and admire them; thus she lost the race, and was compelled to marry the successful lover, who along with herself, as the ancient fable goes, were metamorphosed into lions, and yoked to the chariot of Cybele. This seems a myth of Eve.

ATA-SIL, a name given to the first eight of the ten obligations or *sila* precepts, which are binding upon priests in the Buddhist religion. The ten obligations forbid 1. The taking of life. 2. The taking of that which is not given. 3. Sexual intercourse. 4. The saying of that which is not true. 5. The use of intoxicating drinks. 6. The eating of solid food after mid-day. 7. Attendance upon dancing, singing, music, and masks. 8. The adorning of the body with flowers, and the use of perfumes and unguents. 9. The use of seats or couches above the prescribed height. 10. The receiving of gold or silver. The *ata-sil* or first eight are repeated on *pōya* days or festivals. When taken by a laic, they involve the necessity of living apart from his family. These obligations are usually taken in presence of a priest, but they are sometimes received without the intervention of any priest. The Buddhists consider that there is greater benefit from keeping the *ata-sil* during a short period, than there would be from the possession of the whole systems of worlds filled with treasures. See BUDHISTS.

ATE, the goddess of mischief among the ancient Greeks, who urged men to the pursuit of a course of wayward, inconsiderate, and improper conduct. If we may credit Homer, she was the daughter of Zeus, who banished her from the abodes of the gods

in punishment for having involved him in a rash oath at the birth of Heracles.

ATERG-ATIS, an ancient Syrian goddess, worshipped at Ascalon, and supposed to be the same as *Venus* or the *Dea Syria*. The upper part of her image represented a woman, the lower part a fish. Vossius derives the name of this goddess from the Hebrew words *addir*, great, and *dag*, a fish. Macrobius regards her as a symbol of the earth, which is productive and fruitful, like the female and the fish. A temple to the worship of Atergatis, probably at Ashtaroth-Karnaim, is referred to in 2 Mac. xii. 26. Lucian, followed by Diodorus Siculus, considers this female deity as identical with Derceto, who was worshipped at Ascalon in Phœnicia under the same compound representation of a woman and a fish. It is evident also on similar grounds, that there must have been some relation between Atergatis and the Dagon of the Old Testament, which was a deity of the Philistines, of whose country Ascalon was one of the five lordships. Pliny says that Atergatis was worshipped in the town called Bombyce or Hierapolis, and this statement is confirmed by Strabo, from whom possibly his information was derived.

ATHANASIUS, the distinguished leader of the orthodox party in the Arian controversy which agitated the Christian church in the fourth century. He was a native of Alexandria, but it is doubtful in what year he was born, though it is supposed to have been towards the end of the third century, probably about A. D. 296. At an early period of life he gave evidence of high talent, and Alexander, primate of Egypt, in whose family he was brought up, directed his education towards the Christian ministry. Much of his time was spent in the study of the Sacred volume, with which he acquired an intimate and minute acquaintance beyond his cotemporaries generally. His extensive theological knowledge, as well as his fervent piety and zeal, recommended him early to the notice of the Christians of his native city, and the high estimation in which he was held, appears from the fact that while yet a young man he was chosen a deacon of the church, and was commissioned to attend the famous council of Nice, A. D. 325, where he distinguished himself by the ability and acuteness with which he confuted the Arians, and defended the orthodox doctrine of the identity of essence in the Father and the Son. He may justly be considered indeed as the champion of the Anti-Arian party, not only in the Nicene council, but throughout nearly half a century, contributing mainly by his efforts to establish the triumph of the Homousion doctrine in the Eastern church. The subject in debate was, in his view, not a mere point of abstract speculation, but an essentially vital dogma of the Christian faith. He contended for it therefore with the utmost earnestness and unwearied perseverance.

The fame of Athanasius as an able and orthodox divine was now established, and Alexander having

died A. D. 326, the see of Alexandria was immediately conferred upon the successful opponent of Arius at the council of Nice. His promotion was sanctioned by the unanimous and cordial approval of the Christian people; and the responsible duties of his high office he discharged in an exemplary manner. In the course of a few years, however, trials of no ordinary kind began to surround his path. Shortly after the condemnation of the doctrines of Arius by the council of Nice, the arch-heretic himself was banished by Constantine, but having made professions of submitting to the Catholic faith, he was recalled by the Emperor. Athanasius was now urged and entreated by the friends of Arius to receive him again into the communion of the church, but all applications of this kind were unavailing. The Emperor at length issued a command to Athanasius, not only to receive Arius, but all his friends also who wished to resume their connection with the church. The imperial mandate was accompanied with threats of instant deposition and banishment in case of disobedience. The archbishop respectfully, but firmly declined to admit into the church the teachers of false doctrines; at the same time explaining in a letter to the Emperor the grounds of his conscientious refusal. Constantine was so far satisfied that he made no attempts to put his threats in execution, although it is not improbable that he may have formed an unfavourable impression of the faithful orthodox divine.

The enemies of Athanasius, particularly those of the Meletian sect in Alexandria, were bitterly opposed to him, and they lost no opportunity of raising reports to his disadvantage. Amid all such malicious efforts to injure his reputation, the good man was unmoved. Disappointed and angry, they laid formal complaints against him before the Emperor. The most weighty charge was, that he had favoured and actually forwarded the schemes of an individual in Egypt, who had planned a conspiracy against the imperial government. Such an accusation could not be lightly passed over, and accordingly Constantine ordered Athanasius, A. D. 332, to appear personally before him at Psammathia, a suburb of Nicomedia, where the Emperor was then residing. The archbishop attended, and so successfully defended himself against all the charges preferred against him, that he was triumphantly acquitted. His enemies, however, were not long in fabricating other grounds of accusation. The Emperor, therefore, desirous of restoring peace to the church in Alexandria, appointed a synod to be held A. D. 335, under the presidency of Eusebius of Cæsarea, with full powers to investigate the charges laid against Athanasius. From the representations made to him, the Emperor prevented the meeting of this synod, and ordered another to assemble at Tyre in the same year. Athanasius appeared accordingly before this tribunal, and succeeded in refuting a part of the charges preferred by his enemies. With re-

gard to the rest, a commission was appointed to proceed to Egypt and investigate matters on the spot. From the partial manner in which the members of this commission were selected, Athanasius saw clearly that justice was not to be expected at the hands of a body so constituted, and therefore, he appealed directly to the Emperor himself, and set out for Constantinople. Constantine at first refused to give him a hearing, but at length he was prevailed upon to review the proceedings of the synod at Tyre. The enemies of Athanasius followed him to the imperial residence, and so wrought upon the mind of the Emperor, that he banished the maligned archbishop to Gaul.

Thus was the orthodox prelate driven into exile, not, in all probability, from a conviction of his guilt, for Constantine declined to fill up the vacant see, but to restore quiet to the disturbed church in Egypt. Shortly after, Arius, the originator of the great heresy which bears his name, suddenly died, and in the year 336 the Emperor Constantine also died, and his son and successor Constantine II. being thoroughly anti-Arian, signaled the commencement of his reign by recalling Athanasius from exile, and replacing him in his see at Alexandria. The worthy archbishop was received on his return with the greatest enthusiasm, both by the clergy and laity. But scarcely had he resumed his duties in his former sphere, when the Arian party renewed their efforts to disturb his peace, and diminish his usefulness. So far did they proceed in their bitter hostility, as actually to convene a council at Antioch, at which they superseded Athanasius, and appointed Pistus archbishop in his place. In opposition to this council, another was assembled at Alexandria by Athanasius, at which a document was drawn up defending the conduct of the Egyptian primate, and complaining in strong language of the treatment which he had experienced at the hands of the Arians. Both parties sent delegates to Julius, bishop of Rome, who, glad to have his authority acknowledged, invited both parties by their delegates to present their cause before a synod to be assembled under his own presidency. The Oriental church declined to submit the matter in dispute to any synod called and presided over by the Roman bishop, who was evidently grasping at supreme ecclesiastical power over both the Eastern and the Western churches.

In the meantime the council assembled at Antioch, perceiving that Pistus, whom they had chosen as bishop of Alexandria instead of Athanasius, was utterly unable to establish his authority in the office to which he had been appointed, conferred the appointment upon one Gregory a Cappadocian, a man of a violent and headstrong temper. This new prelate was introduced into his office by an armed force; and all who refused to acknowledge him were regarded as rebels against the authority of the emperor. Athanasius being the favourite of the people, many of whom looked upon him as their spiritual father

refused to be concussed by the civil authorities in a matter of this kind. Scenes of disorder and confusion were the natural result of this determination on the part of the emperor to thrust upon the Egyptian Christians a bishop, to whom, on religious as well as other grounds, they were violently opposed. Athanasius escaped, in the midst of a commotion, to a place of concealment near Alexandria, from which he issued a circular letter to all the bishops, stating his case, and showing the injustice of the treatment to which he had been exposed. The bishop of Rome having invited him to resort to that city, he repaired thither, and, after residing in Rome for a year and a half, he was recognised by a synod, convened in A.D. 342, as a regular bishop, notwithstanding the deposition of the Antiochian council. This decision of the council held at Rome was announced in a circular letter addressed to the Arian clergy who had absented themselves from the council, refusing to obey the summons of the bishop of Rome.

The Western Church strove to represent all who opposed Athanasius as Arians; while they, on the other hand, were equally anxious to vindicate their character from the reproach. Many of them, indeed, since the death of Arius, had avowed semi-Arian doctrines—a set of principles holding an intermediate place between Arianism and the Nicene creed. The Western Church, however, held fast by the creed of the council of Nice, and, although no fewer than five creeds had been drawn up by the Eastern bishops in assemblies convened at Antioch in A.D. 341 and A.D. 345, not one of them was admitted to be free from an Arian element. The two emperors, Constantius and Constans, were now anxious to heal the breach which plainly existed between the Eastern and the Western Churches; and, accordingly, they summoned a council to meet at Sardica in Illyria, A.D. 347, to decide the disputed points. The Arians insisted, as a preliminary condition of their attendance, that Athanasius and all his followers should be excluded from the council. This, however, was refused, and the Arians retired from the assembly. The council then having duly considered the matter on both sides, decided in favour of Athanasius and the orthodox party, restoring the persecuted primate of Alexandria, and condemning all who opposed him as enemies to the truth. In the following year, A.D. 349, Gregory the Cappadocian, who had been thrust into the office of archbishop, was murdered at Alexandria, and thus the way was opened for the return of Athanasius, who was once more received with the utmost enthusiasm. The Arian party were now more than ever enraged, and renewed their former charges against the restored archbishop with greater urgency than ever. Constans, the friend of Athanasius, was now dead, and Constantius was won over by the Arian party. Again, therefore, in two different councils, one at Arles, A.D. 353, and another at Milar A.D. 355, was Athanasius condemned. Persecuti was directed

against all who favoured him, and the primate himself was compelled to take refuge in the Egyptian deserts. From this place of retirement he addressed a consolatory letter to his sorrowing and persecuted flock, who were now subjected to more than ordinary trials, by the appointment, in the room of Athanasius, of a prelate who violently persecuted the orthodox party.

At length, A.D. 361, Constantius, the patron of the Arians, expired. Julian, commonly called the Apostate, succeeded to the throne, who, to show his utter indifference to the theological question in dispute, ordered the restoration of the bishops whom Constantius had banished. This was rendered the easier in the case of Athanasius, as George the Cappadocian had been slain in a tumult raised by the heathen population of Alexandria. Once again, therefore, was Athanasius reinstated in his office, and restored to the affections of his attached people. Opposition, however, arose from a different quarter from that whence it had formerly sprung. It was not now the Arians but the heathens of Alexandria, who resisted the efforts of Athanasius to advance the cause of Christian truth. They knew well that the emperor who now sat upon the throne was earnestly desirous to abolish Christianity throughout the whole Roman empire, and to establish heathenism in its place. They lost no time, therefore, in laying their complaints against Athanasius at the feet of Julian, who listened with a favourable ear to all their accusations, and banished the worthy prelate once more, not now, however, from Alexandria only, but from Egypt itself; and one Christian writer informs us that Julian had actually given secret orders to put an end to the life of this devoted minister of Christ. Athanasius, however, took refuge as before in the deserts, where he remained for several months, until the death of Julian enabled him to return in safety to his beloved flock in Alexandria. The new emperor, Jovian, was his friend, and held him in high esteem, notwithstanding all the attempts made by his enemies to prejudice the imperial mind against him. The life of Jovian, however, was but short; and although, for three years after the succession of Valens, Athanasius was permitted to labour in the work of the ministry in peace and comfort, in A.D. 367, by the edict of the emperor, he was again banished from Alexandria. This exile, however, was of brief duration; for in the course of a few months he was recalled by Valens himself, and permitted, without any further hindrance, to prosecute his pastoral labours, until, in A.D. 373, he was summoned from his work on earth to his rest in heaven. Thus terminated a life of usefulness and of trial, such as has fallen to the lot of few in this world. For forty-six years had he held the high and honourable office of Primate of Alexandria, and during that time he had laboured and suffered in his Master's cause, with an energy, a devotedness, and zeal which have deservedly earned for him a dis-

tinguished name in the annals of the Christian church.

ATHANASIANS, the followers of ATHANASIUS (see preceding article), who, in the fourth century, was the leader of the orthodox party against the Arians. The difference between the two parties lay in this, that the Arians held the *homoiousion*, or the likeness of essence in the Father and the Son, while the Athanasians held the *homoousion*, or the identity of essence in the Father and the Son. This latter doctrine was committed, as it were, to the patriarch of Alexandria to defend, and the persecution which he endured on account of it, extended beyond himself to all who agreed with him in opinion. Wherever the power and influence of the Arians could reach, the Athanasians were subjected to sufferings of the severest description. Four times was Paul, bishop of Constantinople, driven from his church by the intrigues of the Arians. At length he sealed his adherence to the truth by the endurance of martyrdom. His successor in the see of Constantinople was a semi-Arian, who punished the Athanasians with confiscation of their goods, banishment, brandings, torture, and death. Women and children were forcibly baptized; and when the Novatians, who held the *homoousion*, refused to communicate with him, they were seized and scourged, and the sacred elements violently thrust into their mouths. The church at Hadrianople consisted chiefly of Athanasians, and the sufferings which they underwent in consequence were great. Several of the clergy were beheaded, Lucius their bishop twice loaded with chains and sent into exile, where he died, while three other bishops of the neighbourhood were banished by an imperial edict. Throughout the whole course of the lengthened persecution which was carried on against Athanasius, his followers everywhere, but especially at Alexandria, were subjected to constant suffering; and when at last he was driven into the wilderness of the Thebaid, then inhabited by the monastic followers of Paul and Anthony, the Athanasians were also involved in the trials of their leader and champion. "Thirty of them," says Dr. Newman, in his 'Arians of the Fourth Century,' "were banished, ninety were deprived of their churches; and many of the inferior clergy suffered with them. Sickness and death were the ordinary result of such hardships as exile afforded; but direct violence in good measure superseded a lingering and uncertain vengeance. George, the representative of the Arians, led the way in a course of horrors, which he carried through all ranks and professions of the Catholic people; and the Jews and heathen of Alexandria, sympathizing in his brutality, submitted themselves to his guidance, and enabled him to extend the range of his crimes in every direction. Houses were pillaged, churches were burned, or subjected to the most loathsome profanations, and cemeteries were ransacked. On the week after Whitsuntide, George

himself surprised a congregation which had refused to communicate with him. He brought out some of the consecrated virgins, and threatened them with death by burning, unless they forthwith turned Arians. On perceiving their constancy of purpose, he stripped them of their garments, and beat them so barbarously on the face, that for some time afterwards their features could not be distinguished. Of the men, forty were scourged; some died of their wounds, the rest were banished. This is one out of many notorious facts, publicly declared at the time, and uncontradicted; and which were not merely the unauthorized excesses of an uneducated Cappadocian, but recognized by the Arian body as their own, in a state paper from the Imperial Court, and perpetrated for the maintenance of the peace of the church, and of a good understanding among all who agreed in the authority of the sacred Scriptures."

The term ATHANASIANS, however, is not limited to the immediate followers of Athanasius himself, but is also applied to all who hold his doctrines, as they are embodied in what is usually termed the ATHANASIAN CREED (see next article).

ATHANASIAN CREED, a formulary or confession of faith which was for a long time supposed to have been drawn up by Athanasius in the fourth century, to vindicate himself against the calumnies of the Arians. Vossius was the first who ventured to impugn the generally received notions on the subject; alleging that the creed which bears the name of Athanasius was not the production of the bishop of Alexandria, but was originally written in Latin by a Latin author, not earlier probably than A. D. 600, and never quoted as the creed of Athanasius before it was so cited by the legates of Pope Gregory IX., in A. D. 1233. Archbishop Usher denies the correctness of this last assertion of Vossius, and maintains that it was attributed to Athanasius at a much earlier period. Quesnel, the French Jansenist, dates the origin of this creed in the fifth century, and ascribes it to Virgilius Tapsensis, an African divine. The document was acknowledged in France about A. D. 670, and received in Spain and Germany about the same period. There is evidence that it was sung in the churches in England a century earlier. In some parts of Italy it was known in A. D. 960, and was received at Rome about A. D. 930. The Greek and Oriental churches refuse to acknowledge this symbol, but in Russia, and in several other districts which belong to the Eastern Church, it is received, though never read in public.

A very learned Critical History of the Athanasian creed has been written by Dr. Waterland, in which he attempts to prove, that it must have been composed earlier than the days of Nestorius, and before the council of Ephesus A. D. 431. The author of it he imagines to have been Hilary, bishop of Arles, a distinguished prelate of the Gallican church. Among the various reasons on which Dr. Waterland founds his opinion, the only one which

has any force, is the fact which he adduces from the life of Hilary, that an Exposition of the creed had been written by that author, and, besides, he alleges that there is a great resemblance in style between the Athanasian creed and the rest of the works of the bishop of Arles. These, however, are but slender grounds on which to impute the authorship of the creed to a Gallican bishop.

The Athanasian creed is found in the Prayer-Book of the Church of England, and is not only required to be repeated, but the eighth of the Thirty-Nine Articles, which is subscribed by every minister of that church states, "The three creeds, Nicene creed, Athanasius's creed, and that which is commonly called the Apostles' creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." The Athanasian creed is as follows: "Whosoever will be saved, before all things it is necessary that he hold the Catholick Faith. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity: Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals: but one eternal. As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties: but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods: but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords: but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord, so are we forbidden by the Catholick Religion to say, There be three Gods, or three Lords. The Father is made of none: neither created, nor begotten. The Son is of the Father alone: not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other: none is greater, or less than another; But the whole three Persons are co-eternal to-

gether, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved, must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world; Perfect God, and perfect man: of a reasonable soul and human flesh subsisting; Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood. Who although he be God and Man, yet he is not two, but one Christ; One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man: so God and Man is one Christ; Who suffered for our salvation: descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies: and shall give account for their own works. And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire. This is the Catholick Faith: which except a man believe faithfully, he cannot be saved. Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be. world without end. Amen."

From the whole tenor of this document, it is plain that it has been designed to oppose the Arian and Sabellian heresies, laying down the catholic or orthodox doctrine on the person of Christ. The Sabellians considered the Father, Son, and Holy Spirit as one in person. This was confounding the persons of the Godhead. The Arians considered them as differing in essence, and thus as three beings. This was dividing the substance. Against these two errors was the creed framed. The orthodox doctrine as laid down in it, is believed by all Trinitarians of the present day; but exception has sometimes been taken to the scholastic language in which the doctrines are expressed. This creed, indeed, is altogether omitted in the Service-Book of the Protestant Episcopal Church in America. The chief objections against it, however, are founded on what are called its damnatory clauses, those in which it denounces eternal damnation against those who do not believe the Catholic faith as there stated. Many divines of the Church of England coincide entirely in sentiment with Dr. Prettyman, in his 'Elements of Theology,' where he says, "We know that different persons have deduced different and even opposite doctrines from the words of Scripture, and consequently

there must be many errors among Christians; but since the gospel nowhere informs us what degree of error will exclude from eternal happiness, I am ready to acknowledge, that, in my judgment, notwithstanding the authority of former times, our church would have acted more wisely, and more consistently with its general principles of mildness and toleration, if it had not adopted the damatory clauses of the Athanasian creed. Though I firmly believe, that the doctrines of this creed are all founded in Scripture, I cannot but conceive it to be both unnecessary and presumptuous to say, that 'except every one do keep them whole and undefiled, without doubt he shall perish everlastingly.'" In any human composition whatever, it is utterly inconsistent with that modesty and humility which ought ever to characterize the productions of Christian men, to pronounce anathemas upon those who may differ in sentiment from them, however widely. See CONFESION, CREED.

ATHARID, the name given to Mercury, one of the planets worshipped by the ancient Arabians.

ATHEISTS (Gr. *a*, not, *theos*, God), those who deny the existence of the Divine Being. However repugnant such a bold and presumptuous negation is to the sentiments and feelings of mankind generally, atheists have existed probably in every age of the world. The existence of practical atheists, who live and act as if there were no God, is readily admitted; but it has not unfrequently been regarded as a point which may well be doubted, whether a true speculative atheist has ever existed, or could possibly exist. On this point it may be observed, that there is an explicit and openly avowed atheism, and there is also a constructive or implied atheism; the former involving a formal denial of the existence of God; the latter involving sentiments, which, if not by the author himself, at all events by others, are regarded as amounting to the denial of the Divine existence, or necessarily leading to it, though they do not formally express it. Of these two species of atheism, it is the former alone, the explicit and avowed atheism, whose existence has been doubted and even denied by many wise and good men, both in ancient and modern times. Lord Bacon, in his 'Essay on Atheism,' uses these strong words: "I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind; and, therefore, God never wrought miracles to convince atheism, because his ordinary works convince it." By this illustrious thinker atheism was looked upon as "joined and combined with folly and ignorance." Dr. Arnold again more recently declares, "I confess that I believe conscientious atheism not to exist;" and the French philosopher, M. Cousin, pronounces atheism to be impossible. Nay, more, some of the most eminent infidel writers, in modern times, loudly proclaim their denial of the existence of true atheism, by which, however, they evidently mean nothing more

than the denial of the existence of an active principle in nature. To deny a personal, living God, has, in the view of many infidels, no title to be regarded as atheism, provided only a first cause be admitted, even though that cause should be matter itself.

From the altered aspect which the argument of infidels has in more recent times assumed, it becomes necessary that atheism, as opposed to theism, should be more strictly and specifically defined as the disbelief or denial of the existence, providence, and government of a living, personal, and holy God. Dr. James Buchanan, in his able, lucid, and conclusive work, 'Faith in God, and modern Atheism compared,' ranges the varieties of atheism under four classes. 1. The Aristotelian hypothesis, which asserts the present order of nature, or the world as now constituted, to have existed from eternity, and that it will never have an end. 2. The Epicurean hypothesis, which asserts the eternal existence of matter and motion, and attributes the origin of the world, either with Epicurus, to a fortuitous concurrence of atoms, or with some modern writers, to a law of progressive development. 3. The Stoical system, which affirms the co-existence and co-eternity of God and the world, representing God as the soul of the world superior to matter, but neither anterior to it nor independent of it, and subject, as matter itself is, to the laws of necessity and fate. 4. The Pantheistic hypothesis, which denies the distinction between God and the world, and affirms that all is God, and God is all. In this view the universe is God, and God is the universe.

These four theories or schemes of atheism have, at various times, attempted to destroy the belief in a living personal God, substituting other objects in His place, and dethroning Him from the government of the universe. The origin of all the forms which atheism has ever assumed, is to be found in the depravity of the human heart. Man does not like to retain God in his knowledge. He loves darkness rather than light, because his deeds are evil, and, therefore, he says in his heart, even when he dares not utter it with his lips, There is no God. But while the ultimate cause of this, and every other species of infidelity, is to be traced to the native deceitfulness and desperate wickedness of the heart of man, there are certain proximate causes of atheism which it is impossible to overlook. On this subject Dr. Buchanan remarks, "Among the incidental occasions of atheism, we might mention a defective, because irreligious education in early life,—the influence of ungodly example and profane converse,—and the authority of a few great names in literature or science which have become associated with the cause of infidelity and among the plausible pretexts for atheism, we might mention the inconsistencies of professed believers, and especially of the clergy,—the divided state of the religious world as indicated by the multiplicity of sects,—the bitter

ness of religious controversy,—the supposed opposition of the Church to the progress of science, and the extension of civil and religious liberty,—and the gross superstitions which have been incorporated with Christianity itself in some of the oldest and most powerful states of Europe.” Of all these incidental causes of atheism, the last-mentioned is undoubtedly the most powerful; and, accordingly, the boldest and most unblushing atheists have been found in those countries of Europe where papal superstition has most extensively prevailed.

Atheists, however, have never been so far agreed as to constitute themselves into a sect or denomination like other religionists. This may have partly arisen from the negative character of their belief; but still more, perhaps, from a secret conviction that their principles were scarcely possessed of sufficient consistency and coherence to assume the form of a creed. Of all the religious sects which have ever appeared in the history of the world, the strangest probably would be a sect of atheists denying the very God that made them, and professing their belief in all unbelief. This would be the most monstrous combination of negative thinkers that it is possible to conceive. In one country, and at one period, we find atheism pervading the masses. We refer to the first French Revolution, in the end of the last century. “In one country,” says the eloquent Robert Hall of Leicester, “and that the centre of Christendom, revelation underwent a total eclipse, while atheism, performing on a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank, and sex, in indiscriminate proscription and massacre, and convulsed all Europe to its centre; that the imperishable memorial of these events might teach the last generations of mankind to consider religion as the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights; to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honours, and to princes the stability of their thrones.” At still greater length Dr. Sprague of America describes the state of France during the reign of atheism. “The great jubilee of atheism was the French Revolution. Then her volcanic fires, which had been silently accumulating while the world was asleep, broke forth with the fury of a long imprisoned element, and converted a whole country, for a time, into one burning field of desolation. It was just when France decreed that she was without a God, and that she would have none; when she inscribed upon her tomb-stones and upon the gates of her sepulchres, ‘Death an eternal sleep;’ when she caused atheism to ride in triumph in all her high places, and hunted Christianity into the caves and dens of the earth;—it was just then that her blood flowed like a river, and the guillotins rested not from

its work day nor night. I need not tell you how suspicion took the place of confidence; how every thing that is kindly and generous in the human heart withered away, and every thing that is selfish, and base, and cruel, grew rank and flourishing; how the tenderest relations of life lost all their sacredness, and the heart’s blood was often let out by the hand which was pledged to offices of friendship; how suicide multiplied its victims by thousands, as if it were on a race with the guillotine; how the last vestige of domestic happiness was blotted out, and law, and order, and civilization, were entombed, and every man trembled at the touch of his fellow-man, lest the next moment a dagger should be plunged into his bosom. It was as if the heavens were pouring down torrents of blood; as if the earth were heaving forth surges of fire; as if the atmosphere were impregnated with the elements of death, while the reign of atheism lasted. Other nations saw the smoke of the torment, as it ascended up, and trembled lest upon them also the day of vengeance was about to open.”

“This,” as Mr. Hall observes, “was the first attempt which has ever been witnessed on an extensive scale, to establish *the principles* of atheism, the first effort which history has recorded to disannul and extinguish the belief of all superior powers.” The grand experiment, however, miserably failed. The popular mind shrunk from the hideous system, when they saw it in full operation, and this very convention which had decreed by public enactment that there is no God, was compelled, with equal formality, to recognise his existence. Thus brief, though fraught with fearful calamities, was the reign of atheism in France, at an era of wild revolutionary frenzy.

Atheism being strictly a negative system, its adherents wisely limit themselves to bold assertion instead of argument. From the very nature of the case, it is impossible that they can clearly and conclusively establish their position, that there is no God. On this point, the reasoning of John Foster is irresistible. “The wonder turns on the great process by which a man could grow to the immense intelligence that can know that there is no God. What ages and what lights are requisite for THIS attainment! This intelligence involves the very attributes of divinity while a God is denied. For, unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a deity by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot, with certainty, assign the

cause of all that exists, that cause may be a God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another deity by being one himself, he cannot know that the Being whose existence he rejects, does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection, and acts accordingly." This apparently irrefragable argument, the Secularists, as they call themselves, of our day, endeavour most ingeniously to obviate and do away with, by taking up quite a different position from that which has been hitherto assumed by the atheists of other times. They no longer dogmatically assert that there is no God, admitting with Foster, that this would be to lay claim to infinite knowledge; but they content themselves with the assertion, that the evidence alleged for the existence of a Supreme Being independent of Nature is insufficient. "The atheist," say they, "does not labour to demonstrate that there is no God; but he labours to demonstrate that there is no adequate proof of there being one. He does not positively affirm that God is not; but he affirms the lack of evidence for the position that God is. Judging from the tendency and effect of his arguments, an atheist does not appear positively to refuse that a God may be; but he insists that He has not discovered himself, whether by the utterance of His voice in audible revelation, or by the impress of His hand upon visible nature. His verdict on the doctrine of a God is only that it is not proven; it is not that it is disproven. He is but an atheist: he is not an antitheist." This is precisely the attitude, in regard to the question of the Divine existence, which has been assumed by the modern Secularists, as represented by Mr. Holyoake, the ablest and most acute writer belonging to the party. With apparent modesty, this author refuses to go the length of asserting that there is not, or even that there may not be a God, but he simply declares that no valid evidence has yet been adduced to prove that God exists. With strange inconsistency, however, Mr. Holyoake elsewhere dogmatically affirms, "Most decidedly I believe that the present order of nature is insufficient to prove the existence of an intelligent Creator;" and again, "no imaginable order, no contrivance, however mechanical, precise, or clear, would be sufficient to prove it." The author of such statements as these is plainly attempting to foreclose all argument for the existence of a God as impossible. Such presumption is not to be reasoned with, but to be pitied. Evidence may be adduced of the strongest and the most resistless character, but no imaginable extent of it will convince this unbeliever. The fearful, overwhelming responsibility of such a man's position it is impossible fully to conceive. "Man is not to blame," says Dr. Chalmers in his 'Natural Theology,' "if an

atheist, because of the want of proof. But he is to blame, if an atheist, because he has shut his eyes. He is not to blame that the evidence for a God has not been seen by him, if no such evidence there were within the field of his observation. But he is to blame, if the evidence have not been seen, because he turned away his attention from it. That the question of a God may lie unresolved in his mind, all he has to do is to refuse a hearing to the question. He may abide without the conviction of a God if he so choose. But this his choice is matter of condemnation. To resist God after that he is known, is criminality towards him; but to be satisfied that he should remain unknown, is like criminality towards him. There is a moral perversity of spirit with him who is willing, in the midst of many objects of gratification, that there should not be one object of gratitude. It is thus that, even in the ignorance of God, there may be a responsibility towards God. The Discerner of the heart sees, whether, for the blessings innumerable wherewith he has strewed the path of every man, he be treated, like the unknown benefactor who was diligently sought, or like the unknown benefactor who was never cared for. In respect, at least of desire after God, the same distinction of character may be observed between one man and another—whether God be wrapt in mystery, or stand forth in full development to our world. Even though a mantle of deepest obscurity lay over the question of his existence, this would not efface the distinction, between the piety on the one hand which laboured and aspired after him, and the impiety upon the other, which never missed the evidence that it did not care for, and so grolled in the midst of its own sensuality and selfishness. The eye of a heavenly witness is upon all these varieties; and thus, whether it be darkness or whether it be dislike which hath caused a people to be ignorant of God, there is with him a clear principle of judgment, that he can extend even to the outfields of atheism."

Mr. Holyoake boldly alleges that it is impossible satisfactorily to prove that God is, but happily we are so constituted, that it is impossible satisfactorily to prove that God is not. There is an intellectual instinct or first principle in the mind of every man, which compels him to recognise a Great First Cause from which all things had their origin. This is one of the primary beliefs of man. But, as Dr. Godwin asks in his 'Lectures on the Atheistic Controversy,' "What has atheism to teach but mere negations?—that there is no First Cause, no Creator, no intention in all the beautiful and beneficial arrangements of nature: that there is no such thing as mind or spirit in the universe; no God, no angel, no hereafter for man, no future judgment, no heaven or hell, no rewards for virtue or punishments for vice beyond this life. Its object is, in fact, to teach men to disbelieve what all ages have believed."

There are two modes of conducting the argument for the Divine existence, in opposition to the

atheists—the *a priori* and the *a posteriori*—the one demonstrating that God necessarily must be, and the other proving that God is. The consideration of the nature and force of these two species of argument for the being of a God, belongs more properly to the article THEISTS (which see). The Scriptures never argue the subject of the existence of the Divine Being, but uniformly take it for granted. Thus, in the opening verse of the Bible we are told, "In the beginning God created the heavens and the earth," a statement which assumes that God is, and simply announces him as the Creator of the universe. And when the atheist is noticed in the Sacred Volume, his creed is stamped with the character of consummate folly, and declared to have its origin in the heart rather than the head. "The fool hath said in his heart, there is no God." His moral discernment is perverted by sin, and therefore he shuts his eyes upon the light, and surrenders himself to a state of utter and irremediable darkness.

ATHENA, one of the principal deities of the ancient Greeks. She is said to have sprung from the head of Zeus in full armour. Herodotus makes her only the adopted daughter of Zeus, following the Libyan tradition as to her being born of Poseidon and Tritonis. Various districts of Greece claimed to be her birthplace. In her character, as she is represented by the ancient writers, there is a combination of power and wisdom. She presided over states and their political arrangements. She was the goddess, also, of agriculture, and the inventor of various agricultural implements, particularly the plough and the rake; besides instructing the people in several agricultural processes. Athena is also said to have invented several musical instruments, as the flute and the trumpet; and various useful arts, more especially those which are adapted to females. In short, she was the goddess of all wisdom, and knowledge, and skill. The Athenians regarded her as the patron of their state, and to her they believed themselves indebted for their celebrated council called AREIOPAGUS (which see). Both the internal arrangements and the outward defence of the state were under her protection and influence. To her, heroes owe their safety in battle. In the Trojan war she took part with the Greeks.

Athena was worshipped throughout all Greece. In Attica she was viewed as the national goddess both of the city and the country. The animals offered in sacrifice to her were usually bulls, rams, and cows. Among trees, the olive was sacred to her; and among living creatures, the owl, the cock, and the serpent. Among the Romans *Athena* was called *Minerva*.

ATHENÆA, a festival held in honour of *Athena* (see previous article) among the ancient Greeks. See PANATHENÆA.

ATHINGANIANS (Gr. *a*, not, *thingo*, to touch), a Christian sect identified in the Byzantine historians with the PAULICIANS (which see). The name is

probably derived from the idea imputed to them, of imitating the Gnostics or Manicheans, in regarding many things as unclean, and therefore not touching them. This sect had its principal seat in the city of Amorion, in Upper Phrygia, where many Jews resided; and, accordingly, Neander traces its origin to a mixture of Judaism and Christianity—an opinion which is so far sanctioned by the practice of the sect in mixing baptism with the observance of all the rites of Judaism except circumcision. It is quite possible that some remains of the older Judaizing Christians, against whom the apostle Paul warns the Colossians (ii. 21), may have continued in Phrygia down to the tenth century, when the Byzantine historians speak of them as existing. This sect had the merit of refusing to take any part in the abuses of the times, especially in image-worship, and in veneration of the cross, and of the hierarchy of the reigning party.

ATHOCLANS, a Christian sect which arose in the third century, who maintained the mortality of the soul. They are probably the same with the ARABICI or ARABIANS (which see).

ATHOR, or ATHYR, an ancient Egyptian goddess, regarded by the great Etymologicon as the Venus of the Egyptians, in whose honour, Strabo tells us, a sacred cow was fed at Momemphis. Athyri is mentioned by Plutarch among the different names of Isis.

ATHOS MOUNT (MONKS OF). This mountain in Greece is situated in Chalcidia, and, from the number of monasteries which have been built upon its sides, as well as from its being a frequent resort of devout pilgrims, it long ago received the name of the Holy mountain, which it retains to this day. Before the Greek revolution, there were about five thousand Greek monks or CALOYERS (which see) resident on this mountain. They lead a life of celibacy, and are generally of the order of St. Basil. The number of monasteries amounts to somewhere about twenty, but several of them are in ruins, and only three or four are maintained in splendour. All the monasteries on Mount Athos derive their support from estates which belong to them in Macedonia, Thessaly, and other parts of Greece, and are superintended by persons connected with the order. The whole of these superintendents, amounting in number to 1,200, were suddenly seized by the Turks in 1822, and, without any apparent reason, cruelly put to death. The great mass of the Greek monks of Mount Athos are quite illiterate, being only required to make the sign of the cross, and to perform readily the *Metanoiai*, that is, their prostrations after the recital of some particular psalms, with the *Gloria Patri* at the end of them. Some of these monks are required to repeat their *Metanoiai* three hundred times every twenty-four hours, unless indisposed, and, in this case, a priest must discharge the duty instead of them. The Caloyers of Mount Athos have a steel collar with a cross appended to it of about seven or

eight pounds weight. This collar, which is used on the admission of a new monk into their order, is alleged to have belonged to St. Athanasius, who lived in the ninth century, and who procured the foundation of one of their principal convents called *Lauron*. The cell of this saint, and the white marble stone on which he was wont to say his prayers, are pointed out as curiosities, the stone having a cavity in it of about four or five inches deep, occasioned, it is said, by the saint kneeling so frequently upon it. The residence of monks upon the Holy mountain must have been of great antiquity; it is supposed that it was probably selected as a seat for monasteries about the reign of Constantine the Great, in the fourth century.

ATHOUAF, a name given by the Mohammedans to the procession made by pilgrims seven times round the Kaaba or black stone, in the Beitullah or temple of Mecca, during the fast of **RAMADHAN**. See **FASTS**.

ATHOUS, a surname of Zeus, derived from Mount Athos, on which he had a temple dedicated to his worship.

ATLAS, a deity among the ancient Greeks, alleged by Hesiod to be a son of Japetus and Clymene. He is spoken of in Homer's *Odyssey* as bearing up the pillars both of earth and heaven; which has by some writers been supposed to be a figurative representation, denoting that Atlas was skilled in astronomy, and first taught that the earth was in the form of a globe. He is generally supposed to have been in the north-western part of Africa; hence there is still a range of mountains in that region which bears his name.

ATOCHA (**OUR LADY OF**), a name given to the Virgin Mary, under which she has a chapel dedicated to her at Madrid. She is said to perform as many miracles there as at any other of her chapels. She is represented in the dress of a widow, with a chaplet in her hands, and on festival days she is crowned with the sun, and decked out with the finest garments, adorned with the richest jewels. The chapel is lighted up, according to accounts, with a hundred gold and silver lamps.

ATOMISTS, a sect of philosophers in ancient Greece, who have not without good cause been ranked as atheists. The originator of the system seems to have been Leucippus; it was carried out, however, to a more complete systematic form by Democritus. The fundamental principle of the system was the eternal existence of matter in the form of an infinite number of atoms existing in infinite space. Anaxagoras, and the earlier school of Atomists, had taught also the eternity of matter in the form of atoms, but for the construction of worlds they considered a controlling power to be necessary, which was Mind or Intelligence. In the hands of Democritus, however, followed by Epicurus, Mind disappears, and Matter alone is considered as really existing. It is by indefinite combinations of atoms

that the different forms of objects are brought about. Even our own perception of outward objects, which we generally regard as strictly mental in its character, is explained by this system on a strangely materialistic hypothesis. All things are said to be constantly throwing off images of themselves, which after assimilating to themselves the surrounding air, enter the soul by the pores of the sensitive organ. The eye, for example, to use the illustration of Mr. Lewes, is composed of aqueous humours; and water sees. But how does water see? It is diaphanous, and receives the image of whatever is presented to it. The very soul itself, according to Democritus, was composed of the finest fire-atoms, and all its knowledge was derived from actual corporeal contact through the impressions made by external objects upon the outward senses. All knowledge was in his view *phenomenal*, to employ the language of Kant, and hence he regarded all human knowledge as uncertain, being not absolutely, but only relatively true. All nature, on the Atomic hypothesis, consists of a *plenum* and a *vacuum*; the plenum consisting of elementary particles, the infinite number of which are homogeneous in quality, but heterogeneous in form. As like attracts like, these particles combining together form real things and beings. Thus all idea of a Divine Creator is superseded. The Atomic philosophers of antiquity are to be carefully distinguished from the Atomic philosophers of our day, who teach the law of definite proportions, and thus, instead of giving countenance to the atheistic doctrine, adduce an additional and very powerful argument for the existence of a God, drawn from the laws and collocations of matter.

ATONEMENT CONTROVERSY. It has been the belief of the Christian world from the earliest ages, that the death of Christ was propitiatory in its character, or in other words, was designed to be, and actually was, an atonement for sin, a sacrifice offered up to satisfy Divine justice, and reconcile sinners to God. In this view, all the great denominations into which the Christian world has been divided are agreed. We refer to the Eastern and Western Churches, Romanists and Protestants, Calvinists and Arminians. This generally received doctrine, however, has been disputed by the Socinians, who deny the divinity of Christ, and, therefore, endeavour to fritter away the doctrine of atonement. Their belief on this latter point may be thus summarily described. "The great object of the mission and death of Christ, was to give the fullest proof of a state of retribution, in order to supply the strongest motives to virtue; and the making an express regard to the doctrine of a resurrection to immortal life, the principal sanction of the laws of virtue, is an advantage peculiar to Christianity. By this advantage the gospel reforms the world, and the remission of sin is consequent on reformation. For although there are some texts in which the pardon of sin seems to be represented as dispensed in consideration of the suf

ferings, the merits, the resurrection, the life or the obedience of Christ, we cannot but conclude, upon a careful examination, that all those views of it are partial representations, and that, according to the plain general tenor of Scripture, the pardon of sin is in reality always dispensed by the free mercy of God, upon account of man's personal virtue, a penitent upright heart, and a reformed exemplary life, without regard to the sufferings or merit of any being whatever." By such a melancholy perversion of the whole Christian scheme, the Socinians contrive to get quit of the propitiatory character of Christ's death, making it nothing more than an attestation of the truth of His doctrine, and that He might obtain the power of imparting the forgiveness of sins.

Between the Socinian and the catholic view of the atonement, there lies what has been called the Middle scheme, which agrees with the Socinian in rejecting the atonement, but at the same time admits the orthodox or catholic view, so far as to maintain that it hath pleased God to promise forgiveness through the mediation of Christ. This opinion is held by a party, who do not consider Christ as the eternal and consubstantial Son of God, but as the first and most glorious of created beings, by whom the world was made. Accordingly, they rest the mediation of Christ not upon an atonement, but upon His intercession. The same objection, it is obvious, lies against this theory, as against the Socinian, that it does not satisfactorily account for the sufferings of an innocent person. Why did Jesus Christ, though free according to both theories from all guilt, whether personal or imputed, endure such sufferings as we know he underwent by Divine appointment? This is of itself a testing question, which shows the utter insufficiency both of the Socinian and the middle scheme. The truth is, that among all nations, and in all ages, the idea of atonement has prevailed, as is clearly manifest from the extent to which sacrifices have been offered, with the express object of propitiating the Divine Being; and these consisting not of irrational animals merely, but in many instances of human beings. And what principle is more indelibly impressed on every page of the Old Testament than that, "without shedding of blood there is no remission of sins." In the plainest language, besides, the Scriptures assert the death of Christ to have been an atonement for sins. Thus it is said in words which one would think it is impossible to misunderstand or mistake, Eph. v. 2, "He gave Himself for us an offering and a sacrifice to God for a sweet-smelling savour;" 1 John ii. 2, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world;" Rom. v. 10, "By his death we are reconciled to God;" Rev. v. 9, "He has redeemed us to God by His blood." These explicit statements, even the Socinian himself cannot deny, and he is driven to the strange expedient of asserting that Christ was only a metaphori-

cal priest, and that his sacrifice was a metaphorical sacrifice, and consequently his redemption which he hath purchased for his people must be only a metaphorical redemption, that is, no redemption at all.

The Swedenborgians regard Christ's sufferings as having been endured on his own account, not on ours; and accordingly they refuse to admit the doctrine of the imputation of His righteousness. The modern Universalists affirm that the word atonement in Scripture language simply denotes reconciliation, and that Christ died merely to convince mankind of the immutability of God's universal saving love. It is painful to observe the loose views which have been promulgated by various theological writers on the subject for a century past. Thus Dr. Taylor of Norwich, in his writings, alleges, "By the blood of Christ, God discharges us from guilt, because the blood of Christ is reduced to a mere moral influence. And to make it the more obvious that such is his opinion of the *modus operandi* of the atonement, he tells us in plain language, that by "the blood of Christ" is meant "his perfect obedience and goodness." Dr. Priestley went so far as to deny that the doctrine of atonement formed a part of the Christian scheme. A class of writers again, among whom are to be ranked Drs. Price, Whitby, and Macknight, while they admit the reality of the atonement, deny that it had any efficacy in itself to satisfy the demands of Divine justice, but derives all its effect from the Divine appointment. According to this hypothesis, God might have saved sinners if He had so pleased without an atonement, and there is no necessary connection between the death of Christ and the pardon of the sinner. Thus the bearing of Christ's divinity upon his sacrifice is entirely lost sight of. This theory "imports," to use the language of Dr. Dick in his 'Lectures on Theology,' "that the mission of Christ was gratuitous in every sense; that without any sufficient reason he was subjected to sorrow and death; that there has been a theatrical display of the severity of Divine justice, to persuade us that it is inflexible and inexorable, while it would not have been dishonoured, although sin had been permitted to pass with impunity; and that the love of God is not so wonderful as we were wont to believe, because its greatest gift might have been withheld without at all hindering our salvation." The fact that such consequences as these flow naturally from this theory may well warrant us in rejecting it, more especially as it derives not the slightest support from the sacred writings.

The question on the subject of the atonement, which more than any other has given rise to controversy among divines, regards the extent of its efficacy, whether it reached to all men, or to those only who were given to Christ by the Father. The Pela-

gians and Arminians maintain the former view, while Calvinists as strenuously maintain the latter. Another party has arisen of late years, who allege not only that Christ died for all men, but that in consequence of his death all men are actually pardoned. The natural inference from such a doctrine is, that if all men are pardoned, then all men must be saved, but to prevent such an inference being drawn, it is alleged that no man's pardon will be of any avail to him unless he believes that he is pardoned. Such a belief, according to this theory, cannot fail to belong to every man, seeing the conclusion necessarily follows that each individual man in virtue of being a man is pardoned. To remove this obvious difficulty, it is asserted, that we shall not enjoy the benefit of the pardon unless, in addition to our faith, we are sanctified by our faith. Thus our final salvation is made to depend upon our own holiness, and not exclusively upon the atonement of the Lord Jesus Christ.

The Arminian view of the extent of the atonement is somewhat different from the theory just explained. It teaches no doubt that Christ died for all, but the ground of this is stated to be, that in consequence of the death of Christ a dispensation of grace has been established under which all men are placed; a new covenant is made with them which promises eternal life to sincere instead of perfect obedience; and such assistance is afforded to them, as if rightly improved will enable them to work out their salvation. This theory in all its parts is decidedly opposed to the Word of God. From beginning to end it is a human device to support a favourite notion. The dispensation under which men are supposed to be placed in consequence of the death of Christ, is one which substitutes sincere though imperfect, instead of perfect obedience, thus giving countenance to the absurd principle that the Divine Being can depart from the strictness and purity of his holy law, and thus belie the essential holiness of his nature. No covenant involving any such erroneous principle is to be found in the Bible.

As to the limited extent of the atonement, the language of the New Testament is explicit. Our Lord himself says, John x. 15, "I lay down my life for the sheep;" and explaining who his sheep are, he says, "My sheep hear my voice, and I know them, and they follow me; I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." It is plain then from a comparison of these passages, that Christ died for His people only, whom He terms His sheep, and for whom peculiar privileges are reserved. It is admitted on all hands, however, that there are passages in the New Testament which seem at first sight to convey the impression that Christ died for all. Thus in John i. 29, it is said, "Behold the Lamb of God which taketh away the sins of the world;" and Jesus is declared in 1 John ii. 2, to be "the propitiation for the sins of the whole world." The

world, however, in these and other places, must not be understood as denoting all mankind, but the nations in general, as distinguished from the Jews. Again, we find in 2 Cor. v. 15, the apparently unlimited statement that "Christ died for all," but immediately after the statement is limited by the words, "that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again;" thus showing that by the word "all" in the first clause, is meant not all mankind, but all who live through Christ. In the same way all those expressions, which are apparently unlimited and universal throughout the Bible, must be carefully interpreted in connection with other passages, which bear upon the same subject, keeping always in view the well-known and admitted rule of interpretation, that the universal statement is to be explained by the limited, and not the limited by the universal. On the two classes of texts to which we refer, Dr. Candlish makes the following remarks. "There is this general difference between the two classes of texts—those which seem to assert a general, and those which rather point to a restricted and limited, reference, in the atoning work of Christ—that while the former easily admit of a clear and consistent interpretation, such as makes them harmonize with the doctrine which, at first sight, they might be supposed to contradict, it is altogether otherwise with the latter; it can only be by a process of distortion—by their being made to suffer violence—that they can be so explained away as to become even neutral in the controversy. It is remarkable, accordingly, that the opponents of the Calvinistic view rarely, if ever, apply themselves to the task of showing what fair construction may be put, according to their theory, on the texts usually cited against them. They think it enough simply to collect an array of texts which, when uttered in single notes, give a sound similar to that of their own trumpet; and although we undertake to prove, in every instance, that the sound, even taken alone, is, at the least, a very uncertain one, and that, when combined and blended with the sounds of other notes in the same bar or clef, the general result of the harmonized melody is such as to chime in with the strain which we think we find elsewhere—they are very slow in dealing thus with the texts quoted on the other side. But it is surely as incumbent upon them to explain how the texts on our side are to be interpreted consistently with their views, as it is on us to make a corresponding attempt in regard to the texts which they claim as theirs. This, however, it would be by no means easy to do. For setting aside all partial counsel in this inquiry, and coming to the passages referred to, not for the purpose of reconciling them with any supposed 'analogy of the faith,' but exclusively bent on looking at each in the light of its own context or connection, we can scarcely fail to perceive that the assertion of a limited or restricted atonement is by no means in

them, what that of a universal redemption would have been in the other series of passages we have considered—an excrescence upon the argument in hand, not in point or to the purpose, but intrusive and embarrassing—embarrassing, we of course mean, not to the controversialist, but to the critic, in his exegesis or exposition of the particular verses under review. On the contrary, this assertion of limitation or restriction, as being the characteristic feature of Christ's work, is at the very heart of these passages—essential to the writer's or the speaker's argument or reasoning, at the time, and, indeed, essential to what he says having any meaning at all."

But the question still recurs, Is there no sense in which it can be truly alleged that Christ died for all? or, in other words, Has the world at large reaped no advantage from the sufferings and death of the Lord Jesus? In reply to this question we would remark, that there are *common* as well as *special* benefits of the death of Christ. The *common* benefits are the establishment of a dispensation of long-suffering patience and forbearance towards an ungodly world, and the introduction of a system of means and ordinances along with the common operations of the Spirit. These belong to all mankind without exception, and the possession of them lays the world under the heaviest responsibility. The *special* benefits of the death of Christ, however, are alone of a strictly saving character, and belong to His own believing people. They are His sheep, and to them alone He gives eternal life. It is the neglect of this distinction between the *common* and *special* benefits of the death of Christ which has given rise in the minds of some theologians to confused views on the doctrine of the atonement.

Another question, in connection with the atonement, has of late years given rise to considerable difference of opinion among theological writers both in Britain and America. The question refers to the design of the atonement, whether it was general or particular. The same point was discussed between the Arminians and the Calvinists in the beginning of the seventeenth century; but the form in which the question has of late presented itself is somewhat different, the doctrine of a universal atonement being now held along with the doctrine of a particular election. The question is thus stripped of its gross Arminian aspect, and presented under the more modified form of what is termed in America Hopkinsonianism. The theological lectures of Dr. Dwight, which have obtained extensive circulation on both sides of the Atlantic, have diffused very widely this plausible theory of the atonement. The ablest writer in its defence is undoubtedly the late lamented Dr. Wardlaw, who, in a work published on the subject, says, "According to this scheme the atonement was designed as a vindication, manifestation, or rather display of the righteousness of God, such as to render forgiveness and salvation consistent with the honour of that perfection of the Divine character;

leaving the Supreme Ruler and Judge in the free and sovereign exercise of the mercy in which he delights, to dispense those blessings, more or less extensively, according to the good pleasure of his will." This explanation of the matter places election posterior, in point of time, to the atonement, and assigns to the latter no greater efficacy than the rendering of the salvation of his people possible. There is no connection here between the Head Christ and his members. He had no higher object in his death, according to this theory, than the removing of all hindrances in the way of the outgoing of the Divine mercy, and thus the great work of man's redemption is robbed of that beauty and consistency in which it is set before us in the Word of God.

ATONEMENT (DAY OF), the tenth day of the seventh month, called Tisri among the Jews, or the fifth day before the Feast of Tabernacles. This was appointed by God to be a solemn yearly fast, as we find fully explained in Lev. xvi., but particularly ver. 29—34, "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments; and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a-year. And he did as the Lord commanded Moses." On this day alone throughout the whole year was the high priest permitted to enter the holy of holies, and not without due preparation under pain of death. In the Talmud the day of atonement is styled the "Great Fasting," or sometimes "The Day." The services of the day commenced with personal preparation on the part of the high-priest. Having washed himself in water, he put on the holy linen garments with the mitre. He then led into the outer sanctuary a young bullock for a sin-offering, and a ram for a burnt-offering—both of them sacrifices for himself and his household, including, as some suppose, the whole body of priests and Levites. Having thus completed his own personal preparation, the congregation brought him two kids of the goats for a sin-offering, and one ram for a sin-offering; and these were to be offered for themselves at

the door of the tabernacle. The lot was then cast upon the two goats to ascertain which of them should be sacrificed as an offering to the Lord, and which of them should be let go for a scape-goat into the wilderness. After this he took the bullock for a sin-offering, slew it on the altar, and poured out the blood. Then taking in his hands a portion of the blood and a censer with burning incense, he passed through the holy place into the holiest of all, and sprinkled the blood on the mercy-seat seven times, to purify it from the pollution which his own sins had brought upon it during the preceding year.

Quitting the most holy place, Aaron came forth and once more stood at the altar, prepared to offer for the sins of the people. Having slain the people's sacrifice, confessing their sins over it, he passed again into the holy of holies to sprinkle the blood both upon and before the mercy-seat. With strong crying and tears he makes earnest supplication in behalf of the people, spreading out their sins before God, and imploring the Divine forgiveness. During this solemn transaction the high-priest was alone in the most holy place. He then purified the courts and the altar. The ceremony which followed was of a peculiar character. The live goat was brought forward, when the high-priest advancing laid his hands upon the head of the animal, confessing the sins of the people, and laying them as it were upon the head of the goat. It now bore the sin and the curse of Israel, and this scape-goat was forthwith sent by the hands of a fit person into the wilderness, where it was left to perish unpitied and alone, as the sin-bearing substitute of guilty Israel. The work of atonement being now completed, the high-priest put off his linen garments, and left them in the sanctuary; then having washed himself he put on his usual dress. The services of the day were concluded by the offering of burnt-offerings for himself and the people at the evening sacrifice.

The following graphic description of the whole ceremonial observed on the great day of atonement is given by Mr. Bonar, in his 'Commentary on Leviticus:' "It had been a wondrous day from the very first dawn to the last streak of setting sun. At the third hour of the morning (nine o'clock) every street or way of the camp had been trodden by a people going up to peculiar service—each moving along serious and awe-struck. As many as the courts could contain enter—specially aged men and fathers of Israel; the rest stand in thousands near, or sit in groups under green bushes and on little eminences that overlook the enclosing curtains. Some are in the attitude of prayer; some are pondering the book of the law; some, like Hannah, move their lips, though no word is heard; all are ever and again glancing at the altar, and the array of the courts. Even children sit in wonder, and whisper their inquiries to their parents. The morning sacrifice is offered; the priest's bullock and ram standing by, and other victims besides. They wait in

expectation of what is to follow when the smoke of the morning lamb has melted into the clouds. They see the lots cast on the two goats, the priest enter the sanctuary with his own offering, and return amid the tremblings of Israel, who all feel that *they* are concerned in his acceptance. They see one goat slain and its blood carried in. The scape-goat is then led down their trembling ranks, out of the camp; and at length Aaron re-appears to their joy. The murmur of delight now spreads along, like the pleasant ruffling of the water's surface in the breeze of summer's evenings. The silver trumpets sound—the evening lamb is offered; Israel feels the favour of their God, and return home to rest under his shadow. 'O Lord, thou wast angry with me, but thine anger is turned away, and thou comfortest me.'

"How intensely interesting to have seen this day kept in Jerusalem! The night before, you would have seen the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city sing the penitential psalms, reminding themselves of their own and the city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple responsively sing as they walk round the courts. As the sun rises over the Mount of Olives, none are seen in the streets; no smoke rises from any dwelling; no hum of busy noise; for no work is done on a holy convocation day. The melody of joy and health ascends from the tabernacles of the righteous. But at the hour of morning sacrifice, the city pours out its thousands, who move solemnly toward the temple, or repair to the heights of Zion's towers, or the grassy slopes of Olivet, that they may witness as well as join in all the day's devotion. They see the service proceed—they see the scape-goat led away—they see the priest come out of the holy place; and at this comforting sight every head in the vast, vast multitude is bowed in solemn thankfulness, and every heart moves the lips to a burst of joy. The trumpet for the evening sacrifice sounds; Olivet re-echoes; the people on its bosom see the city and the altar, and weep for very gladness; all know it is the hour for the evening blessing. When the sun set, an angel might have said to his fellow, 'Look upon Zion, the city of solemnities! behold, Jerusalem, a quiet habitation!'"

Such was the great Fast of Expiation appointed by the law of Moses. On this day the high-priest entered four times into the holy of holies, but if he ventured to enter a fifth time, the Jewish writers assert that he died for his presumption. He had also the privilege on this day alone of pronouncing the word *JEHOVAH*, the peculiar name of God, which it was unlawful for any Jew to utter except the high-priest, and that only once in the year, when he entered the most holy place on the great day of Atonement.

Since the destruction of Jerusalem, and in conse-

quence of the impossibility of offering the usual sacrifices, the Jews still observe the day of expiation, but in a very different way from that in which it was observed by their fathers. The men take a white cock and the women a white hen. They swing them three times over the priest's head, saying, This cock, or this hen, shall be a propitiation for me. Then they kill them, confessing themselves worthy of death, and cast the entrails upon the roof of the house, that some raven or other carnivorous bird may carry both them and their sins into the wilderness. The following minute account, as observed among the modern Jews in some places, though disused in others, is given by Mr. Allen, in his work on 'Modern Judaism:'

"Among the Jews in many countries it has been customary, on the ninth day, or vigil of the Fast, after they return from the morning service of the synagogue to their respective habitations, to perform a ceremony which is evidently designed as a substitute for their ancient sacrifices. The master of each house, with a cock in his hands, stands up in the midst of his family, and recites the 10th, 14th, 17th, and five following verses of the 107th Psalm; to which he adds part of the speech of Elihu in the 33d chapter of Job: 'If there be a messenger with him, an interpreter, one among a thousand to show unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom.' Then he strikes his head with the cock three times, saying at each stroke: 'Let this cock be a commutation for me; let him be substituted in my place; let him be an atonement for me; let this cock be put to death; but let a fortunate life be vouchsafed to me and to all Israel.' Having repeated this three times, for himself, for his family, and for the strangers who are with him, he proceeds to kill the cock, which he strangles by compressing the neck with his hand, at the same time reflecting that he himself deserves to be strangled. Then he cuts the cock's throat with a knife, reflecting, during this operation, that he himself deserves to fall by the sword. In the next place, he dashes the cock on the ground, to signify that he himself deserves to be stoned. Lastly, he roasts the cock, as an acknowledgment of his own deserving to die by fire. The entrails are generally thrown upon the roof of the house. The cocks used on this occasion are, if possible, to be white; but a red one is deemed altogether unfit for the purpose. After this ceremony, they repair to the burial ground, where they recite confessions and prayers, and distribute the value of the expiatory cocks in alms to the poor. The cocks are dressed in the afternoon, and eaten before sunset."

The Fast of Atonement is more carefully observed by the modern Jews than any other part of their ritual. The first ten days of the month on which it occurs, are called "days of penitence," on which various confessions and supplications are added to

the daily prayers. The Sabbath previous to the day of Atonement is called the "Sabbath of penitence," when it is customary for the Rabbi of each synagogue to deliver a discourse on the subject of repentance. Before the Fast commences, the Jews endeavour to settle all their disputes, and thus to be at peace with one another. Some purify themselves by ablutions, and others subject themselves to voluntary scourgings. From before sunset on the ninth day of the month Tisri, till after sunset on the tenth, the strictest fasting must be observed, no kind of food being eaten, and not even a drop of water being taken. The synagogue is crowded on that day by both males and females, many being present who never attend public worship throughout the whole year. The synagogue is splendidly illuminated with wax candles, which continue to burn night and day, till the Fast is concluded. The lessons, confessions, and supplications for the day occupy more than twelve hours without intermission. At the close of the service they sound the cornet to announce that the Fast is terminated. The people then leave the synagogue firmly convinced that their sins are pardoned, and wishing one another a good year. After that, they bless the new moon, and then retire to their homes to enjoy an abundant repast.

ATRIUM (Lat., a *hall*), the name given among the early Christians to the area leading from the porch to the church. At one period it was the peculiar privilege of kings and emperors to be buried in the *atrium*; and, accordingly, Chrysostom remarks that the emperor Constantius did his father Constantine a very great honour in assigning to him a burying-place in the porch of a church. This practice continued until the sixth century, when this privilege was extended to the people generally, though they were still forbidden, both by civil and ecclesiastical law, from being buried in the interior of the churches.

ATROPOS (Gr. *a*, not, *trepo*, to turn), one of the three FATES (which see), by which, according to the ancient heathen mythology, the destiny of man is determined. The *Atropos* seems to have been that fate which cannot be avoided, and is generally represented with a pair of scales, or a sun-dial, or a cutting instrument.

ATTHAKATHA, a commentary on the sacred books of the Budhists among the Singhalese, which, until recently, was regarded as of equal authority with the text. The text was orally preserved until the reign of the Singhalese monarch Wattagamani, who reigned from B. C. 104 to B. C. 76, when it was committed to writing in the island of Ceylon. The commentary was written by Budhagosa, at the ancient city of Anurádhapura in Ceylon, A. D. 420. Mr. Hardy, in his 'Eastern Monachism,' thus refers to the Atthakatha. "When Mahindo, son of the monarch Asoka, introduced the religion of Budha into Ceylon, he carried thither in his memory the whole of the commen-

taries, and translated them into Singhalese. By Budhagoasha, about A.D. 420, they were again translated from Singhalese into Pali; and it is this version alone that is now in existence, the original Pali version, and the translation into Singhalese having alike perished. These commentaries are therefore more recent than the text; and from the slight opportunities I have had of ascertaining their contents, I should infer that they abound much more with details of miraculous interposition than the Pitakas which they profess to explain. It is said in the Mahawanso, cap. xxvii., that 'all the théros and áchá-riyos (preceptors) held this compilation in the same estimation as the original text.' Not long ago, this was also acknowledged by the priesthood of Ceylon; but when the manifest errors with which it abounds were brought to their notice, they retreated from this position, and now assert that it is only the express words of Budha that they receive as undoubted truth. There is a stanza to this effect, that the words of the priesthood are good; those of the rahats are better; but those of the all-knowing are the best of all. We learn from Colebrooke, that 'it is a received and well-grounded opinion of the learned in India, that no book is altogether safe from changes and interpolations until it has been commented; but when once a gloss has been published, no fabrication could afterwards succeed; because the perpetual commentary notices every passage, and in general explains every word.'" This commentary has in more recent times lost much of its importance in the estimation of the Buddhist priests, and they generally prefer making direct reference to the text of the BANA (which see), or sacred books.

ATTINGIANS, a Christian sect mentioned by Dr. Hook in his 'Church Dictionary,' as having sprung up in the eighth century. They solemnized baptism, not with the words of institution, but with the words, "I am the living water;" and in the Lord's Supper they added the word "Take," to "Drink ye all of it."

ATTRIBUTES OF GOD. See God.

ATTRITION, an imperfect kind of contrition, which, according to the council of Trent, "arises from a consideration of the turpitude of sin, or from a fear of hell and punishment." Again, the 'Abridgment of Christian Doctrine,' a standard work among the Romanist laity, remarks further concerning attrition, "If it contain a detestation of sin, and hope of pardon, it is so far from being itself wicked, that though alone it justify not, yet it prepares the way to justification; and disposes us at least remotely towards obtaining God's grace in this sacrament." The doctrine of the Church of Rome then is, that attrition with the absolution of the priest will avail; but if the priest be not at hand to pronounce absolution over the dying sinner, the attrition of the latter is vain, and he must perish. This lowest degree of repentance however, this imperfect contrition, meets with no countenance from the Word of God. The

repentance which is unto life is a sorrow for sin, not on account of its temporal or even its eternal consequences, but as dishonouring to God, leading the penitent to exclaim with David, "Against Thee. Thee only have I sinned, and done this evil in Thy sight." Every other species of repentance is unto death, and cannot be accepted in the sight of a holy God. See CONTRITION, PENANCE.

ATUA, the Great Spirit among the New Zealanders, and whom they dread. They supposed that he caused sickness by coming in the form of a lizard, entering the side, and preying on the vitals. Hence they made incantations over the sick, threatening to kill and eat their deity, or to burn him to a cinder if he refused to come out.

ATYMNIOUS, a son of Zeus and Cassiopeia, who appears to have been worshipped at Cortyn in Crete.

AUDÆANS, or AUDIANS, a Christian sect which arose in the fourth century, deriving its name from Audæus or Audius, or in the Syriac from Udo, a native of Mesopotamia. He appears to have been a man of great piety and conscientiousness, and to have grieved over the worldliness which prevailed among the ecclesiastics of his time. His frequent remonstrances on this head exposed him to frequent persecution, and at length to excommunication. Thus excluded from the dominant church, he succeeded in gathering around him a party who sympathized with him in his views and feelings, and with whom he held separate meetings for spiritual edification. Finding that the new sect were rising in importance, the clergy made application to the civil power, and the Audiens were visited with severe penalties, which, however, only tended to increase their numbers, and rouse popular feeling in their favour. Their ranks were now joined by several bishops and ecclesiastics of different grades, and Audius had influence enough to get himself ordained as a bishop with spiritual authority over the party. This step completed their separation from the dominant church, with whom they not only refused to hold communion, but even to join in prayer. The orthodox bishops now complained to the Emperor, who yielded so far to their representations as to banish Audius at an advanced age into Scythia. The Goths had established themselves in that remote country, and to the conversion of that people to Christianity Audius zealously directed his efforts. He built monasteries among them, ordained bishops, and succeeded in bringing not a few from paganism to the intelligent adoption of the Christian faith. The Audiens are accused of having deviated in some points from sound views of the truth. Thus they were charged by their opponents, and probably not without cause, with holding the errors of the ANTHROPOMORPHITES (which see), asserting that God was possessed of a human shape, and that the expression in Gen. i. 27, "God created man in his own image," was to be interpreted literally, as implying that the body of man was framed after the shape of the

Divine Being. Another point on which the Audians differed from the dominant church was in regard to the period at which Easter was to be kept. In this matter they were Quartodecimans, holding that the Easter festival ought to be celebrated on the same day as that on which it was observed by the Jews. Thus they returned back to the ancient usage in this respect, which had been discarded by the council of Nice A. D. 325, and they accused that council of having otherwise settled the time of the Easter festival out of flattery to the Emperor Constantine, and so as to make it coincide with the day of his birth. The Audians defended their opinion on the subject by appealing to the Apostolical Constitutions. This sect, which had derived its chief influence from the persecution to which it was subjected, gradually disappeared towards the close of the fourth century.

AUDIENCE (COURT OF). This court, belonging to the Archbishop of Canterbury, was designed to take cognizance of those causes which the archbishop reserved for his own hearing. It was held at first in the Archbishop's palace, but it was afterwards removed to the consistory palace at St. Paul's. The jurisdiction of this court, however, is now vested in the Dean of Arches. See **ARCHES, (DEAN OF)**. The Archbishop of York has also his Court of Audience.

AUDIENTES (Lat. hearing), one of the classes of catechumens in the early Christian church. They received their name from the circumstance that they were admitted to hear sermons and the Scriptures read in the church; but they were not allowed to be present at the prayers. Before the prayers of the church began, immediately after sermon, the author of the Apostolical Constitutions says that the deacon was to issue the command, *Ne quis audientium, ne quis infidelium*, Let none of the *audientes*, let none of the unbelievers be present, and straightway they left the church. The penitents were anciently divided by the church into four classes, called by the Latins, *flentes*, mourners or weepers, *audientes*, hearers, *substrati*, the substrators, and *consistentes*, the co-standers. Maldonatus divides them into three classes, the *audientes*, the *competentes*, and the *penitentes*. Suicer, who divides them into only two classes, the *audientes*, and the *competentes*, says there is no mention of the order of penitents, called hearers, before the time of Novatus; though otherwise a place for hearing the Scriptures and sermon was allowed in the church for heathens, Jews, heretics, schismatics, and the second rank of the catechumens, who upon that account were commonly termed hearers, long before the name was given to any sort of penitents as a distinct order. After it came to be applied to penitents, it was accounted the second stage of discipline when they were allowed to enter the church. Gregory Thaumaturgus assigns them their station in the *narthex*, the ante-temple, or lowest part of the church, where they stood listening to

the sermon, and were dismissed as soon as it was ended. The period of probation to which the *audientes* were subjected, depended on the different conditions of the individuals, but the council of Elvira decided generally on a period of two years.

AUDITOR, a legal officer of the Apostolical Chamber at Rome, who is immediate judge in ordinary for the trial of all causes belonging to the territory of the church, when he is appealed to. He has a right exclusive of any other to distrain the goods of those who are indebted by bond to the Apostolic chamber. He has the same power jointly with the officers of the chamber over every thing that relates to the apostolic letters, all instruments passed authentically, and bare promises made between man and man. The auditor has also a great authority, and the right of prevention in all criminal cases, and has under him a provost and several sergeants. Subordinate to him are two lieutenants civil, who are always prelates, and a lieutenant criminal, with two judges or assessors. Connected with the auditor's office are employed a number of secretaries and clerks. This post is very lucrative.

AUDUMBLA, the sacred cow of the Scandinavian mythology. It was the grandmother of Odin, and plainly meant the earth.

AUGSBURG CONFESSION, a Confession of Faith, drawn up in A. D. 1530, by Melancthon, assisted by Luther, and presented in name of the Protestant party to the diet held at Augsburg, over which the Emperor Charles V. presided. Some popish divines were appointed to examine it, and having produced their objections, a dispute arose between them and Melancthon, seconded by some of his party. This led to various modifications of the Confession, with a view to conciliate the Romanists; but all attempts to produce harmony were fruitless. The Augsburg Confession consists of twenty-eight chapters, twenty-one of which are devoted to the exhibition of the leading points of Protestant doctrine, and seven to an exposure of the errors and abuses which had led to their separation from the Church of Rome. The Confession was read at a full meeting of the diet, and signed by the Elector of Saxony, and three other princes of the German Empire. John Faber, afterwards Archbishop of Vienna, and two other Romish divines, drew up an answer to this document, which led to the production by Melancthon in 1531 of his 'Apology for the Augsburg Confession.' This Confession has since the time of Luther been received as the standard of doctrine in the Lutheran Church down to the present day. The edition of 1530 is the legitimate formulary of faith, a somewhat altered edition having been published by Melancthon in 1540. A summary of the whole Confession is given by Mosheim in his Ecclesiastical History. The tenth article asserts that the real body and blood of Christ are truly present in the eucharist, under the elements of the bread and wine, and are distributed and received

In consequence of this plain assertion of the Lutheran doctrine of consubstantiation, the Reformed or Zuinglian party refused to subscribe the Augsburg Confession. Accordingly the imperial cities of Strasburg, Constance, Lindau, and Memmingen, offered a separate Confession, drawn up by Bucer, called *Confessio Tetrapolitana*, or the Confession of the Four Cities. The only point on which it substantially differed from the Augsburg Confession was that of the corporeal presence of Christ in the eucharist, for which it substituted a real, yet a spiritual or sacramental presence. This Confession was presented to the Emperor in Latin and German, but he refused to allow it to be read in public, though he consented to listen to an attempted confutation of it by popish priests; and then without allowing discussion, or permitting the recusant cities to have a copy of the confutation, he demanded of them submission to the Church of Rome, which, however, they refused. The four cities continued for a considerable period to adhere to their own Confession, but at length they yielded and subscribed the Augsburg Confession, becoming a part of the Lutheran church.

AUGUR, an officer among the ancient Romans who performed divination by means of birds. The origin of the office is lost amid the obscurity and fable of the earliest period of the Roman commonwealth. Romulus, the first king, is said to have appointed a college of augurs, amounting to three in number. To these Numa afterwards added two. The Ogulnian law, which was passed B. C. 300, increased the number to nine, five of them being chosen from the plebs or common people. In the time of the dictator Sulla they rose to fifteen, a number which continued until the reign of Augustus, when their number was declared unlimited, and entirely at the will of the Emperor. An augur retained his office during life, and was distinguished by wearing a long purple robe reaching to the feet, and thrown over the left shoulder. On solemn occasions a garland was worn upon the head. According to Dr. Smith, "the chief duties of augurs were to observe and report supernatural signs. They were also the repositories of the ceremonial law, and had to advise on the expiation of prodigies, and other matters of religious observance. The sources of their art were threefold: first, the formulas and traditions of the college, which in ancient times met on the nones of every month; secondly, the *augurales libri*, books of the augurs, which were extant even in Seneca's time; thirdly, the *commentarii augurum*, commentaries of the augurs, such as those of Messala and of Appius Clodius Pulcher, which seem to have been distinguished from the former, as the treatises of learned men from received sacred writings." The augurs were also required to assist magistrates and generals in taking the AUSPICES (which see). In the earliest ages of Roman history, very great importance was attached to augury, and augurs were

held in the highest esteem, forming an influential order in the Roman state. For many centuries this condition of matters continued, and it was not until the reign of the Emperor Theodosius that the college of augurs was finally abolished.

AUGUSTALES, an order of priests instituted by the Emperor Augustus, from whom they derived their name, and whose duty it was to preside over the worship paid to the Lares and Penates which were set up in places where two or more roads met. The same name was borne by another order of priests appointed by Tiberius to manage the worship paid to Augustus. They were chosen by lot from the principal persons of Rome, and amounted in number to twenty-one. Similar priests were appointed to attend to the worship paid to other emperors who were deified after their death. It would appear that in the provinces, though not in Rome itself, Augustus was worshipped during his life. The management of the worship was committed to the *Sodales Augustales*, while the sacrifices and other parts of the worship were performed by the *Flamines Augustales*.

AUGUSTALIA, games celebrated at Rome, as well as generally throughout the empire, in honour of Augustus. A festival was instituted after the battle of Actium to be held every five years, and the birthday of Augustus was set apart as a religious festival. Temples and altars were erected to his honour throughout the provinces, and the Augustalia were observed with the utmost punctuality. After having visited Greece, the day of the return of Augustus to Rome, B. C. 19, was held as a sacred festival which received the name of Augustalia. The senate, however, B. C. 11, decreed that the Augustalia should be held on the birth-day of the emperor, and these games continued to be celebrated in various parts of the Roman empire for more than two centuries after the death of Augustus.

AUGUSTIN, the most eminent of the Latin fathers, an individual whose life and labours form an important era in the history of the Christian church. Mr. Elliot, indeed, in his '*Horæ Apocalypticæ*,' actually regards Augustin and the Augustinian system of theological doctrine as predicted in the vision of the "Sealed ones" in the Book of Revelation. This truly great man was born at Tagaste, a town in Numidia in North Africa, A. D. 354. To his parents, but especially to his mother Monica, he was indebted for a careful training in the knowledge of Christianity from his very earliest days. The religious history of the youthful period of his life is thus briefly given by Neander: "The incipient germs of his spiritual life were unfolded in the unconscious piety of childhood. Whatever treasures of virtue and worth, the life of faith, even of a soul not trained by scientific culture, can bestow, was set before him in the example of his pious mother. The period of childlike, unconscious piety was followed, in his case, by the period of self-disunion, inward strife and conflict. For at the age of nineteen, while liv-

ing at Carthage, he was turned from the course which a pious education had given him, by the dissipations and corruptions of that great city. The fire of his impetuous nature needed to be purified and ennobled by the power of religion: his great but wild and ungoverned energies, after having involved him in many a stormy conflict, must first be tamed and regulated by a higher, heavenly might, must be sanctified by a higher Spirit, before he could find peace. As it often happens that a human word, of the present or the past, becomes invested with important meaning for the life of an individual by its coincidence with slumbering feelings or ideas, which are thus called forth at once into clear consciousness, so it was with Augustin. A passage which he suddenly came across in the Hortensius of Cicero, treating of the worth and dignity of philosophy, made a strong impression on his mind. The higher wants of his spiritual and moral nature were in this way at once brought clearly before him. The true and the good at once filled his heart with an indescribable longing; he had presented to the inmost centre of his soul a supreme good, which appeared to him the only worthy object of human pursuit; while, on the other hand, whatever had, until now, occupied and pleased him, appeared but as vanity. But the ungodly impulses were still too strong in his fiery nature, to allow him to surrender himself wholly to the longing which from this moment took possession of his heart, and to withstand the charm of the vain objects which he would fain despise and shun. The conflict now began in his soul, which lasted through eleven years of his life."

While yet young Augustin was seized with a severe and dangerous illness, in the course of which he expressed an earnest desire to be admitted into the Christian Church by the ordinance of baptism; but in consequence of his recovery the dispensation of the solemn rite was delayed. Before his mind had reached maturity, and while he was yet a stranger to the inward realities of Christian experience, though no stranger to the outward revelation in the Bible, he imbibed the errors of the MANICHEANS (which see), and was formally admitted a member of the sect, entering first into the class of *auditors* who received only a partial and imperfect acquaintance with its peculiar tenets. Being naturally of an ardent temperament, he could not rest contented with the scanty knowledge which his position as a novice allowed him to obtain. It was his earnest desire to be received into the class of the *elect*, and thus to become acquainted with the mysteries of the sect. After many interviews, however, with Faustus, one of the most distinguished Manichean teachers, he could obtain no satisfactory hold even of those doctrines which the sect professed to maintain, and after spending ten years of his life in vain and fruitless attempts to master the system, he was thrown into a state of complete bewilderment. Renouncing Manicheism, therefore, his mind was directed to an

eager search after truth. For a time he was in danger of falling into absolute scepticism; but from this he was saved by the Christian education of his early days. A hot mental conflict now ensued, which is thus graphically described by Neander: "During this inward struggle, the acquaintance which he had gained, by means of Latin translations, with works relating to the Platonic and New-Platonic philosophy, proved of great service to him. He says himself, that they enkindled in his mind an incredible ardour. They addressed themselves to his religious consciousness. Nothing but a philosophy which addressed the heart,—a philosophy which coincided with the inward witness of a nature in man akin to the divine,—a philosophy which, at the same time, in its later form, contained so much that really or seemingly harmonized with the Christian truths implanted in his soul at an early age;—nothing but such a philosophy could have possessed such attractions for him in the then tone of his mind. Of great importance to him did the study of this philosophy prove, as a transition-point from scepticism to the clearly developed consciousness of an undeniable objective truth;—as a transition-point to the spiritualization of his thoughts, which had, by means of Manicheism, become habituated to sensible images;—as a transition-point from an *imaginative*, to an intellectual direction;—as a transition-point from *Dualism* to a consistent *Monarchism*. He arrived, in this way, first to a religious idealism, that seized and appropriated to itself Christian elements; and was thus prepared to be led over to the simple faith of the gospel. At first, this Platonic philosophy was his all; and he sought nothing further. It was nothing but the power of that religion implanted during the season of childhood in the deepest recesses of his soul, which, as he himself avowed, drew him to the study of those writings which witnessed of it. He argued that, as truth is but one, this religion could not be at variance with that highest wisdom; that a Paul could not have led such a glorious life as he was said to have led, had he been wholly wanting in that highest wisdom. Accordingly, in the outset, he sought in Christianity only for those truths which he had already made himself acquainted with from the Platonic philosophy, but presented in a different form. He conceived of Christ as a prophet, in illumination of mind and holiness of character exalted, beyond all comparison, above all others; one who had been sent by God into the world for the purpose of transplanting what, by philosophical investigation, could be known only to a few, into the general consciousness of mankind, by means of an authoritative faith. From this point of view, he contrived to explain all the Christian doctrines on the principles of his Platonic idealism. He imagined that he understood them, and spoke of them as a master who was certain of his matter. As he afterwards said himself, he wanted that which can alone give the right understanding of Christianity;

and without which, any man will have only the shell of Christianity without its kernel—the *love which is rooted in humility.*"

The inward conflict through which Augustin thus passed prepared him all the more for comprehending the experience of Paul, whose Epistles he began at this period seriously to study. Christianity now appeared to him in an entirely new light. He felt the self-evidencing power of the truth, and this was to him a subjective testimony of its divinity. His religious and moral consciousness was now satisfied; his desire of knowledge alone still sought satisfaction. For a time his notions of Christianity were mixed up at this period of his spiritual history with the peculiar doctrines of the Platonic philosophy; but from this strange unnatural combination he was gradually, and, in course of time, wholly rescued.

The individual to whom, probably more than any other, Augustin was indebted for clear and scriptural views of Christian truth, was the excellent Ambrose, bishop of Milan, to whose conversation and preaching he was wont to acknowledge the deepest obligations. By the instrumentality of this eminent prelate, he was brought under serious impressions, and after passing through various fluctuations of thought and feeling, he came to the resolution of publicly avowing his belief in the Christian faith, and having made known his desire to Ambrose, he was baptized at Milan, A. D. 387. This event gave the highest satisfaction to Monica, the mother of Augustin, being the consummation of her earnest longings and prayers in behalf of her son. Often had she urged upon him with all a pious mother's solicitude and earnestness, the cordial acceptance of those solemn truths which had proved through her whole life the solace and comfort of her own soul. She was now ready to exclaim with the aged Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Nor did she long survive the joyful event, for on her way home to Africa with Augustin after his baptism, she was seized with sudden illness at Ostia, on the banks of the Tiber, where after a few days she expired.

Augustin felt deeply the irreparable loss which he was thus called to sustain, and instead of prosecuting his journey homeward, he remained a considerable time at Rome, spending his time in the preparation of several valuable theological treatises, chiefly directed against the Manichean heresy. His views of Divine truth were now much more correct and scriptural, and he returned to Carthage, in the best sense of the expression, an altered man, "a new man in Christ Jesus." His valuable writings were readily appreciated. The eyes of many earnest men were turned towards him, as destined, in all human probability, to do good service in the cause of truth. At the earnest instigation of the friends of true religion in his native district, he was prevailed upon to take

orders, and accordingly, in A. D. 391, he was ordained presbyter, and in A. D. 395, bishop of Hippo, near Carthage. The elevation of Augustin to the episcopate took place a short time after the death of the Emperor Theodosius. From this time this eminent divine assumes a prominent place in the ecclesiastical history of the period, and for thirty-five years he continued, by his writings and his preaching, to stamp an indelible impress upon the age in which he lived, and to influence to no small extent the theological opinions of multitudes for many ages after he was gathered to his fathers.

The two grand controversies in which, from his ordination to his death, he took an active and conspicuous part, were those first with the DONATISTS (which see), and then with the PELAGIANS (which see). The first or Donatist controversy, had reference to the important question, 'What constitutes the true church?' a point which has afforded ample field for discussion in every age, from that of Augustin down to the present. On this subject, the bishop of Hippo may have been not a little influenced in his views by the notions which had been impressed upon his mind in early life, for he had been carefully trained in the idea that the way to heaven was only to be found in the Catholic church. It was not until after his conversion, at an advanced period, that he arrived at right conceptions of the true church, as consisting of real spiritual believers. The Donatists taught that every church which tolerated unworthy members within its bosom was polluted by them, and ceased to be a true Christian church. They attacked the Catholic Church, therefore, as defective in this respect, and vindicated their own separation from it as warranted, both by reason and the Word of God. Augustin, in defending the church against the misrepresentations of the Donatists, pointed out with the utmost clearness an important distinction which had escaped the notice of both parties in the controversy—the distinction between the outward visible church and the inward invisible church. This important point of difference is fully established and illustrated in his great work on the City of God, a work which Elliott regards as the very embodiment of the idea of the 144,000 elect sealed ones of the Apocalyptic vision into a corporate form. The remarkable treatise to which we now refer, was begun in A. D. 413, but not completed before A. D. 426, and remains to this day one of the most extraordinary productions which have ever come from human pen.

Shortly before commencing this celebrated work, Augustin was called upon to enter the lists against another class of heretics, headed by Pelagius, a monk from Britain, who taught the doctrine of the free-will of man, in opposition to the predestinating mercy and free grace of God. Pelagius and his friend Celestius appeared at Carthage in A. D. 411 endeavouring to propagate their peculiar opinions. Through the influence of Augustin, which was pre

dominant in that quarter, two different councils were called, the one in A. D. 412, and the other in A. D. 416, to condemn the doctrines of Pelagius, and at the same time solemnly to recognise the doctrine of God's grace to his true Church. The bishop of Hippo felt that the doctrines assailed by the Pelagians lay at the very foundation of the Christian system. He set himself, therefore, to discuss the matter with the utmost enthusiasm and zeal. In a letter which he published, addressed to the presbyter Sixtus, afterwards bishop of Rome, he laid down the doctrines concerning grace and predestination with such unflinching honesty and boldness, that no small excitement was produced, as if by such teaching the axe were laid at the root of man's responsibility. The reply of Augustin, as stated by Neander, affords a clear explanation of the Augustinian system. "According to Augustin's doctrine, unconditioned predestination is not an arbitrary act of God, whereby he bestows everlasting happiness on men while loaded with all manner of sins; but a necessary intermediate link is the communication of grace. This is the source of divine life in those that possess it; and it must reveal itself by an inward impulse, in the bringing forth of good fruits. But then, even here, too, no limits can be fixed, where the divine agency commences and ceases, and where the human begins and ends; both proceed inseparably together. The human will, taken possession of by divine grace, works that which is good with freedom, as a transformed and sanctified will; and grace can only work through the will, which serves as its organ. Hence Augustin says, 'He who is a child of God, must feel himself impelled by the Spirit of God to do right; and, having done it, he thanks God, who gave him the power and the pleasure of so doing. But he who does not what is right, or does it not from the right temper of love, let him pray God that he may have the grace which he has not yet obtained.' By reason of the inner connection which Augustin supposed between the first sin and the sin of all mankind, he maintained that the individual cannot excuse himself on the ground of the general depravity, and that his sins are none the less to be imputed to him as his own fault. Furthermore, God by his grace is, beyond question, able to operate on the hearts of men, not only without our exhorting, correcting, or reproving them, but even without our interceding for them. Beyond question, all these second causes could produce the designed effect on men only under the presupposition of divine grace, which operates through human instrumentality, and without which all human instrumentality would avail nothing, and under the presupposition that the men, whom we would lead to salvation, belong to the number of the elect. But as God, however, often conveys his grace to men by means of such instrumentality; as no certain marks are given us in the present life whereby it is possible to distinguish the elect from the non-elect; as

we are bound, in the spirit of charity, to wish that all may attain to salvation; so, assuming, in the spirit of charity, that God will use us as his instruments to convert and bring to salvation these or those individuals, who at present are living in sin, we are bound to employ all those means that are in our power, leaving the result with God."

The close of Augustin's life was spent amid tumult and bloodshed. The Vandals having poured down upon the North of Africa, laid siege to Hippo, in A. D. 430. The aged bishop was deeply grieved to witness the scenes of carnage which ensued, and he earnestly prayed, that if it were the Lord's will he might be taken to his heavenly home. The request was granted, and in the third month of the siege he entered into his eternal rest in the seventysixth year of his age. Thus died one of the brightest luminaries which have ever adorned the ecclesiastical firmament. In vigour of intellect, in acute discrimination, in polemic power, he is deservedly classed as among the foremost of theological writers.

AUGUSTINIANS, a name sometimes given to those who hold the doctrines of AUGUSTIN (see preceding article), particularly on free grace, election, and predestination. The fundamental principle on which the Augustinian system of theology rests, is the utter depravity of man's nature, and his total inability of himself either to be good or to do good. In this state of moral helplessness he is entirely dependent on the influences of Divine grace, without which he could not be delivered from his depraved nature. In this state of matters, it is plain that all that is good in man flows from the free and unmerited grace of God. And on such principles as these the language of the Apostle Paul, in Rom. ix., becomes quite clear and intelligible. In that chapter the writer evidently supposes neither an election of God conditioned on the foreknowledge of faith, nor an election conditioned on the foreknowledge of the works growing out of faith; for Paul, in fact, lays stress on the assertion, that God's election made a difference before the children were born, before they could believe, as well as before they could do any thing. "Moreover," to use the able exposition of the system given by Neander "the desert of faith does not precede God's mercy; but it presupposes this mercy; and faith itself is one of the gifts of God's grace. Paul, in Rom. ix. 11, certainly does not set the works of man over against faith, as the ground of the calling; but he sets the calling over against works. The calling of God, therefore, is here the first cause. Faith presupposes the calling. But whence comes it, then, that the call by the preaching of the gospel, and by outward circumstances, which pave the way for this, comes to some and not to others; and that the same influences from without, make a different impression on different men, nay, a different impression on the same men at different times? The Almighty and All-wise God, could find, in reference to the differ-

ent states of men, those means of influencing them, which must make an impression on them with inward necessity, so that awakened, drawn, touched, and enlightened, they would follow, without being conscious of any resistance against the grace operating upon their will? We must say, doubtless, man's willing is nothing without the Divine mercy; but in nowise can we say, God's mercy and grace are nothing without man's willing; since God would find means of moulding every human will, in the way precisely suited to the character of each. On whomsoever he actually has mercy, whomsoever he actually chooses, him he calls in the way which is so befitting, that the subject is irresistibly drawn by him who calls, though he follows with freedom."

The Augustinians in their tenets were chiefly opposed to the Pelagians; thus, in regard to the freedom of the will, while the Pelagians asserted moral freedom to be a freedom of choice of either good or evil, this notion of human freedom was denied by the Augustinians, who alleged such a freedom to be utterly incompatible and inconsistent with the total depravity of man's nature. The disposition of man is naturally towards evil; how then can it choose the good? The same fountain cannot produce sweet water and bitter. "Who can bring a clean thing out of an unclean? Not one." In the corrupt state of human nature, then, the Augustinians found an entire opposition to the Pelagian notion of human freedom. Hence the necessity of a divine supernatural life, transforming the nature of man, and subjecting it to the grace of God.

The imputation of Adam's first sin to all his posterity, both in the guilt and consequent penalty of it, was another distinguishing tenet of the Augustinians. They held that it was only the guilt of Adam's *first* sin that is imputed to his posterity, and not the guilt of his future sins. The grounds of this imputation are, that Adam was both the natural root and the federal head or representative of all his posterity. The universal corruption of human nature cannot be accounted for unless we admit that all men are involved in the guilt of the first transgression. The doctrine of imputation is clearly taught in Scripture; particularly in Rom. v. it is so plainly and so repeatedly stated and formally proved, that it cannot be denied to be the doctrine of the apostle. In speaking of this mysterious subject, the imputation of Adam's first sin, Dr. Chalmers remarks: "As the condemnation of Adam comes to us, even so does the justification by Christ come to us. Now we know that the merit of the Saviour is ascribed to us—else no atonement for the past, and no renovation of heart or of life that is ever exemplified in this world for the future, will suffice for our acceptance with God. Even so then must the demerit of Adam have been ascribed to us. The analogy affirmed in these verses leads irresistibly to this conclusion. The judgment that we are guilty is transferred to us from the actual guilt of the one representative—even

as the judgment that we are righteous is transferred to us from the actual righteousness of the other representative. We are sinners in virtue of one man's disobedience, independently of our own personal sins; and we are righteous in virtue of another's obedience, independently of our own personal qualifications. We do not say but that through Adam we become personally sinful—inheriting as we do his corrupt nature; neither do we say but that through Christ we become personally holy—deriving out of His fulness the very graces which adorned His own character. But as it is at best a tainted holiness that we have on this side of death, we must have something more than it in which to appear before God; and the righteousness of Christ reckoned unto us and rewarded in us is that something. The something which corresponds to this in Adam, is his guilt reckoned unto us and punished in us—so that to complete the analogy, as from him we get the infusion of his depravity, so from him also do we get the imputation of his demerit."

The doctrine of justification, according to the Augustinians, rested not on any thing in man, but on the inner connection between Christ and believers. The righteousness of Christ is imputed to the believer just as the guilt of Adam's first transgression is imputed to all men. "As by one man's disobedience the many were made," or constituted in law, "sinners; even so by the obedience of one shall the many be made," or constituted in law, "righteous." By faith man not only obtains forgiveness of sin, but also enters into the fellowship of the Divine life with the Redeemer; he attains to the grace whereby his soul is healed from the malady of sin. He is no longer under the bondage of sin which is unto death, but he is now the servant of righteousness unto holiness. Thus grace is suited in the Augustinian system to the different stages through which the divine life passes in the soul of man. In first attracting the unregenerate man, and producing in him the earliest motions to goodness, awakening him to a consciousness of his sinful lost condition, it receives the name of *preventive* or *preparing* grace. It now proceeds to create in him a desire and inclination towards that which is good, when it is called *operating* grace. The grace which upholds the divine life amid all the temptations and trials with which it is beset, is termed *co-operating* grace. Hence the Augustinian doctrine of the perseverance of the saints—a doctrine which is clearly and explicitly taught in the Word of God.

One of the most marked characteristics of the Augustinians, as distinguished from the Pelagians and Semi-Pelagians, was their holding the doctrines of predestination and unconditional election. They taught that God elected or chose, and predestined or fore-ordained a certain and definite number of individuals to everlasting life. This is the plain doctrine of Scripture. It is said, 2 Tim. ii. 19, "The Lord knoweth them that are His." He knows both

how many, and who they are. Accordingly, their names are said to be written in the Lamb's Book of Life. This predestination took place from all eternity. Thus it is declared, Eph. i. 4, "God hath chosen us in Him before the foundation of the world." And, again, 2 Thess. ii. 13, "God hath from the beginning chosen you to salvation." The act of election flowed from the sovereign will of God; and, therefore, in Scripture it is ascribed to grace to the exclusion of works. Thus Rom. xi. 5, 6, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." The predestinating purpose of God is immutable, as it is said, Ps. xxxiii. 11, "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." Both the means and the end are included in the eternal decree. Accordingly, God's people are "chosen to salvation," and they are also said to be "chosen in Christ." The one is as completely fixed from all eternity as the other. Though the mediation of Christ was not the cause of their election, yet his obedience and death were the grand means appointed for the execution of that gracious purpose; and though the Almighty chose no man to glory because of his future faith and holiness, yet provision was made in the eternal purpose of God for the faith and sanctification of all his chosen, prior to their enjoyment of bliss.

The Augustinian system of doctrine was soon after its publication felt to be completely opposed to that of Rome. Accordingly, after the barbarians from the North had come down upon the Roman empire, a twofold stream of doctrine was perpetuated in the Church visible through the succeeding ages; the one the ritualistic ecclesiastical doctrine of the great mass of the Romish church, and the other the Augustinian spiritual doctrine of saving grace professed by a goodly band of faithful men, who, though they outwardly belonged to the Church of Rome, continued, from age to age, down to the Reformation, to protest against Romish error, while they maintained and taught the Augustinian doctrines of grace. Romanism is mostly Pelagian; the Reformed churches are generally Augustinian.

AUGUSTINIAN MONKS, a sacred order in the Church of Rome. The origin of this fraternity has been actually attempted to be traced as far back as to Augustin himself. It has been alleged that when at Milan he entered a monastery, and that on his return to Africa he carried thither along with him twelve friars, whom he established at Hippo, where he held his episcopal seat. It is unnecessary to say, that this is at best a mere monkish legend. The fact is, that the idea of forming such an order originated with Pope Innocent IV., but was only carried into execution in A. D. 1256, by his successor, Alexander IV., who constituted several eremite congrega-

tions scattered in different places into one order, under one general, prescribing to them, as their dress, a long gown with broad sleeves, a fine cloth hood, and under these black garments other white ones, being bound round the middle with a leathern girdle fastened with a horn-buckle. This order was confirmed afterwards by several different popes, and increased to such an extent, that they had more than 2,000 religious houses, all of whom professed to be regulated by the pretended rules of St. Augustin. In process of time the order became corrupt, and a reformation was found to be necessary, which accordingly was carried into effect, first in Portugal A. D. 1574, then in Spain, Italy, and France. Clement VIII. confirmed the reformed order in A. D. 1600. This order is one of those which are called Mendicant or Begging Friars. The Reformed Augustinians wear sandals, and are called barefooted, to distinguish them from the original and unreformed Augustinians. In Paris, they are termed the religious of St. Genevieve, that abbey being the chief of the order. There are also nuns, who are of the order of Augustinian hermits. The Three Rules of St. Augustin, which are read to the monks of this order in each of their convents every week, contain a series of articles framed with a view of minutely regulating the moral conduct and general deportment of the religious. The order of regular canons of St. Augustin was brought into England by Adewald, confessor to Henry I., who erected a priory of his order at Nostel in Yorkshire, and had influence enough to have the church of Carlisle converted into an episcopal see, and given to regular canons invested with the privilege of choosing their bishop. This order was singularly favoured and protected by Henry I., who gave them the priory of Dunstable, and by Queen Maud, who erected for them the priory of the Holy Trinity in London, the prior of which was always one of the twenty-four aldermen. They increased so prodigiously that, besides the noble priory of Merton which was founded for them by Gilbert, an earl of Norman blood, they had, under the reign of Edward I., fifty-three priories, as appears by the catalogue presented to that prince, when he obliged all the monasteries to receive his protection, and to acknowledge his jurisdiction. At the Reformation, when the order was suppressed, they had thirty-two monasteries.

AUGUSTINE'S (ST.) LEATHERN GIRDLE (FRATERNITY OF), a society for the improvement of devotion in Roman Catholic countries. It is alleged, that the Blessed Virgin wore this girdle on her loins, and that the use of it is enjoined by the law of nature, the written law, and the law of grace. Under the law of nature it is asserted as probable, that our first parents wore a leathern girdle; under the written law, we are expressly informed that Elijah was girt with a girdle of this kind, and under the law of grace, that John the Baptist was dressed in the same manner. To such a girdle, therefore, many

devotees attach no slight importance, and consider it as a powerful means of exciting devotion.

AUGUSTINUS, a work which had no small influence in maintaining the truth of God amid the darkness of Popery in the seventeenth century. It came from the pen of the celebrated JANSENIUS (which see), who gave name to the well-known party of the JANSENISTS (which see) in the Romish Church. Jansenius, bishop of Ypres, had devoted twenty years of his life to the study of the works of Augustin. The result of his protracted researches into the numerous writings of this celebrated father was the production of the 'Augustinus,' a work which brought prominently forward the doctrine of free grace, which for thirteen centuries had been carefully concealed from public view. This *magnum opus* Jansenius lived to finish, and, on his dying bed, he wrote a letter to Pope Urban VIII., laying it at the feet of his Holiness. The letter was suppressed by his executors, and its existence would never probably have been known had it not fallen long after into the hands of the great Condé, by whom it was published.

No sooner had Jansenius expired than the forthcoming work was announced to be in preparation for the press. Two years elapsed before its actual appearance, during which time the Jesuits were unwearied in their endeavours to suppress a publication from which they dreaded the exposure of their doctrinal errors, and the consequent destruction of their influence. Many were the attempts made through the press to prejudice the public mind against the expected 'Augustinus.' All was vain and fruitless. The people were on the tiptoe of expectation, and all the more that the Jesuits were so violent in their condemnation of the book, and not only of the book, but also of its author, whom, although they had professed to venerate him while he lived, they now, with strange inconsistency, stigmatized as a heresiarch after his death. At length the long-expected work of Jansenius was given to the public. Hitherto the friends of St. Cyran and the Port-Royalists generally had openly declared themselves to be the disciples of St. Augustin. Now, however, that the 'Augustinus' had made its appearance, the Jesuits used every effort to call away the public attention from the antiquity of the opinions which it promulgated, and to stamp them as the mere individual sentiments of a man who had but recently quitted the scene. This was a new heresy, they endeavoured to insinuate, first broached by Jansenius, and accordingly all who held these peculiar opinions were nicknamed Jansenists, an appellation which, however malignant may have been the spirit which originated it, is no longer a term of obloquy but of honour. Jansenism is diametrically the opposite of Jesuitism, in doctrine, in spirit, and in its whole nature. It is a struggle after the maintenance of Protestantism within the corrupt and apostate Church of the Papacy; and no sooner does

the slightest symptom of its existence begin to manifest itself, than every effort is straightway put forth to crush it in the germ. The operation of life, however feeble that operation may be, cannot be tolerated in the midst of the total death which prevails in the Romish apostacy. Persecution, excommunication, extermination, are the weapons by which that Church, if Church it can be called, maintains her boasted unity. "She makes a desert, and calls it peace."

The publication of the 'Augustinus' was felt by the Jesuits to be a fatal blow struck at the influence which they had long exercised, both in the Church and in the world. There was no time to be lost, therefore, in bringing the book if possible into disgrace. For this purpose the press was plied with redoubled activity. But every production of the Jesuits was instantly answered by a counter-production of the Jansenists. Pamphlets on both sides were printed in great numbers. The controversy waxed fiercer and hotter every day. At length Father Cornet, a Jesuit of some notoriety at the time, came forward with a formal charge of heresy against the 'Augustinus,' which he laid before the college of Sorbonne, and also before the apostolic see. The charge was couched in five propositions, which, he alleged, had been extracted from the work of Jansenius. The five propositions drawn up by Cornet were as follows:—1. Some commandments of God are impracticable by the righteous, and sometimes even when they attempt obedience, the needed grace is wanting. 2. No man can resist inward grace in the state of nature. 3. In order to moral accountability it is not necessary to be free from inward necessity, but only from outward constraint. 4. The semi-Pelagians admitted the necessity of an inward preventient grace in order to every good act, and even to the reception of faith; but they were herein heretical that they required this grace to be such as the will of man can yield to or resist indifferently. 5. It is semi-Pelagian doctrine to say that Christ died or shed his blood for all men. These propositions, with the craft by which the Jesuits have ever been proverbially characterised, are expressed in the most ambiguous and doubtful terms. The plan succeeded to a wish. The charge of heresy was sustained first by the Sorbonne, and afterwards by Pope Innocent X., who forthwith issued a bull condemning the 'Augustinus,' and warning the faithful against it, as containing dangerous, false, and heretical doctrine. In addition to this, an assembly of the Gallican clergy was summoned, at which the new heresy was unanimously proscribed.

The Jesuits had now attained their object, and without delay a formula was drawn up, embodying the five propositions of Father Cornet, and pronouncing them heretical. This formula was, by decree, commanded to be signed by all instructors of youth as well as candidates for holy orders,—an arrangement which was purposely designed to en-

trap the Jansenists. In this part of their scheme, however, the Jesuits were disappointed. The paper was readily signed by all who held the condemned doctrines, but each added a solemn declaration that the five propositions were not to be found in the 'Augustinus,' and pointed out where the misrepresentation lay. The Jesuits were enraged at being frustrated in their attempt to ensnare their opponents. They were not to be deterred, however, from making still further endeavours in the same direction. They, accordingly, applied for, and obtained from the court of Rome another bull confirming the former, and declaring, further, that the five propositions were not only heretical, but also extracted from Jansenius; and still more, that the sense in which they were condemned was the one in which they were stated in his 'Augustinus.' Having procured this bull, the bishops, instigated by the Jesuits, drew up a second formula, couched in these express words, "I condemn from my inmost soul, as well as orally, the doctrine of the five propositions which are contained in the work of Cornelius Jansenius, a doctrine which is not that of St. Augustine, whose sentiments Jansenius has misinterpreted." This formula was obviously so constructed as to accomplish the object which its malicious projectors had in view. The Jansenists refused to adhibit their signatures, and thus an excuse was got by the Jesuits for commencing a bitter and relentless persecution. In vain did the recusants declare that it was not the heretical character of the five propositions that they denied, but the allegation that these propositions were contained in the work of Jansenius; and this last, being a mere matter of fact, not a point of doctrine, came even on Romish principles within the cognizance of individual judgment. The only reply made to this defence was an unbroken series, for a long period, of excommunications, fines, banishments, and imprisonments. The state prisons were thronged. The Bastille was crowded with victims of Jesuitical malice and cruelty. The convent of Port-Royal, which, under the spiritual direction of M. de St. Cyran, had become one of the strongholds of Jansenism, was visited with the heaviest indignation of the persecutors. The nuns were dispersed into different convents, where they were closely confined in narrow cells, and deprived even of the necessary comforts of life, besides being interdicted the reception of the Lord's Supper. Mother Angelica and her sister Agnes endeavoured to comfort the sisters under the severe privations to which they were exposed, reminding them that they were suffering for the cause of Christ. And, indeed, it was so; for the 'Augustinus,' their adherence to whose doctrines was the source of all their evils, maintained the grand scriptural doctrines of unconditional election, total depravity, and a definite atonement—tenets opposed to the whole system of Romish theology.

AULIS, one of the goddesses among the ancient

Greeks who presided over oaths. She is alleged to have given name to a town in Bœotia.

AULIS, a name given to familiar spirits among the natives of Madagascar. They are airy beings which are enclosed in little boxes, embellished with a variety of glass trinkets and crocodiles' teeth. Some of them are made of wood and fashioned like a man; and in each box they put a sufficient quantity of powder of some particular roots, mixed with fat and honey, which they replenish from time to time as occasion requires. They wear these Aulis at their girdles, and never venture to take a journey by land, or a voyage by sea, without them. They consult them three or four times a-day, and converse with them freely as if they expected from them some suitable answers; but in case they meet with a disappointment, or an answer that thwarts their inclinations, they load them with all the opprobrious epithets they can think of. The method which they adopt in consulting these Aulis, is to go to sleep after a familiar intercourse with them for two or three hours, and the purport of the dream, which strikes the imagination of the person during his slumbers, is looked upon as the reply of the oracle.

AUM, or OM, the holy term by which Brahm the Supreme Being, considered in his unrevealed, absolute state, is designated. No Hindu utters it.

AURÆ, in the mythology of the ancient Romans, the nymphs of the air, light and airy creatures, sportively flitting about in their aerial element, happily themselves, and wishing happiness to man.

AURICULAR CONFESSION. See CONFESSION (AURICULAR).

AURORA, the goddess of the morning in the Roman mythology, and called *Eos* among the Greeks. Hesiod styles her the daughter of Hyperion and Theia, and Ovid calls her the daughter of Pallas. Her employment was to usher in the light of day; and hence she is represented by the heathen poets as rising out of the ocean in a chariot drawn sometimes by four, and at other times by only two horses. In works of art she appears as a winged goddess. The word *aurora* is often used poetically to denote the morning.

AUSPICES (Lat. *avis*, a bird, and *specio*, to look), in its original signification denoted a sign from birds, but afterwards became extended so far as to apply to supernatural signs generally. The observation of omens, though now justly regarded as a foolish superstition, formed a very important part of the religion of the ancient Romans. The singing of birds, the direction of their flight, the very motion of their wings, was viewed as having a meaning which was in some cases capable of being explained by all, but in others only explicable by the regular authorised AUGUR (which see). Auspices were taken on every occasion of importance, whether public or private. No expedition was entered upon, no marriage was celebrated, no magistrates were elected without the observance of this superstitious practice.

If a war was about to be undertaken, or even an assembly of the people to be held, the augurs must previously be called upon to take the auspices. Once a year, in time of peace, the auspices were taken for the public good. The mode in which this ceremony was gone about, it may be interesting briefly to detail. At an early hour, generally before break of day, the augur went forth to an open place on the Palatine hill, or perhaps in the capitol, and with his head veiled and a rod in his hand, he pointed out the divisions of the heavens, and solemnly declared corresponding divisions upon the earth. This augural temple, as it was called, was then parcelled out into four parts, east and west, north and south. As unruffled calmness in the air was absolutely necessary to the proper taking of the auspices, the augurs carried lanterns open to the wind. A sacrifice was offered, at the close of which a set form of prayer was repeated, when the signs were expected to appear. On his way home, if the augur came to a running stream, he again repeated the form of prayer and purified himself in its waters. This also was indispensable to the success of the auspices. Sometimes on a military expedition the auspices were taken from the feeding of tame birds in a cage. If on throwing them pulse they refused to eat, or uttered a cry, or fluttered with their wings, the sign was unfavourable; but if, on the contrary, they eat with avidity, striking the earth quickly and sharply with their bills, the sign was favourable. This last omen was in some cases obtained by previously keeping the birds without food for some time.

AUSTER, the south wind among the ancients, which more especially the Athenians worshipped as a deity, the dispenser of rain and of all heavy showers.

AUTOCEPHALI (Gr. *autos*, himself, and *cephale*, a head), absolute or independent bishops in the early Christian Church. They were subject to the authority of no superior. The term was applied to all those bishops and metropolitans who had the independent controul of their dioceses. According to Bingham, the four following classes received this title:—1. All metropolitans anciently. 2. Some metropolitans who remained independent after the establishment of the patriarchal power, such as those of Cyprus, Iberia, Armenia, and Britain, before the conversion of the Anglo-Saxons by the monk Augustin. 3. Those bishops who acknowledged no subjection to metropolitans, but only to the patriarch of the diocese. 4. Those who were wholly independent of all others, and acknowledged no superior whatever. The only proper autocephalous bishop is the Bishop or Pope of Rome, who acknowledges no head upon earth, but considers himself the supreme authority, and head over all temporal and spiritual rulers throughout the whole world. The British Church long retained its independence. The Archbishop of Caerleon had seven bishops under him, but acknowledged no superintendence over it by the

patriarch of Rome, and for a long time opposed him. In Wales, as well as in Scotland and Ireland, this independence continued for many centuries. Sozomen, in his 'Ecclesiastical History,' says, there were some bishops, as for instance, the bishop of Tomis in Scythia, who were subject neither to any archbishop nor to a patriarch. These were strictly *autocephali*. The churches in countries lying without the Roman empire at first had no bishops dependent on the bishops within the empire, as, for example, the churches in Persia, Parthia, and among the Goths; and these did not come under the power of Romish patriarchs, until they fell under the civil power of the Romans. In fact, as Bingham informs us, before the setting up of patriarchs all metropolitans were *autocephali*, ordering the affairs of their own province with their provincial bishops, and being accountable to no superior but a synod, and that in case of heresy, or some great crime committed against religion and the rules of the Church.

AUTO DA FE' (Span. *Act of Faith*), the ceremony of putting in execution the sentences pronounced on criminals by the tribunals of the Inquisition. It receives the name of an Act of Faith, as being one of the strongest proofs of zeal for the Roman Catholic faith. The term is applied generally to the burning of heretics who have been condemned by the Inquisition, and given over to the secular power to be visited with the punishment of death. To invest the act with the greater solemnity, the cruel sentence is always executed on a Sabbath. The unhappy individuals, who are doomed to die, are led forth in procession to the place of execution. The process is thus described by Mr. Dowling in his 'History of Romanism.' "The victims who walk in the procession wear the *san benito*, the *coroza*, the rope around the neck, and carry in their hand a yellow wax candle. The *san benito* is a penitential garment or tunic of yellow cloth reaching down to the knees, and on it is painted the picture of the person who wears it, burning in the flames, with figures of dragons and devils in the act of fanning the flames. This costume indicates that the wearer is to be burnt alive as an incorrigible heretic. If the person is only to do penance, then the *san benito* has on it a cross, and no paintings or flames. If an impenitent is converted just before being led out, then the *san benito* is painted with the flames downward; this is called '*fuego resuelto*, and it indicates that the wearer is not to be burnt alive, but to have the favour of being strangled before the fire is applied to the pile. Formerly these garments were hung up in the churches as eternal monuments of disgrace to their wearers, and as the trophies of the Inquisition. The *coroza* is a pasteboard cap, three feet high, and ending in a point. On it are likewise painted crosses, flames, and devils. In Spanish America it was customary to add long twisted tails to the *corozas*. Some of the victims have gags in their mouths, of which a num

ber is kept in reserve in case the victims, as they march along in public, should become outrageous, insult the tribunal, or attempt to reveal any secrets.

"The prisoners who are to be roasted alive have a Jesuit on each side continually preaching to them to abjure their heresies, and if any one attempts to offer one word in defence of the doctrines for which he is going to suffer death, his mouth is instantly gagged. 'This I saw done to a prisoner,' says Dr. Geddes, in his account of the Inquisition in Portugal, 'presently after he came out of the gates of the Inquisition, upon his having looked up to the sun, which he had not seen before for several years, and cried out in a rapture, 'How is it possible for people that behold that glorious body to worship any being but him that created it.'

"When the procession arrives at the place where a large scaffolding has been erected for their reception, prayers are offered up, strange to tell, at a throne of mercy, and a sermon is preached, consisting of impious praises of the Inquisition, and bitter invectives against all heretics; after which a priest ascends a desk, and recites the final sentence.

"If the prisoner, on being asked, says that he will die in the Catholic faith, he has the privilege of being strangled first, and then burnt; but if in the Protestant, or any other faith different from the Catholic, he must be roasted alive; and, at parting with them, his ghostly *comforters*, the Jesuits, tell him, 'that they leave him to the devil, who is standing at his elbow to receive his soul and carry it to the flames of hell, as soon as the spirit leaves his body.' When all is ready, fire is applied to the immense pile, and the suffering martyrs, who have been securely fastened to their stakes, are roasted alive; the living flesh of the lower extremities being often burnt and crisped by the action of the flames, driven hither and thither by the wind before the vital parts are touched; and while the poor sufferers are writhing in inconceivable agony, the joy of the vast multitude, inflamed by popish bigotry and cruelty, causes the air to resound with shouts of exultation and delight. Says Dr. Geddes, in a description of one of these *autos da fé*, of which he was a horrified spectator: 'The victims were chained to stakes, at the height of about four feet from the ground. A quantity of furze that lay round the bottom of the stakes was set on fire; by a current of wind it was in some cases prevented from reaching above the lowest extremities of the body. Some were thus kept in torture for an hour or two, and were actually roasted, not burnt to death. This spectacle,' says he, 'is beheld by people of both sexes, and all ages, with such transports of joy and satisfaction, as are not on any other occasion to be met with. And that the reader may not think that this inhuman joy is the effect of a natural cruelty that is in this people's disposition, and not the spirit of their religion, he may rest assured, that all public malefactors, except heretics, have their violent death

nowhere more tenderly lamented, than amongst the same people, and even when there is nothing in the manner of their death that appears inhuman or cruel.'" See INQUISITION.

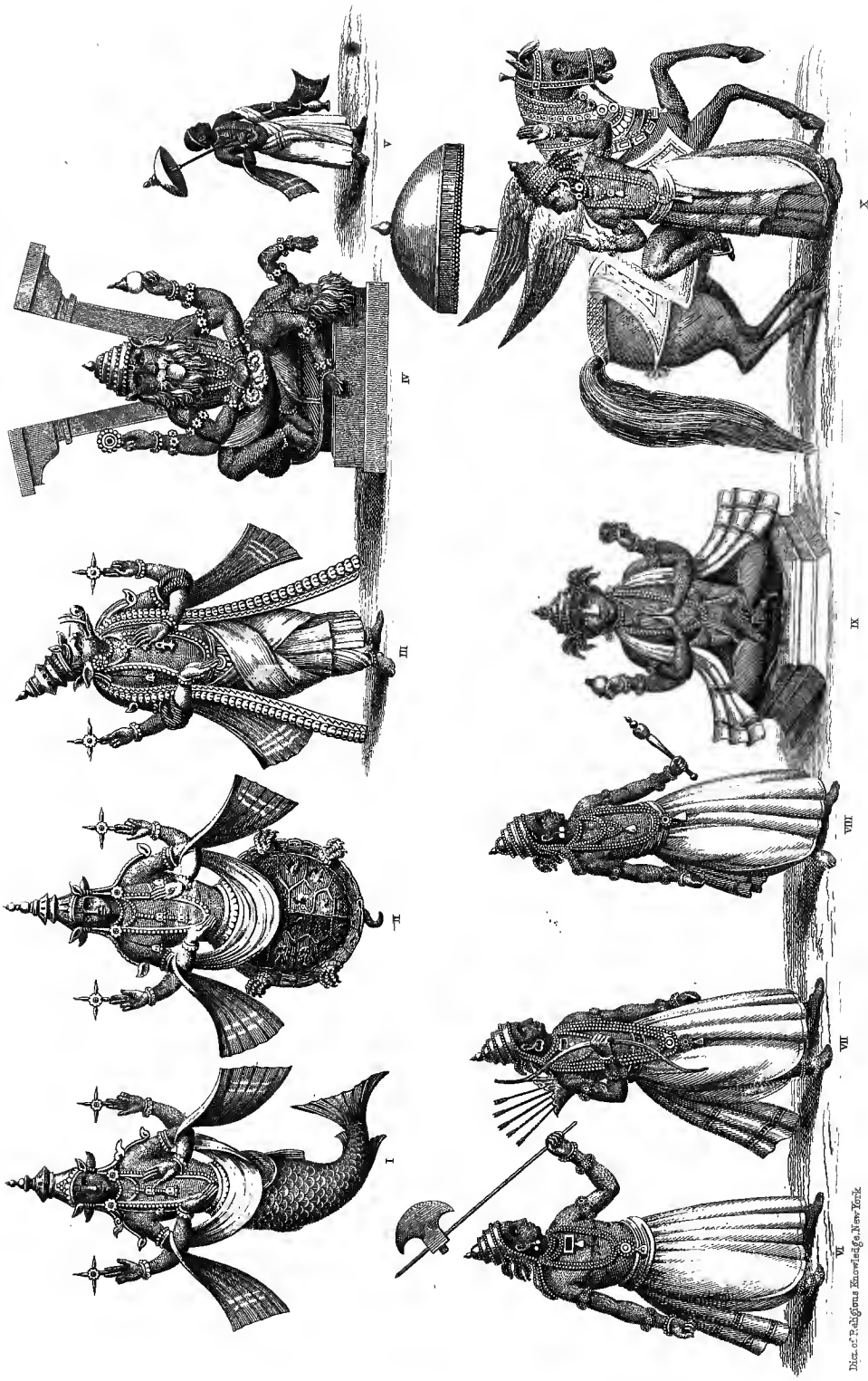
AUTOMATIA, a surname of Tyche or Fortuna, the goddess of chance, in the ancient Pagan mythology, to whom Timoleon built a temple, or rather sanctuary in his house.

AUTOS SACRAMENTALES a kind of tragedies formerly acted in Spain on the occasion of the procession of the holy sacrament. They were performed in the public streets with torches, though in the light of day. The autos continued to be acted for an entire month, and closed the devotion of the holy sacrament.

AUXESIA, a surname of Persephone, worshipped under this designation first at Athens, then at the island of Ægina, her statue having been carried thither about B. C. 540.

AVADOUTAS, a special kind of anchorites among the Hindu Brahmins, who practise great austerity, abandoning their wives and children, and observe the utmost abstinence, denying themselves all the comforts, and to a great extent the necessaries of life. They renounce all earthly possessions of every kind, and wear only a piece of linen cloth round the middle, being otherwise entirely naked. They rub their bodies with ashes, and whenever they are hungry, they go at once into any house, and without speaking a single word, they simply hold out their hands, and immediately eat whatever is given them. Some of them will not even give themselves the trouble to ask for alms in this manner, but lay themselves down on the bank of some river, where the country people, who regard these rivers as sacred, never fail to bring them milk and fruits in abundance. Thus they contrive to live in a state of indolence, and yet to obtain all that is needful for their daily support.

AVATARS, the metamorphoses or incarnations of Vishnu, one of the persons of the Hindu triad. These avatars are ten in number, nine of them being already past, and the last yet to come. The nine past *avatars* represent the deity descending in a human shape to accomplish certain important events, as in the case of the three first; to put an end to blaspheming vice, to subvert gigantic tyranny, and to avenge oppressed innocence, as in the five following; and to abolish human sacrifices as in the ninth. The ten avatars, or births of Vishnu, were, 1. Like a fish; 2. Like a tortoise; 3. Like a hog; 4. Like a lion; 5. Like a dwarf; 6. As Purushu-ram; 7. As Ram; 8. As Krishna; 9. As Budh; 10. As Kulkee. or in the form of a horse. The first six of these took place in the satya-yug or golden age; the others are more recent. The tenth, which is yet to come, will take place at the end of the kali-yug, or the iron age of the world. Besides these ten avatars there are many others mentioned in the puranas. In short, every hero and every saint is complimented by Hindu writers as an incarnate deity. See VISHNU.



THE TEN AVATARS OR INCARNATIONS OF VISHNU.
 YR AVATARIAID NEU YMGNAWDOIADAJ VISHNU.

Disc. of Panchama Knowledge, New York.

A. Pallatua, N. C. London & Edinburgh.

A. Thom.

AVE-MARIA (Lat. Hail, Mary), a form of devotion used in the Church of Rome. It consists partly of the salutation addressed by the angel Gabriel to the Virgin Mary, Luke i. 28, and to this is appended a prayer addressed to the Virgin. The whole runs thus;—"Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. Amen." The "Ave-Maria," or "Hail, Mary," occupies a more important place in the Romish rosary than even the "Paternoster" or "Lord's Prayer" itself. Ave-Marias are frequently repeated as penances, satisfactions, and atonements for sin. In the prayers used by the ancient Christian church, no Ave-Marias are to be found. The addresses were all to God, never to the Virgin. Not even Romish authors are able to trace its origin higher than the fifteenth century. Vincentius Ferrerius appears to have been the first who used this form of prayer before his sermons. His example came gradually to be imitated, and at length it was adopted into the Breviary along with the Lord's Prayer. Erasmus, referring to the custom of repeating an *Ave-Maria* before commencing the sermon, says, that their preachers were wont to invoke the virgin mother in the beginning of their discourses, as the heathen poets used to do their muses.

AVENGER OF BLOOD. In Gen. ix. 6, it was declared in the most explicit terms immediately after the deluge, "Whoso sheddeth man's blood, by man shall his blood be shed." The execution of this sentence was considered in primitive times as devolving on the brother or other nearest male relative of the person slain. Such a one was called in Hebrew the *Göel* or *Avenger*. If the *Göel* should fail to perform his duty, the responsibility passed to the next relative, who in this case was called the *Megöel*, or the nearest relation but one. An institution similar to that of the Hebrew *Avenger of Blood*, seems to have prevailed among the Greeks in the heroic ages, and also among the Scythian and Teutonic tribes. The same practice is still observed among the modern Arabs. Niebuhr, in his travels among that interesting people, mentions having met with a man of rank who carried about with him a small lance, which he never laid aside even when in the company of his friends. On asking the reason why the man was thus armed at all times, the traveller learned that several years before, a relative of his had been murdered, and he was bound, therefore, as the nearest relative, to avenge himself by fighting in single combat with the assassin. Not long after he found an opportunity of stabbing his adversary when unprepared. The law of the Avenger is sanctioned by the Koran, which says, "O true believers! the law of retaliation is ordained to you for the slain, the free shall die for the free." This sacred duty, as it is uniformly regarded, is called *thár* or "blood-revenge." A commutation is allowed for its performance by

the payment of a certain sum of money appointed by law. This was not allowed by the Mosaic law. To provide against the abuses which were liable to arise from such an institution as that of *Göelism*, cities of refuge were provided among the ancient Israelites, to which an unintentional man-slayer might resort to escape the vengeance of the *Göel*. If, however, the avenger overtook him before he reached a city of refuge and killed him; or if he found him without the limits of his asylum and slew him, he was not liable to punishment. If the accidental homicide got into the city of refuge before the avenger overtook him, he was safe from his resentment until he had been regularly tried.

AVERNUS, a lake in Campania, which, according to the Latin poets, was the entrance to the infernal regions. Hence the word was often used for the lower world itself. See TARTARUS, HADES.

AVERROISTS, those who held the opinions of Averroes, an eminent philosopher, who was born at Cordova in the twelfth century, and died at Morocco in A. D. 1198. From the translations and commentaries which he wrote on the works of Aristotle, he received the name of the *Interpreter*. His own philosophical system was founded on that of the Stagyrte; but in regard to the origin of things, he adopted the Oriental doctrine of emanations. The objection was raised, that his philosophy was inconsistent with the doctrines laid down in the Koran, but to uphold philosophical systems without appearing to destroy theological tenets, he maintained the principle that a proposition true in theology, may be false in philosophy, and *vice versa*.

A characteristic feature of the philosophy of Averroes was that it established a distinction between the intellect and the soul. By the intellect man knows universal and eternal truths; by the soul he is in relation with the phenomena of the sensible world. The intellect is active intelligence; the soul is passive intelligence. The intellect is eternal, incorruptible; the soul is corruptible and mortal. The union of the two principles produces thought as it appears in man. Theology is truth for the soul; philosophy is truth for the intellect. Thus the Averroists made a forcible separation and divorce between reason and faith, rousing the theologians of that day to remonstrate loudly against the sect. The most obnoxious of their opinions were at length formally condemned by the last Lateran council under Pope Leo X., in the commencement of the sixteenth century. In the eighth session of that council, it was solemnly declared by a decree, that the soul of man is immortal, and that different bodies are not actuated by a portion of the same soul, but that each has a soul peculiar to itself.

AVERRUNCLE. See APOTROPÆL.

AVIGNONISTS, a sect of Romanists which arose last century at Avignon in France, reviving the errors of the *Collyridians*, who in the fourth century distinguished themselves by an extraordinary devo-

tion to the Virgin Mary. The originators of the Avignonists were Grabianca, a Polish nobleman, and Pernety, abbé of Bnrgal, a Benedictine, to whom is attributed a work, which appeared in 1790, entitled 'The virtues, power, clemency, and glory of Mary, mother of God.'

AVOIDANCE, a term used in the English church to denote a vacancy in a benefice from whatever cause, when there being no incumbent, the fruits of the benefice are in abeyance.

AWICHL, place of future torment among the Budhists.

AXIEROS, one of the three Samothracian Cabeiri, the most ancient gods of Greece. It is thought to correspond to Demeter, and in accordance with this idea, Bochart says, that the word means in Hebrew, The earth is my possession. Fourmont makes Axieros to be Isaac, the heir of his father Abraham, and in whom his seed was to be called. See **CABEIRI**.

AXINOMANCY (Gr. *axine*, a hatchet, and *man-teia*, divination), a species of divination practised among the ancient Greeks, in which they foretold future events by means of an axe or hatchet. According to this method, a hatchet was fixed in equipoise upon a round stake, and the individual towards whom it moved was regarded as the guilty person. If suspicion rested upon any persons who were not present, their names were repeated, and the person at the repetition of whose name the hatchet moved, was concluded to be guilty of the crime of which he was suspected. Another mode of practising the favourite art of axinomancy was by laying an agate stone upon a red-hot hatchet, and carefully watching the direction of its movements.

AXIOCERSUS AND AXIOCERSA, a god and goddess belonging to the Samothracian Cabeiri, supposed to correspond to Hades and Persephone, an explanation which agrees with Bochart's explanation of the words from the Hebrew, Death or desolation is my portion. Fourmont explains both these ancient deities as being Ishmael and his wife, because it is said, Gen. xxi. 21, "He dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt;" agreeing in both points with the etymological explanation given by Bochart. See **CABEIRI**.

AXIOPÆNOS, the avenger, a surname of Athena, under which designation she was worshipped at Sparta.

AXIUS, a Pæonian river-god.

AZAZEL, the Hebrew name of the scape-goat referred to in Lev. xvi. 10, as used on the great day of atonement. See **SCAPE-GOAT**.

AZAZIL, those angels who, according to the Mohammedans, are nearest to the throne of God. See **ANGELS**.

AZESIA, a surname of the goddesses **DEMETER** and **PERSEPHONE** (which see).

AZOTUS, a name applied by the Greeks to **DAGON** (which see), a god worshipped by the Philistines.

AZRECHAH, the name of a sect which sprung up in the East, headed by Nafê Ben Azrach. They refused to acknowledge any superior power on earth, whether temporal or spiritual. They became a powerful body under the reign of the Caliphs, declared themselves sworn enemies of the Omriades, but were at length overpowered and dispersed.

AZYMA, the name used by the Jews for unleavened bread, which was commanded to be eaten at the Passover. See **BREAD (UNLEAVENED)**, **PASS-OVER**.

AZYMITES (Gr. *a*, not, and *zumê*, leaven), a term applied by the Greek church to the adherents of the Latin church in the eleventh century, because they used unleavened bread in the eucharist. Many years of prolonged controversy followed the agitating of this question. The Eastern Church seem to have had their attention first called to this point by their observing the practice of the Armenians, who in this matter followed, as they still continue to follow, the ritual of the Western Church. Michael Cerularius, A. D. 1051, was the first who charged the Latins with deviating in this practice from the early Christian church, and he even went so far as to deny the validity of a sacrament in which unleavened bread was used. The contest between the two parties waxed hot, the heretical names of Azymites and Prozymites or Fermentarians being applied by both parties to each other. The Greeks felt themselves called upon to vindicate their practice in employing common bread. Peter, the patriarch of Antioch, attempted to prove that Christ instituted the eucharist the day before the passover, and could not therefore have used unleavened bread. Theophylact, bishop of Achrida, however, who wrote on the subject towards the end of the eleventh century, not being satisfied with this explanation, thought it necessary to admit that Christ, who held with his disciples a proper feast of the passover, must have used unleavened bread. But while making this admission, he maintained that the church was not thereby bound to use unleavened bread in all future time. This would be to allege that the example of Christ must be imitated in all the minute details of the ordinance, which has never been insisted on by any church. In virtue of their Christian liberty, men are freed from the obligation to observe uniformity in these matters; and hence they should no longer consider themselves bound to use unleavened bread. The Latin or Romish church, however, still adheres to its ancient practice of employing unleavened bread in the eucharist. Bingham in his Christian Antiquities alleges that the use of wafers and unleavened bread was not known in the church till the eleventh or twelfth centuries.

B

BAAL, BEL, or BELUS (*Lord or Master*), a god of great antiquity, being the name under which the sun was worshipped among the Chaldeans and Phœnicians, from whom this species of idolatry passed to the Hebrews. This false god is more frequently mentioned in Sacred Scripture than any other. The Moabites are said to have had what are called high places of Baal. Thus Num. xxii. 41, "And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people." In the history of Gideon the name of this idol frequently occurs, as for instance, Judges vi. 25, 30, and 31, "And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar." The worship of Baal was prevalent among the Jews in the reign of Ahab, chiefly through the influence of his wife Jezebel. In 1 Kings xviii. we find an interesting account of a trial which was made, whether the God of Elijah or Baal was the true God. No fewer than four hundred priests of Baal were present on the occasion, thereby showing to what a melancholy extent the worship of Baal had been diffused among the Israelites. In ver. 26, 27, 28, a glimpse is afforded us of the manner in which this idolatrous worship was conducted: "And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." It may be remarked, that, in various passages, instead of the singular Baal, we find the plural Baalim.

As examples of this, we may refer to Judges ii. 11, "And the children of Israel did evil in the sight of the Lord, and served Baalim;" and 1 Sam. xii. 10, "And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee." From these and other passages of the same kind, it is not improbable that there were either various deities bearing the name of Baal, or various statues erected in his honour in different places. It is somewhat curious that the Septuagint translators have represented Baal as a goddess as well as a god, construing the word with a feminine article. The same construction is used by the Apostle Paul in Rom. xi. 4, which may be thus literally translated from the Greek, "I have reserved to myself seven thousand men which have not bowed the knee to the goddess Baal." The Hebrew word Baal is masculine, but there was a goddess called Baaltis, the one being the sun and the other the moon.

This deity appears to have been known under the same name throughout all Asia. He is identical with the Bel of the Babylonians frequently mentioned in the Old Testament. Thus Isa. xlvi. 1, "Bel boweth down, Nebo stoopeth, their idols were upon the beasts and upon the cattle: your carriages were heavy loaden: they are a burden to the weary beast;" and Jer. l. 2, "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." The worship of Baal was introduced from the East into the nations of the West. Accordingly, we find this god among the Gauls bearing the name of Belenus. It is probable, indeed, that the worship of Baal as the sun, and of Baaltis or ASHTAROTH (which see), as the moon, was the earliest form of idolatry known, as well as the most widely diffused. Baal, in fact, was the name of the principal deity among the ancient Irish, and on this circumstance General Vallencey grounds an argument in favour of the descent of that people from the Phœnicians. The ancient Britons also worshipped the sun under the names of Bel and Belinus. Hence in both Scotland and Ireland, the first day of May, which was regarded as a day sacred to the honour of that deity, retains to this day the name of Beltane or Bel's Fire.

From scattered hints which are to be found both in sacred and profane writers, we may gather a few

particulars as to the mode in which the worship of Baal was usually conducted. High places were always selected for the temples and altars of this deity, and on these a fire was kept continually burning. From Jer. xix. 5, we learn that children were sacrificed to him: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." This cruel practice is nowhere else that we are aware of associated with the worship of Baal, and, therefore, we regard it as not improbable, that the Baal mentioned by Jeremiah is the Moloch of the Ammonites. Whether this be the case or not, one thing is certain, that the idolatrous priests of Baal conducted their religious ceremonies in a frantic and furious manner, leaping, or hopping as it may be rendered, upon the altars, and while the victims were being sacrificed, dancing round them with wild gesticulations, and cutting their own bodies with knives and lancets.

The Baal of the Phœnicians was their supreme god, and, accordingly, he corresponds to the Zeus of the Greeks, and the Jupiter of the Romans. In the fragment of Sanchoniathon preserved by Eusebius, it is said that this god of the Phœnicians was called Baalsamin, or the Lord of Heaven; and Augustine, who lived in the neighbourhood of Carthage, a Phœnician colony, declares Jupiter to have been called Baalsamin. The same name occurs also in Plautus. It is a striking circumstance, that throughout the Sacred Writings, Baal is generally classed with Ashtaroth, which, as we have shown under that article, was the symbol of the moon. There can be little doubt then, that Baal was the sun, the greatest and first of all the objects of idolatrous worship. Incense was offered to him, as we find in 2 Kings xxiii. 5, and bullocks also were sacrificed in his honour, 1 Kings xviii. 26. Gesenius considers Baal as the planet Jupiter rather than the sun. Several critics have thought, that the god Belus of the Chaldeans and Babylonians was Nimrod their first king; others that he was Belus the Assyrian, father of Ninus; and others still, a son of Semiramis.

BAAL-BERITH (Heb. *Lord of the Covenant*), a god of the Shechemites, supposed from his name to have presided over contracts and covenants. It may be regarded, therefore, as corresponding to the *Zeus Orkios* of the Greeks, and the *Jupiter Fidius* of the Romans. Some learned men, particularly Bochart, identify this deity with a goddess called Beroe by the Greeks, the daughter of Venus and Adonis, and the patron-goddess of the town of Beritus in Phœnicia, to which she had given her name. Others conjecture that this idol represented the Cybele of the Greeks and Romans. The idolatrous Israelites, we are informed in Judges viii. 33, made Baal-Berith their god. Human sacrifices are thought to have been offered to him; and he was generally appealed to as a witness and judge in all matters of controversy. So that he may probably be regarded

as identical with the Baal of the Phœnicians, but only bearing among the Shechemites a particular surname from the special aspect under which that people worshipped him.

BAAL-BERITH, a person who, among the modern Jews, acts as joint master of ceremonies, along with the operator in the rite of CIRCUMCISION (which see), and is bound to see that every thing be performed with ritual and legal precision. He must be a man of piety, probity, and respectability. It is his office to carry the child on his knees while the circumciser is performing the operation. In preparation for his duty, he must wash himself all over. His office is held superior to that of the circumciser.

BAAL-PEOR. He is supposed to have been the same with Chemosh mentioned in Num. xxi. 29, and Jer. xlvi. 7. Solomon built a temple to this deity on the mount of Olives, 1 Kings xi. 7. There were also groves planted and altars erected to his service on the top of a mountain in Moab, called Peor, from which he may have derived his name, or, as is more probable, it may have derived its name from him. Human sacrifices were offered to him, and it has been conjectured that they eat of the victims that were sacrificed. This idea has probably arisen from what is said in Ps. cvi. 28, "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead." In the Septuagint this deity is called Beel-phegor. From the lewdness which was practised in his temples, he has been often compared to Priapus; but both Selden and Dr. Owen are strongly opposed to any such idea. Some think that Baal-peor was Saturn, a deity worshipped anciently in Arabia. Selden suggests, that he may probably be identical with Pluto, and this opinion he grounds on the expression "sacrifices of the dead," which he interprets to mean offerings to the infernal gods. Calmet maintains that he was the same with Adonis. Bishop Cumberland, however, conjectures that Baal-peor is the same with Baal-meon, mentioned in Num. xxxii. 38, and various other passages. The bishop argues, that Meon is identical with Menes or Mizraim, the first king of Egypt, who, after his death, received divine honours under the name of Baal-peor, Bacchus, Priapus, Osiris, and Adonis. Jurieu enters into a lengthened argument to establish the fanciful notion that Baal-peor was the patriarch Noah.

BAALTIS, a name applied by Sanchoniathon, one of the earliest writers, whose Fragments have been preserved by Eusebius, to the Phœnician goddess, corresponding to the god Baal. In Pausanias she is called Ammonia, the wife of Ammon. Bishop Cumberland supposes her to be Naamah, the sister of Tubal-Cain, mentioned in Gen. iv. 22, the only woman whose birth in Cain's line Moses takes notice of, and the last person noticed in that line. If this hypothesis of the learned prelate be correct, then Naamah is the same with Ashtaroth or ASTARTE (which see). In the mythology of ancient

nations, it is usually found that every god has his counterpart goddess.

BAAL-ZEBUB, a god worshipped in ancient times at Ekron, one of the lordships of the Philistines, 2 Kings i. 2. In New Testament times he is called the Prince of the Devils or Demons. The word Baal-Zebub is generally considered as denoting the lord of flies, a name given to this false deity as the deliverer of the Ekronites from gnats or flies; and hence he was sometimes represented under the form of a large fly, or of a man with a fly on his head or in his hand. We find the oracle of this god consulted in cases of emergency. Thus Ahaziah king of Israel repaired to Baal-Zebub to ascertain the issue of his disease, 2 Kings i. 2, 3. The name is corrupted in Matth. x. 25 into Beelzebub or the lord of dung, probably in contempt. Some have even supposed that the original name Baal-Zebub was applied to the god in mockery; but such an idea originates in utter ignorance of the extent to which flies are felt to be an annoyance, more especially in the East. The fly particularly called *zebug*, in Arabic *zimb*, was so destructive, that idolaters, who had gods presiding over almost every object in nature, might well attribute remarkable power and importance to Baal-Zebub, the Lord of Flies. Bruce, the traveller in Abyssinia, tells us that whenever the *zebug* or *zimb* appears, as it always does in swarms, "all the cattle forsake their food, and run wildly about till they die worn out with fatigue, fright, and hunger." The supposed deliverer from such a calamity could not fail to be held in high veneration by a superstitious people. This much-honoured divinity has been sometimes regarded as identical with the Egyptian Amnethes and the Jupiter Apomuos of the Greeks. They are all considered to be different names for the Lord of the Dead, thus being equivalent to the Pluto of the Roman mythology, as he is regarded indeed by Patrick, Le Clerc, and Jurieu. Quite an opposite opinion is entertained by some, that being called the Prince of the Demons by the Jews, he was the same with Baalsamin, whom the Phœnicians worshipped as the Lord of Heaven. The Jews were accustomed to consider the gods of idolatrous nations as devils or demons, and it was natural, therefore, that they should view the chief of them, as, instead of Baalsamin the god of heaven, Baalzebub the god of dung, or Baalzebub the god of flies.

BAAL-ZEPHON, an idol which the Jewish Rabbis allege to have been framed by Pharaoh's magicians under certain constellations, and set up near the Red Sea to watch the Israelites, and retard them in their journey through the wilderness. The only ground on which this fanciful conjecture is built is the name *Zephon*, which is derived from a Hebrew word signifying to observe or watch, and hence they suppose him to have been the watchful or observing god. The language in which it is spoken of, however, in the Old Testament, shows

plainly that Baal-Zephon is not a god, as the Rabbis think, but the name of a place. The words are these, Exod. xiv. 1, 2, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea." The Rabbinical tradition, in reference to this fancied god is, that when the destroying angel passed over Egypt, all the idols, except Baal-Zephon, were demolished, and from this circumstance the Egyptians formed so high an opinion of him, they came in crowds to worship him. Moses, they allege, observing the popularity of this god, petitioned Pharaoh, that he too, along with his Israelitish countrymen, might be permitted to take a journey to the seat of this idol. Pharaoh complied with the request of Moses, but while the Israelites were employed on the shore of the Red Sea picking up precious stones, they were overtaken by Pharaoh, who failing to attack them at the time, they passed the Red Sea, after having sacrificed to the idol Baal-Zephon, and escaped. Such were the idle tales with which the Jewish Rabbis of old were wont to delude their people.

BAANITES, a name given to the sect of the PAULICIANS (which see), in the beginning of the ninth century, derived from Baanes, one of their leaders.

BAAUT, or BOHU (Heb. empty), the goddess of the earth among the Phœnicians. It probably refers to Gen. i. 2, "the earth was void."

BAB, a word signifying father, and used by the ancient Persian magi to denote fire, which they considered the father and first principle of all things, as Zoroaster taught. The same doctrine was afterwards inculcated by Anaxagoras, a Grecian philosopher.

BABA, or PAPA, a title applied by the Eastern churches to the patriarch of Alexandria, who was the first of the patriarchs that was honoured with this appellation. Baba was also the name of a Mohammedan who, in the seventh century from the Hegira, declared himself to be a prophet, and attracted many followers in Turkey. He and his attendant Isac preached sword in hand, both to Christians and Mohammedans, setting forth the brief profession of faith, There is but one God, and Baba is his apostle.

BABA LALIS, a Hindu sect sometimes included among the Vaishnava sects. In reality, however, they adore but one god, dispensing with all forms of worship, and directing their devotions by rules and objects, derived from a medley of Vedanta and Sufi tenets.

BABEK, the head of a heretical sect among the Mohammedans, which arose in the beginning of the second century from the Hegira. This man made an open profession of impiety, and embraced no religion or sect then known in Asia. He was called

the founder of the merry religion, and it is probable that he inculcated upon his followers the indulgence of gross, sensual pleasures, urging upon them neither moderation nor self-restraint.

BABIA, a goddess of the ancient Syrians, who was worshipped under the form of an infant. It was common amongst them to call their children by its name, especially such as they wished to dedicate to the priesthood. Young children are said to have been offered up in sacrifice to this idol, while the mothers stood by witnessing, without relenting, the immolation of their helpless offspring.

BABYLONIANS (RELIGION OF THE ANCIENT). Babylonia, or Chaldæa, called in the Old Testament Scriptures the 'land of Shinar,' was a country watered by the Tigris and Euphrates, having Mesopotamia to the north, and the Persian Gulf to the south; on the west, a part of Arabia Deserta, and on the east the Persian province of Susiana. This once famous region is now a Turkish province, having Bagdad as its principal city. The plain of which the country consists is everywhere covered with lofty and extensive artificial mounds, which "rise," says Mr. Ainsworth, "upon the otherwise uniform level; walls, and mud ramparts, and dykes, intersect each other; elevated masses of friable soil and pottery are succeeded by low plains, inundated during the greater part of the year; and the antique beds of canals are visible in every direction." Of late years valuable researches have been made into the antiquities, manners, and customs of Babylonia, by Rich, Botta, and Layard.

The mythology of the ancient Chaldæans, in common with the other oriental nations, commences at a period of very remote antiquity, long prior to the time of Moses. Berosus, one of the oldest authors extant, whose fragments are preserved by Eusebius, gives a detailed account of their cosmogony. In the beginning, according to their view, there was a primitive chaos, which consisted of nothing but darkness and an abyss of water containing monstrous animals. Nature in this original state was personified under the emblem of a woman named *Omorea*. God appeared in the bosom of chaos, dividing the body of the primordial woman, or nature, in order to form out of one half, heaven, out of the other half, earth; producing the light which destroys the monsters, children of chaos; then causing the disorder of the elements represented by these monsters to give place to order and regularity; and finally, from his own blood and that of inferior deities mixed with earth, creating the souls of men and animals, which are thus of divine origin, while the celestial and terrestrial bodies are formed from the substance of *Omorea*, or from the material substance. Such was the strange system on which the ancient Babylonians supposed creation to proceed. A mythical personage named Oannes, half-fish, half-man, was believed to have first communicated to the Chaldæans the use of letters, the knowledge of the

arts and sciences, and the ceremonies of religion. Some writers suppose that Oannes was no other than the patriarch Noah, who settled in Shinar or Chaldea immediately after the deluge.

The chief deity of the Babylonians was Bel, Belus, or BAAL (which see), to whom a most magnificent temple was erected, and who is thought by some to have been Nimrod, by others Ninus, the son of Nimrod, who was the founder of their city and kingdom. The grand temple of Belus is said to have been built on the ruins of the tower of Babel. Herodotus declares it to have been one of the most splendid temples in the world. The learned Dr. Prideaux gives the following account of this magnificent structure:—"The next great work of Nebuchadnezzar at Babylon was the temple of Belus. But that which was most remarkable in it was none of his work, but was built many ages before. It was a wonderful tower that stood in the middle of it. At the foundation it was a square of a furlong on each side, that is, half a mile in the whole compass, and consisted of eight towers, one built above over the other. Some following a mistake of the Latin version of Herodotus, wherein the lowest of these towers is said to be a furlong thick, and a furlong high, will have each of these towers to have been a furlong high, which amounts to a mile in the whole. But the Greek of Herodotus, which is the authentic text of that author, saith no such thing, but only that it was a furlong long and a furlong broad, without mentioning anything of its height at all. And Strabo, in his description of it, calling it a pyramid, because of its decreasing or benching-in at every tower, saith of the whole, that it was a furlong high, and a furlong on every side. To reckon every tower a furlong, and the whole a mile high, would shock any man's belief were the authority of both these authors for it, much more when there is none at all. Taking it only as it is described by Strabo, it was prodigious enough; for, according to his dimensions only, without adding anything further, it was one of the wonderfulest works in the world, and much exceeding the greatest of the pyramids of Egypt, which hath been thought to excel all other works in the world besides. For although it fell short of that pyramid at the basis (where that was a square of 700 feet on every side, and this but of 600), yet it far exceeded it in the height, the perpendicular measure of the said pyramid being no more than 481 feet, whereas that of the other was full 600; and, therefore, it was higher than that pyramid by 119 feet, which is one quarter of the whole. And, therefore, it was not without reason that Bochart asserts it to have been the very same tower which was there built at the confusion of tongues; for it was prodigious enough to answer the Scripture's description of it, and it is particularly attested by several authors to have been all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was. Herodotus saith that the going up to it was by stairs on the outside round it;

from whence it seems most likely that the whole ascent to it was by the benching-in, drawn in a sloping line from the bottom to the top eight times round it, and that this made the appearance of eight towers, one above another, in the same manner as we have the tower of Babel commonly described in pictures, saving only, that whereas that is usually pictured round, this was square. These eight towers being as so many stories one above another, were each of them 75 feet high, and in them were many great rooms with arched roofs supported by pillars, all which were made parts of the temple after the tower became consecrated to that idolatrous use. The uppermost story of all was that which was most sacred, and where their chiefest devotions were performed. Over the whole, on the top of the tower, was an observatory, by the benefit of which it was that the Babylonians advanced their skill in astronomy beyond all other nations. Till the time of Nebuchadnezzar, the temple of Belus contained no more than this tower only, and the rooms in it served all the occasions of that idolatrous worship. But he enlarged it by vast buildings erected round it, in a square of two furlongs on every side, and a mile in circumference, which was 1,800 feet more than the square at the temple of Jerusalem; for that was but 3,000 feet round, whereas this was, according to this account, 4,800; and on the outside of all these buildings there was a wall enclosing the whole, which may be supposed to have been of equal extent with the square in which it stood, that is, two miles and a half in compass, in which were several gates leading into the temple, all of solid brass; and the brazen sea, the brazen pillars, and the other brazen vessels which were carried to Babylon from the temple at Jerusalem, seem to have been employed to the making of them. For it is said that Nebuchadnezzar did put all the sacred vessels which he carried from Jerusalem into the house of his god at Babylon, that is, into this house or temple of Bel; for that was the name of the great god of the Babylonians."

This celebrated temple stood till the time of Xerxes; but that distinguished warrior, on his return from his expedition against the Greeks, destroyed it, and laid it in ruins, having previously robbed it of the images and sacred utensils, all of which were of solid gold. Alexander the Great, on his return from his Indian expedition, resolved to rebuild the temple of Belus, but two months after the undertaking had been commenced, it was cut short by his death.

The worship of the heavenly bodies, which was probably the first form of idolatry adopted by man, had its origin probably in Babylonia. Such indeed was the opinion of Cicero, who assigns as the probable cause of it, the level nature of the country, which afforded a full view of the heavens on every side. In perfect harmony with this idea, Belus or Baal has been generally considered as the sun, the largest and most conspicuous of all the heavenly

bodies. It was only natural, therefore, that the temple erected to the honour of this astronomical deity should be an edifice of no ordinary splendour and importance.

In addition to Belus, the Babylonians worshipped many other gods, a few of whom are referred to in the sacred writings. Merodach, for example, is thus noticed in Jer. 1. 2, "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." It is difficult to ascertain who this deity really was, but it is not unlikely that he may have been an ancient king of the country, who, as often happened with popular monarchs, was deified after his death. Accordingly, we find other kings of Babylon named after him, as Merodach-Baladan, Evil-Merodach, and others. In 2 Kings xvii. 29 and 30, we find another deity mentioned as having been worshipped by the Babylonians: "Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima." This goddess, Succoth-benoth, who was represented as a hen and chickens, had a temple erected to her service, as Herodotus records.

The priests of the ancient Babylonians, who were the most if not the only learned men of their day, devoted much of their time and attention to the study of astronomy, and what was then a kindred science, astrology. In the book of Daniel, accordingly, the words "Chaldean" and "astrologer" are used indiscriminately to denote the same class. Though their practice of divination was a useless and unprofitable exercise, their scientific researches appear to have been conducted with uncommon skill. Such was the extent of their knowledge, indeed, in astronomical matters, that when Alexander the Great took possession of Babylon, Callisthenes the philosopher, who accompanied him, found, upon searching into the treasures of Babylonian learning, that the Chaldeans had a series of astronomical observations extending backwards for 1,903 years from that time; that is, from the 1771st year of the world's creation forwards. With such constant contemplation and study of the heavenly bodies in the early ages, it is scarcely to be wondered at, that when they fell from the knowledge of the true God, they should have lapsed into the worship of the heavenly bodies. This form of idolatry, which is usually termed TSABIANISM (which see), thus commencing in Chaldea, spread rapidly over all the nations of the East.

BACCHUS, called originally Dionysus, was, in the ancient Greek and Roman mythology, the god of wine. He was the son of Jupiter and Semele. By the Romans he was sometimes called Liber. He

was said to have been saved from the flames when his mother Semele was destroyed by the fires of Jupiter, and was sewed up for safety in the thigh of his father. As he grew up to manhood, the anger of Juno pursued him so, that he was driven to madness, and wandered from one land to another. Many legendary tales are reported of him. Among others may be mentioned his conquest of India; his transforming himself into the shape of a lion to assist the gods in their war against the giants; and his marriage with Ariadne, whom he raised to the rank of a god, and placed his crown among the stars. Bacchus is scarcely referred to in Homer, and it was not until later times that the worship of this deity rose into importance. He was particularly worshipped at Thebes, which was regarded as his birth-place. The festivals of Bacchus were celebrated at Athens also with great magnificence, under the name of *DIONYSIA* (which see). The goat and the ivy were sacred to Bacchus, and his worshippers usually carried thyrsi or blunt spears encircled with ivy. Bacchus is usually represented as a young man of effeminate beauty, accompanied by Pan, Silenus, and the Satyrs. This deity presided not only over wine and festivities in general, but also over the theatre and the dramatic art. In the earliest times human sacrifices were offered to him, but afterwards animals were substituted for men. The animal most commonly sacrificed to him was a ram.

BACCHÆ, or *BACCHANTES*, priestesses of the god *BACCHUS* (which see). They were also called *Mænades* (from Gr. *Mainomai*, to be mad), in consequence of the frantic ceremonies in which they indulged in their sacred festivals. They wrought themselves up to a high pitch of enthusiasm, when, with dishevelled hair, and half naked bodies, and their heads crowned with ivy, and a thyrsus or rod twined with ivy in their hands, they threw themselves into the most ridiculous postures, celebrating the sacred orgies with the most hideous cries and furious gesticulations. In this way the Bacchæ pretended to do honour to their god in the *BACCHANALIA* (which see).

BACCHANAL. The sanctuary or inner temple of the god Bacchus.

BACCHANALIA, festivals celebrated in honour of *BACCHUS* (which see). This deity being worshipped among the Greeks under the name *DIONYSUS*, his orgies were termed among that people *DIONYSIA* (which see). Among the Romans the Bacchanalia were carried on in secret, and during the night, when the votaries of the god of wine characteristically indulged in all kinds of riot and excess. At the first institution of these festivals, only women were initiated, and the orgies were held during three days in every year. But after a time the period of celebration was changed from the day to the night, and the riotous feasts were held during five nights of every month. Men were now admitted as well as women, and licentiousness of the coarsest and most

disgusting description was practised on these occasions. So secretly were these disgraceful assemblies held, that for a long time their existence in Rome was unknown, at least to the public authorities. In the year 186 B. C., the senate were made aware that such nocturnal meetings were frequented by large numbers in the city, and a decree of the most stringent nature was forthwith passed, authorizing the consuls to inquire into their nature, to arrest the priests and priestesses who presided at them, and to prohibit under a heavy penalty any one, not in Rome only, but throughout all Italy, from being initiated in the mysteries of Bacchus, or from meeting to celebrate them. A rigid investigation was accordingly instituted into the whole matter, and it was discovered that the initiated amounted to the large number of seven thousand. Great numbers were apprehended and thrown into prison, while the most criminal among them were put to death. From this time the celebration of the Bacchanalia was ordered to be discontinued, or if celebrated, the permission of the city prator was to be previously obtained, and no more than five persons were allowed to be present. This important decree put a final termination to the Bacchanalia, which were thereby completely suppressed. A simpler and more harmless festival in honour of Bacchus, however, continued to be celebrated annually at Rome, under the name of *LIBERALIA* (which see).

BACIS, a name applied to Onuphis, the sacred bull of the Egyptians, who was worshipped at Hermonthis, in Lower Egypt, just as *APIS* (which see), was worshipped at Memphis.

BACOTI, a noted witch, which the natives of Tonquin in China consult on the death of any person, with the view of ascertaining whether the soul of the deceased is happy or miserable.

BACTASCHITES, a sect of Mohammedan monks among the Turks, who derived their name from their founder Bactasch. The religious of this order wear white caps of different pieces, with turbans or wool twisted like a rope; their garments also are white. It is said by Mohammedan writers that Bactasch, when dying, cut off one of the sleeves of his gown, and put it upon the head of a monk of his order, so that one of the ends hung down upon his shoulders. While performing this act, he said, Ye shall be henceforth Janizaries, or a new soldiery. Accordingly, the Janizaries wear caps which hang backwards as a sleeve.

BACULARIANS (Lat. *baculum*, a staff), a party of the Anabaptists in the sixteenth century, who counted it wrong to carry any other than a staff, on the principle that it is sinful to bear arms in defence of their religion. They professed to yield a strict obedience to the principle laid down by Christ, that when smitten on the one cheek, it is our duty to turn the other also. Like the Society of Friends in more recent times, they held war to be unlawful, and refused to fight even in self-defence.

BAD, an angel or genius, regarded by the Persian Magi as presiding over the winds. He also superintends all that happens on the twenty-second day of each month of the Persian year.

BAD MESSIAH, the wind or breath of the Messiah. This is the term which the Persians employed to express the miraculous power of the Lord Jesus Christ. They say that by his breath alone he not only raised the dead, but imparted life to things inanimate.

BAETYLIA, anointed stones of a conical shape, which are said to have been worshipped by the ancient Phoenicians. Sanchoniathon, in his Fragments preserved by Eusebius, attributes the origin of them to Uranus; and this is in harmony with the explanation often given of them, that they are meteoric stones, which, as coming down from heaven, are supposed to have been connected with some god or other. The first instance which we find recorded of anointed stones is that of Jacob at Luz, Gen. xxviii. 18, 19, setting up the stone he had rested on for a pillar, and pouring oil upon it, thus consecrating it to God, and calling the name of the place Bethel, or the house of God. One of the ancient Baetylia has already been noticed under the article **ABADIREs** (which see). Eusebius informs us that such stones were believed to be endowed with souls. It is easy to believe, therefore, that they would be held in peculiar veneration. The "standing images" referred to as prohibited in Lev. xxvi. 1, are explained by various commentators as Baetylia. Such stones of memorial are frequent in eastern countries at this day. Thus Mr. Morier tells us, "Every here and there I remarked, that my old guide placed a stone on a conspicuous bit of rock, or two stones, one upon another, at the same time uttering some words, which I learnt were prayers for our safe return. This explained to me what I had frequently seen before in the East, and particularly on a high road leading to a great town, whence the town is first seen, and where the Eastern traveller sets up his stone, accompanied by a devout exclamation, as it were in token of his safe arrival." Vossius alleges that Jacob's stone was removed to Jerusalem, and there held in great veneration; and he tells us that when Jerusalem was destroyed by the Romans, A. D. 70, the Jews were permitted by Titus to go and anoint this stone with great lamentation and mourning. The *Baetylia* were supposed to be animated with a portion of the deity: they were consulted on occasions of great and pressing emergencies. Bochart thinks that the very name is derived from Bethel, where Jacob first anointed a pillar as a sacred memorial.

BAG, an inferior deity worshipped by the ancient Arabians.

BAGAIR, one of the lesser deities worshipped by the tribe of Azd among the ancient Arabians.

BAGAWA, or **BHAGAWAT**, *the most meritorious*, a name of **BUDHA** (which see).

BAGE, a term used to denote the mysterious silence which the Zoroastrians observe as a part of their religion, when they wash or eat, after having repeated secretly certain words. The followers of Pythagoras, also, the Grecian philosopher, were enjoined by their master to observe strict silence.

BAGNOLENSIANS, a branch of the sect of the **CATHARI** (which see), which arose in the twelfth century, deriving its name from Bagnolo, a town of Provence, where it first originated. They maintained, in opposition to the Manichean doctrine, that there is only one first cause, the Father of Jesus Christ and the Supreme God, by whom they affirm that the first matter was produced; but they added to this, that the evil demon, after his revolt from God, digested and separated this matter into the four elements, so that it could be formed into a world. This sect also believed that Christ assumed in Mary, though not from Mary, a body which was not real, but imaginary. See **ALBANENSES**.

BAHAMAN, the name of an angel which, according to the Persian magi, presided over oxen, sheep, and all other animals which might be tamed.

BAHIR (Heb. *illustris*), a Jewish work alleged by Buxtorf to be the most ancient of the Rabbinical writings.

BAHMAN, among the ancient Persians, the genius of the rays of light.

BAIRAM. The Mchammedans have two festivals which they stately observe under the name of the Great and the Little Bairam. The former is held on the tenth day of the last month of the Arabic year; the latter closes the fast of the Ramazan. This last festival is celebrated, particularly at Constantinople, with great rejoicing, and is reckoned by the common people their greatest feast. It is ushered in by the discharge of cannon, the beating of drums, and the sounding of trumpets. It is somewhat analogous to our own new year, as there is a general expression among the people of mutual good wishes, and all the officers of state hasten to the palace to pay their respects to the sultan. The feast lasts for three days, during which Constantinople exhibits a spectacle of festive gaiety and mirth of every kind. On one of the feast days, the sultan proceeds in state from the seraglio to one of the mosques. A description of the pageant may interest our readers: "The procession commences with many fine horses, richly caparisoned, led by grooms. Then follow several pashas, all well mounted and attended. Next comes the Capitaine Pasha (chief of the naval force,) and other members of the council. After them follow some of the sultan's horses, attended by grooms—splendid animals, of the Turkish and Arab breed; then, surrounded by a large body of military officers on foot, comes the sultan himself, mounted on a noble charger. The sultan and all his suite now wear common tarbouches, blue surtouts, and loose-shaped trousers; and the only difference between the dress of the monarch and his attendants is a

short military cloak worn by the former, clasped at the throat with a rich jewel. This procession has lost much of its former splendour, by the exchange of the gorgeous, loose, and graceful Asiatic costume, for a tight semi-European uniform, a reform commenced by the late sultan, but which ill becomes the fat Turks. The sight was much more imposing, when the sultan was surrounded by his janissaries, wearing turbans of great height and amplitude, and dressed in rich flowing robes; but the day of the turbaned Turk is passed, and the rich Oriental of the present time is only distinguished from a European by a red scull-cap, called the *fez*. The Oriental dress is still, however, retained among the lower orders, especially in the interior of the country, and the priesthood also continue to wear the elegant robe and turban. On the last day of the *Bairam* there was a display of splendid fireworks from the seraglio, which surpassed anything of the kind to be seen in Europe, this being an art in which the Asiatics are acknowledged to excel." The Persians, who are followers of Ali, observe the *Bairam* as strictly as the other Mohammedans. The festivities on one of these occasions are thus described by Mr. Morier, as he witnessed them at Bushire on the Persian Gulf: "The *Ramazan* was now over. The moon which marks its termination was seen on the preceding evening just at sunset, when the ships at anchor fired their guns on the occasion; and on the morning of our visit the *Bairam* was announced by the discharge of cannon. A large concourse of people, headed by the *Peish-namuz*, went down to the seaside to pray; and when they had finished their prayers, more cannon were discharged. Just before we passed through the gates of the town, in returning from our visit, we rode through a crowd of men, women, and children, all in their best clothes, who, by merry-making of every kind, were celebrating the feast. Among their sports I discovered something like the roundabout of an English fair, except that it appeared of much ruder construction. It consisted of two rope seats, suspended in the form of a pair of scales, from a large stake fixed in the ground. In these were crowded full-grown men, who, like boys, enjoyed the continual twirl, in which the conductor of the sport, a poor Arab, was labouring with all his strength to keep the machine."

BAIVA, one of the principal deities of the Laplanders, generally regarded as the sun or fire. No separate idol is used for the worship of this god, and, therefore, he is often confounded with their great god **THOR** (which see), the Supreme Being who shakes the world with his thunder. See **LAPLANDERS (RELIGION OF)**.

BAKANTIBOI, or **VACANTIVI**, a name given by some ancient Christian writers to wandering clergymen, who, having deserted their own churches, would fix in no other, but went roving from place to place. By the laws of the Church, the bishops were not to permit such to officiate within their dio-

ceses, or even so much as to communicate in their churches.

BALARAM, one of the two images which are placed on either side of the Hindu idol **JUGGERNATH** (which see) in the celebrated temple which stands on the sea-coast of Orissa, in the district of Cuttack. On each side of the great idol is another image, one part of which is painted white and the other yellow. The first is said to be the image of Shubudra, the sister of Juggernath, and the other that of Balaram, his brother. The image of Balaram, painted white, is set up in a few temples independently and alone. At the worship of Juggernath, and also at that of Krishna, a short service is performed in the name of Balaram.

BALDUR, one of the sons of **ODIN** (which see), the great god of the ancient Scandinavians, and the goddess Frigga. He was wise and eloquent, the fairest and mildest of the gods. Ensnared by the evil deity, **Loki**, he was killed by the blind god **Hödur**, who threw a twig of mistletoe at him, which pierced him through and through. When **Baldur** fell, the mighty **Æsir** were struck speechless with horror, and all were of one mind that this fearful deed should be avenged, which was accordingly done, **Loki** being slain. All the gods mourned for **Baldur**, but though they punished his murderer, they had no power to restore him to life.

BALKH, in ancient times the holy city of the Persians, and the centre of their religion. It was the seat of their principal Pyreum or fire-temple, and the residence of their Archimagus or chief priest. At the conquest of Persia by the Mohammedans, the **GUEBRES** (which see) removed to the province of Kerman, where they are still found, though reduced to a very small number.

BAMAH. See **HIGH PLACES**.

BAMBINO (Ital. *child*), a figure of the infant Saviour in the church of Ara Cœli at Rome, which is supposed by Romanists to possess the miraculous power of healing the sick. It is generally called *Il Santissimo Bambino*, the most holy child, and is approached with the most devout reverence. It is a wooden image about eighteen inches long, wrapped in swaddling clothes, so as to cover it wholly save its head and feet. On its head is a royal crown sparkling with brilliants; and from head to foot it is covered with rubies, emeralds, and diamonds. The following description is by an eye-witness: "A monk opened for us the main door, and showed us into a small room, whence we were shown by another monk into the wonderful chapel. There were there, kneeling before the altar, three poor women with a sick child. The priest who acted in the affair was going through some ceremony before the altar. Soon he turned to the right, and with a solemnity, which, because feigned, was laughable, opened a little cradle in which lay the glittering doll. He prayed over it; and then, taking it in his hands as if unworthy to touch it, placed it in

an upright position on the altar. Here he prayed over it again. He then took it in his hands, and touched, with its toe, the head of the sick child, and crossed it with it. He then put its toe to the lips of the child, which was made to kiss it. And then each of the women, who were all the while upon their knees, kissed its foot. After a little more ceremony, Bambino was put back into his beautiful cradle, and the women withdrew. When the chapel was empty of Italians, we were invited inside by the priest. We were taken up to the cradle. He told us of the immense value of the jewels, many of them the gifts of kings; of the many miracles wrought by Bambino; and pointed to the many silver and gold hearts by which it was surrounded, in evidence. He gave us items of its history, which were very rich. The cradle lies under a canopy; at one end of it is Joseph; at the other, the Virgin Mary; and over it is an image of God the Father!" This little image is supposed to be possessed of most wonderful powers in effecting immediate restoration to the sick. On application it is conveyed to the house of the patient in a splendid carriage, attended by priests in full canonicals. As it passes along, every head is uncovered, and every knee bows on the street. This wonderful image is exposed to public veneration, in a scenic representation of the stable at Bethlehem from the 25th of December to the 26th of January of each year, during which time tens of thousands of people crowd the Ara Cœli and the Capitoline hill to do homage to the Bambino.

The history of this image is curious as affording a specimen of the legendary tales of Rome. "It was carved in Jerusalem by a monk of St. Francis, from a tree of olive, which grew near to the Mount of Olives. The good monk was in want of paint, and could find none. By prayer and fasting he sought paint from heaven. On a certain day he fell asleep, and lo! when he awoke, the little doll was perfectly painted, the wood looking just like flesh! The fame of this prodigy spread all over the country, and was the means of the conversion of many infidels. It was made for Rome, and the maker embarked with it for Italy. But the ship was wrecked; and when all gave up the holy image as lost, lo! the case in which it was suddenly and miraculously appeared at Leghorn! This wonderfully increased its fame and the veneration of the people. Thence it was soon transported to Rome; and when first exposed to the devout gaze of believers on the Capitoline hill, their shouts of joy and their clamorous hallelujahs ascended to the stars! On a certain occasion, it is said that a devout lady took away with her the pretty doll to her own house; but, in a few days, he miraculously returned to his own little chapel, ringing all the bells of the convents as he passed! The bells assembled all the monks, and as they pressed into the church, behold, to their infinite joy, Bambino was seated on the altar." "I was as-

sured," says another writer, "that about one or two hundred years ago, it was stolen from the convent of the Ara Celi; but so wonderful an image was, of course, able to choose its own place of residence, and could not be carried off against its will, and accordingly, about eleven at night, the door bell rang violently, some of the monks opened the door, and to their amazement found that the Bambino had walked back to them barefooted from the place to which it had been conveyed; and in memory of this event the feet have ever since been kept uncovered. The regular fee to the Bambino is one dollar, while that to the first Roman physicians is half a dollar each visit. One of our domestics, who most firmly believes in its powers, has seen it applied on many occasions, and generally with success; when the cure is to be wrought, the countenance, according to her account, becomes of the most lovely pink; when not, it remains unchanged or turns pale."

BAMBOO, a plant looked upon as sacred by the inhabitants of Japan, who entertain the idea that it has a supernatural influence over their destiny. The bamboo is deposited in the armoury of the Emperor of Japan, and his subjects look upon that and fire as emblems of his sacred majesty.

BAMBOO-BRIDGE. The inhabitants of the island of Formosa imagine that the souls of wicked men are tormented after death, and cast headlong into a bottomless pit full of mire and dirt; and that the souls of the virtuous pass with pleasure and safety over it upon a narrow *bamboo-bridge*, which leads directly to a gay paradise, where they revel in all kinds of sensual enjoyment. But when the souls of the wicked attempt to pass along this bridge, they fall over on one side of it, and plunge headlong into the miry abyss. This strange superstitious notion bears a strong resemblance to the *AL-SIRAT* (which see) of the Mohammedans.

BANA, *the word*, the name given in common conversation to the Sacred Writings of the Buddhists; the books in which the writings are contained are called *Bana-Pot*, and the erection in which the truth is preached or explained is called the *Bana-Maduwa*. Mr. Turnour states, that the Pali version of the three Pitakas, or collections of the sacred books, consists of about 4,500 leaves, which would constitute seven or eight volumes of the ordinary size, though the various sections are bound up in different forms for the convenience of reference. The praises of the *Bana* are a favourite subject with the native authors; and the language in which they express themselves is of the strongest and most laudatory description. A few extracts are given by Mr. Spence Hardy as follows: "The discourses of Budha are as a divine charm to cure the poison of evil desire; a divine medicine to heal the disease of anger; a lamp in the midst of the darkness of ignorance; a fire, like that which burns at the end of a kalpa, to destroy the evils of repeated existence; a meridian sun to dry up the mud of covetousness; a great rain

to quench the flame of sensuality; a thicket to block up the road that leads to the narakas; a ship in which to sail to the opposite shore of the ocean of existence; a collyrium for taking away the eye-film of heresy; a moon to bring out the night-blowing lotus of merit; a succession of trees bearing immortal fruit, placed here and there, by which the traveller may be enabled to cross the desert of existence; a ladder by which to ascend to the dévalôkas; a straight highway by which to pass to the incomparable wisdom; a door of entrance to the eternal city of nirwána; a talismanic tree to give whatever is requested; a flavour more exquisite than any other in the three worlds; a treasury of the best things it is possible to obtain; and a power by which may be appeased the sorrow of every sentient being."

The greatest advantages are alleged to accrue from listening to the *Bana*, and a similar sentiment prevails over all the East in regard to the benefit arising from reading their sacred books. In the earliest ages of Buddhism, the *Bana* was in the vernacular language, and it may be easily conceived, that great effects might be produced by the recitation of it, but its rehearsal has now degenerated into an unmeaning form, from which no real, but only an imaginary good can be received. The sacred books are literally worshipped, and benefits are expected to result from this adoration as from the worship of an intelligent being. The books are usually wrapped in cloth, and they are often placed upon a rude altar near the roadside, that those who pass by may place money upon them and obtain merit.

BANDAYA (Sanskrit, a person entitled to reverence), the name given to the priests in Nepal. They are divided in that country into four orders; *bhikshu*, or mendicants; *srawaka*, or readers; *chaitaka*, or scantily robed; and *arhoute* or *arhata*, adepts.

BANGORIAN CONTROVERSY, a contention which arose in England more than a century ago out of a sermon preached by Dr. Hoadley, bishop of Bangor, before King George I. at the Royal chapel, St. James's, London, on Sabbath, March 31, 1717. The discourse in which the controversy originated was founded on the saying of our blessed Lord when arraigned before Pilate, "My kingdom is not of this world;" from which the bishop laboured to prove, that the kingdom of Christ, and the sanctions by which it is supported, were of a nature wholly spiritual; that the Church did not, and could not, receive any degree of authority under any commission derived from man; that the Church of England and all other national churches were merely civil or human institutions established for the purpose of disseminating the knowledge and belief of Christianity, which the bishop alleged contained a system of truths not differing from other truths, except in their superior weight and importance. This sermon, which was published by royal command, was entitled, 'The Nature of the King-

dom of Christ.' On the first meeting of convocation, which was held after the discourse appeared, a committee was appointed to examine it, and a strong censure was passed upon it, as tending to subvert all government and discipline in the Church of Christ; to reduce His kingdom to a state of anarchy and confusion, to impugn and impeach the royal supremacy in matters ecclesiastical, and the authority of the legislature to enforce obedience in matters of religion by severe sanction. Besides this censure pronounced by convocation, formal replies to the arguments of Bishop Hoadley were written by Dr. Snape and Dr. Sherlock. The sovereign, indignant at the bold step which the convocation had taken in expressing their public disapprobation of a sermon issued by desire of the king himself, suddenly prorogued the convocation, and from that period it has never been permitted to assemble for the transaction of business. The controversy thus begun was carried on with great ability, and no little acrimony, for several years. One of the best productions which the controversy called forth, was 'Law's Letters to Hoadley,' which, as it attracted much notice at the time of its publication, has since been several times reprinted.

BANIANS, a religious sect in the empire of the Mogul. The word is sometimes used in a general and extended sense, to denote the idolaters of India as distinguished from the Mohammedans. But in a more restricted sense, it is applied to the Vaishya, or that one of the four Hindu castes which includes all productive capitalists, whether pastoral, agricultural, or mercantile. In the Shaster they are called Shuddery, and they follow the occupation of merchants, or of brokers, who deal or transact for others. Two of the eight general precepts of Brahma are considered as peculiarly binding upon them, in consequence of their employment—those, namely, which enjoin veracity in their words and dealings, and those which prohibit fraud of any kind in mercantile transactions. They believe in metempsychosis, or the transmigration of souls; and, in consequence of their firm belief in this notion, they look upon the man as a murderer who wilfully destroys the most contemptible insect. They have a peculiar veneration for the cow, which they regard as a sacred animal. The Banians never take an oath but with the utmost reluctance. Some of them, indeed, will rather lose their cause than make oath, even in a court of justice. When necessity compels them to swear, they lay both their hands in the most solemn manner on the hack of a cow, declaring, May I taste the flesh of this consecrated animal if, &c. When proselytes are won over to the Banian system, they spend six months in preparation as novices, during which time the Brahmins enjoin them to mix cow's dung with everything they eat. The usual quantity is about a pound, which is gradually diminished after the expiry of the first three months. As the cow is considered to have something divine in its nature

nothing, they imagine, can be so well fitted as the excrements of this animal to purify both body and soul. A curious ceremony is practised by the Banians, that of giving an infant a name when it is ten days old. For this purpose they borrow a dozen infants from their neighbours, and place them in a circular form round a large cloth which is spread upon the ground. The officiating Brahmin puts a certain quantity of rice upon the centre of the cloth, and the infant then to be named upon the rice. The attendants, who take hold upon the corners of the cloth raise it from the ground, and shake it forwards and backwards for a quarter of an hour. Having thus sufficiently shaken the infant and the rice, the infant's sister who is present gives it such a name as she thinks proper. Two months afterwards the infant is initiated into their religion, that is, they carry it to a pagoda, where the Brahmin whose office it is strews over the head of the young child some sandal-wood shavings, a little camphire, cloves, and other spices. When this ceremony is closed, the child is constituted a Banian, and a member of the religion which they profess.

Should a Banian quit his mercantile occupation and give himself wholly up to the performance of religious duties, even although he still retain his caste, he is regarded as a Brahmin of a more devout kind. The Banians are the great factors by whom most of the trade of India is managed. They claim it as almost a matter of sacred right, that all mercantile arrangements should be conducted through them. They are found accordingly everywhere throughout Asia, where they are not only merchants but act as bankers, and give bills of exchange for most of the cities in Hindostan. Their mode of buying and selling is very peculiar, being conducted in profound silence, simply by touching one another's fingers. The buyer, loosing his pamerin or girdle, spreads it upon his knee, when both he and the seller with their hands underneath manage the bargain by making such signs with their fingers as to indicate pounds, shillings, and pence, and in this way, without uttering a word, they come to an agreement. When the seller takes the buyer's whole hand, it denotes a thousand, and as many times as he squeezes the hand, indicates the number of thousands of pagodas or rupees demanded, according to the species of money in question. When he takes the five fingers, it denotes five hundred, and, when only one, one hundred; half a finger to the second joint denotes fifty, and the small end of the finger to the first joint, stands for ten. By this strange process, these industrious and active merchants carry on the most extensive schemes of trade in many parts of the East.

BANNS OF MARRIAGE. In the primitive Christian church it was a rule that parties who were about to be united in marriage should make known their intention to their pastor, that the projected union might receive his approval. The church, in

such a case, was expected not only to give its sanction, but to take care that it was a marriage authorized by Scripture principles. No such ecclesiastical sanction, indeed, was required to constitute a marriage valid in point of law, but it was liable to church censure, and might lead to the infliction of penance, or even, it might be, to excommunication. This notice given to the church originally answered the purpose of a public proclamation in the church. No actual proclamation of banns seems to have been called for until the twelfth century, when it was required by the authority of ecclesiastical councils. In some countries the banns were published three times; in others twice; and in others only once. The word *Banns* means, according to Du Cange, a public notice or proclamation. The intentions of marriage were sometimes posted upon the doors or other conspicuous part of the church; sometimes published at the close of the sermon or before singing. In England, before any can be canonically married, except by a license from the bishop's court, banns are directed to be published in the parish church, that is, public proclamation must be made to the congregation concerning the intention of the parties to be married. The proclamation of banns must be made upon three Sundays preceding the solemnization of marriage; and should the parents or guardians, or one of them, of either of the parties who shall be under twenty-one years of age, openly and publicly declare, or cause to be declared, his dissent to such marriage, such publication of banns shall be void. The law is the same in Scotland and Ireland as in England, though considerable laxity prevails in some quarters in the execution of the law, proclamation of banns being often made thrice on one Sunday instead of three separate Sundays. See MARRIAGE.

BAPTÆ (Gr. *bapto*, to wash), a name formerly supposed to belong to the priests of the Thracian goddess Cotys or Cotytto, and to have been derived from a practice in their festivals of washing in tepid water. Buttmann, however, in his *Mythologus*, denies that the name of Baptæ was applied to the priests referred to. See COTYS—COTYTIA.

BAPTISM (Gr. *bapto*, to wash), one of the two sacraments of the Christian church, instituted by Christ, its only King and Head. Considerable difference of opinion has existed among the learned as to the precise origin of this institution. Grotius is fanciful enough to imagine that it dates as far back as the deluge, having been appointed as a standing memorial of that great event. Without dwelling, however, on this notion, which receives not the slightest countenance from Scripture, it must be admitted that from a remote period, among the Jews, as well as among other Oriental nations, divers washings were practised, symbolical of inward purifications; some of them being expressly enjoined by the law of Moses, and others sanctioned only by the vain traditions of the elders.

In connection with the origin of baptism, a question has been raised as to the baptism of proselytes by the Jews. That an ordinance in some degree analogous to that of baptism was known to the Jews previous to the time of our Lord, is highly probable from the fact that multitudes of the Pharisees and Sadducees resorted to the baptism of John. And the language in which they addressed the Baptist strongly countenances this supposition. "Why baptizest thou then," said they, "if thou be not the Christ, nor Elias, neither that prophet?" Another proof that baptism was previously observed by the Jews, may be drawn from the conversation between our Lord and Nicodemus, the ruler being reprehended for his ignorance on the subject of the new birth by water and the Spirit: "Art thou a master in Israel, and knowest not these things?" plainly implying, that the very position of Nicodemus as a recognized Jewish teacher, fully warranted the expectation that he should have been acquainted with a baptism with the Spirit, of which the baptism with water was the outward symbol. And the address which Peter gave to the foreign Jews, collected from all quarters on the day of Pentecost, "Repent, and be baptized, every one of you," evidently proceeds on the presumption that baptism was a ceremony familiar to his audience; and, accordingly, without delaying to make inquiry as to the nature or meaning of the ordinance, we are told, that "they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls." We are not left, however, to mere inferential reasoning on the point of the Jewish baptism of proselytes. The ancient Jewish writers explicitly affirm, that every convert to their faith was received by baptism into their communion. The Babylonian Talmud, indeed, declares that "a person is not a proselyte, until he be both circumcised and baptized." The same doctrine is taught by the Jerusalem Talmud; and in the Mishna, which is the most ancient portion of the traditions, having been arranged in the second century, mention is made of a dispute having arisen on the subject of the baptism of proselytes, between the two celebrated schools of Shammai and Hillel, the point in debate being, whether a proselyte might eat the passover on the evening in which he was baptized.

Among the Jews there were two kinds of proselytes, the one being called proselytes of the gate, the other proselytes of righteousness. The latter alone were received into the Jewish church by baptism. After circumcision had been administered, and a short interval was allowed to elapse, the proselyte was baptized. The mode in which this last ceremony was observed, is thus described by Mr. Lewis in his 'Hebrew Antiquities': "Being placed in the water, the *Triumviri* (or the judicial consistory of three, who had the sole power of admitting to baptism), instruct him in some of the weightier and some of the higher commands of the law; and then he

plunges himself all over his body; for it was a rule, that when the law speaks of washing of the flesh, or washing of garments, it intends the washing of the whole body; so that if but the tip of the finger, or any of his hair remains unwashed, the man was still in his uncleanness. When he came out of the water, after his baptism, he made a solemn prayer that he might be purified and clean from his Gentile pollution, and become a sound member of the Jewish church. A woman, when she was baptized, was placed by women in the water up to the neck, and two disciples of the wise men instruct her in the precepts of the law as she stands. Then she plunges herself, at which they turn away their eyes, and avoid looking upon her as she comes out. It was necessary that three should be present at the baptism of a proselyte as witnesses, who took care that the ceremony was regularly performed, and briefly instructed the catechumen in the principles of the religion he was entering upon.

"By this account of the admission of proselytes it may be observed, that such as were of age, and baptized by the Jews, were first instructed in the principles of their religion, and the import of what they went about; but we are not to conclude from hence, that children and infants, that were incapable of instruction, were not admitted into the church by baptism. It is most certain that they baptized children, and generally with their parents; and if their parents were dead, the consistory of three took care of their baptism. If an Israelite, says Maimonides, takes up or finds a heathen infant, and baptizes him for a proselyte, he becomes a member of the church; but children, who were baptized in their infancy, had the liberty to retract, which adult persons had not. It appears further, that baptism was not administered but by persons of a regular ordination and appointment. A consistory, or *Triumvirate*, had the power orderly to execute this office, and not every one that presumed to take it upon him. And witnesses were so necessary for admission into the church by baptism, that though a person were baptized regularly, yet if he could not bring evidence of it by the testimony of witnesses, he was not admitted into the privileges of a proselyte, nor received into the communion of the church."

It has sometimes been doubted whether the infants of Jewish proselytes were baptized. But in addition to the testimony of Maimonides, quoted by Mr. Lewis, we may appeal to the Babylonian Talmud, which says, "If with a proselyte, his sons and daughters be made proselytes, that which is done by their father redounds to their good." The Mishna speaks of a proselyte of three years old, which is thus explained in the Gemara, "They are accustomed to baptize a proselyte in infancy, upon the approval of the consistory, for this is for his good." "They are accustomed to baptize," says the Gloss, "if he have not a father, and his mother bring him to be proselyted, because none is made a proselyte without circumci-

sion and baptism." The Jerusalem Talmud treats of the difference of baptizing an infant, which has been found, for a slave or for a free man. From such authorities as these, the conclusion can scarcely be avoided that the Jews were familiar with infant baptism.

Previous to the institution of Christian baptism by the Lord Jesus Christ, it must also be admitted that the ordinance was observed by John the Baptist, his forerunner. The question has given rise to no small discussion among theologians, whether, and if so, in what respects the baptism of John differed from that of Christ? The outward ceremony seems to have been in both cases the same, but in various respects there was a material difference between them. The points of difference are thus summarily described by Dr. Dick, "John baptized his disciples into the faith of the Messiah as to come; we are baptized into the faith of him as actually come. The baptism of John was evidently designed to serve a temporary purpose, in common with all the other parts of his ministry; the baptism of Christ is to continue to the end of the world. The one did not properly belong to the Christian dispensation, but was preparatory to it; the other is an ordinance given by our Saviour to his church, to supply the place of circumcision. Christian baptism is administered in the name of the persons of the Trinity; whereas we have no evidence that the Divine Persons were explicitly recognized in the baptism of John. From these considerations, it appears that the two ordinances differ so much in their form, in their design, and in their relation to the present dispensation, that they may be regarded as perfectly distinct, and consequently, that a person who had been baptized by John might have been baptized again by an Apostle." Dr. Halley, in his able Congregational Lecture on the sacraments, dwells particularly on the indiscriminate administration of this ordinance by John, to all who applied for it, and on the fact, which the Doctor alleges was borne out by all experience, that the baptism of John produced no moral nor spiritual change upon the persons who received it. The Roman Catholics, followed by the Anglo-Catholics, insist upon this last peculiarity of John's baptism, as attaching also to circumcision, alleging, to use the words of Dr. Pusey, that "it was only a sign, a shadow, a symbol, having no sanctifying power, a mere type of baptism." The evident design of all such statements, whether made by Romanists or Tractarians, in reference both to circumcision and John's baptism, is to bring out baptismal regeneration as belonging exclusively to the ordinance as instituted by Christ. Dr. Halley, on the other hand, while admitting that regeneration belonged neither to circumcision nor to John's baptism, dexterously converts this very admission into an argument against baptismal regeneration, showing, as he does with great ability, that the baptism of John was truly and essentially the same with Christian baptism, and therefore Christian baptism itself at its commencement was only a symbol, and

not a necessarily effectual means of regeneration. At the Reformation, this very question as to the validity of John's baptism, was keenly argued by the Romanists on the one side, and the Reformers on the other, and the very first anathema which the council of Trent pronounced respecting baptism, was directed against the heresy of maintaining the validity of John's baptism.

Another question arises in regard to the baptism of John. Did he, or did he not, baptize the infants of such as waited upon his ministry? No distinct information is given us in Scripture on the subject. The following judicious remarks of Dr. Halley are well worthy of the reader's attention. "As the promise of the Messiah was made to the whole house of Israel, to the natural seed of Abraham in its national character, it would seem probable, that the whole nation, and not a part only, was entitled to receive the sign of his coming. The infants of Israel had the same interest in the promise of the Messiah as the adults. When we consider that all other religious rites of a national character were, according to the Jewish law, performed for infants as well as for their parents, as for instance the great national distinction of circumcision; this probability is greatly increased, for why should John for the first time distinguish parents from children in the religious rites of the Jews? Judaism was not then abolished; the principles of Mosaic law flourished with unabated vigour; with its spirit, every new ceremonial must have been accordant; but nothing can be imagined more anti-Mosaic, more contrary to the spirit or letter of the law, than the separation of parents and children in the new rite of purification. Of Israel as concerning the flesh, Christ came, and all that was represented by the baptism of John, the sign of his coming, concerned the whole house of Israel. Why should we restrict the representation to a part only? Preparatory to the descent of God on Sinai, Moses purified all the people, not the adults only. Why should we not suppose that preparatory to the coming of the Son of God, John baptized *all* Judea, and *all* Jerusalem, and *all* the region round about, and not the adults only? I admit we may restrict this general description to adults, *if there be good reason for doing so*; but what good reason can be adduced for any such restriction? To say it is improbable that infants were included, is a perfectly gratuitous assumption, which, although many assumptions as gratuitous have been conceded in this controversy, I trust we are not so foolish as to allow without protest. Under a dispensation of Judaism the religious ordinances were of a national character, without reference to age or class, and it is probable that a restriction was, for the first time, introduced into a service which proclaimed to the whole house of Israel the speedy accomplishment of the promise to which every infant was indubitably the heir, and yet, notwithstanding the restriction, *all* are said to have been baptized?"

Baptism was not formally instituted as a perpetual ordinance in the New Testament church until after the resurrection of Christ, when he gave the following parting commission to his disciples, Mat. xxviii. 19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." These words plainly imply, that when the apostles went forth at the command of Christ to preach the gospel, they were to disciple all nations, and as a symbol or sign of their discipleship, they were to baptize them into the name of the Father, and the Son, and the Holy Ghost. Nor was this to be a mere temporary ordinance, limited only in its duration to the apostolic age; it was appointed to be a standing ordinance in the Christian church, in the observance of which Christ promised to be with his disciples to the end of the world. Baptism, accordingly, has continued to be practised by all Christian sects with the exception of the Society of Friends (See FRIENDS, SOCIETY OF), or Quakers, as they are usually called, who regard all outward ordinances as inconsistent with the nature of Christianity, as being a purely spiritual system of worship. In the primitive Christian church this ordinance was regarded with peculiar veneration, not less from a deep impression of its solemnity, and of the great responsibility attached to the reception of it, than in consequence of the long careful preparation necessary for any individual who wished to be baptized. Before receiving this initiatory rite, a man was scarcely regarded as entitled to be called a Christian, but was viewed as little more than a Jew or a heathen. To be raised above this degraded condition, was naturally an object of ambition, and eagerly sought after by all who had learned in even the smallest degree to appreciate the privileges of the faithful. So high was the estimate entertained of baptism, that it was styled the illuminating ordinance, the light of the eye, the mark or character of the Lord.

This solemn rite appears in the early ages of the Church to have been administered both in public and in private, by night and by day. As soon as a catechumen had passed through his appointed term of probation, he could claim admission into the Church by baptism, but as the numbers of applicants increased, particular times were set apart for the administration of the ordinance, these being generally the days which preceded the celebration of any of the great festivals. No precise instructions occur in the early fathers as to the mode of dispensing this sacred rite. Accordingly, we find it administered in a great variety of circumstances, in the house, by the riverside, or on the sea-shore. It was not until a later period that it was customary to administer the ordinance in a baptistery or font placed in the entrance or porch, and afterwards in the body of the church.

Justin Martyr says, that it was dispensed in the presence of the assembly. From the third century it became one of the secret mysteries of the church, and continued to be so until the fifth century. During that period it was chiefly administered privately in the presence of believers only. It was sometimes necessary, in cases of sickness or apparently approaching death, to baptize at the bed-side of the convert, in which case it was called clinic baptism, a mode of celebrating the ordinance which was usually regarded as imperfect. It is admitted on all hands, that in early times the usual mode of baptizing was by immersion, the whole body being plunged under water. The wooden structure in which the ceremony was performed was divided by a partition into two compartments. The men were waited upon by deacons, the women by deaconesses, and the ceremony was gone through in the presence of the assembled congregation, from which, however, the baptized were separated by the small building in which the immersion took place.

From the great, and in some instances, even superstitious veneration with which baptism was regarded, more especially in the third century, cases frequently occurred in which the reception of the ordinance was delayed to a dying bed, the notion being evidently entertained, that the soul would be all the better fitted to enter into the purity of heaven after passing immediately through the cleansing water of baptism. No small importance was frequently attached to the person by whom, and the place where, the person was baptized. Thus we find Augustin boasting, that he had received the ordinance from the hands of the worthy Ambrose, bishop of Milan. Constantine, too, was on his way to the waters of Jordan for baptism when he was arrested by death. Some delayed their baptism until they had reached the age of thirty, under the impression that they were thereby following the example of our blessed Lord. The yearly festivals were sometimes preferred as the time of baptism, such as Epiphany, Easter or Whitsuntide.

The mode in which the ceremony of baptism was gone through in the early Christian Church, is thus minutely detailed by Dr. Jamieson, in his interesting and instructive work on the 'Manners of the Primitive Christians:': "The rite of baptism was originally administered in a very simple manner—the apostles and their contemporaries contenting themselves with an appropriate prayer, and the subsequent application of the element of water. At an early period, however, a variety of ceremonies was introduced, with the pious, though mistaken view of conveying a deeper and more solemn impression of the ordinance, and affording, by each of them, a sensible representation of the grand truths and spiritual blessings of which it is significant. The baptismal season having arrived, those catechumens who were ripe for baptism, and who were then called competentes, or elect, were brought to the baptistery. At

the entrance of which they stopped, and then mounting an elevated platform, where they could be seen and heard by the whole congregation of the faithful, each, with an audible voice, renounced the devil and all his works. The manner in which he did this was by standing with his face towards the west, and with some bodily gesture, expressive of the greatest abhorrence, declaring his resolution to abandon the service of Satan, and all the sinful works and pleasures of which he is the patron and the author. This renunciation being thrice repeated, the candidate elect turned towards the east—the region of natural light, and therefore fit emblem of the Sun of Righteousness, made three times a solemn promise and engagement to become the servant of Christ, and submit to all his laws. After this he repeated the Creed deliberately, clause by clause, in answer to appropriate questions of the minister, as the profession of his faith. It was deemed an indispensable part of the ceremony, that this confession should be made audibly, and before many witnesses; and in those rare and unfortunate instances, where the applicants for baptism possessed not the power of oral communication, this duty was performed through the kind offices of a friend, who, testifying their desire to receive the ordinance, acted as their substitute. In ancient history, an anecdote is told of an African negro slave, who, after having passed satisfactorily through the state of catechumens, and been entered on the lists for baptism, suddenly fell into a violent fever, which deprived him of the faculty of speech. Having recovered his health, but not the use of his tongue, on the approach of the baptismal season, his master bore public testimony to his principles, and the Christian consistency of his conduct, in consequence of which he was baptized, along with the class of catechumens to which he belonged. The profession of faith being ended, and a prayer being offered, that as much of the element of water as should be employed might be sanctified, and that all who were about to be baptized might receive, along with the outward sign, the inward invisible grace, the minister breathed on them, symbolically conveying to them the influences of the Holy Spirit,—an act which, in later times, was followed by anointing them with oil, to indicate that they were ready, like the wrestlers in the ancient games, to fight the fight of faith. The preliminary ceremonies were brought to a close by his tracing on the foreheads of all the sign of the cross—an observance which, as we formerly remarked, was frequently used on the most common as well as sacred occasions by the primitive Christians,—and to which they attached a purely Christian meaning, that of living by faith on the Son of God. All things being prepared, and the person about to be baptized having stripped off his garments, the minister took each by the hand, and plunged him thrice under the water, pronouncing each time the name of the three persons in the Godhead. The newly baptized hav-

ing come out of the water, was immediately dressed by some attendants in a pure white garment, which signified, that having put off his old corrupt nature, and his former bad principles and practices, he had become a new man. A very remarkable example of this ceremony occurs in the history of the celebrated Chrysostom. The conspirators who had combined to ruin that great and good man in Constantinople, resolved on striking the first blow on the eve of an annual festival, at the hour when they knew he would be alone in his vestry, preparing for his duty to the candidates for baptism. By mistake, they did not arrive till he had begun the service in the church. Heated with wine, and goaded on by their malignant passions, they burst into the midst of the assembly, most of whom were young persons, in the act of making the usual profession of their faith, and some of whom had already entered the waters of the baptistery. The whole congregation were struck with consternation. The catechumens fled away naked and wounded to the neighbouring woods, fields, or any places that promised them shelter from the massacre that was perpetrating in the city. And next morning, as soon as it had dawned, an immense meadow was seen covered all over with white,—on examining which, it was found to be filled with catechumens, who had been baptized the night before, and who were then, according to custom, dressed in their white garments, amounting in number to three thousand. Those white garments, after being worn a week, were thrown aside, and deposited in the antechamber of the church, where, with the name of the owner inscribed on each, they were carefully preserved as memorials of baptism, ready to be produced against them in the event of their violating its vows. A memorable instance of this use of them occurs in the history of the primitive age. A Carthaginian, who had long been connected with the Christian Church of his native city, at length apostatised, and joining the ranks of its enemies, became one of the most violent persecutors of all who named the name of Christ. Through the influence of friends he was elevated to a high civil station, the powers of which he prostituted to the cruel and bloody purpose of persecuting his former friends. Among those who were dragged to his tribunal was a deacon, once an intimate friend of his own, and who had been present at his baptism. On being put to the rack, he produced the white garments of the apostate, and in words that went to the heart of all the bystanders, solemnly declared that these would testify against his unrighteousness at the last day.

“Immediately after the baptism, the new-made members, in their snow-white dress, took their place among the body of the faithful, each of whom that was near welcomed them as brethren with the kiss of peace; and, as being admitted into the family of God, whose adopted children alone are entitled to address him as ‘Our Father,’ they were permitted,

for the first time, publicly to use the Lord's Prayer, and to partake of the communion.

"Besides, at this period they generally assumed a new name. Many of the names in familiar use among the heathens being borrowed from those of the objects of their worship, the converts to Christianity deemed it becoming and consistent with their new principles, to change their family name for others that had been borne by some distinguished personage in the history of their faith, or that was significant of some virtue recommended by it. Hence we find many in the primitive ages bearing the name of prophets and apostles, and even of the Christian graces; such as in Greek, Eusebius, Eustachius, Gregory, Athanasius; and in Latin, Pius, Fidus, Speratius. An example may be given from the interesting history of the Martyrs of Palestine. 'When the governor,' says the historian, 'had made trial of their invincible fortitude by tortures in every form, he asked the chief person among them who he was,' and heard in answer, not a real or common name, but that of some one of the prophets. For it happened that those men, having laid aside the name by which, as received by their parents, they were called, as being the appellation of idols, had assumed unto themselves other names; and one might have observed them using the names of Elias, or Jeremiah, Samuel, or Daniel; and thus showing themselves to be, not in deeds alone, but even in their very appellations, as 'that Jew, who is such inwardly,' and as that Israel of God, who is such really and in sincerity.'"

It was customary for adults immediately after baptism to partake of the Lord's Supper. This custom gave rise to the practice of administering the eucharist to children at their baptism—a practice which prevailed in the Western churches until the twelfth and thirteenth centuries, and remains in the Eastern churches to this day. It was held by the Novatians that apostates, on being re-admitted to the church, ought to be re-baptized. Tertullian and Cyprian contended earnestly against this practice, alleging that the validity of baptism could not possibly be annulled. Baptism by heretics was early declared null and void. Tertullian classed them with idolaters, and declared their baptism of no effect. Cyprian held the same opinion, and, indeed, the African churches generally along with those of Cæsarea and Alexandria. The churches of Rome and France, however, maintained that baptism in the name of the Trinity, even by heretics, was valid. The council of Nice proceeded on the same principle.

Among the Gnostics of the early church, there were some, as for example the Marcosians and Valentinians, who rejected water-baptism on the ground that men were saved by faith, and needed no outward ceremonial whatever. The Archontici also objected to this ordinance, on grounds peculiar to themselves. The Seleucians and Hermians again, alleged that baptism by water was without validity,

not being the baptism instituted by Christ; because John the Baptist, comparing his own baptism with that of our Lord, says, "I baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire." The Manicheans also refused to baptize their disciples, on the principle that baptism with water was of no efficacy to salvation, and ought therefore to be rejected. The early church declined to sanction baptism where any other element was used instead of water. Thus Ambrose says that if we take away water, the sacrament of baptism cannot stand.

The precise form of words used by our Lord himself in the institution of baptism, was regarded by the primitive Christian church as indispensable to the administration of the ordinance. The Apostolical Canons declare every bishop or presbyter who shall presume to deviate from this appointed form to be worthy of deposition. Athanasius also regards every such baptism as without validity; and the same opinion prevailed almost universally in the ancient church, the only exception, perhaps, being Ambrose, who held that baptism in the name of Christ was both regular and valid, seeing the whole Trinity was involved in it. Some early heretics were bold enough to introduce a new form of words in baptism. Thus Menander, a disciple of Simon Magus, actually declared that no one could be saved unless he was baptized in his name. The Elcesaites baptized in the name of the elements. The Montanists or Cataphrygians administered the ordinance in the name of the Father, Son, and Montanus, or Priscilla, thus substituting the name of their founder for the Holy Ghost. Another ancient sect of heretics, instead of "Father, Son, and Holy Ghost," used this form, "I baptize thee into the death of Christ."

At an early period there crept into the African church a strange practice of baptizing the dead, and to prevent its spread among the people, the third council of Carthage issued a solemn warning against it. Gregory Nazianzen also refers to the custom as prevailing among some who delayed their baptism in the hope that they would be baptized after death. Another absurd practice prevailing among some of the ancient heretics was a kind of vicarious baptism, which was, that when any one died without baptism, another was baptized instead of him. Chrysostom says that this was practised among the Marcionites, with some ridiculous ceremonies, which he thus describes: After any catechumen died, they concealed a living man under the bed of the deceased; then, approaching the dead man, they asked him whether he would receive baptism? The dead man of course made no reply, but the living man under the bed answered for him, and said that he would be baptized in his stead; and, accordingly, they baptized the living for the dead. This practice was alleged to be sanctioned by Paul when he asks, "Why are they then baptized for the dead?" Tertullian brings the

same charge against the Marcionites, comparing their practice to the heathen lustrations for the dead.

The simple beauty and significance of the ordinance of baptism as instituted by the Redeemer may be regarded as a striking evidence of the truth of the Christian system. In this view of the matter, it is deeply interesting to notice the effect of this solemn rite upon the mind of the infidel Bolingbroke. "No institution," says he, "can be imagined more simple, or more void of all those pompous rites and theatrical representations which abound in the religious worship of the heathen, than that of baptism in its origin." Such a confession, not extorted from, but ultroneously given by one of the most noted unbelievers of his day, is a strong testimony to the solemn and simple beauty of the baptismal ordinance. It is painful, however, to observe how widely some churches have deviated from the original institution as appointed by the Saviour. In the church of Rome, particularly, many corruptions have been engrafted upon the plain but impressive ordinance which forms the initiatory rite of Christianity. The present form of administering baptism in that church is as follows. When a child is to be baptized, the parties bringing it wait for the priest at the door of the church. He approaches the parties in his surplice and purple stole, attended by his clerks. He begins with questioning the godfathers whether they promise in the child's name to live and die in the true Catholic and Apostolic faith, and what name they would give the child. Then follows an exhortation to the sponsors; after which the priest, calling the child by its name, puts to it the following questions: What dost thou demand of the church? To which the godfather replies, Eternal life. The priest then declares, If you are desirous of obtaining eternal life, keep God's commandments, Thou shalt love the Lord thy God, &c. The priest then breathes three times in the child's face, saying, Come out of this child, thou evil spirit, and make room for the Holy Ghost. Having said this, he makes the sign of the cross on the forehead and breast of the child, saying, Receive the sign of the cross on thy forehead and in thy heart. Then, uncovering his head, he repeats a short prayer; and, laying his hand gently on the child's head, repeats a second prayer, at the close of which he blesses some salt, and, putting a little of it in the child's mouth, pronounces these words, Receive the salt of wisdom. This closes the ceremony at the church-door. The priest, followed by the godfathers and godmothers, then proceeds into the church, and, approaching the font, the Apostles' Creed and the Lord's Prayer are repeated. The priest then exorcises the evil spirit again; and, taking a little of his own spittle, with the thumb of his right hand rubs it on the child's ears and nostrils, repeating, as he touches the right ear, the same words—Ephphatha, be thou opened—which our Saviour made use of to the man born deaf and dumb. Lastly, they strip the child below the shoulders, during which time the

priest is preparing the holy oil. The sponsors then hold the child over the font, taking care to turn it east and west. On this, the priest asks the child Whether he renounces the devil and all his works? and the godfather having answered in the affirmative, the priest anoints the child between the shoulders in the form of a cross. Then, taking a portion of the consecrated water, he pours part of it three times on the child's head, at each effusion naming one of the persons of the Holy Trinity. Some of these rites were early introduced into the church, but they are all of them obviously unwarranted additions to the simple ceremony of water-baptism, which Christ originally appointed.

In baptism, most of the Oriental rubrics prescribe immersion thrice repeated; while the Western ritual favours a thrice-repeated affusion. The Alexandrian church has always followed the Romanist practice in this respect. The Armenian church unites the two, for they first sprinkle thrice, and then dip thrice. The threefold act, to which the Greeks have adhered more invariably than the Latins, accompanies the naming of the three Persons of the Sacred Trinity, the Father, the Son, and the Holy Ghost. The administration in the Greek church is preceded by four prayers of exorcism, during the last of which the priest blows on the infant's mouth, forehead and breast, and lays on the evil spirit strong commands to depart and not return again; while the sponsor is directed to confirm his renunciation of the devil by blowing and spitting upon him. In the Coptic church the exorcism is accompanied by making the sign of the cross seven and thirty times. It is customary in the Eastern churches always to add oil to the water in the font. According to the Constantinopolitan form, it is poured on thrice in the form of a cross; while among the Armenians only three drops are mixed with the water. The oil is applied also in the figure of a cross to the child's forehead, breast and back, ears, feet and hands, each application being accompanied with one of the following sentences:—"Such a one is baptized with the oil of gladness;" "for the healing of soul and body;" "for the hearing of faith," "that he may walk in the way of thy commandments;" "thy hands have made me and fashioned me." CHRISM (which see), corresponding to the confirmation of the Western churches, is practised in the East as a sequel to baptism, and indeed forms a part of the same service. Unlike other Easterns, the Abyssinians repeat baptism every year. Among the STAROVERTSI (which see), a sect of dissenters from the Russo-Greek church, baptism is only administered towards the approach of death, from an idea probably that sins committed after baptism are unpardonable. Among the DUCHOBORTSI (which see), the most noted of the Russian sects, baptism and the Lord's Supper are both dispensed with as not consistent, in their view, with the spiritual nature of Christianity.

In the Church of England, the sign of the cross

being made over the child, is a prescribed part of the ceremony of baptism, which is required to be invariably observed whenever the ordinance is celebrated. It was proposed at one time by the commissioners who prepared the bill of comprehension, to render this part of the ceremony indifferent or non-essential, but the proposal was rejected. The practice is vindicated by alleging "that it is a token that hereafter the person baptized shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banners against the world and the devil: and to continue Christ's faithful soldier and servant unto his life's end." All the other Protestant churches in Britain reject this practice as having no warrant in Scripture. The Episcopal Church in America either uses or withholds the sign of the cross at the option of the parents.

The Coptic church in Egypt practises the trine immersion, and uses warm water and holy oil. They are said to administer the eucharist to children after baptism, and to circumcise children before it. Exorcism was in use in some of the Protestant churches in Europe until a recent period. In the Church of Sweden, for example, it was not laid aside until 1809; and in that church lay baptism is allowed in cases of necessity. In the Church of Denmark, exorcism and trine aspersion, with the sign of the cross on the head and breast, and imposition of hands, are used. Lay baptism also, even though by the hands of females, is held as valid. Among the Dunkers, a modern sect in America, the trine immersion is practised with the laying on of hands and prayer while in the water. When they enter the water to receive the ordinance, they bow or kneel, and hence in ridicule they have sometimes been called Tumblers.

In consequence of the importance which some have attached to the precise form in which the ordinance of baptism is dispensed, the question has been keenly debated, Whether the authorized and scriptural manner of dispensing this sacrament be by immersion or by sprinkling? In noticing the arguments on both sides of this disputed point, it is well to observe at the outset, that the affusionists concede to the immersionists, that in vindicating the practice of sprinkling, they do not deny the validity of baptism by immersion, but on the contrary, admit that this mode was frequently, if not generally, adopted in the primitive ages of the Christian church. The Baptists, however, who maintain immersion to be the apostolic practice, contend that no person ever was or could be really and validly baptized without immersion.

1. The first argument adduced by the Baptists in favour of the exclusive validity of immersion or plunging the body in water is of a purely philological character, being founded on the true meaning of the Greek word *baptizo*, to baptize. This word, they allege, in its true classical signification, denotes to immerse, and, accordingly, the substantive derived from it, *baptisma*, is properly translated *immer-*

sion; while the root of the word is *bapto*, which confessedly means to dip or dye. In connection with this view of the word, we find in Mark vii. 3, 4, mention made of the washing or baptisms of cups and pots, brazen vessels, and of tables, which could only in all probability have been baptized by plunging them into water, or in other words, by immersion.

2. Another argument in favour of immersion is drawn from the phrases usually joined with *baptizo* in Scripture, which the Baptists consider as clearly showing that it was by dipping or plunging that baptism was originally administered. Thus in Mat. iii. 6, John is said to have baptized "in Jordan," that is, standing no doubt in the water, and successively dipping his disciples. And in the history of the Ethiopian eunuch, it is stated, Acts viii. 38, 39. "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Here, it is confidently alleged, is a plain case of baptism by immersion.

3. The expression used by the apostle Paul in two separate passages of his epistles, "buried with Christ in baptism," is often adduced by the Baptists, as in their view a strong argument in favour of immersion, that being considered as the only mode of baptism which can be considered as emblematical of a burial.

4. The practice of the Christian church is triumphantly appealed to by the Baptists as having been for many centuries in favour of immersion. By the confession of the best ecclesiastical historians this has been admitted to have been the case. The oldest Christian communities, as for example, the Greek church, continue the practice to this day.

In reply to these arguments adduced by the immersionists, those who contend for the validity of affusion or sprinkling in baptism are accustomed to maintain:—

(1.) That while *bapto* undoubtedly means to dip, and *baptizo* to immerse, these are not the only meanings of the words; but on the contrary, passages may be pointed out in which they simply denote washing, without specifying the form, and others in which they evidently denote sprinkling. In Mark vii. 3, we read, that "the Pharisees and all the Jews except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash," or baptize themselves, "they eat not." Now it is well known that the washing of the hands among the Jews was performed by pouring water upon them, as appears from the express testimony of Scripture, 2 Kings iii. 11, "But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants

answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah."

(2.) When it is said that John baptized "in Jordan," it does not follow that he actually stood in the water and dipped his disciples; for the Greek preposition translated "in," often signifies "at" or "nigh to." Thus John xix. 41, "Now in the place where he was crucified there was a garden," evidently meaning that the garden was situated not in the identical spot, but *in its neighbourhood*. Again, in Luke xiii. 4, "the tower in Siloam," the tower was plainly built not *in* the pool of Siloam, but *close by it*. But even admitting that John stood *in* the Jordan, it does not follow that he immersed his disciples, because the multitude who flocked to his baptism being very great, he might have chosen such a position to sprinkle or pour the water the more readily upon their heads or faces. The case of the Ethiopian eunuch also, which the Baptists regard as a clear case of immersion, is not necessarily so. It is true we are told that he and Philip "went down both *into* the water, and he baptized him. And when they came up *out of* the water, the Spirit of the Lord caught away Philip." It is certain that the prepositions here referred to are often rendered as our translators have rendered them in this passage; but it is equally certain that just as frequently are they used simply to denote *to* and *from*. Thus in John xi. 38, when Jesus came to the sepulchre of Lazarus, the same Greek preposition is used as when it is said, that Philip and the eunuch went *into* the water; and the propriety of its being translated *to* in the former case will be apparent, if we reflect that Jesus did not enter *into* the tomb of Lazarus, but simply approached to it. Again, in John vi. 23, where it is said, that "ships came *from* Tiberias," the same Greek preposition is used as in the passage which describes Philip and the eunuch as coming up *out of* the water; and yet it cannot for a moment be supposed that the ships came *out of* the city of Tiberias, but simply that they came *from* it as being the point from which they started.

(3.) The expression "buried with Christ in baptism," to which the Baptists attach so great importance in their argument for immersion, loses its force when we reflect that it is obviously figurative, being equivalent to that other expression which the apostle uses to denote the same thing, "baptized into the death of Christ," or, in other words, through his death we have become dead to sin, or are delivered from its power. Besides, any one at all acquainted with Eastern customs knows that the burial of Christ was not by immersion in the earth, as dead bodies are interred among us, but that his sepulchre was an apartment hewn out of a rock, the floor of it being on a level with the ground, or depressed only a little below the surface. In this apartment his body was deposited, and a stone rolled to the door. Bearing in mind these simple circumstances, which are familiar to all who know any thing of Oriental modes

of burial, it may easily be discerned that the apostle does not draw an analogy between the baptism of believers and their burial with Christ, in the mode but in the fact. In baptism their union and participation with Christ in his death and resurrection are emblematically represented. They are planted together with him in the likeness of his death, and they are planted also with him in the likeness of his resurrection. As he died for sin, they die unto sin; as he rose from the dead, they rise with him unto newness of life.

(4.) But after all, the grand argument, and that to which the Baptists exultingly point, is the practice of the Christian Church. In regard to the baptisms recorded in the New Testament, Dr. Dick remarks: "It is not very credible, that the three thousand converts on the day of Pentecost were dipped. There was a pool in Jerusalem, called the pool of Siloam; but we do not know whether from its size and situation it could have been fit for the purpose. Besides the gross indecency of it, it would have been a tedious process, if all this multitude had put off and put on their clothes in public; and it is very unlikely that they were plunged with their garments upon them. When whole families were baptized in their own houses, there is no reason to think that, on every occasion, a sufficient quantity of water could be found for immersion. We are certain, that in very few of our houses the baptism of immersion could be practised; and the houses of the Jews and Greeks, we presume, were not better accommodated. Some men seem to believe that, in the Apostolic age, every house had a font or bath; but why they believe this no man can tell, except that it suits their hypothesis. The apostles could not administer baptism by immersion in every place; so that if this had been the mode, when they had made converts they must have often been under the necessity of leading them away to a pond or river, and, in many regions of the east, must sometimes have made long journeys in order to find one. But there is not a single fact in the New Testament which gives countenance to this idea. The narrative implies that they baptized converts on the spot, and consequently, that only a small quantity of water was necessary, which could be always procured."

There cannot be the shadow of a doubt, but that the ordinary mode of baptizing in early times was by immersion, and it appears that, for several centuries, trine immersion was practised, that is, the individual was dipped three times in the water. Thus Ambrose, in his work on the sacraments, says, "Thou wast asked, Dost thou believe in God the Father Almighty? And thou repliedst, I believe and wast dipped, that is buried. A second demand was made, Dost thou believe in Jesus Christ our Lord and in his cross? Thou answeredst again, I believe and wast dipped. Therefore, thou wast buried with Christ. For he that is buried with Christ rises again with Christ. A third time the question was

repeated, Dost thou believe in the Holy Ghost? And thy answer was, I believe. Then thou wast dipped a third time, that thy triple confession might absolve thee from the various offences of thy former life." This trine immersion was probably introduced at an early period, either to represent the burial of Christ for three days, and his rising again on the third day, or more probably to represent the profession of faith in the Holy Trinity, in whose name the believer is baptized. The practice, however, was in course of time abused by the Arian party, particularly in the Spanish churches, to denote three degrees or differences of Divinity in the three Divine persons. To avoid sanctioning so flagrant a heresy, by the advice of Gregory the Great, trine immersion was gradually discontinued in many churches in Spain, but retained in others. At length, the fourth council of Toledo, in A. D. 633, decreed that one immersion only should be used in baptism, lest if any used three immersions they might seem to approve the opinion of heretics while they followed their practice. This seems to have set the question at rest. In the Greek Church, however, and various Protestant churches, trine immersion is still in use.

In cases of emergency, baptism by aspersion was allowed at a period of high antiquity. Cyprian especially says, that this was legitimate baptism when thus administered to the sick. And generally considerations of convenience and health and climate are mentioned among ancient writers as having influence in regard to the form of administering the ordinance. Aspersion did not become general in the West until the thirteenth century, though it appears to have been introduced somewhat earlier. But the very fact that persons who had received clinic baptism were not re-baptized, shows plainly that immersion was not considered indispensable. Dr. Halley proves that in the language of the ancient Church, the word baptism is not used as equivalent to immersion by the following considerations: 1. Ecclesiastical writers admit Christian baptisms to have been valid in which there was no immersion. 2. They speak of other ablutions as baptisms in which there was no immersion. 3. They apply to Christian baptism passages of Scripture which obviously exclude immersion. 4. They speak of the lustrations of the heathen in which there was no immersion, as their baptisms or imitations of baptism. With such proofs as these before us, it is scarcely possible to resist the conclusion, that although the practice of immersion was the most generally adopted in the early Christian Church, baptism by aspersion or sprinkling was never regarded as an unwarranted and invalid act.

A controversy has arisen in the Christian Church of far more importance than that which regards merely the mode of baptism. The question to which we refer is, Who are the proper subjects of the ordinance? Those who receive the name of Pædo-

baptists maintain, that, in certain circumstances, children have a right to baptism, while an opposite party, the Anti-pædobaptists, who call themselves by the name of Baptists, confine the ordinance to adults only.

In treating of this point, which has been so long and so keenly agitated, it is right to clear the way by remarking, that on all hands it is agreed, that adults, who have never been baptized in infancy, have a right to baptism on professing their faith and obedience to Christ. This is understood and acknowledged to be implied in the very words of the commission given to the apostles by our Lord himself, Mark xvi. 15, 16, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." In the case of adults applying for baptism, the proper qualification in the sight of God is faith existing and operating in the heart; and the proper qualification in the sight of man is a credible profession of that faith. On this principle the apostles seem uniformly to have acted. Thus, in the case of the Ethiopian eunuch, Philip, when asked the question, "What doth hinder me to be baptized?" replied in words which cannot be mistaken, "If thou believest with all thine heart, thou mayest." On which "the eunuch answered and said, I believe that Jesus Christ is the Son of God." There are some Pædobaptists, however, for example Dr. Halley, who contend strongly for the indiscriminate dispensation of baptism to all who apply for it, without regard to their faith, or even profession of faith, other than what is implied in the fact of their applying for baptism. But the great majority of Pædobaptists reject all such indiscriminate use of the ordinance.

We proceed to detail, in as condensed form as possible, the chief arguments adduced on both sides of this much-contested question.

The Pædobaptists, deriving their name from *pai-deion*, a child, and *baptizo*, to baptize, hold that the children of believing, covenanting parents ought to be baptized; and this doctrine they assert on such grounds as the following:

1. Infant baptism is in complete accordance with the principle on which God has proceeded in his dealings with his people in all past ages, the children being uniformly viewed as connected with the parents. This was the case, as is well known, in the covenants made with Adam, Noah, Abraham, and David.

2. If infants under the New Testament dispensation were to be deprived of a privilege which belonged to infants under the Old, a change so important would have been formally noticed, which it is not, and would have given rise to complaints on the part of Jewish converts in the early Christian Church, and yet no evidence can be found that such complaints were ever made

3. Infants were commanded to be circumcised under the Jewish economy, and baptism being instituted in place of circumcision, infants ought plainly to be baptized. The churches under both economies were substantially the same; the covenant in both churches was the same; circumcision and baptism were both of them signs and seals of the covenant, and both Scripture and the writings of the early Fathers of the Church unite in considering baptism as having come in place of circumcision.

4. It is capable of proof that the infants of Jewish proselytes were baptized, and, therefore, when baptism was instituted by our Lord, the apostles must have been familiar with the practice among the Jews of baptizing children with their parents. Now, in the absence of all prohibition of infant baptism in the New Testament, and with much to encourage the practice, we are provided in the baptism of the infants of Jewish proselytes with a strong indirect, if not a direct, argument in favour of baptizing the children of Christian parents.

5. The practice of infant baptism is supported by the testimony of the early as well as the later Christian writers. Among the apostolic fathers, as they are called, that is, those who lived nearest to the days of the apostles, we find some declaring, in plain terms, that they considered baptism to have been instituted in room of circumcision. Tertullian, in the beginning of the third century, speaks of the practice of infant baptism as a prevailing and established custom. Origen also speaks of the practice, declaring that it had come down from the days of the apostles. From the third century and onwards, we find infant baptism very often adverted to both in the writings of individuals and in the decrees of councils.

The Baptists, or more properly Anti-Pædobaptists, who reject infant baptism, reason thus:

1. In the commission of our Lord on which rests the authority for dispensing Christian baptism, we find faith and baptism closely and indissolubly joined together, it being declared, "He that believeth and is baptized shall be saved." If then faith be necessary as a qualification for baptism, infants are plainly excluded from all right to the ordinance, since they are utterly incapable of faith.

2. In those instances of baptism which are recorded in the New Testament the same principle is uniformly recognized and acted upon—that faith is essential to baptism; and, therefore, the argument as against infant baptism acquires additional force, the terms of the commission on which baptism rests its authority being borne out by the uniform practice of the apostles.

3. Not a single instance of infant baptism occurs in the New Testament. Such an omission is altogether unlikely, supposing such a practice to have been authorized by Christ, and in use among his apostles.

4. When little children are said to have been

brought to Jesus that he might lay his hands on them and pray, it is simply said, that "he laid his hands on them." Not the slightest reference is made to baptism. Is such an omission at all probable if infant baptism had been at all sanctioned by our blessed Lord?

5. Not a single precept exists in the Scriptures which commands, or even allows, the baptism of infants. This of itself is sufficient to prove, that whatever else may be said in favour of the practice, it lacks, at all events, a direct scriptural warrant.

6. There is no warrant to suppose that baptism is the substitute for circumcision. On the contrary, the latter ordinance was administered to every male Jew, whatever might be his moral character, simply in virtue of his being a Jew, while the former ordinance presupposed a belief in Christ as a necessary qualification. Again, the council at Jerusalem abolished circumcision without the most remote hint that any other ordinance was substituted in its room.

7. No evidence has been discovered that infant baptism was ever practised in the Church during the first two centuries. Tertullian is the first who makes the slightest allusion to it; and even his remarks far from certainly refer to mere infants.

8. Infant baptism strikes at the root of the plain, scriptural doctrine, that every man is responsible for his own personal actings, and is justified by his own faith.

Such then are the main arguments for and against the practice of the baptism of infants; and on a point which has given rise to keen protracted discussion among writers of ability and learning on both sides, we content ourselves with a simple statement of the line of argument pursued by the Pædobaptists on the one hand, and the Antipædobaptists on the other, leaving to the reader to form his own judgment on the merits of the case.

Great importance has been attached to baptism in every age of the Church, as being the initiatory rite of admission to the Christian Church. But in early times, far from being regarded as essential to salvation, the want of baptism was often considered as compensated for by martyrdom, by true conversion, or by a constant partaking of the eucharist in the bosom of the Church. Unbaptized infants, however, were regarded as occupying after death a middle state betwixt the glory of the saints and the punishment of the lost. Hence has obviously arisen the *limbus infantum* of the Romanists, which, like the *limbus patrum*, is an intermediate state between heaven and hell. If catechumens died without baptism, they were buried in silence, and no mention was ever after made of them in the prayers of the Church. This treatment, of course, was only given to those who were guilty of a wilful neglect and contempt of the ordinance.

After the solemn ordinance of baptism had been dispensed, in the case either of an adult or an in

fant in token of their admission and incorporation into the Church, they were received with a kiss of peace. The white garments which had been given them were worn for eight days, and then laid up in the Church. The newly baptized received a little taste of honey and milk to denote their new birth, and that they were now as children adopted into God's family. Jerome says, that in some of the Western churches the mixture was made up of milk and wine instead of honey, in allusion to the passage of the Apostle Paul, "I have fed you with milk and not with strong meat," and that passage of the Apostle Peter, "As new-born babes, desire the sincere milk of the word that ye may grow thereby." On being baptized, the newly admitted Christian was required for the first time to repeat the Lord's prayer, in a standing posture, publicly in the church. The whole church now joined in receiving their Christian brother or sister with hymns of praise and thanksgiving to God. Some churches added to this the custom of washing the feet of the baptized, which was never adopted by the Roman church, but practised by that of Milan.

BAPTISMAL REGENERATION. At an early period in the history of the Christian Church, the idea seems to have arisen, that the regularly ordained ministers of Christ had the power of conveying remission of sins to men by the administration of baptism. Ancient writers accordingly give baptism the name of indulgence, or remission of sins, or the sacrament of remission. Cyprian asserts, in the most express language, that "remission of sins is granted to every man in baptism." The same doctrine is taught by Ambrose, Chrysostom, and many others. It were easy to adduce numerous quotations from writers of the first three centuries, in which the direct efficacy of the outward rite of baptism in conveying regeneration and salvation is plainly asserted. This superstitious view of the mere external ordinance accounts for the anxiety which many Christians, in these early times, manifested to delay their reception of baptism till near death. The same doctrine as to the regenerating efficacy of baptism has been revived of late years by the Oxford divines, a party which has arisen in the Church of England usually known by the name of **ANGLO-CATHOLICS** (which see). In asserting the sacramental efficacy of baptism, they maintain that man is saved by receiving the remission of sins through baptism, upon faith in Christ Jesus. Thus Dr. Pusey, in his 'Tract on Baptism,' says, "To the unconverted the apostles set forth judgment to come, repentance from dead works, remission of sins through baptism, upon faith in Christ Jesus; then on conversion followed baptism conveying remission of sins, uniting them with Christ, imparting to them the Spirit; and then those baptized they urge to use the power thus imparted to them; to them they apply the gospel motives because they had received the strength of the gospel: they bid them walk worthy of the vocation where-

with they had been called, having first bid them 'in the name of Jesus Christ arise and walk.'"

In the 'Oxford Tracts for the Times,' and other writings of the Anglo-Catholics, the term regeneration is used to denote not that change of heart and character which is the usual meaning assigned to it by orthodox divines, but both justification and sanctification, a change of state, and a change of mind. That the word is employed in this extended sense we learn from Dr. Pusey himself, who defines regeneration to be "that act whereby God takes us out of our relation to Adam, and makes us actual members of his Son, and so his sons as being members of his ever-blessed Son." From this and similar passages which teach the saving efficacy of water-baptism, we cannot fail to perceive a strange confusion of thought pervading the whole reasonings of the Oxford divines on the subject of baptism. They quote various passages of Scripture which plainly connect salvation with baptism. Thus Mark xvi. 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" Rom. vi. 4, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ;" Col. ii. 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead;" 1 Pet. iii. 21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." That in some way or another salvation is connected with baptism no careful student of the Word of God can possibly deny; but it ought ever to be borne in mind that baptism in Scripture has a twofold signification, implying both an outward rite and an inward grace, both a visible symbol and an invisible grace which is symbolized. Now, it is plainly contrary to the spiritual character of Christianity to make the blessings of salvation entirely and necessarily dependent on the performance, or rather the reception of an outward ceremony. It was not so with circumcision, which holds a corresponding place in the Old Testament to that which is occupied by baptism in the New. Thus we are expressly told by the Apostle Paul, in reference to Abraham, Rom. iv. 11, that "he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." From this statement we learn, that, instead of Abraham's justification being dependent upon the external ordinance of circumcision, it was connected exclusively and entirely with the faith which he had before he had received the rite of circumcision. And even in regard to baptism itself do we not learn from Acts viii. 13, 23, that Simon Magus, even although he

had been washed by the hands of an apostle with the waters of baptism, was still in "the gall of bitterness and the bond of iniquity?" Nor is this true of Simon Magus alone. Multitudes have passed through the external ceremony of water-baptism who have lived to attest, by their unholy conversation and conduct, that they are utter strangers to the purifying influence of the Spirit of Christ. Such cases prove demonstrably that some other baptism than that which consists in an outward washing with water is necessary to the purifying of the flesh and the saving of the soul. The baptism which alone can save and sanctify a man is the baptism with the Holy Ghost. Hence our Lord assures Nicodemus that the new birth which is essentially necessary to salvation is not simply a being born of water, but of water and of the Spirit. The two together are required to constitute a regenerating baptism, a baptism which can avail to the salvation of man. A rite performed upon the outward person can only be a symbol; the change produced in the inward man, by the effectual operation of the Holy Spirit, is not a mere symbol or sign, but a substantial reality.

The error, then, of the Anglo-Catholics, in teaching the doctrine of baptismal regeneration, originates in confounding ritual with spiritual baptism—a baptism like that of John with the baptism of Christ. The grand distinction between the two baptisms was again and again enforced upon the people by the Baptist himself. "I have baptized you with water, but He will baptize you with the Holy Ghost." And Jesus himself spoke to his disciples in similar terms: "John truly baptized you with water; but ye shall be baptized with the Holy Spirit." When our Lord adverts to the outward ceremony, he assigns it a subordinate place in connection with salvation. "He that *believeth* and is baptized shall be saved, but he that *believeth* not shall be condemned." The great importance is evidently in these words assigned to faith or believing, which is wrought in the soul by the Holy Ghost; and, accordingly, it is well worthy of notice, that, in the latter clause of the passage, condemnation is made to turn not on the want of baptism, but entirely and exclusively on the want of faith.

No better proof of the decided superiority held forth in Scripture of the inward over the outward baptism could possibly be adduced than a passage, Tit. iii. 5, which Dr. Pusey quotes in favour of his own views. The text he thus properly translates, "according to his mercy he saved us by the washing of regeneration and of renewing of the Holy Ghost." It cannot fail to strike every attentive reader that the washing which is here said to be the means of our salvation, is no mere outward washing with water, but an internal washing or purifying which expresses the regenerating and renewing work of the Holy Spirit. And why is this internal cleansing called a washing, but to indicate that the external

washing of baptism is a type or symbol of the inward washing of the Spirit. The Apostle Peter, again, expressly says, 1 Pet. iii. 21, that "baptism doth also now save us;" but lest any one should imagine that he refers to mere outward baptism, he immediately guards against his language being misunderstood, by adding, "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." In other words, it is not an outward but an inward baptism that regenerates and saves us. Baptismal regeneration then, in the sense in which it was understood by some of the early fathers, and in which it is taught by the Anglo-Catholics of the present day, is a doctrine which can claim neither the sanction of reason, nor of the Word of God. It is founded on one of those half-truths in which error so often presents itself, an assertion of the regenerating power of baptism, while it ignores the grand distinction between the outward baptism with water, and the inward baptism with the Holy Ghost sent down from heaven. Let but this distinction be acknowledged, and the fallacy on which the whole theory rests is instantly apparent.

BAPTISTERY, the place in which baptism was anciently administered. At an early period in the history of the Church, it seems to have been a building outside the walls of the church. Cyril of Jerusalem describes it as a building by itself, which had first its porch or ante-room where the catechumens made their renunciation of Satan and their confession of faith; and then its inner-room where the ceremony of baptism was performed. It would also appear that, in the building, there were separate apartments for men and women, the ceremony being chiefly performed by immersion. About the sixth century the baptisteries began to be removed to the church porch, and thence afterwards into the church itself. These baptisteries were usually very capacious to accommodate the great numbers who were baptized by immersion at the same time. Hence it is said that a council at Constantinople was actually held in the baptistery of the church. In these places, also, the catechumens seem to have been instructed in the first rudiments of the Christian faith. At least Ambrose informs us, that in the baptistery the catechumens were taught the creed. From this custom may have arisen the name which was sometimes assigned to these apartments—schools of learning, or the illuminatories of the church.

The baptistery has sometimes been confounded with the font, both being connected with the baptismal ceremony, but in ancient times the difference between the two consisted in this, that the baptistery was the name given to the whole building in which the font stood, and where the whole rite of baptism was performed, whereas the font was only the fountain or pool of water in which the immersion took place. The latter was sometimes styled the pool of the baptistery. We have no au

thentic information as to the precise form of the ancient baptistery. There appears to have been only one in a city, and that at the bishop's church. Some idea of their size may be formed when we recollect, that, in some places, as for example in Antioch, no less than three thousand persons of both sexes received baptism in a single night. The laws both of church and state required that baptism should be administered only in those places where there was a baptistery. At the two great festivals of Easter and Pentecost, which were the usual seasons for the dispensation of the ordinance, multitudes resorted to the bishop's church or cathedral for this purpose. In process of time baptisteries were set up in country parishes where, in the opinion of the bishop, they were necessary. These gradually increased in number, and at length every church had its own place for baptism, when fonts only were required in consequence of the prevalence of infant baptism, and the right of administering the ordinance being conceded to pastors indiscriminately.

BAPTISTS, a denomination of Christians who are chiefly characterized by the maintenance of the notion that immersion is the only authorized and scriptural mode of dispensing baptism, and that baptism can only be lawfully administered to those who make a personal profession of their faith, and thus that infant baptism is contrary to the Word of God, and subversive of the true nature and design of the ordinance. The chief arguments on both sides of these questions have already been noticed under the article BAPTISM (which see). Our chief object at present, therefore, is to give a view of the history, doctrines, and discipline of the large and influential sect who claim to themselves, and who usually receive, the name of Baptists.

This body of Christians is wont to trace its immediate descent from the apostles, their sentiments and practice, as well as the government of their churches, being, as they allege, strictly apostolic. Some historians, however, are contented with assigning to the sect a much later origin, tracing it no farther back than to the time of the Reformation in the sixteenth century. It is well known that at that period there arose in Germany a class of people, who, while agreeing with Luther and the other Reformers in avowing the strongest hostility to the corruptions of the Church of Rome, differed from the Protestant as well as the Popish party on the subject of infant-baptism, condemning that practice as unscriptural and invalid, and, therefore, re-baptizing their followers even although they had been baptized in their infancy. From this latter custom they received the name of ANABAPTISTS (which see). It is only just to the highly respectable sect of modern Baptists, to state that they regard the appellation of Anabaptists as altogether inapplicable to them, seeing they cannot be charged with baptizing a second time those whom they cannot consistently admit to have been ever previously baptized, and, besides,

they object to the name as identifying them with a sect which were undoubtedly guilty of the most foolish and absurd excesses, and with whose general opinions and practices, except on the solitary subject of baptism, no modern denomination of Christians can be said to have the slightest sympathy. But it is beyond a doubt, that, in the fifteenth and sixteenth centuries, there were multitudes in various countries on the continent of Europe, who not only held Baptist principles, but were persecuted on account of them. From the continent some of these denouncers of infant-baptism passed over into England, and Bishop Burnet, in his 'History of the Reformation,' informs us, that in 1547 numbers of them were found in various parts of the country; but, in regard to those of them who held no principles in common with the German Anabaptists, except the denial of infant-baptism, no severities were used towards them, but several books were written against them, to which they replied. In the reign of Elizabeth the Baptists greatly increased, but were subjected many of them to imprisonment and banishment. Fuller says some of them recanted, but two were burnt in Smithfield. The persecution continued under James I., and in this reign Edward Wightman, the last martyr that was burnt in England, was a Baptist. It is a remarkable circumstance, that the first English martyr who died at the stake was also a Baptist, so that this sect had the honour of both commencing and closing the long line of martyrs, who, for two hundred years, had been called at every little interval to perish in the flames. Notwithstanding the severe trials to which they were subjected in consequence of the principles which they maintained, the Baptists continued to multiply in England, and in 1643 a convention was held in London, at which they adopted a Confession of Faith. The Revolution of 1688 brought toleration to the Baptists as well as other Dissenters. From that period to the present they have maintained their ground as one of the leading dissenting denominations in England. To this zealous body of Christians has the cause of religion been largely indebted during the last half century. Theirs is the high honour of originating, in 1792, the missionary concert for prayer, and the first successful mission to the heathen in India under Carey, Marshman, and Ward. They have missions also in the West Indies, in Africa, and in France.

In regard to the constitution of the Christian church, while the Baptists believe in the existence of a universal or catholic church, composed of the whole body of believers in Christ, in all ages and nations, they regard the Christian church, properly so called, as having been organized by Christ himself, and his apostles, and as having been constituted of such, and such only, as made a credible profession of faith in Christ, and repentance toward God. All others they consider to be constitutionally excluded. In practice, the constitution of the Baptist churches,

and their mode of worship, are congregational or independent. In 1812, however, an important step was taken towards the consolidation of the body in the formation of what is called the "Baptist Union," which holds its meetings annually, and which consists of more than a thousand churches, nominally connected with one another, and having chiefly in view the promotion of every public object which bears either upon their own denomination in particular, or the cause of nonconformity in general. This Union, which belongs to the Particular Baptist churches, consisted in 1851 of 1,080 churches. Delegates, both clerical and lay, are sent to the annual conference by such churches as choose to avail themselves of the privilege. A similar yearly assembly, called the "Association," and constituted in the same way as the Union, exists, belonging to the New Connexion of General Baptists. It consisted in 1851 of 99 representatives, deputed by 53 churches.

Baptist doctrines seem to have been held by the early British churches, and Augustine, when sent over from the Holy See, failed in his endeavours to persuade them to conform to the practice of the church of Rome. It is probable that these opinions never entirely disappeared from the country, but were maintained by many of those reformers who from time to time arose. The Lollards are said to have held similar opinions, and the Baptists claim Wycliffe himself as holding their sentiments. The body was not however organized in England as a separate sect until the commencement of the seventeenth century, the first Baptist church having been formed in London in 1608. John Smith, the first pastor of that church, seceded from the Church of England, of which he had been a minister. He embraced Arminian doctrines, and his church, accordingly, consisted of what are now called General Baptists. The first Calvinistic or Particular Baptist church was formed in London in 1633, by an offshoot from an Independent congregation.

The Baptists in England are divided into two denominations, which are quite separate and distinct from one another. They are termed the *General* and the *Particular Baptists*.

The GENERAL BAPTISTS receive their name from the doctrine of general redemption, which they hold along with the other tenets of the ARMINIANS (which see). The only points in which they agree with the *Particular Baptists* regard the subject of baptism, worship, and church discipline. The first minister of this body in England was, as we have already noticed, John Smith, who, on resigning his ministerial charge in connection with the Church of England, went over to Holland, where the opinions which he had adopted on the subject of baptism met with great opposition. Soon after he had formed the first Baptist church in London, he drew up a statement of the principles of the body, but a regular confession of their faith was not published until a much later period. The congregations of this divi-

sion of Baptists made but slow progress. The path of error is downward, and accordingly from Arminianism the General Baptists gradually merged into Socinianism. About 1770, a party within the body became alarmed at the rapidity with which they were declining from their original principles. A secession accordingly took place, leaving behind them only a weak remnant, which has been daily diminishing in numbers. At the last census in 1851, the whole number of the General or Unitarian Baptist congregations in England and Wales amounted only to 93, while the "New Connexion" numbered 182.

The PARTICULAR BAPTISTS are so called from the doctrine of *particular redemption*, which, as well as the other principles of Calvinism, they strenuously maintain. This is a very large and flourishing section of the Baptist community, which so outnumbered all the other divisions of the body, as almost wholly to monopolize the name of Baptists. In 1851, their congregations amounted to the number of 1,947 in England and Wales. The commencement of this body was almost contemporaneous with that of the *General Baptists*, and it is instructive to notice, that while the latter have dwindled to a mere shadow, the former has become a powerful and highly efficient section of the church of Christ. The latter has only one Theological College, at Leicester, while the former has no fewer than five, at Bristol, Stepney, Bradford, Pontypool, and Haverfordwest. The Particular Baptists are divided among themselves into two parties, the strict and the free communionists. The former will not admit any to receive the Lord's supper who have not been baptized according to their method, the latter hold free communion with Pædobaptists, regarding a difference of opinion and practice on the subject of baptism as no bar to fellowship at the table of the Lord.

Another very small section of the Baptist community exists in England, called the *Seventh Day Baptists*, from the circumstance that the only point on which they differ from their brethren is in maintaining that the seventh, not the first day of the week should be kept as the Sabbath. The existence of this sect in England is of somewhat old date, but in 1851 they are reported as having only two congregations in England and Wales.

BAPTISTS (AMERICAN). It is generally supposed that if we include in the number all who agree in rejecting infant baptism, the Baptists are decidedly the largest Christian denomination in the United States. Before such a statement, however, can be admitted to be strictly correct, there must come into the calculation the Calvinistic and Arminian Baptists; the Free Communion and Close Communion Baptists; the Mennonites and Tunkers, and a section of the latter called the River Brethren; the Seventh Day Baptists, English and German; the Disciples of Christ, commonly called Campbellites, the Christians, and a small Baptist party in the

Southern States, called the Hard Shell Baptists. These all agree in the source of ecclesiastical power as being in the church, and not in the church officers, and as residing in each particular church directly and originally by virtue of the express or implied compact of its members. They agree also on the subject of immersion, and a personal profession of faith as essential to the validity of baptism. If the Regular Baptists alone are taken into account, they are exceeded in number by the Methodists, but if all who immerse are included, they are a very numerous and powerful body.

The origin of this sect in America dates almost as far back as the first colonizing of New England by the pilgrim fathers. Thus Cotton Mather says, "Many of the first settlers in Massachusetts were Baptists, and as holy, and watchful and fruitful, and heavenly a people as perhaps any in the world." The first Baptist church, however, was founded in Providence, Rhode Island, by Roger Williams, in 1639. This remarkable man was educated at Oxford at the expense of Sir Edward Coke, the most eminent lawyer of his day. He became a Puritan minister of the Church of England, and in those times of persecution and intolerance Roger Williams was driven from England and took refuge in America. There also for some years he was subjected to much opposition, in consequence of the peculiar principles which he maintained, setting himself with determined boldness against the church membership right of suffrage, against all law compelling attendance at church, and all taxes for the support of worship. These principles brought down upon him the vengeance of the court, by which he was sentenced to banishment; and a vessel was sent to convey him back to England, but he was not to be found. Williams, now an exile, a wanderer in a savage land, in the cold of winter and on stormy nights—had not "food, or fire, or company—knew not what bed or bread did mean, or better shelter than a hollow tree." At length, joined by a few adherents who generously shared with him his trials and privations, he threw himself upon the mercy of Canonicus, an Indian chief, who gave him and his followers a free grant of land between Pawtucket and Mashassuck rivers, "that they might sit down in peace and enjoy it for ever." The new settlers piously named the tract of land on which they had, by the mysterious and all-wise arrangements of Heaven, found a home—Providence. Thus Roger Williams, having obtained a footing, acquired such influence over the Indian tribes by whom he was surrounded, that he became the founder and first president of the colony of Rhode Island. He held office for many years, and was several times sent as ambassador to the court of England.

While thus laboriously and faithfully discharging the responsible duties of a civil governor in Rhode Island, Williams ceased not to exercise the work to which he had been called of preaching the gospel of

Christ, not only instructing the people more immediately under his charge, but performing tedious journeys to other settlements with the same glorious objects. He imbibed Baptist principles, and there being no minister in New England who had been baptized by immersion after a profession of faith, Ezekiel Holliman, in March 1639, baptized Roger Williams, who in turn administered the rite to Holliman and ten others. Thus commenced the first Baptist church in America, and from that time the cause has steadily advanced amid frequent seasons of persecution and trial, until, by the most recent reports from the United States, the Regular Baptists have now about 12,436 preachers, and 1,208,765 members, being far more numerous than in England. They are perhaps most largely and worthily represented in New England and the state of New York, and have of late years made great exertions for the spread of the Bible, and in the work of missions to the heathen. They have also lately established several colleges and seminaries, and taken an active part in the advancement of liberal education. One of their literary institutions, the university of Rochester, in the state of New York, has lately purchased the whole library of the celebrated German ecclesiastical historian, the late Dr. Neander, whom the Baptists love and venerate on account of the favourable terms in which he has spoken of their principles. After stating that baptism was in the days of the apostles performed by immersion, "as best adapted to express that which Christ intended to express by this symbol—the merging of the whole man into a new spirit and life," Neander adds: "Since baptism was thus immediately connected with a conscious and voluntary accession to the Christian fellowship, and faith and baptism were always united, it is highly probable that baptism took place only in those cases where both could meet together, and that infant baptism was not practised in this age. The lateness of the time when the first distinct mention of infant baptism is made, and the long-continued opposition made to it, lead us to infer its non-apostolic origin." Such sentiments as these have rendered the distinguished German church historian a great favourite with the keen supporters of Baptist principles on both sides of the Atlantic.

In point of doctrine, government, and worship, the Calvinistic Baptists in America—as in England—agree in all essential points with the orthodox Congregationalists. There are also two parties among them, the close communion, and the open communion Baptists; the one party debaring from communion all other denominations of Christians, while the other freely admit them. The Associated Baptists in America meet annually in associations, and stated conventions, to promote missions, education, and other benevolent objects. Every three years there is a meeting of the Baptist General Convention of the United States, which was formed at Philadelphia in 1814, and is restricted by its constitution to the promotion

of foreign missions. The American Baptist Home Mission Society, formed in 1832, is chiefly designed to supply the spiritual wants of the valley of the Mississippi. They have also a General Tract Society at Philadelphia. They sustain missions in Burmah, Siam, Western Africa, and among the American Indians. They have six theological institutions in different parts of the states, and the numbers of the students are great, there being a large demand for pastors of the Baptist denomination. A portion of the body have for some years been prosecuting with considerable energy and expense a revision of the English version of the Bible, in which, among many other changes, the words *baptize* and *baptism* are to be exchanged for the words *immerse* and *immersion*. "The Rev. Dr. Baird estimates that 'not above one-third of the clergymen of this denomination have a collegiate education.' For a more general diffusion of education, they are now making, probably, efforts unsurpassed in the United States, finding this course most subservient to denominational growth. 'Hence,' says the 'Boston Traveller,' March 31, 1854, 'within the last six years, one million five hundred thousand dollars have been subscribed towards the endowment of Baptist colleges and seminaries in this country. The whole number of instructors connected with them is one hundred and fifty-four, students over two thousand five hundred. They have graduated over four thousand students in all, and their libraries contain more than one hundred and twenty thousand volumes.'"

As the large section of American Baptists which we have now been considering, correspond to the *Particular Baptists* in England, there is another section of Baptists in America, corresponding to the *General Baptists* in England, being Arminian in their doctrine. They are known, however, among the Transatlantic churches by the name of **FREEWILL BAPTISTS**. From the first introduction of Baptist churches into the United States, there have always existed differences of theological sentiment among them, some being Calvinistic, and others Arminian in their views. But though thus divided in opinion on various doctrinal points of essential importance, both existed together in one ecclesiastical communion until the year 1780, when the first church was formed on the *Freewill Baptist* principles. The founder of the sect as a separate body was Elder Benjamin Randall, a pious, zealous, and devoted man, who had been converted under the preaching of George Whitefield. Though educated in Paedobaptist principles, he changed his views on the subject of baptism, and was baptized by immersion in 1776, uniting himself with the Calvinistic Baptist Church. Soon after he commenced preaching, and his labours in this way were abundantly blessed. Crowds waited upon his ministry, souls were awakened, and not a few are said to have been savingly converted. In his anxiety to represent the Gospel invitations in their fulness and freeness, Mr. Randall insensibly

passed into Arminian principles and views. The Calvinistic brethren in the body took alarm, and one after another disclaimed all connection with him, as in their opinion guilty of teaching erroneous doctrine. Thus disowned by the great mass of the Baptist pastors, only a few stood by him, who, having quitted the body, ordained Mr. Randall in March 1780; and on the 30th June of that year, he organized in New Durham the first *Freewill Baptist* church.

The commencement of this new sect gave rise to considerable excitement in the Christian churches of America. Its ministers were animated with burning zeal, and travelled in every direction, preaching the gospel, establishing churches, and settling ministers over them. Mr. Randall, in his diary, says in one part of it, "I have travelled this year more than twelve hundred miles in the service of truth, and attended above three hundred meetings." In the course of the first twelve years, the cause made the most rapid and encouraging progress. In 1792, a meeting of pastors was held for the first time in New Durham, and continued to be held yearly in different places, for transacting the general business of the denomination. Gradually the body spread through various states, and churches in connection with it were formed also in Canada. Its progress, however, was somewhat retarded by internal disputes in the churches on the important point of the divinity of Christ, several of the churches having imbibed Arian or Unitarian views, to the great grief of the general body. The result was a small secession, which was the means of restoring harmony and peace.

The *Freewill Baptist* connection having spread throughout the country, and the yearly meetings not being found fully to represent the body, a *General Conference* was organized in 1827. It was at first an annual, then a biennial, and last of all a triennial association. Since the institution of the General Conference, the Freewill Baptists have been increasing in numbers, and both through the press and by the pulpit they have been exerting a rapidly widening influence. About twenty years ago nearly 3,000 General Baptists in North Carolina took the name of Freewill Baptists, but were disowned by the body as being slaveowners. The body has uniformly maintained an anti-slavery position, in this forming a complete contrast to the Calvinistic Baptists, some of whose churches in the Southern States include members and pastors who are slaveholders. As a denomination the Freewill Baptists have no connection whatever with slavery, and such is their abhorrence of the system, that they refused to receive 12,000 from Kentucky and neighbourhood, who sent a deputation to the General Conference wishing to join the connection. They keep up a friendly correspondence with the General Baptists in England.

Government among the Freewill Baptists is not episcopal nor presbyterian, but congregational, or

residing in the churches. Each elects its own minister, and exercises discipline over its own members. Churches are organized and ministers ordained by a council from a Quarterly Meeting; and a minister as such is subject to the discipline of the Quarterly Meeting to which he belongs, and not to the church of which he is pastor. Believers are admitted as members of the church upon baptism, or by letter, always by unanimous vote, but may be excluded by vote of two-thirds. Churches hold monthly conferences, and report once in three months to the Quarterly Meeting by letter and delegates. Quarterly Meetings are composed of several churches, and hold their sessions four times a-year, continuing two and a-half days, being employed in supplying destitute churches with preachers, examining candidates for license and similar duties. Yearly Meetings are constituted of several Quarterly Meetings, while the General Conference is composed of delegates, most of whom are ministers from all the Yearly Meetings in the body. This Conference is held once in three years, its sessions continuing some nine or ten days. Its design is to promote unity, scriptural holiness, Bible doctrine, and discipline throughout the whole denomination. It proposes and recommends, but makes no laws.

The Freewill Baptists now extend over the greater part of the United States, Upper and Lower Canada, and the provinces of Nova Scotia and New Brunswick. They have a Foreign Mission and Home Mission Societies, a Sabbath School Union, and an Education Society. They have various academies, and on the whole are making progress as a Christian denomination, though they are still but a small body compared with the orthodox or Calvinistic Baptists.

The next section of American Baptists, which we propose to notice in our present article, is one which is called SEVENTH DAY BAPTISTS, from their observance of the seventh instead of the first day of the week for religious purposes. This body traces its origin to no human founder, but points as the warrant for its existence as a church to the New Testament. Their sentiments they allege were taught by the apostles, and practised by the early Christians. That the Jewish or seventh day Sabbath was observed for a time along with the first day or Christian Sabbath it is scarcely possible to doubt. But it is difficult, if not impossible, to find a warrant either in Scripture or in the history of the Church for the substitution of the Jewish in place of the Christian Sabbath. Mosheim, indeed, mentions a sect as having existed in Lombardy in the twelfth century under the name of Passagenians, who circumcised their followers and celebrated the Jewish Sabbath. Seventh Day Baptists seem to have existed at a remote period in Britain, though their number is now reduced to only two congregations.

The earliest Seventh Day Baptist Church in America was formed at Newport, Rhode Island, in 1681, the first pastor being William Hiscoc. No

sooner was this little church constituted than a spirit of fierce persecution arose against it, and John Rogers, one of its members, was sentenced to sit a certain time upon a gallows with a rope about his neck. There were many other severities practised upon this body in New England, and the result was, that its progress was very much impeded. There are in the United States, however, at present about sixty churches, fifty ordained ministers, and about seven thousand communicants. They are divided into four associations. The Eastern Association includes the churches in Rhode Island, Connecticut, and New Jersey. The Central Association includes the churches in the State of New York, east of the small lakes. The Western Association includes the churches in the western part of New York and Pennsylvania. The South-Western Association includes the churches in Virginia, Ohio, and all west thereof. They have an annual conference, composed of delegates from the Association, and those churches which do not join the Association. They are strictly congregational in their ecclesiastical constitution, each church being an independent body receiving only advice from the Associations and the Conference. The officers of the church are, as among the Congregationalists, pastors and deacons. Every church has a clerk, whose duty it is to keep a faithful record of all the proceedings of the church, with a record of the names of the members and the date of their baptism. The body has a Missionary Society which devotes its energies to home objects; a Hebrew Missionary Society to ameliorate the condition of the Jews in the United States, and a Tract Society which circulates tracts chiefly on the peculiar views of the denomination.

A regular creed, embodying the sentiments of the Seventh Day Baptists, was adopted by a vote of the General Conference at its meeting in 1833. As a denomination they practise what is termed close communion, not associating in church fellowship with other bodies of Christians who hold Pædobaptist principles.

Between the years 1718 and 1730 a considerable number of Baptists emigrated from Germany to the United States. They are commonly called *Tunkers* by way of derision, the term being equivalent to *Dippers*; but they have assumed to themselves the name of BRETHREN, under which article we propose to describe the principles and practices of the sect.

Another sect of Baptists called the DUNKERS (which see) was formed in Germany in 1708, and a number of them having emigrated to America in 1719, in consequence of being exposed to persecution in their native country, they formed a church at Germantown, Pennsylvania, in 1723, under the pastoral charge of Peter Becker. The churches of this denomination rapidly increased in number, and in 1728 adopted the seventh day instead of the first as the day appointed for sacred worship, so that they are sometimes termed, and indeed they them-

selves take the name of the German Seventh-Day Baptists. This denomination will be treated of more at length under their original name of *Dunkers*.

From the three principal Protestant sects in America, the Methodists, Baptists, and Presbyterians, arose, in the beginning of the present century, a sect which receives the names of CHRISTIANS or the CHRISTIAN CONNECTION (which see), and which, as it practises immersion, may be considered a Baptist denomination, though in various doctrines, particularly on the subject of the Trinity, they differ wholly from all the other divisions of Baptists, both in America and everywhere else.

In the year 1823, a respectable Baptist, named Alexander Campbell, belonging to Bethany, Virginia, commenced a periodical called the 'Christian Baptist,' in which he earnestly pleaded for what he considered a restoration of the original gospel and the primitive order of things. The design of the writer was to bring back, if possible, the original unity of the Church, and for this purpose he proposed to dispense with all human creeds, and to take the Bible alone as the authorized bond of union, or, to use the language of Thomas Campbell, the father of Alexander, "Nothing was to be received as a matter of faith or duty for which there could not be produced a *Thus saith the Lord*, either in express terms, or by approved Scripture precedent." The two Campbells, father and son, had belonged originally to the Presbyterian Seceders in the north of Ireland, and on reaching America they continued to attach themselves to a small branch of the same church. The proposed reformation, however, was rejected by the Seceders as a body, though embraced by some of its members. A declaration and address was drawn up and circulated by the Campbells and their adherents, and a considerable number of persons having responded to the appeal, a congregation was formed, over which the two Campbells were ordained pastors. In the course of a few months the subject of infant baptism was started, and after some discussion, which led to a division of the church, the Campbells, and those who agreed with them, were immersed on the 12th June 1812. The small body, now much weakened by the secession which had taken place, resolved to connect themselves with the Baptist communion. They, accordingly, joined that denomination in the following year, guarding themselves, however, by the express stipulation in writing, "No terms of union or communion other than the Holy Scriptures should be required." Alexander Campbell, by his talents and excellent Christian character, rose high in the estimation of the Christian sect which he had joined, and his peculiar views in regard to the rejection of all human creeds began to gain ground, and were at length extensively received among the Baptist churches of the western country. A jealousy arose on the part of many who were opposed to the new views, and at length a schism took place, the Bap-

tist churches throwing off the favourers of Campbell's opinions. Thus excluded from the communion of the Baptists, the Campbellites formed themselves everywhere into distinct churches under the name of DISCIPLES OF CHRIST, under which name their doctrines and practices will be fully stated.

In British America, also, the Baptists are a large body. In Nova Scotia alone they amount to 50,000.

BAPTISTS (DUTCH). See MENNONITES.

BAPTISTS (SCOTTISH). This body is of a comparatively recent date, having been not yet a century in existence. No trace can be found of a Baptist church in Scotland previous to the latter half of the last century, excepting one which appears to have been formed out of the soldiers in Cromwell's army, and which, after existing for a short time, was broken up. The earliest Scottish Baptist church was formed in Edinburgh in 1765, under the pastoral care of Mr. Carmichael, who had been minister of an Antiburgher congregation at Conpar-Angus, but having changed his views on the subject of baptism, and been baptized in London, was the founder of the Baptist churches north of the Tweed. In 1769, Mr. Archibald M'Lean was chosen as joint pastor with Mr. Carmichael, an arrangement which gave no small impulse to the cause in after years, as Mr. M'Lean rose to high fame as a controversial writer and a theologian. For some time, however, after the first Baptist church had been formed in the metropolis, the cause made but little progress. In the course of a few years churches were established in various places throughout Scotland, as for instance at Dundee, Glasgow, Paisley, Perth, Largo, Dunfermline, and in most of the principal towns. In some of the congregations errors of various kinds began to appear, which to some extent marred their prosperity. Mr. M'Lean made an annual tour through various parts of England, and as the result of his visits, and those of other zealous friends of the cause, from time to time, churches were formed in connection with the Scottish Baptists in several of the large towns in England. In 1851 the number of these congregations in England and Wales amounted to 15, while the number in Scotland amounted to 119.

The sentiments of the Scottish Baptists are Calvinistic, and they differ from the *Particular Baptists* in England chiefly by a more rigid imitation of what they consider apostolic usages. They think that the primitive order of public worship is clearly laid down in the New Testament, and therefore, they endeavour to follow it out to the utmost of their power. The passage to which they refer is as follows: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily

with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." They require a plurality of elders or pastors in every church. They administer the Lord's Supper every Lord's day, and make contributions for the poor, according to the apostles' charge to the church of Galatia, every first day of the week. The prayers and exhortations of the brethren form a part of their church order under the direction and control of the elders, to whom it exclusively belongs to preside in conducting the worship, to rule in cases of discipline, and to labour in the word and doctrine, in distinction from the brethren exhorting one another. The elders are all laymen chosen from the brethren.

The Scottish Baptists observe the love-feast after the example of the early Christians, and upon certain occasions they salute one another with a holy kiss, and even wash one another's feet when opportunity offers, as an act of hospitality. They abstain from eating blood and things strangled, believing the decree of the council at Jerusalem to be still binding upon Christians. They require plainness and simplicity of outward apparel, and teach that it is a shame for a man to have long hair, however sanctioned by the fashion. They consider gaming, routs, balls, and attendance on the theatre as unbecoming the sobriety, seriousness, and gravity of the Christian profession.

For a number of years after the first introduction of Baptist principles into Scotland, the churches holding them were characterized by unbroken harmony of sentiment and feeling. Various circumstances, however, have unhappily contributed to disturb this most desirable state of matters. Churches have arisen in various quarters, which, though agreeing with the main body in their views of baptism, differ from them in other points, which they themselves consider to be so important as to warrant them in maintaining a separate and isolated position. This remark applies to several of these churches in particular which were established by Messrs. James and Robert Haldane. These excellent and devoted men, who were instrumental, in the end of the last century and beginning of the present, in extensively promoting the cause of Christ in Scotland, planted a number of churches on Congregationalist principles in different parts of the country. These churches were at first strictly Pædobaptist in their views, but the Messrs. Haldane having themselves become Baptists, a great number of the churches which they had formed adopted the same opinions and practices in regard to baptism, without however joining the original Baptist churches. Thus maintaining a completely independent position, while they were in reality Baptist churches, the entire Baptist denomination in Scotland assumed a broken and divided aspect. A few congregations, besides, are in

connection with the Particular Baptists in England. Some of the Scottish Baptist churches differ from the general body on the subject of the Lord's Supper, considering it as not peculiarly a church ordinance, nor the administration of it a matter which belongs exclusively to the pastoral office; but that, on the contrary, it is the duty of any two or three persons, who may come together to worship God on the Lord's day, to engage in celebrating the Lord's Supper, though there be not a pastor among them. The introduction of this principle has led to much division in the churches, and the consequence is, that the congregations of this denomination are few in number, and the members only a very small number of the church-going population of the country.

BARA, a festival formerly celebrated with much magnificence at Messina in Sicily, and representing the ASSUMPTION (which see) of the Virgin Mary. Besides being used to denote the festival itself, the word *Bara* was also employed as the designation of a huge machine exhibited during the festival. It was fifty feet high, and at the top of it was a young girl of fourteen years of age representing the Virgin, and who stood upon the hand of an image of Jesus Christ.

BARACA (*Arab.* Benediction), a name applied by the Coptic church to the leavened bread used in the eucharist before it has been consecrated. See COPTIC CHURCH.

BARALLOTS, a heretical sect at Bologna who are said to have had all things in common, even their wives and children.

BARATZ, a document which by way of letters patent is granted by the Turkish sultan to the Greek patriarchs and bishops, sanctioning them in the exercise of their ecclesiastical functions. The Baratz gives them power and authority to appoint or to depose the inferior clergy, to grant licenses for marriages, and to issue divorces, to collect the revenues belonging to the churches, to receive the pious legacies bequeathed to them; in short, to enjoy all the privileges, and to perform all the duties belonging to their high station.

BARBA (St.), FESTIVAL OF, a festival celebrated by the Greek Church on the 4th of December.

BARBARA'S (St.) DAY. On the 7th of March the Romish Church celebrates the festival of St. Barbara along with that of St. Thomas Aquinas. It is related of the female saint that her father was a heathen, and perceiving from her conversation that she had embraced the Christian faith, he drew his sword in great indignation, threatening to kill her; but having in this hour of extreme danger prayed to God, a large stone opened itself, and received her whole body into the cavity, and carried her to a mountain full of caves, where she thought to have concealed herself, but was discovered by a shepherd. For this act of insolence, the shepherd was punished in the most signal manner; for he was changed into

a marble stone, and all his sheep into locusts, or, as others say, into beetles, who annually visit the tomb of this saint. Various other strange stories are recorded of St. Barbara, which it is unnecessary to relate.

BARBARY (RELIGION OF). The states of Barbary include the whole northern coast of Africa, with the exception of Egypt. The inhabitants are chiefly zealous and bigoted Mohammedans, more so indeed than the professors of Islam in any other country. From their *tolbas* or spiritual instructors very little real knowledge is derived. There is no connection between the ministers of religion and the government as in other Mohammedan countries, nor is there any corporate body, like the *ulema* in Turkey, to preserve and maintain the doctrine and discipline of the church. The veneration of the people is almost exclusively bestowed upon a class of persons who, by their individual exertions, raise themselves to the character of *saints*. Nor has this character been attained in consequence of any peculiar purity of life, or fidelity in the observance of the rites of their religion, but by the most extravagant and absurd pretensions to supernatural power, and to an intercourse with invisible beings. In this way the *Marabouts*, as they are called, have acquired a remarkable ascendancy over the minds of the credulous multitude. Throughout the whole north of Africa, idiots and madmen are uniformly reputed holy; and many cases have occurred of individuals feigning to be deranged in intellect for the purpose of attracting to themselves the respect and veneration of the people. The higher class of saints or *Marabouts* are decidedly the second persons in the kingdom, if they do not even rival the monarch. Indeed, the emperors of Morocco have been long accustomed, by high pretensions to sanctity, to heighten the respect of their subjects. Muley Ismael, we are told, spent a great part of his time in superstitious observances, such as might impress the people with the idea that he was privileged to enjoy direct communication with God and Mohammed, and that he was invested with superhuman powers. Mrs. Broughton, in her 'Six Years' Residence in Algiers,' mentions having met with one of the most famous of the *Marabouts*, who professed so much power, that he had more than once gone to the palace and struck the Dey. She describes this reputed saint as "a little greybearded wild-looking old man, clothed in a long robe of splendid gold brocade, with a turban of corresponding magnificence, but put on in a very unusual manner. He was followed by a black slave leading a barrico, with apparently well-filled panniers." A *Marabout* discharges the duties of a priest, an averter of evil, and a manufacturer of talismans and amulets, besides performing many strange tricks with the view of exciting wonder and admiration. He has the privilege of granting sanctuary to any accused person, whether innocent or guilty, and even of affording protection to any one

who has incurred the displeasure of the sovereign himself. The criminal is safe as soon as he succeeds in crossing the threshold of the *Marabout's* chiosk—his dwelling-place in life—his tomb in death—and which even then continues to preserve its protecting sanctity. In the Barbary States, as in all unenlightened countries, superstitions of various kinds extensively prevail. The great mass of the people have a firm belief in the power of an evil eye. Serpent charmers are to be found exciting the wonder of all observers. They exhibit themselves to the admiring multitude, half-naked, in strange attitudes and contortions of the body, and with serpents twined round them, whom they have skilfully deprived of their power to injure. Among the inhabitants of the Northern coasts of Africa deceased relations are held in great veneration. Every Friday evening "the feast of the dead" is held, when the people repair to the tombs of their ancestors, who are supposed to be present on that evening, and to share in the festival which is celebrated there.

BARBATA (Lat. bearded), a surname of Venus among the Romans. See **APHRODITE**.

BARBE, the name given to a pastor among the ancient Waldenses. The number of barbes seems at one period to have been considerable. Thus we learn that in the sixteenth century, at a synod held in the Val di Clusone, there were on one occasion assembled no fewer than one hundred and forty barbes. These pastors generally added to their other duties the education of the youth at the college of Angrogna and elsewhere. The number of barbes at present is only fifteen, corresponding to the number of parishes. The parochial duties of the ministers are very laborious. All the churches are opened for some kind of service four times in the week. Divine worship is performed on Sundays; on Mondays and Wednesdays there are catechetical instructions which begin and end with prayers; and on Thursdays prayers and a sermon. Dr. Thomson, in a recent visit to the valleys, had ample opportunities of becoming acquainted with the present state of the Waldenses. In regard to their pastors, he bears the following favourable testimony. "Few things afford more enjoyment to one who visits these Alpine churches than intercourse with their pastors. They are men who, by their piety and education, may stand comparison with the pastors of any Protestant church in the world. Trained for a course of years at some of the continental seats of theological learning, such as Berlin, Lausanne, Montauban, or Geneva, they bring back into their parishes, not only that living piety which they bore from it, but that enlargement of mind and breadth of sympathy which are usually obtained from foreign study and travel. And though they preach less than the ministers of our own country, their pastoral toil is unsurpassed. The late pastor of the stormy Rodoret, Daniel Buffe, perished with his whole family, not many years since, from the fall of an avalanche. There is a story

current in the valleys of a pastor who not long since swam across the Cluson at midnight, when it had overflowed its banks, that he might meet, according to engagement, with a Roman Catholic inquirer, and teach him the way of life. Let our reader imagine one of them setting forth on a winter afternoon from his humble manse or *presbytere*, to visit a dying man some miles distant on the mountains. With alpenstock in his hand, and clogs on his feet filled with iron spikes nearly an inch long, he toils upwards through deep gorges, along the margin of icy precipices, sometimes even climbing on his knees from rock to rock in places where a few false steps would be destruction, the whole, perhaps, closed by a night-storm, which makes return impossible, and restrains him in the dying man's *châlet* for days,—and he will see in this one among many pictures of a Vaudois pastor's experiences."

BARCHOCHAB (Syr. son of a star), a Jewish impostor in the reign of the Roman Emperor Hadrian, who assumed the character of the Messiah, pretending that he was the star of Jacob, foretold by Balaam, who was to deliver the Jews and subdue the Gentiles, or as it is said, "There shall come a star (*cocab*) out of Jacob, and a sceptre out of Israel." Little is known of the previous history of this man. According to report he must have been at one time a robber; and his conduct shows that he must have been accustomed to scenes of rapine and bloodshed. He had energy and valour enough to head the Jews in a revolt against the Romans, and he endeavoured to persuade the Christians in Palestine to renounce their faith and join in the insurrection. Failing of his purpose, he caused those that fell into his hands to be executed in the most cruel manner. The Jewish writers assert that there were two impostors of the name of Barchochab, the grandfather and the grandson. Barchochab I., they allege, was elected king of the Jews two years after the ruin of the temple, and died at Bither, a city in the vicinity of Jerusalem, which was the capital of his empire. His grandson of the same name succeeded him as Barchochab II. The Jews flocking to his standard, acknowledged him as their Messiah; but Hadrian receiving intelligence of this insurrection, raised a great army, and taking possession of Bither, destroyed a great number of the Jews. They add that the grandson was slain by his own subjects in the city of Bither, because they discovered that he wanted the true criterion of the Messiah, which, according to them, was to know a man to be guilty by the smell.

Whatever truth there may be in the statement of the Jewish writers, that there were two impostors bearing the name of Barchochab, the most remarkable at all events is Coziba, who commenced about A. D. 130 to give himself out as the Messiah. Having assumed this character, he endeavoured to support it by three expedients. First, he took the title of Barchochab, the son of the star, in order to persuade the people that he was the star which Balaam the pro-

phet saw. He maintained that he was one of the stars of heaven, sent to succour his nation, and to deliver them from the cruel yoke of the Romans. Secondly, he pretended, as Jerome says, to deceive the people by emitting fire and flame from his mouth by means of burning tar. Thirdly, he selected a forerunner with sentiments and dispositions similar to his own, who proved a powerful auxiliary in his scheme of deception. This forerunner was AKIBA (which see), of whom the Jewish writers tell many strange stories. Barchochab and his coadjutor Akiba succeeded in rallying around them an army of 200,000 men. The city of Bither was selected as the capital of the kingdom of the Messiah, and there the impostor was anointed king, there he coined money for current circulation, and there he waited to manifest himself as the deliverer of the oppressed nation. The troops of the rebels were far superior to those of the Romans, and, accordingly, they defeated them in several battles. Hadrian now saw that vigorous measures must be adopted. Julius Severus, therefore, one of the greatest generals of the age, was sent for from Britain, and with a considerable reinforcement he was despatched against the Jews. Perceiving that the forces of Barchochab were more numerous than his own, the Roman general avoided encountering them in a decisive battle, but attacking them in detached parties, he assaulted their camp, and compelled them to retreat to Bither, which he instantly besieged, and although it held out for a long time, he succeeded at length in taking it. This put an end to the war. Barchochab and his associates having fallen, and the Jews being thereby so completely discouraged as to submit in a body to the Roman power. Hadrian was now in quiet possession of Palestine, and the very first step which he took after hostilities had ceased, was to issue a decree prohibiting the Jews from entering Jerusalem. He employed the stones of the temple to build a theatre, besides erecting statues of false gods on the very site of the temple, and on the spots where Christ had been crucified, and where he had been buried. Jerome also informs us, that the Emperor placed the image of a hog over the Bethlehem gate of the city, probably to deter the Jews from entering, as they regarded both the gate and the city to be polluted by the image of that unclean and abhorred animal. See MESSIAHS (FALSE).

BARDESANISTS, a sect of Gnostic heretics in the second century, who derived their name from Bardesanes their leader. He was born at Edessa in Mesopotamia, and signalized himself by his extensive learning. Eusebius represents him as having been educated in the principles of the Gnostic teacher, Valentinus, but Epiphanius supposes him to have been originally brought up in the orthodox Christian faith, and to have afterwards embraced the doctrines of the VALENTINIANS (which see), which he soon abandoned and founded a school of his own. The opinions of the Bardesanists are

thus described by Neander: "In perfect conformity with the Valentinian system, Bardesanes recognized, in man's nature, something altogether superior to the whole world in which man's temporal consciousness is unfolded—something above its own comprehension—the human soul—a germinal principle sown forth from the Pleroma—whose essence and powers, having sprung from this loftier region, hence remain hidden to itself, until it shall attain to the full consciousness and to the full exercise of them in the Pleroma. According to the *Gnostic system*, this could properly be true, however, only in respect to the *spiritual* natures; but he must attribute also, according to that system, to the *psychical* natures, a *moral freedom*, superior to the *constraint of natural influences*, or to the constraint of the *Hyle*. Hence, though, like many of this Gnostic tendency, he busied himself with astrology, he yet combated the theory which held to any such influence of the stars, as determined with *necessity* the life and actions of men. 'Wherever they are,' says he of the Christians, 'they are neither conquered by bad laws and customs, nor constrained by the dominant constellations that presided over their birth, to practise the sin which their Master has forbidden. To sickness, however, to poverty, to suffering, to that which is accounted shameful among men, they are subjected. For as our *free* man does not allow himself to be forced into servitude, but if forced, resists; so, on the other hand, our phenomenal man, as a man for service, cannot easily escape subjection. For if we had all power, we should be the All,—and so if we had no power, we should be the *tools of others*, and not our own. But if God helps, all things are possible, and nothing can be a hindrance, for nothing can resist his will. And though it may seem to be resisted, yet this is so, *because God is good, and lets every nature retain its own individuality and its own free will.*' In conformity with his system, he sought to trace the vestiges of truth among people of every nation. In India he noticed a class of sages who lived in habits of rigid asceticism, (the Brahmins, Saniahs,) and although in the midst of idolaters, kept themselves pure from idolatry and worshipped only one God." Bardesanes farther taught that Jesus descended from the upper regions, clothed not with a real, but with a celestial and aerial body, and taught mankind to subdue that body of corruption which they carry about with them in this mortal life; and by abstinence, fasting, and contemplation, to disengage themselves from the servitude and dominion of that malignant matter which chained down the soul to low and ignoble pursuits. See GNOSTICS.

BAR JUCHNE, a fabulous bird described by the Rabbinical writers. One of the most eminent Rabbis says, that when she extends her wings she causes a total eclipse of the sun. The Talmud declares that one of her eggs once fell out of her nest and broke down three hundred cedars, and inundated sixty villages.

BARLAAMITES, a sect of Christian heretics in the fourteenth century. They were followers of Barlaam, a native of Calabria in Italy, who became a monk of the order of St. Basil, lived at Constantinople, and was a very learned, ambitious and factious man. Being born and educated among the Latins, he at first agreed with them in opposing the Greek church; but afterwards changing sides, he became a most powerful champion among the Greeks against the Latin church. While an abbot at Constantinople, he made inquiry into the state of the monks on Mount Athos, and brought a formal complaint against the Hesychists there before the patriarch of Constantinople. The cause was tried before a council A. D. 1314, and the monks were acquitted, the only charge laid against them being that of mysticism in seeking for tranquillity of mind, and the extinction of all the passions by means of contemplation. The result was, that not only were the monks declared free from all blame, but Barlaam their accuser was condemned, upon which he quitted Greece and returned to Italy. Not long after the controversy was renewed by another monk, Gregory Acindynus, who denied what Palamas had maintained, namely, that God dwells in an eternal light distinct from his essence, and that this was the light seen by the disciples on Mount Tabor. The dispute now changed its character. It had no longer a reference to the monks on Mount Athos, but to the light on Mount Tabor. Another council was held on this point, which terminated in the condemnation of Gregory as a follower of Barlaam. There were several subsequent councils which met on this subject at Constantinople, but the most noted was that of A. D. 1350, in which the Barlaamites and their friends were so severely censured, that they gradually ceased to defend themselves, and left Palamas victorious. The opinions which were sanctioned by this council were, that the energy or operation of God was distinct from his substance, and that no one can become a partaker of the divine essence or substance itself; but it is possible for finite natures to become partakers of this divine light or operation. The Barlaamites, on the contrary, denied these positions, and maintained that the divine operations or attributes do not differ from the divine essence; and that there is no difference in fact, but only in our modes of conceiving them, among all the things which are said to be in God.

In A. D. 1339, Barlaam was sent by the Pope to Avignon to negotiate a union between the Greek and Latin churches. Two years after he withdrew from Constantinople in consequence of a change of government, came to Italy, again espoused the cause of the Latins against the Greeks, and was made bishop of Geraci in Naples, where he died about the year A. D. 1348. The death of their leader, and the defeat which they sustained shortly after, in A. D. 1350, put an end to the discussion which the Barlaamites had raised, and dispersed the sect.

BARNABAS'S (Str.) DAY, a Romish festival celebrated on the 11th of June in honour of Barnabas, who is so often and so honourably mentioned in the Acts of the Apostles.

BARNABITES, a Romish order of monks which was approved by Clement VII. in 1532, and confirmed by Paul III. in 1535. They assumed the name of Regular Clerks of St. Paul, whom they chose for their patron, and whose epistles they read diligently, but they were commonly called *Barnabites*, probably from their devotion to St. Barnabas. This fraternity at first renounced all possessions and property like the Theatins, living solely upon the gratuitous gifts of the pious; but afterward they deemed it expedient to hold property, and have certain revenues. Their principal business was to labour as preachers for the conversion of sinners. There have been several learned men belonging to this order, and they have several monasteries in France, Italy, and Savoy. Their habit is black, and they profess to give themselves to instruction, catechizing, and missionary work.

BARROWISTS, a name which was sometimes applied to the **BROWNISTS** (which see), after one of their leaders.

BARROWS, mounds of earth which have in many countries been raised over the remains of the dead. It would appear that this custom of burying the dead under little hills or mounds prevailed among many of the ancient inhabitants of Europe. Isidore speaks of it as a general custom. Virgil attributes it to the ancient Romans. Herodotus mentions it as being a practice of the Scythians, and from that country Odin may have possibly brought it with him into the north, where it has prevailed for many centuries. Many monuments of this kind are to be found in both England and Scotland. Mr. Blackwell, in his edition of Mallet's Northern Antiquities, thus describes the barrows of the ancient Scandinavians: "Most Scandinavian barrows are either round or oblong, and some of them have rows of upright stones set round them. Some oblong barrows have been found to contain two cinerary stone chests, one at each end, and occasionally one in the middle. Round barrows were commonly raised over stone vaults or mortuary chambers in which the dead body was deposited, either buried in sand or laid out on a flat stone, and sometimes placed in a sitting posture. Barrows of this description have frequently two or more vaults, and there is generally a passage in the eastern or southern side, leading to, and on a level with, the mortuary chambers. Barrows with wooden chambers would appear to be the most recent of all, and to have been raised not long before the introduction of Christianity, and are, therefore, likely to offer the most tempting spoil for antiquaries. Barrows in considerable numbers were often raised on a field of battle, high, stone encircled barrows over the fallen chieftains, and lower mounds over those of their followers. Mention is also frequently made of

boats and even large ships being drawn on shore, turned keel uppermost, the bodies of the slain deposited under them, and stones and earth superimposed, thus forming what may appropriately be termed *ship-barrows*. A long, square-shaped stone standing two or three yards out of the ground, and called a *Bautastein* was also frequently erected in memory of a fallen warrior. These rude cenotaphs are very common in Norway and Sweden, but we believe none have yet been found bearing inscriptions."

The idea has been started by a learned Danish writer, that the stone weapons found in barrows were meant to typify the power of the god Thor over the elves and spirits of darkness, and protect the dead from their machinations. This theory, however, seems to be more ingenious than well-founded. It is not unlikely that burying under mounds of earth, which was practised not only by the Scandinavians and Germans, but also by several Slavonic and Celtic tribes, as well as by the ancient Greeks and Etruscans, may have been founded on some religious dogma held at a very remote period by the common ancestors of all these nations.

BARSANIANS, a heretical sect which first appeared in the sixth century, and followed the errors of the **CAINITES** (which see). They were also called *Semidulites*. They maintained the errors of the ancient heretics, who made their sacrifices consist in taking wheat flour on the tip of their fingers and carrying it to their mouths. They refused to sit at meat with other people, and they are said also to have regarded the Holy Ghost as a creature.

BARSANUPHITES, a section of the **EUTYCHIANS** (which see).

BARTHOLOMEW'S (Str.) DAY, a festival celebrated by the Church of Rome on the 24th of August, in honour of St. Bartholomew, one of the twelve apostles of our Lord. This day is rendered particularly memorable in history, by the atrocious massacre of the French Protestants on St. Bartholomew's eve in 1572. The bloody scene commenced at midnight, and continued three days at Paris. Admiral Coligny, a distinguished Huguenot, was the first victim. With him five hundred noblemen, and about six thousand other Protestants were butchered in Paris alone. Orders had been despatched to all parts of the empire for a similar massacre of the Protestants everywhere. More than 30,000, some say 70,000, perished by the hands of assassins, under the sanction of Charles IX. and the queen mother. In token of joy for this massacre of the Protestants, the Pope ordered a jubilee throughout Christendom. St. Bartholomew's day is also noted for another event of a very melancholy nature, the Act of Non-conformity having come into operation on that day in 1660, by which 2,000 ministers of the Church of England were deprived of their livings.

BARTHOLOMITES, a religious order in the Romish Church, founded at Genoa in A. D. 1307. A few years before, the Sultan of Egypt having gone

into Armenia had persecuted many of the Christians, but particularly the monks of St. Basil settled at Monte-Negro, putting a number of them to death, and compelling the rest to seek safety in flight. Some of these monks found a home in Genoa, where a monastery was established. For a time the order flourished, and various convents connected with them were built in different parts of Italy. At length they began to degenerate. They changed their habit into that of the order of St. Dominic, and laid aside the rule of St. Basil for that of St. Austin. In the course of another century the order had considerably declined, and in 1650 it was entirely suppressed by Pope Innocent X., and the effects of the monks confiscated.

BARULES, a sect of Christian heretics, who held that Jesus Christ had only the phantom of a body; that souls were created before the world, and that they lived all at one time, with many other absurdities equally gross and impious.

BARZAKLI, a term used by the Mohammedans to denote the interval of time between a man's death and his resurrection, during which they think men neither go to heaven nor hell.

BASHARTES, a division of the Mohammedan sect called **MOTAWELAH**.

BASIL'S (St.) LITURGY, one of the numerous Liturgies or Service-Books used by the Greek Church. It is very long, and is used upon all the Sundays of Lent, except Palm-Sunday, upon the Thursday and Saturday of Passion-Week, upon Christmas-Eve, and the eve of the Epiphany, and upon St. Basil's-day. This Liturgy was composed by Basil, commonly called the Great, Bishop of Cæsarea, in Cappadocia. He was born in A. D. 329, in that city, of a noble Christian family. He was brought up from childhood in a knowledge of the Christian faith by his parents; but more especially by his grandmother, Macrina, who had been a hearer of Gregory Thaumaturgus. Having, according to the custom of the times, spent several years in a monastery, he acquired a strong attachment to monastic habits, founded several new monasteries, for which he drew up a code of laws, and has since been esteemed the patron of Eastern ascetics. Having been raised to the bishopric of his native city, he, along with his brother Gregory of Nyssa, and his friend Gregory of Nazianzen, was mainly instrumental in procuring the triumph of the Nicene doctrines in the Oriental church. And when the Emperor Valens wished to compel Basil to receive Arians into the fellowship of his church, the worthy bishop offered a noble resistance to the tyrant's arbitrary demand. He replied that he had nothing to fear; possessions of which men might deprive him, he had none except his few books and his cloak. An exile was no exile for him, since he knew that the whole earth is the Lord's. If torture was threatened, his feeble body would yield to the first blows, and death would bring him nearer to his God, after whom he

longed. Valens was awed by the magnanimity of the Christian pastor. Often he was on the point of condemning him to exile, but he did not venture on that step. By his moderation and exemplary meekness, Basil did not a little towards promoting the union of the Eastern and Western churches, which had been separated the more widely by the Antiochian schism. To the last he maintained his monastic habit and ascetic mode of life, which indeed wore out his constitution, which had never been robust. He died on the 1st of January A. D. 379.

BASILIAN MONKS, religious monks of the order of St. Basil. The monks of the Greek church belong to this order, and have among them three ranks, those of probationer, proficient, and perfect. It is said that, in the various retreats of Mount Athos alone, there are no less than forty thousand monks and hermits. The Basilian monks wear black clothes, plain, and without any ornament, consisting of a long cassock, and a great gown with large sleeves. They wear on their heads a hood hanging down upon the shoulders. They wear no linen, sleep without sheets upon straw, eat no flesh, fast very often, and till the ground with their own hands. The order was originated in the fourth century by Basil the Great, who, having retired into a desert in the province of Pontus, founded a monastery for the convenience of himself and his numerous followers, and drew up a series of rules which he wished all the monks of his order carefully to observe. The new order soon spread over all the East, and passed into the West. It has been alleged by some authors, that Basil lived to see 90,000 monks connected with his order in the East alone. This order was introduced in the West in A. D. 1057, and was reformed in 1569 by Pope Gregory XIII., who united the Basilian monks of Italy, Spain, and Sicily into one congregation, at the head of which was the monastery of St. Saviour at Messina. This order is said to have produced 14 popes, 1,805 bishops, 3,010 abbots, and 11,085 martyrs, besides an enormous number of confessors and nuns. It also boasts of several emperors, kings, and princes who have embraced its rule.

BASILIAN. See **BOGOMILES**.

BASILICÆ (Gr. *Basileus*, a king), buildings among the ancient Romans used as courts of law, or places of merchandise. On the conversion of the Emperor Constantine, many of these public halls were given for the purpose of holding Christian assemblies for worship. Thus the *Basilicæ* were in many cases converted into churches, and the word came in after-ages to be used to denote churches. Some writers have supposed that the name was given them because they were places where worship was paid to Him who is King of the whole earth. A Christian *Basilica*, as we learn from Dr. Smith, consisted of four parts: 1. The vestibule of entrance. 2. The nave or centre aisle, which was divided from the two side aisles by a row

of columns on each of its sides. It was in this part of the Basilica that the people assembled for public worship. 3. The ambo, a part of the lower extremity of the nave raised above the general level of the door by a flight of steps. 4. The sanctuary, in the centre of which was placed the high altar under a tabernacle or canopy, at which the priest officiated with his face turned towards the people. Around this altar, and in the wings of the sanctuary, were seats for the assistant clergy or elders, with an elevated chair for the bishop or pastor at the bottom of the circle in the centre. The word Basilica, in modern use, is only applied to those churches, as the Lateran at Rome, which are distinguished for their size and magnificence. In Rome there are seven churches which bear this name, all of them having canons, and enjoying peculiar privileges. See CHURCHES.

BASILIDIANS, a heretical Christian sect which appeared in the second century. It derived its name from Basilides of Alexandria, one of the earliest and most distinguished leaders of the Gnostics. He is said to have spent some time at Antioch, and from thence to have passed to Persia, where he diffused Gnostic doctrines. But the principal field in which he laboured as a teacher of heresy, was Alexandria, where he seems to have lived for a number of years, although, according to Epiphanius, Syria was his native country. He appears to have been a disciple of Menander, but improved upon his doctrines, and laid the foundation of a school of his own. The system of Basilides has given rise to considerable discussion among the learned. He is said by Clement of Alexandria to have made profession of having received from Glaucias, a disciple of the Apostle Peter, the esoteric doctrines of that eminent follower of Christ. No other Christian writer, however, makes the slightest allusion to Glaucias. At the foundation of the whole scheme of Basilides lay the doctrine of emanations. At the head of the world of emanations stood the Supreme God, the origin of life and of all creation. From this infinitely exalted being were produced seven most excellent beings called *ÆONS* (which see). The nature of these spiritual powers is thus described by Neander: "In order to the production of life—he conceived—it was necessary that the being who includes all perfection in himself should unfold himself into the several attributes which express the idea of absolute perfection; and in place of abstract notional attributes, unsuited to the Oriental taste, he substituted *living, self-subsistent, ever active, hypostatized powers*: first, the intellectual powers, the spirit, the reason, the thinking power, wisdom; next, might, whereby God executes the purposes of his wisdom; and, lastly, the *moral attributes*, independently of which God's almighty power is never exerted; namely, *holiness or moral perfection*, where the term is to be understood according to its Hellenistic and Hebrew meaning,—not in the more restricted sense of our

word *righteousness*. Next to moral perfection follows inward tranquillity, *peace*, which, as Basilides rightly judged, can exist only in connection with holiness:—and this peace, which is the characteristic of the divine life, concludes the evolution of life within God himself. The number seven was regarded by Basilides, as it was by many theosophists of this period, as a sacred number; and accordingly those seven powers, together with the primal ground out of which they were evolved, constituted in his scheme, the first octave, or root of all existence. From this point, the spiritual life proceeded to evolve itself farther and farther, into numberless gradations of existence, each lower one being ever the impression, the antitype of the higher."

Thus according to the system of the Basilidians there was a certain successive scale in the creation of things, each link in the chain of beings being connected with that which goes before, and with that which follows. He held that there were 365 regions or gradations of the spiritual world, corresponding to the number of the days of the year. This truth was expressed by the mystical word **ABRAXAS** (which see), expressing, according to the Geek mode of reckoning by letters of the alphabet, the whole emanation-world as an evolution of the Divine essence.

Basilides taught a dualistic system, in which contradictory principles have been in operation from the beginning. Light, life, soul, goodness, on the one hand, and darkness, death, matter, evil, on the other, have extended through the whole progressive course of the world, which, by the very constitution of things, is intended to accomplish a process of purification, separating good from evil, light from darkness, life from death, and soul from matter. The life of each individual man on earth stands connected, in the great refining process, with the preceding series of existences. Each one brings evil with him out of some earlier state of existence, and from this evil he has to purify himself in the present life, thus fitting himself for a better condition in a subsequent state of being. The question has been raised, whether Basilides believed in the transmigration of the souls of men into brute animals. His own language shows plainly, that he entertained such an idea, and, indeed, he could scarcely avoid it in developing the fundamental principles of his system.

An angel, whom he denominates **ARCHON** (which see), the ruler, was believed, by this speculative Gnostic teacher, to preside over and control the whole purifying process of nature and history. An important addition was afterwards made to this doctrine by his son, Isidorus, who taught that to every soul incorporated in a body there was assigned an attendant angel, to whom is committed the guidance of its particular process of purification, and of its particular training, and who probably, after its separation from the body, was supposed to accompany it to its place of destination.

In regard to the scheme of man's redemption, Basilides believed the Redeemer to be merely an Æon, though no doubt the highest Æon sent down by the Supreme God to execute the work of Redeemer. This being united himself with the man Jesus at his baptism in the Jordan, who differed, indeed, from other men only in degree, and could scarcely be regarded as impeccable, but as actually himself needing redemption. The sufferings of Christ, according to the system of Basilides, had no connection with the redemption of man; but the sin of each individual was expiated by his own personal sufferings. Thus the doctrine of justification, as laid down by the Apostle Paul, was denied, and the substitution of Christ, in the room of the guilty, was entirely set at naught.

The moral system of the Basilidians has been much misrepresented by several ancient writers, who speak of them as sanctioning evil practices of every kind. Such a view of the doctrines of this sect could only arise from an entire ignorance of the whole theory. Man, in the view of Basilides, carries within him opposite and contradictory elements from two opposite kingdoms. He has a higher and godlike nature, and he has a lower nature, consisting of elements foreign to his higher nature. But it is his duty to strive and pray that the lower may be kept in complete subjection to the higher nature, and that thus the purifying process may be carried forward, which will prepare man for a better state of being beyond the grave.

The Basilidians are accused by several writers of using incantations, and carrying about with them amulets or charms to ward off diseases and calamities of every kind. No doubt, as has been already noticed under the article ABRAXAS, there are many precious stones and gems, with inscriptions upon them, which are extant to this hour, and which are often attributed to the sect of heretics we are now considering. But it is probable that these curious gems are heathenish in their origin, and were never in the possession of any Christian sect whatever. "It appears to me," says Beausobre, speaking of these stones, "altogether incredible, that a sect which made profession of Christianity should have adopted the monsters adored by the Egyptians; or that a man who boasted of deriving his doctrine from Matthias, and from an interpreter of St. Peter, and who received the gospels and the epistles of St. Paul, should make images of the Deity, at a time when Christians had the most excessive aversion to all sorts of images, even the most innocent." Irenæus charges the Basilidians with disregarding the Old Testament, or, at least, denying it the same authority as the New. For this assertion no evidence is adduced sufficiently strong to substantiate a charge so serious. Both Epiphanius and Jerome declare, that the Basilidian heresy continued till their day, but shortly after it seems to have entirely disappeared.

BASSARÆ, or BASSARIDES, (from Gr. *Bassaris*, a long robe), a name sometimes given to the *Baccha* or *Menads*, from the long robe which they wore on festival occasions.

BASSAREUS, a surname of Dionysus, or Bacchus, derived from the same source as that which is referred to in the preceding article.

BATALA, a name signifying God the Creator, applied to the Supreme Being by the Pagan inhabitants of the Philippine islands.

BATARA-GOUROU, the god of heaven and of justice among the Battas of Sumatra.

BATELNIM, a word used formerly among the Jews to denote persons of full age and free condition, who had leisure to attend the service of the synagogue. It was a rule that a synagogue was to be erected in every place where there were ten *Batelnims*, for less than ten did not make a congregation, and where a congregation did not exist a synagogue could not be built. With a smaller number the business of a synagogue could not be conducted. This originated from the notion that God would not hear their prayers if fewer than ten were present. It is highly probable that this idea may have arisen from the declaration of God to Abraham, that if there had been ten righteous men found in Sodom and Gomorrah, these wicked cities would have been spared. See SYNAGOGUE.

BATHENIANS, a name given to the ASSASSINS (which see). Herbelot informs us that *Bathen* signifies the secret knowledge of mysteries, and their meaning.

BATHALA-MEI-CAPAL, which means God the Creator, the principal divinity of a Malay tribe in the Philippine Islands.

BATH-KOL (Heb. *Daughter of a Voice*). When the Spirit of God ceased to speak by the mouth of the Old Testament prophets, the Jews pretended that the *Bath-Kol* was substituted for it, or a voice from heaven sometimes accompanied, as they alleged, by thunder. It was called the daughter of a voice, because it succeeded in place of the oracular voice delivered from the mercy-seat, when God was consulted by Urim and Thummim. It was, in fact, nothing more than a species of divination which they invented. The Rabbis alleged that they heard a secret voice or suggestion speaking to their hearts, and that by these inward intimations they regulated their conduct. Thus they inculcated upon the people that God still spoke to them as he did to their fathers. But as the traditional law was subsidiary to the written law, and served many purposes of the Jewish priests, so the *Bath-Kol* was subsidiary to tradition. Its assistance was of great advantage to Rabbi Hillel and Rabbi Samuel, since it pronounced them both, in the presence of all their disciples, worthy to receive the Holy Spirit. The Spirit of prophecy is likewise attributed to the *Bath-Kol*. Thus, by its suggestions, Hyrcanus knew of the defeat of Antiochus on the very day that the battle was fought.

The most superstitious feelings and prejudices were fostered by the Rabbis in connection with this oracle. Thus Simeon and Jochanan being desirous to see Samuel, who taught at Babylon, had resolved to consult the *Bath-Kol* about their journey. Accordingly, they listened, as they passed by a school, and heard a child read these words of Scripture, "Samuel is dead." Hence they concluded, that their friend at Babylon must have died, and the fact happening to correspond with their impression, they were confirmed in their belief of the implicit credit due to the information communicated by the oracular voice, which they could no longer doubt supplied them with secret intimations from heaven. Maimonides explains the *Bath-Kol* to be "when a man has such a strong imagination, that he believes he hears a voice from without himself." Some of the Jewish authors, however, allege that it was a distinctly articulate voice heard from heaven in the midst of thunder. The Talmud contains a number of incredible stories on the subject of this voice, which are evidently nothing more than idle Rabbinical tales.

BATTLE (TRIAL BY), a mode of ordeal or appeal to the judgment of God, which was sometimes resorted to in the old Norman courts of this kingdom. This impious and absurd custom was used for the decision of all civil and criminal questions in the last resort, and when the evidence against an accused person did not amount to positive proof. In such a case the accused had it in his power to demand a trial by battle. Should the prosecutor consent, and the case appear to the judges so doubtful as to warrant this mode of ascertaining the guilt or innocence of the party, the trial forthwith proceeded in the following manner. The accused presented himself with the book of the Gospels in his right hand, and grasping with his left the right hand of the accuser, took an oath in these terms: "Hear me, thou whom I hold by the right hand, I am not guilty of the felony with which thou hast charged me. So help me, God and his saints. And this will I defend with my body against thee as this court shall award." Then exchanging hands and taking the book in turn, the accuser swore, "Hear me, thou whom I hold by the hand; thou art perjured, because thou art guilty. So help me, God and his saints. And this will I prove against thee with my body, as this court shall award." The court then named a day on which the matter was to be decided between the two parties by single combat. Both appeared on the field at the time appointed, with the head, legs, and arms bare, bearing each of them in his left hand a square target of leather, with which to protect his body, and in his right hand a wooden stave, one ell in length, and turned at the end. Should the accused party, when on the spot, decline to fight, or, in the course of the day, be unable to continue the battle, he was immediately pronounced guilty of the crime charged against him, and either summarily hanged, or con-

demned to forfeit his property and lose his members. If on the other hand he slew his accuser, or compelled him to own himself defeated, or even although he failed to do either, yet if he could protract the combat till the stars appeared in the evening, he was acquitted of the crime, and set at liberty. The trial by battle, though long in abeyance, was unexpectedly called for, and admitted, in a case of alleged murder, so recently as 1817, and in consequence it was abolished by Act of Parliament. See **ORDEAL**.

BAXTERIANS, those who, in the seventeenth century, adopted the opinions of Richard Baxter, an eminent Nonconformist divine, who sought by a kind of intermediate system to reconcile the differences between the Arminians and Calvinists. This excellent and truly devout minister of Christ was born at Rowton, in Shropshire, on the 12th November 1615. His mind was early devoted to the study of theology, and having been educated for the church, he was one of the ablest and most successful ministers of his day. His lot was cast in troublous times, and having abandoned the Church of England, he joined the Nonconformists, in connection with whom he laboured much and suffered deeply, at a period characterized above every other in English history by intolerance and persecution for conscience' sake. Baxter was a peculiarly mild and peace-loving man. It grieved him, therefore, that sectarian animosity prevailed around him to such an extent. At Kidderminster, where he laboured as a pastor for many years, he quietly prosecuted his Master's work among a devotedly attached people, until, to their great grief, he was compelled by persecution to leave them. His authorship was most extensive, no fewer than one hundred and forty-five treatises having come from his pen. The system of opinions which from him has been named Baxterianism, may be viewed as a system of moderate or low Calvinism, verging strongly towards Arminianism. Thus Baxter taught that God had elected some to be saved without foresight of antecedent faith; while others to whom the gospel is preached have common grace, if they improve which they shall obtain saving grace. He maintained with Calvin that the merits of the death of Christ are to be applied to believers only; but he maintained also with Arminius, that all men are in a state capable of salvation. He held with Calvin the perseverance of the saints; and yet he held with Arminius that a man may have saving grace in so weak a degree as to lose it again. He asserted with Calvin that there are certain fruits of Christ's death which are peculiar to the elect alone, and yet he asserted with Arminius that Christ has made a conditional deed of gift of these benefits to all mankind, while the elect alone accept and possess them. He keenly contended for predestination, and as keenly contended against reprobation. Thus, by a number of apparently opposite and contradictory statements, did Baxter endeavour to reconcile the conflicting systems of the Calvinists and the Arminians. Dr

Williams, an able defender of the Baxterian scheme, taught that the gospel reveals rather a law to be obeyed than promises to be believed and blessings to be accepted. Hence the Baxterians received the name of *Neonomians*, or advocates of a new law. They regarded certain qualifications as indispensable to render us capable of being justified by Christ's righteousness. The same doctrine was taught on the continent of Europe by Cameron and Amyraut (See *AMYRALDISTS*), and in America by Dr. Hopkins (See *HOPKINSIANS*). The hypothesis, however, which was started by Baxter and supported by Williams and others, is now very generally recognized as utterly inadequate to solve the difficulties of this mysterious subject. See *ARMINIANS—CALVINISTS*.

BAZEND. See *ABESTA*.

BEADLE, a church officer. See *ACOLYTE*.

BEADS, much used by the Romanists in devotional exercises, for the purpose of counting their Ave-Marias and Paternosters. The expression "bidding of the beads," is used by Romish priests when charging their hearers to say so many Paternosters for a soul departed. The custom of counting beads in private prayers prevailed from an ancient date among the Hindus, and from them it seems to have passed to the Mohammedan dervishes. The Roman Catholics of Spain may have perhaps received the practice from the Moors. In this way the custom in all probability was introduced into the Romish Church. Bead-strings were much used in the thirteenth century, and at that time, as at present, they consisted of fifteen decades of smaller beads for the *Ave Maria*, with a larger bead between each ten for the *Pater Noster*. It was not, however, till the fifteenth century that the virtues of the *Rosary*, or bead-string, came to be so generally believed among Romanists, that this instrument of devotion was brought into common use. Mosheim states that there are tolerably distinct traces of the use of beads, or praying according to a numerical arrangement, to be found in the tenth century. See *ROSARY*.

BEAR-WORSHIP. Among the Ostiak Tartars in Siberia, the bear is held in great veneration. It is sacrificed to their gods as being the most acceptable victim they can select. As soon as they have killed the animal, they strip off its skin, and hang it in presence of their idol on a very high tree. They now pay homage to it, and utter doleful lamentations over the dead bear, excusing themselves for having put it to death, by attributing the fatal deed to the arrow and not to the person that shot it. This part of their worship arises from the idea that the soul of the bear will take the first opportunity of revenging itself upon its murderers. Such is the dread which they entertain for this formidable animal, that in taking their oath of allegiance to the Russian government to which they are subject, they declare their wish that if they fail to fulfil their oath, they may be devoured by a bear. The mode of

swearing among the Ostiaks is curious. A bear's skin is spread upon the ground, and on it are laid a hatchet, a knife, and a piece of bread. The bread is presented to the person making oath, and before eating it, he makes a full statement of all that he knows about the matter in question, and confirms his statement by the following imprecation: "May this bear tear me to pieces, this bread choke me, this knife be my death, and this hatchet sever my head from my body, if I do not speak the truth." In doubtful cases they present themselves before an idol, and pronounce the same oath, with this additional circumstance, that he who takes the oath cuts off a piece of the idol's nose with his knife, declaring, "If I forswear myself, may this knife cut off my own nose in the same manner."

BEATIFICATION, an act by which, in the Romish Church, the Pope declares a person beatified or blessed. It is the first step towards *CANONIZATION* (which see). No person can be beatified until fifty years have elapsed from the time of his death. Application is made, in the first instance, to the Congregation of Rites, whose duty it is to examine any testimonials which may be produced, attesting the virtues and high Christian character borne by the deceased, and enumerating any miracles which he may have performed during his life. This examination is often protracted for several years, evidence of every kind, for and against the individual, being brought forward and carefully weighed. Should the Congregation be satisfied with the good qualifications of the candidate, the Pope decrees his beatification. The first mover of the cause must be the bishop of the diocese to which the candidate belonged. He must draw up and sign two processes—one declaring that the deceased enjoys a reputation for sanctity and miracles; the other, that the decrees of Urban VIII. have been complied with, which forbid public *cultus* to be given without leave from the Holy See.

These two processes are forwarded to Rome, but ten years are allowed to pass before the virtues and miracles of the candidate are formally examined by the Congregation. Three different consistories are held upon each of the two qualifications—the virtues and the miracles. These consistories are termed respectively *ante-preparatory*, *preparatory*, and *general*. At the last mentioned the Pope himself is present. Should three-fourths of the Congregation decide that the candidate possessed virtues in the *heroical degree*, as it is described, the cause is decided in favour of the candidate, but the Pope defers pronouncing his decision, requesting those present to join with him in prayer, to implore the light of God upon his deliberations, and some time afterwards the Papal decree is published in reference to the virtues of the candidate. The next point to be considered is his miracles, and to these also three meetings are devoted, and a similar delay takes place in pronouncing the decision. When this is at length published, a general meeting is held, at which the question is

proposed, "Whether, all other things being satisfactorily settled, it be safe to proceed to the beatification." Should this question be decided in the affirmative, a day is appointed by the Pope for the beatification of the proposed saint, who then receives the title of *Beatus*, or blessed. The corpse and relics of the future saint are now exposed to the veneration of the faithful; his image is crowned with rays, and a particular office is set apart for him; but his body and relics are not carried in procession. Indulgences likewise are granted on the day of his beatification. According to Cardinal Wiseman, "the chief differences between beatification and canonization are, that the former is generally confined to a particular diocese, religious order, or province, while the latter extends to the whole world; the former is *permitted*—not merely tolerated—the latter is *enjoined* to the faithful." Some particular orders of monks have assumed to themselves the power of beatification; thus Octavia Melchiorica was beatified by the Dominicans. See SAINT-WORSHIP.

BEATIFIC VISION, the exalted privilege which believers enjoy of beholding the face of God immediately after death. Pope John XXII. was accused of having denied the immediate admission of the saints to this privilege, in some discourses which he had delivered in 1331 and 1332. He appears to have taught that the souls of the faithful in their intermediate state were indeed permitted to behold Christ as a man; but that the face of God, or the divine nature, was veiled from their sight until their reunion with the body on the last day. The publication of this new doctrine by the highest spiritual authority, caused a deep sensation throughout the whole Christian world. It was now plain, either that the hitherto universally received doctrine must be abandoned, or that the Pope must be charged with teaching heresy. The alternative seemed to be a painful one; but no middle course was at all apparent. It was necessary, therefore, that every effort should be put forth to induce John to retract his statements. Robert, king of Sicily, and Philip VI. of France, both united in pressing upon His Holiness the adoption of this course. The most learned Dominicans, along with the most influential doctors and divines of Paris, were equally urgent to obtain a retraction. The doctrine set forth by the Pope was in complete opposition to the views and feelings both of laity and clergy. The whole Catholic Church was roused upon the subject, and the unseemly spectacle presented itself of the entire church at variance with its earthly head. The Pope held firm to his opinions for some time, being obviously unwilling to make the humiliating confession that he, whom multitudes regarded as absolutely infallible, had really erred in doctrine and fallen into heresy. At length, however, he began to see that the position in which he had placed the church was one of extreme difficulty, and, that matters might be once more placed upon a safe and proper footing, he summoned a consistory

of cardinals in 1333, and, after occupying five entire days in reading before them passages from all the writers who had handled the subject of the beatific vision, he protested that he had never intended to publish a single sentiment in opposition to Scripture, or the orthodox faith, and that if he had done so, he expressly revoked his error. This explanation, however plausible, was deemed scarcely satisfactory, and another consistory was appointed for the same purpose in the following December. But on the evening before it met, John, who had already reached the advanced age of ninety years, was seized with a mortal illness. Feeling that his end was approaching, he summoned his cardinals, twenty in number, to meet in his chamber, and in their presence he read a bull, containing the following declaration: "We confess and believe that souls purified and separated from their bodies are assembled in the kingdom of heaven in paradise, and behold God and the Divine Essence face to face clearly, in as far as is consistent with the condition of a separated soul. Anything which we may have preached, said, or written, contrary to this opinion, we recal and cancel." Even this apparent retraction, though made amid the solemnities of a dying bed, was not considered to be sufficiently explicit, and Pope John XXII. expired under the general imputation of heresy. This was heavy scandal to rest upon the church, and John's successor, Benedict XII., hastened in the year following to restore the previous harmony of the church respecting the beatific vision, describing it as a question which John was preparing to decide when he was prevented by death. See INTERMEDIATE STATE—HADES—PURGATORY.

BEBON, a name given to the ancient Egyptian god TYPHON (which see), which, according to Jablonski, imports the latent wind in subterranean caverns.

BECKET (FESTIVAL OF ST. THOMAS A'). This festival is celebrated by the Church of Rome on the 29th of December, in honour of Thomas à Becket, Archbishop of Canterbury in the reign of Henry II. of England. Before his elevation to the primacy of the English Church, he had feigned to be wholly devoted to the interests of his royal master; but from the moment of his elevation to the see of Canterbury, he changed entirely his whole mode of acting, giving himself up exclusively to the interests of the hierarchy. The sovereign had taken steps to secure the civil power against the encroachments of the spiritual. Becket, sanctioned by the Pope, refused to yield in this matter what he called the rights of the church. This was the commencement of a fierce and protracted controversy between the archbishop and the king. Becket fled to France, where he remained nearly seven years in exile. At length matters seemed to be to a certain extent adjusted, and, in A. D. 1170, Becket returned to England. The reconciliation, however, was only transitory; and, as the archbishop continued to follow the same course

as before, he was looked upon, both by the king and the great mass of the community, as a traitor to his king and his country. Four knights considered a hasty remark made by the king on one occasion as an invitation to avenge his quarrel with the archbishop, and the prelate was murdered by them in the church of St. Benedict, whither he had gone to hear mass. Becket, now that he had fallen a victim to his zeal for the hierarchy, was regarded by multitudes as a martyr and a saint. Crowds flocked to his tomb, and miracles were said to be performed there. The king was deeply affected when he heard of the archbishop's death. His own rash words had been the occasion of the fatal deed, and, therefore, he hastened to atone for his crime by making a pilgrimage to the tomb of Becket, and there submitting to exercises of penance. The day on which the murder of the archbishop was perpetrated was held from that time as a festival in honour of one who was regarded as a saintly martyr to the cause of God and his church. The memory of Thomas à Becket, or Thomas of Canterbury, was held in great veneration by the monks. They raised his body with great pomp once a-year, and the day on which this ceremony was performed was a general holiday. So great, indeed, was the estimation in which he was held, that the worship of God was almost entirely supplanted at Canterbury by the devotion paid at his shrine. Henry VIII., however, at the Reformation in England, not only pillaged this rich shrine, but ordered the saint himself to be tried and condemned as a traitor, his name to be struck out of the calendar, his bones to be burned, and his ashes thrown into the air.

BEGGING FRIARS. See **MENDICANT ORDERS.**

BEGHARDS, a class of persons who arose, as Mosheim supposes, in Italy, and who professed to give themselves up wholly to devotion, and hence their name, which denotes praying brethren, or rather prayer-makers. From Italy, they diffused themselves throughout Germany, and, in the course of time, spread over nearly all Europe. The term was frequently applied as a term of reproach, like the word *Methodist* in our own day, to those who displayed a more than ordinary zeal in the cause of religion. It was not, however, until the thirteenth century, that a regular sect appeared in Germany and the Low Countries, bearing the appellation of *Beghards*. The oldest establishment of the kind, so far as is known, was founded in A. D. 1220 at Louvain. The brethren for the most part lived together in separate houses of their own with the utmost simplicity, supported both by charitable donations and the labour of their own hands, while they occupied themselves as far as possible in works of Christian benevolence. So blameless and useful were their lives that they were beloved by the people, protected by princes and magistrates, and, after a temporary oppression under Clement V. in the year 1311, were even sanctioned by the Popes—by John XXII., in 1318; by

Gregory XI., in 1374 and 1377; and, at a subsequent period, by Sixtus IV., in 1472, and Julius II., in 1506—in so far, at least, as they strictly adhered to the creed of the church, and gave no encouragement to heretical doctrine. The *Beghards* were unmarried tradesmen—chiefly weavers—who, while they occupied separate houses, lived together under a master, took their meals in common, and met daily at a fixed hour for devotional exercises. They wore a particular dress, of a coarse stuff and dark colour, and were most assiduous in deeds of charity, visiting and waiting upon the sick, ministering to their wants, and attending to the burial of the dead.

This society, however, seems unhappily to have showed early signs of degeneracy and decline. Even towards the close of the thirteenth century, they were charged with certain irregularities and extravagances. The council held at Beziers in 1299, complains that they excited the people by announcing the near approach of the end of the world; that they introduced new and offensive observances and fasts, held unlawful meetings, assembled at night for preaching under pretence that it was not properly for preaching, but for mutual conversation about religion. The purity and simplicity of the body were not a little tarnished by their ranks being joined by the *FRATRICELLI* (which see), so that from the middle of the fourteenth century, the two sects are often mentioned as identical. They had also become intermingled in the previous century with another sect called the *BRETHREN OF THE FREE SPIRIT* (which see). The consequence of the commixture of these strange elements with a body which had been honoured to do much good was, that the *Beghards* came to be charged with an aversion to all useful industry, conjoined with a propensity to mendicancy and idleness, an intemperate spirit of opposition to the church, and a sceptical and more or less pantheistical mysticism.

The aspect which the society assumed in its degenerate state is thus described by Ullmann, in his *Reformers before the Reformation*:—"Mostly able-bodied persons in good health, but rude and ignorant, belonging to the lower orders, and peasants and mechanics by trade, they abandoned their temporal employments, and assuming a peculiar dress, with a cowl upon their heads, wandered about the country, seeking lodging in the houses of the brethren and sisters, holding secret meetings, propagating their doctrines, and living an indolent and comfortable life. In this manner, in place of being any longer useful by their industry to the public, they became, by their sloth and mendicancy, a common plague; and for that reason are vehemently attacked, especially by the excellent Felix Hemmerlein, in several treatises. At the same time, the generality of them covertly or openly laboured at the subversion of the church. Their unsound and exclusively inward bent of mind, and their repudiation of all law, necessarily brought them into the keenest opposition to the

domineering legalism. They denounced it as corrupt, declared that the time of Antichrist was come, and on all hands endeavoured to embroil the people with their spiritual guides. Their own professed object was to restore the pure primeval state, the divine life of freedom, innocence, and nature. The idea they formed of that state was, that man, being in and of himself one with God, requires only to act in the consciousness of this unity, and to follow unrestrained the divinely implanted impulses and inclinations of his nature, in order to be good and godly; that prior to the fall, he possessed such a consciousness to the full, but that it had been disturbed by that event; that the law had introduced differences among mankind, who originally stood upon a level; but that these ought now to be done away, and the Paradise-state of unity and equality again restored. To bring this about, in defiance of the imposing power of the church, the only way open to them was by secret societies and clandestine meetings. Accordingly, they constructed for themselves remote, and often subterranean habitations, which they called Paradises, and where by night, and especially on the nights of festivals, persons of both sexes used to assemble. On such occasions, one of their apostles came forward, and taking off his clothes, and exemplifying in his own person the state of innocence, delivered a discourse upon the free intercourse of the sexes, which the law of marriage, contrary to nature, had supplanted. The sequel, if we may credit the reports, was of a kind which forbids description."

There can be little doubt that much of what is here ascribed to the Beghards, may be coloured by the prejudices of the hostile writers of the time. One thing, however, is certain, that the writings of Eckart, the philosophical founder of the system of opinions which they held, contain the most open and avowed pantheism, which could not fail to lead, as its natural and inevitable consequence, to conduct of the most deplorable kind. Each individual believed himself to be united to God, and thus to be one with God; so that what God wills in man is that which man has the strongest inclination to do, and to which he inwardly feels himself most forcibly impelled; and hence man requires only to follow the voice within, in order to execute the divine will. Such a doctrine was dangerous in the extreme; and, as held by the later Beghards, it is not surprising that, in too many cases, it should have led to entire indifference as to the moral character of their actions. An exposure of their conduct, at length, took place at Cologne about 1325. A husband, stealing in disguise after his wife, who was in league with the Beghards, discovered their Paradise and informed against them. Many of them were punished, committed to the flames, and drowned in the Rhine. Three years before, Walter, one of the heads of their party, had been burned to death. In 1329, John XXII. emitted a bull in which the opinions of the Beghards were condemned. Traces of the party, however, are

to be found, during the fourteenth century, at Cologne, Strasburg, and various other towns of Germany. They everywhere proclaimed war against the church, and the church, in its turn, sought their extermination. In the fifteenth century, we discover them in Italy, where Nicolaus V. violently persecuted them; and, in 1449, he committed many of them to the flames for their persevering obstinacy. Succeeding pontiffs continued to oppose them, particularly Paul II., who subjected many of them to imprisonment and exile. Still remnants of them survived in Italy and Germany, and various other parts of Europe, until, in the Reformation under Luther, they became mingled up and lost in the Protestant church. See CATHARI—FRATRICELLI—BOHEMIAN BRETHREN—BRETHREN OF THE COMMON LOT.

BEGUINES, female societies which arose in the Netherlands in the eleventh century, partly owing to the disproportion between the sexes produced by the Crusades. The Beguines rapidly increased in many localities. Thus, in 1250, their numbers in Cologne amounted to above a thousand. Only females of good character could be admitted into the society, and—at least according to an ordinance issued in 1244 for the archbishopric of Mayence—none under forty years of age. They were not subjected to absolute monastic seclusion, but still to a state of separation. The novice, though she took no oath binding for life, was required to vow obedience and chastity. The establishments of the Beguines, which were called Beguinasia, especially those in the most important cities, were large and wealthy. In Mechlin, where several thousands of them resided, the Beguinasion was surrounded by a ring-wall, and resembled a little town. Within this enclosure they passed a life of the utmost strictness and punctuality. At the head of the community was a mistress, elected by the sisters, and empowered to punish the disobedient with imprisonment or stripes, and, in cases of immorality or obstinate refractoriness, with dismissal. Their dress consisted of a garment of coarse brown material, and a white veil. They took their meals at a common table, and assembled daily, at fixed hours, for prayer and exhortation. The rest of the day was spent in manual labour, and in visiting the poor and the sick. Each of the sisters had a cell, and there was one common sleeping and dining apartment for all. The household affairs were managed by a sister called from her office, Martha, or, when necessary, by several; the general affairs by a clerical curator; and the whole was subject to the oversight of the civil magistrate. The societies of the Beguines spread more rapidly, and to a much greater extent, than those of the Beghards. Most of them disappeared after the Reformation. There are still, however, societies calling themselves Beguines existing in the Netherlands, and who maintain that they derived their name and their institution from St. Begga, Duchess of Brabant, in the seventh century, whom they revere as their patroness, and regard as a kind

of tutelary divinity. Those who are unfriendly to them contend that they derived their origin from Lambert le Begue, a priest of Liege, in the twelfth century.

BEHMENISTS, a sect of mystics which arose in Germany in the beginning of the seventeenth century, deriving their name from a German shoemaker named Jacob Behmen, whose religious opinions they professed to follow. This writer was born in 1575 at Old Seidenberg, near Gorlitz, in Upper Lusatia. Even in early youth he showed a tendency to a peculiarly thoughtful and dreamy turn of mind. Being accustomed to peruse the Scriptures with great care, he seems to have been much struck with the promise of Jesus, that the Holy Spirit would be given to those who ask him. Earnestly did he long and pray for the fulfilment of this promise, until at length on one occasion, when he was twenty-five years of age, he was, as he himself expressed it, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys." He was favoured with a similar vision in the year 1600, when by means of an inward illumination he obtained an insight into the essences, uses, and properties of natural objects. Ten years after he enjoyed a third special illumination, in which still farther mysteries were revealed to him. It was not, however, till 1612 that he committed these revelations to writing.

The works of Behmen are pervaded by a spirit of philosophical mysticism, which has gained for him not a few admirers, more especially among his own countrymen, while, to the great mass of readers, his abstruse speculations convey little or no meaning. The first treatise which he wrote bore the name of *Aurora*, but it was seized by the senate of Gorlitz before it had been fully completed. His next production, in which he unfolds his mystical views, is entitled 'The Book of the Three Principles,' denoting thereby the dark world or hell; the light world or heaven; and the external or visible world which we inhabit. In man, according to Behmen, are the three gates opening on the three worlds. The contents of this treatise may be divided as follows: 1. How all things came from a working will of the holy triune incomprehensible God, manifesting himself as Father, Son, and Holy Spirit, through an outward perceptible working triune power of fire, light, and spirit, in the kingdom of heaven. 2. How and what angels and men were in their creation; that they are in and from God, his real offspring; that their life began in and from this divine fire, which is the Father of light, generating a birth of light in their souls; from both which proceeds the Holy Spirit, or breath of divine love in the triune creature, as it does in the triune Creator. 3. How some angels, and all men, are fallen from God, and their first state of a divine triune life in him; what they are in their fallen state, and the difference between the fall of angels and that of man. 4. How the earth, stars, and elements were created in consequence of the fallen angels. 5.

Whence there is good and evil in all this temporal world, in all its creatures, animate and inanimate, and what is meant by the curse that dwells every where in it. 6. Of the kingdom of Christ; how it is set in opposition to, and fights and strives against, the kingdom of hell. 7. How man, through faith in Christ, is able to overcome the kingdom of hell, and triumph over it in the divine power, and thereby obtain eternal salvation; also how, through working in the hellish quantity or principle, he casts himself into perdition. 8. How and why sin and misery, wrath and death, shall only reign for a time, till the love, the wisdom, and the power of God, shall, in a supernatural way, (the mystery of God made man,) triumph over sin, misery, and death; and make fallen man rise to the glory of angels, and this material system shake off its curse, and enter into an everlasting union with that heaven from whence it fell.

The year after the publication of the Book of the Three Principles, Behmen produced another work entitled the 'Threefold Life of Man.' In this treatise he discusses the state of man in this world, showing 1. That he has that immortal spark of life which is common to men and devils. 2. That he has a divine life, being possessed of the light and spirit of God, which makes the essential difference between an angel and a devil. 3. That he has the life of this external and visible world. The first and last of these are common to all men; but the second belongs to the true Christian alone. Behmen published various other works, all of them having as their basis the principles laid down in those already mentioned. He died in the year 1624. He has been termed by some of his admirers the German Theosophist; his speculations being much directed towards the nature of the Divine Being, and the mode in which He holds communication with men and angels, as well as the mode in which they communicate with one another. Much of the confusion which pervades the works of this mystic writer, arises from his absurdly attempting to draw analogies between the natural and the spiritual worlds, endeavouring to make the laws of the former applicable to the latter. He held indeed that Divine grace operates by the same rules, and follows the same methods which Divine Providence observes in the natural world; and that the minds of men are purged from their vices and corruptions in the same way that metals are purified from their dross.

Followers of Behmen appeared in England in great numbers in the time of the Commonwealth, professing to hold intimate communication with angels, and to be themselves waiting for the descent of the Holy Ghost upon them, that they might go forth as heaven-inspired missionaries to enlighten and renovate the churches. They held, what indeed their leader himself taught, that it is impossible to arrive at truth by any other means than by direct illumination from above. The mystical views of Behmen were adopted in the last century by William Law, who published a translation of his works, and went so far

himself in the communication of similar opinions, that he may be termed the father of the modern MYSTICS (which see). It is mentioned on the authority of Law, that many autograph extracts from Behmen's works were found among the papers of Sir Isaac Newton after his decease; and he even alleges that Newton derived the fundamental principles of his system from Behmen's writings, but that he was unwilling to avow it, lest it might expose him to ridicule. The Behmenites have no existence as a sect in the present day; but the nearest approach to their opinions is to be found probably among the Swedenborgians. See MYSTICS.

BEITULLAH (Arab. the house of God), the appellation given by the Mohammedans to the temple of Mecca, which is particularly remarkable as containing the KAABA (which see). The temple of Mecca forms a very spacious square, about a quarter of a mile in each direction, with a triple or quadruple row of columns. A number of steps lead down into the interior, in which stands the Kaaba or house of the prophet, and with it the black stone brought down by the angel Gabriel to form its foundation. To kiss this sacred stone, to go round it seven times, reciting appropriate hymns, form the completion of the ceremonies connected with the pilgrimage to MECCA (which see). The last ceremonial is ablution in the well of Zemzem, which is supposed to cleanse the votary from all sin. A pilgrimage to the station at Mount ARAFAT (which see) completes the round of religious observances. In the Koran, Mohammed says, "We have established a house or temple as a means whereby men may acquire great merit;" on which a Mohammedan writer has the following paraphrase, "We have destined the square house, which is the temple of Mecca, to the service of God; that you may have the certain means of acquiring great merit, as well by the tiresome journey you shall take to arrive at it, as by the religious visit you shall pay to it. We have made it to be a sacred and privileged place, in which it is not permitted to kill or molest any person: wherefore, O ye faithful, after you shall have known the dignity and excellence of this temple, put up your prayers in it as did Abraham. We commanded both him and his son Ishmael to purge this house from all the filth and superstition of the idolaters, that it might be fit for the stations, processions, adorations, and all other exercises of the true servants of God." Such is the veneration in which the Beitullah is held by the Mohammedans, that all sorts of criminals are safe within it, and the very sight of its walls from a distance imparts merit to a man. A tradition existed among the idolatrous Arabians before the time of Mohammed, that Abraham being prepared to sacrifice his son Ishmael on one of the mountains of Arabia, was prevented from executing his design by the archangel Gabriel; and that at the same time Abraham and Ishmael were ordered to build a temple, in the same place where Adam had formerly

built one, called Sorah, which signifies a castle. In obedience to this command, it was alleged they built the temple at Mecca. The ancient Arabians were accustomed to adorn this building by inscribing on the outside of it the works of their most distinguished poets, written in letters of gold or silk. The Mohammedans have always covered its walls and roof with rich brocades of silk and gold, formerly furnished by the Caliphs, and afterwards by the governors of Egypt. The mosque or temple has nineteen gates, and is adorned in its interior with seven minarets irregularly distributed. It is held in the highest veneration, and is honoured with the title *Masjad al Elharem*, "the sacred or inviolable temple." It is affirmed that a foot-print of Abraham is still to be seen on one of the stones. The Mohammedans, in whatever part of the world they are, must turn their faces when they say their prayers towards the Beitullah at Mecca, which they call Kiblah. See MECCA (PILGRIMAGE TO).

BEKTASHIES. See BACTASCHITES.

BEL, or BELUS. See BAAL.

BELATUCADRUS, a deity worshipped by the ancient Britons, particularly the Brigantes, who inhabited Cumberland.

BELBOG, the god of justice among the ancient Wends of Scлавonia. He was represented as an old man clothed in white, with a bloody countenance, and covered with flies, indicating the stern and inflexible nature of justice.

BELONUS, the same as APOLLO (which see), and the tutelar god of the ancient inhabitants of Aquileia in Italy, of the Gauls, and of the Illyrians. Tertullian and Herodian mention Belenus or Belis, and Buttman, in his *Mythologus*, considers him to be identical with Abellio, the name of a divinity found on inscriptions which were discovered at Comminges in France, and also with the Gallic Apollo of Cæsar's Commentaries. Vossius thinks Belenus to be the same with Beel or BAAL (which see).

BELIAL, a word used in various passages of Scripture, to denote a personification of wickedness. Thus "sons of Belial," is an expression employed to signify wicked persons. The apostle Paul gives the name of Belial to Satan. It is said to have been the name of an idol worshipped among the ancient Sidonians.

BELIEVERS, a name given to the baptized in the early Christian church, as distinguished from the catechumens. They were considered complete Christians, and hence they were called enlightened or illuminated. All the mysteries of religion which were concealed from the catechumens were unveiled to believers. On this account they were also called initiated, and, accordingly, we find Ambrose writing a book for their use under this name. They were termed perfect Christians, too, as being permitted to partake of the holy eucharist, and according to Tertullian, they received also the name of favourites of heaven, because their prayers and intercessions were

believed to be powerful with God. They enjoyed several privileges which were denied to the catechumens. They alone, for example, could sit down at the Lord's table, as none but the baptized were allowed to communicate. It was customary, accordingly, for a deacon, before the sacramental feast began, to proclaim with a loud voice, "Holy things for holy persons: Ye catechumens, go forth," when the unbaptized immediately rose and left the church. Another privilege which believers alone enjoyed, was to receive and join with the minister in all the prayers of the church, whereas catechumens could only be present during part of the service. More especially the use of the Lord's Prayer was restricted to the faithful or believers. And still further, believers were admitted to be auditors of all discourses preached, and expositions given in the church, even those which treated of the most abstruse points and profound mysteries of the Christian religion, from which catechumens were strictly excluded as being incapable of rightly understanding and profiting by them. See CATECHUMENS.

BELIEVERS. By the last census in 1851, it would appear that there are in England two congregations who assume to themselves this general name, from an anxiety to avoid being identified with any one of the numerous sects into which Christians are divided, and wishing to be known only as maintaining the great principles of Christian truth.

BELL, BOOK and CANDLE, a form of excommunication introduced between the seventh and the tenth centuries, and only used in extreme cases. When the solemn anathema was pronounced, candles were extinguished by dashing them upon the ground with an imprecation, that the excommunicated person might be in the same manner extinguished or destroyed by Almighty vengeance. The people were summoned to attend this ceremony by the sound of a bell, and the curses pronounced were read from a book by the officiating priest standing on a balcony. Hence originated the phrase of cursing by bell, book and candle.

BELL-CLERKS. Attached to the Pope's chapel at Rome, there were formerly two functionaries bearing this name. The reason of their being so called is not very obvious, no bells being used in that chapel. The most probable explanation of the matter is, that they derived their name from the duty being assigned to them of ringing a bell when His Holiness was on a journey with the holy sacrament. While attending the Pope on these occasions, they must be dressed in red; but at chapel their dress is purple, and they wear surplices. One of these clerks required to be a priest, that he might be qualified for taking the holy sacrament off the horse, and carrying it to the altar, when mass was to be performed during the journey. These clerks had the privilege of accompanying the host on horseback with lanterns in their hands. It was their office to decorate the altar, light up the wax tapers, cover the

tables of the altar, prepare the seat for the officiating priest, arrange the benches and cushions in order, dress the assistant, take care of the censer, and present the wine and water which are to be made use of in the mass.

BELLI, a god worshipped by the natives of the coast of Guinea in Western Africa, to whom they offer the choicest of their fruits.

BELLONA, the goddess of war among the ancient Romans, and said to be derived by that people from the Sabines. A temple was erected to her at Rome, in the Campus Martius, which was used as a place of assembly for the senate on great political occasions. Before the entrance to the temple stood a pillar over which a spear was thrown as a sign of the public declaration of war.

BELLONARI, the priests of **BELLONA** (which see), who were employed in offering sacrifices to her mingled with a portion of their own blood. Hence the 24th of March, which was the day consecrated to this goddess, was called the day of blood.

BELLS. The first mention made of bells is in Exod. xxviii. 33, 34, where small golden bells, alleged by some to amount to sixty-six in number, were attached to the robe of the ephod, which was worn by the Jewish high priest when ministering in the sanctuary, and the purpose which they served is thus explained, ver. 35, "And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." The sound of the numerous bells was thus a signal to the people without, that it was time for them to engage in prayer, while the high priest was offering incense before the Lord. From the Jewish practice may have been derived the Hindu custom referred to by Maurice in his *Indian Antiquities*. "One indispensable ceremony," he tells us, "in the Indian *pooja*, is the ringing of a small bell by the officiating Brahmin. The women of the idol or dancing girls of the pagoda have little golden bells fastened to their feet, the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices." The ancient kings of Persia also, who united in their own persons the regal and sacerdotal office, were accustomed to have the fringes of their robes adorned with pomegranates and golden bells. It is a curious fact, that no bells are found represented on the Egyptian monuments. They were used, however, among the ancient Greeks and Romans for a variety of purposes. They were used by watchmen on the walls of the fortified cities.

In the early Christian church, no bells were rung to summon the people to public worship. They do not appear to have been in use indeed before the seventh century. Considerable variety of sentiment exists among authors as to the period of their first introduction. Some ascribe the first use of them to Paulinus, bishop of Nola, who lived in the time of Jerome. The most probable opinion is that which

ascribes the earliest employment of them to Boniface, bishop of Rome, who succeeded Gregory the Great in A. D. 604. In the seventh and eighth centuries they were in common use in the churches of France. Near the close of the ninth century the church of St. Sophia at Constantinople was furnished with bells, but they have never been held in much favour in the East. The Arabs and Turks especially have always been opposed to the use of them. In early times Christians appear to have been summoned to divine service by messengers sent on purpose. In Egypt a trumpet was blown as among the Jews. The inmates of Eastern convents were called to prayers by knocking on their cells with a billet of wood. Bingham says, that the Greek Christians were summoned to service by an instrument consisting of plates of iron full of holes which were held in the hand, and struck with small iron hammers. In many cases they simply strike a board with a wooden mallet. Bells are prohibited by the Turks from an idea that the sound of them disturbs the repose of departed souls. The Russians, however, are allowed the free use of bells. The following interesting description of the great bell of Moscow is given by Dr. Henderson. "Almost directly opposite to the palace stands the immense octagonal belfry, known by the name of Ivan Veliki, or 'John the Great,' in which are suspended upwards of thirty bells of different sizes, which are rung in peals on holidays or other public occasions. The largest of these, measuring forty feet nine inches in circumference, and weighing 127,836 English pounds, was tolled on Easter morning; and though we were several versts distant, the sound was tremendous, and produced a powerful effect on the nervous system. Large, however, as this bell is, it is merely a substitute for one still more stupendous, which is interred in the open area, at a little distance from the belfry. The latter is indisputably the largest bell in the world; measuring sixty-seven feet four inches in circumference round the lower part of the barrel, by twenty-two feet five inches and a third in height—the whole weight amounting to 443,772 pounds. In the lower part is a fracture of seven feet two inches and a half in height, which admits of persons entering the bell when there is no water in it, and surveying the immense metal vault overhead. Its value has been estimated at £65,681; but this estimate is founded merely on the price of ordinary bell-metal; and the real value must be much greater owing to the profusion of gold and silver which the nobility and other inhabitants of the city threw into it when casting. . . . It was rung by forty or fifty men, one-half on either side. . . . A fire breaking out in some adjacent part of the Krem'l, it communicated to the wooden building, designed to serve as a belfry, on which the whole of the mountainous mass fell, and sunk to its present situation."

In ancient times the ringing of bells was prohibited in time of mourning, and, accordingly, they are not

allowed to be rung in the Roman Catholic churches on Good Friday. It was customary in former days to ring church bells when a person was about to expire, in order to warn the people to pray for them and from this has probably arisen the passing bell. It was supposed also that the bells would drive away the evil spirits who occupied the chamber of the sick man, ready to seize his soul at the moment of death. The tolling of bells for the dead was first used in England before the beginning of the eighth century, and the custom is still kept up. The canon in the rubric of the Church of England in reference to the passing bell is as follows: "When any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, if it so falls out, there shall be rung no more but one short peal, and one other before the burial, and one other after the burial." Bells are rung in Romish countries at seasons of public prayer, and when the host is elevated, and carried to the sick in processions. They were probably in use in England from the period of the first erection of parish churches. In course of time the campanile or bell-tower became a regular part of every ecclesiastical edifice.

BELLS (BAPTISM OF). This custom was quite unknown in the primitive Christian church. It is first mentioned, and with censure, in the Capitulars of Charlemagne in the eighth century, and at length came to be embodied in the Roman Pontifical. The design of the ceremony, which must be performed by a bishop, is to devote the bell to God's service, that he may confer on it the power not merely of striking the ear, but of touching the heart by the influence of the Holy Ghost. The details of the ceremony as practised in the Church of Rome are thus given by Picart: "The bell once completed, must, as soon as it is convenient, be put into a proper condition for receiving the benediction, that is, it must be hung up, and so commodiously disposed, as to leave room to walk round it, to come at it within and without, to wash it, and give it the holy unctions. There must be a seat for the celebrant near the bell, a stool at his left hand for the deacon, and seats on each side for the rest of the clergy; a desk likewise with the anthem book, or ritual, must be carried to the place appointed for the performance of the ceremony; if in the church, a credence is prepared on the epistle side, with a white cloth laid over it, whereon are set the sprinklers, the holy water pot, a salt seller, the napkins, a vessel for oil, that for the chrisam, pastils, incense, myrrh, cotton, a bason and ewer, and some crumbs of bread: if elsewhere, all those sacred utensils are to be conveyed to the place where the ceremony is to be performed, after which they proceed to consecrate the bell after the following manner: the celebrant dressed in his alb, stole, and white pluvial, and the deacon robed in the very same colour, walk out of the vestry in procession; the thuriferary marches foremost, and after him two ce-

oferaries, each with a lighted taper; then the clergy two and two, and the celebrant with the deacon on his left hand brings up the rear. Being arrived at the place, the taper-bearers set down their lights on the credence, near which both they and the thuriferary stand. The clergy range themselves on each side, and the celebrant places himself on a seat near the bell, and being covered, instructs the people in the sanctity of the action which he is going to perform, and endeavours as much as possible to awaken their attention, and thereupon rises to sing the *Miserere* with the choir, and some other select hymns, appointed in the ritual.

"This done, they all rise, and the celebrant, as well as the rest, uncovers. He exorcises and gives his benediction to the salt and water, and as he addresses himself to them, he beseeches God to be good and gracious to them, and in one particular prayer begs, that by the prevailing influence of the holy water, the bell may acquire the virtue of protecting Christians from the wicked devices of Satan, of driving away ghosts, of hushing the boisterous winds, and raising devotion in the heart, &c. He then mingles the salt and water, and crossing them three times, in the name of the Father, Son, and Holy Ghost, pronounces these words, 'God be with you.' In the prayer after this mixture, God is humbly entreated to look down with an eye of mercy on these creatures of salt and water, which might almost tempt one to imagine them to be the genii or spirits which preside over salt and water, like Count Gabalis's Gnomes and Sylphs, &c. Lastly, The celebrant takes his sprinkler, dips it into the holy water, and begins to wash the bell, which his assistants finish. After sprinkling, rubbing, and washing it well both within and without, it is carefully wiped dry with linen cloths. Psalms are sung during this ablution.

"A vessel which contains what they call oil for the infirm, is in the next place opened by the deacon, into which the celebrant dips the thumb of his right hand, and applies it to the middle of the bell, with intent to sign it with the cross. At this action the deacon raises the celebrant's pluvial on his right hand side, which is observed in every thing that is done to the bell. As soon as the priest or bishop has made the sign of the cross, he repeats a prayer to much the same effect with all the former, after which he wipes those places, on which he has made the sign, with cotton. The bell is marked with seven crosses more, made with the same oil, as soon as they have sung the twenty-eighth psalm. Four other crosses made with the holy chrism, set the seal of benediction, as it were, upon this metal; at which time the celebrant honours the bell with a kind of baptism, consecrating it in the name of the sacred Trinity, and nominating the saint who stands godfather, it generally bears his name."

As soon as the entire ceremony of christening or baptizing the bell has been concluded, it is perfumed by incense being burned under it, accompanied by

the singing of an anthem, and the repeating of a prayer which calls this perfume the dew of the Holy Ghost. The ceremony of fumigation is succeeded by blessing the incense, and after a few more ceremonies the celebrant turns to the bell, makes the sign of the cross over it with his right hand, which closes the whole process of baptizing, consecrating and perfuming the bell.

BELTHA, believed to be the same as the goddess BAALTIS (which see).

BEMA (Gr. *a tribunal*), the inner portion of churches in early Christian times. It was also called the sanctuary, being an elevated platform appropriated to the clergy. Neither laymen nor females were permitted to enter it: kings and emperors were privileged with a seat within this sacred enclosure, and hence it received the name of royal seat. This portion of the church was a semicircular or elliptical recess, with a corresponding arch overhead, and separated from the nave by a railing curiously wrought in the form of net-work or *can celli*; hence the word chancel. Within was the throne of the bishop or presiding pastor, with subordinate seats on the right and left for the other clergy. The bishop's throne was usually covered with a veil. The *bema* or tribunal of the choir must be distinguished from the AMBO (which see), or tribunal of the church, which was situated in the nave. In the bema stood the altar or communion-table, on which the elements were placed; and this place being allotted to the clergy, they are termed by Gregory Nazianzen, the order of the bema or sanctuary. By the Greeks it was called the holy, while the altar was termed the holy of holies. Cyprian applies to the bema the name of the presbytery, probably from the presbyters sitting there. By wooden rails it was separated from the other part of the church, and also by veils or hangings which opened in the middle like folding-doors. The use of these hangings was partly to conceal this part of the church from the view of the catechumens and unbelievers, and partly to cover the elements in the time of consecration. The word bema, then, sometimes denoted the bishop's chair or seat, which stood in a semicircular building at the upper end of the chancel; and at other times it implied the whole chancel. Sozomen speaks of the *ambo* or reading-desk as the readers' *bema*. See CHURCHES.

BEMILUCIUS, a god of the ancient Gauls mentioned in an inscription found in Burgundy, and referred to by Montfaucon.

BENAN HASCHA, false divinities worshipped by the ancient Arabians before the coming of Mohammed, and regarded by them as the companions of God.

BENARES, the most *holy* city of the Hindus, the ecclesiastical metropolis of India, and the resort of pilgrims from all quarters. It is situated on the north bank of the river Ganges, in the province of Allahabad, and presidency of Bengal. It may be

said to form the grand depository of the religion and learning of Hindostan. This city is accounted so sacred that the salvation is secured of all who die within its precincts, and, accordingly, it is a scene of extensive and crowded resort. There are said to be 8,000 houses in Benares occupied by Brahmins, who live upon the alms and offerings of the pilgrims. The city is believed by the Hindus to form no part of the terrestrial globe, but to rest upon the point of Shiva's trident; hence they say it can never be affected by an earthquake. The banks of the river at this place are studded everywhere with shrines and temples, and in the city itself domes and minarets are seen in vast numbers, though as in the case of other modern Hindu structures, not on a scale commensurate with the grandeur of the town and surrounding country. The greatest of them was levelled to the ground by Aurengzebe, who erected in its stead a mosque which now forms the principal ornament of Benares. The entrance to the mosque at Chunarghur, in the neighbourhood of the city, is accounted one of the finest specimens of this kind of architecture. The following description of the sacred city is given by the writer of the article *Benares* in the *Encyclopædia Britannica*: "These houses (of the Brahmins) are adorned with idols, and send out an unceasing sound from all sorts of discordant instruments; while religions mendicants from the numerous Hindu sects, with every conceivable deformity 'which chalk, cow-dung, disease, matted-locks, distorted limbs, and disgusting and hideous attitudes of penance, can show, literally line the principal streets on both sides.' Some are seen with their legs or arms distorted by long continuance in one position; others with their hands clenched until the nails have grown through at the back. A stranger, as he passes through the streets, is saluted with the most pitiful exclamations from those swarms of beggars. But besides this immense resort to Benares of poor pilgrims from every part of India, as well as from Thibet and the Burman empire, numerous rich individuals in the decline of life, and almost all the great men who are disgraced or banished from home by the political revolutions which have been of late years so frequent among the Hindoo states, repair to this holy city to wash away their sins in the sacred waters of the Ganges, or to fill up their time with the gaudy ceremonies of their religion. All these devotees give away large sums in indiscriminate charity, some of them to the annual amount of £8,000 or £9,000; and it is the hope of sharing in those pious distributions that brings together from all quarters such a concourse of religious mendicants. Bulls are reckoned sacred by the Hindu, and being tame and familiar, they walk lazily up and down the streets, or are seen lying across them, interrupting the passage, and are hardly to be roused, as, in compliance with the prejudices of the fanatic population, they must be treated in the gentlest manner. Monkeys, also held sacred, are seen clinging to all

the roofs and projections of the temple." Such is the state of the most ancient and holy town in India.

BENDIDEIA, a Thracian festival held in honour of the goddess *Bendis*, and celebrated with great mirth and revelry. From Thrace the Bendideia were introduced into Athens, where they were annually celebrated on the twentieth day of the Grecian month Thargelion.

BENDIDEION, the temple erected to the worship of *Bendis* in the Piræus at Athens.

BENDIS, a Thracian goddess representing the moon. She was sometimes regarded as identical with the Grecian *Persephone*, but more frequently with *Artemis*. Aristophanes speaks of this divinity as the great goddess, and occurring, as this expression does, in his comedy entitled 'The Lemnian Women,' it is probable that she must have been worshipped in the island of Lemnos. (See BENDIDEIA).

BENEDICITE, a hymn used in the early Christian Church, being the song of the three children in the burning furnace. Athanasius directs virgins to use it in their private devotions. The fourth council of Toledo says, that it was then used in the church throughout the whole world, and, therefore, orders it to be sung by the clergy of Spain and Galicia every Lord's day, and on the festivals of the martyrs, under pain of excommunication. Chrysostom lived two hundred years before the date of the council of Toledo, and even then he testifies that the *Benedicite* was in use throughout all the churches. This hymn or canticle is still said or sung in the Church of England between the first and second lesson in the Liturgy.

BENEDICT, a remarkable man, who, in the beginning of the sixth century, in the reign of Justinian, was the first to give spirit and form to Monachism in the West. He was born in A. D. 480, of respectable parents, in the province of Nursia in Italy. In early life he was sent to Rome to be educated, but the profligacy which prevailed in that city, though the very seat of the Popes, so affected him with disgust, that he longed to spend the life of a recluse far from the business and the bustle of men. Instead of returning to his parents at the close of a residence in Rome, he retired to a secluded grotto, about forty miles from Rome, unknown to all, except Romanus, a monk belonging to a neighbouring cloister, who supplied him with bread, by saving a portion of his own daily allowance. As a steep rock lay between the cloister of the monk and the grotto of Benedict, the bread was let down from the top of the rock by means of a long rope. To the rope was attached a bell, by the sound of which Benedict might be directed to the spot where the rope was let down. After having spent three years in this grotto, he was accidentally discovered by some shepherds, who made known the hermit's residence throughout the surrounding country. Benedict be-

came at once an object of veneration and of eager curiosity. Multitudes flocked to supply him with the necessaries and even the comforts of life. So high did his fame become, that he was elected abbot of a neighbouring convent. The monks, however, soon repented of their choice, and finding himself utterly unable, without exposing his life to danger, to carry out the strict rules of discipline which he had introduced into the convent, he left the place in disgust, and retired again to his secluded grotto.

Benedict now became an object of greater interest than ever. Multitudes thronged to him for the purpose of training themselves under his guidance to lead a solitary life. Men of wealth and influence at Rome placed their sons under his care to be educated and trained to habits of privation and self-denial. At length so many had imbibed the same principles and habits, that he was enabled to found twelve cloisters, each of them consisting of twelve monks under a superior. Some he retained under his own guidance. Having thus succeeded in so far accomplishing the object of his residence in the district, and being annoyed by the troublesome interference of Florentius, a neighbouring priest, he retired, accompanied by a few of his followers, to the ruins of an ancient castle, situated on a high mountain called *Castrum Cassinum*, where he laid the foundation of one of the most famous monastic establishments, from which originated afterwards the rich abbey of *Monte Cassino*. When Benedict and his friends first settled on the spot, they found a grove and temple dedicated to *Apollo*, in which the peasants made their offerings. Heathenism, however, gave way before the preaching of the monk, and a chapel was erected, consecrated to *St. Martin*. The exertions of Benedict in preaching, educating the young, and cultivating the land, were followed by the most marked success, and such was the respect in which he was held by all classes, that he obtained an influence which was felt even by *Totila*, king of the *Ostro-Goths*. The great act, however, of this remarkable man's life, was the production of his far-famed monastic rules, which stamped an entirely new character upon the Monachism of the West. *Dr. Neander* gives the following remarks upon the nature and spirit of the rules of Benedict, which may be quoted, as contrasting strongly with the lax character of the discipline which had previously prevailed in monastic institutions :

"Benedict aimed to counteract the licentious life of the irregular monks,—who roamed about the country, and spread a corrupting influence both on manners and on religion—by the introduction of severer discipline and spirit of order. The abbot should appear to the monks as the representative of Christ ; to his will, every other will should be subjected ; all were to follow his direction and guidance unconditionally, and with entire resignation. No one was received into the number of the monks, until after a year's novitiate, during which he had often been

reminded of the strict obligations of the monastic rule, and had withstood many trials. Then he was obliged to place himself under a solemn vow, which moreover was recorded by himself in writing, that he would remain constantly in the cloister, live in all respects according to the rules, and obey the abbot. But the rules admonished the abbot to temper the severity necessary for discipline, by the spirit of love. He was to let mercy prevail over rigid justice, that he might himself find mercy. He should love the brethren, while he hated their faults. Where he was obliged to punish, he should do it with prudence, and beware of going to excess. His own fallibility should be ever present to his mind, and he should remember that the bruised reed ought not to be broken. Not that he should give countenance and encouragement to vice, but that he should endeavour to extirpate it with prudence and love, just as he should see it would be salutary for each individual ; and he should strive rather to be loved than to be feared. He should not be restless and over-anxious. In no affair whatever should he be inclined to extremes and obstinate. He should not be jealous, nor too suspicious ; since otherwise he never could find peace. In his commands, even where they related to worldly employments and labours, he should proceed with foresight and reflection. He should discriminate and moderate the labours which he imposed on each individual. He should take for his pattern the example of prudence presented in the words of the patriarch *Jacob*, *Gen. xxxiii. 13*, 'If men should overdrive them one day, all the flock will die.' With that discretion which is the mother of the virtues, he should so order all things as to give full employment to the enterprise of the strong, without discouraging the weak. True, humility was too much confounded with slavish fear, and too much importance was attached to the outward demeanour. The monk was to let his humility be seen in the postures of his body ; his head should be constantly bowed down with his eyes directed to the earth, and he should hourly accuse himself for his sins ; he should ever be in the same state of mind as if he were momentarily to appear before the dread judgment-seat of God. But all this, however, Benedict represented to be only a means of culture, whereby the monks were to attain to the highest end of love, that makes men free ; respecting the nature of which, he thus beautifully expresses himself : 'When the monk has passed through all these stages of humility, he will soon attain to that love of God, which, being perfect, casteth out fear, and through which he will begin to practise naturally and from custom, without anxiety or pains, all those rules which he before observed not without fear. He will no longer act from any fear of hell, but from love to Christ, from the energy of right habits, and joy in that which is good.'

Thus wisely departing from the rigorous discipline which had hitherto characterized the monastic or

ders of the East, Benedict laid no restrictions upon his monks as to food or drink, with the exception of the general inculcation of temperance, and allowed them even the use of wine in prescribed quantities. To prevent them from being influenced by a sordid love of gain, he enjoined upon them that they should sell their products of industry at a somewhat lower rate than was charged by others. The whole spirit, indeed, of the monastic arrangements introduced by Benedict, was well fitted to overcome the prejudices which had long been entertained by many against Monachism as a system, and to remove from the life of a monk much of that repulsiveness with which it had been viewed. The consequence was, that, from the time of Benedict, monastic institutions spread rapidly in the West, as they had for a long period abounded in the East. The following digest of the rules of Benedict may not be uninteresting to the general reader: "According to the rule of Benedict, the monks were to rise at 2 A. M. in winter (and in summer at such hours as the abbot might direct), repair to the place of worship for vigils, and then spend the remainder of the night in committing psalms, private meditation, and reading. At sunrise they assembled for matins, then spent four hours in labour, then two hours in reading, then dined, and read in private till half-past two P. M., when they met again for worship; and afterwards laboured till their vespers. In their vigils and matins twenty-four Psalms were to be chanted each day, so as to complete the Psalter every week. Besides their social worship, seven hours each day were devoted to labour, two at least to private study, one to private meditation, and the rest to meals, sleep, and refreshment. The labour was agriculture, gardening and various mechanical trades, and each one was put to such labour as his superior saw fit; for they all renounced wholly every species of personal liberty. They ate twice a-day at a common table, first about noon, and then at evening. Both the quantity and the quality of their food were limited. To each was allowed one pound of bread per day and a small quantity of wine. On the public table no meat was allowed, but always two kinds of porridge. To the sick flesh was allowed. While at table all conversation was prohibited, and some one read aloud the whole time. They all served as cooks and waiters by turns of a week each. Their clothing was coarse and simple, and regulated at the discretion of the abbot. Each was provided with two suits, a knife, a needle, and all other necessaries. They slept in common dormitories of ten or twenty, in separate beds, without undressing, and had a light burning and an inspector sleeping in each dormitory. They were allowed no conversation after they retired, nor at any time were they permitted to jest or to talk for mere amusement. No one could receive a present of any kind, not even from a parent, nor have any correspondence with persons without the monastery, except by its passing under the inspec-

tion of the abbot. A porter always sat at the gate which was kept locked day and night, and no stranger was admitted without leave from the abbot, and no monk could go out unless he had permission from the same source. The school for the children of the neighbourhood was kept without the walls. The whole establishment was under an abbot whose power was despotic. His under-officers were a prior or deputy, a steward, a superintendent of the sick and the hospital, an attendant on visitors, a porter, &c., with the necessary assistants, and a number of deans or inspectors over tens, who attended the monks at all times. The abbot was elected by the common suffrage of the brotherhood; and when inaugurated, he appointed and removed his under-officers at pleasure. On great emergencies he summoned the whole brotherhood to meet in council, and on more common occasions only the seniors; but in either case, after hearing what each one was pleased to say, the decision rested wholly with himself. For admission to the society a probation of twelve months was required, during which the applicant was fed and clothed, and employed in the meaner offices of the monks, and closely watched. At the end of his probation if approved, he took solemn and irrevocable vows of perfect chastity, absolute poverty, and implicit obedience to his superiors in everything. If he had property he must give it all away, either to his friends or the poor, or the monastery; and never after must possess the least particle of private property nor claim any personal rights or liberties. For lighter offences a reprimand was to be administered by some under-officer. For greater offences, after two admonitions, a person was debarred his privileges, not allowed to read in his turn, or to sit at table, or enjoy his modicum of comforts. If still refractory, he was expelled the monastery, yet might be restored on repentance." Benedict died in the 62d year of his age, A. D. 542. See next article.

BENEDICTINES, an order of monks established by BENEDICT (see preceding article) in Italy, in the commencement of the sixth century. They were regulated by special rules drawn up with great care by their founder, and one grand peculiarity which distinguished the Benedictines from all the religious orders which had previously existed, was, that the monastic vows were rendered irrevocable. The order spread far and wide. Wherever they came they converted the wilderness into a cultivated country; they pursued the breeding of cattle and the labours of agriculture, wrought with their own hands, drained morasses, and cleared away forests. Thus various parts of Europe, but particularly Germany, profited much by their labours in the field and in the forest. Literature also benefited not a little by the services of the Benedictine monks. Some were occupied in transcribing the books of the ancients; and hence came the manuscripts which still exist here and there in the libraries of monasteries. The sciences

were cultivated nowhere but in their cloisters. Nobles were educated within their walls, and from these monasteries proceeded the most learned men of the times, and those who rose to the highest offices both in church and state. The Benedictines were esteemed saints, and their prayers were regarded as particularly efficacious. Only a short time elapsed from its first institution before this new monastic order was in a most flourishing state in all the countries of the West. In Gaul it was propagated by Maurus; in Sicily and Sardinia by Placidus and others; in England by Augustine and Mellitus; in Italy by Gregory the Great, who is said to have himself belonged at one time to this order. Its great and rapid dissemination was wonderful, and used to be ascribed by the Benedictines themselves to the miracles of St. Benedict. Many different orders, distinguished from each other by their dress, their caps, and forms of government, originated from it. The Carthusians, Cistercians, Camaldulensians and others were only branches growing out of the original stock. Hospinian reckons up twenty-three orders which sprung from this one, and enumerates 200 cardinals, 1,600 archbishops, 4,000 bishops, and 15,700 abbots and men of learning who belonged to this order. In the ninth century all other rules and societies gave way before the universal prevalence of the Benedictine orders. No sooner, however, did the monks of St. Benedict become rich and luxurious than they began to depart from the principles of their founder. They gave themselves up to indolence and every vice. They became involved in civil affairs and the cabals of courts; seeking only to advance the authority and power of the Roman pontiffs. For six hundred years, the greater number of the monastic institutions throughout Europe were regulated by the rule of St. Benedict, until about A. D. 1220, the Dominicans and Franciscans took other rules from their leaders. In the course of this long period, however, monasticism degenerated to a melancholy extent. But in the first half of the ninth century, a reformer of the monastic life arose, in the person of Benedict of Aniane. He was sprung from a respectable family in Languedoc, about A. D. 750. He served first in the court of king Pepin, and next in that of his successor Charlemagne. Disgusted with life at court, he resolved to forsake it, and give himself up to a life of consecration to God. For a time he hesitated about adopting the life of a monk, but a providential escape from danger fixed his determination. In A. D. 774, when diving into a well to rescue a drowning brother, he was near losing his own life; but, having saved his brother and escaped himself, he resolved thenceforth to renounce the world. Immediately on taking the vows of a monk, he devoted himself to the reformation of the degenerate monasticism of his age, according to the model of the Benedictine rule. Being joined by numbers, he founded a monastery at Aniane in Languedoc, corresponding to the high idea

which he had formed of the object of a monastic establishment. He endeavoured to correct the indolent habits of the monks, and to accustom to deeds of benevolence and kindness. "In a time of severe famine," says Neander, "he assembled multitudes of the starving poor around the monastery. Their haggard looks moved his compassion, and he would fain have helped them all, but was at a loss where to find means of sustenance sufficient for so many. Trusting in God, he cheerfully went to work. He first directed so much of the grain in store to be laid aside as would be required to support the monks until the next harvest, and then all the rest to be daily distributed, by monks appointed for that purpose, among the poor. Also meat and milk were dealt out to them daily, and the poor that flocked hither from all quarters built themselves huts around the monastery, intending to reside there until the next harvest. Thrice when the store of grain set apart for the poor was found to be exhausted, he allowed a portion to be taken from that reserved for the monks. Such was the influence of his example, that every one of the monks spared all he could from his own rations of food, and conveyed it secretly to these poor people. At the same time, he made the monasteries seats of religious culture and study, to promote which he collected together a library in his convent. Among the marks of the genuinely Christian spirit which governed him, we may observe that when bondsmen were given to the monastery, he declined to receive them, but demanded their manumission." The fame of Benedict as a reformer soon spread, and the emperor, Louis the Pious, placed all the West-Frank monasteries under his supervision; and at the diet of Aix-la-Chapelle, in A. D. 817, he published a monastic rule, after the model of the rule of St. Benedict, for the regulation of all the monasteries of the Frank empire. In the work of convent-reformation he spent the whole of a long life, dying at the age of seventy, having accomplished no unimportant change in the monachism of his time.

The temporary improvements, however, which Benedict of Aniane and others from time to time introduced into the monastic institutions, were quite ineffectual in preventing the progressive decline of these establishments. Thus a synod at Tresley, in A. D. 909, laments over the universal decay of monachism, now fallen into contempt with the laity. The Benedictine rule fell into comparative neglect; and, though nominally recognized as in use, it was little more than a dead letter. About this time Odo, abbot of Cluny, in Burgundy, introduced a reform into his own monastery, which was imitated by above 2,000 monasteries, and rendered Cluny so famous, that from time to time monks were elected from it to govern the Church of Rome. In the twelfth century there was a keen dispute between the abbot of Mount Cassin and the abbot of Cluny, about the title of Abbot of Abbots, which the latter pretended to claim; but it was settled in a council held at Reims

by Pope Paschal XI., in favour of the abbot of Cassin, as being at the head of a monastery which was the foundation and origin of the whole order. At an after period, the abbot of St. Justina at Padua introduced so many improvements into his monastery, that the example was followed by many others, and that of Mount Cassin was united to it A. D. 1504, a decree having been issued by Pope Julius II., that the whole order should from that time bear the name of the congregation of Mount Cassin, or St. Justina. In the seventeenth century, the Benedictine order began to revert to its original designs, especially in France; and its literary labours were particularly valuable in the publication of beautiful editions of the Fathers. In the seventeenth and eighteenth centuries, they had a considerable number of priories and abbeys in France. They still exist in Italy, Sicily, Spain, Germany, and Austria, but they are far from adhering to the strictness of the Benedictine rule. The monks of this order are easily recognized by their dress. They wear a long black gown, with large wide sleeves, and a capuche or cowl on their head, ending in a point behind. It was by the instrumentality of monks of this order, that Christianity was first introduced into England. They founded several monasteries, and the metropolitan church of Canterbury, as well as all the cathedrals that were afterwards erected. The order has produced a vast number of learned men. There are nuns also who follow the order of Benedict, some of them in a more mitigated form, being allowed to eat flesh three times a-week, on Sundays, Tuesdays, and Thursdays; others, in all its rigour, eating no flesh unless absolutely necessary. This female order was founded by Scholastica, the sister of St. Benedict, in A. D. 530. The Benedictine nuns of the order of Cluny were instituted by Odo, abbot of Cluny, about A. D. 940. A great variety of female societies more or less acknowledging their connection with the Benedictines, have been formed at different periods. The order of Benedictines has given rise to several others who follow the rule of the founder, as, for example, the CAMALDOLITES, the CARTHUSIANS, the CELESTINES, the CISTERCIANS, and so forth, all of which will be considered in separate articles.

BENEDICTION. See **BLESSING.**

BENEDICTUS (*Lat. Blessed*), a hymn appointed in the rubric of the Church of England to be said or sung after the second lesson in the morning service. It is taken from Luke i. 68—72, being part of the song of Zacharias the priest concerning his son John the Baptist, who was then in his infancy.

BENEFICE (*Lat. Beneficium*). This word, in the ancient signification of the Latin term, signified any kind of gift or grant. It became restricted, however, in its meaning in course of time, so as to be appropriated to the lands which kings were wont to bestow on those who had fought valiantly in the wars. This was the sense which it bore when the Goths and Lombards reigned in Italy. When the

word benefice was first adopted as an ecclesiastical term can scarcely be ascertained. But it does not appear to have been so used before the temporalities of the church came to be divided, being taken out of the hands of the bishops and assigned to particular persons. The bishops possessed the church revenues till the fourth century, these consisting only of alms and voluntary contributions. But when the church came to be possessed of heritable property, part of it was assigned for the maintenance of the clergy. The term benefice is now used in the Church of England to denote all church preferments except bishoprics. A parochial benefice must be bestowed freely as a provision for the incumbent, who only enjoys the fruits of it during his incumbency, without having any inheritance in it. It belongs to the church alone, and no contract concerning it is of any force. In the Romish Church, a person must be fourteen years of age complete before he can be entitled to a benefice, and must have received the tonsure beforehand. By the canon law, the purchase of benefices, or *Simony*, as it is called, is a very heinous offence, and, as Sir Edward Coke remarks, is always accompanied with perjury, as the presentee is bound to take an oath against simoniacal practices. (See **SIMONY**.) But besides simony, there are other improper methods of procuring benefices in the Church of Rome. (1.) That of *confidence*, which is, according to Alet in his 'Ritual,' 'when one either resigns or procures a benefice for some other person, with design or agreement to give it to a relation, or some other man; or shall suffer some other person to take the fruits thereof, reserving only the title to himself.' (2.) Interested permutation, or exchange of one benefice for another from selfish motives. (3.) Fraudulent permutation, or effecting a change in a fraudulent manner. (4.) Pretended resignation. (5.) Forging instruments in order to secure a benefice. (6.) The foundation of an obit, which Alet explains to be "A person desiring to procure a benefice either for himself or some relation, lays out a sum of money, or buys a piece of ground, upon condition to bestow the interest of the money or the revenue of the land on a person for celebrating a weekly mass; and giving the name of benefice to this foundation, which he calls *obit*, exchanges it with another person for a prebend or cure." Benefices are divided by the canonists into *simple* and *sacerdotal*. The former implies no other obligation than to read prayers, sing, &c., as canons, chaplains, &c. The latter is charged with the care of souls, as rectors, vicars, &c. The canonists also mention three ways of vacating a benefice, *de jure*, *de facto*, and *by the sentence of a judge*. A benefice is void *de jure*, when, in consequence of crime, the incumbent is disqualified from holding a benefice, as for example, heresy, simony, and such like. A benefice is void, both *de facto* and *de jure*, by the natural death or resignation of the incumbent. And, finally, a benefice is void *by the sentence of the judge*, when the incumbent is dispos-

essed of it as a punishment for immorality, or any crime against the state. Romanists divide benefices into *regular* and *secular*. The former are those which are conferred on the regular clergy or monks; the latter those which are conferred on the secular priests. In the Church of England a distinction is drawn between *dignities* and *benefices*; the former name being applied to bishoprics, deaneries, archdeaconries and prebends; the latter comprehending all ecclesiastical preferments under those degrees, as rectories and vicarages. The great benefices or dignities are called in the Romish Church consistorial benefices, because they are conferred by the Pope after consulting the consistory of cardinals; but in various Roman Catholic countries the right of appointment to such benefices is claimed and exercised by the sovereign. This has been a constant source of contention and heart-burning between the popes of Rome and the temporal princes of Romish states. And, for a long time past it has been necessary, in order to secure the right of appointment to bishoprics as a power vested in the bishop of Rome, that a concordat should be agreed upon between the Pope and the respective sovereigns of Roman Catholic countries. But in many cases, to secure other privileges, it has been necessary for the Pope to surrender the power of nomination to bishoprics into the hands of the temporal authorities. See BISHOP.

BENEFICIARY, a person who is in possession of one or more benefices.

BENEFIT OF CLERGY. See CLERGY (BENEFIT OF).

BEN-EPHRAIM and **BEN-DAVID**, the names of the two Messiahs expected by the modern Jews. To evade the express predictions of the Old Testament prophets concerning the mean condition of the Messiah, they confidently speak of looking forward to the appearance of two Messiahs, the one Ben-Ephraim, whom they grant to be a person of mean and afflicted condition in this world; and the other, Ben-David, who shall be a powerful and victorious prince.

BENI-ISRAEL, a peculiar class of people found in India, who practise a mixture of Jewish and Hindu customs. Their ancestors, they say, came to the coasts of India from a country to the northward about sixteen hundred years ago. They were in number seven men and seven women, who were saved from a watery grave on the occasion of a shipwreck which took place near Chaul, about thirty miles to the south-east of Bombay. The place where they found a refuge is called Navagaum. As they were permitted to settle there, and met with considerable favour from the native princes, they gradually increased in numbers, spreading themselves among the villages of the Konkan, particularly those near the coast. In that locality, and also in Bombay, where they began to settle after it came into the possession of the English, their descendants are still to be found. Dr. Wilson calculates their

numbers to amount to 5,225, but the natives allege there are about 3,000 more. The Beni-Israel resemble in countenance the Arabian Jews, though they regard the name Jehudi, when applied to them, as a term of reproach. They are fairer than the other natives of the same rank, but they somewhat resemble them in dress. They have no *shendi* like the Hindus on the crown of their heads; but they preserve a tuft of hair above each of their ears. Their turbans and shoes are like those of the Hindus, and their trousers like those of the Mussulmans. Their ornaments are the same as those worn by the middle class of natives in the Maratha country. They decline to eat with persons belonging to other communities, but they do not object to drink from vessels belonging to Christians, Mussulmans, or Hindus. They ask a blessing from God both before and after their meals in the Hebrew language. Each of the Beni-Israel, generally speaking, has two names, one derived from a character mentioned in Scripture, and another, which has originated in deference to Hindu usage. The Hebrew names are first conferred—on the occasion of circumcision—and those of a Hindu origin are given about a month after birth.

The Beni-Israel all profess to adore Jehovah, the God of Abraham, of Isaac, and of Jacob. Many of them, however, publicly worshipped, till lately, and some of them at the present time secretly worship, the gods of the Hindus, and particularly those who are supposed to be possessed of a malevolent character; and a few of them practise divination, according to the rites of the Hindus. Though they have remained quite distinct from the people among whom they have been so long scattered, they still realize the prediction in Deut. xxviii. 64, "Thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone." All questions of religious discipline among this remarkable people are determined in a meeting of the adult members of the community in each village, by their Mukadam, or head man, who has a kind of magisterial authority, and the Kazi, who is the president in religious matters, and the conductor of public worship. In these meetings the Mukadam and Kazi are assisted by four *chogale* or elders. Any of the people present, however, may give their opinion, read their dissent, and even demand a new trial.

In the synagogues of the Beni-Israel there is no Sepher-Torah, or manuscript of the law, as the Jews have. They admit, however, the divine authority of all the books of the Old Testament. It is only lately that they have become familiar with the majority of the names of the inspired writers; and it was not without hesitation that they consented to acknowledge the latter prophets. From the Arabian Jews they have received the Hebrew Liturgy of the Sephardim, which they partially use in their religious services. The five books of Moses form the standard of the religious law of the Beni-Israel. The divine statutes, however, are but partially regarded. Paroh-

ments, on which are inscribed small passages of Scripture, are sometimes worn on different parts of their bodies. At one time they were partial to charms, but these have of late been renounced.

When a birth takes place in any village in which the Beni-Israel are not very numerous, they almost all visit the house, and are entertained with sweetmeats or fruits. Circumcision is performed by the Kazi on the day appointed by the law of Moses. In connection with it he pronounces the words, "Blessed be thou, O Jehovah our God, the universal King, who sanctifies us by his commandments, and ordains us concerning circumcision." He also invokes the prophet Elijah and the expected Messiah, using some superstitious ceremonies. The rite is considered as marking the descent of the Beni-Israel from Abraham; but no spiritual meaning is attached to it, except by individuals who may have had intercourse with Christian missionaries. The ceremony is attended by a considerable number of people, who are hospitably entertained, and who invoke the health of the child over the simple juice of the grape. The Kazi generally receives from eight annas to two rupees for his services. Small presents are sometimes given to the infants.

The marriages of the Beni-Israel generally take place as early in life as among the Hindus. The ceremonies of marriage continue for five instead of seven days as among the ancient Jews; and they are of a somewhat heathenish character. The following account of them is given by Dr. Wilson:—"On the first day, the bridegroom is restrained from going abroad, is bathed, and gets his hands stained red with the leaves of the *Mendi* (*Lawsonia inermis*), and the front of his turban ornamented with yellow, or white paper, cut in the form of the flowers of the *champá* (*Michelia champaca*), while he is visited by his relatives, who begin to feast and rejoice. On the second day, his neighbours, without distinction, are invited to participate in the hospitality of his father's house; while he is required to have his hair dressed, and to array himself in his best apparel and ornaments. He is then mounted on a horse, and conveyed, with the usual clang and clatter of the natives, to the place of worship, where a part of the marriage prayers of the liturgy is read, and a blessing is pronounced by the Kazi. From the masjid he is conveyed in the same way as when moving towards it, to the house of the bride, where he is received by her father, and seated among the assembled multitude. A dress and ornaments for the bride, as expensive as the circumstances of his family will permit, are presented in his name, and by the hands of his father, to the bride, who immediately turns them to use. A couch covered with clean cloth is then produced, and on it the happy pair are seated together. All the visitors stand before them. The Kazi takes a cup containing the juice of the grape, which is viewed as a token of the covenant about to be entered into, invokes the blessing of God upon it,

and puts it into the hands, first of the bridegroom and afterwards of the bride, who both drink a little of it, as soon as they have been questioned as to their willingness to enter into the married relation, and faithfully to discharge their respective duties. The marriage covenant, drawn out in the form usually observed by the Jews, is then produced and read, and after being signed by the individual in whose hand-writing it is, and three other witnesses, it is placed by the bridegroom in the hands of the bride. She holds one end of it while he holds the other, and declares it to be a legal deed. He then folds it and gives it into her possession. She disposes of it by committing it to her father's care. The cup is again tasted; certain passages of the Psalms are read; a ring is placed by the bridegroom on the forefinger of the right hand of the bride; and the religious part of the ceremonies is declared to be closed. The Kazi blesses the espoused, seated together; and they receive offerings principally in small sums of money, from their acquaintances. Feasting and rejoicing conclude the labours of the day. Next evening, the bridegroom and bride leave the bride's house—the former seated on a horse, and the latter in a palanquin—and proceed, amidst the firing of squibs and rockets, to the masjid, where they receive a fresh benediction from the Kazi before going to the house of the bridegroom, where they dine along with their assembled friends. Amusement and feasting continue during the two subsequent days."

The interments of the Beni-Israel quickly follow the death. They bury without coffins, in graves of three or four feet in depth. The head of the corpse is placed toward the east. They sometimes make offerings to the souls of the deceased of rice, milk, and cocoa-nuts, and sprinkle water mixed with flour at the time of the interment; and they visit the grave on the third, fifth, and seventh days after it is closed, for the purpose of prayer. They have also an annual ceremony in behalf of the dead, like that of the Hindu *Shrádh*. Their formal mourning for the dead lasts seven days. A few of them think that there is a purgatory for the reception of souls after death.

The Beni-Israel reckon their day, as among the Jews, from sunset to sunset. They call their months also by the Hebrew names. The weekly Sabbath is in some degree observed by about a third of the population. At six in the morning they assemble for worship in the masjid, where they remain for two or three hours, chiefly engaged in reciting prayers or parts of the Scripture after the *Hazzan* or reader, and practising genuflections. A few of the more devout of their number may be seen in the masjid about mid-day, or about two or three in the afternoon. The evening service, which commences about six o'clock, is best attended. It lasts for about two hours, and is frequently concluded by the persons present merely touching with their lips the cup of blessing.

These facts, in reference to the history and habits of this strange people, have been derived from a valuable paper read by Dr. Wilson before the Bombay branch of the Royal Asiatic Society. The interesting question naturally occurs in regard to the Beni-Israel, Are they Jews or Israelites? To this question the Doctor gives the following reply: "The brief survey which we have now made of the observances of the Beni-Israel might appear to warrant the conclusion that they are *Jews* unconnected with the descendants of the Reubenites and Gadites, and the half tribe of Manasseh, who were carried captive to Halah, and Habor, and Hara, and Nahar-Gozan, (1 Chron. v. 26), by Pul, king of Assyria, and Tiglath-pilneser, king of Assyria, and unconnected also with the descendants of the ten tribes, who were carried captive to the same and neighbouring places, by Shalmanezar, after the fall of Samaria, in the reign of Hoshea (2 Kings xvi. 6); for they commemorate events with which it is difficult to see how these exiles could be connected, and some of which occurred posterior to the return of the Jews to their own land from Babylon, to which they were removed by Nebuchadnezzar. It is only at first sight, however, that such an inference seems to be authorized. The Beni-Israel most readily admit, that to the adoption of their present practices, they have been led by the example and precepts of the Arabian and Cochin Jews, who, from time to time, have come to visit them, or to reside in their neighbourhood. The very fact that they required to be instructed by foreigners in the most solemn and interesting ordinances of their religion, as well as in other customs universally observed by the Jews throughout the world, is a presumption that they have been established for many ages in this country, and really belong to the long exiled and 'lost' tribes of Israel. The Jews of Cochin, who say that they came to India immediately after the destruction of the second temple, or according to their own historical notices, in the 68th year of the Christian era, have all along considered themselves distinct from the Beni-Israel of Bombay, of whose circumstances they have from time immemorial been well aware; and the black Jews of Cochin, descendants of proselytes from among the Hindus and the Jewish families which mixed with them, informed the late Dr. Claudius Buchanan, when he was making inquiries about the Ten Tribes, that it was 'commonly believed among them that the great body of the Israelites is to be found in Chaldaea;' but 'that some few families had migrated into regions more remote, as to Cochin, and *Rajapur* in India.' The last mentioned place is the district of country bordering on the Nágotná creek, in which many of the Beni-Israel are even at present settled. The want of a MS. *Sepher-Torah*, or Book of the Law, among the *Beni-Israel*, places them in a situation in which we do not see any congregation of Jews throughout the world. The repudiation, to this day nearly universal among them, of the desig-

nation *Jew*, of which, no doubt, they would have been proud had they merited it; and the distinctive appellation of 'Beni-Israel,' which they take for themselves; the non-occurrence among them of the favourite Jewish names Judah and Esther, and the predominance of the name Reuben, and other names principally connected with the early history of God's highly-favoured people, appear to me to be circumstances strongly corroborative of the opinion that they are indeed Israelites, a remnant of the posterity of the tribes which were removed from their homes by the Assyrian kings."

BENI-KHAIBIR (Heb. *Sons of Keber*), supposed to be the descendants of the Rechabites to whom the promise was given, Jer. xxxv. 19, "Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever." They are said to observe their old rules and customs; they neither sow nor plant nor build houses, but live in tents, and often remove from one place to another with their whole property and families. Dr. Wolff, the Jewish missionary, mentions that they believe and observe the law of Moses by tradition, for they are not in possession of the written law, and that they abstain from wine.

BENIMBE, the name given to the devil among some tribes on the west coast of Africa. See DEVIL, DEVIL-WORSHIP.

BENIN (RELIGION OF). The country which bears the name of Benin is a large tract of coast in Western Africa extending upwards of two hundred miles, and presenting a succession of broad estuaries, now discovered to be all branches of the Niger, of which this country forms the delta. It is a country of great activity in trading, and of greater importance than either Ashantee or Dahomey. The king is not only absolute, but a fetish or a god in the eyes of his subjects; and all offences against him are punished in the most cruel and summary manner, not only as treason but impiety. It is a crime to believe that he either eats or sleeps, and at his death, as we have already shown in the case of the king of ASHANTEE (which see), numerous human victims are sacrificed that they may accompany him to the other world, and wait upon him there. Every year three or four human beings are presented as votive offerings at the mouth of the river, with the view of attracting ships and commerce. Though by no means so frequent as among the Ashantees, yet the sacrificing human beings is practised to a considerable extent, and the sharks, which are accounted sacred, are found to come up in shoals to the river's edge almost every day to see if there is a victim prepared for them. Fetishism and Devil-Worship are the leading forms of religion at Benin, as among all the other Pagan tribes in Africa. They do not deny the existence of one Supreme Being, but they have little idea of his superintending providence, and seldom call upon him except on great occasions, when

they repeat his name, which is with them *Canon*, three times with a loud voice. They put implicit confidence in fetishes or charms, which they wear about their body, or hang from some part of their houses, and they have also their *Fetissero* or fetish-man, by whose assistance they consult their *fetishes* on all important emergencies. They offer up solemn worship to the spirits of the dead, which they consider as taking a deep interest in all things that happen upon the earth. The presence of some spirits is courted; houses are built for their accommodation, and occasional offerings of food, drink, clothing, and furniture are taken to these houses for their use. They place large quantities of cloth, beads, knives, pipes, tobacco, and ornaments in the coffin, and large articles of furniture around the grave outside, for the use of the dead. Every spirit they imagine is the guardian of its own relations, and, accordingly, when any individual, or even the king himself, is about to engage in any undertaking of importance, he commences it with invoking the spirits of his ancestors. The spirits, in their view, have their residence in the woods, and hence when a person is in difficulty or danger, he retires to the solitary retreats of the forest that he may implore the aid of the souls of deceased friends. They make offerings to the devil or the evil spirit, to appease his wrath, and prevent him from inflicting injury. They sometimes send messages to their friends in another world by one that is about to die. It is a circumstance well worthy of being noticed, that in Benin, as in all the other parts of Western Africa, except the Grain Coast, circumcision is practised; and the neglect of it is a matter of reproach and ridicule. They have also another Jewish custom, that of sprinkling the blood of animals on the door-posts of their houses, and upon all the places where their fetishes are kept. When a native happens to be sick he sends for his fetish-man, who offers up a sacrifice on his behalf, of a goat, or some other animal, and sprinkles the family-fetish with the blood of the victim. When he dies, a bullock, tied by the forefeet, is brought to be sacrificed at his funeral, and every visitor is expected to bring some present to be put into the coffin or beside it. The female relatives assemble morning and evening for a month to mourn for the dead; and at the end of that time they wash themselves, put aside all the badges of mourning, and resum their usual duties.

BENISH-DAYS, a name given by the modern Egyptians to three days of the week, which are devoted more completely to pleasure than the other four, and they are so called, because the *benish* is worn more especially on these days, being a garment of common use, and not of ceremony. The Benish-days are Mondays, Wednesdays, and Saturdays, and on these the people consider themselves as not bound to be so strict in their religious duties as on other days.

BENSAITEN, the goddess of riches among the

inhabitants of Japan. The legend which they relate, according to Kaempfer, in his 'History of Japan,' is curious. When on earth, it would appear she bore the name of Bunso, and not having any children to her husband, she prayed earnestly to the gods of the country that she might be favoured with offspring. Her prayer was heard, but in a most marvellous way, as she produced no fewer than five hundred eggs. Her alarm was thereupon excited, lest from these eggs, if hatched, might come forth some monstrous creatures; and, therefore, to prevent such a catastrophe, she packed the eggs carefully up in a box, and threw them into a river, but having previously taken the precaution to write upon the box the word Fosgoroo. After some time had elapsed, an old fisherman happened to find the box floating, and perceiving on opening it that it was filled with eggs, he carried the newly-found treasure to his wife, who put the eggs into an oven, and to the astonishment of the humble pair each of them produced a male child. The two old people brought up all these children, feeding them on rice and mugwort leaves minced small. But when grown up the fisherman and his wife being unable to provide for them any longer, they became highway robbers. In the course of their wanderings they reached their mother's house, and being asked their names, they told the strange story of their birth. Bunso learning on inquiry that the word Fosgoroo was written on the box, instantly recognized them as her own children, and received them as such. She was afterwards taken up into heaven among the gods, where the Japanese believe she still remains attended by her five hundred sons. Hurd, in his 'Rites, Ceremonies, and Customs of the whole World,' while relating this foolish story, regards it as an allegory designed to teach, that, by persevering industry, whether in private or public life, we may obtain far more than we ever anticipated.

BEREANS, a small sect of Scottish Dissenters which sprung up in 1773. Its founder was a Mr. Barclay, who, having been licensed as a preacher in connection with the Church of Scotland, laboured for some years with great acceptance as assistant minister in the parish of Fettercairn in Kincardine. When the parish became vacant by the death of the minister, the people were earnest in their application to have Mr. Barclay appointed to the charge. A presentation, however, was issued in favour of another to the great disappointment both of the assistant and the parishioners. Immediately after this Mr. Barclay and a number who adhered to him, separated themselves from the National church, and formed a separate sect under the name of *Bereans*, which they assumed to themselves as professing to follow the example of the ancient Bereans, who are thus favourably mentioned in Acts xvii. 11, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things

were so." The followers of Mr. Barclay accordingly set out with the fundamental principle, that their system of faith and practice must be built on the Scriptures alone, to the entire exclusion of all human authority whatever. The first Berean church was formed in Edinburgh in 1773, and soon after another, on the same principles, was formed at Fettercairn, where Mr. Barclay had many friends and admirers. On the doctrines of the Trinity and the grand points of the Calvinistic system, as regards predestination, election, and the atonement, this sect were completely at one with the Westminster Standards. There were some points, however, on which they differed from all other sects. Thus they rejected what is usually called natural religion, on the ground that to admit it would be to undermine the authority of revealed religion, by rendering it unnecessary and superfluous. This Mr. Barclay alleged would go to justify the remark of the infidel Paine, in his 'Age of Reason,' where he affirms that "there is no occasion for any revelation, or Word of God, if man can discover his nature and perfections from his works alone." In such a mode of argument there was obviously considerable confusion of thought. It is alleged by no one that the religion of nature is so full and complete as to do away with the necessity of a written revelation. On the contrary, the information, in regard to spiritual and divine objects, which we have received from nature, is necessarily scanty and imperfect, and yet it is enough to convince us, that in our destitute and helpless condition, it is far from being unworthy of God to make known to us such a revelation as would satisfy the cravings of our moral constitution, and relieve us from a state of darkness and doubt. A written revelation then, is necessary to man, and not unworthy of God; hence it has been bestowed.

The Bereans also maintained that faith in Christ and the assurance of our own personal salvation are inseparable or rather identical, since it is expressly declared in the Word of God, "He that believeth shall be saved." If then, Mr. Barclay argues, I give credit to this statement, it were impious to doubt my own salvation. This was the most dangerous of all the peculiar opinions maintained by the Bereans, as it seems to amount to nothing more than that, if a man persuades himself that he is a believer, he is in reality one. To this the reply of the late Mr. Archibald M'Lean is sufficiently satisfactory, that unless Mr. Barclay can produce from the Scriptures a declaration of the remission of his sins, addressed to him by name, it is absurd in him to maintain that he has the assurance of his own personal justification and salvation, through faith in the direct testimony of God.

Another peculiar tenet which was taught by the Bereans was, that not only the greater part of the prophecies of the Old Testament, but the whole of the Psalms, were to be interpreted only as applying to Christ, and not to believers.

This sect holds the principle and adheres to the practice of Pædobaptism. They partake of the Lord's supper once a-month in general, but they sometimes observe it more, and sometimes less frequently. They are opposed to the observance of all days of fasting and preparation before the communion, as being mere unwarranted human appointments. They dispense with the practice of consecrating the elements in the Lord's supper, or the water in baptism, alleging that no words of man can produce any change in either the one or the other. They object to the use of the word sacrament as commonly applied to baptism and the Lord's supper. They teach that no one but a real Christian can or ought to pray, and that it is absurd for a believer to pray for an interest in Christ, or for any other blessings which he ought to be assured he has already. To pray for such things they maintain would be to doubt their possession of them, which would be equivalent to doubting the Divine testimony.

Their church government is neither Presbyterian nor Independent in its character, but a mixture of both. The people elect their minister, but a minister judges of qualifications, and one minister only is quite competent to confer ordination, which is accompanied by no laying on of hands. Their members are admitted on a simple profession of their faith, and assurance of the truths of the gospel, without any inquiry into their previous character; and if after admission they draw back from their profession, or act inconsistently with it, they are first admonished, and if that be without effect, they are to be withdrawn from as walking disorderly, and are to be left to themselves.

The Bereans have always been a very small and feeble body, consisting only of a few congregations in Scotland, one or two in England, and a small number in America. But of late years they have dwindled away, and the Census reports in 1851 give no returns of the body as existing on either side of the Tweed.

BERECYNTHIA, a surname of CYBELE or RHEA (which see), a goddess among the ancient Greeks. This surname is either derived from Mount Berecynthus, or from a place in Phrygia where she was worshipped. Gregory of Tours mentions that in his time an image of this goddess was worshipped in Gaul, the idol being carried in a cart into their fields and vineyards, while the people marched before in procession, singing and dancing as they went along. The design of this ceremony was to invoke the goddess to preserve the fruits of the earth.

BERENGARIUS, a celebrated church reformer of the eleventh century. He was a native of Tours, and received his theological education in one of the most flourishing schools of the time, that of Fulbert at Chartres, where under that wise and devout instructor he imbibed that warm piety and ardent love of pure scriptural truth, which formed such marks

and prominent features in his religious character. Fulbert was accustomed to close the labours of the day by taking an evening walk with his pupils in the garden, speaking to them of their heavenly country, and urging upon them, not even to seem to come short of it. Even at that early period of his life, Berengarius began to display not a little of that independence of mind which so remarkably characterized him in after life. After quitting the school of Fulbert, he spent some time in Tours, his native city, prosecuting and teaching secular learning; after which he devoted himself wholly to the study of the Holy Scriptures and of the ancient Fathers. The high character which he had already gained for learning and solid worth, procured for him the office of superintendent of a cathedral school in the church of Tours, and afterwards the office of archdeacon at Angers. Scholars flocked to him from all parts of France. It was soon apparent, however, that Berengarius held for himself, and was communicating to his pupils, views both on secular and religious matters, which differed in no slight degree from the prevailing sentiments of his day. He had studied carefully the works of Augustin, and had drunk deeply into the spirit of that admirable man. In proof of this, we would point the reader to the following passage from a letter quoted by Neander, addressed by Berengarius to the monks of his district.

"The hermit is alone in his cell, but sin loiters about the door with enticing words, and seeks admittance. I am thy beloved—says she—whom thou didst court in the world. I was with thee at the table, slept with thee on thy couch; without me, thou didst nothing. How darest thou think of forsaking me? I have followed thy every step; and dost thou expect to hide away from me in thy cell? I was with thee in the world, when thou didst eat flesh and drink wine; and shall be with thee in the wilderness, where thou livest only on bread and water. Purple and silk are not the only colours seen in hell—the monk's cowl is also to be found there. Thou, hermit, hast something of mine. The nature of the flesh, which thou wearest about thee, is my sister, begotten with me, brought up with me. As long as the flesh is flesh, so long shall I be in thy flesh. Dost thou subdue thy flesh by abstinence?—thou becomest proud;—and lo! sin is there. Art thou overcome by the flesh, and dost thou yield to lust? Sin is there. Perhaps thou hast none of the mere human sins, I mean such as proceed from sense; beware then of devilish sins. Pride is a sin which belongs in common to evil spirits and to hermits. And he recommends, as the only sure preservative against it, prayer for divine grace, persevering prayer, which the pure in heart will never suffer to sleep. 'I exhort you not to rely on your own strength, like the heretic Julian, in the Demetrias;'—then quoting some remarks from this letter, he proceeds, 'I think otherwise. The Christian contest rests in this, that each, in the

consciousness of his frailty, throws himself entirely on grace, and finds that with his own strength alone he can do nothing but sin.'"

The theological point, however, which more than every other seemed to engage the careful study of Berengarius was the subject of the Lord's Supper. Sometime between the years 1040 and 1050, he began to combat the doctrine of transubstantiation, which had been so long maintained as the recognized opinion of the church, while he taught with the most independent freedom that not the true body and the true blood of Christ were in the Holy Supper, but a symbol of them. In this point he professed himself to be a follower of John Scotus. Various ecclesiastics eagerly took the field against Berengarius. He remained firm, however, to the belief which he had avowed, that the presence of Christ in the Supper was not a carnal and bodily, but a spiritual presence. Tidings of this doctrine being openly taught reached Rome, and at a council held there by Pope Leo IX. in 1050, Berengarius, though absent, was condemned as a heretic. Feeling the injustice of this act, the Pope cited him to appear before a council to be held the same year, under his own presidency at Vercelli. Berengarius was resolved to obey the summons, but on making application to the king, Henry II. of France, for permission to attend the council, the king taking advantage of the sentence already pronounced upon him at Rome, caused him to be thrown into prison, and his goods sequestered. The Pope made no attempt even to complain of this contempt of his authority on the part of the French monarch, nor did he delay the council at Vercelli, but allowed matters to take their course. The consequence was, that the doctrine of Scotus which Berengarius held was condemned in the council, and the opposite doctrine, that of the real bodily presence, was formally approved.

All the persecutions which the good man had endured failed to moderate his zeal for the cause of God and truth. He longed for the opportunity of vindicating his opinions before a public council, now that by the influence of his friends he had been liberated from prison. The king of France summoned a council to meet at Paris without waiting for the concurrence of the Pope. Berengarius set out to attend it, but having learned on the way that a plot was formed by his enemies against him, he judged it prudent to absent himself. Nor were his fears groundless. The council of Paris not only condemned Berengarius and his friends as heretics, but decreed that unless they recanted they should be punished with death.

Such was the state of matters when Cardinal Hildebrand arrived in France on a mission from the Pope. A council was held at Tours in 1054, when Berengarius was allowed calmly to state his opinions, and to refute the false accusation which many of the ecclesiastics brought against him, of holding that only bread and wine, but not the body and blood of

Christ, were in the eucharist. He succeeded in explaining to the satisfaction of Hildebrand, that he recognized the bread and wine after consecration as the body and blood of Christ. The legate now took steps to appease the outcry on the subject, which had arisen throughout France. Berengarius repeated his confession as to his belief in the real presence of Christ in the eucharist, before a council of French bishops; and when some of them doubted the sincerity of his confession, he consented to state on oath, that he believed from the heart what he had said with his mouth. His opponents not being able even to conceive of a spiritual presence as being equally well entitled to be called real as a bodily presence is, took up the erroneous impression that Berengarius had been induced by fear to recant his opinions, and to profess his belief in transubstantiation. When, therefore, they found him opposing the doctrine of the church as keenly as he had done before, they accused him of denying his confession, perjuring himself, and relapsing into his old error. Hildebrand had hoped to quiet the storm by taking the alleged heretic with him to Rome, but this purpose was frustrated by the death of Leo. IX. At length, however, in 1059, Berengarius repaired to Rome, designing to lay his case before the then Pope, Nicholas II. He expected naturally to enjoy the protection of Hildebrand, but in this he was disappointed. He was cited to appear before an assembly of 113 bishops. A confession of faith drawn up by Cardinal Humbert was laid before him. It was so expressed as to cut off all possibility of a spiritual interpretation; being in substance as follows: "that the bread and wine after consecration are not merely a sacrament, but the true body and the true blood of Christ; and that this body is touched and broken by the hands of the priests, and comminuted by the teeth of the faithful, not merely in a sacramental manner, but in truth." The result was humiliating. The good man was overcome by the fear of death. He faltered, and taking the confession of faith in his hands, he threw himself with it on the ground in token of submission and repentance. He then committed his writings to the flames with his own hands. This was all that Rome desired, and straightway the glad news of the recantation of Berengarius was sedulously spread through Germany, France, and Italy.

But the triumph of Romanism was short. The good man had only yielded to the fear of death for a moment. He speedily recovered himself, and no sooner had he again set foot in France, than he taught the doctrine of the spiritual presence as keenly as before, and proceeded in the strongest language to denounce the Pope and all his emissaries, styling the Roman church not an apostolic see, but a seat of Satan. In reference to his recantation at Rome, he said, "Human wickedness could by outward force extort from human weakness a different confession; but a change of conviction is what

God's almighty agency alone can effect." When charged with breaking the oath which he had solemnly taken, his reply was completely satisfactory: "To take an oath which never ought to have been taken, is to estrange one's self from God; but to retract that which one has wrongfully sworn to is to return back to God. Peter once swore that he knew not Christ. Had he persevered in that wicked oath he must have ceased to be an apostle." Mercifully restored from his temporary fall, Berengarius went on with his work, diffusing his opinions extensively throughout France and in other countries of Europe. No further steps were taken against him in Rome, if we except a mild exhortation given him by Pope Alexander II., to forsake his sect, and give no further offence to the church. But as he himself expressed it, he could not deny his real convictions.

Soon after Hildebrand, the friend of Berengarius, became Pope under the name of Gregory VII. One of his earliest official acts was to summon a council to be held at Poitiers in France, in the year 1076, with the view of settling the controversy which had so long raged in that country on the subject of transubstantiation. Such was the excitement, however, which prevailed in the council, that Berengarius had almost fallen a victim to it. Gregory having failed in this attempt to put an end to the theological dispute, summoned Berengarius to Rome. Thither accordingly he went, and at an assembly held on All-Saints Day, a confession of faith similar to that which he had formerly adopted at Tours, was produced by him, to the effect that he believed in the real presence of Christ in the eucharist, without referring to the true point in debate, whether it was a spiritual or a bodily presence. Gregory, as formerly, declared himself satisfied, and used every expedient to rescue Berengarius from the power of his opponents. All his attempts were entirely vain. The demand was made, and the Pope was unable to resist it, that Berengarius should publicly take oath that he really believed the confession which he had made, and as a test of his veracity that he should submit to the ordeal of the hot iron. The Pope, however, sent him a private intimation that the cruel trial proposed would not be undergone; and probably to pacify the intolerant ecclesiastics, he gave orders that a monk in whom he put the utmost confidence should by rigorous fasting and prayer ascertain the will of the Virgin Mary on the point. The answer was what the Pope had desired, a complete vindication of Berengarius, declaring his doctrine to be in accordance with Scripture, and that it was quite sufficient to say that the bread after consecration was the true body of Christ.

The opposite faction meanwhile were not idle in their attempts to frustrate the designs of Gregory. They contrived to have Berengarius detained at Rome till the meeting of the synod, which usually

assembles there in the time of Lent. The plot was but too successful. Gregory saw that he was suspected of favouring the heretic, by indirectly conniving at his heresy, and, being one of the most crafty and unprincipled of men, he hesitated not to sacrifice his friend in order to turn away suspicion from himself; and, accordingly, he ordered that Berengarius should prostrate himself on the ground before the assembled ecclesiastics, confessing that hitherto he had erred. Once more the woful spectacle presented itself of a Christian man who had shown himself a valiant defender of the truth, suddenly overcome by the force of temptation, throwing himself upon the ground and impiously confessing that he had erred. The enemy exulted no doubt in their seeming triumph. The Pope declared to the humbled and disgraced man, the entire satisfaction of the assembly with his recantation, and charged him to dispute no longer with any one on the subject of the eucharist, unless with a view to reclaim the erring to the faith of the church.

Berengarius returned to France with letters of protection from Gregory, recommending him to the faithful as a son of the Roman church, whom no one must henceforth molest or call him heretic. He drew up a report of his trial at Rome, referring in language of the deepest penitence to his shameful denial of what he knew to be the truth, closing the melancholy narrative with these touching words, "God of all might, Thou who revealest thine Almighty power especially by forgiveness and compassion, have mercy on him who acknowledges himself guilty of so great an impiety; and you also, Christian brethren, into whose hands this writing may come, prove your Christian charity; lend your sympathy to the tears of my confession; pray for me that these tears may procure me the pity of the Almighty." Berengarius no doubt felt that no confidence could henceforth be put in him as a public man. He resolved, therefore, to retire from the world, and to spend the years that might still remain to him on earth in solitude and seclusion. He took up his abode therefore in the island of St. Cosmas near Tours, where he died in a very old age in the year 1088. What a painful exhibition does this eminent man's life afford of the need for every man to ponder the exhortation, "Let him that thinketh he standeth, take heed lest he fall." The canons of Tours still hold the memory of Berengarius in great reverence. On the third day of Easter, annually, they repair to his tomb on the island of St. Cosmas, and there solemnly repeat certain prayers. See next article.

BERENGARIANS, a party of Christians in France and elsewhere, in the eleventh century, who adopted the opinions of BERENGARIUS (see preceding article), on the subject of the eucharist. They strenuously refused to admit the doctrine of transubstantiation, and boldly asserted, in opposition to the prevailing opinion of the times, that the bread

and wine in the Lord's Supper are not changed essentially and in substance into the body and blood of Christ. They protested, indeed, against every notion of a bodily presence of Christ in the eucharist, alleging that Christ, who is the truth, would contradict himself if the bread and wine which he presupposes to be present were no longer there. And then, as to the body of Christ, the peculiar mode of argument which he followed is thus stated by Neander in his usual clear and forcible style; "Christ's body is at present glorified in heaven; it can no longer be subjected to the affections of sense; it can, therefore, neither wholly nor in part, be produced anew, nor be properly communicated. It were an unworthy trifling, could we suppose it true, to think that when the Lord's Supper is a million times distributed, Christ's body descends a million times from heaven, and returns back as often. A favourite maxim of Berengar often cited by him, was the passage from St. Paul: 'Though we have known Christ after the flesh, yet now henceforth know we him thus no more,' 2 Cor. v. 16. He dwells upon the words in the Acts of the Apostles, that Christ glorified was received up into heaven until the times of the restitution of all things, Acts iii. 21. Yet Berengar believed it might be said, in a certain, that is as he himself explains, a figurative sense, that bread and wine are the body of Christ; here agreeing with Ratramnus, but with this difference. He did not understand it in the sense, that the divine Logos communicated himself through bread and wine, and that the latter in so far became identical with, and took the place of, the body of Christ as the bearer of the manifestation of the Logos in humanity;—but according to his view it should be understood thus, that the faithful by means of this external sign, instituted by Christ for the very purpose, were therein to be reminded, in a lively way, of the fact, that Christ had given his life for their salvation, and that they, by a believing appropriation of these sufferings of Christ which brought salvation, were through the operation of the Divine Spirit, brought into a *true*, supernatural communion with him, and had as lively a conviction of his presence among them, as if he were bodily present. To this spiritual appropriation of the sufferings of Christ in believing remembrance, Berengar referred the passages in the sixth chapter of John. He held, that those passages contained no reference whatever to the Lord's Supper, and appealed to the fact, that in common life, eating and drinking were often employed figuratively to express an intellectual appropriation; and that this was especially the case in the New Testament, as he shows by apposite examples. Christ does not descend *from* heaven, but the hearts of the faithful ascend devotionally to him *in* heaven. The body of Christ is received wholly by the inner man—by the heart, not by the mouth of the faithful. The true body of Christ is presented on the altar; but in a spiritual manner, for the inner man. The

true, the imperishable body of Christ is eaten only by the true members of Christ, in a spiritual manner. 'The pious receive at one and the same time, in a visible manner, the external sign (the sacrament), and in an invisible manner the reality which is represented by the sign; but by the godless the sign only is received.'

As usually happens with those who run counter to the prevailing opinions of the age in which they live, the Berengarians were charged with sentiments which they never held. Thus they were accused of denying miracles, simply because they refused to acknowledge the lying wonders which were so plentifully related by the superstitious writers of mediæval times; and of denying the veracity of the Gospel narratives, because they did not assent to the interpretation put upon some passages by mother church. But while the opponents of transubstantiation, in the eleventh century, were all classed under the name of Berengarians, they must not be understood as all of them adopting strictly the opinions of Berengarius. On the contrary, some of them deviated so far from his views, as while they denied the transformation of the bread, to suppose that the body of Christ became united with the unaltered substance of the bread. Others, again, contended themselves with objecting to the doctrine, that even unworthy communicants received the body of Christ, being of opinion that such communicants received only bread and wine. Under many different modifications of explanation, transubstantiation was rejected by numbers, who, when the peculiar name of Berengarians disappeared, continued century after century in various parts of Europe, though still remaining in the bosom of the church, to combat its views on this point. The Reformation, in the sixteenth century, brought matters to a crisis, and from that time to the present, the maintenance or rejection of the dogma of transubstantiation has formed an important article of distinction between the Roman Catholic and the Protestant churches. See TRANSUBSTANTIATION.

BERES, monks of Mingrelia in the Caucasus. They are initiated or admitted into the body by having a calot or leathern cap put upon their head, and from that time henceforth they are bound to abstain from animal food, and to receive their instruction from the other Beres. They read mass in the Georgian language. The priest, having his vestments wrapped in a leathern wallet or portmanteau, some wine in a calabash, a small loaf under his arm, and wax-taper in his hand, begins his oramus near the church, where he is to celebrate mass. As soon as he has arrived at the church-door, he lays aside his baggage, and proceeds to beat the sacred wood, that is, a small piece of board about the length and breadth of a battledore, with the view of calling a congregation together. When the people are met he rings a small bell, lights his wax-taper, and taking up his baggage, enters the church, where he

dresses himself in his priestly garb, repeating all the while, with an audible voice, the usual prayers. As soon as he is equipped he spreads a clean linen cloth over the altar or communion-table, sets a plate, which he makes use of as a patin, on the gospel-side, and a jug on the epistle-side, while he places between them the bread which he intends to consecrate. He now pours some wine into the chalice, takes the bread and cuts it into small pieces, putting them into the patin, over which he places the *camera*, that is, a star made of two semicircles. If there happens to be too much bread cut he lays it aside, covers the patin with one clean linen cloth, and the wine with another. After that he retires to one side of the altar, lets his chasible, if he has any, fall down behind him, repeats the Paternoster, reads the Epistle, then the Gospel, and having the Missal or Mass-book in his hand, sings the *credo* in the middle of the church, with some additional prayers for the offertory. Then returning to the communion-table, he takes the veil, with which the patin was covered, and throws it over his head, takes the patin in his left hand, holding it up to his forehead, and in his right the chalice, which he rests upon his bosom. He then advances with a slow and solemn step towards the people till he reaches the middle of the church, and making a procession all round with the elements of both kinds, he sings a hymn, whilst the congregation fall prostrate upon their faces, or make several low and profound obeisances. As soon as the procession is ended, and the priest returned to the altar, he puts the chalice and patin in their proper places, takes off the veil which he had thrown over his head, holds it before the elements, repeats several prayers, and pronounces at last with an audible voice, and in a chanting tone, the form of consecration over the bread and wine. With the star which he had moved over both the patin and chalice in the form of a cross, he makes several signs over both elements. With the consecrated bread, which he first raises above his head while he repeats several prayers, he makes three more signs of the cross, and then puts it into his mouth and eats it. If there be any crumbs remaining in the patin, he carefully collects them together and eats them. When he drinks the wine, he holds the chalice fast with both his hands. All these ceremonies are performed with his face towards the congregation. The loaf made use of in the Mass is round, about the weight of an ounce, and composed of meal, water, wheat, and wine. The mark put upon the bread is similar to that of the Greeks in Constantinople. The Beres very frequently and devoutly fast, and should they omit so important a duty they imagine that the guilt of such a sin can only be removed by a second baptism. They prohibit the eating of every kind of flesh. They suppose that our blessed Lord never tasted animal food during his whole life, and that he celebrated the paschal supper with fish only. The Beres are

usually dressed like laymen, with this difference, that they let their hair and beard grow, and are trained up from their childhood to abstinence.

The same name, that of Beres, is also given to Mingrelian nuns of different kinds. Some are young women who have renounced marriage; others are servants, who, after the death of their master, become Beres along with their mistresses; others are widows who never marry again, or, in some cases, divorced wives; while not a few have embraced the life of a Bere from poverty. All these nuns of Mingrelia are dressed in black, and have their heads covered with a black veil. They are not confined in convents, and may quit the religious life without being chargeable with any breach of vow.

BERESCHITH (Heb. *in the beginning*), the name given by the Jews to the Book of Genesis, or first Book of Moses in the Old Testament, because it opens with this word in Hebrew. Solomon Meir, a celebrated Cabbalistic Jew, born in 1606, and who was consulted as an oracle by the Jews of his time, not only in Judea, but throughout the world, having been converted to Christianity, and baptized under the name of Prosper, explained the motives of his conversion from this single word, Bereschith, in which he discovered all the mysteries of the Christian religion. The process by which he arrived at this strange conclusion may interest our readers. "This word," he argued, "Bereschith, in the beginning, does not make sense complete. There is something deficient, which the Cabbalistic doctors supply; 'in the beginning of all things,' or 'in the beginning of creation.' God employed this ellipsis to denote that there was a mystery in these words that was reserved for the Cabbalists to discover. First, by dividing this word, we obtain Bar Aschit, which signifies, 'he placed the Son.' Thus we discover the existence of the Son of God, in the first word of the Sacred Record. Farther, God calls him Bar, which signifies also wheaten grain, because this Son was to be worshipped in the bread of the eucharist. To the mind of Prosper, this argument was conclusive. But God has given three names to wheat, in strict relation to the three states of man. Wheaten bread was called degan; that is taken from the garden, because, in the state of innocence, man was to receive his nourishment from the tree which God planted in the earthly paradise. It is also called chitta, a word derived from one signifying sin, because man was to eat it after the fall. And in the third place, under the gospel, the Son was to be the bread of life to believers; therefore, it seemed good unto him, that the names of bread and Son should be confounded, and that both should be equally derived from the first word of the book of Genesis. Farther, by substituting six words, for the six letters, Prosper found the Son in the first letter, the Holy Spirit in the second, the Father in the third, and in the three remaining letters, the words, 'the Trinity is a perfect unity.' Hence this Jew, by one

single effort, and by one single word, discovered the doctrine of the Trinity. He farther remarks, that the Son is first mentioned, because it was He 'by whom all things were made.' That the Holy Ghost is next mentioned, because it was the Son who sent him, 'If I go not away, he will not come unto you, but if I depart, I will send him unto you.' And that this arrangement harmonises with the practice of the Christian churches, who celebrate the feasts of Passover and Ascension before the Pentecost, and then the feast of the Trinity."

BERESCHITH, the second part of the Jewish *Cabbala*, and so called in honour of the first word which occurs in the Book of God. This part of the *Cabbala* includes the study of the material universe probably because the first words in Genesis are *Bereschith bara*, 'in the beginning he created.' See CAB-BALA.

BERGELMIR, the primordial giant of the ancient Scandinavian mythology, who, with his wife, escaped in a bark when the race of ice and frost giants were drowned in the torrents of blood which flowed from the wounds of the giant YMIR (which see). Thus was Bergelmir permitted to transmit the younger branch of the giant race. See BESLA—BÜR.

BERGIMUS, a local deity worshipped at Brescia in ancient Italy. Montfaucon gives a statue of this god, represented as a young man in a Roman dress, with the inscription in Latin, "Marcus Nonius Senecianus, the son of Marcus, of the tribe Fabia, has performed his vow to Bergimus." Montfaucon, with great probability, supposes that the statue is rather that of Nonius, from its being clothed with a Roman toga. There is also preserved a statue of a priestess of Bergimus represented as a woman stretching out one arm, and lifting up the other. On the base are inscribed these words in Latin, "The Camuni erected this statue in honour of Nonia Macrina, priestess of the god Bergimus."

BERNARD. This eminent man was born at Fontaines in Burgundy in the year 1091. To the piety of his mother he owed much of that devotional spirit by which he was so remarkably characterized. Even while a child he exhibited signs of deep religious feeling. The death of his mother, however, was followed for a time by a declension in his spiritual vigour and life, which gave place ere long to a complete reaction, and led him to form the resolution of retiring from the world, and becoming a monk. The thought of his mother's deep-toned piety often intensely affected him, and on one occasion, while on a journey, the recollection so overwhelmed him, that he felt constrained to enter a church on the road, and there with a flood of tears he poured out his heart before God, vowing to devote himself from that moment exclusively to his service. The influence of his holy zeal was quickly felt by the other members of his family, and by several relatives and acquaintances. In the spirit of

the time, therefore, imagining that God was to be best served by pursuing a monastic life, he entered, in 1113, the monastery of Citeaux, joining with thirty of his companions the strict order of the Cisterrians, which had been formed only a few years before.

Bernard was a monk all over. He carried asceticism to great excess, weakening his bodily frame so much that he was afterwards unable completely to fulfil the duties of his station. He remained at Citeaux for only three years; but during that period he earned so high a reputation, that though not yet more than twenty-five years of age, he was appointed abbot of a new monastery, which was founded at Clairvaux. This was the commencement of a new era in the history of monasticism. Men of all ranks were attracted to the Cisterrian order, notwithstanding its noted strictness of discipline; and numbers of monasteries sprang up in the deserts after the pattern of Clairvaux. Within the brief space of thirty-seven years the number of convents of this order increased to sixty-seven; and at his death, in 1153, Bernard left behind him one hundred and sixty monasteries, which had been formed in all parts of Europe under his influence. He was consulted alike by sovereigns, princes, and popes. On various occasions the acceptance of a bishopric was urged upon him by some most important cities; but so devoted was he to the life of a monk, that he declined every such invitation. He prompted all around him to works of benevolence and charity. He enforced active industry upon the monks under his care, and instead of requiring that blind submissive obedience, which has been almost uniformly demanded as a necessary virtue of a monk, he called upon his inferiors in the convent to exercise their own conscientious judgment on all the commands of their superior, urging upon them the apostolic exhortation, "Prove all things; hold fast that which is good."

He hesitated not in his correspondence with Pope Innocent II. to warn him that the popes had weakened their authority by nothing more than by abusing it. It is somewhat strange that a man of such obvious talent and discretion in many things, should have fallen into the idea that God had performed miracles by him. And yet it is possible that such an impression may have arisen from the extraordinary influence he was conscious of possessing over the minds of men. The miraculous gifts of Bernard, however, were doubted, if not denied, by a man of great distinction in his day, Abelard, followed by his disciple Berengarius. But the abbot of Clairvaux was animated by too exalted principles to attach much importance to the imaginary possession of miraculous powers. He held in far higher estimation the virtues and amiable dispositions of the true Christian. Love he regarded and recommended to his monks as the soul of all perfection, and hence he received the name of the man

of love. Christ the manifestation of the love of God was with him the all in all, and a reference to Christ the soul of the Christian life.

The purity of Bernard's exhortations did not prevent the most unseemly dissensions arising among the monks, even during his life. Feelings of jealousy and ill-will grew up between the old order of Cluniacensians and the new order of the Cisterrians. The latter were distinguished by their white cowls; the former by their black ones. To allay the improper feelings of both parties towards each other, Bernard composed a tract pointing out the relation between the two orders. Already in his time had special honour begun to be paid to the Virgin Mary; and more especially under the idea that she had been conceived without sin. Following out this view, a festival was instituted in honour of the Immaculate Conception. Such a step roused the holy indignation of the devout Bernard, and he addressed a remonstrance on the subject to the canonicals of the church at Lyons, who had introduced the festival. The keenest controversy however, in which this watchful guardian of the truth engaged, was that which he carried on with Abelard, on what he regarded as the fundamental points of the Christian system. This was succeeded by a dispute of a somewhat similar kind with a greatly inferior, but still able, opponent, Gilbert de la Poiree, archbishop of Poitiers. The views of Bernard on the peculiar doctrines of Christianity were remarkably definite and clear. He stands forth as one of the first theologians, not only of his own day, but of several centuries before and after. He was strictly Augustinian on most of the principal doctrines of the Christian system. Whether considered, indeed, as a reformer of monasticism, as a divine, or as a Christian man, the abbot of Clairvaux is entitled to occupy a high place among those men who have left their foot-prints upon the sands of time.

BERNARDINES. See CISTERCIANS.

BERSETKERS, the name given to persons in Iceland, who were supposed, when in a state of frenzy and excitement, to be supernaturally inspired, so that they could perform extraordinary things, such as passing unharmed between two fires. They pretended to keep up a familiar intercourse with spirits, and they gave forth their inspired effusions in rugged uncouth rhymes. See SCANDINAVIANS (RELIGION OF ANCIENT).

BERYLLIANS, a sect of Christian heretics which sprung up in the third century. They derived their name from their leader Beryllus, bishop of Bostra in Arabia, one of the most learned men of his day. He flourished in A. D. 230. He held a modification of the *Monarchian* doctrine as to the nature of Christ, alleging that the Son of God had no distinct personal existence before the birth of Christ, when the divine nature was communicated as an emanation from the Father. The propagation of this doctrine excited a

keen controversy in the church, and a synod was convened on the subject at Bestra, A. D. 244. The great Origen, who at that time resided at Cæsarea Stratonis in Palestine, having advocated the opposite doctrine of the Logos, felt himself called upon to engage in this new controversy. He entered, accordingly, into dispute with Beryllus, and such was the success of this distinguished polemic, that the heretic was convinced of his error. Such is the account of Eusebius, and we are further informed by Jerome, that Beryllus addressed a letter of thanks to Origen for the instruction he had received from him. None of the works of Beryllus are now extant.

BESA, a god of the ancient Egyptians, mentioned only by Ammianus Marcellinus, who speaks of an oracle belonging to him.

BESLA, a giant-woman in the old Scandinavian mythology, who was the daughter of Bolthörn, and the wife of Bör, to whom she bore the three gods, Odin, Vili, and Ve.

BETH-DIN (Heb. *House of Justice*), a tribunal in sacred or religious causes among the Jews. The Jewish church has always been governed by a presiding Rabbi in the city or town where they may be settled. He generally attaches to himself two other Rabbis, and these combined form the Beth-Din. This tribunal frequently determines also private disputes between members of the synagogue, and at the same time they take care that worship is regularly performed. Their power was partly civil, partly ecclesiastical, and they received the name of Rulers of the Synagogue, because the chief government was vested in them. The Beth-Din had authority to inflict corporal punishment, as scourging, but they could not condemn to death. See SYNAGOGUE.

BETH-HAIM (Heb. *House of the Living*), a name given by the modern Jews to a burial-place, the dead being looked upon as living. The name is supposed to have been invented by the Pharisees as a protest against the infidel doctrine of the Sadducees, and a standing declaration of their belief that the immortal soul lived after its separation from the body, and that the body shall rise again at the general resurrection.

BETH HAMMIDRAS (Heb. *House of Exposition*), the name given by the Jews to those of their schools in which the oral law or Rabbinical traditions were explained. They believe that they are in possession of two kinds of laws, both of which, as they allege, were delivered to Moses on Mount Sinai—the Written Law, which is contained in the Old Testament, and the Oral Law, which comprehends their traditions. From a quotation which Dr. Lightfoot makes from a Rabbinical writer, we learn that there were four hundred and sixty synagogues in Jerusalem, every one of which had a house of the book for the Scripture, or where the Scripture might be read, and a house of doctrine for traditions, or where traditions might be taught.

BETH HAMMIKRA (Heb. *House of Reading*),

the name given by the Jews to those of their schools in which the text only of the law was read.

BETHLEHEMITES, a religious order, distinguished by a red star with five rays on their breast, which they called the star of Bethlehem, being worn as a memorial of the star which appeared to the wise men of the East, and conducted them to Bethlehem. Matthew Paris says that they settled in England in the thirteenth century; but it does not appear that they had more than one convent.

There is another order of the same name in the Spanish West Indies, who are habited like Capuchins, with this difference, that they wear a leathern girdle instead of a cord, and, on their right side, an escutcheon representing the nativity of our Saviour. The founder of this order was a monk of the name of Peter Betancourt, who was a native of Teneriffe, one of the Canary islands. He was trained from childhood in all the austerities of monastic life. In the year 1650 he sailed for the West Indies, and took up his residence at Guatemala, where, in the course of a few years, he assumed the habit of the third order of St. Francis. Being a man of great benevolence, he founded an hospital for the sick poor, to which, at length, were added a cloister, refectory, and other apartments of a convent. Preceding from one step to another, his plans were enlarged until a congregation of Bethlehemites was formed deriving their name from the hospital which was dedicated to our Lady of Bethlehem. He died in 1667. The congregation, however, did not disperse on the death of their founder, but received the sanction of the king of Spain, and the constitutions of the order were approved by Pope Clement X. in the year 1673. The order was fully organized by Innocent XI. in 1687, who put them under the rule of St. Augustin, and authorized them to have a general. There are also nuns of this order, who make a vow of poverty, obedience, and hospitality, and who are governed by a superior bearing the title of elder sister.

BETROTHMENT, a mutual engagement between two parties to marry at some future period. Among the ancient Jews this not unfrequently took place so early as ten years of age or under. The consent of the parents or relations was first sought, and if this was obtained, the young man was permitted to make a short visit to his proposed wife, and if he was pleased with her, a betrothment took place either by his giving her a piece of money before witnesses, saying, "Be thou espoused to me according to the law of Moses and of Israel;" or by giving in writing the same form of words before witnesses, embodying in the document the woman's name. These ceremonies were performed under a tent or canopy constructed for the purpose, where the young man talked familiarly with his lover, and no person went into the tent when they were alone; but the young man's friends and attendants waited for him with lighted torches, and received him with the greatest acclamations of joy. On that occasion, also, he took

a vessel full of wine, drank a small quantity of it, then threw the vessel upon the ground, and dashed it in pieces, intimating thereby a community of goods, and also their frail and uncertain tenure. The espousing or betrothment closed with a feast, to which the relations of both parties were invited. The young woman now usually returned to the house of her parents, where she remained for ten months, or a year, during which she was busily employed in making preparations for the marriage. Nearly the same mode of betrothment is continued among the modern Jews.

Among the early Christians, also, the *sponsalia*, as they were called, or betrothment, was quite separate and distinct from the marriage. The mutual contract or agreement which formed the principal part of the ceremony, was confirmed by certain gifts or donations which were considered as the earnest or pledges of marriage. The free consent of the parties was regarded as absolutely necessary to the validity of the whole matter. The pledges were generally given by the man to the woman, but in some rare cases, by the woman to the man. Along with these espousal gifts, or as a part of them, it was usual for the man to give the woman a ring, in further testimony of the contract. Another ceremony used in betrothment was the solemn kiss, which ratified the mutual agreement. This was appointed by Constantine to be an essential part of the contract, so that if it was omitted, then upon the death of either party before marriage, the whole of the espousal gifts were to be restored to the donor or his heirs at law. This, in fact, was embodied as a standing law in the Justinian code. An additional part of the ceremony of betrothment, was the settlement of a dowry upon the woman, to which she should be entitled after his death. This was done in writing, and in regular legal form. The whole business of espousals, indeed, was gone about with the utmost formality. It was done wholly in public, before not fewer than ten witnesses, generally consisting of the friends of each party. The period between the espousals and the marriage was limited to two years. Should either party fail to fulfil the contract within that period, they were bound not only to restore the espousal gifts, but to pay a fine for breach of contract. The whole of these arrangements were much the same as those which were observed among the ancient Romans, long before the introduction of Christianity.

In the ancient Greek church, the ceremony of the espousals or betrothment partook more of an ecclesiastical character than that which was observed either among the Jews or the early Christians. The priest, after crossing himself three times upon the breast, presented the bridal pair, standing in the body of the house, each of them with a lighted wax candle; and, proceeding to the altar, he offered incense from a cruciform censer, after which the larger collect was sung, with the responses and doxologies. Then followed the ceremony of presenting the ring. The

priest having made the sign of the cross upon the head of the bridegroom, placed it upon a finger of his right hand, thrice repeating these words: "This servant of the Lord espouses this handmaid of the Lord, in the name of the Father, and of the Son, and of the Holy Ghost, both now and for ever, world without end, Amen." In the same way, and repeating thrice the same words, he presented the bride with a silver ring. The groomsmen then changed the rings, while the priest in a long prayer expatiated upon the import of the rings; after which the whole ceremony was closed with a prescribed form of prayer.

In many uncivilized countries, betrothments or contracts of marriage are effected by the parents and relatives altogether independently of the parties more immediately concerned, and even while they are yet in infancy and childhood. In China, this is done by a class of persons who make a regular trade of match-making. And, however unsuitable the match may be, when once the agreement is made, it is inviolable. In many cases the parties never see each other until the day of their marriage. Instances have been known of betrothed damsels among the Chinese committing suicide to escape union with the persons to whom, without their consent, they had been betrothed. When a visitor enters the house, the betrothed female must retire into a private apartment. See MARRIAGE.

BEXERINS, Pagan priests among the Mandingoes on the west coast of Africa. They are much addicted to the study and practice of jugglery, which, indeed, forms a most important part of the religion of the African tribes generally. The grand Bexerin is, as it were, the sovereign pontiff. He presides over all the other priests who profess to teach magical arts to the people. A common practice with them is to inscribe letters or other marks on small pieces of paper, which they carefully wrap up, and give to their pupils and the people generally, as effectual preservatives against diseases and calamities of every kind.

BEYWE. See BAIVA.

BEZPOPOFTSCHINS, one of the two classes of Russian sectaries distinguished by this peculiarity—that they have either no priests at all, or priests of their own ordination, in no way connected with the national church. The principal sects of Bezpopoftschins are the *Duchoborts*, the *Pomoryans*, the *Theodosians*, the *Philipoftschins*, the *Netovtschins*, the *Pastershko*, the *Soglasia*, the *Novojentzi*, the *Samoletschentsi*, the *Tschauvtviniks*, the *Malakanes*, the *Ikonoberts*, and the *Selenevtschini*, each of which will be considered under its own separate head. See RUSSO-GREEK CHURCH.

BHADRUATH (*the Lord of Purity*), a deity held in great estimation among the Hindus. He is worshipped at Bhadrinath in the province of Serinaghur, where there is a celebrated temple, which is frequented by crowds of Hindu pilgrims. This temple, which is regarded as a place of great sanctity, is

built in the form of a cone, roofed with copper, and having a spire surmounted with a golden ball at the top. In the inner sanctuary is seated an image of Bhadrnath, being a figure, in human shape, of black stone, about three feet high, covered with a rich drape of gold and silver brocade. It has been calculated that not fewer than 50,000 persons resort every year to this sacred shrine. A silver salver is handed round among the pilgrims, to receive their offerings, which are expected to be liberal. There are also several cold and hot springs, each of them having a sanctifying virtue, which the pilgrims eagerly purchase at a considerable price.

BHAGAVAT, one of the names of BRAHM, (which see), the supreme being among the Hindus.

BHAGAVAT-GITA, a philosophical episode of the Mahabharata, a poem in which are celebrated the heroic wars of the Kourous and the Pandous, two families belonging to the race of the children of the Moon. The Bhagavat-Gita is regarded as exhibiting the most complete view of ancient oriental mysticism. It consists of a dialogue between the god Krishna and the hero Arjoun. A civil war is supposed to be raging, and a battle about to begin. The hero is quite at a loss to which of the parties he ought to wish success, his feelings of attachment being strong to many individuals in both armies. Krishna reproves him for his want of decision, and reminds him that his actions ought never to be regulated by a regard to consequences, but that it is a man's highest duty to maintain an utter indifference to all human feeling. In the Bhagavat-Gita Krishna is identified with the god Vishnu, and the god Vishnu is declared to be the Supreme Deity from whom all things have issued, and into whom all will be absorbed. This poem is attributed to the seventh or eighth century of our era, while the Mahabharata, to which it pretends to be an episode, must have been written at least eight hundred years before. Professor Wilson notices the resemblance of the doctrines of the Bhagavat-Gita to those of some divisions of the early Christian schools, and hints that the remodelling of the ancient Hindu systems into popular forms, and in particular, the vital importance of faith, were directly influenced by the diffusion of the Christian religion. Professor Lassen believes the apostle Thomas really to have visited India, and he sees no reason to doubt that Christian churches were introduced into Southern India within the first four or five centuries of our era.

The highest state of felicity to which the Bhagavat-Gita points, is an eternal absorption in Brahm (See ABSORPTION), such a state that when the man dies he will never be born again into any form on earth. There is a class of men among the Hindus who devote themselves wholly to preparation for this absorption. These are the YOGIS (which see), who sit sunk in meditation, with their eyes fixed upon the point of their nose. See BRAHM—HINDUISM.

BHAIRAV (*the Lord of Terror*), one of the incar-

nations of Shiva, the third person in the Hindt triad.

BHAIRAVA, a festival celebrated among the Hindus in honour of *Bhairav*, when, according to promise, his votaries suspend themselves in the air by hooks passed through the muscles of the back, and allow themselves to be thus whirled in his honour round a circle of fifty or sixty feet in circumference. See DURGA PUJAH.

BHAVANI, the mother of the Hindu Triad. Various accounts are given of her origin, but the most commonly received version is, that Bhavani, transported with joy at the thought of having existence, expressed her delight in skips and leaps, and while thus cheerfully engaged, three eggs fell from her bosom, from which issued the three Dejotas: the Trimurti or Hindu trinity.

BHAWANA, the exercise of meditation enjoined upon the Buddhist priests. At the close of the day, or at the dawn, they must seek a place where they will be free from interruption, and with the body in a suitable posture, they must meditate on the glory of the Budhas, the excellence of the bana or sacred books, and the virtues of the priesthood.

BHUTA, the general name by which malevolent or destructive spirits among the Hindus are distinguished. The word also signifies element, and hence they may be supposed to have been worshipped as lords of the elements. The worship of these spirits is the only form of religion known in many parts of India, and by some writers it is regarded as the most ancient religion of that country long before the composition of the Vedas. The victims usually offered to the Bhûta are buffaloes, hogs, rams, and cocks. If rice is offered, it must be tinged with blood; and if flowers, they can only be red or blood-like. Intoxicating drinks are also used in this demon-worship. This species of idolatry is found chiefly in desert solitary places, and in the wild recesses of mountains. M. Dubois, speaking of the inhabitants of that long chain of mountains which extend on the west of the Mysore, says, that "the greater part of the inhabitants practise no other worship than that of the devil. Every house and each family has its own particular Bhûta, who stands for its tutelary god; and to whom daily prayers and propitiatory sacrifices are offered, not only to incline him to withhold his own machinations, but to defend them from the evils which the Bhûtas of their neighbours or enemies might inflict. In those parts the image of the demon is everywhere seen, represented in a hideous form, and often by a shapeless stone."

BHIKSHU, or MENDICANTS, one of the four orders of BANDAYA (which see), or priests in Nepal.

BIBLE (Gr. *Biblos*, the Book), the name usually applied to the Sacred Books of the Christians. They are also called the Scriptures or Writings, the Holy Scriptures, the Old and New Testaments, the last designation denoting that they are the Testament or solemn declaration of the will of God to man.

The Books of the Bible are called *Canonical Books*, because they are in the catalogue of those books which are looked upon as sacred, to which the name of Canon is ascribed. In this sense they are opposed to such books as are called *Apocryphal*, which are either not acknowledged as inspired books, or are rejected as spurious and uninspired.

The Bible consists of two separate and distinct portions, the Old Testament or Hebrew Scriptures, and the New Testament or Greek Scriptures. The earlier books of the Old Testament are universally admitted to be of higher antiquity than any other authentic writings which have come down to us. Even Herodotus, the father of Grecian history, lived long after the time of Moses; and Homer, the most ancient of Grecian poets, can lay no claim to a remoteness of antiquity equal to that of the author of the Pentateuch. No doubt Oriental writings have sometimes asserted for themselves an existence long prior to the writings of the Hebrew lawgiver; but such exaggerated statements have long since been set aside as utterly unfounded. The first canonical collection of the Sacred Writings consisted of the Pentateuch or Five Books of Moses. We have the clearest and the most irrefragable evidence that the greatest care was taken by the Hebrews to preserve this sacred deposit. Thus we are informed in Deut. xxxi. 26, that Moses commanded the Levites to take this book of the Law, and to put it *in*, or rather *by*, the side of the ark of the covenant. The two tables of the ten commandments were laid up within the ark; but the Book of the Law is supposed to have been placed in a small coffer, which formed an appendage to it. Be this as it may, one thing is certain, that the Book of the Law invariably went along with the ark of the covenant, which the Hebrews prized as their most precious treasure, over which they watched with the most scrupulous anxiety. In this situation the autograph, or original manuscript of the Pentateuch, and the other Sacred Writings, as from time to time they appeared, were preserved down to the building of the temple in the days of Solomon. Previous to that period the ark of the covenant, with its accompanying valuable manuscripts, though kept with unremitting care, had been without a fixed and permanent place of deposit. Now, however, that a large, solid building was erected, which was wholly dedicated to sacred purposes, an opportunity was afforded of assigning to the Sacred Canon a sure resting place. The ark of the covenant, accordingly, as we learn from 1 Kings viii. 6, was deposited in the most holy place, under the wings of the cherubim; and in all probability it was accompanied thither also by the inspired writings, though some allege that they were lodged thenceforth in the treasury.

But while the original manuscripts of the Hebrew Scriptures were thus kept in safe deposit in the temple, transcripts of them appear to have been made for the use of the people. Thus we find in

2 Chron. xvii. 9, a body of Levites and priests sent out by Jehoshaphat, each with a copy of the Sacred Writings in his hands, to go through the cities of Judah and instruct the people. Besides, every seventh year the law was enjoined to be read in public, a practice which would tend to secure the preservation of the Sacred Writings, while the various copies which were made would tend to diffuse the knowledge of them. It would appear, however, that, during the reign of one or other of the wicked kings of Judah, the Book of the Law had, from whatever cause, been removed from its proper place in the temple, and concealed in some obscure corner of the building until it was unexpectedly discovered in the reign of good King Josiah. "Hilkiah, the priest," it is said, "found a Book of the Law of the Lord given by Moses;" in all probability the autograph of the Hebrew lawgiver himself. Soon after the Babylonish captivity ensued, when the original manuscripts of the Sacred Writings appear to have been lost, but not before authentic copies were in the hands of many Hebrews.

The rebuilding of the temple, on the return of the Jews from Babylon to their own land, formed an important era in the history of the Old Testament Scriptures. Up to this time no collection had been made of the separate books into one volume, but the generally received idea among the Jews is, that Ezra, the great reformer of the Jewish church, was the first, aided perhaps by Nehemiah, who collected, revised, and arranged the whole in the form in which they now exist. The Jews, accordingly, regard Ezra as another Moses, the second founder of the Law, and the saying is current among their writers, that "if the Law had not been given by Moses, Ezra was worthy by whom it should have been declared." This inspired arranger of the Old Testament is said to have made also some other improvements. The Hebrew language had fallen into comparative disuse among the Jews during their seventy years' residence in Babylon; and some have affirmed that Ezra first inserted the vowel points in the ordinary copies of the Scriptures, with the view of preventing the knowledge of the peculiar structure and pronunciation of the Hebrew language from being lost or corrupted. It is said that he introduced the use of the Chaldee letters instead of the ancient Samaritan, which had been in use before the captivity. The great benefit, however, which Ezra conferred upon his Jewish countrymen, was the classification and arrangement of the sacred books. He divided them, it is supposed, into three great sections, the Law, the Prophets, and the Hagiographa or Holy Writings. The Law contained only the Pentateuch or first five books of Moses, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Prophets comprehended the principal historical books, Joshua, Judges, Samuel, and Kings, called the former prophets, and the strictly prophetic books called the latter prophets, besides being distin-

guished into the greater, namely, Isaiah, Jeremiah, and Ezekiel, reckoned as three, and the twelve minor prophets reckoned as one. The Hagiographa included all the remaining books, that is, Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah. This threefold division of the Sacred Books of the Old Testament is mentioned by our blessed Lord, and also by Josephus the Jewish historian. The Hebrew Scriptures were anciently divided into sections or lessons, of which there were fifty-four in the law of Moses. The division into chapters is comparatively of recent date; but the division into verses is of ancient origin, probably soon after, if not during the time of Ezra.

The Jews watched with the most intense and even scrupulous anxiety over the Old Testament Scriptures, lest they might be corrupted or changed even in the smallest degree. They noted at the end of each book the exact number of verses and sections which it contained. It was even calculated how often each letter of the alphabet occurs throughout the Hebrew Bible. The very position and size of all the letters in which any peculiarity was observable were carefully recorded. Any variations of readings, or even the inversion of a single letter, did not pass unnoticed. The middle verse and letter in the several books, the most trifling and seemingly unimportant peculiarity which could be found, was eagerly fixed upon as an additional means of securing the most minute accuracy in the Sacred Writings. The Jews, indeed, held their Sacred Books in the highest veneration, counting it a very heinous sin either to add to, or take away, even a single letter from them. Hence, although there are slight variations in the readings of different copies of the Old Testament, these are evidently unintentional errors of transcribers, and in no case do they affect a vital doctrine.

The books of the New Testament are usually arranged into three classes, the *Historical Books*, consisting of the four Gospels and the Acts of the Apostles; the *Doctrinal Books*, including the fourteen Epistles of Paul and the seven Catholic Epistles, so called because they were chiefly addressed to the converted Jews scattered throughout the Roman empire; and the *Prophetical Books*, of which there is only one, the Revelation of St. John. The order in which the books are now placed is the most ancient, being that adopted by Eusebius in the early part of the fourth century, and probably by Ignatius, who lived at the close of the first and during the former half of the second century. In proof of the authenticity of the evangelical records, Dr. Paley, in his 'Evidences of Christianity,' has appealed to no fewer than seven testimonies of credible witnesses, stretching from the cotemporaries and friends of the apostles, onward through the three first centuries after the Christian era. It is quite sufficient, however, to appeal to six of the most prominent,

the first three being the most remarkable of the apostolic Fathers, Clement, Polycarp, and Papias, while the other three lived in an age immediately subsequent to that of the apostles, Justin Martyr, Irenæus, and Origen.

Not only, however, have we the testimony of credible witnesses to the authenticity of the New Testament records, but there is good reason for believing, that the original manuscripts of the gospel history were in existence long after the time of the writers of them, and thus the correctness of every transcript might be effectually tried and ascertained. They were also translated into various languages, and numerous copies of both the originals and the translations were dispersed over the whole civilized world. A number of the early transcripts are still preserved, and it is pleasing to find an entire agreement between these and the copies of the gospel history which are in ordinary circulation. But, besides, no record on earth has been to such an extent the subject of discussion as that which is to be found in the New Testament, and none, therefore, has been so much the subject of minute, jealous, and watchful attention, both on the part of friends and foes. The incessant contentions between Christians and unbelievers, as well as between opposing sects of Christians themselves, each of them appealing to the language of Scripture in support of their opinions, rendered it next to impossible to effect any, even the slightest alteration, without its instant detection and exposure.

But even admitting the perfect authenticity and integrity of the New Testament records, on what grounds are we to establish the credibility of the statements which these authentic writings contain? On this point the strongest and most effective appeal must be made to the direct evidences of miracles and prophecy. "In what way," asks Paley, "can a revelation be made but by miracles?" "In none," he answers, "which we can possibly conceive." But it must ever be borne in mind, that the proof derived from miracles goes to establish, in the first instance, not the truth of any statements whatever, but simply the Divine authority of Him by whom the miracles are wrought; and from the Divine authority of Christ, we pass, by an almost immediate transition, to the truth of Christianity. Had no miracles been performed by our blessed Lord, we would have had no proper evidence that He came from God, nor could the Christian scheme have asserted any valid claim to a Divine origin. To the gospel, however, no such objection can be offered. Miracles are alleged to have been wrought water was changed into wine; the blind received their sight; the dumb spoke; the deaf heard; the lame walked; and the dead were restored to life. And the principle on which Christ performed these miracles is obvious from his own declaration, "The works that I do in my Father's name they bear witness of me." The distinction is palpable to the

most uncultivated mind between those events which are truly miraculous, and that class which embraces even the most surprising of the ordinary phenomena of nature, or the most wonderful discoveries of science; and hence the peculiar value of miracles as evidences and proofs of a system which addresses itself to the illiterate as well as to the learned.

In regard to the argument in favour of the New Testament narratives drawn from the evidence of prophecy, it has been often remarked, as one of its peculiar advantages, that, being gradual and progressive in its fulfilment, the force of this argument is every day becoming stronger and more convincing. The evidence of prophecy, and that of miracles, are to some extent identical; the one being merely a miracle of knowledge, while the other is a miracle of power. Various predictions are to be found in the New as well as in the Old Testament. The clearest and the most important are those which refer to the character, condition, and work of the promised Messiah, and those which relate to the subsequent fortunes of the Christian Church and of the Jewish nation.

In addition to the evidence in behalf of the credibility of the records contained in the New Testament, drawn from miracles and from prophecy, we may advert to another argument deduced from the rapid propagation of the Christian religion in the early ages, in spite of the numerous obstacles which it was destined to encounter. That the extent of its diffusion even in the days of the apostles was remarkable, is plain from the statement of Paul, that from Jerusalem round about unto Illyricum, he himself had not failed to declare the unsearchable riches of Christ. At Jerusalem and Antioch, at Ephesus, Athens, Corinth, Thessalonica, and even in imperial Rome, the mistress of the world, churches had been planted, and the truths of Christianity were openly promulgated. The remarkable success, however, of the first promulgators of Christianity rests not solely on their own statements, but is fully attested by contemporary writers. Had it been possible to account for the fact by a reference to mere secondary causes, the acuteness and genius of Gibbon would surely have been able to accomplish the task. It is unnecessary to say, however, that even he has failed, and all that cold sneering infidelity could effect has utterly failed. The circumstances of the case are sufficient to show, that on any other supposition than that of its truth the success of the gospel is wholly unaccountable. In what was probably the most illustrious period of Roman literature, some individuals of high reputation for learning and character adopted the tenets of Christianity, and openly professed their belief in them—and that too without the slightest hope of deriving any worldly advantage—nay, even under the certain impression that they would thereby expose themselves to the ridicule, persecution, and reproach of their fellow countrymen.

And if such was the conduct of enlightened men in regard to what was strictly a question of facts, on which every individual around them was capable of deciding, and, therefore, might have disproved them if it had been possible to do so, to what other conclusion can we possibly come than that the gospel is true? By the pure force of truth alone it overcame the deadliest opposition, and trampling down every obstacle, it made its way to the gates of the palace, and even mounted the imperial throne of the mighty Cæsars.

Another series of proofs of the credibility of the New Testament may be drawn from a careful inspection of the book itself. This is what is called usually the internal evidence. Under this head might be noticed the beautiful adaptation of the truth, whether doctrinal or preceptive, to the nature and condition of man, and its accordance with our highest and most refined notions of moral excellence, as well as the holy and purifying influence of the gospel upon the minds and hearts of those who have embraced it. The influence of Christianity, however, is not merely discernible in the life and conversation of an individual, but it is also strikingly apparent in the beneficial effect which it has exercised over large communities of men. Imperfectly though the motives and principles of Christianity have as yet been brought to bear upon the world generally, it has nevertheless produced a decided improvement in the moral and political condition of those countries which have hitherto received it. Their laws, their institutions, their manners, have alike experienced the ameliorating effects of the gospel of Christ; and though the process of reformation in these points may have been tardy, it has still been sufficiently marked to render it an argument of considerable weight in favour of the truth and divine authority of the Christian system.

While the Bible is divided into two great portions, the Old and the New Testaments, these together form one beautifully connected and consistent system of Divine truth. The books of which the entire volume consists, have been written by many different authors, and at a great variety of different dates, stretching through an immense period in the world's history, and yet the theological system which they contain is complete as a whole, and congruous in all its parts. This of itself affords a strong proof that "all Scripture is given by inspiration of God." There are no doubt great diversities of language, conception, and style, discernible in the different books of the Bible; so that the individuality of the sacred writers is quite apparent throughout. Isaiah is in no danger of being confounded with Daniel nor Paul with John. But this forms no ground of objection to the Divine inspiration of the Holy Bible. "It is God who speaks to us there," as Professor Gausson eloquently remarks, "but it is also man;—it is man, but it is also God. Admirable Word of God! it has been made man in its own

way, as the eternal Word was! Yes, God has made it also come down to us full of grace and truth, like unto our words in all things, yet without error and sin! Admirable Word, divine Word, yet withal full of humanity, much-to-be-loved Word of my God! Yes, in order to our understanding it, it had of necessity to be put upon mortal lips, that it might relate human things; and, in order to attract our regard, behoved to invest itself with our modes of thinking, and with all the emotions of our voice; for God well knew whereof we are made. But we have recognised it as the Word of the Lord, mighty, efficacious, sharper than a two-edged sword; and the simplest among us, on hearing it, may say like Cleopas and his friend, 'Did not our hearts burn within us while it spoke to us?' With what a mighty charm do the Scriptures, by this abundance of humanity, and by all this personality with which their divinity is invested, remind us that the Lord of our souls, whose touching voice they are, does himself bear a human heart on the throne of God, although seated on the highest place, where the angels serve him and adore him for ever! It is thus, also, that they present to us not only that double character of variety and unity which already embellishes all the other works of God, as Creator of the heavens and the earth; but, further, that mingling of familiarity and authority, of sympathy and grandeur, of practical details and mysterious majesty, of humanity and divinity, which is recognisable in all the dispensations of the same God, as Redeemer and Shepherd of his Church. It is thus, then, that the Father of mercies, while speaking in his prophets, behoved not only to employ their manner as well as their voice, and their style as well as their pen; but, further, often to put in operation their whole faculties of thought and feeling. Sometimes, in order to show us his divine sympathy there, he has deemed it fitting to associate their own recollections, their human convictions, their personal experiences, and their pious emotions, with the words he dictated to them; sometimes, in order to remind us of his sovereign intervention, he has preferred dispensing with this unessential concurrence of their recollections, affections, and understanding. Such did the Word of God behove to be. Like Immanuel, full of grace and truth; at once in the bosom of God and in the heart of man; mighty and sympathizing; heavenly and of the earth; sublime and lowly; awful and familiar; God and man! Accordingly it bears no resemblance to the God of the Rationalists. They, after having, like the disciples of Epicurus, banished the Divinity far from man into a third heaven, would have had the Bible also to have kept itself there. 'Philosophy employs the language of the gods,' says the too famous Strauss of Ludwigsburg, 'while religion makes use of the language of men.' No doubt she does so; she has recourse to no other; she leaves to the philosophers and to the gods of this world their empyrean and their language."

The Jews divided the Pentateuch into fifty or fifty-four *paraschi'oth*, or larger sections, according as the lunar year of the Jews is simple or intercalary; one of these sections being read in the synagogue every Sabbath day. Some of the Jews attribute this division to Moses, and others to Ezra. The larger sections were divided into smaller or *Siderim*. Until the persecution of Antiochus Epiphanes the Jews read only the Law; but the reading of it being then prohibited, they substituted for it fifty-four *Hapthoroth* or sections from the Prophets. Under the Maccabees the reading of the Law was renewed, being used as the first, while the reading from the Prophets was adopted as the second lesson. These sections again were divided into *Pesukim* or verses, which have been also ascribed to Ezra. Such shorter divisions were found to be particularly useful after the Babylonish captivity, when the Law was expounded in the Chaldee dialect, which was then the vernacular tongue, although it still continued to be read in the original Hebrew.

In its original form the text of the Hebrew Bible was written continuously without breaks or divisions into chapters, verses, or even words. A number of ancient manuscripts written in this way, both in the Greek and Latin languages, are still extant. The Jews affirm that when God gave the Law to Moses on Mount Sinai, it was given in a twofold form, the true reading and the true interpretation, and that both these were handed down from generation to generation until they were committed to writing. The true reading is the subject of the *Masora*, and the true interpretation the subject of the *Mishna* and *Gemara*. The Masorites were the first who divided the books and sections of the Hebrew Scriptures into verses, noting carefully the number of verses in each book and section, and the middle verse in each, with other minute particulars of a similar kind.

It is not unlikely that the early Christians may have derived from these ancient Jewish divisions the idea of dividing the New Testament in a similar way. Who first carried out the plan is unknown. It is certain, however, that the New Testament was divided at an early period, probably before the fourth century, into two kinds of chapters, some longer and others shorter. These chapters not being sanctioned by the church, were by no means uniformly adhered to. The most important were the *Ammonian sections*, so called from their author, a learned Christian of Alexandria in the third century. In the fourth century an edition of Paul's Epistles, viewed as one book, was divided into chapters in one continued series—an arrangement which is still to be found in the Vatican manuscript, and in some others. The Codes Bezae and other manuscripts were divided into lessons in addition to the chapters and sections. It was not until the thirteenth century, however, that the chapters now in use were first introduced throughout the Western or Latin church, for the New Tes

tament as well as the Old. No Greek manuscripts are known to be extant in which chapters are found, prior to the fifteenth century. The invention of chapters has sometimes been ascribed to Lanfranc, archbishop of Canterbury, in the reigns of William the Conqueror and William II. Others again attribute it to Stephen Langton, who was also archbishop of Canterbury, but in the reigns of John and Henry III. The real author of this very useful division was Cardinal Hugo de Sancto Caro, who flourished about the middle of the thirteenth century. Having projected a concordance to the Latin Vulgate version, by which any passage might be found, he divided both the Old and New Testament for greater convenience into chapters, the same as we now have. These chapters he subdivided into smaller portions, which he distinguished by placing in the margin each of the letters of the alphabet at equal distances from each other, according to the length of the chapters. The same arrangement was adopted in the fifteenth century for the Hebrew Bible by Rabbi Mordecai Nathan, with this difference, that instead of adopting Hugo's marginal letters, he marked every fifth verse with a Hebrew numeral. The introduction of verses into the Hebrew Bible was made by Athias, a Jew of Amsterdam, in the seventeenth century.

The first collection of various readings in the MSS. of the Old Testament, with which we are acquainted, is the *Masora*, which was probably executed gradually, and not all at once; but the precise time at which it commenced it is difficult to ascertain. It was written sometimes in rolls separate from the text; at other times at the end of the copy of the Scriptures; but in later times, generally on the margin or bottom of the page. About the year 1030, Aaron Ben Asher, President of the Academy at Tiberias, and Jacob Ben Naphtali, President of that at Babylon, published each of them a separate edition of the Old Testament Scriptures; and from these two editions issuing from the two great classes of Jews, the Eastern and the Western, the succeeding copies of the Scriptures have been generally taken. The first attempt to print a Hebrew Bible with various readings, from a collation of a few manuscripts, was made in 1661. After this several further collations were made at different periods. But these are scarcely worthy of being mentioned in comparison of the laborious work of Dr. Kennicott, the first volume of which appeared in 1776, and the second in 1780. This was followed by the still greater efforts of De Rossi, who collected more MSS. and editions in his own private library, than Kennicott had collected in all the great libraries of Europe. In addition to those collected by Kennicott and De Rossi, there are other Hebrew MSS. of great importance. Thus a colony of Jews is said to have settled in China in the first century, probably about the year 73. They possess a number of manuscripts. In their synagogue they have thirteen rolls, each

containing the whole Law. They have no vowel points, and are divided into fifty-three sections; but without distinction of books, chapters, or verses. One of these rolls being very ancient, is held in high estimation.

The celebrated traveller, Dr. Edward Clarke, found in the Crimea a number of Karaite Jews, who possessed a number of ancient manuscript copies of the Hebrew Bible. The account which he gives is very interesting. "The room," he says, "where we were entertained, was filled with MSS.; many in the handwriting of our host; others by that of his children, and all in very beautiful Hebrew characters. The Karaites deem it an act of piety to copy the Bible once in their lives. All their manuscript copies begin at the book of Joshua. The Pentateuch is kept apart; not in manuscript, but in a printed version, for the use of schools. They reject the Talmud, every kind of tradition, all Rabbinical writings and opinions, and all marginal interpolations of the text of Scripture; and govern themselves by the pure letter of the law. They pretend to have the text of the Old Testament, in its most genuine state. Being desirous," Dr. Clarke adds, "to possess one of their Bibles, the Rabbi permitted us to purchase a beautiful manuscript copy, written on vellum, about 400 years old; but having left this volume in the Crimea, to be forwarded by way of Petersburg, it was never afterwards recovered." The Karaites are said to have separated from the main body of the Jews soon after the Babylonish captivity.

Dr. Buchanan, in his 'Christian Researches in Asia,' describes a visit which he made to a colony of Black Jews in Malabar, and who are supposed to be a portion of the first dispersion. From that people he obtained a very valuable manuscript copy of the Pentateuch, which is now in the library of Cambridge University. This manuscript is written on goats' skins dyed red. It is about forty-eight feet long, and about twenty-two inches broad. The variations from the common reading amount to about forty, none of them of the slightest importance, or affecting the meaning in the least degree. Four of the readings are peculiar to this copy.

The same veneration and respect which the Jews have in all ages shown to the Old Testament, has been manifested by Christians to the New Testament. Every trace, however, of the original manuscripts of the latter disappeared in a remote antiquity. This may be accounted for in various ways. In all probability they were formed of very perishable materials, being chiefly light papyrus rolls, on which the writing was inscribed with the pencil or *calamus*, with black ink, and in columns. The writing itself was in the character called uncial or large round letters. These uncial manuscripts went on continuously or without separation of the words; they had no interpunctuation; no initial capitals, no accents and breathings. Before the formal completion of the canon toward the end of the fourth

century, scarcely a single copy had been made which contained the whole New Testament. In subsequent times such copies still continued to be rare, and most of those that did exist also contained the Greek Old Testament. The four Gospels were most frequently transcribed. The Pauline were copied more frequently than the Catholic epistles; and these latter generally formed one volume with the Acts of the Apostles, though very often both they and the Pauline epistles were bound up along with the Acts. The Apocalypse was least frequently copied, and by Athanasius in the fourth century, it was first assigned its place among the canonical books.

In the first centuries of the Christian era, parchment superseded papyrus. From the fourth to the eleventh century, it remained almost exclusively in use; then cotton paper came to be more frequently employed than parchment, and soon after linen paper was used. With the use of the papyrus, the employment of the roll form also ceased; and instead of it the book form was introduced. The whole number of New Testament uncial manuscripts of the period, from the fourth to the tenth century, which have come down to us, amounts to forty-one, only three of these embracing the whole New Testament; and of these three there is none without considerable omissions. In regard to the printed text, the first collation of Greek manuscripts of the New Testament was made by Ximenes, archbishop of Toledo, in the year 1514, but it was not published until 1520, when it appeared as a portion of the Complutensian Polyglot. But a few years previous, in 1516, there issued from the press of Frobenius at Basle, the first edition of the New Testament in Greek and Latin by the celebrated Erasmus. This was followed by other editions by the same learned man, after consulting several Greek manuscripts. Then succeeded the edition of Colineus, and the valuable editions of the Parisian printer, Robert Stephens. A Greek-Latin edition superintended by Stephens in 1551, is the first in which the Greek text is divided into verses. This division, which he had already three years before introduced into the Vulgate, and which was soon universally received, seems to have been adopted after the example of the Hebrew editions of the Old Testament. Next in succession came the numerous large and small editions of Beza, and after a number of years the Elzevir edition, which is now in general use under the name of the *Textus receptus*, or the received Text. In 1657 appeared the London Polyglot, executed by the celebrated Walton, with the collation of sixteen additional manuscripts. Soon after was published an edition by Curcellæus with various readings; to which succeeded the valuable work of Dr. Fell, in the preparation of which he had collated forty other manuscripts. Another very important work of the same kind was the edition by Dr. Mill of Oxford, which, after the labour of thirty years, was published in 1707. This edition was succeeded by that of

John James Wetstein, which appeared at Amsterdam in 1751-2, in two folio volumes. The first edition of Griesbach was published in 1777, but his great work was his second edition of the New Testament, which was not finished till 1806. In this work Griesbach was not a little indebted to the previous labours and suggestions of Bengel and Semler. After the death of this distinguished critic, the first volume of a third edition was issued by Schulz in 1827. The work of Griesbach excited no little controversy among Biblical critics. His most severe opponent was Matthai, who having obtained possession of more than an hundred manuscripts from Moscow, published an edition of the New Testament in twelve volumes in 1782-1788. Griesbach was ably defended against Matthai by Hug and Eichhorn. The next labourer in the same field was Augustin Scholz, who published an edition of the New Testament, enriched with full prolegomena, the first volume in 1830, and the second and concluding volume in 1836. Besides, there appeared many small editions founded chiefly on Griesbach, the most widely circulated being those of Knapp and Schott, and at a still later period that of Theile. Carl Lachmann, besides a small stereotype edition containing the bare text, issued a large Greek and Latin edition, the first volume in 1842, and the second in 1850. The most recent authors who have revised the text of the New Testament are Tischendorf and Reiche in Germany, and Tregelles in our own country.

Next in importance to the manuscripts of the Bible, may be ranked the versions. The principal versions of the Old Testament are the Alexandrian or Septuagint translation, in the Greek language; the Targums, or translations in the Chaldee; the Syriac version; and the Vulgate, or Latin translation.

The Septuagint translation was executed about B. C. 277. Josephus and Philo state that it was made at Alexandria under the reign of the second Ptolemy, commonly called Ptolemy Philadelphus. Others allege that it was done in the reign of the first Ptolemy, called Soter. The most complete account of the origin and mode of execution of the work is given by Josephus, who adopts the account of Aristeus, one of the persons who was sent by Ptolemy to Jerusalem on this matter. (See SEPTUAGINT.) The most celebrated manuscripts of the Septuagint are the 'Codex Vaticanus,' and the 'Codex Alexandrinus,' and from these the late editions have been printed. Besides the translation of the Seventy, however, there were several other Greek translations of the Old Testament Scriptures, all of them made after the Christian era. The best known are those by Aquila, a Jew, and by Symmachus and by Theodotion, both said to have been Ebionite Christians.

The Chaldee versions of the Old Testament are termed Targums or interpretations. Of these, the

most celebrated are those of Onkelos, and of Jonathan Ben Uzziel. The work of Onkelos is a version of the five books of Moses; that of Jonathan is a version of Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets. Both of these are of considerable antiquity. There is also another Targum on the law called the Jerusalem Targum.

The Syriac version boasts of great antiquity, the inhabitants of Syria having been early converted to Christianity, and therefore requiring a version of the Old Testament Scriptures in the Syriac tongue. Various translations appear to have been made, some of them from the Septuagint. The version which is most highly esteemed is directly from the Hebrew, and bears evident marks of being very ancient. The author of it is supposed to have been a Jewish convert, and the date of it to be in the first century. The Syriac version, brought by Dr. Claudius Buchanan from India, and deposited in the university of Cambridge, is preferred by De Rossi to all others. "This most ancient version," he observes, "follows closely the order of the sacred text, and is more pure than any other."

There exists also a version of the books of the Law made in the Samaritan or Chaldaic Samaritan language, from a copy of the Hebrew Pentateuch in Samaritan characters. It has been conjectured also that there was a Greek version of the Samaritan Pentateuch.

One of the most important versions, and that which is held in great esteem in the Romish church, is the Latin version, sometimes called the Italian, but more generally the Vulgate. This seems to have existed from an early period for the use of the Latin church; at all events, there were various translations into Latin, that which was called the *Italian* being the most highly valued. Jerome undertook to revise it by desire of Damasus, bishop of Rome; but finding that the Old Testament had been translated, not from the Hebrew, but the Greek version, he resolved to execute an entirely new translation directly from the Hebrew original. That this new version might be as perfect as possible, Jerome passed several years in Judea, and received the assistance of several learned Jews who resided at the school of Tiberias. Since the seventh century, the translation of Jerome has been in general use in the Roman Catholic Church, excepting that of the book of Psalms, the old version of which is still employed; so that the present *Vulgate* consists of the new Latin translation of the Old Testament by Jerome, and the old Latin version of the New Testament, revised by him. The other Latin version is called the Old Vulgate, of which a few manuscripts remain and have been printed. It was from this version that the translation of Wickliffe was made, and Luther derived considerable assistance from it in preparing his translation into the German language.

The Latin is the oldest of the *Western*, and the Syriac the oldest of the *Eastern* versions. Augustine regarded the old Latin version as the most literal and perspicuous of all the translations of the New Testament; and Michaelis, an eminent modern critic, considered the old Syriac version to be the very best translation of the Greek Testament he had ever read. Besides the old Syriac version, which is called *Peshito* or literal, there is another called the new or Philoxenian version, from Philoxenus bishop of Hierapolis, A. D. 508. This, however, is said to be greatly inferior to the former.

Among the more eminent versions, though of less remote antiquity than the Latin and Syriac, may be ranked two Egyptian versions, the one called the Coptic, and the other the Saidic. The former has been used from time immemorial by the Egyptians, and though from the period of the Saracen conquest the Arabic has been generally spoken in Egypt, and the Coptic little understood, yet this version is used in the public service of the Coptic church in connection with an Arabic translation. The Saidic version is in the dialect of Upper Egypt, or Said, as it is called in Arabic. It once contained all the books of the New Testament, but none of them appears to be now entire. In proof of the antiquity of this version, it has been observed that there is a work in the British Museum, written in the Saidic dialect by Valentinus in the second century, and containing several passages of the New Testament which exactly agree with the same passages in the Saidic version. There are many Arabic translations, but they are supposed to have been made after the time of Mohammed. There is, however, a very ancient Ethiopic version, sometimes called the Abyssinian.

Another ancient version of the New Testament is the Armenian, which is supposed to have been executed by Miesrob in the end of the fourth century, divine service having been performed before that time among the Armenians in Greek or Syriac. The following account of this version is given by Dr. Claudius Buchanan in his 'Christian Researches in Asia':—"The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language to be a most faithful translation. La Croze calls it 'The Queen of versions.' This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history. The manuscript copies not being sufficient for the demand, a council of Armenian bishops assembled in 1662, and resolved to call in aid the art of printing, of which they had heard in Europe. For this purpose they applied first to France, but the Catholic Church refused to print their Bible. At length, it was printed at Amsterdam in 1666, and afterwards two other editions, in 1668 and 1698. Since that time it has been printed at Venice. One of the editions,

which the author has seen, is not inferior, in beauty of typography, to the English Bible."

The last of the Eastern versions to which we shall advert, are the two Persian versions of the four Gospels, which are supposed to be of considerable antiquity, the oldest having been made from the Syriac, and the other probably from the Greek. That the Christian religion was early introduced into Persia is plain, from the circumstance that a bishop from that country sat in the council of Nice A. D. 325. Chrysostom states that the Persians had translated the doctrines of the gospel into their own tongue.

Among the versions of the West, one of the most ancient, after the Latin, is the Gothic. The translator of this version was the celebrated Ulphilas, a bishop of the Mæso-Goths, and a member of the council of Constantinople A. D. 349. He is said to have invented a Gothic alphabet similar to the Greek, and to have translated directly from the Greek. The four Gospels in Gothic have been preserved in a well-known manuscript, called the *Codex Argenteus*, from its being written on vellum in letters of silver. There have also been lately discovered in the Ambrosian library at Milan, the thirteen epistles of Paul in the Gothic language.

Very ancient manuscripts of Saxon translations, written between the times of Alfred and Harold, still exist. In his Latin preface Ælfric says he has translated the Scriptures from the Latin into the ordinary tongue "for the edification of the simple, who know only this speech." Alfred himself undertook a translation of the Psalms of David, but died before it was finished.

In addition to these might be mentioned the Slavonic, German, Italian, and other more modern versions, including those of almost every European country. But it is natural that the reader should expect a somewhat detailed account of the translations of the Bible into our own language. The Saxon version was used prior to the Norman conquest, but after that period, the language of England underwent so great a change that another translation was found to be necessary. There are several manuscript English versions still extant, which were written so early as the middle of the fourteenth century, one in particular, by John de Trevisa, who lived in the reign of Richard II., and finished his translation in the year 1357. Towards the end of that century appeared the English translation by Wycliffe, which was made from the Latin version. The first translation, however, of the New Testament from the original Greek was made by Tyndale, and published abroad by his friend Miles Coverdale, by whose name it is usually designated. Various editions followed, and it is somewhat remarkable that during the reign of Henry VIII., notwithstanding the obstacles thrown in the way of all such undertakings, no fewer than fourteen editions of the whole Bible, and eighteen editions of the New Testament, besides separate portions of Scripture, were printed.

The persecutions of Mary, the successor of Henry VIII., having driven from England several pious and learned men, they took refuge in Geneva. Here they prepared a revised translation, first of the New Testament, and afterwards of the whole Bible. Upwards of thirty editions of this version were printed betwixt the years 1560 and 1616, and used to a great extent throughout England. An edition, called the Bishops' Bible, was printed in 1568, under the superintendance of Archbishop Parker, assisted by a number of learned men. It was used in the English churches for forty years, when it was superseded by the admirable version which is still in use as the authorized version of the English Bible. The mode in which this valuable translation was accomplished is thus described by Mr. Richard Thomson, in his 'Illustrations of British History.' "In 1603, James I. commissioned fifty-four of the most learned men in the universities to undertake the work; and directed the bishops to inquire for such persons as were skilled in the sacred languages, or had made the Scriptures their peculiar study. But before this noble labour commenced, seven of the appointed number were deceased; and the remaining forty-seven were divided into six companies, each of which was to meet at a different place, and to prepare a different portion of the Scriptures, though the whole of that portion was to be translated by every person in that company, and the several versions compared together. When any one company had finished its part, it was to be communicated to all the rest, that nothing might pass without general consent; and if, upon review, any objection were made, the passage was to be returned for amendment, or, in case of any disagreement, it was to be referred at the end of the work to the general committee, consisting of one principal person from each company. The division of the Scriptures between these companies, was as follows.—The first met at Westminster; it consisted of ten persons, and translated from Genesis to the end of the second book of Kings. The second met at Cambridge, consisted of eight members, and translated from the first book of Chronicles to the close of Solomon's Song. The third met at Oxford, and consisted of eight individuals, who translated the remainder of the Old Testament. The fourth assembled at Cambridge, included seven persons, and translated the Apocryphal books. The fifth met at Oxford, consisted of eight members, and translated the four Gospels, the Acts, and the Revelation; and the sixth met at Westminster, and included seven persons, who were appointed to translate the Epistles.

"This translation was commenced in the spring of 1607, and occupied almost three years, when three copies of the whole Scriptures were perfected at Westminster, Oxford, and Cambridge. The foundation of this new version was directed to be the Bishops' Bible, though several others of the old English translations, as well as those in the conti-

mental languages, were also used as auxiliaries. When the work was finished, the general committee met at Stationers' Hall, and reviewed and polished it; a final revision being given to the whole by Dr. Miles Smith, Bishop of Gloucester, who wrote the excellent preface originally attached to this translation, and by Dr. Thomas Bilson, Bishop of Winchester. After long expectation and desire of the kingdom, the new version was published in folio, in 1611; and its excellency is, in every way, such as might have been expected from the care with which it was conducted, and the united labours of so many distinguished men. 'It is,' says Dr. Gray, 'a most wonderful and incomparable work, equally remarkable for the general fidelity of its construction, and magnificent simplicity of its language.'

It is difficult to ascertain the precise period at which the English Bible was introduced into Scotland. An act was passed by the Scottish parliament in 1543 declaring it to be lawful for the people to read the Bible in their native tongue. It is not improbable, however, that at that time foreign Bibles alone were in use. The first Bible printed in Scotland was that of Geneva. "Then," says Knox, "might have been seen the Bible lying on almost every gentleman's table. The New Testament was borne about in many men's hands. The knowledge of God did wonderfully increase; and he gave his Holy Spirit to simple men in great abundance."

A version of the New Testament, translated from the Latin Vulgate, and intended for the special use of Roman Catholics, was published at Rheims in 1582; and, in 1609, the Old Testament version at Douay. The two versions together go by the name of the Douay Bible, which is almost always accompanied by notes explaining passages in accordance with the peculiar dogmas of Romanism.

There being a considerable part of the population, in several quarters of Great Britain and Ireland, who speak in languages peculiar to themselves, and are but imperfectly acquainted with the English tongue, it was necessary that versions of the Bible should be prepared suited to these different localities. It was however, not till 1567 that a Welsh New Testament was printed; and even then it was printed in a form so inaccessible to the great body of the people, that it was found to be comparatively useless. About seventy years after another and more convenient edition was issued, and in the course of the last century various and large editions were printed and circulated in Wales at the expense of the Society for promoting Christian Knowledge, and also of the British and Foreign Bible Society.

A translation of the New Testament into the Manx language, which is spoken in the Isle of Man, was commenced by Bishop Wilson in the last century, and completed by his successor, Bishop Hildesley, being printed about the year 1760. An edition of the whole Bible was printed in 1775, by the Society for Promoting Christian Knowledge.

An 8vo edition was issued in 1819 by the British and Foreign Bible Society.

No New Testament in the Gaelic language, for the use of the large population of the Scottish Highlands, appeared till 1767. This version was executed from the original Greek, by the Rev. James Stuart, minister of Killin, and revised by Mr. Frazer, minister of Alness. Two improved editions of it were published in the years 1796 and 1813, under the superintendence of the author's son, the Rev. Dr. Stuart, minister of Luss. The translation of the Old Testament was undertaken by Dr. Stuart and Dr. Smith, minister of Campbeltown; and was printed in 1802 at the expense of the Society for Promoting Christian Knowledge. A new edition in 12mo was published in 1807, under the care of the Rev. Alexander Stuart, minister of Dingwall, and besides this, another edition without alterations was published by the British and Foreign Bible Society. The General Assembly of the Church of Scotland, having appointed competent persons to revise the whole, passed an act in 1816, declaring it to be the only authorized version of the Gaelic Bible.

The New Testament was translated into the Irish language by Dr. William Daniel, Archbishop of Tuam, in the end of the sixteenth century, and published in 1602 by Sir William Usher. A translation of the Old Testament was begun and finished by the benevolent and pious Bishop Bedell, whose exertions in behalf of the Irish-speaking population of the sister island can never be forgotten. This worthy prelate had resolved to publish his translation at his own expense, but as he was cut off before accomplishing his purpose, the work appeared at the sole cost of the distinguished Christian philosopher Boyle. Various editions of the Irish Bible have been issued by the British and Foreign Bible Society.

BIBLE CHRISTIANS, a Christian sect in England, sometimes called Bryanites, the original founder of the body having been Mr. William O'Bryan, a Wesleyan local preacher in Cornwall, who separated from the Wesleyan Methodists in 1815, and began himself to form societies upon the Methodist plan. His labours were abundantly successful, and in the course of a very few years, so rapid was the progress of the sect, more especially throughout the counties of Devonshire and Cornwall, that, in 1819, there were bordering on thirty itinerant preachers. In that year the first Conference was held, and the connexion was divided into twelve circuits. The cause advanced, and became more flourishing every year, but in 1829 the sect was deprived of its originator, Mr. Bryant having left the body.

In their general arrangements the Bible Christians differ very little from the Wesleyan Methodists. They have the same peculiar system of societies, classes, circuits, local and itinerant preachers. Their affairs also are regulated by an annual conference,

and they have adopted rules almost identical with those of the Wesleyans for the guidance of their officers and meetings. The composition of the conference, however, is of a more popular nature than among the followers of Wesley, consisting as it does of equal numbers of ministers and laymen, the former being the whole of the itinerant ministers, and the latter representatives sent from the various societies. The same popular character is communicated also to the inferior meetings. The rules of the body sanction and recommend open-air preaching. They disapprove of the title "Reverend" being applied to their ministers, as being inconsistent with the plainness and simplicity recommended by Christ to all his followers. Females are allowed to act as itinerant preachers, but they are prohibited from taking any share in the government and discipline of the Church.

In doctrine the Bible Christians are at one with the Arminian Methodists, and their forms of public worship are much the same, except in the case of the Lord's Supper, which it is usual for them to partake of in a sitting posture, as more conformable to the mode in which it was at first received by the apostles. Kneeling, however, is not positively forbidden should it be more agreeable to the views and feelings of any persons to engage in the ordinance in that attitude. By the returns of the last census in 1851, the number of chapels in England and Wales amounted to 452. Their congregations are chiefly found in the south-western counties. The minutes of conference for 1852 represent the number of members as 13,862, including both the circuits and Home Missionary stations.

BIBLE SOCIETIES, associations formed for the diffusion of the Word of God. A duty so plainly incumbent on all who believe the Bible to be given by inspiration of God, and to be able to make men wise unto salvation, to spread it far and wide throughout the world, would have led, we might have thought, to the formation of Bible Societies at a much earlier period than any to which they can be traced. The oldest institution of the kind is "The Society for Promoting Christian Knowledge," which was formed in 1699, and which printed the New Testament in Arabic, the whole Bible in the Manx language, and four editions in the Welsh, besides many editions in English. This efficient Society is still in active operation. An association was formed in London towards the end of last century for supplying soldiers and sailors with copies of the Scriptures. This Society was afterwards remodelled, taking the name of the "Naval and Military Bible Society," which fully described its highly important though limited sphere of action. A society, under the name of the "French Bible Society," was established in Paris in 1792, but after a feeble existence, maintained with much difficulty for a few years, it was dissolved in 1803. In the following year, on the 7th of March 1804, a national institution on a

large scale was organized in London, bearing the name of the "British and Foreign Bible Society." Active measures were instantly adopted to enlist the friends of the Bible, not only in Britain, but throughout Europe, in a holy confederacy for the advancement of the interests of this noble association. The example set by London was speedily followed by other cities. At Nuremberg in Germany a similar society was set on foot, which in two years transferred the seat of its operations to Basle, and speedily expanded into the "German Bible Society."

Meanwhile the parent Society was growing in vigour and importance. In ten years from the formation of the "British and Foreign Bible Society," no fewer than eighty-two independent Bible Societies had been formed in Europe, several of them having auxiliary associations in connection with them. Five important branches had been established in Asia, four of them auxiliary to the British Society, viz. at Calcutta, Colombo, Bombay, and Java; and one at Astrachan, auxiliary to the Russian Bible Society. Two auxiliary societies had been formed in Africa, one in the island of Mauritius and Bourbon conjointly, and one at St. Helena. One hundred and twenty-nine Bible Societies had been formed on the American continent, exclusive of one at Quebec and one at Pictou, with the "Nova Scotia Bible Society," and its auxiliaries throughout the province. Two auxiliaries to the British Society had been established in the West Indies, one at Jamaica, and one at Antigua. During the same period of ten years from its commencement, the British and Foreign Bible Society had secured the formation of five hundred and fifty-nine auxiliaries within the British dominions at home.

The progress which this great national institution has made, and the extent of usefulness to which it has attained, may be learned from the encouraging fact, that, at the jubilee which was celebrated on the 8th March 1853, when the Society had reached the fiftieth year of its existence, it was reported by the secretaries that the association had issued, since its commencement, no fewer than 25,402,309 Bibles and Testaments at the expense of £4,000,000 sterling. The number of languages and dialects in which it had printed and circulated the Scriptures was 148. The number of auxiliary societies directly connected with the parent Society was 4,257.

In the United States of America, the first Bible Society which was formed was established at Philadelphia in 1808. In the course of a very few years similar institutions rapidly spread, so that in 1816, when the American Bible Society was set on foot, there existed upwards of fifty Bible Societies in active operation, of which no fewer than forty-three became auxiliaries to the National Society. The formation of the great Transatlantic Bible Society formed a highly important era in the history of Bible circulation throughout the world. This event took place on Thursday, 11th May 1816, at a meeting

held in New York, at which sixty-one delegates appeared from ten different States of the Union, representing from thirty to forty local societies. From the date of its institution to 1st May 1853, this noble institution circulated 9,088,352 copies of the Word of God in many different languages.

Besides the two great societies on both sides of the Atlantic, and their numerous auxiliaries, the Bible Societies in Continental Europe, in Asia and Africa, have circulated five or six millions of copies of the Holy Scriptures in different languages; while the American and Foreign Bible Society, during the sixteen years of its existence, has put into circulation more than half a million of copies of the Scriptures in thirty-five different languages, and as many more in the English language. The aggregate of all the operations of the different Bible Societies is the publication and circulation of nearly 50,000,000 copies of the Bible, in almost all the languages spoken upon earth. Such a result obtained in the course of half a century is a cause of lively gratitude to God, and an earnest of what, by God's grace, may be accomplished in diffusing the Holy Bible throughout every part of the habitable world, until at length the whole earth shall be filled with the knowledge of the Lord.

BLANCHI (Ital. *White men*), a name given to a section of the FLAGELLANTS (which see) in the fourteenth century, which came down from the Alps into Italy, scourging themselves as they went. They were received almost everywhere with enthusiasm, both by clergy and people. Their leader was put to death in the Papal territory, and the body was dispersed. The prime mover of the penitential pilgrimage of the Bianchi was probably Vincentius Ferrerius, a Spanish Dominican, but their movements being strongly disapproved by the council of Constance, he was induced to discontinue them.

BIBLICISTS, the Biblical or ancient theologians, as they were sometimes called, of the twelfth century, who supported their religious tenets simply by appealing to the declarations of Holy Scripture, along with the opinions of the fathers and the decisions of councils, but without being guided by mere human reasoning. This class of theologians was called Biblicists in opposition to the philosophical or scholastic theologians, who were also called the Sententiarii. The most distinguished of the Biblicists were St. Bernard, Peter the Chanter, and Walter of St. Victor; but the philosophical theologians were thought to be more acute and able in their expositions; and, accordingly, students attended their lectures in great numbers, while few or no pupils were found in the schools of the Biblicists. Roger Bacon, in the thirteenth century, tells us that "the Batchelor, who lectures on the text of Scripture, gives place to the lecturer on the sentences, who is everywhere preferred and honoured by all." This state of matters continued generally to prevail in the theological schools of Europe down to the time of Luther. See SENTENTIARIUM.

BIBLIOMANCY (Gr. *Biblios*, the Bible, and *Manteia*, Divination), a mode of divination sometimes practised among the early Christians, by opening the Bible at random, and applying the first passage that met the eye to the peculiar circumstances of the individual. It was customary among the heathens to consult the poets in this way. Homer was chiefly used for this purpose by the ancient Greeks, and Virgil by the Romans. At what precise period this highly improper use of the Sacred Volume was introduced among the Christians does not appear. Augustine refers to it in the fourth century; and some have alleged, that even he himself was at one time addicted to the practice, and that his conversion took place while engaged in this kind of divination. His own explanation, however, is sufficient to dispel such a foolish idea. He says that he heard a voice from some unknown quarter exhorting him to take up the Bible and read; that he proceeded, accordingly, to open the Word of God, and that the first passage which presented itself to his eye was Rom. xiii. 13, 14, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." These words he regarded as addressed to him by God, and in all respects applicable to his case. Thus by God's good providence he was led to enter upon a new life of purity and devotedness to the Divine service. Far from favouring Bibliomancy at any period of his life, Augustine strongly disapproved of the practice. "As for those," says he, "who divine by lots out of the gospel, though it be more desirable they should do this than run to ask counsel of devils; yet I am displeased at this custom, which turns the Divine oracles, which speak of things belonging to another life, to the business of this world, and the vanities of the present life."

There were two modes in which the early Christians practised Bibliomancy. One was done by observing, in the first instance, a course of prayer and fasting, longer or shorter, as the case seemed to require, at the close of which the individual opened the Psalms, or perhaps the Gospels and Epistles, noting the first passage that occurred, which was regarded as the answer sent expressly from heaven. Another way in which this kind of divination was followed was by repairing to the church on a particular day, and noting the first words of the Psalms which the congregation were engaged in singing at his entrance, these being viewed as the solution of his difficulty or answer to his prayer. Such a superstitious custom was altogether unworthy of men who owned the Christian name, and yet we learn from ecclesiastical writers, that for many centuries this absurd and impious practice was found to prevail.

The nature and influence of Bibliomancy in the

church, during the middle ages, is thus described by Dr. Jamieson: "There was not a single event, of any importance in the ordinary course of human life, in reference to which the Scriptures, contrary to their manifest design, were not appealed to, as a sure and infallible oracle, in all matters of secular interest. Gregory of Tours is the earliest historian who describes this divination as a prevailing practice in his time; and a circumstance which he mentions, as a critical occasion in his own life, affords him an opportunity of detailing the religious observances with which, in the earlier ages, it was gone about. He had long been the favourite minister of Queen Fredegonda; and information had reached him that a dangerous conspiracy had been formed, at the head of which was the Earl of Tours, to hurl him from power, by lowering him in the eyes of his royal mistress, and, if necessary, taking his life. Overwhelmed with apprehension of his danger, he retired in the greatest despondency to a closet, and took with him the Psalms of David, in the hope of deriving from it some direction, or some gleams of hope, in his distressed circumstances; 'and great,' he adds, 'was the comfort he found;' for, having spent some time in prayer, he opened the volume, and the first verse that met his eye, being the 53d of the 78th Psalm, —'He led them on safely, so that they feared not; but the sea overwhelmed their enemies;' he received it as a happy omen of his safety, and left his chamber with the light heart and elastic step of one who had obtained a sure and certain hope of triumph.

"Gregory Nicephoras relates, that the Emperor Andronicus, having thrown into prison his nephew Constantine, who was convicted of having conspired against the life of his imperial uncle, deliberated long whether he ought to pardon the offender, or to punish him as his crimes deserved, and that he was at length determined towards the exercise of mercy by an appeal which he made to the Scriptures. On turning up the book of Psalms, the first passage he met with was the 14th verse of the 68th Psalm, 'When the Almighty scattered kings in it.' 'Persuaded,' says the historian, 'by this passage, that although men are ignorant of the secret springs of Providence, and act independently of them, the quarrels and commotions that break out in the kingdoms of the world form a part of the Divine decrees, he resolved thenceforth on reconciliation with the rebellious prince.'

"Another historian informs us, that the Emperor Heraclius, after having obtained a series of signal victories over Cosroes, King of Persia, was at a great loss to know where he ought to fix his winter quarters, and that having caused a day of extraordinary fasting and prayer to be observed by his whole army, previous to his intended consultation, he solemnly took up the book of Psalms, in presence of his principal officers, and found a passage which determined him to winter in Albania.

"A fourth writer mentions the case of a young lady, whom, contrary to her own inclinations, her family had determined to bestow in marriage on a rich and noble suitor. Having delayed her consent as long as she could, and finding it impossible to escape by ordinary means from a connection so odious to her, she at length informed her lover and her relations that she left the matter in the hands of God, and would cheerfully abide by the result of an appeal to the Sacred Volume. All parties having agreed to this, as a pious and commendable proposition, the Bible was opened, and the verse found being that passage in the Gospel where our Lord said, 'Whosoever loveth his father or mother more than me, is not worthy of me,' the lady exclaimed that the bans were thus forbid by Heaven, and forthwith devoted herself to a single life,—which, at the period referred to, was beginning to be held in great estimation.

"A fifth historian relates, that the famous hermit, who, having stationed himself on a high pillar, obtained the surname of Stylites, was called in his childhood by the name of Daniel, for the following reason. His parents having brought him to the parish minister to be baptized, wished the priest to give him a name, which that individual declining to do, it was proposed to ascertain what was the will of God, and the Scriptures being consequently turned up, the Volume opened at the beginning of the book of Daniel, which from that circumstance became the name of the child.

"Nor was it only in the ordinary events of life that this practice of divining by the Scriptures was observed,—the same appeal was made to the Word of God, for guidance, on occasion of appointing to the highest offices of the Church. Thus, at a contested election in Orleans, when party spirit ran high, and the inhabitants were greatly divided in their choice of a successor to the vacant see, it was suggested that, in the difficult circumstances of the case, and as the likeliest way of restoring harmony and procuring universal concurrence in the appointment, the matter should be left to the decision of the scriptural lot. The proposition was immediately agreed to; and each candidate being, in turn, requested to try his fortune by opening the book of Psalms, none of them met with any passage that seemed to bear the most distant reference to the occasion, except one, who, reading this verse in the 65th Psalm,—'Blessed is the man whom thou choosest, and causet to approach unto thee, that he may dwell in thy courts,'—was nominated in preference to all the rest, as being manifestly pointed out by this apposite passage to be the choice of Providence. On another occasion of a similar kind, it is mentioned in the Life of Lanfranc, Archbishop of Canterbury, when that prelate was presiding at an election for the see of Rochester, that the successful candidate obtained the appointment in consequence of his turning up this passage: 'Bring the best robe, and put it on him.'

"Several other instances occur of individuals who, although their appointment was not objected to, yet being so unfortunate as to have an unfavourable omen, were haunted with suspicion of disaster or of crime during the rest of their lives. A few cases may be mentioned,—one was that of a bishop, who, at his ordination, unexpectedly turned up that verse, in the Gospel of Mark, relating to John the Baptist, where it is said, 'The king sent an executioner to prison, and beheaded him,'—an omen which overwhelmed the officiating minister, and led him to address the newly-elected bishop as one that was destined to die a premature and violent death. A second was that of a deacon, who, on opening the Bible, found the leaf wanting,—a circumstance which, among his superstitious countrymen, excited a general suspicion of there being some secret cause, some important qualification wanting, that unfitted him for the sacred office. And a third was that of a bishop who, having led a scandalously immoral life, was accused by his people, before a council, of a variety of crimes; which, said his accusers, we are constrained to *expose and lay bare* before the world, in accordance with the augury that was given at his ordination, and which was taken from this passage of the Gospel, 'He left the linen cloth, and fled from them naked.'" Mark xiv. 52.

So prevalent was the practice of Bibliomancy that various councils of the church found it necessary to prohibit it in the strongest terms. Thus the council of Vannes, A. D. 465, decreed that "whoever of the clergy or laity should be detected in the practice of this art, either as consulting or teaching it, should be cast out of the communion of the church." The council of Agde, about sixty years after, repeated this canon, which was also passed by the first council of Orleans about five years thereafter with little variation. The practice obtained mostly in the West, especially in France, where, for several ages, it was customary on the consecration of a new bishop, to consult the Bible concerning him by this mode of divination. At the Norman Conquest Bibliomancy was introduced into England. At the consecration of William, the second Norman bishop of the diocese of Norwich, the Bible opened at these words, "Not this man, but Barabbas," from which it was concluded, that this bishop should not long continue, and that a robber should come in his place. William died soon after his consecration, and was succeeded by Herbert de Lozinga, another Norman, who was the chief tool in the hands of King William Rufus, in openly selling all ecclesiastical benefices. This simoniacal trader in church preferments had purchased the abbey of Winchester and the abbey of Ramsay for himself. He had also obtained, by the same unlawful means, the bishopric of Norwich, and at his consecration the Bible opened at the words which Christ spake to Judas the betrayer, "Friend, wherefore art thou come?" These words, taken in connection with those which had occurred at the

consecration of his predecessor, struck him forcibly, leading him to think of his past conduct. In token of his repentance, he built the cathedral church of Norwich, of which he laid the first stone in A. D. 1096. His episcopal residence had been at Thetford, but he transferred it to Norwich, where it has continued down to the present time. See DIVINATION.

BIBRACTE, a goddess anciently worshipped at Autun, in the province of Burgundy in France. The ancient name of the city was Bibracte, capital of the Ædui, and a place of great importance among the ancient Romans. An inscription to the goddess *Bibracte* is mentioned by Montfaucon; but whether she was a deity separate from the city, or simply the city deified, it is impossible to say.

BIDDELIANS, the followers of John Biddle, the father of English Socinianism. This individual was born in 1616, at Wotton-under-Edge, and educated at Oxford, where he took his degree of A. M. in 1641. A few years after, he published a pamphlet in which he broached, for the first time, principles subversive of the doctrine of the Holy Trinity. For this offence he was seized and committed to prison. An act was even passed in 1648, declaring it to be a capital offence to publish anything in opposition to the being and perfections of God, the deity of the Son and of the Spirit. This act, however, never came into operation. Biddle was subjected to severe persecution for his opinions. He was tried for his life in 1655, but he was rescued by Cromwell from his perilous position, and sent into banishment to the Scilly Islands. He soon after recovered his freedom for a time, but was again exiled to the same place on the Restoration, and died a prisoner there in 1662. The 'Twofold Catechism' by this noted Socinian caused great excitement both in England and on the Continent. It was ably answered by various divines of the period, but by none more ably than by the celebrated Dr. John Owen, in his '*Vindiciæ Evangelicæ*.' The views of Biddle, on the person of Christ, are thus given by himself, in a 'Confession of Faith concerning the Holy Trinity,' which he published in 1648: "I believe that there is one chief Son of the Most High God; or spiritual, heavenly, and perpetual Lord and King; set over the Church by God, and second cause of all things pertaining to our salvation; and, consequently, the intermediate object of our faith and worship; and that this Son of the Most High God is none but Jesus Christ, the second person of the Holy Trinity." Biddle thus, like the other Socinians, calls Christ the Son of God, not on account of his nature, but on account of the Divine sovereignty with which he is invested as King and Head of the Church. See SOCINIANS.

BIDDING PRAYERS. It was one part of the office of the deacon in the primitive Christian church to direct the people in the different parts of public worship. For this purpose, certain forms of words

were used when each part of the service was to commence. In the Apostolical Constitutions a form of this sort occurs immediately after the dismissal of catechumens and penitents. It commences with these words, "Let no one of those that are not allowed come near. As many as are believers let us fall upon our knees. Let us pray to God through his Christ. Let us all intensely beseech God through his Christ." Then follow several petitions in regular order. Chrysostom refers to the practice of bidding prayers. It would appear that the deacon, when believers were alone, all the catechumens having left the church, commanded all to fall down upon the ground or on their knees, and to make particular petitions, for the church and the world generally, for the church in the district, and the bishop or pastor, as well as other special petitions, at the close of which the deacon pronounced the words, "Let us rise," when all rose up together. In bidding prayers, then, the deacon invited the people to engage in prayer specially for all orders of men in the church, and for the whole state of the world. There was a bidding prayer after the consecration of the elements in the Lord's Supper, which is mentioned in the Apostolical Constitutions. It was to the effect that God would receive the gift that was then offered to him, to his altar in heaven, as a sweet-smelling savour, by the mediation of his Christ. The deacon also after the communion called upon the people to return thanks for the benefits which they had received. After an exhortation to this effect, he bid them rise up and commend themselves to God by Christ. At the close of the whole service he bid the people bow their heads to God in Christ, and receive the benediction. The whole of the devotions, in short, of the public assemblies of the early Christians were regulated and guided by the deacons of the church. See PRAYER.

BIER. See FUNERAL RITES.

BIFROST, the tremulous and oscillating bridge, which, according to the Scandinavian mythology, connected the terrestrial and supernal worlds. This most ingenious structure, by man called the rainbow, formed the thoroughfare of the gods, while its red stripe emitting flames of fire, effectually prevented the frost and mountain-giants from ascending to heaven. Not only did the gods descend to the earth by means of the bifrost, but the disembodied souls of men returned along the same road to their celestial home. In the Scandinavian creed, as in the Jewish and Christian, the rainbow was symbolical of the world's safety. When the black giants, the thunder clouds, threatened to take heaven by storm, and the flashing, pealing electric bolts had scattered and hurled them to the earth, it was displayed in all its dazzling prismatic splendour, to the anxious gaze of mortals, as the signal of victory on the part of the Æsir over the Ymir offspring; as the pledge of the supremacy of the good over the evil; and as the sure promise of the perpetuity of the universe.

BIKUNIS, a class of nuns in Japan, who wander about with their heads shaved, begging alms. They are in general very profligate in their manners.

BILAL, one of the four officiating priests attached to each mosque among the Malays in Malacca. This was the name of the first Muezzin in the time of Mohammed, and is used by the Malays instead of MUEZZIN (which see). The duties of the Bilal are various. He calls to public prayers: he recites also the Talkin, the service for the dead after the corpse has been lowered into the grave. When a goat or bullock is sacrificed, he receives two fingers' breadth of flesh from the victim's neck.

BILOCATION, the miraculous property which some of the canonized saints of the Church of Rome are said to possess, of appearing in two places at once, or of passing with the velocity of spirits from one place to another. Thus it is said of Liguori, that "God rewarded his zeal by several prodigies; for one day, a person going to confession at the house where Alphonsus lived, found him there at the very time for beginning the sermon in the church. After he had finished his confession, he went straight to the church, and found Alphonsus a good way advanced in his sermon. He was astonished at this circumstance, for at his departure he had left Alphonsus hearing the confessions of other persons. It was therefore reported that Alphonsus heard confessions at home at the same time that he was preaching in the church." This instance of bilocation is extracted from a Life of Liguori, translated by Dr. now Cardinal Wiseman.

BINDACHUL, a town near Mirzapur, to the north of Bengal in Hindustan, where there is a temple dedicated to the sanguinary goddess KALI (which see). At this place religious ceremonies are constantly performed; and thousands of animals are offered in sacrifice. It is chiefly frequented for religious purposes by the THUGS (which see), or leagued murderers, who before setting out on their cruel expeditions, betake themselves to the temple of the goddess, whom they regard as the patroness of murder. They present their prayers and supplications at her shrine, and vow, in the event of success in her service, a large proportion of the booty.

BIRDS (WORSHIP OF). This species of idolatry may have had its origin in a perversion of the statement in Gen. i. 2, that the Spirit of God brooded or fluttered over the face of the waters. Accordingly, a bird is often found to play a conspicuous part in almost all systems of cosmogony. In ancient Greece, Zeus the supreme God was changed into a swan, to make Leda or dark chaos productive. The Zeus of India, Brahma, is surnamed Narayana, or he who moves upon the waters. Among the Aztecs, the eagle is synonymous with their supreme god. The condor was in Peru the symbol of the Deity. The Scandinavians figured the world by the ash Yggdrasil, at the top of which was Odin, under the form of an eagle. Among the an-

cient Romans, the eagle was the bird of Jove; Juno, the queen of the gods, is represented as having been drawn in a chariot by peacocks; to Apollo were consecrated the hawk and the raven. In the ancient mythology of Egypt we find reference to various sacred birds. The inhabitants of Thebes or Heliopolis worshipped the eagle, which was probably regarded as sacred to the sun. The hawk was also regarded by the Egyptians as sacred, and the ibis, a species of stork, which was regarded as particularly useful in destroying all kinds of serpents. Cuvier has clearly ascertained the species to which the sacred ibis belongs. Its colour, he says, is white, with long disconnected plumes on the wings, of a glossy blackness. In various parts of modern heathendom particular birds are viewed as sacred, for one reason or another, but most generally because they are supposed to be the receptacles of the spirits of deceased relatives. At the Gaboon on the West Coast of Africa, the natives will not eat the parrot because it talks, and too nearly resembles man. Other tribes venerate the owl, and others the vulture. But the variety of birds which have become objects of worship is small compared with the animals which have been regarded as sacred.

BIRTH. In Eastern countries from the earliest times, the birth of a child was eagerly looked for by the parents, and among the ancient Hebrews to be childless was regarded as one of the heaviest calamities with which a married female could be visited. Hence Rachel's hasty exclamation, "Give me children, or I die," and Hannah's vow recorded in 1 Sam. i. 11, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." From Ezek. xvi. 4. it seems to have been the custom to wash the child as soon as it was born, to rub it with salt, and to wrap it in swaddling clothes. The period which the cruel Egyptian monarch chose for the murder of the Hebrew male children, as referred to in Exod. i., appears to have been when the infants were put into the stone troughs for the purpose of being washed. The birth of a son was regarded in the East as an event of peculiar interest, and servants accordingly were dispatched to convey the glad tidings, but no similar joy was manifested on the birth of a daughter. The only ceremony attendant upon the latter event among the modern Jews is, that about six weeks after the birth of a female child, the parents collect a number of young children around the cradle, when they lift up the child and announce her name, giving way for a time to mirth and gladness. On the birth of a child, the modern Jews put up a prayer to God, that if it be a daughter she may resemble Eve, and obtain a husband similar to Adam; and if it be a son, that he may marry a wife like Eve, gentle and obedient. In his 'Modern Judaism.

Mr. Allen gives the following detailed account of the ceremonies attendant on the delivery of a Jewish female. "When a Jewish woman is pregnant, and the period of her delivery is at hand, her chamber is to be decently prepared and furnished with all things necessary for the occasion. The husband, or some other Jew of approved character, takes a piece of chalk, and describes a circle upon each of the walls or partitions around the bed, and upon the door both inside and outside: upon each wall or partition, and about the bed, he also inscribes, in Hebrew characters, the words *Adam, Chava, Chuts, Liliith*; that is, *Adam, Eve; Begone, Liliith*: by which they signify, that if the woman be pregnant with a boy, they wish God to give him a wife like Eve, and not like Liliith; but if of a girl, that she may hereafter be a helpmate to her husband, as Eve was to Adam, and not refractory and disobedient, like Liliith. On the inside of the door are likewise written the names, as is alleged, of three angels, which are supposed to defend the child from the injuries of Liliith; who is said to have been transformed into a female demon, and to take delight in debilitating and destroying young infants. By these methods the room is believed to be sufficiently protected against the intrusion of all evil spirits. Leo Modena, who wrote at the commencement of the seventeenth century, represents the use of anti-demoniacal charms on these occasions, as a vain superstition, not very general at that time among his brethren in Italy: but Buxtorf, who wrote about the middle of that century, states it to be commonly practised by the Jews in Germany, and Addison, towards the end of the same century, mentions it as a general custom of the Jews in Barbary. Among the German Jews it still continues."

The Hebrew women were in the habit of nursing their own children unless prevented by some unavoidable necessity; and they made a public feast at the weaning of their children. It is a received doctrine in the Jewish schools, that if children were born lame, or blind, or defective, it was a punishment inflicted for the sin of their parents, who had neglected to discharge some of the legal ordinances, especially some peculiar rites of cleansing and purification.

BIRTH-DAY. Among the ancient Jews the birth-day of a son was celebrated as a festival, which was solemnised every succeeding year with renewed demonstrations of festivity and joy, especially those of sovereign princes, as in the case of Herod, Mat. xiv. 6. Every classical scholar will naturally call to remembrance the birth-day games which were wont to be celebrated in honour of the Roman Emperors. To the student of the Sacred Volume the birth-day feast prepared by Pharaoh for all his servants, as mentioned in Gen. xl. 20, will readily occur. Such feasts have been common from the earliest times.

In the early ages of the Christian church, it was the frequent custom of believers to speak of death as a birth, and of their Christian relatives when they

died as then for the first time born. Accordingly the anniversary of their death was held by the relatives as a festival sacred to the memory of their Christian worth, and the occasion was still further hallowed by the observance of the Lord's Supper. It was usual also in these primitive times to celebrate festivals in honour of the martyrs who had fallen in the cause of Christ, and the time selected for such festivals was their birth-day, as it was termed in the language of the period, that is the day on which their earthly troubles had come to a close, and they had entered into eternal rest. This was familiarly spoken of as their birth, or the commencement of a new and better life. The place of meeting on those solemn occasions was the tombs of the martyrs, which were generally situated in secluded and sequestered spots, removed from the busy haunts of men. Such hallowed places were to the early Christians favourite places of resort. The return of the sacred festival, therefore, which summoned them thither, was eagerly hailed as a joyful occasion; and crowds of Christian pilgrims might be seen at these periods wending their way to some martyr's sepulchre. There the birth-day ANNIVERSARIES (which see), were observed with the usual formalities of religious worship, and the celebration of the Lord's supper. An AGAPE (which see), or love-feast was also partaken of in many cases at the martyrs' tombs. See CATACOMBS.

BIRTHRIGHT, the peculiar privileges of the first-born son. These among the Jews were three; a double portion of the paternal inheritance, the right to exercise the priestly office, and authority or rule over his brethren. The Chaldee Paraphrast says the first of these was given to Joseph, the second to Levi, and the third to Judah, in consequence of Reuben having forfeited all the privileges of his birthright. It is plain from the case of Esau, who sold his birthright, that the first-born was entitled to a peculiar blessing at the hand of the parent, and also that he wore a special robe or dress of some kind or another, which marked him out from the rest of the family. He sat at table next to his father, and enjoyed other advantages which gave him a kind of authority in the family. But the greatest and most important of all his privileges was that he was consecrated to God. Hence the charge of profaneness brought against Esau by the apostle Paul, inasmuch as he was impiously divesting himself of one of the most sacred blessings which attached to his position as the first-born. The young men of the children of Israel whom Moses sent, as we are told in Exod. xxiv. 5, to offer burnt-offerings, and to sacrifice peace-offerings unto the Lord, are supposed to be the first-born or chiefs of families or tribes, to whom was yielded this solemn office of the primogeniture. This is the last act recorded of the patriarchal economy among the sons of Israel; for soon after, the first-born were redeemed from that duty by the substitution of the Levites in their stead, who from that time became

in a peculiar manner the Lord's, dedicated to his service. That the price of redemption was peculiarly paid for the first-born appears clearly, both from the law as laid down in Numb. iii. 45, and also from this circumstance, that if the first-born died within the month or thirty days, from which time, as the Jewish doctors tell us, the redemption money was held to be due, or died even on the thirtieth day, the sum enjoined by the law was not to be paid, or, if it had been previously advanced, was to be returned. These first-born, or the substitutes which redeemed them, and the first-born of the clean cattle, or the redemption of the first-born of the unclean cattle and the first-fruits of their land, were so peculiarly the Lord's, as to be incapable of any other application.

The modern Jews hold that if the first-born of an Israelite be a son, the father is bound to redeem him from the thirtieth day forward. If he redeem him before that time, it is not accounted a redemption; if he omit it after that, he is regarded as guilty of neglecting an affirmative precept. The priests and Levites having been in ancient times exempted from this law of redemption, it is in the same way considered not obligatory on those who are believed to be descendants of Aaron. An account of the ceremony of redeeming the first-born among the modern Jews may interest the reader. "On the thirty-first day after the birth, the father sends for a priest and some friends. The person who acts the part of a priest is one who is supposed to be a descendant of Aaron. The father places his little son on a table, and says to the priest, 'My wife who is an Israelitess, has brought me a first-born, but the law assigns him to thee.' The priest asks, 'Dost thou therefore surrender him to me?' The father answers in the affirmative. The priest then inquires which he would rather have, his first-born, or the five shekels required for his redemption. The father replies that he prefers his son, and, charging the priest to accept the money subjoins these benedictions: 'Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us with thy precepts, and commanded us to perform the redemption of the son. Blessed art thou, O Lord our God, King of the Universe, who hast preserved us alive, sustained us, and brought us to enjoy this season.'

"The father then produces the value of five shekels—which, among the German Jews, is regarded as a ducat, valued at about nine shillings and fourpence—and the priest asks the mother if she had been delivered of any other child or miscarried. If she answers in the negative, the priest takes the money, lays it on the head of the child and says, 'This son being a first-born, the blessed God hath commanded us to redeem him, as it is said, "And those that are to be redeemed, from a month old thou shalt redeem them, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs." Numb. xviii. 16. While thou wast in thy mother's womb, thou wast in the power

of thy Father who is in heaven, and in the power of thy parents; but now thou art in my power, for I am a priest. But thy father and mother are desirous to redeem thee, for thou art a sanctified first-born; as it is written, "And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine." Exod. xiii. 2. He then turns to the father, and says, 'I have received these five shekels from thee for the redemption of this thy son; and behold he is therewith redeemed according to the law of Moses and Israel.'

"This ceremony is followed by feasting and jollity, in which they are permitted to indulge, even when the day of redemption happens to fall on one of their fasts.

"It is not permitted to drive a bargain with the priest, or to agree with him for a lower price than the value of five shekels. This would annul the redemption, and it would require to be done a second time. The priest is at liberty afterwards to return the money to the father; but it must be as an absolute gift, neither preceded nor accompanied by any condition.

"When the father dies before the thirty-first day, the mother is not bound to redeem her son; but a piece of parchment, or a small plate of silver, is suspended on the child's neck, with a Hebrew inscription, signifying—*A first-born son not redeemed, or A son of a priest*; to teach him, when he grows up, that he belongs to the priest, and must redeem himself."

BISHOP (Gr. *Episcopos*, an overseer), one who in Episcopal churches has the oversight of the clergy of a diocese or district. The origin and true nature of this office has given rise to the important controversy which has long been carried on between Episcopalians and Presbyterians in reference to the government of the Christian church. The fundamental article of the Episcopal churches on the matter of church government is, that a bishop is superior to a presbyter. The Presbyterian churches, on the other hand, maintain, that all the ministers of the word, all whose office it is to preach and administer the sacraments, are on a level in respect of office and authority.

I. In support of their views, the Episcopalians are accustomed to make their appeal to Scripture, and the doctrine and practice of the ancient Christian church.

1. They draw an argument from the constitution of the Jewish church, in which there were different orders or degrees. The Levites were appointed to discharge various subordinate offices connected with the tabernacle and the temple; the priests were set apart to offer sacrifices; and the high priest, while special duties and privileges were assigned to him, was superior in rank to the whole ecclesiastical officers, and exercised authority over them.

2. They argue that our blessed Lord himself,

in the exercise of his ministry while on earth, established a distinction of ranks among the office-bearers of the church, the apostles being placed at the head, corresponding to the bishops, while the seventy disciples answered to the presbyters.

3. They adduce the instances of Timothy and Titus, whom they allege to have been bishops, the one of Ephesus, and the other of Crete.

4. They maintain that by the expression "angels of the churches," in the book of Revelation, can be meant no other than bishops.

Such are the chief arguments drawn from the Word of God by Episcopalians, in support of the doctrine that bishops are an order distinct from and superior to the order of presbyters. But an additional and corroborative class of arguments, they assert, is to be found in the teaching and practice of the ancient Christian church. The office of apostle, it is admitted, stands by itself, and belonged exclusively to the twelve chosen and set apart by our Lord himself. But in virtue of the authority with which they were invested by their divine Master, the apostles nominated their successors, to whom was given the name of bishops. Thus, according to Episcopal writers, the most ancient distinction which occurs is that of the superior clergy into the three separate orders of bishops, presbyters, and deacons, such a distinction being supported, as they allege, by some of the earliest and most trust-worthy writers of the Christian church. Ignatius, for example, in his epistle to the Magnesians, exhorts them to "do all things in unity, under the bishop presiding in the place of God, and the presbyters in the place of the apostolical senate, and the deacons to whom is committed the service and ministry of Jesus Christ." Clemens Alexandrinus says that "there are in the church the different degrees or progressions of bishops, presbyters, and deacons, in imitation of the angelical glory." Origen refers to such a distinction ten times in his works. "One that is twice married," he says, "can neither be made bishop, presbyter, nor deacon." According to Tertullian, in his work on baptism, "The right of baptizing belongs to the chief priest, who is the bishop; and, after him, to presbyters and deacons, yet not without the authority of the bishop, for the honour of the church, in the preservation of which consists the church's peace."

The first institution of the order of bishops is alleged by Clemens Alexandrinus, followed by Tertullian, to have originated with the apostle John, who, when he was settled at Ephesus, went about the neighbouring regions ordaining bishops, and setting apart such men for the clergy as were signified to him by the Holy Ghost. Irenæus declares that there were bishops as well as presbyters in the apostles' days; and both he and Tertullian allege that the apostles ordained a bishop at Rome. According to the testimony of many ancient writers, James, the brother of our Lord, was the first bishop of Jerusalem. Jerome says he was ordained by the apostles

immediately after our Lord's crucifixion. Epiphanius calls him the first bishop; Chrysostom says he was made bishop by Christ himself; the author of the Apostolical Constitutions affirms that he was appointed both by Christ and his apostles. On the statement also of the ancient writers, Euodius is said to have been ordained by the apostles bishop of Antioch, and after him Ignatius; Polycarp, the disciple of John, to have been made bishop of Smyrna; and Papias, bishop of Hierapolis. The ancient writers generally assert that Timothy was ordained bishop of Ephesus by the apostle Paul, who is also said to have ordained Titus bishop of Crete, and Epaphroditus bishop of Philippi.

In confirmation of the assertion that bishops have existed from the earliest times as an order distinct from and superior to the order of presbyters, Episcopalian writers are accustomed to refer to the titles of honour which were wont to be given to bishops in the primitive church. The most ancient of these is the title of apostles. Thus Theodoret says expressly, "The same persons were anciently called promiscuously both bishops and presbyters, whilst those who are now called bishops were called apostles." At an after period they contented themselves with the appellation of successors of the apostles. Another title which they received in token of respect and the high honour in which they were held, was the appellation of princes of the people, or, as Optatus and Jerome, to distinguish them from secular princes styles them, princes of the church. Sometimes they were called presidents or provosts of the church, chief priests, and princes of the clergy. Jerome, indeed, and other writers, frequently use the title as applied to a bishop, of *pontifex maximus* or chief priest; a title which, though now assumed as the sole prerogative of the Bishop of Rome, denoted in early times any bishop whatever. In the same way, also, we find the title Papa or Pope, Father of the Church, and Father of the Clergy, used as a common title in some ancient writers, of all bishops, and not of the Bishop of Rome exclusively. Nay, they are sometimes spoken of under a higher appellation still, as fathers of fathers, and bishops of bishops; and Gregory Nazianzen styles them patriarchs, while Cyprian says that every bishop is vicar or vicergerent of Christ.

Not only were the bishops in the ancient Christian church superior in title, but also, as Episcopalian writers argue, superior in office to the presbyters. The bishop, in their view, was the absolute independent minister of the church, while the presbyters were merely his assistants, receiving all their authority and power from his hands. In proof of this, Ignatius is quoted, who says in his Epistle to the church of Smyrna, "Let no one perform any ecclesiastical office without the bishop;" and the council of Laodicea to the same effect, "The presbyters shall do nothing without the consent of the bishop." This restriction would seem to have applied not only

to baptism and the Lord's supper, but also to the office of preaching. On the testimony of Jerome, Chrysostom, and Epiphanius, it is held that the power of ordaining the superior clergy, bishops, presbyters, and deacons, was never intrusted into the hands of presbyters, but performed exclusively by bishops. Chrysostom indeed makes this the only point of difference between the two offices. It is also alleged by Episcopalians, that in early times bishops always retained to themselves the power of calling presbyters to account, and censuring them if necessary, a power which plainly indicated superiority in rank and authority.

II. In replying to these arguments of the Episcopalians, Presbyterians allege in the outset that they must not be understood as denying, but on the contrary fully admitting the existence of bishops, even in apostolic times, not however, in the sense in which the term bishop is used in Episcopalian churches, that is, a dignitary who rules over the clergy of his own diocese, but simply as an overseer or pastor of a flock, a teaching presbyter on a level in point of rank and authority in the church with other presbyters. It is not the existence of presbyter bishops in the primitive churches that Presbyterians deny, but only that of diocesan bishops, men whose only duties are government or discipline, ordination, and confirmation.

The arguments of Episcopalians in reference to the alleged existence in the early Christian church of diocesan bishops, distinct from, and exercising rule over presbyters, are met by Presbyterians in somewhat the following manner.

1. The argument from the Jewish church as being of the nature of a hierarchy, is answered by alleging that at best the argument amounts to nothing more than a presumption in favour of the Episcopal view. It may be stated in the following form. In the ancient Jewish church a gradation of ranks in the ministry existed. It may be inferred, therefore, that Jesus Christ, in framing the constitution of the Christian church, would adopt a similar plan. The argument thus sought to be established on a mere unsupported inference, Presbyterians consider as both presumptive and presumptuous: presumptive, inasmuch as it proceeds on a mere supposition; and presumptuous, inasmuch as it dares to dictate to the All-Wise himself what course of conduct it behoved him to follow. And, besides, there is so wide and marked a difference between the Jewish and the Christian dispensations, that any analogical argument drawn from the one to the other is neither legitimate nor safe. This argument accordingly is regarded by some Episcopal writers themselves as quite invalid.

2. In answer to the argument that our Lord himself while on earth established a distinction among the office-bearers of the church, by appointing apostles corresponding to the bishops, and the seventy disciples corresponding to the presbyters, it is argued

by Presbyterians that the analogy has no force, the seventy having derived their commission directly from Christ, as well as the apostles did, and that, as far as appeared, both their mission and their authority were the same as those of the apostles. But besides, the argument is destroyed by the fact, that the Christian church in its fixed constitution did not, and could not, possibly exist till after the resurrection of Christ from the dead, that great event being the fundamental article on which its whole doctrine rested.

3. The argument deduced from the cases of Timothy and Titus, who are alleged to have been both of them bishops, the one of Ephesus, and the other of Crete, is met on the part of Presbyterians by a decided denial of the allegation. The only evidence to be found in Scripture occurs in the postscripts to the Epistles, addressed to them by Paul, which postscripts are admitted on all hands to be of no authority, having been appended long after the Epistles themselves were written. But not only is evidence wanting in favour of Timothy and Titus having been invested with the office of diocesan bishops, but all the evidence which can be adduced from Scripture on the subject goes to refute the idea that they ever held any such office. Timothy is called not a bishop, but an evangelist, in the Epistles addressed to him, and thus he stood obviously next in rank to an apostle, and had like them a general care of the churches. He was appointed to ordain elders, who are also called bishops, in every city. He was therefore not a bishop, but an archbishop, an office which on all hands is admitted to have had no existence in the apostolical church. Besides, the language of Paul addressed both to Timothy and Titus is completely opposed to the supposition of either the one or the other having been the bishop of a fixed diocese. On this subject Dr. King well remarks, in his able work in exposition and defence of Presbyterian church government: "It has been often asserted and resolutely argued that Timothy was Bishop of Ephesus, and Titus of Crete. But these assertions and arguments have little plausibility; the simplest reading of the New Testament shows them to be forced in the extreme. 'I besought thee to abide still at Ephesus.' Was it needful or decent to beseech a bishop to abide in his diocese? If so, the vice of clerical absenteeism, as has been often observed, had a very early and respectable origin, 'For this cause left I thee in Crete.' Is a bishop in his diocese from being left there? and is he left there for a particular object, and not to fulfil all the duties of his episcopate? The epistles bear that the parties addressed had been fellow-travellers with Paul, and they are required to make all despatch to rejoin him in his journeys. In other portions of the New Testament we find them at various places with the apostle, and sharing in all the changefulness of his eventful pilgrimage. In the last notice we have of Timothy, Paul enjoins him to repair to Rome, 'in words which

prove,' says Mr. Newman, 'that Timothy was not, at least as yet, Bishop of Ephesus, or of any other church.' This view of the subject is well put by Dodwell, one of the stoutest champions of Episcopacy. 'Many arguments prove that the office of Timothy was not fixed, but itinerary. That he had been requested to abide still at Ephesus, is testified by the apostle, (1 Tim. i. 3.) He was therefore, when requested, an itinerary. His work of an evangelist is proof to the same effect, (2 Tim. iv. 5.) His journeys so numerous with Saint Paul, and the junction of his name, in common with the apostle, in the inscriptions of the epistles to the Thessalonians, furnish similar proofs. In like manner, the same apostle commands Titus, and him only, to ordain, in Crete, elders in every city, (Tit. i. 5.) He says that he had been left to set in order things that were wanting. He must have been a companion of Paul when he was left. And truly other places also teach us that he was a companion of Saint Paul, and no more restricted to any certain locality than the apostle himself. It is true that Timothy was at Ephesus, and did important work there. But the same can be asserted with at least equal truth of his apostolic superior: 'Watch, and remember, that, by the space of three years, I ceased not to warn every one night and day with tears.' When Paul could so speak to the Ephesian elders, why is he not forthwith proclaimed Bishop of Ephesus? In these early times, Paul, Timothy, and other fellow-travellers, were occasionally together in the same place, so that a single congregation were favoured temporarily with a whole college of diocesans. But to counterbalance this extraordinary privilege, these clergymen of the first order were liable to quit as they had come, in company, and leave a church in the sad situation which Onderdonk ascribes to Ephesus, of having 'no bishop.'"

4. The argument that the "angels of the churches" in the Book of Revelation, can mean nothing else but bishops, is answered by declaring it to be an altogether unwarranted assumption, and even admitting that the expression denotes bishops, it still remains to be proved that they were diocesan bishops, as Episcopalians would allege. On the contrary, each of the churches is declared to have had an "angel" or bishop, and this would seem to favour the Presbyterian rather than the Episcopalian view.

Presbyterians, however, not contented with repelling the arguments of Episcopalians, build an argument based on Scripture in favour of their own opinions. They allege that it is quite capable of proof from an examination of various passages in the New Testament, that bishop and presbyter are convertible terms. On this subject we may quote the following remarks by Dr. Dick in his 'Lectures on Theology:' "When Paul was on his way to Jerusalem, he stopped at Miletus, from which he sent to Ephesus, and called the elders or presbyters of the church. No mention, you will observe, is made of

the bishop; but we are at no loss to find the reason. It had several bishops, and these were the very presbyters whom the Apostle had summoned to meet him, for he says to them, 'Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers.' Perhaps prejudice or party-zeal had some influence in rendering the word *overseers*, in this instance, because the term, in the original, if rendered in the usual way, would not accord with the Episcopalian scheme. The Greek word *episcopous*, which, indeed, literally signifies *overseers*, should have been translated *bishops* here, as it is in other places; but, then, it would have been evident to all, that Paul knew of no distinction between a bishop and a presbyter, because those who were first called presbyters, are now called bishops. In his Epistle to Titus, he says to him, 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God.' It would be a waste of time to show, that here the bishop and the presbyter are the same person, and no man can resist the evidence, however much he may be disposed. The presbyter must be blameless, for the bishop must be blameless. There would be no force in this conclusion if a bishop and a presbyter were different persons. And hence you perceive the reason why, in his First Epistle to Timothy, he makes no mention at all of presbyters, but speaks only of bishops and deacons. It is, that he did not consider the two former as different; and consequently, in describing the qualifications of the one class, he describes those of the other. For the same reason he takes no notice of presbyters, in his Epistle to the Philippians, but addresses himself to the bishops and deacons. He thus furnishes us with a new argument against Episcopacy. There were several bishops in the Church of Philippi; but how could this be, according to the scheme of our antagonists? More bishops than one in a church seem to them as monstrous as more heads than one upon a human body. It follows that the bishops of Philippi were plain presbyters, and that such were the only bishops in the apostolic age."

In regard to the arguments drawn by Episcopalians from the teaching and practice of the ancient Christian church, Presbyterians readily concede that the Fathers speak of bishops as office-bearers in the church, and lists of the successive bishops of various important places are also to be found. Considerable uncertainty, however, hangs over these lists in consequence of the discrepancies which the statements of different writers exhibit. But even granting that these lists are correct, it still remains to be proved that these were diocesan and not presbyter bishops. Bishops and presbyters have been shown to be convertible terms in Scripture, applied both of them to

the same individuals in many passages. If this be the case, then the demand of Episcopalians is reasonable, that Presbyterians should show how it was that the bishop came in process of time to be separate from, and superior to, the other presbyters. On this subject the views of Neander are very plausible. "Since the presbyters constituted a deliberative assembly, it would of course soon become the practice for one of their number to preside over the rest. This might be so arranged as to take place by some law of rotation, so that the presidency would thus pass in turn from one to the other. Possibly, in many places such was the original arrangement. Yet we find no trace, at least in history, of anything of this kind. But neither, as we have already observed, do we, on the other hand, meet with any vestige of a fact which would lead us to infer that the presidency over the presbyterial college was originally distinguished by a special name. However the case may have been then, as to this point, what we find existing in the second century enables us to infer, respecting the preceding times, that soon after the apostolic age the standing office of president of the presbytery must have been formed; which president, as having pre-eminently the oversight over all, was designated by the special name of *episcopos*, and thus distinguished from the other presbyters. Thus the name came at length to be applied exclusively to this presbyter, while the name presbyter continued at first to be common to all; for the bishops, as presiding presbyters, had no official character other than that of the presbyters generally.

"The aristocratic constitution will ever find it easy, by various gradual changes, to pass over to the monarchical; and circumstances where the need becomes felt of guidance by the energy and authority of an individual, will have an influence beyond all things else to bring about such a change. It may have been circumstances of this kind which, near the times dividing the first and second centuries, tended to give preponderance to a president of the council of elders, and to assign him his distinctive title, as the general overseer. Already, in the latter part of the age of St. Paul, we shall see many things different from what they had been originally; and so it cannot appear strange if other changes came to be introduced into the constitution of the communities, by the altered circumstances of the times immediately succeeding those of St. Paul or St. John. Then ensued those strongly marked oppositions and *schisms*, those dangers with which the corruptions engendered by manifold foreign elements threatened primitive Christianity. It was these dangers that had called the apostle John to Asia Minor, and induced him to make this country the seat of his labours. Amidst circumstances so embarrassing, amidst conflicts so severe from within and from without—for then came forth the first edict of Trajan against the Christians—the authority of individual men, distinguished for piety, firmness, and activity,

would make itself particularly availing, and would be augmented by a necessity become generally apparent. Thus the predominant influence of individuals who, as moderators over the college of presbyters, were denominated bishops, might spring of itself out of the circumstances of the times in which the Christian communities were multiplied, without any necessity of supposing an *intentional* remodelling of the earlier constitution of the church. In favour of this view is also the manner in which we find the names 'presbyter' and 'bishop' interchanged for each other until far into the second century."

The valuable writings of Hippolytus, lately published by Chevalier Bunsen, show that in his time, that is, the earlier part of the third century, a town was synonymous with a diocese, and that a bishop was set over every city, and even every small town in which were resident any considerable number of Christians. The towns adjacent to Rome, instead of being included in the Roman See, had each its own bishop. Nay, even Hippolytus himself, the author of the works to which we refer, was bishop of Portus, which was merely the harbour of Rome, and a suburb of Ostia. Diocesan bishops, then, or the bishops of provinces, must have been introduced at a later period, at all events, than the early part of the third century. Its first appearance is generally considered to have been due to the rise of one class of the clergy in authority and influence over the rest. In the early ages, Christianity, as is well known, made progress chiefly in cities. As the Christians in the cities increased in numbers and wealth, the city bishops were placed in a new position. Each of them became the constant moderator of a presbytery, consisting partly of ordained ministers; while the country bishop was simply the pastor of a poor, and perhaps scattered congregation. The city bishops for at least a century before the time of Constantine had been gradually acquiring an undue influence. The establishment of Christianity, as the religion of the Roman Empire, gave great accession to their wealth and power. The great city bishops were admitted to the confidence of the emperor. The country gradually sunk in importance and weight. The chorepiscopi or itinerant ministers were the first to have their privileges infringed upon. Mosheim tells us, in speaking of the fourth century, that "this order was in most places suppressed by the bishops, with a design to extend their own authority, and enlarge the sphere of their power and jurisdiction." The first attack made upon them was in the council of Ancyra, A. D. 314, which decreed that they should not be permitted to ordain presbyters or deacons. The council of Antioch, A. D. 342, goes a step further, and ordains that those in villages or rural districts, or those called chorepiscopi, even though they have been ordained by bishops, "must not have the assurance to ordain an elder or deacon without the bishop in the city to which they and their district are subject." In the

council of Laodicea, A. D. 360, it is still further decreed, that "bishops ought not to be appointed in villages and rural districts, but *periodontai* or visiting presbyters, and that these (bishops) already appointed, do nothing without the sanction of the city bishop." It was in the fourth century, according to the historian Du Pin, that "the distinction, distribution and subordination of churches were settled for the most part according to the form of the civil government. The civil provinces formed the body of an ecclesiastical province. The bishop of the civil metropolis was looked upon as the first bishop of the province. Some rights and prerogatives were assigned, and the care of overseeing the whole province was committed to him." Thus gradually and to some extent, at the time imperceptibly, was diocesan episcopacy introduced into the Church, and the bishop of a city congregation was converted into the ruler of an entire province, including all its congregations and all its clergy.

In regard to the appeal which Episcopalians confidently make to antiquity, it may be remarked, that Sir Peter King, in his 'Inquiry into the constitution of the Christian Church,' enters into an elaborate argument with the view of proving from the writings of the Fathers, that presbyters had a right to preach; that they baptized; that they administered the eucharist; that they presided in the consistories together with the bishops; that they had power to excommunicate, to restore penitents, and to confirm; and, finally, that they had the power of ordination. A few of the quotations from the early writers which Presbyterians are wont to adduce, may be briefly referred to. Chrysostom, they consider, is explicit in his testimony. Thus, he plainly observes, "between the bishop and presbyter there is little or no difference; and what the apostle had ascribed to the bishop, the same is also proper to the presbyter, since to the presbyter also the care of the Church is committed." Theodoret, again, remarks, with equal decision, "The apostles call a presbyter a bishop, as we showed when we expounded the Epistle to the Philippians, which may be also learned from this place; for, after the precepts proper to bishops, he describes the things that are proper to deacons. But as I said, of old they called the same men both bishops and presbyters." From the works of Augustine various passages might be quoted to the same effect. Let one quotation suffice. "The Apostle Paul proves, that he understood a presbyter to be a bishop. When he ordained Timothy a presbyter, he instructs him what kind of a person he ought to create a bishop, for what is a bishop unless the first presbyter, that is the chief priest; in fine, he calls his co-priests not otherwise than his co-presbyters." Jerome, also, whom Erasmus terms "the prince of divines," says in words which cannot be mistaken, "A presbyter is the same as a bishop, and before there were, by the instigation of the devil, parties in religion, and it was said among different

people, I am of Paul, and I of Apollos, and I of Cephas the churches were governed by the common council of presbyters." And again, in another passage, "Our intention, in this remark, is to show that among the ancients presbyters and bishops were the very same. But that by little and little the plants of dissensions might be plucked up, the whole concern was devolved upon an individual. As the presbyters, therefore, know that they are subjected, by the custom of the Church, to him who is their president, so let the bishops know that they are greater than presbyters more by custom than by any appointment of the Lord."

Such are the arguments adduced by the Episcopalians on the one side, and the Presbyterians on the other, as to the keenly contested point, whether or not a bishop was, from apostolic times, an office-bearer in the Church of Christ, separate and distinct from a presbyter, being an ecclesiastical dignity of higher rank and authority in the Church.

The power exercised by a bishop, in the early ages of the Church, was strictly spiritual, no claim being arrogated over the persons and the property of men. The ancient bishops of Rome themselves submitted, in all temporal matters, to the authority of the emperors, and it was not until the time of Gregory VII. that the power was assumed to depose Christian princes. As long, however, as the bishops limited themselves solely to spiritual matters, the influence which they exercised, and the respect in which they were held, was such that no Christian traveller ventured to go to a distance from home without letters of credence from his own bishop, which formed a ready warrant for his admission into any Christian community with which he might wish to become connected.

The ancient bishops had the power of framing their own liturgies, provided they kept to the analogy of faith and sound doctrine; and it was within their province to appoint days of fasting to be observed in their particular churches. They were often appealed to as arbiters in secular causes, and Constantine passed a law to confirm the decisions of bishops in such matters, if given in their consistories (See ARBITRATORS). The outward tokens of respect shown to Christian bishops, in early times, were by bowing the head before them to receive their blessing, and kissing their hands. Jerome mentions a most objectionable practice which existed in his time, that the people sung hosannahs to their bishops, as was done to the Saviour on his triumphal entry into Jerusalem. It was required by the ancient canons, that no clergyman should become a bishop until he was at least thirty years of age, that being the age at which our blessed Lord entered on his public ministry. This arrangement, however, in course of time, came to be departed from, and has often been greatly abused in the Romish Church, the office being sometimes conferred on minors, and even young children. Such a state of matters

was utterly unknown in the primitive ages of the Church.

In the Church of Rome, the pope reserves to himself the right of electing bishops, and even in those cases in which sovereign princes claim the power of nominating to bishoprics, the choice must be approved and ratified by the pope. There are two kinds of Romish bishops, territorial bishops, and bishops *in partibus infidelium*. To understand this distinction, it must be borne in mind that Rome claims jurisdiction over the whole earth; and that, in the eye of Rome, the whole human family are divided into the faithful (*fideles*), and the infidels (*infideles*). Wherever a country is nationally Roman Catholic, the ordinary government of the Church is established, consisting of archbishops, bishops, and priests. But where the adherents of Rome do not form the majority of a country, or where the government does not recognize popery as the religion of the state, that country is ranked among the infidels, and provisional or temporary ecclesiastical arrangement is made in reference to it. For its spiritual government, vicars apostolic are appointed, who not being territorial bishops, or bishops in ordinary, are merely bishops *in partibus infidelium*, exercising spiritual authority over the faithful in those parts, but incapable of meeting in lawful synod, or of exercising any temporal authority whatever.

The consecration of a Romish bishop is conducted with great pomp and ceremony. In the course of it he takes an oath of fidelity to the pope and the Catholic Church, and engages to persecute and impugn to the utmost of his power all heretics, schismatics, and rebels against the pope and his successors. There are some bishops in the Church of Rome who are mere titular bishops without any dioceses whatever. The pope is regarded in the hierarchy of the Romish Church as universal bishop, and all bishops are suffragans of the ARCHBISHOP'S (which see). Bishop coadjutors are those who are appointed to assist other bishops who may happen to be unable, from age or any other infirmity, to discharge the duties of their office. These have sometimes the right of succeeding to their principal and sometimes not.

In the Greek Church the bishops are chosen from the regular clergy or Caloyers alone, having usually been archimandrites or abbots of some monastery. They are ordained through other bishops. In the Russo-Greek Church every bishop is independent in his own diocese, or dependent only upon the synod. Among the bishops two are called vicar-bishops, the one of Novgorod, the other of Moscow. These have a jurisdiction in some respects inferior to the rest, as any one may appeal from them to the bishop of the diocese, who is called their metropolitan. The office of these vicar-bishops is supposed to have been the same with that of the ancient chorepiscopi among the Greeks, but they

are now consecrated prelates with full episcopal functions.

In the Lutheran churches on the continent, it is a point of their ecclesiastical law that the Lutheran, or even Calvinistic sovereigns, possess the *jura episcopalia*, or rights of a bishop over their Lutheran subjects. But the Lutheran church does not hold the divine right of Episcopacy; and although Prussia, for instance, is divided into different dioceses, the ministers of each diocese are not under a bishop, but as a mere human arrangement, under the inspection of a clergyman who is called superintendent or inspector, and several of these inspectors are under a general superintendent, who, again, can do nothing without consulting his consistory. Although the Lutheran churches allow the power of ordination to any clergyman, yet, as a practice, that rite is generally performed by a superintendent.

In the Church of Sweden, which is Episcopal, the consecration of a bishop is usually performed by the archbishop; but it may be performed by any one of the bishops. The badge of the bishop's office is a golden cross. In ordinations the bishop is assisted by some of the presbyters, and the people add their confirmation. Every bishop in Sweden is also a pastor of a congregation; but, to enable him the better to superintend his diocese, he is provided with a consistory, composed of both clerical and lay members, in the meetings of which he himself presides. Every bishop has it in his power to assemble his clergy in annual synod if he pleases. He is bound, however, to hold visitations throughout his diocese for purposes of discipline; to inquire into the state of the poor, to promote vaccination, and likewise state objects. The acts of these visitations are read in the presence of the people, and then lodged in the archives of the parish for reference in all time coming. The annual revenue of the several Swedish bishops arising from grain, annexed benefices, and other sources, varies from £300 to £1,000 sterling.

Denmark, including Iceland and its other dependencies, has nine bishops, and one superintendent-general, who are all appointed by the king. The bishop of Zealand, whose residence is in Copenhagen, is the proper metropolitan, who alone consecrates the others, and is himself consecrated by the bishop of Fyhn and Langeland, whose residence is nearest to Copenhagen. The king is anointed by the bishop of Zealand, who is permitted to wear the insignia of the highest order of knighthood, and being regarded as the chief dignitary of the church, he is consulted on all ecclesiastical matters. Each bishop is required to draw up and transmit to the king an annual report in reference to the state of the churches and schools of his diocese. Their salaries range from £400 to £1,200 sterling.

The earliest account on record of bishops belonging to the British church, is that, at the council of Arles in Gaul, A. D. 314, convened by the emperor Constantine in the fourth century, there were present

the bishops of London, York, and Caerleon. In the Anglo-Saxon church, the bishops as well as other ecclesiastical dignitaries sat in the Witenagemote or supreme council of the nation, by whom, in the earlier period, they seem to have been appointed, receiving the confirmation of their dignity from the pope; but towards the Norman invasion, both bishops and abbots derived their promotion from the king. This was objected to by Gregory VII. about the close of the eleventh century, and the sovereign then invested them only with their temporalities; but in 1215, the great charter of King John confirmed to all the English monasteries and cathedral churches the right of electing their prelates. In the reign of Henry VIII. the election of bishops was thus arranged: "The king, upon the vacancy of the see, was to send his *congé d'élire* to the dean and chapter, or prior and convent, and, in case they delayed the election above twelve days, the crown was empowered to nominate the person by letters patent. And, after the bishop thus elected had taken an oath of fealty to the king, his Majesty, by his letters patent under the broad seal, signified the election to the archbishop, with orders to confirm it, and consecrate the elect. And lastly, if the persons assigned to elect and consecrate deferred the performing of their respective offices twenty days, they were to incur a *præmunire*." By a statute of Edward VI., a change was made in the manner of electing bishops, the choice being transferred from the dean and chapters to the crown. The alteration made by the statute of King Edward is no longer in force. The mode of election is now as follows: On the death of a bishop, the dean and chapter of the cathedral in the vacant diocese apply for the royal licence to elect a successor: the licence is sent to the cathedral; but at the same time the dean and chapter receive letters missive from the crown, mentioning the name of the person to be elected, and requiring them to proceed forthwith to the election. The consent of the person to be elected is then formally obtained, after which letters certifying the election are sent to the crown; the royal assent is asked, and the crown issues letters patent to the archbishop of the province requiring him to proceed with the confirmation and consecration. The individual thus elected must be fully thirty years of age. The confirmation having been gone through, the consecration must take place on a Sunday or holiday, three bishops at least being present at the ceremony, who lay their hands upon the head of the new bishop.

England and Wales are divided into twenty-eight bishoprics or dioceses. The bishops of London, Durham, and Winchester, rank immediately after the archbishops, taking precedence of the other bishops, and having always a seat in the House of Lords. The bishop of Sodor and Man is not a lord of parliament, nor is he appointed by the king; the patronage of this see is vested in his grace the Duke of Athol. All the other English prelates, except the

one who was last consecrated, are spiritual peers, and take precedence of all temporal barons. The bishops are addressed by the title of "Your Lordships" and "Right Reverend Fathers in God."

The first bishop introduced into Scotland appears to have been Palladius, who was consecrated a bishop by Celestine, bishop of Rome, and was sent into Scotland about A. D. 431. We learn from the *Scottichronicon*, that before the time of Palladius "the Scots had as teachers of the faith and administrators of the sacraments only presbyters and monks following the custom of the primitive church." Episcopalian writers allege that Ninian was the first Scottish bishop. His labours were chiefly confined to Galloway. Attempts were made from an early period to induce the Scots to adopt the ceremonies and observances of the Church of Rome, and to yield implicit subjection to the Pope. All however was unavailing. The Venerable Bede declares of the clergy in the time of Columba in the sixth century, that "in the remote part of the world in which they lived, they were unacquainted with the Roman decrees, and only taught their disciples out of the writings of the evangelists and apostles." Bishops existed for a long period in Scotland, but they were presbyter-bishops, not diocesan bishops. No trace can be found of the latter, indeed, before the time of Malcolm III. and Alexander I., or rather of David I. That about this period—the beginning of the twelfth century—Episcopacy must have been of recent introduction into Scotland, is evident; for on Turgot being elected bishop of St. Andrews in 1109, no one could be found in the kingdom duly qualified to consecrate him; and, accordingly, application was made to Thomas, Archbishop of York, who gladly consented to perform the solemn act, and, in consequence of his having done so, he claimed the Scottish bishops as the suffragans of his see. This claim, however, was denied by both the king and the clergy. David I., however, subjected the Scottish church to the Roman See, and her conformity to the Romish church continued without almost any interruption till the Reformation, though at various periods resistance was made to the encroachments of the Bishop of Rome.

At the Reformation in Scotland, when the hierarchy was shorn of its wealth, which was seized by the nobility, the new order of bishops, who got possession of the sees without the revenues, received the name of *tulchan bishops*, in allusion to a custom at that time prevalent in the Highlands, of placing a calf's skin stuffed with straw, called a *tulchan*, before cows, to induce them to give their milk. These pretended bishops, who were mere tools of the nobility, were compelled to demit their offices by an act of the General Assembly of the Scottish Church, held at Dundee in July 1580. In 1597 bishops were again introduced into the Scottish Church by James VI., who, on his succeeding to the throne of England, directed all his efforts towards the establishment of Prelacy in the northern part of his

dominions; but in 1638 an Act of Assembly was passed putting an end to diocesan Episcopacy, and restoring the former constitution of the church by Kirk-sessions, Presbyteries, Synods, and General Assemblies. Charles II. restored the order of bishops in Scotland in 1661, which, however, continued only for a short time, as in 1689, at the Revolution Settlement, an act was passed "abolishing Prelacy, and all superiority of any office in the church in this kingdom above presbyters." Thus was the order of diocesan bishops finally abolished in Scotland. From that period the Scottish Episcopal church, though it has continued to exist, has had bishops which exercise no more than spiritual authority over their own flocks.

In Ireland bishops seem for a long period to have been simply pastors of single parishes. They were located not only in cities but in villages, and many parts of the country. Speaking of their numbers, Archbishop Usher remarks, "We read in Nennius that at the beginning St. Patrick founded 365 churches, and ordained 365 bishops, besides 3,000 presbyters or elders. In process of time, the number of bishops was daily multiplied according to the pleasure of the metropolitan, and that not only so far that every church almost had a separate bishop; but that also, in some towns or cities, there were ordained more than one." The same author states, that "in 1151, Pope Eugenius, by his legate, John Papiron, transmitted four palls into Ireland, whither a pall had never been brought." Previously to that time, archbishops being unknown in that country, the bishops had ordained one another. But a change now took place in the constitution of the church in Ireland. The village bishoprics were converted into rural deaneries. Gradually the power of the Roman see over the Irish Church increased. The Reformation was mainly carried forward in Ireland by Archbishop Brown, a native of England, who was raised to the see of Dublin in 1535, and from that time the Church of Ireland sought to form a close alliance with the Church of England. Accordingly, after the restoration of Charles II., an Irish convocation adopted the Thirty-nine Articles. At the union of the two countries in 1800, the two churches were united under the title of the United Church of England and Ireland. The Church of Ireland consists of two archbishops and twelve bishops, each of whom visits every part of his diocese annually, the visitations of archdeacons being there unknown.

The first bishop that ever set foot in America was Dr. Samuel Seabury, who was ordained in Aberdeen by the Scottish Episcopal Church in 1784, for the diocese of Connecticut. After the conclusion of the war of independence, an act of Parliament was passed in 1787, authorizing the Archbishop of Canterbury and the Bishop of London, to consecrate three bishops for the dioceses of Pennsylvania, New York, and Virginia. Such was the origin of the Protestant Episcopal Church in America.

BISHOPRIC. See **DIOCESE.**

BISHOP OF THE SYNAGOGUE. See **ANGELS OF THE CHURCHES.**

BISMILLAH, a solemn form of words which Mohammed has prefixed to every chapter of the Koran except the ninth. The form runs thus: "In the name of the Most Merciful God." A number of the Mohammedan doctors, as well as commentators of the Koran, believe the Bismillah to be of Divine origin, like the text of the Koran itself, while others are of opinion that the words, however solemn, are the invention of men. See **KORAN.**

BIZOCHI. See **BEGHARDS.**

BLACK CLERGY, the regular clergy of the **RUSO-GREEK CHURCH** (which see). From them the bishops are chosen. They consist of the *Archimandrites* or heads of monasteries; the *Hegumeni*, who preside over smaller convents; the *Hieromonachi* or monks who are priests; the *Hierodiuconi*, or monks who are deacons; and, finally, the monks. The Black clergy follow the rule of St. Basil, and like the Greeks observe great austerity.

BLACKFRIARS, a name given, from their dress, to the religious order of **DOMINICANS** (which see).

BLASPHEMY, the sin of cursing God, or speaking slightly of Him and his attributes. It was a capital crime among the ancient Hebrews, being punished with stoning by the law of Moses, Lev. xxiv. 16, "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." The criminal in this case was tried before the Sanhedrim, and being convicted, he was solemnly condemned to die. Thereupon he was led forth to execution without the camp. Each of the witnesses laid his hand upon the blasphemer's head, designed probably to indicate that they acquitted themselves of all share in his crime, and said, "Thy blood be on thine own head, which thou hast brought upon thyself by thine own guilt." The witnesses having removed their hands, the blasphemer was stoned to death by the whole congregation, the witnesses throwing the first stones.

In the early Christian church blasphemy incurred the highest ecclesiastical censures. This sin was distinguished into three kinds, which are noticed by Bingham in his 'Antiquities of the Christian Church.' The first of these was the blasphemy of apostates, whom the heathen persecutors obliged not only to deny, but to curse Christ. Pliny, in giving an account to the emperor Trajan of some Christians who apostatized in the persecution which raged in his time, says, "They all worshipped the Emperor's image, and the images of the gods, and also cursed Christ." The proposal to blaspheme Christ, seems indeed to have been the usual way in which the early Christians were called upon by their heathen

persecutors to manifest to the world that they abjured their religion. (See **APOSTASY.**)

The second sort of blasphemy, which was visited with the heaviest censures of the church in early times, was that of those who made a profession of Christianity, but yet, either by impious doctrines or profane discourses, uttered blasphemous words against God, derogatory to His majesty and honour. In this sense, various kinds of heretics, as for example, Arians and Nestorians, were charged with blasphemy. Chrysostom classes blasphemers and fornicators together, as persons who were to be excluded from the Lord's table. But not only open and avowed heresy which dishonoured God or Christ; even the hasty utterance of profane blasphemous expressions brought an individual under the discipline of the church. The civil law also took cognizance of blasphemy as a heinous crime. In the Code of Justinian it was a capital offence, to be punished with death.

It has often been questioned whether, consistently with religious toleration, blasphemers ought to be punished by the civil authorities. But when we reflect upon the true nature of the offence, there can be little doubt upon the matter. "To plead," as Mr. Robert Hall well remarks, "for the liberty of divulging speculative opinions is one thing, and to assert the right of uttering blasphemy is another. For blasphemy, which is the speaking contumeliously of God, is not a speculative error; it is an overt act; a crime which no state should tolerate." The distinction here referred to is plain, and surely if any well regulated government feels it to be an incumbent duty to protect the characters of either public or private men against aspersion, it is only just and rational that they should restrain men from speaking injuriously of the Author of our being, and the Founder of our faith. The third species of blasphemy, which was heavily punished in the early church, was one of so great importance as to call for separate consideration. See next article.

BLASPHEMY AGAINST THE HOLY GHOST. This sin has been explained in a great variety of ways. Some have considered it as a lapsing into idolatry and apostasy, and denying Christ in the time of persecution. This was the opinion of Cyprian. It is made by Hilary to consist in denying Christ to be God, thus involving the Arians in this weighty charge. Origen held that those who had received the gifts of the Holy Ghost in baptism, and afterwards run into sin, had committed the unpardonable sin. Some again alleged that it consisted in denying the divinity of the Holy Ghost. Others place this sin in a perverse and malicious ascription of the works of the Holy Spirit to the power of the devil. Augustine makes frequent reference to this crime, and he views it as a continual resistance of the motions and graces of the Holy Spirit, by an invincible hardness of heart, and final impenitence to the end of a man's life. The view which this eminent Christian Father entertained on this difficult point, appears

to approach the nearest to the meaning which rises out of a careful comparison of the different passages in which this heinous sin is specially mentioned by our blessed Lord. In considering this point somewhat more fully, it may be well to bring into one view the explanation given by Christ, in the three Evangelists, where it is to be found. Mat. xii. 31, 32. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Luke xii. 10, "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." Mark iii. 28—30, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit."

In these passages, Jesus says, that there is one sin which cannot be forgiven. He terms this unpardonable sin, "blasphemy against the Holy Ghost." Taking the expression without reference to the context, in which it is found, many have assigned to it significations which are altogether unwarranted by the connection in which it occurs. The key to the explanation of this mysterious sin, may be discovered, we conceive, in the closing observation of Mark, "Because they said, He hath an unclean spirit." This naturally carries us back to the previous conduct of the Pharisees. Jesus had shortly before cured a man who was possessed of a devil, and was both blind and dumb. The Pharisees had witnessed the miracle, and were so convinced of its reality, that they never attempted for a moment to deny it. But in opposition to the conviction of their understandings, and with the bitterest malignity of heart, they attributed the miracle to the agency of the Prince of Darkness. Such the Redeemer plainly declared was the unpardonable sin of blaspheming against, or speaking evil of, the Holy Ghost. It was a direct, malicious, determinate rejection of the only Saviour. It showed a blinded perversity of mind, and an obstinate hardness of heart, which too plainly proved that they were given over to a reprobate mind, and would finally and for ever perish.

This sin then is unpardonable, not because it is committed against the Holy Ghost, for there are many evil thoughts and expressions against the Holy Spirit of God, which cannot be said to amount to the sin here spoken of. Thus Simon Magus, the sorcerer, was guilty of a very aggravated sin against the Holy Ghost when he offered to purchase with

money the power of working miracles. "Thy money perish with thee," says Peter with holy indignation, "because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right with God." But that the sin of Simon Magus did not amount to the unpardonable sin, is plain from the exhortation which Peter gave—"Repent, therefore, of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee."

Neither is blasphemy against the Holy Ghost unpardonable because of its heinousness and peculiar aggravation. "For the blood of Christ" is expressly declared to "cleanse from all sin." "All manner of sin and blasphemy shall be forgiven unto men."

But the sin of which Christ speaks is unpardonable from its very nature, as being a determined and final rejection of the pardon which God has offered. Christ comes, but he is rejected. He prefers his claims in the most open and striking manner, so that the understanding is convinced, but the heart remains hard as an adamant stone. With a mind to a certain extent enlightened, though not savingly, in the knowledge of the truth, there is a bitter malicious hatred to Christ and to his cause. This is not a single sinful act, but a complicated state of mind and character. It is described as blasphemy or evil-speaking against the Holy Ghost, because words are the expression of our thoughts, and feelings, and desires. Let us, then, endeavour to discover some of the chief ingredients of the unpardonable sin.

1. It includes a determined *suppression of the convictions of the mind, and of the workings of conscience.* Paul informs us that, though a blasphemer, he obtained mercy, because he did it ignorantly and in unbelief. Though a well-educated and in many points enlightened Jew, yet, so ill instructed was he in the true spiritual meaning of God's Word, that when engaged in persecuting the saints of God, he verily imagined that he was doing God service. Such, however, was not the condition of the Pharisees in the time of our Lord. They were not ignorant. They waited upon the ministry of Christ with the most exemplary diligence. They listened with the most marked attention to every word that he uttered, and they examined with the most jealous scrutiny every miracle that he wrought. None, not even the disciples themselves, had such an extensive outward knowledge of Christ, and versed as they were both in the Law and the Prophets, they were neither ignorant nor unconvinced that Jesus was the very Christ of God. Hence he declared (John vi. 28) as he taught in the temple, "Ye both know me, and ye know whence I am." They knew Christ, but like multitudes in every age, they knew him not savingly. Their knowledge reached the mind, and to a certain extent awakened the conscience, but the heart was as hard and unmoved as ever. Nay, they strove to suppress the rising convictions of their minds, and to

lull the voice of conscience. Hence they were engaged in a perpetual struggle against the influence of the light. The light shone around them with the utmost clearness, and yet they not only prevented the entrance of further light, but the very light that was already in them they converted into darkness.

2. A second ingredient of the unpardonable sin is *determined and obstinate unbelief*. It may appear strange that a man should be convinced and yet unbelieving. In the Scriptural sense of faith, however, this is not unfrequently the case; for it is not so much with the mind as with the heart that man believeth unto righteousness. Did the Word of God reveal nothing more than some abstract notions in which we had no personal concern, the conviction of the mind would be enough. But the Bible reveals Christ in his person and work as available for the salvation of sinners; and therefore faith is well described in the Westminster Assembly's Shorter Catechism, as a receiving of Christ, and resting upon him for salvation. Such a faith implies not merely a persuasion of the mind, but an embracing with the heart. The outward evidence of the truth concerning Christ is strong, but the inward feeling of the need of Christ is stronger still. The Pharisees, however, were determinedly unbelieving. They were not, like Paul before his conversion, ignorant and unbelieving, but they were intelligent, enlightened, and convinced, and yet they were obstinate rejectors of Christ. They were unbelievers in the face of the evidence from without, and the convictions from within. They put away from them the gospel as an idle tale, and they were given up to believe a lie.

3. A third ingredient in the unpardonable sin is a *rooted malice and enmity against the person, the work, and the cause of Christ*. This malignant spirit was very conspicuous throughout the whole conduct of the Pharisees towards our blessed Lord. With untiring jealousy, they watched his every word, and his every movement, anxious to ensnare him in his talk, or to find some ground of accusation against him. But their malignity knew no bounds, when they saw the effect which his miracles produced upon the people. "This fellow," they cried, "doth not cast out devils, but by Beelzebub, the prince of the devils." He is not the Messiah, he is a vile impostor, in league with the friends of hell. Bitter words, but feebly expressive of the hatred of their hearts. Had they not feared the multitude, they would gladly have embroiled their hands in his blood. But his hour was not yet come, and, therefore, by restraining grace alone, were they prevented from accomplishing the purpose of their hearts.

4. The last ingredient which we notice in the unpardonable sin is a *total indifference and unconcern about their personal condition*. This also was a remarkable feature in the character of the Pharisees. They were diligent in their outward attendance upon the preaching of Christ, and in the observance of

many of the outward forms of religion, but they seem never to have entertained the slightest suspicion that they were guilty condemned sinners. They were quite at ease, satisfied that all was well with them. They said, like the Laodicean Church, "We are rich and increased in goods, and stand in need of nothing." In this state they were quite callous. With them all argument was unavailing, all warning utterly fruitless. They said, without the slightest hesitation, 'we see,' while all the time they were in total darkness; they said, 'we live,' while all the time they were dead in trespasses and sins.

Such, we conceive, are the chief ingredients of the unpardonable sin, the blasphemy against the Holy Ghost, a sin which, from its very nature, cannot possibly obtain forgiveness in this world or in the world to come. It cannot be forgiven here, for in such a state of mind forgiveness is neither sought nor desired. It cannot be forgiven hereafter, for God's plan of forgiveness has been set at nought, and the only Saviour obstinately, and determinedly, and finally rejected. God is merciful, but he is merciful in his own appointed way, and if that way be disregarded, mercy cannot be obtained.

BLESSING, or BENEDICTION, one of the most solemn parts of Divine service. In the early ages of the world, we find from the Old Testament, that it was usual for private individuals to pronounce solemn blessings on special occasions. The bridal blessing was given to Rebecca, couched in these words, "Be thou a mother of thousands of millions, and let thy seed possess the gate of those that hate them." This afterwards became a solemn form of benediction in leading the bride to the bridegroom. Nuptial benedictions were used both by the Jews, Greeks, and Romans. It was also customary for the father of a family, when on his death-bed, to summon his children around him, and to give a solemn blessing to each, and on these occasions the prophetic power was sometimes imparted from on high. Thus Jacob, Gen. xlix., blessed his sons and predicted their future destiny. Moses also, Deut. xxxiii., gave a parting blessing to the children of Israel. Among the Jews it was performed by the high priest in a most impressive manner (see AARON'S BLESSING), and it was listened to by the people with deep religious awe. The members of the synagogue, among the modern Jews, are required to repeat at least a hundred benedictions every day, a few of which may be given as a specimen of the whole: "Blessed art thou, O Lord our God, King of the universe! who givest to the cock knowledge to distinguish between day and night. Blessed art thou, O Lord our God, King of the universe! who openest the eyes of the blind. Blessed art thou, O Lord our God, King of the universe! who settest at liberty those who are bound. Blessed art thou, O Lord our God, King of the universe! who raisest those who are bowed down. Blessed art thou, O Lord our God, King of the universe! who clothest the naked. Blessed art

thou, O Lord our God, King of the universe! who hast not made me a heathen. Blessed art thou, O Lord our God, King of the universe! who hast not made me a slave." *For a man.*—"Blessed art thou, O Lord our God, King of the universe! who hast not made me a woman." *For a woman.*—"Blessed art thou, O Lord our God, King of the universe! who hast made me according to thy will. Blessed art thou, O Lord our God, King of the universe! who removest sleep from mine eyes and slumber from mine eye-lids. Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy commandments, and commanded us to wash our hands."

In the early Christian Church, the benediction was pronounced just before the close of the morning service. The deacon called upon the people to bow their heads, and to receive the imposition of hands, or the bishop's benediction, which was given in the following form of words: "O God, faithful and true, that showest mercy to thousands, and ten thousands of them that love thee; who art the friend of the humble, and defender of the poor, whose aid all things stand in need of, because all things serve thee: look down upon this thy people who bow their heads unto thee, and bless them with thy spiritual benediction; keep them as the apple of the eye; preserve them in piety and righteousness, and vouchsafe to bring them to eternal life in Christ Jesus, thy beloved Son, with whom, unto thee, be glory, honour, and adoration, in the Holy Ghost, now and for ever, world without end. Amen." When the bishop had thus pronounced the benediction, the deacon dismissed the congregation with the usual form, "Depart in peace." In some cases the sermon in the primitive churches was prefaced with a short form of benediction. In the celebration of the Lord's Supper, also, the bishop gave a benediction to the people immediately after repeating the Lord's Prayer. This was more especially the case in many of the Western churches. Accordingly, the third council of Orleans decreed that all laymen should stay till they had heard the Lord's Prayer, and received the bishop's benediction. And the council of Toledo censures some priests for communicating immediately after the Lord's Prayer without giving the benediction to the people, and orders, that, for the future, the benediction should follow the Lord's Prayer, and that after the communion. In the Apostolical constitutions, after the prayer of the consecration and oblation, the bishop is appointed to pronounce this short benediction, "The peace of God be with you all;" and then, after the deacon has rehearsed a BIDDING PRAYER (which see), the bishop again recommends the people to God in another benediction, beseeching God to sanctify their bodies and souls, and to make them worthy of the good things he has set before them. The constitutions lay down a form of benediction to be pronounced in the ordination of presbyters.

In the Romish Church the act of blessing is not limited to persons, but extends also to inanimate objects. It is enough to pronounce a form of words, and anything whatever is blessed. The act of benediction, however, differs from the act of consecration, the latter being accompanied with unction or anointing with oil, while the former has no such ceremony, but is performed simply by sprinkling holy water, making the sign of the cross, and pronouncing certain prayers. Various forms of benediction are laid down in the Roman Pontifical, in the Missal, and in the Book of Ecclesiastical Ceremonies.

BLOOD. Immediately after the flood, when for the first time the use of animal food was allowed to man, we find it accompanied with the prohibition, Gen. ix. 4, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." According to this command, the blood of every animal was to be poured out before the flesh was eaten, and the reason why this was to be done is declared in these words, "because the blood is the life." Not that Moses is laying down a plain physiological fact, that the blood is a vital fluid, though the Jewish doctors understand it to involve nothing more than a prohibition against cutting off any limb of a living animal and eating it while the life or the life-blood is in it. According to this view, the design of this precept given to Noah was to prevent cruelty to animals, and give the people a horror at the shedding of blood. A far deeper and more important ground, however, of the command to pour out the blood of slain animals is found in the command as given in its more enlarged and detailed form in the Mosaic law, Lev. xvii. 10—12: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood." In this passage the reason alleged for the repetition of the command formerly given to Noah, is not only that "the blood is the life," but that "it is the blood that maketh atonement for the soul." It is worthy of notice that the blood is not only prohibited from being eaten, but commanded to be poured upon the earth like water. It would seem as if the Israelites were to be taught that not only the blood of animals offered in sacrifice, but the blood of every animal that was slain even for common purposes, must be treated as if it had in it a sacrificial character. On this subject Maimonides throws considerable light in his remarks upon the manner of killing beasts among the ancient Israelites. He says that he who killed the animal prayed to God in these words, "Blessed be he who has sanctified us by his commandments and

has given us his ordinances for the killing of beasts." He adds also, that the beasts killed for eating were to be slain without the temple, and if they were slain in any other place, the carcase was to be buried, not eaten. And besides, a peculiar ceremony was gone through by the Jews, in covering the blood after it was poured out. Before they covered it, they prayed in these words: "Blessed be thou, O Lord our God and Eternal King; who hast sanctified us by thy commandments, and ordained us to cover the blood." Maimonides adds, that even when the blood was mixed with water they were obliged to cover it, provided it retained the colour of blood. Only the blood of clean beasts was covered, as these alone were considered fit to be eaten. The process of covering was this. He that killed the beast made a kind of hillock of dust wherein he poured the blood, which he afterwards covered with more dust. The blood might be covered with anything reduced to powder, as ashes, stones ground down, or lime, but not with a piece of solid stone or wood. This ceremony was to be performed not with the foot, but with the hand, by means of a knife or some other instrument with which the dust was thrown upon the blood.

In all this there was obviously a meaning which it is well worth attempting to discover. The grand spiritual design undoubtedly of the prohibition of the eating of blood, was to preserve upon the minds of the Israelites the great principle of the divine economy in regard to a fallen world, "that without shedding of blood there is no remission." An important, though no doubt subsidiary, object of the law was to prevent idolatry. Now heathen nations were accustomed to take the blood of animals and pour it into a hole in the earth for food to their gods. Particularly when they sacrificed to infernal deities, or devils, having slain the animal, they frequently drank part of the blood, and poured the rest into a pit, consecrating it to the demon in whose honour the sacrifice was offered. They then eat the flesh over or round about the blood, which they left for the demon to come and feast upon. Now there was ample provision made in the Mosaic law against the Jews falling into this idolatrous practice. Thus, in Lev. xix. 26, God prohibits the "eating anything with the blood," or, as the preposition admits of being rendered, "over the blood," thus pointing directly at the idolatrous custom we have been describing.

But God not only prohibits the idolatrous practices of the heathens in so far as blood was concerned; he also laid down a law in reference to the killing of animals which was quite incompatible with their observance of such practices. The law is contained in these words, Lev. xvii. 3—6. "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord;

blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord." By this arrangement the person who killed the animal was not to collect the blood as the heathens did, who poured it into a pit for a feast to their demons, but he was to take the blood and sprinkle it upon the altar. And if the Israelites caught any beast or bird in hunting, they were commanded "to pour out the blood thereof, and cover it with dust," an observance which, as we have seen on the testimony of Maimonides, the Jews followed with great ceremony. The covering it with dust was designed to keep them from offering it to demons as the heathens did, who poured it into an open pit or trench that the gods might feast upon it. And if an Israelite killed any beast without bringing it to the door of the tabernacle, he was supposed to have killed it for idolatrous purposes, and, therefore, he was "to be cut off from among his people." And after the chosen people of God had entered the promised land, he restricts their sacrifices to one place which He should choose; and though he permits them to kill and eat in all their gates, he lays down the express condition that they eat not the blood, but pour it upon the earth, that it might sink into the ground like water. The Jews understood the design of this arrangement, when, as we have seen from Maimonides, they poured out the blood in covering it, not upon solid stone, but upon soft or powdered earth, which would readily absorb it.

Maimonides, the Jewish commentator, speaks of two different kinds of blood, the life-blood, or that which is sprinkled upon the altar, and which springs forth from the animal with great impetuosity when it is slain. He that eats of this sort of blood, it is alleged, is to be cut off from among his people. But the other species of blood, that which issues from the wounded animal before it has begun to die, or which issues by drops from the body after the animal is dead, is not reckoned so sacred as the life-blood, and, therefore, the individual who eats of it is said to deserve only scourging. The Jews hold that of the seven precepts of Noah, as they are termed, only the prohibition against eating blood was given to Noah, the other six having, as they allege, been previously given to Adam.

The question has often been started, Whether the Noachic precept forbidding the eating of blood, and which was repeated in the Law of Moses, be still binding upon Christians? The ground on which the affirmative of this is maintained, rests on the

decree of the council of Jerusalem, that the Gentiles in Antioch, and Syria, and Cilicia, should "abstain from things strangled and from blood," as we read in Acts xv. 29. To understand the full meaning and extent of this apostolic decree, we must bear in mind the circumstances in which it was passed. While Paul and Barnabas were engaged in preaching the gospel at Antioch, certain Christian converts from Judaism came down from Jerusalem, and taught that if a Jew embraced Christianity, he was bound at the same time to be circumcised, and to observe the whole Mosaic Law. The city of Antioch, where these Judaizing tenets were inculcated, was peculiarly favourable for the diffusion of such opinions; for as Josephus informs us, it was the seat of a famous Jewish college, in which were many proselytes of the gate, as they were termed. The originators of the controversy were some of the sect of the Pharisees who had become converts to Christianity, while they still retained many of their former Jewish prejudices. The question in debate had a reference chiefly to proselytes of the gate, who, though they were Gentiles by birth, had renounced heathenism in so far as idolatry was concerned, and before being allowed to live among Jews, required to be circumcised. It became therefore a very natural subject of doubt, whether such proselytes could be acknowledged as belonging to the Christian church without receiving the Mosaic seal of circumcision. When the council at Jerusalem met, therefore, the question came before them in a very peculiar form, and under a strictly Jewish aspect. It was decided accordingly in the way best fitted to obviate the prejudices of the Jewish against the Gentile converts, and to reconcile them to their admission to the Christian church, on the same footing precisely as to privileges with themselves. Such a decree passed under peculiar circumstances, and strictly adapted to these circumstances, was necessarily temporary in its nature, and could only remain in force so long as the Jewish and Gentile converts were not thoroughly amalgamated into one body, and both of them alike brought under the influence of Christian principle. In this view of the matter, it is plain that in the altered circumstances of the Christian Church the decree of Jerusalem can be no longer binding, the circumstances in which it was applicable having long since passed away. The early Christian Church, however, for several centuries, continued rigidly to abstain from eating blood, and clergymen were ordered to observe the apostolic decree on this subject under pain of degradation. The Apostolical canons are clear upon the point, and several decrees of councils were passed upon the subject. Augustine, however, states that in his time the African church no longer regarded the decree of Jerusalem as of force, and few persons, he says, made any scruple of eating blood. The Eastern Church have never ceased to hold it an imperative duty to abstain from things strangled and from blood. The Mohammedans also, whose religion

is a mixture of Judaism and Christianity, practise the same abstinence. Both the Romish and the Protestant Churches, however, are agreed in regarding it as no longer obligatory upon Christians to maintain their adherence to what they consider a temporary arrangement made by the apostles under circumstances peculiar to the time at which the decree was passed. "This decree," says Dr. Welsh, "which was conveyed in a letter by brethren who might accompany it with every necessary explanation, was obviously intended for a transition state of the church, when ancient Jewish prejudices and the prevailing customs of heathenism presented a barrier to the diffusion of Christianity. It was wisely calculated to remove difficulties and objections on the part of the Jews; and while it imposed no real burden, and could lead to no misapprehension on the part of the Gentiles, it could scarcely fail to produce a favourable effect upon heathen converts, by marking a distinction between them and their former associates, and drawing them away from the infectious influence of heathen superstitions and pollutions." Individual Christians are here and there to be found who have some scruples as to the eating of blood, but such cases are by no means numerous.

Blood being regarded among the ancient Hebrews as specially sacred, the sprinkling of it in their sacrifices was considered as belonging to the priests alone. The blood to be sprinkled was put into a vessel used for the purpose, and taken by a priest clothed in his official vestments, who carried it in his right hand. The blood of some victims was carried into the holy place, as for example those sacrificed as sin-offerings for the whole nation, the bullock presented for the family of Aaron, and that which was offered by the high priest himself. The blood of other victims was either sprinkled upon the horns or upon the sides of the great altar that stood without. The mode of sprinkling was as follows. The priest carrying the blood in his hand ascended the steps of the altar, and, standing between the east and the south, he dipped the forefinger of his right hand in the blood, and pressing it with his thumb, he touched with the blood that horn of the altar; then in the same way he dipped his finger in blood at each horn, till he came to the south-west horn, which was the last that was sprinkled. The blood that remained at the close of the sprinkling was poured out at the bottom of the altar upon the west side, and was conveyed by a subterraneous passage into the valley of Kedron, where it was sold as manure.

The blood of animals used in burnt-offerings, trespass-offerings, and peace-offerings, was sprinkled upon the sides of the altar after this manner. The priest, as he stood upon the east side of the altar near the north-east corner, was to cast the blood out of the vessel with such force, as that part of it might fall upon the east side where he stood, and part of it upon the north side, and on both sides below the red line that went round about the altar. The same

course was followed while the priest stood upon the west side, near the south-west corner, that part of it might fall upon the west side, and part of it upon the south. In this way the Jewish priests imagined that they fulfilled the law, which commanded that the blood should be sprinkled round about upon the altar.

The blood of some sacrifices was carried into the holy place, and put upon the horns of the golden altar, or the altar of incense. In the case of such victims, the blood was sprinkled seven times towards the veil before the most holy place; and then some of it was put upon each horn of the altar, beginning at that between the east and the north, and ending at that between the east and the south, being exactly the opposite of the order observed in sprinkling the horns of the other altar.

The blood of the bullock that was offered for a sin-offering upon the Day of Atonement for the family of Aaron, and also that of the goat which was offered for all Israel, was carried by the high priest into the holy of holies, where it was sprinkled once upwards towards the mercy-seat, and seven times downwards. Then the high priest returned with the blood into the holy place, and sprinkled it in the same manner towards the veil—that is, once above, and seven times below. The blood of each victim, which had been hitherto kept in separate vessels, was now mingled together in one, and the high priest with his finger sprinkled with it the horns of the golden altar, and seven times he poured some of the blood upon the top of the altar. The remainder of the blood was poured at the bottom of the altar of burnt-offering on the west side.

BLOOD BAPTISM. Any one devoted to martyrdom was reckoned, in the early Christian Church, among the catechumens, martyrdom being regarded as a full substitute for baptism, and therefore termed blood-baptism. This notion was derived from various passages in the Sacred Scriptures. Thus Mark x. 39, "And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized;" Luke xii. 50, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Martyrdom was esteemed a passport for heaven, and therefore it was made a substitute for baptism.

BODHI (Singhalese, *wisdom*), one of the three principles which influence a Buddhist priest. When under its power he is kind and tractable; he eats his food slowly and is thoughtful; he avoids much sleep, and does not procrastinate; and he reflects on such subjects as impermanency and death.

BODHISAT, a candidate for the Budhaship. See **BUDHISTS**.

BODHISATWA. The incipient state of a Budha, in the countless phases of being through which he passes previous to receiving the Budhaship.

BOEDROMIUS, a surname of Apollo at Athens, indicating him to be a helper in distress. Some suppose that he was so called because he assisted the Athenians in their war with the Amazons, who were defeated on the seventh of the month Boedromion. See next article.

BOEDROMIA, a festival celebrated at Athens in honour of Apollo, under the surname of Boedromius. It was celebrated on the seventh of the Grecian month Boedromion. Plutarch attributes the origin of this festival to the success of the Athenians in the war against the Amazons. No account has come down to us as to the manner in which this festival was observed, except that sacrifices were offered to Artemis.

BOGS, favourite saints among the Russians. A figure of some patron saint, stamped on copper, is carried about in the pocket, or fixed in some small chapel in the house. The practice naturally reminds us of the Lares and Penates among the ancient Romans. The household bog is usually painted on wood; and, in the houses of men of wealth and rank, it is surrounded with diamonds or precious stones, and wax candles or tapers are burned before it. M. Chantreau, in his travels in Russia, mentions having seen in the possession of a member of the directing senate, a cabinet of bogs worth more than a million of rubles, amounting to £222,222 4s. sterling. Men of all classes among the Russians have their bogs, whom they hold in the highest veneration. The most popular of these patron saints are St. Nicholas, St. John the Baptist, St. Sergius, and St. Alexander Newski. In the houses of the poor the bog is sometimes kept in a small and obscure apartment, but the moment a Russian enters a house, if the bog does not immediately catch his eye, he enquires where it is, and, before saluting any of the inmates of the house, he approaches the bog, and crosses himself three times before it, repeating "Lord have mercy upon me." When it has become decayed and worn out, the precious relic is carefully buried in a churchyard or a garden. Sometimes, indeed, it is put into a rapid stream, that it may be borne away by the current.

BOGARDINES. See **FRANCISCANS**.

BOGOMILES (Slav. *Bog*, God; *milvi*, show mercy), a sect of Christian heretics which sprung up in the twelfth century, in the Greek Empire, especially in the region of Philippopolis. They have sometimes been regarded as allied in doctrine to the older Gnostics, but they make no reference to the Æons, nor do they make any allusion to an original evil principle. They were sometimes called Phundaites, from the *phunda* or girdle which they were accustomed to wear. Their system of opinions regarded chiefly the higher order of spirits, at the head of whom they placed Satanael, whose name somewhat resembles Samael, the angel of death among the Rabbinical Jews. They represented, according to Euthymius, the Divine Being under the

figure of an old man, adopting the figure probably from the expression of the prophet Daniel, "The Ancient of Days." We cannot describe the opinions of the Bogomiles more clearly than by adopting the lucid statement of Neander. "Satanael, they regarded as the first-born son of the supreme God—in which they agreed with the Euchites, and with one particular view of the Parsic dualism—who sat at the right hand of God, armed with divine power, and holding the second place after him. To each of the higher spirits God had committed a particular department of administration, while Satanael was placed over all, as his universal vicegerent. Thus he was tempted to become proud; and, intoxicated with the sense of his power and dignity, was for making himself independent of the supreme God, and founding an empire of his own. He endeavoured also to lead away from their allegiance the angels to whom God had entrusted the management of the different portions of the world; and he succeeded with a part of them. The Bogomiles believed they found Satanael described in the unjust steward of the parable, and they expended much labour in expounding the several points in the parable in accordance with this notion. Satanael now called together the angels who had apostatized with him, and invited them to join him in laying the groundwork of a new creation, independent of the supreme God, a new heaven and a new earth; for the Father had not yet deprived him of his divine form, he had not as yet lost the El, but still possessed creative power. He let himself down, therefore, with his apostate companions, into chaos, and here laid the foundations of this new empire; with his angels he created man, and gave him a body formed out of the earth. To animate this being, he meant to give him a portion of his own spirit; but he was unable to carry the work to its completion. Therefore he had recourse to the supreme God, beseeching him to have pity on his own image, and binding himself to share with him in the possession of man. He promised that, by the race proceeding from man, the places of those angels should be made good who had fallen from God in heaven. So the supreme God took pity on this image, and communicated to it a portion of his own spirit, and so man became a living soul. But now, when Adam and Eve, who had been created with him, became radiant with splendour, in virtue of the divine life that had been communicated to them, Satanael, seized with envy, resolved to defeat the destination of mankind to enter into those vacant places of the higher spiritual world. For this purpose he seduced Eve, intending by intercourse with her to bring forth a posterity which should overpower and extinguish the posterity of Adam. Thus Cain was begotten, the representative of the evil principle in humanity; while Abel, the offspring of Adam and Eve, was the representative of the good principle. Satanael ruled in the world he had created. He had power to lead astray the majority of mankind,

so that but few attained to their ultimate destination. It was he who represented himself to the Jews as the supreme God. He employed Moses as his instrument; giving him the law, which in fact the apostle Paul describes as begetting sin; he bestowed on Moses the power of working miracles. Many thousands were thus brought to ruin by the tyranny of Satanael. Then the good God had pity on the higher nature in humanity which had proceeded from himself and was akin to his own, in that humanity which had become so estranged from its destination by the crafty plots of Satanael. He determined to rescue men from the dominion of Satanael, and to deprive the latter of his power. For this purpose, in the 5500th year after the creation of the world, he caused to emanate from himself a spirit who was called the Son of God, Logos, the archangel Michael, exalted above all the angels, the angel of the great council, Isa. ix. 6, who was to overthrow the empire of Satanael and occupy his place. This being he sent down into the world in an ethereal body, which resembled an earthly body only in its outward appearance. He made use of Mary simply as a channel of introduction. She found the divine child already in its swaddling-clothes in the manger, without knowing how it came there. Of course, all that was sensible here, was merely in appearance. Satanael, who held Jesus to be nothing more than a man, and saw his kingdom among the Jews drawn into apostacy and endangered by him, plotted his death. But Jesus baffled him in reality, he could not be affected by any sensuous sufferings. He who, though supposed to be dead, was exalted above all suffering, appeared on the third day, in the full vigour of life; when, laying aside the veil of his seeming earthly body, he showed himself to Satanael in his true heavenly form. The latter was forced to acknowledge his supremacy, and being deprived by Christ of his divine power, was obliged to give up the name El, and remain nothing but Satan. Christ then ascended to the right hand of God, to be the second after him, and to occupy the place of the ruined Satanael. When Christ was now removed from the earth, and taken up into heaven, God caused a second power, the Holy Ghost, to emanate from himself, who took the place of the now risen and exalted Christ, by his influences on individual souls and the community of the faithful. It may be noticed as a characteristic peculiarity, that the Holy Spirit was represented by the Bogomiles under the form of a beardless youth, doubtless a symbol of his all-renovating power. They regarded it as the final end of all things, that when Christ and the Holy Ghost should have finished their whole work, all the consequences of the apostasy from God would be removed, and the redeemed souls would attain to their final destination. Then God would receive back into himself those powers which had emanated from him, and all things would return to their original unity "

The Bogomiles rejected baptism with water, holding that the only Christian baptism was a baptism of the Spirit, to be imparted simply by calling upon the Holy Ghost, with the laying on of hands. The mode of admission into the sect was very peculiar. The candidate for initiation passed through a previous course of preparation, which consisted of the confession of sins, fasting, and prayer. He was then introduced into the assembly, when the presiding officer laid the gospel of John upon his head, and they invoked upon him the Holy Ghost and repeated the Lord's Prayer. He was then required to lead a life of probation, in the course of which he observed the strictest abstinence, and, if he faithfully passed through his probationary period, he was again introduced into the assembly, placed with his face towards the east, and the gospel of John again laid upon his head. The whole assembly, men and women, touched his head with their hands, and sung together a hymn of thanksgiving to God, that the man had proved himself worthy to be admitted as a member of their community.

As the Bogomiles refused to admit an outward celebration of baptism, so they seem to have been equally opposed to an outward celebration of the Lord's Supper. They contended against the worship of the Virgin Mary and of saints and images, refusing also all reverence for a crucifix. Euthymius alleges that they rejected the historical books of the Old Testament, but received the Psalms and the Prophets, and all the writings of the New Testament. To the gospel of John they seemed to attach a peculiar value and importance. They looked upon the dominant church as an apostate church, ruled by Satanael, while they represented themselves as the true followers of Christ.

The Bogomiles had no sooner sprung up in A. D. 1116, than their tenets were adopted by individuals belonging even to the highest classes of society. The Greek emperor Alexius Comnenus hearing how rapidly the sect was spreading, resolved to take steps to ascertain the real leaders of the movement. For this purpose he caused several members of the community to be arrested and put to the torture; and by this cruel stratagem he learned that an old monk, by name Basilius, was at the head of the party. The emperor, accordingly, invited this leader of the Bogomiles to a private interview at the palace, pretending that he wished to learn the principles of the sect with the design of joining it. The old man, though at first suspicious, at length acceded to the request. He repaired to the royal residence, and, while unfolding the principles of the community which he headed, a person was stationed by the emperor behind a curtain taking notes of the whole conversation. When sufficient information had been obtained to secure the condemnation of the unwary monk, the curtain was raised, and there stood before him an array of clerical dignitaries, ready to pronounce a sentence likely to suppress the obnoxious sect.

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Basilius was forthwith conducted to prison, and numbers of the Bogomiles were arrested, as well as some who had no connection with the sect. To separate the innocent from the guilty, the emperor devised the following plan. He caused the whole of those who had been arrested to appear in a public place before a large assembly, in the centre of which he took his seat on an elevated throne. Two great fires were kindled, the one of them having a cross placed beside it, and the other none. The emperor now declared that all were to be put to death, and those who wished to die as believers were to pay their homage to the cross. Those who obeyed this command were dismissed with a simple admonition, while those who refused to do homage to the crucifix were doomed to perpetual imprisonment. Basilius alone perished at the stake in A. D. 1119. The death of their leader did not prevent the Bogomiles from actively propagating their opinions. They speedily spread themselves throughout the Greek Empire. The writings of a venerated monk, Constantius Chrysomalos, are said to have contributed greatly to the diffusion of these doctrines. It was not, however, till after his death that a synod, assembled at Constantinople in A. D. 1140, under the Emperor Emmanuel Comnenus, pronounced condemnation on him and his followers. In the year 1143, two Cappadocian bishops, Clemens and Leontius, were deposed as Bogomiles by a synod at Constantinople; about the same time, and for the same reason, Niphon, a monk, was sentenced to imprisonment. In the tenets which they held, and the opposition which they manifested to the dominant church, the Bogomiles bore considerable resemblance to the CATHARI and the PAULICIAN* (which see).

BOHEMIAN BRETHREN. See MORAVIANS, HUSSITES, TABORITES.

BOIAS, medico-priests among the native Indians of the Caribbee islands. Each of these Boias has a particular genius, whom they pretend to invoke by humming over certain words, and by smoking tobacco. They never call upon this genius or demon, unless in the night, and in a place where there is neither fire nor light. The Boias seem to be conjurers or wizards, who possess the secret of destroying their enemies with charms. The old Boias make their candidates for the priesthood pass through a somewhat severe discipline. The novice is obliged from his infancy to abstain from various kinds of meat, and even to live upon bread and water in a little hut, where he is visited by no person except his masters. To effect his purification, incisions are made in his skin, and tobacco-juice is administered to him freely. His body is rubbed over with gum, which they afterwards cover with feathers, in order to make him exact and diligent in consulting the genii, and obeying their orders. They teach him to cure the diseased, and to conjure up the spirit. When a Boia is summoned in a case of sickness, he

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immediately orders the fire to be extinguished in the first instance; then he goes into a corner, where he orders the patient to be brought to him. He now smokes a leaf of tobacco, and bruises a part of it in his hands, and, snapping his fingers, blows what he has rubbed into the air. The odour of this perfume attracts the *Chemen* or good spirit, and the Boia, approaching his patient, feels, presses, and handles, several times in succession, the diseased part, if it be outward, and applying his mouth to the part, he pretends to suck out the diseased matter. Should the patient fail to obtain the expected relief, the Boia lays aside his medical character, and assumes that of a priest, administering consolation to the afflicted person, and endeavouring to reconcile him to a speedy departure from this world.

BONA DEA, a Roman divinity, daughter of Faunus, and an object of worship almost exclusively to females, to whom she made known her oracles. A festival in honour of this goddess was celebrated every year on the 1st of May, the ceremonies being conducted wholly by the vestal virgins, and only females, generally of the higher ranks, were permitted to take part in them. The house of the consul or prætor, where the festival was held, was adorned as a temple with all kinds of flowers except myrtle. The statue of the Bona Dea was covered with a garland of vine-leaves, and a serpent was twined around its feet. The solemnities were conducted by night, with drinking and dancing. The Bona Dea is sometimes regarded by Greek writers as the same with **HECATE** or **PERSEPHONE** (which see).

BONI HOMINES (Lat. good men), a name sometimes applied to the **CATHARI** or **PAULICIANS** (which see), in the eleventh century.

BONOSIANS, a Christian sect which arose towards the end of the fourth century, headed by Bonosus, a bishop, probably of Sardica in Illyrium. They were accused of maintaining that Mary the mother of our Lord did not always remain a virgin, but bore several children after the birth of Jesus. It is very doubtful, however, whether Bonosus and his followers maintained what has sometimes been imputed to them, that Christ was a mere man, and was the Son of God only by adoption. Yet in the fifth and sixth centuries, there were heretics both in France and Spain, bearing the name of Bonosians, who opposed the doctrine of the Trinity, and of the divinity of Christ. Pope Gregory says, that the church rejected their baptism, because they did not baptize in the name of the three Persons. But the council of Arles, held in the year A. D. 452, by the seventeenth canon, commands the Bonosians to be received into the church by the holy unction, the imposition of hands, and a confession of faith, it being certain that they baptize in the name of the Trinity. The Bonosians have sometimes been confounded with the **PHOTINIANS** (which see).

BONZES, priests in China, Tartary, and Thibet. Great numbers were formerly attached to each pa-

goda, and although they lived in monasteries, they were wholly dependent for subsistence on public charity. The most recent travellers, however, inform us, that the moderate provision which they pick up by begging, is quite insufficient for their support, and hence, they are under the necessity of working at some trade for their living. Most of them act as schoolmasters, and those who are incapable of teaching, wander up and down begging from door to door the revenues of the pagodas being no longer adequate for their livelihood. M. Huc, in his 'L'Empire Chinois,' informs us, that they are daily diminishing in numbers. The manner in which they recruit their ranks is singular. The Bonze who is attached to a pagoda, purchases for a small sum one of the children of a poor family. He shaves the boy's head, and appoints him his pupil, or rather his attendant. The poor child waits upon his master on all occasions, and at length becomes accustomed to the life of a Bonze. In course of time he succeeds his master, and thus the race of Bonzes is perpetuated. At one period these priests exercised a powerful influence over the people, but this is no longer the case, their authority and importance being completely gone. In the recent insurrection, the revolutionary party, as M. Huc tells us, sought to render themselves popular by murdering the Bonzes in every district through which they passed.

A large monastery in which the Bonzes resided was generally connected with each pagoda. These monasteries, once so famous, are now almost entirely deserted. M. Huc gives an account of a visit which he paid to one of the most famous of these priestly residences, that which is situated on the island of Pou-tou. More than fifty monasteries, he says, are scattered over the sides of the mountains, and in the valleys, of this beautiful and picturesque island. These large monasteries, however, which were once crowded with Bonzes, are now, as this traveller informs us, "almost entirely abandoned to legions of rats, and to large spiders which weave their webs in peace in the deserted cells." Over each of the monasteries a superior is appointed, who is, however, rather an administrator of temporal goods, than a ruler to whom all the other Bonzes resident there are bound to yield obedience. They are usually distinguished from the laity, not only by the tonsure, but many of them by wearing a chaplet about their necks, consisting of a hundred beads, and, besides, they have at the end of their staff a wooden bird. Though themselves very poor, they are said to be generally charitable to others. They assemble the people to worship by the ringing of some particular bells, and often also by the sound of trumpets. To become a Bonze, any one has only to shave his head and put on a robe with long and wide sleeves, and to give up the office he has only to change his dress and let his hair grow.

We learn from M. Huc, that convents of female Bonzes are found in considerable numbers in China.

particularly in the southern provinces. Their costume differs little from that of the male bonzes. They have their heads completely shaven; they are not confined to their convents, but are often to be seen walking in the public thoroughfares.

BONNET, a covering for the head, worn by the Jewish priests, as appointed in Exod. xxviii. 40. According to the Jewish Rabbis, this article of dress was made of a piece of cloth sixteen yards long, and which covered the head like a helmet or turban. The mitre, however, which was worn only by the high priest, is described by Josephus as a bonnet without a crown, which did not cover the whole head, but only the middle part of it. The bonnet came lower down upon the forehead than the mitre, and rose up higher, tapering upwards to a point. Josephus says that the bonnet worn by private priests was composed of many folds of linen cloth sewed together in the form of a thick woven crown of linen. The whole was covered with a piece of linen cloth which descended to the forehead, that the seams might be concealed. The same author remarks that the high priest's bonnet was identical with that of the priests, except that another piece, of a violet colour, covered the back part of the head and the temples, and was surrounded with a triple crown of gold, in which were small buttons of henbane-flowers. This circle of flowers was interrupted in the fore part of the crown by the plate of gold, on which the name of God was engraven. See **MITRE**.

BOR, the father of the three Scandinavian gods, Odin, Vili, and Ve. His wife was a Joten or giant-woman, whose name was *Besla*, the daughter of Böldhorn. From the 'Northern Antiquities' it appears that the creators of the first human pair are all sons of Bör; that the oldest of them, Odin, conferred upon the man and woman life and souls; the second, Vili, motion and knowledge; and the third, Ve, speech, beauty, sight, and hearing, with the addition of raiment. The mode of man's creation was, according to this system, very peculiar. One day as the sons of Bör, or the gods, were taking a walk on the sea-shore, they found two pieces of wood floating upon the water; these they took, and out of them made a man and woman.

BORAC. See **ALBORAC**.

BORAS, a remarkable race found in all the larger towns in the province of Gujerat in Hindustan, who, though Mohammedans in religion, are Jews in features, manners, and genius.

BORDJ, or, with the article prefixed, **ALBORDJ**, the mythic world-mountain of the ancient Persians. From this mountain, situated in Persia, all mundane existence took its rise, and the stars leapt into their orbicular paths. Cosmically considered, it is the symbol of creation, and its genetic connection with the Infinite Supreme Essence. The Bordj is affirmed to be the navel of the world, and the mountain of mountaine. It towers far above the most elevated parts of the earth, and, overtopping the clouds,

reaches the subtle ether of heaven. From it have descended prophets and lawgivers who imparted to mankind the rays of a purer light, and opened to them the vista of a brighter hope. In short, it was the prolific seed-bed and potent centre of the religious dogmas and liturgic rites of the ancient Persians.

BOREAS, the north wind, represented by the ancient Greeks as dwelling in a cave of Mount Hæmus in Thrace. In the Persian war, the Athenians felt their obligations to Boreas, for destroying the ships of the enemy. The inhabitants of Megalopolis also honoured him with a regular festival held every year, in memory of the assistance which they received from him in their contests with the Spartans. See next article.

BOREASMUS, a festival celebrated by the Athenians in honour of Boreas, the north wind, which had scattered the ships of Xerxes in the Persian war.

BORHAN, the name of God among the Tartars. A Lama of Thibet said to M. Huc, speaking of that people, "They prostrate themselves before all that they meet; all is *Borhan* in their eyes. At every step they throw themselves on the ground, and lifting their clasped hands to their forehead, cry out, *Borhan, Borhan.*"

BORRELISTS, a sect said to have arisen in Holland towards the middle of the seventeenth century. They were the disciples of Adam Borrel, a Dutch minister who was well skilled in the Hebrew, Greek, and Latin languages. His brother was Dutch ambassador at the court of Louis XIV. The Borrelists were somewhat allied in sentiment to the **MENNONITES** (which see), though they formed a separate body. They seem to have been noted for strictness of religious deportment, approaching even to austerity. They held the notion that religion, being spiritual in its nature, all outward ordinances of any kind were unnecessary, and indeed inconsistent with true acceptable worship. They maintained also that the Word of God ought to be read without note or comment, and that all human expositions only corrupted the purity of the inspired volume. In many points this sect resembled the Society of Friends.

BORYSTHENES, or **DNIEPER**, universally revered among the Russians in ancient times as a holy river, and in the holy city Kiev, or Kiew, situated on its right bank, nearly all the gods of the Slavic race were at one time assembled. In an island, at the distance of four days' journey from its mouth, the inhabitants of Kiev in their annual voyages to the Black sea, in the month of June, offered their sacrifices under a sacred oak.

BOSCI (Gr. grazers), a sort of monks in the regions of Syria and Mesopotamia in early times. They derived their name from their peculiar manner of living, as they never dwelt in any house, eat no flesh or bread, nor drank wine, but fed only upon the herbs of the field. This class of monks is mentioned by Sozomen.

BOTANOMANCY (Gr. divination by herbs), a species of divination practised by the ancient Greeks. It was done by writing one's name on herbs and leaves, which were then exposed to the winds, and as many of the letters as remained in their proper places being joined together, contained an answer to their question. See **DIVINATION**.

BO-TREE (WORSHIP OF THE). It was under the bo-tree that Gotama Budha attained the Buddhahood. The worship of this tree in Ceylon is of very ancient origin. The city of Budha Gaya, which, from the extent of its ruins, appears to have been large and populous, was erected near the bo-tree, and on the very spot on which this town once stood a bo-tree still flourishes, which is regarded by the Buddhists as the same tree under which Gotama sat more than two thousand years ago. European travellers, however, do not regard it as more than a century old. In the court-yard of nearly every monastery or temple in Ceylon, there is a bo-tree, which is said to be taken from the tree at Anuradhapura, brought over to the island in the beginning of the fourth century before Christ. It is generally thought by the Buddhists that the place where the bo-tree stands is the centre of the world. Mr. Spence Hardy, in his work on Eastern Monachism, gives the following account of the origin of the worship of this tree.

"At the time when the usual residence of Gótama was near the city of Sewet, the people brought flowers and perfumes to present to him as offerings; but as he was absent, they threw them down near the wall, and went away. When Anépidu and the other upásikas saw what had occurred, they were grieved, and wished that some permanent object of worship were appointed, at which they might present their offerings during the absence of the sage. As the same disappointment occurred several times, they made known their wishes to Ananda, who informed Budha on his return. In consequence of this intimation, Budha said to Ananda, 'The objects that are proper to receive worship are of three kinds, serírika, uddésika, and paribhógika. In the last division is the tree at the foot of which I became Budha. Therefore send to obtain a branch of that tree, and set it in the court of this wihára. He who worships it will receive the same reward as if he worshipped me in person.' When a place had been prepared by the king for its reception, Mugalan went through the air to the spot in the forest where the bo-tree stood, and brought away a fruit that had begun to germinate, which he delivered to Ananda, from whom it passed to the king, and from the king to Anépidu, who received it in a golden vessel. No sooner was it placed in the spot it was intended to occupy in the court, than it at once began to grow; and as the people looked on in wonder it became a tree, large as a tree of the forest, being 50 cubits high, with five branches extending in the five directions, each 50 cubits in length. The people presented to it many costly offerings, and built

a wall around it of the seven gems. As it had been procured by means of Ananda, it was called by his name. Budha was requested to honour it by sitting at its foot as he had sat at the foot of the tree in the forest of Uruwela; but he said that when he had sat at the foot of the tree in the forest he became Budha, and that it was not meet he should sit in the same manner near any other tree.

"The vastness of the ruins near Budha Gaya is also an evidence that the original bó-tree must have been visited by great numbers of pilgrims, and have been regarded with peculiar veneration. It is said that not long after the death of Gótama a number of priests went to worship this tree, among whom was one who, in passing through a village, was accosted by a woman as he sat in the hall of reflection; and when she learnt whither he was bound, and the advantages to be gained by making an offering to this sacred object, she listened with much pleasure, but regretted that as she was poor, working in the house of another for hire, and had not so much as a measure of rice for the next day, it was not in her power to make any offering besides the cloth she wore; and this cloth, after washing it, she presented to the priest, requesting him to offer it in her name to the bó-tree, that she might receive the merit resulting therefrom. The priest acceded to her request, and offered the cloth as a banner. At midnight the woman died, but was born in a déwa-lóka, where she lived in the greatest splendour, arrayed in the most beautiful garments. The day after the priest visited the tree he retired to the forest, and fell asleep; when a female appeared to him, with many attendants, singing sweetly, and playing the most enchanting music. The priest asked her who she was, and she said, 'Do you not know me? I am the female in whose name you presented the cloth. Yesterday I was mean and filthy, but to-day I am clean and beautiful; and this I have gained through the merit of the offering at the bó-tree.'

In the Bo-tree, or *ficus religiosa*, is observed the same shaking of its leaves, as is seen in the aspen of Syria; and the Buddhists allege, that the leaves thus constantly move out of respect for the great sage. It is customary to plant a bo-tree on the mound under which repose the ashes of the Kandian chiefs and priests. An interesting ceremony connected with this tree, is quoted by Mr. Hardy, from 'Knox's Captivity in Ceylon': "Under the tree, at some convenient distance, about ten or twelve feet at the outmost edge of the platform, they usually build booths or tents; some are made slight, only with leaves, for the present use; but others are built substantial, with hewn timber and clay walls, which stand many years. These buildings are divided into small tenements for each particular family. The whole town joins, and each man builds his own apartment, so that the building goes quite round, like a circle; only one gap is left, which is to pass through

the bó-tree, and this gap is built over with a kind of portal. The use of these buildings is for the entertainment of the women, who take great delight to come and see these ceremonies, clad in their richest and best apparel. They employ themselves in seeing the dancers, and the jugglers do their tricks, who afterwards by their importunity get money from them, or a ring off their fingers, or some such matter. Here also they spend their time in eating betle, and in talking with their consorts, and showing their fine clothes. These solemnities are always in the night; the booths all set round with lamps; nor are they ended in one night, but last three or four, until the full moon, which always puts a period to them."

BOURAIT (RELIGION OF THE). This is a people of Mongol origin, who reside in the western part of Siberia, and on the frontiers of China in the government of Irkutsk. Their religion is a mixture of *Lamaism* and *Shamaism*. In their huts they have wooden idols, naked or clothed: others are of felt, tin, or lamb's skin; and others again rude daubings with soot by the Shamans, or priests, who give them arbitrary names. The women are not allowed to approach or to pass before them. The Bourait, when he goes out or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in honour of them, and at these men only have a right to be present.

BOURIGNONISTS, the followers of Madame Antoinette Bourignon de la Ponte, a native of Flanders, born at Lisle in A. D. 1616. Even in very early life she was characterized by a strong imagination, a lively enthusiastic temperament, combined with a warm devotional spirit. From her natural temperament, therefore, and the peculiar qualities of her mental constitution, she was quite prepared to enter into the spirit and imbibe the doctrines of the Mystics. She conceived herself to be divinely inspired, and to be set apart by God for the important work of reviving the spirit of Christianity, which she alleged to have been extinguished by the theological disputes which had so long agitated the different churches. Madame Bourignon had no desire to found a sect, believing, as she did, that the variety of sects was one of the greatest evils which had befallen the Christian church. Both Roman Catholics and Protestants were in her view alike to be blamed in this matter. She protested equally against both, and wished to retire from the world with a few associates, and there, bound by no vow, distinguished by no peculiar dress, to give themselves up to a life of calm meditation and prayer. The fame of her asceticism and devotional life soon spread, and many resorted to her as their spiritual guide. She believed that she enjoyed the high privilege of knowing the true spiritual meaning of Scripture, and that it was her special vocation to recall the church from formalism to spirituality of worship. To some extent in-

deed she was successful in rousing individual Christians in Holland and Germany, France and Switzerland and England also, to a more earnest devotional spirit, mingled it might be with partial enthusiasm, but still containing no small portion of true Christian vitality. The Bourignonists became a numerous body, and among them persons of some note. Swammerdam, the naturalist, held their opinions.

Madame Bourignon diffused her peculiar views not only by conversation, but also by her writings, which extend to eighteen volumes. The most important of her productions, and those which are most highly valued, are, 'Light in Darkness,' 'The Testimony of Truth,' and 'The Renovation of the Gospel Spirit.' The hostile attitude which she assumed towards the different churches roused against her a storm of persecution, which drove her from one hiding place to another, throughout Schleswig and Holstein. She died at last in 1680, impoverished and deserted, concealed in a miserable lodging at Amsterdam. Her opinions, however, long survived her, and the Quietist and Mystic pietism which she inculcated, has many admirers even in our own day. The substance of her system is, that religion consists in internal emotion or feeling, and not in either knowledge or practice.

The most distinguished supporter of the Bourignonist principles was Peter Poiret, a Calvinistic minister, who relinquished his office, and gave himself up to the development through the press of the mystical theology which he had embraced. He published a system of divinity, under the title of 'The Divine Economy,' in which he lays it down as a fundamental principle, that the understanding or intellect of man being made for God, is in a manner infinite, so as to be able to exert infinite acts, that is, to raise itself up to the contemplation of God as incomprehensible, infinite, and above all particular forms of conceiving him. Poiret inculcates, therefore, a passive implicit faith, surrendering the understanding to God, and yielding ourselves up to his teaching, and in this way, according to his view, we acknowledge that "God is infinite, and incomprehensible; that he is a Light, a Good, a Wisdom, a Power, a Justice, in a word, a Being above all comprehension and thought." Thus, on the principles of this system, in all matters of religion the understanding is to be utterly inert, and man is reduced to a merely passive machine, without action, and without responsibility. In a quotation which Mr. Vaughan gives in his 'Hours with the Mystics,' Poiret endeavours to meet the objections which naturally occur in looking at the matter in this light. His reply is as follows:—"It will be objected, may be, to what has been said, that this second condition required here of the intellect that means to be enlightened by Faith, is a state of idleness—time lost; and that it is an absurd thing not to make use of the understanding and faculties God has given us, nor so much as endeavour to excite in our minds good and bright thoughts

Here are several things tacked together, and most of them beside the purpose. For at present I am not treating of the means by which one may be introduced, or rather brought, as it were, to the threshold of faith, as I may say; nor of that imperfect and beginning faith, by me styled active. Nor yet do I say, that when one has been enlightened by the light of God, one is not to fix one's mind to the consideration of the lights held out by God: but what I say is this: I suppose a man has already had some glimpse of the divine light by the call of preventing grace, and that he has actively co-operated with it, by turning his understanding towards it, with particular desires of such and such lights; and moreover, that to confirm himself therein, he has deduced in his reason and his other inferior faculties, notions, ratiocinations, images, and words, and other particular exercises wherein he has been exercised long enough to be capable of ascending to the state of pure and altogether divine faith. Upon this supposition, the question is, whether one whose faith has as yet been but weak, and the small light he has had clouded and mixed with great darkness, prejudices, and errors, designing to clear the principles of the light he has from the aforesaid mixture, and desiring to see this divine light in its purity and more fully, —whether, I say, to this end he ought to apply thereto the activity of his understanding, of his meditations, reflections, and reasonings; or else whether, all this apart, he ought to offer his understanding in vacancy and silence to the Son of God, the Sun of Righteousness, and the true Light of Souls? And this last is what we affirm, and against which the objections alleged are of no force."

After the death of Madame Bourignon, the peculiar principles of mysticism which she and her coadjutor Poiret had so sedulously taught, continued to attract many followers in the close of the seventeenth and the opening of the eighteenth century. Some shut themselves up in seclusion and solitude, devoting their whole time and thoughts to religious exercises; others refused to hold communion with any Christian society whatever, and therefore renounced public worship, engaging only in private devotion. Pietist and mystical writers were eagerly read. Thomas à Kempis, Madame Guyon, Arndt, and Spener, and especially the voluminous works of Madame Bourignon, infused into many Christians a relish for an abstract spiritualism, which lavished all its regard upon inward frames and feelings to the almost total neglect of the active duties of the outward Christian life. See MYSTICS.

BOURNEANS. See ANNIHILATIONISTS.

BOWDYANGA, the seven sections of wisdom among the Budhists, including, 1. The ascertainment of truth by mental application. 2. The investigation of causes. 3. Persevering exertion. 4. Joy. 5. Tranquillity. 6. Tranquillity in a higher degree, including freedom from all that disturbs either body or mind. 7. Equanimity.

BOWING. See ADORATION.

BOYLE'S LECTURES, a series of eight lectures delivered annually in one of the churches in London, according to an arrangement made by the celebrated Robert Boyle, who, by his will in 1691, bequeathed a large portion of his estate for religious purposes, the income to be annually paid over to acute and eloquent men, who should oppose the progress of impiety, and demonstrate and confirm the truth of natural and revealed religion. For the support of this Lecture, Mr. Boyle assigned the rent of his house in Crooked Lane, London, to some learned divine within the bills of mortality, to be elected for a term not exceeding three years. In course of time, however, the fund was found to be inadequate, and Archbishop Tension procured a salary of £50, charged on a farm in the parish of Brill, in the county of Bucks. Thus the foundation is settled in perpetuity, and the Boyle Lectureship continues to be a valuable institution, for the defence of Christianity against infidel objections of every kind.

BRAGI, the god of eloquence and poetry among the ancient Scandinavians. Bragi is accordingly the Norse name for the poetic art, and also employed to denote a distinguished poet or poetess.

BRAHM, the incommunicable appellation among the Hindus of the Supreme, eternal Spirit, viewed in its own abstract impersonal essence. This Supreme Being, considered as unrevealed, is known by different names, such as Brahm, Parabrahma, Paratma, Ram, or Bhagavat. He is represented as without beginning or end, eternal; that which is, and must remain, unchangeable; without dimensions, infinite; without parts, immaterial, invisible; omnipotent, omniscient, omnipresent; enjoying ineffable felicity. And yet, notwithstanding this description, he is often said to be without qualities or attributes. The two statements appear contradictory, and yet they are explained by the Hindu as states of being not contemporaneous, in which case they would be contradictory, but successive, each of them being assumed alternately, after immense intervals of time. On these two successive states, Dr. Duff makes the following remarks in his 'India and India Missions:'

"The primary and proper state of Brahm's being, is that in which he exists wholly without qualities or attributes. When he thus exists, there is no visible external universe. He is then denoted emphatically THE ONE—without a second. Not merely one, *generically*, as being truly possessed of a divine nature;—not merely one, *hypostatically*, as being simple, uncompounded, and, therefore, without parts;—not merely one, *numerically*, as being, in point of fact, the only actually existing deity. No. He is simply, absolutely, and by necessity of nature, one:—and not only so, but he is one in the sense of excluding the very possibility of the existence of any other god. Thus far a Christian might accord in the definition of the divine unity. It is, *in words*, the

very definition which the Bible gives of the unity of the 'only living and true God.' But the Hindu advances a step farther. He conceives, that when Brahm exists in his proper and characteristic state, he is one; not merely in the sense of excluding other gods, but in the sense of excluding the possibility of the existence of any other being whatever. He is thus not merely *one*, but *the one*,—the single and sole entity in the universe,—yea more, the *only possible* entity, whether created or uncreated. His oneness is so absolute, that it not only excludes the possibility of any other god, co-ordinate, or subordinate, but excludes the possibility of the existence of any other being, human or angelic, material or immaterial.

"The Hindu theologian does not stop even here. His Brahm, as already stated, exists 'without qualities or attributes.' What!—literally and absolutely without qualities or attributes? Yes, literally and absolutely so. The possession of qualities or attributes implies multiplicity and diversity of some kind. But Brahm's unity is so perfectly pure, so essentially simple, that it must exclude multiplicity or diversity of any kind. Consequently, he is represented as existing without intellect, without intelligence, without even the consciousness of his own existence! Surely this is the very transcendentalism of unity.

"No wonder though the Hindu often exclaims that his Supreme Brahm is 'nothing.' In any sense, within the reach of human understanding, he is 'nothing.' For the mind of man can form no notion of matter or spirit apart from its properties or attributes. Let Brahm, therefore, be represented as utterly devoid of attributes, and, to human apprehension, he must be actually as nothing,—a mere abstract negation more absolute than *darkness*, of which it has been remarked, that it is endowed with the property of at any time admitting light; or than *silence*, which has the quality of admitting sound; or than *space*, which has the capacity of admitting extension. No wonder though the Hindu confess, with a peculiar emphasis of meaning, that his Supreme Brahm is 'incomprehensible.'"

Thus stripped of all attributes, Brahm is wholly inactive, existing in a state of unbroken sleep, undisturbed repose. This profound slumber, however, is not everlasting in its duration. After unnumbered ages, he suddenly awakes, and starting to a consciousness of his own existence, he exclaims, "Brahm is," or "I am." From that moment he begins to exhibit active qualities and attributes. A desire for duality arises in his mind. In obedience to this desire, the archetype or ideal form of the universe presents itself before him. This is succeeded by an act of volition, which calls the universe into actual existence. This done Brahm relapses into his former state of quiescent repose, renouncing all his active qualities and attributes. Such is the idea of the Supreme Being among the Hindus, one Brahm without a second as he is usually described.

The Hindu Brahm has no temple dedicated to his worship, nor is a single act of adoration ever offered to him. This may appear strange, but the reason which is given by the admirers of Hinduism for the denial of all worship to Brahm is, that the "representing the Supreme being by images, or the honouring him by the institution of sacred rites, and the erection of temples must be perfectly incompatible with every conceivable notion of an all-pervading, immaterial, incorporeal spirit." In Brahm, there was originally existent Swada or the golden womb, the receptacle of all the types of things when he produced Maya, matter or illusion, the source of all phenomena, and by means of which individual existences made their appearance. From the bosom of Brahm came forth the Trimurti or Triad of the Hindus, consisting of Brahma the Creator, Vishnu the Preserver of forms, and Shiva the Destroyer of forms, who by this very destruction causes the return of beings to unity, and their re-entrance into Brahm. The Hindus are taught to look forward to absorption into the divine essence, or Brahm, as the ultimate reward, as final beatitude. See next article.

BRAHMA, the Creator, the first member of the Hindu Triad or Trimurti, He is represented as a golden-coloured figure, with four heads and four arms. The origin of Brahma is variously stated by Hindu writers. Some inform us, that, when BRAHM (see preceding article) awoke to consciousness and activity, Brahma and the other two Persons of the Triad sprung from his essence. Others allege that creation sprung from a seed deposited in the waters, which became an egg, from which Brahma the Creator was born. Brahma's first attempts at the production of the forms of animated beings are reported to have been numerous, and far from successful. "At one time," says Dr. Duff, "he is said to have performed a long and severe course of ascetic devotions to enable him to accomplish his wish, but in vain; at another, inflamed with anger and passion at his repeated failures, he sat down and wept,—and from the streaming tear-drops sprang into being, as his first-born, a progeny of ghosts and goblins of an aspect so loathsome and dreadful, that he was ready to faint away. At one time, after profound meditation, different beings spring forth, one from his thumb, a second from his breath, a third from his ear, a fourth from his side, and others from different members of his body; at another, he assumes sundry strange qualities to effectuate his purpose, or he multiplies himself into the forms of different creatures, rational and irrational. As the result of all his toil some labours and experiments, there did proceed from Brahma, directly or indirectly, a countless progeny of animated beings that people the fourteen worlds which constitute the universe."

Having peopled the heavens above, and the worlds below, stored the earth with all stationary and moveable bodies, destined to be occupied by terrestrial spirits, from the substance of his body emanated

the human race, consisting originally of four classes or castes. From his mouth came the Brahmans; from his arms the Kshattrya or military caste; from his breast the Vaishya or caste of productive capitalists; from his foot the Shudra or servile caste. According to the Hindu Scriptures, the continued manifestation of the universe is co-extensive with the life of Brahma, which, according to Hindu computation, extends to upwards of three hundred billions of our years. A day of Brahma is termed a kalpa, consisting of four thousand three hundred and twenty millions of solar years. At the close of each kalpa commences his night of repose, which is of equal length with his day. During this long night, sun, moon, and stars are shrouded in gloom. Clouds from above pour down torrents of rain; and the waves of the ocean, agitated with mighty tempests, rise to a prodigious height. The seven lower worlds are at once submerged, as well as the earth which we inhabit, and even the two worlds next in the order of ascent above the earth. In the midst of this tremendous abyss, Brahma reclines on the serpent Ananta or eternity with closed eyes, and reposes in mysterious slumber. During the long night of Brahma, the wicked inhabitants of all worlds utterly perish. When he awakes, the darkness is instantly dispelled, and the universe returns to its pristine order and beauty. A partial disorganization of the ten lower worlds takes place at the close of every kalpa or day of Brahma; and a similar renovation at the succession of every night. And there being thirty-six thousand days and as many nights in his life, there must be thirty-six thousand partial destructions or disorganizations of the larger half of the universe, and as many restorations or reconstructions of it during the full period of its duration. When the life of Brahma shall come to a final termination, there will be no longer a partial destruction, but an utter annihilation. This is called a *Maha Pralaya*, or great destruction of the entire universe, with all that it contains, when the whole shall be reduced into nonentity, or re-absorbed into the essence of Brahm. After this mighty catastrophe, Brahm, who had fallen asleep after the manifestation of the universe, and had continued to repose during the whole duration of its existence, awakes again, and another manifestation of the universe takes place, all things being reproduced as before, and Brahma the Creator commencing a new existence. Thus, according to the Hindu sacred books, there has been, during the past eternity, and will continue to be during the eternity that is to come, an alternating succession of manifestations and annihilations of the universe at intervals of inconceivable length, stretching throughout each life of Brahma, extending to three hundred billions of our years.

BRAHMANS, in the Hindu system, accounted the highest and noblest caste in the scale of human existence, the nearest in kindred and in likeness to

Brahma himself, and deriving their name from him as being his visible representatives in human form. They have been constituted the sole depositaries, the sole interpreters, the sole teachers of the Vedas or sacred books of the Hindus, and in emblem of this, the Brahmans are said to have sprung from the mouth of Brahma. A graphic account is given by Dr. Duff, of the ordinary daily religious observances prescribed to a Brahman, which are as follows, being chiefly drawn from a paper by Mr. Colebrooke, in the 'Asiatic Researches': "When a Brahman rises from sleep in the morning, his first religious duty is to clean his teeth. This is a duty so sacred, that the omission of it would incur the penalty of losing the benefit of all other rites performed by him. It consists in rubbing his teeth with a proper withe or twig of the racemiferous fig-tree, pronouncing to himself this prayer,—'Attend, Lord of the forest; Soma, king of herbs and plants, has approached thee: mayest thou and he cleanse my mouth with glory and good auspices, that I may eat abundant food. Lord of the forest!—grant me life, strength, glory, splendour, offspring, cattle, abundant wealth, virtue, knowledge, and intelligence.' On certain days, when the use of the withe is forbidden,—that is, on the day of the conjunction, and on the first, sixth, and ninth days of each lunar fortnight, he must, as a substitute, rinse his mouth twelve times with water.

"His second duty is carefully to throw away the twig which has been used. It must, on no account, be deposited in any place tainted with any of those multiplied impurities or religious stains enumerated in the sacred writings.

"His third duty is religious ablution. This is a duty, the strict observance of which is fraught with efficacy in removing not only corporeal but spiritual defilements. He *may* bathe with water drawn from a well, from a fountain, or from the basin of a cataract; but he should prefer water which lies above ground,—choosing a stream rather than stagnant water; a river in preference to a small brook; a holy stream before a vulgar river; and, above all, the water of the Ganges. And, if the Ganges be beyond his reach, he should invoke that holy river, saying,—'O Ganga, hear my prayers; for my sake be included in this small quantity of water, with the other sacred streams.' Then, standing in the river, or in other water, he must hallow his intended performance by the *inaudible* recitation of certain sacred texts. Next sipping water, which is a grand preparatory to any act of religion, and sprinkling some before him, the worshipper throws water eight times on the crown of his head, on the earth, towards the sky; again towards the sky, on the earth, on the crown of his head; once more on the earth, on the crown of his head; and, lastly, on the ground, to destroy the demons who wage war with the gods. During the performance of this sacred act of ablution, he must be reciting these prayers: 'O waters.

since ye afford delight, grant us present happiness, and the rapturous sight of the Supreme Being. Like tender mothers, make us here partakers of your most auspicious essence. We become contented with your essence, with which ye satisfy the universe. Waters! grant it to us.' Immediately after this first ablution, he should sip water without swallowing it, silently praying in these words,—' Lord of sacrifice! thy heart is in the midst of the waters of the ocean. May salutary herbs and waters pervade thee. With sacrificial hymns and humble salutation we invite thy presence. May this ablution be efficacious.' These ceremonies and prayers being concluded, he plunges *thrice* into the water, each time repeating the prescribed expiatory texts. Last of all, he, in due form, washes his mantle; and, rising out of the waters, thus terminates his morning ablution.

" Besides the prayers and texts from the Vedas and other sacred books, specifically intended for the different parts of all religious observances, there are certain recitations of peculiar efficacy which are constantly to be rehearsed throughout all the parts of all observances. Amongst those of most frequent occurrence, may be noticed the utterance of the names of the *seven superior worlds*; the trilateral monosyllable *AM*, contracted *OM*, the symbol of the *Triad*; and the *Gayatri*, or holiest text of the Vedas, which, in one of its forms, has been thus translated,—' We meditate on the adorable light of the resplendent Generator, which governs our intellects.'

" The fourth morning duty in immediate succession, in which the Brahman is called on to engage, is the important one of worshipping the rising sun. For discharging this duty aright, he must prepare himself by due ceremony and prayer. He begins by tying the lock of hair on the crown of his head, holding much *cusu* grass in his left, and three blades of the same grass in his right hand; or wearing a ring of grass on the third finger of the same hand. During this ceremony he must recite the *Gayatri*. The sipping of water next occupies his attention; as this is a requisite introduction of all rites, since without it all acts of religion are pronounced to be vain. Accordingly, he sips water three times,—each time repeating the mysterious names of the seven worlds and the *Gayatri*,—each time, also, rubbing his hands as if washing them; and finally, touching with his wet hand his feet, head, breast, eyes, ears, nose, and shoulders. After this, he must again sip water *thrice*, pronouncing to himself the prescribed expiatory texts. If, however, he happen to sneeze or spit, he must not immediately sip water, but *first* touch his right ear, in compliance with the maxim—' after sneezing, spitting, blowing his nose, sleeping, putting on apparel, or dropping tears, a man should not immediately sip water, but first touch his right ear.' The business of *sipping* being finished, he next passes his hand, filled with water, briskly round his neck, reciting this prayer,—' May

the waters preserve me.' He then meditates with intense thought, and in the deepest silence. Meditates on what?—on something peculiarly sacred and sublime, and correspondent with the awful solemnity of the occasion? Let the hearers judge when they learn, that during this moment of intense devotion, he is striving to realize the fond imagination, that 'Brahma, with four faces, and a red complexion, resides in his bosom; Vishnu, with four arms, and a black complexion, in his heart; and Shiva, with five faces, and a white complexion, in his forehead!' To this sublime meditation succeeds a suppression of the breath, which is thus performed: Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril; and then closing that nostril likewise with his thumb, he holds his breath, while he internally repeats to himself the *Gayatri*, the mysterious names of the three worlds, the trilateral monosyllable, and the sacred text of *Brahma*; last of all, he raises both fingers off the left nostril, and emits the breath he had suppressed through the right. This process being repeated three several times, he must next make three ablutions, with the following prayer:—' As the tired man leaves drops of sweat at the foot of a tree; as he who bathes is cleansed from all foulness; as an oblation is sanctified by holy grass,—so may this water purify me from sin.' To this succeed other ablutions, with various expiatory texts. He must next fill the palm of his hand with water, and presenting it to his nose, inhale the fluid by one nostril, and, retaining it for a while, exhale it through the other, and throw away the water to the north-east quarter. This is considered as an internal ablution which washes away sin. He then concludes by sipping water with the following prayer:—' Water! thou dost penetrate all beings; thou dost reach the deep recesses of the mountains; thou art the mouth of the universe; thou art sacrifice; thou art the mystic word *vasha*; thou art light, taste, and the immortal fluid.'

" All the preparatory acts being thus concluded, he is now qualified to engage in the direct worship of the rising sun. To this most sacred and solemn duty he thus proceeds: Standing on one foot, and resting the other on his ankle or heel; looking towards the east, and holding his hands open before him in a hollow form, he pronounces to himself the following prayers:—' The rays of light announce the splendid fiery sun, beautifully rising to illumine the universe. He rises, wonderful, the eye of the sun, of water, and of fire, collective power of gods. He fills heaven, earth, and sky with his luminous net; he is the soul of all which is fixed or locomotive. That eye, supremely beneficial, rises purely from the east; may we see him a hundred years; may we live a hundred years; may we hear a hundred years. May we, preserved by the divine power, contemplating heaven above the region of darkness, approach the deity, most splendid of luminaries

Thou art self-existent; thou art the most excellent ray; thou givest effulgence; grant it unto me.' These prayers being ended, the oblation or offering is next presented. It consists of *tila*, flowers, barley, water, and red sandal wood, in a clean copper vessel, made in the shape of a boat. This the worshipper places on his head, presenting it with the following holy texts:—'He who travels the appointed path (viz. the sun), is present in that pure orb of fire, and in the etherial region. He is the sacrificer at religious rites; and he sits in the sacred close, never remaining a single day in the same spot, yet present in every house, in the heart of every human being, in the most holy mansion, in subtile ether produced in water, in earth, in the abode of truth, and in the stony mountains; he is that which is both minute and vast.' The oblation is then concluded by worshipping the sun with the subjoined text:—'His rays, the efficient causes of knowledge, irradiating worlds, appear like sacrificial fires.' After the oblation follows the invocation of the *Gayatri*, in these words:—'Thou art light; thou art seed; thou art immortal life; thou art effulgent; beloved by the gods, defamed by none; thou art the holiest sacrifice.' It is afterwards recited measure by measure; then the two first measures as one hemistich, and the third measure as the other; and lastly, the three measures without interruption. The same text is then invoked in these words:—'Divine text, who dost grant our best wishes, whose name is trisyllable, whose import is the power of the supreme being; come thou mother of the Vedas, who didst spring from Brahma, be constant here.' After this address, the *Gayatri* itself is pronounced inaudibly, along with the trilateral monosyllable, and the names of the three lower worlds, a hundred or a thousand times; or as often as may be practicable,—counting the repetitions on a rosary of gems set in gold, or of wild grains. To these repetitions are subjoined the following prayers to the sun: 'Salutation to the sun: to that luminary, O Brahma, who is the light of the pervader, the true generator of the universe, the cause of efficacious rites. I bow to the great cause of day, the mighty luminary, the foe of darkness, the destroyer of every sin.' Last of all, the worshipper walks towards the south, rehearsing a short text: 'I follow the course of the sun.' 'As the sun in its course moves through the world by the way of the south, so do I, following that luminary, obtain the benefit arising from a journey round the earth, by the way of the south.'

"With the rehearsal of this text terminates the *daily morning* ablution and worship of the sun.

"One might suppose that such ablutions and ceremonial observances were enough for one day. But no. By one order of Brahmans, similar ablutions and worship of the sun must be renewed at noon; and by a higher order, *both at noon and in the evening*. In these cases the accompanying ceremonies are the same in spirit and substance as those already

detailed,—differing only somewhat in the words and forms,—every day in the year."

From childhood the life of a Brahman is one continued series of superstitious observances. One of the most important occasions in his early life is the investing him with the sacred or triple thread which constitutes him one of the twice-born or perfect Brahmans. When he becomes a student of theology he must provide himself with a mantle, girdle, staff, and other personal apparatus. The legal staff, "made of the canonical wood, must be of such a length as to reach the student's hair; straight; without fracture; of a handsome appearance; not likely to terrify men; with its bark perfect and unhurt by fire." The most minute arrangements are made as to his marriage, his household affairs, the manner in which he is to study the Vedas, the ordinary routine of life, his purification and diet. The directions as to this last point are very curious: "After washing his hands and feet, and sipping water without swallowing it, he sits down on a stool or cushion, but not on a couch nor on a bed, before his plate, which must be placed on a clean spot of ground, that has been wiped and smoothed in a quadrangular form. When the food is first brought in he is required to bow to it, raising both hands in the form of humble salutation to his forehead; and he should add, 'May this be always ours;' that is, may food never be deficient. When he has sat down, he should lift the plate with his left hand, and bless the food, saying, 'Thou art invigorating.' He sets it down, naming the three worlds; or, if the food be handed to him, he says, 'May heaven give thee;' and then accepts it with these words, 'The earth accepts thee.' Before he begins eating, he must move his hand round the plate, to insulate it; he must also, with his hand, trace a line all around, and consecrate the circle by appropriate texts;—for what purpose?—to insulate his person during the meal, lest it should be contaminated by the touch of some undetected sinner who may be present, or who might intrude! He next consummates the consecration of the food, by making five oblations out of it to Brahma and other gods—dropping each oblation on fire, or on water, or on the ground, with the usual addition, 'May this oblation be efficacious.' He sips and swallows water; he makes five oblations to breath by its five distinct names;—and lastly, he wets both eyes. These important and indispensable preliminaries being ended, he may now proceed to partake of his repast; but he must proceed in solemn silence, lifting the food with the fingers of his right hand. After the eating is finished, he again sips water; and concludes the whole by saying, 'Ambrosial fluid, thou art the couch of Vishnu, and of food.'"

Among the Brahmans there are several degrees or orders. Formerly they were employed in austere devotion and abstinence, their business being the worship of the gods; at that time they were

supported by kings and princes, and they seem not to have employed themselves in worldly labour. At present only a few are supported by such means, most of them being obliged to enter into all kinds of worldly employment for support, and many of them deriving a scanty subsistence by begging. But however poor they may be, the Brahmans are held in great respect, and any want of reverence to them, especially by the lowest or Sudra class, is accounted one of the most atrocious crimes. They are exempted from taxation, and from the sanguinary laws which affect the other classes. Neither the life nor property of a Brahman can be touched, even though he should be guilty of the heaviest crimes. The duties which properly belong to this high and honourable order are to meditate on divine things, to read the Vedas carefully and diligently, to instruct the young Brahmans, and to perform sacrifices and other religious acts. The most abandoned Brahman retains his rank notwithstanding his crimes; but he will entirely forfeit it by touching impure food, or by some such petty delinquency. No one can become a Brahman but by birth, and the Institutes of Manu declare, that "if a Brahman have not begotten a son, yet shall aim at final beatitude, he shall sink to a place of degradation."

BRAHMA, in the Buddhist system, an inhabitant of a Brahma-loka. See next article.

BRAHMA-LOKA, the highest of the celestial worlds, reckoned by the Buddhists as sixteen in number. It is the abode of those beings who in their different states of existence have attained a superior degree of merit.

BRAHMA SAMPRADAYIS. See **MADHWA-CHARIS**.

BRAHMANISM. See **HINDUISM**.

BRANCH. An idolatrous practice is referred to in Ezek. viii. 17, under the expression "putting the branch to the nose." Learned men have differed as to the custom which the prophet thus describes. It may have been that the worshipper with a branch in his hand touched the idol, and then applied the branch to his nose and mouth, in token of worship and adoration. Some writers think that it refers to the worship of Adonis.

BRANCHUS, a son of Apollo, by whom he was endowed with prophetic power, which he received at Didymus near Miletus. At that place he founded an oracle, of which his descendants, the Branchidæ, were the priests, and which was held in great esteem, especially by the Ionians and Æolians. See next article.

BRANCHIDÆ, priests of the temple of Apollo, at Didymus in Ionia. They opened their temple to Xerxes, who plundered it of all its riches. After this they fled to Sogdiana, where they built a city called by their own name. Alexander the Great, after he had conquered Darius, destroyed their city, and put them all to the sword. Oracles were given by the Branchidæ, in the temple at Didymus.

BRANDENBURG CONFESSION. A formula or confession of faith, drawn up in the city of Brandenburg, by order of the Elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the **AUGSBURG CONFESSION** (which see).

BRAURONIA, a surname of Artemis, under which she was worshipped in a temple on the Acropolis of Athens. There was an image of her also at Brauron in Attica, which was of great antiquity. See next article.

BRAURONIA, the name of a festival celebrated in honour of the goddess Artemis, at Brauron in Attica, where Orestes and Iphigenia left the statue of the Taurian goddess. The festival was held every fifth year, when a number of young females, about ten years of age, dressed in crocus-coloured garments, walked in solemn procession to the temple of the goddess, where they were consecrated to her service. The priests sacrificed a goat, and the girls went through a ceremony in which they imitated bears, probably because the bear was sacred to Artemis, especially in Arcadia. Another festival bearing the same name, was celebrated every five years at Brauron, in honour of Dionysus. Both men and women took part in this festival.

BRAZEN SEA, a brass laver, which in the first temple stood in the court of the priests. It was an immense vessel of metal, nine feet deep, and more than fifty in circumference. Its precise shape is not known, but it contained somewhere about fifteen or twenty thousand gallons of water. It was made to rest upon twelve oxen, three looking every way, which were supposed by some Jewish writers to have been made by Solomon, in contempt of the golden calf worshipped by the Israelites in the wilderness. Josephus thinks, but without the slightest foundation, that God was offended with Solomon for having made these images. The brazen sea is thus described by Lewis in his 'Hebrew Antiquities:'

"It was placed at the east end of the court of the priests, towards the north-east corner. Its extent and dimensions are thus expressed: it was ten cubits from the one brim to the other, five cubits in height, and thirty cubits in circumference, and contained, say the Jews, of liquid two thousand baths; but of dry things that would lie heaped above the brim, it would hold three. In the brim of it it was perfectly round, and so it continued in the two upper cubits; but below the brim, in the three lower cubits, it was square. It was a hand-breadth thick, and the brim was wrought like the brim of a cup, with flowers of lilies. About the body of this huge vessel there were two borders of engravings, the work of which are called oxen, not in their full proportion, but the heads only, and the rest in an oval instead of the body; and it is conceived by some, that out of these heads, or out of some of them, the water issued forth, they being made as cocks and conveyances for that purpose. This molten sea was

designed for the priests washing themselves before they went about the service. Their washing was twofold, either of their hands and feet, or of their whole bodies; and this vessel served for both uses, but in a different manner. Their hands and feet they washed in the water that ran out by some cocks and spouts of it; but to wash or bathe their bodies they went down into the vessel itself. Now had it been always full of water to the brim, it would have been too deep for them to stand in, and they would have been in danger of drowning; therefore there was such a gage set by cocks or pipes running out continually, that the water was kept at such a height as should serve for their purpose abundantly, and yet should not endanger their persons; and it may properly enough be said, that the water it had constantly in it was two thousand baths, which served for washing; and that it would hold three thousand baths, were it filled up to the brim. The supply of water into this vessel was through a pipe out of the well Etam; though some are of opinion that it was constantly supplied with water by the Gibeonites."

The Jewish priests were bound to wash their hands and feet every day on pain of death. This ceremony was performed at their entrance on their ministrations for the day; but on the great day of atonement, the washing was to be renewed before five of the various duties then to be discharged. A similar vessel, though by no means so magnificent, stood, according to the Talmudists, at the entrance of the tabernacle, but a little on the south side, so that the priests coming into the court went immediately to the laver, and having washed, ascended to the altar. This sea was made of the finest brass, obtained from the brazen mirrors of the Israelitish women. These they brought voluntarily to Moses, who constructed with them lavers for the service of the priests.

BRAZEN SERPENT. To punish the Israelites for their sinful murmuring and repining in the wilderness, God sent great swarms of fiery serpents among them. In great alarm the people cried to the Lord for deliverance from this fearful calamity, and in answer to their prayers God commanded Moses to construct a serpent of brass, and to raise it upon a pole in the sight of the wounded Israelites, that as many as looked upon it might be healed. The result was as God had promised; multitudes were cured, and the brazen serpent was kept as a memorial of so remarkable a deliverance. It continued to be preserved with great care for upwards of seven hundred years; but, in course of time, it became an object of idolatrous worship, and we are told concerning Hezekiah, king of Judah, 2 Kings xviii. 4, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan." From the expression used in this passage, "Unto those days the children of Is-

rael burnt incense to it," this species of idolatry would appear to have been of long standing. Hezekiah, however, in righteous indignation, broke the serpent in pieces, calling it in derision Nehushtan, a mere piece of brass. It seems strange, that if the brazen serpent had been worshipped long before the time of Hezekiah, such kings as Asa and Jehoshaphat, who were zealous for the purity of Divine worship, should have permitted such gross idolatry. Rabbi David Kimchi attempts to explain the matter, by alleging that Asa and Jehoshaphat did not destroy the brazen serpent when they abolished idolatry, because they did not perceive that it was worshipped, or that incense was burnt to it in their time. This explanation, however, is by no means satisfactory, and it is far more probable that Asa and Jehoshaphat, while they strongly disapproved of the idolatry into which the people had fallen, contented themselves with a simple prohibition, but that Hezekiah, perceiving the utter inadequacy of such lenient measures to arrest the progress of idolatry among his people, came to the resolution of boldly suppressing the heinous crime by the total destruction of the object of their idolatry. The Nehushtan was ground to powder, and yet the Romanists pretend to show at Milan a brazen serpent which they allege was the identical serpent constructed by Moses.

BREAD (BLESSED). See ANTIDORON.

BREAD (DAY OF), a name given sometimes, in the early ages of the Christian Church, to the Lord's day, because the breaking of bread in the Lord's Supper was so general a custom in the Church on that day. See LORD'S DAY.

BREAD (EUCCHARISTIC), the bread used in the Lord's Supper. In the early ages of the Christian church it was customary for the faithful at the seasons for celebrating the Lord's Supper, to bring with them a free-will-offering, each according to his ability, to the treasury of the church. In the case of the more wealthy Christians, these oblations consisted partly of bread and wine, from which the sacramental elements were taken, the bread being that which was commonly used in the country, and the wine being mixed with water, according to the invariable custom of the ancients. These oblations were not allowed to be presented by any but communicants, and to be prevented from making them was accounted as a sort of lesser excommunication. That the bread which was used in the primitive church, in the Lord's Supper, was common leavened bread, is plain from the very circumstance, that it was taken from the oblations contributed by the people. And, besides, Epiphanius mentions it as one of the peculiar observances of the Ebionite heretics, that they used unleavened bread in the Eucharist, which he would not have noted as a peculiarity had it been the regular practice of the Christian church. The ancient writers never refer to the employment of unleavened bread in the communion, but they often

speak of leavened bread, and even call the Lord's Supper *fermentum*, or leaven, on this account. It is somewhat remarkable, that no Greek writer before Cerularius, whatever complaint he may make against the Roman church, ever hints at their being chargeable with the use of unleavened bread—a strong proof that such a practice was utterly unknown even among them before the eleventh century.

What may have led to the change from leavened to unleavened bread it is difficult with any certainty to say. The conjecture of Bona upon this point, which Bingham thinks probable, is, that the custom was introduced when the people ceased to bring their oblations, and it became necessary for the clergy to provide the elements. The duty thus devolving upon them, it was judged more respectful and solemn to use unleavened instead of leavened bread, and at the same time, probably, they changed from a loaf of common bread that might be broken, to a thin delicate wafer, formed in the figure of a denarius or penny, to represent the pence, as some think, for which our Saviour was betrayed. But whether Bona's conjecture be well-founded or otherwise, one thing seem to be clearly established, that for more than a thousand years the use of unleavened bread in the sacrament of the supper was altogether unknown.

A keen controversy arose in the eleventh century between the Greek and Latin churches, on the question whether leavened or unleavened bread ought to be used in the Eucharist. The former contended for the use of leavened, the latter for the use of unleavened bread. The Greeks accordingly called the Latins, *AZYMITES* (which see), while the Latins retorted upon the Greeks the charge of being *Fermentati* or *Prozymites*. Both parties claim our Lord's example as in their favour, the one party alleging that he made use of the unleavened bread of the passover, and the other asserting with equal vehemence that he employed only common bread. On this point it is impossible to arrive at anything approaching to certainty. But the early Christian writers are completely silent as to the bread being any other than the fermented bread, which was commonly in use. Protestants consider the quality of the bread as of no importance. At the Reformation the greater number of them discontinued the use of unleavened bread. The Lutherans, however, still continue it. The eucharistic bread among the Romanists is made of meal and water, and formed into thin, small circular cakes like wafers, which receive the name of the *HOST* (which see). The Armenian church follows the Roman in employing unleavened bread. The Nestorians lay peculiar stress on the annual renewal of the holy leaven, a rite which they observe on the same Thursday that is set apart in the other Eastern churches for the sanctification of the chrism. They have a curious tradition that John the Baptist preserved a few drops of water which dripped from our Lord's garment as he came

up out of Jordan, and that these were intrusted to the care of John the son of Zebedee; that the latter John received from Christ at the supper a double portion of bread, and having eaten the one, he preserved the other; that he also being present at the crucifixion preserved some of the blood and water that flowed from the Saviour's side, gathering the former upon the bread, and adding the other to the baptismal water; and that the water being mixed with oil, and the bread ground down to powder, they were divided and distributed among the twelve, each of whom went forth to distant nations, provided with holy water for baptism, and leaven for the sacramental bread. In accordance with this tradition, the Nestorians mix oil, the Jacobites oil and salt with the flour in making the eucharistic bread. The loaf which is used by the Greeks in the communion is round, with a square projection in the middle called the Holy Lamb, or the Holy Bread, and on this projection there is a motto implying "Jesus Christ conquers." The motto stamped on the bread among the Copts is, "Holy, holy, holy; Lord of Sabaoth." See *LORD'S SUPPER*.

BREAD OF THE PRESENCE. See *SHEWBREAD*.

BREAD (UNLEAVENED), unfermented bread. Among the Jews, the passover has always been celebrated with unleavened bread, the paschal lamb being commanded to be eaten with this kind of bread, on pain of being cut off from Israel, or excommunicated. The reason of this strict injunction seems to have been partly to remind them of the hardships they had endured in Egypt, and hence it is called Deut. xvi. 3. the bread of affliction; and partly in commemoration of the haste with which they had fled from Egypt, not having had time to leaven their dough, and hence the command was given, "Thou shalt eat unleavened bread, even the bread of affliction; for thou camest forth out of Egypt in haste." The Jews are even yet so attentive to the observance of this ceremony, that the greatest care is taken in the preparation of the paschal bread. By the Rabbinical precepts on the point, it was either made of wheat or barley, but it was necessary that it should be of the very best quality. They separated all the moist grains, examined every sack, lest any remainder of old meal should be found in it, and conveyed it to the mill on the backs of horses, and uncovered, lest it should become heated. It was neither to be mingled with oil, nor salt, nor butter. Neither a child, nor a fool, nor a deaf man, nor a Gentile, nor a Christian, was allowed to touch it. Only a Jew was permitted to prepare it, and the Rabbis deemed it a peculiar honour to be so employed.

The modern Jews, before commencing the feast of the passover, are quite alarmed lest the slightest portion of leaven should be found in their houses. On the thirteenth day of the month Nisan, corresponding nearly to our March, all the houses and surround-

ing premises are examined with the most sedulous care; a candle being lighted, and every hole and corner searched. Before entering upon the search, the master of the house utters the following ejaculation, "Blessed be thou, O Lord our God, the King everlasting, who hast sanctified us by thy commandment, and hast enjoined us the taking away of leaven." Not a sentence is uttered between this and the search, and if any leaven is found, it is pronounced useless, and the master of the house repeats this wish, "All the leaven that is in my possession, which I have seen, or which I have not seen, be it null, be it as the dust of the earth, or entirely perish." All the leaven that can be found is collected together in a vessel, carefully preserved during the night, and along with the vessel in which it is deposited, is solemnly burnt a little before noon the next day. No vessels are to be used that have had any leaven in them, and, therefore, the ordinary kitchen utensils are removed, and others put in their place. Sometimes vessels are kept for special use on passover occasions, and employed at no other times. The whole kitchen furniture also is carefully washed first with hot water and then with cold.

After the leaven has been burnt, the unleavened cakes are prepared as many as will be wanted during the feast, to supply the place of common bread. The cakes are usually round, thin, and full of little holes. In general they consist only of flour and water, but the more wealthy Jews enrich them with eggs and sugar, taking care, however, to use only the simple cakes on the first day of the festival. The injunction of the use of unleavened bread during the feast of the passover has been supposed by some to have had a moral design, calling upon the Israelites to cleanse out the old leaven of malice and wickedness, and to cultivate the simple, pure qualities of sincerity and truth.

BREAD (FEAST of UNLEAVENED). See **PASS-OVER**.

BREAST-PLATE, one of the official garments of the Jewish high-priest in ancient times. It was called the breast-plate of judgment, probably because it was worn on those solemn occasions when the high-priest went into the most holy place, to consult God in reference to such judicial matters as were too difficult for decision by the inferior judges, and referred to the more important civil and religious concerns of the nation. The breast-plate was formed of the same rich brocade as the **EPHOD** (which see), of two spans in length, and one in breadth. It was doubled, and thus became a span, or eighteen inches square. At each corner was a golden ring. To the two upper rings were attached two golden chains of wreathen work, by means of which it was suspended on the breast. Through the two lower rings were passed ribbons of blue, which were also connected with two corresponding rings of the ephod. Thus were the breast-plate and the ephod inseparably joined together, and the punish-

ment of stripes was decreed against any one who should attempt to divide the one from the other. The breast-plate was set with twelve precious stones in four rows, three in each row. These stones were called **URIM** and **THUMMIM** (which see), by means of which God was consulted and answers received. Under the second temple there was a breast-plate made, and stones set in it, but these were never used to ascertain the will of God. Upon each stone was engraven the name of one of the sons of Jacob. The high-priest was not allowed to enter the holy place without being clothed in the sacred breast-plate, except on the great day of atonement, when he wore not his pontifical garments, but a dress of white linen.

The stones of the breast-plate were in some way used as a medium of the oracular responses which the high-priest obtained from Jehovah by consultation in behalf of the Jewish people. Some writers, among whom are Josephus and Philo, suppose them to have been identical with the **Urim** and **Thummim**; others regard the two as entirely distinct from one another. Sir Gardner Wilkinson, in his work on the 'Manners and Customs of the Ancient Egyptians,' refers to a pectoral ornament worn by the Egyptian judges, which seems exactly to correspond to the breast plate of the Jewish priests. "When a case," he says, "was brought for trial, it was customary for the arch-judge to put a golden chain around his neck, to which was suspended a small figure of truth ornamented with precious stones. This was, in fact, a representation of the goddess, who was worshipped under the double character of *truth* and *justice*, and whose name *Thmei* appears to have been the origin of the Hebrew *Thummim*, a word, according to the Septuagint translation, implying *truth*, and bearing a further analogy in its plural termination. And what makes it more remarkable is, that the chief priest of the Jews, who, before the election of a king, was also the judge of the nation, was alone entitled to wear this honorary badge, and the **Thummim** of the Hebrews, like the Egyptian figure, was studded with precious stones." See **HIGH-PRIEST**.

BREIDABLIK, one of the mansions of the celestial regions, according to the ancient Scandinavian mythology. It was the region of ample vision.

BRETHREN, a class of Christians, in England, who assume to themselves this name to indicate their individual state as Christians or brethren in Christ, while they refuse to consider themselves as a distinct religious sect. They arose about 1830, and as their first church was formed in Plymouth, they are generally known by the name of Plymouth Brethren. The peculiar idea which they entertain of a Christian church, is, not that it is a definite ecclesiastical organization, but a recognized union of all who are true believers. They protest against all sects and separate denominations, both Established and Dissenting. They see no reason why the body of Christ, which is really one, should not be also visi-

bly united, having as its sole bond of union the recognition of the same vital truths and fellowship with the same living Head. Separation on account of differences of opinion on minor and non-essential points they regard as sinful and unwarranted by the Word of God. All articles, creeds, and confessions they view as a denial of the sufficiency of Scripture; and the appointment of a regular ministry, and the observance of ritual ceremonies, as a virtual refusal to acknowledge the Holy Spirit as the all-sufficient guide of his people. They disclaim, therefore, all human forms and systems, and profess to submit only to the direction of the Spirit. They disavow all distinction between the clergy and the laity in the Church of God. Any one of the Brethren who possesses the gift, not only may, but is morally bound to use it for the edification of the Church; all believers under the New Testament being a spiritual priesthood, subject to the guidance of the Holy Ghost. In their meetings, accordingly, any one who believes himself to be led by the Spirit to speak for edification may address the assembly. Should any, however, conceive themselves to be possessed of such peculiar gifts as to warrant them in devoting themselves to the work of preaching and expounding, they must do so solely on their own individual responsibility to the Lord, without any appointment or ordination from the brethren. A ministry ordained by man they disclaim, and in the case of the special ordinances of baptism and the Lord's Supper, the latter of which they celebrate weekly, it is in the power of any one of the Brethren to officiate.

In doctrine the Brethren avow principles which differ from those of most Christian churches. They hold that any man in whom the Holy Spirit dwells is a member of the Church Catholic throughout the world; and having received gifts from the Spirit, who divides to every man severally as he will, he may lawfully preach without any authority received from man. Being in a state of grace already, a Christian, in their view, has no need to ask for blessings which he has already received, but simply for increase of them. He is no longer under the law as a rule of life, having been delivered from it by Christ. To preach the law, therefore, to true believers, is distinct legalism, and a denial of the completeness of Christ's work. Many of the "Brethren" believe in the second advent of Christ as a personal advent, and in his millennial reign upon the earth. This is by no means, however, the universal opinion of the body.

By the last census in 1851, the returns gave 132 places of worship as belonging to the "Brethren." This, however, is probably below the actual number, in consequence of their unwillingness, in many cases, to be recognized under any sectarian appellation. The number of adherents at that period did not exceed 6,000 or 7,000; but for several years past they have obtained considerable accessions, and

are now a much larger body. In America, also the "Brethren" are making rapid progress.

BRETHREN OF ALEXIUS. See CELLITES.

BRETHREN OF THE COMMON LOT, a Christian institute or association which sprung up in the Netherlands in the fourteenth century, and proved itself one of the means under God of paving the way for the Reformation. The originator of this important institution was Gerhard Groot, a native of Deventer, born in 1340. Having been educated for the church at the university of Paris, he became canon of Utrecht and of Aix. Being a person of rank and fortune, and as yet a total stranger to the influence of divine grace, he gave himself up to worldly pleasure and amusement without regard to his clerical office and its deep responsibilities. But this was only for a time. It pleased God to awaken Groot to more serious and deeper thought. He now became a changed man. Renouncing the vanities of the world, he resolved to devote himself to the spiritual good of his fellowmen. To prepare himself for a life of active usefulness, he retired to a Carthusian monastery, where he spent three years in earnest study of the Holy Scriptures, serious meditation, and prayer. He now returned to active duty, as a private individual, however, not as a priest. "I would not for all the gold of Arabia," said this devout thoughtful man, "undertake the care of souls even for a single night." With such elevated views of the sacred ministry, he refused to be ordained to any higher office than a deacon—an office which conferred on him the right of instructing the people.

Thus, invested with the power of preaching, Groot set out to do the work of an evangelist, travelling through towns and villages everywhere, calling upon the people, like another John the Baptist, to repent and turn to the Lord. Nor did he preach like the priests of his time, in the Latin language, but in their own vernacular tongue, and with an eloquence and a power which attracted crowds to hear him. Wherever he went, he was unwearied in proclaiming the gospel, frequently preaching twice a-day, and for three hours at a time. The result was, that numbers, attracted by curiosity to hear the wonderful preacher, were brought by his instrumentality to the saving knowledge of the truth. The clergy, whose corrupt manners he denounced with unsparing severity, were indignant at the uncompromising fidelity with which their vices were exposed. They complained to the bishop of Utrecht, and prevailed upon that prelate to withdraw from Groot his license to preach. The good man meekly submitted to the orders of his ecclesiastical superior, and now confined himself to a quiet and circumscribed sphere of labour, in which he felt peculiar enjoyment. He settled at Deventer, and loving the society of young men, he gathered around him a number of active zealous youths, whom he employed in copying the Scriptures and other devotional books. This led to the institution of the

Brotherhood of the Common Lot. The nature and objects of the society are thus described by Ullmann in his 'Reformers before the Reformation':—"In their mode of life and pursuits they constituted a union of brethren, conformed as far as the circumstances of the times would permit to the apostolical pattern. Combined for the cultivation of genuine piety, they procured for themselves the means of a simple livelihood, partly like the apostle Paul by manual labour, and partly by receiving voluntary donations, which, however, no one was permitted to solicit, except in a case of urgent necessity. To insure their common subsistence, and in token of their fraternal affection, they had introduced among them the principle of a community of goods. In most cases each member surrendered what property he possessed for the use of the society. There seems, however, to have been, at least in the infancy of the institution, no strict and general law upon the subject, such as obtained in the societies of the Pythagoreans and Essenes. All was to proceed from freedom and love. Imitating the Church at Jerusalem, and prompted by brotherly affection, they mutually shared with each other their earnings and property, or consecrated also their fortune, if they possessed any, to the service of the community. From this source, and from donations and legacies made to them, arose the Brother-houses, in each of which a certain number of members lived together, subjected, it is true, in dress, diet, and general way of life, to an appointed rule, but yet not conventually sequestered from the world, with which they maintained constant intercourse, and in such a way as, in opposition to monachism, to preserve the principle of individual liberty. Their whole rule was to be observed, not from constraint, but from the sole motive of good-will constantly renewed, and all obedience, even the most unconditional, was to be paid freely and affectionately, and for God's sake.

"The grand object of the societies, was the establishment, exemplification and spread of practical Christianity. This they endeavoured to accomplish, in the first instance, among themselves, by the whole style of their association, by the moral rigour and simplicity of their manner of living, by religious conversations, mutual confessions, admonitions, lectures, and social exercises of devotion. For the promotion of the same object outwardly, they laboured by transcribing and propagating sacred Scripture and proper religious treatises, but most of all by the instruction of the common people in Christianity, and the revival and improvement of the education of youth. In this last department they form an epoch. It is true that at a much earlier date schools had been instituted in the chief cities of the Netherlands, as for example at Gravesande in 1322, at Leyden in 1324, at Rotterdam in 1328, at Schiedam in 1336, at Delft in 1342, at Hoorn in 1358, at Haarlem in 1389, and at Alkmaar in 1390. But for the most part these schools were not purely scien-

tific. They were at the same time financial enterprises of the towns. The right to set up a school was leased. The consequence was that wages were exacted from the scholars, such as only the more wealthy could pay; while the whole style of the institutions was very defective. Nor was the instruction imparted by the monks in the conventual schools more satisfactory. It was too superficial, and being universally mingled with coarse and superstitious ingredients, was in many ways at variance with true enlightenment. The Brethren of the Common Lot, on the contrary, not merely gave instruction gratuitously, and thereby rendered the arts of reading and writing attainable by all, both rich and poor, and not merely promoted in every way the progress of the more indigent class of students; but what was of most consequence, they imbued education with quite a new life and a purer and nobler spirit."

The system of instruction followed by the Brethren of the Common Lot was thoroughly religious. It was founded upon the Word of God, and while the best of the Church Fathers were used in the schools, as well as useful selections from the heathen moralists, all was directed to the inculcation of a spirit of vital godliness. Nor were these institutions long in commending themselves to public favour. In a short space of time, and at different places in Holland, Guelders, and Brabant, in Friesland, Westphalia, and even as far as Saxony, Brother-houses were erected.

Though professing himself a rigid and zealous adherent of the Romish church, Groot was perhaps unconsciously hastening forward the Reformation. He insisted with the greatest earnestness upon the use of the holy Scriptures, and the multiplication and diffusion of copies of them. Christ was to him the beginning and end of the Bible, the root and stem of life, the sole foundation of the church. The anxiety of this excellent man was to bring back the clergy to the model of apostolic life and doctrine. "Whoever wishes," says he, "to undertake the cure of souls in a worthy manner, ought above all things to have a pure intention. A pure intention, however, requires of him that he seek the glory of God, and the salvation of souls, as his chief object, and it will be a test of this if he undertake the pastoral office even when no temporal advantage is connected with it, and solely for the work's own sake; provided he have sufficient means from other sources to support himself and those dependent upon him."

Groot intended, had his life been prolonged, to have founded a convent of regular canons, with the view of exemplifying the mode of life which he judged to be the most profitable. But death prevented the accomplishment of his scheme. He was cut off by the plague, and his death was calm, peaceful, and resigned.

After the decease of Groot, his disciple Florentius Radewins completed the work that he had begun, by founding in 1386 at Windesheim, in Zwoll, a chapter of regular canons, and afterwards granted to

the society a Brother-house in Deventer, in which, under the superintendence of priests, young men were prepared for the sacred office, and pious laymen who plied their different trades, lived together as brethren in community of goods, but without a perpetual vow, endeavoured to promote Christian piety among themselves and others by regular devotional exercises, to which every one had free access. These brethren spread themselves quickly in the Netherlands, and also in Northern Germany. From their resemblance to the BEGHARDS (which see) they quickly fell under the suspicion of the inquisitors, and suffered much persecution.

At the beginning of the fifteenth century, the Brethren of the Common Lot in the Netherlands were attacked by Matthew Grabo, lector of the Dominican monastery at Groningen, who declared their whole method of life unlawful and heretical. The reformed canons of the Windesheim congregation interposed in defence of the Brethren. Grabo was accused before the bishop of Utrecht, and appealed to the Pope. The question was brought before the council of Constance, when the principal authorities pronounced at once in favour of the Brethren, and Grabo was sentenced to renounce his errors. From this time the institution of the Common Lot made rapid progress. Many of the Brethren were engaged in schools, and others were employed in different trades to earn a livelihood. It was a leading object of the association to forward the religious education of the people, and in particular to train up a pious clergy. Thus it soon became a fruitful training school for the monasteries. The jealousy of the Mendicant monks was aroused, and they stretched forth the hand of persecution; but Eugene IV. took the Brethren under his protection, and many of them found it necessary to unite with the Tertiaries of the Franciscans, in order to obtain peace. The hostility of the Mendicants to the Brethren, however, in process of time began to abate, when they saw that the training given to the young brought them also many novices. In Upper Germany and Switzerland, the Brethren of the Common Lot could find no footing; and there the societies of the Beghards remained continually addicted to mendicancy, and became nurseries of heresy.

The Brethren of the Common Lot were associated together in separate communities, under the name of Brother-houses, which are thus described by Ullmann:—"About twenty of them lived together in a domicile, possessing a common fund, and taking their food at a common table. They were again divided into priests, clergy, and laymen. The number of priests was at first very small, because the first brethren, after the example of Gerhard, viewed the spiritual office in all its magnitude and responsibility. Subsequently, however, more of them received ordination as priests, and of these several accepted spiritual offices, and ceased cohabiting with the brethren, whereas others still continued as in-

mates of their houses. Usually there were four priests or even more in a house, and about twice as many so called *clerici*, with whom were classed the novices and such laymen as were desirous of practising for a while the brethren's method of life. Reception into a fraternity, usually accorded only after repeated and urgent solicitation (for the brethren were above courting proselytes like the mendicant monks), was preceded by a year of probation, during which the novices were subjected to very rigorous treatment. Nor was it thought desirable during this interval for the probationer to return home, lest he might again become entangled with family affairs and worldly connections. The candidate, on his admission into the Society, was expected to resign his patrimony for the common use. Among the sayings of Florentinus we find the following, 'Woe to him who, while living in a community, seeks his own things, or says that anything is his own!' Whoever passed the trial, and was still desirous of permanently joining the Society, became a clerk. This state corresponded with that of an ordinary monk, excepting that no vow binding for life was exacted. Any clerk was at liberty to leave the Society without incurring canonical penalties; though he required to settle accounts with the brethren, and leave behind him a certain sum of money. The freedom in respect of dress and mode of living, was also greater than in monasteries. The customary dress was a grey cloak, coat, and breeches, without ornament. A cowl of the same colour covered the head, whence they were called *cucullati*, pupils had the hair shaved from their crowns. The life of the brethren in every house was very methodical. They had fixed hours for devotional exercises, writing, and manual labour. During meals some book was read, the brethren taking duty in turn. On such occasions one of them was also appointed to censure the improprieties that might take place at table. In general an equality, like that between the members of a family, prevailed in the societies, though, for the sake of order, it was requisite that there should be distinct offices. Over every house presided a rector, prior, or *prepositus*, elected from among the brethren and assisted by a vice-rector."

About the same time as that which saw the commencement of the Brother-houses, female Societies of the Common Lot also arose. Groot had formed a community of women, who lived a simple and retired life, chiefly employing themselves in sewing and weaving, devotional exercises, and the instruction of female children. The sisterhood once begun, rapidly extended. At the head of each house was placed a directress, called Martha, with an under-Martha as her assistant. The chief Martha in Utrecht superintended all the female societies of the district, and visited them once a-year. The houses were formed on the principle of a community of goods.

The Brethren of the Common Lot continued to

operate with the most beneficial influence upon society wherever their institutions were planted, until they were absorbed in the men of the Reformation. Luther acknowledged that they had faithfully kept the pure Word, and first introduced the gospel. They were the pioneers, indeed, of the Reformation, and by the encouragement which they gave to the cultivation of polite literature, as well as by the pious, though somewhat mystical spirit which they diffused all around them, they contributed mainly to the hastening of that glorious era when multitudes threw off the yoke of Rome, and claimed for themselves complete liberty of thought and action.

BRETHREN OF THE COMMUNITY, one of the two parties into which the Franciscan order of monks was divided in the beginning of the fourteenth century. They, in opposition to the Spirituals, were strongly in favour of relaxing the strict vow of poverty enjoined by their founder, St. Francis. In A. D. 1310, Pope Clement V. summoned the leaders of both parties to his court, and made great efforts to bring about a reconciliation. After various conferences, the Pope, in the general council of Vienne, A. D. 1312, published a bull, in which he endeavoured to terminate the dispute, by adopting a middle course. To please the Spirituals, he commanded the Franciscans to adhere strictly to their rule, enjoining poverty, while to please the Brethren of the Community, he allowed the Franciscans, where they had no opportunity of procuring a subsistence by begging, to provide themselves with granaries, and to collect and lay up in them what they could procure by begging, while the officers and overseers of the order were to judge when and where such granaries were necessary. This decision quieted the contention for a time; but unhappily it burst forth in France with increased vehemence on the death of Clement V., and, in A. D. 1314, the Spirituals drove the Brethren of the Community out of the monasteries of Narbonne and Beziers, appointed new presiding officers, cast off their former garments, and put on a short, narrow, ill-shaped dress. John XXII., on his elevation to the papedom, directed all his efforts towards a settlement of the dispute, summoning the French Spirituals before him at Avignon, and exhorting them to lay aside the obnoxious dress they had assumed. Some of them complied, but a few refused to submit to the requisition. Indignant at this attempted resistance to his authority, John called in the aid of the Inquisitors, who burned several of the rebels at the stake for no other crime than setting the rule of their founder, St. Francis, above the power of the pontiffs.

The points thus keenly contested were of very inferior importance, referring exclusively to the form of the garments which Franciscans were allowed to wear, and their right to have granaries and cellars in which to store their provisions. The Brethren of the Community wore long, loose, somewhat elegant habits, with ample hoods or coverings for their heads,

while the Spirituals wore short, narrow, mean dresses, with small hoods. The Brethren of the Community also, in the seasons of harvest and vintage, laid up corn in their granaries and wine in their cellars; but the Spirituals contended that such a practice was inconsistent with true mendicity. The two parties were bitterly opposed to each other. The Pope, John XXII., however, persecuted the Spirituals with the most unsparing severity, committing numbers of them to the flames without mercy. This persecution raged for a long period, and, from A. D. 1318 to the time of Innocent VI., A. D. 1352, no fewer than one hundred and thirteen persons of both sexes were cruelly put to death in France and Italy. "To these," says Mosheim, "so many others might be added from the historians and documents, printed and manuscript, that I suppose a catalogue of two thousand such martyrs might be made out." See **FRANCISCANS**.

BRETHREN OF THE FREE SPIRIT, a sect which arose in the thirteenth century. It seems to have originated in the Pantheistic system, introduced by Amalric of Bena (See **AMALRICIANS**), which, after the persecution it underwent in Paris, in A. D. 1210, only spread more widely than before. The sect of the Brethren of the Free Spirit made its appearance first under the name of Ortlibenzes, or Ortlibarii, in Strasburg, in A. D. 1212. This name was probably derived from a person called Ortlieb, who made known the doctrines of Amalric in that part of Germany. From Strasburg the sect spread into the rest of Alsace and the Thurgau. In A. D. 1230, they had crept in among the Waldenses in Lyons; in A. D. 1250 they appeared at Cologne, and a few years later they were so numerous among the **BEGHARDS** (which see) on the Rhine, that they were often confounded with them. In the beginning of the fourteenth century, they made their appearance also in Italy, where Mosheim erroneously alleges them to have had their origin. The peculiar name of Brethren and Sisters of the Free Spirit, seems to have been taken from the words of the Apostle Paul, Rom. viii. 2, 14, "For the law of the Spirit of life in Christ Jesus hath made me free from the law or sin and death. For as many as are led by the Spirit of God, they are the sons of God." Founding on this passage, they alleged themselves to be the true sons of God, brought into the most perfect freedom from the law. The mystic theology which they taught is thus described by Mosheim. "They held that all things emanated from God and would revert back to him; that rational souls were parts of the Supreme Being, and that the whole universe was God; that a man, by turning his thoughts inward, and withdrawing his attention from all sensible objects, may become united in an inexplicable manner with the Parent and First Cause of all things, and be one with him; that persons thus immersed in the vortex of the Deity by long contemplation attain to perfect freedom, and become divested not only of all

their lusts, but of the instincts of nature. From these and similar principles they inferred that a person thus raised up to God, and absorbed as it were in the divine nature, is himself God, and such a son of God as Christ was, and therefore is raised above all laws, human and divine. And they maintained, consequently, that all external worship of God, prayer, fasting, baptism, the sacred supper, &c., are mere elements for children, which a man no longer needs when converted into God himself, and detached from this visible universe."

Some of the adherents of this sect limited their notion of the liberty to which the apostle referred, to a freedom from outward worship and ecclesiastical law; thus making religion consist solely in the internal worship of the heart. Others, again, carried the idea of liberty so far as to maintain that it involved a complete exemption from even the possibility of sinning, the believer being so closely united to God that his whole actions and operations must be viewed as done by God himself. That such opinions were maintained by a portion of the brethren is evident from their own writings. "If God wills," says one of their favourite works, "that I should sin, I ought by no means to will that I may not have sinned. This is true contrition. And if a man have committed a thousand mortal sins, and the man is well regulated and united to God, he ought not to wish that he had not done those sins, and he ought to prefer suffering a thousand deaths rather than to have omitted one of those mortal sins."

The teachers of the sect of the Free Spirit wandered from place to place in imitation of the apostles. They were also called apostles by their followers, and laboured by teaching and writing for the extension of their sect. It was owing to the activity of this sect, indeed, that the Inquisition, after a long interval, was revived in Germany in the fourteenth century with fresh energy. Two Dominicans were appointed, about A. D. 1367, to be Inquisitors for Germany. Charles IV., in A. D. 1369, lent the Inquisitors the most powerful support, by the publication of three edicts in their favour. Gregory XI. increased the number of the Inquisitors for Germany to five, and Boniface IX. appointed six for North Germany alone. The Brethren of the Free Spirit did not wholly disappear before the fifteenth century.

BRETHREN OF THE HOLY TRINITY, an order of monks which arose in the end of the twelfth century, in consequence of the holy wars of the Christians in Palestine, in which many Christians became captives among the Mohammedans. It originated with John de Matia and Felix de Valois, two pious Frenchmen, who led a solitary life at Cerefroy, in the diocese of Meaux. The name, Brethren of the Holy Trinity, was given to the order, because all their churches were dedicated to the Holy Trinity. They were also called Brethren of the Redemption of Captives, because of the work to which they

directed their energies, the redemption of the Christian captives from the hands of the Mohammedans, a purpose to which they devoted one-third of their revenues. By some ancient writers, Mosheim informs us, this order is called the Order of Asses, because their rule forbids the brethren to ride on horses, and requires them to ride on asses. An order similar to the Brethren of the Holy Trinity was instituted in Spain, A. D. 1228, by Paul Nolasco, and called the Order of St. Mary for the Ransoming of Captives.

BRETHREN OF THE HOSPITAL. See **KNIGHTHOOD (ECCLESIASTICAL ORDERS OF)**.

BRETHREN OF THE OBSERVATION. See **FRANCISCANS**.

BRETHREN OF THE REDEMPTION OF CAPTIVES. See **BRETHREN OF THE HOLY TRINITY**.

BRETHREN OF THE SACK, an order of monks instituted in the thirteenth century.

BRETHREN OF THE SWORD, an order of ecclesiastical knights founded by Albert, bishop of Livonia, in A. D. 1202, against the so-called infidel Livonians.

BRETHREN (THE TWELVE). See **MARROW-CONTROVERSY**.

BRETHREN (UNITED). See **MORAVIANS**.

BRETHREN (WHITE). See **ALBANI**.

BREVIARY (Lat., *Breviis*, Short), the private liturgy of the priests of the Church of Rome, composed, as has been usually alleged, in the eleventh century. It contains for each day of the year appropriate prayers, psalms, and hymns, Scripture lessons for daily reading, with accompanying comments from the fathers and doctors of the church, and the legends of its saints and martyrs. Such books for the special instruction and guidance of the priesthood, existed long before the Reformation in almost all the national churches of Europe. The name Breviary is obviously intended to convey the idea of a compendium, but the Roman Breviary is the largest of the books of devotion in use in the Church of Rome; so that, in all probability, the name was applied at an early period, to some short collection of prayers and Scripture lessons for the use of the priesthood. Such an epitome was prepared in the time of Pope Damasus for the use of the monks in Palestine, and was afterwards enlarged by Gregory the Great. During the sittings of the Council of Trent, various attempts were made to obtain an authorized version of the Breviary. The council, however, delayed the matter, and at length gave it over into the hands of the reigning pontiff. Three divines, accordingly, were selected, A. D. 1568, by Pius V., to undertake the difficult and delicate task. After the lapse of many years it was still incomplete. It was not indeed until the pontificate of Urban VIII, that, in his own name and the name of his two predecessors, the reformed Breviary appeared as it now stands, with the exception of some additions

made since that period, including the new festivals and new saints, with their offices and legends. An edition of the Breviary, with considerable amendments, was prepared by Cardinal Quignonius at the suggestion of Clement VII., with the consent of Paul III. It omitted the office of the Virgin, and was so arranged as to "revive the custom of reading through all Scripture every year, and all the Psalms every week." This new edition of the Romish priest's book of devotion, however, though realizing the theory of the Breviary more completely than the edition actually in use, failed to meet with acceptance in the church generally, being considered as savouring of heresy, being too Protestant and too little Popish in its whole aspect.

The following is a condensed view of the contents of the Romish Breviary:—"The Roman Breviary is divided much in the same manner as the Missal, as to its parts. The Psalms are so distributed, that in the weekly office (if the festivals of saints do not interfere), the whole Psalter would be gone over, though several psalms, viz., the 118th (alias 119th), &c., are said every day. On the festivals of saints, suitable psalms are adopted. The lessons are taken partly out of the old and New Testament, and partly out of the acts of the saints and writings of the holy fathers. The Lord's Prayer, the Hail Mary, or angelical salutation, the apostles' creed, and the *confiteor*, are frequently said. This last is a prayer by which they acknowledge themselves sinners, beg pardon of God, and the intercession, in their behalf, of the angels, of the saints, and of their brethren upon earth. No prayers are more frequently in the mouth of Roman Catholics than these four, to which we may add the doxology, repeated in the office at the end of every psalm, and in other places. In every canonical hour a hymn is also said, often composed by Prudentius, or some other ancient father. The Roman Breviary contains also a small office in honour of the blessed Virgin, and likewise what is called the office of the dead. We there find, besides, the penitential and the gradual psalms, as they are called, together with the litanies of the saints and of the Virgin Mary of Loreto, which are the only two that have the sanction of the church."

That the reader may form an idea of the extent of a priest's daily employment in the use of the Breviary, we may quote Mr. Lewis's account of the first Sunday in Advent, as given in his 'Bible, Missal, and Breviary.' "He turns to the beginning of the Breviary, and recites the Lord's Prayer, a Hail Mary, a short prayer to Mary, consisting of a single sentence, the apostles' creed, a halleluiah, and a verse called the Invitatorium, or invitation to praise; Ps. xcvi., "Come let us sing to the Lord," &c., is then said or sung; if he observe the first nocturn, he recites the first fifteen psalms; if the second nocturn, he recites three psalms, Ps. xvi., xvii., and xviii.; if the third nocturn, three psalms, Ps. xix., xx., xxi., also some

versicles, and the hymn *Te Deum*, any one of the nocturns forms a good night's work of recitation. If he prefer the lauds, then he recites seven psalms, with the song of the three children of Babylon, taken from the apocryphal book of Daniel, with the song of Mary (Luke i.); if the prime, that is the hour that is usually in the south of Europe six o'clock in the morning, after the Lord's Prayer, Hail Mary, and the creed, he says or sings one of the hymns of the Breviary, reads the creed of Athanasius, along with certain prayers very suitable to morning devotions. Having completed the office of the Psalter, he has still before him those of the festival, or saint's day, if he is called by duty or inclination to its observance, which includes a Scripture lesson, a homily from a father or doctor, and, if a saint's day, also a church legend, besides prayers and hymns."

Instead of the whole Word of God being perused by the priest in the course of the year, as the true ideal of the Breviary implies, only mutilated extracts are given in the Breviary, and portions which contain the vital doctrines of Christianity are carefully omitted. Thus the Epistle to the Romans, which so clearly unfolds the fundamental doctrine of justification by faith, contains in all 433 verses, of which 259 are omitted. Of the Epistle to the Hebrews more than one-half is not to be found in the Breviary. The other books, both of the Old and New Testaments, meet with similar treatment at the hands of Rome. The Psalter, however, is given in its entire form.

Besides the quotations from Scripture, the Breviary contains numerous passages from the Fathers, amounting to no fewer than 449 quotations or lessons from twenty-eight different Fathers and Doctors of the Church. Of these, 113 lessons are from the writings of Augustine, the most scriptural in his opinions of all the Fathers. The passages extracted for the perusal of the priests, though many of them professing to be expositions of Sacred Scripture, are far from being in accordance with the Word of God. Many of the portions selected, particularly from the writings of Jerome, are evidently introduced to give sanction to the erroneous doctrines and superstitious practices of Rome.

The Breviary contains, however, not only portions of Scripture and quotations from the Fathers, but also numerous legends of the saints, including narratives, in many cases, incredible and absurd, of the miracles which they performed, and the strange events which befell them. The sufferings of various martyrs are also related in the most exaggerated style.

Such is the Romish priest's book of devotion which he is bound diligently and with unvarying punctuality to peruse every day on pain of mortal sin. Dens, in his 'Theology,' considers it as a sufficient excuse for the omission of his daily task, if the priest is engaged in a work of necessity or charity, if he has no Breviary, or even if he has accidentally for-

gotten his duty. Though the Roman Breviary is most generally in use in the Roman Catholic Church, there are several dioceses, and several religious bodies, even in that church, which have their particular breviaries.

BRIAREUS, one of the Uranids of ancient Greek mythology, who are described as having been huge monsters, with fifty heads and a hundred arms. Homer says, that among men he was called *Ægeon*, but among the gods Briareus, and that he came on one occasion to the rescue of Zeus, when he was threatened to be put in chains by the Olympian gods. Briareus and his brothers conquered the Titans when they rebelled against Zeus, by hurling at their heads three hundred rocks, which so completely defeated them, that they were cast down to Tartarus or the infernal regions. By some writers Briareus is regarded as a sea god, while most authors look upon him as having been one of the giants who stormed Olympus. Theocritus represents him as one of the Cyclops who resided under Mount *Ætna*. The most probable opinion, as to the nature and origin of this fabulous monster, is, that he was a personification of volcanoes or earthquakes, or some of the more violent powers of nature. See **GIANTS**.

BRIDGE (THE SHARP). See **AL-SIRAT**.

BRIDGET, ST., (ORDER OF), a religious order established about 1363, by St. Bridget, a Swedish lady. It was confirmed by Urban V. in A. D. 1370, and united nuns and monks in a peculiar manner in the same houses. Each cloister, by the arrangements made by their founder, was to hold sixty sisters, and thirteen priests for their service, along with four deacons, and eight lay brothers. These male persons, though dwelling under the same roof with the sisters, were completely separated from them. The rule of St. Bridget is nearly the same with that of St. Augustine. The religious profess great mortification, poverty, and self-denial; and they are bound not to possess any thing they can call their own, and on no account to touch money. This order spread extensively through Sweden, Germany, and the Netherlands. There appears to have been one monastery of this order in England. It was built by Henry V. in 1415, opposite to Richmond on the Thames, now called Sion House. On the dissolution of the monastery at the Reformation, the inmates settled at Lisbon.

BRIDE. See **MARRIAGE**.

BRIEFS, letters patent, in England, giving license for public collections in churches. They are no longer in use.

BRIEFS (APOSTOLICAL). See **APOSTOLICAL BRIEFS**.

BRIHAT-KATHA, the great story, a collection of the popular legends of India.

BRIMIR, one of the halls of **VALHALLA** (which see), or heaven of the ancient Scandinavians. It was situated in that region of the abodes of the

blessed which was called *Okolni*, and abounded in the richest wines of every kind.

BRIMO, the angry, a surname of several divinities of ancient Greece, such as *Hecate*, *Demeter*, and *Cybele*.

BRISÆUS, a surname of the Grecian deity Dionysus, derived probably from Mount Brisa in Lesbos.

BRITISH CHURCH. It is difficult to ascertain with certainty the precise period at which Christianity was first introduced into Britain; but from occasional remarks which occur in some ancient writers, it is believed to have been before the end, and perhaps even the middle, of the first century, somewhere between A. D. 43 and A. D. 61. Tertullian, in his book against the Jews, which was written A. D. 209, affirms, that those parts of Britain into which the Romans had never penetrated, had become subject to Christ, and from this statement, it has been conjectured, that Christianity had then been, for some time, known in the Roman provinces in the south. Eusebins, who flourished in the beginning of the fourth century, mentions the British Islands among the remote countries in which the apostles had preached; and Theodoret, who flourished a century later than Eusebius, states, that fishermen, tentmakers, and publicans, had persuaded many nations to embrace the gospel of Christ, and among these he includes the Britons. Gildas, also, when speaking of the revolt and defence of the Britons under Boadicea, A. D. 61, appears to fix the introduction of Christianity into the British islands to that period. Another argument in favour of the gospel having thus early reached Britain, is drawn from the circumstance, that in A. D. 43, a Roman province having been established in the south-east parts of the island, Pomponia Græcina, the wife of Aulus Plautius, the first governor, was accused of having embraced a strange and foreign superstition, which has been interpreted as meaning that she was a Christian, and probably one of the first who introduced the new religion into Britain. It has also been thought that Claudia, mentioned along with Pudens in 2 Tim. iv. 21, that Epistle having been written, as is supposed, A. D. 66, was the same British lady who is celebrated by Martial, in his Epigrams, iv. 13, xi. 54, for her beauty and virtues.

The question has given rise to no small difference of opinion among the learned, who first preached the gospel in Britain? Many have contended that the conversion of the Britons is to be traced to the labours of the Apostle James, who preached the gospel in Spain, Britain, and other countries of the West. The early martyrdom of this apostle, however, as related in the Acts of the Apostles xii. 1, 2, renders such a supposition very improbable. Others have mentioned Simon Zelotes as having preached in the West, and particularly in Britain, where they allege him to have suffered martyrdom and been buried. Neither is this supposition likely, as the sphere of this apostle's labours has usually been ad-

mitted to have been the East Indies. One writer, who belongs to so late a period as the tenth century, contends keenly in behalf of the Apostle Peter as having founded the British Church. He alleges that this apostle spent twenty-three years in Britain, where he established several churches, ordained bishops, priests, and deacons, and having thus planted Christianity in the country, he returned to Rome A. D. 65. In opposition, however, to this idea, it is sufficient to bear in mind, that Peter was the apostle of the circumcision, and, therefore, that he fulfilled his mission by preaching, as is generally believed, in those countries where the Jews chiefly abounded. If the introduction of Christianity into Britain must of necessity be ascribed to an apostle, the evidence greatly preponderates, we conceive, in favour of the Apostle Paul, who is alleged by many ancient writers to have passed the latter years of his life in the western provinces of Rome, of which Britain was one. There is a popular legend, devised by the monks of Glastonbury, which alleges Joseph of Arimathea to have been sent into Britain by Philip, about A. D. 63. The effect of this mission is thus described by Mr. Thomson, in his 'Illustrations of British History:': "Though they preached with great zeal, they could not induce any of the Britons to forsake their ancient superstition; but the king being informed that they had come from far, and behaved modestly, appointed them a residence in an island called Iniswitrin, on the borders of his kingdom, to which two other Pagan princes afterwards added twelve hides of land more. In this wilderness, the angel Gabriel admonished them to build a church to the honour of the blessed Virgin; and they accordingly constructed the first Christian church at Glastonbury. It consisted, however, only of a small oratory, having walls of barked alders, or wicker-wands twisted together, and its roof thatched with straw or rushes. It was sixty feet long, and twenty-six feet broad; the door reached to the eaves of the roof; there was a window over the altar in the east, and it was surrounded by a churchyard capacious enough to hold a thousand graves. An imaginary representation of this church has been engraven by Sammes and Hearne; but another ancient Christian church, erected at Greensted in Essex, by the Saxons, about the eleventh century, partook of nearly the same architectural character. The walls consisted of the upright trunks of large oaks placed close together, roughly hewn on both sides, let into a sill beneath, and a plate above, where they were fastened by wooden nails. The original fabric was twenty-nine feet nine inches long, fourteen feet wide, and five feet six inches high on the sides supporting the ancient roof."

Bede, a monkish historian of the eighth century, reports that Lucius, a British king, requested the Roman bishop, Eleutherus, in the latter part of the second century, to send him some missionaries. The evident design of this tradition is to make the

British Church an offspring of Rome. But the peculiarities of the later British Church completely militate against the idea of its having had its origin from Rome; for in many parts of its rites and ceremonies it differed from the usages of the Romish Church, and approached much more nearly to the practices of the churches of Asia Minor. It is well known besides, that during a great part of its early history, while the ANGLO-SAXON CHURCH (which see) submitted to the Papal power, the British Church continued to withstand the authority of the Romish see.

But although the period of the first entrance of Christianity into Britain is far from having been fully ascertained, the British Christians, at all events, appear to have been a numerous body so early as the third century, and the British Church at that period was an organized community. Towards the end of the third or the beginning of the fourth century, the Christians in the Roman province of Britain were exposed to persecution for their religion, and St. Alban, a native of Verulamium, was the first British martyr in that city, which is now named after him, St. Albans. His martyrdom took place about A. D. 286, and at the same time, Aaron and Julius, two citizens of Caerleon, and several other persons of both sexes, were put to death in different parts of the country. This persecution of the British Christians was stopped by Constantius Chlorus, when he was declared emperor, A. D. 305; and peace was fully restored to the Church by the accession of his son, Constantine the Great, in the following year. "Then," says Gildas, "the British Christians came out of the lurking-places, to which they had retired, rebuilt their ruined churches, and kept their sacred solemnities with pure and joyful hearts."

About this period the Arian controversy (see ARIANS) which had broken out at Alexandria, and for a long period continued to agitate the whole Christian church, spread even to the remote shores of the British Islands, where, we learn on the authority of Gildas, this pernicious heresy made alarming progress. It is pleasing, however, to be able to state, in opposition to the monkish historian, that both Jerome and Chrysostom in their writings frequently speak in strong terms of the constancy of the British church Christianity having obtained a firm footing in this remote island, continued to flourish until the Romans left Britain, in A. D. 422, when the nation became exposed to the incursions of the Picts and Scots. At this time sprung up the noxious heresy of Pelagius, a British monk, whose real name was Morgan. Being a native of the country, his opinions (see PELAGIANS) spread rapidly throughout the British Church. The clergy, alarmed at the prevalence of this fatal heresy among their flocks, applied for assistance in suppressing it to the church in Gaul, which forthwith despatched two orthodox prelates to Britain. These prelates, Germanus bishop of Auxerre, and

Lupus bishop of Troyes, in their voyage to the British shores, are said to have been exposed to a violent storm, from which they miraculously escaped. Having at length reached their destination in safety, they directed their most strenuous efforts to expose the erroneous character of the doctrines of Pelagius. Their preaching aroused the attention and interest of the people, when, taking advantage of the excitement which their coming had occasioned, they summoned the Pelagians to a public disputation, in the course of which their arguments were felt to be so convincing, that the Pelagian champions could scarcely be defended from popular fury. Having remained some time in Britain, the prelates returned to Gaul, though Germanus afterwards made a second visit to Britain, with similar success, in consequence of the Pelagian heresy having again broken out. After this the British church maintained its orthodoxy for a long period, until the arrival of the Saxons in A. D. 449, when the nation was almost reduced a second time to Paganism.

The Saxons treacherously made themselves masters of the land which they had come professedly to relieve, and leaving the western division of the island only to its ancient possessors, they founded the kingdom of the Anglo-Saxon Heptarchy. They had now almost overrun the country, and the Saxons, not contented with having driven the Britons into a narrow district, evinced their violent hatred towards the British church by the murder of its ecclesiastics and the destruction of its churches. As Christianity came to be introduced among the Anglo-Saxons, and a Christian church to be formed, this fierce animosity gradually subsided, or at least changed its character. Having itself submitted to the Papal power, it was desirous that the ancient British church should also own the domination of the bishop of Rome. This they positively refused to do. Having received Christianity at first, not from Rome, but from the East, and never having been accustomed, like the Anglo-Saxon church, to acknowledge the Roman church as their mother, they looked upon themselves as a completely independent church of Christ. In various points of their ecclesiastical arrangements they differed widely from Rome. Among these may be mentioned the time of keeping the festival of Easter, the form of the tunsure, and several of the rites practised at baptism. Rome was indignant at the resistance made by the British church to her power, and the Anglo-Saxon church, unwilling to tolerate an independent church in her immediate neighbourhood, discouraged as far as possible the ancient church of Britain, which, limited to the mountainous districts of Wales, gradually diminished and died away. See ENGLAND (CHURCH OF).

BRITOMARTIS, an ancient Cretan deity who presided over hunters and fishermen. At a later period this goddess became identified with Artemis, the favourite female divinity of Crete. Britomartis

was worshipped also at Ægina under the name of Aphæa, or goddess of the moon. She was called Dictymna, from being concealed by fishermen under their nets. Her temples, like those of ARTEMIS (which see), were usually built on the banks of rivers or on the sea-coast.

BRITTINNIANS, a congregation of Augustinian monks, so called from their having been first established at a place named Brittinin, near Ancona in Italy. They were very austere, eat no animal food, fasted from the feast of the Exaltation of the Holy Cross till Easter, and at other times, every Wednesday, Friday, and Saturday, besides the fasts enjoined by the Church. This congregation refused to submit to the bull of Pope Gregory IX., which enjoined the Augustinian monks to lay aside their grey habits, and to put on the black. At length Gregory issued a bull in their favour, in A. D. 1241, allowing them to wear the grey habit, but without the surcingle or belt to distinguish them from the Friars Minor. They joined the general congregation of AUGUSTINIAN MONKS (which see), which was formed by Alexander IV. in A. D. 1256.

BRIZO (Gr., to fall asleep), a goddess worshipped anciently in the island of Delos, as presiding over dreams, regulating their nature, and interpreting their meaning. She was worshipped by women, who brought sacrifices to her in vessels constructed in the shape of boats, and she was invoked more especially to give protection against shipwrecks.

BROCKEN, the mountain of altars, the Olympus of the ancient Saxons.

BRONTES, one of the three CYCLOPES (which see).

BROTHERS (LAY), attendants on the monks in Romish monasteries, who, not being in sacred orders, received the name of Lay Brothers.

BROTHERHOOD, a name given to a congregation of monks residing in a monastery.

BROTHERHOOD OF GOD, a Christian sect which arose in the twelfth century, having for its chief object to restrain and abolish the right and exercise of private war. It was founded by a carpenter at Guienne, who pretended to have had special communication with Jesus Christ and the Virgin Mary. He was received as an inspired messenger of God. Many prelates and barons assembled at Puy, and took an oath, not only to make peace with all their own enemies, but to attack such as refused to lay down their arms and to be reconciled to their enemies.

BROWNISTS, a sect which arose in England immediately after the Reformation in the sixteenth century, and which violently opposed the Church of England, affirming it to be Popish and Antichristian. It derived its name from its originator, Robert Brown, a clergyman who had early imbibed the principles of the Puritans, and, although holding the office of chaplain to the lord-treasurer, Burghley, he avowed openly so strong a hatred of the national

church, that, in A. D. 1571, he was summoned to appear before Archbishop Parker at Lambeth Palace; and on that occasion he was only rescued from condign punishment by the kind interference of his patron and relative Burghley, who claimed for Brown, as his chaplain, exemption from the authority of the court. The opinions of this Puritan divine were equally opposed to Episcopacy and Presbyterianism. He and his followers maintained, according to Neal, in his 'History of the Puritans,' "that the form of church government should be democratical; that every distinct society was a body corporate, having full power within itself to admit or exclude members, to choose and ordain officers, and when the good of the society required it, to depose them, without being accountable to any other jurisdiction. They did not allow the priesthood to be a distinct order; any lay brother had the liberty of prophesying, or giving a word of exhortation in their church assemblies; it was usual after sermon for some of the members to propose questions, and confer with each other, upon the doctrines that had been delivered. They declared against all prescribed forms of prayer; and as for church censures, they were for an entire separation of the ecclesiastical and civil sword. Some of their reasons for withdrawing from the church are not easily answered. They alleged that the laws of the realm and the queen's injunctions had made several unwarrantable additions to the institutions of Christ: that there were several gross errors in the church service, and these additions and errors were imposed and made necessary to communion: that, if persecution for conscience' sake was the mark of a false church, they could not believe the Church of England to be a true one. They apprehended, further, that the constitution of the hierarchy was too bad to be mended, that the very pillars of it were rotten, and that the structure should be raised anew. Since, therefore, all Christians are obliged to preserve the ordinances of Christ pure and undefiled, they resolved to lay a new foundation, and keep as near as they could to the primitive pattern, though it were at the hazard of all that was dear to them in the world."

Mr. Brown exercised the ministry for several years at Norwich, but was on different occasions arrested and imprisoned for the intemperate language in which he spoke of the Church of England. At length, accompanied by a number of his adherents, he took refuge in Holland, where they were permitted to open a place of worship at Middleburg, in the year 1588. This congregation, however, being distracted by internal dissensions, was speedily dissolved, and their pastor, unable to reconcile the contending parties, returned to England in 1589, where, having renounced his principles, he obtained through the interest of his former patron, Lord Burghley, a rectory in Northamptonshire. His violent temper, however, still continued to involve him in many troubles, and even when upwards of eighty years of age, he was carried to prison for an assault upon the

parish constable. He died in jail at Northampton in 1630, "boasting," as Fuller asserts, "that he had been committed to two-and-thirty prisons, in some of which he could not see his hand at noon-day."

Though forsaken by their leader, the Brownists in Holland still continued to maintain their existence as a separate community, as it appears that they had a chapel at Middleburg in 1592, called the *Vischmarkt kerke*. A few years after, the sect received considerable accessions in Holland by the arrival of a number of their brethren from England, who had been compelled to emigrate in consequence of the severe persecutions to which they were exposed. The congregation at Middleburg, for a number of years, flourished under the ministry of Mr. Henry Jacob, and from the press of that town issued various works in defence of the Brownist principles, particularly maintaining the congregational or independent form of church government (see CONGREGATIONALISTS), in which each congregation is recognized as independent of all other churches. It is not known how long the Brownists existed in Middleburg as a separate community, but Dr. Stevens, to whom we are indebted for much of our information on the history of this sect in Holland, conjectures that it became extinct in the end of the seventeenth century.

Meanwhile the Brownists in England were subjected to the most arbitrary treatment. An act of parliament was passed in 1580, which punished absence from the parish church with a penalty of £20 a-month, and imprisonment till the fine was paid; absence for a year, not only exposed the delinquent to a fine, but two sureties were required for £200 till he should conform. The result of this oppressive enactment was, that great numbers of the Brownists were sent to prison, where not a few of them died; others were tried by the court of High Commission which had recently been appointed, and condemned to death for no other crime than that they held the opinions and read the writings of Brown. As usually happens when exposed to persecution, the obnoxious sect rapidly increased, and in 1590, they had become so large and important a body, that still more stringent measures were devised by government to arrest their progress. Another act was passed for the avowed object of punishing persons obstinately refusing to come to church. And the punishment was sufficiently severe, indicating that the rights of conscience, at that period, met with no respect. By the act to which we now refer, all persons who were convicted of attending a conventicle, or meeting for religious worship, were to be imprisoned until they should conform; if they continued obstinate, they were to be banished for life; and if they returned home, they were to be punished with death. The effects of this intolerant enactment, in so far as the Brownists were concerned, are thus described by Mr. Marsden, in his 'History of Christian Churches and Sects:': "Hiding themselves from the bishop's officers and pursuivants,

those in London met at a retired place in the fields at Islington, where a Protestant congregation had formerly assembled, under similar circumstances, in the reign of Mary. About fifty-six were apprehended on the Lord's-day, while singing hymns, and sent, two by two, to different prisons in London. They suffered a long, miserable confinement, and many died under their barbarous usage; amongst whom was Roger Rippon. He expired a prisoner in Newgate; and his fellow-prisoners placed the following inscription upon his coffin:—"This is the corpse of Roger Rippon, a servant of Christ, and her majesty's faithful subject; who is the last of sixteen or seventeen which that great enemy of God, the archbishop of Canterbury, with his high commissioners, have murdered in Newgate, within these five years, manifestly for the testimony of Jesus Christ. His soul is now with the Lord, and his blood crieth for speedy vengeance against that great enemy of the saints."

Among those whom persecution compelled to seek an asylum in foreign parts was Francis Johnson, who had been imprisoned and expelled from the University of Cambridge in 1588, for avowing Brownist principles. This eminent minister of Christ fled to Holland, and in 1600 the Brownists, who had settled at Amsterdam, chose him as their pastor, and Henry Ainsworth as their doctor or teacher. A few were expelled from the congregation for holding doctrines similar to those which were afterwards promulgated by Arminius (see ARMINIANS). Another schism took place in the Amsterdam congregation on the subject of church discipline. Francis Johnson maintained, that the government of the church was vested solely in the eldership, while Ainsworth held that it was vested in the church generally, of which the elders are only a part. The controversy was conducted with considerable keenness, and at length a separation took place; both parties building separate places of worship, and assuming respectively the names of their leaders, the Franciscan and Ainsworthian Brownists. Soon after Johnson left Amsterdam, and retired to Emden in East Friesland, and his small congregation being forsaken by their pastor, speedily dispersed or joined the other congregation which continued under the pastoral care of Ainsworth till 1622. He was succeeded by John Canne, whose marginal references to the Bible have made his name familiar, and who ministered to the Brownist congregation till his death in 1667. After this sect had existed for more than a century in Amsterdam, the congregation was broken up, and its last representatives, six in number, applied and were admitted in 1701 as members of the British Reformed or Presbyterian Church in Amsterdam. Before taking this step, they conveyed over their chapel to the Dutch deacons, on the understanding that it should only be used by those of the Reformed religion.

Towards the end of the reign of Elizabeth, the

Brownists in England were treated with great severity. The opinions which they held on the point of spiritual independence, denying, as they did, the supremacy of the queen in ecclesiastical matters, rendered them particularly obnoxious to the ruling powers of the time. Greenwood and Barrow, two of the leaders of the sect, were publicly hanged at Tyburn; Dr. Reynolds, who attended them in their last moments, having the courage to assure the queen, "that had they lived they would have been two as worthy instruments for the Church of God, as any that had been raised up in that age." About the same time two other Brownist ministers were sentenced to death. One of them was executed, and the other died in prison. The queen seems now to have repented of such cruelty being practised towards men whose characters were blameless, and whose lives were admitted to have been useful.

In 1604, John Robinson, a minister in Norfolk, who held Brownist sentiments and had suffered much on that account, emigrated to Leyden, and established a congregation in that town. This individual is generally thought to be the father of the Independents, in whom the Brownists finally merged. From the Brownist congregation at Leyden numbers emigrated, along with their minister, to America, being among the first of the pilgrim fathers who founded the colony of New England. The Brownists maintained their footing in England, though they made no great progress, during the reigns of James I. and Charles I., but during the Commonwealth they were absorbed into the Independents, and the existence of the sect cannot be traced after the Restoration. See PURITANS.

BRUGGLENIANS, a small party of enthusiasts in Switzerland, which sprung up in 1746 at a small village in the canton of Brugglen, whence they derived their name. Two brothers, Christian and Jerome Robler, pretended to be the two witnesses mentioned in the Apocalypse, and collected a number of followers, who gave credit to their pretensions. One day Christian Robler promised to raise himself to heaven, and take his followers along with him; but when the day came he declined the journey. Both the brothers were arrested, tried, and executed in 1753, and the sect soon after became extinct.

BRUMALIA, heathen festivals among the ancient Romans, alleged to have been instituted by Romulus in honour of BACCHUS (which see). They were celebrated twice a year, on the 12th day of the Kalends of March, and the eighteenth of the Kalends of November. Tertullian mentions the *Brumalia* among the heathen festivals, which some Christians were inclined to observe, and he produces it as a matter of reproach to Christians that they were not so true to their religion as the heathen were to theirs; for the heathen would never engage in any Christian solemnity, nor join with Christians in such observances, lest they should be

thought Christians; but "we," says he, "are not afraid of being thought heathens." By the *Brumalia*, to which Tertullian refers, some learned men suppose are meant not the feasts of Bacchus, but the festivals of the winter solstice, so called from *bruma*, winter, and from which they were accustomed to form a conjecture as to their good or bad fortune during the rest of the winter. This superstitious observance seems to have continued among the early Christians till the end of the seventh century, for we find the council of Trullo, A. D. 692, prohibiting the attendance of Christians on the *Brumalia* under pain of excommunication.

BRYANITES. See BIBLE CHRISTIANS.

BUABIN, a household god of the natives of Tonquin in China. He is regarded as presiding over buildings of every kind, and protecting them from fire, lightning, or any other evil to which they are exposed. On the decease of the owner of a house, the priests burn papers and perfumes in honour of this idol.

BUAKUN, a sacred pond at Cape Coast town in Western Africa.

BUBASTIS, a female deity worshipped among the ancient Egyptians. She was a daughter of Osiris and Isis, and the sister of Florus. The chief seat of her worship was at a town bearing her name, where there was a temple erected, and a festival held in honour of this deity. The animal consecrated to her was the cat, and she herself was usually represented with the head of a cat; and Herodotus tells us that when cats died, they were embalmed and carried to Bubastis. This goddess corresponds to **ARTEMIS** (which see) of the Greeks, who is at once the moon and Lucina. The cat is here the symbol of the night of chaos, of the moon which is the piercing eye of night, and also the symbol of fertility, because, like Lucina, this deity presides over accouchements. The Bubastis of the Scandinavians is **FREYA** (which see), whose chariot is drawn by two cats. In all probability, Bubastis was the goddess of the moon, and this completely accords with the statement of Plutarch, that the cat was a symbol of the moon. Josephus, in his 'Antiquities of the Jews,' mentions that Onias, the high-priest, requested permission from Ptolemy and Cleopatra to purge a temple of Bubastis which had fallen into decay at Leontopolis, in the nomos of Heliopolis. This statement shows, that even so late as the reign of Ptolemy Philometor, the worship of this goddess existed in Egypt. It is very probable that Bubastis, being sprung from Osiris the sun, and Isis the moon, represented the new moon.

BUBONA, a goddess, among the ancient Romans, of oxen and cows. Small figures of this deity were placed in the walls of the stables, or pictures of her painted over the manger. By these devices, the animals were supposed to be protected from injury or disease.

BUCHANITES, a sect of visionary enthusiasts

which sprung up in Scotland in 1783, deriving their origin and name from a female of the name of Buchan. This remarkable person was born in Banffshire in 1738, of humble parentage. Her mother having died while she was yet in infancy, and her father having soon after married again, Elspeth Simpson, for such was her maiden name, was much neglected in early life, and was indebted to the kindness of a distant relative of her mother for any little knowledge she possessed of reading and sewing. Being a young woman of lax religious principles, she fell into dissolute habits, and is said to have trepanned a working potter at Ayr, by name Robert Buchan, to become her husband, though it has been doubted whether they were ever legally married. Elspeth and her partner now removed to Banffshire, where they commenced a manufactory of earthenware, and this scheme not having succeeded, Buchan set out for Glasgow, leaving his wife behind, who, to provide for herself and her family—then three in number—commenced a school. It was about this period that Mrs. Buchan began to entertain and actively promulgate opinions on religious matters of the most wild and visionary kind. She was a regular attendant on fellowship meetings, where she broached some of the strange views, hinting not obscurely that she had received them directly from heaven. She now became a noted disputant on knotty theological points; her school was neglected, and the pupils rapidly diminished in numbers. By the advice of her friends, Mrs. Buchan and family removed to Glasgow, where she joined her husband, who had found employment in a pottery in that city.

In the end of 1782, the Rev. Hugh White, a minister in connection with the Relief body in Irvine, happened to be assisting at a communion in the neighbourhood of Glasgow. This clergyman was possessed of great popular gifts, and attracted crowds to hear him wherever he preached. Mrs. Buchan availed herself of the opportunity which occurred of hearing Mr. White, and being delighted with his eloquence, as well as impressed with the views which he set forth of divine truth, she wrote him in the most flattering terms, and so much pleased was he with the communication, that he invited her to Irvine, whither she went in 1783, and lived in his house. Her conversation, her visits from house to house, her ready solution of difficulties, but, above all, her expositions of Scripture, raised her very high in the estimation of the religious people of the place. She was listened to as an oracle, and although her sentiments were given forth with the utmost dogmatism and ill-concealed vanity, numbers flocked to converse with her, and to become acquainted with her solution of the mysteries of the Bible. Plausible and insinuating in her general deportment, Mrs. Buchan completely succeeded in gaining over Mr. White to her own views, and while some of the shrewder members of his congregation were not long in discovering the true character of her opinions, as

both erroneous and dangerous, he himself became the thorough dupe of this artful and designing woman. The heresy, and even blasphemy, which he now uttered from the pulpit, shocked the great majority of his hearers. He was summoned before the Relief Presbytery of Glasgow to answer for preaching heretical doctrine, and the charge being fully established, he was suspended from the ministry, to the deep regret of a large circle of friends, who admired his talents and loved him as a man, while they wondered at, and heartily pitied, his credulity. The errors which, through the influence of Mrs. Buchan, Mr. White had imbibed, as referred to in the libel proved before the presbytery, were three in number:—1. That sin does not adhere to the believer; 2. That Christ tasted death for all men; and 3. That whilst the bodies of saints under the New Testament are the temples of the Holy Ghost, the saints under the Old Testament were not favoured with this distinction.

A minister charged with deviations so serious from the doctrines of the Word of God, could not possibly be retained in connection with a professedly orthodox church; and it was not surprising, therefore, that Mr. White was declared no longer a minister of the Relief Church. Though thus ejected, however, he still continued to exercise all the functions of the ministry, and a number of his former congregation still adhered to him. He preached first in his own garden, and afterwards, to escape annoyance from evil-disposed persons, in a room in his own house, which was always crowded to excess. Mrs. Buchan stately attended these meetings, and, whenever appealed to, gave explanations as to her views on various passages of the Bible which happened to be under discussion. The populace of Irvine were strongly impressed with the idea that a woman who could exercise so strange an influence over an able and long-respected minister, could be no other than a witch-wife, to use their own homely phrase. They watched every opportunity to lay violent hands on her and her deluded followers. At length, on one occasion they seized her, and, dragging her through all the streets of the town, conveyed her forcibly as far as Stewarton, a village eight miles from Irvine, on the road to Glasgow. On reaching that place, a crowd assembled to gaze upon the notorious woman, and, in the confusion which ensued, the night being dark, she escaped from the hands of her enemies. Some of her adherents went in search of their "Friend Mother in the Lord," as they usually termed her, but were disappointed. They returned to Irvine, and, though past midnight, they held a meeting in Mr. White's parlour to mourn their loss, but while they were comforting one another with the idea that she had ascended to heaven, to their astonishment, to quote the language of one of her followers, "in she stepped, in the grey of the morning, in a most pitiable plight; she was bareheaded, barefooted, with scarcely a rag to cover her nakedness,

and all her person covered with blood, yet she was cheerful and said, 'I suffer all this freely for the sake of those I love!'"

Next day a crowd again assembled in the streets of Irvine opposite Mr. White's house, and the magistrates, apprehending a riot, ordered Mrs. Buchan to leave the town without delay. She was accordingly carted off to Glasgow, followed by a number of the townspeople, who threatened to take her life if she returned. Her next visit was to Muthill, in Perthshire, where Andrew Innes, one of the earliest and staunchest Buchanites, resided; but neither she nor Mr. White, who followed her to that place, met with the encouragement which they expected. They therefore retraced their steps to Irvine, the headquarters of the sect. The populace were enraged at the re-appearance of Mother Buchan in their town. The magistrates were strongly urged to apprehend both her and her coadjutor, Mr. White, and to try them for blasphemy. This strong step, however, they were unwilling to take, and contented themselves with banishing Mrs. Buchan from the burgh, ordering her to remove within two hours beyond the bounds of the royalty. To protect her from insult, the magistrates accompanied her about a mile out of town, but, notwithstanding all their efforts, she was grossly insulted by the mob, thrown into ditches, and otherwise ill-used by the way.

About this period, Mrs. Buchan was legally divorced by her husband, a step to which she was completely reconciled, it being a rule of her society to disregard the marriage union on the ground of a text of Scripture which they strangely perverted, "It remaineth that they who have wives be as though they had none." Thus set free herself from all legal ties, the female leader of the Buchanites enforced upon her followers to set aside the bonds of matrimony. The community, accordingly, alleging that sin in their case was impossible, indulged in the most lawless licentiousness.

On leaving Irvine, the Buchanites travelled southward towards Nithsdale. They were forty-six in number, but as they proceeded onward, some of the company returned homewards, professing that they wished to settle their affairs and return. The emigrants found a resting-place for a time in an empty barn at New Cample, a farm near Thornhill. Here the Buchanites commenced what they considered as their apostolic life, "all that believed were together, and had all things common." They were joined by a few of the country people, and as the tenant of the farm was quite willing that they should remain, they built a house for themselves where the whole body, now amounting to sixty, were lodged promiscuously together. The founder of the society was now openly proclaimed by Mr. White to be the woman predicted in the book of Revelation, who had come to enlighten the world, and that she would live until the second coming of Christ, when she would be translated to heaven to meet the Lord in the air.

Crowds of people came from all quarters to see the Buchanites, and Mr. White preached daily, the service being usually closed by a short address from Mother Buchan. When curiosity had somewhat subsided, the country-people of Nithsdale, like the populace of Irvine, became indignant at the encampment in the midst of them of a company of lawless fanatics. They resolved, accordingly, to expel them from the country, and, having fixed upon a particular day, multitudes of people assembled and made an assault upon them, destroying the doors and windows of their house, and breaking in pieces the little furniture they had. The mob sought for "Lucky Buchan," as they called her, and the "Man-child White," wishing to wreak their vengeance upon these originators of the fanatical movement; but arrangements had been previously made for the safety of the leaders, by removing them to Closeburn Castle until the tumult should have passed away. A number of the rioters were apprehended, and, although the Buchanites refused to prosecute, and could scarce'y even be prevailed upon to bear evidence as to the injury they had sustained, upwards of twenty of the most conspicuous and active in the assault were tried at Dumfries before the sheriff of the county and fined.

The enemies of the Buchanites were now more determined than ever to crush them. A prosecution was instituted in the presbytery of the bounds on the ground of blasphemy, but speedily abandoned. An attempt was then made to raise an action against the leaders in the civil courts, but this also failed. The sect waxed more and more bold every day in the promulgation of their absurd doctrines, and Friend Mother announced openly that she was the Holy Spirit of God, the Third Person of the blessed Trinity, and that she had the power, by breathing upon any person, to communicate the Holy Spirit. Mr. White set himself to the task of preparing a work which might afford a clear exposition of the faith and practice of the community. This curious book was published in 1785, under the following lengthy title, 'The Divine Dictionary, or a treatise indited by holy inspiration, containing the faith and practice of the people (by the world) called Buchanites, who are actually waiting for the second coming of our Lord, and who believe that they alone shall be translated into the clouds to meet the Lord in the air, and so shall be ever with the Lord.' "There appeared a great wonder in heaven—a woman." Rev. chap. xii. verse 1. Written by that society.' To the mortification of the new sect, which sought nothing more earnestly than notoriety, this exposition of their dogmas, though given forth to the world in the most authentic form, as revised and approved by Mother Buchan herself, excited no sensation whatever, very few copies being purchased, and not a single pen being wielded to controvert its statements. This unexpected neglect was sufficiently galling, but it did not prevent the two leaders from vaunting their strange pretensions openly before the world. Mrs.

Buchan assumed herself to be the woman mentioned in the Apocalypse, who was to remain one thousand two hundred and threescore days in the wilderness while she declared Mr. White to be the man-child that was to rule the nations with a rod of iron. The period of her stay in the wilderness commenced, she alleged, on her first visit to Irvine, when Mr. White was converted and joined her in the great mission which she was destined to fulfil. The days spoken of in Rev. xii. 1, she declared to be literal, not prophetic, days, and, therefore, when the period of 1260 literal days had nearly expired, her followers were on the tiptoe of expectation, fully expecting that they would then ascend along with her to heaven, being translated to glory without tasting of death. The near approach of this expected consummation brought considerable accessions to the ranks of the Buchanites from all quarters. Every day, as it passed, they were looking for the full realization of all their hopes, and the utmost excitement prevailed in the society. The following scene, graphically described by one of themselves, is quoted from a most interesting history of the sect, entitled 'The Buchanites from First to Last,' by Joseph Train.

"One evening when we were as usual all employed, some in the garret, and many below, Friend Mother was in the kitchen surrounded by children, when, on a sudden, a loud voice was heard, as if from the clouds. The children, assisted by our great luminary, struck up the following hymn:—

'Oh! hasten translation, and come resurrection!
Oh! hasten the coming of Christ in the air!'

All the members below instantly started to their feet, and those in the garret hurried down as fast as they possibly could through the trap-door; but it being about midnight, and there being no light in the house, Mr. Hunter, in the agitation of the moment, and being a feeble old man, tumbled headlong down the trap-ladder, while striving to descend from the cockloft. In an instant, however, he bounded from the ground, and, with a voice as loud as a trumpet, joined in the general chorus of 'Hasten translation,' which every one in the house sung most vehemently. The bodily agitation became so great, with the clapping of hands and singing, that it is out of my power to convey a just idea on paper of the scene which it occasioned: every one thought the blessed moment was arrived; and every one singing, leaping, and clapping his hands, pressed forward to the kitchen, where Friend Mother sat with great composure, whilst her face shone so white with the glory of God, as to dazzle the sight of those who beheld it; and her raiment was as white as snow.

"The noise was so loud, that the neighbourhood was alarmed. Thomas Davidson, our landlord, came to our door like a man out of his senses; he rapped and called at the door till he obtained admission; and he, too, squeezed into the kitchen, beseeching her to save him, and the multitude by whom the

nouse was surrounded, from the pending destruction which they apprehended was about to destroy the world. She told them to be of good cheer, for neither he nor any of his friends would suffer any damage that night, for she now saw her people were not sufficiently prepared for the mighty change which she intended them to undergo.

"As the light passed from her countenance, she called for a tobacco-pipe, and took a smoke; and, as the extraordinary agitation diminished, the people without dispersed quietly. How long the tumult lasted, I was not in a state of mind to recollect; but I remember, when daylight appeared, of having seen the floor strewn with watches, gold rings, and a great number of trinkets, which had been, in the moment of expected translation, thrown away by the possessors, as useless in our expected country. We did so, because Elijah threw away his mantle, when he was, in like manner, about to ascend to heaven. My own watch was of the number. I never saw it more; but I afterwards learned that John Gibson, our treasurer, had collected all the watches and jewellery then thrown away, and sold them in Dumfries."

The Buchanites were now firmly established in the belief that their Friend Mother was a divine person, after the midnight manifestation which they had just witnessed. She announced to them that to prepare for their approaching translation to heaven without tasting death, it was necessary that they should hold a complete fast, or total abstinence from all food for forty days. This was accordingly agreed upon, and shutting themselves up in their house, they bolted all the doors, nailed down and screened the windows, spent the time in reading and singing hymns composed for the occasion; all the while longing for, and expecting the final conflagration, and the second coming of Christ. One of the sect testified that, during the first four weeks of the fast, there was not as much solid food consumed by all the members of the society as he had seen one individual take at a single meal. The suspicion rose in the neighbourhood, that some of the Buchanites had died of starvation; but on inquiry, by order of the magistrates, no evidence could be obtained of such an event having occurred. And yet the report ran through the whole surrounding country that infanticide was practised at Buchan Ha', as their domicile was termed, and this, combined with what was known as to their repudiation of the marriage tie, and the permission among them of the promiscuous intercourse of the sexes, led the religious people of Nithsdale to view the sect with the utmost aversion, and even horror.

Before the forty days' fast had expired, Mrs. Buchan led out her followers to Templand hill, from which she flattered them they were to ascend bodily to heaven. Platforms were erected on which they stood, Friend Mother's platform being higher than the rest. Each of the company had the hair cut short,

with the exception of a tuft, which was left on the top of the head, that the angels might thereby draw them up to heaven. White was in full canonicals, and walked about gazing upwards. The momentous hour came when the ascension was to take place; the whole sect stood on their platforms with their faces towards the rising sun, and their arms extended upwards, each individual expecting every moment to be wafted to the paradise above. As might have been anticipated, they were doomed to disappointment, and Mrs. Buchan attributing the failure of the attempt to their want of faith, led them back to New Cample, enforcing upon them the necessity of repentance, and a more lively confidence in the fulfilment of the Divine promises.

Many of the Buchanites began from this period to doubt the reality of her pretensions—a change of feeling which she ascribed to their being possessed with an unclean spirit, which she professed to remove by various ceremonies. All her skill, however, failed to check the growing discontent of her followers. One after another left the body, and among the fugitives was John Gibson, who, from the beginning, had acted as treasurer. This man laid a claim against Mrs. Buchan and Mr. White for the sum of £85, which they refused to pay. On this the quondam treasurer applied for a fugie warrant against them, and they were thereupon apprehended, and lodged in Dumfries jail. An individual offered bail for both the leaders, which was accepted, and they were set at liberty. When Gibson's claim came into court, his case was dismissed on the ground that he had voluntarily joined the Buchanites, and lodged his funds in the treasury of the body for general purposes. Disappointed at the result of his lawsuit, Gibson laid a charge against Mrs. Buchan and Mr. White before the kirk-session of Closeburn, of having carried on an improper intercourse. The case was referred by the kirk-session to the presbytery of the bounds; but the pursuers failing to appear, the case was dismissed.

In January 1787, Mr. White was summoned to attend a court of county magistrates at Brownhill to give security that none of the society would become a burden on the parish. He was unable, however, to procure the requisite security, and the magistrates decreed that the whole body of the Buchanites should leave Dumfries-shire on or before the 10th of March following. This was a sore discouragement to Friend Mother and her followers; but, through the kind intervention of Thomas Davidson, their landlord, they obtained the lease of a moorland farm at Auchengibbert, in the parish of Urr and stewartry of Kirkcudbright. When the sect removed to their new residence, their funds were nearly exhausted, and every member was obliged to work for hire, though such a step was in complete opposition to the principle which they had all along maintained, that it was sinful for God's people to be indebted for support to the ungodly world. But necessity

has no law, and to get subsistence for themselves and their fellow-members, the Buchanites hired themselves out to any one who would employ them. Dr. Muirhead, the minister of the parish in which they now resided, engaged a number of them as reapers during the first harvest after their arrival. A scene which occurred on the harvest-field is thus described by Mr. Train: "A few days after the commencement of their labour, Mother Buchan went, as she said, 'to see how her bairns were getting on with their work.' The moment she entered the field where they were employed, they threw down their sickles, and, after embracing each other, moved towards her in a body, with their heads uncovered, and their hands in a supplicating attitude. They also struck up, with a loud voice, to their favourite tune, 'Beds of sweet roses,' their hymn beginning, 'O hasten translation.' As soon as the music met the ear of 'the Lady of Light,' she stopped, and, raising her hands and eyes towards heaven, stood in that position till they had formed a circle round her; then, uttering a short benediction, she placed the palm of her right hand on the head of a young man, who instantly fell prostrate on the ground as if deprived of life, with his face downward, and, in like manner, she laid her hand on the brow of every other individual in the circle with similar effect. Then, extending her arms and saying a few words, which every ear was raised a little from the ground to hear, and kneeling down, she again touched with the palm of her hand the forehead of each individual in succession, who immediately started up like an automaton figure, raised by the pressure of an internal spring. As soon as these singular devotees had attained an upright position, they embraced each other again. She moved slowly away in the midst of them, while they sung with great vehemence, to the amazement of the remaining reapers, a popular hymn."

The disappointment on Templand hill caused no slight discontent among the Buchanites generally, which went on daily increasing. Mr. White himself, though he had all along been the most active in the movement, was observed from that time to become more distant and reserved in his communications with the members, and to treat Mrs. Buchan with great coolness approaching almost to contempt. The Friend Mother felt deeply this marked change in the deportment of her coadjutor, which was aggravated by the information, that both he and his wife spoke frequently of her in private as a deceiver. All this preyed upon her mind, and it was soon plain to the whole sect that their leader was in a declining state of health. She sunk rapidly, and in a few weeks was stretched on a dying bed, when summoning her followers around her, she exhorted them to remain steadfast in their adherence to the doctrines she had taught them, and assuring them, as with her latest breath, that she was the Holy Spirit of God, and could not possibly die. She ad-

mitted that she might exhibit the appearance of being dead, but if they would only believe, she would return in six days to take them with her to heaven; and if they did not believe, she would not return for ten years, or if even then they were unprepared, she would not re-appear for fifty years, when she would assuredly come to bring judgment upon the earth. Shortly after uttering these words, Mrs. Buchan, with the utmost composure, breathed her last. Mr. White, finding that Friend Mother was really dead, tried to persuade her mourning adherents, that she was only in a trance, and when that pretence could no longer avail him, he caused the body to be secretly buried in Kirkgunzeon churchyard, alleging, as is said, that he had seen her taken up to heaven. Her daughters, however, who had left the sect two years before, and resided in the neighbourhood, made application to the magistrates, and to his great mortification, Mr. White was compelled to produce the body.

The death of their leader could not fail to prove disastrous to the sect. Mr. White now attempted to take the entire management of their affairs into his own hands; but the harsh manner in which he had treated Mrs. Buchan, for a considerable time previous to her decease, and the conviction which he openly expressed, that she was an impostor, rendered him no favourite, with some at least of the party. Finding his position by no means comfortable, he renounced the Buchanite tenets, and along with a party who adhered to him, emigrated to the United States of America in 1792, where they separated from one another, and all trace of their former opinions was lost. A small remnant of the sect still continued after Mr. White's departure to cleave to their former principles, and thought only fourteen in number, they took up their abode at Larghill, in the parish of Urr, where the men employed themselves in working their moorland farm, and the women in spinning. Gradually their distinctive peculiarities disappeared, and they became assimilated to the people by whom they were surrounded. The few who survived in 1800 purchased five acres of ground for houses and gardens at Crocketford, near Castle-Douglas, to which, however, they did not remove till 1808, and there they continued to maintain their religious opinions, until one after another they passed away from the earth, leaving behind them not a single heir to lay claim to the singular enthusiastic opinions of the followers of Mother Buchan.

BUDHA, a very ancient generic word having a double root in the Sanscrit language. The one signifies being, existence, and the other wisdom, superior intelligence. It is applied in various Oriental countries to denote a being, partly historical and partly mythical, who, though not regarded as God, is arrayed in all the attributes of Deity. It is also applied to those who seek to be absorbed in Deity. The Budhas are beings who appear after intervals of

time inconceivably vast. Before they enter upon their Budhaship, they must pass through countless phases of being, as BODHISATWAS (which see), at one time existing as a divine being, at another as a frog; but all the while accumulating more and more merit, thus becoming all the better fitted for the distinguished honour which is yet awaiting them. In the last stage of their existence, when they are about to become Budhas, they must be born as other human beings are, must pass through infancy, childhood, and youth, until at a certain age they abandon the world, and retire to a desert, where, at the foot of a sacred tree, they receive the office towards which their ambition has been directed for countless ages. In the exercise of the high and honourable duties of Budhas, they obtain supernatural wisdom, whereby they are enabled to direct sentient beings in the path that leads to NIRWANA (which see) or annihilation. At his death a Budha ceases to exist; he enters upon no further state of being. The Budhas are looked upon by their adherents as the greatest of beings, and the most extravagant praises are lavished upon them.

BUDHA (GOTAMA), a historical personage worshipped in Thibet, Tartary, the Indo-Chinese countries, and China, as a divine incarnation, a god-man, who came into the world to enlighten men, to redeem them, and point out to them the way to eternal bliss. This remarkable person, who commenced his career as a mendicant in the East, has given origin to a system of religion which is professed by no fewer than 369,000,000 of human beings, and which, to use the language of Mr. Spence Hardy, to whom we are indebted for a more full and authentic account of Buddhism than to any other author, "has exercised a mightier influence upon the world than the doctrines of any other uninspired author in any age or country."

Gotama Budha was born, B. C. 624, at Kapilawastu, on the borders of Nepaul. At his very birth he started into full consciousness of the greatness of his mission, and, looking around him, he exclaimed, "I am the most exalted in the world; I am chief in the world; I am the most excellent in the world; this is my last birth; hereafter there is to me no other existence." In previous states of existence, as his followers believe, he had been gradually preparing for the office of a Budha. A very short time after his appearance in this world, he showed himself to be possessed of superior power, for when five months old, as we are informed, he sat in the air without any support at a ploughing festival. When he had reached his twenty-ninth year, he retired from the world, and passed six years in the forest of Uruwela, where he went through a course of ascetic discipline. At length, in this same forest and under a BO-TREE (which see), he was exalted to the honour of the supreme Budhaship. The enlarged experience which he obtained at this time is thus described by Mr. Hardy in his valuable work

entitled 'Eastern Monachism:' "Whilst under the bo-tree he was attacked by a formidable host of demons; but he remained tranquil, like the star in the midst of the storm, and the demons, when they had exerted their utmost power without effect, passed away like the thunder-cloud retiring from the orb of the moon causing it to appear in greater beauty. At the tenth hour of the same night, he attained the wisdom by which he knew the exact circumstances of all the beings that have ever existed in the infinite worlds; at the twentieth hour he received the divine eyes by which he had the power to see all things within the space of the infinite systems of worlds as clearly as if they were close at hand; and at the tenth hour of the following morning, or the close of the third watch of the night, he attained the knowledge by which he was enabled to understand the sequence of existence, the cause of all sorrow and of its cessation. The object of his protracted toils and numerous sacrifices, carried on incessantly through myriads of ages, was now accomplished. By having become a Budha, he had received a power by which he could perform any act whatever, and a wisdom by which he could see perfectly any object, or understand any truth, to which he chose to direct his attention."

From this time Gotama commenced his ministry, declaring himself to be the teacher of the three worlds, wiser than the wisest, and higher than the highest. Twenty-four Budhas are mentioned by name as having preceded him at immense intervals, all of them having been *Kshatryas* with the exception of the three last, who were *Brahmans*; but innumerable Budhas have existed of whom nothing is known, not even their names. But the Budhists are particularly desirous to exalt Gotama above all the Budhas that have ever existed. Their historians pretend to trace his ancestry as far back as to Maha Sammata, whom they account the first monarch of the world, who is himself reckoned to have been of the race of the Sun. Little is known of the doings of Gotama after he entered on his Budhaship. He travelled through many parts of India, and went as far as Ceylon, where the mark of his foot is said to be still pointed out on a rock, called the Peak of Adam, from the circumstance, that the Mussulmans allege the foot-mark to have been that of our first father. But the wanderings of Gotama were not limited to this lower world; he is also affirmed to have visited occasionally the celestial regions. On his return to Benares, where he chiefly resided, he disclosed his system of doctrine in the presence of an innumerable multitude of hearers of all classes. His instructions are contained in a collection of one hundred and eight large volumes, known under the generic name of *Gandjour* or verbal instruction. This voluminous work, as M. Huc informs us, in his 'L'Empire Chinois,' is found in all the libraries of the great Buddhist convents. The finest edition

is that published at Peking at the imperial press. It is in four languages, Thibetan, Mongolian, Mantshou, and Chinese. According to the Singhalese chronology, Budha died B. C. 543, in the eightieth year of his age. Before his death, this eminent sage predicted that his doctrine would be taught upon the earth for five thousand years; but at the end of that time, another Budha, another God-man, would appear, who was destined to be for ages the teacher of the human race. "Onward to that era," he added, "my religion will be exposed to persecution, my followers will be obliged to quit India, and take shelter in the mountainous regions of Thibet, which will thenceforth become the palace, the sanctuary, the metropolis of the true faith." Great difference of opinion has existed as to the age in which Gotama Budha lived. Various Oriental authorities fix it at B. C. 1000, and a few above B. C. 800. We have preferred following the calculation of the Singhalese writers, which is generally regarded as approaching nearest to the truth.

It is somewhat doubtful what is the precise position which Gotama holds in the estimation of his numerous followers. That he was a real historical personage all admit. Some view him as simply an ordinary mortal, whose wisdom was so superior to that of his fellow-mortals, not of his own age only, but of every age, that he is entitled to the highest veneration. Others regard him as a personification of the Divine attribute of wisdom in human shape; others as a Divine incarnation, a God-man, possessed at once of a Divine and a human nature; and others still, as though once a man, yet, in virtue of his Budhaship, having had his humanity so completely lost in his Divinity, that he is in reality God, a man-god.

The great mission which Gotama Budha had marked out for himself, seems to have been to overturn Brahmanism, the ancient religion of the Hindus. It is not to be wondered at, therefore, that he met with keen opposition from the Brahmans; but his followers boast, that, in a discussion which he held with the most learned of those priests of the old faith, he so completely triumphed, that the principal disputant who had opposed him, threw himself prostrate before him, and owned himself vanquished. In memory of this victory a festival was instituted which lasts during the first fifteen days of the first month. One of the Buddhist legends, probably founded on the contentions of Budha with the Brahmans, represents him as no sooner having been invested with the Budhaship, than he was attacked by his adversary, Maraya, who came with a great army to prevent him, if possible, from becoming lord of the world. Maraya then brought on a thick darkness, but the body of Budha shone as a thousand suns. In further testimony of his Divine authority, the earth shook 100,000 times, and began to turn round. By this miracle, Maraya was frightened, and acknowledged the superiority of Budha,

when forthwith all the gods and Brahmans of the universe came and ministered unto him. From that moment Gotama became a perfect Budha, and during the forty-five years which he held the office, he is alleged to have spoken 84,000 discourses, which are contained in the BANA (which see), or Sacred Books. They were not committed to writing, either by himself or his immediate disciples, but they are said to have been preserved in the memory of his followers during the space of 450 years, after which they were reduced to writing in the island of Ceylon. It can be easily conceived how little confidence can be put in traditions committed to writing after so long an interval of time. It is not improbable, that the discourses and miracles, and even common incidents of the life of Gotama Budha, are little more than a mass of fables. See BUDHISTS.

BUDHA (LIVING), a saint among the Mongol Tartars in Thibet, who, being believed to have passed through various stages of being, is supposed to be fitted for presiding over a LAMASERY (which see). He is also called a *Chaberon*, and such superiors are in large numbers, and placed at the head of the most important religious establishments. Sometimes one of these sacred personages commences his career, with only a very few disciples; but as his reputation grows, the number of his followers increases, and his temple becomes the resort of many pilgrims and devout persons. The following interesting account of the election and enthronization of a living Budha is given by M. Huc, in his 'Travels in Tartary, Thibet, and China:' "When a Grand Lama has gone, that is to say, is dead, the circumstance is no occasion of mourning in the Lamasery. There are no tears, no lamentations, for everybody knows the Chaberon will very soon reappear. This apparent death is but the beginning of a new existence, as it were, one ring more added to the unlimited, uninterrupted chain of successive lives—a regular palingenesis. While the saint is in a state of chrysalis, his disciples are in the greatest anxiety; for it is their most important affair to discover the place where their master will resume life. A rainbow appearing in the air is considered a signal sent to them by their old Great Lama to aid them in their research. Every one thereupon says his prayers, and while the Lamasery which has lost its Buddha redoubles its fastings and prayers, a troop of elect proceeds to consult the Tchurtchun or augur, famous for the knowledge of things hidden from the common herd. He is informed that on such a day of such a moon, the rainbow of the Chaberon has manifested itself on the sky; it made its appearance in such a place; it was more or less luminous, and it was visible so long; then it disappeared amid such and such circumstances. When the Tchurtchun has received all the necessary indications, he recites some prayers, opens his books of divination, and pronounces at last his oracle, while the Tartars, who have come to consult him, listen, kneeling and fall

of unction. 'Your Great Lama,' says he, 'has re-appeared in Thibet, at such a distance from your Lamasery. You will find him in such a family.' When these poor Mongols have heard this oracle, they return full of joy to announce the glad tidings to their Lamasery.

"It often happens that the disciples of the defunct have no occasion to trouble themselves at all in order to discover the new birth-place of their Great Lama. He himself takes the trouble to initiate them into the secret of his transformation. As soon as he has effected his metamorphosis in Thibet, he reveals himself at an age when common children cannot yet articulate a single word. 'It is I,' he says with the accent of authority; 'it is I who am the Great Lama, the living Buddha of such a temple; conduct me to my ancient Lamasery. I am its immortal superior.' The wonderful baby having thus spoken, it is speedily communicated to the Lamas of the Soumé indicated, that their Chaberon is born in such a place, and they are summoned to attend and invite him home.

"In whatever manner the Tartars discover the residence of their Great Lama, whether by the appearance of the rainbow, or by the spontaneous revelation of the Chaberon himself, they are always full of intense joy on the occasion. Soon all is movement in the tents, and the thousand preparations for a long journey are made with enthusiasm, for it is almost always in Thibet that they have to seek their living Buddha, who seldom fails to play them the trick of transmigrating in some remote and almost inaccessible country. Every one contributes his share to the organization of the holy journey. If the king of the country does not place himself at the head of the caravan, he sends either his own son, or one of the most illustrious members of the royal family. The great Mandarins, or ministers of the king, consider it their duty and an honour to join the party. When everything is at last prepared, an auspicious day is chosen, and the caravan starts.

"Sometimes these poor Mongols, after having endured incredible fatigues in horrible deserts, fall into the hands of the brigands of the Blue Sea, who strip them from head to foot. If they do not die of hunger and cold in those dreadful solitudes—if they succeed in returning to the place whence they came—they commence the preparations for a new journey. There is nothing capable of discouraging them. At last, when, by dint of energy and perseverance, they have contrived to reach the eternal sanctuary, they prostrate themselves before the child who has been indicated to them. The young Chaberon, however, is not saluted and proclaimed Great Lama without a previous examination. There is held a solemn sitting, at which the new living Buddha is examined publicly, with a scrupulous attention. He is asked the name of the Lamasery of which he assumes to be the Great Lama; at what distance it

is; what is the number of the Lamas residing in it. He is interrogated respecting the habits and customs of the defunct Great Lama, and the principal circumstances attending his death. After all these questions, there are placed before him different prayer-books, articles of furniture, teapots, cups, &c., and amongst all these things, he has to point out those which belonged to his former life.

"Generally this child, at most but five or six years old, comes forth victorious out of all these trials. He answers accurately all the questions that are put to him, and makes, without any embarrassment, the inventory of his goods. 'Here,' he says, 'are the prayer-books I used; there is the japanned porringer out of which I drank my tea.'" And so on.

When this ceremony has come to a close, the Chaberon or living Budha is conducted in triumph, amid great excitement on the part of the spectators, to the Lamasery of which he is to be the Grand Lama. As the procession moves along, the Tartars prostrate themselves, and present offerings. On reaching the Lamasery, the child takes his place upon the altar, and men of all ranks, from the highest to the lowest, bow their heads before him. From that time he resides in the temple, receiving the adorations of the devout, and bestowing blessings upon them. It is his duty specially to superintend all that relates to prayers and sacred ceremonies.

BUDHA-VISHNU, one of the AVATARS (which see) or incarnations of Vishnu, the preserver of the world. This Budha is the manifestation of the eternal wisdom, and the ninth of the Avatars. This Budha is to be carefully distinguished from Gotama Budha, the originator of the Buddhist system of religion.

BUDHISTS, those who adhere to the system of belief alleged to have been promulgated by GOTAMA BUDHA, who is said to have lived in the sixth century before Christ. The nations professing their adherence to the doctrines of Buddhism, are the Burmans, Singhalese, Siamese, Nepaulese, Chinese, and Thibetans, amounting to a greater number than are known to profess any other single form of religion on the face of the earth.

The Buddhist system teaches that there are numberless systems of worlds called *sakwalas*, each having its own earth, sun, and moon, as well as a series of hells and heavens. The *sakwalas* are scattered throughout space in sections of three and three, each of them being surrounded by a circular wall of rock. The earth inhabited by men is subject alternately to destruction and renovation, in a series of revolutions to which neither beginning nor end can be discovered. There are three modes of destruction. The *sakwalas* are destroyed seven times by fire, and the eighth time by water. Every sixty-fourth destruction is by wind. All the systems of worlds are homogeneous, and so also are the orders of beings which inhabit them. "With the exception," says Mr. Hardy, "of those beings who have entered into one

of the four paths leading to nirwana, there may be an interchange of condition between the highest and lowest. He who is now the most degraded of the demons, may one day rule the highest of the heavens; he who is at present seated upon the most honourable of the celestial thrones may one day writhe amidst the agonies of a place of torment; and the worm that we crush under our feet may, in the course of ages, become a supreme Budha. When any of the four paths are entered, there is a certainty that in a definite period, more or less remote, nirwana will be obtained; and they who have entered into the paths are regarded as the noblest of all the intelligences in the universe. Hence our earth in the time of a supreme Budha, or when the sacred dharma is rightly understood and faithfully observed, is the most favoured of all worlds; the priests, or those who observe the precepts, assume a higher rank than any other order of being whatever; and there is an immeasurable distance between even the most exalted of the dewas or brahmas and 'the teacher of the three worlds,' who is supreme."

Budhism does not, like HINDUISM (which see), acknowledge a creator, a preserver, or a destroyer. The power that controls the world is *Karma*, literally action consisting of merit and demerit. This *Karma* still exists after the elements of being have been dissipated. There is no such thing as an immaterial spirit, but the moment that a human being expires, his merit and demerit in its totality is transferred to some other being, the new being originating in the *Karma* of the previous being, which regulates also all the circumstances of his existence, whether fitted to produce happiness or misery.

On one point the Buddhists have always been completely at variance with the Brahmins—the subject of caste. According to Budhism, there was originally no distinction among the inhabitants of the earth, all being of one race; and although there are actually existing differences among men, arising from the merit or demerit of former births, there is no essential difference between the four tribes, but all are entitled to the same treatment, and an individual from any one of them may aspire to the priesthood.

According to Gotama, the pure unmixed truth is not to be found anywhere, except in his own BANA (which see); hence in Ceylon, as well as in other countries where this system prevails, the sacred books are literally worshipped, and whenever Budhist writers speak of them, it is in strains of the most extravagant laudation. As a specimen of the manner in which the sacred books enlighten their readers, we may quote the following strange explanation, not of existence, but of continued existence. "On account of ignorance, merit and demerit are produced; on account of merit and demerit, consciousness; on account of consciousness, body and mind; on account of body and mind, the six organs of sense; on account of the six organs of sense, touch (or contact); on account of contact, desire;

on account of desire, sensation (of pleasure or pain); on account of sensation, cleaving (or clinging to existing objects); on account of clinging to existing objects, renewed existence (or reproduction after death); on account of reproduction of existence, birth; on account of birth, decay, death, sorrow, crying, pain, disgust, and passionate discontent. Thus is produced the complete body of sorrow. From the complete separation from, and cessation of ignorance, is the cessation of merit and demerit; from the cessation of merit and demerit is the cessation of consciousness; from the cessation of consciousness is the cessation of (the existence of) body and mind; from the cessation of (the existence of) body and mind is the cessation of (the production of) the six organs; from the cessation of (the production of) the six organs is the cessation of touch; from the cessation of touch is the cessation of desire; from the cessation of desire is the sensation of (pleasurable or painful) sensation; from the cessation of sensation is the cessation of cleaving to existing objects; from the cessation of cleaving to existing objects is the cessation of a reproduction of existence; from a cessation of a reproduction of existence is the cessation of birth; from a cessation of birth is the cessation of decay. Thus this whole body of sorrow ceases to exist."

The first term of this series, then, is *avidyāh*, or ignorance, which may be a subjective mode of expressing chaos or night, which is found to be the first step in almost all the ancient cosmogonies. Nearly the same account of the origin of all things is given in the Vishnu Purana of the Brahmins. There we are informed that whilst Brahma was meditating on creation in the beginning of the present Kalpa, there appeared a creation, beginning with ignorance, and consisting of darkness. From that great being appeared fivefold ignorance, consisting of obscurity, illusion, extreme illusion, gloom, and utter darkness.

The Budhist system is essentially atheistical. It recognizes no Creator; it speaks of no self-existent, eternal being; not even such an infinite nihilism as the Brahm of the Hindus. It is a system also of thorough materialism, the individual being viewed as possessed of all that goes to form a sentient being which ceases to exist at death, but he has no soul distinct from the body, or that will survive the death of the body. A Budhist may say, and that rightly, I exist as a sentient being in the world. But he has existed also in many previous states of existence in the same way, and will continue to exist in many more, until he attains nirwana, or a final cessation of existence (see ANNIHILATIONISTS), which is the highest object to be aimed at. But it has been often objected to such views, that they are totally destructive of the moral responsibility of individuals. The mode of argument by which this objection is met in one of the native works, is thus stated by Mr. Hardy in his admirable 'Manual of Budhism.'

"A man plants a mango, and that fruit produces a tree, which tree belongs to the man, though that which he planted was not a tree, but a fruit. A man betrothes a girl, who, when she is grown into a woman, is claimed by the man, though that which he betrothed was not a woman but a girl. A man sets fire to the village, and is punished for it, though it was not he who burned the village but the fire. The tree came by means of the fruit; the woman came by means of the girl; and the fire came by means of the man; and this 'by means of,' in all the cases, is the only nexus between the parties, whether it be the fruit and the man, the girl and the woman, or the fire and he who kindled it. In like manner, when the elements of existence are dissolved, as another being comes into existence by means of the karma of that existence, inheriting all its responsibilities, there is still no escape from the consequences of sin. To this we might reply, that by this process the crime is punished; but it is in another person; and the agent of that crime is less connected with that person than the father is with the child. The parent may see the child and know him; but the criminal has no knowledge whatever of the being who is punished in his stead, nor has that being any knowledge whatever of the criminal."

The doctrine of TRANSMIGRATION (which see) is encompassed with so many difficulties, besides destroying individual responsibility, that it is repudiated by many modern Buddhist writers; but that it is a dogma intimately interwoven with the whole system, as laid down in their sacred books, it is impossible to deny. Among the Nepaulese and Chinese as well as Singhalese adherents of Budha, there is a complete harmony as to this leading point of their system.

Budhism is essentially idolatrous. The worship of images, indeed, was unknown in China before the introduction of Budhism into that country about the Christian era. Gotama Budha, the founder of the system, is an object of worship, and temples are erected to his honour throughout all the countries in which his religious system is adopted, although it is difficult to explain how that exalted personage can give any aid to his worshippers, or hear their prayers, since, according to the teaching of their sacred books, he has ceased to exist. The construction of temples and images of Gotama Budha, indeed, forms the chief employment to which the industry and taste of the inhabitants of Eastern Asia are mainly directed. In this work neither labour nor cost is spared. Monarchs, indeed, are proud to lavish their treasures on these sacred edifices. The temples, which serve also as monasteries, contain a large space for worship, a depository for the images of Gotama, a library, and residences for the clergy. The principal temple in Ava is about six hundred feet in length, and the interior is adorned with upwards of two hundred pillars fifty or sixty feet high, and entirely covered with gold leaf. But the most remarkable of

all these buildings is that at Pegu, called the temple of the Golden Supreme. It is raised on two successive terraces, the lower of which is ten feet above the ground, and the upper twenty feet above the lower. The building is pyramidal, composed of brick or mortar, and rises to the height of 361 feet, without excavation or aperture of any kind; but it diminishes very rapidly as it ascends, so that its form has been compared to that of a large speaking-trumpet. The whole is covered with a *tee* or umbrella fifty-six feet in circumference, the placing of which forms a high religious ceremony, and gives to the temple its sacred character. The framing of images of Gotama Budha is the principal of the few fine manufactures carried on in the Indo-Chinese countries. Some of these images, designed for the great temples, are of gigantic dimensions. That of old Ava has a head eight feet in diameter, and measures ten feet across the breast; the hands are upwards of five feet long, and the entire height is twenty-four feet; yet the whole is described as consisting of a single block of marble. An image in the great temple of Siam is said to be still more stupendous. M. Huc describes the Buddhist temples in Tartary and the worship conducted in them in these words—"They are always fantastical constructions of monstrous colonnades, peristyles, with twisted columns, and endless ascents. Opposite the great gate is a kind of altar of wood or stone, usually in the form of a cone reversed; on this the idols are placed, mostly seated cross-legged. These idols are of colossal stature, but their faces are fine and regular, except in the preposterous length of the ears; they belong to the Caucasian type, and are wholly distinct from the monstrous, diabolical physiognomies of the Chinese Pou-Ssa.

"Before the great idol, and on the same level with it, is a gilt seat where the living Fo, the Grand Lama of the Lamasonry, is seated. All around the temple are long tables almost level with the ground, a sort of ottomans covered with carpet; and between each row there is a vacant space, so that the Lamas may move about freely.

"When the hour for prayer is come, a Lama, whose office it is to summon the guests of the convent, proceeds to the great gate of the temple, and blows, as loud as he can, a sea-conch, successively towards the four cardinal points. Upon hearing this powerful instrument, audible for a league round, the Lamas put on the mantle and cap of ceremony, and assemble in the great inner court. When the time is come, the sea-conch sounds again, the great gate is opened, and the living Fo enters the temple. As soon as he is seated upon the altar all the Lamas lay their red boots at the vestibule, and advance barefoot and in silence. As they pass him, they worship the living Fo by three prostrations, and then place themselves upon the divan, each according to his dignity. They sit cross-legged; always in a circle.

"As soon as the master of the ceremonies has given the signal, by tinkling a little bell, each murmurs in a low voice a preliminary prayer, whilst he unrolls, upon his knees, the prayers directed by the rubric. After this short recitation, follows a moment of profound silence; the bell is again rung, and then commences a psalm in double chorus, grave and melodious. The Thibetian prayers, ordinarily in verse, and written in a metrical and well-cadenced style, are marvellously adapted for harmony. At certain pauses, indicated by the rubric, the Lama musicians execute a piece of music, little in concert with the melodious gravity of the psalmody. It is a confused and deafening noise of bells, cymbals, tambourines, sea-conchs, trumpets, pipes, &c., each musician playing on his instrument with a kind of ecstatic fury, trying with his brethren who shall make the greatest noise.

"The interior of the temple is usually filled with ornaments, statues, and pictures, illustrating the life of Budha, and the various transmigrations of the more illustrious Lamas. Vases in copper, shining like gold, of the size and form of tea-cups, are placed in great numbers on a succession of steps in the form of an amphitheatre, before the idols. It is in these vases that the people deposit their offerings of milk, butter, Mongol wine, and meal. The extremities of each step consist of censers, in which are ever burning aromatic plants, gathered on the sacred mountains of Thibet. Rich silk stuffs, covered with tinsel and gold embroidery, form, on the heads of the idols, canopies from which hang pennants and lanterns of painted paper or transparent horn.

"The Lamas are the only artists who contribute to the ornament and decoration of the temples. The paintings are quite distinct from the taste and the principles of art as understood in Europe. The fantastical and the grotesque predominate inside and out, both in carvings and statuary, and the personages represented, with the exception of Budha, have generally a monstrous and satanic aspect. The clothes seem never to have been made for the persons upon whom they are placed. The idea given is that of broken limbs concealed beneath awkward garments."

The shape of the images of Gotama differs in different countries, according to the peculiar taste of the people. In Ceylon, they resemble a handsome, well-shaped native; but in Siam they are of a more slender figure, and in Nepaul they have often three heads, and six or ten arms. The BO-TREE (which see), or *ficus religiosa*, under which Gotama sat when he received the Budhaship, is still an object of worship. The Kandians are in possession of the left canine tooth of their sage, and it is preserved by them with the utmost care, being regarded as the very palladium of their country. The impressions of Gotama's foot are also worshipped. One which is seen on the top of Adam's Peak, 7,240 feet above the level of the sea, is the frequent resort of Bud-

hist pilgrims. One of the titles of the king of Siam is, the pre-eminently merciful and munificent, the soles of whose feet resemble those of Budha.

Besides the Buddhist temples, there are also found throughout the countries of Eastern Asia temporary erections, in great numbers, in the form of pagodas, which are used by the Buddhist priests for reading the BANA (which see), or Sacred Books, to the people. The *Maduwa*, as this building is called, is constructed of rough materials, no part of which, however, is seen, the pillars and roof being covered with white cloth, on which mosses, flowers, and the leaves of the cocoa-nut are worked into various devices. In the centre of the interior is an elevated platform for the convenience of the priests, and the people sit around it upon mats spread upon the ground. Lamps and lanterns are suspended throughout the building in great profusion and variety. The time appointed by Budha for reading Bana to the people is during the three months of the rainy season. The scene is striking and beautiful. The females are arrayed in the gayest attire, and flags, and streamers, and figured handkerchiefs float from every convenient point. At intervals tomtoms are beat trumpets blown, and muskets fired, all which, with the glare of many lamps, the display of richest flowers and acclamations of the people, produce a most exciting and bewildering effect.

The copies of the Sacred Books used on these occasions are written in large characters on talipo: leaves, in the Pali language, which is not understood by the people; and as the Bana is seldom interpreted in the vernacular tongue, the knowledge of Buddhist principles, possessed by the great mass of the community, is very imperfect. A class of benevolent persons, however, called *Upasakas*, endeavour to diffuse information among the people by going from house to house, reading books in the vernacular language, accompanied with familiar expositions.

Budhism varies somewhat in the different countries in which it is professed. The system taught in Ceylon is considered the most ancient, if not the original form, in which it came from the mouth of Gotama. The Singhalese priests, amounting to the large number of 2,500, being nearly 1 in 400 of the population, boast of the remote antiquity of their order, Budhism having been professed in the island for 2,000 years. They are of a thoroughly mendicant description, being wholly indebted for their support to the use of the ALMS-BOWL (which see). According to a legend, which is credited by the natives, Gotama Budha, driven from the continent of India by the persecution of the Brahmans, took refuge in their island, and he ascended into heaven from the summit of Adam's Peak, leaving the impression of his foot on the mountain. It appears to have been towards the sixth century of our era that Brahmanism obtained a decisive victory over the partizans of Budhism, compelling them to flee from

Hindustan, and to cross the Himalaya, spreading themselves over Thibet, Mongolia, China, the Burman empire, Japan, and Ceylon. The new religion obtained complete possession of these countries, and is now the prevailing religion of the Indo-Chinese territories and entire East of Asia. M. Huc says, that among all the Buddhist nations which he visited, the Mongols were the most devotedly attached to their religion; then came the Thibetans, next the Singhalese of Ceylon, and last of all, the Chinese, who have fallen into scepticism.

The priests of Budha are all of them monks, residing in the temples, and living in a state of celibacy. In the Burman empire they are very numerous, much more so, indeed, than in Ceylon; and in Siam, where they are called Talapoins, their number is larger still. In Thibet, the superior priests are called Lamas, and are regarded as incarnations of Budha; hence they are called Living Budhas or Chabérons. See BUDHAS (LIVING). Priests of this kind are peculiar to the Budhists of Thibet and Japan. The Buddhism of China is known by the name of the religion of *Fo*, and in Japan of that of *Budso*. In Nepal, the priests are called BANDAYA (which see), whence the Chinese BONZE (which see), which in Sanscrit signifies a person entitled to reverence. They are divided into four orders, *Bhikshu* or Mendicants, *Sravaka* or Readers, *Chailaka* or Scantily-robed, and *Arhanta* or Adepts.

"In some countries where Buddhism is professed," we learn from Mr. Hardy, "it is usual for all persons to take upon themselves, during some period of their lives, the obligations of the priest; but this is probably only an entrance into the noviciate. In Ceylon it is less common for any one thus to assume the yellow robe who does not intend to devote his whole life to the profession. Nearly every male inhabitant of Siam enters the priesthood once in his life. The monarch of this country every year, in the month of Asárha, throws off his regal robes, shaves his head, adopts the yellow sackcloth of a novice, and does penance in one of the wiháras, along with all his court. At the same time slaves are brought to be shaved and initiated, as an act of merit in their converter. The same practice prevails in Ava. Among the Burmans, instead of the expensive mode of putting away a husband or wife, which the common law furnishes, a much easier is often resorted to with complete success. The parties aggrieved merely turn priests or nuns, and the matrimonial bond is at once dissolved. They may return to secular life at any time, and marry another; but, for the sake of appearance, their return to the world is usually deferred some months. It is the custom in China to serve three years as abbot, and after this period to retire into privacy."

The Buddhist priests are under a strict vow of poverty. At their ordination they must possess only eight articles, which consist of three robes of different descriptions; a girdle for the loins; a pálara or

alms-bowl; a razor; a needle; and a water-strainer. These are the only things which a priest can be allowed to possess in his own individual right. But whatever may have been the original design of Gotama Budha in regard to the priesthood, their real situation in Ceylon is very different from that of mendicants who renounce all property. The fact is, that the possessions of the temples constitute a large proportion of the cultivated lands in the Kandyan provinces, and yet, with all this wealth, a priest is not allowed to take into his mouth a morsel of food which has not been given in alms, unless it be water, or some substance used for the purpose of cleaning the teeth. Many of the Budhists consider it most meritorious to make a vow never to partake of food without giving a portion to the priests. The tonsure or shaving of the head is required of every priest. The hair must not grow longer than two inches, and, therefore, it is the usual custom to shave once every fortnight. They walk out uncovered with their bald crown exposed to the fiercest rays of a tropical sun. Their entire wardrobe is confined to three robes, which are worn in the simplest manner. The Chinese Buddhist priest prefers garments which are torn and tattered, and have been rejected by others. In Burmah, they tear the cloth into a great number of pieces, but take care that it shall be of the finest quality. The garment worn by the priests in Ceylon is entirely of a yellow colour, though occasionally differing in shade. The Thibetan priests wear silken vests adorned with images, and have a lettered border of sacred texts woven into the scarf. The residences of the priests in Ceylon are usually mean erections, being built of wattle filled up with mud, whilst the roof is covered with straw, or the platted leaves of the cocoa-nut tree. Their residences in Burmah appear to be of the same description, but those in Siam are much superior, having richly carved entrances and ornamented roofs. The priests in Ceylon are seldom seen with any thing in the hand unless it be the alms-bowl or the fan, which, like a hand-screen, is carried to prevent the eyes from beholding vanity. They are usually followed by an attendant called the *Abittayá*. Cleanliness is strictly inculcated upon them; but they are not allowed to bathe oftener than once a-fortnight, unless in six weeks of summer, and the first month of the rainy season. The priest must use a tooth-cleaner regularly in the morning. It is generally made of some fibrous substance.

The Budhas, the Sacred Books, and the Priesthood, are the triad or sacred three of the Budhists, in which they put all their confidence. The assistance derived from these three gems is called *sarana*, protection, which amounts to a removal of the fear of reproduction or successive existence, and also a removal of the fear of the mind, the pain of the body, and the misery of the four hells. By reflecting on the three gems, scepticism, doubt, and reasoning will be driven away, and the mind become

clear and calm. The Budhists are particularly attached to relics, which they hold in great reverence, more especially the remains of Gotama. The most celebrated relic now in existence is the DALADA (which see), or left canine tooth of the sage. The DAGOBA (which see) or Buddhist monument, is also honoured, from the consideration that such buildings contain relics. Among the Nepaulese, to walk round the dagoba is regarded as one of the most pious acts of Buddhist devotion. Mental prayers are repeated during the process, and a small cylinder, fixed upon the upper end of a short staff or handle, is held in the right hand, and kept in perpetual revolution.

The great object of the devout Buddhist is to attain *Nirvana* or cessation of existence. He directs his whole efforts, not towards ABSORPTION (which see), like the Brahman, but *annihilation*. He longs and strives to enter into a state of non-existence, and to become a nonentity. There is much in the moral precepts of Buddhism that is pure and excellent; but in its great fundamental principles, it is a gigantic system of atheism, infidelity, and superstition, spreading like an upas-tree over immense regions of Eastern Asia, shedding a withering, a destructive blight over all that dwell under its shadow.

BUDNÆANS, a sect of SOCIANIANS (which see), which arose in Poland in the sixteenth century, headed by Simon Budny, from whom they derived their name. He and his followers were not contented, like other Socinians, with denying the divinity of the Lord Jesus Christ, and affirming him to be a mere man, but they denied the inspiration of the Sacred Scriptures. Budny, who had many followers in Lithuania and Russian Poland, was deposed from the ministerial office in 1584, and along with his adherents was excommunicated from the Minor Reformed Church of Poland, as the Socinian body in that country termed themselves. It is a remarkable fact, that Budny's translation of the Old Testament Scriptures is considered as the best that has ever been made, while his Commentaries on these Scriptures, as well as on the New Testament, stamped him as an infidel. He is said to have afterwards renounced his infidel principles, and to have been received again into communion with the Socinians.

BUDSDO, the name given in Japan to Gotama Budha, who is worshipped also in that island. See BUDHA, GOTAMA.

BUDSDOISTS, the worshippers in Japan of Budsdo or Gotama Budha. See BUDHISTS.

BUFFALO (SACRIFICE OF THE), a sacred rite which seems to be peculiar to the Malayan Mohammedans in the Straits of Malacca. The buffalo selected for the offering must be without blemish or disease; its fore and hind leg bones, and also its spine, must not be broken after death; neither are the horns to be used for common purposes. The animal to be sacrificed is thrown down in a convenient place near the mosque, with his hind and fore

legs bound together; his head is also secured and turned in the direction of the KIBLAH (which see), and water then poured over it. The BILAL (which see) now advances with the sacrificial knife, and turning himself towards the Kiblah, recites a short prayer four times successively, and then divides the wind-pipe and large blood-vessel of the neck of the animal. It is flayed after death, and cut up into two equal parts. One half is distributed among the inhabitants of the Mukim or parish, which consists of forty-four houses; the other half is distributed among the officials of the mosque. The first half is generally cooked and eaten on the spot. On religious occasions, buffaloes are always sacrificed on one of these three days, Friday, Monday, or Thursday. They are also sacrificed at weddings, births, and circumcisions of wealthy persons; at the *Chukur Anak*, or the ceremony of shaving the heads of children; and finally, when going to war. On these occasions the buffalo need not be without blemish, and is killed according to the usual Mohammedan custom of the *Zabbah*.

BUG, or BOG, a river flowing into the Black Sea, which was once an object of devotion among the Russians, and one of the consecrated localities of their worship.

BUGRI. See CATHARI.

BUKTE', the name applied to a Lama or Buddhist priest in Tartary, who professes to work miracles, particularly to cut himself open, take out his entrails, and place them before him, and then resume his former condition as if nothing had happened. This spectacle, so revolting to the spectators, is very common in the Lamaseries of Tartary. The Buktè who is to manifest his power, as it is termed by the Mongols, prepares himself by previous fasting and prayer for a considerable period, during which he lives in complete retirement, and observes total silence. The disgusting scene is thus described by M. Huc: "When the appointed day is come, the multitude of pilgrims assemble in the great court of the Lamasery, where an altar is raised in front of the Temple-gate. At length the Buktè appears. He advances gravely, amid the acclamations of the crowd, seats himself upon the altar, and takes from his girdle a large knife, which he places upon his knees. At his feet, numerous Lamas, ranged in a circle, commence the terrible invocations of this frightful ceremony. As the recitation of the prayers proceeds, you see the Buktè trembling in every limb, and gradually working himself up into phrenetic convulsions. The Lamas themselves become excited: their voices are raised; their song observes no order, and at last becomes a mere confusion of yelling and outcry. Then the Buktè suddenly throws aside the scarf which envelopes him, unfastens his girdle, and seizing the sacred knife, slits open his stomach, in one long cut. While the blood flows in every direction, the multitude prostrate themselves before the terrible spectacle, and the enthusiast is

interrogated about all sorts of hidden things, as to future events, as to the destiny of certain personages. The replies of the Buktè to all these questions are regarded, by everybody, as oracles.

"When the devout curiosity of the numerous pilgrims is satisfied, the Lamas resume, but now calmly and gravely, the recitation of their prayers. The Buktè takes, in his right hand, blood from his wound, raises it to his mouth, breathes thrice upon it, and then throws it into the air, with loud cries. He next passes his hand rapidly over his wound, closes it, and everything after a while resumes its pristine condition, no trace remaining of the diabolical operation, except extreme prostration. The Buktè once more rolls his scarf round him, recites in a low voice a short prayer; then all is over, and the multitude disperse, with the exception of a few of the especially devout, who remain to contemplate and to adore the blood-stained altar which the saint has quitted."

Such painful ceremonies frequently take place in the great Lamaseries of Tartary and Thibet, and so skilfully is the operation conducted, that even the most intelligent Buddhists believe in the reality of the pretended miracle. Certain days of the year are set apart on which such scenes are exhibited, when great numbers of people assemble, bringing with them offerings of various kinds, which go to enrich the Lamasery. The regular Lamas disclaim all connection with spectacles of this sort, and they are only enacted by lay Lamas of indifferent character and of little esteem among their brethren.

The so-called miracle, which we have just described, is always performed in public, with great pomp and parade. There are others, however, which are practised by a Buktè in private houses. Among these may be mentioned the heating irons red-hot, and then licking them with impunity, and making incisions in different parts of the body, which the instant after leave no trace behind. On these occasions the operations are preceded by the recitation of a prayer addressed to a demon, and if the appeal is without effect, then the being invoked is assailed with insults and imprecations.

BUL, the eighth month in the ancient Hebrew calendar, afterwards called Marchesvan, and corresponding to our October. It was the second month of the civil, and the eighth of the ecclesiastical year, and consisted of twenty-nine days. The sixth day of the month Bul was kept as a fast, because on that day Nebuchadnezzar slew the children of Zedekiah in the presence of their father, whose eyes, after he had witnessed the melancholy spectacle, he caused to be put out.

BULGARIANS, a name given to the CATHARI (which see).

BULL, a brief or mandate of the Pope, which derives its name from the seal (*bullæ*) of lead, or sometimes of gold attached to it. The lead is stamped on one side with the heads of Peter and Paul, and

on the other with the name of the Pope by whom the bull is issued, and the year of his pontificate in which it appears. If the bull refers to a matter of justice, the leaden seal is suspended by a hempen cord; but if it refers to a matter of grace, by a silken thread. The Papal bulls form a very large and important part of ecclesiastical law in use in all Romish countries; but great doubt has often been felt as to the precise bulls which properly form a part of canon law many forged bulls having been palmed upon the world. In the twelfth century many bulls were interpolated under the name of the Popes to subserve particular interests. People returning from a pilgrimage to Rome brought with them interpolated bulls, and put them in circulation. A forger of this sort appeared in Sweden in the time of Innocent III. in the character of a papal legate. Some ecclesiastics were particularly skilful in imitating Papal bulls, and realized considerable sums by the practice. In England, near the close of the twelfth century, such attempts at imposture were publicly condemned, and Innocent III. enacted laws subjecting criminals of this kind to severe punishment, and at the same time laid down special marks by which genuine might be distinguished from spurious bulls. In these circumstances it was felt to be necessary that a new and properly accredited collection of genuine bulls should be prepared. After many attempts to supply this felt desideratum, Pope Gregory IX., in A. D. 1234, caused such a digest to be formed by the general of the Dominicans, Raymund a Peuneforte. The Decretals of Raymund formed a very important addition to Popish ecclesiastical law, and were appointed to be read in all schools, and to be taken for law in all ecclesiastical courts. A second volume of Decretals was collected and arranged by Pope Boniface VIII. and published about A. D. 1298. A third volume was collected by Pope Clement V. and published in A. D. 1308. This last collection is commonly known by the name of Clementines. These three volumes of Decretals or Papal bulls are acknowledged as carrying legal authority in all Popish states, and are called by canonists *Patriæ Obedientia*. A commentary on the Decretals was published under the title of *Novellæ* by John Andreas, a famous canonist in the fourteenth century. The Papal bulls issued after the Clementines are usually known by the name of Extravagants. The first series of these are by Pope John XXIII., who was the immediate successor of Clement V., and they received the strange name of Extravagants probably because, in their earliest state, they were not digested nor ranged with the other Papal constitutions, though at an after period they were inserted into the body of the canon law. The collection of Decretals in 1483 was called the common Extravagants. See CANONS.

BULL IN CENA DOMINI. See ANATHEMA.

BULL UNAM SANCTAM, a celebrated Papal

decree issued by Pope Boniface VIII., in the commencement of the fourteenth century, and designed to assert the temporal as well as spiritual authority of the Pope. Philip, the then reigning king of France, along with his nobility and commons, publicly disclaimed the Papal authority, in so far as temporal matters were concerned; and, accordingly, Boniface, to assert his double power, issued this famous bull, in which he declares that the church is one body and has two heads, the Pope; that under its command are two swords, the one temporal and the other spiritual. "Either sword," the bull goes on to say, "is in the power of the church, that is the spiritual and material. The former is to be used by the church, the latter for the church. The one in the hand of the priest, the other in the hand of kings and soldiers, but at the will and pleasure of the priest. It is right that the temporal sword and authority be subject to the spiritual power. Moreover, we declare, say, define, and pronounce, that it is a necessary article of faith that every human being should be subject to the Roman pontif." This was the first open assertion in a formal document of the Papal authority being of a twofold character, both temporal and spiritual.

BULL UNIGENITUS, a decree issued by Pope Clement XI., in A.D. 1713, against the French translation of the New Testament with notes by the celebrated Jansenist, Pasquier Quesnel. The publication of this work had occasioned considerable dispute between the two parties in the Church of Rome, the Jesuits and Jansenists; and although Clement had privately lauded the work, he proceeded, at the instigation of the Jesuits, to condemn, in the noted Bull Unigenitus, one hundred and one propositions extracted from the notes of Quesnel. The publication of this bull occasioned the greatest commotions in France. It was accepted by forty Gallican bishops, but opposed by many others, especially by Noailles, archbishop of Paris. A violent persecution arose, and many of the Jansenists were compelled to flee from France to escape the resentment of the Jesuits.

BULL-WORSHIP. This is a far from infrequent form of idolatry in many parts of the world, and it is one of the most natural species of **ANIMAL-WORSHIP** (which see), when we consider that the bull has been generally regarded as an emblem of the creative power of God. Among the Persians, bulls were anciently consecrated, according to Xenophon, to their Jupiter, that is, to Ormuzd. The horns of the bull were viewed in Judea, Persia, and China, as an emblem of power. Moloch, the great god of the Ammonites, is represented as having a bull's head; so also is the Cretan Moloch, or Minotaur; while the Sicilian god Hebon has the body of a bull. The bull Mnevis in Egypt was consecrated to the sun; and the great bull Apis, which was set up at Memphis, was dedicated both to the sun and moon. The bull was one of the forms under which the god Osiris received universal adoration in Egypt; and this

animal being a type or representation of creative power and energy, was an appropriate form in which to exhibit the god of the sun, the source of fertility and productive energy in the earth. Mylitta, the goddess of matter and of nature, is usually seen standing upon a bull, but at Hierapolis she is borne upon lions, while Jupiter has bulls under his feet.

The bull, when it is alone, indicates matter and the world. India and Egypt have represented the history of the world and its four ages by a bull which is supported successively upon four feet, then three, two, and one. Among the Persians, the world-producing egg contains, instead of the world, the bull Aboudad, which includes the germs of all beings. In India the bull is the creating god Brahma; but in the worship of Mithras, which is derived from that of Ormuzd, under the influence of the doctrines which have produced in the Christian Church the Gnostic sects, the world-producing bull is regarded by M. Rougemont, the learned and able author of 'Le Peuple Primitif,' as moist, chaotic, dark, and impure matter, which its adversary, Mithras, the invincible sun, sacrifices, and its death he considers as the emblem of that which the solar and igneous spirit must inflict upon the material and impure body.

But not only is the bull found occupying a conspicuous part in that department of mythology which refers to the sun, it is also seen in emblematic representations of the moon. In a number of monuments, Diana and Artemis, the one the Roman, and the other the Grecian goddess of the moon, are figured with the horns of a bull, or seated on a bull.

In the cosmogony of various nations, the bull is seen in the very foreground of the picture. At Miaco in Japan there is a pagoda in honour of a bull, which is considered as the brother of Aboudad. It is represented upon a broad square altar of massive gold. It wears upon its neck a very rich collar but the object which principally attracts attention is an egg which it holds between its feet and strikes with its horns. The bull is seen standing upon a piece of rock, while the egg swims in water, which is included in a hollow part of the rock. The egg represents chaos. The entire world at the time of chaos was enclosed in that egg, which swam upon the surface of the waters. The moon, by the power of its light and its influence, drew from the bottom of the waters an earthy matter, which was converted insensibly into rock, and there the egg rested. The bull finding this egg, broke its shell with its horns, and from this shell burst forth the world. The breath of the bull produced man. Such is the explanation of the mythical representation given by the Japanese doctors.

The recent excavations of Mr. Layard and M. Botta on the site of the ancient Nineveh have brought to light many figures which show plainly that bull-worship had been practised among the ancient Assyrians, who had probably derived it from Egypt. In the latter country, the three sacred

bulls, Mnevis, Onuphis, and Apis, were regarded as of the highest hieroglyphical importance. The first was symbolically adored at Heliopolis; it was of a black colour, had bristly hair, and symbolised the sun. Onuphis was likewise black, had shaggy, recurved hair, and is supposed to have been the emblem of the retroceding sun. Apis was the offspring of a cow, asserted and believed to have been impregnated by a ray of light from heaven. It was necessary that he should be of a black colour, with the exception of two white spots, one of a triangular shape upon the forehead, and another, in the form of a half-moon, upon the right side. Taurus, or the bull, is the second of the signs of the zodiac, and in the Egyptian mythology, Osiris is the sun in Taurus, or the second stage of the vernal sun, whereas the sun in Aries is not Osiris but Ammon, the first light or solar phasis of commencing spring. The Gauls worshipped a brazen bull, and the temple of Juggernaut in Hindostan has in the middle of it an ox cut in one entire stone, larger than life. In Guzerat the bulls consecrated to *Shiva* are of wonderful beauty. They are perfectly white, with black horns, a skin delicately soft, and eyes rivalling those of the antelope in beautiful lustre. Never was Apis regarded in ancient Egypt with more veneration than is now paid to the bull of Shiva in Hindostan. Besides the living animals, there is in most temples a representation of one or more of the race sculptured in marble or stone.

BULOTU, a word used to denote the invisible world among the inhabitants of the Tonga islands. It was supposed to be peopled with the spirits of departed chiefs and great persons of both sexes; and it was to these chiefly that worship was paid and sacrifices were offered. These spirits in Bulotu were thought to act as intercessors with the superior gods, who were too highly exalted to be approached by men except in this way. An idea prevailed among the people, as we learn from Mr. Mariner in his description of the Tonga islands, that the spirits of men were in the habit of revisiting the earth. They would come in birds or in fish as their shrines. The tropic-bird, king-fisher, and sea-gull, the sea-eel, shark, whale, and many other living creatures, were considered as sacred because they were favourite shrines of those spirit-gods. The natives never killed any of these creatures. To some the cuttlefish and the lizard were gods; while others would lay offerings at the foot of certain trees, under an impression that spirits from Bulotu came to inhabit them. The souls of chiefs were all supposed to go straight to Bulotu after death; but there was no certainty as to the fate of the common people, who, indeed, were scarcely thought to have souls.

BULUH-BATANG, a species of bamboo which grows in Sumatra, and which is supposed by many of the natives to be the habitation of numberless good and evil supernatural beings. Captain Gibson, in an interesting paper read before the American

Geographical and Statistical Society, mentions that the Orang Kooboos, both male and female, have been observed to sit round a Buluh-Batang and to strike their heads repeatedly against the trunk of the tree, and utter some rude, grunting ejaculations. This was done whenever any one or all of the band got hurt, or received any special gratification, but mostly when injured. The natives are wont to speak in the most ecstatic language of the good wood-nymphs of the Buluh-Batang.

BUNÆA, a surname of the Grecian goddess HERA (which see).

BURAIICUS, a surname of the ancient god HERACLES (which see), derived from the Achean town of Bura, in the neighbourhood of which there was a statue erected in honour of him, and there was also an oracle in a cave, which was consulted by throwing dice marked with peculiar characters.

BURA - PENNOU, an earth-god among the Khonds of the districts of Ganjam and Cuttack in Hindostan. According to the views of this singular race, the earth was originally a crude and unstable mass, unfit for cultivation or human residence. The earth-god said, "Let human blood be spilt before me." The command was obeyed, and, in consequence, the soil became firm and productive. From that time the deity Bura-Pennou appointed that human sacrifices should be regularly offered. This principle accordingly, the sacrifice of human victims, is a fundamental principle of the religion of the Khonds. Whenever a field is sown with grain, it must be enriched with the blood of a human victim. At every little interval as the crop advances, the same bloody rite is repeated. Should either national or individual calamities occur, the wrath of the earth-god must be appeased with the blood of a man. The victims, which are called *merias*, are usually Hindus who have been purchased to be used in sacrifice. The unhappy *meria* is brought to the village with his eyes blindfolded, and he is lodged in the house of the abbaya or patriarch. He is considered as a consecrated being until it comes to his turn to be sacrificed. We extract an account of one of these revolting sacrifices of human beings to Bura-Pennou from a report made on the subject to the British government a few years ago, as contained in the 'Friend of India.'

"From these festivals of sacrifice no one is excluded, and during their celebration all feuds are forgotten.

"They are generally attended by a large concourse of people of both sexes, and continue for three days, which are passed in the indulgence of every form of gross excess in more than Saturnalian license.

"The first day and night are spent exclusively in drinking, feasting, and obscene riot. Upon the second morning, the victim, who has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession with music and dancing.

"The meria-grove, a clump of deep and shadowy forest trees, in which the mango, the bur, the saul, and the peepul generally prevail, usually stands at a short distance from the hamlet, by a rivulet which is called the meria-stream. It is kept sacred from the axe, and is avoided by the Khond as haunted ground: my followers were always warned to abstain from seeking shelter within its awful shades. In its centre, upon the day of sacrifice, an upright stake is fixed, and generally between two plants of the sun-kissar or buzzur-dauti shrub, the victim is seated at its foot, bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers, and a species of reverence, which is not easy to distinguish from adoration, is paid to him throughout the day. And there is now eager contention to obtain the slightest relic of his person; a particle of the turmeric paste with which he is smeared, or a drop of his spittle, being esteemed, especially by the women, of supreme virtue. In some districts, instead of being thus bound in a grove, the victim is exposed in or near the village, upon a couch, after being led in procession around the place of sacrifice.

"Upon the third morning, the victim is refreshed with a little milk and palm sago, while the licentious feast, which has scarcely been intermitted during the night, is loudly renewed. About noon, these orgies terminate, and the assemblage issues forth with stunning shouts, and pealing music, to consummate the sacrifice.

"As the victim must not suffer bound, nor, on the other hand, exhibit any show of resistance, the bones of his arms, and if necessary, those of his legs are now broken in several places.

"The acceptable place of sacrifice has been discovered the previous night, by persons sent out for this purpose, into the fields of the village, or of the private oblator. The ground is probed in the dark with long sticks, and the first deep chink that is pierced is considered the spot indicated by the earth-god. The rod is left standing in the earth, and in the morning four large posts are set up around it.

"The priest, assisted by the abbaya, and by one or two of the elders of the village, now takes the branch of a green tree, which is cleft a distance of several feet down the centre. They insert the victim within the rift, fitting it in some districts to his chest, in others, to his throat. Cords are then twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. He then wounds the victim slightly with his axe, when the crowd, throwing themselves upon the sacrifice, and exclaiming, 'We bought you with a price, and no sin rests on us,' strip the flesh from the bones.

"Each man bears his bloody shred to his fields, and from thence returns straight home; and for three days after the sacrifice, the inhabitants of the village, which afforded it, remain dumb, communi-

cating with each other only by signs, and remaining unvisited by strangers. At the end of this time, a buffalo is slaughtered at the place of sacrifice, when tongues are loosened."

It is not usual to find the earth represented as a god, but as a goddess. It seems more probable that the sacrifices thus offered were made not to *Bura-Pennou*, who is supposed by some to be a solar god, but to *Tari-Pennou*, his companion, who was a goddess of the earth.

BURCHAN, the name of the idols of the Calmuck Tartars. Most of their gods are supposed to have been spiritual beings, who, after passing through all the different degrees of transmigration, have at last raised themselves to the dignity of divine beings by great deeds and extreme sufferings.

BURGHERS. See ASSOCIATE (BURGHER) SY-NOD.

BURIAL RITES. See FUNERAL RITES.

BURNT-OFFERINGS, sacrifices consumed by fire. These are the most ancient sacrifices in the world. They are often mentioned in heathen authors. Xenophon says, that in early times they sacrificed whole burnt-offerings of oxen to Jupiter, and of horses to the sun. The sacrifices of animals were the most common among the Greeks and Romans. (See SACRIFICES.) But the sacrifice which was known by the name of the burnt-offering was specially a Jewish service. Of sacrifices, in which the animals were either wholly or in part consumed by fire, there were four kinds—the whole burnt-offerings, the sin-offerings, the trespass-offerings, and the peace-offerings. The first of these was all consumed except the skin. Of the second some part was burnt, the rest being given to the priests, who were to eat it in the courts of the tabernacle. The trespass-offerings, which formed the third kind of burnt-offerings, were also partly consumed by fire, and partly eaten by the priests. In regard to the peace-offering, a different arrangement took place, some part of it being burnt, while the breast and the shoulder were given to the priest, and the remainder was eaten by the person who brought the offering along with his friends. It was the first, in which the whole animal was consumed by fire, that properly received the name of the burnt-offering. In early times burnt-offerings were sacrificed by every head of a family in his own dwelling; but afterwards, probably to prevent idolatry, special regulations were laid down as to the manner in which the rites were to be performed.

In the case of a burnt-offering, every individual was bound to bring his sacrificial victim to the door of the tabernacle, for the purpose of being offered upon the ALTAR OF BURNT-OFFERING (which see), which stood in the centre of the outer court. When the animal was thus brought, it was said to be offered up to God. The time appointed for sacrificing was in the day. The animals used were bullocks, sheep and goats, and, in cases of extreme poverty, turtle

doves and pigeons might be offered. No beast could be sacrificed before it was seven days old, and special care was taken that it should be without blemish. The rites of the burnt-offering are thus described by Mr. Lewis, in his 'Hebrew Antiquities: "The man that brought a sacrifice led him up into the court of the tabernacle, and afterwards into the inner court of the temple, and stood with him before the altar with his face to the west, as in the sight of God. The most holy sacrifices were led through the gate of the court upon the north, called the gate of offering; the less holy were led through the southern gate; and the victims that were young and tender had their feet tied, and were carried in by the persons that owned them.

"Then was he to lay his two hands, pressing with all his force, upon the head of the victim between his two horns, though some conceive that the laying on of one hand was sufficient; yet the practice of Aaron, who laid his two hands upon the goat on the day of expiation, became a general canon, and two hands were commonly laid on. This imposition of hands was followed by a confession of sin in this form: I have sinned, O God, I have transgressed and rebelled, I have done this or that (naming the particular offence), but now I repent, and let this victim be my expiation; that is, let the punishment which I have deserved fall upon the head of this my sacrifice. And this confession of sin was thought so necessary, that without it the sacrifice was attended with no cleansing quality, and was wholly ineffectual.

"In the same place where hands were laid upon the victim was he slain, and that instantly and without delay. The sacrifice was tied down to the rings at the slaughtering place upon the north side of the altar, if it was one of the most holy; but if not, it might be killed in any part of the court, but generally towards the east. The victim to be slain was bound, his fore legs and hinder legs together, and laid thus bound with his head towards the south, and his face towards the west; and he that killed him stood upon the east side of him, with his face westward, and then cut through the throat and the wind-pipe at one stroke: the blood was then caught in a bason by another person, who continually stirred it about, lest it should coagulate before it was sprinkled. But the blood of the red cow was always received by the priest in his left hand. The killing of the sacrifice was regularly and ordinarily the office of the priests; yet it might upon occasion be done by another, by a woman, a servant, or unclean person, who, though he could not come into the court, yet was allowed to stand without, and by stretching his hand within to slay the sacrifice. But this rite could not be discharged by a person that was deaf, or a fool, or a minor, who were not qualified to attend to the sacred action they were about."

The sacrifice having been slain, the blood was sprinkled by the priest. (See BLOOD.) The animal

was then stripped of its skin, and divided into pieces. Wood was now brought to the altar, and the priests, carrying the portions of the divided sacrifice, went to the ascent of the altar, and there laid them down and salted them. This salt, which was called the salt of the covenant, was indispensable to the efficacy of the offering. (See SALT.) The parts of the sacrifice being salted, the priest that was to offer them carried them up the ascent of the altar, and threw them into the fire along with the fat. This fat the Jews say was laid upon the head of the sacrifice when it was cast into the fire, and the whole animal was thus consumed, except the skin, which was given to the priest.

Besides the burnt-offerings sacrificed on special occasions, there were two regular burnt-offerings called the *daily sacrifice*, one of them being offered every morning at nine o'clock, and the other at three o'clock in the afternoon. Each consisted of a lamb of the first year without blemish. Some burnt-offerings were positively enjoined by the law; others were voluntarily presented for a vow or a freewill-offering. The constant burnt-offerings are thus enumerated by Lewis: "The daily sacrifice of two lambs, which were burnt together with their meat-offering and drink-offering upon the altar. Upon every seventh day or Sabbath four lambs. Upon every new moon distinctly for itself as a new moon, or first day of the month, two bullocks, one ram, and seven lambs. Upon the fifteenth day of the first or passover month, being the first of the seven days of that great festivity after the passover, two bullocks, one ram, and seven lambs; and so for seven days continually. In the sheaf of the first fruits one he-lamb. In the feast of first fruits, if we consult the Levitical book, we find seven lambs, one bullock, and two rams; but in the book of Numbers, seven lambs, one ram, and two bullocks. In the first day of the seventh month, or the feast of trumpets, one bullock, one ram, and seven lambs. Upon the tenth day of the seventh month, or the day of expiation, one bullock, one ram, and seven lambs. Besides this offering, there was a ram for the high-priest himself, and another for all the people. Upon the fifteenth day of the seventh month, being the beginning of the feast of tabernacles, thirteen bullocks, two rams, fourteen lambs, and so constantly for seven days; only every day there decreased one bullock from the offerings, till at the seventh day there were but seven bullocks. Upon the eighth and last day there was offered but one of each."

Burnt-offerings are sometimes called *Holocausts*, from the circumstance that the offerings were wholly burnt upon the altar. Such sacrifices were those most commonly in use before the time of Moses. An account of the manner in which they were to be offered is laid down in Lev. i. They were remarkably emblematic of a sense of sin on the part of the worshipper, and of a recognition of the great princi-

ple laid down by God himself, that "without shedding of blood there is no remission," the whole animal being consumed by fire as an offering of a sweet-smelling savour unto the Lord.

BURRIBURRI, the name given among the Negroes of New Guinea to God, the Creator.

BUSTAMI, a Mohammedan mystic in the ninth century of our era, who taught that the recognition of our personal existence was idolatry, which is the worst of crimes. He held that man is absorbed in God, and when he adores God he adores himself. He considered himself as identified with the power, the wisdom, and the goodness of the universe. He would say, "I am a sea without bottom, without beginning, without end. I am the throne of God, the word of God. I am Gabriel, Michael, Israfil; I am Abraham, Moses, Jesus." Such language indicates Bustami to have been a Pantheist of the worst description. Similar doctrines have been revived in our own day by an American writer of great popularity. See **INTUITIONISTS**.

BUSTUM, a place appointed for burning the bodies of the dead among the ancient Romans. The Bustum was in the immediate neighbourhood of the place of sepulture, that when the body was consumed the ashes might be interred.

BUSUM, or **SUMAN** (*sacredness*), the native name used by the Ashantees and Fantees, for the deities worshipped by the Negroes, and which are called by the Europeans **FETISHES** (which see).

BUSUMPRAH (*sacred river*), a divinity among the Ashantees. This river issues from a large rock about half-way up the side of a mountain, near a little crevice called Samtasu. There the special presence of the god is supposed to abide, and sacrifices are consequently offered. On the northern bank of the river is a fetish-house or temple, where Ashantee travellers make oblations to the deity of the river before they venture to plunge into the stream.

BUTH, an individual who is said to run furiously on certain days of the year through the city of Lhasa in Thibet, killing recklessly all whom he meets,

in honour of the goddess *Manipa*, who is imagined to take peculiar delight in the shedding of blood.

BUTO, a goddess among the ancient Egyptians, who, as some think, represented the full moon, and was worshipped along with *Horus* and *Bubastis* at the town of Buto. She is identified by the Greeks with the goddess *Leto*. She was accounted by Herodotus one of the eight principal Egyptian divinities. By the Greeks generally she was thought to be the goddess of night, and in accordance with this view, the shrew-mouse and the hawk were sacred to her.

BYTHOS (Gr. *the abyss*), the primal essence, among the Valentinian Gnostics, where the spirit is lost in contemplation. According to this system, all existence has its ground in the self-limitation of the Bythos, which has in it a fulness of divine life which flows out in the complete series of **ÆONS** (which see). The first self-manifestation of the Hidden One, the *Monogenes*, is called distinctively the invisible name of the *Bythos*, or that wherein the *Bythos* has conceived himself. Irenæus speaks of a class of Valentinians who considered the *Bythos* to be something exalted above all opposition, of which even existence could not be predicated; the Absolute identical with Nothing.

BYZANTINE CHURCH, those who acknowledge subjection to the patriarch of Constantinople, who is the head of the Oriental or **GREEK CHURCH** (which see).

BYZANTINE RECENSION, the name usually applied to the text of the Greek New Testament used in Constantinople after that city became the metropolis of the Eastern empire. In the opinion of Michaelis, most of the manuscripts found in the convent on Mount Athos are of the Byzantine edition. Griesbach reckons upwards of one hundred manuscripts of this class.

BYZAS, the founder of Byzantium, now called Constantinople. He was said to be sprung from the gods, being a son of Poseidon and Ceroessa, the daughter of Zeus and Io. But Byzas was the name of the leader of the Megarians, who, B. C. 658, founded Byzantium.

C

CAABA. See **KAABA**.

CABARNUS, the ancient name given in the island of Paros to a priest of **DEMETER** (which see). It was also the name of a mythical personage from whom Demeter learned that her daughter had been carried off.

CABBALA (Heb. *tradition* or *reception*), a term

sometimes used in an enlarged sense to denote all the traditions which the Jews have received from their fathers; but more frequently applied to denote those mystical interpretations of Scripture and those metaphysical speculations concerning the nature and perfections of God which are said to have been handed down by a secret tradition from the earliest

ages. This mysterious system of theological science has been held in the highest esteem by many Jews, conducting the mind, as they allege it does, by an easy process to the knowledge of the sublimest truths. The Cabbalists regarded the Mishna as the soul of the law, and preferred it to the revealed or written word, while they deemed their own Cabbala as the soul of the soul of the law. It is with them a mystery concealed from the uninitiated, chiefly consisting in viewing the words of the sacred Scriptures as involving abstruse meanings, which may be ascertained by combining the letters of which they are composed in different forms. To maintain the antiquity of this system of teaching, it has been alleged that Moses spent forty days on Mount Sinai on three different occasions; that during the first of these periods he received the written law; that during the second he was instructed in the Mishna; while the last forty days were spent in the study of the Cabbala. The great Jewish legislator is imagined to have explained the principles of this mysterious science in the first four books of the Pentateuch, which treat of the existence and attributes of God, while, in the book of Deuteronomy, the Cabbala is not to be found. Some Jewish writers, however, plead for a still more remote antiquity as belonging to their favourite traditional science, it having been taught, they say, by God to angels immediately after the fall of man, and the angel Raziel having been despatched from heaven on very purpose to instruct Adam in the mysteries of religion by means of the Cabbala. Different angels also were employed to initiate the succeeding patriarchs in this difficult science, Tophiel having been the teacher of Shem, Raphael of Isaac, Metatron of Moses, and Michael of David.

No Cabbalistic writings are to be found, however, which are not evidently of a date posterior to that of the destruction of the second temple. The most celebrated of them are the *Sepher Jetsira*, or book of the creation, and the *Sepher Zohar*, the book of splendour. The former is ascribed by some Jews to the patriarch Abraham, but others, with greater probability, attribute it to the famous Rabbi AKIBA (which see). The author of the Zohar is believed to have been a disciple of Akiba, named Simeon Ben Jochai, whom the Jews consider as the prince of Cabbalists, and to whose authority they implicitly bow on every point not contradicted in the Talmud. Simeon is supposed to have lived some years after the destruction of Jerusalem. The emperor Titus Vespasian is said to have condemned him to death, but having escaped, he concealed himself along with his son in a cave, where, with the assistance of Elias, who occasionally descended from heaven to instruct them, they prepared the *Zohar*, a production of great fame, as containing the Cabbalistic mysteries, expounded with greater fulness than in any other work. A brief view of this noted book may be of some interest to the reader. The first part is called

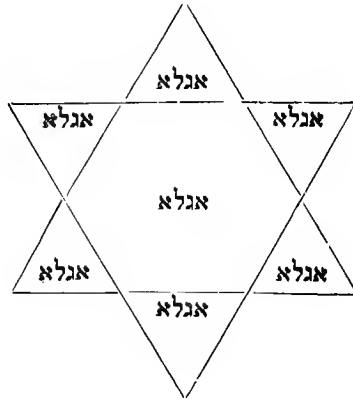
mystery, and well does it deserve the name, from the mysterious doctrines which it teaches, all of them supported by passages extracted from the Old Testament, and explained in a very peculiar way. It mentions the Microprosopon, or the little face, and the Macroprosopon, or long face, with his spouse, with the different dispositions of his beard, and other circumstances equally trifling and absurd. The second part is called the Great Synod, and enters more into particulars, explaining the dew of the brain of the old man, and of the great face. He afterwards examined his skull, and his hair, his forehead, eyes and nose, and every part of the great face, but particularly his beard, which is represented as "transcending all encomium. Neither prophet nor saint ever came near it. It is white as snow, and reaches even to the middle. It is the ornament of ornaments, and the truth of truths; wo unto him that toucheth it." This marvellous beard consists of no fewer than thirteen parts, which none but the initiated can comprehend. The third part of the Zohar is called the Little Synod, and contains the last farewell which Simeon Ben Jochai took of his disciples. His last words were written by Rabbi Abba, and contain further explanations in reference to the old man who had formed the subject of the two former parts. "His head," said he, "is concealed in a superior place where it is not seen; but it expands its forehead, which is beautiful and agreeable. It is the complacency of delights, and therefore it has there the figure of a forehead, which appears with the brightest light, and when it appears, the complacency is manifest in all the worlds. The prayers are heard, the face of the little visage is enlightened, the eyes are as admirable as the forehead. They always behold, and never sleep, for the Psalmist says, 'He that keepeth Israel never sleeps,' and, therefore, he has neither eyelids nor eyebrows." Simeon speaks with the same obscurity of all the other parts of the little face.

But the question naturally arises in the mind, What can be the meaning of all this? It is a mysterious allegorical representation of some important truths. The following brief explanation may suffice. "The Cabbalists distinguish three kinds of worlds, and represent them under the figures of three men, called the celestial man, the terrestrial man, and the archetype, or original and model of the other. To each of these men they appropriate a woman, and all the parts of the human body, pretending that these parts are so many significant symbols, representing the operations and effects of the Deity. They imagine also a long and a little face, to which they, in the first place, assign some wives, because the production of all things is effected by union. They, in the second place, ascribe to them a brain, which is concealed, by which they insinuate that God comprehends all things in his secret council. They, in the third place, assert 'that the skull is full of a white dew as clear as crystal,' by which they mean that all

colours have a very subtle principle, and that every thing is white. They teach, in the fourth place, that the little face has two arms, which are expressive of his bounty and severity. They further describe his body as beauty, his right thigh as power, and his left as glory. They, in the fifth place, attribute to him abundance of hair, which overshadows a part of that radiance and effulgence that would dazzle and confound the saints, who, in their present imperfect state, are incapable of beholding that lustre which surrounds divine perfection." From this imperfect exposition it is plain, that under the figure of the old man, with the different parts of his body, are veiled divine truths of no ordinary importance.

We are informed that in the very act of expounding these mystical allegories, Rabbi Simeon expired. While he had been engaged in teaching his disciples, a bright light filled the house, which so dazzled those present that they could not look steadfastly upon the face of their instructor. A fire also was seen to burn at the door of the house, which effectually prevented the entrance of all except Simeon's more immediate disciples; and when both the fire and the dazzling brightness disappeared, they perceived that the lamp of Israel was extinguished. The burial of this eminent Rabbi was strictly private, and it was reported that while the last sad ceremony was being performed, and the body was about to be let down into the grave, a voice was suddenly heard from heaven exclaiming, "Come to the marriage of Simeon; he shall enter into peace, and rest in his chamber." And when the coffin was actually deposited in the tomb, a voice was again heard saying, "This is he who caused the earth to quake and the kingdoms to shake." Such legends strikingly indicate the high estimation in which Rabbi Simeon is held among the Jews.

The Cabbala has been usually divided into three kinds:—(1.) The *Gematria*, which consists in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of its letters. (2.) The *Notaricon*, which consists in taking every particular letter of a word for an entire diction. (3.) The *Themurah*, which consists in transposing or changing the letters. Cabbalistic science was a favourite study of the Jews in the middle ages. At that dark period, diagrams were frequently drawn in particular forms and inscribed with mystical Hebrew words, or rather special combinations of Hebrew letters, which were supposed to act as amulets or charms, healing diseases, averting calamities, and otherwise exerting magical influence. The following figure, called the Shield of David, may give the reader some idea of these talismanic diagrams. We are indebted for it to Allen's 'Modern Judaism,' and the Hebrew inscription, *Aglá*, is composed of the initial letters of four Hebrew words, which may be rendered, "Thou art strong for ever, O Lord," or "Thou art strong in the eternal God."



The Cabbala is commonly divided into two branches. The one treats of the perfections of God and of the celestial intelligences, and receives the name of the chariot, or *Mercava*, because they suppose that Ezekiel has explained the chief mysteries in the chariot which he mentions in the beginning of his visions. The other is called *Bereschit*, or the beginning, and includes the study of the material universe, taking its name from the Hebrew word with which the Mosaic account of the creation opens in the book of Genesis. In the Cabbalistic system are included ten sephiroths or splendours, ten names of God, ten orders of angels, ten planets, and ten members of the human body, and these corresponding to the ten commandments. The ten splendours are denominated the crown, wisdom, understanding, magnificence, might, beauty, victory, glory, the foundation, and the kingdom. The ten names of God corresponding to these ten splendours are "I am that I am," Jah or the Essence, Jehovah, God the Creator, the Mighty God, the Strong God, God of Hosts, the Lord God of Hosts, the Omnipotent, and the Lord Adonai. The ten orders of angels are the seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels, angels, and souls. The ten planets are the empyreal heaven, the primum mobile, the firmament, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. The ten members of the human body are the brain, the lungs, the heart, the stomach, the liver, the gall, the spleen, the reins, the vitals, and the womb.

The greatest secret of the Cabbala is found in the sephiroths or splendours, and to obtain an acquaintance with these requires much earnest and industrious application. A greater excellence is attributed to the first three of these splendours than to any of the rest. They approach nearer to the infinite, and constitute the chariot *Mercava*, which it is unlawful to explain to any except the initiated. Some Christian writers imagine that in these three special sephiroths is involved the idea thus plainly seen to exist among the Cabbalistic Jews, of a Trinity of Persons in the Godhead. It is most probable, how-

ever, that these sephiroths were, like the other, only attributes of God, not Persons of the Godhead. Hence we find the Cabbalists representing these splendours as united to the divine essence, and as flowing from it like colours from the flame.

"In order to provide for the communication and subordination of the splendours," says an intelligent writer, "they have also supposed numerous canals through which these influences are communicated. Corresponding to the number of the Hebrew letters, they have formed twenty-two canals, to convey the influence of the superior to all the inferiors. From the crown issues three, one terminating in wisdom, a second in understanding, and a third in beauty. From wisdom proceeds a fourth emptying itself into understanding, a fifth into beauty, a sixth into magnificence. In this manner the whole is conducted, and each one performs a particular operation. Each canal has also a particular seal, consisting of three letters. The first is that letter which denotes the number of the canal, and denotes one of the perfections of God, and the other two letters are taken from the name of God, *Jah*. Two examples will illustrate this matter. The letter *L* is the number of the twelfth canal, issuing from *might*, and terminating in *beauty*. To this letter is united *Ja*, and these constitute the God of the thirty ways of wisdom. The letter *T* is the number of the twenty-second canal, to which being added the letters *Ja*, we obtain 'the God who is the end of all things.' To each canal is annexed some appellation of the Deity, and the letters of the name Jehovah, in a similar manner, as one of the names of God, are annexed to each of the splendours."

Carrying out their mystical system, these fanciful writers described thirty-two ways and fifty gates which lead men to the knowledge of all that is secret and mysterious, whether in nature or religion. All the ways proceed from wisdom, as Solomon says, "Wisdom's ways are ways of pleasantness, and all her paths are peace." The fifty gates are degrees of knowledge, which have never been wholly attained, no man having ever entered the fiftieth gate. Moses passed through the forty-ninth, but could proceed no farther, as God had said to him, "Thou shalt not see my face;" and the fiftieth gate forms the entrance to the residence of the Almighty whom no man hath seen or can see.

In their love of mystery, the Cabbalistic divines discover mysteries in every letter of the Hebrew language, each letter having a relation to the splendours or to the works of creation. The universe, in their view, was formed with an analogy to the Hebrew letters, and hence they imagined that a certain combination of letters constitutes the beauty and excellence of the universe. Thus it is, that by the assistance of a letter, one may attain the knowledge of many things connected with it. The number seven is with them the perfect number by which all things were formed. Not only do they attach

peculiar value and importance to the letters of the Hebrew alphabet, but even the accents are considered to have in them an inherent virtue. Words are also twisted into a thousand extravagant and fantastic meanings, and when words do not signify what they wish, they change them by certain rules so as to extort from them the desired signification. The word Jehovah, in particular, they hold in the utmost veneration, asserting it to be an inexhaustible fountain of wonders and mysteries. It serves as a bond of union to all the splendours, and forms the pillar upon which they all rest. Every letter of which this ineffable name consists is fraught with mysteries, which only the initiated can comprehend. It includes all things, and he who pronounces it takes the whole universe into his mouth.

The Cabbalists apply their mysterious science to five different purposes; to the investigation of nature, hence called the "Natural Cabbala;" to the discovery of the beautiful connection which exists among the works of God, therefore denominated "Connecting Cabbala;" to the contemplation of celestial subjects, which is designated the "Contemplative Cabbala;" to the purposes of astrology, or the "Astrological Cabbala;" and to miraculous or healing purposes, which constitutes the "Magical Cabbala."

CABBALISTS, those Jewish doctors who profess to believe in the doctrines of the Cabbala, or oral tradition of the Jews. The Cabbalistic opinions have been revived in modern times, and openly taught by Fabre D'Olivet, who maintains that there is a mystery involved in every letter of the Hebrew alphabet.

CABEIRI, obscure divinities in ancient Greek mythology of whom little is known, and concerning whom there has been much dispute among the learned. They were worshipped chiefly in Samothrace, Lemnos, and Imbros. It has been supposed by some that they were originally worshipped in Phrygia, and that the name of Cabeiri, which has puzzled many philologists, was derived from Mount Cabeirus in that country. The earlier Greek writers speak of these mysterious deities as descended from inferior gods, Proteus and Hephestus. In Samothrace they are represented as having formed a sort of triad, consisting of AXIEROS, AXIOCERSUS, and AXIOCERSA (which see), thought to be identical with Demeter, Persephone, and Hades. Later writers, such as Strabo, regard the Cabeiri not as regular divinities, but like the Corybantes and Curetes, mere attendants on the gods. Some authors consider them as identical with the Roman Penates or household gods. In addition to the Samothracian there seem to have been also Boeotian Cabeiri. That they were worshipped among the Macedonians is certain, from the circumstance that Alexander, at the close of his Eastern expedition, set up altars to the Cabeiri. Herodotus speaks of them as having been worshipped even at Memphis in Egypt. They are

sometimes identified with the *Dioscuri*, or Castor and Pollux. See next article

CABEIRIA, festivals of the nature of mysteries, celebrated in all the different places in Greece where the worship of the Cabeiri was observed. (See preceding article.) Inviolable secrecy being required of all the initiated, little is known of the rites practised in the Cabeiria. Those of Samothrace were held every year, and continued for nine days. The initiated, on admission, passed through various purifications, which were understood to cleanse them from all crimes, even of the most atrocious description; and in token of their admission they were presented with a purple ribbon, which was worn around the body as a charm against evils of different kinds. The Cabeiria of Lemnos, which were less famous than those of Samothrace, were celebrated by night, and protracted throughout nine nights, during which all fires in the island were extinguished as being impure. Sacrifices offered to the dead, and a sacred vessel, which the Cabeiri were supposed to accompany, was sent to Delos to bring new fire, which was distributed among the people. Authors are silent about the manner in which the Cabeiria were observed in other places where the Cabeiri were worshipped. (See MYSTERIES).

CACA, a Roman goddess, who received divine honours in return for having revealed the place where the cattle were concealed which her brother Cacus had stolen from Hercules. A perpetual fire was kept burning in her temple.

CACUS, in the Roman mythology, a giant, the son of Vulcan or fire, represented by Ovid in his 'Fasti' as vomiting fire and whirlwinds of smoke against Hercules. He is said to have stolen a portion of the cattle which belonged to Hercules, and to have hid them in a cave. Cacus was betrayed by his sister Caca, and he was accordingly slain by Hercules. He is generally considered as some evil demon personified, but Rougemont suggests, in his 'Le Peuple Primitif,' that the whole story of Cacus may have a reference to the volcanic districts of Italy, which were often fabled as being the scene of contests between the giants and the gods.

CADHARIANS, a Mohammedan sect who deny predestination, and hold that human actions are solely regulated by the free-will of man himself. One of the Mohammedan doctors terms them the Manicheans of the Mussulman faith, because they maintain the existence of two original co-ordinate principles, the one Divine and the other human.

CADIR, an order of Mohammedan monks founded by Abdu'l-cadir-Gilani, who died at Bagdad in A. D. 1165. Once a-week they spend a great part of the night in turning round, holding one another by the hand, and incessantly exclaiming *Hai*, Living, one of the attributes of God. They never cut their hair nor cover their heads, and go always barefooted. They may leave their convents at pleasure, and are under no vow of celibacy.

CADIZADELITES, a modern Mohammedan sect who bear some resemblance in their general deportment to the ancient Greek Stoics, affecting peculiar gravity and austerity of manner, and avoiding all feasts and amusements. They have introduced some innovations into the Mohammedan system, in so far as practice is concerned. Thus they have invented some new ceremonies, in praying at funerals for the souls of the departed. This sect causes their Imam to cry aloud in the ears of the dead man, calling upon him to remember that there is but one God, and his prophet is one. They read the Bible in the Slavonian tongue, and the Koran in Arabic. They drink wine during the great Mohammedan fast of Ramadan; but they neither put cinnamon nor other spices in it. In public and private they are constantly speaking of God, and incessantly repeating the cry, "There is but one God only." Some of them spend whole nights in this way, sitting and inclining their bodies towards the ground. This sect loves and protects the Christians from all insults on the part of other Mohammedans. They believe that Mohammed is the Paraclete or Comforter promised by Christ to be sent from the Father after he himself should leave the world. They hate images and the sign of the cross. They are circumcised, and justify their adherence to this custom by the example of Christ. In short, the Cadizadelites seem to have adopted a system of faith and practice which is little else than a confused mixture of Mohammedanism, Christianity, and Judaism.

CADMILLUS, a deity generally spoken of in connection with the Cabeiri of the ancient Greeks, and supposed to be identical with HERMES (which see), the messenger of the gods.

CADMUS, a divinity worshipped in ancient times in various parts of Greece. He is reckoned by some a Pelasgian, and by others a Phœnician god. He is said to have been a son of Agenor and Telephassa. Having been sent out by his father in search of his sister Europa, whom Zeus had carried off to Crete, he failed to find her, and settled along with his mother in Thrace. On consulting the oracle at Delphi as to the hiding-place of Europa, he was told to desist from the search, and to follow a cow of a particular kind until he reached a spot where the animal would fall down from fatigue, and that on that spot he should build a town. He obeyed the command of the oracle, and built Thebes in Bœotia. As he resolved to sacrifice the cow to Athena, he despatched messengers to a neighbouring well to fetch water for the sacrifice. The well, however, was guarded by a dragon which killed the messengers, and the monster was in turn destroyed by Cadmus, who, at the suggestion of Athena, sowed the teeth of the dragon, in consequence of which a troop of armed men sprung up who slew one another, with the exception of five, who were the ancestors of the Thebans. Having been invested with the government of the city which he had built, he received

from Zeus, Harmonia for his wife, by whom he had several children. Afterwards removing from Thebes, Cadmus became king of the Cenchœans, and finally he and his wife were changed into dragons, and removed by Zeus to Elysium.

Cadmus is said, by some writers, to have been a worshipper of *Dionysus*, who married his daughter Semele, and to have introduced the worship of that deity into Greece along with civilization. To Cadmus the Greeks are said to owe the original alphabet of their language, which consisted of sixteen letters, and which appears to have come to them from Phœnicia. The whole story of Cadmus, indeed, told in several different ways, seems to be a mythical representation of the immigration of a colony at a very early period from Phœnicia into Greece, bringing with them the use of a written alphabet and various important arts, which formed the groundwork of that high civilization and refinement by which the Greeks were afterwards characterized.

CAF. See KAF.

CAFRES (RELIGION OF). See KAFIRS (RELIGION OF).

CAFUR, the name of a fountain in the Mohammedan paradise, thus referred to in the Koran, "The just shall drink of a cup of wine, mixed with the water of Cafur, a fountain whereof the servants of God shall drink; and they shall convey the same by channels whithersoever they please." See PARADISE.

CAIANIANS, a Christian sect mentioned by Tertullian, in his work, 'De Baptismo,' as denying the necessity of outward baptism. They have sometimes been confounded with the CAINITES (which see), from which, however, they were altogether distinct.

CAINITES, a Gnostic sect of the second century, whom Neander considers as belonging to the great stock of the *Ophites* or Serpentians. They derive their name from the very high estimation in which they held Cain. Such was their hatred of the Demiurge or the god of the Jews, and also their dislike of the Old Testament, that they regarded the worst characters recorded in that ancient Jewish record, such as Cain, Korah, Dathan, Abiram, the inhabitants of Sodom, and even Judas the traitor, as entitled to veneration, as having rebelled against the Demiurge, who was in their view an enemy of the true God. These men, usually accounted wicked, were, according to the system of the Cainites, the sons of the *Sophia*, and the instruments which she employed in opposing the Demiurge's kingdom. They were fervent admirers of Judas Iscariot, whom they looked upon as alone of all the apostles possessed of the true Gnosis, and as having procured the death of Christ from the laudable motive of thereby destroying the kingdom of the Demiurge. Origen, therefore, was fully justified in denying to such a sect the title of Christian, opposed, as they were,

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in the very fundamental principles of their system, to both the person and the work of Christ.

CALABAR (RELIG. OF). See FETISH-WORSHIP.

CALENDARS, books in which were recorded, in ancient times, the memorials of the days on which the Christian martyrs suffered. At first only those who actually died for the cause of the Redeemer had the honour of being mentioned in the registers; but afterwards eminent confessors were also included. These calendars were usually kept in the churches, and are sometimes confounded with the diptychs.

CALENDERS. See KALENDERS.

CALF-WORSHIP. The worship of this animal seems to have had its origin in Egypt, which was the chief seat of *Animal-Worship* of almost every kind. The great ox-god Mnevis was worshipped at Heliopolis in Lower Egypt, while the ox-god Apis was worshipped at Memphis in Upper Egypt. The former object of idolatry, that of Mnevis, is supposed by Sir Gardner Wilkinson to have given origin to the worship of the golden calf, which is minutely described in Exod. xxxii. as having been engaged in by the Israelites in their journey through the wilderness. After speaking of the worship of the sacred animals in general, Wilkinson remarks, "The Hebrew legislator felt the necessity of preventing the Jews from falling into this, the most gross practice of which idolatry was guilty. The worship of the golden calf, a representation of the Mnevis of Heliopolis, was a proof how their minds had become imbued with the superstitions they had beheld in Egypt, which the mixed multitude had practised there." The Israelites, when employed in worshipping the calf which Aaron had made, held a festival on the occasion; for it is said, "the people sat down to eat and to drink, and rose up to play." And Moses is further said to have seen "the calf and the dancing." The most ancient popular rites of the Egyptians, according to Creuzer, were of the nature of orgies, and the fundamental character of their religion was Bacchanalian. Sensual songs were sung, with the accompaniment of noisy instruments. This accounts for the remark, Exod. xxxii. 17, "And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp."

The gold from which the calf was made by Aaron was obtained from the Israelites in the form of earrings; and, in reference to this the observation of Wilkinson is valuable, "The golden ornaments found in Egypt consist of rings, bracelets, armlets, necklaces, ear-rings, and numerous trinkets belonging to the toilet; many of these are of the times of Osirtasen I. and Thothmes III., contemporaries of Joseph and Moses." The same author shows that earrings were commonly worn in Egypt. Rings of gold were so common in Egypt, according to Rosellini, that they took, to a certain extent, the place of coin, and many times were used in trade. Besides the calf worshipped in the wilderness, we find, at a

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much later period, king Jeroboam setting up calves to be worshipped by the people in different parts of Palestine, particularly at Dan and Bethel. Both Aaron's and Jeroboam's calves were constructed of gold, which was the very metal used by the Egyptians in making the statues of their gods. In imitation of the Egyptians, also, Jeroboam had no sooner set up his idol-calves than, as Aaron had done, he ordained a feast or festival in honour of them. It is worthy of notice that Jeroboam does not select Shechem, the capital of his kingdom, as the seat of the calf-worship, but, as the Egyptians worshipped one ox-god at Memphis and the other at Heliopolis, so he set the one calf-god in Bethel and the other in Dan, at the two extremities of his kingdom.

Throughout the whole of the Sacred Scripture this species of idolatry is spoken of in terms of reproach. The idol-calves are termed devils in 2 Chron. xi. 15; and Hosea, on account of this idolatrous worship, calls Bethel—in chap. x. 5, 8—which means the House of God, by the name of Bethaven, that is, the house of vanity or wickedness. That the divine wrath was kindled against the Israelites for worshipping the golden calf is plain, from the fact that by the command of Moses the Levites put three thousand of them to death; and a pestilence was commissioned to destroy those who escaped the sword. The withered hand of Jeroboam was an evidence that his idolatry did not pass unpunished; and though he and many of his successors still adhered to calf-worship, the crime was not unavenged, for calamities the most severe and protracted were brought upon the whole nation.

Bryant, in his 'Mythology,' regards this form of idolatry as having originated in the ARK (See ARK-WORSHIP), which he regards as identical with the ox or calf. This, however, though maintained with much learning and acuteness, we cannot but regard as more ingenious than well-founded.

CALIGÆ, boots, or rather half-boots, which in ancient Roman warfare were worn by soldiers as a part of their military equipment, and in the early Christian church were worn by bishops as emblematical of that spiritual warfare in which they were engaged. The use of common shoes was censured as unbecoming. In A. D. 789, the priests were required to wear shoes made after the fashion prevailing at Rome. In the middle ages the priests wore in the summer a lighter kind of boots called *æstivalia*.

CALIPH, or KHALIF (Arab. *Successor*), the highest ecclesiastical dignity among the Saracens, or rather the supreme dignity among the Mohammedans, vested with absolute authority both in religious and political matters. The caliphs are regarded as the vicars or representatives of Mohammed. It is one of the titles of the Grand Signior of Turkey, as the successor of Mohammed, and it is also a title of the Sufi of Persia, as the successor of Ali. Being the imâm, or chief priest of islamism, it was the duty of the caliph to begin the public prayers in the principal mosque on

Friday, and also to deliver the sermon. Afterwards the sermon was preached by an assistant, while the devotional exercises continued to be conducted by the caliph in person. He headed the pilgrims in their journey to Mecca, and led the armies of the empire to battle. The caliphs usually rode to the mosque on mules. At one of the windows of the caliph's palace there always hung a piece of black velvet, twenty cubits long, which reached to the ground and was called the caliph's sleeve, which the grandees of the court were wont to kiss every day with great respect. When Bagdad was taken by the Tartars and the caliphate destroyed, the Moham medan princes appointed each in his own dominions a special officer to discharge the spiritual functions of the caliph. The name of this officer in Turkey is MUFTI (which see), and in Persia he is called *Sadue*, being both of them officers vested with high spiritual authority. See next article.

CALIPHATE, the office of a caliph in Mohammedan countries. It continued from the death of Mohammed till the taking of Bagdad by the Tartars in the 655th year of the Hegira. Even after this period, the title was claimed by individuals in Egypt, who assumed to be of the family of the Abassides, and the successors of the Arabian prophet. Their authority, however, though to a certain extent acknowledged, was very limited in its nature, being entirely restricted to religious matters. The honour of being the true caliphs and successors of Mohammed is asserted at present by the emperors of Morocco to belong exclusively to them. The title, however, which they take, is that of grand-scheriffs.

CALISTA, a nymph of Diana in ancient Roman mythology, who, having been detected in an intrigue with Jupiter, is said to have been turned along with her child into bears. Both of them were afterwards transferred by Jupiter to the heavens as constellations, under the names of Ursa Major and Ursa Minor, the Greater and the Lesser Bears.

CALIXTINES (Lat. *Calyx*, a cup), a party of the Hussites, or followers of John Huss, in Bohemia, in the fifteenth century, who separated from their brethren on the question as to the use of the chalice or cup in the sacrament of the Lord's Supper. The council of Constance, A. D. 1418, had passed a decree, which was afterwards confirmed by the council of Trent, denying the cup to the laity, and limiting the communion, in both bread and wine, to the officiating priests alone. The fathers of the council found the utmost difficulty in reconciling the people particularly of Bohemia, to this prohibition, the version of Wycliffe's New Testament, and probably other versions in other languages, having been at this time widely circulated. One of the most learned Romish divines of the period wrote an elaborate treatise against 'Double Communion,' in which he sets it forth as one ground of his fears, that the denial of the cup to the laity would be unacceptable to the community generally, that "there are many

laymen among the heretics who have a version of the Bible in the vulgar tongue, to the great prejudice and offence of the Catholic faith."

Before the decree of the council of Constance had passed, which declared the lawfulness of communion in one kind only—a practice which had crept into the church before it was ecclesiastically sanctioned—an active and zealous minister of the reforming party in Bohemia, Jacobel de Mise, began to preach publicly on the subject, proving incontestably from Scripture that all communicants were entitled to receive the eucharist in both kinds. This opinion was adopted and publicly supported by John Huss himself, and by a number of priests, with the full approbation of the people generally. The communion was dispensed in both kinds, accordingly, in several churches in Prague. The practice spread extensively throughout the kingdom, and several curates and vicars who disapproved of the use of the cup by the laity, found it necessary to excommunicate those of their people who adhered to the practice of the reforming party. The result was that a large party was formed, who, in A. D. 1419, repaired to a mountain, where they erected a tent in the form of a chapel, in which they performed divine service, and administered the communion to the people in both elements. From this interesting service, the Hussites termed the mountain Tabor, which, in the Bohemian language, means a tent, and hence the followers of Huss came to be called TABORITES (which see). The mountain where they had thus been privileged to assemble and partake of the communion in the precise manner which was in accordance with its original institution, became a favourite place of meeting. Large crowds assembled there for divine worship and the observance of the Lord's Supper. Dr. M'Crie mentions, in a short notice of the Taborites, that on one day there were present on Mount Tabor, as they called their meeting-place, above forty-two thousand people.

Notwithstanding this great movement in favour of Scriptural doctrine and practice among the reformed party in Bohemia, there were still, even among them, not a few who were unwilling to surrender some of those tenets and observances which the Romish Church had introduced. The dogma of transubstantiation, the celebration of the mass, and the practice of auricular confession, were retained by some of the Hussites, while they were discarded by others. The consequence was that a great schism took place among them, which, commencing in a diversity of opinion and practice, ended in an open rupture. The one party took the name of Calixtines, from their distinguishing tenet, that the cup ought not to be withheld from the laity in the sacrament of the supper; while the other party retained the name of Taborites, which had previously belonged to the whole united body. The old city of Prague, the capital of Bohemia, with the principal nobility, adhered to the Calixtines; the inhabitants of New Prague, with those

who dwelt at Tabor and the neighbourhood, were the principal supporters of the other party. They were both united in their opposition to Rome and to the greater number of her unscriptural dogmas, but the effectiveness of their assaults against the common enemy was much diminished by their ecclesiastical separation from one another.

The Emperor Sigismund, successor to Wenceslaus, king of Bohemia, had declared himself decidedly in favour of Rome, and against the Hussites. Three political parties at that time divided Bohemia: the Roman Catholics and the majority of the nobles, even those of them who adhered to the Calixtines, wished to retain Sigismund in the government; the party of Prague, supported by a large body of the Calixtines, were in favour of elevating another king to the throne; and the whole faction of the Taborites, with Ziska at their head, wished to have no king at all. The party of Prague proposed to offer the crown of their country to the king of Poland; and both the Calixtines and Taborites were at one in sanctioning and carrying out this proposal. Embassies were repeatedly despatched to Poland on the subject. The sovereign, who then occupied the throne of Poland, was Vladislav Jaguillon, grand duke of Lithuania, who had become a Christian on his marriage with Hedvige, queen of Poland, in A. D. 1386. When the offer of the crown of Bohemia was made to him, he was advanced in years, and being naturally of a somewhat irresolute character, some time elapsed before he came to a decision. At length he made up his mind to reject the offer, more especially as his acceptance of it was violently opposed by the Roman Catholic clergy of Poland, by whom the Hussites were regarded as dangerous heretics; but, in combination with his cousin, the grand duke of Lithuania, Jaguillon agreed to assist the Bohemians in their struggle against their own sovereign, who wished to hand them over to the tender mercies of Rome. Coributt, a nephew of the king of Poland, was despatched to the aid of the Hussites with five thousand cavalry and a sum of money. The arrival of Coributt with his Polish horsemen in Prague was a source of joy to the reforming party, but a cause of alarm to the adherents of the Emperor Sigismund. Having been educated in the Greek church, the gallant stranger was in no small favour with the Hussites, as he could conscientiously partake of the communion in both kinds, while the royal party industriously circulated the most unfavourable reports concerning him, as, for instance, that he was not baptized in the name of the Trinity, because he was a Russian, and an enemy to the Christian name. A strong party wished to elect Coributt king of Bohemia, but at length matters were so far compromised that he was constituted regent of the kingdom.

Meantime, the two parties into which the Hussites were divided, the Calixtines and the Taborites, came to an open disagreement. The nobles and

nagistrates of Prague formed the resolution, in 1419, of treating with the Emperor. Ziska, the leader of the Taborites, declined to take a part in this treaty, and left Prague indignant at the conduct of the nobility. When Sigismund, however, attacked the city with a powerful army, Ziska returned to its defence. The circumstances which led to the separation of the two parties of the reforming faction are thus described by Dr. M'Crie: "While the Taborites resided in Prague on this occasion, they performed divine service according to the mode which appeared to them most scriptural. Their ministers wore their beards like other men, they had not the shaven crowns of the Popish priests, and they were dressed in clothes of a grey or brown colour. They did not repeat the canonical hours. They performed worship sometimes in the open air, sometimes in private houses, avoiding the churches, either because they were dedicated to saints, or because they were profaned by images. They observed none of the ceremonies of the mass. Before communicating, the whole assembly, kneeling, repeated the Lord's Prayer. After this, the minister who was to officiate, approached a table covered with white linen, upon which stood the bread and wine. The bread was cut or broken, for they did not use wafers. The wine was not in cups of gold or silver which had been consecrated, but in vessels of pewter, wood, or stone. The minister pronounced, with a loud voice, and in the vulgar tongue, the words of consecration. This being finished, he caused the other ministers present and the people to communicate. They did not elevate the eucharist after consecration, and consequently did not adore it; nor did they keep any of it till next day.

"This service, so simple, so novel, shocked the university and a great many of the priests in the city of Prague. They had banished the costly and superfluous ornaments of the service, but they retained all the other rites, and in particular used the canon of the mass. Zealous for the old ritual, they could not refrain from publicly exclaiming against the Taborites for their neglect of it. These, in their turn, blamed the Popish service as totally destitute of Scripture authority, and stigmatized those who stickled for it as Pharisees. The people mingled in the quarrel of their priests; one party approved the Calixtine rite, another preferred the Taborite. Some of the inhabitants refused to receive the communion from the hands of their priests, unless they laid aside their sacerdotal vestments; and the women, at the instigation of their husbands, hindered them from performing the service with their ornaments. It was in this manner that, in the year 1420, the sad division originated."

The principles of the Calixtines were perhaps more obviously opposed to those of the Romish church than might have been expected at that period. They required that the Word of God should be expounded to the people with all simplicity, and with

a view to edification; that the communion should be dispensed in both kinds; that the clergy should devote themselves exclusively to their ministerial work, and strive to exhibit a holy and consistent example to their flocks, and that should any of them be guilty of violating the laws, they should be punished accordingly. They taught that the circumstantials of divine institutions were, in many cases, left to be regulated by human arrangement, and that the opinions of the fathers were only to be regarded when not contrary to Scripture.

Various conferences were held between the Calixtines and the Taborites, with a view, if possible, to come to a common understanding upon the disputed points. But all such meetings were ineffectual. They differed on several, even of the essential, doctrines of Christianity, but more especially on the eucharist. The Calixtines agreed with the Roman church on transubstantiation, and various other matters connected with the Lord's Supper, and only dissented from them on two points; they administered it under both elements, and they gave it to infants, justifying the practice by the statement of our blessed Lord, John vi. 53, "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The Calixtines continued for several years to maintain their peculiar tenets, but joined with the Taborites in opposing the encroachments of Rome. War had raged in Bohemia for a long period, and in 1433 the council of Basil, desirous of putting an end to the civil distractions of the country, invited the Bohemians to attend the council. They appeared at Constance to the number of three hundred men, and in name of their countrymen proposed the four following articles: (1.) Whoever would be saved must receive the eucharist in both kinds (2.) Temporal authority is forbidden to the clergy by the Divine law. (3.) The preaching of the Word of God should be free to every man. (4.) Public crimes must by no means go unpunished. On these points four Bohemian divines and four members of the council disputed for fifty days. The council answered their demands in so equivocal a manner that they abruptly broke off the negotiation and returned home. The Calixtines were disposed to close the war, but the Taborites sternly refused to yield. Afterwards Æneas Sylvius, who was sent into Bohemia by the council, succeeded in reconciling the Calixtines to the Roman see, by simply acceding to their wish on what they regarded as their grand distinctive point, the granting the use of the cup to the laity. See HUSSITES, TABORITES.

CALIXTINS, the followers of George Calixtus, a distinguished Lutheran theologian of the seventeenth century. He was born in 1586 at Melby in Holstein, and after a brilliant career as a divine and professor, he died in 1656. His treatises on the various points of controversy between Protestants and

Romanists were considered as among the most acute, learned, and conclusive polemical writings of the time. He gave rise to a class of Christians who received the name of *Syncretists*, and who alleged that the points of difference between the Calvinists and Lutherans were of less importance than the doctrines in which they were agreed, and that the doctrine of the Trinity was less distinctly declared in the Old Testament than in the New. By the assertion of these opinions he exposed himself to the persecution of the Lutheran theologians, from whom, however, he was protected by the elector George I. of Saxony, at the diet of Ratisbon in 1655. The Calixtins endeavoured to unite the Romish, Calvinist, and Lutheran churches in the bonds of charity and mutual kindness, alleging that the fundamental doctrines of Christianity were preserved pure in all the three communions, and that the opinions of the first five centuries were to be held as of equal truth and authority with Scripture itself.

CALIZA, the ceremony among the Jews called "the loosing of the shoe," which is performed when an individual refuses to marry his brother's widow, and to raise up seed unto his brother. In such a case, it is decreed in Deut. xxv. 9, 10, "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." The ceremony is gone through in the following manner. Three Rabbis, accompanied by two witnesses, go out on the preceding evening, and agree upon a proper spot where the transaction is to take place. Next day, at the close of the morning service, the congregation repair to the locality fixed on, where the Rabbis call the widow and the brother-in-law before them, who, in the presence of the assembly, make a public declaration that the object of their appearance is to procure their freedom and discharge. The principal Rabbi examines the man, argues with him, and endeavours to prevail upon him to marry this his brother's widow. If he refuses to comply with the request, he is again subjected to an examination upon the point, and if still determined, he puts on a shoe which is too large for him, and the woman, attended by one of the Rabbis, repeats Deut. xxv. 7, "And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother." Then the brother-in-law immediately replies, "I like not to take her;" and upon this, the woman looses the shoe and takes it off, throwing it upon the ground with the utmost anger and disdain, repeating with the assistance of the Rabbi, "So shall it be done unto the man that will not build up his brother's house, and his name shall be called in Israel,

The house of him that hath his shoe loosed." This form of words she repeats thrice, and thrice the witnesses reply, "His shoe is loosed." The Rabbi now informs the widow that she is at liberty to marry whom she pleases, and if she requires a certificate to that effect, it is immediately granted. The permission to marry is called by the Jews Caliza. In ancient times a man was held in great respect who complied with the injunction to marry his brother's widow; but the custom is seldom followed among the modern Jews, who, when they marry their daughters to one of several brothers, are in the habit of requiring a previous contract to be drawn up, engaging that, in case of the husband's decease, the widow shall be set at liberty without relinquishing any of her pretensions. Some will oblige the husband if he happens to become dangerously ill, to grant his wife a divorce that her brother-in-law, after his decease, may have no claims upon her.

CALLIGENEIA, a surname of DEMETER or of GÆA (which see).

CALLIOPE, one of the nine muses in the ancient mythology of the Greeks and Romans. Calliope was the muse of epic poetry, and is usually represented with a tablet and stylus, and sometimes with a roll of paper. See MUSES.

CALLIPHANA, a priestess of Velia, who was made a Roman citizen B. C. 98, preparatory to the Velienses obtaining the Roman franchise.

CALLIPYGOS, a surname of APHRODITE (which see).

CALLISTE, a surname of *Artemis*, under which she was worshipped at Athens.

CALLISTEIA, a festival celebrated at Lesbos, at which females assembled in the temple of Hera, when the fairest received the prize of beauty. A contest of the same kind took place in Arcadia, and another among the Eleans, but in this last men only were permitted to contend for the prize of beauty.

CALOYERS, the general name applied to the monks of the Greek church. The word is taken from a Greek word *kalogeroi*, good old men. They follow universally the order of ST. BASIL (which see). They have among them three ranks or degrees: the Novices or Probationers, termed *Archari*; the Proficient, called *Microchemi*; and the Perfect, named *Megalechemi*. Such of them as read mass are properly named regular priests, who become in course of time *Hieromonachi*, sacred monks, and never officiate but on solemn festivals. The Caloyers are likewise divided into Cœnobites, Anchorets, and Recluses.

An applicant for the privilege of becoming a Caloyer makes known his wish, in the first instance, to the Hieromonachus. In former times, the Superior or *Archimandrite*, always examined the novice, and obliged him, by way of probation, to reside for three years in the convent, at the close of which period, his head was shaved in the form of a crown. This custom was established in the reign and by

the appointment of the Emperor Justinian. Afterwards the year's probation was reduced to six months; the novice, however, was bound, though in a layman's habit, to practise for a considerable time the laws and constitutions of a monastic life. If, at the termination of the probationary period, he was determined to persevere in his original purpose, the superior accompanied him to church, where, after making solemn inquiry into the motives by which he was actuated in proposing to become a monk, he gave him the dress of his order, and, after reciting several prayers suited to the occasion, he cut off a lock of his hair, which he affixed with a piece of wax to the church wall close to the altar.

The Cœnobites were formerly under very strict discipline, which, however, is now much relaxed. Their chief employment from midnight to sunset is reciting their sacred office. The Anchores reside in private dwellings near the monasteries, spending their time through the week in cultivating a little spot of ground, and mingling their manual labours with frequent devotional exercises. The Recluses again, shut themselves up in grottos and caverns on the tops of mountains, and subsist wholly upon alms sent them from the neighbouring monasteries. Those of the Caloyers who reside in monasteries are engaged in the almost incessant repetition of prayers. They commence at midnight by reciting an office two hours in length, which from the time at which it is repeated is called the *Mesonjection* or midnight office. They then retire to their cells till five in the morning, when they repeat the terce, sext, and mass, after which they repair to the refectory, where a lecture is read till dinner. At four o'clock in the afternoon they say vespers; and at six go to supper, after which they recite an office called the *Apodipho*; and at eight each monk retires to his chamber for repose till midnight. Every day after matins they confess their faults on their knees to their superior.

The dress of the Caloyers is black, or at least dark brown, being a kind of cassock girt round about them with a surcingle or belt of the same colour. They wear also black, flat-crowned caps, with a piece of black cloth sewed to the lining, and hanging down upon the shoulders. The dress somewhat varies in the different classes of monks. The *Achari*, probationers or monks of the lowest order, wear nothing but a plain dark tunic made of coarse cloth. The professed monks, or *Microchemi*, wear a larger and much handsomer dress. The Perfect again, or *Megalochemi*, wear a full-sleeved gown and scapulary, and when they die are buried in these robes as the badges of their profession. In addition to the usual monastic dress, the Caloyers wear over their shoulders a square piece of stuff, on which are represented the cross, and the other marks of the passion of our Saviour, with these contracted words, J.C. X.C. N.C., that is, *Jesus Christus vincit*, Jesus Christ conquers.

Dr. Henderson, in his valuable edition of Buck's 'Theological Dictionary,' gives the most recent account of the monasteries in which the Greek monks reside: "The most considerable monastery of the Greek Caloyers in Asia, is that of Mount Sinai, which was founded by the Emperor Justinian, and endowed with sixty thousand crowns revenue. The abbot of this monastery, who is also an archbishop, has under him two hundred religious. This convent is a large square building, surrounded with walls fifty feet high, and with but one gate, which is blocked up to prevent the entrance of the Arabs. On the eastern side there is a window, through which those within draw up the pilgrims in a basket, which they let down by a pulley. Not many miles beyond this, they have another, dedicated to St. Catharine. It is situated in the place where Moses made the bitter waters sweet. It has a garden, with a plantation of more than ten thousand palm trees, from whence the monks draw a considerable revenue. There is another in Palestine, four or five leagues from Jerusalem, situated in the most barren place imaginable. The gate of the convent is covered with the skins of crocodiles, to prevent the Arabs setting fire to it, or breaking it to pieces with stones. It has a large tower, in which there is always a monk, who gives notice by a bell of the approach of the Arabs, or any wild beasts.

"The Caloyers, or Greek monks, have a great number of monasteries in Europe; among which that of Penteli, a mountain of Attica, near Athens, is remarkable for its beautiful situation, and a very good library. That of Callimachus, a principal town of the island of Chios, is remarkable for the occasion of its foundation. It is called *Niamogni*, i. e. *the sole Virgin*, its church having been built in memory of an image of the holy virgin, miraculously found on a tree, being the only one left of several which had been consumed by fire. Constantine Monomachus, emperor of Constantinople, being informed of this miracle, made a vow to build a church in that place, if he recovered his throne, from which he had been driven; which he executed in the year 1050. The convent is large, and built in the manner of a castle. It consists of about two hundred religious, and its revenues amount to sixty thousand piastres, of which they pay five hundred yearly to the grand seignior. There is in Amourga, one of the islands of the Archipelago, called *Sporades*, a monastery of Greek Caloyers, dedicated to the Virgin; it is a large and deep cavern, on the top of a very high hill, and is entered by a ladder of fifteen or twenty steps. The church, refectory, and cells of the religious who inhabit this grotto, are dug out of the sides of the rock with admirable artifice. But the most celebrated monasteries of Greek Caloyers are those of Mount Athos, in Macedonia. They are twenty-three in number; and the religious live in them so regularly, that the Turks themselves have a great esteem for them, and often recommend

themselves to their prayers. Every thing in them is magnificent; and, notwithstanding they have been under the Turk for so long a time, they have lost nothing of their grandeur. The principal of these monasteries are De la Panagia and Anna Laura. The religious, who aspire to the highest dignities, come from all parts of the East to perform here their noviciate, and, after a stay of some years, are received, upon their return into their own country, as apostles. The Caloyers of Mount Athos have a great aversion to the Pope, and relate that a Roman pontiff, having visited their monasteries, had plundered and burned some of them, because they would not adore him."

In addition to the Caloyers or monks properly so called, there are also attached to each monastery a number of lay-brothers, who devote themselves to the cultivation of the ground that the regular monks may be undisturbed in their devotional exercises. Over all the Caloyers there are visitors or exarchs, who visit the convents under their inspection, with the principal, if not sole, design of collecting the taxes paid by the different monasteries to the patriarch. The Greek monasteries are in general very rich, particularly some of those on Mount Athos. There are also mendicant friars, who wander up and down the country receiving contributions for the support of their respective convents.

Besides the monasteries, various nunneries are found in which female Caloyers reside, and who, in the intervals of their devotional exercises, employ themselves in sewing and knitting useful articles of dress, which they sell to the Turks, who have free admission at particular periods for the purchase of the articles wrought by the nuns. These female Caloyers are many of them widows. They make no vow, and are not confined to the convent, which they may leave at any time. The abbot of the monastery to which the nunnery is attached, sends one of his most venerable monks to visit the nuns every day, and officiates for them as their priest and father confessor; but all other priests are forbidden under severe penalties to enter the nunneries. See **ATHOS, MOUNT (MONKS OF)**.

CALUMET, supposed to be derived from the French word *chalumeau*, a pipe, regarded by the North American Indians with the utmost veneration, viewed by them as a mystery, and as a present made by the Sun to mankind. The Calumet is thus described by La Potherie, who resided in Canada about the end of the seventeenth century. "It is a kind of very long pipe made of red stones, adorned with the heads of woodpeckers, and of a kind of ducks that perch upon trees. The head of those birds is of the finest scarlet in the world, and is beautified with fine feathers." In the middle of the tube or body of the Calumet, they hang or fix certain feathers, taken from the wings of a bird, which they call Kibou, a kind of eagle. They always dance the Calumet before they undertake any

considerable enterprise. Father Hennepin gives us a much more accurate description of this instrument: 'The Calumet,' says he, 'is a great smoking-pipe, of red, white, or black marble. It is pretty much like a poll-axe; has a very smooth head, and the tube, which is about two feet and a-half long, is made of a pretty strong reed or cane, set off with feathers of all sorts of colours, with several mats made of woman's hair, variously interwoven. To this they fix two wings, which makes it something like Mercury's caduceus, or the wand which ambassadors of peace held formerly in their hands. They thrust this reed through the necks of huars, which are birds speckled with black and white, and about the bigness of our geese, or through the necks of the above-mentioned ducks. These ducks are of three or four different colours. Every nation adorns the Calumet, as custom, or their own fancy shall suggest. The Calumet is a passport to all who go to the allies of such nations as send it. It is a symbol of peace, and they are universally of opinion, that some great misfortune would befall any person who should violate the faith of it. It is the seal of all undertakings, of all important affairs, and public ceremonies.' La Hontan relates, that the 'tube of the Calumet is four or five feet long, and the body of this pipe is about eight inches (in diameter I suppose) and the bowl in which the tobacco is laid, three.'"

The North American Indians looked upon the sun as the lord of the universe, and they were wont to offer him tobacco, which they called smoking the sun. A religious ceremony of this nature is thus briefly noted by Picart: "The chiefs of the families assemble by day-break at the house of one of their principal men. The latter lights the Calumet, offers it thrice to the rising-sun, and waving it with both his hands according to its course, till he comes to the point from whence he first began, he addresses his prayers at the same time to the Sun, implores his protection, beseeches him to direct him in his undertakings, and recommends all the families of the canton or province to his care. After which the chief smokes in the Calumet, and presents it to the assembly, in order that every member of it may smoke the Sun in his turn." This ceremony is never performed but on important occasions.

Travellers tell us that the North American Indians have their *Calumet* of war, and their *Calumet* of peace, which are known from each other by the difference of the feathers. Whenever a people, whose herald has left the Calumet with another people, is attacked by an enemy, that which received it is bound to stand by the invaded nation. In case a mediator, in the heat of the battle, presents the Calumet, there immediately follows a suspension of hostilities; and if both sides accept of it, and smoke out of the Calumet, a peace is immediately concluded. La Potherie informs us, that by red feathers on the Calumet assistance is denoted; white and grey mixed signify a solid peace and an offer of

assistance, not only to those to whom the Calumet is presented, but also to their allies. A Calumet that is red on one side, and white and grey mingled together on the other, has a double meaning, either for war or peace, according to the side which is turned. The Calumet dance is often called the Indian war-dance. The following account of it as given by an old traveller, may be interesting: "They surround the hall-room with branches of trees, and spread a great mat made of bulrushes, painted with several colours, and place on this mat, which serves for a carpet, the maniton, or tutelary deity, of the person who gives the dance. They place the Calumet to the right hand of this god; for this festival is celebrated in his honour, or it is he at least that presides at the ceremony; and they raise round the Calumet a trophy of bows, arrows, clubs, and axes. After having thus disposed things in their order, and a little before the dance begins, that is to say, as the assembly grows more and more numerous, they go and salute the deity. This homage consists in perfuming him with tobacco. The finest voices are allowed the best seats, and the rest range themselves in a ring under the trees, all of them in a sitting posture. One of the chief in the assembly takes up the Calumet, in a very respectful manner, and holding it in both his hands, dances in cadence, himself dancing at the same time, observing always to keep time with his fingers. All the motions of the Calumet are odd and whimsical, and have perhaps their meaning. They sometimes show it to the assembly, then present it to the sun, and often hold it towards the ground; they extend its wings, as if they were going to set it a flying; lastly, they bring it near the mouths of those present, as if they were going to give them the Calumet to kiss. This is the first act of that rejoicing, which we may call a religious festival. They afterwards have a combat, to which they are animated by the sound of drums, or a kind of kettle-drum; and the voices sometimes sing in chorus with the warlike instrument. Then the savage, who has the Calumet in his hand, invites some young champion to take up the weapons that are hid under the mat, and challenges him to fight with him; when the young warrior taking his bow, his arrows, and axe, attacks him who has the Calumet in his hand. The combat is fought in cadence, when the Calumet, which at first seemed to quit the field, is declared to be victorious. They were certain that fate would declare in its favour. The third act of the ceremony relates entirely to the conqueror of the young warrior. He relates his military achievement to the assembly, striking with a club upon a post that is fixed in the centre of the circle, at the conclusion of every incident, as La Hontan assures us; and when he has no more to say, the president of the assembly makes him a present of a fine robe of beaver skin; after which the Calumet is given into the hands of another savage, and from thence to a third, and so on

till the whole assembly have performed the same ceremony. If the Calumet is danced upon account of an alliance, the president concludes the ceremony, by presenting the Calumet to the deputies of the nation with whom the alliance is made." When the Calumet of peace is brought to an Indian village, all the villagers, especially the young persons, dance round the person bringing it. In short, whenever anything of importance is to be performed, the Calumet occupies a prominent place in the matter.

CALVIN (JOHN), the celebrated French reformer, was born 10th July 1509, at Noyon in Picardy. Born of respectable parents, he received a somewhat liberal education in early life, and enjoyed the privilege of studying several years at the College-de-la-Marche in Paris under the tuition of Maturin Cordier, one of the distinguished scholars of his day. Reared from infancy in the Romish faith, he entertained a warm attachment to its ritual, and a natural aversion to those heretical opinions which had already given rise to a bitter persecution. But while young Calvin was at heart a keen Romanist, he gave early symptoms of being influenced by firm conscientiousness and careful attention to the most scrupulous morality. Among his fellow-students, indeed, he was conspicuous for assiduous devotion to study, and for a rare combination of acuteness and profundity of genius. He was afterwards sent to the college of the Capettes, founded in the city of Noyon. Here he spent his whole time in study, and having shown from infancy a peculiar inclination towards sacred pursuits, his father early destined him for the church. At that period it was a common practice to confer ecclesiastical titles and revenues on children. Accordingly, when only about twelve years of age, John Calvin was invested with the chaplaincy of La Gesine. On the eve of *Corpus Christi* day, the bishop solemnly cut off the child's hair, and by this ceremony of the tonsure, Calvin was admitted into the number of the clergy, and became capable of entering into holy orders, and of holding a benefice without residing on the spot. Two years after this the city of Noyon was visited with a severe pestilence, which cut off many of the citizens. The father of the young chaplain, desirous to remove his son from the scene of danger and death, sought leave of absence for him during the plague, and, having obtained it, Calvin was sent to Paris to prosecute his studies still farther. While resident in the capital, he found a home in the house of an uncle, Richard Canvin, where he applied himself to his studies with the utmost assiduity, and made great progress in the Latin language and literature. The friends of the Reformation had already become numerous in France as well as in Germany, and the fires of persecution were burning with fearful intensity. It was not likely that the thoughtful and penetrating mind of the young student could fail to reflect on the points of controversy between the Ro-



JOHN CALVIN

manists and the Reformed. But whatever may have been his internal struggles, he still tenaciously adhered to his early faith, and at the age of twenty he obtained, through the influence of his father, the rectory of Pont L'Eveque at Noyon, and a benefice in the cathedral church. For a short time he held this double appointment, and officiated as a Romish priest in his native town. He was not long, however, in resigning his sacred office, with the consent, and, as it would appear, by the advice of his father. He now applied his mind to the study of the civil law at Orleans, under a lawyer of great eminence, Pierre de l'Etoile. This sudden change of pursuit might have appeared strange, had we not reason to believe that the mind of the young French curé had been gradually undergoing an important revolution. By the careful study of the Scriptures, accompanied with deep meditation and earnest prayer, he had become convinced of the erroneous character of many of the Romish dogmas, and feeling that he could no longer conscientiously minister at the altars of a church which he believed to be resting on an unscriptural foundation, he renounced all connection with it, and devoted himself meanwhile to secular studies. In the interesting department of law he made rapid proficiency; but still more rapid was his progress in Scriptural knowledge. He made no secret in his letters to his friends of the change which had taken place in his religious views. Many of the reformed resorted to him for advice and instruction. He passed to Paris, and there he distinguished himself in literature by publishing, at the early age of twenty-four, a commentary on Seneca's celebrated treatise on clemency. The reformed cause had secured for itself numerous warm friends in the French capital, and Calvin identified himself with the most zealous and active among them. Nicholas Cop, in particular, who was summoned before the authorities to answer for having exposed the errors of the national religion, was his intimate friend and associate. This naturally awakened the suspicions of the Roman Catholic clergy, who were preparing to apprehend him, when he fled from Paris, and threw himself upon the protection of the Queen of Navarre, at whose intercession with the French government the storm of persecution was quelled.

Calvin had not yet formally renounced his connection with the Church of Rome; but the fierce and bloody persecutions by which Francis I. sought to extirpate the reformed party in France, revolted the mind of the young and pious partisan of the reformed opinions to such an extent, that he resolved to abandon a church which could sanction the torture and even the death of many of the most eminent and pious in the land. Quitting France, Calvin proceeded to Basle in Switzerland, where he published his 'Christian Institutes,' which has occupied down to the present day a pre-eminent place in theological literature, as a standard work on the leading doctrines of the Christian system. This ad-

mirable view of Scriptural truth he dedicated to Francis I., as an indignant reproof of his persecuting spirit towards the warm and consistent friends of Christian truth.

About this period the light of the Reformation began to dawn in Italy, and Calvin, hearing the glad news, hastened to that country that he might urge on the glorious work; and, assisted by the Duchess of Ferrara, who had embraced the Protestant faith, he was instrumental in diffusing the knowledge of the Gospel. From Italy he passed to France, where, after settling some domestic matters, he set out with the intention of travelling to Basle or Strasburg; but, in consequence of the war which was then raging along his proposed route, his steps were providentially directed to Geneva, the city which was destined to be the scene of his useful and energetic labours in the cause of Christ throughout the whole of his future life.

The great French reformer reached Geneva in the autumn of 1536. It was an interesting period. The gospel had already found its way into the city, having been faithfully preached for a short time by William Farel and Peter Viret. "In 1532," says D'Aubigne, "Geneva became the focus of the light, and the Reformation, which was here essentially French, was established on the shores of the Leman lake, and gained strength in every quarter." The arrival of such a man at such a time lent new energy and life to the reformed movement. Farel insisted that he should take up his abode in the city, and help forward the good cause. Calvin yielded to earnest solicitation, and immediately he commenced the duties of an active and laborious ministry which was remarkably owned of God. The lax morality which prevailed around him was rebuked by the strictness and consistency of his whole conversation and conduct. In conjunction with Farel and Viret he opposed the re-establishment of superstitious ceremonies and feasts. The Romanists were enraged at the zeal and success of the reformed pastors, and compelled them to quit Geneva, when Calvin found refuge in Strasburg, where he was appointed a professor of theology, and pastor of a French church. His labours in the city he had left, brief though they had been, were attended with marked success. He had published a formulary of doctrine and a catechism, and at his instigation, the citizens of Geneva had, on the 20th July 1539, openly abjured the errors of Popery, and declared their formal adherence to the Reformed faith. After he had gone to Strasburg, Calvin still continued to maintain a regular correspondence by letter with his former friends. The reformed churches, both in Switzerland and Germany, felt the banishment of the Genevan pastors to be a sore discouragement. Urgent remonstrances were made against this arbitrary exercise of power on the part of the authorities of the city, but to no effect. They obstinately refused to recall the sentence of banishment which they had passed.

Meanwhile Calvin was diligently and zealously prosecuting his work both as a professor and minister in Strasburg. His fame as a theologian was every day on the increase. His labours were much appreciated, and the civil authorities of the place lent him encouragement and support. While resident there, he republished his 'Christian Institutes' in an enlarged form, a 'Commentary on the Epistle to the Romans,' and a treatise on the Lord's Supper. About the same time, at the suggestion of Bucer, he married Idolette de Bure, the widow of a leader among the Anabaptists. In 1540 he was invited to return to Geneva, but it was not until September of the following year, that he yielded to the repeated and pressing invitations of the citizens and council; and, quitting Strasburg with reluctance, where his labours had been so remarkably blessed, he took up his abode again in Geneva, and there officiated with great perseverance, zeal, prudence, and disinterestedness, till his death in 1564. Before consenting to return, he laid it down as a necessary condition that the Presbyterian form of church government should be formally adopted by the Genevan churches. In accordance with his wish, therefore, the senate passed a decree to that effect. All week-day fasts and festivals were now abolished. The pastors were required by the consistory not only to preach the gospel, but to visit and catechise their flocks with diligence and regularity. Calvin himself was abundant in useful labours, far beyond what the physical constitution of most men could have endured. He preached one whole week in every two, lectured three times every week, presided every Thursday at the meeting of the consistory, of which he was the perpetual president or moderator, and on every Friday he expounded a portion of sacred Scripture to his congregation. Besides, he wrote commentaries on many of the books of Scripture, published various polemical works of great ability, and conducted a most extensive private correspondence. His house was the frequent resort of men of learning and piety from all quarters; and such was the affability and kindness of this great and good man, that his counsel and advice were never sought in vain. To those in particular who were persecuted for conscience' sake, he was ever ready to tender his assistance. In Geneva they found an asylum, and in the house of Calvin a home.

On one point have the enemies of Calvin fixed, as detracting not a little from the high and otherwise unsullied reputation of the great Reformer. We refer to the connection which he is alleged to have had with the persecution and death of Michael Servetus. For more than a century and a half have both Romish and Protestant writers laid the death of the heretic at the door of Calvin; and so much mystery has hung over the whole transaction, that even the most ardent admirers of the Reformer have found it difficult satisfactorily to exculpate him. Recently, however, documents have come to light which have happily set the long-disputed question

completely at rest. M. Albert Rilliet, a Unitarian clergyman of Geneva, has discovered the original records of the trial of Servetus before the "Little Council of Geneva," and published, in 1844, a small treatise on the subject, which has been recently translated from the French, with notes and additions, by Dr. Tweedie. In this seasonable production, sufficient evidence is adduced to free Calvin from the slanderous imputation under which he has so long laboured, of being, to no small extent, instrumental in procuring the condemnation to capital punishment of this arch-heretic. After a careful and detailed examination of the whole circumstances as given in the original records, Rilliet arrives at the conclusion that Servetus was "condemned by the majority of his judges, not at all as the opponent of Calvin, scarcely as a heretic, but essentially as seditious." His sentiments, as appears from the evidence brought forward, particularly towards the close of the trial, were not only of an infidel and blasphemous character, but seditious and revolutionary. It was the latter aspect of his sentiments that chiefly, if not exclusively, led to his being burnt at the stake. The court which tried the case was a civil, not an ecclesiastical tribunal; and Calvin, besides not being a member of the council, was even excluded from political rights along with the other clergy, by being denied a seat in the "council-general." Moreover, Servetus was not condemned by Calvin's adherents in the "Little Council," they themselves being a small minority, and wholly unable to control the decision of the body. The stain, therefore, which has long unjustly attached to one of the ablest and most esteemed of the leaders of the Reformation, must be considered as now wholly removed, by the publication, at the late period, of the authentic documents which Rilliet has providentially brought to light.

Through the fame and the influence of this distinguished theologian, the Genevan church rapidly increased in numbers, and was looked upon as the centre-point of the reformed cause. At his suggestion a college was established by the senate in 1558, in which he and Theodore Beza, along with others of great erudition and high talents, were the teachers. This seat of learning soon acquired so great fame that students resorted to it from England, Scotland, France, Italy, and Germany, in pursuit of sacred as well as secular learning. By this meant the principles of the Reformation spread widely over the various countries of Europe. To John Calvin the Protestant churches must ever owe a deep debt of gratitude, and, among Presbyterians in particular, his memory will be embalmed, as having given to their system of church polity the weight of his influence and great name. See next article.

CALVINISTS, those who have adopted the peculiar theological sentiments of the illustrious French reformer. The opinions of John Calvin were first promulgated by him in the city of Geneva, and thence they were carried into Germany, France, the

United Provinces, and Britain, and have since been adopted by almost all evangelical Christian churches throughout the world. In opposition to the doctrines laid down by Calvin in a systematic form in his 'Institutes,' ARMINIUS (which see), a Dutch divine of eminence, taught a system of theology which is known by the name of its originator (See ARMINIANS), and which denied the main points of the Calvinistic theology. The contention which thus arose between the two opposite systems of doctrine, led to the Synod of Dort being convened in 1618, and at this celebrated ecclesiastical convention, the theological tenets of Calvin were approved, digested, and systematized, thus establishing Calvinism as a regular form of theological belief, the substance of which is to be found in the writings of the great Reformer. Calvinists, however, maintain that their opinions, instead of originating with Calvin, were long before set forth in the writings of Augustine, and are in fact to be found embodied in the Word of God.

Calvinists have been usually considered as divided into three parties, which are known by the name of Hyper-Calvinists, Strict Calvinists, and Moderate Calvinists. The first, or Hyper-Calvinists, are nearly identical with ANTINOMIANS (which see). The Strict Calvinists follow the sentiments of Calvin himself and of the Synod of Dort. The Moderate or modern Calvinists, again, differ both from Calvin and the Synod of Dort on two points—the doctrine of reprobation, and the extent of the death of Christ.

The Strict Calvinists, then, are the true representatives in opinion of the great Reformer on the leading points of Christian doctrine. To commence with the *first* of the five points, we would call the attention of the reader to the much-disputed doctrine of predestination, or the eternal purpose of God, according to which he fore-ordains whatsoever comes to pass. The word, however, is often limited to those purposes of which the spiritual and eternal state of man is the object, or, in other words, it includes the doctrines of election and reprobation. "Predestination," says Calvin, "we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind. For they are not all created with a similar destiny, but eternal life is fore-ordained for some, and eternal damnation for others. Every man therefore, being created for one or the other of these ends, we say he is predestinated either to life or to death."

The same doctrine is thus exhibited in a more expanded and detailed form in the articles of the Synod of Dort.

"As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the apostle, 'All the world is become guilty before God.' Rom. iii. 19, 23; vi. 23. . . .

"That some, *in time*, have faith given them by God, and others have it not given, proceeds from his eternal decree; for 'known unto God are all his works from the beginning,' &c. (Acts xv. 18; Eph. i. 11.) According to which decree he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves, in just judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just, a discrimination of men equally lost, opens itself to us; or that decree of election and reprobation which is revealed in the Word of God; which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls.

"But election is the immutable purpose of God, by which, before the foundations of the earth were laid, he chose out of the whole human race—fallen by their own fault from their primeval integrity into sin and destruction—according to the most free *good pleasure* of his own will, and of *mere grace*, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ, whom he had even from eternity constituted Mediator and Head of all the elect, and the foundation of salvation; and, therefore, he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him by his word and Spirit; or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them, &c. Eph. i. 4—6; Rom. viii. 30.

"This same election is not made from any *foreseen* faith, obedience of faith, holiness, or any other good quality or disposition, as a *pre-requisite* cause or condition in the man who should be elected, &c. 'He hath chosen us (not because we *were*) but that we *might* be holy,' &c. Eph. i. 4; Rom. ix. 11—13; Acts xiii. 48.

"Moreover, holy Scripture doth illustrate and commend to us this eternal and free grace of our election, in this more especially, that it doth testify all men not to be elected; but that some are non-elect or *passed by* in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable good pleasure, decreed to leave in the *common misery*, into which they had, by *their own fault*, cast themselves; and not to bestow on them living faith and the grace of conversion; but having been left in their own ways, and under just judgment, at length, not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them, to the manifestation of his own justice. And this is the decree of *reprobation*, which determines that God is in no wise the author of sin (which, to be thought of, is blasphemy), but a tremendous, incomprehensible, just Judge and Avenger."

In opposition to all this, Arminians deny absolute

and unconditional decrees, and maintain that the decrees of God respecting men have been founded upon the foresight of their conduct. They hold that God, having foreseen, without any decree, that Adam would involve himself and his posterity in sin and its consequences, purposed to send his Son to die for the whole fallen race of mankind, and to give them sufficient grace to improve the means of salvation; and knowing beforehand who would believe and persevere to the end and who would not, he chose the former to eternal life, and left the latter in a state of condemnation.

Calvinists differ from Arminians in so far as election is concerned, mainly on the point as to the ground on which election proceeds in the divine decree. The former believe the choice of certain persons from all eternity to everlasting life, to be an act of pure sovereignty on the part of God; while the latter as firmly believe that it proceeds upon the ground of their foreseen qualifications. In other words, the Calvinists assert the decree to be unconditional, and the Arminians, on the other hand, maintain that it was conditional. On this important question Scripture is explicit. It ascribes election wholly to grace, to the exclusion of works, and these two grounds of election are represented as incompatible and mutually destructive. Thus, Rom. xi. 5, 6, "Even so then, at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Besides, it is worthy of special notice that faith and holiness, which the Arminians make the ground of election, are expressly declared in Scripture to be its effects. This is plainly taught in Eph. i. 4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And in Rom. ix. 10—13, the apostle Paul produces the case of Jacob and Esau as an illustration of the truth that the election of individuals, whether to happiness or misery, is to be traced to divine sovereignty, altogether irrespective of their works: "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

Another point in reference to election on which Calvinists are at variance with Arminians, regards the immutability of the divine decree. The doctrine of Arminius and his followers was, that the purposes of God are subject to change, so that an individual who is one of the elect to-day may become one of the reprobate to-morrow. Calvin, and all who adopt his system of theology, believe, on the contrary, that the

purpose of God in regard to his elect people cannot be reversed, being immutable. On this point, also, the Word of God utters no uncertain sound. Our Saviour, in his intercessory prayer, declares concerning his followers, John xvii. 6, 12, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." And the intimate and indissoluble connection which exists between election and final salvation is set forth in these explicit words, Rom. viii. 30, "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Another distinctive article of the Calvinistic creed is the doctrine of reprobation, or that act of God by which, while, from all eternity he elected some, he rejected others. This mysterious doctrine is not only denied by Arminians, but also by some who are known by the name of Moderate or Modern Calvinists. On this point Calvin himself says, referring to the apostle's reasoning upon the case of Jacob and Esau: "Now, with respect to the reprobate whom the apostle introduces in the same place:—as Jacob, without any merit yet acquired by good works, is made an object of grace, so Esau, while yet unpolluted by any crime, is accounted an object of hatred, Rom. ix. 13. If we turn our attention to *works*, we insult the apostle, as though he saw not that which is clear to us: now that he saw none is evident, because he expressly asserts the one to have been elected, and the other rejected, while they had not yet done any good or evil, to prove the foundation of Divine predestination not to be in works.—Secondly, when he raises the question, whether God is unjust, he never urges, what would have been the most absolute and obvious defence of his justice, that God rewarded Esau according to his wickedness; but contents himself with a different solution,—that the reprobate are raised up for this purpose, that the glory of God may be displayed by their means.—Lastly, he subjoins a concluding observation, that 'God hath mercy on whom he will have mercy, and whom he will he hardeneth.' You see how he attributes both to the mere will of God. If, therefore, we can assign no reason why he grants mercy to his people, because such is his pleasure, neither shall we find any other cause but his will for the reprobation of others: for when God is said to harden, or show mercy to whom he pleases, men are taught by this declaration to seek no cause besides his will."

The doctrine of reprobation necessarily follows from that of election. The two words are correlative terms, so that it is impossible for any man intelligently to believe in election and yet deny

reprobation. When of a number of individuals some are chosen, it follows of course that the rest are rejected. But we are not left to mere deduction on the subject. The Calvinist confidently appeals to Scripture. If the names of some are said in the Word of God to be "written in the book of life," we read also of others whose names are "not written." If we find an apostle speaking of "vessels of mercy," we find him also speaking in the same passage of "vessels of wrath, fitted to destruction." And reprobation, as well as election, is traced by the Calvinists to the sovereign will of God. On this point, the following judicious remarks are made by Dr. Dick, in his 'Lectures on Theology:' "If we inquire into the reason why God passed over some in his eternal decree, while he extended mercy to others, we must content ourselves with the words of our Lord, which were spoken in reference to the execution of his purpose:—'Even so, Father, for so it seemed good in thy sight.' It may be supposed, indeed, that we need not resolve the decree of reprobation into the sovereignty of God, as a sufficient reason, for it may be found in the moral character of its objects, who, being considered as fallen and guilty creatures, may be presumed to have been rejected on this account. But although this may seem at first sight to have been the cause of their reprobation, yet upon closer attention we shall see reason to change our opinion. It is obvious that, if they had not been considered as fallen, they would not have been rejected, unless we adopt the Supralapsarian hypothesis, which affirms that they were viewed only as creatures, and that, by that uncontrolled power which may make one vessel to dishonour, and another to honour, their appointment to perdition, for the glory of Divine justice, was prior to the purpose to permit them to fall. There is something in this system repugnant to our ideas of the character of God, whom it represents rather as a despot, than the Father of the universe. But, although their fall is pre-supposed to their reprobation, it will appear that the former was not the reason of the latter, if we recollect that those, who were chosen to salvation, were exactly in the same situation. Both classes appeared in the eyes of God to be guilty, polluted, and worthy of death. Their sinfulness, therefore, could not be the reason of rejection in the one case, since it did not cause rejection in the other. If it was the reason why some were passed by, it would have been a reason why all should be passed by. As, then, it did not hinder the election of some, it could not be the cause which hindered the election of others. You ought not to think that there is too much refinement and subtlety in this reasoning. If you pay due attention to the subject, you will perceive that, as the moral state of all was the same, it could not be the cause of the difference in their destination. If there was sin in the reprobate, there was sin also in the elect; and we must therefore resolve their opposite allotment into the will of God, who gives

and withholds his favour according to his pleasure: 'He hath mercy on whom he will have mercy, and whom he will he hardeneth.'"

Such, then, is a rapid view of the first of the five points distinctively held by Calvinists—election and its correlative reprobation.

The *second* essential doctrine maintained by Calvinists is what is known by the name of particular redemption, implying that the death of Christ, as an atonement for the guilty, had not a mere general efficacy, as the Arminians allege, but a special and particular application to the elect alone. In other words, Christ died not for all men, but for those alone who were given to him by the Father. This point is thus explained by the synod of Dort: "God willed that Christ, through the blood of the cross, should, out of every people, tribe, nation, and language, efficaciously redeem all those, and those only, who were from eternity chosen to salvation, and given to him by the Father." And the same doctrine is taught in numerous passages of the Sacred Scriptures. Jesus himself alleges, in his intercessory prayer, that he has received power over all flesh for this end, "that he might give eternal life to as many as" the Father "had given him." And again, John xvii. 6, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." Still further limiting the efficacy of his intercession to a certain class, and thus declaring his atonement on which his intercession was founded to be equally limited, he says, ver. 9, 10, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." Jesus also expressly calls himself the "good Shepherd, who giveth his life for the sheep," and that we may be at no loss as to the character of his sheep as a limited class, he adds, John x. 27, 28, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

It is not to be denied that there are some passages in the New Testament which seem to militate against the doctrine of a limited atonement, and a particular redemption, which Calvinists so strenuously maintain. But it is equally undeniable, that there are other passages which represent the design of Christ's death as limited. Both classes of passages are, however, quite capable of being harmonized, as has been already shown in another article. (See ATONEMENT CONTROVERSY.) It must never be forgotten that the sacred writers must not be always understood as using universal terms in the strict unqualified sense; thus the world sometimes signifies a part of the world, and all is put frequently for many. It is not by such terms, therefore, that we are to determine the extent of the atonement, but by a careful consi-

deration of the whole case in its entire aspect and bearings.

The *third* leading point of the Calvinistic system asserts the moral inability of man to do what is good and acceptable in the sight of God; or, as it is expressed in the Westminster Confession of Faith, "Man, by his fall into a state of sin, hath wholly lost all ability to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or prepare himself thereunto." This doctrine is thus stated by the synod of Dort: "All men are conceived in sin and born the children of wrath, unfit for (*inepti*) all saving good, inclined to evil, dead in sin, and the slaves of sin; and without the regenerating grace of the Holy Spirit they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it." In support of the doctrine of moral inability, Calvinists adduce many passages of the Word of God. They point to the description given in the Mosaic records of the actual state of mankind before the flood, Gen. vi. 5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And again, immediately after the flood, Gen. viii. 21, "The imagination of man's heart is evil from his youth." The language of David concerning himself is equally explicit, Psalm li. 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Job also, speaking of the frailty and misery of man, says, xiv. 4, "Who can bring a clean thing out of an unclean? not one." How often do we find the necessity of regeneration urged in the Sacred Writings: "Marvel not," says our Lord to Nicodemus, "that I said unto you, you must be born again." We are called upon by an apostle to "put off the old man, and put on the new." We are said to be "saved not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." And the very apostle who thus testifies to the necessity of a radical change in the whole nature of man if he is ever to obtain eternal salvation, adds his own personal testimony to his utter inability to think even one good thought as of himself, Rom. vii. 18—21, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me."

The Calvinistic doctrine of man's moral inability to do of himself, and without Divine assistance, what is good in God's sight, has given rise to many ob-

jections on the part of Arminians, Socinians, and others. For instance, the question has been often asked, Does not this doctrine make the Creator the author of sin in the creature? The reply to this question may be given in the words of President Edwards, as quoted from his work on the 'Freedom of the Will:' "They who object that this doctrine makes God the author of sin, ought distinctly to explain what they mean by that phrase, *the author of sin*. I know the phrase, as it is commonly used, signifies something very ill. If by *the author of sin* be meant, *the sinner, the agent, or actor of sin, or the doer of a wicked thing*; so it would be a reproach or blasphemy to suppose God to be the author of sin. In this sense I utterly deny God to be the author of sin; rejecting such an imputation on the Most High, as what is infinitely to be abhorred; and deny any such thing to be the consequence of what I have laid down. But if, by *the author of sin* is meant the permitter, or not a hinderer of sin; and, at the same time, a disposer of the state of events, in such a manner, for wise, holy, and most excellent ends and purposes, that sin, if it be permitted or not hindered, will most certainly and infallibly follow; I say, if this be all that is meant, by being the author of sin, I do not deny that God is the author of sin, (though I dislike and reject the phrase, as that which by use and custom is apt to carry another sense) it is no reproach for the Most High to be thus the author of sin. This is not to be the actor of sin; but, on the contrary, *of holiness*." And, pursuing this line of argument, the same profound writer continues,—"That there is a great difference between God's being concerned thus, by his *permission*, in an event and act, which, in the inherent subject and agent of it, is sin (though the event will certainly follow on his permission), and his being concerned in it by *producing* it and exerting the act of sin: or between this being the *order* of its certain existence by *not hindering* it, under certain circumstances, and his being the proper *actor or author* of it, by a *positive agency or efficiency*. As there is a vast difference between the sun's being the cause of the lightness and warmth of the atmosphere, and brightness of gold and diamonds, by its presence and positive influence, and its being the occasion of darkness and frost in the night by its motion, whereby it descends below the horizon. The motion of the sun is the occasion of the latter kind of events, but it is not the proper cause efficient or producer of them, though they are necessarily consequent on that motion, under such circumstances; no more is any action of the divine Being the cause of the evil of men's wills. If the sun were the proper cause of cold and darkness, it would be the *fountain* of these things, as it is the fountain of light and heat, and then something might be argued from the nature of cold and darkness, to a likeness of nature in the sun; and it might be justly inferred, that the sun itself is dark and cold,

and that his beams are black and frosty. But from its being the cause no otherwise than by its departure, no such thing can be inferred, but the contrary; it may justly be argued, that the sun is a bright and hot body, if cold and darkness are found to be the consequence of its withdrawal; and the more constantly and necessarily these effects are connected with, and confined to its absence, the more strongly does it argue the sun to be the fountain of light and heat. So, inasmuch as sin is not the fruit of any positive agency or influence of the Most High, but, on the contrary, arises from the withholding of his action and energy, and under certain circumstances, necessarily follows on the want of his influence; this is no argument that he is sinful; or his operation evil, or has any thing of the nature of evil; but, on the contrary, that He, and his agency, are altogether good and holy, and that He is the fountain of all holiness. It would be strange arguing, indeed, because men never commit sin, but only when God leaves them to *themselves*, and necessarily sin, when he does so, and, therefore, their sin is not *from themselves*, but from God; and so, that God must be a sinful being; as strange as it would be to argue, because it is always dark when the sun is gone, and never dark when the sun is present, that therefore all darkness is from the sun, and that his disc and beams must needs be black."

The *fourth* characteristic point of Calvinism is the doctrine of irresistible, or rather invincible, grace, which implies that although for a time grace operating in the soul may be resisted and opposed, it cannot finally be resisted, but will ultimately render the sinner willing in the day of Jehovah's power. This doctrine, indeed, necessarily follows from that of the omnipotence of God. His power none can effectually withstand. He can not only subdue the most refractory and disobedient, but he can take away the spirit of opposition, and so influence the hearts of men, that their submission shall become voluntary. To assert otherwise would be to take the work of conversion out of the hand of God, and commit it to man himself, thus contradicting the statement of the Redeemer, "No man cometh unto me except the Father which hath sent me draw him." God is expressly said to work in us not only to do, but "to will," as well as "to do according to his good pleasure;" and, accordingly, "He worketh in us the work of faith with power." We "are saved by faith, and that not of ourselves; it is the gift of God."

The chief objection urged against irresistible grace, as maintained by Calvinists, is, that such a doctrine goes to destroy man's free agency, converting him into a mere machine. An objection of this kind might have some force were man compelled by an external force to do something against his will. But the power of grace is of a totally different description. It operates not externally, but internally; not in opposition to our mental constitutions, but in

complete harmony with them; leading us to act not against our wills, but with their entire concurrence. "True liberty," as Dr. Dick remarks, when speaking on this subject, "consists in doing what we do, with knowledge and from choice; and such liberty is not only consistent with conversion, but essential to it; for if a man turn to God at all, he must turn with his heart. God does not lead us to salvation without consciousness, like stones transported from one place to another; nor without our consent, like slaves who are driven to their task by the terror of punishment. He conducts us in a manner suitable to our rational and moral nature. He so illuminates our minds, that we most cordially concur with his design. His power, although able to subdue opposition, is of the mildest and most gentle kind. While he commands, he persuades; while he draws, the sinner comes without reluctance; and never in his life is there a freer act of volition than when he believes in Christ, and accepts of his salvation." The regeneration of the soul, or the infusion of spiritual life, is wholly the work of Divine grace, but no sooner is that new life imparted than it operates actively in conjunction with the Holy Spirit in the work of conversion. The renewed soul acts because it has been acted upon. It moves willingly and readily towards God, because it is gently drawn by the effectual agency of the Spirit.

The *fifth* and last point of the Calvinistic system is the doctrine of the perseverance of the saints, or their continuance in a state of grace, until they reach the kingdom of glory. The following statement of this important article is given by the synod of Dort: "God, who is rich in mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in lamentable falls; nor does he so permit them to decline (*prolabi*), that they should fall from the grace of adoption, and the state of justification; or commit the *sin unto death*, or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction. . . . So that not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither *totally fall* from faith and grace, nor *finally continue* in their falls and perish."

Arminians, on the other hand, maintain, to use their own language, "that true believers may apostatize from the true faith, and fall into such sins as are inconsistent with true and justifying faith; nay, it is not only possible for them to do so, but it frequently comes to pass. True believers," it is added, "may, by their own fault, become guilty of great and abominable crimes, and may continue and die in the same, and consequently may finally fall into perdition." The Arminian view is also held by Romanists, and is found embodied in the decrees of the council of Trent. It is to be observed, that on one point both Calvinists and Arminians are agreed, that believers

may be, and occasionally are, guilty of heinous transgressions. It is enough to refer simply to the cases of David in the Old Testament, and Peter in the New; both of them, it must be admitted, eminent saints, and yet both chargeable with the most aggravated crimes. These prominent cases are eagerly laid hold of by the adversaries of the doctrine of perseverance, as favouring their views of the doctrine. But however striking these cases were, as proving the apparent falling from grace, they have no bearing upon the possibility of the final apostasy of believers, seeing both of them are well known to have been effectually recovered from their backsliding, and restored to the friendship and favour of their God.

Numerous passages of Scripture are quoted by Calvinists in proof of the perseverance of the saints in a state of grace, and the impossibility of their final apostasy from the faith. Thus Jesus says of his sheep, John x. 28, 29, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." The Apostle Paul plainly teaches the perseverance of the saints, when he says, Rom. viii. 35, 37, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." And to the same effect we find it stated in Isa. liv. 9, 10, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

This doctrine, so consolatory to the Christian, Calvinists are wont to argue on various grounds. (1.) On the Divine decree concerning believers as being from its very nature immutable and everlasting. (2.) From the covenant which Jehovah hath made with his people, which warrants them confidently to rest assured, that "He who hath begun a good work in them will perfect it until the day of Jesus Christ." His covenant is expressed in these explicit words, Jer. xxxii. 40, "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." (3.) Jesus Christ hath purchased his people with his own blood, and to maintain that they could fall away finally from grace would be to maintain that the deed of purchase could become invalid and without effect. (4.) The people of Christ must finally be saved, for his intercession, founded on his atoning death, is ever being made with the Father

in their behalf, that they may be preserved from evil and conducted safely to heaven. (5.) The Holy Spirit is promised to dwell in his people, not for a time only, but for ever. Thus Jesus declares to his disciples, John xiv. 16, "And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever." And again, he promises, John iv. 14, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The Holy Spirit is said also to "seal" believers "unto the day of redemption," and to be in them "the earnest of the heavenly inheritance." Now an earnest is a part given as a pledge or security for the future possession of the whole.

Such are the five articles of the Calvinistic system, as maintained by the Reformer himself, and afterwards set forth by the synod of Dort, in opposition to the Arminians or Remonstrants in Holland. The first Calvinistic church, properly so called, was that which Calvin planted at Strasburg; but the first regularly constituted Calvinistic church recognized by civil authority was formed at Geneva in 1541. It was established on strictly Presbyterian principles, and the ecclesiastical framework which was then set up, served as a model to other reformed churches, some of which assumed the *Calvinistic*, and others the *Lutheran* type. The Calvinists maintained the real though spiritual presence of Christ in the sacrament of the Lord's Supper, and rejected alike the Romish transubstantiation, the Lutheran consubstantiation, and the Helvetic notion introduced by Zwingli, that the eucharist was nothing more than a commemorative rite. On the relation which the church bore to the civil power, Calvin was remarkably decided, holding the church to be a separate and independent institution having the power of legislation within itself, and subject only to the authority of Christ, its sole head and ruler. He asserted strongly the principle of a complete parity among the ministers of Christ, all of them being possessed of equal rank and power. He rejected prelatish bishops, and established a consistory or presbytery consisting of pastors and lay elders, who regulated at stated meetings the affairs of individual churches, subject only to the revision of a synod, or combination of different presbyteries, which also statedly assembled for this purpose.

The Swiss reformed churches were at first opposed to the Calvinists of Geneva on the subject of the eucharist, and that of predestination. In a short time, however, Calvin succeeded in effecting a completely harmonious union between the two churches; and no long period elapsed before the reformed church had spread over a great part of Europe, framed in its doctrine and discipline after the model church of Geneva. The Prussian reformed church has, since the Reformation, oscillated between the Calvinistic and Lutheran systems. The Protestants of France

established a close alliance with Geneva, and under John Knox, a disciple of Calvin, the Church of Scotland was originally founded, and has continued down to the present day to rest on the principles, both in doctrine and discipline and ecclesiastical government, of the church of Geneva. But in process of time, that church, which was the mother and the mistress of all the churches of the Reformation, fell from its proud elevation. Arianism, Socinianism, and latterly Rationalism, have robbed Geneva of its ancient glory, and reduced it to a condition so humiliating, that its citizens have scarcely even the semblance of religion. But within the last thirty or forty years, in the first instance through the labours of Mr. Robert Haldane, and latterly of Dr. Malan, Dr. Merle D'Aubigné, Dr. Gausson, and others, a goodly band of faithful devoted Christians have arisen in Geneva, who, by exerting a beneficial influence upon all around them, bid fair, with the blessing of God, to revive the work of Christ in that city.

CALVINISTIC CHURCHES. When, through the commanding influence of Calvin, the doctrines and polity which that great Reformer had established in the Church of Geneva were embraced by a large number of the Protestant churches, not only throughout Germany, but in France, the United Provinces, and Great Britain, these came to be distinguished as *Calvinistic*, in opposition to the *Lutheran* churches. Such churches on the Continent of Europe are known by the name of *Reformed* instead of *Calvinistic*, and the latter epithet has come to be applied to those Christian communities or churches which have adopted the doctrines of *Calvin*, in opposition to those of *Arminius*. The term is now used in a strictly theological, rather than an ecclesiastical sense; and applies to individuals rather than churches, with the exception, perhaps, of the *Whitefield* or *Calvinistic Methodists*, who profess to adhere to Calvinistic doctrine, and thus to differ from the *Wesleyan* or *Arminian Methodists*. The distinction, however, no longer holds to the same extent as it did during the lifetime of the respective leaders. Nor are those churches which are mainly Calvinistic in their doctrine, so far as their standards are concerned, necessarily Calvinistic in their teaching from their pulpits. Many instances to the contrary are to be found in all Christian churches, even in those whose symbolic books are strictly Calvinistic.

CALVINISTIC METHODISTS. See **METHODISTS (CALVINISTIC)**.

CALYBE, a priestess of **JUNO** (which see).

CALYDONIUS, a surname of **DIONYSUS** (which see).

CAMALDULENSIANS, an order of monks founded at Camaldoli in the Apennines near Arezzo, by Romualdus, an Italian, in the early part of the eleventh century. The leading idea of the founder of this order, was completely to reform the monastic system, by introducing the simple habits of the Eastern monks. Romualdus, who was sprung

from the stock of the dukes of Ravenna, seems to have been a person of stern, austere disposition, who made even emperors tremble before him. He attracted around him many disciples, but his assemblage of hermitages at Camaldoli, in the Florentine province, was the most renowned of the establishments which he formed. Romualdus died in A. D. 1027, at the advanced age, as is alleged, of one hundred and twenty. This order consists of Cœnobites and Eremites, both subjected to rigorous and severe regulations. The dress of the Camaldulensians is white, and consists of a cassock, a long scapulary, and a hood. They wear also a gown or cloak with large sleeves. The hermits of the order wear only a short dress, consisting of a cassock, a scapulary, and a hood.

CAMBRAY (A SECT IN). In the earlier part of the eleventh century, a Christian sect was discovered in the diocese of Cambray and Arras, which was supposed to have had its origin in the teaching of Gundulf, an Italian, and which, by the strangeness of some of its tenets, seems to have had connection with some of the Oriental sects. They rejected marriage, and held a state of celibacy to be indispensable to a participation in the kingdom of heaven. They alleged the marriage intercourse between Adam and Eve to have been the first sin into which the apostate spirit Satanael enticed mankind. The disciples of Christ, they maintained, both male and female, ought to live together only in spiritual fellowship. From Luke xx. 34, 35, they inferred that only the children of this world entered into the married state, but that it is the duty of believers to lead a life wholly estranged from sense, and like that of the angels. But along with these extravagant notions, this nameless sect combined some opinions which indicated that they had risen above the prevailing errors of their time. They held, for instance, the utter inefficacy of mere outward sacraments to purify the heart. The following summary of their creed is given by Neander:—"It consisted in this, to forsake the world, to overcome the flesh, to support one's self by the labour of one's own hands, to injure no one, to show love to all the brethren. Whoever practised this needed no baptism; where it failed, baptism could not supply its place. From these doctrines we might be led to suppose that these people had imbibed thoroughly Pelagian principles, and opposed legal morality and moral self-sufficiency to the Augustinian doctrine of the church. The bishop so understood them, and hence unfolded to them, in opposition to these tenets, Augustin's doctrine of grace. But the theory of Augustin is directly at variance with the doctrine of that whole race of sectarians touching redemption as a communication of divine life to the spirits held bound in the corporeal world, touching the consolamentum, and all that is connected therewith. Even here, then, we find the practical consequences alone avowed by them, separated from the dogmatic grounds from which they were

derived. They were also opposed to the worship of saints and of relics, and ridiculed the stories told about the wonders performed by them. But it is singular to observe that they at the same time held to the worship of the apostles and martyrs, which in all probability they interpreted in accordance with their other doctrines, and in a different manner from what was customary in the church. They were opposed, like the Paulicians, to the worship of the cross and of images, they spoke against the efficacy of the priestly consecration, the value of a consecrated altar, and of a consecrated church. 'The church,' said they, 'is nothing but a pile of stones heaped together; the church has no advantage whatever over any hut where the Divine Being is worshipped.' They, like the older Euchites, denounced church psalmody as a superstitious practice."

The doctrines of this sect were first broached in the neighbourhood of Liege, and soon spread to Cambrai and Arras, where the archbishop assembled a council at the last mentioned town, in A. D. 1025, before which several members of the sect who had been arrested were summoned to appear. Their doctrines having been examined, the archbishop addressed to them a discourse in refutation of their tenets and in vindication of the Romish faith. They professed to be convinced by the prelate's arguments, and subscribed a recantation with the cross, thus obtaining absolution for their heresy. The sect, instead of being by this means suppressed, continued to maintain its ground for a long period. Towards the end of the eleventh century, a sect of this kind once more made its appearance in the diocese of Cambrai and Arras. The most conspicuous person belonging to it was a man of the name of Ramihed, who was summoned before the archbishop on the charge of heresy. On examination, it was found impossible to convict him, and, as a test of his innocence, he was requested to receive the eucharist. This, however, he refused, alleging the clergy of all ranks to be guilty of simony, or of covetousness under some form or other. A charge of this nature could not fail to rouse the indignation of the clergy, who, without further hesitation, declared Ramihed a heretic, and stirred up against him the fury of an ignorant and fanatical populace, by whom he was rudely seized and thrust into a small hut, where, while he was prostrate on the ground in prayer, they applied a torch to the building, and consumed him in the flames. The cruel persecution to which the leader of the sect was subjected tended greatly to increase its numbers, and to give it such importance and permanence, that in the twelfth century the sect was still found in many towns of the district.

CAMBRIAN CHURCH. See WALES (CHRISTIANITY IN).

CAMENÆ, four female divinities belonging to the religion of ancient Italy. They were prophetic nymphs, bearing the names respectively of *Antevorta*, *Postverta*, *Carmentis*, and *Ægeria*. The Roman

poets, even at an early period, apply the name of *Camene* to the MUSES (which see).

CAMERONIANS, a name applied by some writers to the Scotch COVENANTERS (which see) from Richard Cameron, one of the leading ministers of that body, who fell at the battle of Airmoss in Ayrshire, in 1680, fighting against Prelacy. See REFORMED PRESBYTERIAN CHURCH.

CAMERONITES, the followers of John Cameron, who was born at Glasgow in 1580, and after having studied theology in his native land, emigrated to France, where he became a distinguished professor, successively at Bordeaux, Sedan, and Saumur. He was recognized as the leader of a party of Calvinists in France, who held that the will of man is only determined by the practical judgment of the mind: that the cause of men's doing good or evil proceeds from the knowledge which God infuses into them, and that God does not move the will physically but only morally, in virtue of its dependence on the judgment. The synod of Dort, which was convened in 1618, to consider the points of difference between Calvinism and Arminianism, expressed themselves strongly against the views of Cameron, which differed rather nominally than really from the views of the synod; the latter laying down the principle that God not only enlightens the understanding, but moves the will, whereas the former taught that God enlightened the understanding, which thus moved and directed the will. It is not surprising, therefore, that Cameron considered his own doctrines as quits in harmony with those of the Synod of Dort.

CAMIS, the honoured dead among the Japanese whom they worship as ranking among the gods. When they burn a dead body, they consider the deceased person to whom the body belonged as entitled to veneration, as having now entered into the immediate fellowship of the gods, and they believe that the souls of all the departed have a direct relation with the living. Very good souls whom the high priest canonizes become *Camis* or protecting geniuses of men. They are believed to attend at the festivals of the dead; but lest they should prefer to remain in their dwellings, they pretend to compel their attendance by throwing stones. The souls of the wicked are imagined to wander through the air writhing in pain and anguish. The souls of very bad men are said to enter into the bodies of foxes, or into those of men whom they render sick and utterly destroy. According to this strange system of belief life is mingled with death, Hades with the earth, and the principal ground of fear is that the spirits of the dead may return and do injury to the living. It is among the SINTOISTS (which see) that this worship of the dead prevails in Japan, and hence the system has sometimes received the name of the religion of the *Camis*. To these deified heroes they build temples or MIAS (which see), and offer sacrifices; swear by them, and implore their patronage and assistance in all important undertakings, hoping to receive

benefit from them in this life, though they have no such expectation as to the world to come.

CAMISARDS, the name given to the French Protestants in the mountainous district of the Cevennes, who took up arms in defence of their civil and religious liberties in the commencement of the eighteenth century. The struggle which ensued at that time between the Huguenots and their persecutors is generally known by the name of the Camisard war, from the white frocks which the peasants who were the chief actors wore. Many of the Protestants both in France and other countries were opposed to this military rising on the part of the Huguenot peasantry. A Synod of the Swiss Church made a public and solemn remonstrance on the subject. But so severe and galling had been the persecution to which the Protestants had been subjected for many years previous, that their long forbearance is more to be admired than their ultimate resistance to be blamed. The following description of the struggle is given by Dr. Lorimer in his 'Historical Sketch of the Protestant Church of France.'

"The Camisards numbered from 6,000 to 10,000 persons able to carry arms. They were distributed over the country, in parties of a few hundreds, familiarly acquainted with mountain passes and retreats, and able, at a small risk to themselves, to inflict serious injury upon their persecutors. They were headed, not by captains or pastors regularly educated, but by bold untaught young men, who joined the soldier and the preacher in the same person. Fired with the warmest enthusiasm, some of them guided by prophetic impulse, and accounting themselves the commissioned messengers of heaven, the deepest religious feeling mingled with the struggle. The enemy was repeatedly paralysed before their religious fervour; and their moral character corresponded with their religious profession. We are informed that there were no quarrels nor slanderings among them, that oaths and obscenity were unknown, that goods were held in common, and that they addressed their chief as brother. In short, they discovered high moral propriety and the greatest brotherly love. So deep and general was the enthusiasm, that women—wives and daughters—gladly bore a part in the warfare, and astonished even their enemies with deeds of surpassing valour; and severely were they tried. This civil war of the mountains lasted for four successive years, by day and by night, in summer and amid the snows and storms of winter. Large districts of many square miles were laid waste with fire and sword by the Popish troops. In one case 166, in another 466, hamlets and villages were devastated at once, and the horrors of winter were added to those of conflagration. The worst banditti were let loose against the peasants. Proved felons were preferred to them, and the Court and Popish Bishop, instead of showing any commiseration, applauded the most atrocious proceedings; nay, the Pope granted the pardon of sin to all who

imbrued their hands in the blood of the peasantry. But with all this, the Camisards were successful in many engagements, and instead of being destroyed because they resisted, their resistance procured them better terms of peace than they would otherwise have enjoyed. Indeed, there is reason to think, that had they started earlier, and conducted a wise and vigorous opposition throughout, they might have procured a favourable pacification, not only for themselves, but for the Protestants of France generally. Even as it was, they were not overcome. They gave in, but it was at the persuasions of a Protestant noble. Their leading chief, Cavallier, though young and plebeian, received an important command in the French army, and died holding an honoured place in the British service; and, at least for a season, which only bad faith interrupted, the Camisards obtained the great object for which they toiled and sacrificed—freedom of religious worship—a freedom which filled them with joy, and made the country resound with the voice of psalms. Doubtless, their struggle was not unstained with bloody revenge,—but this is justly attributable to the dire persecution which they suffered. The oppressor, in the eye of reason, is responsible for the aroused passion of the oppressed. What could be expected of men who knew that certain death awaited them the moment they fell into the hands of their Popish enemies?—that, in all the considerable towns and villages of the district, the gibbet was ever standing ready, and the executioner within call? What could be expected of men who knew that their very psalm singing inspired with deadly hatred, and, to use the language of a Roman Catholic general employed against them, 'blistered, not only the ears, but the skins of the (Popish) clergy?'—or what peace or toleration could be looked for from men animated by such a spirit? What prospect of safety but in resistance? It may be added, that so righteous did both England and Holland account the struggle of the Camisards, that steps were taken to assist them, though the good intention was not rendered effectual."

The name of Camisards has also been given to a number of fanatical enthusiasts who arose among the Protestants of Dauphiny towards the end of the seventeenth century. They are said to have made their appearance in A. D. 1688, to the amount of five or six hundred of both sexes, who gave themselves out to be prophets, inspired as they declared by the Holy Ghost. The most exaggerated accounts of these pretended prophets have been given by M. Gregoire and other Romish writers. About 1709 a body of these men came over to England, where they succeeded in collecting around them a considerable number of followers. They proclaimed the near approach of the kingdom of God, the happy times of the church, and the millennial state. They are actually said to have predicted, but on what grounds we are not told, that these glorious events would take place within three years of the time of

their prediction. They are alleged to have pretended to possess the gift of tongues, the power of working miracles, and even of raising the dead. The French Protestant ministers in London endeavoured to expose their delusions. One of the most noted of these enthusiasts was a member of the congregation of Dr. Calamy, who in consequence preached a series of sermons on the subject. This eminent divine, one of the most distinguished of the nonconforming ministers of his day, witnessed an individual in one of these fits of so-called inspiration which he thus describes:—"I went into the room where he sat, walked up to him, and asked him how he did; and, taking him by the hand, lifted it up, when it fell flat upon his knees, as it lay before. He took no notice of me, nor made me any answer; but I observed the humming noise grow louder and louder by degrees, and the heaving in his breast increased, till it came up to his throat, as if it would have suffocated him; and then he at last began to speak, or, as he would have it taken, the Spirit spake in him. The speech was syllabical, and there was a distinct heave and breath between each syllable; but it required attention to distinguish the words. When the speech was over, the humming and heaving gradually abated; and I again took him by the hand, and felt his pulse, which moved pretty quick; but I could not perceive by his hands any thing like sweating, or more than common heat."

Both from the pulpit and the press many warnings were given against these unhappy fanatics, but they still continued to increase in numbers both in England and in Scotland for several years. Gradually, however, as uniformly happens in all such cases of public enthusiasm and excitement, the fervour of both leaders and followers died away, and the Camisards disappeared. "There can be little doubt," as Dr. Lorimer judiciously remarks, "that, in France, they were one of the spurious fruits of protracted persecution. In such circumstances, many minds get unhinged and excited, and men betake themselves to the prophecies of the future as a refuge from the misery of the present. Hence mysticism, and claims to inspiration, and extravagant proceedings of a religious kind, frequently appear in persecuting times. The persecutor may justly be held responsible for these evils." In these observations we fully concur, as affording a satisfactory explanation of what Romish writers have often brought as a reproach against Protestantism, alleging that such displays of extravagance are its natural fruits. See FRANCE (PROTESTANT CHURCH OF), HUGUENOTS.

CAMPANÆ, a name used first by Bede in the seventh century, and employed generally afterwards to denote the bells used in churches to summon the people to public worship. The word is supposed to be derived from Campania, a province in Italy, where bells were first invented. (See next article.)

CAMPANARII and CAMPANATORES, the

bell-ringers in churches from the seventh century and onwards. The usual business of these officers was to ring the bell for public worship.

CAMPITÆ (Lat. *Campus*, a plain), one of the names applied to the DONATISTS (which see), because they held their meetings on the plains.

CANCELLI. See BEMA.

CANDIDATI (Lat. *Candidus*, white), the CATECHUMENS (which see) of the early Christian church, so called because they were accustomed to appear dressed in white on their admission into the church by baptism.

CANDLEMAS-DAY, a festival instituted in the reign of Justinian in the sixth century. It takes place annually on the 2d of February. The Greeks called it *Hypantè* or *Hypapanitè*, meeting, because then Simeon and Anna met the Saviour in the temple. The Latins call it the feast of St. Simeon, the Presentation of the Lord, and usually Candlemas, because many candles were then lighted up as had been done on the Lupercalia, the festival, among the ancient Romans, of the ravishment of Proserpine, whom her mother Ceres searched for with candles. It reminds one also of the feast of Lights among the ancient Egyptians, and of the feast of Lanterns among the modern Chinese.

Candlemas-day in Rome is one of the most gorgeous festivals throughout the year. Sitting in his chair of state, the Pope is borne on the shoulders of eight men into St. Peter's Church, accompanied by cardinals, bishops, prelates, and priests. Candles are brought to him in immense numbers. They are incensed, sprinkled with holy water, and blessed. Then they are distributed. Each cardinal approaches, receives a candle, kisses the Pope's hand, and retires. Each bishop approaches, receives a candle, kisses the Pope's knees, and retires. Each inferior functionary on the occasion approaches, receives a candle, kisses the Pope's foot, and retires. On a sudden an immense number of candles are lighted, in the blaze of which the Pope is carried round the church, and retires, granting an indulgence of thirty years to all the faithful present. Such is Candlemas at Rome.

The candles are blessed on this festival in the following manner in the Romish church. Terce being ended, the priest, vested in a violet-coloured pluvial, or without the casule, with ministering attendants similarly dressed, proceeds to bless the candles placed before the altar at the Epistle side of it; and there standing with his face to the altar, offers up several prayers to the effect that the Lord would "bless and sanctify these candles for the uses of men, and the health of their bodies and souls, whether on land or sea;" and that he would pour forth his "benediction upon these waxen tapers, and sanctify them with the light of his grace." At the close of the hallowing prayers, the celebrant puts incense into the thurible, then sprinkles the candles thrice with holy water, and fumes them thrice with the incense. Then one of the higher clergy comes up to the altar, and from

him the celebrant receives a candle; after which the celebrant, standing before the altar with his face to the people, distributes the candles; first to the more dignified ecclesiastic from whom he had himself received it; next to the deacon and subdeacon; then to the rest of the clergy one by one in succession; and last of all to the laity. All kneel and kiss the candle and the hand of the celebrant except prelates, if present. When the celebrant begins the distribution of the candles, the choir sing the following Antiphon, "For a light to lighten the Gentiles, and to be the glory of thy people Israel." Then follows the Canticle, "Now lettest thou thy servant depart in peace, according to thy word." Here the Antiphon is repeated, and so on, after each verse of the Canticle, to the end. A procession now commences round the church. The singers walk in front, and the incense-bearer follows. The taper-bearers, with the cross-bearer between them, come next, and then the clergy. Those who are on the right side carry their tapers in their right hands, and those who are on the left, in their left hands. Then follows the bishop between two assistant deacons, with a taper in his left hand, and with his right bestowing his benediction on his flock. They all carry lighted tapers, and the reason assigned for it is, that they represent Jesus Christ, who is the light of the world. During the procession antiphons are sung, such as the following, "Make ready thy bed-chamber, O Zion; receive Christ thy King; embrace Mary who is the gate of heaven; for she it is that carries the King of Glory, of new light." When the procession is finished, the celebrant and his ministers having taken off the violet-coloured vestments, put on white ones for mass. The candles are held lighted in their hands during the reading of the Gospel, and at the elevation of the sacrament to the communion; but if the mass be on a Sunday the candles are not lighted.

CANDLESTICK (GOLDEN), a part of the furniture of the Jewish tabernacle. It was placed in the first apartment over against the table of show-bread on the south side. According to the Rabbins, it stood five feet from the ground, on a base from which the principal stem rose perpendicularly. On both sides of the stem there projected upwards, in a curved line, three branches at equal distances, and of the same height. These branches were adorned with six flowers like lilies, with as many knobs like apples, and little bowls like half almond shells, placed alternately; and upon each of these branches, as well as at the top of the stem, there was a golden lamp, which was lighted every evening, and extinguished every morning. Josephus says that only three of them were kept lighted in the day-time. The lamps were fed with pure olive-oil, and the care of them was committed to the priests. Not only the candlestick itself, but the tongs and snuff-dishes, were of pure gold; and the whole apparatus weighed a talent or 113 lbs. troy weight.

In place of one golden candlestick which formed

a part of the prescribed furniture of the tabernacle or Moses, Solomon, as we are informed, 2 Chron. iv. 7, made ten, probably after the same pattern, which he placed in the Temple, five on the right side of the sanctuary, and five on the left. No account is given of their height, or of the extent of their branches. Besides, there is mention made of silver candlesticks designed by David, but how large they were, and where they were placed, is nowhere recorded. According to Josephus, when the second temple was destroyed, A. D. 70, its vessels and articles of furniture were carried in triumph to Rome, and among these the candlesticks, which were lodged in the temple built by Vespasian. On the arch of Titus, accordingly, there is represented the form of the golden candlestick, as it was carried in triumphal procession into the city.

That the Jewish candlestick, as a part of the furniture both of the tabernacle and temple, had a typical signification, admits not of a doubt; and, indeed, it is adduced both in the Old Testament and in the New, with an obviously symbolical meaning. Thus we find it presented in the vision of Zechariah, which is thus described iv. 1—3, "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." On this vision Professor Bush offers the following valuable observations: "The candlestick seen by the prophet differed from that made by Moses by being surmounted by a bowl, out of which, as from a reservoir, the oil was conducted through golden pipes to each of the lamps; and this bowl was moreover supplied by oil that flowed in a peculiar manner through two branches of two olive-trees standing on either side of the candlestick, v. 11—14. This part of the vision especially attracted the curiosity and interest of the prophet. 'Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones (Heb. 'sons of oil'), that stand by the Lord of the whole earth.' These variations from the Mosaic model are certainly very remarkable; still in general significancy we have no doubt the symbol in each case is the same. The candlestick with its branches and its lighted lamps, represents the church in its multiplied unity, as a medium for shedding abroad the beams of revealed truth amidst the darkness of a benighted world. But

as the natural light of lamps is sustained by oil, so spiritual light is sustained by *truth*. Truth is its appropriate and genuine pabulum; and in the imagery of the vision before us, the obvious design is to represent the manner in which the churches are furnished with the nourishment of truth." That this typical explanation is the true one, we cannot doubt, since we find the prophetic seer in the Apocalypse using these words, Rev. i. 19, 20, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Accordingly, Professor Bush continues, "Since then a candlestick in general is the scriptural symbol of a church, a candlestick with seven branches must be the symbol of the universal church, spread abroad through all its numerous particular congregations, each one in its allotted station, shining through both its members and ministers, and giving light to the world. For the number *seven* being used by the sacred writers to denote not merely an indefinite multitude, but *totality* and *perfection*, the seven branches are doubtless to be understood as denoting *all* the various and dispersed congregations of the great spiritual body; while their all proceeding from one shaft plainly implies, that all those congregations are united in the one body of the universal church. 'In this character,' says Stonard, 'the church began to show itself, when the children of Israel, grown into a numerous people, were first collected and incorporated into a regularly formed body of believers in the true God, obeying, serving, and worshipping him according to his known will; and yet more conspicuously, when they were planted in the land of Canaan and spread over it, presenting to view many congregations of religious persons, spiritually united in one general community. The unity thereof was sufficiently guarded by the unity of the tabernacle, and afterwards of the temple in 'the place which God had chosen to put his name there.' At the same time, there were doubtless many synagogues scattered over the whole country, somewhat in the nature of our parish churches, wherein the several congregations met to celebrate Divine worship and receive religious instruction. The Jewish church still more completely answered to this symbol, on the return from the Babylonian captivity, when in almost all cities, towns, and populous villages, synagogues were erected, and numerous congregations assembled, professing the belief, service, and worship of the true God, reading, teaching, preaching, and hearing his holy word; and that not within the narrow bounds of Palestine only, but through almost every part of the civilized world. But doubtless the real, proper, perfect antitype of the candlestick is to be found in the Christian church, when the gospel was published, and its

light diffused among all the nations of the world, illuminating its dark corners with the knowledge of truth and salvation." The light of the candlestick, then, symbolically denoted the spiritual illumination which God communicates to his people through his word and ordinances by the effectual operation of the Holy Spirit.

CANEPHOROS (Gr. *kaneon*, a basket, and *phero*, to carry), the individual among the ancient Greeks, particularly at Athens, who carried, in a circular basket, the apparatus used in the act of sacrificing. It was accounted a highly honourable employment, and was generally assigned to a virgin, who carried the basket on her head to the altar. In the case of a private individual who wished to offer sacrifice, the duty of Canephoros was discharged by his daughter, or an unmarried female relative. In the public festivals, on the other hand, such as the Dionysia, the office was intrusted to two virgins of the first Athenian families.

CANNIBALS, those who feed on human flesh. There are undoubted proofs of such a barbarous and revolting practice having existed among some nations in almost all ages. Homer, Herodotus, Strabo, Pliny, and various other ancient authors, refer to actual cases in which cannibalism was found to prevail among nations and tribes of men, which they expressly name. Homer mentions the Cyclops and Lestrygonæ, and Herodotus the Scythians and the Massagetæ, as having indulged in the practice of eating human flesh. The ancient Britons are even said to have drunk the blood of their enemies, and made drinking-cups of their skulls. Among the aborigines of America, cannibalism seems to have been connected with superstitious observances, it being accounted pleasing to the Great Spirit that they should devour the bodies and drink the blood of those whom they had taken captive in war. The custom is said to have prevailed in the South Sea islands, in New Zealand, and New Caledonia, when these islands were first discovered. The Romish missionaries allege, that cannibals are to be found in the interior of Africa, and even some parts of Asia. The Battas, a tribe of people in the island of Sumatra, are said by Mr. Marsden to practise this horrible custom "as a species of ceremony; as a mode of showing their detestation of crimes by an ignominious punishment, and as a horrid indication of revenge and insult to their unfortunate enemies. The objects of this barbarous repast are the prisoners taken in war, and offenders convicted and condemned for capital crimes." The same barbarous practice is mentioned by the Wesleyan missionaries as recently followed in the Feejee islands. In a work entitled 'Modern India,' published a few years ago, the author, Dr. Spry, who was connected with the Bengal medical staff, describes a tribe of cannibals found in the neighbourhood of Chittagong, which is the grand depot established for the purpose of taming and rearing the Company's elephants. The narrative of Dr

Spry is as follows: "The pursuit of wild elephants in these regions has brought us acquainted with a race of cannibals scarcely to be distinguished from the monkeys with which they herd. Were not the information relative to these people so strongly authenticated as to leave no doubt upon the minds of those who desire to make inquiries upon the subject, the reader might justly refuse to credit the existence of a set of savages, scarcely worthy of the name of man. . . . The Kookees, as these brutal wretches are called, have, according to the account afforded me by Major Gairdner, protuberant bellies: they are low in stature, with set features, and muscular limbs. They speak a dialect peculiar to themselves, and build their villages on the boughs of the forest trees. They do not appear to have any settled abiding place, but wander in herds from one wilderness to another. When a site favourable to their purpose has been found, the whole community immediately set to work to collect bamboos and branches of trees, which are afterwards fashioned into platforms, and placed across the lofty boughs of the different trees. On this foundation the rude grass superstructure is raised which forms the hut. When these sheds are completed, and every family provided with a habitation, the women and children are taken into their aerial abodes. The men then lop off all the branches within reach of the ground, and having constructed for themselves a rough ladder of bamboos, they ascend the trees by means of this rude staircase, drawing it up after them to prevent the intrusion of strangers, and a necessary precaution against the encroachments of their four-footed companions of the forest. In this manner they repose, floating in the branches, and cradled by the wind, partaking more of the savage ferocity of brutes than the milder charities of man.

"To persons who have travelled much in India, the mere circumstance of a whole tribe of natives choosing to take up their permanent habitations in the trees would not excite much surprise, since the watchmen, who are employed in the charge of mango groves, or other valuable fruit cultivations, often form a sort of nest on the branches of some neighbouring trees, a small hut, or rather shed, just sufficient to shield the body from the inclemency of the weather, being raised upon a platform resting on the boughs. The Kookees, therefore, in this particular only, differ from more civilized natives, forced by necessity upon expedients of the kind, by living constantly in trees; in other respects there is fortunately no similarity, even to the most degraded beings of the human race. They openly boast of their feats of cannibalism, showing, with the strongest expressions of satisfaction, the bones and residue of their fellow-creatures who have fallen a prey to their horrible appetites. So intent are they in their search after human flesh, that the superintendent was always obliged to send out the men employed in hunting the elephants armed with muskets, and in

not fewer than parties of ten. One poor man they unfortunately caught while off his guard, and devoured him almost before his life blood had congealed in his veins. Attempts have been made to subdue and civilize these people, and one of their head men was won over, and employed by Major Gairdner at the elephant depot, but he could not be induced to relinquish his old habits. In a short time he was detected in the commission of a murder, and was executed by the civil authorities of Chittagong. When the tidings of this man's fate reached the ears of his former associates, they became greatly incensed, and for a long time afterwards exerted themselves, happily in vain, to obtain possession of the person of the superintendent, who had frequently occasion to cross their path in the execution of his duty. These people, strange as it may appear, are living within 150 miles of Calcutta, the metropolis of British India and the seat of government, and yet their existence even is scarcely known by the people who are not in authority—comparatively little information from the woods and jungles of the savage portions of Bengal finding its way to the Calcutta newspapers. The existence of cannibals in India is a fact only recently established, and many were of opinion that the races were extinct; it has now, however, been proved beyond all question, that the Kookees, who infest the blue mountains of Chittagong, and the Goands, inhabiting the hill forests of Nagpore, both feed upon human flesh. There is this distinction in favour of the latter, that they partake of it only occasionally, and in compliance with a religious custom—while the Kookees delight and banquet on the horrid repast."

Many exaggerated accounts have no doubt been given by various travellers on the subject of cannibalism; and stories of the most disgusting character have been told of the ferocity of savage tribes, who are in the habit of killing and eating their enemies, from no other feeling than a voracious desire for human flesh. Lopez and Merolla, who visited Congo, on the west coast of Africa, in the sixteenth century, actually report, that among the savage tribes in that quarter, human flesh was not only eaten but openly sold in the markets, and that the subjects offered themselves to the sovereign for the gratification of his palate.

CANON, a deity worshipped in Japan, said by some to be the son of AMIDAS (which see), and to preside over the waters and the fish. He is the creator of the sun and the moon. This idol is represented with four arms like his father, is swallowed up by a fish as far as his middle, and is crowned with flowers. He has a sceptre in one hand, a flower in another, a ring in a third, while the fourth is closed, and the arm extended. Canon is sometimes represented, as for example in the temple of a thousand idols, with seven heads upon his breast, and thirty hands all armed with arrows. There are thirty-three principal pagodas, which are peculiarly

consecrated to the god Quamwon or Canon. It is regarded by some of the Japanese as a solemn religious duty to go on pilgrimage to each of these pagodas in succession. These devotees, as they pass along from temple to temple, sing a hymn in honour of their god. They are dressed in white, and wear about their necks a list of the several temples of Canon which they are still to visit.

CANON (Gr. *a rule*), a catalogue in the early Christian Church of the ecclesiastical office-bearers of any particular church.

CANON OF THE MASS, the fixed and inviolable part of the mass of the Roman church, in which consecration is made. It is sometimes called the action or secret, that part of the mass-prayers which Romanists call "the very sum and heart, as it were, of the Divine sacrifice." It is what Tractarians call the Liturgy of St. Peter. But we learn from Roman Catholic authors themselves, that the Canon of the Mass is the work not of one, but of several persons. Pope Innocent III. and Durandus after him, say, "That the secret which, according to others, is called the Canon, and the action, was not composed all at once by one person, but gradually by many persons, is evident from this among other proofs, that the commemoration of the saints is repeated thrice in it, for in the second commemoration those primitive saints are supplied who seemed wanting in the first." The revision and enlargement of the Canon, however, is chiefly the work of Gregory the Great, and some authors, for example, Mosheim, go so far as to term him its author. Notwithstanding, however, the alterations which were introduced into the Canon by Gregory, all the Ritualists testify that it has received many other additions and interpolations since Gregory's time. By the arrangements of the Romish Rubric, the whole of the Canon must be muttered, with the exception of a word or two, here and there, which are to be said aloud. The reasons alleged for this secrecy are various. Thus Innocent III. explains the matter: "The Canon is celebrated in a secret voice, lest the holy words should become common; for it is reported, that when of old the Canon used to be recited publicly, and in a loud voice, almost all came to know it by means of that usage, and used to chant it in the public places and streets; whence, when certain shepherds were once reciting it in the field, and had placed their loaf upon a stone, the bread, at the utterance of the words, was turned into flesh, and they themselves, by a Divine judgment, were struck with fire from heaven. On which account the holy Fathers agreed that those words should be uttered in silence, forbidding, under anathema, that they should be uttered by any but priests over the altar, and in the mass, and in their sacred vestments."

From internal evidence alone we are forced to the conclusion, that the Canon of the Mass is the work not only of various hands, but of various ages. On this subject, Mr. Lewis judiciously remarks, in his

'Bible, Missal, and Breviary,' "The name *secret* given to certain prayers in every mass, whispers that there was a time when the church did not wrap up all her service in the secrecy of a dead language—when secrecy was the exception, not the rule. In the ordinary of the mass the priest is directed to turn to the people, and, in a voice slightly raised, to say to them, 'Pray, brethren, that mine and your sacrifice may be acceptable to God the Father Almighty,' indicating the time when Divine service was equally intelligible to all. In the Canon of the Mass we have a prayer offered up after consecration, when the elements are supposed to have become Christ himself, beseeching Almighty God to command that the elements be carried up by the hands of angels to heaven; the idea of angels conveying Christ to heaven betraying its antiquity, at least, that it preceded the present sacramental theory of Rome, and standing in curious contradiction to the prayer in the same Canon, said to have been inserted by Pope Innocent III., entreating that it may 'adhere to his bowels.' These, and many such internal evidences discover the successive growths of the mass from times and sentiments the most pure, to superstitions the most gross. From Bishop Ambrose have been borrowed prayers and hymns which the Church of Christ may use with edification. Then was added the Nicene Creed to declare the orthodox faith as to the person of Christ. In the sixth century, Gregory the Great added the Lord's Prayer to the mass as a fixed part of it, and seems to have first conceived the idea of giving the churches a common liturgy. This he may have done to correct abuses which had crept in, as well as from a desire to extend the influence of the Roman See, whose supremacy was yet unacknowledged. To Gregory are ascribed many little versicles, such as repetitions of 'Lord, have mercy'—'Christ, have mercy'—and the insertion of the Litany which the English Church has so well reformed, and which, as adopted into her church service, forms perhaps the most beautiful part of her public devotions. To Gregory, also, are ascribed the composition and arrangements of those chants that still bear his name. But whatever efforts this energetic pontiff made for establishing liturgical uniformity, it is certain he never attained it, even in Italy. The liturgy, called the Ambrosian, was used in the diocese of Milan down to a recent period, if not occasionally still used in its celebrated cathedral. The French Church had its Gallican, and in Spain the Gothic liturgy was received as canonical until the eleventh century. It was not until after the Council of Trent that 'the liturgy of St. Peter' was imposed even on all the Roman ecclesiastical world; and that council was the first that declared, 'that if any one should say that the mass should be celebrated in the vulgar tongue, let him be accursed.'"

CANON OF SCRIPTURE. See BIBLE.
CANONESSES, an order of religious females, dis-

inct from nuns, which was established by Lewis the Meek in the ninth century, and placed on the same footing and under the same rule as the order of CANONS (which see). In the twelfth century they embraced the rule of St. Augustine, and were accordingly called *Regular Canonesses of St. Augustine*.

CANONICÆ, virgins in the early Christian church who dedicated themselves to Christ, and were called Canonical Virgins, from being enrolled in the CANON (which see), or books of the church.

CANONICAL, that which is done in accordance with the canons of the church. See CANONS (ECCLESIASTICAL).

CANONICAL HOURS. These, in the Church of Rome, begin with vespers or evening prayer, about six o'clock or sunset. Then succeeds compline, and at midnight the three nocturns or matins. Lauds are appointed for cock-crowing, or before break of day; at six o'clock or sunrise, prime should be recited, and terce, sext, and none, every third hour afterwards. Under the Jewish economy, the only canonical hours we read of are those of the morning and the evening sacrifice, at the third and the ninth hour, or nine o'clock in the morning and three o'clock in the afternoon of our time. The prophet Daniel speaks of praying to God at morning, noon, and night. In apparent accordance with the example of the prophet, Tertullian mentions the third, sixth, and ninth hours of prayer; and these hours are recommended to Christians by Cyprian, as suitable hours for prayer, without the slightest hint that the church had laid down any rule upon the subject. Cassian informs us that the monks of Egypt, with whom the monastic life commenced, never observed any other canonical hours for public devotion, but only morning and evening early before day. Not long after, the monks of Mesopotamia and Palestine began to meet publicly at the third, sixth, and ninth hours for psalm-singing and devotion. The compline, or bed-time service, was not known in the ancient church as distinct from the evening service. Those additional canonical hours, which are now observed by the Roman Catholic Church, were gradually introduced from the practices of the Eastern monks, there being in the three first centuries no other hours of public prayer but the morning and evening. Chrysostom also frequently mentions the daily service in the church morning and evening. When the writers of the fourth century speak of six or seven hours of prayer, their remarks exclusively apply to the practice of the monks, not of the whole body of the church. Thus Chrysostom, while he never adverts to more than three public assemblies in the church, tells us, in describing the monks, that they had their midnight hymns, their morning prayers, their third, and sixth, and ninth hours, and, last of all, their evening prayers. As the author of the Constitutions, however, who lived in the beginning of the fourth century, gives directions as to these various hours of prayer, it is not unlikely that in some

of the Eastern churches they had come to be already observed. The hours of prayer came to be seven, after the example of the Psalmist David, "Seven times a-day do I praise thee," and to afford direction in the various services of the day, a regular form of devotion was drawn up. See next article.

CANONICAL HOURS, one of the offices of the Church of Rome contained in the BREVIARY (which see), and called, by way of distinction, the *church office*. It is a form of prayer and instruction combined, consisting, for the special guidance of the clergy and the religious of both sexes, of the psalms, lessons, hymns, prayers, anthems, and versicles, separated into different portions, and to be said at the different hours of the day, which are held to be *Canonical hours*. (See preceding article.) The church expressly obliges every clergyman in higher orders, and every one who possesses an ecclesiastical benefice, as well as the religious of both sexes, to recite it every day, in private, at least, if they cannot attend the choir, or are not obliged to do so. The canonical hours of prayer are still regularly observed by many religious orders, but not so regularly by the secular clergy, even in the choir. When the office is recited in private, it is often held to be quite sufficient if the whole be gone through in the course of the twenty-four hours. The omission is held as a mortal sin, unless for good and sufficient cause. Besides, all who are in possession of benefices, forfeit them by omission of this duty in reciting the canonical hours. It is related of Luther, that having, while a monk, for many days through study neglected the recitation of the canonical hours, in compliance with the Pope's decree, and, to satisfy his own conscience, he actually shut himself up in his closet, and recited what he had omitted with such punctilious exactness and with such severe attention and abstinence, as brought on a total want of sleep for five weeks, and almost produced symptoms of a weakened intellect.

CANONICAL LETTERS. These, also called *Letters Dimissory*, were granted in the early Christian church to the country clergy who wished to remove from one diocese to another. The council of Antioch forbade country presbyters granting such letters, but the *chorepiscopi* were allowed to give them. No clergyman was allowed to remove from his own church or diocese, without canonical letters from the bishop of the diocese to which he belonged. These canonical or dimissory letters might be either granted or refused at the will of the bishop.

CANONICAL LIFE, the mode of life pursued by those of the ancient clergy of the Christian church who lived in community. It held a kind of intermediate place between the monastic and the clerical style of living. The canonical life of the clergy seems to have owed its origin to Chrodegang, bishop of Mentz, about the middle of the eighth century. He directed that the Benedictine rule should be the model after which the union among them

should be formed. The chief point in which they differed from the mendicant orders was the possession of property. "They lived together," says Neander, "in one house; sat together at one table; a portion of meat and drink was measured to each, according to a prescribed rule; at the canonical hours they assembled to join in prayer and song; meetings of all the members were held at fixed times; and, in these assemblies, passages of Scripture, with the rule of the order, were read, and those who had broken it were rebuked." This new mode of living was much admired, and was received, with some few alterations, at the council of Aix-la-Chapelle, A. D. 816, as the general rule of the French church. This alteration in the life of the clergy, as long as it continued to be observed, exercised a most beneficial influence; but, as the rule came to be relaxed, corruption crept in, and at length it fell into disuse. See CANONS (ORDER OF).

CANONICAL OBEDIENCE (OATH OF), an oath which is administered to every clergyman of the Church of England on being licensed to a curacy or instituted to a benefice, in which he swears to give obedience to the bishop of the diocese in which his cure or benefice is situated.

CANONICAL PENSIONS, annuities granted in the ancient Christian church to those who had spent the greatest part of their lives in the service of the church, and desired to be disburdened of their office on account of age and infirmity. It was granted out of the revenues of the church, but not without the authority or approbation of the synod.

CANONIZATION, a ceremony in the Romish Church by which persons deceased are canonized, or raised to the rank of saints. It follows upon the process of **BEATIFICATION** (which see). The earliest canonization by the Popes of which we have authentic records, is that of Ulrich, bishop of Augsburg, by John XV. in A. D. 995. Yet bishops, metropolitans, and provincial councils were concerned in such acts for more than a century after this. And it was not till the pontificate of Alexander III. in the twelfth century, that the Popes claimed the exclusive power of adding new saints to the calendar. This was effected in a council held at Rome, A. D. 1179, and, ever since, the power of canonization has been considered as vested solely in His Holiness.

The process of canonization is carried forward with great deliberation. "As soon after the beatification," to use the words of Cardinal Wiseman, "as there is reason to believe that additional miracles have been wrought by the servant of God, the postulants humbly petition the Congregation of Rites to obtain the signing of the commission for resuming the cause, and the expediting of fresh remissorial to the same or other delegates, instructing them to receive evidence of the miracles reported to have taken place." Two miracles are required before beatification, and two more before canonization. The Pope, on being applied to, resumes the case of the beatified

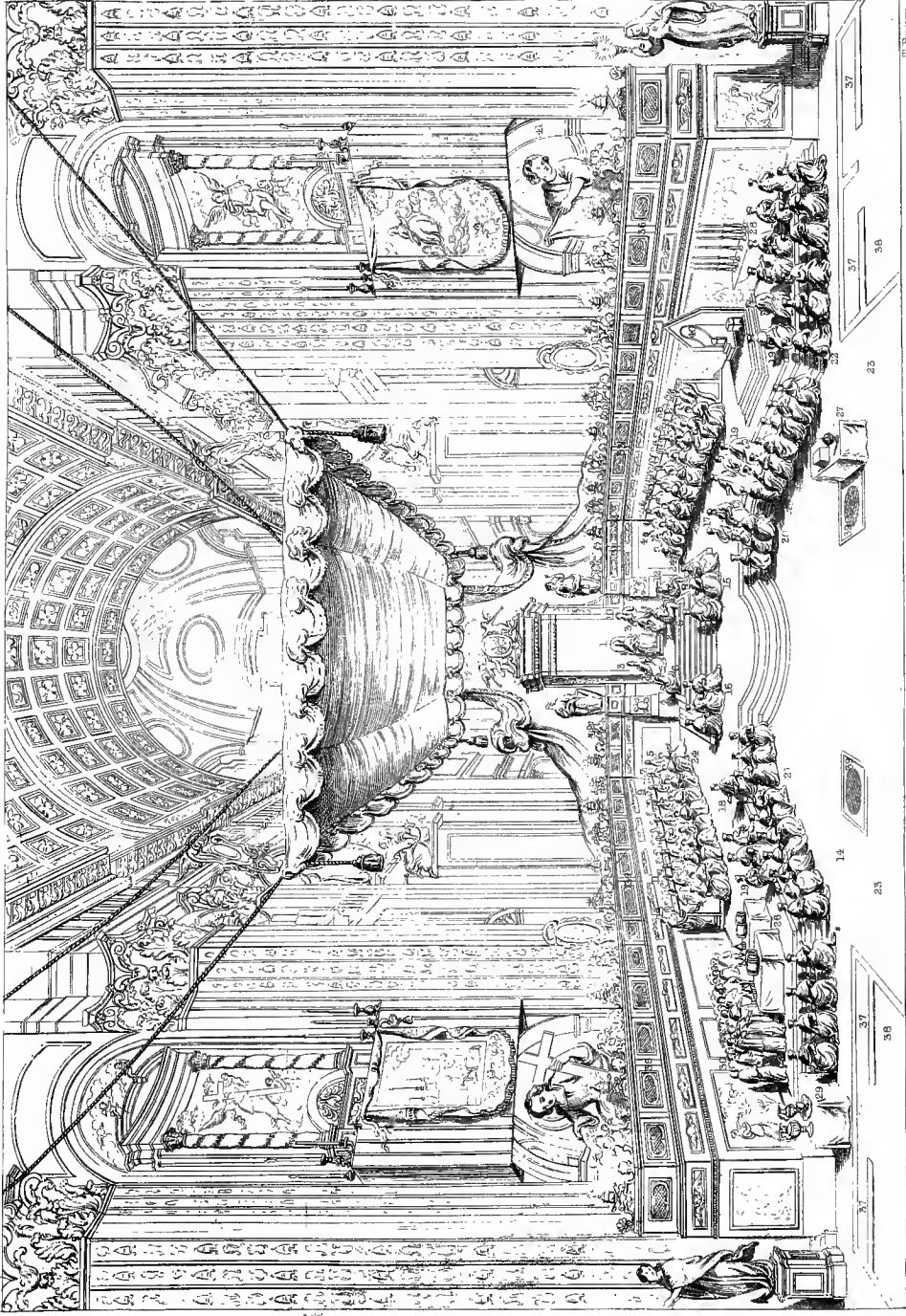
person, with the view of testing his qualifications for the higher rank which is claimed for him. A secret consistory is accordingly, in the first instance, summoned, at which the petition in favour of the proposed saint is taken into consideration, and appointed to be examined by three auditors of the Rota, and the cardinals are directed to revise all the instruments relating thereto. A second private meeting is held, at which the cardinals make their report. If the report be favourable, a public meeting of the consistory is held, at which the cardinals pay their adoration to his Holiness, and, immediately thereafter, a long eulogium is pronounced upon the virtues, miracles, and high qualifications of the proposed saint. A semi-public consistory is now held, at which the Pope attends in his mitre and pluvial. The votes of the prelates are taken for or against the canonization, and, as soon as it is resolved upon by a plurality of voices, the Pope intimates the day appointed for the ceremony.

On the canonization day, the Pope officiates in a white dress, and the cardinals are habited in the same colour. St. Peter's church at Rome is hung with rich tapestry, on which appear, embroidered with gold or silver, the arms of his Holiness, or the arms of that prince or state which may have made application for the canonization. The church is splendidly illuminated with wax tapers, and a magnificent throne erected for the Pope. A gorgeous procession marches to St. Peter's with colours flying. The ceremony, as it took place at the canonization of four Italian saints in May 1712, is thus detailed by Picart: "As soon as his Holiness had quitted his taper and mitre, he went and prostrated himself before the holy sacrament, in the chapel of the holy Trinity. The ecclesiastical senate followed his pious example. His Holiness then taking back the taper and mitre, returned to his chair, and was carried to the altar of the apostles. There he gave the taper to his cup-bearer (who held it in his hand during the whole ceremony), knelt upon his seat, and prayed for some considerable time; after which he bestowed new benedictions on the congregation, went up to his throne to perform the function of the vicar of Jesus Christ, and there received the adoration of the sacred college. After this the most ancient of the cardinal-bishops went up to the pontifical throne, and placed himself on the right, but so that his face was towards the left. The cardinal, who was deputed to demand the canonization, moved forwards to the steps of the throne, having the cardinal-legate of Bologna on his left-hand, and a consistorial-advocate on his right; the master of the ceremonies, who attended the cardinal-postulant, being on the legate's left. They first bowed to the altar and his Holiness; then the cardinal-postulant rose, and the advocate, addressing himself in his eminency's name to the holy Father, begged that he would be graciously pleased to order the four Beati to be enrolled amongst the saints of the Lord. No sooner



CANONIZATION OF SAINTS IN ST. PETERS CHURCH AT ROME, (IN 1712)

CANONEIDDIAID SAINT YN EGLWYS SAINT FEDR. RHUFAIN (YN 1712)



R. PROSER. T. BROWN.

KEY TO PLACE OF CANONIZATION OF SAINTS IN ST. PETER'S CHURCH AT ROME IN 1712.

- 1 The Pope
- 2 The seat of the Cardinal Bishop
- 3 Cardinals in Decorous orders, assistants to the Throne
- 4 Cardinals Bishops & Priests
- 5 Cardinals in Decorous orders
- 6 Bishops assisting the Throne
- 7 Bishops that do not assist
- 8 Vicar of the Throne
- 9 Governor of Rome
- 10 The Constable
- 11 Capranda of orders
- 12 Conservators of Rome
- 13 The legate of Bologna
- 14 The seat of the Master of the Palace or sacra Palatio
- 15 Auditors of the Rotae
- 16 Clerks of the chamber
- 17 Voting Proctors of the Sacra Rotae
- 18 Abbots
- 19 Rectors
- 20 The seat of the Master of the Palace or sacra Palatio
- 21 Chaplains private and ordinary
- 22 Chaplains private and ordinary
- 23 The place of the Tribunal of the Sacra Rotae
- 24 Team Brevets
- 25 Master of the Mantle
- 26 Officers
- 27 The Pope's Advocate
- 28 The seat of the Master of the Palace or sacra Palatio
- 29 The Pope's Advocate
- 30 The place of the Tribunal of the Sacra Rotae
- 31 The Imperial Ambassador
- 32 The Imperial Ambassador
- 33 The Pope's Advocate
- 34 The Pope's Advocate
- 35 The Pope's Advocate
- 36 The Pope's Advocate
- 37 The Pope's Advocate
- 38 The Pope's Advocate
- 39 The Pope's Advocate
- 40 The Pope's Advocate
- 41 An image of St. Veronica

had he spoken, but one of the gentlemen of the Pope's bed-chamber, secretary of his briefs, standing up, resumed the discourse, and made a short eulogium on the merit and virtues of the four Beati, who were all natives of Italy, and had immortalized themselves by their religious achievements.

"The gentleman of the bed-chamber closed his harangue with an exhortation to the assembly to beg the light of God's Spirit upon so delicate an occasion. Then his Holiness rose off his throne, and all the clergy knelt; two musicians of the chapel, dressed in their surplices, and kneeling, sung the litanies of the saints; after which the cardinal-postulant for the canonization repeated his instances; and this was succeeded by a prayer to Almighty God to implore the assistance of his Holy Spirit, and then the holy Father sung the *Veni Creator Spiritus*, which is a hymn addressed to the third Person in the Sacred Trinity. The two musicians sung the verse which begins with *Emitte Spiritum*, and the Pontiff called upon the Holy Ghost, whilst they continued standing with tapers in their hands before the steps of the throne. A third and last request, made in the same manner as the former, succeeded this invocation. Then the secretary of the briefs resumed the discourse, and declared it was time to acquiesce with God's commands. 'His Holiness,' continued he, 'is going to make a decree for raising Pius V., Andrew D'Avellino, Felix de Cantalice, and Catharin de Bologna to the rank of saints, to the glory of God, and the honour of the Catholic Church, in order that their names may be called upon for ages to come.' After these words, the secretary withdrawing, the cardinals stood up, and Christ's vicar, by the assistance of the Holy Ghost, pronounced the decree of canonization, thereby commanding, that from thenceforth those Beati should be looked upon as saints by the Catholic Church, and their festival be solemnized upon their respective birth-days. The apostolic prothonotaries and notaries immediately drew up an act of this canonization, and *Te Deum* was sung by way of thanksgiving."

The idea of canonization is evidently borrowed from the ancient heathens, who deified heroes and great men after their death. (See *APOTHEOSIS*.) It was a ceremony unknown before the end of the tenth century, even in the Romish Church. The power of canonization in the Greek Church is vested in the patriarchs and bishops in convocation, who, while they are cautious in conferring the honour only upon those who have been distinguished for their virtues and piety, have, nevertheless, so swelled the calendar of saints, that they are more numerous than the days of the year. On each of their festival days, and from their number, two of them are sometimes assigned one day, masses are said in honour of them, and the history of their life and miracles is publicly read. The lives of the saints are in four volumes folio. They are read at the

matin service in monasteries, but not often in parish churches.

CANONRY, the office held by the CANONS OF A CATHEDRAL (which see) in England. By the Act 3d and 4th Vict., the canonries are reduced to one hundred and thirty-four.

CANONS, a name given to the clergy in the primitive Christian church, for which two reasons are assigned; one, that they were subject to the CANONS ECCLESIASTICAL (which see), or general rules of the church; the other, that they were usually registered in the *canon*, or list of the authorized office-bearers. Whatever may be its origin, the appellation is often found in the ancient councils. At an after period, it came to be applied to all who were entitled to receive maintenance from the church, such as monks, virgins, and widows, all of whom were enrolled as *canonici*, or canons. Sometimes the word was used to denote a tax raised for ecclesiastical, and even for civil purposes. Thus Athanasius, when he complains of having been unjustly accused of imposing a tax upon Egypt for the support of the church of Alexandria, calls the tax a *canon*; and in the Theodosian code, the word is employed to denote the tribute of corn that was exacted from the African provinces for the use of the city of Rome. The APOSTLES' CREED (which see) was also called *canon*, the rule, as being the recognized standard or rule of faith.

CANONS (APOSTOLIC). See APOSTOLICAL CANONS.

CANONS (BOOK OF), rules framed for the government of the Scottish Church, by order of Charles I., and designed to establish Episcopacy, and subvert the Presbyterian constitution of the church. In 1634 it was agreed upon, that a Book of Canons and a Liturgy should be framed in Scotland, and communicated to Laud, Juxon, and Wren for their revision and approval. In April of the following year, a meeting of the prelates was held in Edinburgh, to see what progress had been made in the framing of the Book of Canons. After the Scottish prelates had prepared the document, it was sent to Laud, by whom it was revised and amended. This Book of Canons was confirmed under the great seal, by letters patent bearing date 23d May 1635. Dr. Hetherington, in his 'History of the Church of Scotland,' gives the following brief digest of the canons: "The first decrees excommunication against all who should deny the King's supremacy in ecclesiastical affairs; the next pronounces the same penalty against all who should dare to say that the worship contained in the Book of Common Prayer (a book not yet published, nor even written) was superstitious or contrary to the Scriptures. The same penalty was decreed against all who should assert that the prelate form of church government was unscriptural. Every minister was enjoined to adhere to the forms prescribed in the Liturgy, on pain of deposition; which Liturgy, as before stated, was not yet in existence. It

was decreed also, that no General Assembly should be called, but by the King; that no ecclesiastical business should even be discussed, except in the prelatial courts; that no private meetings, which were termed conventicles, and included Presbyteries and Kirk-Sessions, should be held by the ministers for expounding the Scriptures; and that on no occasion in public should a minister pour out the fulness of his heart to God in extemporary prayer. Many minute arrangements were also decreed respecting the ceremonial parts of worship, as fonts for baptism, communion-altars, ornaments in church, modes of dispensing the communion elements, the vestments of the clerical order, and all such other idle numberies as the busy brain of Laud could devise, or the fantastic fooleries of Rome suggest." Such were some of the principal regulations framed for the guidance of the Scottish clergy by the royal fiat. The utmost excitement prevailed throughout the country, when the character of the Book of Canons came to be known. It was looked upon by the people generally as decidedly Popish in its tendency, and designed to pave the way for the introduction, not of Prelacy only, but ultimately of Popery itself. Though Episcopacy had been established in Scotland for thirty years, the publication of the Book of Canons, instead of reconciling the Scottish nation to that mode of ecclesiastical government, only tended to increase the antipathy with which it was regarded.

CANONS (ORDER OF). In the eighth century the great corruption of the whole sacred order gave rise to a new kind of priests, who held an intermediate place between the monks or regular clergy, and the secular priests. These followed partly the discipline and mode of life of monks; that is, they dwelt together, dined at a common table, and joined together in united prayer at certain hours; yet they took no vows upon them like the monks, and they performed ministerial functions in certain churches. They were at first called by the name of the Lord's Brethren; but afterwards took the name of Canons. The institution of this order is commonly attributed to Chrodegang, bishop of Metz, who about A. D. 750 subjected the priests of his church to a somewhat monastic mode of living, requiring them to live in community, to sing hymns to God at certain hours, and also to observe other rites, and by his example, first the Franks, and then the Italians, the English, and the Germans were led to found convents of canons. In the ninth century, Lewis the Meek cherished this order with great partiality, and extended it through all the provinces of his empire. He also added to it an order of *Canonesses*, which had been unknown in the Christian world before that time. He summoned a council at Aix-la-Chapelle A. D. 817, at which the rule of Chrodegang was altered, and new rules were framed, which were issued by Lewis as his own ordinance. The following abstract by Schlegel contains its most essential features: "First the prevailing error, that the pre-

scriptions of the Gospel were obligatory only upon monks and clergymen, is confuted; and then the distinction between monks and canons is defined. The latter may wear linen, eat flesh, hold private property, and enjoy that of the church; the former cannot. Yet equally with the monks they should avoid all vices and practise virtue. They should live in well secured cloisters containing dormitories, refectories, and other necessary apartments. The number of canons in each cloister should be proportioned to the exigencies of the church to which it belonged. In their dress they should avoid the extravagances of ornament and finery, and likewise uncleanness and negligence, &c. The second part of the rule relates to canonesses, and contains twenty-eight articles. The first six are extracts from the fathers, and relate to the duties of ladies who consecrate themselves to God. They may have private property, yet must commit the management of it to some kinsman or friend by a public act or assignment. They may also have waiting-maids, and eat in the refectory and sleep in the dormitory. They are to be veiled and to dress in black. Their business must be prayer, reading, and labouring with their hands; and especially they must fabricate their own clothing from the flax and wool given to them."

From this time numerous convents of canons and canonesses were founded in every part of Europe, and endowed with ample revenues by pious individuals. This order, however, in process of time degenerated like the others. The same dissoluteness of morals, which in the eleventh century pervaded the whole sacred order, infected also the monastic establishments of the canons. It was deemed necessary by Pope Nicolaus II., in the council at Rome A. D. 1059, to repeal the old rule for canons adopted in the council of Aix-la-Chapelle, and to substitute another in its room, establishing a better and stricter system of discipline. By this means nearly all these associations underwent a considerable reform. Some of them, however, did not consent to adopt the new rule in all its extent. Hence arose the distinction between *regular* and *secular canons*; the former name being applied to those who had all things in common, without any exception whatever, while the latter was given to those who had nothing in common but their dwelling and table.

CANONS OF A CATHEDRAL, also called **PREBENDARIES**, the former being a name of office and ministry, and the latter having reference to a *prebenda*, which denoted an endowment or revenue. At the period of the Conquest, there were in England nineteen bishoprics, not including the bishopric of the Isle of Man, which has no Cathedral Chapter, and all of these were associated with bodies of *secular* canons, except two, Winchester and Worcester, where Benedictine monks had been substituted in their places. The same substitution appears to have been gradually effected in other churches, namely Canterbury, Durham, and Rochester, but the

secular clergy recovered their ground, and kept it till the time of Archbishop Lanfranc after the Conquest. From the Conquest to the Reformation the canons consisted of presbyters, deacons, and subdeacons, each prebendal stall being annexed to one of these three orders of ministry; and a certain number of each order, as the services of the church then required, were enjoined to be always resident together. It appears to have been a general rule, that a certain part of the whole body of canons should be always in residence. The canons had each a prebend, the endowment of which generally consisted of the tithes of some parish. There was besides a common property of the church called *communa*, from the revenues of which the several members received a daily distribution when resident and taking their part in the daily offices. The duty of residence, and the emoluments attached to it, were in process of time confined to a portion of the whole body of Canons; and the non-residents were compelled by statute to pay, each a certain portion, one-fifth, one-sixth, or one-seventh, of the income of his prebend to the common fund of the church for the benefit of the resident Canons. Hence arose the title of *Canons Residentiary*. The Chapter, however, was still considered to comprehend all the Canons; the right of being summoned to Chapter meetings and of voting, still remaining as before. But it appears that by degrees the small body of residents acquired the chief management of the common property, and enjoyment of the privileges and revenues of the church. During the period which elapsed between the Reformation in England, and the reign of Charles II., the alterations in the rule of residence for Deans and Canons were so extensive as almost to amount to a new constitution. What had been the exception before, became now the rule. The term of obligatory residence was reduced to ninety, sixty, and even so little as fifty days, and in many cases the provision for the constant presence of one-third, or one-fourth part of the Canons appears to have been abandoned. These changes are believed to have been due to Archbishop Laud, who was appointed to revise the Cathedral statutes.

In 1835 William IV. issued a commission for the examination of Cathedrals and Collegiate Churches in England and Wales, which has led, among other changes, to the suspension of a certain number of canonries, so as to leave generally four in each cathedral, although a few cathedrals retain five or six, one or two being attached to archdeaconries or professorships; and Christ Church, Oxford, retains its whole number of eight, one attached to an archdeaconry, and four to professorships. The non-residentiary canonries in the old foundations are retained, but without emolument. The bishops of the new cathedrals are authorised to appoint a certain number of Honorary Canons, to take rank next after the Canons, but without emoluments. The Canons are allowed to hold each one benefice, without re-

striction as to distance or value. The residence of every Canon is fixed at three months at least. The incomes of the suspended canonries in the new cathedrals are directed to be paid over to the Ecclesiastical Commissioners. Two canonries at Westminster are annexed to the two parishes of St. Margaret's and St. John's. The Canons of the Old Foundation are to be appointed generally by the bishops, and no person can take the office of a Canon until he has been six years complete in priest's orders, except in the case of professorships. Power is given to remove the suspension of a canonry if an endowment of £200 per annum be provided. The canonries in the gift of the Crown are confined to the cathedrals of Canterbury, London, Oxford, Worcester, and the collegiate churches of Westminster and Windsor; those in the gift of the Lord Chancellor, to Gloucester, Bristol, Norwich, and Rochester. The whole number of residentiary canonries, according to the provisions of 3d and 4th Vict. c. 113, is one hundred and thirty-four. The collegiate churches of Ripon and Manchester are now made Cathedral churches, annexed to newly founded bishoprics, and to each of them are attached a dean and four canons. In the case of Manchester, to each of the four canonries is annexed one of four rectories and parishes in Manchester and Salford. A cathedral commission was appointed in 1852, which issued its report in 1854, and from that report we have received much of the information which is embodied in this article. See CATHEDRAL, DEAN and CHAPTER.

CANONS ECCLESIASTICAL, the rules or laws laid down by the councils of the Christian church, and possessing the force of ecclesiastical law. From the time of Constantine, the first Christian Emperor, councils began to be convened which drew up rules and regulations, not only in regard to the doctrine, but also the discipline and government of the church. These *decrees*, as they were called, of the councils were collected into three volumes by Ivo, bishop of Chartres in France, about A. D. 1114. This collection of the Decrees was corrected about thirty-five years afterwards by Gratian, a Benedictine monk, and published in England in the reign of King Stephen. These Decrees were received by the clergy of the Western or Latin Church, but never by those of the Eastern or Greek church.

But the body of canon law includes not only the Decrees; it also embodies the Decretals or letters of the Popes (see BULL), which have also been collected into three volumes, and commented upon by John Andreas, a distinguished canonist in the fourteenth century, in a work well known by the name of the *Novellæ*. These Decrees and Decretals constituted at one period the whole body of the canon law, but afterwards the decretals collected by Pope John XXIII., and commonly called the *Extravagants*, were admitted and placed on a footing with the rest of the canons. The canon law was introduced into

England, though its authority was never recognized to the same extent as in other countries. Some of the canons were admitted by the English sovereigns and people, while others were rejected. For a time the Pope claimed an ecclesiastical jurisdiction independent of the king, but at the Reformation the Papal power was completely disowned, and no Bull or decree of the Pope could from that time be even published in England without the permission of the civil power.

Besides the foreign canons, there were a number of provincial constitutions passed for the government of the English church, which derived their force only from the royal assent, for from the time of William I. to the Reformation, no canons or constitutions passed by any synod were permitted to be acted upon without the royal assent. The provincial canons were collected and arranged by Lyndwood, Dean of the Arches in the reign of Henry VI. A general revision of the canons was proposed at the Reformation, and the important task was intrusted to Archbishop Cranmer. The work was finished, but as the king died before it was confirmed, the old canons continued in force till the reign of James I., when the clergy being assembled in convocation A. D. 1603, the king gave them leave by his letters patent to treat, consult, and agree on canons. A revised collection of canons was accordingly prepared, and being authorized by the king's commission, they were confirmed by act of parliament, and became part of the law of the land, and continue so to this day, though some of them regulating matters of inferior moment, such as the dress of the clergy, have been allowed to become obsolete.

CANONS MINOR, also called VICARS, clergymen in England attached to a cathedral under the dean and chapter. During the period from the Conquest to the Reformation, each Canon was bound to maintain a vicar skilled in music, to supply his place when absent, in the ministrations of the church. This seems to be the origin of the Minor Canons. Before the Reformation they were enjoined to keep perpetual residence, and never to be absent without leave from the dean. In 1835, power was given by the Ecclesiastical Commissioners, with the sanction of an order in council, to reduce the number of Minor Canons; in no case more than six, nor less than two; each to have an income of £150; each may hold one benefice, but within six miles of the cathedral. The Minor Canons are in general constantly resident, and divide the services of the cathedral church between them.

CANONS (WHITE). See PRÆMONSTRATENSIANS.

CANOPUS, one of the divinities of the ancient Egyptians, supposed to be the god of water, and represented, as some allege, in the shape of a jar with small feet, a thin neck, a swollen body, and round back. Jars are frequently seen on the Egyptian monuments; but the existence of a jar-god is at best

somewhat problematical. Rougemont thinks, that it is highly probable that Canopus, or the jar-god, was an image of the Spirit of God, producing and penetrating the world. In the opinion of Jomard, based upon his researches among the antiquities of Egypt, the image of Canopus is supposed to represent the spherical Nile-cup, and is emblematical of the fact, that this cup is the mysterious mundane cup, containing the primordial elements of fire and water, and that being offered to the great god of nature, he is to determine the just proportion of the mixture. In reference to Egypt, Heracles is surnamed Canopus or Canobus, the god of the waters; and the Canobian and the Heracleian mouths of the Nile are synonymous phrases.

CANOPI. See CIBORIUM.

CANTABRARI, officers among the ancient heathens who carried the ensigns and banners of their gods in their processions, and games, and festivals.

CANTHARUS, a cistern of water, which, in the ancient Christian churches, was placed in the atrium or court before the church, that the people might wash their hands and face before they entered the place of worship. While, by some authors, this cistern is called *cantharus*, by others it is termed *phiale*. Among the ancient Romans, the cantharus was a kind of drinking-cup with handles. This was also the name of a cup sacred to BACCHUS (which see).

CANUSIS, an order of monks or secular priests in Japan, who officiate in the *mias* or temples. They are either maintained by the money which had been originally given to found the *mia* to which they may happen to belong, or by a pension from the Dairi, but their principal support is derived from the voluntary contributions of the devotees. The Canusis wear, as a badge of their office, either a white or yellow robe over their ordinary dress. Their cap, which is made in the shape of a boat, is tied under the chin with silken strings. Upon this cap are tassels with fringes to them, which are longer or shorter according to the rank of the person who wears them. Their beards are close shaven, but their hair is very long. The superiors, however, wear it curled up under a piece of black gauze. At each ear is a large piece of silk, which comes forward over the lower part of the face. The order of the Canusis depends, with respect to spiritual concerns, on the decision of the Dairi, and with regard to temporal matters, they are subject, like all other ecclesiastics, to the authority of a judge, who bears the title of spiritual judge of the temple, and is appointed by the secular monarch. The superiors of the Canusis are remarkable for their pride and contempt of the common people. They are to be seen scattered throughout all the provinces and cities of the empire. The leading monks reside at Miaco, but, though invested with great authority and influence over the people, they are always subject to the imperial authority, which punishes ecclesiastical delinquents with death.

The Canusis, in their discourses to the people, dwell chiefly on points of morality. They preach from a rostrum or pulpit, and alongside of them is placed the tutelary idol of the sect, or order to which they belong, and to this idol the devotees present their freewill-offerings. On each side of the pulpit there is a lighted lamp suspended from the canopy; and a little below it is a desk or pew for the younger priests, where some of them sit and others stand. The preacher wears a hat upon his head, shaped like an umbrella, and holds a fan in his hand. Before commencing his sermon, he appears to meditate for a little, then rings a small bell by way of enjoining silence upon his audience; and on silence being obtained, he opens a book which lies upon the cushion before him, containing the moral precepts and fundamental principles of the religion of his sect. Having chosen his text, he delivers his discourse, which is usually clear and vigorous in its language, and strictly methodical in its arrangement. The peroration very often consists of a high-flown eulogium upon the order to which the preacher belongs. The audience are called upon by the ringing of the little bell, to kneel down and say their prayers, sometimes before, and sometimes after the sermon. On certain days set apart for praying for the dead, the Japanese priests, as well as monks, sing the *Namanda* to the sound of little bells, for the repose of their deceased friends.

CAPELLÆ. See CHAPELS.

CAPELLANI. See CHAPLAINS.

CAPEROLANS, a congregation of monks in Italy, in the fifteenth century, who derived their name from Pietro Caperole, their founder. The monasteries of this order are found at Brescia, Bergamo, and Cremona.

CAPITOLINS, a term of reproach applied by the NOVATIANS (which see) to the Catholics for receiving such as went to sacrifice at the Capitol at Rome.

CAPITOLIUM, a small temple which is said to have been erected by Numa on the Esquiline hill, and dedicated to Jupiter, Juno, and Minerva. This was the original or old Capitolium, but the appellation was afterwards given to the temple of *Jupiter Optimus Maximus*, which stood on the Tarpeian rock, and was said to have derived its name from a human head (*caput*) being found on digging the foundations of the building. It was begun to be built by Tarquinius Priscus, continued by Servius Tullius, and completed by Tarquinius Superbus. It was three times burnt down, and as often rebuilt at the public expense. The Capitolium contained three temples within the same peristyle, and under the same roof; the middle being dedicated to Jupiter Optimus Maximus, with the temple of Minerva on the right, and that of Juno on the left. The term Capitolium was also used to denote other temples besides those of Rome.

CAPITULA, instructions given by the prelates

in former times to regulate the proceedings of the clergy of their dioceses.

CAPITULARIES, the imperial ordinances of the Franks, which, after the extension of their empire, were distinguished from the national laws. All royal enactments, particularly in later times, were called Capitularia or Capitula, perhaps from their consisting of different heads (*capita*) or chapters. From the intimate connection, or rather confusion, of the church with the state, these Capitularies frequently referred to ecclesiastical matters, and were passed at assemblies in which bishops took a part. The first collection of Capitularies, which was published in 1545, was edited by Vitus Amerpachius, and was limited to the principal Capitularies issued by Charlemagne on ecclesiastical and civil affairs. A great collection of the Capitularies of the Franks was afterwards prepared with notes, by Stephen Baluze, and published in two volumes folio, at Paris in 1677, and reprinted at Venice in 1771, and a new edition appeared at Paris in 1780.

CAPITULUM, in ecclesiastical writers was employed to denote part of a chapter of the Bible read and explained, and afterwards the place where such exercises were performed received the name of *domus capituli*, the house of the Capitulum.

CAPNOMANCY (Gr. *capnos*, smoke, and *mantia*, divination), a species of divination employed by the ancient heathens in their sacrifices. If the smoke was thin and light, and went straight upwards, the omen was favourable; but if the smoke was thick and dark, not rising upwards, but resting like a cloud over the fire, the omen was unfavourable. See DIVINATION.

CAPTA, a surname of MINERVA (which see), worshipped on the Cœlian hill at Rome.

CAPUCHE, a cap or hood worn by a particular order of Franciscan friars, hence called CAPUCHINS (see next article). It is sewed to the dress, and hangs usually down the back.

CAPUCHINS, a religious institution of the order of St. Francis, derived from the *capuche* which they wore. It originated with Matthew Bassi, a minor Observantine friar of the duchy of Spoleto in Italy, who asserted, in 1525, that he had a divine call to observe a stricter rule of poverty. He retired, accordingly, to a solitary place, accompanied by other twelve monks, forming, with the permission of the Pope, Clement VII., a new congregation. They were allowed by the Pope the privilege of wearing the square capuche, and admitted among them all who would consent to wear the appointed habit. The vows of this order were of the strictest and most austere character; and so great was its success, that the other Franciscans looked upon the Capuchins with the bitterest envy and malignity. Thus the order of the Capuchins commenced A. D. 1527. The rules drawn up for their government by Bassi enjoined, among other things, that the monks should perform divine service without singing, and that they

should say but one mass a day in their convents. Hours were arranged for mental prayer morning and evening; days of discipline were appointed, and also days of silence. They forbade the monks to hear the confessions of seculars, and enjoined them always to travel on foot; they recommended poverty in the ornaments of their church, and prohibited in them the use of gold, silver, and silk; the pavilions of the altars were to be of stuff, and the chalices of tin.

The order of the Capuchins soon spread all over Italy, and was introduced also into Sicily. It was established in France in 1573, with the consent of Pope Gregory XIII. In the course of the following century it passed into Spain, and so rapidly has it been diffused over the whole world, that it is one of the largest and most widely spread orders in the Romish church; and besides, it is the order which is the most respected, and held in the highest repute among the whole of the monastic institutions. Father Paul observes, that "the Capuchins preserve their reputation in consequence of their poverty; and that if they should suffer the least change in their institution, they would acquire no immovable estates by it, but would lose the alms they now receive." There is an order of Capuchin nuns, as well as monks. These, following the rules of St. CLARA (which see), were first established at Naples in 1538, by a pious and devout lady, belonging to a noble family of Catalonia in Spain. The monastery was put by the Pope under the government of the Capuchins, and, accordingly, the nuns having adopted the dress of that order, were called *Capuchines*, and on account of their austerity they received the name also of "Nuns of the Passion." Monasteries of the same kind were formed in various places.

CAPUT EXTORUM, the convex upper portion of the liver in animals, from the appearance of which, in the victims slain in sacrifice, the ancient Roman soothsayers drew their auguries. If that portion of the animal was sound and healthy, the omen was favourable; but if unhealthy, the omen was unfavourable. If this portion of the liver was wanting, it was a bad sign, but if it was well marked and double, it was a good sign. See DIVINATION.

CAPUTIATI, a semi-political denomination which appeared in the twelfth century, deriving their name from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the Virgin Mary. Their avowed object was to level all distinctions, to abolish magistracy, and to remove all subordination among mankind, restoring what they considered as primitive liberty and natural equality. This sect soon disappeared.

CARAITES (Heb. *Karaim*, textualists), a small modern sect of the Jews, who avow their attachment to the text of the Scriptures. They are chiefly found in the Crimea, Lithuania, and Persia; at Damascus, Constantinople, and Cairo. The name was originally given to the school of Schammai, about thirty years

before Christ, because they rejected the traditions of the elders, which were believed by the school of Hillel and the Pharisees. They disowned also the fanciful interpretations of the *Cabbala* (which see). The Caraites themselves claim a very high antiquity, alleging that the genuine succession of the Jewish church is to be found only with them; and, accordingly, they produce a long list of doctors reaching in an uninterrupted series as far back as Ezra the scribe. Whether this claim be well-founded or not, it cannot be denied that the sect has existed for many centuries. The Rabbinites have been accustomed to regard them as Sadducees, but their doctrines are in no sense the same with the tenets of that infidel sect. They believe in the inspiration of the Scriptures, the resurrection of the dead, and the final judgment. They deny the Messiah to be already come, and reject all calculations as to the time of his appearance; yet they say that it is proper that "even every day they should receive their salvation by Messiah the son of David." They differ from the Rabbinites in various ceremonies, in the observance of their festivals, and are much more strict in their observance of the Jewish Sabbath. Their opinions differ from the Rabbis as to the sacredness and indissoluble character of the marriage tie. The principal difference between the Caraites and the rest of the Jews is, that they adhere closely to the text of the Scripture, and reject all paraphrases, additions, and glosses of the Rabbis.

The ten fundamental articles of the Caraitic creed are as follows:

"1. That all material existences, the worlds and all that are in them, are created.

"2. That the creator of these things is himself uncreated.

"3. That there is no similitude of him, but that he is in every respect one alone.

"4. That Moses our master (peace to his memory) was sent by him.

"5. That with and by Moses he sent us his perfect law.

"6. That the faithful are bound to know the language of our law and its exposition—that is, the Scripture and its interpretation.

"7. That the blessed God guided the other prophets by the prophetic spirit.

"8. That the blessed God will restore the children of men to life at the day of judgment.

"9. That the blessed God will render to every man according to his ways and the fruit of his deeds.

"10. That the blessed God has not rejected his people in captivity, even while under his chastisements; but it is proper that even every day they should receive their salvation by Messiah the son of David."

One of the most eminent doctors of the Caraitic sect, Caleb Aba, who flourished towards the end of the fifteenth century, has given a very distinct ac-

count of the schism between the Caraites and the Rabbinitis. He alleges it to have rested on three grounds which he thus states :

“First.—The Rabbinitis think that many things were delivered orally to Moses on mount Sinai, which are not comprehended in the written law; that these things were delivered by Moses to Joshua his disciple, by Joshua to the elders, and by them to their successors from generation to generation: so that all these things were never written by the hand of Moses, but were transmitted by oral tradition only, till a period arrived in which, when the oral law was in danger of being wholly forgotten, it was thought expedient by the men of that age to commit to writing whatever each individual had received from his predecessor.—But we Caraites believe none of these things; but only those which the blessed God commanded to him who was faithful in his house, even all things that are found written in the law.

“Secondly.—The Rabbinitis maintain, that those things which are written in the law require expositions to be derived from the Cabbala, which they fabricate according to their own fancy. But we, on the contrary, believe that all scripture brings with it its own interpretation: and that if in some places it is very concise, there are others in which its sense is more fully stated, and that the scripture is to be considered as addressed to beings endued with understanding.

“Thirdly.—They assert that the law has given them the power of adding or diminishing, in those things which pertain to the precepts and exhortations of the law, according as shall appear right to the wise men of each generation; even, they say, if those wise men should decree the right hand to be the left, or the left hand to be the right. But this we altogether deny.”

The Caraites differ from the Rabbis also in regard to several of the leading Jewish feasts. They reject the Rabbinical calendar, and celebrate the feast of new moon only when they can observe that luminary. They make use of *Talleth*; but have no *Menzmoth* or *Tephillin*, alleging that the passages in which these things are believed by the Rabbis to be enjoined, are to be understood not in a literal, but in a figurative meaning. They have no printed copies of the Scriptures, and therefore they prize highly the manuscripts, and every member of their synagogue is expected to transcribe the whole or the greater part of the Law at least once in the course of his life. Mr. Elliot, in his ‘Travels in the Three Great Empires of Austria, Russia, and Turkey,’ mentions that they are in possession of Tartar Targums, or versions of the Old Testament in that language. This traveller gives the most gratifying account of this small sect of the modern Israelites, having met with various members of the body in the course of his journeys.

“From all we could ascertain, in personal con-

ference with these sons of Israel, and with their neighbours, as well as from what is recorded concerning them, it appears that they hold the Jewish faith in much purity and simplicity; adhering so strictly to the letter of the Law, that, as their rabbi informed us, they allow no fire to be seen in their town on the Sabbath, neither for light, warmth, culinary purposes, nor even for smoking; though it is well known the Talmudists find little difficulty in evading the Levitical prohibition. Their morals are unusually blameless. At Odessa, where several hundreds of them are established as merchants, they enjoy a high character for honesty and general probity—forming a striking contrast to the Jews of other denominations. In Poland, the records of the police prove that no Karaite has been punished for an offence against the laws for four centuries; and in Gallicia, the Government has exempted them, on account of their good conduct, from the imposts levied on other Hebrews, conferring on them, at the same time, all the privileges enjoyed by their Christian fellow-subjects.”

There is some evidence that the Caraites, though opposed to tradition, adopted the use of the Hebrew points at a very early period, thus seeming to contradict the opinion of those who maintain the comparatively recent origin of the vowel points.

CARBONARI (Lat. charcoal-men), a modern politico-religious sect in Italy, supposed either to have originated from the *Freemasons*, or to have been formed in imitation of that institution, meeting in secret societies, and observing certain mystical rites and signs. Like the *Freemasons* they pretended to derive their first principles from the Scriptures, applying them, however, chiefly to political purposes. In 1820 the Pope issued a bull of great length against these Carbonari, containing numerous passages of Sacred Scripture, in which obedience to the constituted authorities is recommended as a precept of the Divine Law. His Holiness afterwards observes, that Clement XII. in 1738, and Benedict XIV. in 1751, had condemned and proscribed the secret society of *Freemasons*, of which that of the Carbonari is only a ramification. Following the example of these popes, the sovereign pontiff pronounces the same condemnation of these new sectaries, fulminating the pains of excommunication against all who shall become affiliated members of the Carbonari, or who shall not immediately withdraw from the association. Such secret societies, however, notwithstanding the anathema of the Pope, are still in active operation in various parts of Italy.

CARDEA (Lat. *Cardo*, a hinge), a female deity among the ancient Romans, who presided over and protected the hinges of doors, preventing the entrance of evil spirits into houses.

CARDINAL (Lat. *Cardo*, a hinge), one of the highest officers of the Church of Rome. The word has been long in use as an ecclesiastical term, and was applied originally to the regular clergy of the

metropolitan churches. In Italy, Gaul, and other countries, these churches received the name of cardinal churches; and their ministers were called cardinals. *Cardinalis sacerdos* was the title of a bishop; *cardinales presbyteri* or *diaconi* were names given to those who held an office in the church, not temporarily, but as a fixed appointment. In the tenth century, the canons of the cathedral churches, in contradistinction from the clergy of the parochial churches, were denominated cardinals. In the eleventh century, however, the term became restricted to the Romish church, and was used to denote the seven suffragan bishops in the immediate vicinity of Rome. These were the bishops of Ostia, Porta, St. Rufina, St. Sabina, Palestrina, Frascati, and Albano, and although, from their neighbourhood to the city of Rome, they were well adapted to aid the Pope with their counsel, they seem at first to have possessed no rights superior to those of the other clergy. But Nicholas II., at the Lateran council in A. D. 1059, enacted a special law on the subject of papal elections, by which it was provided that the Pope should be chosen by the cardinal bishops and priests, with the concurrence of the rest of the Roman clergy, and of the Roman people, and with a certain participation of the emperor, and that none other than a person so chosen should be considered as pope. Thus was laid the foundation of the college of cardinals, which forms the ecclesiastical council of the Pope. To these seven bishops, which, by the union of Porta with St. Rufina, have since been reduced to six, was given the name of cardinal bishops of the church of Rome, or cardinals of the Lateran church, implying that they form the hinge on which the church turns.

The election of the Pope being thus taken out of the hands of the emperors, and vested in a small body of the clergy, the hierarchy of the church was rendered in a great measure independent both of the great body of the clergy and of the secular power. This bold encroachment of the ecclesiastical upon the civil authorities was afterwards contested by the princes of the German States, especially by those of Saxony and the house of Hohenstaufen. But these conflicts uniformly issued in favour of the Pope. In the year A. D. 1179, Alexander III., through the canons of the Lateran, succeeded in carrying the encroachment a step, by rendering the election of the Pope by the college of cardinals absolutely valid in itself, without the ratification of the emperor. Similar decrees were issued by Innocent III. A. D. 1215, and Innocent IV. A. D. 1254. At length Gregory X. in A. D. 1274, finally established the conclave of cardinals for the election of the Pope, which exists to this day. The further history of this important body is thus briefly sketched by Mr. Coleman in his 'Christian Antiquities':

"The college of cardinals, which, until the twelfth century, had been restricted to Rome and its vicinity, has since been greatly enlarged, so as to become the supreme court of the church universal.

Priests of illustrious name in other provinces and countries have been elevated to the dignity of cardinals. Of this Alexander III. gave the first example in the year 1165, by conferring the honour upon Galdinus Sala, archbishop of Milan, and upon Conrad, archbishop of Mentz. But, to the injury of the church, the greater part have ever been restricted to the limits of Rome and Italy.

"The formal classification of the cardinals into three distinct orders—1. Cardinal bishops; 2. Cardinal presbyters; 3. Cardinal deacons—was made by Paul II. in the fifteenth century. He also gave them, instead of the scarlet robe, which they had worn since the year 1244, a *purple robe*, from whence they derived the name of the *purple*—a title indicative not merely of their superiority to bishops and archbishops, but of their regal honours and rights. Boniface VIII. gave them the title of *eminentissimi*, *most eminent*; and Pius V., in 1567, decreed that no other should have the name of cardinal.

"The number of cardinals was at first not less than *seven*, and, after having ranged from *seven* to *fifty-three*, it was reduced again, in the year 1277, to the minimum above mentioned. The General Assembly of the church of Basil limited the number to twenty-four; but the popes from this time increased them at their pleasure. Under Leo X. there were sixty-five cardinals; Paul IV. and Pius V. decreed that the maximum should be seventy—equal in number to the disciples of Jesus. These were arranged under the following grades:—1. Six cardinal bishops with the following titles: the bishops of Ostia, Porta, Albano, Frascati, Sabina, and Palæstrina. 2. Fifty cardinal priests, who were named after the parochial and cathedral churches of Rome. 3. Fourteen cardinal deacons, who were named after the chapels. This number was seldom full; but since 1814 they have again become quite numerous."

The chief cardinal-bishop, cardinal-priest, and cardinal-deacon, are called chiefs of the order. In this quality they possess the prerogative in the conclave of receiving the visits of ambassadors, and giving audience to magistrates. All cardinals, on their promotion to the dignity, lose all the benefices, pensions, and offices they may have hitherto held. From the moment of their investment with the cardinalate, these places are held to be vacant, and it rests with the Pope to restore their benefices to them, and to bestow others upon them that they may have it in their power to live suitably to their princely dignity. They are now supposed to be entitled to dispute precedence with the nearest relatives of sovereigns, and with all princes who are not actually invested with royal authority. The red caps which cardinals wear, were bestowed upon them by Innocent IV. in the council of Lyons held in A. D. 1243; while the red gown was appointed by Paul II. in A. D. 1464. Gregory XIV. bestowed the red cap upon the regular cardinals, who wore only a hat before. At one time the title "most illustrious" was that which was

usually applied to cardinals, but Urban VIII. gave them the still higher title of "Eminence." When they are sent to the courts of princes, it is in the quality of *legates a latere*; and when they are sent to any town, their government is called a legation.

The office of a cardinal is that of a spiritual prince, to govern the church in all parts of the world, and hence the Romish clergy from different countries are allowed to aspire to the dignity. When the cardinal goes to Rome to receive his hat from the Pope in person, he must be dressed in a rural habit, that is, a short purple dress. The moment he reaches the city he must pay his respects to the Holy Father, but must put on long vestments when he goes to audience; and on returning to his house he must remain there until a public consistory is held. The ceremony of receiving the red hat from the Pope's hands is thus described by Picart:

"On the day of the public consistory, the new cardinal goes thither in his coach of state, attended by his friends, in order to receive the red hat. In case the candidate be an archbishop or a bishop, he must wear the black pontifical hat. The eldest cardinals walk two and two into the hall of the consistory; when after having paid obeisance, or kissed the Pope's hand, two cardinal-deacons advance forward toward the cardinal elect, and lead him to the Pope, to whom he makes three very low bows; the first at the entrance of his Holiness's apartment, the second in the middle of it, and the third at the foot of the throne. He then goes up the steps, kisses his Holiness's feet, who also admits him *ad osculum oris*, or to kiss his mouth: this being done, the cardinal elect performs the *osculum pacis*, which is done by embracing all the senior cardinals, and giving them the kiss of peace.

"This first ceremony being ended, the choir chaunt the *Te Deum*, when the cardinals walk two and two to the papal chapel, then march round the altar, with the cardinal elect, accompanied by one of the seniors, who gives him the upper hand for that time only. This being done, the cardinal elect kneels on the steps of the altar, when the chief master of the ceremonies puts the cape or capuche on his head, which hangs behind his cope; and whilst they are chaunting the *Te Ergo* of the *Te Deum*, he falls prostrate on his belly, and continues in this posture; not only till this hymn is ended, but also till the cardinal-deacon, who is then standing at the altar on the epistle-side, has read certain prayers inserted in the Pontifical.

"These prayers being ended, the new cardinal rises up: his cape is lowered; after which the cardinal-deacon, in presence of two heads of orders, and the cardinal camerlingo, presents him the bull of the oath he is to take. Having read it, he swears 'He is ready to shed his blood for the holy Romish Church, and for the maintenance of the privileges of the apostolic clergy, among whom he is incorporated.'

"All the cardinals return afterwards into the chamber of the consistory, in the same order as they came out from thence. The newly elected cardinal goes thither also, walking on the right hand of that senior cardinal who accompanied him to the chapel. He then kneels down before the Pope; one of the masters of the ceremonies draws the capuche over his head, and his Holiness puts the red velvet hat over the cape, repeating certain prayers at the same time.

"Then the Pope withdraws, and the cardinals, as they go out of the consistory, stop in the hall, where they make a ring; whereupon the newly elected cardinal comes and salutes them in the middle of it, and thanks them one after the other, for the honour they have done him in receiving him as one of their brethren. His compliment being ended, the senior cardinals come one after another, and congratulate him on his promotion."

The red hat, which has with such pomp and ceremony been bestowed upon the cardinal, is carried to his palace in a large silver gilt basin. In the first secret consistory which is held after his election, the cardinal attends, when the Pope performs the ceremony of shutting his mouth; that is, his Holiness lays his hand upon the mouth of the newly elected cardinal, with the view of reminding him that he is now bound to exercise the utmost prudence and circumspection in his speech. In the second or third consistory, another ceremony is gone through of opening his mouth, on which occasion the Pope addresses an exhortation to the new cardinal, gives him his title, and puts on the ring-finger of his right hand a gold ring set with a sapphire, to show, according to a bull of Gregory XV., that "the church is now his spouse, and that he must never abandon her." The formal address of the Pope to the cardinal in opening his mouth is couched in these words, "In the name of the Father, Son, and Holy Ghost, we open your mouth that you may give your opinion in our conferences and councils, in all necessary cases, or in such as relate to the cardinals or their functions; in our consistory, out of the consistory, or at the election of a sovereign pontiff."

When the Pope is pleased by special favour to send the hat to an absent cardinal, the following ceremony takes place:—"The hat, in this case, is carried by an honorary chamberlain, or a gentleman of the Pope's household, together with a brief, directed to the nuncio, or the bishop of the place where the cardinal elect resides. As soon as the latter hears of the approach of the chamberlain who brings the hat, he sends his household to meet him, and as many of his friends as he can get together for that purpose, to do him the greater honour, when they all make their entry together in cavalcade, if allowed by the custom of the place. Then the Pope's chamberlain holds the red hat aloft on the mace, in order that it may be seen by all the spectators.

"The Pope's envoy, and the prelate who is to

perform the ceremony, meet on a Sunday, or some high festival, at the newly elected cardinal's with their domestics and as many friends as they can get together, and go in cavalcade to the principal church of the place in the following order:—

“The march is opened by the drums and trumpets; then come the livery-servants. The soldiers upon guard, in case there be any, or the inhabitants of the town under arms, march before the gentlemen, and afterwards the Pope's chamberlain appears in a purple habit, holding the red hat aloft and uncovered. Immediately after follows the newly elected cardinal, with his cope on, his capuche on his head, and over all a black hat. On the right hand the prelate marches who is to perform the ceremony, and on his left some other person of quality, such as the chief nobleman of the place; and behind him the coaches of the cardinal, and of all such persons as are proud of doing him honour, with a great train. When this ceremony is performed in any place where a king or prince resides, their guards always attend on the newly elected cardinal.

“When the cavalcade is come to the church, mass is sung in it, and it is usual for the king or prince of the place, as also the chief lords and ladies of the court, to be present at it. Mass being ended, the prelate who is to perform the ceremony puts on his cope and mitre; then, being seated in an easy chair which stands on the steps of the altar, with his back turned to it, the person who brought the hat lays it on the altar, and presents the Pope's brief to the prelate, who gives it to his secretary, and this latter reads it with an audible voice, so as to be heard by the whole congregation. Immediately after, the prelate makes an oration in praise of the newly elected cardinal, and, at the conclusion, declares that he is ready to deliver the hat to him, according to His Holiness' order.

“Then the cardinal elect advances towards the altar, and, kneeling down, takes the same oath before the prelate which the newly created cardinals take at Rome before the Pope. Then the prelate rises from his seat, and, taking off his mitre, says some prayers over the new cardinal, whose head is covered with the capuche; after which the prelate puts his hat on, and at the same time repeats a prayer out of the Roman Pontifical. He afterwards gives him the kiss of peace, upon which the *Te Deum* and some prayers are sung, which conclude the ceremony. The newly created cardinal returns in cavalcade, with the red hat on his head.”

Another ceremony of considerable length, and which it is unnecessary to describe in detail, takes place when a cardinal enters upon formal possession of his title. On that occasion all the congregation come and kiss his hand, with the exception of the officiating priest, to whom he gives the kiss of peace on his right cheek. He enjoys all episcopal rights in his own church, but is not obliged to residence. Cardinals assist, with their rochet on, in such offices as

are performed on the most solemn festivals in their churches, where they bless the people in a solemn manner, and are seated under a canopy on a kind of throne. Their testimony is to be taken in a court of justice without the formality of an oath, and their single testimony is considered in Romish countries as equal to that of two witnesses. They have it in their power to grant an hundred days indulgence to any one, and they acknowledge no judge or superior; but the Pope alone, particularly in criminal matters; for, as to civil matters they are always heard before the auditors of the apostolic chamber.

When a cardinal dies, his body is embalmed as soon as possible after death, and the corpse is carried into the church where his obsequies are to be solemnized. The church is hung inside with black velvet and adorned with escutcheons, on which are represented the arms of the deceased. A great number of tapers are lighted up on both sides of the nave. The body of the deceased cardinal, dressed in pontifical vestments, with a mitre on his head, is laid on a bed of state in the middle of the church, with his feet towards the great gate, and his head towards the high altar. The office of the dead is performed by several monks and priests in presence of the cardinals with great solemnity. At night the body is stripped and laid in a leaden coffin, which is put in another of cypress-wood, covered with black cloth. The interment usually takes place with great pomp, a solemn procession conducting the body to its place of burial. A devotion of nine days is observed for deceased cardinals, on the first and last days of which a hundred and fifty masses must be said, when a small piece of money and two small candles are given to each officiating priest. On each of the other seven days a hundred masses are said.

CARGILLITES, a name sometimes given to the COVENANTERS (which see) of Scotland, from Mr. Donald Cargill, one of their leading ministers.

CARIUS, a surname of ZEUS (which see), under which he was worshipped at Mylassa in Caria, and also in Thessaly and Bœotia.

CARMATHIANS, a heretical sect of Mohammedans, so called from their founder, Carmath, who promulgated his doctrines in the end of the ninth century. Himself a man of an austere life, he alleged that it was the duty of every man to pray, not five times, throughout the day, but fifty times. And this practice he established among his followers, who found it necessary to neglect their worldly avocations and to apply themselves to a life of almost incessant devotion. They ate many things forbidden by Mohammed, and believed that the angels were the guides of all their actions. They alleged the Koran to be an allegory, and prayer to be a symbol of obedience paid to the Imam, or chief of their sect. Instead of giving the tenth of their goods, which the Mohammedans are enjoined to give to the poor, the Carmathians laid aside one-fifth part

of their substance for the Imam. Their founder inculcated upon them an inviolable secrecy as to the doctrines which he taught, revealing them to none except the members of their own sect; and, as a symbolical representation of this enforced silence, he established a system of fasts. The strange doctrine was laid down, that fidelity to the Imam was denoted by the zeal and professed sanctity of their founder, who, anxious to propagate extensively the new opinions, chose twelve of his chief followers, whom he called apostles, and to whom he gave special authority over the members of the sect. The civil authorities, however, considering the new doctrine as opposed to the Koran, seized Carmath and imprisoned him; but having escaped from prison, his followers zealously spread the report that he had been delivered miraculously, and was taken up to heaven. In a short time he made his appearance in another part of the country, and, being hotly pursued by his enemies, he fled into Syria and was never more heard of. After the disappearance of Carmath, however, the sect which he had formed still continued to exist, and, in order to enhance the fame of their founder, they sedulously taught that he was a divinely commissioned prophet, who had been sent into the world to publish a new law to mankind, to suppress the legal ceremonies of Mohammedanism, and to inculcate the true nature and duty of prayer, in opposition to the erroneous creed of the Mussulmans. The existence of this sect was but temporary. It flourished for some years, but in process of time died away.

CARMELITES, an order of monks established in the twelfth century on Mount Carmel in Palestine. It was founded by Berthold, a Calabrian, who pretended to have been guided by a vision of the prophet Elijah, to choose this spot as the seat of a tower and a small church, which he occupied with only ten companions. From this small beginning arose the important order of the Carmelites, which some writers have attempted to trace back as far as the time of Elijah, who they allege was called "bald-head" because he had adopted the tonsure. By some writers it was argued that there had been a regular succession of hermits upon Mount Carmel from the sons of the prophets to the time of Christ, and that these hermits had from an early period continued the succession to the twelfth century. In A. D. 1205, this order obtained a rule from the Latin patriarch, Albert of Jerusalem, which consisted of sixteen articles, requiring them, among other things, to confine themselves to their cells, except when at work, and to spend their time in prayer; to possess no individual property; to fast from the festival of the Holy Cross till Easter, except on Sundays; to abstain from eating flesh altogether; to labour with their hands; and to observe total silence

from vespers till the terce of the next day. This rule was mitigated to a considerable extent by Innocent IV., and by Honorius III. the Carmelites were placed among the approved orders of the Romish Church, and he gave them the name of Brothers of the Virgin Mary. On the conclusion of the peace with the Saracens, A. D. 1229, the Carmelites left Syria, and dispersed, some of them to Cyprus, others to Sicily, and others to France. In A. D. 1240, they came to England, and at one time they had about forty religious houses in that country. In the sixteenth century, St. Theresa, a Spanish lady, undertook to reform the order. They were now divided into two classes. The Carmelites of the ancient observance were called the mitigated, or moderate; the reformed, or those of the strict observance, were called BAREFOOTED CARMELITES (see next article), because they went with their feet bare. The former were distributed into forty provinces, under one general. The latter quarrelled among themselves, and became divided into the congregation of Spain, containing six provinces, and the congregation of Italy, embracing all the rest. There were nine or ten religious houses of the Carmelites in Scotland. It is one of the most celebrated of the mendicant orders in the Romish Church, and is often known by the name of the order of St. Mary of Mount Carmel. By Pope John XXIII. Carmelite monks were exempted from episcopal jurisdiction, and secured against the pains of purgatory. Urban IV. gave three years of indulgence to those who should call the Carmelites, Brothers of Mary. That part of their rule which forbade them to eat flesh was repealed by Eugene VI., in reward for having burnt alive one of their own order who had declared that the Church of Rome had become so corrupt as to require a reformation. The Carmelite order wear a cassock, a scapulary, a patience, a hood of a brown colour, a white plaited cloak, and a black hat. According to a tradition of the Carmelites, Simon Stock, the prior-general, A. D. 1251, received the scapulary from the Virgin. "The Virgin appeared to me," Stock is made to say, "with a great retinue, and, holding up the habit of the order, exclaimed, 'This shall be a privilege to thee, and to the whole body of the Carmelites; whosoever shall die in it will be preserved from the eternal flames.'"

CARMELITES (BAREFOOTED), a branch of the Carmelite order which was originated by a lady of the name of Theresa, who was born of noble parents at Avila in Spain, A. D. 1515. At the age of twenty she entered a convent of Carmelite nuns; and being impressed with the necessity of a reformation of the order, she built a small convent at Avila, under the name of St. Joseph, and in the congregation of nuns which she thus formed, began those improvements which were rapidly adopted by others. Seventeen monastic establishments were constituted on the same model, and, in A. D. 1562, Pius IV. confirmed

and approved her rule. Theresa died in 1582, and was canonized by Gregory XV., in 1622. The order now under consideration wear the same dress as the other Carmelites, but of a very coarse cloth, and go barefooted, hence their name.

CARMENTA, one of the CAMENÆ (which see) or prophetic nymphs of the ancient Roman mythology. A temple was reared to her in Rome at the foot of the Capitoline hill, and a festival celebrated in her honour, called CARMENTALIA (see next article). She is said to have been the mother of Evander the Arcadian by Hermes, and having persuaded her son to kill his father, she fled with him to Italy, where she gave oracles to the people and to Hercules. She was put to death by her son at the advanced age of one hundred and ten, and then was ranked among the gods. The Greek name was *Themis*, and the Latin Carmenta was probably derived from *carmen*, a verse, prophecies being usually delivered in verse.

CARMENTALIA, a Roman festival in honour of CARMENTA (see preceding article). Plutarch alleges it to be as ancient as the time of Romulus, the founder of Rome. The Carmentalia were celebrated annually on the 11th January.

CARNA, a Roman goddess who was thought to preside over the vital organs of the human body, such as the heart, the lungs, and the liver. She had a sanctuary on the Coelian hill at Rome, and a festival was celebrated in her honour on the 1st of June, and, on that occasion, beans and bacon were offered to her.

CARNEI (Lat. *Caro*, flesh), an opprobrious name applied by the ORIGENIANS (which see) to the early Christians, because of their maintenance of the doctrine that the bodies of men after the resurrection should be composed of flesh and bones as they are now, only altered in quality, not in substance.

CARNEIUS, a surname of Apollo, under which, from very ancient times, he was worshipped in various parts of Greece, but especially in the Peloponnesus. Some derive the epithet from Carnus, a soothsayer whom Hippotes killed, and, in consequence of this deed of slaughter, Apollo sent a plague upon the army of Hippotes as he was marching to Peloponnesus. To propitiate the god, the worship of Carneius Apollo is said to have been instituted. By others, the surname is derived from Carnus or Carneius, a son of Zeus and Europa, who was a special favourite of Apollo. A festival was regularly kept in Greece to Carneius Apollo. (See next article.)

CARNEIA, a great national festival among the ancient Spartans in honour of Apollo CARNEIUS (see preceding article). It commenced on the seventh day of the Grecian month Carneios, and continued for the space of nine days, during which nine tents were pitched in the neighbourhood of the city, and in each of these tents nine men lived as in the time of war. A boat is also said to have been carried sound, on which was a statue of Apollo Carneius

adorned with garlands. Sacrifices were offered during the Carneia by a priest called Agetes, to whom were allotted, as his attendants, five men chosen from each of the Spartan tribes, who continued in office for four years, during which they were doomed to celibacy. Musical contests took place as a part of the Carneia.

CARNIVAL, a Romish festival, celebrated at Rome and Venice with the most unbounded mirth and revelry. It is held from Twelfth Day till Lent, and in the south of Germany is called *Faschings*. The word carnival seems to be derived from the Latin words *carne* and *vale*, because at that festival Romanists took leave of flesh; but Ducange considers it to have had its origin in the Latin name given to the feast in the middle ages, *carne-levamen*. As the long fast of Lent was to commence immediately after the carnival, it was thought to be a suitable employment to devote themselves, during the festival, to all kinds of enjoyment, spending the season in such excess of pleasure and riot as to resemble, if it was not an intended imitation of, the pagan *Saturnalia* of the ancient Romans. The carnival lasts for eight days, and, during the latter days of the festival more especially, Rome exhibits a scene of the most unbridled folly, mummery, and absurdity of every kind. Mr. Whiteside, in his 'Italy in the Nineteenth Century,' declares the carnival, from his own personal observation, to be "a scene of buffoonery, jollity, extravagance, and caricature, which has no parallel in the world;" and the same interesting and faithful traveller goes on to remark: "The carnival in Naples is contemptible compared with that in Rome, and yet the Neapolitans are naturally more excitable than the Romans. I bear willing testimony, however, to the invincible good humour of the Italian people. The most entertaining of their caricatures consisted in their grotesque delineations of real life in all its varieties. There was an impudent mountebank who imitated a lawyer, and ridiculed the learned profession; he was dressed in black, with wig and peruke, a false nose, spectacles, and band; carried a law book under his arm, which he occasionally opened; wrangled with the passengers, threatened, abused, would put the folk in his process, and bring them to condign punishment. I almost considered the impostor as personal in his behaviour towards me, but I remained dumb in the presence of a master spirit. All professions are ridiculed except the priesthood; no allusion is made to monks, nuns, friars, or priests. Every other business in life is ludicrously mimicked, down to the carrying of sick men to the hospital. A patient is brought out on an open litter, wrapped in a blanket, and carried along with apparent tenderness and most diverting attention, to the house of reception. The very physic is administered to the pretended patient, who swallows the dose of wine more willingly than if it were the doctor's drugs. The serious affairs of life are made to exhibit a ludicrous aspect; every-

thing is travestied, and yet is there nothing attempted which is offensive or indecent."

It is a remarkable proof of the strange inconsistency which pervades the whole system of Romanism, that, at the very time when the madness of the carnival is at its height, the cardinal-vicar issues spiritual invitations to the faithful, beseeching them to shun the dissipation of the season, and to visit the churches and stations, where religious services appropriated to the time are being performed.

At Venice, the carnival is conducted with peculiar mirth and gaiety. Shows, masquerades, theatrical exhibitions of various kinds, form the leading diversions of this joyous season; and occasionally a boat-race adds to the hilarity of the period.

CAROLOSTADIANS, the followers of Andrew Bodenstein, better known by the name of Carolostadt, from the place of his birth. This able and learned man was one of Luther's earliest and warmest friends and adherents. Decidedly devoted to the cause of the Reformation, Carolostadt, in the ardency and impetuosity of his zeal, would have all the rites of Popery abolished at once. Putting himself at the head of a body which was animated by the same enthusiastic and headstrong feelings with himself, he strove with tumultuous violence to effect a change in the public service and ritual of the church, and especially to establish a novel and irregular mode of celebrating the Lord's Supper. Luther took immediate steps to put an end to these violent proceedings, and by his prudent and energetic measures, he succeeded in setting to rest the agitation which prevailed among many of the friends of the reformed cause. But Carolostadt, though silenced for a time, was not convinced; and resigning, accordingly, the professorship which he held at Wittemberg, he repaired to Orlamunde, where he was invited to officiate as pastor, and proceeded to propagate, by means of the press, the extreme views which he entertained, besides encouraging his followers in the destruction of images. The chief point on which he differed from Luther was his rejection of the real presence of Christ in the bread and wine of the holy sacrament, a doctrine to which Luther still adhered, though not in the form of transubstantiation, yet, at least, in that of consubstantiation. The actual state of the question as between the two learned divines, is thus stated by Pfizer in his 'Life of Luther': "The doctrine established in the Catholic Church since the first Lateran council in 1215, that the bread and the wine were transformed into the body and blood of Christ by the priestly consecration of the elements during the supper, (or during mass), was only in so far changed by Luther, that he avoided the expression; but he taught that in the bread and wine, the body and blood of Christ, in the strict sense of the terms, were received and enjoyed, according to the words of the institution, 'This is my body,' &c. Carolostadt believed this to savour too much of the Papal doctrine, and his explanation of these words

comprehended a denial of the real presence and of the actual enjoyment of the body of Christ in the sacrament. This he accomplished by the harsh and somewhat forced assumption, that Christ had spoken these words, not with reference to the bread, but indicating his own body. This view appeared to Luther as a profanation and violation of the sacrament, and he declared his opposition to it in the most unmeasured terms. In a pamphlet which he published against these prophets, 1525, he says, 'Dr. Carlstadt has fallen away from us, and has become our bitterest foe. Although I deeply regret this scandal, I still rejoice that Satan has shown the cloven foot, and will be put to shame by these his heavenly prophets, who have long been peeping and muttering in concealment, but never would come fairly out until I enticed them with a guilder: that, by the grace of God, has been too well laid out for me to rue it. But still the whole infamy of the plot is not yet brought forward, for still more lies concealed which I have long suspected. This will also be brought out when it is the will of God, for ever praised be his name that the good cause has so far prospered that my interference is not absolutely necessary; there are men enough to cope with such a spirit. I know, also, that Dr. Carlstadt has long been brewing this heresy in his mind, though till now he has not found courage to spread it abroad.'

"To the greatest astonishment and vexation of Luther, other learned and pious men took up the views of Carlstadt, only adopting another mode of interpretation, and either explaining that in the expression 'This is my body,' the word *is* was equivalent to *represents*; or *my body*, was the same as the *symbol* of my body. However various the modes of explanation, they all agreed in teaching the *spiritual* presence and influence of Christ instead of his *bodily* presence in the sacrament. Luther saw the extension of these sentiments with inexpressible grief and anger. Very many of those of whom he had entertained the highest opinion, adopted the new views, or, what was enough to excite the gall of such a man as Luther, did not find them so abominable and worthy of reprobation as he did, who saw in them nothing less than the dishonour and degradation of the sacrament. In his letters and writings, he expressed himself in most unmeasured terms; he calls them 'his Absalom's sacrament-conjurors,' compared to whose madness he feels compelled to call the Papists mild and tame, and who were to him satanic instruments of temptation. 'The sacramental pest,' says he again, 'continues to rage and to increase in strength and virulence.'

The views of Carolostadt were held by many of the reformed, particularly in Switzerland, and ably defended by Zwingli and Ecolampadius. The sacramental question, in consequence, occupied much of the attention of Luther, and besides giving it a large place in his sermons, he published, in 1528, a treatise specially devoted to the subject, under the title,

'Confession of Christ's Supper, against the fanatics.' The contest between the two opposing parties was keen and protracted, and, after several fruitless attempts on the part of individuals, the Landgrave Philip of Hesse, actuated chiefly by political motives, endeavoured, in 1529, to bring about a reconciliation. With this view he recommended a religious conference at Marburg. Neither Luther nor Zuinglius discovered much eagerness for the interview, but at length both yielded to the persuasion of friends. The result was, that a list of articles was drawn up and published, in which the Swiss churches conformed generally to the Lutheran views, excepting on the point of the sacrament. The articles were signed by ten divines of each party. It was also agreed that the controversy, which had for some time been carried on with such unseemly violence on both sides, should henceforth cease.

CAROLS, hymns sung by the people at Christmas, in memory of the song of the angels which the shepherds heard at the birth of the Redeemer.

CARPOCRATIANS, a Gnostic sect of the second century, named from Carpocrates of Alexandria, with whom it originated. His doctrinal system, which passed into the hands of his son Epiphanes, was founded on a combination of Platonism with Christianity. The ideas of Plato as to the pre-existence of the soul, and that higher species of knowledge which comes to a man in the form of a reminiscence from an earlier state of being, pervade the whole *gnosis* of Carpocrates, which is thus described by Neander, with his usual philosophical discrimination and accuracy: "The *Gnosis* consisted in the knowledge of one supreme original being, the highest unity, from whom all existence has flowed, and back to whom it strives to return. The finite spirits ruling over the several portions of the earth, seek to counteract this universal striving after unity; and from their influence, their laws, and arrangements, proceeds all that checks, disturbs, or limits the original communion lying at the root of nature, which is the outward manifestation of that highest unity. These spirits seek to retain under their dominion the souls which, emanating from the highest unity, and still partaking of its nature, have sunk down into the corporeal world, and there become imprisoned in bodies; so that after death they must migrate into other bodies, unless they are capable of rising with freedom to their original source. From these finite spirits the different popular religions had derived their origin. But the souls which, led on by the reminiscences of their former condition, soar upward to the contemplation of that higher unity, reach a state of perfect freedom and repose, which nothing afterwards is able to disturb. As examples of this sort, they named Pythagoras, Plato, Aristotle, among the heathens, and Jesus among the Jews. To the latter they attributed only great strength and purity of soul, which enabled him, through the reminiscences of his earlier existence, to attain the highest

flight of contemplation, break free from the narrow laws of the God of the Jews, and overturn the religion which had proceeded from him, although educated in it himself. By virtue of his union with the Monad, he was armed with a divine power which enabled him to overcome the spirits of this world and the laws by which they govern the operations of nature, to work miracles, and to preserve the utmost composure under sufferings. By the same divine power, he was afterwards enabled to ascend in freedom above all the powers of these spirits of the world to the highest unity—the ascension from the world of appearance to Nirwana, according to the system of Budha. This sect, accordingly, *made no distinction* between Christ and the wise and good men among every people. They taught that any other soul which could soar to the same height of contemplation, might be regarded as standing on an equality with Christ. In the controversy against converting the religious life into a mere outward matter, they took sides with St. Paul, but on a directly opposite principle; not on the principle of faith, in the apostle's sense, but on that of an Antinomian pantheism, which looked down upon morality of life with a sort of contempt. Hence they foisted a meaning wholly alien from their true import, upon those fundamental positions of St. Paul respecting the vanity of the merit of good works, and respecting justification, not by works, but by faith alone. What they understood by faith was a mystical brooding of the mind absorbed in the original unity. 'Faith and love,' said they, 'constitute the essential thing; externals are of no importance. He who ascribes moral worth to these, makes himself their slave; subjects himself to those spirits of the world from whom all religious and political ordinances have proceeded. He cannot advance after death beyond the circle of the Metempsychosis; but he who can abandon himself to every lust, without being affected by any, who can thus bid defiance to the laws of those mundane spirits, will after death rise to the unity of that original Monad, by union with which he was enabled, here in the present life, to break loose from every fetter that had cramped his being.'

The Carpocratians appear to have made use of magical incantations. They believed that the ordinary laws of nature were framed by the inferior spirits, and that whoever was united to the Monad, and could rise above the subordinate gods, was invested with the power of working miracles. In this way they explained the miracles of our blessed Lord. They paid divine honours to an image of Christ, which, as they alleged, came originally from Pilate. They also worshipped the images of Pagan philosophers, and, on the testimony of Clement of Alexandria, we learn, that at Sama in Cephalene, an island in the Ionian sea, a temple, a museum, and altars were built in honour of Epiphanes, the son of Carpocrates, who, though he died at the early age of seventeen, wrote a work in which his father's system

was fully unfolded. Two inscriptions have been lately discovered at Cyrene in Africa, which have given rise to a conjecture that the sect of the Carpo-craticians continued till the sixth century, but considerable doubts exist among the learned as to the genuineness of these inscriptions. It is not unlikely that the sect disappeared at a somewhat earlier period.

CARTHUSIANS, a religious order which was instituted in the eleventh century. The name is derived from Chartreux (*Cartusium*), not far from Grenoble in France, a valley where Bruno of Cologne, a very learned man, and founder of the order, settled, about A. D. 1084, with twelve companions. On this spot a monastery was erected, but the Carthusians, instead of taking up their residence within its walls, lived in separate cells, by the side of it, where each individual spent the whole day by himself in silence, occupied in devotional exercises, spiritual studies, or corporeal labour. They maintained throughout the utmost simplicity and austerity, refusing to keep in their possession a single vessel of gold or silver except the communion cup. Their time was spent chiefly in transcribing books, particularly the Bible and old theological works. They prized their library above all their other possessions. The Carthusians are perhaps the strictest and the most severe in their discipline of all the monastic institutions of Rome; and, in consequence of this, there have always been very few nuns in connection with the order. Carthusians wear haircloth next the skin; they are not permitted to eat animal food, must prepare their own victuals, and eat alone, not in common. Almost perpetual silence is enforced. They are not allowed to go out of the monastery under any pretence whatever. They are all clothed in white, except their plaited cloak, which is black. The superiors of the order never took the name of abbots, but have always been called priors. Monasteries belonging to them are found in France, Italy, Germany, and other Roman Catholic countries, where rich Carthusian charter-houses are often found. At an early period after the institution of the order, they passed into England, where the order amassed considerable wealth, but their monasteries, with their ample revenues, shared the fate of the other monastic institutions at the period of the Reformation.

CARTULARIES, documents in which were contained the contracts, sales, exchanges, privileges, immunities, and other transactions connected with the churches and monasteries. The design of these papers was to preserve the ancient deeds, being much later than the facts mentioned in them.

CARYATIS, a surname of **ARTEMIS** (which see), under which she was worshipped at Caryæ in Læconia, and a festival was held in honour of her every year, accompanied with national dances, which were conducted by Lacedæmonian women. Hymns were also sung upon the occasion.

CASA, one of the names anciently used to denote

a church, as, for example, *Candida casa*, White-church.

CASSOCK, the undress of all orders of the clergy. In the Church of Rome, it varies in colour according to the dignity of the wearer. Priests have black cassocks; bishops, purple; cardinals, scarlet; and popes, white.

CASTE, a name used to denote the hereditary distinctions of classes in Hindostan. The number of castes or tribes is four, namely, the *Brahmans*, the *Kshatriyas*, the *Vaishyas*, and the *Shudras*. It is not improbable that the practice of observing caste may have been derived by the Hindus from the ancient Egyptians; for it is a curious fact noticed by Maurice in his *Indian Antiquities*, that the sons of Mizraim, a name by which the Egyptians are frequently mentioned in the Bible, were divided, according to Herodotus, into seven, but, according to Diodorus Siculus, into five great tribes, hardly, if at all, different, in regard to the occupations assigned to them, from those of Hindostan. The first of these was the sacred or sacerdotal tribe, who were supported at the public expense, a third part of the produce of the lands of Egypt being allotted for their maintenance, and the expenses of public worship. The second tribe, like that of India, was composed of soldiers. The third, Herodotus speaks of as shepherds, but Diodorus calls them traders. The fourth tribe consists of husbandmen; and the fifth of artificers.

The origin and nature of the system of caste is thus described by Dr. Duff in his valuable work, *India and India Missions*:—"By a species of emanation or successive eduction from the substance of his own body, Brahma gave origin to the human race, consisting originally of four distinct *genera*, *classes*, or *castes*. From his *mouth*, first of all, proceeded the Brahman caste—so designated after the name of the great progenitor, as being the highest and noblest in the scale of earthly existence, the nearest in kindred and in likeness to Brahma himself, his visible representatives in human form. At the same time there flowed from his mouth, in finished and substantial form, the four Vedas, for the instruction of mankind in *all* needful knowledge. Of these, the Brahmins were constituted the sole depositaries, the sole interpreters, the sole teachers. To all the rest of their fellow-creatures they were to give out such portions and fragments, and in such manner and mode, as they might deem most expedient. Hence their emanation from the mouth of Brahma became an emblem of their future characteristic function or office, as the sole divinely appointed preceptors of the human race. From Brahma's *arm*, the protecting member of the body, next emanated the Kshatriya, or military caste, the source of emanation being emblematic of their future office, which is to wield martial weapons for the defence of the rest of their fellows from internal violence, and external aggression. From Brahma's *breast*, the seat of life, originated the Vaishya, or caste of productive capitalists

whether pastoral, agricultural, or mercantile, the source of their origination being emblematic of their future function, which is to raise or provide for themselves and the rest, all the necessaries, comforts, and luxuries, which serve to support or exhilarate human life. From Brahma's *foot*, the member of inferiority and degradation, sprung the Shudra, or servile caste, placed on the base of society, the source of their production being emblematic of their future calling, which is to perform for the other castes all manner of menial duties, either as serfs or manual cultivators of the soil, domestic attendants, artisans, and handicraftsmen of every respectable description.

"According to this rigid and unmodified account of the origin of man, it must at once appear that *caste* is not a *civil* but a *sacred* institution, not an ordinance of *human* but of *divine* appointment. The distinction which it establishes between one family or tribe of man and another, is *not of accident*, but of *essence*, not of *arbitrary human will*, but of *eternal decree and necessity of nature*. The difference which the various sources of derivation tend to originate and perpetuate, is not *specific* but *generic*. It is a difference of *kind* as complete as if the races had sprung from absolutely different primeval stocks. Hence, according to the strict spirit of the system, a man of one *genus* or *caste* can no more be transformed into the member of another genus or caste—whether from a higher to a lower or from a lower to a higher—no more than a lion can be changed into a mole, or a mole into a lion; a whale into a flying-fish, or a flying-fish into a whale; a banyan tree into a thorn, or a thorn into a banyan tree; a rose into a thistle, or a thistle into a rose. Each caste has, by divine ordination, its own peculiar laws and institutions, its own duties and professions, its own rites and customs, its own liberties and immunities. The violation of any fundamental principle, such as the eating of some strictly prohibited article of food, entails a forfeiture of caste with all its rights and prerogatives. This implies something more than mere degradation from a higher to a lower order within the pale of caste. Should a Brahman, for instance, violate the rules of his caste, he has it not in his power to enfranchise himself in the special privileges of any of the three lower. No: he sinks beneath the platform of caste altogether—he becomes an absolute outcast. His own *genus* is completely changed, and he cannot be transformed into any other existing genus. He must henceforward form a new genus of his own. Just as if we deprived the lion of his shaggy mane and brawny paws, and changed his carnivorous into a graminivorous propensity, he would at once become an outcast from the present leonine genus, and incapable of being admitted into the genus of tigers, or bears, or any other; and, if the mutilated transformed creature should perpetuate its kind, there would arise an entirely *new* genus of animals. Hence it follows, that beneath the fourth, or lowest caste, there may be a class of beings belonging to no caste, as if realizing

the words of the poet, 'beneath the lowest depth a lower still'—a class composed of outcasts from the four privileged orders—the residuum of the refuse and offscourings of all the rest—held in the utmost detestation and abhorrence—compelled to resort to the least reputable, and often to the most loathsome occupation for subsistence—doomed to be subjected to all the pains, and penalties, and indignities of excommunication and outlawry in this life, and to irreparable disadvantages as regards all preparation for the life to come."

The institution of caste keeps the Hindus in a system of complete bondage, preventing the introduction of improvements among the people, and obstructing, to a lamentable extent, the progress of Christianity. No individual can rise from a lower caste to a higher, but must remain contentedly in the same caste in which he was born, and must follow the profession of his ancestors, however alien it may be to his capacity or inclinations. The higher castes look down with the utmost contempt upon the lower, and will not condescend even to eat with them. The Shudras, or lowest caste, are kept in a state of most painful degradation, being compelled to perform the most menial offices for a Brahman, while they are positively prohibited from amassing property of any kind, while they are excluded from religious privileges, the Vedas never being read in their hearing. The indignities, insults, and even injuries which they endure at the hands of the higher castes, are often of the most painful description. The labour performed by one caste will not be done by those of any other caste, there being a special description of labour for each class of men. The evil effects of the system of caste upon the operations of the Christian missionaries, is a universal source of complaint among these devoted men; and, so deeply impressed has the present excellent bishop of Calcutta become with the utter inconsistency of caste with Christianity, that he has addressed two charges to the missionaries of the Church of England, requiring them no longer to tolerate distinction of caste in the native churches. In descanting on the unseemly aspect which those churches presented in which the heathen usage of caste was retained, he remarks, "The different castes sat on different mats, on different sides of the church, to which they entered by different doors. They approached the Lord's table at different times, and had once different cups, or managed to get the catechists to change the cup before the lower castes began to communicate; they would allow no persons at baptism of an inferior caste, and they had separate divisions in the burial grounds." Such a state of matters is plainly at utter variance with the whole spirit and precepts of the religion of Christ, and cannot be retained without palpable sin in any churches calling themselves Christian. See HINDUISM.

CASTOR. See DIOSCURI.

CASTRENSIS, a name sometimes given to the

Thuriferary or incense-bearer, an assistant of the patriarch in the Greek Church, who, besides the duty implied in his name, that of carrying the incense, covers also the consecrated vessels or implements with a veil, during the anthem to the sacred Trinity, and assists the celebrant in putting on his sacerdotal vestments.

CASUISTS, those who study and endeavour to explain the intricate problems connected with cases of conscience. Casuistry, with its difficult and subtle distinctions, was a favourite subject of inquiry among the schoolmen in the middle ages. Their object was, not so much to ascertain the various points of moral science, as to raise a series of perplexing questions, the settlement of which could be productive of no practical advantage whatever. In the course of these unprofitable discussions, they frequently confounded the natural principles of right and wrong, and so palliated the delinquencies, both of themselves and others, that vice was encouraged and virtue discountenanced by their inquiries. The text-book of this science for a long period during the dark ages, was the *Summa Raymundiana*, to which were added in the fourteenth century, *Summa Astesana* and *Summa Bartholina*, *Pisanella*, or *Magistrucchia*. The work, in particular, of the Minorite *Asteanus* was so popular, that it was printed nine times in the course of the fifteenth century. In its original form, the science of casuistry simply consisted in the application of the principles of sacred Scripture to particular cases. But, in process of time, this useful department of knowledge had degenerated into what M. Feore, the preceptor of Louis XIII., termed "the art of quibbling with God." The character of "a subtle casuist" came to be preferred to that of "a lover of truth." The Jesuits of the Romish Church, by virtue of the wire-drawn distinctions of the old casuists, succeeded in corrupting morality in nearly all its departments. A few of the perverted moral principles which some of these men taught are thus mentioned by Mosheim: "That a bad man who is an entire stranger to the love of God, provided he feels some fear of the divine wrath, and, from dread of punishment, avoids grosser crimes, is a fit candidate for eternal salvation. That men may sin with safety, provided they have a probable reason for the sin, *i. e.* some argument or authority in favour of it. That actions in themselves wrong and contrary to the Divine law are allowable, provided a person can control his own mind, and in his thoughts connect a good end with the criminal deed; or, as they express it, knows how to direct his intention right. That philosophical sins, that is, actions which are contrary to the law of nature and to right reason, in a person ignorant of the written law of God, or dubious as to its true meaning, are light offences, and do not deserve the punishments of hell. That the deeds a man commits when wholly blinded by his lusts and the paroxysms of passion, and when destitute of all sense of religion, though they be of the

vilest and most execrable character, can by no means be charged to his account in the judgment of God, because such a man is like a madman. That it is right for a man, when taking an oath or forming a contract, in order to deceive the judge and subvert the validity of the covenant or oath, tacitly to add something to the words of the compact or the oath; and other sentiments of the like nature."

In their practice the Jesuits were quite as lax as in their principles. Thus Pascal tells us, in his Provincial Letters, "that when they happen to be in any part of the world where the doctrine of a crucified God is accounted foolishness, they suppress the offence of the cross, and preach only a glorious and not a suffering Jesus Christ. This plan they followed in the Indies and in China, where they permitted Christians to practise idolatry itself, with the aid of the following ingenious contrivance: they made their converts conceal under their clothes an image of Jesus Christ, to which they taught them to transfer mentally those adorations which they rendered ostensibly to the idol *Cachinchoam* and *Keum-fucum*. This charge is brought against them by *Gravina*, a Dominican, and is fully established by the Spanish memorial presented to Philip IV., king of Spain, by the Cordeliers of the Philippine Islands, quoted by *Thomas Hurtado* in his 'Martyrdom of the Faith,' page 427. To such a length did this practice go, that the Congregation *De Propaganda* were obliged expressly to forbid the Jesuits, on pain of excommunication, to permit the worship of idols on any pretext whatever, or to conceal the mystery of the cross from their catechumens; strictly enjoining them to admit none to baptism who were not thus instructed, and ordering them to expose the image of the crucifix in their churches, all which is amply detailed in the decree of that congregation, dated the 9th of July 1646, and signed by Cardinal Capponi."

Both the doctrines and practices of the Jesuits were pointedly condemned in the seventeenth century by the Dominicans and Jansenists, and, at length, so violent did the opposition to the Casuists become, that Pope Alexander VII. found it necessary to issue a bull in 1659, condemning them to a certain extent, and, in 1690, Alexander VIII. condemned particularly the philosophical sin of the Jesuits.

The Casuists are sometimes divided into *Probabilists* and *Probabiliorists*. The first, which includes the Jesuits, maintain that a certain degree of probability as to the lawfulness of an action is enough to secure against sin. The second, supported by the Dominicans and the Jansenists, insist on always taking the safest or the most probable side. The writings of the Casuists are very numerous. *Escobar* the Jesuit made a collection of the opinions of the Casuists before him; and *Mayer* has published a library of Casuists, containing an account of all the writers on cases of conscience, ranged under three heads, the first comprehending the Lutheran, the se-

cond the Calvinist, and the third the Romish casuists.

CASULA. See CHASIBLE.

CAT-WORSHIP. This form of idolatry, the precise origin of which it is difficult to ascertain, seems to have chiefly prevailed in Egypt. In that country anciently, Bubastis, one of the goddesses, was represented with the head of a cat; and as the cat, from the peculiar structure of its visual apparatus, possesses the power of seeing objects distinctly in the dark, it has been supposed by some authors to have been, among the Egyptians, a symbol of the night of chaos, and of the moon, which is the brilliant eye of our nights. The cat seems also to have been used as an emblem of fertility, Bubastis, the cat-goddess, being regarded as presiding over the delivery of pregnant women. The Cadmeans are said to have carried with them into Greece the worship of the Egyptian Bubastis, as a cat-goddess is found among the ancient divinities of Bœotia, under the name of *Galinthius*. Among the ancient Scandinavians, Freya was revered as a cat-goddess, her car being drawn by two cats. Even in modern times, all traces of this peculiar species of idolatry have not entirely disappeared. Among the Mohammedans, the most marked attention and kindness are shown to this animal, particularly in Egypt. The cat also plays an important part in the magical practices of the Laplanders, and in the superstitious legends and popular tales of the Germans.

CATABAPTISTS. See ANTIBAPTISTS.

CATACOMBS, subterranean tombs, in which the early Christians were wont to be buried, more particularly in times of severe persecution. Even in days of outward tranquillity, the usual sepulchres of converts to the Christian faith were situated in lonely and sequestered spots, where there was less probability of their remains being exposed to violation and insult. For a resting-place to their dead, Christians, like their Master, were frequently indebted to some kind and compassionate stranger who supplied them with some unoccupied piece of ground, where they might be safe from the rude indignities of their heathen foes. By far the greater number, however, of the primitive Christians were buried in catacombs, or under-ground sepulchres. As the result of laborious excavations, these interesting abodes of the dead, which so often afforded a refuge to the faithful living, have been fully examined. In these gloomy caverns, lying beneath the city of Rome, the early Christians were often accustomed to conduct their worship as well as to bury their dead. The following brief description, from the pen of Dr. Jamieson, in his 'Manners and Trials of the Primitive Christians,' may afford the reader some idea of these interesting subterranean churches: "The descent was made by a ladder, the foot of which stood in a broad and spacious pathway, which extended like a street along the whole length of the place. This principal entrance opened, at intervals, into smaller passages, which again led into a variety of chambers; and on either side of them were

several rows of niches pierced in the wall, serving as catacombs, and filled with coffins. The chambers were painted, for the most part, like the churches, with passages of history from the Old and New Testaments. In the centre of the large street was an open square, large and commodious as a market-place, in which those who took refuge there in those troublous times, were wont to congregate for worship, and the comfort of which, as a place of abode, was greatly promoted by the liberal use which the Christians made of spices and perfumes on their dead. In the more distant of these cemeteries, whose remoteness rendered them less liable to be disturbed, there were small apertures left in the surface of the ground, through which a dim twilight was admitted; but the others, where these were closed, were absolutely dark, and, except by the aid of lights, impassable; so that, on any sudden surprise, the refugees had only to extinguish their lamps to insure their safety from the invasion of their enemies. The depth of these vaults was sometimes so great, that two or three storeys were ranged one above another and the whole aspect of the place conveyed the impression of a city under ground."

Nor did the Christians inhabit these tombs for only a brief space of time when persecution was at the hottest. For years they were often doomed to live in the unbroken silence of the catacombs. On this subject Dr. Jamieson goes on to remark: "In these retreats multitudes lived for weeks and months, without seeing sun, moon, or stars. The aged and the poor were maintained by the munificent liberality of those whose affection to their cause had provided the sanctuary, or by the contributions of the young and vigorous, who poured the fruits of their industry into the common fund, as they returned, under the friendly protection of night, to the company of the proscribed believers. In these profound and spacious caverns, whose gloom and solitude were but ill relieved by the glimmer of a hundred tapers, and whose walls were lined with immense rows of catacombs, in which reposed the august remains of their fathers and brethren, who had died in the faith, they spent their midnight vigils in edifying one another with the things pertaining to the common salvation; and while the storeyed vaults echoed with the notes of praise, piety was fanned into a holier fervour, faith awakened the sublimest emotions, and the close contact of the living with the venerable dead, whose spirits were still in communion with their survivors on earth, gave to the hope of immortality all the strength and vividness of a present reality, filling the hearts of all with a 'joy unspeakable and full of glory,' far more than compensating for their banishment from the cheerful haunts of men. Long after their meetings had ceased to be clandestine, the cemeteries continued to be the favourite haunts of the Christians; and it was the more convenient to use them for the offices of devotion as well as of burial, that

the followers of Jesus required no consecrated temple, no gorgeous altar, no outward pomp, or emblems of religion."

In the sixteenth century the extensive catacombs underneath the city of Rome were submitted to careful examination, and a large collection of the monuments discovered there are now removed, and arranged chiefly at the entrance to the Vatican museum, the long corridors of which are completely lined with inscriptions plastered into the wall, amounting to more than three thousand. A few years ago, Dr. Maitland published a work of great interest, entitled 'The Church in the Catacombs,' which contains a general survey of the inscriptions thus rescued from oblivion, and preserved from demolition and decay on the walls of the Vatican. One of these we select as a specimen of the simple, earnest, living Christianity of these early times: "In Christ, Alexander is not dead, but lives beyond the stars, and his body rests in this tomb. He lived under the Emperor Antonine, who, foreseeing that great benefit would result from his services, returned evil for good. For while on his knees, about to sacrifice to the true God, he was led away to execution. O sad times! in which sacred rites and prayers, even in caverns, afford no protection to us. What can be more wretched than such a life? and what than such a death? when they could not be buried by their friends and relations. At length they sparkle in heaven. He has scarcely lived who has lived in Christian times."

The ornaments accompanying these inscriptions are of great simplicity, consisting chiefly of palm leaves, or olive branches, or the figure of a cross rudely scratched on the stone. The following is the monogram or figure which is frequently used in these inscriptions for the words "In Christ," as Dr. Maitland, with great probability of truth, interprets it:



From the general brevity of these inscriptions little information is afforded on the subject of the doctrines of Christianity; but some highly important inferences may be drawn from the silence which they maintain on errors and superstitions which prevailed in the Church of Rome in later times, and are still firmly held by the adherents of Romanism. On this point Dr. Maitland remarks: "In general, in the inscriptions contained in the Lapidarian gallery, selected and arranged under Papal superintendence, there are no prayers for the dead, no addresses to the Virgin Mary, nor to the apostles or earlier saints. The distinctive character of these remains is essentially *Christian*; the name of Christ is repeated in an endless variety of forms; the second person of

the Trinity is neither viewed in the Jewish light of a temporal Messiah, nor degraded to the Socinian estimate of a mere example, but is invested with all the honours of a Redeemer. On this subject there is no reserve. On stones innumerable appears the Good Shepherd, bearing on his shoulders the recovered sheep, by which many an illiterate believer expressed his sense of personal salvation. One 'sleeps in Christ;' another is buried with a prayer that 'she may live in the Lord Jesus.' But most of all, the cross in its simplest form is employed to testify the faith of the deceased; and whatever ignorance may have prevailed regarding the letter of the Holy Writ, or the more mysterious doctrines contained in it, there seems to have been no want of apprehension of that sacrifice, 'whereby alone we obtain remission of our sins,' and are made partakers of 'the kingdom of God.' The elements of a pure faith were written 'with an iron pen, in the rock, for ever;' and if the Church of after times had looked back to her subterranean home, 'to the hole of the pit whence she was digged,' she would have sought in vain for traces of forced celibacy, the invocation of saints, and the representation of Deity in painting or sculpture."

These monuments throw considerable light upon the customs and institutions of Christians in early times. Thus the original *AGAPÆ* (which see) or love-feasts, are distinctly referred to, and actually represented on several of the monuments. The feast, as held in the catacombs, is exhibited in a picture found in a subterranean chapel, in the cemetery of Marcellinus and Peter. In this painting the three guests are seen seated, and a page supplies them with food from the small round table in front, containing a lamb and a cup. The two matrons who preside, personifying Peace and Love, have their names written above their heads according to the Etruscan practice. See *CRYPTS*.

CATÆBATES (Gr. *kata*, down, and *baino*, to go), a surname among the ancient heathens of several gods. Thus it was applied to *Zeus*, as coming down in thunder and lightning; to *Apollo* as protecting those who were journeying abroad; and to *Hermes* as conducting the shades down to Hades.

CATAPHRYGIANS, a name given to the sect of the *MONTANISTS* (which see), from the country (*Phrygia*) to which Montanus belonged.

CATECHETICAL SCHOOLS, seminaries which seem to have commenced so early as the second century, having as their object to educate teachers for the Christian Church. A school of this kind existed at an early period in Alexandria in Egypt, and the first catechist, to whom the charge of it was committed, was Pantænus, a man of learning, who had himself been conducted to Christianity by the way of philosophical inquiry. The instructions of this eminent man were attended partly by educated Pagans who, after having been converted to Christianity, were seized with the desire of de-

voting themselves to its service; and partly by young men who, born and reared within the pale of the Christian Church, were desirous of being farther instructed with the view of preparing themselves for the office of the ministry. Thus in Alexandria arose the first theological school, the first Christian seminary in which theology was taught as a science, and defended equally against the assaults of Greek philosophers and Gnostic heretics. Pantænus was succeeded in his catechetical office by his disciple Clement, who was distinguished for the mildness and moderation with which he met the opponents of the truth. But the second great teacher of the Alexandrian school was Origen, who, from the peculiar character of his mind, preferred speculation to practice, and the speculative tendency he carried so far as to reduce the most plain and obvious truths of Scripture to mere figurative representations. He almost entirely lost sight of the letter, in his anxiety to ascertain the spirit of the Bible. True, he admitted in so many words that both the spirit and the letter ought to be adhered to, and that it was never right to give up the letter unless after the most careful examination. Yet in the face of this admission, he explained the simple historical facts both of the Old Testament and the New, by treating them, in most cases, as figures and emblems of some fanciful and imaginary conceptions.

Though the school of Alexandria was the earliest and the most distinguished of the Christian catechetical schools, there arose many similar institutions in the Eastern church between the second and the fifth centuries. They have sometimes been confounded with another class of schools which also abounded in the early Christian Church,—those namely which were intended to instruct catechumens in the simple doctrines of Christianity. The one class, or the catechumenal schools, were of a simpler, while the other class, or the catechetical schools, were of a more advanced description. The Alexandrian catechetical school, in particular, assumed a very high position, both as a theological and a literary institution. For a long period it was the favourite resort of students from all quarters of Europe, as well as from the numerous African churches. But, in the course of time, when Alexandria became the chief seat of the keen contentions between the heretical Arians and the orthodox Athanasians, the schools of the city were broken up, and in the middle of the fourth century those once famous seminaries of theological learning no longer existed. The catechetical school which was next in fame to the Alexandrian, was that of Antioch, which seems to have been in active operation in an early period of the third century, though it can scarcely be said to have reached the zenith of its renown until the latter part of the fourth century, before which time the rival school of Alexandria had disappeared. The two schools were entirely op-

posed to each other in their mode of theological teaching. The Antiochian adhered closely to the literal, while the Alexandrian school adhered with equal tenacity to the allegorical, system of Bible interpretation. The views of the school of Antioch were thus more sober and safe; those of the school of Alexandria were more fanciful and dangerous. And yet both owed their ruin to the outbreak of fatal heresies; for the Nestorian and Euty-chian heresies proved the destruction of the schools at Antioch, just as the Arian heresy proved the destruction of the schools at Alexandria. Of a character similar to those at Antioch and Alexandria were the schools instituted at Edessa, in the third century, and that established at Nisibis by the Nestorians in the end of the fifth century. At a still later date the catechetical schools of the Eastern church were succeeded by the cathedral and monastic schools of the Western church, which even so late as the sixth century had never established catechetical schools even at Rome.

CATECHISMS, systems of instruction drawn up in the form of question and answer. The catechetical mode of teaching was employed even among the ancient heathen philosophers as the readiest and the most effective method of communicating information, and exercising the minds of those who were under instruction. It was the favourite plan adopted by Socrates in training his hearers to a knowledge and belief of philosophical truth. From an early period it was found to be the best mode of conveying to the ignorant an acquaintance with the elements of Christian doctrine. A long time was considered to be necessary to train catechumens or candidates for baptism. Bingham, in his 'Christian Antiquities,' gives the following rapid summary by the author of the Apostolical Constitutions, of the chief points of doctrine in which catechumens were to be instructed in the early Church: "Let the catechumen be taught before baptism the knowledge of the Father unbegotten, the knowledge of his only-begotten Son, and Holy Spirit; let him learn the order of the world's creation, and series of Divine providence, and the different sorts of legislation; let him be taught, why the world, and man, the citizen of the world, were made; let him be instructed about his own nature, to understand for what end he himself was made; let him be informed how God punished the wicked with water and fire, and crowned his saints with glory in every generation, viz. Seth, Enos, Enoch, Noah, Abraham, and his posterity, Melchisedec, Job, Moses, Joshua, Caleb, and Phineas the priest, and the saints of every age; let him also be taught, how the providence of God never forsook mankind, but called them at sundry times, from error and vanity to the knowledge of the truth, reducing them from slavery and impiety to liberty and godliness, from iniquity to righteousness, and from everlasting death to eternal life. After these, he must learn the doctrine of

Christ's incarnation, his passion, his resurrection, and assumption; and what it is to renounce the devil, and enter into covenant with Christ." ●

These were the chief points of the catechetical instruction given before baptism, not to the catechumens indiscriminately, but as arranged into different classes, who were taught those doctrines which were considered suitable to their capacity and extent of progress. Some departments of Christian truth, as for example that which referred to the eucharist, were reserved for a later stage, when the catechumen had been washed with the water of baptism. But before they were admitted to baptism, these catechumens were subjected to a very careful and searching examination as to their proficiency in the knowledge of Christianity, and if approved they were sometimes called electi or chosen. At their last examination before the administration of the rite, they were required to repeat the Creed and the Lord's Prayer. In all ages of the Church, catechetical instruction has been much in use, suited to different capacities and different stages of knowledge. And at a very early period after the Reformation, catechisms were drawn up by all, or nearly all, the Reformed churches of Europe. It being the essential characteristic of Protestantism to diffuse sound scriptural knowledge among all classes of the people, catechisms were found to be invaluable for the accomplishment of this important end. Nor have orthodox churches only availed themselves of this important engine of diffusing the knowledge of their principles; heretical churches, also, have seen the necessity of framing catechisms for the diffusion of their peculiar tenets, more especially among the young.

CATECHISM (CHURCH OF ENGLAND), a small manual, containing a simple explanation of the doctrines held by the church in the form of question and answer. In its original form it consisted of no more than a repetition of the baptismal vow, the Creed, and the Lord's Prayer. Afterwards, however, by order of King James I., an addition of a short and plain exhibition of the doctrine of the sacraments, was drawn up by Bishop Overall, and approved by the other bishops. This catechism is embodied in the Book of Common Prayer, and is now enjoined to be taught on Sundays and holidays, although in the first book of King Edward VI. it was not required to be taught oftener than once in six weeks. At the instigation of Bucer, a more frequent performance of this important duty was enjoined, though the precise periods of catechising were still left indefinite in the Rubric. Both the Rubric and the Canons, however, are now explicit and imperative on this point. Thus the Rubric enjoins: "The curate of every parish shall diligently upon Sundays and holydays, after the second lesson at evening prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of

the catechism. And all fathers and mothers, masters and dames, shall cause their children, servants, and apprentices, (who have not learned their catechism) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that therein is appointed for them to learn." The fifty-ninth canon also declares: "Every parson, vicar, or curate, upon every Sunday and holyday before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the ten commandments, the articles of the belief, and in the Lord's prayer; and shall diligently hear, instruct, and teach them the catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the minister until they have learned the same. And if any minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himself he shall willingly offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed; then excommunicated, and so remain until he be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries, (if they be not children,) and if they so persist by the space of a month, then let them be excommunicated." Besides these strict regulations, parents are charged in the office of Public Baptism to have their children carefully instructed in the Church catechism before they are brought to the bishop for confirmation.

CATECHISMS (ASSEMBLY'S LARGER and SHORTER), brief manuals of Scripture truth, drawn up originally by the General Assembly of Divines at Westminster in 1647. So early as 1592, a short Catechism or "Form of Examination," was prepared by Mr. John Craig, one of the ministers of Edinburgh, and approved by the General Assembly of the Church of Scotland, who gave also the following directions as to the use of this manual, "Therefore it is thought needful, that every pastor travel with his flock, that they may buy the samen buick and read it in their families, whereby they may be the better instructed; and that the samen be read and learnt in lector's (reading) schools, in place of the little catechism." The catechism which was thus intended to be superseded by Craig's Catechism, was drawn up by Calvin, and for a long period in general use throughout the Reformed Churches. For a considerable period the Scotch Assembly urged on more especially by Henderson, had under their consideration the propriety of drawing up,

among other documents, such a Catechism as might be used generally in the three kingdoms. This work, however, was never accomplished until the meeting of the Westminster Assembly in 1643. This Assembly, which sat for upwards of five years, was convened by authority of the English Parliament, at the instance of the Scottish church. It was composed of 121 divines, with 30 lay assessors and commissioners from the Church of Scotland, consisting of 4 ministers and 3 elders. It was in 1647 that the Assembly, while engaged in considering the different heads of a Confession of Faith, appointed Committees also for the important purpose of drawing up two Catechisms, a Larger and a Shorter. Dr. Belfrage, in his Exposition of the Shorter Catechism, gives the following details as to its preparation: "While the Confession of Faith was under discussion in the Assembly, committees were appointed to reduce it into the form of catechisms, one Larger, for the service of a public exposition in the pulpit, according to the custom of foreign churches; the other Smaller, for the instruction of families. It has been generally thought, that a draught or sketch was prepared by some individual of the Shorter Catechism, and laid before the Committee for their revisal. It is not certainly known who this individual was. I have heard it said by a theologian of great research, and now with God, it was his conviction that it was Dr. Arrowsmith. Brooke, in his history of the Puritans, says that he united with several of his brethren in drawing up the Assembly's Catechism; and Baillie, in his Letters, says that the Catechism was composed by a committee, of whom Dr. Arrowsmith was one. None of the Assembly was more competent to the task. He officiated for some time as one of the university preachers at Cambridge, where his education had been completed. It was while officiating as a preacher at St. Martin's, Ironmonger's Lane, London, that he was called to sit in the Assembly of Divines. Baillie mentions a circumstance which shows the high estimation in which he was held in that council. He calls him a learned divine, on whom the Assembly had put the writing against the Antinomians. He was promoted to be Master of John's College, Cambridge, where he discharged the duties of his office with exemplary diligence.

"The excellent Dr. M'Crie, whose researches have shed so much light on the character, doctrines, and conduct of our Reformers, states, in a communication with which he has favoured me, that from a circumstance mentioned by Baillie, he is inclined to think that Mr. Palmer was concerned in the first draught of the Catechism. In volume first of the Letters, page 431, he says, 'It was laid on Mr. Palmer to draw up a directory for catechising.' The directory contains no article on this point. In the same volume, page 440, he says, 'Mr. Palmer's part about catechising was given in, and though the best catechist in England, did not suit, but was left in our hands to frame according to our mind.' There

is a work published by this divine, entitled, 'The Principles of the Christian Religion made Plain and Easy,' in which a considerable similarity to the Shorter Catechism may be traced. Palmer was constituted Master of King's College, Cambridge, and showed the greatest solicitude to promote religion and learning, maintained several poor scholars at his own expense in the college, and when he died, left a considerable benefaction for the same purpose.

"In running over Wodrow's MSS.," says Dr. M'Crie in his communication, 'I recollect noticing a statement that he had received information from some person, that the Catechism was composed by Dr. Wallis. This was the celebrated mathematician of that name, who was one of the secretaries to the Westminster Assembly. Perhaps the statement may have arisen from his official situation, and his name having been seen appended to the printed copy of that work. It would be a feather in the cap of our little formulary, and no real disparagement to the philosopher, that its draughtsman was Dr. Wallis. In one of his works he avows that he obtained much insight from the discussion of so many learned divines, in composing the Confession and Catechisms, but says nothing of his having any hand directly in its compilation.'

"There was another member of the Assembly, Dr. Gouge, who may be thought to have some claim to the honour, from his learning and activity, and also from an excellent and comprehensive scheme of divinity, in the form of question and answer, which bears his name. He was minister of Black Friars, London, was appointed a member of the Assembly, and was in such reputation, that he often filled the Moderator's chair in his absence. Amidst claims so varied, I am inclined to think, with all due veneration for the memory of the rest, that the weightiest is that of Dr. Arrowsmith. Baillie says, 'We have nearly agreed in private on a draught of Catechism, on which, when it comes in public, we may have little debate.' From the MSS. of Mr. George Gillespie, it appears, that after the report had been given in and considered, the Catechism was recommitted, that improvements suggested by the wisdom of the Assembly might be made. I find in the letters of Baillie various hints respecting the progress of the Catechism. 'We made long ago,' says he, 'a pretty progress in the Catechism, but falling on rule and long debates, it was laid aside till the Confession was ended, with the resolution to have no matter in it but what was expressed in the Confession, which should not be debated again in the Catechism.' In another letter of later date, he says, 'We have passed a quarter of the Catechism, and thought to have made a short work with the rest, but we have fallen into such endless janglings about the method and the matter, that all think it will be a long work: the increase of all heresies is very great.'

When the Committee had accomplished their task, the Shorter Catechism was submitted to the

Assembly and approved of, first in separate parts, and then as a whole. It was then laid before Parliament, by whom it was sanctioned. Circumstances, however, intervened which prevented it from being licensed by the King. In 1648 the General Assembly of the Church of Scotland had it under consideration, when, after deliberation, they adopted the following deliverance:—"The General Assembly having seriously considered the Shorter Catechism, agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of commissioners from this Kirk, do find, upon due examination thereof, that the said Catechism is agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of the Kirk, and therefore approve the said Shorter Catechism, as a part of the intended uniformity, to be a Directory for catechising such as are of weaker capacity." The following year it was also ratified by the Scottish Parliament. From that time down to the present, the Shorter Catechism has been used not only among Presbyterians in Scotland, but extensively among other denominations throughout the three kingdoms, and in the United States of America, besides being translated into many different languages, and highly valued as one of the most precious of uninspired compositions. On this subject Dr. James Brewster thus remarks: "In the Reformed Protestant Churches of Holland, the Shorter Catechism is divided into fifty-two sections, one of which is prescribed as the regular subject of discourse during the afternoon service every Lord's Day, so that all the parts of the Catechism may be successively explained in the course of every year. All the Presbyterian denominations in Scotland, who have separated from the Established Church, not only retain this Shorter Catechism as a part of their standards, but hold it in the highest estimation, as an instrument of religious instruction among their people. The Presbyterian Dissenters in England were accustomed to testify the greatest regard for this little summary of Christian doctrine; and their provincial Synod in London, at one time published several directions for its being employed in catechising children and servants 'on the Lord's Day in the afternoon before sermon, to the end that the whole congregation may receive benefit thereby.' The Independents also, especially in England, have borne the strongest testimonies to its excellence; and the Wesleyan Methodists have embodied a considerable portion of its contents in one of their summaries of Scripture truth. Throughout the vast extent of the Christian Church in the United States of America, it is not only held in great estimation, but brought into general use in their schools, their pulpits, and their theological seminaries."

CATECHISTS, officers in the early Christian church, whose duty it was to instruct the CATECHUMENS (which see) in the first principles of religion, and thereby prepare them for the reception of baptism. This office was at first discharged apparently

by the bishop or pastor himself. On Palm-Sunday it was customary for the bishop to catechize such of the catechumens as were to be baptized on Easter eve. The duty in course of time came to be performed not by the bishop only, but also by presbyters and deacons. At length the office of catechist was conferred, as in the church of Carthage, on some individual who happened to distinguish himself among the church readers. At Alexandria, however, it was necessary that those who held this office should be men both of ability and learning, and in consequence of the high character of those who were chosen as catechists, the school of Alexandria, instead of being an elementary school for catechumens, became a CATECHETICAL SCHOOL (which see) for instruction in the more difficult points of theology. The proper duty of the catechist was to point out to catechumens, not publicly in the church, but generally in some private place, as for instance, the BAPTISTERY (which see), the special obligations under which they would come in entering the Christian church, and the duties they were bound to discharge as members of the church. Deaconesses were also employed as catechists to teach the female catechumens. An officer bearing the name of catechist is still found in the Greek church, whose duty it is to instruct and prepare for baptism, all such as renounce heretical tenets, and desire to be admitted into the pale of the church. In modern times the name of *catechists* has been applied to a class of godly men, who, though not invested with the clerical office, are employed frequently in places where the means of grace are scanty, in reading and familiarly expounding the Word of God from house to house among the humbler classes.

CATECHUMENIA, a word used to designate the place in which the catechumens were instructed, whether the baptistery, or a place set apart for the special purpose. It was besides, a name given to the upper galleries in the early Christian churches, where the women sat, and which were situated above the porticos of the men, upon pillars. They were also called *hyperoa* or upper rooms, and in one of these the empress commonly sat when hearing Divine service performed. These apartments were sometimes used as places where councils were held. Thus the council of Constantinople is said to have met in the right hand galleries of the church of Alexius, and some others are mentioned as having been held in the same place.

CATECHUMENS (Gr. learners), candidates for baptism in the ancient Christian church. Great importance was justly attached to this order, as is evident from the fact, that schools were specially instituted for their instruction, over which CATECHISTS (which see) were appointed. One part of the church service was designed for their particular benefit, and when it was concluded they were dismissed. The circumstances in which the order of Catechumens had its origin are thus described by Dr. Jamieson in

nis 'Manners and Trials of the Primitive Christians : ' " While those who were entitled to partake of the Lord's Supper were exclusively denominated the *faithful*, and considered as occupying the rank of perfect or approved Christians, there were several other classes of persons, who, though connected with the church, and forming constituent parts of it, were yet separated from and inferior to the former, being in various stages of advancement towards a qualification for the holy rites of the gospel. These orders, known by the name of catechumens, were distinguished from each other by lines of demarcation, beyond which none was allowed to pass without a long and gradual preparation ; and between a newly-made catechumen and a Christian in the rank of the faithful, there was as wide a difference in the eye of the primitive church as between an infant of a day and one who has attained the stature of a full-grown man. In the records of apostolic times we shall in vain look for any traces of this distinction ; for then a heathen no sooner made an avowal of his faith in Christ than he received the initiatory rite of Christianity. His conversion was immediately followed by his baptism, and whatever shades of difference there might be in the knowledge of the new converts, all were considered as equally entitled to the outward sign as they were to the inward and spiritual benefits of the ordinance. But in process of time, when the church was enlarged by a daily increasing influx of members from heathenism, and when her purity was no longer guarded by the presiding care of those who possessed the miraculous gift of discerning spirits, the pious solicitude of her rulers in after-times gave rise to the custom of deferring the admission of converts into the fellowship of the church, till clear and satisfactory evidence was obtained of their fitness, in point of knowledge and sincerity, to be enrolled in the ranks of the disciples. The dear-bought experience of the primitive Christians had convinced them that the gross habits of idolaters were not easily, and all at once, in many instances, relinquished for the pure and spiritual principles of the gospel, and that multitudes of professed believers held their faith by so slender a tie that the slightest temptation plunged them anew into their former sensuality, and the first alarm drove them back into the enemies' camp. To diminish, and if possible, to prevent the occurrence of such melancholy apostasies, which interrupted the peace and prosperity of the Christian society, and brought a stain on the Christian name, was a consummation devoutly wished for by the pious fathers of the primitive age ; and accordingly, animated by a spirit of holy jealousy, they adopted the rule, which soon came into universal practice, of instituting a severe and protracted inquiry into the character and views of candidates for admission to the communion of the church, of not suddenly advancing them to that honourable degree, but of continuing them for a limited period in a state of probation. It was thus

that the order of the catechumens arose—an order which, though unknown to the age of Peter and Paul, boasts of a very early introduction into the primitive church ; and at whatever period its date may be fixed, its origin is to be traced to the laudable desire of more fully instructing young converts in the doctrines of the Christian faith, and at the same time affording them opportunities to give evidence of the sincerity of their profession, by the change of their lives and the holiness of their conversation."

Some of the early Fathers speak of certain mysteries more especially connected with the eucharist, which were carefully concealed from the catechumens. These were usually known by the name of *ARCANI DISCIPLINA* (which see). There was no specific rule as to the precise age at which Jewish and heathen converts were admitted into the list of catechumens. At such a period most of them were, of course, adults, and sometimes, as in the case of Constantine the Great, they delayed the reception of baptism till they found themselves on a dying bed. They were not bound to remain among the catechumens for any fixed period, but much depended on their proficiency. By the council of Il-iberis, A. D. 673, the time of instruction was named as two years ; and by that of Agatha, A. D. 506, it was limited to eight months. Cyril of Jerusalem and Jerome required catechumens to observe a season of fasting and prayer for forty days.

The catechumens were early divided into separate classes according to their advancement in Christian knowledge. The most general and the simplest classification was into the imperfect and the perfect, or the beginners and the proficient. On the enrolment of any individual in the list of catechumens, he was admitted by the imposition of hands. The discipline to which he was thereafter subjected, in preparation for baptism, is thus rapidly summed up by Dr. Jamieson : " The moment that a heathen announced his resolution to abandon the religion of his fathers, and to embrace that of Jesus, he was introduced to the pastor of the place, who, having laid his hand upon his head, (a ceremony of very frequent use in all the offices of the ancient church,) and prayed that he might become a partaker of the grace of the gospel, consigned him to the care of some missionaries, whose duty it was from time to time to wait upon him privately, and in his own house, to instruct him in the elementary principles of the Christian faith. At an appointed time, and when he had satisfied his private instructors of his capacity to profit by the services of the church, he was permitted to come into the congregation, where he stood in a particular place appropriated to the hearers—those who were admitted to hear the scriptures read, and the plain and simple discourses on the fundamental articles of faith and points of duty, which always formed the subject of the preliminary exhortations of the church. If the profi-

ciency and conduct of the catechumen during his continuance in this lower rank were approved of, he was, at a certain period, advanced to a higher order, which was privileged not only to be present at the reading of the scriptures, and the delivery of the sermons, but also at the prayers, which were described as concluding the first service. After remaining the appointed time in this more advanced stage of his progress, he was successively privileged to be present at the public prayers of the church, to hear the discourses addressed to the faithful on the higher and more abstruse doctrines of Christianity, and even to witness, at a humble distance, the dispensation of the Lord's Supper. He was then considered ripe for baptism, and immediately put upon a new course of discipline, preparatory to partaking of the holy mysteries at the next celebration of the solemnity. Hitherto he had been trained, by a regular course of catechetical instructions in private, to a knowledge of the leading doctrines and duties of the gospel, and now he was subjected to frequent and minute examinations in public on every branch of his religious education. If approved, he was forthwith instructed in some of the sublimer points of Christianity, which had been hitherto withheld from him, such as the doctrine of the Trinity, the union of the Divine and human natures in Christ, the influences of the Spirit, and the way in which a participation of the symbols of a Saviour's love gives spiritual nourishment to the soul. He was allowed to employ the Lord's Prayer, the use of which was considered as the exclusive privilege of his adopted children; and was enjoined to commit to memory the creed, as a formula which embodied in a small compass all the grand articles of revealed truth which it had been the object of his protracted discipline to teach him. For twenty successive days he continued a course of partial fasting, during which he had daily interviews with his minister, who, in private, and secluded from the presence of every other observer, endeavoured, by serious discourse, to impress his mind with a sense of the important step he was about to take, and more especially prayed with him in the usual solemn form, by imposition of hands, that he might be delivered from any evil spirit that had possession of his heart, and be enabled to consecrate himself a living sacrifice to God and the Saviour. Such was the discipline of the catechumens—a discipline to which all ranks and descriptions of men, who were desirous of being admitted into the bosom of the church, were in primitive times indiscriminately subjected. 'None,' to use the words of Lord King, 'were permitted to enjoy the privileges of the faithful till they had in a manner merited them; which was, when they had, through a considerable time of trial, manifested the sincerity of their hearts by the sanctity and purity of their lives. When they had changed their manners, and rectified their former habits, then they were washed with the waters of baptism, and not before.'"

The catechumens in the ancient church were allowed to be present at, and take part in, one portion of the public prayers, which followed immediately after the sermon; but they were excluded from those prayers which were peculiar to the faithful or communicants only. At the close of the sermon, before any of the prayers began in the service of the catechumens, a deacon called generally upon all Jews and infidels, and such of the catechumens and penitents as were simply in the stage of *audientes*, or hearers, to withdraw. Prayers were then offered specially on behalf of the catechumens, commencing with a BIDDING PRAYER (which see), which was an exhortation and direction how the congregation were to pray for them; and to every petition, the people, and especially the children, were accustomed to subjoin, "Lord, have mercy upon them." After the bidding-prayer, the deacon called upon them to bow down and receive the bishop's benediction. Chrysostom mentions that the catechumens were invited also to pray for the protection and guidance of the ANGEL OF PEACE (which see), for peace upon all that awaited them, peace in the present, and peace in the future, and for a Christian end. In consequence of bowing the knee before the bishop, the catechumens at this stage were sometimes called *genuflectentes*, kneelers. On leaving this class, they were considered regular candidates for baptism, and, as such, their names were registered in the *diptychs*, or church books. To this custom Gregory of Nyssa alludes, when he says, in his treatise on Baptism, "that as he inscribed the names with ink in the earthly roll, so might the finger of God write them down in his imperishable book." In the North-African church, the bishop gave to those whom he received as *competentes*, or prepared for baptism, while signing the cross over them as a symbol of consecration, a portion of salt, over which a blessing had been pronounced. This was intended to signify the divine word imparted to the candidates, as the true salt for human nature.

It would appear, from various early writers, that catechumens were exercised for twenty days before receiving baptism. (See EXORCISM.) By the ceremonies followed on this occasion, which consisted of prayer, insufflation, imposition of hands, and the sign of the cross, evil spirits were expelled from the heart; and during the same period the catechumens were exercised with abstinence and fasting. At this time they were taught to repeat the words of the Creed, and then of the Lord's Prayer, besides being fully instructed in the responses which they were required to make in baptism. When prepared for the ordinance, they went veiled, or with their faces covered for some days before its administration. Another ceremony which may be mentioned, was the custom of touching the ears of the catechumens, and saying unto them, "*Ephphatha*," "Be opened," denoting the opening of the understanding to receive the truth of God. Ambrose

mentions, also, another practice which was followed in the case of catechumens, that of anointing the eyes with clay, in imitation of the manner in which our Lord opened the eyes of the blind man as recorded in John ix. 6, "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay." In the African church, a lighted taper was put into the hands of catechumens during the ceremony of exorcism. It is also said, that though catechumens were not permitted to partake of the eucharist, yet they had something like it which they called consecrated bread, taken out of the same oblations which supplied the elements of the eucharist. This practice may be the foundation of the ANTI-DORON (which see) of the Greek Church. Augustine makes a reference to what has been called the sacrament of the catechumens, which Bingham supposes not to have been the consecrated bread, but only a little taste of salt; for, in a passage of Augustine's writings, where he is speaking of himself as a catechumen, he says, that at that time he was often signed with the cross of Christ and seasoned with his salt.

The punishment usually inflicted upon catechumens when, during the course of their training, they fell into gross and scandalous offences, was to protract the period of their probationary instruction. While the ordinary time was two years, transgressors were sometimes obliged to continue three, and, at other times, five years; but, in the case of very aggravated sins, till the hour of their death. In case catechumens died without baptism by neglect or their own default, they were doomed to be buried in silence, and no mention was ever after made of them among others in the prayers of the church. But if they were suddenly cut off while preparing for baptism, they were considered as on the same footing with martyrs, quite prepared for death.

CATENA PATRUM, a collection of passages from the old church fathers, arranged according to the books of the Bible, which they were designed to illustrate.

CATHARINE (St.), FESTIVAL OF, held in the Romish Church in honour of Catharine of Sienna, who lived towards the close of the fourteenth century. She appears to have been a mystic, whose whole life was spent amid the most extravagant delusions. Her visions commenced at six years of age. She pretended that on one occasion she had been blessed by a vision in which the Saviour appeared to her, accompanied by the Holy Mother, and numerous saints, in whose presence he solemnly espoused her, placing on her finger a golden ring adorned with four pearls and a diamond. After the vision had vanished the ring still remained, visible only to herself. She boasted also that she had sucked the blood from the wound in the Redeemer's side, that she had received his heart in exchange for her own, and that she bore on her body the marks of his

wounds, though they were imperceptible to all eyes but her own. She travelled throughout all Italy, teaching, warning, exhorting, and proclaiming to crowded audiences, the wonders which she had seen in heaven and hell during the trance in which all thought her dead. She bore five years of privation, and was tormented by devils. It was partly in consequence of the pretended revelations of Catharine, that Gregory XI., the last of the Avignon popes, was persuaded to remove his court to Rome, in A. D. 1374, where he died in 1378.

CATHARISTS, or CATHARI (Gr. *katharos*, pure), a term applied in different ages to those who professed to maintain peculiar purity, both in doctrine and life. The Novatians received this name in the fourth century. It was especially applied to the PAULICIANS (which see) of the seventh and following centuries, by way of reproach, as differing from the tenets of the dominant church. The sects which bore the appellation of Catharists were scattered in different countries, and under different names. The peculiar opinions which they seem to have held, particularly in the thirteenth and fourteenth centuries, from their similarity to the Gnostic sects, bear evidently an oriental impress, although elaborated into a thoroughly independent system. One party assumed the existence of two original and opposite principles, and of two creations corresponding to these two principles; while the other party held only a relative Dualism, and regarded the evil principle as a spirit fallen from God, and as having given origin to a revolution in the universe. These may be considered as the distinctive doctrines which separated the two divisions of Catharists from one another, although they were knit by a firm bond in their common opposition to the Church of Rome.

The more rigid Catharists set out in their theological system from an absolute Dualism. They believed in the existence, from all eternity, of two principles and two creations. The good God gave origin to all imperishable existence, but to the evil deity must be traced all perishable existence. This lower world, as being perishable, is the work of the evil principle, and the higher world, as being imperishable, is the work of the good principle. In accordance with this system, they explained numerous passages, both of the Old and New Testaments, in which an opposition is asserted between the world and God, between the flesh and the Spirit. And not contented with appealing to Scripture in support of their doctrines, they claimed Aristotle also as favourable to their views. Satan, they alleged, had intruded into the heaven of the good, and led a third part of the heavenly souls into apostacy. These heavenly souls were middle beings between a higher and a lower class. To each soul corresponded a spirit and a heavenly body. In punishment of their apostacy, they were driven from heaven along with Satan their leader, and separated both from their spirits and the heavenly bodies. Hence they

are ever appearing under the veil of some human body, in which Satan has confined them. They believed in different gradations of heavenly souls, according as they belonged to different princes of heaven, the highest being composed of those who were described as the spiritual Israel, and for whose salvation more especially Christ came into the world.

The Catharists believed Christ to be the highest spirit after God, yet differing from him in essence, and subordinate to him; and they viewed the Holy Spirit as in like manner different from the Son, and subordinate to him. "The Son of God," to use the language of Neander, "united himself to a spirit, soul, and body, in that heavenly world, and so descended, with the annunciation of the angel, into Mary, and again went forth from her. Herself, however, they regarded as a higher spirit, who appeared on earth for the purpose of becoming the instrument or channel for the appearance of the Son of God in humanity. They taught, like the Valentinians, that the heavenly body of Christ was, by a special act of divine power, so modified, that it seemed like an earthly one, and could be perceived by the senses. Yet they must explain all sensuous acts and affections to which Christ subjected himself as unreal, mere appearances. They maintained, likewise, that all the accounts of the miracles wrought by Christ, were to be understood only in a spiritual sense, as symbols of the spiritual miracles wrought by him." A party among the Catharists regarded the apostle John, whom they especially revered, as an angel, who, being destined to remain till the second coming of Christ, was still on the earth. Another party, called *ORDIBARII* (which see), taught that a Trinity first began to exist at the birth of Christ. The man Jesus became Son of God by his reception of the Word announced to him, and he was the son of Mary, not in a corporeal, but in a spiritual sense, being born of her by the annunciation of the Word; and when by the preaching of Jesus others were attracted, the Holy Ghost began to exist. The new birth was, in the view of the stricter Catharists, a restoration of the relation between the soul and its corresponding spirit, from which it had been separated by the apostasy. They believed in a threefold judgment; first, the expulsion of apostate souls from heaven; second, that which began with the appearance of Christ; third, when Christ shall raise his redeemed to the higher condition, or, in other words, when the souls shall rejoin the spirits and the heavenly bodies they had left behind them in heaven. It is said that the strict Catharists rejected the whole Old Testament, with the exception of Isaiah. They are also alleged to have set a high value on an apocryphal book called the Ascension of Isaiah, which gives countenance to some of their most prominent doctrines.

The milder Catharists did not maintain the existence from all eternity of an evil spirit, but held, on the contrary, that all evil had its origin in the apostasy of a good spirit. Matter they supposed to have

proceeded from God, and the form given to it from Satan. The sun, moon, and stars, they looked upon as intelligences which had fallen. From the one heavenly soul of Adam, all other souls were believed to have been derived. They denied original sin, considering it as impossible, seeing that men were sprung from Adam only by bodily descent. Satan was with them the god of the Old Testament who revealed himself to Abraham, and brought the flood upon the world, while from God proceeded the deliverance of Noah. Moses and the prophets were, in their view, servants of Satan, and they looked upon the Old Testament and the New as opposed to each other. They denied the lawfulness of war, objected to capital punishment, and would admit of no other testimony than a simple yea or nay. They agreed with the stricter Catharists on the subject of the Trinity. They held that Mary was not really the mother of Christ, but only the channel through which he passed into the world. They denied the resurrection of the body, contended against infant baptism, and even regarded water-baptism generally as a device of Satan in order to suppress the true baptism of the Spirit, which, they maintained, should be performed by the imposition of hands in connection with prayer. This rite they termed *CONSOLAMENTUM* (which see), and maintained that the Holy Spirit was therein communicated, not by the visible, but by an invisible hand contained under the visible. In regard to the Lord's Supper they were of opinion that Christ, when he uttered the words, "This is," pointed to his own body; or they explained the words of the institution in a symbolical sense, "this is" being equivalent to "this signifies." They believed in transubstantiation, or the conversion of the bread and wine into the body and blood of Christ. In their love-feasts, which they also observed, the presiding officer of the sect imparted the blessing by reciting the Lord's Prayer.

The Catharists openly dissented from some of the leading doctrines of the dominant church. They objected to the sacrament of penance, and denied the necessity of a satisfaction for sins committed after baptism. In confessing their sins to the bishop, the members of the sect prostrated themselves before him in Eastern fashion, praying in these words: "Have mercy upon us, O Lord. I never must die, but inherit thee on high, that I may have a good end." The bishop then bestowed on each the *consolamentum*, with the imposition of hands, while he thrice repeated, "And that thou mayest be a good man." Rainer, in his treatise against the Catharists, says that they did not receive the writings of the fathers. The four evangelists they readily acknowledged, alleging that they had written in a saving way, because they had written upon the heart, while the other four—namely, Jerome, Augustin, Ambrose, and Bernard, had written unprofitably, because they only wrote on the lifeless parchment. They rejected the authority of church

tradition, the hierarchy, the worship of saints and images, the value of pilgrimage, thus maintaining at that early period, some of those very principles which formed the groundwork, at a later period, of the Protestant Reformation. On one important point, however, they were entirely at variance with the tenets which afterwards made up the Protestant doctrine as opposed to the Church of Rome. We refer to the high position which the Catharists assigned to good works in the matter of salvation. The perfects, as they were called, or stricter Catharists were expected to practise a morality of the most rigidly ascetic description. They were required to abstain from meat, eggs, and cheese. Marriage was discountenanced, as leading, in their view, to sin.

The sect was divided into two classes, the one consisting of the Perfect, or good men, and the other of believers. The former class corresponded to the elect in the sect of the Manicheans. They represented themselves as wandering about, exposed to persecution, and without a settled home, living like the Saviour, who knew not where to lay his head. From the number of the Perfect were chosen the presiding officers of the sect; first, a bishop; then, under him, a greater and a lesser son; and, finally, a deacon. Several were set apart from their childhood for the office of bishop, and educated for that purpose. One important part of their training consisted of the regulation of their food, which consisted of no other milk but the milk of almonds, and no flesh, but fish; and, in other respects, they were obliged to observe the rigid diet of the Perfect.

The Catharists were zealous in disseminating their principles everywhere, travelling about from village to village and from house to house, embracing every opportunity of expounding the Scriptures, and teaching their peculiar doctrines to the uninitiated. Wherever they went, they were almost certain of meeting with a kind and cordial reception from individuals who sympathized with their principles. In particular, the Perfect were received into the houses of believers with great respect. The inmates thrice bowed the knee to receive their blessing. The members of the sect who might happen to reside in the neighbourhood quickly assembled, to whom a sermon was preached, pointing out not only the truth of God as set forth in the Scriptures, but its opposition to the regular teaching of the dominant church. Still further to propagate their peculiar tenets, they took in the daughters of indigent noblemen, and educated them gratuitously, at the same time instilling into their minds an acquaintance with the Word of God.

The avowed opposition of the Catharists to the doctrine and hierarchy of the Church of Rome naturally excited the jealousy and indignation of the clergy. The most absurd reports were raised as to the practices of this obnoxious sect; and the ignorant populace, goaded to fury by the calumnious representations of the clergy, hurried many of the un-

offending Catharists to the stake. Thus it was that in the countries on the Rhine and in France, many of these so-called heretics were doomed to suffer the most cruel and unjust treatment, and persecuted even to death. This was more especially the case towards the end of the thirteenth and the beginning of the fourteenth centuries. In vain did the amiable Bernard, abbot of Clairvaux, interpose in behalf of what he considered a class of well meaning though mistaken sectaries. His representations were attended with but partial success in stemming the tide of persecution. The ruthless persecutors were struck with amazement at the calmness and intrepidity with which the Catharists met an excruciating death, but they endeavoured to explain away the strange anomaly by ascribing it to the power of Satan. The blood of the martyrs was in their case, as in that of every other sect of Christians, the seed of the church. Like the Israelites of old, the more they were oppressed, the more they multiplied and increased. Though multitudes of them were compelled to take refuge in dens and caves of the earth, the sect daily received accessions to its numbers, both in Italy and France, and thus the Catharists continued, under various different names, but with the same principles, at least in substance, to hold their ground in the face of all opposition, until the glorious reformation of the sixteenth century rendered their leading principles extensively predominant throughout various countries of Europe.

CATHEDRA, a seat among the ancients, but more especially applied among the Romans to a soft seat used by women. Afterwards it came to be used as signifying the chair or pulpit from which lectures were read. It was also employed to denote the raised chair in which the bishop or presiding pastor sat. **Cathedra** is also the name of an Episcopal see.

The bishop's throne, as well as the place in which it was situated, was frequently called **BEMA** (which see). Gregory Nazianzen speaks of himself as bishop sitting upon the high throne, and the presbyters on lower benches on both sides about him. This arrangement has sometimes been supposed to have been adopted in imitation of the Jewish synagogues, in which, according to Maimonides, the law was placed in the wall at the upper end, and on each side the elders were seated in a semicircle.

CATHEDRAL, the chief church of a diocese, or a church in which is a bishop's see, so called from the episcopal cathedra or chair. Cathedrals had their origin in England in the early Missionary colleges, each consisting of a bishop, with his associated clergy, living together, and maintained by common funds, and from these colleges went forth preachers of the gospel into all parts of the bishop's diocese or parish. In this original form the Cathedral church was called **Episcopium**. After the Conquest, Cathedral institutions assumed a somewhat altered form more completely adapted to the

particular circumstances of the times. Each Cathedral church, with its bishop, appears as the spiritual metropolis of a diocese, divided into a number of different parishes, each having its own minister and its separate endowment. The Cathedral body now became of an administrative rather than a missionary character. The regular, organized system, however, of Cathedral churches was introduced by the Norman bishops on their promotion to English sees, and continues to this day with some modifications, in the nine English cathedrals of the old foundation, viz. York, St. Paul's, London, Chester, Exeter, Hereford, Lichfield, Lincoln's, Salisbury, Wilts. On the same footing there are four cathedrals in Wales, St. Asaph, Bangor, Llandaff, and St. David's. Besides these cathedrals of the old foundation, there are eight Conventual cathedrals, which were constituted with deans and chapters by King Henry VIII. These are Canterbury, Durham, Carlisle, Ely, Norwich, Rochester, Winchester, and Worcester. There were also five cathedrals founded, together with new bishoprics, by Henry VIII. viz. Bristol, Peterborough, Oxford, Gloucester, and Chester. There are two additional cathedrals, Ripon and Manchester, which may be considered rather as collegiate churches.

The members of each cathedral are as follows: the bishop, presiding over the whole body, the dean, precentor, chancellor, treasurer, archdeacons, canons, vicars, and other officers. The four cathedrals in Wales were less perfect in their constitution than the English cathedrals. Thus the dean was wanting at St. David's and Llandaff. The dean and chapter regulate the affairs of cathedrals, and are only amenable to the bishop's jurisdiction as a body in chapter assembled. All offences of individual members are corrected by the authority of the dean, according to the capitular statutes. During the period which elapsed between the Conquest and the Reformation, a remarkable feature in the administration of cathedrals was the chapter council, in which the bishop presided over the whole capitular body, and with their advice and assistance framed regulations for the cathedral church, and other parts of diocesan government. The chapter council of Salisbury has been assembled several times since the Reformation, under the name of the Pentecostal chapter.

In the early part of the sixteenth century, several changes were made in the cathedrals of the old foundation, not however materially affecting their constitution. In some of the old cathedrals, however, the statutes have not been remodelled, and are, therefore, now in many respects inapplicable to the English Liturgy. The eight Conventual cathedrals were changed after the suppression of the monasteries into eight chapters of dean and canons. The design of the thirteen new chapters founded by Henry VIII., is thus set forth in the preamble of the statutes: "That the pure worship of God may be

maintained, and the Holy Gospel assiduously and purely preached; and besides this, that to the advancement of the Christian faith and piety, the youth of our realm may be trained up in sound learning, and the poor for ever maintained."

In 1835, William IV. issued a commission to consider the several cathedral and collegiate churches of England and Wales, with a view to the suggestion of such measures as may render them conducive to the efficiency of the Established church. Several important improvements have been made in the cathedral system as the result of the inquiries of this commission. As examples of these may be mentioned, the reduction of the number of canonries to four attached to each cathedral, with the exception of Christ church, Oxford, which is allowed to retain eight; the retaining of the non-residentiary canons in the old foundations, but without emolument; the reduction of the number of minor canons, and the reduction of the incomes of future deans and canons.

Another commission was issued for the same purpose by Queen Victoria in 1852, and the report which contains the result of their inquiries was published by authority of Parliament in 1854. Many valuable suggestions, as appears from the Report, have been made to the commissioners, which, if adopted, will undoubtedly render the cathedral system more efficient than it has been since its first institution. One of the main purposes for which cathedrals were founded was to impart Christian instruction, especially to those who were under training for holy orders in the church. By an edict of Charlemagne, schools were attached to every cathedral in his dominions; and till about the end of the tenth century almost the only seminaries were found in cathedral and conventual institutions. On inquiry the commissioners have found, that the cathedrals of England have never wholly lost this feature of their original constitution, but of late years various steps have been taken towards carrying out this important object of cathedrals still more extensively. And it must be admitted, that the tendency of legislative enactments, in recent years, has been to render, in some degree, the revenues of cathedrals more conducive to the improvement of clerical training in connection with university education. In this has originated, only a few years ago, the establishment of the university of Durham, and the endowment still more recently of several professorships in the universities of Oxford and Cambridge. See CANONS of a CATHEDRAL, CHAPTER.

CATHOLIC CHURCH (Gr. *catholicos*, universal), a name applied to the Christian church, which is almost as ancient as the church itself. It was used in early times to distinguish the church from heretical sects, which were usually confined to particular districts, or a limited party of men, and, therefore, could not be considered as catholic; but the Church of Christ was well entitled to the name, be-

cause it was universally diffused over the whole world. Nor was any one in the first ages of Christianity acknowledged to be a Christian unless he professed himself to belong to the catholic church, which from the beginning recognized a living, outward union among all its members, however far they might be separated from one another. In many districts, Christianity very early made progress in the open country, and as soon as a sufficient number of converts were gathered together, a regular congregation was formed, with its presiding officers, presbyters, or bishops, who were quite as independent as the presiding officers of the city churches. These rural bishops or *CHOREPISCOPI* (which see), as they were afterwards called, probably existed in the earliest periods of the church, though we do not find them mentioned by name before the fourth century. In all probability Christianity was first extended from the cities into the rural districts, so that both congregations, and their presiding officers in the country, would be subordinate to the city bishop. In the same way Christianity would spread from the principal cities to the other provincial towns. As converts multiplied, the churches of a province constituted a whole, at the head of which stood the church of the metropolis, whose bishop became, in relation to the other bishops of the province, chief among his equals. In course of time the churches, which had been founded by apostles, and to whom they had addressed their epistles, came to be held in peculiar veneration, and whenever there was any controversy, whether in regard to doctrine or practice, these apostolic churches, as they were sometimes called, were consulted in the first instance. Such were especially Rome, Antioch, Alexandria, Ephesus, and Coriuth.

The superiority thus assigned to particular churches over the others did not rest here. The Church of Rome, the great capital of the world, and the city where it was very anciently reported that both Peter and Paul suffered martyrdom, naturally arose into pre-eminence above the other *sedes apostolicæ*, or churches which had been privileged to enjoy the presence and preaching of the apostles. From the church at Rome, indeed, had originated many of the churches of the West, and Irenæus speaks of this church in such terms as clearly shows, if we may believe the ancient Latin translation of the writings of that early father, the original Greek text being unfortunately lost, at how early a period the church of Rome asserted a pre-eminence over the other churches. Both Irenæus and Tertullian speak of Peter and Paul as the founders of that church, but neither of them held that the Roman Church was entitled to be called the *cathedra Petri*, Peter's chair, or to exercise rule and authority over all other apostolic churches. But this idea seems to have gradually arisen and gained ground, for we find Cyprian styling the Roman Church "the chair of Peter, the principal church from which sacerdotal

unity has arisen." At a much earlier period than the days of Cyprian, we find an evident tendency in the Roman bishops to lord it over the churches. Thus about A. D. 190, Victor, bishop of Rome, went so far in this direction as to excommunicate the churches of Asia Minor on account of an unimportant dispute about the time of celebrating Easter. In the writings of Tertullian may be found traces of the same spirit, as having been exhibited in his time by the Roman bishops, who issued peremptory edicts on ecclesiastical matters, and endeavoured even to make themselves be regarded as bishops of bishops. These arrogant and presumptuous claims were met on the part of the whole Eastern and many of the Western churches with determined resistance. Even Cyprian, who, looked upon the Roman church as Peter's chair, maintained with the utmost firmness and energy the independent right of individual bishops to manage the affairs of the churches according to their own principles, and he openly denied the right which was claimed by the Church of Rome to determine all matters of church controversy. About this time, the middle of the third century, two Spanish bishops had been deposed by a synod for certain grave offences. They appealed to Stephanus, bishop of Rome, who, asserting a supreme judicatory power, reversed the sentence of the Spanish ecclesiastical court, and restored the deposed bishops to office. This gave rise immediately to a question in Spain, whether the one sentence or the other was to be respected, and held as valid, and the Christian churches of North Africa were applied to for their opinion. A synod, accordingly, was convened upon the point at Carthage, and Cyprian was commissioned by the Synod to reply, that in their opinion, the decision of the Roman bishop was without force and void, and that the two deposed bishops should on no account be permitted to hold office.

The first ecclesiastical decree, which was passed in favour of the usurped authority of the Roman church, was that of an obscure council held at Sardis during the Arian controversy in A. D. 347. Among other things this council declared, that "in the event of any bishop considering himself aggrieved by the sentence of the bishops of his province, he might apply to the bishops of Rome, who should write to the bishops in the neighbourhood of the province of the aggrieved bishop, to rehear the cause; and should also, if it seemed desirable to do so, send some presbyters of his own church to assist at the rehearing." A second step towards the supremacy of the bishop of Rome, was a law enacted A. D. 372 by the emperor Valentinian, which empowered the bishops of Rome to examine and judge other bishops. Towards the close of the fourth century, the custom became somewhat extensive of referring to the decision of the Roman bishops all questions concerning the apostolic customs and doctrines. This gave them occasion to issue a number of *de-*

cretals, as they were called, which soon assumed a tone of apostolic authority, and were received with high respect in the West. "From this time forth," says Gieseler, "there was no controversy in the East, in which each party did not seek to win the bishop of Rome, and through him the Western church, to its cause, vying with each other in flattery and servility. At the councils, his legates were always treated with the greatest deference, and at the council of Chalcedon they for the first time presided." The council of Chalcedon here referred to, was convened A. D. 451, and to the no small annoyance of Leo the Great, the then bishop of Rome, a canon was passed, which declared the same rights, honours, and privileges, to be due to the bishop of Constantinople as had hitherto been conceded to the bishop of Rome, and the same council confirmed the bishop of Constantinople in the spiritual government of those provinces over which he had claimed superiority.

From this period commenced the contest for superiority between Constantinople and Rome, the Eastern and the Western capitals. Various circumstances combined, however, to augment the influence and authority of the Roman See, not the least of which was the readiness with which the claims to superiority, put forth by the bishops of Rome, were submitted to by the heathen tribes, which now overran the Roman Empire. The ancient capital fell into the hands of the invading barbarians, and thus was suddenly deprived of its political importance, and the Romish bishops found it necessary, therefore, if they would maintain the authority which they had gained, to assert their spiritual claims with greater boldness than ever. They put forth, accordingly, a divine right of supremacy, alleging that they were the regular lineal successors of the apostle Peter, who, they asserted, without either scriptural or historical proof, was the first bishop of Rome, and appointed by Christ to be the supreme head of the church upon earth. It was felt to be all the more necessary to urge these claims to spiritual supremacy, as Rome had now lost its political importance, and the rival city of Constantinople was fast rising into the first rank of influence and dignity. During the fifth century, this contest for supremacy was carried on with the utmost keenness between the bishop of Rome and the patriarch of Constantinople, and towards the close of the same century, John the faster, bishop of Constantinople, assumed the title of universal bishop. This arrogant claim on the part of the Eastern patriarch roused the jealousy of his Western rival, and Gregory the Great, who was at that period bishop of Rome, to establish the more firmly his own authority, invented the fiction of the power of the keys as committed to the successor of the apostle Peter, rather than to the body of the bishops as had been hitherto supposed. Besides this bold attempt to outbid the pretensions of his rival, Gregory de-

nounced in the strongest terms the assumption of the title of "universal bishop" as vain, blasphemous, antichristian, and execrable. The remonstrances of the Roman bishop were utterly unavailing. The patriarch John continued to use the obnoxious title, and after his decease, his successor Cynacus adopted the same pompous appellation. But the very title, the use of which by the patriarch of Constantinople had roused the indignation of Gregory the Great, was, at the earnest entreaty of his successor Boniface III., conferred upon him by the emperor Phocas, a cruel and bloodthirsty tyrant, who had made his way to the throne of Greece by the murder of his predecessor. From that important era, A. D. 606, the bishop of Rome took to himself the title of "Universal Bishop," thus showing himself to be the ANTICHRIST (which see), or man of sin predicted in the Word of God, and from that time the church of Rome claimed to be the CATHOLIC or universal church, to the exclusion of all from the pale of the church and the salvation of Christ who refuse to acknowledge subjection to the Pope of Rome. The epithet *Catholic*, however, applies in no sense to the church of Rome, which cannot with truth pretend to be universal, seeing that a larger portion of the Christian world itself repudiates the claim, including not only the immense body of Protestants, but the whole Greek or Eastern church, which has a far stronger claim to antiquity and lineal descent from the apostolic church than Rome with all her boasting can venture to assert.

CATHOLIC CHURCH (ROMAN). See **ROME (CHURCH OF)**.

CATHOLIC EPISTLES, a title given to certain books of the New Testament. These are seven epistles in number, namely, one of James, two of Peter, three of John, and one of Jude. The appellation Catholic is bestowed upon them, because, instead of being addressed, like the other Apostolic Epistles, to particular churches, they are directed to Christians generally. The term Catholic, as applied to these Epistles, was first used by Eusebius, as a common appellation in the fourth century; but at an earlier period, John's first epistle is repeatedly called a Catholic epistle by Origen, and by Dionysius, bishop of Alexandria. Dr. Hammond, followed by Mac-knight, supposes that the epistles in question obtained the name of Catholic, as being universally acknowledged and therefore canonical.

CATHOLICOS, a name given to the heads or patriarchs of the **ARMENIAN CHURCH** (which see), of which there are at present three, although originally there was only one, who usually held his seat at the imperial residence. The highest dignitary is the catholicos of Etchmiadzin, who has under his jurisdiction the whole of Turcomania or Armenia Major. He has been appointed by the Czar since 1828, Armenia having been subject to Russia from that time, and he has under him a synod and an imperial procurator. The next in rank is the

catholicos of Sis, a city in Cilicia, who has a limited province in Syria and the south of Anatolia. The third catholicos, that of Aghtamar, an island in Lake Van, rules over Koordistan, but his authority is somewhat doubtful. This functionary assumed the title of catholicos in A. D. 1114, and although not recognized for two centuries, it was at length admitted; but to this day his authority is looked upon with no very favourable feelings. The catholicos alone can ordain bishops, and consecrate the sacred oil which is used in various ceremonies of the church. Both the Georgian and Mingrelian Christians have a pontiff at their head, who bears the title of catholicos, but who pays tribute to the patriarch of Constantinople.

CATHOLIKIN, two officers in the ancient Jewish temple, who were head treasurers, and were only inferior in authority to the high-priest and the Sagan. Maimonides says of the *catholikin*, that "they were to be to the *sagan* as the *sagan* was to the *high-priest*, substitutes and assistants, and next in place and honour." The business of the temple more especially consisted of its service and the management of its revenues. Now, as there were inferior priests that performed the daily service, and as there were treasurers of a lower order that received the oblations, and whatever was brought into the common stock; so the high priest, the *sagan*, and the two *catholikin* were overseers both of the one and the other, that the treasury might be properly arranged for the use of the temple, and that the sacred service might be performed as it ought to be.

CATIUS, a god among the ancient Romans, who was looked upon as developing the minds of children when beginning to think.

CATOPTROMANCY (Gr. *catoptron*, a looking-glass, and *manteia*, divination), a species of divination by which objects or persons are alleged to appear to the eyes of a spectator in a mirror. See **DIVINATION**.

CAUCON, the most ancient god of the Messenians.

CAUSIUS, a surname of **ÆSCULAPIUS** (which see), derived from Caus in Arcadia, where he was worshipped.

CAVEAT, a caution entered in the spiritual courts in England to stop probates, licenses, administrations, &c. from being granted without the knowledge of the party that enters it.

CEBRON, a river-god in Troas.

CECILIA (St.) **FESTIVAL OF**, a festival of the Romish church, celebrated on the 22d November, in honour of St. Cecilia, virgin and martyr.

CEIMELIARCHS (Gr. *ceimelia*, sacred vessels, and *archo*, to rule), subordinate officers in the early Christian church, whose duty it was to take charge of the sacred vessels, utensils, and such precious things as were laid up in the sacred repository of the church. The office was usually assigned to some presbyter who had deacons under him.

CEIMELIARCHIUM, the repository of the vestments, vessels, and utensils in ancient Christian churches, which were committed to the charge of the **CEIMELIARCH** (see preceding article), as overseer of the deacons in this department at least of their duty.

CELEDONES, goddesses among the ancient Greeks, who were believed to possess, like the Sirens, the most attractive and winning influence by their songs.

CELESTIAL DEITIES, those of the superior gods of the Roman mythology who were supposed to have their abode in heaven. They possessed peculiar authority, and were held in the highest reverence. As the celestial above all the other gods were imagined to be pre-eminently employed in the government of the world, and, therefore, to have the greatest influence over the affairs of men, the worship awarded to them was of the highest kind. The names of these illustrious divinities among the Romans were *Jupiter*, *Apollo*, *Mercury*, *Bacchus*, and *Mars*; *Juno*, *Minerva*, *Venus*, *Latona*, and *Aurora*.

CELESTIAL NYMPHS, those genii among the ancient heathens who guided the spheres of the heavens, and dispensed the influences of the stars among the inhabitants of the earth.

CELESTINES, an order of Romish monks instituted by Peter de Meudon, a monk in the thirteenth century, who was elected Pope in A. D. 1294, under the name of Celestin V. The order was confirmed at the second general council of Lyons by Pope Gregory X. in A. D. 1273. The Celestines soon increased to a great extent in Italy, and were introduced into France by Philip the Fair. Some allege this order to have been instituted by Peter Damien, so far back as A. D. 1078, and that the dress of those monks was of a blue or celestial colour, whence they received the name of Celestines. There are thirty-nine monasteries of this order in Italy, and twenty-one in France. The monks wear a white cassock with a patience, scapulary, hood, and cowl, all black.

CELIBACY, the unmarried state. "Forbidding to marry" is laid down in Sacred Scripture as one of the marks of the great apostasy predicted by the Apostle Paul, 1 Tim. iv. 3. Keeping this passage in view, it is somewhat remarkable that the Romish church alone is characterized by the denunciation of marriage as in particular circumstances unlawful and sinful. Thus the council of Trent declares, "Whosoever shall affirm that persons in holy orders or regulars who have made a solemn profession of chastity may marry, let him be accursed." Again, the same council decrees, "Whosoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married, let him be accursed." This attempt to throw discredit on the married state is at utter variance with the express statements of the Divine Word. The institution of marriage, while

man was yet in a state of innocence, untarnished by the evil effects of the fall, shows that, in its original essential character, this appointment must be sinless. Besides, the most eminent of the ancient saints were married; for instance, Enoch, Noah, Abraham, and Moses. By the express arrangement of God, the high-priest under the Mosaic law was to be married, as we find in Lev. xxi. 12—14. The Apostle Peter and the Evangelist Philip, were both married, and our blessed Lord, while on earth, graced a marriage-feast with his presence, and performed his first miracle on the occasion. "That the clergy may not marry" is the doctrine of the Church of Rome, "and that marriage is to them a pollution." "A bishop must be the husband of one wife" is the doctrine of the Bible, "one that ruleth well his own house, having his children in subjection with all gravity." Aaron the high-priest was married, Exod. vi. 23. Caiaphas the high-priest was married, John xviii. 13. Paul asserts his liberty to marry if he chose, 1 Cor. ix. 5.

While both the Old and New Testaments unite in discountenancing celibacy, and speaking favourably of the married state, it is strange that unscriptural notions on this subject should have begun at so early a period to prevail in the Christian church. Even in the commencement of the third century we learn, from the writings of Tertullian, that celibacy had already come to be regarded as highly meritorious, and marriage as to some extent a dishonour and a discredit to Christians of both sexes. Thus this earliest of the Latin fathers, when dissuading from second marriages, says, "May it not suffice thee to have fallen from that high rank of immaculate virginity by once marrying, and so descending to a second stage of honour." Mosheim represents the notion as being prevalent at a very early period, that the married were more exposed to the influence of wicked demons than the unmarried. This absurd idea led, as a natural consequence, to the opinion being extensively spread, that unmarried men were far more suitable for the sacred office than such as had contracted the defilement of matrimony. In the time of Cyprian, bishop of Carthage, who suffered martyrdom A. D. 258, many young women had been prevailed upon to take the vow of perpetual celibacy, and the language in which this Christian writer addresses them shows in what estimation these vows were held. "Great are the wages," says he, "which await you; the high reward of virtue, the great recompense to be conferred upon chastity. Not only shall your lot and portion be equal to that of the other sex, but ye shall be equal to the angels of God."

The first decree which formally prohibited clergymen from marrying after ordination, was passed at a council held at Ancyra in Galatia, A. D. 314. Even this decree, however, was not absolute and universal in its application; for it excepted those who at the time of their ordination made an explicit profession

of an intention to marry, as being in their case unavoidable. Clergymen who were in this position received a license to marry, and were declared free from all censure for so doing. If a candidate for ordination was already married, he was not called upon to put away his wife, unless he had married a widow, or a divorced person, or a harlot, or a slave, or an actress. An attempt was made at the council of Nice, A. D. 325, but without success, to procure an enactment that all clergymen, who had married before their ordination, should withdraw from their wives. The utmost, however, that the favourers of celibacy could obtain from the council was a fresh sanction to the established rule or tradition, that none should marry after ordination. It is plain, from the writings of even the most eminent of the Nicene fathers, that the most extravagant notions prevailed in the fourth century as to the sanctity and merit of the celibate life. At length, Siricius, who occupied the Papal chair from A. D. 385 to 398, issued his decrees strictly enjoining celibacy on the clergy; which decrees, however, while they were readily admitted and re-echoed by several western synods, were rejected with the utmost firmness by the synods of the east. And it was not, indeed, for several centuries after this period that the doctrine of celibacy, as enforced by Siricius and his successors, was submitted to by the great mass of the French, German, Spanish, and English clergy.

In the theology of Rome, the bishop, the priest, and the deacon are forbidden to marry; but Romish writers are far from being agreed on the question, whether celibacy be of divine or human appointment. One party considers it as being commanded by God, and, therefore, a matter of faith and moral obligation, which neither the pope nor the universal church can alter or modify. Of this opinion were Jerome, Epiphanius, Siricius, and Innocent. Another party reckons the celibacy of the clergy a matter of merely human appointment, and, therefore, a point not of faith, but of discipline, capable of being altered or even repealed by human authority. This is the view of the subject which is most generally recognized in the Romish church. A third party exists among Romanists which strongly disapproves of the doctrine of the celibacy of the clergy, regarding it as not only useless, but hurtful. The opposition to the prohibition of marriage, which has been manifested even in the bosom of the Romish communion, has in every age been persevering and powerful. The celibacy of the clergy, says Pius II., is supported by strong reasons, but opposed by stronger. The German emperor and clergy supplicated Pius IV. to repeal the enactments on this subject. Augustine, the Bavarian ambassador at Trent, petitioned the council against clerical celibacy, which he declared was not of divine right, nor commanded by God. The French king and clergy presented a similar petition to the pope in 1561. No doctrine, indeed, maintained by the Church of Rome has been pro-

ductive of more wide-spread discontent and greater mischief within her pale than the doctrine of clerical celibacy.

CELL, the private apartment of a monk in a Romish monastery. In its primary sense, the word means a store-room of any kind. The interior of a temple among the ancient heathens was also called *cella*; and as there was sometimes more than one cella under the same roof, each of them received the name of the deity whose statue it contained. The inner parts of the porticos of the ancient Christian churches were sometimes divided into little cells or places of retirement on the walls of the church, where any one might privately employ himself in reading, meditation, or prayer. The cell of a Romish monk is a small apartment, and some idea of its furniture may be formed from the following brief extract from Cardinal Wiseman's 'Lives of the Five Saints.' Describing the cell which was occupied by St. Joseph of the cross, he says, "A rough seat and a table, a bed, consisting of two narrow planks with two sheepskins, and a wretched woollen coverlet, a stool to rest his wounded legs upon;—these, with his Breviary, formed the whole furniture of his cell."

CELLITES, a sect which arose at Antwerp in the fourteenth century. Its members were also called *Alexians*, or brethren and sisters of Alexius, because they had Alexius for their patron saint. The name *Cellites* was derived from the cells in which they resided. They spent their time chiefly in visiting and comforting the sick, conversing and praying with the dying, attending to the burial of the dead, more particularly of those who had died of the plague, and following their remains to the grave with funeral dirges. From the slow solemn strains in which they sang these dirges, they were spoken of by the common people under the familiar appellation of LOLLARDS (which see). They were laymen who devoted themselves to works of mercy, thus supplying the lack of service among the clergy who at that period neglected their duty to a melancholy extent.

CELLULARI, a name sometimes given to monks, as in the writings of Sidonius Apollinarius, from their living in cells. See MONASTERY.

CELTS (RELIGION OF THE). See DRUIDS.

CEMETERY (*Gr. place of repose*), a place of interment. For the importance attached to the abodes of the dead, and the purposes to which they were applied among the early Christians, see CATACOMBS. In the Romish church great importance is attached to the consecration of a cemetery. On the day preceding the ceremony five wooden crosses are placed throughout the cemetery, a higher one in the centre, and four others, each the height of a man, at the different extremities. In front of each of the crosses a wooden post is fixed in the earth, and on its top are placed three candles of three ounces weight each; also ladders by which the pontiff may ascend so as to reach the summits of the crosses; a large vessel full of water, a vessel of salt, and a faldstool

in front of the central cross. In the morning, the pontiff, dressed in pontifical robes, proceeds to the ground with the ministers, whereupon the fifteen candles are lighted, and the pontiff, taking off his mitre, and standing before the central cross and candles, says the first prayer: "That at our entrance here, this cemetery be purified, hallowed, sanctified, and consecrated." The ceremony proceeds thus: "Then the pontiff having put on his mitre, lies before the cross on the faldstool, and the litany is chanted with the usual thrice repeated additions, suited to the occasion. The litany ended, the pontiff rises in his mitre, and blesses the salt and water. This done, he goes to the cross in the extremity, opposite to the central one, and there begins, his mitre off, the Antiphon, 'Sprinkle me, O Lord,' with Psalm I, 'Have mercy upon me, O God.' During this chant he goes round and perambulates the whole ground of the cemetery, moving to the right, and sprinkling the holy water everywhere. This finished, he returns to the cross in the centre; and there putting off his mitre, and looking to the cross itself, he says another prayer, that God would 'vouchsafe to purify, hallow, and sanctify this cemetery.' After this he censes the same cross; and fixes on its summit one of the three lighted candles, and in like manner the other two, on the two arms of the same. Which done, he puts on his mitre, and goes to the cross behind the central one; still sprinkling as he goes, and saying with the ministers the following Psalms, viz. vi. and xxxi. Which concluded, the pontiff standing before that same cross, having put off his mitre, says, a third 'hallowing and sanctifying' prayer, 'that the bodies entering into this cemetery may have here a seat of rest and protection from all incursion of evil spirits.' The Collect concluded, he censes the cross itself, and puts the three candles on it exactly as on the preceding one. Then putting on his mitre, he proceeds to the cross on the right of that in the centre, always sprinkling the cemetery with the holy water as he goes, and saying with the ministers, Psalm xxxvii. The Psalm ended, the pontiff standing before that cross, and putting off his mitre, says:

"O Lord God, shepherd of eternal glory . . . vouchsafe, we most humbly beseech thee, to keep this cemetery of thy servants from all filthy defilement, and the snares of unclean spirits, to cleanse and hallow it; and cease not to grant to the human bodies coming into this place perpetual purity; that whosoever shall have received the sacrament of baptism, and persevered to the end of life in the Catholic faith, and at their departure out of this world, commended their bodies to repose in this cemetery; the souls of the same, together with their bodies, may, at the sounding of the angelic trumpets, receive the everlasting rewards of the heavenly joys. Through Christ our Lord. Amen.

"Next he censes the cross itself, and fixes the candles on its summit and arms, &c., as before. Then

he goes to the cross on the left hand, still sprinkling, &c., and singing with the ministers, Psalm ci. There he performs the same ceremonies; and then returns to the cross in the centre, sprinkling on, and chanting Psalms cxxix. and cxlii. When standing before the cross itself, and taking off his mitre, he again 'beseeches God to vouchsafe to hal + low, sancti + fy, and conse + crate this cemetery,' &c. Then, with his hands stretched before his breast, he says the *Preface*; after which he repeats all the same rites as at the other crosses; and then offers another hal + lowing Collect. The consecration is concluded with a mass in the church."

Burial places in early times received the name of *cemeteries*, sleeping-places, not only from the belief that the dead rest from their earthly labours and sorrows, but as pointing out the hope of a future resurrection. In early times churches were often erected over the graves of martyrs, and in the places where the cemeteries were, and accordingly a cemetery came to be used for the name of a church. Gregory of Tours, who lived about A. D. 570. is the first writer who makes any mention of the consecration of cemeteries. The heathens were accustomed, in ancient times, to reckon these places sacred, and the violation of them a kind of sacrilege. See CHURCH-YARD.

CENÆUS, a surname of ZEUS, derived from Jape Cenæum in Eubœa, where he had a temple.

CENOBITES, a name given to monks who lived in communities, as distinguished from hermits or ANCHORETS (which see), who lived alone. The founder of the Cenobite system was Pachomius, who, in the beginning of the fourth century, established a society of monks on Tabennæ, an island of the Nile in Upper Egypt; and so popular did the new and freer mode of ascetic life become, that during the lifetime of Pachomius himself, his adherents numbered 3,000, and afterwards 7,000 members. So rapidly did it go on increasing, that in the first half of the fifth century the Cenobites numbered no fewer than 50,000. The whole association was called a *cœnobium*, a term which afterwards came to be applied to single cloisters. Pachomius was originally at the head of the whole institution, and afterwards his successors the abbots of the cloister, in which the institution had its origin, continued to be regarded as the superiors of the whole *cœnobium*. The title which the superior received was abbot or abbas-general, or as he was styled in Greek, the ARCHIMANDRITE (which see). The original arrangements of a *cœnobium* are thus described by Neander:

"The entire monkish society was distributed, according to the various degrees of progress which its members had attained in the spiritual life, into several classes, twenty-four in all, after the number of letters in the alphabet; and each of these classes had its own presiding officer, as to each also was assigned its particular labours. They employed themselves

in the ordinary monkish avocations; such as weaving baskets, for which they made use of the rushes of the Nile, fabricating mats or coverings, not neglecting, however, other kinds of business, such as agriculture, and ship-building. At the end of the fourth century, each cloister possessed a vessel of its own, built by the monks themselves. Palladius, who visited the Egyptian cloisters about this time, found, in the cloister of Panopolis,—which also belonged to this association of monks, and contained within it three hundred members,—fifteen tailors, seven smiths, four carpenters, twelve camel-drivers, and fifteen tanners. Each cloister had its *steward* who provided for the bodily wants of all, and with whom the fabrics, when finished, were deposited; and all these stewards were placed under a general steward of the whole association, who was stationed at the principal cloister. The latter had the oversight of the income and expenditure of the entire *cœnobium*; to him were given over all the products of monkish labour. He shipped them to Alexandria, where they were sold, to provide means for purchasing such stores as the cloisters needed; and whatever remained after these wants were supplied, was distributed among the poor, the sick, and the decrepit, of this populous, though impoverished country. A part also was sent to the prisons. Twice in the year, on the feast of Easter, and in the month *Mesori*, (about the season of our August,) all the superiors of the single cloisters met together in the principal cloister. At the last meeting, they brought in reports of the administration of their office. It was at this time, the reconciliation of all with God and with each other was celebrated.

"No person who wished to be taken into the society of the monks was admitted at once; but he was first asked, whether he had not committed a crime, and was not seeking refuge, among the monks, from civil penalties; whether he was his own master, and therefore warranted to decide on his mode of life; whether he deemed himself capable of renouncing his property, and everything he called his own. He must, in the next place, submit to a period of probation, before he could be received into the number of regular monks. He was adopted on pledging himself to live according to the monastic rules. Pachomius also founded, at this early period cloisters of nuns, which received the means of support from the cloisters of the monks."

The circumstances which suggested to Pachomius the formation of the first conventual establishment for females were these:—"During his seclusion on the island of Tabenna, he was visited by his only sister, anxious to behold a brother from whom she had been so long divided. But the stern recluse, in conformity with a vow he had made never to speak to woman, refused, notwithstanding her repeated solicitations, to admit her to an interview. He sent her, however, an injunction to imitate his example, by withdrawing herself from the world, and to form

an institution for those of her own sex, similar to that which he had himself founded. With these instructions she complied, and, under the superintendence of Pachomius, a place of retreat for female recluses, over which she presided, was in a short time formed on the neighbouring island of Tismene. As Pachomius died in A. D. 348, the erection of this, the first Christian convent, may be dated somewhere between the years 340 and 350. The conventual profession does not, however, appear to have been so popular, at this period, as the monastic. In A. D. 420, the nunnery of Tismene contained only four hundred inmates, whereas the monastery of Tabenna, even in the lifetime of its founder, numbered more than twice as many thousands. Indeed, the progress of the conventual institution, compared with the monastic, was for long very tardy; and it was not till the commencement of the eighth century, as we learn from Hospinian, that the erection of nunneries became in any measure general.

"The date now assigned to the first foundation of conventual institutions is somewhat later than that generally claimed by the writers of the Church of Rome. According to the learned men of that persuasion, two female saints, Syncletica and Basilissa, who both lived nearly half a century before the sister of Pachomius, contest the honour which we have assigned to the latter. It does not, however, appear, from any evidence to which we have had access, that either of these ladies, although eminent recluses of their day, attempted the formation of what may be considered as a conventual establishment. It is, besides, extremely improbable that the convent, the less popular institution of the two, should, in point of time, have preceded the monastery. The title, therefore, to the honour in question must, we conceive, be awarded to the nameless sister of the abbot of Tabenna; for, to the disappointment, doubtless, of the fair sisterhood of modern days, the designation of their illustrious foundress has, unhappily, been engulfed in the oblivious stream of time."

Numerous similar communities to those established by Pachomius, rapidly sprung up in all parts of Egypt, adopting his rule, which indeed seems to have been in very general repute in the East, until it was superseded by that of Basil. Even after that period it was still followed by some monastic communities, for as late as the middle of the eleventh century, Anselm, bishop of Havelberg, relates that he saw in the neighbourhood of Constantinople, a monastery of this ancient order, containing a fraternity of five hundred monks. From Egypt the Cenobite system passed into Syria, and thence into Persia, where under the sanction of Mohammedanism it still continues to exist. Before the close of the fourth century, the system had spread extensively along the southern shores of the Mediterranean, and flourishing monasteries were formed in the provinces of Carthage, Thagaste, and Hippo, and southward in

the regions of Abyssinia and Ethiopia. Thus in an incredibly short space of time, had this novel and singular institution firmly established itself throughout the whole of Christianized Africa, and in every part of that vast and populous region which stretches from the Nile and the Euphrates to the Euxine and the Archipelago. See MONACHISM, MONASTERY.

CENONES, an order of ecclesiastical functionaries among the Montanists of the second century which were superior to bishops and distinct from them.

CENOTAPHS, empty monuments erected in honour of the dead, who were either buried elsewhere, or whose bodies could not be found. Such buildings were usual among the Greeks and Romans, and were accounted religious structures. After these erections were completed, the souls of the deceased, for whom they were intended, were three times called upon by name to occupy the habitations prepared for them.

CENRAWATH, a sect of the BANIANs (which see) in Hindostan, who hold the transmigration of souls so strictly, that they will not kill the smallest insect. Their Brahmans or priests wear a piece of linen on their mouth that no flies may enter. The members of this sect drink no water without previously boiling it, lest they should happen to swallow some insects. They have no belief in either a heaven or a hell, but believe in the immortality of the soul, which, they alleged, passed from one body of man or beast into another, according to its deserts. They burn the bodies of the old, but bury those of children under three years of age. Their widows are not obliged to bury themselves along with their husbands, but they take upon themselves the vow of perpetual widowhood. Women as well as men may enter into the priesthood, but the women must be above twenty years of age, while the men are received into the sacred office so early as nine years old. Any one who becomes a priest must assume the priestly dress, take the vow of chastity, and practise great austerities, sometimes to such a degree, that for nine days in succession they take nothing but water with a certain bitter wood grated into it. This sect is held in great contempt by all the other sects of the Banians.

CENSURES (ECCLESIASTICAL), the various punishments inflicted by the Christian church upon delinquent members of her communion, in virtue of that authority which has been committed to her by Christ, the great King and Head of the church. The power of inflicting censures was originally a mere spiritual power, extending not to the bodies, nor even to the worldly property of men, except in so far as that property was ecclesiastical, and bestowed by the church, in which case she asserted her right to resume that which she herself had given. The better to enforce her censures, and carry them out into actual effect, it was sometimes necessary even in early times to call for the assistance of the

secular power, both under heathen and Christian magistrates. In various councils canons were passed authorising such appeals to the civil authority, that the censures of the church might have their due force upon contumacious and obstinate offenders. It was not contemplated, however, that ecclesiastical offences should be visited with those severe punishments which were afterwards introduced by civil magistrates. Thus in the Theodosian Code are to be found some laws which doom heretics to death. But such severe enactments were very rarely carried into execution. The ancient discipline of the church, while it excluded offenders from spiritual privileges, left all their natural or civil rights unaffected. A master did not lose his natural authority over his servants, nor a parent over his children, by losing the privileges of Christian communion. Such an unwarranted extension of ecclesiastical authority was reserved for the Church of Rome in the time of Pope Gregory VII., commonly known by the name of Hildebrand, who claimed the right as head of the church on earth, to lay princes under the highest excommunication or anathema, and then, in virtue of this sentence, to depose them from their thrones, absolve the subjects from their allegiance, and to dispose of their kingdoms at pleasure.

The discipline of the ancient Christian church being limited to the exercise of a mere spiritual power, its ecclesiastical censures were of a strictly moral character, intended to bear upon the minds and the consciences of the erring members of the church. The first and most lenient of these censures consisted in a simple ADMONITION (which see) of the offender, which was solemnly repeated once or twice before proceeding to a more severe punishment, according to the apostolic arrangement, "A man that is an heretic, after the first and second admonition, reject." The space thus afforded for repentance after solemn admonition, usually extended to the period of ten days; at the close of which, if the offender remained obstinate and refractory, the church went on to pronounce the still heavier sentence of EXCOMMUNICATION (which see), or exclusion from the privileges of the Christian society. This form of ecclesiastical censure was of a twofold character, which was called, according to the extent of its severity, the lesser or the greater excommunication. The lesser excommunication was usually termed separation or suspension, and consisted in exclusion from the participation of the eucharist and the prayers of the faithful, the offender being obliged to leave the church when the service of the catechumens was ended. The council of Eliberis orders this species of ecclesiastical punishment to be inflicted for the space of three weeks, on those who, without necessary cause, were absent from church for three successive Sabbaths. The greater excommunication is usually called in the ancient canons the total separation and the ANATHEMA (which see). It consisted in a total expulsion from the church, and separation from all

communion in holy offices with her, the offender being not only debarred from the eucharist, but from the prayers, and hearing the Scriptures read or expounded in any assembly of the church. Nor was this exclusion limited to the particular church with which the excommunicated person had been connected, but as soon as the sentence was pronounced, notice was given to other churches, and sometimes by circular letters to all eminent churches throughout the world, that all churches might confirm and ratify this act of discipline by refusing to admit such a one to their communion. This solemn ecclesiastical censure extended beyond the public communion of the church, even to the private intercourse of life, for Christians were forbidden to receive excommunicated persons into their houses, or to eat at the same table with them; they were not to converse with them familiarly, while living; nor perform the funeral obsequies for them when dead, according to the usual rites of Christian burial. Such directions as these were drawn up on the model of the rules laid down by the apostle Paul, in regard to notorious offenders, who continued impenitent. Thus in writing to the church at Corinth, he says, 1 Cor. v. 11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not to eat." And in the same spirit he charges the Christians at Thessalonica, 2 Thess. iii. 14, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." The apostle John also is equally explicit on this subject in his Second Epistle, ver. 10, 11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

Such was the abhorrence in which the ancient church held those who were under censure, that she allowed no gifts or oblations to be received from them, and even refused to retain in her possession those gifts which any such persons had freely offered while they were in communion with her. The council of Laodicea forbade all men to frequent their cemeteries, and meetings held at the monuments of their pretended martyrs, or anywhere to pray with them. The same council also forbids all members of the church to intermarry with heretics, unless they promise to become Christians. Some authors allege that in extreme cases, to the heaviest censures of the church was added execration, or devoting the offender to temporal destruction. This seems to have been resorted to in the case of Julian the Apostate. It was the *anathema maccanatha* of the apostle Paul, by which prayer was made unto God that he would remove the malefactor out of the world. An instance of this is to be found in Gal. v. 12, when the apostle says, "I would that they were even cut off which trouble you."

The objects of ecclesiastical censure included, in the ancient Christian church, those members of the church who fell into great and scandalous crimes after baptism. Infidels and unbelievers were not liable to church discipline; neither, indeed, were catechumens, who held a middle position between heathens and Christians, and could only be punished, therefore, by being degraded to a lower rank in the list of catechumens. In the infliction of censures, the church made no distinction of sex or quality, for women were subjected to discipline as well as men, not, however, in their case—at least in the early ages—of a public character, but they wept, and fasted, and did other works of repentance in private. In the punishment of flagrant offences, no regard was had to difference of rank, the rich and the poor being viewed in the eye of the church as equally obliged to submit to the laws of discipline, and even civil magistrates and princes were not exempted from ecclesiastical censures. But in early times, the excommunication of princes never went beyond the suspension of them from the privileges of the church, in no case interfering with the exercise of their temporal authority, or tampering in the slightest degree with the tie which connected them with their subjects. To prevent the possibility of this, they avoided laying upon princes the anathema, or greater excommunication. The first supreme prince, indeed, that ever underwent this highest kind of church censure, was the emperor Henry, by Pope Hildebrand.

When the early church found it necessary and for edification, to administer ecclesiastical discipline, the utmost caution was exercised not to involve the innocent in the same condemnation with the guilty. In no case, therefore, was a son made to suffer for the offences of his parent, nor a wife for those of her husband; and on the same principle, the practice which has been so common among the popes of later times, of laying whole churches and nations under interdict, was unknown among the ancient Christians. Some date the original of interdicts from the time of Alexander III., about A. D. 1160. The most general opinion, however, is, that they must be traced still further back to the time of Hildebrand, who was the first to take it upon him to depose princes. So afraid was the early church of condemning the guiltless, that an unjust sentence of that kind was believed to recoil upon the head of him that pronounced it. Thus Augustine declares, "That a man had needs be very careful whom he binds on earth, for unjust bonds will be loosed by the justice of Heaven; and not only so, but turn to the condemnation of him that imposes them; for though rash judgment often hurts not him who is rashly judged, yet the rashness of him that judges rashly will turn to his own disadvantage. In the meantime it is no detriment to a man to have his name struck out of the diptychs of the church by human ignorance, if an evil conscience do not blot him out of the book of life." To avoid this misapplication of ecclesiastical cen-

tures, the ancient church laid down several useful rules to be observed in the exercise of discipline. Thus, besides the salutary regulation that no one was to be subjected to ecclesiastical censure without receiving a previous admonition, it was also ordered that no man should be condemned in his absence, without being allowed liberty to answer for himself, unless he contumaciously refused to appear. Another important regulation was, that censures should only be inflicted in case of legal conviction, which might be reached either by the confession of the offender himself, by the credible evidence of trustworthy witnesses, or by the fact being so notorious as to preclude all necessity of a regular proof. If any man had been exposed to church censure unjustly, whether living or dead, and the injustice was discovered after his decease, then the mode which was followed in order to restore him to the communion of the church, was to insert his name in the diptychs from which it had been expunged.

But the question still remains to be considered what were the particular crimes which subjected offenders in the early church to ecclesiastical censures. The distinction which has long been recognized in the Romish Church between mortal and venial sins was then unknown, at least in the sense in which Romanists understand the distinction. All sins were viewed as mortal, that is, deserving of death in the sight of God, the principle being recognized which is stated by the apostle Paul, Rom. vi. 23, "The wages of sin is death." But, at the same time, it was readily admitted that some sins were more heinous and aggravated than others. A threefold distinction is laid down by Augustine in his book on faith and works. Thus some sins are so great as to deserve to be punished with excommunication, as the apostle says, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord." Again, there are other offences which are simply to be visited with admonition, such as those to which our Lord refers when he says, "Tell him of his fault between him and thee alone; if he hear thee, thou hast gained thy brother." Lastly, there are other offences which are to be met by forgiveness, as our Lord teaches in his own prayer, "Forgive us our trespasses, as we forgive them that trespass against us." The last species of offences here referred to by Augustine, cannot be considered as exposing the offender to the public censures of the church; and accordingly, that distinguished Christian writer speaks in other places of only two kinds of ecclesiastical crimes, which he terms mortal and venial, the former not being pardoned without a public expression of repentance. Tertullian mentions among lesser sins, which did not bring men under the censure of excommunication, all infirmities of the flesh to which mankind universally were more or less exposed. Among these he reckons anger, unjust or unduly prolonged, quarrelling, evil-speaking, a rash or vain oath, a failure in our

promise, a lie extorted by modesty or necessity, and sins which are the result of peculiar temptations, incidental to the avocations or circumstances of individuals. The more heinous sins, which involved excommunication, the same author enumerates as murder, idolatry, fraud, apostacy, blasphemy, and fornication. Of these, idolatry is called by Cyprian the *summum delictum*, the highest of all crimes, the blasphemy against the Holy Ghost. Augustine mentions that there were some in his time who limited the greater sins to three only—adultery, idolatry, and murder. These alone demanded public penance, but all others, they alleged, might be easily compensated for by giving of alms. In inflicting the censures of the church, due care was uniformly taken that the crimes charged were overt acts, and not sins which were merely cherished in the heart, without being carried into outward act.

Ecclesiastical censures were usually inflicted upon offending clergymen in the ancient church with greater severity than upon others. For, while all other offenders might, by submitting to public penance, recover the privileges which they had lost, it was otherwise with the clergy, who, when they had fallen into crimes which were a scandal to their profession, were straightway deposed from the sacred office. In some very flagrant cases, they were also excommunicated, but with this peculiarity, that though by repentance they might be restored to the communion of the church, they were not thereby restored to the office of the ministry, but could only communicate as laymen. Some canons did not require them to do public penance in the church; others obliged them to submit to that part of discipline also. The crimes which were considered as inferring degradation from the clerical office, appear to have been theft, murder, perjury, fraud, sacrilege, fornication, adultery, and such like gross and scandalous offences. Another offence which was viewed as calling for deposition from the ministry, was that of falling away in time of persecution, and, so careful was the early church in watching over the purity of its clergymen, that drinking and gaming of every kind were prohibited under the same penalty of deprivation. The taking of usury, also, was punished with deposition.

CENSER, a vessel employed in offering incense in the service of the Jewish tabernacle and temple. The censers of the Jews were generally of brass, but sometimes of gold, and their precise form can only be guessed at from the appearance of the censers represented on the Egyptian monuments, which are simply small cups with lids such as could be carried in the hand. A censer was used by the ancient Greeks and Romans in their sacred rites under the name of ACERRA (which see). The censer is used both in the Greek and Romish Churches in their sacred services, but the form of it, and its suspension by chains, suggests rather the heathen than the Jewish censer. Two words are found in the Hebrew Bible which are both of them rendered censer in the

authorized version. The first, *mechateh*, is used to describe the censers of Aaron, and of Korah and his company. They appear to have been composed of brass or copper. The same word is also applied to the censers of gold afterwards made by Solomon. But the censer which king Uzziah held in his hand while he attempted to burn incense in the house of the Lord, as we find recorded in 2 Chron. xxvi. 19, is described by an entirely different word from the former, being *mekatheret*, which appears to have been an implement used by idolaters, as the prophet Ezekiel says (viii. 11) that the seventy apostate Jews engaged in idolatrous worship had each of them his censer (*mekatheret*) in his hand. This might be perhaps an inferior kind of censer appropriate to the priests, and common to them all. It is not, however, certain that the *mechateh* was peculiar to the high priest, as we find it used by the sons of Aaron (Lev x. 1), and also by 250 companions of Korah.

CENTENARIUS (Lat. *centum*, a hundred), an officer in ancient monasteries, who presided over a hundred monks.

CENTEOTL, the great or primitive goddess of the Mexican mythology, who was destined to put an end to the human sacrifices which were offered at Mexitli, and to re-establish the simple offerings of the first-fruits of harvest. She was the originator of agriculture, and taught the art to mortals.

CENTIMANES (Lat. *centum*, a hundred, and *manus*, a hand), a name given to Briareus, Gyges, and Cottus, three giants in ancient Roman mythology, who were possessed each of a hundred hands. They assisted Jupiter in overthrowing the Titans.

CENTURIES (MAGDEBURG), a celebrated ecclesiastical history, compiled by a society of Lutheran divines, known by the name of the Magdeburg Centuriators. It was published between the years 1559 and 1574, in thirteen volumes folio, each volume containing one century. The name of the entire work was derived from the city where the first part of their history was finished, and from the chronological mode in which they conducted their undertaking. The individual who chiefly presided over the preparation of the work was the learned Flacius Illyricus. The history is divided into periods of centuries, in which the authors undertake to give a complete view of the aspect which the church presented, in a series of chapters, amounting to sixteen, with numerous subdivisions. Everything connected with the propagation and persecutions of Christianity, is set forth century by century in three distinct chapters. This is followed by a statement of the articles of doctrine taught by ecclesiastical writers, with extracts from their works upon forty heads of doctrine, constituting a whole body of divinity. The succeeding chapters are devoted to a description of heresies, the rites and ceremonies of religion, schisms, councils, the lives of eminent persons, miracles and prodigies, the affairs of the Jews, religions foreign to the church, and finally, the political condition of the

world. "The learning and industry of the Centuriators," says Dr. Welsh in his 'Elements of Church History,' "have never been disputed. Their work has been considered as a storehouse by Protestant divines in succeeding times. In Germany it superseded all farther inquiry into church history for upwards of a century, and its influence in determining the mode in which historians direct their inquiries, has been more or less felt even to our own days. Very serious objections, however, may be made to this great undertaking. Notwithstanding the multitude of subjects which the authors proposed to illustrate, some of the most interesting in the field of historical investigation are wholly omitted; and by the mode of division, all interest in the work as a continued narrative is necessarily destroyed. The natural relations which connect different subjects are wholly disregarded, and, it must be added, that the prejudices of the authors sometimes misled them into error." It cannot be denied that the arrangement followed by the Magdeburg Centuriators is objectionable, but Mosheim having constructed his church history on the same plan, has done more than any other author to render the division into centuries popular in Britain and even on the continent. Dr. Welsh, who disapproves of the plan in the strongest manner, says, "It is as if we were to study the geology of a country, not by examining continuously the natural position of the strata, but by determining the spaces for observation by concentric circles at the distance of mile-stones." A new edition of the 'Magdeburg Centuriators' was commenced in 1757 at Nuremberg, but was carried only to the sixth volume in 4to. An edition, somewhat abridged, was published by Lucius at Basil, 1624, thirteen volumes in three, large folio. This edition is most current among the Reformed, though disapproved by the Lutherans. Cæsar Baronius, a father of the oratory, at the instigation of Philip Neri, founder of the Society of the oratory, undertook to confute this history, in a work of twelve volumes folio, each volume likewise embracing one century. His work is entitled 'Annales Ecclesiastici,' and was published at Rome between the years 1588 and 1607, and afterwards at Mentz, with the approbation of the author. The latest, most splendid, and most complete edition, was published with the corrections of Antony Pagi, a French Franciscan, and the continuation of Odoric Raynald, at Lucca, 1738—1756, in thirty-eight volumes folio. Raynald's continuation reaches to the year 1565. James de Laderchi, likewise a father of the oratory, extended the annals to the year 1572. Henry de Sponde, or Spondanus, bishop of Pamiers, likewise composed a continuation of Baronius to the year 1640, in three volumes folio. Abraham Bzovius, also a Polish Dominican, continued Baronius to the year 1572, in eight volumes folio.

CEPHALONOMANCY (Gr. *kephale*, the head, and *manteia*, divination), a species of divination practised occasionally among the ancient Greeks

with an ass's head, which they broiled upon coals, and, after muttering a few prayers, mentioned the person's name whom they suspected of the crime in question. If the jaws moved and the teeth chattered, they thought the guilt was sufficiently discovered.

CEPHISSUS, the divinity of the river Cephissus.

CERBERUS, the many-headed dog of ancient mythology which guarded the entrance of Hades. According to Hesiod, he had fifty heads, but later writers assign him only three heads, while some poets call him hundred-headed, and many-headed. The employment of this fabulous monster was to admit the shades into the infernal regions, while he prevented their return to the abodes of the living.

CERDONIANS, a Gnostic sect of the second century, who derived their name from Cerdo, a teacher from Antioch in Syria, who held to the purely Dualistic Gnosis. According to Irenæus, he taught at Rome that the God of the Jews is to be carefully distinguished from the God of the Christians. Epiphanius alleges that Cerdo affirmed that Christ was not born, but had only the appearance of a body, that he denied the resurrection of the dead, and rejected the Old Testament. He seems to have been one of the first who recommended the celibate life. Marcion, one of the most noted leaders of the Gnostics, is universally believed to have borrowed a considerable number of the peculiar doctrines of his system from the instructions of Cerdo. See **MARCIONITES**.

CEREMONIES, outward acts employed in Divine service to impress the mind of the worshipper, and, by an appeal to the outward senses, to convey important truths to the intellect and the heart. From the intimate connection which subsists between the physical constitution of man and his intellectual and moral nature, ceremonies have ever formed a necessary part of religious worship in all ages and countries. From the earliest period, while the promise of a Mediator was given to restore man to the favour and friendship of God, we find at the same time the ceremony of sacrifice instituted, in which was embodied the great principle, that without shedding of blood there is no remission. In the whole of the varied and interesting observances of the Jewish ritual, were embodied the grand abstractions of the Christian system, which were thus brought to bear with peculiar force on the minds of the people. Visible symbols or signs, in fact, through the whole course of the Jewish history, were the medium of communication between heaven and earth. Even posterior to the advent of our Lord, we find that the same mode of instruction appears to have been adopted: and the condition of the Jews at that time rendered its adoption the more expedient. So rude and uncultivated were they; to such a degree had they lost sight of the spirituality of the moral, and the great end of the ceremonial law, that simple external signs were absolutely necessary to convey

any religious ideas to their minds. They, at least the great mass of them, trusted to their sacrifices and external offerings for the pardon of sin, thus substituting the letter for the spirit, the type for the antitype. In these circumstances, our Lord resorted to a mode of instruction admirably adapted to the exigencies of the case—we refer to the employment of parables. Accustomed as the Jews of those days were to think of religion as consisting merely of external observances, and employed as they were in sedulously tithing mint, and anise, and cummin, to the neglect of the weightier matters of the law, parabolic instruction was the simplest and easiest mode of leading their minds away from such a false view of divine truth, to the spiritual perception of it. Their ceremonies were originally intended to point their thoughts to a higher and nobler economy. When our Lord, therefore, appeared upon earth, with the express design of introducing a new dispensation, there was a beautiful propriety in his adopting a mode of teaching, which combined somewhat of the material nature of the old with the spirituality of the new scheme. Under a plain and possible story, finely wrought in all its details, the Divine teacher revealed some sublime doctrine, or enforced some necessary duty; and many, no doubt, who listened with interest, would remember with advantage the doctrine in the one case, and the duty in the other, long after the narratives themselves were forgotten.

This adaptation of the truth to our physical nature appears to have been carefully kept in view in the institution of the standing ordinances of the church. In the sacramental symbols an impressive exhibition is made to our bodily senses of some of the most important and interesting truths of the Christian system, and not only are these truths significantly represented, they are also impressively sealed upon the believing children of God. In other words, by the sensible display given in the solemn ordinances of baptism and the supper, ample provision is made for the emblematic exhibition of the *truths* as well as the *actings* of God in reference to His people. Both were held forth under a figure in the ancient economy; all that referred to the plan of reconciliation was sensibly taught in the mission and mediation of the God-man, Christ Jesus. The full development of the plan, however, in its application to individual believers, was yet to be made known. The general principles, if we may so speak, of the scheme of salvation were fully taught in the Bible, but the application of these principles to believers separately could only be represented by some standing memorial. Hence the institution of the sacramental ordinances in which, by external symbols, the leading truths of the gospel were set forth, both in their abstract meaning and in their practical bearing upon individual Christians.

But while certain standing ceremonies have been instituted in the Christian church, the question has

been often proposed, whether the church is authorized in instituting ceremonies which were not originally either enjoined or practised by our Lord and his apostles. One thing is certain, that the conduct of the Jews, in this respect, in the days of our Lord, met with his explicit and decided disapproval. Thus, he plainly declares, in reference to all ceremonies of merely human invention, Matth. xv. 9, "But in vain they do worship me, teaching for doctrines the commandments of men." By the word "doctrines" in this passage, Jesus points to certain significant ceremonies, such as the Pharisaical washing of hands, cups, tables, and other outward emblems by which it was designed to teach and signify holiness. All sacred ceremonies of man's devising, then, are plainly to be condemned as an addition to the Word of God which is forbidden no less than a taking away from it. In the Old Testament church there was an almost complete uniformity in the ritual observed in the worship and service of God. And in the early Christian church, although there was not an uniformity in all particulars among all the churches, for instance in the point of fasting, some fasting on the Sabbath, others not; some taking the Lord's Supper fasting, others not; although likewise there was a great difference between the custom of one church and another in the time and manner of celebrating the Lord's Supper, and in other particulars, still there was a remarkable uniformity in the primitive church, even in many things belonging to church government and form of worship. The danger attendant on the introduction of unscriptural and unwarranted ceremonies into the church is strikingly seen in the history of the Church of Rome, which has originated many innovations, not only indifferent in themselves, but very absurd and injurious to religion. Dr. Middleton, in his 'Letters from Rome,' has very strikingly pointed out the conformity between the Pagan and Romish ceremonies, exemplifying it in the use of incense, holy water, the placing of lamps and candles before the shrines of saints, votive gifts round the shrines of the deceased, and other similar ceremonies. In 1646, a history of ancient ceremonies was published by M. Ponce, tracing the rise, growth, and introduction of each rite into the church, and its gradual abuses as they appeared. Many of them he traces to Judaism, but still more to heathenism.

It may be interesting to the reader to notice the gradual progress of innovation in the ceremonies of Christian worship. We learn from Eusebius that even so late as the third and fourth centuries there was considerable variety in the mode of conducting religious worship among Christians. Some difference of opinion, indeed, seems to have existed as to the precise manner in which certain rites had been observed in apostolic times; for when a contest arose in the second century between the Eastern and Western Christians respecting the day on which Easter should be observed, Eusebius informs us that

the former maintained that John was the author of their custom, and the latter that Peter and Paul were the authors of theirs. Again, the Greek and Latin churches, at a later period, disputed whether leavened or unleavened bread should be used in the Lord's Supper; and both of them contended, that their respective opinions were warranted by the practice of the apostles. From the peculiar aspect which the Christian church presented in its primitive state, the converts being drawn partly from the Jews, and partly from the heathens, it is quite plain that the apostles permitted some diversity in the outward ceremonies, according as the Jewish or the Pagan converts predominated in particular churches. Various writers contend, that, in the earliest ages of Christianity, both the Jewish and the Christian Sabbaths were held sacred; and it is not improbable that this may have been the case in those churches which were composed chiefly of converts from Judaism. Besides, Thursday and Friday, but especially the latter, were observed as days of fasting and prayer, consecrated to the remembrance of the sufferings of Christ, and of what preceded them. On these days, meetings were held for prayer and fasting till three o'clock in the afternoon. These arrangements, however, were not obligatory upon any one, but observed by each member of the church according to his special necessities and inclinations. In the Eastern Church the Jewish and the Christian Sabbaths were distinguished from the Station days, as Thursday and Friday were termed, by the exclusion of fasts, and by the standing position in prayer. But in the Western, and especially in the Roman church, the Jewish Sabbath was held as a fast-day.

The opposition which was early manifested between the communities composed of Jewish, and those composed of Gentile Christians, had an important influence in modifying the ceremonies of religious worship. The churches in which Jewish converts prevailed retained, along with the whole Jewish ceremonial law, all the Jewish festivals, though they gradually assigned to them a Christian import. On the contrary, among the churches of Gentile Christians there were probably from the first no yearly festivals whatever. Controversies very early arose between the Church of Asia Minor and the Church of Rome, as to the time of keeping Easter, the former alleging that the fourteenth day of the month Nisan ought to be regarded as the day of Christ's passion on whatever day of the week it might occur; the latter maintaining that a Friday should always be consecrated to the memory of Christ's passion, a Sunday to the memory of Christ's resurrection. The dispute was carried on for a long period with the utmost bitterness on both sides. In the end of the third century, so sharp did the contest become, that Victor, bishop of Rome, published a sentence of excommunication against the churches of Asia Minor on account of this trifling point of dispute. Another annual religious festival, which was

introduced at an early period into the Christian church, was the Pentecost or Whitsunday, observed in commemoration of the descent of the Holy Spirit on the apostles. The period which elapsed between Easter and Whitsuntide was also regarded as in some sense sacred. There was no fasting during this interval; prayers were made in the standing, and not in the kneeling posture; and in many of the churches there seems to have been a daily service, at which the communion was celebrated. The days on which martyrs died (see BIRTH-DAYS) were also held sacred from an early period. In the second century they were everywhere observed; and they are often mentioned by Tertullian and Cyprian.

Twice a-year, namely, at Easter and Whitsuntide, baptism was publicly administered in the ancient Christian church. The candidates for it were immersed wholly in water, with invocation of the Sacred Trinity, after having repeated the creed and renounced their sins and transgressions. The baptized were signed with the cross, anointed, commended to God by prayer and imposition of hands, and finally directed to taste some milk and honey. The eucharist was celebrated chiefly on the Lord's Day with a portion of bread and wine consecrated with prayer. The wine was mixed with water, and the bread was divided into small pieces. Portions of the consecrated bread and wine were usually sent to the sick and absent. It is even affirmed, that in very early times the eucharist was given to infants. *AGAPÆ* (which see) or love-feasts were also partaken of by the primitive Christians.

Public worship was observed originally in the room of some private member of the church. Gradually, as circumstances required, the place was fitted up in a manner suited to the object. An elevated seat was constructed for the reading of the Scriptures and the delivering of the sermon; a table was set for the distribution of the Lord's Supper, which so early as the time of Tertullian received the name of altar. As the communities increased in numbers and wealth, buildings were erected specially for Divine service. This appears to have been the case even in the third century. In the time of the outward prosperity of the church, under the reign of Diocletian, many splendid churches had already arisen in the large cities.

The introduction of images was opposed to the whole spirit of the Christian system, but the converts from paganism who had been accustomed to such modes of worship, were the first to make images of Christ; as for example, the Gnostic sect of the Carpocratians, who placed images of the Redeemer beside the busts of Plato and Aristotle. It was not in the first instance in the church, but in the family, that religious images came into use among the Christians. Accustomed to observe everywhere around them the objects of the Pagan mythology, they were naturally anxious to substitute other emblems more agreeable to their religious and moral

sentiments, as for example, a shepherd carrying a lamb on his shoulder, to represent our Redeemer rescuing the repentant sinner; a dove the symbol of the Holy Spirit, or an anchor the token of Christian hope. Religious emblems passed from domestic use into the churches, as early probably as the third century; for the council of Elvira in A. D. 303 forbade "the objects of worship and adoration to be painted on the walls." The visible representation of the cross must have early found its way among the Christians, both in their domestic and ecclesiastical life. This token was used by them on almost every occasion. It was the sign of blessing when they rose in the morning, and when they retired at night, when they went out, and when they came in. Such is the tendency of our fallen nature to confound the symbol with the idea which it represents, that we can scarcely be surprised that even so early as the third century the sign of the cross should have been abused to purposes of superstition. The use of incense was introduced about the same time into many Christian churches, probably in imitation of a prevailing custom of the heathens in their religious worship. From the same source seem to have arisen exorcisms, the multiplication of fasts, and the aversion to matrimony. After the manner of the pagan mysteries, the eucharist was so far dispensed in secret, that neither penitents nor catechumens were allowed to be present at its dispensation. This holy ordinance was commonly administered every Lord's Day, as well as on other festival days; and in times of persecution daily.

In the course of the third century some innovations were introduced in the ceremonies attendant on the sacrament of baptism. Exorcism came to be practised as a necessary part of the ordinance, that the soul of the candidate for baptism might be delivered from the bondage of Satan, and introduced into the service of God. Another ceremony, also hitherto unknown to the church, was added to the baptismal rite. The persons baptized returned home decorated with a crown and a white robe. Great importance was now attached to the practice of fasting. The Latins kept every seventh day as a fast, but the Greek and Oriental Christians refused to imitate them in this point.

No sooner had Constantine the Great renounced paganism, and recognized Christianity as the established religion of the Roman Empire, than he hastened to erect gorgeous churches which he adorned with pictures and images. These buildings for Christian worship were consecrated with great pomp and imposing rites, borrowed in great measure from the ancient pontifical code of the Romans. The ceremonies which were introduced at this time into the ordinary service of the church, and which tended to approximate it to the heathen worship, are thus briefly noticed by Mosheim:—"The prayers had declined very much from their primitive simplicity and solemnity, and became turgid and bombastic. Among

the public hymns the Psalms of David were now received. The public discourses among the Greeks especially were formed according to the rules for civil eloquence, and were better adapted to call forth the admiration of the rude multitude who love display than to amend the heart. And that no foolish and senseless custom might be omitted in their public assemblies, the people were allowed to applaud their orators as had been practised in the forum and in the theatres; nay, they were instructed both to applaud and to clap their preachers. Who could suppose that men professing to despise vain glory, and who were appointed to show to others the emptiness of all human things, would become so senseless?

"The first day of the week, on which Christians were accustomed to meet for the worship of God, Constantine required by a special law to be observed more sacredly than before. In most congregations of Christians five annual festivals were observed, in remembrance namely of the Saviour's birth, of his sufferings and death for the sins of men, of his resurrection, of his ascension to heaven, and of the descent of the Holy Ghost upon his ministers. Of these festivals that of the fourteen days sacred to the memory of Christ's return to life was observed with much more ceremony than the rest. The Oriental Christians kept the memorial of the Saviour's birth and of his baptism on one and the same day, namely, the sixth day of January, and this day they called Epiphany; but the western Christians seem always to have consecrated the twenty-fifth day of December to the memory of the Saviour's birth; for what is reported of the Roman bishop, Julian I. that he transferred the memorial of Christ's birth from the sixth of January to the twenty-fifth of December, appears to me very questionable. The untoward success of the age in finding the dead bodies of certain holy men increased immensely the commemorations of the martyrs. Devout men would have readily consented to the multiplication of festivals, if the time that Christians consumed in them had been employed to advance them in true holiness; but the majority spent the time rather in idleness and dissipation and other vices than in the worship of God. It is well known among other things what opportunities of sinning were offered to the licentious by the Vigils, as they were called, of Easter and Whitsuntide.

"It was believed that nothing was more effectual to repel the assaults of evil spirits and to propitiate the Deity than fasting. Hence it is easy to discover why the rulers of the church ordained fasts by express laws, and commanded as a necessary duty what was before left at discretion. The Quadragesimal or Lent fast, as it was called, was considered more sacred than all the rest, though it was not as yet fixed to a determinate number of days. But it should be remembered that the fasts of this age differed much from those observed by Christians in preceding ages.

Anciently those who undertook to observe a fast abstained altogether from food and drink; in this age many deemed it sufficient merely to omit the use of flesh and wine, and this sentiment afterwards became universal among the Latins.

"For the more convenient administration of baptism sacred fonts or baptisteria were erected in the porches of the temples. This sacred rite was always administered, except in cases of necessity, on the vigils of Easter and Whitsuntide, with lighted wax candles and by the bishop, or by the presbyters whom he commissioned for that purpose. In some places salt, a symbol of purity and wisdom, was put into the mouth of the baptized; and everywhere a double anointing was used, the first before and the other after the baptism. After being baptized the persons appeared clad in white gowns during seven days."

From the days of Constantine a marked change was observed in the whole aspect of Christian worship. A pompous ceremonial took the place of the ancient simplicity. Various ornaments were added to the sacerdotal garments, in order to increase the veneration in which the clergy were held. The temples were fitted up with unbounded magnificence, adorned with images of the apostles and saints, but more especially with an image of the Virgin Mary holding the infant Jesus in her arms. Altars and reliquaries of solid silver were procured in various places, and no expense was spared to supply the churches with sacred utensils of the most costly description.

This obvious departure from primitive simplicity, however, was not limited to the external ceremonies of the church, but extended also to its worship and discipline. Thus the agapæ or love-feasts, which had formed in early times one of the most striking evidences of the harmony and mutual kindness which prevailed among Christians, were found in the fourth century to have so far degenerated in their character, that it was necessary to prevent them from being held in churches. The strictness of the ancient discipline towards ecclesiastical offenders was now greatly relaxed. The more heinous delinquents, it is true, were still liable to public censures. But the practice of voluntary confession before the church of private offences and secret sins, had for some time fallen into desuetude; and in most places, both of the East and West, private confessions before a priest had been substituted in place of public confessions before the church.

In the sixth century, the differences chiefly arose in respect of rites and ceremonies between the Greek and Latin churches. The Nestorian and Eutylian heresies in particular, gave origin to various forms which were designed to characterize the contending sects. In the Western Church, Gregory the Great, signalized his pontificate by the introduction of a number of ceremonies which were altogether new. To him is generally admitted to be due the inven-

tion of the canon of the mass, or at least he must be accorded the honour of having wholly remodelled the old canon. He discriminated also the different times, occasions, and places of public worship, and framed a service for each. Hence the vast multiplications of liturgical formulas in the Roman Church. It was in the time of Gregory too, that churches both in the East and West were erected in great numbers, in memory, and to the honour, of the saints. The number of festivals and saints' days were almost as numerous as the churches. At the period at which we have now arrived, the festival began to be celebrated of the Purification of the Virgin Mary.

The ceremonies of the Greek church were not a little increased in number by the enactments of the Trullan council, which was held at Constantinople A. D. 692, and which, as being supplemental to the fifth and sixth general councils, is commonly called Concilium Quinisextum. Nor were the Roman pontiffs of the seventh century behind in making additions to the ceremonies of the church. Pope Honorius instituted a festival in honour of the wood of the cross on which our Lord was crucified; and Pope Boniface also consecrated the Feast of All Saints. The churches were now adorned in a more luxurious and magnificent style than they had been even in the time of Constantine. The confessional of St. Peter at Rome was covered with pure silver, and the great doors at the entrance of the church were overlaid with the same precious metal.

Christianity thus gradually lost the simplicity which had characterized it in apostolic times, and dwindled down into a system of external ceremonies. The multiplication and regulation of these became the chief object of solicitude, and to effect this, both the doctrines and duties of religion were almost wholly neglected. The mass of the Romanists was now looked upon as the principal part of divine worship. One addition after another was made to its already cumbrous ceremonial, and Pope Gregory III. seems to have converted the whole into a series of superstitious observances. Charlemagne directed his efforts to the abolition of various superstitious rites, abolishing the worship of images, limiting the number of holidays, rejecting the consecration of bells with holy water, and introducing several other useful and important regulations. But while thus endeavouring to effect some improvements in the observances of the church,—this emperor remained devotedly attached to the Roman pontiffs, and exerted his influence in inducing all the churches of the Latin Christians to adopt the entire ritual of the Romish worship.

So complicated at length did the public rites of religion become, that in the ninth century works began to be published, having for their sole object the explanation of divine offices, as religious ceremonies were in that age termed. The minuteness with which these treatises detailed the various particulars

of the cumbrous ritual, shows the exaggerated importance attached to the mere externals of religion. Churchmen were chiefly employed in regulating the cumbrous forms of worship. Hence the splendid furniture of the temples, the numerous wax-candles burning at noon-day, the multitudes of pictures and statues, the decorations of the altars, the frequent processions, the splendid dresses of the priests, and masses appropriate to the honour of saints. Every new saint which was added to the calendar, called for the appointment not only of a new feast-day, but of new forms of worship, and new religious rites. But while the worship of the saints thus rose into prominence, that of the Virgin Mary came every day to occupy a more conspicuous place in the ritual of the Romish church. Masses were celebrated, and flesh abstained from on Saturdays in honour of Mary; the daily office of St. Mary was introduced, which was afterwards confirmed by Urban II.; the rosary now came into use, consisting of fifteen repetitions of the Lord's Prayer, and one hundred and fifty Ave Marias; the crown of St. Mary also was invented, which consisted of six or seven repetitions of the Lord's Prayer, and sixty or seventy Ave Marias, according to the age, ascribed by different authors to the Holy Virgin.

Although Rome had thus for centuries been adding to the number of the rites of Christian worship, the innovations which she had introduced were very slow in being adopted in many parts of the Latin world. Spain, in particular, showed itself for a long period most reluctant to part with its ancient liturgy, called the Mozarabic or Gothic, and to adopt that of Rome. Gregory VII., however, in the eleventh century, succeeded in persuading the Spaniards to lay aside their long-cherished prejudices, and to fall in with the arrangements of the Romish ritual. The Greek church was at this period as completely overrun with superstition as the Latin, and, accordingly, both its public and private worship received various additions to its outward rites and ceremonies, not only by decrees of councils, but by the mere personal recommendations of individual patriarchs. Among the Latins a new festival was instituted A. D. 1138, in honour of the immaculate conception of the Virgin,—a doctrine which, though opposed by Bernard and others, was now extensively believed in the Romish church. Pictures and ornaments of various kinds were found in almost all the churches. Even the floors were covered over with paintings of saints and angels. New churches were consecrated with sprinkling of holy water and other superstitious ceremonies. More than one altar was now found in the same church, for in the twelfth century we find mention made of the high altar. In many churches the altars were ornamented with gold, silver, precious stones, and costly pictures. Expensive lamps and candles were kept burning before the images of saints, which were only to be extinguished for three days preceding Easter. The eucharist was still ad-

ministered in both kinds, but Clement III. decreed that only unleavened bread should be used, and that the wine should be mixed with water. The doctrine of transubstantiation having now become a received dogma of the Latin church, the adoration of the host followed as a natural consequence. This practice seems to have been first introduced by Guido, a Cistercian monk, whom the Pope had created a cardinal, and despatched as his legate to Cologne. It was naturally succeeded by other rites designed to do honour to the consecrated bread. Splendid caskets were constructed in which God, in the form of bread, might reside, and be carried from one place to another. Processions were formed to convey the host to the houses of the sick. In addition to these numerous rites connected with the transubstantiated bread, a new festival was instituted in honour of the body of Christ as present in the holy supper. This festival was imposed by Urban IV. upon the whole church in A. D. 1264, but in consequence of the death of that pontiff soon after signing the decree, it was not universally observed by the Latin churches until Clement V. in A. D. 1311 confirmed the edict of Urban.

A very important addition was made to the public ceremonies of the church towards the close of the thirteenth century, by the institution of the year of jubilee by Boniface VIII., who decided that every hundredth year all who should confess and lament their sins, and devoutly visit the church of St. Peter and St. Paul at Rome, should receive plenary remission of their sins. Finding that this new festival brought both honour and gain to the church of Rome, some future pontiffs limited it to shorter periods than a century. Thus Clement VI. repeated the jubilee in A. D. 1350, and both Gregory XI. and Urban VI. wished to reduce the interval to thirty-three years, the supposed years of our Lord's age at his crucifixion; but were prevented by death from accomplishing their design. Boniface IX. first attained the object. Paul II. ordered that the festival should be kept every twenty-five years. Yet death, in his case, also compelled him to resign the benefit of the alteration to his successor, Sixtus IV. One pope after another seems, as darkness gradually covered the church, to have been anxious to signalize his reign by some addition to the ceremonies of religion. Innocent V. instituted festival days in commemoration of the spear which pierced the Saviour's side, of the nails which fastened him to the cross, and of the crown of thorns which he wore in the judgment-hall. Among many other superstitious rites, John XXII. added the angel's salutation to Mary to the prayers in common use.

True spiritual religion had now almost wholly disappeared, and given place to a gorgeous system of external worship calculated only by parade and glitter to gratify the senses of an ignorant multitude. The worship of the Virgin was substituted for that of Jesus, and legends were framed to enhance the

estimation in which she was held. Indulgences were openly sold to enrich the coffers of an avaricious priesthood. Mimic shows were got up; trifling ceremonies were devised; incense and holy water were used in profusion, and the worship of the professing Christian church was nothing more than a raree show. The discourses of the few priests who were capable of preaching, consisted of an account of pretended miracles, ridiculous fables, and silly legends strung together without method and without skill. The authority of holy mother church was loudly proclaimed, the influence of the saints with God, the dignity, glory, and all-prevailing efficacy of the prayers of the Virgin Mary, the surpassing value of relics, the indescribable utility of indulgences, the awful torments of purgatory, such were the principal themes on which the clergy descanted in their addresses to the people. No wonder that in these circumstances a deplorable ignorance of divine things everywhere prevailed, and superstition, united with gross corruption of morals, characterized the great mass of the population of so-called Christendom.

It was when matters had reached this crisis that, in the sixteenth century, the Reformation took place in Germany, which speedily extended itself over the other countries of Europe, leading to a change in the rites and ceremonies of the church, as well as in many points of doctrine. The Protestant party held, that all the innovations which the Romanists, in the course of time, had introduced into the church, ought to be rejected as of merely human invention. Many of these rites, however, were retained by the Reformed Church, chiefly on the ground that they were matters of comparative indifference, not affecting the character of the church as a Christian body. In England, accordingly, when the Reformed religion had been adopted as the established religion of the country, the Puritans complained that so much of the leaven of Antichrist should still be permitted to remain in the Church of Christ. For example, they wished the abolition of all saints' days, and the prohibition of the sign of the cross, more especially in the sacrament of baptism. They were opposed to the employment of sponsors in baptism while the parents were still living. They disapproved of the Apocrypha being read or expounded in public worship. They called for the abolition of various rites and customs, which they regarded as unscriptural, such as kneeling at the sacrament of the Lord's Supper, bowing at the name of Jesus, giving the ring in marriage, the prohibition of marriage during certain times of the year, and the licensing it for money, as also the confirmation of children by episcopal imposition of hands. The Puritans, while they objected to these and other rites belonging to the Romish system, held also that all human traditions are superfluous and sinful; that only the laws of Christ are to be practised and taught, and that mystical and significant ceremonies in religion are unlawful. Queen Elizabeth was herself

violently opposed to the Puritans during the whole of her reign, but several persons belonging to her court, and even some of her most eminent ecclesiastics, were favourable to them, and approved of their opposition to the Romish ceremonies. Accordingly, some continued to wear the prescribed clerical vestments, and others laid them aside; some administered the sacrament kneeling, and others standing, or even sitting; some baptized in a font with the sign of the cross, and others in a basin without it. This unseemly and unsettled state of things continued for some years, whilst the Puritan party was increasing in numbers and in influence. The queen at length interfered, and in 1565 directed her ecclesiastical commissioners to devise some means of bringing about an exact uniformity. Upon this, a book called 'Advertisements,' was set forth by Archbishop Parker, containing orders for preaching, administering the sacraments, and the dress of ecclesiastical persons: to which were added certain protestations, to be made, promised, and subscribed by all for the future admitted into the church. The queen did not give her authority to these Advertisements till some years after; but she issued a proclamation requiring conformity in the use of the vestments, under penalty of prohibition from preaching, and deprivation, which the archbishop in several instances carried into effect. The London ministers were cited before him, and thirty-seven out of ninety-eight refused to promise compliance with the ordained ceremonies; whilst the younger students at Cambridge were so infected with the Puritan doctrines, that the famous Thomas Cartwright, and 300 more, threw off their surplices in one day, within the walls of one college.

The suspended clergymen, finding that renewed applications to the queen and her ministers were ineffectual, in 1566 published a treatise in their own vindication; in which they alleged, that neither the prophets of the Old Testament, nor the apostles of the New, were distinguished by their garments; that such a distinction was not introduced into the Christian Church until long after the appearance of Antichrist; that the habits to which they objected had been connected with idolatry and sorcery, were an offence to weak Christians, and an encouragement to papists; that they were only human appointments, and even if they had been indifferent, the imposition of them was an infringement of Christian liberty. And, finally, the suffrage of foreign divines was cited, who all condemned them, though they were not willing to hazard the dawning Reformation solely on their account.

As none of the points were conceded to the Puritans, in 1566 they came to the resolution of separating from the parish churches, and assembling in private houses, or wherever they could enjoy their own form of worship. They debated, however, as to whether they should retain any of the Common Prayer; or, since they were parted from the English Church, whether they should not set up a new

order of service more conformable to the Scriptures and the practice of foreign divines. The latter was decided upon, and the established liturgy was entirely laid aside. The ceremonies of the Church of England have continued, down to the present day, in much the same condition as they were in the reign of Elizabeth, and the controversy between that church and Dissenters turns upon the single point of the twentieth article, "That the church hath power to decree rites and ceremonies,"—a point which is strenuously denied by all Dissenters, though the same article guards this power claimed for the church against abuse, by asserting, "Yet it is not lawful for the church to ordain anything that is contrary to God's Word written; neither may it so expound one place of Scripture that it be repugnant to another." The caution thus introduced is without avail, since the church herself is to be the judge of what is or is not opposed to the Word of God. The great safety of any church is simply to adhere to the arrangements of Christ and his apostles in the Scriptures, and thus to trench in nothing upon the simplicity of primitive Christianity.

CEREMONIES (MASTERS OF THE), attendants on the Pope, usually six in number, two of them being called assistants, and the other four supernumeraries. Their duty is to regulate all pontifical functions, acquaint the cardinals with their duties, and issue orders to all persons belonging to the court. They have admission into the conclave, and likewise into the congregation of rites, but only one goes to the ceremonial congregation. Whenever the Pope sends any cardinal *à latere* out of Rome, he deposes one of the supernumerary masters of the ceremonies to wait upon him. These officials are generally clothed in purple cassocks, with black buttons and facings, and sleeves trailing on the ground, but in the papal chapel they wear a red cassock like the rest of the cardinals, and rochets like the prelates. When they appear in this ceremonial habit, they do not give precedence to any of the Pope's officers or domestics, with the exception of the major-domo, the naster or first gentleman of the bedchamber, and the chief cup-bearer.

CERES, one of the principal female divinities of the ancient Romans, which they derived from the Greeks, by whom she was termed **DEMETER** (which see). She was the daughter of Saturn and Vesta, and the mother of Proserpine. Ceres was accounted the goddess of fruits, who first taught men the art of husbandry, and is usually represented as a tall majestic woman with yellow hair, crowned with ears of corn, bearing in her right hand poppies and wheat, and in her left a lighted torch. The reason of this last emblem is to be found in the legend, that when her daughter Proserpine was stolen by Pluto, she sought her with lighted torches through the whole world, until she learned from Arethusa that she had been carried by Pluto to the infernal regions. The distressed mother made her complaint to Jupiter,

who, moved with compassion, allowed Proserpine to live half the year with her mother in the heavens, and the other half with her husband in the regions below. The worship of Ceres seems to have reached the Romans through Sicily. The first temple to this goddess was dedicated at Rome in B. C. 496, and a festival (see next article) was instituted with games in honour of her, over which a Greek priestess presided, to indicate that the worship of Ceres was borrowed from the Greeks. Ceres, though a foreign divinity, soon rose to great importance among the Romans, the decrees of the senate being deposited in her temple, which was committed to the special care of the *ædiles*. In his work on the 'Nature of the Gods,' Cicero defines the name of Ceres as given from her power of bearing fruits, thus showing that by this goddess was represented the earth. The greater Eleusinian mysteries, which were observed in the autumn, were dedicated to Ceres, and the lesser to her daughter Proserpine. (See **ELEUSINIAN MYSTERIES**.) Bulls were sacrificed to Ceres on those festal occasions; libations were made to her of their blood, which they poured upon the earth, the prolific lap of the patron goddess, and their flesh was burnt upon her numerous altars. In the **AMBARVALIA** (which see), a sow, a sheep, and a bull, were sacrificed to Ceres, and hymns sung in her honour. Ceres was honoured at Catania in Sicily, as she was at Rome.

CEREAIA, a festival anciently celebrated at Rome in honour of **CERES** (see preceding article), generally on the ides of April, though some think a few days earlier. To represent Ceres wandering in search of Proserpine, women clothed in white dresses ran up and down with lighted torches in their hands. During the festival games were celebrated in the Circus Maximus, to which none were admitted unless clothed in white.

CERIDWEN, a goddess of the ancient Cymri, corresponding to the Ceres of the Romans, or Demeter of the Greeks.

CERINTHIANS, one of the earliest of the Gnostic sects, which derived its name from its founder Cerinthus, who is said to have been a contemporary of the apostle John. He was the first who taught that system of Judaizing Christianity, which gradually ripened into Gnosticism. Epiphanius represents him as by birth a Jew, and according to Theodoret, he received his training in the school of Alexandria. Early writers inform us, that he resided at Ephesus while John was in that city, and Irenæus tells a story of John having met Cerinthus in a public bath at Ephesus, and that on seeing the heretic, he instantly fled out, saying that he was afraid the bath would fall upon so noted an enemy of the truth and kill him.

The most varied accounts have been given of the doctrines of Cerinthus, according as the writers are disposed to attach more prominence to the Gnostic, or to the Judaizing element. Irenæus inclines chiefly

to the former view, and Cains, a presbyter at Rome, and Dionysius, bishop of Alexandria, incline to the latter. Neander regards Cerinthus as best entitled to be considered as the intermediate link between the Jndaizing and the Gnostic sects. He was in fact one of the first who framed a regular system of heresy after the apostolic times. Being himself a Jew, it was natural that his starting point should be decidedly Jewish. Accordingly, he sets out with the doctrine that between God and the world there exists a countless number of intermediate angels or spirits, of various ranks and degrees. By their instrumentality the world was originally created, and all its concerns were arranged and presided over by one who was placed at the head of the angels, and who, though himself ignorant of the character of God, represented him in the superintendence of this lower world, and more especially as the ruler of the Jewish people, and the being through whom the Supreme God revealed himself to them. The view which Cerinthus gave of the constitution of the Person of Christ, approached somewhat to the sentiments of the Ebionites, at least in so far as concerned the denial of the supernatural conception of Christ. He believed Jesus Christ to be simply a Jewish man, sprung of Joseph and Mary, and so remarkable for his piety and purity that he was selected to be the Messiah. The commencement of his higher destiny, when he became invested with Divine attributes, was, according to the Cerinthian system, to be dated from the hour of his baptism by John the Baptist, when the Spirit descended upon him in the form of a dove. The Spirit of the Messiah, which now entered into Jesus, was the true heavenly Christ himself, by whom he was miraculously endowed with the knowledge of the Supreme God, and invested with the supernatural power of working miracles. The man Jesus was the organ through whom the heavenly Christ manifested himself to men, but being superior to all suffering, no sooner was the man Jesus given into the hands of men to be crucified and slain, than the Christ or the Logos left him, and returned to the Father. Epiphanius alleges that Cerinthus denied the resurrection of Jesus, but this assertion is supported by no other writer. Cerinthus held that the Jewish Law was in a certain sense binding upon Christians. He taught also that there would be a resurrection of the body, and that the righteous would enjoy a millennium of happiness in Palestine, where the man Jesus having conquered all his enemies, through the power of the heavenly Christ united to him, would reign in the glorified Jerusalem over all his saints. Cains and Dionysius attribute carnal views on this subject to Cerinthus, which it is very unlikely that he ever held. Epiphanius charges him with rejecting Paul because of that apostle's renunciation of circumcision, but it is far from probable that he rejected the whole of the Epistles of Paul, though he may have objected to some of them. It is an ancient opinion, that the apostle John wrote

his Gospel mainly with a view to refute Cerinthus, but many theological critics are opposed to the idea. Epiphanius says, that Cerinthus was head of the faction which rose at Jerusalem against the apostle Peter, on account of some uncircumcised persons with whom that apostle had eaten; and also that he was one of the leaders in the disturbance raised at Antioch in Syria, contending for the necessity of circumcision. He is said to have been endowed with a prophetic spirit, and to have published many prophecies and revelations throughout Phrygia and Pisidia. He began to propagate his heresy towards the close of the first century.

CEROFERARII (Lat. *cera*, wax, *fero*, to carry), taper-bearers in the Church of Rome, whose office it is to walk before the deacons with a lighted taper in their hands. (See **ACCENSORII**.) Similar officers are found in the Greek church.

CEROMANCY, a species of divination practised among the ancient Greeks by means of wax, which they melted and let drop into water within three definite spaces, and by observing the figure, distance, situation, and connection of the drops, foretold future events, or answered any question proposed. See **DIVINATION**.

CESARINS, a religious order which arose in the thirteenth century, in consequence of various abuses having crept into the order of St. Francis. The abuses complained of, however, having been reformed, the order of the Cesarins ceased to exist.

CESSATION, an act of discipline in the Church of Rome, styled technically *cessatio a divinis*, when for any notorious injury or disobedience to the church, a stop is put to all divine offices and the administration of sacraments, and Christians are deprived of church burial. An *interdict* differs from a *cessation*, in that during the former divine service may be performed in such churches of any place interdicted, the doors being shut, as are not expressly under the interdict, and even may be celebrated solemnly on certain high festivals, but in a *cessation*, no religious service can be performed solemnly; the only liberty allowed is in order that the consecrated host may be renewed, to repeat every week a private mass in the parish churches, the doors being shut; taking care also not to ring the bell, or to admit more than two persons to administer in it. Moreover, it is lawful during the cessation to administer baptism, confirmation, and penance, to such persons as desire it, provided they are not excommunicated, or under an interdict. The viaticum or extreme unction may also be administered, but then the prayers which are said before and after that administration must not be repeated. Cessation may be incurred by a whole diocese, a city, a village, or one or more churches.

CESSION, a term used in the Church of England, when a church is void in consequence of the incumbent of any living being promoted to a bishopric.

CESTUS, the girdle of Venus, the goddess of

Love among the ancient Romans. It was said to have this property, that whatever female wore it would become lovely in the eyes of him whom she wished to please. Venus used it to win the affections of Mars, and Juno borrowed it from her when she wished to attract the regards of Jupiter.

CHACAM, the name given in some countries to the chief or presiding rabbi among the modern Jews, who holds a spiritual, and to some extent a civil, authority over a country or large district. He has the power of inflicting ecclesiastical censures, excommunications, and anathemas, the consequences of which are believed to extend beyond the present life. He takes cognizance of all violations of the Sabbath, all disregard of the fasts or festivals, all marriages, divorces, and commercial contracts, and all cases of adultery or incest. He hears and determines appeals against decisions of inferior rabbis within his district, and decides all difficult questions of the law. The chacam preaches three or four sermons in a year. The name chacam, or wise man, or doctor, is usually applied to the chief rabbi among the Spanish and Portuguese Jews.

CHAITYA, the name applied among the Budhists to all objects proper to be worshipped. Such objects Gotama Budha declared to be of three kinds. The first class includes the relics of his body, which were collected after his cremation. The second includes those things which have been erected on his account or for his sake, which the commentators say, mean the images of his person. And the third includes the articles he possessed, such as his girdle, his alms-bowl, the robe he put on when he bathed, the vessel from which he drank water, and his seat or throne. All these are called *Chaityas*, on account of the satisfaction or pleasure they produce in the mind of those by whom they are properly regarded.

CHAKIA-MOUNI, a name adopted by Budha according to the legendary accounts given by the Mongol books, which are only translations from the Thibetan or Sanscrit. The narrative differs considerably from the Singhalese version of the story which has been already noticed under the article BUDHA (GOTAMA). The Mongolian legend is as follows. Soutadanna, a chief man of the house of Chakia, of the caste of the Brahmins, reigned in India over the powerful empire of Magadha. He married *Mahamaya*, the great illusion, but did not consummate his marriage with her. While still a virgin, she conceived by divine influence, and on the fifteenth day of the second month of spring she gave birth to a son, whom she had carried three hundred days in her womb. A king, an incarnation of Indra, captized the young god in a divine water. The child received the name of Arddha-Chiddi, and was instantly recognized as a divine being, while it was predicted that he would surpass in holiness all preceding incarnations. Every one adored him as the god of gods, a title which in Mongolian is *Tingri-in-Tingri*. The utmost care having been lavished

upon his childhood, he was committed at the age of ten to the care of an eminent sage under whose instruction he acquired a knowledge of poetry, music, drawing, the mathematics and medicine. He made such rapid progress in knowledge that he puzzled his teacher with various perplexing questions. Without the slightest assistance he acquired the knowledge of fifty different languages with their peculiar characters, and thus he was supernaturally fitted to fulfil his great mission, the enlightenment of the world, and the diffusion of the knowledge of religion among all nations. At the age of twenty he married a virgin of the race of Chakia, by whom he had a son named *Bakhobi*, and a daughter. Soon after he left his wife and family, and resolved to give himself to a life of contemplation. Having mounted a horse accordingly, which was brought him by an angel from heaven, he fled to the kingdom of Oudipa on the banks of the Naracara. There he assumed the priestly office, cut off his hair, and took the dress of a penitent, and exchanged his name for Gotama, that is, one who obscures the senses. After having spent six years in the desert, far from the abodes of men, and accompanied only by five favourite disciples, he set out to exercise his apostleship. Having reached BENARES (which see), the holy city, he mounted the throne, taking the name of CHAKIA-MOUNI, or the penitent of Chakia.

Having given himself up for a time to preparatory meditations, the great sage made public proclamation at Benares of the new system of doctrine. His instructions are contained in a collection of 108 large volumes, known by the generic name of Gandjour or verbal teaching. They treat chiefly of the metaphysics of creation, and the frail and perishable nature of man. The best edition of this great work is that of Pekin, being in four languages, Thibetan, Mongolian, Mantchoo, and Chinese. No sooner were the new doctrines made public, than Chakia-Mouni met with the keenest and most determined opposition from the priests of the ancient religious creeds of India, but challenging them to open controversy, he obtained a complete triumph over them, in honour of which a festival was instituted, which is held during the first fifteen days of the first month.

Chakia-Mouni laid down as the foundation of his religious system certain established principles of morality. These he reduced to four: 1. The power of pity resting upon immoveable bases. 2. The avoidance of all cruelty. 3. An unlimited compassion towards all creatures. 4. An inflexible conscience. Then follows the decalogue or ten special prescriptions and prohibitions. 1. Not to kill. 2. Not to rob. 3. To be chaste. 4. Not to bear false witness. 5. Not to lie. 6. Not to swear. 7. To avoid all impure words. 8. To be disinterested. 9. Not to avenge one's self. 10. Not to be superstitious. The new prophet pretended to have received these precepts by revelation from heaven; and when he died at the age of eighty, they began to spread

throughout all Asia, as a divine code of morality designed to regulate the actions of men. Before bidding a last farewell to his disciples, the sage predicted that his doctrine would prevail for five thousand years; that at the expiry of that period there would appear another Budha, another man-god, predestined to be the teacher of the human race. Till that time, he added, my religion will be exposed to constant persecution, my followers will be obliged to quit India, and to retire to the highest mountains of Thibet, a country which will become the palace, the sanctuary, and the metropolis of the true faith.

Such is the Mongolian legend of the history of the famous founder of **BUDHISM** (which see), a system which, being first devised in Hindustan, crossed the Himalaya, and became the predominant religion of Thibet, Bokhara, Mongolia, Burmah, Japan, Ceylon, and to a great extent even of the vast empire of China. The Brahmans regard Budha as an *avatar* or incarnation of Vishnu.

CHALASSA, an idol worshipped by the ancient Arabians. It was destroyed in the tenth year of the Hegira.

CHALCICÆCUS, a surname given to Athena at Sparta, as the goddess of the brazen house, her temple in that city being built of brass, and containing also her statue of brass. A festival was instituted in honour of Athena under this surname. See next article.

CHALCICÆCIA, a festival celebrated every year at Sparta, in honour of Athena, as the goddess of the brazen house. A procession of young men in full armour repaired to her temple, where sacrifices were offered.

CHALDEANS (RELIGION OF THE ANCIENT).
See **BABYLONIANS (RELIGION OF THE ANCIENT).**

CHALDEANS. See **NESTORIANS.**

CHALDEAN CATHOLIC CHURCH. This church, which acknowledges subjection to the Papal See, comprehends, according to the 'Annals of the Propagation of the Faith,' the Patriarchate of Babylon, the Archbishoprics of Diarbekr, Jizeirah, Morab, Aderbijan, and the Bishoprics of Mardin, Sirid, Amadia, Salmas, and Karkut, with ten bishops, and one hundred and one priests. The number of the Chaldean Catholics is said to be reduced to 15,000. For a long period the Romanists have been making great efforts to gain converts, more especially among the Nestorians on the banks of the Euphrates and the Tigris. So far back as 1681, a patriarch was ordained by Pope Innocent XI., over such of the Nestorians as had seceded to Rome, under the title of Mar Yoosuf or Joseph, Patriarch of the Chaldeans. The seat of this functionary was at Diarbekr until the year 1778, when this line of patriarchs was discontinued on the submission of Mar Elias of Elkosh, one of the two regular patriarchs of the Nestorians to the papal jurisdiction. The Chaldean Catholics are usually styled by the Pope Chaldean Christians, a title which belongs to the rest of their

countrymen, as much if not more than to them. The books of the Chaldean Catholic Church are written in the ancient Syriac language, and are the same with those of the Nestorians, with the exception of such modifications as have been introduced to render them conformable to the creed of Rome. All the clergy except the metropolitan bishop and the patriarch are allowed to marry before ordination, but not after it. The American missionaries at Mosul, and among the Nestorians, have succeeded in gaining several converts from the Chaldean Catholics, and although Papal influence has been used with the Pasha to interrupt, and if possible, defeat the labours of these devoted heralds of the cross, they still persevere in propagating the truth, and in building up a Protestant church amid all the opposition and even persecution to which they are exposed.

CHALDEE PARAPHRASES, or **TARGUMS**, a name given to translations of the Old Testament into the Chaldee tongue. When the Jews were carried captive into Babylon, they naturally lost some part of their own language, and acquired a knowledge of the Chaldee which was spoken in the land of their exile. Thus there appear to have been three dialects of the Chaldee. 1. The language spoken in the Babylonish empire. 2. The Syriac, spoken by the people of Syria. 3. The Jewish dialect, approaching more to the original Hebrew. Hence the necessity for Chaldee Paraphrases, on account both of the Jews in Chaldea, and also of those in Judea, many of whom had lost all knowledge of the original Hebrew. Accordingly, in the service of the synagogue, a passage was first read in the Hebrew Scriptures, and then translated to the people into the Chaldee dialect. In this way numbers of translations were formed, which in course of time yielded to a few of acknowledged superiority, which were generally adopted both for public and private use. The most celebrated of these are the Targums or Paraphrases of Onkelos, and of Jonathan Ben Uzziel; the former being a version of the five books of Moses, and the latter a version of Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets. The Targum of Onkelos is undoubtedly the most ancient now extant. It is rather a version than a paraphrase, being rendered from the Hebrew word for word, and with great exactness. It has always been preferred by the Jews to all other Targums, and being set to the same musical notes with the Hebrew Text, it is thus fitted to be read in the same tone with it in the public assemblies. The Targum of Jonathan resembles that of Onkelos in purity of style, but is much more of the nature of a paraphrase, particularly his version of the later Prophets. The Jews allege that he was the favourite disciple of Hillel, and lived before the time of our Lord. They hold him in so high estimation, that they consider him as equal even to Moses himself.

Besides these two celebrated Targums, there is another Targum on the Law, which is called that of Jerusalem. It is not a continued paraphrase as the rest are, but only a commentary on some passages here and there as the author thought the text required an explanation, and sometimes whole chapters are passed over. It is written by an unknown hand, and the time when it was composed is uncertain, but it is conjectured to have been written after the third century. There are also Targums on all the other books of the Old Testament, excepting Daniel, Ezra, and Nehemiah, which may possibly have been lost.

CHALICE, the cup in which the wine used in the eucharist is administered. In the early ages of the church it was generally composed of the most simple materials, for example, of glass or wood. According to Irenæus, supported by Epiphanius, the impostor Marcus, of the second century, used a glass cup in the celebration of the Lord's Supper, and the custom seems to have continued for several centuries. But when the simplicity of primitive Christianity gave way before a carnal system of ceremonies, more costly materials came to be employed in the dispensation of the Supper. Hence we find gold and silver cups mentioned in the inventory of churches in the sixth and seventh centuries.

The use of the chalice, or communicating in both kinds, is denied by the Church of Rome to the laity, who are allowed to communicate only in one kind; the right of communicating in both kinds being reserved only for the officiating priest. This practice has not the slightest sanction from the Word of God. Our blessed Lord, when first instituting the sacrament of the supper, administered both the bread and the wine to all his disciples, using these remarkable words in reference to the cup, "Drink ye all of it." He neither dispensed the sacrament nor authorized its dispensation under one form only. This indeed has been generally conceded by Romish doctors and councils, and even by the council of Trent itself, which acknowledges our Lord's administration of each species in the original institution. And yet these theologians and councils urge the propriety of half-communication, alleging that all to whom the cup at the time of institution was presented were not laymen but priests; and the use of the wine by the clergy affords no example for its distribution to the laity. But unfortunately for this argument, it applies to the bread equally with the wine, so that if it be valid, both ought to be denied to the laity. Half-communication seems to have been utterly unknown in the first ages of the church. "One bread," says Ignatius, "is broken, and one cup distributed to all." "The deacons," says Justin Martyr, "give to every one present to partake of the blessed bread and wine." Chrysostom too is equally explicit, "One body and one cup is presented to all." According to Jerome, "the priests who administer the communion, divide the Lord's blood among the

people." These authorities, extending through the four first centuries, might be corroborated by the evidence of many others.

The first who practised half-communication were the Manicheans, who abhorred wine, and it is worth noticing that Pope Leo in A. D. 443 commanded this heretical sect to be excommunicated, on account of the denial of the cup,—a practice which his Holiness accounted sacrilege. Pope Gelasius in A. D. 495 spoke in the strongest and most condemnatory terms of this Manichean practice. Pope Urban in A. D. 1095, presiding in the council of Clermont, which consisted of two hundred and thirty-eight bishops, declared that "no person, except in cases of necessity, is to communicate at the altar, but must partake separately of the bread and wine." Pope Paschal, so late as A. D. 1118, issued enactments to the same effect. "Our Lord himself," says he, "dispensed the bread and the wine, each by itself; and this usage we teach and command the holy church always to observe." By the confession of Bellarmine, Baronius, and Lyra, the ancient church celebrated this institution in both kinds. And even the council of Trent declares, that "both elements were often used from the beginning of the Christian religion; but in process of time this usage was changed for just and weighty reasons." It is an important fact, that in denying the cup to the laity, the Church of Rome differs from all other Christian churches, Eastern and Western, at the present day. The only sect of antiquity who are known to have practised half-communication were the Manicheans, from whom the Latin church seem to have adopted it. The former held wine in abhorrence, accounting it the gall of the Dragon; the latter held, and still hold, the sacramental wine in such veneration, as to account it unfit to be used by any other than a priest, and that too only when engaged in sacred service.

Nor was the use of the chalice withheld all at once from the laity. The practice was introduced gradually and by slow successive steps. At so early a date as the end of the sixth century, the custom seems to have found its way into some churches, of dipping the bread in the wine before presenting it to the communicant. This erroneous practice had become frequent in the eleventh century; and the council of Clermont condemned it as an unscriptural mode of communion. A second step in the same direction was taken by the introduction of the strange device of suction. Pipes or quills, generally of silver, were annexed to the chalice, through which the communicant was required to suck the wine, or as it was imagined, the blood of the Redeemer. The design of this absurd process was to prevent the spilling of the sacred fluid, which by the words of consecration was thought to become possessed of a Divine character.

So late as the twelfth century, the denial of the chalice to the laity is admitted, even by Romish

authors, to have been unknown. In the following century, however, the practice begins to make its appearance. Father Bonaventura, who died in 1274, mentions its introduction into some churches, and his testimony is supported by that of Aquinas. It was first enacted into a law two hundred years later by the council of Constance, and this enactment was renewed and confirmed by the council of Basil in 1437. The matter was discussed at great length in the council of Trent in 1562 amid great variety of opinion. Twenty-nine voted for the restoration of the cup, and thirty-eight against it. Fourteen were for deferring the decision, and ten for sending a delegation to Germany to investigate the subject. Twenty-four were in favour of referring the question to the Pope, and thirty-one to the prelates. At length the dispute terminated in the production of canons, which approved in the strongest manner of half-communion, and a discretionary power of granting or refusing the cup to the laity was vested in the Roman pontiff. The utmost difference of opinion now manifested itself throughout the whole of Europe. The Spaniards and Italians were violently opposed to the restoration of the sacramental cup, and France, Germany, Bohemia, Poland, and Hungary contended as keenly in its favour. The Trentine decree is now universally admitted to be the rule of the church throughout the Roman Catholic world.

CHALINITIS (Gr. *chalinos*, a bridle), a surname of **ATHENA** (which see), derived, it is supposed, from that goddess having tamed Pegasus, the winged horse, and given him to Bellerophon.

CHALKEIA (Gr. *chalkos*, brass), a festival of great antiquity, celebrated at Athens at first in honour of Athena, when it received the name of Athenaia. Afterwards it was kept in honour of Hephaestus, and being celebrated only by artizans, especially smiths, it was called *Chalkeia*.

CHAMMANIM, temples in honour of the sun, which the ancient Hebrews erected in imitation of the Syrians and Phœnicians. These buildings are frequently referred to in the Old Testament; but the authorized version translates the Hebrew word by the general term "images." The word *chammanim* thus rendered, is found in Lev. xxvi. 30; 2 Chron. xxxiv. 4; Is. xvii. 8; xxvii. 9; Ezek. vi. 4.

Considerable variety of opinion prevails as to the precise object to which the *chammanim* refers. Rabbi Solomon Jarchi says, that they were idols which they set upon towers, and he alleges that the name *chammanim* was given to them because they were exposed to the sun. Jurieu argues that the word being generally joined in the Old Testament with groves and altars, must be understood as referring not to images, but places appropriated for the idolatrous worship of the sun. He agrees accordingly in opinion with Aben-Ezra, that they were "arched houses, built in honour of the sun, and in the form of a chariot." These, therefore, may have been the

chariots of the sun which Josiah is said to have burnt, and may be the same with the fire-temples of the ancient Persians, "in the midst of which," says Strabo, "is an altar upon which the magi keep an immortal fire, upon a heap of ashes." Maundrell, in his journey from Aleppo to Jerusalem, mentions that he saw the remains of several of these enclosures in Syria.

CHAMSI, called also Solares, a small sect mentioned by Hyde, in his 'History of the Ancient Religion of the Persians,' as inhabiting a certain district of Mesopotamia. He describes them as amounting to not more than a thousand souls, having no priests nor doctors, and no places of meeting, except caves, where they perform their religious worship, the mysteries of which are kept so secret, that they have not been discovered even by those who have been converted to the Christian religion. Being compelled by the Mohammedans to declare themselves members of some Christian communion, they chose the Jacobite sect, baptizing their children, and burying their dead according to the customs of these Christians. They believe in the propitiatory death of Christ. Some have supposed the Chamsi to have been a branch of the **ELCESAITES** (which see), a heretical sect of Christians in the second century.

CHAMYNE, a surname of **DEMETER** (which see), in Elis.

CHANCEL. See **BEMA**.

CHANCELLORS, laymen deputed to bear certain secular causes in name of the bishops. In ancient times the clergy were allowed even by emperors and kings to exercise jurisdiction in certain civil matters, such as marriages, adultery, wills, &c., which were decided by them in their consistory courts. In process of time individuals were selected to act as assistants or substitutes of the bishops in this department of their duty. The first mention of chancellor by name occurs in the Novel of Heraclius in the seventh century, where twelve chancellors are stated to be allowed in the great church of Constantinople. The *cancellarii* or chancellors in the civil courts were not judges, but officers attending the judge in an inferior station, and called *cancellarii*, because they stood *ad cancellos*, at the rails or barriers, which separated the *secretum* from the rest of the court. The ecclesiastical chancellors, however, occupied the position of assistants or advisers in giving judgment and were generally experienced in civil and canon law. There appear to have been no chancellors in England until the reign of Henry II. At length a chancellor became an indispensable officer to a bishop, who was bound to elect one, and if he refused, the archbishop could appoint one. When chosen, a chancellor derives his authority not from the bishop, but from the law, and his jurisdiction extends throughout the whole diocese, and to all ecclesiastical matters.

CHANCELLOR (THE POPE'S). This func-

tionary, who claims for his office an antiquity as far back as the time of Jerome, wrote formerly, in the Pope's name, all the rescripts, doubts, and scruples with respect to faith, which bishops and others proposed to him. Till the pontificate of Gregory VIII., in A. D. 1187, this office had always been conferred on a bishop or cardinal; but this Pope, who had himself filled the office of chancellor, conferred it upon a canon of St. John of Lateran, who assumed the title of the Pope's vice-chancellor, as did also five or six other canons of the same church, who exercised it after him. But Boniface VIII. restored it to the college of cardinals, still retaining the subordinate title of vice-chancellor, though the duties were undoubtedly those of a chancellor. This dignity is purchased, and is held for life. The jurisdiction of the cardinal vice-chancellor, as he is called, extends to the issuing out of all apostolical letters and bulls, and also to all petitions signed by the Pope, except those expedited by brief, under the fisherman's ring.

CHANCERY (THE POPE'S), a court at Rome, which is sometimes styled the apostolic chancery, and which consists of thirteen prelates, being a regent and twelve referendaries, who are called registers of the High Court, and are clothed each in a long purple robe. The court at which the Pope is understood to preside assembles thrice a-week, viz. on Tuesdays, Thursdays, and Saturdays, in the vice-chancellor's palace. The registers of this court draw up the minutes of all bulls from the petitions signed by the Pope, and collate them after they are written in parchment. Those bulls which collate to benefices are issued only on the payment of certain fees proportionable to the value of the benefices. John XXII., though he did not invent the regulations and fees of the apostolic chancery, is admitted, by Romish writers, to have enlarged them, and reduced them to a more convenient form.

CHANDRA, the goddess of the moon among the Hindus. She is also called *Somvar*, and presides over Monday.

CHANG-KO, a goddess worshipped by the Chinese.

CHANT, a word which, in its most extended meaning, is used to denote the musical performance of all those parts of the liturgy of the Church of England which are permitted by the rubric to be sung. Dr. Hook draws the following distinction between singing and chanting: "Chanting does not apply to the performance of those metrical versions of the Psalms, the use of which in parish churches, though legitimate, as sanctioned by authority, is not contemplated by the rubric. Neither does it apply to those musical arrangements of the Canticles and of the Nicene Creed, used in collegiate churches, and technically called 'services.' The chant properly signifies that plain tune, to which the prayers, the *Ātany*, the versicles and responses, and the Psalms, and where services are not in use, the canticles, are

set in quires and places where they sing. In the chant, when properly and fully performed, both the minister and the choir bear their respective parts. The minister recites the prayers, and all the parts of the service which he is enjoined to say alone, (except the lessons,) in one sustained note, occasionally varied at the close of a cadence: and the choir makes the responses in harmony, sometimes in unison. But in the Psalms and Canticles both the minister and choir join together in the chant, without distinction; each verse being sung in full harmony." In the principal cathedrals the prayers have always been chanted, and down to a recent period the same practice has been uniformly followed, wherever choral foundations existed. From Ambrose of Milan was derived a chant called the *Ambrosian chant*. From Gregory the Great, who was the great patron of sacred music in the sixth century, originated the famous *Gregorian chant*, a plain system of church music, which the choir and the people sung in unison. There are two modes of chanting in present use in the Church of England, the single and the double chant. The former, which is the more ancient of the two, is an air consisting of two parts; the first part terminating with the point or colon (;) which uniformly divides each verse of the Psalms or Canticles in the English Prayer Book; the second part terminating with the verse itself. The double chant is an air consisting of four strains, and consequently extending to two verses, a species of chanting which does not appear to be older than the time of Charles II. The chanting of the Psalms is said to have been derived from the practice of the Jewish church.

CHANTRY, a little chapel or particular altar in a cathedral church, built and endowed for the maintenance of a priest to sing masses, in order to release the soul of the donor out of purgatory. These prayers being chanted, the place was called a chantry, and the priest a chanter. There were many chantries in England before the Reformation, and any man might build a chantry without the leave of the bishop. The doctrine of purgatory does not seem to have been admitted in England before the thirteenth century, and, accordingly, the erection of chantries cannot be traced farther back than that period. In the last year of the reign of Henry VIII. the chantries were given over into the hands of the king, who had power to issue commissions to seize those endowments. Those which escaped this arrangement were given to his successor, Edward VI., in whom they became vested, and from that time none could build a chantry in England without the royal license.

CHANTERS. See **CHORISTERS**.

CHAOS, the oldest of the gods, according to Hesiod, and from him sprang the earth; Tartarus, that is, the inner abyss in or under the earth; and Amor, or the lovely order and beauty of the world. The same author informs us, that Chaos brought forth

Erebus, or gloominess, and Nox, or night, and from these two sprang air and day, that is, when light was divided from the darkness, and both together formed one day; which corresponds very closely with the Mosaic description in the Book of Genesis. The Chaos of Hesiod is unformed matter, "without form and void," as Moses terms it. Some Pagan nations consider it to have been the result of the ruin of a former world, which had perished by fire. The very term chaos, which has come to us from Greece through the Romans, is thought by M. Rougemont to be of Semitic origin, and to be derived from *cahal*, which signifies to be extinguished. This derivation proceeds upon the idea, that the chaotic state preceded the formation of the earth in its present aspect, and was itself the ruined condition of a former world destroyed by fire. On this subject Professor Sedgwick remarks: "The Bible instructs us that man and other living things have been placed but a few years upon the earth; and the physical monuments of the world bear witness to the same truth. If the astronomer tells us of myriads of worlds not spoken of in the sacred records, the geologist in like manner proves (not by arguments from analogy, but by the incontrovertible evidence of physical phenomena) that there were former conditions of our planet, separated from each other by vast intervals of time, during which man and the other creatures of his own date had not been called into being. Periods such as these belong not, therefore, to the moral history of our race, and come neither within the letter nor the spirit of revelation. Between the first creation of the earth, and that day in which it pleased God to place man upon it, who shall dare to define the interval? On this question Scripture is silent, but that silence destroys not the meaning of those physical monuments of his power that God has put before our eyes, giving us at the same time faculties whereby we may interpret them, and comprehend their meaning." Chaos, according to the ancient cosmogonies, denoted the empty, infinite space which existed before the creation of the world, and out of which gods, men, and the whole universe arose. Ovid, however, describes it as the confused mass out of which all things arose. Thus, in the beginning of his 'Metamorphoses,' he says:

"Before the appearance of the earth and sky
Which covereth all things, Nature
Throughout the universe had but one form,
Which men have named Chaos—'Twas a
Raw and shapeless mass—a heap of Nature's
Discordant seeds wildly huddled together."

What was the precise state of the chaotic mass before the fiat of the Creator it is impossible to say. But no sooner did the Spirit of God brood upon the face of the waters than a world of beauty and order straightway sprang into existence.

CHAPEL, a building erected for Divine worship. The name is derived from *capella*, which primarily

means a certain kind of hood, and refers to an ancient custom of the kings of France, who, when they took the field against their enemies, carried with them St. Martin's *capella* or hood, which was kept in a tent as a precious relic, the place in which it was deposited being termed *capella*, and the priests, to whose charge it was committed, *capellani*. In the fifth century, the name of *capellæ* or chapels was applied to oratories or private churches, which were built about that time in France, and afterwards became common in the West. Constantine the Great seems to have been the first who introduced this kind of private worship. Eusebius merely says, that he converted his palace, as it were, into a church, being accustomed to hold meetings in it for prayer and reading the Scriptures. Sozomen, however, affirms still more plainly, that Constantine had erected a chapel in his palace; and that it was also his custom to set apart in war a particular tent for Divine worship, which certain of the clergy were appointed to conduct. It appears also that several persons of note followed the example of the emperor, and had chaplains in their houses. Hence the decree of the second Trullian council, that no clergyman should baptize or celebrate the Lord's Supper in a private chapel without the consent of the bishop. After the Crusades, many places where sacred relics were preserved received the name of chapels. In England there are various kinds of chapels; 1. Domestic chapels built by noblemen, that their families and households may engage together in private worship. 2. College chapels connected with the different universities. 3. Chapels of Ease for the accommodation of parishioners who may reside at an inconvenient distance from the parish church. 4. Parochial chapels, which, though Chapels of Ease, have a permanent minister or incumbent. 5. Free chapels, such as were founded by kings of England, and made exempt from episcopal jurisdiction. 6. The burial places of people of rank, which are attached to churches, are sometimes termed chapels. 7. The places of worship built by Methodists and Protestant Dissenters generally in England, are usually termed chapels, though the name is denied to them by the Anglo-Catholics of the Church of England.

CHAPELS (UNION), a name given to those places of worship in which the service of the Church of England is performed in the morning, and the service of Dissenters in the evening. Such buildings were intended to unite both parties.

CHAPELLE ARDENTE, or *castrum doloris*, a form sometimes followed in the Romish church in the case of masses for the dead, when the deceased happens to be a person remarkable for his rank or virtues. A representation of the deceased is set up with branches and tapers of yellow wax, either in the middle of the church, or near the tomb of the deceased, where the priest pronounces a solemn absolution of the dead.

CHAPLAIN, the minister or incumbent of a

CHAPEL (which see). Although, in the days of Constantine, the emperor himself and a few of his nobles may have had private chaplains, the practice seems not to have been generally followed for a long period. At length, however, in the Byzantine empire, the emperor and empress were permitted to have private chaplains in their palaces. Hence the origin of court preachers. "Whether tempted," says Neander, "by this example, or induced by the necessity arising from the migratory character of their court, the Frankish princes selected certain clergymen to accompany them, and perform the service of the church. At the head of these ministers was an arch-chaplain, and this body of clergy exercised, by their constant and close intercourse with the prince, an important influence on the affairs of the church. The example of the prince was followed by other great men. Nobles and knights appointed private chaplains, and placed particular priests in their castles. This practice was attended with very injurious consequences. The clergy thus employed and protected, threatened to make themselves independent of the bishop's inspection. The result was that the proper services of the parish church lost their dignity: they were attended only by the peasantry; the rich and poor had now their distinct worship of God. The knights, moreover, often selected for their chaplains worthless men, mere rambles, who contented themselves with the most mechanical repetition of the liturgy, and were ready to become the instruments of any vice or folly. Even serfs were sometimes appointed by their masters to this office, and though chaplains were still expected to perform the most menial duties. Both religion and the clerical character were disgraced by these abuses. Numerous regulations were introduced to oppose them, and secure the respect due to the public service of the church."

In England the Queen has forty-eight chaplains, four of whom are in attendance each month, preach in the royal chapel, read service in the family and to the Queen in her private oratory, and say grace in the absence of the clerk of the closet. In Scotland, the Queen has six chaplains, whose only duty at present is to pray at the election of peers for Scotland to sit in parliament.

According to a statute of Henry VIII. the persons vested with the power of retaining chaplains, together with the number each is allowed to qualify, are as follow:—an archbishop, eight; a duke or bishop, six; marquis or earl, five; viscount, four; baron, knight of the garter, or lord chancellor, three; a duchess, marchioness, countess, baroness, the treasurer or comptroller of the king's house, clerk of the closet, the king's secretary, dean of the chapel, almoner, and master of the rolls, each of them two; chief justice of the king's bench, and warden of the cinque ports, each one. All these chaplains may purchase a license or dispensation, and take two benefices, with cure of souls. A chaplain must be

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retained by letters testimonial under hand and seal, for it is not sufficient that he serve as chaplain in the family. The name of chaplain is given also to ministers who officiate in the army and navy, in jails, public hospitals, and workhouses.

CHAPLET, an instrument of devotion used by Roman Catholics, Greeks, Armenians, and other Eastern communions. It consists of a string of beads by which they count the number of their prayers. Ecclesiastical antiquaries are considerably divided as to the origin of chaplets. They seem to have had no existence, however, earlier than the twelfth century, when they are said to have been introduced by the Dominicans, who claim the merit of inventing this supposed aid to devotion as belonging to their founder, St. Dominic, to whom also is traced the honour of originating the Inquisition. The Mohammedans are allowed to have borrowed the use of chaplets from the Hindus, and the Spaniards, among whom St. Dominic laboured, may have received them from the Moors. These bead-strings were in common use in the thirteenth century, and then, as now, they consisted of fifteen decades of smaller beads for the Hail Mary, with a large one between each ten for the Paternoster. It was not, however, till the fifteenth century that the rosary, as chaplets came to be called, started into very high estimation in the Roman Catholic world. Alain de la Roche, a Dominican friar, pretended to have had an interview with the Virgin Mary, in the course of which she communicated the peculiar virtues of this implement of devotion. The story is thus related by Southey, in his '*Vindiciæ Ecclesiæ Anglicanæ*:' "The prodigious virtues of the rosary were manifested at Carcassons, where there dwelt so active and pertinacious a heretic, that Dominic, not being able to convert him by reasoning, (and as it appears, not having at that time the efficacious means of fire and faggot at command,) complained to the Virgin what mischief this monster was doing to the cause of the faith; upon which a whole host of devils was sent into the heretic to punish his obstinacy, and give the saint an opportunity of displaying his power. The energumen was in a dreadful state; and well he might be; for when, in the presence of the people, he was brought before Dominic for help, and the saint throwing a rosary round his neck, commanded the foul fiends, by virtue of that rosary, to declare how many they were, it appeared that they were not less than fifteen thousand in number: the heretic had blasphemed the rosary, and for every decade of that sacred bead-string, a whole legion had entered him. Grievously, however, as he was tormented, the devils themselves were not less so, when being thus put to the question, they were compelled to answer all that the saint asked. Was what he preached of the rosary false, or was it true? They howled in agony at this, and cursed the tremendous power which they confessed. . . . Whom did they hate most? . . . Whom but Dominic himself, who was their

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worst enemy on earth! . . . Which saint in heaven did they fear most, and to which might prayers with most confidence be addressed, and ought the most reverence to be paid? So reluctant were they to utter the truth in this case, that they entreated he would be pleased to let them reply in private; and when he insisted upon a public answer, they struggled with such violence, that fire issued from the eyes, mouth, and nostrils of the miserable demoniac. Touched with compassion at the sight, Dominic adjured the Virgin by her own rosary to have mercy upon him. Immediately heaven opened, the blessed Virgin herself, surrounded with angels, descended, touched the possessed with a golden wand, and bade the fiends make answer. Bitterly complaining of the force which was put upon them, they exclaimed at last,—‘Hear, O ye Christians! this Mary, the mother of God, is able to deliver her servants from hell: one supplication of hers is worth more than all the prayers of all the saints; and many have had their sins, unjustly so we think, forgiven them, for invoking her at the point of death. If she had not interposed we should ere this have destroyed Christianity; and we confess and proclaim that no one who perseveres in her service and in the use of the rosary can perish.’”

The same Dominican monk was favoured with another visit from the Virgin, complaining of the neglect into which her rosary had fallen: “By the *Ave Marias* it was, she said, that this world had been renovated, hell emptied, and heaven replenished; and by the rosary, which was composed of *Ave Marias*, it was that in these latter times the world must be reformed. She had chosen him as her dearest and most beloved servant, to proclaim this, and exhort his brethren to proclaim it, and she promised to approve their preaching by miracles. With that, in proof of her favour, she hung round his neck a rosary, the string whereof was composed of her own heavenly hair; and with a ring made of that same blessed hair, she espoused him, and she blessed him with her virgin lips, and she fed him at her holy bosom.”

The historians of the Crusades allege, that Peter the Hermit first taught the soldiers the use of chaplets, which he himself had invented. But the greater number of Romish writers attribute the discovery to St. Dominic, who appears, at all events, to have been the originator of the ROSARY (which see), a large chaplet consisting of one hundred and fifty beads. Chaplets are in use in China among the worshippers of Fo or Budha. The devotees of this sect wear a chaplet about their necks or round their arms, consisting of one hundred middle-sized beads, and eight considerably larger. At the top, where Roman Catholics fix their crucifix, they have one very large bead made in the fashion of a gourd. The Chinese probably were in the habit of using these bead-strings long before they were known in Christendom. The Japanese, also, say their prayers

upon a chaplet or rosary. Each sect has one peculiar to itself. The chaplet of one sect consists of two circles, one over the other. The first or uppermost consists of forty beads, and the lowest of thirty. The Budsdoists in Japan are obliged to repeat their prayers one hundred and eight times over, because the Bonzes assure them that there are as many different sins which render a man polluted and unclean, and each devotee ought to be provided with a prayer for his spiritual defence.

CHAPLETS (MARRIAGE). The crowning of the married pair with garlands, was a marriage rite peculiar to many nations professing different forms of religion. Tertullian inveighs against it with all the zeal of a gloomy Montanist; but it is spoken of with approbation by the fathers of the fourth and fifth centuries, from whom it appears that the friends and attendants of the bridal pair were adorned in the same manner. These chaplets were usually made of olive, myrtle, amaranth, rosemary, and evergreens, intermingled with cypress and vervain. Chaplets were not worn by the parties in the case of a second marriage, nor by those who had been guilty of impropriety before marriage. In the Greek church the chaplets were imposed by the officiating minister at the altar. In the Western church it was customary for the parties to present themselves thus attired.

CHAPTER. See BIBLE.

CHAPTER (CATHEDRAL), the governing body of a cathedral. It consists of the dean with a certain number of canons or prebendaries, heads of the church. This body corresponds to the ancient senate of the early presbyters, who assisted the bishop in his ecclesiastical government. During the lifetime, and still more on the death, of the bishop, the cathedral chapter formerly took a part in the administration of affairs in the diocese. The most important concerns, according to the canon law, shall not be undertaken by the bishop without consultation with the chapter. From this governing body certain members were chosen to examine the candidates for ordination, and the priests as to their care for the souls under their charge. The chapter is styled by the canon law *concilium* and *senatus episcopii*. As they formed a corporation, they acquired property, and became independent of the bishop, whom they had also in England, as elsewhere, the power of choosing. The old English cathedrals had, generally speaking, a common property, from which the expenses of the fabric and other necessary outgoings were defrayed, and from which also the dean and resident officers and canons received a daily portion according to their time of residence, the dean's share being double that of a canon. The new cathedrals have a corporate property from which are paid the stipends and expenses. The revenues of twenty-six cathedrals and two collegiate churches in 1852 amounted to £313,005 2s. 9d. Out of this sum the amount divided between the members of the chapters in the same year was

£160,713, and about one-sixth part of the revenue is now paid to the Ecclesiastical Commissioners. The greater part of the revenues of the chapters is derived from fines paid on the granting or renewal of leases.

The chapters, as has been already noticed, at a former period possessed the power of electing bishops. Henry VIII., however, assumed this right as a prerogative of the crown. Their authority no longer extends over the diocese during the life of the bishop, but in them is vested the whole episcopal authority during the vacancy of the see.

CHAPTERS (THE THREE), (Lat. *capitula*, heads), three subjects condemned by a decree of Justinian passed A. D. 544, commonly called Justinian's creed. The obnoxious points were (1.) The person and writings of Theodorus, bishop of Mopsuestia, whom the decree pronounced a heretic and a Nestorian. (2.) The writings of Theodoret, bishop of Cyricus, in so far as they favoured Nestorianism, or opposed Cyril of Alexandria and his twelve anathemas. (3.) An epistle said to have been written by Ibas, bishop of Edessa, to one Maris a Persian, which censured Cyril and the first council of Ephesus, and favoured the cause of Nestorius. To understand the dispute about the Three Chapters, it must be remembered that the orthodox doctrine on the person of Christ was opposed to the Nestorians on the one hand, who dis severed the two natures of Christ, and the Eutychians or Monophysites on the other hand, who confounded them together. In opposing these two extremes, the orthodox were somewhat divided, some leaning to the one party, and others to the other party. Those who, in their zeal against the Nestorians, approached near to the Monophysites, were ready to condemn the Three Chapters, while they were defended by those who were inclined to favour the Nestorians. To this latter party belonged Theodorus, Theodoret, and Ibas. In this controversy the Oriental church took a very lively interest, but in the Western church where both the Nestorian and Eutychian controversies had prevailed to no great extent, the Three Chapters were felt to be of little consequence. It was a bold step in Justinian, on the ground simply of his civil authority as emperor, to issue a decree condemning the Three Chapters, but having rashly taken the step he resolved to persevere in it. The church was agitated long and severely on the subject, and at length the opinions held forth in the Creed of Justinian having received ecclesiastical sanction, the doctrine on the person of Christ, as consisting of two natures in one person, became the settled opinion of the Catholic Christian church, and has continued so to this day.

CHARAK PUJAH, one of the most popular festivals in Eastern India. It is held in honour of Shiva, in his character of Maha Kali; or time, the great destroyer of all things. The consort of Shiva is Parvati, under the distinction, and appropriate

form of Maha Kali. In course of time, accordingly the goddess Kali has come to occupy a most conspicuous place in the annual festival of the Charak Pujah. She is of all the Hindu deities the most cruel and revengeful. Dr. Duff informs us that, according to some of the sacred legends, she "actually cut her own throat, that the blood issuing thence might spout into her mouth;" and images of this horrid spectacle are to be seen this day in some districts of Bengal. This blood-thirsty divinity is the protectress and special guardian of the *Thugs*, who profess to plan and to execute their sanguinary depredations under her auspices. The festival of Charak Pujah also, though held in honour of her lord, as the great destroyer, is embraced as an occasion of adoring Kali as his destructive energy. It is described in the following graphic and glowing style by Dr. Duff in his 'India and India Missions.'

"The festival itself derives its name of *Charak Pujah* from *chakra*, a discus or wheel; in allusion to the circle performed in the rite of *swinging*, which constitutes so very prominent a part of the anniversary observances. An upright pole, twenty or thirty feet in height, is planted in the ground. Across the top of it, moving freely on a pin or pivot, is placed horizontally another long pole. From one end of this transverse beam is a rope suspended, with two hooks affixed to it. To the other extremity is fastened another rope, which hangs loosely towards the ground. The devotee comes forward, and prostrates himself in the dust. The hooks are then run through the fleshy parts of his back, near the shoulders. A party, holding the rope at the other side, immediately begins to run round with considerable velocity. By this means the wretched dupe of superstition is hoisted aloft into the air, and violently whirled round and round. The torture he may continue to endure for a longer or shorter period, according to his own free-will. Only, this being reckoned one of the holiest of acts, the longer he can endure the torture, the greater the pleasure conveyed to the deity whom he serves; the greater the portion of merit accruing to himself; and, consequently, the brighter the prospect of future reward. The time usually occupied averages from ten minutes to half an hour. And as soon as one has ended, another candidate is ready,—aspiring to earn the like merit and distinction. And thus on one tree from five to ten or fifteen may be swung in the course of a day. Of these swinging posts there are hundreds and thousands simultaneously in operation in the province of Bengal. They are always erected on the most conspicuous parts of the towns and villages, and are surrounded by vast crowds of noisy spectators. On the very streets of the native city of Calcutta, many of these horrid swings are annually to be seen, and scores around the suburbs. It not unfrequently happens that, from the extreme rapidity of the motion, the ligaments of the back give way, in which case the poor devotee is tossed to a

distance, and dashed to pieces. A loud wail of commiseration, you now suppose, will be raised in behalf of the unhappy man who has thus fallen a martyr to his religious enthusiasm. No such thing! Idolatry is cruel as the grave. Instead of sympathy or compassion, a feeling of detestation and abhorrence is excited towards him. By the principles of their faith he is adjudged to have been a desperate criminal in a former state of being; and he has now met with this violent death, in the present birth, as a righteous retribution, on account of egregious sins committed in a former!

"The evening of the same day is devoted to another practice almost equally cruel. It consists in the devotees throwing themselves down from the top of a high wall, the second storey of a house, or a temporary scaffolding, often twenty or thirty feet in height, upon iron spikes or knives that are thickly stuck in a large bag or mattress of straw. But these sharp instruments being fixed rather loosely, and in a position sloping forward, the greater part of the thousands that fall upon them dexterously contrive to escape without serious damage. Many, however, are often cruelly mangled and lacerated; and in the case of some, the issue proves speedily fatal.

"At night, numbers of the devotees sit down in the open air, and pierce the skin of their foreheads; and in it, as a socket, place a small rod of iron, to which is suspended a lamp, that is kept burning till the dawn of day, while the lampbearers rehearse the praises of their favourite deity.

"Again, before the temple, bundles of thorns and other fire-wood are accumulated, among which the devotees roll themselves uncovered. The materials are next raised into a pile, and set on fire. Then the devotees briskly dance over the blazing embers, and fling them into the air with their naked hands, or toss them at one another.

"Some have their breasts, arms, and other parts, stuck entirely full of pins, about the 'thickness of small nails, or packing needles.' Others betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim, in a sitting posture, so that, when the wheel rolls round, their heads point alternately to the zenith and the nadir.

"But it were endless to pursue the diversity of these self-inflicted cruelties into all their details. There is one, however, of so very singular a character, that it must not be left unnoticed. If the problem were proposed to any member of our own community to contrive some other distinct species of torture,—amid the boundless variety which the most fertile imagination might figure to itself, probably the one now to be described would not be found. Some of these deluded votaries enter into a vow. With one hand they cover their under lips with a layer of wet earth or mud; on this, with the other hand, they deposit some small grains usually of

mustard-seed. They then stretch themselves flat on their backs,—exposed to the dripping dews of night, and the blazing sun by day. And their vow is, that from that fixed position they will not stir, will neither move, nor turn, nor eat, nor drink,—till the seeds planted on the lips begin to sprout or germinate. This vegetable process usually takes place on the third or fourth day; after which, being released from the vow, they arise, as they doatingly imagine and believe, laden with a vast accession of holiness and supererogatory merit."

Such scenes as these form a most impressive though painful commentary on the declaration of Sacred Scripture, "The dark places of the earth are full of the habitations of horrid cruelty." What a contrast to the spirit which the gospel everywhere inculcates! See HINDUISM, KALI, SHIVA.

CHARAN DASIS, one of the Vaishnava sects among the Hindus. It was instituted by Charan Das, a merchant of the Dhusar tribe, who resided at Delhi in the reign of the second *Alemgir*. Their doctrines of emanation are much the same as those of the Vedanta school, though they correspond with the Vaishnava sects in maintaining Brahm, or the great source of all things, to be *Krishna*. They renounce the *Guru*, and assert the pre-eminence of faith above every other distinction. They differ from the other Vaishnava sects, in requiring no particular qualification of caste, order, or even sex for their teachers; and they affirm that they originally differed from them also in worshipping no sensible representations of the deity, and in excluding even the Tulasí plant and the Sálagram stone from their devotions; though they admit that they have recently adopted them, in order to maintain a friendly intercourse with the followers of Rámánand. Another peculiarity in their system is, the importance they attach to morality, while they do not acknowledge faith to be independent of works. They maintain that actions invariably meet with punishment or reward. Their Decalogue is as follows: (1.) Not to lie. (2.) Not to revile. (3.) Not to speak harshly. (4.) Not to discourse idly. (5.) Not to steal. (6.) Not to commit adultery. (7.) Not to offer violence to any created thing. (8.) Not to imagine evil. (9.) Not to cherish hatred. (10.) Not to indulge in conceit or pride. These precepts, however, do not exhaust their system of morality. They enjoin upon their followers also to discharge the duties of the profession or caste to which they belong, to associate with pious men, to put implicit faith in the *Guru* or spiritual preceptor, and to adore *Hara* as the original and indefinable cause of all, and who, through the operation of *Máyá*, created the universe, and has appeared in it occasionally in a mortal form, and particularly as *Krishna*.

The followers of *Charan Dás* consist of two classes, the clerical and the secular. The latter are chiefly of the mercantile order; but the former lead a mendicant and ascetic life, and are distin-

guished by wearing yellow garments, and a single streak of sandal down the forehead, a necklace and rosary of *Tulasi* beads, and a small pointed cap, round the lower part of which they wear a yellow turban.

The authorities of the sect are the Sri Bhāgavat and Gítá. Their chief seat is at Delhi, where there is a monument to the memory of the founder. This establishment consists of about twenty resident members. There are also five or six similar Mat'hs at Dehli, and others in the upper part of the Doab, and their numbers are said to be rapidly increasing.

CHARENTON (THE DECREE OF), a celebrated decree of the Reformed Church of France, passed in the second synod of Charenton A. D. 1631, by which a way was opened up for the professors of the Lutheran religion to hold sacred and civil communion with the Reformed. The words of the decree, as given in Quick's 'Synodicon in Gallia Reformata,' were these: "The province of Burgundy demanding whether the faithful of the Augsburg Confession might be permitted to contract marriages in our churches, and to present children in our churches into baptism, without a previous abjuration of those opinions held by them contrary to the belief of our churches, this Synod declareth, that inasmuch as the churches of the Confession of Augsburg do agree with the other Reformed churches in the principal and fundamental points of the true religion, and that there is neither superstition nor idolatry in their worship, the faithful of the said Confession, who, with a spirit of love and peaceableness, do join themselves to the communion of our churches in this kingdom, may be, without any abjuration at all made by them, admitted unto the Lord's table with us, and as sureties may present children unto baptism, they promising the Consistory that they will never solicit them, either directly or indirectly, to transgress the doctrine believed and professed in our churches, but will be content to instruct and educate them in those points and articles which are in common between us and them, and wherein both the Lutherans and we are unanimously agreed." Before this attempt in France at a union between the Lutheran and Reformed churches, the same object was sought to be accomplished in England by James I., who, in 1615, tried to reconcile the two parties through the instrumentality of Peter du Moulin, a celebrated divine among the French Reformed. These well meant efforts, however, both in France and England, failed to accomplish the desired result.

CHARGE, an address delivered by a bishop in Episcopal churches at a visitation of the clergy belonging to his diocese; and in Presbyterian churches an address delivered to the minister on the occasion of his ordination to the pastoral office.

CHARI DEI (Lat. Beloved ones of God), a name alleged by Tertullian to have been sometimes

applied to believers in the early Christian church, because their prayers and intercessions were powerful with God to obtain freedom for others as well as for themselves. Accordingly, that eminent father exhorts penitents to fall down at the feet of these favourites of heaven, and to implore them to make intercession with God for them.

CHARILA, a heathen festival, anciently observed among the inhabitants of Delphi, once in every nine years. The circumstances which led to its institution at first, are related by Plutarch to the following effect. The Delphians having been visited with a famine, they proceeded with their wives and children to the gate of the king, entreating his assistance. Being unable to supply the wants of the whole of the inhabitants, he distributed meal and pulse only to the better sort. Among the applicants was a little orphan girl, who earnestly entreated a share of the royal bounty, but instead of granting her relief, the king beat her with his shoe, and drove her from his presence with every insult and indignity. The girl, though a destitute orphan, felt the affront deeply, and unable to brook the insulting treatment, hastily untied her girdle and hanged herself with it. After this the famine is said to have increased, and brought along with it extensively prevailing disease; whereupon the king consulted the oracle of Apollo, which declared that the death of the virgin Charila must be expiated. After long search as to the meaning of the reply of the oracle, the Delphians discovered that the virgin Charila was the orphan whom the king had beaten with his shoe, and, therefore, as the oracle directed, certain expiatory sacrifices were established, which were to be performed every nine years. The mode of their celebration was in accordance also with the occasion of their appointment. The king, who presided at the festival, distributed meal and pulse to all who applied, whether strangers or citizens. When all had received their portion, an image of the virgin Charila was brought in, when the king smote it with his shoe, and then the chief of the Thyades conveyed it to a lonesome and desolate place, where a halter being put about its neck, they buried it in the same spot where Charila was interred.

CHARIS (Gr. grace), the personification of grace and beauty among the ancient Greeks. The *Charites* or Graces are said by Hesiod to have been the daughters of *Zeus* and *Eurynome* or *Eunomia*, one of the *Oceanides*; or as others affirm, of *Dionysus* and *Aphrodite*. They were three sisters, named respectively *Aglaiā*, *Thalia*, and *Euphrosyne*. See GRACES.

CHARISTIA (Gr. *charis*, grace), a solemn feast among the ancient Romans, to which only immediate relatives and members of the same family were invited, for the purpose of arranging amicably any disputed matter, and effecting a reconciliation among friends who might happen to be at variance. This

feast was celebrated on the 19th of February, and it is referred to by Ovid in his *Fasti*.

CHARITY (CHARTER OF), the name which Pope Stephen gave to the constitutions which he drew up for the regulation and guidance of the Cistercian monks, when he united their monasteries into one body. See **CISTERCIANS**.

CHARITY OF OUR LADY (ORDER OF THE), an order of monks founded towards the end of the thirteenth century. It originated in the erection of an hospital for the sick and poor in the diocese of Chalons in France. The order was confirmed by Boniface VIII. in A. D. 1300, and flourished for a time, but becoming disorderly and corrupt, it gradually dwindled away, and soon became extinct.

CHARITY OF OUR LADY (NUNS HOSPITAL-CLERS OF THE), an order of nuns founded at Paris in 1624, by Francis de la Croix. The religious of this hospital were obliged by vow to administer to the necessities of poor and sick females. They were distinguished by a dress of grey serge. The constitutions of this order were drawn up by the Archbishop of Paris in 1628, and approved by Pope Urban VIII. in 1633.

CHARITY OF ST. HIPPOLYTUS (RELIGIOUS HOSPITALCLERS OF THE), an order founded in 1585 in Mexico, by Bernardin Alvarez in the pontificate of Gregory XIII. This charitable Mexican founded an hospital for the poor, dedicating it to the honour of St. Hippolytus the martyr. Bernardin drew up constitutions for the government of the order, which received the approbation of the Pope. Afterwards some others of the same kind were built, and being united, they formed a congregation under the name of the Charity of St. Hippolytus.

CHARMS. See **AMULETS**.

CHARMER, one who makes use of charms. The Jews understand by the word as employed in Deut. xviii. 11, a person that practises magic by the use of certain words and sounds, as well as signs and ceremonies, which they allege have been appointed by the devil to accomplish what is beyond the power of man; to charm a serpent, for example, so as to prevent it from stinging or inflicting any injury. In ancient times they spoke in verse or rhyme, and hence the word "charmer" is translated by the Septuagint, "one that sings his song." To this sort of superstition the Jews were at one time very much addicted, and when they threw away their own charms, they substituted for them the words of Scripture. Thus they pretended to cure wounds by reading from the Law, Exod. xv. 26. "I will put none of these diseases upon thee." A charmer was generally thought to have intercourse with evil spirits under whose influence he acted. Ludolph translates the word that we interpret "charmer," by the words "gathering together in company." The allusion is supposed to be to an ancient kind of enchantment, by which various kinds of beasts were brought together into one place, distinguished by the Rabbin

into the great congregation and the little congregation, the former implying that a great company of the larger sort of beasts were assembled together, and the latter an equally great company of the smaller sort of beasts, such as serpents, scorpions, and the like. Charmers of various kinds have been found in many nations, both in ancient and in modern times. Shaw, Bruce, Lane, and others, who have been in the Levant, testify to the prevalence particularly of serpent-charmers. The most famous serpent-charmers of antiquity were the *Psylli*, a people of Cyrenaica, whose power Pliny ascribes to a peculiar odour about their persons, which the serpents abhorred. The most potent form of words used in India against serpents, is said by Roberts to be, "Oh! serpent, thou who art coiled in my path, get out of my way; for around thee are the mongoos, the porcupine, and the kite in his circles ready to take thee." In Egypt, as Mr. Lane informs us, the following words are used to attract serpents from their hiding-places, "I adjure you by God, if ye be above, or if ye be below, that ye come forth: I adjure you by the most Great name, if ye be obedient, that ye come forth; and if ye be disobedient, die! die! die!" In all heathen nations, but particularly in Southern and Western Africa, charmers are found to exercise a remarkable influence over the minds of the people. The **FETISH** (which see) of many Negro tribes is regarded with the utmost veneration. The whole religious history of our race, indeed, in so far as it is uninfluenced by Divine revelation, shows a striking tendency to contemplate most of the objects and phenomena of external nature in the light of charms, viewing them as possessed of life and power. On this subject, Mr. Gross remarks, in his ingenious work on the Heathen Religion, "The wind moans or howls; the stream leaps or runs; the tree nods or beckons; the rains are tears, which heaven, in sorrow or in anger, sheds upon the earth; and the fantastic cloud-forms are so many ghostly warriors, ominously hovering over the human domicile. Besides, the fire bites: its flames are tongues, which—like the serpent-locks of Medusa—encircle and devour their victim. Hail is the algid missile of some shaggy or sullen frost king, the Joetun Rime, for example, in Scandinavian mythology. The earth is a mother, producing and nourishing an innumerable progeny, and hence called Ceres, or Alma Nostra. Here we find not only impersonation, but also apotheosis; and the reason is, that man, more sentient than rational, is restricted in the unfolding process of his inner life, to the intercourse with the objects of sense, unable as yet to rise to abstract ideas. 'You remember,' writes the author *On Heroes, Hero-Worship and the Heroic in History*, 'that fancy of Aristotle's, of a man who had grown to maturity in some dark distance, and was brought, on a sudden, into the upper air to see the sun rise. What would his wonder be,' says the philosopher, 'his rapt astonishment at the sight we daily witness with indiffer-

oace! With the free, open sense of a child, yet with the ripe faculty of a man, his whole heart would be kindled by the sight, he would discern it well to be godlike, his soul would fall down in worship before it. Now, just such a childlike greatness was in the primitive nations. The first Pagan Thinker among rude men, the first man that began to think, was precisely the child-man of Aristotle. Simple, open as a child, yet with the depth and strength of a man. Nature had, as yet, no name to him; he had not yet united under a name the infinite variety of sights, sounds, shapes, and motions, which we now collectively name universe, nature, or the like, and so with a name dismiss it from us. To the wild, deep-hearted man, all was yet new, unveiled under names or formulas; it stood naked, flashing in on him there, beautiful, awful, unspeakable. Nature was to this man, what to the Thinker and Prophet it for ever is, *preternatural*. This green, flowery, rock-built earth, the trees, the mountains, rivers, many-sounding seas; that great deep sea of azure that swims overhead; the winds sweeping through it; the black cloud fashioning itself together, now pouring out fire, now hail and rain: what it it? Ay, what? At bottom we do not yet know; we can never know at all. It is not by our superior insight that we escape the difficulty; it is by our superior levity, our inattention, our want of insight. It is by *not* thinking that we cease to wonder at it. Hardened around us, incasing wholly every notion we form, is a wrappage of traditions, hearsays, mere *words*. We call that fire of the black thunder-cloud "electricity," and lecture learnedly about it, and grind the like of it out of glass and silk: but *what* is it? What made it? Whence comes it? Whither goes it? Science has done much for us; but it is a poor science that would hide from us the great, deep, sacred infinitude of Nescience, whither we can never penetrate, on which all science swims as a mere superficial film. This world, after all our science and sciences, is still a miracle; wonderful, inscrutable, *magical*, and more to whomsoever will *think* of it."

CHARON, a son of Erebus, regarded among the heathen nations of antiquity as the ferryman of the infernal regions, employed in carrying in his boat the shades of the dead across the Styx, and other rivers of the lower world. For this service Charon was supposed to receive from each an obolus, and, accordingly, it was customary to put a coin of that value into the mouth of every dead body before burial.

CHAROPS, a surname of Hercules, under which he had a statue erected to him on the spot where he was said to have brought forth Cerberus from the infernal regions.

CHARTOPHYLACES, officers in the early Christian church, identical with the CRIMELIARCHS (which see). The name given also to grand officials in the Greek church.

CHARTREUX (ORDER OF). See CARTHUSIANS.

CHASIBLE, CHASUBLE, or CASULA, the outermost dress which was formerly worn by the priest in the service of the altar. It was in a circular form, with an aperture to admit the head in the centre, while it fell down so as completely to envelop the person of the wearer. In the Romish church it is cut away at the sides, so as to expose the arms, and leave only a straight piece before and behind. The Greek church, which retains it in its primitive shape, calls it *Phaelonion*. That which is worn by the Greek Patriarch is embellished all over with triangles and crosses, from which it sometimes received the name of *Polystaurium*. The phaelonion or cloak is supposed to be the garment which Paul left at Troas, and hence, as is alleged, his peculiar anxiety that it should be brought him, it being an ecclesiastical robe.

CHASCA, the name of the planet Venus, under which it was worshipped among the ancient Peruvians.

CHASIDIM (Heb. *saints*), a modern Jewish sect originated in 1740 by a Polish Jew, named Rabbi Israel Baal Schem, who taught first in Poland, and afterwards in Podolia. They recognize the Cabala as the foundation of their doctrines and practices. They discipline themselves with fasting and other austerities, abstain from animal food, and in general from all earthly enjoyments. Baal Schem was revered by his followers as the representative of the Deity upon earth, whose commands they were bound implicitly to obey. He bore the title of Tzadik, or the righteous, a name which the sect still retain instead of that of Rabbi. The founder died in 1760 and after his death his three principal disciples, who were also his grandsons, were elected chiefs of three divisions of the Chasidim, and its unity being once broken, the sect was split up into a number of separate communities or associations. Meanwhile the number of adherents had increased from ten to forty thousand. Israel Baal Schem is said, in the books of the Chasidim, to have been taken up into heaven, there to live in the society of angels, acting as mediator with God, and reconciling to Him every Jew who brings up his children in the doctrines of the Chasidim. "The dignity of Tzadik," as we are informed by Da Costa, "continued high in esteem long after the death of Israel Baal Schem; not only was its possessor venerated as holy, but his whole family shared in the deference paid to him, and all his relations were looked upon as saints among the Jews. His books, his clothes, his furniture, and especially his tomb, were considered as preservatives from sin, and instrumental in its expiation. To serve the Tzadik gave a right to eternal life hereafter,—to converse with him was to be in a state of beatitude here upon earth."

The Chasidim have separate synagogues, and use the prayer-book of the Spanish Jews. They reverence the Talmud less, and the Sohar more than the other Jews, and the grand object which they profess

to seek after is a perfect union with God. Much of their time is spent in contemplation and in prayer, during which they use the most extraordinary contortions and gestures, jumping, writhing, howling, until they work themselves up into a state of intense excitement approaching to madness. As a preparation for their devotions they are said to make a liberal use of mead, and even of ardent spirits, with the view of inducing cheerfulness. Messrs. Bonar and McCheyne visited a synagogue of the Chasidim at Tarnapol, and witnessed a dance in honour of the law, which they thus describe: "At first they danced two and two, then three or four all joined hand in hand; they leaped also as well as danced, singing at the same time, and occasionally clapping hands in a manner that reminded us of the Arab dance and song in the East. A few seemed quite in earnest, with a wild fanatical expression in their countenances, while others were light and merry." Dr. McCaul, in his 'Sketches of Judaism and the Jews,' mentions some of the religious customs of the Chasidim. "Their chief means of edification," he says, "is the spending the Sabbath-day with the Tzadik. On Friday afternoon and evening, before the approach of the Jewish Sabbath, waggon-loads of Jews and Jewesses, with their children, pour in from all the neighbourhood from a distance of thirty, forty, or more miles. The rich bring presents and their own provisions, of which the poor are permitted to partake. The chief entertainment is on Saturday afternoon at the meal which the Jews call the third meal, during which the Tzadik says Torah, that is, he extemporises a sort of moral-mystical-cabbalistical discourse, which his followers receive as the dictates of immediate inspiration. For the benefit of those who are too far removed to come on the Saturday, the Tzadik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all the respect due to one who stands in immediate communication with the Deity. He then imposes penances on those whose consciences are burdened with guilt, and dispenses amulets and slips of parchment with cabbalistic sentences written on them to those who wish exemption from sickness and danger, or protection against the assaults of evil spirits." The sect of the Chasidim seems to have been an offshoot from the *Sabbathaists*, who also originated in Poland, and like the Chasidim, its doctrines are derived partly from the *Talmud* and partly from the *Cabbala*. They declare themselves, indeed, as originally Talmudist Jews, and their Liturgy is that of the *Sephardim*, while their hymns and poems are of Cabbalistic tendency. At last the entire discrepancy between the tenets of the Chasidim and the Talmud became evident, when in 1755, a certain Meschullam, a member of the sect, publicly burnt a copy of the Talmud in the midst of the Jewish quarter of a city in Podolia. The Talmudist rabbins in Poland, however, had before this time discovered that the Chasidim were opposed to

their authority, and had excommunicated them as a heretical sect. See *SABBATHAISTS*.

CHASSAN, the reader or chanter in a modern Jewish synagogue.

CHASTE BRETHERN AND SISTERS, a name which the *APOSTOLICI* (which see) of the twelfth century assumed to themselves, in consequence of their preference of celibacy to marriage.

CHASTITY, a virtue worshipped among the ancient heathens, two temples being dedicated to the worship of this deity at Rome; the one entered only by ladies of patrician rank, and the other being designed for ladies of plebeian birth. In both temples no matron was permitted to offer sacrifice unless she had an unblemished character, and had been but once married; such matrons being honoured with the crown of chastity. This goddess is usually represented under the figure of a Roman matron wearing a veil, and in the modest attitude of putting it over her face.

CHAZINZARIANS, a sect which arose in Armenia in the seventh century, deriving their name from the Armenian word *chazus*, a cross, because they were accused of worshipping the cross. They held an annual feast in honour of the dog of their false prophet Sergius.

CHEIMAZOMENI (Gr. *tossed as in a tempest*), a name given sometimes by Greek writers to *demoniacs* or *energumens*, who were possessed with an evil spirit. The modern Greeks also have in their Euchologium a prayer for those that are tossed with unclean spirits. Some learned men, however, think that the *Cheimazomeni* were such penitents as, from the heinousness and aggravation of their crimes, were not only expelled out of the communion of the church, but cast out of the very *atrium* or court, and porch of the church, and put to do penance in the open air, where they stood exposed to the inclemency of the weather.

CHEIRODOTUS. See *DALMATICA*.

CHEIROMANCY (Gr. *cheir*, the hand, and *man-teia*, divination), foretelling future events in the history of an individual from the appearance of the hands.

CHEIRON, one of the centaurs of ancient fabulous mythology, to whom the Magnesians, until a very late period, offered sacrifices. He was alleged to have been killed by a poisoned arrow shot by Heracles, and afterwards placed by Zeus among the stars.

CHEIROSEMANTRA, the wooden board which is struck by a mallet among the Greeks to summon the people to church. This is the usual call to worship both among the orthodox and heretics in the East, in consequence of the prohibition of bells by the Turks, who imagine that their sound drives away good spirits.

CHEIROTHESIA (Gr. *cheir*, the hand, and *tithe-mi*, to put or place), a word used in the original Greek of the New Testament to indicate ordination,

though it literally signifies IMPOSITION OF HANDS (which see). To the cheirothesia in the ordination of office-bearers, the Episcopalians attach a very great importance.

CHEIROTONIA (Gr. *cheir*, the hand, and *teino*, to stretch out), a word used in the original Greek of the New Testament to indicate the election of office-bearers in the Christian church. The act of election was performed either by casting lots or by giving votes, signified by elevating or stretching out the hands. To the latter mode of election, the word *cheirotomia* refers. It is sometimes translated "ordain" in the authorized version. Thus Acts xiv. 23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Hence the two words *cheirothesia* and *cheirotomia* being both translated ordination, in one instance at least, the Congregationalists found an argument thereupon in favour of both election and ordination being vested in the Christian people. Presbyterians, on the other hand, allege that the two words are essentially distinct, and that the *cheirotomia* by the Christian people ought not to hinder the *cheirothesia* or laying on of hands by the Presbytery. See ORDINATION.

CHEL, one of the courts of the second temple of Jerusalem. The Hebrew expositors define it to be a space of ten cubits broad, encompassed with a wall, between the mountain of the house and the courts, so that it may justly enough be called the enclosure or outer verge of the courts. The ascent from the mountain of the house into the *Chel* was by twelve steps, or six cubits, every step being half a cubit in elevation; and the *Chel* being ten cubits broad, it was level with the wall of the court of the women. The wall by which the *Chel* was enclosed was not so high as the other walls about the temple, and there were many passages through this wall into the *Chel*, one before every gate that led into either of the courts; and on each side of the passage was a pillar on which was a notice written in Greek and Latin, warning strangers not to enter into that place, but to beware of treading upon holy ground. When the Jews were subject to the Syro-Grecian kings, this bar against strangers was scornfully broken through in thirteen places; but the Jews repaired the breaches, and ordered that thirteen prayers should be offered against the heathen kingdoms, if a stranger presumed to approach to any of the places where the breaches had been made.

CHEMARIM (Heb. *the black ones*), an order of priests of Baal, who probably derived their name from the black garments which they wore when sacrificing, or as others think, because they painted their faces black. The word only appears once in the English translation, viz. Zeph. i. 4, "I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name

of the Chemarims with the priests." Lowth considers the chemarim to have been an order of superstitious priests appointed to minister in the service of Baal, and who were his peculiar chaplains. In Hosea x. 5, the Hebrew word *chemarim* is used to denote the priests who officiated in the service of the golden calves set up by Jeroboam at Dan and Bethel. The Jews still use the word, and apply it in derision to Christian ministers, because they officiate in black robes.

CHEMOSH, an idol of the Moabites sometimes confounded with Baal-Peor or Balphegor. It is supposed to be derived from an Arabic word signifying swift, and hence Chemosh has been thought, like Baal, to be an emblem of the sun. According to Strabo and Ammianus Marcellinus, this god is considered as identical with Apollo, to whom they give the name of Chomeus, and who is also considered as representing the sun. It is very probable, therefore, that Chemosh was the great solar god of the Moabites. Solomon, as we are informed 1 Kings xi. 7, erected an altar to this deity on the Mount of Olives. No information is given in Scripture as to the precise form of the idol Chemosh, but if it resembled Baal, it must have been of the ox species, and the rites of worship of a riotous and immoral character. So much do the Moabites appear to have been identified with the worship of this national god, that they are described in Num. xxi. 29, as the sons and daughters of Chemosh. Jerome says, the image of Chemosh was placed in a temple upon Mount Nebo. Jurieu regards him as a representation of Noah, who is also identical with *Comus*, the god of feasts.

CHERA, a surname of HERA (which see).

CHEREM, the second degree of excommunication among the Jews, and commonly called the greater excommunication. The offence was published in the synagogue, and at the time of the publication of the curse, candles were lighted, but when it was ended they were extinguished to denote that the excommunicated person was deprived of the light of heaven. His goods were confiscated; his male children were not admitted to be circumcised; and if he died without repentance, by the sentence of the judge a stone was cast upon his coffin or bier, to show that he deserved to be stoned. He was not mourned for with any solemn lamentation, nor followed to the grave nor buried with common burial. The sentence of *cherem* was to be pronounced by ten persons, or in the presence at least of ten persons. But the excommunicated person might be absolved by three judges, or even by one, if he should happen to be a doctor of the law. The vow called *cherem* among the Hebrews, or the accursed thing, is nowhere enjoined by Moses, nor does he mention in what respects it was distinguished from other vows, but takes it for granted that this was well known. The species of *cherem* with which we are most familiar was the previous devoting to God of hostile

cities against which the Israelites intended to proceed with the utmost severity. The intention of pronouncing the *cherem* was to excite the people to war. In such cases all the inhabitants were doomed to death, and it was not allowed to take any portion of plunder. The beasts were slain; all other things were ordered to be consumed with fire, and what could not be burned, as for example, gold, silver, and other metals, were deposited in the treasury of the sanctuary. When the city was destroyed, a curse was pronounced, as in the case of Jericho, upon any man who should attempt to rebuild it.

CHERUBIM, mysterious representations frequently mentioned in Sacred Scripture. Much discussion has taken place among the learned as to the real nature of these creatures, and a great variety of opinion still exists upon the subject. The very etymological meaning and derivation of the word *Cherub* is at this day a matter of doubtful disputation. The most prevalent opinion for a long period, and that which has been revived of late years by Mr. Elliott, in his *Horæ Apocalyptice*, regards them as simply angelic natures, but whether it is the name of a distinct class of celestial beings, or is intended to designate the same order as the *Seraphim*, cannot be with certainty determined. Michaelis held that they were a sort of thunder-horses of Jehovah, somewhat similar to the horses of Zeus in the ancient heathen mythology of the Greeks; while Herder, and several other German writers of more recent times, maintained them to have been merely fabulous monsters, like the dragons of ancient story, who were supposed to guard certain treasures. It was a kindred idea of Spencer in his erudite work, 'De Legibus Hebræorum,' that the cherubim were of Egyptian origin, and designed to be an imitation of the monster-shapes which so much abounded in the ancient religion of Egypt, and which were thence transferred to Assyria and Babylon. It is unfortunate, however, for this theory, that figures having the precise form of the Hebrew cherubim are not to be found in the representations on the Egyptian monuments, and so general is the occurrence of compound figures in the mythology of all the nations of antiquity, that there is no special reason for assigning their origin to Egypt exclusively, rather than to India, or Persia, or China. Other men of great erudition, among whom may be mentioned Philo, Grotius, and Bochart, followed in more recent times by Rosenmuller and De Wette, regard the cherubim as having been symbols of the Divine perfections, or representations of the attributes of the Godhead.

The cherubim in Eden, referred to in Gen. iii. 29, seem to have differed from those in the hidden sanctuary of the temple; the former, like the cherubim in Ezekiel and Revelation, having the appearance of life in the highest state of activity, and therefore well termed "the living ones," while the latter were fixed inanimate objects represented with wings overshadowing the mercy-seat. The place which the

cherubim may have held in the primitive worship of Eden, is alleged by Dr. Fairbairn, in his instructive work on the Typology of Scripture, to have been as follows: "Their occupation of Eden must have afforded a perpetual sign and witness of the absolute holiness of God, and that as connected with the everlasting life, of which the tree in the midst of the garden was the appropriate food. This life had become for the present a lost privilege and inheritance to man, because sin had entered and defiled his nature; and other instruments must take his place to keep up the testimony of God, which he was no longer fitted to maintain.

"But while in this respect the cherubim in Eden served to keep up the remembrance of man's guilt, as opposed to the righteousness of God, the chief purpose of their appointment was evidently of a friendly nature—a sign and emblem of hope. They would not of themselves, perhaps, have been sufficient to awaken in the bosom of man the hope of immortality, yet, when that hope had been brought in by other means, as we have seen it was, they came to confirm and establish it. For why should the keeping of the tree of life have been committed to them? They were not its natural and proper guardians; neither was it planted to nourish the principle of an undying life in them; they were but temporary occupants of the region where it grew, and being ideal creatures, whatever they kept, must obviously have been kept for others, not for themselves. Their presence, therefore, around the tree of life, with visible manifestations of divine glory, bespoke a purpose of mercy toward the fallen. It told, that the ground lost by the cunning of the tempter, was not finally abandoned to his power and malice, but was yet to be re-occupied by the beings for whom it was originally prepared; and that in the meantime, and as a sure pledge of the coming restoration, Heaven kept possession of it by means specially appointed for the purpose. Eden thus had the appearance of an abode, though for the present lost, yet reserved in safe and faithful keeping for its proper owners, against the time when they should be provided with a righteousness qualifying them for a return to its pure and blessed privileges; and there was set before the family of man a standing pledge, that the now forfeited condition of immortality would be restored.

"It would not be difficult, we conceive, for the first race of worshippers, with the aptness they possessed for symbolical instruction, to go a step farther than this, and derive one lesson more from the appearance of the cherubim in Eden. While these could not fail to be regarded as witnesses for God's holiness, in opposition to man's sin, and signs of God's purpose to rescue from the power and malice of the tempter what had been lost; they would also very naturally suggest the thought, that the fulfilment of that purpose would even more than recover what was lost. These ideal creatures, which were

placed for a season in paradise in man's room, united in their compound structure powers and faculties super-additional to those which were now possessed by man, or had ever been his—combining with man's intelligence, the capacity for productive labour and usefulness peculiar to the ox, the might and dominion of the lion, the winged speed and far-seeing penetration of the eagle. The garden of God, and the tree of life, as emblems of hope to the church, being now in the keeping of creatures possessed of such a singular combination of qualities, was surely fitted to awaken the conviction, that a higher place and destiny was to be won for man in the new creation; and that when the lost inheritance should be recovered, and the restitution of all things should take place, the nature of man should be endowed with other gifts and faculties for the service of God, than it originally possessed. Eden was not only maintained in its primeval honour after the fall, but it seemed rather to have gained by that unhappy event; higher beings kept possession of its treasures, brighter manifestations of divine glory hung around its approach; clearly indicating to the eye of faith, that the tempter should be more than foiled, and that what tended in the first instance to defeat the purpose, and deface the blessed workmanship of God, should be ultimately overruled in his providence, for ennobling and beautifying this territory of creation."

The cherubim in the most holy place of the Jewish tabernacle and temple, are thus described in the Mosaic Law, Exod. xxv. 18, 19. "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof." Nothing more is known of these figures than that they were winged creatures. Grotius supposes them to have resembled a calf in figure, while Spencer and Bochart imagine them to have borne the image of an ox. Others again allege them to have been compound figures like those in Ezekiel and Revelation, having each of them the figure of a man, a lion, an ox, and an eagle. The attitude, however, in which they are represented, as looking down upon the mercy-seat, is scarcely consistent with the idea of a four-faced creature. From the account given of the cherubim by Moses, we learn, that they were two in number, stationed one at each end of the mercy-seat or propitiatory which covered the ark. The Shechinah, or visible manifestation of the Divine glory, was revealed from between the cherubim, and on this account they are termed "cherubim of glory." Those in the tabernacle were of beaten gold, but those in the temple of Solomon, which were much larger, were composed of the wood of the olive-tree. The faces of these cherubim looked one to another, to signify, as the Jews allege, their mutual harmony and love, and both looked toward the cover

of the ark, to show that they were keepers of the Law, which was deposited under the mercy-seat. Their wings were stretched on high, to indicate that they were ready to fly to execute the Divine commands. Their wings were expanded over the ark, so as to form a seat, which was called the throne of God.

One of the most difficult points in theological literature is to ascertain the symbolical meaning and design of the cherubim, whether as found in Eden, or as represented in the tabernacle and temple. Bähr, whom Dr. Fairbairn has chiefly followed in his discussion on this subject, declares the cherub to be "a creature, which, standing on the highest grade of created existence, and containing in itself the most perfect created life, is the best manifestation of God and the divine life. It is," he continues, "a representative of creation in its highest grade, an ideal creature. The vital powers communicated to the most elevated existences in the visible creation, are collected and individualized in it." Hengstenberg has attempted to establish a similarity between the Hebrew cherubim and the Egyptian sphinxes, alleging the only difference to be, that in the cherubim the divine properties were only indirectly symbolized, so far as they came into view in the works of creation, whilst in the sphinx they were directly symbolized. No small discussion has taken place on the point, whether the cherubim adumbrated a human or an angelic order of beings. Dr. Fairbairn, following in the steps of Bähr, says on this point: "Its essential character consists in its being a creature; it is the image of the creature in its highest stage, an ideal creature. The powers of life, which in the actual creation are distributed among the creatures of the first class, are collected and concentrated in it. All creation is a witness of the powers of life that are in God, and consequently the cherub, in which the highest powers of life appear as an individual property, by means of its four component parts, is a witness, in the highest sense, of the creative power which belongs to the invisible God—of the majesty, (or power to rule and judge,) the omnipresence and omniscience, and finally the absolute wisdom of God. As such a witness, it serves for the glorification and honour of God, nay, it is the personified living praise of God himself; and on this account the object of the ceaseless activity of the four living creatures in the Apocalypse is made to consist in the perpetual praise and adoration of God: 'They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts (living creatures) give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things and for thy pleasure they are, and were created.'"

Other writers, however, instead of regarding the cherubim as testifying to the attributes of God as displayed in creation, view them rather as symbolizing the Divine glory as displayed in redemption. Thus Mr. Holden remarks: "In attempting to explain the hieroglyphic meaning of the cherubim, it is easy for a luxuriant imagination to transgress the bounds of sobriety and reason; but some spiritual instruction they were doubtless meant to convey; and the proto-evangelical promise, that the seed of the woman should bruise the head of the serpent, combined with the reflected light from subsequent revelations, points out the mystery of redemption as the leading object of the celestial vision. The free communication with the tree of life was forbidden to the fallen, rebellious creature, and the only access to it that now remained was through the mediatorial office of a Redeemer, who has remedied the evil originating from the fall. This was typically discovered in the glorious and cherubic appearance at the entrance of the garden of Eden, an appearance not intended to drive our first parents from the tree of life in terror, but to inspire them with hope, to demonstrate to them that the Divine mercy was still vouchsafed to man, though now fallen, and to be an emblematical representation of the covenant of grace."

Parkhurst and the Hutchinsonian school hold a kindred opinion, declaring the cherubim to be "emblematical of the ever-blessed Trinity in covenant to redeem man." Professor Bush again considers them as a symbol of holy men, and in his view the cherubic symbol in its ultimate scope, pointed forward to that condition of regenerate, redeemed, risen, and glorified men, when they shall have assumed an angelic nature. Following out this idea, he goes on to observe: "Were the cherubim men—men standing in covenant relation with God—men possessed of renewed spiritual life, and thus enjoying the divine favour—then may we not conclude, that this unique combination of forms represents some marked and definable attributes in the character of those whom the symbol adumbrates? What then are the distinguishing traits in the character of the people of God, which may be fitly represented by emblems so unique? How shall the hieroglyphic be read? The face of the ox reminds us of the qualities of the ox, and these, it is well known, are patient endurance, unwearied service, and meek submission to the yoke. What claims has he to the title of a man of God who is not distinguished by these ox-like attributes? The lion is the proper symbol of undaunted courage, glowing zeal, triumph over enemies, united with innate nobleness, and magnanimity of spirit. The man, as a symbol, we may well conceive as indicating intelligence, meditation, wisdom, sympathy, philanthropy, and every generous and tender emotion. And, finally, in the eagle we recognise the impersonation of an active, vigilant, fervent, soaring spirit, prompting the readiest and swiftest execution of the

divine commands, and elevating the soul to the things that are above."

Dr. Candlish, in his *Contributions towards an Exposition of the Book of Genesis*, advances a somewhat similar view of the cherubim to that which has been advanced by Professor Bush, and which seems to be more ingenious than correct. His view is stated in these words: "They are not angelic, but human symbols, in some way associated with the church, especially viewed as redeemed, and significant of its glorious power and beauty, as presented before the throne of God and of the Lamb. The very same character may be ascribed to the living creatures of Ezekiel's visions, and to the cherubim, wherever they are mentioned in the Old Testament. They typify and shadow the complete church, gathered out of all times and nations, and from the four corners of the world, in attendance on her Lord and Saviour, in his redeeming glory. In the holy place of the tabernacle and the temple, the mercy-seat sprinkled with atoning blood—the cherubim bending over and looking upon it—the glory of the Lord, the bright Shechinah light, resting in the midst,—fitly express in symbol the redemption, the redeemed, and the Redeemer; believers, with steadfast eye fixed on the propitiation, whereby God is brought once more to dwell among them; Jehovah meeting, in infinite complacency with the church which blood has bought, and blood has cleansed. So also, when faith beholds God as the God of salvation, he appears in state with the same retinue Angels, indeed, are in waiting; but it is upon or over the cherubim that He rides forth. It is between the cherubim that He dwells. The church ever contemplates Him as her own, and sees Him rejoicing over her in love."

It is impossible to enumerate the great variety of opinions which have been entertained in reference to the symbolical meaning of the cherubim. Philo imagined that they were emblems of the two hemispheres, and Athanasius of the visible heavens. Both ancient and modern writers, indeed, have differed so widely in their views on this subject, that, after all that has been written upon it, even by men of the most extensive erudition, we must be contented to regard the matter as still involved in mystery and doubt.

CHERUBICAL HYMN, a sacred ode, held in high estimation in the ancient Christian church, and still embodied in the liturgy of the Church of England. Its original form was in these words, "Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory, who art blessed for ever. Amen." Ambrose of Milan refers to this hymn under the name of *Trisagion*, telling us, that in most of the Eastern and Western churches, when the eucharistic sacrifice had been offered, the priest and people sung it with one voice. Jerome also speaks of it as having been sung as a confession of the Holy Trinity. Towards the middle of the fifth century

the form used by the church was in these words,

Holy God, Holy Mighty, Holy Immortal, have mercy upon us;" the three expressions of adoration being intended to apply to the Three Persons of the Trinity. This form is sometimes ascribed to Proclus, bishop of Constantinople, and Theodosius the Younger; and it continued to be used until the time of Anastasius the emperor, who, or as some say, Peter Gnaphens, bishop of Antioch, caused the words to be added, "that was crucified for us;" the design of this addition being to introduce the heresy of the Theopaschites, who maintained that the Divine nature itself suffered upon the cross. To avoid this error, the hymn was afterwards amended in the time of the emperor Zeno, and made to read thus:—"Holy God, holy Mighty, holy Immortal, Christ our King, that wast crucified for us, have mercy upon us." These additions introduced great confusion into the Eastern churches, while the Western churches refused to receive them, and some of the European provinces that they might apply it, as of old, to the entire Trinity, expressly used the words, "Holy Trinity, have mercy on us." The cherubical hymn was regarded as forming a necessary part of all communion services. It occurs in the English Prayer Book, a little before the prayer of consecration in the Communion Office. Dr. Hook supposes it to be derived from the apostolic age, if not from the apostles themselves.

CHIBBUT HAKKEFER, the beating of the dead, which, the Jewish Rabbis allege, is performed in the grave by the angel Duma and his attendants, who hold in their hands three fiery rods, and judge at once the body and the soul. This is alleged to be the fourth of the seven judgments which are inflicted upon men after death, and which are said to be referred to in the threatening, Lev. xxvi. 28, "Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins."

CHICOCKA, a deity among the natives of Loando in Western Africa, who is believed to be the guardian of their dead. His statue, composed of wood, is erected in the neighbourhood of their burying grounds, and he is believed to prevent the bodies from being clandestinely removed, or the dead from being insulted, or compelled to work, hunt, or fish.

CHILD-BIRTH. See BIRTH.

CHILIASTS. See MILLENARIANS.

CHIMÆRA, a monster in ancient Greek mythology, which breathed out fire, and was said to have been sprung from the gods. Her body exhibited in front the appearance of a lion, behind that of a dragon, and in the middle parts that of a goat. Hesiod represents her as having three heads, and Virgil places her at the entrance to the infernal regions. The fable of the Chimæra is probably founded on a volcano of that name, near Phaselis in Lycia.

CHIMERE, the upper robe worn by a bishop, to which the lawn sleeves are generally attached. When

assembled in convocation, the bishops wear a scarlet chimere over the rochet, which was indeed the usual dress of bishops until the time of Elizabeth, when it was changed for black satin, as being more befitting the episcopal dignity and gravity.

CHIMHOAM, the guardian deity, among the Chinese, of their provinces, cities, and courts of judicature. There are temples erected to his honour throughout the whole empire. The mandarins, when they enter upon any important office, are obliged in the first place to do homage to the Chimhoam of the particular city or province which is committed to their care, and having taken a formal oath that they will faithfully discharge the trust reposed in them, they consult the guardian deity about the most effectual mode of executing the duties of their office. This act of homage must be repeated twice a-year.

CHINA (RELIGION OF). See BUDHISTS, CONFUCIANS, TAOISTS.

CHINA, a deity worshipped on the coast of Guinea, in Western Africa. An annual procession in honour of this god takes place about the latter end of November, when the rice is sown. The people having assembled at midnight, at the place where the idol is kept, they take it up with great humility and reverence, and walk in procession to the appointed station where sacrifice is to be offered. The chief priest marches at the head of the assembly, and before the idol, bearing in his hand a long pole with a banner of silk fastened to it. He carries also several human bones, and some rice. When the procession has reached the appointed place, a quantity of honey is burnt before the idol; after which each one presents his offering. The whole assembly then offer up earnest prayer for a prosperous harvest; at the close of which they carry back the idol in solemn silence to its ordinary place of residence. This deity is represented by a bullock's or a ram's head carved in wood; and sometimes it is formed of paste, composed of the flour of millet, kneaded with blood, and mixed with hair and feathers.

CHINES, idols formerly worshipped by the Chinese. They were constructed in the form of a pyramid, and curiously wrought. Some allege that they contained a kind of white ants, that lie hid in their small apartments. So much did the Pagan Chinese stand in awe of these idols, that they were accustomed when they purchased a slave, to carry him before one of the Chines, and after presenting an offering of rice, and other kinds of food, they prayed to the idol, that if the slave should run away, he might be destroyed by lions or tigers. This ceremony so alarmed the poor slaves, that they seldom ventured to abscond from their masters, even although subjected to the most cruel treatment. One of these pyramidal temples is said to exist outside the walls of Foncheou, the capital of the province of Fokien.

CHIPPUR (Heb. *pardon*), a name given by the Hebrews to the great day of atonement, because on

that day the sins of the whole people were understood to be expiated or pardoned. See ATONEMENT (DAY OF).

CHISLEU, or KISLEV, the third month of the civil, and the ninth of the ecclesiastical year, according to the Jewish calendar. It contains thirty days, and corresponds to part of our November and December. It is during this month that the winter prayer for rain commences. Various Jewish festivals occur in the course of it. Thus, besides the feast of new moon, on the first day of the month, there is a feast on the third in memory of the idols which the Asmoneans cast out of the temple. On the seventh is held a fast which was instituted because Jehoiakim burned the prophecy of Jeremiah which Baruch had written. Dr. Prideaux places this fast on the twenty-ninth day of the month, but Calmet supposes it to have been on the sixth, and that on the following day a festival was celebrated in memory of the death of Herod the Great, the cruel murderer of the children of Bethlehem. On the twenty-fifth day of Chisleu commenced the feast of dedication, which was kept for eight days as a minor festival in commemoration of the dedication of the altar after the cleansing of the temple from the pollution of Antiochus by Judas Maccabeus.

CHITONE, a surname of ARTEMIS (which see).

CHITONIA, a festival celebrated in ancient times in honour of *Artemis*, under the surname of CHITONE (which see), and in an Attic town of the same name. The same festival was also celebrated among the Syracusans.

CHIUN, the name of an idol among the Canaanites and Moabites. It is referred to in only one passage of Sacred Scripture, viz. Amos v. 26, "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." This passage is quoted by the martyr Stephen, with a somewhat different reading, evidently derived from the Septuagint, which makes no mention of Chiun, Acts vii. 43, "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon." Dr. Clarke supposes Chiun to be a literal corruption of Rephan, a change, however, which is not sanctioned by a single MS. or version of the Old Testament. It has been thought, with some degree of probability, that the translators of the Septuagint, writing in Egypt, had rendered the word Chiun by Rephan or Remphan, which in Coptic is used to denote the planet Saturn. Vossius supposes both Remphan and Chiun to signify the moon.

CHLOE, a surname of DEMETER (which see), as presiding over the green fields. Under this surname she was worshipped at Athens in a temple near the Acropolis.

CHLOIA, a festival celebrated at Athens in ancient times in honour of DEMETER CHLOE (see preceding article). It was held in spring when the

blooming verdure began to appear, and amid much rejoicing a ram was sacrificed to the goddess.

CHLORIS, the spouse of *Zephyrus*, and the goddess of flowers among the ancient Greeks, identical with *Flora* among the Romans.

CHOIR, a name given to the BEMA (which see) of primitive Christian churches, from the singing or the service by the clergy. The Bema is now usually termed chancel, in speaking of parish churches, and choir when speaking of cathedrals or collegiate churches. Congregations usually assemble in the choirs of cathedrals, while the clergy occupy the stalls on each side.

The word choir is also used to signify a body of men set apart to perform all the services of the Church in England. The whole body corporate of a cathedral, form, properly speaking, the choir. But the term is more commonly restricted to denote the body of men and boys who perform the service to music. The choir is usually divided into two parts, stationed on each side of the chancel, in order to sing alternately the verses of the psalms and hymns, each side answering to the other.

CHOREPISCOPI, or CHOR-BISHOPS, a name given in ancient times to country bishops, the word being probably derived from *chora*, which in Greek signifies the country. The existence of these church officers must be traced back to a very remote period, as there can be little doubt that, in many districts, Christianity very early made progress in the open country; and wherever Christians were found in sufficient numbers to form separate ecclesiastical communities, they would naturally choose their own pastors or bishops, who were, of course, quite as independent as the presiding officers in the city churches. In the fourth century they seem to have begun to be spoken of by a distinct name, that of chor-bishops, as separate from and in conflict with the city bishops. The chor-bishop presided over the church of a principal village, and to him a certain number of village churches, which had their own pastors, were subject. It is not improbable that some of these clerical dignitaries had abused their authority, as we find, in the fourth century, synods decreeing that the chor-bishops should only have power to nominate and ordain ecclesiastics of the lower grade without consulting the city bishop. The council of Sardica and the council of Laodicea at length wholly forbade the appointment of chor-bishops, and the latter council ordained that, in place of the country-bishops, visitors should be appointed who should take the general oversight of the country churches. But at a later period chor-bishops were still to be found in the churches of Syria and in the West. No small discussion has taken place among ecclesiastical writers as to the precise nature of the authority possessed by the chor-bishops, some maintaining that they were simply presbyters dependent on the city bishops, others that they held an intermediate place between presbyters and bishops and others still, that they exer

cised the full episcopal authority. The last opinion is most probably the correct one; and in the independent exercise of their office, they came into collision with the city bishops, who, of course, were not long in seeking and finding an excuse, for, in the first instance, curtailing, and afterwards altogether abolishing the office.

CHOREUTÆ, a heretical sect who maintained that the Christian Sabbath ought to be kept as a fast.

CHORISTERS, singers in a **CHOIR** (which see). Those attached to cathedrals in England are provided with education free of cost. They have annual stipends varying between £27 per annum at Durham, and £3 6s. 8d. in the least wealthy cathedrals, with other small allowances; and in many cases an apprentice fee on quitting the choir of £10, £20, or £30. In the case of the old cathedrals, the precentor, or one of the canons, was charged by the old statutes with the care of their education; but in the new cathedrals, the musical teaching of the choristers is assigned to the organist or one of the lay clerks, who are, in many cases, scholars of the Grammar School, while we do not find any provision for their superintendence by a canon, as in the case of the old cathedrals.

CHORKAM, the most exalted of celestial regions, according to the doctrines of **HINDUISM** (which see), and at which, if a soul of a higher caste arrives, it shall undergo no farther transmigrations.

CHoubRET, a festival among the Mohammedans in India, which begins with fear and sorrow, and ends with hope and joy. On this occasion they commemorate the examination of departed souls by good angels, who write down all the good actions which they have done in this life, while the evil angels record with equal minuteness all their bad deeds. (See **DEAD**, **EXAMINATION OF**). This record they believe is perused by God, and accordingly they are afraid, and utter a few prayers, examine themselves, and give alms. But flattering themselves that their accounts will be settled in their favour, and that their names will be written in the Book of Life, they conclude the solemnities of the *choubret* with illuminations, and bonfires, and rejoicings of various kinds.

CHOURIA VANKCHAM, the order of the sun, a name given to one of the two principal orders of the rajahs among the Hindus. They are regarded as the offspring of the sun, or, in other words, their souls are believed to have formerly dwelt in the very body of that luminary, or to have been, in the opinion of some of them, a luminous portion of it.

CHRISM, oil consecrated by the bishop, and used in the Romish and Greek churches in the administration of baptism, confirmation, ordination, and extreme unction. There are two kinds of chrim; the one a composition of oil and balsam, which is used in baptism, confirmation, and orders; the other is plain oil consecrated by the bishop, and used in anointing catechumens and in extreme unction. The use of chrim is referred to by very ancient Christian writers as having

been used first in confirmation, and at a later period in baptism. The author of the Constitutions speaks of two kinds of oil. The one is called mystical oil, and the other mystical chrim, and he gives a distinct form of consecration for each of them. The one was applied before the party went into the water, and might be performed by a deacon, and the other after the party had come out of it again, and could only be performed by a bishop. According to Bishop Pearson, the use of chrim came into the church shortly after the time of the apostles. No mention of it is made, however, until the third century, when it is referred to by Origen and Tertullian, in speaking of confirmation. From a very remote period chrim has been used at baptism both by the Greek and Latin churches, with this difference however, that the Greeks anoint the body all over, the Latins only the top of the head. Confirmation is termed chrim by the Greek church, when they anoint the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, signing them with the cross, the priest saying each time, "The seal of the gift of the Holy Ghost." The preparing and sanctifying of the chrim in the Eastern church is an annual work, occupying several days, and the ceremony can only be performed during Passion week. The Nestorians condemn the use of chrim, and substitute in its place olive-oil alone, alleging that the latter is peculiarly suitable, not only because the olive is an emblem of peace, but also because, as the leaves of this tree do not wither and fall off, so those anointed with the holy olive-oil shall not wither in the day of judgment, nor fall away into hell. The following is the usual mode of preparing and consecrating chrim in the Greek church, "The ingredients are no less than twenty in number; and each of them has previously received a separate episcopal benediction. On the Monday they are sprinkled with holy water, and put into a large cauldron. The priests pour in wine and oil, in such quantity that the mixture may continue boiling for three days, and in such proportion that there may be always a certain fixed depth of the wine below the oil. During the entire process, deacons stand by stirring the mixture with long rods; while a number of priests are in attendance, who in succession keep up the reading of the Gospels, recommencing at Matthew should they reach the conclusion of John. On the Wednesday, the perfumed oils are added; and on the Thursday the bishop consecrates the whole with the sign of the cross; after which it is deposited in urns and distributed throughout the cities of the patriarchate. This ceremony can be performed only in one place for any one branch of the church. Thus, for the Russo-Greek church it always takes place in the Patriarchal Hall at Moscow. In describing this room and the curiosities which it contains, Dr Henderson says: 'The most remarkable object in this splendid exhibition of sacred utensils was a large flagon, made of mother-of-pearl, which still contains

some of the oil brought from Constantinople on the introduction of Christianity into Russia in the tenth century. It is preserved with great care, so that when only a few drops are taken from it, as on the present occasion, their place is supplied by some of that which had been prepared at a former period, *by which means its perpetual virtue is supposed to be secured.*"

The ceremony of preparing and consecrating chrism in the Romish church takes place with the utmost pomp on holy Thursday. On the morning of that day, three jars, full of the purest oil, are placed in the Sacarium, and there carefully kept; one for the oil of the sick; another for the oil of catechumens; and the third, a larger one, for the chrism; and this last must be covered with white cere-cloth, but the other two with cere-cloth of a different colour. At the office for the consecration of the chrism there ought to be present, besides the pontiff and his assistants, twelve priests, seven deacons, seven subdeacons, acolyths, and others, all in white vestments. A procession is formed, which marches to the altar, an incense-bearer first, and next to him two taper-bearers. On reaching the altar the mass is proceeded with. Then follows the making of the holy oils, commencing with the oil for the sick. This process being finished, the officiating priests and deacons go in procession to bring forth the chrismal oil, and the oil of catechumens. For the rest of the ceremony we avail ourselves of the description of Foye, in his 'Romish Rites, Offices, and Legends.'

"They return with the jars in the following order: first, an incense-fumer, fumigating; then a subdeacon, bearing the cross between two acolythes, carrying blazing tapers; next two chanters singing: O Redeemer, accept the song of those hymning thyself. After whom, are the subdeacons and deacons, two and two; then a deacon, carrying a vessel full of balsam; next, two deacons carrying the two jars, having clean napkins hanging down from their necks before their breasts, and holding the jars embraced with the left arm, and wrapped in the extremities of their napkins,—yet so as that they may be seen from the middle upward; the deacon, carrying the oil for the holy chrism, being on the right; next follow the twelve priests, two and two.

"Having arrived in this order within the presbytery, the Pontiff, taking off his mitre, rises: and, having the jar of chrismal oil before him on the table, and the balsam, first of all hallows the balsam, praying thus:

"O Lord, the progenitor of all creatures, who by thy servant Moses didst command the sanctifying of ointment, to be made of mixed aromatic herbs, we most humbly beseech thy mercy; that, by a large bestowment of spiritual grace, thou infuse the plenitude of thy sanctification into this ointment, the produce of the rooted trunk. Be it spiced unto us, O Lord, with the joyousness of faith; be it a perpetual chrism of priestly unguent; be it most meet for

the imprinting of the heavenly banner; that whosoever, being born again of holy baptism, shall be anointed with this liquor, may obtain the most plenary benediction of their bodies and souls, and be aggrandized for ever by the conferred reward or beatified faith.

"Then taking his mitre, and yet standing, he blends, on the paten, the balsam with a small portion of the chrismal oil, taken out of the jar, saying:

"Let us pray our Lord God Almighty, who by a wonderful economy hath inseparably united to true manhood the incomprehensible Godhead of his only-begotten and co-eternal Son, and by the co-operating grace of the Holy Ghost, anointed him above his fellows with the oil of gladness; that man, composed of a two-fold and singular substance, though destroyed by the fraud of the devil, might be restored to the everlasting inheritance from which he had fallen: to this end, that he hal+low, with the perfection of the Holy Trinity, these created liquors or diverse species of creatures, and by hallowing, sanctify them, and grant, that blended together, they become one; and that whosoever shall be outwardly anointed of the same, be so inwardly anointed, as to be freed from all soil of corporal matter, and joyfully made partaker of the heavenly kingdom.

"This ended, the Pontiff sits, retaining his mitre, and breathes fully three times in the form of a cross over the mouth of the chrismal jar, still wrapt in the napkin. Next, the twelve vested priests come up in order, making a reverence to the sacrament on the altar, and to the Pontiff; and standing before the table, one by one, they successively breathe, in the same way as the Pontiff had done, over the mouth of the jar, in the form of a cross. Then, making a reverence again as before, they return to their places—Which being done, the Pontiff rises, and standing in mitre, reads the chrismal exorcism, saying:

"I exorcise thee, thou creature of oil, by God the Father Almighty, who made heaven and earth, the sea, and all that therein is; that all the might of the adversary, all the host of the devil, and all the incursion, and all the spectral power of Satan be rooted out, and put to flight from thee; so that thou be to all that shall be anointed of thee, for the adoption of sons by the Holy Ghost. In the name of God the Father Almighty, and of Jesus + Christ his Son our Lord, who with him liveth and reigneth (as) God, in the unity of the same Holy + Ghost.

"Then putting off his mitre, and holding his hands stretched out before his breast, he says the Preface. The second, or petitionary part, is as follows:

"Therefore, we beseech thee, O holy Lord, &c that thou vouchsafe to sanctify with thy benediction the fatness of this creature, and blend therewith the might of the Holy + Ghost, the power of Christ thy Son co-operating, from whose holy name it has received the name chrism . . . that thou establish this creature of chrism for a sacrament of

perfect salvation and life to those that are to be renewed by the baptism of spiritual laver; that the corruption of their first birth being absorbed by the infusion of this hallowed unction, the holy temple of every one of them be redolent with the odour of the acceptable life of innocence; that, according to the sacrament of thy appointing, being indued with Royal and Priestly, and Prophetic dignity, they be clothed in the robe of an undefiled gift; that it (the chrism) be to those that shall be born again of water and the Holy Ghost, the chrism of salvation, and make them partakers of eternal life, and crowned with heavenly glory.

"This preface ended, the Pontiff puts back into the chrisal jar the mixture of balsam and oil, blending it with the same, and saying:

"Be this mixture of liquors atonement to all that shall be anointed of the same, and the safeguard of salvation for ever and ever. R. Amen.

"Then the deacon having taken away from the jar the napkin and silk-cover, the Pontiff taking off his mitre, and bowing his head, salutes the chrism, saying: HAIL, HOLY CHRISM.

"This he does a second, and a third time, raising his voice each time higher and higher: after which he kisses the lip of the jar. Which being done, each one of the twelve priests advances successively to the table, and having made a reverence to the sacrament that is on the altar, and to the Pontiff sitting in mire, kneels before the jar three times, each time at a different distance, saying at each kneeling, in a higher and higher tone, Hail, holy Chrism. And then reverently kisses the lip of the jar."

If any of the old chrism remains when the new is made, it is put into the church lamps to be burned before the sacrament; and whatever remains in the pyxes or capsules is consumed in fire with its silk, and then the pyxes are replenished with the new chrism.

CHRISMA (Gr. unction), a name sometimes given in the ancient Christian church to the ordinance of baptism, as denoting the unction or anointing of the Holy Spirit. Gregory Nazianzen makes reference to this title.

CHRISOME, a white garment, which in ancient times was used in the office of baptism, the priest putting it upon the child while he uttered these words, "Take this white vesture for a token of innocence."

CHRIST (Gr. *christos*, anointed), one of the names or titles applied in Sacred Scripture to the Son of God, the second Person of the blessed Trinity, as the Anointed One, consecrated by Jehovah to be the Saviour of His people. The term is equivalent in meaning to the **MESSIAH** (which see) of the Old Testament, and has an obvious reference to the holy anointing under the Law, by which certain persons were consecrated or set apart to particular offices. (See **ANOINTING**.) Jesus is said, Ps. xlv. 7, to have been "anointed with the oil of gladness above his

fellows," an expression which implies that he was anointed above those who possessed a fellowship with him in the exercise of similar offices, as types of himself. Thus Aaron was anointed high priest, Saul was anointed king; Elisha was anointed prophet; Melchisedec, king and priest; Moses, priest and prophet; David, king and prophet. Yet none was ever anointed to the exercise of all these together, in one comprehensive union, except the Christ of God. In him alone were combined the offices of a prophet, a priest, and a king, in their highest and holiest exercise, and to these he was anointed with the Holy Ghost sent down from heaven. At his baptism the Spirit descended upon him like a dove, and in one of the Jewish synagogues we find that he declared, applying the language of Isaiah to himself, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He became Jesus as the Saviour for the sake of his people, and as the Saviour he was anointed, or became Christ, that he might accomplish their salvation. The copious anointing with the Holy Ghost became apparent in every word that he spoke, and in every action that he did. Whatever was consecrated with oil under the Jewish economy was regarded as holy, and being thus consecrated to God, whatever touched it was also holy. And so it is with the Christ, the Holy One of God. He is not only holy in himself, but he communicates of his Holy Spirit to all his people. He is their glorious and exalted Head, and the anointing wherewith he is anointed, flows down to the very humblest and meanest of his members. The Apostle Paul speaks of believers as the anointed of God, and in this respect Christ and his people are one. They have an unction from the Holy One, and they know all things. (See next article.)

CHRISTIANS, a name given to the followers of Christ, as being, like himself, anointed ones. They were first called by this name at Antioch in A. D. 44. It has been often supposed that to the designation of Christians an allusion is made in Is. lxxv. 15, where it is declared, that they shall "leave their name," that of Jews, "for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." The corresponding name of Anointed, however, was early applied to God's believing people. Thus Psalm cv. 15, "Touch not mine anointed, and do my prophets no harm." They were Christians, or anointed, through faith in their Saviour, by the unction of the Holy One. The name of Christians is applied to all who profess their belief in Christ, and subjection to his authority. But the Christian in reality is alone anointed with the Holy Ghost, who sets the soul apart for the service of God, brings the soul by faith into the presence of God, enjoins him to walk continually as

in that presence, admits him to communion and love with the Father and Son, enables him to live under a habitual feeling of the gracious privileges conferred upon him, renews the mind after the image of Christ, causes it to rejoice in the holy and righteous will of Jehovah, and inspires a gracious longing and waiting for the purity as well as peace of the kingdom of glory.

The name Christian appears to have been unknown except by remote allusion before its introduction at Antioch. The various names by which the followers of Christ were distinguished previous to that time are thus referred to by Mr. Hall of Leicester. "Among themselves the most usual denomination was, Brethren. Acts xxviii. 13, 14, 'And we came the next day to Puteoli, where we found brethren.' 'If any man,' saith St. Paul, 'that is called a brother be a fornicator, or covetous, or an idolater, with such an one no not to eat.' They were styled 'believers.' Acts v. 14, 'And believers were the more added to the Lord, both of men and women.' They were denominated 'disciples.' Acts xxi. 16, 'There went with us also certain of the disciples of Cæsarea, and brought with them Mnason of Cyprus, an old disciple, with whom we should lodge.' Their enemies, by way of contempt, styled them Nazarenes: thus, Tertullus accuses Paul of being 'a ringleader of the sect of the Nazarenes.' Of similar import to this was the appellation of Galileans, and the terms heresy, or sect, meaning by that a body of men who had embraced a religion of their own, in opposition to that established by the law. And this appellation of Galileans was continued to be employed by the enemies of Christ as a term of reproach as late as the time of Julian, who reigned about the middle of the fourth century, and used it incessantly in his invectives against Christians. The followers of Christ were also styled 'men of this way:—'And I persecuted *this way* unto the death.'"

The question has been raised, Whether the appellation Christian was of human or of divine origin. The Scriptures are silent on the point, so that it is impossible to speak with certainty on the subject. Benson, Doddridge, and others, incline to the opinion that it was assumed by a divine direction. Mr. Hall follows in the same track, arguing the matter thus: "It is not at all probable an appellation so inoffensive, and even so honourable, originated with their enemies; they would have invented one that was more opprobrious. But supposing it to have been assumed first by the disciples themselves, we can scarcely suppose they would have ventured to take a step so important as that of assuming an appellation by which the church was to be distinguished in all ages, without divine direction; especially at a time when the extraordinary gifts of the Spirit were so common, and in a church where prophets abounded. For 'there were in the church that was at Antioch certain prophets and teachers; as Barnabas,

and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.' Is it to be supposed that they would assume a new appellation without recourse to the prophets for that direction; or that, supposing it to have had no other than a human origin, it would have been so soon and so unanimously adopted by every part of the Christian church? This opinion receives some countenance from the word here used, 'and the disciples were called (*chrematisai*) Christians first in Antioch,' a term which is not in any other instance applied to the giving a name by human authority. In its genuine import, it bears some relation to an oracle. Names, as they are calculated to give just or false representations of the nature of things, are of considerable importance; so that the affixing one to discriminate the followers of Christ, in every period of time, seems to have been not unworthy of divine interposition." Neander, however, accounts for its application to believers in a very different way. "As the term Christ," he says, "was held to be a proper name, the adherents of the new religious teacher were distinguished by a word formed from it, as the adherents of any school of philosophy were wont to be named after its founder." Once introduced, the term Christian soon came into general use. When Peter wrote his first epistle, it seems to have been a familiar name; for he thus speaks, 1 Pet. iv. 16, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf;" and James refers to it as a highly honourable appellation, Jam. ii. 7, "Do not they blaspheme that worthy name by the which ye are called?" In the times of persecution it was accounted enough to put the question, Art thou a Christian? and if it was answered in the affirmative, the severest tortures were considered to be justly inflicted, while the martyr gloried even at the stake in the confession, "I am a Christian."

Christians form the society of the faithful, or the subjects of that spiritual kingdom which God hath established in the earth, under the administration of his Son Jesus Christ. All who belong to this spiritual community, commonly known by the name of the church, are agreed in maintaining the fundamental doctrines of the Bible. "The essential element, however, of true and saving faith," as Dr. Welsh well observes, "may appear in a great diversity of forms, and be mixed up in various combinations with other conditions of the religious character. The perception of what is of vital moment, may be connected with apprehensions more or less clear and consistent of other truths. A prominence may be given to one class of subordinate truths to the comparative neglect of others. In some instances, the truths of revelation may find their way at once to the belief and practice, with little or no acquaintance on the part of those who receive them with the philosophy of the evidence by which they are supported,

and with scarcely any attempt to trace their mutual connections, or their relations to the truths of other systems. In other instances, where they may operate with equal power, their character and the theory of their energy may be made the subject of speculative consideration. And not being delivered in the Scriptures in a systematic manner, and the language in which they are conveyed often admitting of different interpretations, they may be moulded into various scientific forms. They may be progressively developed in the advancement of true science, or they may be distorted by partial exhibition, or they may be vitiated by an admixture of the errors of a false philosophy. Accordingly, the views of Divine truth vary from age to age, whether considered in the faith of individuals, in the symbols of churches, or in the systems of philosophical theologians. Alterations are sometimes made in the creeds and confessions of churches. And even in cases where profession of adherence continues to be made to the same ecclesiastical standards, there are often fluctuations in the living mind of the spiritual community. New principles of exegesis,—the attempt to accommodate the ecclesiastical system to the newly discovered truths of philosophy,—the experience of influential individuals bringing into greater prominence views that had not been recognised as essential,—the progress of error demanding a dogmatical declaration of what had previously been left undefined,—these, and other causes, lead continually to alterations or modifications of the internal character of the church."

The diversities to which Dr. Welsh here refers, though all of them quite consistent with a firm adherence to the fundamental principles of the gospel, have given rise to numerous sects and communities which form branches of the catholic Christian Church. The divisions which thus prevail in the great Christian community have sometimes been adduced as an argument against the truth of that system of Christianity which they all of them profess to believe. This objection has been current among the opponents of Divine truth, both in ancient and in modern times. It is sufficient, however, to reply, that in the great fundamental doctrines of the religion of the Bible, all sects professing Christianity are found to be generally agreed. The differences which exist are chiefly on minor and unimportant points; and these differences are not more than the well-known differences in the mental constitutions of individuals warrant us to expect. Perfect uniformity in doctrine and practice would have been inconsistent with that free agency which belongs to every member of the human family. The very diversity of sentiment, therefore, which is found among professing and even real Christians, is an argument for, and not against, the Divine origin of our holy faith.

CHRISTEMPORIA (Gr. selling of Christ), a name sometimes given in the ancient Christian church to **SIMONY** (which see).

CHRISTEN, a word often used as denoting "to baptize," from the belief which prevails in the Romish church, and even among many Protestants, that every baptized person is thereby constituted a member of Christ.

CHRISTENDOM, a general term used to denote all those parts of the world which profess Christianity. It is calculated that the entire population of the earth amounts to 800,000,000 souls, of which the inhabitants of Christendom are not supposed to exceed one-fourth or 200,000,000. This includes Roman Catholics, Protestants, the Greek and Eastern churches.

CHRISTI, an appellation given by St. Ambrose to believers in Christ, founded on Ps. cv. 15, "Touch not mine anointed," or my Christs, as it is rendered according to the Vulgate.

CHRISTIANS (BIBLE). See **BIBLE CHRISTIANS**.

CHRISTIANS, or **CHRISTIAN CONNEXION**, a denomination of Christians in the United States of North America. It originated about the commencement of the present century, by a simultaneous movement in different parts of the country. The leading idea was to acknowledge no earthly leader, such as Luther, or Calvin, or Wesley, to shake off all human creeds and prescribed forms of worship, to take the Bible as their only guide, leaving every individual to be his own expositor of the Sacred Word, and without bowing to the decisions of synods or churches, to judge for himself on his own responsibility. Following out this principle, they held diversity of sentiment to be no bar to church fellowship. The sect first attracted attention in New England, where it was composed chiefly of individuals who had separated from the **CALVINISTIC BAPTISTS**. (See **BAPTISTS, AMERICAN**.) Soon after the first formation of the denomination, they were joined by several large churches belonging to the Calvinistic Baptists, who seceded from the Baptist body, and united with them. The Freewill Baptists showed themselves somewhat favourable to the new sect for a time, but afterwards renounced all fellowship with them. In the Southern States, again, the first associations of *Christians* consisted chiefly of seceders from the Methodists, and in the Western States from the Presbyterians. With such a mixed body of members, their cardinal principle was universal toleration. At their first outset as a separate sect, they were almost unanimously Trinitarian in sentiment; but after a time they ceased to hold the doctrine of the Trinity, and professed to deny the divinity of Christ. The principles upon which their churches were at first constituted are thus stated by the Rev. Joshua V. Himes, a minister of the connexion: "The Scriptures," he says, "are taken to be the only rule of faith and practice, each individual being at liberty to determine for himself, in relation to these matters, what they enjoin. No member is subject to the loss of church fellowship on account of his sincere and

conscientious belief, so long as he manifestly lives a pious and devout life. No member is subject to discipline and church censure but for disorderly and immoral conduct. The name Christian is to be adopted to the exclusion of all sectarian names, as the most appropriate designation of the body and its members. The only condition or test of admission as a member of a church is a personal profession of the Christian religion, accompanied with satisfactory evidence of sincerity and piety, and a determination to live according to the Divine rule, or the gospel of Christ. Each church is considered an independent body possessing exclusive authority to regulate and govern its own affairs."

From the latter part of this extract it appears that the *Christian Connexion* adopt the Congregationalist mode of church government; and in accordance with the usual arrangements of that body, they have also associations which they term conferences. Ministers and churches represented by delegates formed themselves in each state into one or more conferences, called State Conferences, and delegates from the conferences formed the United States' General Christian Conference, which, however, only existed for a short time, when it was given up. The State Conferences, though useful in the way of consultation and advice, are understood to have no authoritative control over individual churches. The body boasts of having no founder, and having sprung up as by magic about 1803, in three different localities at once, New England, Ohio, and Kentucky, in opposition to the bondage of creeds and sectarian distinctions. It has now diffused itself over almost every one of the states, and extended into Canada, New Brunswick, and Nova Scotia. They have a book association in full operation for the publication and sale of books and periodicals designed to promulgate the peculiar opinions of the sect, thereby increasing its numbers, and in every way promoting its interests.

CHRISTIANS. According to the Report of the last census of Great Britain in 1851, no fewer than ninety-six congregations in England and Wales returned themselves under this general appellation, unwilling probably to identify themselves with any sectarian designation. One congregation takes the name of Orthodox Christians; one of New Christians; one of Primitive Christians; two of New Testament Christians; one of Original Christians; and one of United Christians.

CHRISTIAN ASSOCIATION. Eight congregations appear in the returns of the last census of Great Britain under this designation, acknowledging simply an adherence to the great principles of Christianity.

CHRISTIANS OF ST. JOHN. See MENDEANS.

CHRISTIANS OF ST. THOMAS. See SYRIAN CHRISTIANS.

CHRISTIANITY, the religion promulgated by Christ, and professed by Christians. It is embodied

both in its principles and precepts in the Scriptures of the Old and New Testaments, which all denominations of Christians believe to be a Divine revelation, and the only rule of faith and obedience. It is no doubt true, that there is a natural as well as a revealed religion, and both of them beautifully correspond to each other. There is nothing indeed more obvious and striking to a reflective mind than the adaptation of our moral constitution to that extensive system of moral truth which is contained in the Bible. Whether we reflect upon those primary religious principles which are inherent in the breast of every man, or those principles which, though essential to our nature, are never fully developed until their counterpart is made known to us by revelation, we are struck with amazement at the strangeness of the position which we occupy, as at once the inherent possessors of important, though somewhat mysterious truths, and the expectants of still clearer, and, to us at least, more deeply interesting discoveries. In the one case we may be viewed as already possessed of an important class of religious sentiments to which the name of natural religion has usually been given; while in the other, we must be considered as prepared, by our knowledge of these elementary truths, for the reception of still higher and more enlarged information. Hence it is, that we are wont to argue for the necessity of a Divine revelation from the demand which is made on the part of our moral nature for the filling up of a system of knowledge which has been already imparted to us in dark and indefinite outline. The information, in regard to spiritual and divine objects, which we have received from nature, is necessarily scanty and imperfect, and yet it is enough to convince us that, in our destitute and helpless condition, it is far from being unworthy of the kind and merciful Father, "in whom we live, and move, and have our being," to make known to us such a revelation as would satisfy the cravings of our moral constitution, and relieve us from a state of darkness and doubt.

A revelation, then, is necessary to man, and not unworthy of God, and, accordingly, it has been bestowed. The revelation thus imparted is Christianity. The question, however, may be, as indeed it has often been, put, How shall it be known whether this alleged revelation be of human or of Divine origin? The reply to this question, fraught with importance to every human being, involves the extensive subject of the evidences of Christianity, both external and internal. The peculiar aspect and bearing of the argument in behalf of Christianity must obviously depend, in no slight degree, on the creed of the individuals for whom it is intended. Some writers, accordingly, have judged it proper to commence by establishing the principles of pure Theism; but the greater number of objectors to the truth of Christianity, far from being Atheistical in their sentiments, admit, not merely the existence of God, but all the other principles of natural religion, and may

thus be considered as in a condition not unfavourable for entering with candour into the examination of the Christian evidences. Approaching the subject, then, in such a spirit, we remark, that the first point involved in the EXTERNAL or HISTORICAL evidence in favour of Christianity, concerns the authenticity of the New Testament, or the question, whether the books which it contains were written by the persons whose names they bear.

Now, in determining the authenticity of the New Testament, precisely the same method of proof may be adopted as in the case of any other literary production of a past age. "We know," says Augustine, "the writings of the apostles as we know the works of Plato, Aristotle, Cicero, Varro, and others, and as we know the writings of divers ecclesiastical authors; forasmuch as they have the testimony of contemporaries, and of those who have lived in succeeding ages." An unbroken chain of testimony of unquestionable veracity may be traced upwards to the very age of the apostles, which goes to establish beyond a doubt that the writers of the New Testament were the very persons to whom the composition of its several parts is ascribed. Besides, contemporary writers can be adduced, Heathen and Jewish, as well as Christian, who bear unanimous testimony to the same fact. The language of the writings is characteristic of the age, nation, and circumstances of their authors; and the style and genius of the productions harmonize with the peculiarities of mind and disposition which belonged to their respective writers. An additional confirmation of the argument may be derived from the admitted fact, that amid all the bitter opposition to which the apostles were exposed, and notwithstanding the numerous and keen controversies of their age, nowhere in the writings of even their most virulent enemies, whether Heathen or Jewish, is to be found even the remotest insinuation that the New Testament did not contain the genuine productions of the men to whom they are attributed.

Intimately connected with the question as to the authenticity of the New Testament, is that of its integrity, or whether it may not have undergone some material alteration since the period at which it was written. On the impossibility of any such alteration having taken place, Bishop McIlvaine makes the following judicious observations. "The Scriptures, as soon as written, were published. Christians eagerly sought for them; copies were multiplied; carried into distant countries; esteemed a sacred treasure, for which disciples were willing to die. They were daily read in families, and expounded in churches; writers quoted them; enemies attacked them; heretics endeavoured to elude their decisions; and the orthodox were vigilant, lest the former, in their efforts to escape the interpretation, should change the text. In a short time, copies were scattered over the whole inhabited portion of the earth. Versions were made into different lan-

guages. Harmonies, and collations, and commentaries, and catalogues, were carefully made and published. Thus universal notoriety, among friends and enemies, was given to every book. How, in such circumstances, could material alterations be made without exposure? If made in one copy, they must have been made universally; or else some unaltered copies would have descended to us, or would have been taken notice of and quoted in ecclesiastical history, and the writings of ancient times. If made universally, the work must have been done either by *friends*, or by *heretics*, or by *open enemies*. Is it supposable that *open enemies*, unnoticed by Christians, could have altered *all* or a hundredth part of the copies, when they were so continually read, and so affectionately protected? Could the sects of *heretics* have done such a work, when they were ever watching one another, as jealously as all their doings were continually watched by the churches? Could *true Christians* have accomplished such a task, even if any motive could have led them to desire it, while heretics on the one hand, and innumerable enemies on the other, were always awake and watchful, with the Scriptures in their hands, to lay hold of the least pretext against the defenders of the faith? It was at least as unlikely that material alterations in the New Testament should pass unnoticed and become universal, in the early centuries and in all succeeding ones, as that an important change in a copy of the constitution of the United States should creep into all the copies scattered over the country, and be handed down as part of the original document, unnoticed by the various parties and jealousies by which that instrument is so closely watched, and so constantly referred to. Such was the precise assertion of a writer of the fourth century, on this very subject. 'The integrity,' says Augustine, 'of the books of any one bishop, however eminent, cannot be so completely kept as that of the canonical Scripture, translated into so many languages, and kept by the people of every age; and yet some there have been, who have forged writings with the names of apostles. In vain, indeed, since Scripture has been so esteemed, so celebrated, so known.' Reasoning with a heretic, he says: 'If any one should charge you with having interpolated some texts alleged by you, would you not immediately answer that it is impossible for you to do such a thing in books read by all Christians? And that if any such attempt had been made by you, it would have been presently discerned and defeated by comparing the ancient copies? Well, then, for the same reason that the Scriptures cannot be corrupted by you, neither could they be corrupted by any other people.'

Not less important than the authenticity and integrity is the credibility of the New Testament, for it is quite possible that a book may be quite authentic and yet not credible; or in other words, that it may have been written by the author whose name it bears,

and yet its statements may not be worthy of confidence. "Suppose, then, for a moment," says the author we have just quoted, "that they were not honest in their statements—that they knew they were endeavouring to pass off a downright imposition upon the world. We will not speak of their intellect in such a case, but of their motive. Now, it would be difficult to suppose that any man could devote himself to the diligent promotion of such an imposture without some very particular motive. Much more that, without such motive, the eight various writers concerned in the New Testament should have united in the plan. What motive could they have had? If impostors, they were bad men; their motive, therefore, must have been bad. It must have been to advance themselves, either in wealth, honour, or power. Take either, or all of these objects, and here, then, is the case you have. Four historians, with four other writers of the New Testament—all, but one of them, poor unlearned men—undertake to persuade the world that certain great events took place before the eyes of thousands in Judea and Galilee, which none in those regions ever saw or heard of, and *they* know perfectly well did never occur. They see beforehand that the attempt to make Jews and Heathens believe these things will occasion to themselves all manner of disgrace and persecution. Nevertheless, so fond are they of their contrivance, that though it is bitterly opposed by all the habits, prejudices, dispositions, and philosophy—all the powers and institutions of all people—they submit cheerfully to misery and contempt—they take joyfully the spoiling of their goods—they willingly endure to be counted as fools and the obscuring of all things—yea, they march thankfully to death, out of a mere desire to propagate a story which they all know is a downright fabrication. At every step of their progress they see and feel, that instead of any worldly advantage, they are daily loading themselves with ruin. At any moment they can turn about and renounce their effort, and retrieve their losses; and yet, with perfect unanimity, these eight, with thousands of others equally aware of the deception, persist most resolutely in their career of ignominy and suffering. Not the slightest confession, even under torture and the strong allurements of reward, escapes the lips of any. Not the least hesitation is shown when to each is offered the choice of recantation or death. He that can believe such a case of fraud and folly as this, can believe any thing. He believes a miracle infinitely more difficult of credit than any in the gospel history. I charge him with the most superstitious and besotted credulity. In getting to such a belief, he has to trample over all the laws of nature and of reasoning. Then on what an unassailable rock does the honesty of the writers of the New Testament stand, if it can be attacked only at such sacrifices. How evident it is, not only that they could have had no motive to deceive, but that, in all

their self-devotion and sacrifices, they gave the strongest possible evidence of having published what they solemnly believed was true."

If then the authenticity and credibility of the New Testament be satisfactorily established, the authenticity and credibility of the Old Testament writings may be considered as resting on nearly the same foundation. The Christian and Jewish Scriptures are indeed intimately and essentially connected with each other. The former proceeds upon, and uniformly takes for granted, the truth and divine authority of the writings of Moses; frequent quotations and references are made, in the writings of the apostles, to the law and the prophets as divinely inspired; the arguments in behalf of the New are completely parallel to those in favour of the Old Testament; the objections made by infidels and cavillers to the one, are just in substance the objections made to the other; and thus the two portions of the Bible stand upon the same footing both as to their authenticity and credibility.

Such are the evidences in support of Christianity as a simple statement of facts; it is necessary, however, in order to vindicate the Christian faith, that a conspicuous place be assigned in the argument to the more powerful and direct evidences of miracles and prophecy. "In what way," asks Paley, "can a revelation be made but by miracles?" "In none," he answers, "which we can possibly conceive." But it is important to remark, that the proof derived from miracles goes to establish, in the first instance, not the truth of any statements whatever, but simply the Divine authority of Him by whom the miracles are wrought; and from this an almost immediate transition may be made to the truth of Christianity itself. Had no miracles been performed by our blessed Lord, we would have had no proper evidence that he came from God, nor could the Christian scheme have asserted any valid claim to a Divine origin. To the gospel of Christ, however, no such objection can be offered. Miracles are alleged to have been wrought; water was changed into wine; the blind received their sight, the dumb spoke, the deaf heard, the lame walked, and the dead were restored to life. And the principle on which Christ performed those miracles is obvious from his own declaration, "The works that I do in my Father's name, they bear witness of me." The distinction is palpable even to the most uncultivated mind, between events which are truly miraculous, and even the most surprising of the ordinary phenomena of nature, or the most wonderful discoveries of science; and hence the peculiar value of miracles as evidences and proofs of a system which addresses itself to the illiterate as well as to the learned.

Another and powerful class of evidences in favour of Christianity is usually drawn from prophecy. The evidence of prophecy and that of miracles are to some extent identical, the one being a miracle of knowledge, while the other is a miracle of power.

The mode of investigation, however, is somewhat different. In examining the alleged prophecies, it is necessary previously to inquire, whether the writings in which they are contained were really penned before the events which constitute the fulfilment of the prophecies took place. This, to be sure, is no very difficult matter in the case of the Old Testament, as the Hebrew Scriptures were notoriously written long before the advent of our Lord. Another preliminary step also is necessary in our inquiries into the evidence drawn from fulfilled prophecy, viz., whether the event be in its nature such as to require for its prediction more than human prescience. Of this point we have satisfactory evidence in the peculiar nature of Christ's character and offices, as far transcending all that could enter into the conception of men. Some analogy, it may be said, is discoverable here between prophecy and miracles. The one demands a previous inquiry, whether the prediction can be considered as amounting to a miracle of knowledge; and surely the other demands a scrutiny as strict to ascertain whether the facts narrated amount, supposing them true, to a miracle of power.

It has sometimes been alleged by writers on the Christian evidences, that the argument drawn from fulfilled prophecy possesses a peculiar advantage over that drawn from miracles, inasmuch as the former is gathering strength as time advances, while the latter is becoming gradually weaker the further we recede from the period when the miracles were actually performed. Thus Dr. Inglis, in his 'Vindication of the Christian Faith,' remarks, "The infidel who pleads, in justification of his unbelief, that he would have believed in Christ if he had seen the miracles which are ascribed to him, can offer no corresponding vindication of himself for resisting that evidence which results from the fulfilment of prophecy, in the appearance and work of Christ upon earth. For, even at the present day, we have very nearly, if not altogether, the same advantage that was enjoyed by any who have gone before us, for deliberately judging and ascertaining whether those events, which the prophets foretold, could be foreseen or anticipated by human sagacity, and whether the things foretold have been in their time and order fulfilled." To the observation here made we decidedly object, it being impossible for us to concede for a moment that the evidence of miracles can ever lose ought of its force, even by the lapse of ages. Had the proof been drawn from mere human tradition, this might, and in all probability, would have been the case; but when we reflect that the miraculous facts were recorded by eye-witnesses, soon after the period of their performance, who thus exposed themselves to contradiction from their countrymen, if it had been possible to contradict them; when we consider, besides, that the credibility of these writers, and the genuineness and authenticity of their writings, is as capable of proof at this day as it was at least in

the third century, we cannot but regard this species of evidence as remaining, and *ceteris paribus*, destined to remain essentially the same in point of validity, now that we have got beyond the sphere of the immediate friends and companions of the apostles, and their immediate descendants. While we readily admit that the evidence of miracles cannot possibly receive additional force, we do not see, on the other hand, how it can be in the slightest degree deteriorated simply by the flight of time. Ages may elapse, but the proof of the reality and truth of our Lord's miracles must, we conceive, remain undiminished in its power as long as the volume of inspiration shall continue to unfold its pages to the sinful and suffering children of men.

While, however, the argument drawn from miracles cannot possibly lose a single iota of its power as time flows onward, it is readily admitted that neither does it gather the slightest addition to its force. The utmost that can be said is, that it remains stationary. But it is undoubtedly otherwise with the argument from prophecy, which receives with the progress of advancing time a continually growing force. As the history of the world gradually develops itself, one prediction after another comes to be fulfilled, and with this additional advantage, that evidence of this kind presents itself before our eyes. "The sublime appeal of men," as has been eloquently remarked, "professing to be commissioned of God, to the events of thousands of years thereafter, as witnesses of their truth; the moral grandeur of that appeal which—after having deposited in the hands of nations a prediction of minute transactions which the innumerable contingencies of a long retinue of centuries are to bring out—stakes its whole cause upon a perfect fulfilment, thus resting itself singly upon the omniscience and omnipotence of God, and separating to an infinite distance all possibility of human support; this is a dignity to which nothing but the inspiration of the Scriptures can pretend—a noble daring on which nothing else was ever known to venture." Nor does this evidence limit itself to one period of the world's history. It commences at the remotest period of the past, and stretches onward through a course of more than four thousand years, only ending its predictions with the very close and consummation of all things. It is unnecessary to enter into minute details in order to point out the fulfilment of the long series of Bible prophecies, opening at the fall of man in Eden, and closing with his final recovery in the heavenly Paradise. Babylon, Tyre, Egypt, Edom, and Judea, all attest as with one voice the truth of ancient prophecy. But the clearest and the most important of Scripture predictions are those which refer to the character, condition, and work of the promised Messiah, and those which relate to the subsequent fortunes of the Christian church, and of the Jewish nation. On the last mentioned subject, the conversion and ultimate restoration of the Jewish people to their national glory, Dr. McIlvaine offers

the following powerful observations: "There is nothing in the history of nations so unaccountable, on human principles, as the destruction and the preservation of the Jews. 'Scattered among all nations'—where are they not? Citizens of the world, and yet citizens of no country in the world—in what habitable part of the world is not the Jew familiarly known? He has wandered every where, and is still every where a wanderer. One characteristic of this wonderful race is written over all their history, from their dispersion to the present time. Among the nations, *they have found no ease, nor rest to the soles of their feet.* Banished from city to city, and from country to country; always insecure in their dwelling-places, and liable to be suddenly driven away, whenever the bigotry, or avarice, or cruelty of rulers demanded a sacrifice—a late decree of the Russian empire has proclaimed to the world that their banishments have not yet ceased. Never certain of permission to remain, it is the notorious peculiarity of this people, as a body, that they live in habitual readiness to remove. In this condition of universal affliction, how singular it is that among all people the Jew is '*an astonishment, a proverb, a by-word.*' Such is not the case with any other people. Among Christians, Heathens, and Mohammedans, from England to China, and thence to America, the cunning, the avarice, the riches of the Jew are proverbial. And how wonderful have been their plagues! The heart sickens at the history of their persecutions, and massacres, and imprisonments, and slavery. All nations have united to oppress them. All means have been employed to exterminate them. Robbed of property; bereaved of children; buried in the dungeons of the inquisition, or burned at the stake of deplorable bigotry—no people ever suffered the hundredth part of their calamities, and still they live! It was prophesied that, as a nation, they should be restored; consequently, they were not only to be kept alive, but unmingled with the nations, every where a distinct race, and capable of being selected and gathered out of all the world, when the time for their restoration should arrive. The fulfilment of this forms the most astonishing part of the whole prophecy. For nearly eighteen hundred years, they have been scattered and mixed up among all people; they have had no temple, no sacrifice, no prince, no genealogies, no certain dwelling-places. Forbidden to be governed by their own laws, to choose their own magistrates, to maintain any common policy—every ordinary bond of national union and preservation has been wanting; whatever influences of local attachment, or of language, or manners, or government, have been found necessary to the preservation of other nations, have been denied to them; all the influences of internal depression and outward violence which have ever destroyed and blotted out the nations of the earth, have been at work with unprecedented strength, for nearly eighteen centuries, upon the nation of Israel; and still the Jews are a people

—a distinct people—a numerous people—unassimilated with any nation, though mixed up with all nations. Their peculiarities are undiminished. Their national identity is unbroken. Though scattered upon all winds, they are perfectly capable of being again gathered into one mass. Though divided into the smallest particles by numerous solvents, they have resisted all affinities, and may be traced, unchanged, in the most confused mixtures of human beings. The laws of nature have been suspended in their case. It is not merely that a stream has held on its way through the waters of a lake, without losing the colour and characteristic marks of its own current; but that a mighty river, having plunged from a mountain height into the depth of the ocean, and been separated into its component drops, and thus scattered to the ends of the world, and blown about by all winds, during almost eighteen centuries, is still capable of being disunited from the waters of the ocean; its minutest drops, having never been assimilated to any other, are still distinct, unchanged, and ready to be gathered, waiting the Voice that shall call again the outcasts of Israel and the dispersed of Judah. Meanwhile, where are the nations among whom the Jews were scattered? Has not the Lord, according to his word, *made a full end of them?* While Israel has stood unconsumed in the fiery furnace, where are the nations that kindled its flames? Where the Assyrians and the Chaldeans? Their name is almost forgotten. Their existence is known only to history. Where is the empire of the Egyptians? The Macedonians destroyed it, and a descendant of its ancient race cannot be distinguished among the strangers that have ever since possessed its territory. Where are they of Macedon? The Roman sword subdued their kingdom, and their posterity are mingled inseparably among the confused population of Greece and Turkey. Where is the nation of ancient Rome, the last conquerors of the Jews, and the proud destroyers of Jerusalem? The Goths rolled their flood over its pride. Another nation inhabits the ancient city. Even the language of her former people is dead. The Goths!—where are they? The Jews!—where are they not? They witnessed the glory of Egypt and of Babylon, and of Nineveh; they were in mature age at the birth of Macedon and of Rome; mighty kingdoms have risen and perished since they began to be scattered and enslaved; and now they traverse the ruins of all, the same people as when they left Judea, preserving in themselves a monument of the days of Moses and the Pharaohs, as unchanged as the pyramids of Memphis, which they are reputed to have built. You may call upon the ends of the earth, and will call in vain for one living representative of those powerful nations of antiquity, by whom the people of Israel were successively oppressed; but should the Voice which is hereafter to gather that people out of all lands be now heard from Mount Zion, calling for the children of Abra

nain, no less than four millions would instantly answer to the name, each bearing in himself unquestionable proofs of that noble lineage." ●

In addition to the leading arguments in favour of Christianity drawn from miracles and prophecy, that which is deduced from the rapid propagation of the Christian religion in the early ages, in spite of the numberless obstacles which it was destined to encounter, may be considered as one of the most powerful secondary proofs. That the extent of its diffusion in the days of the apostles was remarkable, no reflecting man can possibly doubt. Paul, for example, declares that from Jerusalem, round about unto Illyricum, he himself had not failed to declare the unsearchable riches of Christ. At Jerusalem and Antioch, at Ephesus, Athens, Corinth, Thessalonica, and even in imperial Rome, the mistress of the world, churches had been planted, and the truths of Christianity were openly promulgated. Thus extensively diffused throughout almost every part of the Roman empire, the same apostle felt himself warranted in addressing his Colossian brethren, to speak of the truth of the gospel, "which," says he, "is come unto you as it is in all the world;" and again in the course of the same chapter he admonishes them "not to be moved away from the hope of the gospel, which," he adds, "was preached to every creature under heaven." But the remarkable success of the first promulgators of Christianity rests not simply on their own statements, but is fully attested by contemporary writers. Had it been possible to account for the fact by a reference to mere secondary causes, the acuteness and genius of Gibbon would surely have been able to accomplish the task. It is unnecessary to say, however, that even he has failed, and all that cold sneering infidelity could effect has utterly failed. The circumstances of the case are sufficient to show that on any other supposition than that of its truth, the success of the gospel is wholly unaccountable. In what was probably the most illustrious period of Roman literature, some individuals of high reputation for learning and character adopted the tenets of Christianity, and openly professed their belief in them—and that too without the slightest hope of deriving any worldly advantage—nay, even under the certain impression that they would thereby expose themselves to the ridicule, persecution, and reproach of their fellow-countrymen. And if such was the conduct of enlightened men in regard to what was strictly a question of facts, on which every individual around them was capable of deciding, and therefore might have disproved them if it had been possible to do so, to what other conclusion can we possibly come than that the gospel is true? By the pure force of truth alone it overcame the deadliest opposition, and in full confirmation of the proverbial adage that "the blood of the martyrs is the seed of the church," it flourished amid persecution, and trampling down every obstacle, it made its way to the gates of the

palace, and even mounted the imperial throne of the mighty Cæsars. To what other than to a divine power is the success of Christian truth in the first ages of its propagation to be attributed? It is this, and this alone, which could sustain the Christian convert in the view of those trials and persecutions to which for the truth's sake he was doomed, and which could enable him amid them all to bear up with a heroic firmness and fortitude which no terrors could shake and no opposition appal. It is this, and this alone, which could urge forward the Christian cause in a career of unexampled rapidity, which even the malignity that would willingly frustrate was forced to promote, and before which the towering imaginations of even the proudest hearts were effectually subdued.

As naturally flowing out of the argument to which we have now adverted, another striking proof of the truth of Christianity may be found in its holy and purifying influence on the minds of those, whether individuals or communities, who sincerely embrace it. Without this, indeed, the unbeliever would have just reason to complain of the practical inutility of the system, the truth of which we had been labouring to demonstrate. Of the effect of Christianity, however, upon the minds and hearts of all who truly believe it, the Christian advocate may well boast. It enlarges the mind, refines the taste, and purifies the heart. No man can be sincerely a Christian without being in every sense the better for it. Select an individual from the humblest walks of life, whose soul has undergone a spiritual and saving change. See how his furrowed and care-worn countenance is lighted up with the smile of a holy and placid contentment. He enjoys a peace that passeth all understanding, and a hope that is full of immortality; and though doomed daily to earn his bread by the sweat of his brow, his soul is often cheered amid his hours of toil by the hopes and consolations of the gospel. A purer, a loftier, a more powerful principle of holy living has begun to animate his whole mind and heart than has hitherto stirred within his bosom. Impelled by this holy, this ennobling principle, he engages in his daily avocations with a mind elevated to the contemplation of objects the purest and the most sublime, with a heart no longer debased by earthly and grovelling desires, and with his whole soul devoted to the service and the glory of his redeeming God. The hallowing influence of Christianity bears with equal efficacy upon the hours of his active engagements, and upon the calmer and more retired seasons of private meditation and prayer. He seeks first the kingdom of God and his righteousness, and he engages also with the utmost activity in the duties of his station, in obedience to the command of God, and in compliance with his providential arrangements. The beneficial influence of Christianity is not merely discernible in the life and conversation of an individual believer, but in the improved moral standing of nations who have simply

professed to embrace it. Their laws, their institutions, their manners, have alike experienced the ameliorating effects of the gospel of Christ; and though the process of reformation in these respects may have been tardy, it has nevertheless become so obvious and well-marked, as to render it an argument of considerable weight in favour of the truth and divine authority of the Christian system.

HAVING thus briefly sketched the EXTERNAL or HISTORICAL EVIDENCES of Christianity, it is necessary, in order to complete the vindication of the religion of the Bible, that a short view be presented of the INTERNAL EVIDENCES, which are founded on a survey of Christianity itself, as it is set forth in the revealed Word. Is there anything in the very doctrines of our Christian faith which claim for them a supernatural origin? Do they commend themselves to our reason, our heart, our conscience, as irrefragably true, and not only as truths, but such truths as are completely suited to our condition, both as creatures and sinful creatures? Should these questions be clearly shown to admit of only one answer, and that an affirmative one, then does the conclusion necessarily follow, that the Christian revelation is not unworthy of God, but, on the contrary, that there is in its very doctrines strong presumptive evidence of its Divine origin. Take, for example, the view which Christianity gives of the Divine nature and character. It tells us that "God is a Spirit," and thus sweeps away the complicated and elaborate theories of ancient and modern materialists. On this point the Bible is throughout plain and explicit. It announces from first to last, One Living, Personal God, the Maker and moral Governor of the universe. How dark, vague, and unsatisfactory the views on this subject of the most distinguished heathen writers of antiquity! All the philosophers, except those who discarded altogether the idea of a deity from their creed, agreed in admitting a plurality of gods. Even Socrates and Plato, though on various occasions they speak of one supreme and omniscient Being, too often evince by other remarks of a very different tone, that their belief in the unity of God was not the result of permanent and satisfied conviction. Nor were the writings of the ancients less erroneous on the subject of the Divine attributes. Not only were their deities uncertain and variable in their individual character, but divided into factions at once opposed to each other, and to the welfare of mankind. Every nation had both its patrons and its foes in the synod of Olympus, and its prosperity or decline was less to be attributed to its own virtues or vices than to the favour of the gods on the one hand, or their enmity on the other. These deities, besides, were not more human in their discord than in their wants, their desires, and their enjoyments. Even the Zeus of the Greeks, and the Jupiter of the Latins, exalted though he was in the ranks of the celestial hierarchy, is often set forth as a being possessing many of the imperfections and weaknesses of

frail erring man; nay, he is sometimes held forth as degraded in vice below the most depraved of mortals. How different is the God of the Christian system! He is not only the greatest and most exalted being in the universe, but characterized by absolute, essential holiness, and unsullied purity. Seated on the throne of the universe, He rules his creatures with impartial sway, yet looking down with complacent satisfaction upon all that seek to love him and obey his commands. His unsearchable greatness and ineffable majesty are beautifully blended with compassion for the weakness of his erring creatures. He is slow to anger, plenteous in mercy; holy, and yet full of love; a just God, and yet a Saviour; just, and yet the justifier of the ungodly who believe in Jesus. What more sublime than the brief but emphatic declarations of Scripture, "God is light," "God is love!"

It is no doubtful proof besides of the Divine origin of Christianity, that it gives a satisfactory explanation of the difficulties which surround the present state of things. Wherever we cast our eyes, we behold numberless proofs of wisdom and goodness, but at the same time there are apparent discrepancies and anomalies which frequently puzzle and perplex the thoughtful mind. Both the works of creation, and the arrangements of providence, present us with a state of things which it is difficult to reconcile with perfect order and unmixed benevolence. Christianity, however, fully and satisfactorily accounts for the introduction and continued existence of both physical and moral evil in the world. God is shown to be just and true in all his ways, as well as holy in all his works. In the moral government of our race, his justice is exercised as well as his goodness, the guilty being punished, while the righteous are rewarded. Thus it appears plain why man, the creature of God, is treated as an alien and an enemy. He has sinned, and therefore justice and righteousness alike require that he should endure the punishment consequent upon sin. Hence it is that man is born to trouble as the sparks fly upward. Sin and suffering are in the lot of the human being intimately and inseparably connected, and death being the wages of sin, it hath passed upon all men because all have sinned. Thus it is that by the introduction of this one element,—the justice of the Divine Being,—Christianity unlocks the mystery of the present aspect of matters both in the natural and moral world.

Another question which Christianity completely solves, and thus shows itself to be Divine, is the momentous inquiry, How a sinful man can obtain pardon, justification, and acceptance before God. A deep-felt consciousness of guilt is an inherent principle in the heart of every man, and hence even from the earliest times it has been an object of eager anxiety to find some mode of propitiating the Divine favour. The solemn inquiry has been proposed by multitudes in their inmost souls: "Where-

with shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" These questions Christianity most satisfactorily answers. It points to a sacrifice of infinite value, which has been offered as an atonement for the sins of men. "Behold the Lamb of God," it says, "which taketh away the sins of the world." By this one sacrifice the demands of the law and justice of God are fully satisfied, and God is seen to be at once a just God and yet a Saviour.

And how can Christianity be other than divine, seeing that through it life and immortality have been brought so clearly to light! Men in all ages indeed, and by the unaided operations of their own reason, have formed to themselves faint, shadowy, impalpable conceptions of a world beyond the grave. But nowhere, unless in the Bible, is the doctrine of immortality set forth as a subject of well-grounded practical belief. There it is exhibited in connection with the grand peculiarities of the Christian system, the doctrines of atonement and justification. It is set forth so closely connected with these peculiar and essential articles of the Christian system, that it cannot be separated from them. The heaven of the Bible, unlike the Elysium of the ancient Heathens, or the paradise of Mohammed, is a place of happiness consisting of purely spiritual enjoyments, and designed only for the morally good. If such be the future state described in the Scriptures,—not reserved, as among the Greeks and Romans, for poets, statesmen, and philosophers, whose only qualifications were of an intellectual kind, but belonging simply to the pure in heart and holy in life,—we cannot rid ourselves of the conviction that the sacred writers have supplied no ordinary evidence of their inspiration, in the very place which they assign to a future state in the view of Christianity which they unfold. Among the heathen authors of antiquity, their place of punishment was peopled by persons who had been guilty of flagrant violations of the admitted laws of morality; but the abodes of happiness were assigned without the slightest regard to moral character. It is the peculiar merit, however, of the Christian scheme, that while it plainly declares that "without holiness no man shall see the Lord," it also reveals an effectual method by which sinful man may recover the heaven he has lost, and at the same time acquire a meetness for its pure and blessed mansions. The doctrine of immortality is thus made to occupy a conspicuous place in the religious system, and also to subserve in the highest degree the interests of Christian morality and piety; perfect consistency and harmony is preserved in the whole scheme, and Christianity shows itself to be divine

But in discussing the Internal Evidences of the

Christian system, while various points have thus been usually adduced which cannot fail to recommend the system to the reflecting mind, as of supernatural origin, it is on the peculiar doctrines of Christianity that we would be disposed chiefly to rest the argument for its divinity. By pursuing a different method of reasoning, no little injury has frequently been done to the cause of true religion. Under the delusive idea, that by depriving Christianity of all that was peculiar, and by endeavouring to reduce it to a level with natural religion, they were thereby serving the cause of truth, some well-meaning but injudicious defenders of the religion of the Bible have unwittingly furnished the infidel with powerful weapons wherewith to assail the Christian system. The result, accordingly, has been such as might have been anticipated. Bolingbroke, Tindal, Collins, and many others of the same school, have directed their utmost efforts to show that nothing is revealed to us in the Bible which was not previously revealed to us in the religion of nature, or if there be any mysteries of which mankind were before ignorant, they are merely resolvable into the figurative phraseology in which the authors wrote, or into subsequent corruption and interpolations of the record itself. Thus it is that, under the guise of affected friendship, the deadliest blows have been aimed at all that is vital in the Christianity of the Bible; and that too, arising from no other cause than the injudicious conduct of its real friends. It is not in Germany alone that this spirit of rationalism has been diffusing its withering influence; in Britain also has such a spirit been gradually gaining ground. The consistency of revelation with reason, is, no doubt, when properly conducted, a powerful and effective branch of the Internal Evidences, but it ought never to be forgotten, that there is a point in the argument beyond which we dare not go, a point where reason ends, and implicit faith in revelation must begin. The human mind is not capable of discovering by its own unassisted efforts all that the Bible unfolds to us, otherwise what necessity for the Bible at all? If, then, there be truths peculiar to the Christian system, there is no necessity for the slightest anxiety on the part of the defenders of Christianity to reconcile any apparent inconsistency between these peculiar Christian truths and the principles of reason. A strong presumptive argument, it is true, may be founded on the fact which in most instances can be shown by analogy, that what is peculiar to Christianity is not contrary to reason. Such an argument, however, can never amount to more than a presumption in its favour; and though it may be powerful enough to silence the cavils of objectors, it adds little to the direct force of the Christian evidence. The essential and primary elements of all religious truth may be learned by the pure efforts of reason unaided by revelation, and all revealed religion in fact proceeds on the existence of that class of truths which is included under the term Natural Religion. But to assert this

is just tantamount to the assertion that the Scriptures are accommodated to the nature of the beings to whom they are addressed. This is not all, however, that may be said in reference to their value. They state, no doubt, what is addressed to our reason, and what proceeds on the supposition that there are some truths which unassisted reason has discovered, but they do more, for they state, and in this their peculiar excellence consists, many truths which the reason of man hath not discovered, and by its most strenuous and sustained exertions never could discover. And the danger is, that in deference to a certain class of sceptics and unbelievers, these peculiarities of the Christian system should either be entirely overlooked, or attempted to be so modified as to suit the caprice of those who, while they profess an adherence to the doctrines of revelation, are all the while still more devoted admirers of human reason. All systems of religion, even the most degrading, are founded to some extent on natural religion, or, in other words, on those religious sentiments and feelings which are inherent in the constitution of every mind. But from these Christianity stands separate and apart; and the exhibition of its peculiarities, as contradistinguished from every other system of religious doctrine, forms a most important branch of the Christian evidences.

The peculiar doctrines of Christianity, those which mark it out as separate and distinct from all the other systems of religion, that either are, or have been prevalent in the world, may be resolved into three: The doctrine of atonement by the blood of Christ; that of justification by the imputed righteousness of Christ; and that of sanctification by the indwelling operation of the Holy Spirit. These form the grand distinguishing characteristics of the gospel system, and the revelation of these doctrines, which could never have been discovered by mere human reason, imparts to Christianity a valid title, to be regarded as supernatural in its character, and evidently sprung from God.

Man, as a moral being, must be viewed in a twofold aspect—as subject to the Divine law, and as having transgressed that law. In the one view he is a responsible agent, and in the other he is a rebel against the government of God, and therefore, liable to the punishment due to sin. He has sinned, and therefore he must die, for it is an established principle of the Divine government, that “the soul that sinneth, it shall die.” How then can sinful man escape the righteous indignation of an offended God? Not surely by a departure on the part of Jehovah from the strict demands of justice, and by the proclamation of an arbitrary act of indiscriminate pardon. Such a mode of acting would be plainly inconsistent with the spotless perfection of the nature of God, and with the maintenance of his authority as the Moral Governor of the universe. But it may be asked, Might not the repentance of the sinner be regarded as an adequate satisfaction to the justice of

God? No such plea, we reply, is for a moment admitted even in an earthly court of law; what reason then have we for indulging the expectation that in the far higher and holier jurisprudence of heaven, repentance can be viewed as an expiation for sin? Christianity, however, provides a full and complete atonement in the sufferings and death of Jesus Christ, the Son of God, who “suffered the just for,” or in the room of, “the unjust, that he might bring us unto God,”—words which plainly set before us the idea of substitution. He who was the Holy and the Just One, suffered in the place of us who were unjust or unrighteous. “He was wounded for our transgressions,” says the prophet Isaiah, “he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.” “He bore our sins in his own body on the tree.” “The Lord laid upon him the iniquities of us all.” The sufferings of Christ then were strictly penal, that is, they bore the character of a punishment, not, however, for his own sins, he being absolutely sinless, but for the sins of others.

Christ the propitiation for sin is a peculiarity in the Christian system, which of itself is sufficient to stamp it as of heavenly origin. True, infidels have sometimes quarrelled with the doctrine of substitution, it being inconsistent, as they imagine, with absolute justice, that the innocent should suffer for the guilty. To compel the innocent, we admit, to suffer against their will, in place of the guilty, would be both cruel and unjust. Christ, however, voluntarily and readily undertook his people's cause. “He offered himself up a sacrifice for sin.” And besides, there was a grand peculiarity in the case of our gracious substitute, which marked him out as separate from, and infinitely superior to, all other substitutes, inasmuch as no one can be permitted by an earthly ruler to suffer in room of another, for the plain and obvious reason, that the generous substitute has no right voluntarily to give away his own life, neither has the magistrate any right to accept it. Far different, however, was the case with our great Redeemer. He could declare with truth his absolute and inalienable right over his own life. “No man taketh my life from me; I lay it down of myself, and I take it up again.” It is plain then that no obstacle to the legal substitution of Christ existed, in so far as the sufferer was concerned. He suffered willingly, and he had a right to lay down his own life if he chose. But the question may still be asked, How could the crimes of any one be charged upon another? To this question the reply is simple. It is never asserted that Christ *actually*, and in person became a sinner, but the doctrine of Scripture is, that he was made sin, or *judicially*, and in law, treated as a sinner. He was the representative, the substitute of sinners; and does not even human law recognise the principle of substitution? Does not the law account an individual free from the consequences of a debt if it has been already paid by

his surety? And yet, though the same principle meets us in many different forms; though we often see in the ordinary course of events, children suffering for the sins of their parents, wives for the crimes of their husbands, and friends for the vices of their friends, it is strange that Christianity should be taunted with injustice in representing the righteous Governor of the universe as passing by the guilty, and making the innocent Jesus suffer in their room. This objection obviously proceeds upon a very erroneous view of the true design of punishment. In a well-regulated state, punishment is not inflicted with the view of wreaking vengeance upon the criminal, but solely and exclusively for fulfilling the ends of good government; and if in any case it were consistent with the maintenance of the authority of law and the well-being of the commonwealth that mercy should be exercised, its exercise in such a case would not be considered as inconsistent with the demands of justice. If the principles thus laid down be correct, it follows that full satisfaction having been made to the Divine law and justice by the voluntary sufferings of Christ in the room of his people, and the rectitude of the Divine government having been fully maintained in the transaction, mercy and truth may meet together, and righteousness and peace embrace each other, while God is seen to be just, even when he justifies the ungodly who believe in Jesus. Admitting then that neither the law nor the justice of God was compromised by the substitution of Christ in room of guilty man, the question still offers itself, Did the sufferings of Christ completely fulfil the purpose required? Had he been a mere man, no sufferings, however painful or protracted, which he could have endured, would have been available as an atonement for others, just because, as it is impossible for a creature to do more than his duty to his Creator, it is impossible for a sinful creature to suffer more than his iniquities deserve. All is due even to the utmost extent of his powers, whether of doing or suffering, and, therefore, both reason and Scripture agree in declaring, that "no man can redeem his brother, or give to God a ransom for him." But it was a peculiar excellence of our Substitute, that he was not simply man, but God as well as man, Emanuel, God with us, or in our nature. His humanity suffered, and his divinity lent infinite value and efficacy to his sufferings. "He gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." Justice was satisfied, mercy triumphed, sinful man was pardoned.

The substitution of Christ, however, in his people's room, is a strong evidence of the divine origin of Christianity, not only because He has thereby procured pardon for all who believe on him, but also because He has thereby procured for them a valid title to the possession of heaven. The sufferings of Christ, as we have already seen, were an adequate atonement for sin, and thus obtained the deliverance of the sinner from punishment. Christ suffered the

penalty due to sin, and on that account the sinner is pardoned, but he is not entitled to a single benefit beyond the privilege of pardon. The culprit is dismissed from the bar, but that is the full amount of his privilege. As far as we have yet viewed the matter, we have seen the sinner by his surety satisfying the penal, but we have not yet seen him satisfying the preceptive part of the law. The alternative in earthly courts is simply punishment, or acquittal from punishment, but the alternative in the court of heaven is punishment, or reward. It was necessary, therefore, that Christ, in order to complete his work as Mediator, should not only atone for sin, but that he should so perfectly obey the Divine law which we had broken, as to earn for us, and in our name, a title to that reward which we had forfeited. That perfect obedience, accordingly, he yielded, an obedience both active and passive, that is, he both performed the duties which the law required, and he suffered the punishment which the broken law demanded. The sufferings of Christ, then, may be viewed in a twofold aspect, as propitiatory, and as meritorious; propitiatory, inasmuch as they averted from us the threatened punishment, and meritorious, inasmuch as they procured for us the forfeited reward. Man, by his disobedience to the Divine law, at one and the same time forfeited the reward of everlasting happiness, and incurred the punishment of everlasting woe. When Christ, therefore, stood in our room, it behoved him both to discharge us from the penalty, and to earn for us the reward. The former he accomplished by his propitiatory sufferings and death; the latter he accomplished by his meritorious sufferings, even unto death. He became the willing servant of the Father, and he was made under the law, that he might redeem us who were under the law. As God, he was above all law, being the Supreme Lawgiver and Judge, but he condescended to yield obedience to the law, which he himself had given, and by his active as well as suffering obedience, he obtained eternal glory for himself, and eternal blessedness for all his people. He hath taken possession of heaven in their name; he hath entered it as their forerunner, and "he will come again to receive them to himself, that where he is they may be also."

The obedience to the law which Christ wrought out for his people, is imputed to them or put down to their account, as a justifying righteousness, in virtue of which they have a valid claim to the possession of the heavenly inheritance. This is the spotless robe, clothed in which believers stand accepted in the Beloved. They receive it in the exercise of a lively faith, and thus to them Christ becomes the end of the law for righteousness, and they are "found in him, not having their own righteousness, which is of the law, but the righteousness which is of God by faith." This is the "righteousness which, without the law, is manifested, being witnessed by the law and the prophets." This is "the righteous-

ness of God, which is by faith in Jesus Christ, unto all, and upon all, them that believe;" and upon the footing of this righteousness alone can guilty man expect to find acceptance in the sight of a holy God. By the revelation of such a righteousness, Christianity shows itself in the clearest and the most convincing manner to be of supernatural and heavenly origin.

But while ample provision has thus been made in the Christian scheme for our deliverance from hell, and our admission to heaven, the argument in favour of the Divine origin of our religion acquires additional strength from the fact, that provision has also been made for our preparation for heaven. If by the righteousness of Christ his people are justified, it is no less a scriptural truth, that, by the Spirit of Christ, his people are sanctified. In virtue of his perfect obedience, Jesus, on his ascension to the Father, obtained gifts for men, the greatest of which, and that which includes all the others, was the gift of the Holy Spirit, whose office it is to commence, to carry forward, and to perfect the work of sanctification in the soul of the believer. The gift of the Spirit was consequent upon the work of Christ, and it was not before the ascension and glorification of the Lord Jesus that the Spirit was fully given. But no sooner had Jesus gone to the Father than the Spirit came with Pentecostal power, and three thousand souls were converted in a day. There is no doubt a fullness of holiness in Jesus to purify the most polluted sinner. But though the fountain of holiness be full, not one drop can flow into the believer's soul, unless by the effectual operation of Jehovah's grace. He must "work in us both to will and to do of his own good pleasure." The initial step of the work of sanctification is the arousing of the sinner to a consciousness of his true condition in the sight of God. The eyes of his understanding are opened to see his sinful state, and with anxious heart he exclaims, What shall I do to be saved? The Spirit now takes of the things that are Christ's, and shows them to the convinced sinner, making known to him the soul-refreshing truth, that Christ is a Saviour. The first step, or that of conviction, is accomplished by the instrumentality of the law, and the second step, or that of conversion, by the instrumentality of the gospel. But both are the work of the Spirit of God. The soul is now gradually purified through the indwelling operation of the Spirit; remaining corruption is daily and hourly mortified, and at length the work of sanctification being perfected, the believer will be presented by Christ to the Father, holy and unblameable, and un-reproveable in his sight.

Such is a rapid view of the peculiar doctrines of the Christian scheme, those which are specially adapted to meet the character and condition of man as a guilty ruined sinner, and surely we may well draw the inference, that a religion, so admirably fitted to supply the wants and relieve the anxieties

of sinful mortals, cannot have sprung from any other than a Divine origin. But while the most effective line of argument, in so far as the internal evidences of Christianity are concerned, appears to be that which is founded on the *peculiar doctrines* of the system, a collateral line of proof may also be drawn from the *peculiar precepts* which it inculcates. Morality addresses itself not so much to the understandings as to the hearts and the consciences of men. And in this respect the morality of the Bible is singularly effective. Not content with tracing all overt acts of crime to the inward workings of the naturally depraved heart, it directs all its efforts towards applying a remedy to the very source of the evil. It puts in the very foreground love of the Redeemer, a principle which, more than any other, is fitted to lay hold of the affections of the human being, and to mould him into a conformity to the image of Him who hath loved his people with an everlasting love, and in mercy hath redeemed them. This is the most powerfully constraining influence which could possibly operate upon the mind of a Christian. The work of Christ is to him all his salvation, and, therefore, the glory of Christ becomes all his desire. His heart glows with gratitude to his gracious Redeemer, and as he thinks of all the love and the mercy which he hath experienced at the hands of Jesus, his heart overflows with love, and he longs with ever-increasing earnestness to be like his Lord.

The moral precepts of Christianity are the purest, the noblest, the most sublime, evidently deriving their origin from the Fountain of all purity and truth. Its fundamental, its all-pervading principle is love, love to God, and love to man. In this heaven-born religion, love is the fulfilling of the law. And in laying this truth at the foundation of its moral system, Christianity proclaims the absolute necessity of a renewal of the whole nature, a new birth to holiness and God. Without this radical, vital change, there can be nothing in man that is truly good or acceptable in the sight of the heart-searching God. What stronger evidence could be adduced of the divine origin of the religion of Christ, than that which may be derived from the nature, bearing, and connection of its moral precepts! The morality and the doctrines of the Bible are closely and indissolubly joined; they form one compact and consistent whole.

In a sketch of the Evidences of Christianity, the subject admits of being pursued in various directions, all of them leading to the same satisfactory conclusion. Thus an important argument may be drawn in favour of the truth and divinity of the Christian system, by comparing, or rather contrasting it with all merely human systems of religion, whether of ancient or of modern times. There is a gorgeous splendour thrown by classical writers over the mythology of Greece and Rome, which is apt at first view to dazzle and mislead the superficial inquirer. But such a delusion is only for a time. A closer

examination speedily lays open to us the absurd, degrading, and immoral character of the entire system. Essentially idolatrous and polytheistic, it lavished divine attributes on the most insignificant or worthless objects. Natural causes and material forms were converted into gods, and so rapidly was their Olympus peopled, that twenty thousand deities were scarcely deemed sufficient for the hierarchy of heaven. And not only were these deities so numerous, that, as one of the ancient authors confesses, it was easier to find a god than a man, but the morality which these divinities both inculcated and practised, was of the most polluted and impure description. The result was, that in nations the most distinguished for learning and taste, profligacy prevailed among all classes of society to the most deplorable extent. Their "elegant mythology," as Gibbon terms it, was unable to control the fierceness of their passions, or to prevent them from sinking into the lowest state of moral degradation. On the contrary, their religion too often gave countenance to vice both in public and private.

Nor, if we pass from the examination of ancient to that of modern systems of religion, do we find any reason to congratulate ourselves on the transition. It was the boast of Zoroaster that he abolished idolatry among the Persians, of Mohammed that he accomplished the same work among the Arabians, and of Gotama Budha that he had reformed the Brahmanism of India; but whether we contemplate Parseeism, Islamism, Hinduism, or Buddhism, we cannot fail to be struck with the striking contrast which they afford to Christianity in every aspect in which they can be viewed. Hinduism is a gigantic system of polytheism, exceeding in the number of its gods even the most idolatrous systems of antiquity. All nature, the meads, the groves, the streams, the mountains, the skies are peopled by the Hindu with appropriate demons, genii and demigods. True, it has its Brahm, one Great Spirit, the Supreme Being, infinitely exalted above every other being in the universe, but then he is not, like the Christian's God, possessed of every possible perfection both natural and moral; on the contrary, although all natural attributes are ascribed to him, his primary and proper state of being is that in which he exists wholly without qualities or attributes of any kind; and when in another state of being he is represented as possessed of active qualities, these in no respect partake of the nature of moral attributes. The supreme god of the Hindus is represented, it is true, of ineffable felicity, to a participation in which all his votaries are taught to aspire as being final beatitude. But instead of the felicity of Brahm resembling in the least degree the ineffable felicity of the Christian's God, which consists in the ever-active contemplation of his own glory, and the communication of happiness to all his creatures, it is represented as consisting only of idle slumber and utter inactivity, while men are taught to direct all their energies in

this world towards the attainment of a state of utter and eternal unconsciousness. What a god to worship, what a heaven to seek! No wonder if the believers of such a creed should be degraded almost to the level of the beasts of the earth. Equally injurious upon the minds of all within the reach of their influence must be the absorption of the Hindu, and the annihilation of the Buddhist religion. How striking the contrast which such doctrines exhibit to the heaven of Christianity, where all is active happiness and love and joy! How can we venture to compare the Hindu Triad with the Christian Trinity, or the Avatars of Vishnu with the incarnation of Jesus? Krishna may be adorned by Oriental poetry with all the graces of loveliness and elegance, but his attractiveness is that of the effeminate voluptuary. What a contrast to the character of the holy, the meek, the lovely Jesus! How degrading the worship of the Hindu pagodas! In these temples of pretended worship, no fewer than three hundred and thirty millions of deities are adored. Prayers, tortures, alms-deeds, ablutions, a thousand expedients are resorted to by these poor benighted idolaters to recommend themselves to the favour of their gods, while the Christian, being justified by faith, has peace with God through his Lord Jesus Christ. The Hindu seeks moral purity by bathing in the waters of an earthly river, but the Christian gladly resorts by faith to the all-cleansing fountain of Immanuel's blood. Nor are the future prospects of the Hindu less dismal than his present degraded condition. One can only look forward to an incessant migration through millions of successive births; another to a temporary abode in a region of unbounded sensual indulgences; and a third as the highest enjoyment to a literal absorption in the Deity, and a consequent loss of all personal identity. What a contrast to the blessed prospects of the Christian, as he looks forward to the ineffable happiness of being for ever with the Lord, and enjoying the ever-during pleasures which are at God's right hand!

Christianity, however, can not only afford to be compared with the complicated idolatrous systems both of ancient and of modern times; it may admit of a comparison with those systems of religion which have been the most violently opposed to idolatry. Of these the ancient Zoroastrians, and the modern Mohammedans are perhaps the most conspicuous. The Zoroastrians, or Parsees as they are now termed, have ever held all kinds of idolatry or image worship in the most intense abhorrence. The only material objects to which in their view adoration ought to be paid, are the natural elements, especially the fire, which they regard as the purest and most appropriate symbol of the Supreme Being. Hence the altar fires they have come to regard as sacred, and they are, and have ever been, guilty, notwithstanding their boasted hatred of idolatry, of worshipping and serving the creature more than the Creator. But if there is one characteristic of Chris-

tianity which more than another elevates it above all human systems of philosophy and religion, it is the prominence which it gives to the spirituality of the Divine nature. That God is a spirit, it lays down as a doctrine not only to be believed, but to be habitually present to our minds, that we may be led with our whole souls to "worship Him in spirit and in truth." The God of the Christian is a living, personal, immaterial Being, to whom no material object, whether in heaven or on earth, can be compared; and, therefore, it is written as the imperative command of Jehovah, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

And while the Parsee religion strenuously maintains the unity of the Great First Source of all things, it attempts feebly to resolve the problem of the existence and introduction of evil in the world, by alleging that creation presents an antagonism throughout all its departments (see *ABESTA*), a perpetual strife which is carrying onward both in the physical and moral worlds, and which, in the view of Zoroaster, admits of no satisfactory explanation, unless by the supposition of two living, opposing beings, which are ever exerting a powerful, counteracting influence. The only legitimate inferences from such a dualistic system is, that God is the author of imperfection and evil. How infinitely preferable is the simple explanation of the difficulty which Christianity gives! It represents the Creator as pure and holy, while all creation, when it first issues from his hands, is absolutely good, both physically and morally good. It is at an after period that sin is introduced through the influence of the Tempter; and physical evil is unknown until moral evil has entered into the world. Such a solution of the problem is at once plain and satisfactory. It proposes no such impossible hypothesis as that of the *Abesta*, that there are two powerful ever-operative agencies at work, equally strong and mutually destructive. Christianity on the contrary represents good to be the rule of God's works, and evil the exception, the latter destined to be extirpated by the mighty power of Him who, when He had formed all things, pronounced them "very good."

One more system still remains to be noticed, which also lays claims to a divine origin—the religion of Mohammed, the great Eastern impostor, which for more than twelve centuries has exercised a powerful influence over a large portion of the world. Preceded by Judaism and Christianity it has borrowed from both, and it is impossible to read the pages of the Koran without being struck with the extent to which its author has been indebted to the Law, the Prophets, and the Gospels. One truth above all others, the Prophet of Arabia sought to inculcate upon all his followers,—the unity of the

Divine Being. On this subject he speaks in terms of remarkable beauty and power. "God! There is no God but he, the living and self-subsisting. Neither slumber nor sleep seizeth him. To him belongeth whatsoever is in heaven and on earth. He knoweth that which is past and that which is to come. His throne is extended over the universe. He is the high, the mighty." The gods of Paganism are rejected by Mohammed with the utmost contempt and abhorrence. But while he attempts to convey to the readers of the Koran the most sublime conceptions of the Divine Being, in the same breath he impiously dares to exalt himself to a level with the Deity. "There is no God but God, and Mohammed is his Prophet." Thus was the one true God, whom he had professed to exalt, placed on a footing with a sinful man, and made to sanction the vices, to subserve the passions, and to abet the foulest crimes of his pretended messenger. The god of Islam is the patron of licentiousness and corruption; an inconsistent and contradictory Being, making or unmaking laws, announcing, confirming or repealing decrees according to the capricious dictates of a scheming and ambitious mortal. What a contrast does the God of Christianity present! "The High and the Holy One." "Just and true in all his ways, and holy in all his works." "Without variableness or shadow of turning, the same yesterday, to-day, and for ever." "I am the Lord, I change not."

The religion of the Koran exhibits throughout principles completely the reverse of those which we could believe to have come from a righteous and merciful God. It estimates the piety of the faithful by their cold-bloodedness, and promises glory, honour, and immortality to those who are the most zealous in the persecution and murder of the infidels. And not only were the immediate followers of the prophet commanded to go forth on a war of extermination; the same ruthless precepts were bequeathed to the Mohammedans of every future age. Islamism was thus destined by the prophet to subjugate the world to its sway by devastation and blood. How different the spirit which marks the Christian system! "Verily, I say unto you," was the declaration of its Author, "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Christianity is essentially the religion of peace, its Author is the Prince of Peace, who hath made peace by the blood of his cross; and with a voice re-echoing throughout the whole habitable world, it proclaims "peace upon earth, and good will to the children of men." It is destined to advance, and even to "cover the earth;" but its progress is marked at every step by civilization and happiness. Imperfectly though this blessed system has yet been brought to bear upon nations, it is impossible to deny that the moral and political condition of those countries who have embraced it has undergone a

most decided improvement. Their laws, their institutions, their manners, all exhibit the ameliorating influence of the gospel of Christ, thus affording a strong additional evidence of the divinity of the Christian system.

What has been the result indeed of all the systems, whether of philosophy or religion, which have ever been invented by the wisdom of men? Has the world been one whit the better for them? Have they improved the condition of the human family? Have they made men better acquainted either with the nature of God, or their own nature? Have they diffused a pure morality, promoted the true welfare of man, and effected a marked improvement on the social and political aspect of nations? Alas! the contrary has been the case. But of Christianity, and Christianity alone, can it be said, that the doctrines which it teaches, the morality which it inculcates, the spirit which it breathes, and the hallowed influence which it exercises both upon communities and individuals, are such as to extort from every unprejudiced mind the prompt and unqualified admission, that the hand that constructed such a system is, and must be, DIVINE.

CHRISTMAS, a festival celebrated in honour of our Lord's nativity. It begins with the Advent on the last day of November, and continues until Epiphany, on the 6th of January; and is more particularly observed on the 25th of December. This festival seems to have first made its appearance in the Roman church, under the Roman bishop Liberius, after the middle of the fourth century. At a period somewhat later, it spread into Eastern Asia. Chrysostom, in a discourse delivered at Antioch A. D. 386, mentions that it had first become known there less than ten years before. The crowded churches at this period on Christmas-day showed the interest which the people generally took in this new festival. Some, however, were dissatisfied at the institution of such a festival, and a controversy arose upon the subject; one party denouncing it as an innovation, while others affirmed that it had been known of old from Thrace to Cadiz. Not that any difference of opinion existed in the church as to its object, but many doubted, and justly, whether the time of its observance was founded on any other than a mere arbitrary arrangement. Chrysostom, in his homilies, enters into an elaborate defence of the day usually observed as Christmas. The festival thus introduced was not received with equal readiness by all the churches; those of Jerusalem and Alexandria rejecting it as an innovation, and resolving, in preference, to unite the commemoration of Christ's nativity with the ancient feast of the Epiphany—a combination which they attempted to justify by quoting Luke iii. 23, from which passage they inferred, that the baptism of Christ took place on the very day of his nativity. It is not long, however, before we find the Alexandrian church observing the feast of Christ's nativity as a separate festival by itself. In

some of the Greek churches such confusion existed on the subject of the two festivals, that the name Epiphany or Theophany was actually given to the feast which others termed Christmas.

Neander gives a very interesting and satisfactory account of the manner in which the Christmas festival came to be observed first in the Roman church, from which it passed to the other churches. The explanation is as follows: "Precisely in this season of the year, a series of heathen festivals occurred, the celebration of which among the Romans was, in many ways, closely interwoven with the whole civil and social life. The Christians, on this very account, were often exposed to be led astray into many of the customs and solemnities peculiar to these festivals. Besides, these festivals had an import which easily admitted of being spiritualized, and with some slight change transformed into a Christian sense. First came the *saturnalia*, which represented the peaceful times of the golden age, and abolished for a while the distinction of ranks, the distance between servants and free men. This admitted of being easily transferred to Christianity, which, through the reconciliation of man with God, through the restoration of the fellowship between God and man, had introduced the true golden age, representing the equality of all men in the sight of God, and brought the like true liberty as well to the freeman as to the slave. Then came the custom, peculiar to this season, of making presents (the *strenæ*), which afterwards passed over to the Christmas festival; next, *the festival of infants*, with which the *saturnalia* concluded,—the *sigillaria*, where the children were presented with images; just as Christmas was the true festival of the children. Next came a festival still more analogous to the Christmas, that of the shortest day, the winter solstice; the birth-day of the new sun about to return once more towards the earth (*dies natalis invicti solis*). In the case of this last-named feast, a transition to the Christian point of view naturally presented itself, when Christ, the sun of the spiritual world, was compared with that of the material. But the comparison was carried still further; for, as in the material world, it is after the darkness has reached its highest point that the end of its dominion is already near, and the light begins to acquire fresh power; so, too, in the spiritual world, after the darkness had reached its highest height, Christ, the spiritual sun, must appear, to make an end of the kingdom of darkness. In fact, many allusions of this kind are to be found in the discourses of the church fathers on the festival of Christmas.

"That Christian festival which could be so easily connected with the feelings and presentiments lying at the ground of the whole series of pagan festivals belonging to this season, was now, therefore, to be opposed to these latter; and hence the celebration of Christmas was transferred to the 25th of December, for the purpose of drawing away the Christian people from all participation in the heathen festivals, and of

gradually drawing over the Pagans themselves from their heathen customs to the Christian celebration. This view of the matter seems to be particularly favoured in a New Year's discourse by Maximius, bishop of Turin, near the close of the fourth century, where he recognises a special divine providence in appointing the birth of Christ to take place in the midst of the pagan festivals; so that men might be led to feel ashamed of pagan superstition and pagan excesses."

Augustine candidly admits that Christmas was neither derived from apostolic usage, nor sanctioned by any general council. And this view is confirmed by the fact, that the ante-Nicene fathers are all of them silent on the subject of such a festival, even while enumerating the other festivals of the church. Some writers have derived it from the Jewish *Encaenia* or Feast of the Dedication, while others agree with Neander in tracing it to the Heathen *Saturnalia*. Whatever may have been its origin, it is somewhat important to observe, that from its first institution many of the western nations transferred to it some of the foolish customs which prevailed in the pagan festivals observed at the same season, such as adorning fantastically the churches, mingling puppet-shows and dramas with worship, universal feasting and merry-making, visits and salutations, presents and jocularities, and even revelry and drunkenness. For some time after the introduction of the festival in commemoration of the nativity of Christ, the Eastern and Western churches differed as to the day on which it ought to be celebrated; the former keeping it on Epiphany or the 6th of January, the latter on the 25th of December. It was not until the sixth century that anything like unanimity prevailed as to the day for observing Christmas. In the Roman church Christmas is accounted a very high festival. Three masses are performed, one at midnight, one at daybreak, and one in the morning. In the church of Santa-Maria Magiore at Rome, they profess to have the cradle in which the Saviour was laid at his birth, and on the feast of the nativity they bring out the cradle before daybreak, and amid processions of priests, monks, nuns, preceded by incense-bearers, accompanied by singers, and guarded by soldiers, it is placed on the high altar to be seen and worshipped by the faithful. On Christmas day, and for eight days after, a *Presepio* is exhibited in almost every church in Italy, and sometimes even in private houses. The word *Presepio* means a stable or manger, and it is now applied to the representation of the nativity, in which men and animals are fantastically arranged in the interior of a room. The Saviour is generally exhibited lying on the ground, or on the Virgin's knee, between an ox and an ass. Joseph is also present, and several angels, and sometimes the three kings of the east presenting their offerings. Flowers and fruit, apples and oranges, are frequently strewed on the floor of the *Presepio* by the visitors, and sometimes money

also is given. In many Greek churches a similar representation is to be seen on Christmas eve. In the Church of England, and all Lutheran churches, the feast of the nativity is observed as a very solemn festival, and at the close of divine service and the dispensation of the eucharist, the day is looked upon as an occasion of rejoicing and congratulation. The Church of Scotland, and all Presbyterian as well as Congregational churches, decline to celebrate this festival, regarding it as of human appointment, and unwarranted either by Scripture or the practice of apostolic times.

CHRISTOLYTES (Gr. *Christos*, Christ, and *Luo*, to loose), a Christian sect which arose in the sixth century, in consequence of the keen disputes which took place at that time, in reference to the nature of the body of Christ. The Christolytes maintained that, on the descent of Christ into hell, he left both his body and soul there, and only rose with his Divine nature to heaven.

CHRISTOPHORI (Gr. *Christos*, Christ, and *Phero*, to carry), one of the names sometimes ascribed to Christians by the early Fathers, probably from the circumstance that believers may be supposed to carry Christ in their hearts, and hold habitual communion with him, as it is written, "I will dwell in them, and walk in them." See **CHRISTIANS**.

CHRISTO SACRUM, a sect or society formed at Delft in Holland in 1801, by Onder de Wingaard, an aged burgomaster of that city. The object of the founder was to unite, if possible, all denominations who held the divinity of Christ, and redemption through his blood; and, accordingly, all are admitted into fellowship who maintain these cardinal doctrines, on whatever other points they may differ. The sect, which had one place of worship at Delft, is quite extinct, though, while it existed, various works were published in defence of its doctrines.

CHRODO, a god of the ancient Germans, represented under the figure of an old man, on a pedestal, with his head bare, and a large fish under his feet. He is dressed in a tunic, which is girt around him with a sash, the ends of which hang flowing to the right and left. In his left hand he holds a wheel, and in his right a large basket with fruits and flowers. He is supposed by some to have been identical with the Roman god Saturn.

CHRONITÆ (Gr. *chronos*, time), a reproachful name applied by the Arians of the fourth century to the orthodox Christians of the period, by which they designed to intimate that their religion was only temporary, and would speedily have an end.

CHRONOLOGY. See **ÆRA**.

CHRONOS (Gr. time), a name which the ancients give to SATURN (which see), as the god of time. Accordingly, the fable of Saturn devouring his children, is explained by supposing time to devour days, months, and years, which are produced by him. "The father of Zeus," writes Kaiser.

"was defined as time or *Chronos*, according to a more recent system of Theogony, because he reigned prior to his great son, though, as regards rank, he is inferior to him." Zeus, however, considered as demiurgos and governor of the world, is *Chronos* or time realized in cosmos.

CHRYSOSTOM (Sr.), FESTIVAL OF, celebrated by the Greek church on the 13th of November.

CHRYSOSTOM (Sr.), LITURGY OF, one of the numerous liturgies used in the Greek church. It is in ordinary use all the year round, with the exception of certain appointed days, on which the liturgy of St. Basil is substituted for it.

CHTHONIA AND CHTHONIUS, surnames applied to the shades or gods of the infernal regions among the ancient Greeks, such as Hecate, Nyx, and especial Demeter, in whose honour a festival was instituted bearing the name of Chthonia.

CHTHONIA, a festival celebrated at Hermione, in honour of DEMETER, surnamed CHTHONIA (see preceding article). Pausanias represents it as celebrated every year in summer by a procession, at the head of which marched the priests and magistrates. Those who joined the procession wore white garments, with chaplets of flowers on their heads, on which was an inscription recording the premature death of Hyacinthus. In the rear of the procession was led a heifer, which was conducted into the temple of Demeter, and there sacrificed by four old women with shut doors. Thereafter the temple was thrown open, and another heifer was led in, which was also sacrificed. The same operation was performed on four different animals in succession, all of which were made to fall on the same side on which the first fell. Ælian says, that the heifers were sacrificed not by the matrons mentioned by Pausanias, but by the priestess of the goddess. The Lacedæmonians are said to have celebrated the same or a similar festival.

CHURCH (German, *Kirche*, a kirk, from Gr. *Kuriakon*, belonging to the Lord), a word used in a variety of different signification. (1.) It is employed to denote the whole body of Christians, or all who profess to believe in Christ, and vow subjection to his authority. This is usually termed the CATHOLIC CHURCH (which see). (2.) Any particular body of Christians, who belong to one particular locality, and are wont to hold communion with one another in the same ordinances. Thus we read of the church at Ephesus, the church at Antioch, the church at Colosse. (3.) A particular sect or denomination of Christians, distinguished by adherence to certain doctrines, or the observance of certain ceremonies. Thus the Greek church, the Romish church, the Church of England, the Abyssinian church, the Armenian church. (4.) The term church is sometimes applied to a single congregation of Christians. (5.) Sometimes the word denotes the clergy in contradistinction to the laity; and *vice versa*. (6.) It is occasionally employed in early writers to denote the peo-

ple as distinguished from the clergy or ecclesiastics. (7.) It very frequently denotes the building within which a particular congregation or society of Christians assemble for the celebration of divine service.

CHURCHES. The places in which Christians assemble for worship have received different names at different periods. The primitive appellation of such a building seems to have been the Greek word *ecclesia*, as we find in 1 Cor. xi. 18, 20 and 22. In the early writers it is sometimes called the Lord's house, the house of prayer, a temple, all which names were familiarly used in the third and fourth centuries. The first place of meeting among the primitive Christians seems to have been a room in the house of some member of the church. As the congregations became larger, particularly in towns, it became necessary to select a more suitable place of assembly. The church at Ephesus held their meetings for a time in the house of Aquila and Priscilla where Paul preached to them. Gradually these private apartments would be fitted up in a style better adapted for public worship. An elevated seat would be introduced for the speaker, and a table set for the celebration of the Lord's Supper. Separate buildings for the special purpose of divine service were erected so early as the third century, at which time they are expressly mentioned in the edict of Gallien. The Chronicle of Edessa speaks of a Christian church as standing there even in A. D. 202. In the time of Diocletian, many splendid churches had already been built in the large cities, and more than forty then existed in Rome. Mr. Coleman, in his 'Christian Antiquities,' gives the following sketch of the progress made in the erection of edifices for Christian worship onward to the Reformation: "After the persecution of Diocletian, under Constantine and his successors, the demolished churches were rebuilt, and such as had been closed were again opened. Pagan temples were, in some instances, converted into Christian churches; but they were usually destroyed, as not suited for public worship. Churches in great numbers were erected in a style of magnificence before unknown in Constantinople, in Jerusalem, and throughout the cities of Palestine, and solemnly dedicated to the worship of God. This religious rite was first introduced by Constantine.

"In his zeal for building churches, Justinian I. far surpassed all others, and throughout his long reign, from A. D. 527 to 565, made this the great business of his life. But his chief care he expended in building the magnificent and colossal church of St. Sophia, at Constantinople. Such was the splendour of this work, that at the consecration of it he exclaimed, 'I have surpassed thee, O Solomon.' The perpendicular height, from the summit of the grand arch to the pavement of this edifice, was one hundred and eighty feet. Some idea of this great work may be obtained from the number of ministers and attendants who were appointed by the decree of the emperor for the service of

this church. They were as follows: sixty presbyters, one hundred deacons, forty deaconesses, ninety subdeacons, one hundred and ten readers, twenty-five singers, one hundred door-keepers; making a retinue of five hundred and twenty-five ministers and attendants! The value of 40,000 pounds of silver was expended in ornamenting the altar and the parts adjacent. The entire cost was nearly 5,000,000 dollars.

"After the death of Justinian, the zeal for building churches greatly declined, and few of any notoriety were erected from the fifth to the eighth century. The arts of architecture, sculpture, and painting, had fallen into disrepute, and the churches which were erected were of an inferior character, devoid, in a great degree, of ornament and taste.

"The Byzantine, or ancient Gothic style of architecture was introduced under Theodoric, in the beginning of the sixth century; and in this and the following centuries many churches of this order were built in Italy, Spain, France, England, and Germany. From the seventh to the twelfth century the resources of the Christian church were expended chiefly on cloisters, monasteries, and other establishments suited to the ascetic life to which Christians of those ages generally addicted themselves.

"The vast cathedrals of Europe, in the style of modern Gothic, are the product of the middle ages, and some of them date back even to the thirteenth century. About this time ecclesiastical architecture attained to the height of its perfection. After the introduction of the pointed arch, at the beginning of this period, buildings were erected which exceeded, in size and architectural beauty, all which had hitherto been dedicated to the services of the church. The style of architecture which obtained at this time has been usually denominated Gothic, or new Gothic; but it may more properly claim the title of German, or English. It prevailed in Germany, the Netherlands, England, and Denmark; and from those countries it was introduced into Italy, France, and Spain. Some suppose that Saxony is the country to which its origin may be traced.

"Some antiquaries regard the beautiful architecture of this period as a sudden effect produced by the invention of the pointed arch, while others contend that it was the result of a gradual improvement in the art during the course of the eleventh and twelfth centuries. Certain, however, it is, that this style of building, after having attained its perfection more or less rapidly in the thirteenth century, prevailed almost exclusively during the fourteenth and fifteenth.

"Opinions are divided also upon a question relating to the quarter from which this style was originally derived. Some persons suppose that it was brought from the Arabians or Saracens at the time of the Crusades, or from the same people in Spain and Sicily at a still earlier date. And it seems likely that some of its forms, at least, may have ori-

ginated in this quarter. Others refer the design to the talent and invention of one or two great masters whom they supposed to have flourished in the early part of the century, but without being able to say who they were; while others again consider that we are indebted for the improvement to the societies of masons, which existed from a very early period, and were greatly encouraged by popes and emperors during the middle ages. They had lodges in England and on the continent. Some place their beginning in Germany, others in France, and others in England under the Saxon kings. These architectural corporations must not be confounded with the modern freemasons.

"Early in the eleventh century began the system of raising money for ecclesiastical buildings by the sale of indulgences. The example of this practice was set by Pontius, bishop of Arles, in the year 1016. According to Morinus, (*De Sacram. Pœnit.* lib. vii. c. 14, 20,) the French bishops professed, during the twelfth century, to remit a third or fourth part of penance to persons who should contribute a certain sum of money towards the building or restoring of a place of worship. In this way, Mauritius, bishop of Paris, built the splendid cathedral of Notre Dame, and four abbeys; for which, however, he incurred the censure of some of his contemporaries. In later times the example was frequently followed at Rome; and it is well known that the collection of Peter's pence, and the sale of indulgences in raising money for the building of St. Peter's, was one of the proximate causes of the German reformation."

The original form of Christian churches appears to have been oblong, sometimes with parallel sides, but more frequently of an elliptical figure like a ship, and, accordingly, the building was sometimes termed a ship, and at other times the ark of Noah, and the boat of Peter. For several centuries after the time of Constantine the Great, churches were most frequently erected in the form of a cross. The circular form being generally adopted in building heathen temples, was sedulously avoided by the Christians in building their churches. "The spot chosen for the site of a new church," says Dr. Jamieson, "was generally an elevated piece of ground, consecrated by being the burying-place of a martyr,—the primitive Christians deeming a church built over the remains of those who were faithful unto death, a more suitable memorial of their excellencies, than a monumental pillar erected to their honour. It accordingly received their name, which was inscribed on the front of the edifice. The church was approached through a spacious area, in the middle of which was a fountain, in which every one, as he entered, washed his hands—an act intended for a significant memorial of the purity of heart that alone can constitute an acceptable worshipper. The entrance was formed by a longitudinal porch, within which kings laid down their crowns, soldiers their arms, and magistrates or

judges the insignia of their office. At one end of it stood poor strangers, or such of that destitute order as, from their distress being recent and sudden, were allowed to make known their wants by asking alms of their brethren,—while on the opposite side were stationed gross offenders, who, being excommunicated, and deprived of the privilege of entering the church, implored, on their bended knees, and with all the agony of remorse and the deepest affliction, the prayers and sympathies of the faithful. The interior of the building—which was often in the form of a cross, or an eight-sided figure, but most generally of an oblong shape, resembling that of a ship,—was divided into different compartments, corresponding to the different classes of hearers that composed the primitive Church. The penitents—under which term were included all offenders who had made some progress in their course of discipline,—occupied the first place on passing from the porch. Next to them were those new converts who were preparing for baptism,—while the body of the church was filled by the congregation of the faithful,—widows and young women by themselves, and the young men by themselves,—the men with their sons, the women with their daughters, sitting apart from each other, either on opposite sides of the church, or, as was frequently the case, the male part of the audience remained on the ground floor, while the females had a gallery appropriated for their use. At the further end, opposite the main entrance, was the pulpit, or elevated bench, from which the minister read the Scriptures and exhorted the people; and immediately behind this was the place set apart for celebrating the communion,—the consecrated elements of which were deposited on a plain moveable table, covered with a white cloth. Here and there were niches in the walls, sufficiently large to hold one or two persons, each of which was furnished with a copy of the Scriptures, for the use of those who might choose to retire in the intervals of public worship, to read and to meditate in these little recesses. Besides this provision, invaluable in those days, when books were all in manuscript and costly in price, texts of Scripture appropriate to each class of hearers were inscribed on that part of the wall that lay immediately contiguous to the place they occupied in the church, and were so selected, as to be perpetual remembrancers of the temptations incident to their age, of the duties belonging to their condition, and the motives and encouragements to steadfastness in faith and virtue. Thus, to let one example suffice, over the space assigned to the young women, was engraven in large characters this passage of Paul, 1 Cor. vii. 34: 'There is difference between a wife and a virgin; the unmarried woman careth for the things of the Lord, that she may be holy in body and in spirit.' For the benefit of those who could not profit by such means of Christian instruction, the custom was latterly introduced of decorating the walls of churches with pictures of the

scenes and characters of sacred history. Adam and Eve eating the forbidden fruit,—Joseph sold by his brethren,—David encountering Goliath,—Solomon dedicating his temple,—Mary and the infant Jesus,—the Saviour expiring on the cross, were delineated to the eye,—intended, like historical paintings, to keep in remembrance the persons and events they were meant to represent, and especially to enable the illiterate to read *that* in the picture which they had not education enough to do in the book. It was towards the end of the third century when this innovation crept into the Church; and although, doubtless, it sprang from a pious and well-meaning zeal for the instruction of the ignorant, yet it was an imprudent measure, productive of the worst consequences, and tending to accelerate the superstition which was then advancing with gigantic strides over the whole Christian world."

It does not appear that, for the first three centuries at least, any particular arrangement was adhered to in fitting up the interior of churches; but about the fourth century a definite plan came into general use. The body of the church was divided into three parts, corresponding to the three classes in which Christians were arranged—the clergy, the believers, and the catechumens. This division corresponded also to the different parts of the Jewish temple, the holy of holies, the sanctuary or holy place, and the court. The three divisions of Christian churches were: (1.) The BEMA (which see) or sanctuary, a sacred enclosure round the altar, railed off from the rest of the church, and appropriated to the clergy. (2.) The Naos or NAVE (which see), occupied by the faithful or lay members of the church. (3.) The NARTHEX (which see) or ante-temple, the place appropriated for penitents and catechumens, and which was sometimes divided into the outer and inner. Besides these three separate divisions of the interior of churches, there were outer buildings of different kinds, which usually bore the name of *Exedrae*, the most important of which was the BAPTISTERY (which see), which were erected close by cathedral churches. Libraries were at a very early period collected and kept in connexion with the churches. These were sometimes very extensive, as seems to have been the case with the library of the church of St. Sophia at Constantinople, which contained 120,000 volumes. Schools also, particularly for the instruction of catechumens, were very early established in connexion with the churches. The bishops and clergy had houses allotted to them, adjacent to the church. Bathing houses and public rooms for rest and refreshment, are also mentioned, as well as hospitals for the poor and sick, which were erected in the immediate vicinity of churches. BELLS (which see) were not in use earlier than the seventh century. Organs do not occur as a part of the furniture of churches, until the time of Charlemagne, who received one as a present from Constantine Michael which was set up in the church at Aix-la-Chapelle.

The early Christians exercised peculiar care in the construction of the doors of their churches, from their anxiety to preserve secrecy in celebrating the mysteries of their religion, that not only the profane, but even their own penitents and catechumens, might be prevented from intruding into the sacred edifices. To guard the entrance, accordingly, a special class of men were set apart by the solemn rites of ordination. These officials were termed *Ostiaarii* or door-keepers. There were generally three main entrances to the churches, each of them provided with outer and inner doors. The different sexes entered by different doors, as they occupied different parts of the churches. The doors were made of the choicest and most durable wood, richly ornamented, and sometimes constructed of solid brass or bronze. Inscriptions of various kinds, and the date of the building or dedication of the church, were usually written on the doors. The appearance of the pavements and walls of the early Christian churches is thus briefly described by Mr. Coleman: "The floor of the church consisted of pavement carefully laid, or smooth marble. In large churches the narthex had a pavement of plaster; the flooring of the nave was plastering or boards; whilst the choir was adorned with mosaic. Not unfrequently there was a tessellated pavement of particoloured and polished marble, constituting a rich mosaic work. A curious specimen of this ancient mosaic was found in 1805, near Salzburg, delineating the story of Theseus and Ariadne. Such decorations, in imitation of the Jewish temple, (1 Kings vi. 15—30,) were used in the churches so early as the fourth century. From the seventh to the tenth century it became customary to encumber and disfigure the nave and choir with the graves of the dead, and from that period the floors were occupied with pallisades, monuments, and epitaphs; and all unity and symmetry was destroyed.

"The walls and the canopy were also ornamented with inscriptions, mosaics, paintings, and bas-reliefs. The paintings were executed on wood, metals, and canvas. The bas-relief was executed in gypsum, mortar, stone, or metal, in imitation of the ornaments of the temple. Votive offerings of shields, arms, standards, and the like, were also hung upon the walls. To these the lights were attached and suspended from the canopy. Vaulted roofs are of later origin."

Churches were held in great veneration among the primitive Christians. They entered the building with the utmost reverence and respect, having previously washed at least their hands, and sometimes also their faces. In Eastern churches, particularly those of Abyssinia, they put off their shoes. The emperors, when they attended divine service, laid down their arms at the church door, left their usual body guard behind them, and put off their crowns. In the fourth and fifth centuries, during the heat of the Arian controversy, churches were sometimes made the scene of the most unseemly contentions

and disorders, so that Honorius decreed, A. D. 398, the sentence of scourging and banishment upon any one who should enter the church and disturb the minister in the discharge of his duties; and if he interrupted the religious services, he was to be sentenced to death by any court civil or military. I was an ancient and very general custom to kiss the threshold of the doors, and the altars of the churches, in token of reverence. Afterwards it became usual to kiss the paintings and utensils. In early times churches were carefully guarded from secular and sacrilegious uses. The ceremony of dedicating or consecration of churches commenced in the reign of Constantine, when they were rebuilt, after having been destroyed in the Diocletian persecution; and in the fourth and fifth centuries, anniversary feasts, called *ENCŒNIA* (which see), were introduced, which were kept in memory of the dedication of churches. (See *DEDICATION OF CHURCHES*.) By the laws of Justinian, no man was allowed to begin to build a church before he had given security to the bishop of a maintenance for the ministry, and the repairs of the church, and whatever else might be necessary to uphold Divine service in it. Churches were sometimes used as places of refuge for criminals (see *ASYLUM*), and they were also employed as the safest repository for things of value, as well as the best security and retreat in times of common calamity and distress. When Alaric the Goth took and sacked Rome, he gave orders that all the churches should be inviolable, and whoever fled to them should be spared, in consequence of which numbers of the heathens as well as the Christians escaped.

In England, churches cannot be erected without the consent of the bishop, and they are not recognised in law until they have been consecrated by the bishop, though the canon law supposes that that ecclesiastical dignitary has the power to permit divine service, including the administration of the sacraments, to be performed in churches and chapels which have not been consecrated. The repairs of the church must be executed by the *CHURCHWARDENS* (which see), and the expenses defrayed from the *CHURCH RATES* (which see) raised by assessment on the parishioners. If any addition is proposed to be made to the church, the consent of the parish must be previously obtained; and if the addition be inside the church, the license of the ordinary is necessary. When the repairs are of an ordinary and obviously necessary kind, the churchwardens are not obliged to consult the parishioners, the parish being understood to have constituted them their trustees. The rector of the parish is bound to keep the *CHANCEL* (which see) of the parish church in good condition.

In Scotland, the expenses incurred in building, enlarging, and repairing parish churches, are wholly defrayed by the heritors or proprietors, who are assessed in purely landward parishes, according to the valued rents of their estates; and in parishes partly

rural, partly burghal, according to the actual rent of their properties. Should the heritors fail to discharge their legal obligation in repairing an old or building a new church, the matter comes under the cognizance of the presbytery of the bounds, who have power, on the report of competent tradesmen, to order the necessary repairs, or if the case require it, the erection of a new church. The size of a parish church has been fixed by statute to be such as shall accommodate two-thirds of the examinable population, a phrase which is understood as including all the parishioners above twelve years of age. The precise extent of the presbytery's power, in the question of building or repairing churches, is well explained by Dr. Jamieson in his article on the Church of Scotland, in the 'Cyclopædia of Religious Denominations': "It is not the province of the ecclesiastical court to interfere with the proposed site of the church, with the style of its architecture, or with the amount of expenditure. They have to determine only whether it be sufficient for the wants of the population; and even should it be contemplated to remove the church from one part of the parish to another, to the inconvenience of the minister and some of the people, the right of deciding in such a case belongs not to the presbytery, but to the lords of session, who act as commissioners, and by whom a purpose of removal, if backed by three-fourths of the heritors, and the general voice of the inhabitants, may be sanctioned. The church sittings are distributed according to the same rules which determine the proportion of expense each heritor has to pay in the erection or repair of the building. The heritors first of all choose their family seats. After the patron, the chief heritor has the right of choice, and all the rest according to the relative amount of their valued rents. Then the area of the church is divided in conformity with the same rules; different parts are appropriated to different heritors, and as the sittings are intended for the accommodation of their respective tenantry, it is not competent for any proprietor to lease them, or to bestow them on strangers. Should he sell his estate, or portions of his estate, the sittings in the church are transferable along with the property, either in whole or in part. This division of the area of a church is sometimes made by the kirk-session or by the presbytery; but as disputes may arise, and a single proprietor has it in his power to dispute their arrangement, it is usual to invite the services of the sheriff, whose judicial distribution carries the force of a legal enactment. In landward parishes the church accommodation is free, but in towns magistrates are entitled to let the sittings in churches,—only, however, for the purpose of levying rent sufficient to keep the edifice in proper repair, and defray the expense of ordinances."

CHURCH (ABYSSINIAN). See **ABYSSINIAN CHURCH.**

CHURCH (AMERICAN PRESBYTERIAN.) See **PRESBYTERIAN CHURCH OF AMERICA.**

CHURCH (APOSTOLIC CATHOLIC). See **APOSTOLIC CATHOLIC CHURCH.**

CHURCH (ARMENIAN). See **ARMENIAN CHURCH.**

CHURCH (ARMENIAN CATHOLIC). See **ARMENIAN CATHOLIC CHURCH.**

CHURCH (CAMBRIAN). See **WALES (CHRISTIANITY IN).**

CHURCH (CHALDEAN CATHOLIC). See **CHALDEAN CATHOLIC CHURCH.**

CHURCH (COPTIC). See **COPTIC CHURCH.**

CHURCH (DUTCH REFORMED). See **DUTCH REFORMED CHURCH.**

CHURCH (ENGLISH PRESBYTERIAN). See **PRESBYTERIAN (ENGLISH) CHURCH.**

CHURCH (EPISCOPAL) OF AMERICA. See **EPISCOPAL (PROTESTANT) CHURCH OF AMERICA.**

CHURCH (EPISCOPAL METHODIST) OF AMERICA. See **METHODIST EPISCOPAL CHURCH OF AMERICA.**

CHURCH (EPISCOPAL) OF SCOTLAND. See **SCOTTISH EPISCOPAL CHURCH.**

CHURCH (FRENCH PROTESTANT). See **FRANCE (PROTESTANT CHURCH OF).**

CHURCH (GALLICAN). See **GALLICAN CHURCH.**

CHURCH (GEORGIAN). See **GEORGIAN CHURCH.**

CHURCH (GERMAN LUTHERAN). See **GERMAN LUTHERAN CHURCH.**

CHURCH (GREEK). See **GREEK CHURCH.**

CHURCH (IRISH PRESBYTERIAN). See **IRISH PRESBYTERIAN CHURCH.**

CHURCH (JACOBITE). See **JACOBITE CHURCH.**

CHURCH (LATIN). See **LATIN CHURCH.**

CHURCH (MORAVIAN). See **MORAVIAN CHURCH.**

CHURCH (NESTORIAN). See **NESTORIAN CHURCH.**

CHURCH (NEW). See **SWEDENBORGIANS.**

CHURCH OF DENMARK. See **DENMARK (CHURCH OF).**

CHURCH OF ENGLAND. See **ENGLAND (CHURCH OF).**

CHURCH OF GENEVA. See **GENEVA (CH. OF).**

CHURCH OF SCOTLAND. See **SCOTLAND (CHURCH OF).**

CHURCH OF SCOTLAND (FREE). See **SCOTLAND (FREE CHURCH OF).**

CHURCH OF SWEDEN. See **SWEDEN (CH. OF).**

CHURCH (PROTESTANT) OF HUNGARY. See **HUNGARY (PROTESTANT CHURCH OF).**

CHURCH (REFORMED PRESBYTERIAN). See **REFORMED PRESBYTERIAN CHURCH.**

CHURCH (RELIEF). See **RELIEF CHURCH.**

CHURCH (ROMAN CATHOLIC). See **ROME (CHURCH OF).**

CHURCH (RUSSO-GREEK). See **RUSSO-GREEK CHURCH.**

CHURCH (SECESSION UNITED). See **SECESSION (UNITED) CHURCH.**

CHURCH (UNITED PRESBYTERIAN). See **UNITED PRESBYTERIAN CHURCH.**

CHURCH (WALDENSIAN). See **WALDENSIAN CHURCH.**

CHURCH DISCIPLINE. See **CENSURES (ECCLIASTICAL).**

CHURCHES (CONGREGATIONALIST). See **CONGREGATIONALIST CHURCHES.**

CHURCHES (EASTERN). See **EASTERN CHURCHES.**

CHURCHES (HELVETIC REFORMED). See **HELVETIC REFORMED CHURCHES.**

CHURCHES (REFORMED). See **REFORMED CHURCHES.**

CHURCHING OF WOMEN, a service of the Church of England, used when women are desirous of returning thanks to Almighty God for deliverance from the pains and perils of childbirth. It may have had its origin possibly in the Jewish ceremony of purification enjoined in Lev. xii. The Rubric, at the end of the service, appoints that the woman who comes to give thanks, must offer accustomed offerings, and if there be a communion it is becoming in her to partake of it.

CHURCH LAWS. See **CANONS (ECCLIASTICAL).**

CHURCH-RATES, an assessment made upon the inhabitants of any parish in England for meeting the expenses of repairing the parish church. The rate must be agreed upon at a meeting of the churchwardens and parishioners, regularly called by public intimation in the church; and the law provides, that "the major part of them that appear shall bind the parish, or if none appear, the churchwardens alone may make the rate, because they, and not the parishioners are to be cited, and punished in defect of repairs." Church-rates have for a long time been very unpopular in England. No rate can be raised at the mere instance of the bishop without the consent of the parishioners. Houses as well as lands are chargeable with rates, and in some places, as in cities and large towns, houses alone may be charged. A rate for repairing the fabric of the church is to be charged upon the land, and not the person, but a rate for providing ornaments is personal, upon the goods, and not upon the land. If a person reside in one parish, and has land in another, which he himself occupies there, he shall be charged for the land to repair the church in which the land lies; and if the lands are let in farm, not the landlord, but the tenant must pay. The rector of a parish being at the whole charge of repairing the chancel, is not liable to be charged for repairing the body of the church, unless he happens to have lands in the parish which do not form part of the rectory.

CHURCH REVENUES. See **REVENUES (ECCLIASTICAL).**

CHURCHWARDENS, officers of great antiquity in the Church of England, whose special charge it is to take care of the goods of the church, and to act as trustees for the parishioners. They form a lay-corporation, and may be

sued in law. It is their duty to repair the church, imposing a rate upon the inhabitants for that object, not, however, without their full consent given at a public meeting regularly called. Originally the churchwardens formed a sort of jury, for the purpose of inquiring into, and attesting any irregularity of conduct, either on the part of clergy or people. Hence they were called synods-men, by corruption sidesmen, and they are also sometimes termed questmen, as making inquiry into offences. The churchwardens or questmen are chosen the first week after Easter, or some week following, according to the direction of the Ordinary. The minister and parishioners, in the first instance, endeavour to agree upon the individuals who may be invited to accept the office, but should they find themselves unable to come to an agreement in the matter, then the law ordains that the minister shall choose one, and the parishioners another. If, however, the parish is entitled by custom to choose both churchwardens, then the minister cannot insist upon his right. They continue only one year in office, unless re-elected. It is also provided by canon 89, that "all churchwardens at the end of their year, or within a month after at the most, shall, before the minister and parishioners, give up a just account of such money as they have received, and also what particularly they have bestowed in reparations, and otherwise for the use of the church. And last of all, going out of their office, they shall truly deliver up to the parishioners whatsoever money or other things of right belonging to the church or parish, which remaineth in their hands, that it may be delivered over by them to the next churchwardens, by bill indented." The usual practice is for the rector of the parish to choose one, who is commonly called the rector's churchwarden, and the parishioners assembled in the vestry choose another.

CHURCHYARD, ground set apart for the burial of the dead, and which derives its name from being usually situated in the immediate vicinity of a church. It does not appear before the sixth century to have been customary to have burial-places adjoining to the church, and even then it was contrary to all laws, both ecclesiastical and civil, to bury in the church. About A. D. 563, as Bingham informs us, the council of Braga in Spain gave permission to bury, if necessary, in the churchyard under the walls of the church, but forbade any to be buried within the church. The same privilege allowed in Spain extended, in the course of the same century, to France, and the custom of burial in churchyards was gradually adopted in other countries. The consecration of such places of interment is referred to by no writer before Gregory of Tours, A. D. 570, who mentions that the burial-places in his time were usually consecrated by sacerdotal benediction. The heathens were accustomed to reckon such places sacred, and to regard the violation of them in any way as a sort of sacrilege, and Justinian in his Code

applies to such an offence both the name and the punishment of sacrilege. From the sacredness attached to burial-places, valuable ornaments and treasures were frequently deposited in these abodes of the dead. The sacred purposes to which burying grounds were often put among the early Christians, may be seen in the article CATACOMBS. The consecration of churchyards is treated of under article CEMETERIES. In England, the churchwardens of each parish are bound by law to take care that the churchyards be well and sufficiently repaired, fenced, and maintained with walls, rails, or pales, according to the custom in each place. In some cases, this duty devolves upon a proprietor, whose lands may happen to be adjoining to the churchyard. Though maintained at the expense of the parishioners, the churchyard is the freehold of the parson, who, however, is not allowed to cut down trees growing there except for the necessary repairs of the chancel.

CHUYCHU, the name given to the rainbow, which was worshipped by the ancient inhabitants of Peru, in South America.

CIAM, one of the principal deities in the most ancient religion of China. He was considered as the king of heaven, having dethroned Leu, a former king, and seized the kingdom. Leu having been forcibly excluded from heaven, is said still to rule in a mountain on earth, while Ciam exercises supreme authority in the heavenly world. His representative on earth is regarded by the sect of Li-Laokun, as their high-priest or pontiff, a dignity which has been hereditary in one family for a thousand years. This viceroy of the heavenly king resides usually in Peking, and is a great favourite at court, being regarded as a master in the art of exorcism, and therefore held in high estimation.

CIBORIUM, a small temple or tabernacle placed upon the altar of Roman Catholic churches, and containing the host or consecrated wafer. The Ciborium is also termed the Pyx. In some of the more magnificent churches in ancient times, as in that of Sancta Sophia, the altar was overshadowed with a sort of canopy, which, among the Greeks, was usually termed *Ciborium*. This canopy was raised in the form of a little turret upon four pillars at each corner of the altar. The heads of the pillars were adorned with silver bowls. The top of the canopy was in the form of a sphere adorned with graven flowers, and above the sphere stood the cross, while the several arches between the pillars were hung with veils or curtains, which served also to conceal the whole altar. The term *Ciborium* was anciently applied to denote this canopy, and it is only in modern times that it came to denote the Pyx.

CIDARIA, a surname of the Eleusinian DEMETER (which see), under which she was worshipped at Pheneus in Arcadia.

CILICIUM. See SACKCLOTH.

I.

CIRCASSIANS (THE RELIGION OF THE). This people inhabit the mountain valleys in the northern declivities of the Caucasus. They are chiefly Mohammedans, but there are still remains of a system of Paganism, which seems formerly to have been the universal religion of the country. At one time, it is true, through the zeal of the Georgian queen, Thamar, an attempt was made to spread the light of Christianity on these shores, which, however, attained no farther success than the erection of a few wooden crosses on the acclivities here and there. On passing these mouldering remains of the outward emblems of the Christian faith, the people make a hasty obeisance, the reason of which they are unable to explain in any other way than that their fathers had done so before them. Islamism has supplanted the ancient Paganism of Circassia, and has diffused a spirit of equality among the people, which has tended to limit the hereditary power of the nobles, and to raise the condition of the serf. Besides, it has constituted from sea to sea a rampart against the encroachments of the Russians, and by introducing a strong religious element into their minds, has prevented them from yielding to the sway of the czar. "The bonds by which Circassia, notwithstanding her independence," as an intelligent traveller well remarks, "an independence guaranteed by the distinctions of race, customs, and language, is united to Turkey, are those of a common faith; and the strength of these bonds must depend on that of the religious zeal which is so peculiarly powerful with Mussulmans, binding every heart in which it burns in an electric chain of sympathy, an element of adhesion, strong as it is subtle, and upon which the sword makes no more impression than it would on fire itself." Strong, however, as is the partiality of the Circassians for the Moslem faith, there are still numerous traces of the ancient Pagan system which formed the religion of the country. As an example, we quote from 'A Year among the Circassians,' by Mr. Longworth, a description of a Pagan festival which is still observed: "The wooden representative of the deity Seoseres, consisting of a post, with a stick placed crosswise towards the top, had been planted in the centre of the grove, and the lads and lasses had danced about it in a ring. The oldest of the patriarchs present, who officiated as priest, had then come forward and delivered a thanksgiving for the success of the harvest. Offerings, in the shape of bread, honey, and triangular cheesecakes, and, lastly, an ample bowl of boza, were duly presented to the idol; but he showing no stomach for them, they were handed to his votaries, who had apparently much keener appetites. To crown the whole, a bull was led to the foot of the wooden deity, and there sacrificed, having his throat cut with a cama. The carcass was taken away, roasted, and afterwards distributed to the multitude, that they might eat and be merry. This, in fact, seemed to be the principal object that had brought them together; and till it

lamism can furnish an apology for feasting and good fellowship as satisfactorily, it seems improbable that the joyous old Pagan rites will be hastily abandoned." But although the Mussulman creed has failed in abolishing some of the old Pagan customs, it has notwithstanding obtained for itself a strong footing in the country, and exercises an influence over the people so powerful as to be almost incredible to those who have not been intimately conversant with the habits of this singular nation. Thus the traveller, from whom we have already quoted, narrates the effect which the ceremony of taking the national oath administered upon the Koran had upon the minds of the people: "The ceremony of taking the oath, which was curious to us as spectators, had a deep and thrilling interest for those who were engaged in it. We perceived, on first attending it, what was meant by hanging the Koran. Two copies of that book were suspended by cords to a wooden frame erected in the snow. It had, to our eyes, much the look of a gibbet, but was regarded with feelings of the profoundest veneration by the superstitious multitude. Even those who were engaged at mark-firing in a neighbouring field, cast ever and anon expressive glances at it; for on this simple apparatus was enthroned the tremendous majesty of the oath, and around it were marshalled the chieftains, elders, and judges of the land; while, one by one, the humbled population of that district presented themselves before it, and having abjured all traffic and communication with the Russians, all rapine and violence among themselves, made a public confession of all their former transgressions. These practices, as I have before had occasion to observe, inferred of themselves no degree of infamy, unless they had been previously renounced by oath, so that there was nothing very humiliating in the acknowledgment of them. That which was felt more severely was the payment of fines; but, however heavy their amount, none sought to evade them by perjury; and it was a truly affecting spectacle to see the gray-headed warrior, whose scars proclaimed him a stranger to fear of every other description, thus powerfully agitated before the dread volume of the Mussulman law, and depositing his rifle, his bow, or his pistol, in proof of his sincerity."

A further relic of that period in the history of Circassia, when Christianity had at least some footing in the country, is to be found in a very ancient annual festival called Merem, which is still observed for about a fortnight in the month of October. Troops of young folks on this occasion go from house to house in succession, and spend the night in dancing, singing, and mirth of every kind. Part of the ceremony consists in some of the company holding cakes with cheese in them, which they wave about, while all shout out an invocation to Merem, begging her always to send them health, plenty, and happiness. The Circassians allege that this festival was anciently instituted in honour of the mother of Jesus. Ming-

led, however, with these remains of a corrupt Christianity, which had once been introduced by Romish missionaries, the relics of ancient Pagan superstition are still to be found in various parts of the country. Thus Tschiblé, the god of thunder, war, and justice, is regarded as entitled to the best sheep of the flock when a victory is gained, and this deity confers sanctity on every object which he condescends to smite with lightning. As an instance of this, Mr. Bell, in his 'Journal of a Residence in Circassia,' relates the following incident; "On the evening of the 19th, in ascending the small valley of Kwaff to seek quarters for the night, I saw parties of people diverging from it for their homes. We then came to a lofty pole, which was firmly planted in the ground. On the upper end was transfixed the head of a goat, whose skin stretched by sticks waved from the pole like a banner in the breeze,—close at hand were a sort of canopy formed by four poles, with a flat roof of branches and leaves thickly intertwined, and a small circular inclosure of stout wicker-work. The latter I found to be the sacred spot on which the goat had received his blessed death by a thunderbolt, while his mortal remains—saving the head and skin aforementioned—were inclosed in the roof of the canopy. Immediately adjoining these trophies, a large circular space of the grass trodden and withered, showed where the males and females of the neighbourhood had danced and feasted during the three preceding days, in commemoration of the honour conferred on this valley by Tschiblé, the spirit of thunder."

The same writer, who spent three years in Circassia, and had thus ample opportunity of becoming acquainted with the manners and customs of this singular people, gives the following remarkable instance of the strange combination of Christianity with Paganism, which forms a marked peculiarity of their religion: "Luca has just been attending a celebration at one of the numerous crosses in this part of the country, each of which it appears has its special day. The rites appear to be a mixture of those of Christianity and of some other faith. On this occasion only about fifty persons were present, each of whom who is head of a family brought with him a table or tables for refreshments. Besides these two or three goats were sacrificed, lighted tapers being placed at their heads at the time, while others were placed on the cross. At a short distance from the latter the tables were arranged, and each person on passing them took off his bonnet; but no one approached the cross excepting some three or four individuals who said aloud a short prayer—an invocation to the Deity for the averting from them of war, pestilence, and every other evil, and sending them plenteous harvest and happiness. On approaching the cross and saying the prayer, one of these individuals held in one hand some of the eatables taken from the tables, and in the other a bowl of the national drink, shuat, which were then distributed among the congregation."

Upon the race of the Adighé in Circassia, Paganism seems to have a firmer hold than upon other tribes of the Caucasus. Besides the spirit of thunder, who is held in great veneration, there are other deities which are also worshipped. Among these may be mentioned *Tleps*, the god of fire, who appears to have been a legacy from the ancient Persians; and *Isooserisch*, the god of wind and water, who is supposed to have the elements under his control. This latter deity is more especially honoured by those who have relatives at sea. The mode of worship in this case is curious. The offerings to the god are placed on a stream communicating with the ocean, and his answers as to the fate of the absent about whom he is consulted, are heard in the rustling of the wind, or seen in the passage of the clouds. The other principal deities adored by the Circassians are *Mesitcha*, the god of the forests, under whose sacred oaks, in the manner of the ancient Scandinavians, the nation holds its councils; *Sekutchka*, the god of travellers, who rewards hospitality, reminding the Hellenist of *Zeus Xenios*; *Pekoasch*, a sort of nymph or naiad; and *Achin*, the god of horned cattle, in honour of whom the cow is said voluntarily to leave the herd, and to march readily to the place of sacrifice, a willing victim to a venerated deity.

Thus among the tribes of the Caucasus does the strange phenomenon present itself of a religion compounded of two elements the most heterogeneous, Christianity and Paganism, the latter, however, so completely preponderating, that it is now difficult to discover among the people any distinct traces of the Christian faith.

The Circassians are a brave, warlike, independent people, who have defied for many years all the armies sent by Russia to subdue them. The Russians have been obliged to erect a line of fortresses along the banks of the Kuban and Terek, in order to check their invasions. The largest tribe dwells in the district of Daghestan, on the banks of the Caspian, where, under the command of Schamyl, their indomitable chief, they have often set the Russians at defiance. Their form of government is strictly feudal, their habits of life loose and predatory, and their moral character deeply degraded by the custom which has long prevailed of selling their daughters as slaves, the Circassian women having been always in great request as wives by the rich Turks. The number of their chiefs or *uzdens* is reckoned at 1,500, and that of the whole population amounts to above 200,000.

CIRCE, a famous sorceress of antiquity. She was a daughter of Hyperion by *Aéropé*, according to some, and a daughter of *Æëtes* by *Hecate*, according to others. She had her residence on the island of *Æëa*, where she was visited by *Odysseus*, who remained with her a whole year.

CIRCENSIAN GAMES, a festival instituted by *Romulus*, the founder of the city of Rome. They

were celebrated in honour of the god *Consus*, the god of counsel, and hence they were at first termed *Consuales*. When the *Circus Maximus* was afterwards erected by *Tarquinius Priscus*, and the games were held in that magnificent building, they received the name of *Circenses*, in honour of the unrivalled structure. The games commenced with a procession, in which the statues of the gods were carried upon wooden platforms, which were borne upon the shoulders of men. The heavy statues were drawn along upon wheeled cars. There were six different kinds of games practised on the occasion. 1. Chariot races. 2. An equestrian battle, which was simply a mock fight by young men of rank. 3. A representation of a battle, with a regular camp, in the circus. 4. Wrestling. 5. Hunting. 6. A representation of a sea-fight. Part of the games were abolished by *Constantine the Great*, and another part by the *Goths*; but the chariot races continued at Constantinople till the thirteenth century. The Circensian games were held in great estimation, and hence received the name of *Ludi Magni*, great games. The celebration continued four days, beginning on the 15th of September. They were votive offerings, which were gifts conditionally promised to the gods, under the solemn obligation of a vow. *Kennet*, accordingly, when speaking of votive games, says: "Such particularly were the *Ludi Magni*, often mentioned in historians, especially by *Livy*. Thus, he informs us, that in the year of the city five hundred and thirty-six, *Fabius Maximus* the dictator, to appease the anger of the gods, and to obtain success against the Carthaginian power upon the direction of the Sibylline oracles, vowed the great games to *Jupiter*, with a prodigious sum to be expended at them; besides three hundred oxen to be sacrificed to *Jupiter*, and several others to the rest of the deities. *M. Acilius*, the consul, did the same thing in the war against *Antiochus*. And we have some examples of these games being made *quinquennial*, or to return every five years. They were celebrated with Circensian sports four days together.

CIRCLE, the symbol of eternity among the ancient Egyptians, Persians, and Hindus. The year in performing its revolution, forms a circle or ring without beginning or end, and thus analogous to eternity. *Sanchoniathon* tells us, that the Egyptians represented the world under the figure of a fiery circle, in the midst of which was *Kneph*, under the form of a serpent. *Pythagoras* placed fire in the centre of the celestial sphere, which was supposed to be circular. Among the ancient Celtic remains, several stones are frequently found placed in a circle, with a large stone in the centre. The solar year among the Egyptians was symbolized by the golden circle of *King Osymandyas*. It played a conspicuous part among the architectural decorations of the Egyptians, and was divided into three hundred and sixty-five segments. Among the ancient Britons and Gauls, the Druids performed circular

dances around the sacred oak-tree, in honour at once of the tree, and the deity who was supposed to dwell in it.

CIRCUMCELLIONS, a sect of Donatists which arose in North Africa in the fourth century. They received their name, which signifies vagrants, from the *cellæ*, or cottages of the peasants around which (*circum*) they hovered, having no certain dwelling-place. They styled themselves AGONISTICI (which see), or combatants, pretending that they were combating and vanquishing the devil. They are represented as having despised labour, and subsisted entirely upon alms, having evidently sprung from the ancient Ascetics. Whilst the Pagans were still in power, parties of these *Circumcellions* had often demolished the idols on their estates, and thus exposed themselves to martyrdom for their zeal. In A. D. 317, Constantine addressed a rescript to the North African bishops and communities, calling upon them to exercise forbearance towards these ardent iconoclasts. Nor was this toleration only temporary, but during the whole of the emperor's life they experienced the utmost tenderness at his hands. On one occasion, when they had demolished a church which he had caused to be erected for the Catholics in the town of Constantina, he ordered it to be rebuilt at his own expense, without demanding indemnification from the Donatists. The death of Constantine produced a complete change in the imperial policy. The Western Emperor Constans, to whom North Africa fell after the death of his father, set himself to attempt the union of the Donatists once more to the dominant church. At first he endeavoured, by the distribution of money under the name of alms, to win over the Donatist churches. These means, however, having proved unavailing, more forcible measures were resorted to. The Donatists were ordered to be deprived of their churches, and to be attacked by armed troops while assembled for divine worship. Bribery and persecution were alike ineffectual. "What has the emperor to do with the church?" was the scornful language with which Donatus, bishop of Carthage, repelled the advances of the emissaries of the court. The Donatists now became still more enraged with the dominant church, and began openly to avow their decided opposition to any union, of whatever kind, between the Church and the State. This doctrine was quite in unison with the views and feelings of the *Circumcellions*. The extravagant steps to which they now resorted, and the hot persecution which ensued, are thus described by Neander: "They roved about the country, pretending to be the protectors of the oppressed and suffering—a sacred band who were fighting for the rights of God. Perhaps they rightly perceived that there was a great deal in the relation between the proprietors and their oftentimes heavily oppressed boors, between masters and slaves, that was at variance with the spirit and doctrines of Christianity. But in the way in which *they* were disposed to bet-

ter the matter, all civil order must be turned into confusion. They took the part of all debtors against their creditors: their chiefs, Fasir and Axid, who styled themselves the leaders of the sons of the Holy One, sent threatening letters to all creditors, in which they were ordered to give up the obligations of their debtors. Whoever refused to obey was attacked on his own estate by the furious company, and might congratulate himself if he could purchase back his life by the remission of the debt. Whenever they met a master with his slave, they obliged the former to take the place of the latter. They compelled venerable heads of families to perform the most menial services. All slaves who complained of their masters, whether justly or unjustly, were sure of finding with them assistance and the means of revenge. Several of the Donatist bishops, desirous of clearing their party from the reproach of being the abettors or advocates of such atrocities, when they found themselves unable to produce any effect by their representations on the fanatics, are said to have besought themselves the interposition of the civil power against men who refused to be governed and set right by the church; and thus gave the first occasion for resorting to force for the purpose of checking the outrages of the *Circumcellions*. Now came in those exhortations of Donatus, and other like-minded bishops, to excite the *Circumcellions* to revolt. Their ferocious deeds furnished a welcome pretext for resorting to other persecuting measures. It was determined that the unity of the church should be forcibly restored; the Donatists were to be deprived of their churches, and compelled to worship with the Catholics. It cannot be exactly determined how much, in all that was done, proceeded from imperial edicts, and how much from the despotism, the passion, or the cruelty, of individual commanders. Force continually excited the fanatic spirit still more; the report spread that the emperor's image was set up after the Pagan manner in the churches, and the worship paid to it which is due only to God. Many Donatist bishops and clergymen, many *Circumcellions*, fell victims to the persecution. It is natural to suppose that the reporters of the facts on the Catholic side would seek to curtail, and those on the other side to exaggerate, the truth; hence an accurate statement is out of the question. Certain it is, that many *Circumcellions* sought only the glory of martyrdom. Finally it came to that pass, that they threw themselves from precipices, cast themselves into the fire, and hired others to kill them. The most eminent bishops of the Donatist party, such as Donatus of Carthage, were exiled; and thus it was imagined a final check had been given to the resistance of the Donatists. So much the more violent was the reaction when a change of political relations took place, and the party hitherto oppressed thereby recovered once more its freedom. This came about under the reign of the Emperor Julian, in the year 361. The Donatists

in conformity with their peculiar principles, were quite satisfied that Christianity should cease, under the Pagan ruler, to be the dominant religion of the state. Their bishops transmitted to him a petition, in which they besought a ruler who regarded only justice, to rescind the unjust decrees that had been issued against them. There could be no difficulty in obtaining a favourable answer, since the petition perfectly agreed with the principles of this emperor. He therefore issued an edict by which everything which under the preceding reign had been unlawfully undertaken against them, was to be annulled. As they were now reinstated in possession of the churches which had been taken from them, their separatist fanaticism displayed itself in the wildest freaks. They regarded those churches, and the church furniture, as having been stained and polluted by the use which the profane had made of them while they were in their possession; they dashed the utensils of the church to pieces; they painted over the walls of the churches; they polished down the altars, or removed them entirely from the churches."

The Circumcellions were the most zealous party of the DONATISTS (which see), and in their doctrinal views agreed with that sect. They counted it their duty to take the sword in defence of their religious principles, and thus multitudes of them perished by the sword, though the sect was not totally suppressed before the seventh century.

CIRCUMCISION, a solemn rite practised by the Jews and various other nations from very early times. Considerable discussion has been raised as to the period at which it was first instituted, but the earliest authentic record of its appointment is found in Gen. xvii. 10, 11, "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." From this passage it plainly appears, that the rite was appointed to be observed by Abraham and his male descendants in all generations, as the sign or token of a covenant which God made with the Jews. Herodotus, who lived more than a thousand years after the days of Moses, is the most ancient profane writer who adverts to the custom, and he declares it to have existed long before his time among several nations, particularly the Egyptians and Ethiopians. Some have earnestly contended that the practice was first known among the Egyptians, but it must be remembered, that we learn from the narrative of Moses, that the Israelites were circumcised before they went down into Egypt, and, therefore, could not have learned the rite in that country. Besides, from the writings of Moses, which, not to speak of their inspiration, are admitted on all hands to be the most ancient historical records in existence, there is no evidence that the Egyptians had ever practised that rite previous to its first institution in the case of Abraham. Nay, we are in-

formed expressly, that Abraham circumcised the men-servants whom he had brought with him out of Egypt. Jeremiah and Ezekiel, also, both of them rank the Egyptians among the uncircumcised. Thus Ezek. xxxi. 18, "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God." Jer. ix. 25, 26, "Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart." It appears to be far more probable, therefore, that the Egyptians had borrowed the rite from the Israelites.

The question naturally arises, what were the objects to be served by the institution of the rite of circumcision? It may be viewed in a twofold aspect, as a sign and a seal. The first and most obvious design of this rite, was to be a sign or token of the covenant which God entered into with the Jews in the person of their father Abraham. It was a distinguishing mark upon every male Israelite, separating the nation from the rest of the world, and denoting their peculiar relation to the true God as his own chosen, covenanted people. And still further, this expressive rite was a memorial to Abraham and his posterity of their engagement to be the Lord's people, dedicated to his service. Bearing about in his body this distinguishing mark, the Israelite was continually reminded that he was under the most solemn obligations to be devoted to the glory of his covenant God. Circumcision seems also, from various passages of Scripture, to have been designed to convey, as in a figure, some very important moral truths. Thus it pointed out the necessity of "putting off the whole body of sin," "crucifying the flesh with its affections and lusts," "circumcising the heart, to love the Lord with all the heart, and all the soul." And Jeremiah expresses the figurative bearing of the ordinance still more strongly, iv. 4, "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." The apostle Paul, in Rom. iv. 9—13, teaches us still farther, that circumcision is "a seal of the righteousness of faith," or in other words, a figurative representation of that circumcision of the heart which is an inward seal of justification by faith. Such were some of the designs which Jehovah seems to have had in view in enjoining the observance of this rite upon Abraham and his posterity. The Jews are frequently termed in Scripture "the circumcision," while the Gentiles are called "the uncircumcision." Jesus Christ him-

self, being a Jew, was circumcised that He might be made under the law, and thus fitted to redeem them that were under the law. No uncircumcised persons were reckoned members of the Jewish church, or could partake of the great festivals, particularly the Passover.

The Jewish nation, without exception, continued tenaciously to practise circumcision throughout their whole history, until the formation of the Christian church, when a Judaizing party arose among the converts from Judaism to Christianity, who maintained the perpetual obligation of the Law of Moses. For a time they not a little disturbed the church, and endeavoured to force Paul to yield to their views in circumcising Titus, a Gentile convert, who had accompanied him to Jerusalem. Paul successfully resisted their pretensions, but soon afterwards he was followed to Antioch by some of the party, who raised a controversy, which threatened to produce a schism in the church. The matter was referred to a council of the apostles and elders, which was summoned to meet at Jerusalem. After a full consideration of the subject, the council decided that circumcision was not to be regarded as binding upon the Gentiles, and nothing farther was exacted from them than "the abstaining from meats offered to idols, and from blood, and from things strangled, and from fornication." This decree, which was characterized by the most consummate wisdom, was obviously designed for a transition period of the church's history, and to last only for a time, as appears from the very nature of the case, as referring to a mere temporary difficulty, and also from the conduct of Paul, who, in the latter part of his apostleship, as we learn from Rom. xiv. 2, and 1 Cor. viii., does not seem to have insisted upon its uniform observance in every particular.

Circumcision was appointed to be performed on the eighth day, and so strict are the Jews in observing this, that even when that day happens to be the Sabbath, they perform the operation notwithstanding, according to the common proverb, that "the Sabbath gives place to circumcision." The parents who neglected this ordinance were commanded to be cut off from among the people, and the *Beth-Din*, or House of Judgment, was to see it performed. The father of a child may perform the operation of circumcision if he chooses, but in every synagogue there is an individual to whom the office is generally committed, and who must be a Jew, a man of experience, vigilance, and industry. Women not being circumcised themselves, cannot assume the office of circumcisers, unless it be absolutely necessary, no man being at hand. It is not lawful for a Christian to circumcise, but if at any time the rite has been performed by a Christian, some of the blood must be afterwards drawn from the circumcised part by an Israelite before the sacrament can be considered as valid. A circumciser may be known by his long and sharp nails, which are the badge of his profes-

sion. The instrument employed in operating may be of any material used for cutting, as stone, glass, or wood, but a very sharp steel knife is generally used. Among the richer Jews the haft is sometimes cased with silver, and embellished with jewels.

Along with the circumciser there is associated in the ceremony another individual, usually termed the *Baal-Berith* or master of the covenant. The proper time for performing the operation is between the rising and the setting of the sun, usually in the morning when the child is fasting. It may either be performed in the synagogue or in some room of the father's dwelling-house. The ceremony itself is thus described in a Modern History of the Jews: "The morning of the eighth day being arrived, and all things prepared, two seats covered with rich carpets are placed, and, when in the synagogue, near the holy ark. Then comes the 'master of the covenant,' and sits down in one of the seats, while the Mohel or circumciser, stands by him. Then several Jews follow, one of whom cries with a loud voice, to bring all things which are necessary for the solemn operation. Several boys follow. One carrying a large torch in which are placed twelve candles, to represent the twelve tribes of the children of Israel. Next two more, carrying cups full of red wine, another carrying the circumcising knife, which is formed of stone, glass, iron, or commonly similar to a razor, and among the opulent, set in silver, or adorned with precious stones. And another boy brings a dish of sand, while the last boy brings a dish of oil, in which are clean rags to be applied to the wound. Before the infant is circumcised, he is carefully washed, and laid in clean clothes, because no prayers can be offered for him while he is defiled. All things being thus prepared, the boys and all present stand in a circle, and the circumciser in the centre. Some of whom generally bring spices, cloves, cinnamon, and wine, to give to any person if he should faint during the operation.

"The god-father then sits down upon one of these seats, and the circumciser before him, who sings the song of Moses after Israel had passed through the Red sea. The women then bring the child to the door of the synagogue, but they are not permitted to enter; but the god-father goes and takes the child, and sits down with him in his seat, and cries with a loud voice, saying, 'Blessed be he that cometh,' by whom is understood Elias, who they suppose comes to occupy the empty seat, because the Jews have a tradition among them, that he is always present at the baptism of every child, and for him the empty seat is placed; therefore when that seat is prepared, they say 'This seat is for the prophet Elias.' They also suppose that unless he is invited he will not come.

"The child is then laid upon the knees of the god father, and the circumciser takes the knife from the boy, and with a loud voice says, 'Blessed be thou, O God, our Lord, King of the world, who hast sanc-

tified us with thy commandments, and given us the covenant of circumcision.' Meanwhile he performs the operation, throws the cut off part among the sand, and restores the knife to the boy. From another boy he takes the cup of red wine, drinks a mouthful, and squirts some of it upon the infant, and with it washes away the blood, and binds up the wound, having anointed it with oil. The ceremony being ended, the father of the child says, 'Blessed be thou, O God, our Lord, King of the world, who hast sanctified us in thy commandments, and hast commanded us to succeed into the covenant of our father Abraham.' To this, all the congregation reply, 'As this infant has happily succeeded into the covenant of our father Abraham, so happily shall he succeed into the possession of the law of Moses, into marriage also, and other good works.' Then the circumciser washes himself, and the god-father rising, and standing opposite to the circumciser, takes the other cup of wine, and prays over the infant, saying, 'O our God, God of our fathers, strengthen and preserve this infant to his father and mother, and grant that his name among the people of Israel may be called Isaac, (here he names the child,) who was the son of Abraham. Let the father rejoice in him that came out of his loins. Let the mother rejoice in the fruit of her womb, as it is written, 'thy father and thy mother shall be glad, and she that bare thee shall rejoice.' And God says by the prophet, 'when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.' Here the circumciser puts his finger into the other cup, in which he had spilt the blood, and moistens the lips of the child three times with that wine, supposing that he shall live longer, because of the blood of his circumcision. Then standing near to the ark, he prays for the whole congregation, and particularly for long life to the parents and to the boy. The cut off part is cast into the sand, in allusion to that promise, 'I will make thy seed as the sand of the sea,' and that of Balaam, 'Who can number the dust of Jacob?' that is, his posterity, whose foreskin is cast into the dust. By this also, they say that the curse upon the serpent is fulfilled, 'Dust shalt thou eat,' that is this skin in the dust, so that the serpent can have no more power over them. The child being thus made a Jew, they return home, and restore him to his mother's arms."

When a Jewish child is sick on the eighth day, circumcision is postponed. In a case of acute disease affecting the whole body, it is deferred seven days after the child is perfectly recovered, but if the disease be slight or partial, the ceremony is performed immediately on recovery. If the child die before the eighth day, being uncircumcised, the operation is performed upon the dead body in the burial ground, that the reproach of uncircumcision may be taken away, and not be buried with him. No prayers are said on such an occasion, but a name is

given to the child, in order that at the resurrection, when he shall be raised with the rest of the Jews, and every individual shall know his own father, mother, and family, this infant also may by his name be recognized by his parents. Spurious children are circumcised in the same manner as legitimate children, but some parts of the usual benediction are omitted. In the case of two sons at a birth, there are two circumcisers, and the preparations are all doubled. The ceremony of circumcision, in every Jewish family which can afford the expense, is concluded with a sumptuous entertainment, to which numerous friends and acquaintances are invited.

Circumcision has not been practised among the Jews alone, but among different nations which make no pretensions to be of Jewish origin. Thus the *Abyssinians* (see *ABYSSINIAN CHURCH*) practise circumcision upon children of both sexes, between the third and the eighth day after their birth. The existence of this strange peculiarity among the Abyssinians may possibly arise from the circumstance that some of the Ethiopians, who first embraced Christianity, may have previously been Jewish proselytes. That Jews at one time abounded in that country, is plain from the fact, that their descendants, estimated by Dr. Wolf at 200,000, are still in Abyssinia known by the name of Felashas. The Copts also observe the rite of circumcision; but Dr. Wilson states, that he had been informed by the patriarch, that it was practised more as a civil than a religious custom. They circumcise privately, without any fixed age for its performance. It is a curious fact, that although circumcision is not even once referred to in the Koran, the Mohammedans, nevertheless, hold it to be an ancient Divine institution, and though they do not regard it as in all cases absolutely indispensable, they yet practise the ceremony as proper and expedient. They do not imitate the Jews, however, in circumcising on the eighth day, but defer it until the child is able distinctly to pronounce the two leading articles of their faith. "There is no God but God, and Mohammed is his prophet," or until some convenient time between the age of six and sixteen. Circumcision is practised among all the tribes in Western Africa, with the exception of those on the Grain Coast, and the neglect of it exposes a man to much ridicule. There are other traces of Judaism which are also found among these tribes. Thus they follow the Jewish practice of sprinkling the blood of animals upon the doorposts of their houses, and about the places where their fetishes are kept; and in the house of their chief priest there is an altar with two horns, to which criminals fly, and lay hold of these horns, as the Jews did of old, and no man can remove them but the high-priest himself.

CIRCUMCISED (THE), a sect of Judaizing Christians, which arose in Lombardy in the twelfth century, deriving their name from the circumstance that along with other Jewish customs they practised

circumcision. They were also called PASAGINI (which see).

CIRCUMCISION (THE GREAT), a name sometimes applied by early Christian writers to the ordinance of baptism, because it succeeds in the room of circumcision, and is the seal of the Christian covenant, as that was the seal of the covenant made with Abraham. Thus Ephiphanius says, The carnal circumcision served for a time till the great circumcision came, that is baptism; which circumcises us from our sins, and seals us in the name of God.

CIRCUMCISION (FESTIVAL OF THE), celebrated on the 1st of January, in commemoration of the circumcision of Christ. It did not receive that name, however, till the eleventh century, having been previously called the *Octave of the Nativity*, being the eighth day from that event. The day was not observed as a festival of any kind before the sixth century. It was anciently kept as a fast by Christians in opposition to the Pagans, who held a feast on that day in honour of the god JANUS (which see).

CISTÆ, small chests or boxes, which among the ancient Greeks were carried in procession in the festivals of Demeter and Dionysus. These boxes contained sacred things connected with the worship of these deities. In the worship of Dionysus, or the Indian Bacchus, who has been sometimes identified with Noah, the *cista mystica*, the mystic chest or ark, occupied a conspicuous place. See **ARK-WORSHIP**.

CISTERCIANS, a monastic order originated in the end of the eleventh century by Robert, abbot of Molesme in Burgundy, and reformed by BERNARD (which see) of Citeaux or Cistercium, in the diocese of Chalons in France. The fame which the reformer acquired for piety and strictness of discipline extended itself to the order which he had reformed. After spending only three years at Citeaux, Bernard was appointed abbot of a new monastery at Clairvaux, and here, such was the remarkable efficiency of the system pursued, that monasticism attained in consequence fresh vigour and impulse, convents being everywhere formed after the model of Clairvaux. In the short space of thirty-seven years, the convents of this order had increased to the number of sixty-seven, and at the death of Bernard, in A. D. 1153, no fewer than one hundred and sixty Cistercian monasteries had been formed in all parts of Europe. The high reputation which the order rapidly reached excited the envy and jealousy of the older monasteries, particularly those of the Cluniacensians. The two rival fraternities were distinguished by their head-dress, the new order wearing a white cowl, and the old, a black one. Earnestly did Bernard endeavour to bring about a good understanding between the two parties, but though the tract which he published on the subject contains some valuable exhortations, it failed entirely to accomplish the benevolent end with which it had been written. The Cistercian order were regulated by the rule of St.

Benedict, which they professed rigidly to observe. Under the pontificate of Innocent II., their monasteries became very wealthy by the great donations bestowed upon them. From their reformer they were sometimes called *Bernardines*. At their outset they had no possessions, and lived only by alms and by the labour of their hands. This self-denying spirit, however, was not of long duration; as donations poured in upon them, the fatal thirst for gold was awakened, and their chief efforts were directed to the amassing of wealth. Under the pernicious influence of luxurious habits, the order gradually lost its reputation, and became as degraded as the other monastic orders had been. The dress of the Cistercians is a white cassock with a narrow patience or scapulary, and when they go abroad, a black gown with long sleeves. They allege that St. Bernard was commanded by the Virgin Mary to wear a white dress for her sake.

CITATION, a summons formally served upon a person charged with an offence, at the instance of an ecclesiastical judge or court, requiring him to appear on a certain day, at a certain place, to answer the complaint made against him.

CITIES OF REFUGE, six cities appointed by Moses as places to which the Hebrew man-slayer might resort, and have time to prepare his defence before the judges, and that the kinsmen of the deceased might not pursue and kill him. Three of the cities were situated on one side of the Jordan, and three on the other. Those on the eastern sides were Bezer in the tribe of Reuben; Ramoth-Gilead in the tribe of Gad; and Galan in the half tribe of Manasseh. Those on the western side were Hebron in the tribe of Judah; Shechem in that of Ephraim; and Kadesh-Naphtali in that of Naphtali. Every proper arrangement was made for the comfort and protection of the offender during his residence in these cities. Although an individual, who might be accused of manslaughter, found shelter in one of the cities of refuge, he was not thereby beyond the reach of law. He was still liable to be summoned before the judges and the people, that he might prove that the crime with which he was charged was accidental and involuntary, not deliberate and intentional. If found guilty not of casual manslaughter, but of murder, he was sentenced to suffer death. If proved to be innocent of intentional shedding of blood, he was allowed to remain undisturbed in the city to which he had fled, during the lifetime of the high-priest; after which he might go at large. Should the AVENGER (which see) pursue him into the city of refuge and kill him, he himself was condemned to die. The roads which led to the cities of refuge were kept carefully in a good state of repair, that there might be no obstacle in the way of any man who sought to flee thither and at every little interval sign-posts were set up, pointing out the way. Thus the escape of the unintentional manslayer was in every way facilitated

that no one might become the victim of blind revenge. The same principle has been recognized in both heathen and Christian countries. See ASYLUM.

CLANCULARII, a Christian sect which arose after the Reformation in the sixteenth century. They alleged that if religion was seated in the heart, there was no need of any outward expression of it. Like many of the Anabaptists who appeared about the same time, both in Germany and Holland, they denied the necessity of public ordinances and social meetings for worship. Their opinions in these matters somewhat approached to those of the FRIENDS (which see), attributing all to the operation of the Holy Spirit, and nothing to the outward means of grace.

CLARA'S (ST.) DAY. A festival of the Romish church observed on the 12th of August.

CLARENDON (CONSTITUTIONS OF), sixteen articles drawn up in the council of Clarendon in England, A. D. 1164, with the view of more accurately defining the regal power in respect to the clergy, and circumscribing within narrower limits the prerogatives of the bishops and clergy. These constitutions, as they were called, were drawn up by the king, Henry II., and ratified in a full assembly of the great lords, barons, and prelates of the nation. But Thomas à Becket, archbishop of Canterbury, for a long time refused to subscribe to them, and it was not without the greatest reluctance that he was at length prevailed upon to do so. This haughty prelate afterwards repented of having adhibited his name to the document, and sought and obtained absolution from the Pope, who, at the same time, disapproved of most of the articles, and pronounced them null and void. (See BECKET, THOMAS A, FESTIVAL OF). The passing of the Constitutions of Clarendon being an important era in the history of the Church of England, inasmuch as it formed one of the first attempts made to assert and to establish the authority of the state over the church, it may be well to put the reader in possession of the articles in detail.

"I. When any difference relating to the right of patronage arises between the laity; or between the laity and clergy, the controversy is to be tried and ended in the king's courts.

"II. Those churches which are fees of the crown cannot be granted away in perpetuity without the king's consent.

"III. When the clergy are charged with any misdemeanour, and summoned by the justiciary, they shall be obliged to make their appearance in his court, and plead to such parts of the indictment as shall be put to them. And likewise to answer such articles in the ecclesiastical court as they shall be prosecuted for by that jurisdiction: always provided that the king's justiciary shall send an officer to inspect the proceedings of the court Christian. And in case any clerk is convicted, or pleads guilty, he is

to forfeit the privilege of his character, and be protected by the Church no longer.

"IV. No archbishops, bishops, or parsons, are allowed to depart the kingdom without a licence from the crown, and provided they have leave to travel, they shall give security not to act or solicit any thing during their passage, stay, or return, to the prejudice of the king or kingdom.

"V. When any of the laity are prosecuted in the ecclesiastical courts, the charge ought to be proved before the bishop by legal and reputable witnesses: and the course of the process is to be so managed, that the archdeacon may not lose any part of his right, or the profits accruing to his office; and if any offenders appear screened from prosecution upon the score either of favour or quality, the sheriff, at the bishop's instance, shall order twelve sufficient men of the vicinage to make oath before the bishop, that they will discover the truth according to the best of their knowledge.

"VI. Excommunicated persons shall not be obliged to make oath, or give security to continue upon the place where they live: but only to abide by the judgment of the Church in order to their absolution.

"VII. No person that holds in chief of the king, or any of his barons, shall be excommunicated, or any of their estates put under an interdict, before application made to the king, provided he is in the kingdom: and in case his highness is out of England, then the justiciary must be acquainted with the dispute, in order to make satisfaction: and thus that which belongs to the cognizance of the king's court must be tried there; and that which belongs to the court Christian, must be remitted to that jurisdiction.

"VIII. In case of appeals in ecclesiastical causes, the first step is to be made from the archdeacon to the bishop: and from the bishop to the archbishop: and if the archbishop fails to do justice, a farther recourse may be had to the king; by whose order the controversy is to be finally decided in the archbishop's court. Neither shall it be lawful for either of the parties to move for any farther remedy without leave from the crown.

"IX. If a difference happens to arise between any clergyman and layman concerning any tenement; and that the clerk pretends it held by frank-almoine, and the layman pleads it a lay-fee: in this case the tenure shall be tried by the enquiry and verdict of twelve sufficient men of the neighbourhood, summoned according to the custom of the realm. And if the tenement, or thing in controversy, shall be found frank-almoine, the dispute concerning it shall be tried in the ecclesiastical court: but if it is brought in a lay-fee, the suit shall be followed in the king's courts, unless both the plaintiff and defendant hold the tenement in question of the same bishop: in which case, the cause shall be tried in the court of such bishop or baron; with this farther proviso that he who is seized of the thing in controversy

shall not be disseized pending the suit, upon the score of the verdict above-mentioned.

"X. He who holds of the king, in any city, castle, or borough, or resides upon any of the demesne lands of the crown, in case he is cited by the archdeacon or bishop to answer to any misbehaviour belonging to their cognizance; if he refuses to obey their summons, and stand to the sentence of the court, it shall be lawful for the Ordinary to put him under an interdict; but not to excommunicate him till the king's principal officer of the town shall be pre-acquainted with the case, in order to enjoin him to make satisfaction to the Church. And if such officer or magistrate shall fail in his duty, he shall be fined by the king's judges. And then the bishop may exert his discipline on the refractory person as he thinks fit.

"XI. All archbishops, bishops, and other ecclesiastical persons, who hold of the king in chief, and the tenure of a barony, are for that reason obliged to appear before the king's justices and ministers, to answer the duties of their tenure, and to observe all the usages and customs of the realm; and, like other barons, are bound to be present at trials in the king's court, till sentence is to be pronounced for the losing of life or limbs.

"XII. When any archbishopric, bishopric, abbey, or priory of royal foundation, becomes vacant, the king is to make seizure: from which time all the profits and issues are to be paid into the exchequer, as if they were the demesne lands of the crown. And when it is determined the vacancy shall be filled up, the king is to summon the most considerable persons of the chapter to the court, and the election is to be made in the Chapel Royal, with the consent of our sovereign lord the king, and by the advice of such persons of the government as his highness shall think fit to make use of. At which time, the person elected, before his consecration, shall be obliged to do homage and fealty to the king, as his liege lord: which homage shall be performed in the usual form, with a clause for the saving the privilege of his order.

"XIII. If any of the temporal barons, or great men, shall encroach upon the rights or property of any archbishop, bishop, or archdeacon, and refuse to make satisfaction for wrong done by themselves or their tenants, the king shall do justice to the party aggrieved. And if any person shall disseize the king of any part of his lands, or trespass upon his prerogative, the archbishops, bishops, and archdeacons shall call him to an account, and oblige him to make the crown restitution.

"XIV. The goods and chattels of those who lie under forfeitures of felony or treason, are not to be detained in any church or churchyard, to secure them against seizure and justice; because such goods are the king's property, whether they are lodged within the precincts of a church, or without it.

"XV. All actions and pleas of debt, though never

so solemn in the circumstances of the contract, shall be tried in the king's courts.

"XVI. The sons of copyholders are not to be ordained without the consent of the lord of the manor where they were born."

These articles were no doubt effectual to some extent in checking the growing power of the clergy, but at the same time they tended to establish the doctrine that the sovereign is governor over the church, which has come to be a recognized principle in English church polity.

CLARENINS, an order of religious founded by Angelus, a Celestine hermit, in the thirteenth century, who, upon the persecution raised against the Celestines, retired with some companions into Italy, and founded this new congregation. After the death of their founder, this order diffused itself over different parts of Italy, and established also several convents of nuns, who were under the same rule with themselves. Pope Sixtus IV. issued a Bull in favour of the Clarenins, granting them permission to put themselves under the authority of the general of the Franciscans, and to assume the habit of that order. This occasioned a division among them, some adhering to the old observances, and others adopting the rule, and submitting to the general of the Order of St. Francis. At length, in A. D. 1566, Pius V. abolished the order of the Clarenins as a separate and distinct order, incorporating them with the FRANCISCANS (which see).

CLARISSINES, an order of nuns originated by Clara of Assisi in Italy, the first abbess of the Franciscans. This enthusiastic female had gone on a pilgrimage to Rome and the holy sepulchre at Jerusalem. Having become acquainted with Francis of Assisi, the founder of the Franciscan order, she was persuaded to leave her family and friends, to cast in her lot with the followers of St. Francis, and having shaved her head, to take a vow of submission to his direction. By the advice of her spiritual guide, Clara founded, in A. D. 1212, the order of Poor Maids, which was afterwards named from her the order of St. Clara, she herself being its first superintendent. In A. D. 1224, it received its rule from Francis, and Clara obtained the title of the greatest poverty for her order from Innocent III., or as some say, Honorius III. From the church in which the order was instituted, the sisters were sometimes called the nuns of St. Damien. In the neighbourhood of that church, Clara lived forty and two years, mortifying her body with fasting, watchings, and all kinds of austerities. Next her flesh she wore the skin of a bristly boar, lay on hard wooden boards, and went barefooted. In Lent, and at other fasting times, she lived only on bread and water; and tasted wine only on Sundays. Her reputation for piety and austerity having rapidly spread, her followers so multiplied, that many monasteries of this order were formed in different parts of Italy. In 1219, the order passed into Spain, and thence into France

By the rule of St. Francis which they followed, the sisters were allowed to retain no worldly possessions whatever, and they were enjoined silence from the compline to the tierce of the following day. For dress they were permitted to have three tunics and a mantle. After the death of its founder, the order made even greater progress than it had done during her life, and at this day it is one of the most flourishing orders of nuns in Europe. After the conquest of Mexico by Cortez, some nuns of this order were dispatched to that country, where they formed settlements at different places, devoting themselves to the instruction of young Indian females. These religious communities continue still to flourish.

CLASSIS, in the Dutch Reformed Church, both in Holland and America, corresponds to the PRESBYTERY (which see) of other Presbyterian churches.

CLEMENTIA, a heathen goddess worshipped among the ancient Romans, being a personification of the virtue of clemency. Temples and altars were reared in honour of this deity in the time of the Emperors, and she is still seen represented on the coins of Tiberius and Vitellius, with a patera in her right, and a lance in her left hand. Claudian describes her as the guardian of the world. Plutarch and Cicero tell us, that the Romans dedicated a temple to her by order of the senate, after the death of Julius Cæsar.

CLEMENTINES, a remarkable apocryphal book, belonging to the second or third century. It is called the Clementines or the eighteen Homilies, in which, as it is pretended, Clement, descended from a noble family in Rome, and afterwards bishop of the church in that city, gives an account of his conversion, and of the discourses and disputes of the apostle Peter. The author seems to have adopted the doctrines of the Elcesaites, and he sets himself to combat the Gnostics in the person of Simon-Magus. He opposes also the Montanist prophesying, the hypostatic doctrine of the Trinity, and millenarianism. The doctrines directly inculcated in this strange production are thus briefly sketched by Gieseler in his able Compendium of Ecclesiastical History: "God, a pure, simple being of light, has allowed the world to be formed in contrasts, and so also the history of the world and of men runs off in contrasts, corresponding by way of pairs, in which the lower constantly precedes the higher. From the beginning onward God has revealed himself to men, while his Holy Spirit, from time to time in the form of individual men, (Adam, Enoch, Abraham, Isaac, Jacob, Moses, Jesus), as the true prophet constantly announced the very same truth, and in Jesus, caused it also to be communicated to the heathen. According to the law of contrasts, false prophets also are always produced in addition to the true, who corrupt the truth. Thus the original doctrines of Mosaism are perfectly identical with Christianity; though they have not been preserved in their purity in the Pentateuch, which was not composed till long after

Moses; and in the present form of Judaism, have been utterly perverted. In general, the truth has been constantly maintained in its purity only by a few by means of secret tradition. Man is free, and must expect after death a spiritual continuation of life with rewards and punishments. The conditions of happiness are love to God and man, and struggling against the demons which draw away to evil through sensuality. For this purpose these sectaries prescribed abstinence from animal food, frequent fastings and washings, recommended early marriage and voluntary poverty, but rejected all sacrifice."

Though the doctrines which the Clementines taught were received only by a few persons in Rome and Cyprus, yet the book attracted no small notice, and was generally regarded rather as the corruption of a genuine writing by heretics, than as a forgery. Accordingly, not long after a work appeared professing to purify the Clementines from heresy, and altering it entirely that it might be conformed to the standard of the orthodoxy of the day. This expurgated edition of the Clementines exists now only in the Latin translation of Rufinus, under the title *Recognitiones Clementis*. Neander considers the Clementines as a sort of romance, partly philosophical and partly religious, and though he admits it to be a fiction, it appears to him to be clearly a fiction drawn from real life.

CLEMENTINES, a sect which arose in the present century in the south of France, particularly in the neighbourhood of the Pyrenees, deriving their name from a priest of the name of Clement, who is said to have been their founder. They dissent from the Church of Rome on various points, expressing a strong dislike to several Popish ceremonies, while they retain the mass, and practise confession. They reject the use of images in churches, and some of their priests use the French language instead of the Latin in their prayers. The adherents of this sect are generally favourable to Augustinian doctrines, and are characterized by a serious and devout deportment, irreproachable purity of morals, and strict observance of the Lord's day.

CLERESTORY, the name applied to denote the upper tier or story of windows in churches, above the roof of the aisle on the outside, and above the pier arches on the inside.

CLERGY, a term by which those invested with the ministerial office came to be distinguished from the *laity* or ordinary members of the church. Such a distinction seems to have been wholly unknown in the early ages of Christianity. In Sacred Scripture all believers are termed God's heritage, or *cleri*, or *clergy*. Thus 1 Pet. v. 3, "Neither as being lords over God's heritage, but being ensamples to the flock." The same apostle speaks of all believers also as, without distinction, "a royal priesthood." As long as the church was viewed in this purely spiritual aspect, deriving its whole life in all its members from union to Christ, no distinction

was for a moment recognised among different classes within its pale. But when the church came to be viewed chiefly in its outward aspect, the universal priestly character of its members was gradually lost sight of, and the idea was formed of the necessity of a particular mediatory priesthood attached to a distinct order. The change which thus took place in the views of many Christians is seen as early as the time of Tertullian, who calls the bishop a high priest. Such a mode of expression shows that Jewish modes of thinking had begun to insinuate themselves into the minds of Christians, and a false comparison was instituted between the Christian priesthood and the Jewish. We find Cyprian in his writings completely imbued with such erroneous notions, and attaching to the terms *clerus* and *clerici* the unauthorized meaning of a class of persons pre-eminently consecrated to God, like the Levites of the Old Testament, who received no particular allotment in the division of the lands, but were to have God alone for their inheritance, and to receive tithes from the rest for the administration of the public functions of religion. It is quite possible, however, that when the term clergy was first adopted, the full extent of the comparison with the Levites might not be perceived. This may have been reserved for a later period in the history of the church. The Greek word *cleros*, as Neander thinks, signified originally the place which had been allotted to each one in the community by God's providence, or the choice of the people directed by that providence; hence the church offices were particularly denominated *cleroi*, and the persons chosen to them *clericoi*.

But while an order thus arose in the church denominated clergy, and to whom the office of teaching began to be exclusively confined, it was long before the universal priesthood of Christians lost its hold upon the great body of the faithful. Even in the third century, so unwilling were many to drop this idea, that many bishops of the East were accustomed occasionally to invite competent laymen to preach the word. And in the Apostolical Constitutions, there is an ordinance under the name of the apostle Paul, decreeing, "If any man, though a layman, be skilful in expounding doctrine, and of venerable manners, he may be allowed to teach, for all should be taught of God." In very early times, when the great body of Christians were drawn from the poorer classes, it is not unlikely that the presbyters and deacons who taught in the church, continued to exercise their former trades and occupations for the support of themselves and families. As the Christian communities, however, became larger, and the spiritual duties of the teachers were in consequence more multiplied, the task of maintaining the presbyters on whom the spiritual calling now devolved, was felt to belong to the whole members of the church. The clergy were now gradually withdrawn from all worldly occupations, and in the third century they were strictly forbidden to undertake any secular employment

of whatever kind. Another motive which had a powerful influence in accomplishing the separation of the spiritual from the secular in the Christian ministry, is thus noticed by Neander: "When the idea of the universal Christian priesthood retired to the back-ground, that of the priestly consecration which all Christians should make of their entire life went along with it. As men had distinguished, in a way contradictory to the original Christian consciousness, a particular priesthood from the universal and ordinary calling of all Christians; so now they set over against each other a spiritual and a secular province of life and action, notwithstanding Christ had raised the *entire* earthly life to the dignity of a spiritual life. And from this view of the matter it was deemed necessary to forbid the priestly, consecrated clergy, all contact with the world and the things of the world. Thus we have here the germ out of which sprang at length the whole medieval priesthood and the laws of celibacy. But by this outward holding at a distance of secular things, the worldly sense could not be charmed away from the clergy, nor the sense for divine things awakened in them. This external renunciation of the world might be the means of introducing into the heart a spiritual pride, hiding the worldly sense under this mask. Cyprian quotes 2 Tim. ii. 14, as warranting the prohibition of worldly employments. But he could not remain ignorant of what, at this particular time, when the universal Christian calling was commonly regarded as a militia Christi or Christian warfare, must have immediately suggested itself to every one, that these words applied to all Christians, who, as soldiers of Christ, were bound to perform their duty faithfully, and to guard against every foreign and worldly thing which might hinder them in their warfare. Acknowledging and presupposing this himself, he concludes, 'Since this is said of all Christians, how much more should they keep themselves clear of being involved in worldly matters, who, engrossed with divine and spiritual things, ought never to turn aside from the Church, nor have time for earthly and secular employments.' The clergy, then, were, in following that apostolic rule, only to shine forth as patterns for all others, by avoiding what was foreign to their vocation, what might turn them from the faithful discharge of it. But still that false opposition between the worldly and the spiritual, found here also a point of attachment."

The clergy seem to have been chosen to their office in the primitive Christian church according to no definite and fixed rule, but probably in a variety of different ways according to circumstances. We have full information in the New Testament as to the mode pursued in the election of deacons, the choice being in their case vested in the whole church. It is not unlikely, as we might argue from analogy, that the same mode of election would be generally followed in regard to other church officers. On this point, Clemens Romanus cites a rule as having

been handed down from the days of the apostles, to the effect that church offices "should be filled according to the judgment of approved men, with the consent of the whole community." This rule, if authentic, would seem to indicate that the apostles themselves had, in the first instance, nominated to offices in the church; and this idea is in complete accordance with the charge which Paul gives to Titus, to ordain presbyters or elders in every city. Cyprian held that the whole Christian community had the power of choosing worthy, or rejecting unworthy bishops. Nor was this a mere form, but an undoubted privilege, which the members of the church were not slow to claim. Sometimes it happened that a bishop was proclaimed by the voice of the community, even before arrangements had been fully made for his regular election.

There appears no evidence of any difference of rank among the clergy, either in the age of the apostles or of their immediate successors, nor indeed until the establishment of Christianity under Constantine. Before that period a distinction had probably existed among the clergy themselves, some of them being recognized as superior, and others as inferior. But it was a long time before even these relations became so distinct as they have been since the establishment of the Eastern and Western hierarchy in the eighth century. The primitive presbyters first found it necessary to contend against the pretensions of the bishops to superiority; and afterwards against the deacons, but especially the archdeacons, who took the side of the bishops. On the other hand, bishops themselves had to maintain an arduous and protracted struggle with the archbishops, primates, and patriarchs. The contest with the patriarchs in particular, resulted in the popish supremacy. It was Constantine the Great, who first invested the Christian priesthood with peculiar honours. The Christian bishops, it was supposed, ought at least to be equal in rank to the Jewish priesthood, who, besides, being distinguished from those who were not anointed with the sacred oil, were considered as entitled to the highest respect in virtue of their office. Constantine himself claimed a sacred character. Eusebius terms him a bishop duly constituted by God. Gratian was the last emperor who took upon himself this title. The clergy, in virtue of their office, were viewed as the appointed guardians of the morals of the community, and even the highest magistrates and princes submitted to the censures of the church. But while their spiritual authority was thus readily respected, we can gather no proof that for a long period they were considered as holding any peculiar elevation of rank in civil life. On the re-establishment of the Western empire, however, their civil and political relations were clearly defined; and under the Carlovingian dynasty the bishops obtained the rank of barons and counts, and thus invested with civil dignity, they took part in all political, as well as ecclesiastical matters, and

were regular members of all imperial diets. At a later period bishops, archbishops, and abbots, were by statute laws made princes of the empire, and electors.

From the fourth century, when the clergy were duly acknowledged by the civil authorities as a distinct body, they were invested with peculiar privileges. Even previous to his conversion, Constantine conferred upon the clergy of the Christian church privileges equal to those enjoyed by the Jewish and Pagan priests. Those of the early emperors who favoured Christianity, added to these privileges from time to time, until they became both numerous and valuable. The most important of these special advantages are thus noticed by Mr. Coleman in his 'Christian Antiquities':

"1. *Exemption from all civil offices, and secular duties to the state.* Such exemption was granted by Constantine A. D. 312; and in 319 and 330 it was extended to the inferior order; and the reason assigned for conferring this privilege was, that 'the clergy might not for any unworthy pretence be called off from their religious duties,' or, as Eusebius expresses it, 'that they might have no false pretence or excuse for being diverted from their sacred calling, but rather might rightfully prosecute it without molestation.' By this right they were excused from bearing burdensome and expensive municipal offices. The Jewish patriarchs and pagan priests enjoyed a similar exemption.

"2. *Exemption from all sordid offices, both predial and personal.* This right was also granted by Constantine and confirmed by Theodosius the Great and Honorius. The right relieved them from the necessity of furnishing post-horses, &c. for public officers, and sometimes from that of constructing and repairing public highways and bridges.

"3. *Exemption from certain taxes and imposts,* such as the *census capitum*, analogous to poll-tax; but the learned are not agreed respecting the precise nature of it; the *aurum tironium*, an assessment for military purposes, a bounty paid as a substitute for serving in the army; the *equus canonicus*, the furnishing and equipping of horses for military service; *chrysargyrum*, commerce-money, duties on articles of trade assessed every five years, and paid in silver and gold; the *metatum*, a tax levied for the entertainment of the emperor and his court as he travelled, or for judges and soldiers in their journeys; the *collatio superindicta et extraordinaria*, a direct tax levied on special emergencies. Certain taxes on real estate they were required to pay.

"4. *Exemption from military duty.* This right is not expressly stated, but fairly inferred from many considerations.

"5. *Exemption in certain civil and criminal prosecutions.* They were not required to give testimony under oath. Neither were they required to make oath to affidavits, but instead thereof they attested the truth of them on the Bible at home.

"6. No ecclesiastical matters were to be tried before secular courts. Of this nature were all questions of faith and practice which came appropriately under the cognizance of presbyteries, bishops, or synods, together with all such acts of discipline as belonged to individual churches, in which the clergy were allowed a controlling influence.

"The primitive church had originally no other authority than that of deposing from office, excommunicating, and pronouncing their solemn anathema; but after the church became dependent upon the civil authority, that power was often exercised to redress the offences of the church. Heretics especially were thus brought before courts of justice. For it is undeniably evident that heresy was regarded as an actionable offence, deserving severe punishment. Offences of a graver character were at all times punishable, not in ecclesiastical, but in secular courts of justice.

"7. Bishops, like the Jewish patriarchs, were often requested to settle disputes and act as arbitrators and umpires in civil matters. They were also common intercessors in behalf of criminals for their reprieve or pardon when condemned to death."

In regard to the costume of the clergy, to which so much importance is attached in the Romish church, it is generally admitted that during the three first centuries their dress differed in no respect from that of the laity. But although this was undoubtedly the case with their ordinary dress, it is not unlikely that when engaged in official duty they might wear some peculiar clerical dress. Tradition ascribes even to the apostles themselves certain insignia of office. Hegeippus, as mentioned by Eusebius, assigns to John, James, and Mark, a golden headband, and to Bartholomew a splendid mantle. The Koran also speaks of the apostles under the name of Albati, in allusion, as it would seem, to the traditional notion that they wore white robes. But whatever may be said of these unauthorized suppositions, it is not until the fourth century that we find councils beginning to regulate the costume of the clergy. The council of Laodicea gave orders that the Orarium or robe of an officiating minister should not be worn by the subordinate attendants, readers or singers. The fourth council of Carthage forbade the deacons to use the white surplice, unless when engaged in the discharge of the ministerial office. The monks appear to have been the first who assumed the ecclesiastical garb in ordinary life, and the practice is condemned by Jerome in strong language. Bellarmine has traced the clerical costume through eight or nine hundred years. It would appear to have been originally white. The bishops of Constantinople, and the higher order of clergy in the fourth century, assumed the black robe, while the Novatians retained the white. But since the tenth century the modern Greek church have changed the colour of their costume. On festivals in honour of saints, they usually wear a purple robe. In the

seventh and eighth centuries, red, blue, and green was worn in clerical vestments as well as black and white. Innocent III. prescribed white as the emblem of purity, to be worn by confessors and young persons, red as a suitable memorial of the apostles and martyrs, green for Sundays and feast-days, and black for fasts, funerals, and Lent. Violet was worn at first, only twice a-year, but afterwards became common in some churches. The clerical tuncure was introduced between the sixth and eighth centuries, and continued to be an essential requisite of the clergy, while the other ornaments of the head were endlessly varied both in the Eastern and Western churches. The use of the wig was of a date still later, and was universally adopted, and continued in use for a long time, after which it was laid aside. It was introduced in the Protestant churches in the seventeenth and eighteenth centuries. Sandals, and a kind of half-boot called *caligæ*, were at first in common use among the clergy, and the use of ordinary shoes was regarded as unclerical. In A. D. 789, the priests were required to wear shoes made after the fashion at Rome. In the middle ages, they wore a kind of boot in summer, called *cæstivalia*.

On the mode in which the clergy have been maintained, see articles REVENUES (CHURCH), TITHES.

CLERGY (BENEFIT OF), a privilege enjoyed by persons in holy orders, which had its origin in the claim asserted by the clergy in Romish countries, to be wholly, or at least to a certain extent, exempt from lay jurisdiction. In England, it was at first confined to cases of felony, when committed by clergymen; but although such was the original design of the privilege, it came at length to extend to almost every man, the word *clerk* being applied in the laws of England to every man who was able to read. The privilege was accorded to peers, whether they could read or not, and by statutes passed in the reign of William and Mary, women also became entitled to claim the privilege. A clergyman sought benefit of clergy, when he asserted his right to be delivered to his ordinary to purge himself of felony. The right was extended to the laity by an act passed in the reign of Elizabeth, whereby every man to whom the benefit of clergy was granted, though not in orders, was put to read at the bar after he was found guilty, and convicted of felony, and so burnt in the hand, and set free for the first time, if the ordinary or deputy standing by should say, "He reads as a clerk;" otherwise he was to suffer death. This privilege, while it existed in England, was attended with great abuses, but by the statute of 7th and 8th Geo. IV. c. 28, it was entirely abolished, so that no felon, whether clerical or lay, can claim exemption from trial by the ordinary civil tribunals of the land. The benefit of clergy is still retained in one or two of the States of North America, while it has been formally abolished in all the others. By an act of Congress of April 30, 1790, it is enacted, that benefit

of clergy shall not be used or allowed upon conviction of any crimes, for which by any statute of the United States the punishment is or shall be declared to be death.

CLERGY (BLACK). See **BLACK CLERGY.**

CLERGY (REGULAR), those monks or religious in the Church of Rome who have taken upon themselves holy orders, and perform the offices of the priesthood in their several monasteries. In the Greek church, their dress is a long cloth robe of a brown colour, and confined with a girdle. Their monastic life is of a very austere description; they never eat meat, and during the fasts only bread and fruits. Some of them live always upon bread and water, and spend their time almost entirely in their devotions.

CLERGY (SECULAR), those of the Romish clergy who are not of any religious order, and have the care and direction of parishes. In the Greek church, the secular are not so highly honoured as the regular clergy, and are generally of a humbler station in life, as well as very illiterate. The secular Greek priests who are married, are distinguished by a white muslin band round their bonnet of black felt.

CLERGY (WHITE), the Russian secular clergy.

CLERICI ACEPHALI, a name given to vagrant clergymen in the Romish church, or such ecclesiastics and monks as wandered about from one district to another. The council of Pavia, in A. D. 850, issued an edict against these clergy, declaring that while it was a praiseworthy thing that the laity should be desirous of having the mass continually celebrated in their houses, they should be on their guard against employing for this purpose any but ecclesiastics duly approved by the bishops.

CLERICIS LAICOS, a bull issued by Boniface VIII. in A. D. 1296, and aimed against Philip the Fair, king of France. In this bull all princes and nobles were pronounced under ban who demanded tribute under any form from the church and the clergy; and all who paid such tribute were involved in the same condemnation and penalty. The circumstance which led to the publication of this bull, was the demand made by Philip that the spiritual order, in common with all other classes, should contribute money towards defraying the expenses of his wars. Boniface looked upon such a demand as an encroachment upon the liberties of the church, but the king, in a declaration which he issued in answer to the bull, argued that the church of Christ consists not of the clergy alone, but also of laymen, and, therefore, that the clergy have no right to appropriate to themselves exclusively the ecclesiastical freedom which belongs to all, understanding thereby the freedom obtained for us by the grace of Christ. The king further reminded the Pope, that Christ had enjoined the priests of the temple both to render to God the things that are God's, and to Cæsar the things that are Cæsar's.

CLERK. From a coin struck during the trium-

virate of Augustus, Anthony, and Lepidus, some have supposed the clerk, writer, or scribe, referred to in Acts xix. 35, and translated in our version "town-clerk," to have been a sacred officer, who officiated under the presidency of the Asiarchs, when the Ephesians solemnized games in honour of Diana. The word "clerk" was formerly used in our language simply to denote any learned man, and in the statute law of England, implied any individual who could read, but now it is the common appellation by which clergymen distinguish themselves when signing any deed or instrument.

CLERK (PARISH), an ecclesiastical officer in the Church of England, who conducts or leads the responses in a congregation, and otherwise assists in the services of the church. In cathedrals and collegiate churches there are several of these lay clerks; in parish churches generally there is but one who is styled the parish clerk. In some of the old cathedrals, the lay vicars or clerks form a corporation either jointly with the priest vicars or by themselves, and have a common estate. In the new cathedrals they do not form a corporation, but in some cases have a common estate given to them subsequently to the foundation, besides their statutable payments from the chapter. The annual income of each lay clerk varies from £114 12s. at Durham, to £40 at Peterborough, and about £30 at Christ Church, Oxford. They have not, in general, houses of residence. They are expected commonly to attend the cathedral services twice every day throughout the year. Before the Reformation, and for some time after, the parish clerks were all clergymen, and the duties which they were called upon to discharge included the ordinary functions of a curate. They assisted the incumbent in performing divine service, reading the Scripture lessons of the day, and leading the sacred music. At present, in some places, the parish clerk is in holy orders, but in such cases he generally has a deputy clerk to perform the ordinary duties. The general practice, however, is for the minister, in whom the right of election is by statute vested, to confer the office upon a layman. The regular duties of the parish clerk are to lead the responses, to give out the psalms or hymns which are to be sung during service, to announce notices of vestry or parish meetings, to attend on the officiating minister at baptisms, marriages, and funerals, and to assist in keeping a careful register of such proceedings. By the canons, the clerk must be at least twenty years of age, known to the parson, vicar, or minister, to be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing. When chosen, and appointed to the office, he is generally licensed by the Ordinary, after which he takes oath to obey the minister. The clerk may be deprived of office by the incumbent from whom he received his appointment, and if unjustly deprived, the churchwardens may restore him.

CLERKS (APOSTOLICAL). See **APOSTOLIC CLERKS.**

CLERKS (MINOR). See FRANCISCANS.

CLERKS (REGULAR), a name given to various religious orders or societies which sprung up in the Church of Rome at the period of the Reformation in the sixteenth century. The object of these institutions was to aim at imitating and restoring the ancient virtue and sanctity of the clergy, which had to a great extent declined.

CLERKS OF THE COMMON LIFE. See BRETHREN OF THE COMMON LOT.

CLERKS (REGULAR) OF ST. MAJOLI, a religious order which arose in Italy in the sixteenth century. They were also called the Fathers of Somasquo, from the name of the town where their first general resided. The founder of the order was Jerome Æmilianus. It was approved by Paul III. in 1540, and then by Pius IV. in 1543. Its members took upon themselves the office of carefully instructing the ignorant, and especially the young in the precepts of Christianity.

CLERKS (REGULAR) OF ST. PAUL. See BAR-NABITES.

CLERKS (THEATINS), an order of religious which arose in the Church of Rome in the sixteenth century. It took its name from Theate or Chieti in the Neapolitan territory, whose bishop at that time was John Peter Caraffa, afterwards Pope Paul IV., who founded this society in 1524. The brethren of this order were bound to keep a vow of voluntary poverty, and to live upon the bounty of the pious. They were required to succour decaying piety, to improve the style of preaching, to attend upon the sick and dying, and to oppose all heretics manfully and vigorously.

CLEROMANCY (Gr. *cleros*, a lot, and *manteia*, divination), a method of divination by lot, which was in use among the ancient Greeks and Romans. It was generally performed by casting black and white beans, small clods of earth, pebbles, dice, or other things, into an urn or other vessel. After making supplication to the gods, they drew them out, and according to the characters or marks by which they were previously distinguished, conjectures were formed of what should happen. The practice of divining by lot, according to Tacitus, prevailed also among the ancient Germans. "Their mode of proceeding by lots," says he, "is wonderfully simple. The branch of a fruit-tree is cut into small pieces, which being distinctly marked, are thrown at random on a white garment. If a question of public interest be pending, the priest of the canton performs the ceremony; if it be nothing more than a private concern, the master of the family officiates. With fervent prayers offered up to the gods, his eyes devoutly raised to heaven, he holds up three times each segment of a twig, and as the marks rise in succession interprets the decree of fate. If appearances prove unfavourable, there ends all consultation for that day; if, on the other hand, the chances are propitious, they require for greater cer-

tainty the sanction of auspices." Among the ancient Romans, the lots were often little tablets or counters, which were usually thrown into a sitella or urn having a neck so narrow that only one lot at a time could come to the top of the water when it was shaken. Sometimes the names of the parties using them were inscribed upon the lots, and in later times verses from illustrious poets were written upon little tablets. After the introduction of Christianity, the practice became common among the early Christians of using the lot as the heathens had done, but instead of the writings of the poets, they substituted the Bible, which they opened at random, regarding the passage which first met the eye as the answer to their inquiry, or the solution of their difficulty. This superstitious custom was condemned by various councils. See BIBLIOMANCY, DIVINATION.

CLETA, one of the two Charites or GRACES (which see), which the Spartans anciently worshipped, the other being Phæenna.

CLIDOMENI, a term used in one of Cyprian's epistles, to denote DEMONIACS (which see).

CLINIC BAPTISM, the name given in the ancient Christian church to baptism, when administered to a person in sickness or on his death-bed. The practice of administering the ordinance in these circumstances often led to great abuse, as many persons, though professing Christianity, delayed submitting to baptism in the expectation that they would receive it when they came to a sick or dying bed. Constantine the Great, though openly avowing his belief in the Christian system, was not baptized until a short time before his death. If an individual recovered health after having received clinic baptism, he was subjected to several disabilities, and in particular, he was not permitted to enter into holy orders. This mode of dispensing baptism could only be done by sprinkling, and not by immersion, or washing the body all over. A question, therefore, arose in the time of Cyprian, whether persons thus baptized were to be looked upon as complete Christians; and that eminent father resolves it in the affirmative, at the same time leaving it to others who had doubts as to the validity of clinic baptism, to repeat the ordinance by immersion if they thought right. Although it was undoubtedly the practice, and even the law of the early church, to deny ordination to those who had undergone clinic baptism, the council of Neocæsarea permitted them in time of great exigence, or in case of great merit, to be ordained. Thus Novatian, as we are informed by Eusebius, was ordained on account of his pregnant parts, and the hopes which the church entertained of him, although he had been admitted into the church by clinic baptism. In cases of extreme sickness, this kind of baptism was considered as valid, even when administered to an individual in a state of utter unconsciousness. See BAPTISM.

CLIO, one of the nine MUSES (which see) worshipped by the ancient Greeks and Romans. She

was the Muse of history, and is usually represented in a sitting attitude, with an open roll of paper, or an open chest of books.

CLOACA, a name applied by Gregory the Great to the baptismal font. See **BAPTISTRY**.

CLOACINA, a surname of Venus among the ancient Romans, said to be applied to that goddess from an old Latin verb *cloare* or *cluere*, to purify, because Romulus and Tatius had caused their armies to purify themselves with sacred myrtle branches, on the spot which was afterwards occupied by the temple of Venus Cloacina.

CLOISTERS, a covered walk usually occupying the four sides of a quadrangle, which is generally an appendage to a monastery. The term is used sometimes to denote the monastery itself. In the early Christian churches the porticos about the area were called also cloisters, which formed the exterior *narthex* of the church.

CLOTH (PURCHASE OF THE), a ceremony followed by the modern Jews in forming contracts. All bargains, sales or agreements, are reckoned duly executed, and in full force, when both parties have touched the clothes or the handkerchief of the witnesses, which is a kind of oath called the Purchase of the Cloth.

CLOTHES (RENDING OF THE) a very ancient mode of expressing sorrow in the East. Immediately on the death of any person, his relations rent their garments from the neck downwards in front to the girdle, and a cry of lamentation filled the room. This practice was never omitted by the Hebrews in case of any sorrowful event. It was forbidden, however, to the high priest, who never tore his robe except when he heard blasphemy. The modern Jews only faintly imitate this custom, cutting a small portion of their garments to show that they are afflicted. On the decease of a brother or sister, wife, daughter, or son, they take a knife, and holding the blade downwards, give the coat or other upper garment a cut on the right side, and then rend it about a handbreadth in length. On the decease of a father or mother, the rent is made in the same manner on the left side in all the garments. See **MOURNING**.

CLOTHO, one of the three **FATES** (which see) of the ancient heathens. Clotho was regarded as the spinning fate, and hence her symbol was a spindle with which she spun the thread of man's destiny. She is generally represented as a grave maiden with a spindle or a roll, which denotes the book of fate.

CLUNIACENSIS, a congregation of Benedictine monks which arose in the tenth century, having Odo, abbot of Cluny or Clugni in France, at their head. It happened that the rule of St. Benedict had been so far departed from by many monks of the Latin church, that a reform in this respect seemed to be imperatively called for. This was afforded by Odo, a French nobleman, who, from his position as abbot of a monastery, took occasion not only to restore the original strictness of the Bene-

dictine rule, but also to impose additional rites and obligations. He evidently attached a high value to the moral power of Christianity, and sought to infuse into the monks under his care a greater regard to the real spirit of the Christian system, than to its mere external forms. To show that it was possible even for a layman to lead a holy and pious life, he composed a biographical account of Count Gerald of Aurilly, a man distinguished above those of his own order by his diligent and faithful study of the Scriptures, by his devotional habits, his lively sympathy in all Christian objects, his beneficence and his gentle treatment of his tenants. The mode of living which Odo prescribed to the Benedictine monks, procured for its author great fame and popularity, and at length the salutary regulations were adopted by numerous monasteries throughout Europe, which united in a kind of association under the abbot of Cluny. Many of the ancient monasteries in France, Germany, Italy, Britain, and Spain, embraced the new and stricter rule thus introduced; and the new monasteries which were founded came under the same discipline. Thus was formed that congeries of associations, which, under the name of Cluniacensians, rapidly rose into wealth, fame, and power. The convent of Cluny was originally founded in A. D. 910, by Duke William of Aquitania; but it was under Odo that its fame became general. From this time lay abbots gradually disappeared in France. Under the immediate successors of Odo the order continued to flourish. In course of time, however, its original strictness of discipline became gradually relaxed, and its popularity in consequence declined.

In the twelfth century, an individual was appointed to the office of abbot of Cluny, who was one of the most distinguished men of the church in his times, and to whom even his contemporaries gave the title of Venerable. This man, Peter Mauritius, infused new life and vigour into the Cluniacensian order. Of this remarkable person, and the beneficial influence which he exercised, Neander gives the following interesting sketch: "He was descended from a family of consideration in Auvergne, and is to be reckoned among the many great men of the church on whose development the influence of Christian training, by pious mothers, had a lasting effect. The character of his mother, who later in life became a nun, was delineated by his own pen with filial affection, soon after her death. Under him the order took a different direction from that in which it had originated. As this man, distinguished for his amiable and gentle spirit, strongly sympathized with everything purely human, so, under his guidance, the monastery, before consecrated alone to rigid asceticism, became a seat also of the arts and sciences. A Christian delicacy of feeling, far removed from the sternness and excess which we elsewhere find in monasticism, forms a characteristic trait in the character of this individual. To a prior, who was not disposed to relax in the least from the

zeal of an over-rigid asceticism, he wrote: 'God accepts no sacrifices which are offered to him contrary to his own appointed order.' He held up to him the example of Christ: 'The devil invited Christ to cast himself down from the pinnacle of the temple; but he who came to give his life for the salvation of the world, refused to end it by a suicidal act,—thereby setting an example, which admonishes us that we are not to push the mortification of the body to self-destruction. With great boldness, he told even the popes their faults. Thus he wrote to Eugene the Third: 'Though you have been set by God over the nations, in order to root out and to pull down, to build and to plant (Jer. i. 10); still, because you are neither God nor the prophet to whom this was said, you may be deceived, betrayed, by those who seek only their own. For this reason, a faithful son, who would put you on your guard against such dangers, is bound to make known to you what has been made known to him, and what you perhaps may still remain ignorant of.'"

About this time a new order, the CISTERCIANS (which see), attracted so much notice in consequence of the strict discipline enforced by Bernard of Clairvaux, that the envy of the older monkish societies was naturally excited. The Cluniacians and the Cistercians now passed into a state of mutual hostility. Bernard composed a tract upon the subject, in which he exhorted both parties to mutual forbearance and love. But these benevolent efforts were unavailing. The controversy waxed warm on both sides. The Cluniacians accused the Cistercians of too great austerity; the Cistercians, on the other hand, taxed the Cluniacians with having abandoned their former sanctity and regular discipline. To this contest was added another respecting tithes. In A. D. 1132, Innocent II. issued a decree exempting the Cistercians from the payment of tithes on their lands; and as many of these lands had paid tithes to the Cluniacians, that order was greatly offended at this indulgence shown to their rivals by the pontiff, and, accordingly, they engaged in a warm controversy both with the Cistercians and the pontiff himself. This dispute terminated in some kind of adjustment which was brought about in A. D. 1155. The monks of Cluny were addicted to ostentation and display in their places of worship. Hence they were reproached by the Cistercians with having their churches "immensely high, immoderately long, superfluously broad, sumptuously furnished, and curiously painted." So that men were led to admire that which was beautiful more than that which was sacred. At one time such was the pride of this order, that the head of their monastery actually claimed the title of abbot of abbots. The matter was referred to a council held at Rome in A. D. 1117, in the pontificate of Paschal XI., when the title was decided rightfully to belong to the abbot of Monte Cassino, that being considered as the most ancient of all the monasteries.

CNEPH, or CNUPHIS, an ancient Egyptian divinity, corresponding to the Greek AGATHODÆMON (which see), a name which was also applied to this deity by the Phœnicians. Both Strabo and Eusebius represent him as having been worshipped in the form of a serpent; and in the amulets of later times he is seen as a serpent or dragon raising itself on its tail, having rays about its head, and surrounded with stars. Plutarch regards him as having been a spiritual divinity. According to Eusebius, he was the creator and ruler of the world, in the Egyptian mythology, and represented as a man with dark complexion, having a girdle, and a sceptre in his hand. He was said to have produced an egg, the symbol of the world, from which sprung *Ptha*, or, as he is called by the Greeks, *Hephestus*. Cneph then was among the Egyptians the first emanation of the Supreme Being, the efficient reason of things, the creator, the demiurgus.

CNIDIA, a surname of APHRODITE (which see), derived from the town of Cnidus in Caria, for which Praxiteles made his celebrated statue of the goddess.

COADJUTOR, one ordained to assist the incumbent of a parish who may happen to be disabled by infirmity or old age. In the early church, bishops chosen in these circumstances were called bishops coadjutor. They were subordinate to the bishop, whom they were appointed to assist during his life, and succeeded him when he died.

COAT, the innermost garment worn by the Jewish high-priest in ancient times. It was made of fine linen, and therefore white. It fitted close to the body, and was provided with sleeves coming down to the wrist, while the coat itself was so long as to reach down to the heels. The Hebrew doctors say, that if the high-priest happened to have a plaster upon a sore between the inward garment and his skin; or if his garments had a rent in them, or were stained with dirt, or any pollution, his ministration was invalid and of no effect. The coat was woven of chequer or diced work like diaper, and was worn by all the priests in their ministrations without any difference. The coat or robe of the ephod which was worn by the high-priest, in addition to the robes worn by the other priests, was made of blue wool, and worn immediately under the EPHOD (which see). Its Hebrew name is *mêil*, an under garment reaching down to the feet. It was a distinguishing priestly vestment, and therefore Christ appears, Rev. i. 13, "clothed with a garment down to the feet," thus showing himself not only to be invested with the priestly office, but to be the great High-Priest of his church. This coat or robe was a long linen gown of sky blue colour. It was all of one piece, and so formed as to be put on, not like other garments which are open in front, but like a surplice, over the head, having a hole in the top through which the head could pass, which was strongly hemmed round with a binding to prevent it from rending, and provided with openings

or arm-holes in the sides in place of sleeves. Round its lower border were tassels made of blue, purple, and scarlet, in the form of pomegranates, interspersed with small gold bells, in order to make a noise when the high-priest went into or came out from the holy place. We are not informed what was the exact number of the pomegranates and bells. The Rabbinical writers are nearly unanimous in alleging the entire number of bells to have been seventy-two, placed alternately with as many pomegranates of embroidered work. While the body of the coat was of a blue colour, the hem or border was richly dyed of variegated hues. Josephus says, that about eight years before the destruction of the temple, the Levites obtained permission to wear a linen coat or tunic, which gave considerable offence to the priests.

COAT (HOLY), OF TREVES, a Roman Catholic relic, which for the last fifteen hundred years has been regarded as the peculiar glory of the city in which it is preserved. It is confidently believed by many of the votaries of Romanism to be the identical seamless coat which was worn by our blessed Lord, and for which the Roman soldiers cast lots at his crucifixion. The tradition respecting this relic is thus related in an article which appeared a few years ago in the pages of the *Athenæum*, from the pen of an intelligent correspondent, who gives also an account of the exhibition of the Holy Coat, he himself having been an eye-witness on the occasion :

"Its origin, as a received object of veneration, remounts to the early part of the fourth century, when the Empress Helena undertook her memorable journey to Palestine. According to the tradition of Treves, it was then and there that the Holy Tunic was discovered. Helena's selection of Treves as the place of deposit, arose not only from her predilection for the city where she had so long dwelt, and where some accounts say she was born; but from the reputation which it enjoyed of being a second Rome and the capital of the Empire beyond the Alps. An interval of more than 800 years ensued, during which no mention is made of the Holy Tunic. Towards the close of the 9th century, Treves was sacked and burned by the Normans, and nothing is said to have been saved from their ravages but the holy relics, which a constant sense of danger had caused the clergy to preserve in crypts constructed expressly for their security. The traditional existence of the Holy Tunic only remained, for that which fear originated, custom retained, and even in times of safety the altar in or beneath which the relic was presumed to lie was alone indicated; the relic itself was never shown. In the quarrel between Adrian and the Emperor in 1157, Frederic, when he assembled a synod at Treves, alluded to the existence of the Tunic there, for in his letter to Archbishop Hillinus, he says:—'Since then you are the primate beyond the Alps and the centre of the whole Empire, and that your cathedral, that of Treves, is renowned above all

others for the possession of the Coat without Seams, &c.' Other proofs are also given in regard to its alleged locality, which was at length put beyond doubt in the year 1196, by the discovery of the relic in the *adytum* of the Cathedral, when Archbishop John the First embellished and restored the building. It was for the first time shown publicly on the 1st of May, 1196, amidst the acclamations of the whole people, after which it was again shut up in the high altar. Another interval of 316 years occurred before the relic was again seen, when it was brought forward, at the instance of the Emperor Maximilian, who had assembled a diet in Treves. The opening of the altar took place on the 14th of April, 1512, before all the dignitaries of Treves, and a wooden box, inlaid with ivory, of very beautiful workmanship, was found. It was sealed, and when opened the robe was discovered with a written inscription, 'This is the coat without seam of our Lord and Saviour Jesus Christ.' On the 12th of May following, the relic was once more displayed to an immense concourse of people, with no less effect than on the first occasion; an effect which suggested to Leo X. the idea of turning it prominently to account, in the sale of indulgences. His bull, dated 15th of January, 1514, granted a plenary indulgence to all who came to Treves to confess their sins before the sacred Tunic,—and, that opportunity might not be wanting, he ordered that it should be publicly exhibited every seven years. The Reformation however intervened before the first term prescribed by the Pope, and it was not till 1531 that the exhibition again took place. During the remainder of the 16th century, the relic was exposed at four different periods, in 1545, 1553, 1585, and 1594,—but the Thirty Years War occupied the attention of Germany too closely to admit of much religious ceremonial, especially when the opposing armies were under such strong religious influence: it was therefore not until after the peace of Westphalia, 20th of February, 1655, that it was again shown. The dread of the arms of Louis XIV. induced the electors of Treves to transport the relic to the fortress of Ehrenbreitstein; nor was it again made visible till 1725, when it was shown to the Archbishop of Cologne. Other public exhibitions subsequently took place at Ehrenbreitstein in the 18th century; but when the French armies approached the Rhine in 1794, it was no time for trusting the security of the Holy Tunic even to a fortress. It was then conveyed away and deposited in a place, the secret of which was known only to a very few persons, whose interest it was not to divulge it. It became afterwards known that that place was Bamberg, where it remained till 1803, and was then removed by the electors to Augsburg. A dispute afterwards arose for its possession between the Duke of Nassau and the Church of Treves; and the King of Bavaria also put in his claim for it—but it was finally decided by Napoleon, the arbiter at that time of all things spiritual as well as mundane, that resti-

tution should be made to Treves, and in 1810, it was once more brought to its accustomed resting-place. The exhibition in that year was one remarkable for its display, and for the number of the pious who flocked to the electoral city to behold the relic,—no less than 227,000 people! So much for history and tradition, which I have given at some length, that a reason might be more satisfactorily rendered for the enthusiasm which has attended the exhibition of 1844, which I have just arrived in time to witness.

“It may seem strange, that at a period when the minds of the great masses in Germany are directed towards utilizing objects, an effort—and a successful one—should have been made to compete with the advancing world, and that too with weapons from the old armoury of Papal Rome; but such is the case, for a greater concourse of people has assembled this year in Treves than was ever known before. The number of those who have already visited the shrine since the 18th of August *exceeds a million!* and that number will be considerably augmented before the exhibition is finally closed. Six weeks was the period originally prescribed, but as every day brought pilgrims in thousands from every country, far and near, an additional week was granted, and the term extended to Sunday the 6th of October. But however vast the enumeration of the faithful (to say nothing of the curious), however great the accumulation of money offered before the altar of St. Peter, the object of the Romish church would have failed, comparatively speaking,—but for more important results. Adopting for device, the text of St. Mark (ch. 6. v. 56), ‘and all who touched it were cured,’ the young Countess Jeanne de Droste-Vischering, of Munster, niece of the present Archbishop of Cologne, was the first whose malady was submitted for cure by touching the holy robe. The success was triumphant! the young lady who had, it is said, tried all the baths in Germany for the last three years to remove her lameness, no sooner bent before the relic and touched the sacred cloth than her limbs were straightened, her figure became once more erect,—and she quitted the cathedral, leaving her crutches behind her in memory of her miraculous cure. There the crutches remain, beside the high altar, and there I have this day seen them, when, one amongst many thousands, I passed before the relic. But the Countess is not the only instance of the efficacy of the Holy Tunic in similar cases. It is positively affirmed that no less than thirteen cures have been performed by the same means:—a boy who had been blind from childhood; a girl who was deaf and dumb; and several others affected with *permanent* maladies, subjected to the test, have all been sent away restored! My *valet de place* told me he had himself known one subject, a complete cripple, who was now as straight as an arrow: I inquired where all these people lived, and was told ‘in distant villages,’—inaccessible of course to the casual inquirer.

“After this, you may be curious to know something

of the relic itself, and the mode of visiting it. The Tunic is a robe of a reddish-brown colour, stretched out flat upon a piece of white silk in a glass frame placed upright upon the high altar. The sleeves are displayed; and it measures 5 feet each way from one extremity to the other. In its texture it is difficult to say how it has been wrought, so that Brower’s description holds perfectly good. He says, in his ‘Annals of Treves’ (tom. ii. p. 91), ‘The threads are so fine and so closely united, that the eye cannot discover whether the vestment is woven or wrought with a needle. . . . The colour is reddish, and in the light of the sun resembles unprepared cinnamon.’ At a short distance it resembles the stamped leather now manufactured to imitate oak wainscoting, but on a closer examination one sees that the material is evidently flax. The folds are apparent, and the surface of the cloth appears to shale, or rather crack,—the result of age. It has no collar,—merely a hole for the head to pass through, and must have reached to the ancles. The case in which it is contained, is of the same form as the tunic,—like the letter T,—and at the base on either side is an aperture through which the officiating priests introduce the medals, pictures, hooks, and other objects to be blessed by contact with the sacred vestment. The manner in which it is inspected is in procession formed in a double line, marshalled by the Prussian gendarmerie outside the doors of the cathedral. The procession advances slowly until the steps of the high altar are passed, and a momentary pause is made before the relic, to gaze upon it and deposit an offering. The amount collected in this manner must have been very great, for each day produces an enormous heap, in which, though copper predominates, a great deal of silver appears, and now and then gold pieces and *scheine* or paper-money. When I state that this procession begins to form at an early hour in the morning, and continues to stream into the cathedral until midnight, with no other intermission than the occasional closing of the doors to prevent too dense a crowd, some idea may be formed of the numbers that are daily admitted. To facilitate the approach to strangers and foreigners, certain hours are set apart, when, by applying at a different door, admission to the cathedral is given, and the line of the procession intercepted, thus obviating the necessity of waiting for some hours bareheaded in the streets. The mass of people endure the delay without an impatient look; they keep close file, it is true, but are chiefly engaged in chanting the Ave Maria,—the women first and then the men, in a clear ringing tone. Where all the crowds come from, seems a wonder,—but the stream is continuous, and its component parts are always changing. In point of costume it is curious, the head-dresses of the women being of such various form and colour, and the physiognomy and expression so different. The finest effect of the procession is witnessed at night, when the cathedral is lit up and the deep tones of the vesper bell peal through

the aisles like the diapason notes of an organ. The body of the church is but feebly illuminated in comparison with the altar, where a blaze of light surrounds the shrine, but this comparative dimness adds to the effect, as the pilgrims slowly advance along the centre aisle, between rows of banners above the tombs of the Electors, whose heavy folds sweep the marble floor. It is impossible for any building to be better adapted for the purpose of a procession than this old Byzantine cathedral, as the floor continues to rise by successive flights of steps from the nave to the choir, from thence to the lower altar, and from thence again on the south side by a very high flight leading to the altar of St. Peter; which is thus elevated at least 20 feet above the western entrance, and enables the spectator to catch a glimpse of the upper part of the relic the instant he enters the aisle.

"The streets of Treves are at this moment scarcely less attractive to the stranger than the cathedral—from daylight till dusk, and from dusk till daylight again, with but a short interval for sleep,—there is one continuous movement and hum of people all having the same object in view, to join the processions. The sight witnessed, they spread over the city for a few hours, and then disappear to make way for fresh comers."

COCCEIANS, a denomination which arose in the seventeenth century, deriving its name from its founder, John Cocceius, in German Koch, Professor of Divinity at Leyden in Holland. Cocceius and Voetius were two of the most eminent expositors of Scripture among the Reformed at the period in which they lived. The latter adhered only to the literal sense in both the Old and the New Testaments, and considered the predictions of the ancient prophets as being all fulfilled in events anterior to the coming of Christ, and, therefore, not at all applicable to the Messiah. He supposed, however, that those prophecies which are applied in the New Testament to Christ, have, besides their literal sense, a secret and mystical meaning which relates to Christ, to his history and mediation. Cocceius proceeded on very different principles in interpreting the Sacred volume. He supposed that the whole Old Testament represented, as in a mirror, the history of Christ and of the Christian church, and that the predictions of the ancient prophets were to be literally understood as applying to Christ. He held also that the entire history of the Christian church down to the end of time was prefigured in the Old Testament. The Cocceian mode of interpretation was followed by many Dutch, Swiss, and German divines, but strenuously opposed by the sect of the Voetians. The strange extravagance of the leading principle laid down by Cocceius, could scarcely be defended even by his warmest friends—that the language of the Bible must signify all that it can be made to signify. Such a hermeneutic principle as this would lead in the hands of ingenious and subtle men to the most

perverted explanations of multitudes of passages in the Word of God. The following brief view of the leading opinions of Cocceius is given by Mosheim: "Theology itself, in the opinion of Cocceius, ought to be freed from the trammels of philosophy, and to be expounded only in Scriptural phraseology. Hence, perceiving that the sacred writers denominate the method of salvation which God has prescribed, a covenant of God with men, he concluded that there could be no more suitable and pertinent analogy, according to which to adjust and arrange an entire system of theology. But while intent solely on accommodating and applying the principles of human covenants to divine subjects, he incautiously fell into some opinions which it is not easy to approve. For instance, he asserted that the covenant which God made with the Hebrew nation through the medium of Moses, did not differ in its nature from the new covenant procured by Jesus Christ. He supposed that God caused the ten commandments to be promulgated by Moses, not as a law which was to be obeyed, but as one form of the covenant of grace. But when the Hebrews had offended him by various sins, and especially by the worship of the golden calf, God, being moved with just indignation, superadded to that moral law the yoke of the ceremonial law, to serve as a punishment. This yoke was in itself very burdensome, but it became much more painful in consequence of its import. For it continually admonished the Hebrews of their very imperfect, doubtful, and anxious state, and was a kind of perpetual memento that they merited the wrath of God, and that they could not anticipate a full expiation and remission of their sins till the Messiah should come. Holy men indeed under the Old Testament enjoyed eternal salvation after death; but while they lived, they were far from having that assurance of salvation which is so comforting to us under the New Testament. For no sins were then actually forgiven, but only suffered to remain unpunished, because Christ had not yet offered up himself as a sacrifice to God, and therefore could not be regarded, before the divine tribunal, as one who had actually assumed our debt, but only as our surety."

The Dutch churches were agitated for many years with the keen controversies which were maintained between the Cocceians and their opponents, the Voetians, with varied success. At length the Cocceian came to be absorbed in the Cartesian controversy. At first, and for a considerable time, Cocceius was opposed to Des Cartes, but at length both came to be so far identified, that the most violent combatants of the one were equally violent combatants of the other. Not that the Cocceian theology and the Cartesian philosophy have any natural connection with each other. Yet it so happened, by a strange coincidence, that those who took Cocceius as their guide in theology, took Des Cartes as their master in philosophy. Thus the Cartesians and the Cocceians became one united band, contending

against the Voetians with the utmost earnestness and vigour. Throughout the remainder of the seventeenth century, the two parties were engaged in keen controversy. Other sects arose in Holland, which pushed the principles of the Cartesian philosophy beyond their legitimate boundaries into absolute atheism. Thus the *Verschorists* and the *Hattemists*, combining the doctrines of Spinoza with those of Cocceius, produced in 1680 a new system of religion, which was at once absurd and impious. See DUTCH REFORMED CHURCH.

COCYTUS, one of the four rivers which were said in the ancient heathen mythology to be passed over by the dead on their entrance into the infernal regions. The Cocytus is represented as sending forth a hollow melancholy sound. See TARTARUS.

CODEX ARGENTEUS (Lat. silver copy), a celebrated manuscript of the four gospels in the Mæso-Gothic language, deriving its name from its being written on vellum in letters of silver. The people for whom this version was intended are not to be confounded with the Goths of Sweden. They came from the east of the Borysthenes, and gradually moving westward, settled in Wallachia. Here the celebrated Ulphilas invented a Gothic alphabet of twenty-five letters, "four of which," Gibbon informs us, "he invented to express the peculiar sounds that were unknown to the Greek and Latin pronunciation." This indefatigable benefactor of a barbarous people was himself by birth a Cappadocian, was a bishop of the Mæso-Goths, and a member of the council of Constantinople in A. D. 349.

For a long period it was thought that the labours of Ulphilas had been limited to the translation of the four Gospels, but from the discoveries which have been made in the course of the present century, it is now regarded as an undoubted fact that he must have translated the entire Bible. This work, which has earned for him an immortal name, he accomplished in the reign of the Emperor Valens. In his version of the New Testament, he has followed the original Greek; while in that of the Old Testament he has adhered to the Septuagint. From its antiquity, as well as its general fidelity, the Gothic version of Ulphilas occupies a high place in the estimation of biblical critics. Philostorgius alleges that he designedly omitted the Books of Samuel and the Kings, from an apprehension that the warlike spirit of his nation might be roused by the relation of the Jewish wars.

A variety of opinion exists as to the age of the Codex Argenteus, which is limited to the four Gospels, and these in an imperfect state. Some go so far as to imagine that it is the very copy which Ulphilas wrote with his own hand; while others suppose it to have been completed by a bishop of Thrace, towards the latter end of the fourth century. The history of the silver manuscript is somewhat interesting and curious. At a very remote period, it would seem to have

been the property of Alaric, King of Toulouse, whose kingdom and palace was destroyed by Chlodovic or Clovis, in or about A. D. 507. Others again say, that it belonged to Amalric, who had been conquered by Childebert in A. D. 531. For many centuries this book had been subsequently preserved in the Benedictine monastery of Werden, on the river Ruhr, in the county of Mark, in Westphalia, where it was discovered in 1597 by Anthony Marillon, who extracted a few passages, which he inserted in a work entitled, 'A Commentary on the Gothic Alphabet.' Some time after, Arnoldus Mercator observed it in the same place, and having translated some verses of it, Gruter gave them to the world in his 'Inscriptiones Antiquæ.' From Werden it was carried to Prague, where in 1648, when that city was stormed by the Swedes under the command of Count Königs-mark, it was found by that nobleman, who presented it along with other treasures to his sovereign, Queen Christina. After remaining for some time in the royal library, it disappeared during the confusion which preceded the abdication of the queen, having been taken, as is supposed, by Isaac Vossius to the Netherlands, where it was discovered again in 1655. While the Codex Argenteus was in the Netherlands, it was copied by Francis Junius, a learned antiquarian, and for the first time given to the world. Some writers assert that it was purchased back again by Charles XII. King of Sweden, but whether such be the fact or not, this valuable manuscript is at present in the University of Upsala, carefully bound or covered over with silver, embossed with the likeness of Ulphilas engraved upon it. The present state of the manuscript is thus described by Dr. Loewe, in a learned article in the 'Journal of Sacred Literature': "This codex, of which there are 188 pages of a quarto size, is written on very thin and smoothly-polished vellum, which is for the greater part of a purple colour. On this ground the letters, which are all *uncial*, i. e. capitals, were afterwards printed in silver, the initials, and some other passages excepted, which are in gold. To the latter belong the three first lines of the Gospels of St. Luke and St. Mark, which are impressed with *golden foil*, as were most probably those of St. Matthew and St. John. At the commencement of a section, or chapter, the whole is distinguished by golden characters, and so it is with the beginning of the Lord's Prayer, and the titles of the Evangelists, which are all illuminated in gold. From the deep impression of the strokes, the celebrated *Michaelis* has conjectured that the letters were either imprinted with a warm iron or cut with a graver, and afterwards coloured, a circumstance, which is said to have led to the discovery of those letters, the colour of which had faded. But it has been recently proved that each letter was painted, and not formed in the manner supposed by *Michaelis*. Most of the silver letters have become green in the course of time whereas the golden ones are as yet in a superior

state of preservation. This covering of the letters with gold and silver is a characteristic feature in some ancient and modern Asiatic writings, and in most of the Canticles, Missals, Breviaries, etc. of the Middle Ages. The adjective *argenteus*, therefore, as used in connection with the 'codex' in question, refers solely to this circumstance. Some parts of this codex, which is said to have amounted formerly in all to 320 pages, have a pale violet hue." The Codex Argenteus is undoubtedly the most ancient specimen extant of the Teutonic or German language.

CODEX CAROLINUS, a name given to a manuscript containing some fragments of the Gothic version of St. Paul's Epistle to the Romans, which is preserved in the library of the Duke of Brunswick at Wolfenbüttel. It was discovered in 1756 by Francis Anton Knittel, in a Codex Rescriptus belonging to the ducal library. This MS., which is on vellum, contains the version of Ulphilas in one column, and a Latin translation in the other. It is supposed to belong to the sixth century, and was so defaced by another work written over it, that it was with great difficulty decyphered and restored. It is written in the character of the Codex Argenteus, but neither so beautiful nor so interesting as that manuscript. Both of them, however, have received great improvement from the discoveries made in the Ambrosian Library in Milan in 1817 by Cardinal Majo, the late learned librarian of the Vatican. Dr. Loewe, in the article from which we have already quoted, gives the following account of these discoveries: "While examining two Codices Rescripti, Majo discovered in one of them some Gothic writing, which, ere long, proved to be fragments of the Book of Kings, Ezra, and Nehemiah. Thus encouraged, he continued his inquiries, and had the satisfaction to find four other Codices Rescripti, containing in like manner portions of Ulphilas' Gothic version. Having communicated his discoveries to Count Carlo Ottavio Castiglioni, the latter joined Majo in his inquiries, so that we are indebted to both these savans for whatever we know concerning some considerable portions of this interesting production. Availing ourselves of the labours of these distinguished men, we shall notice a few of the MSS. they discovered.

"The first of them consists of 204 quarto pages; it is on vellum, and contains the Homilies of Gregory the Great on the Prophecies of Ezekiel, which, judging from their appearance or character, must have been produced about the eighth century. Beneath this are contained the Epistles of St. Paul to the Romans, 1 and 2 Corinthians, 1 and 2 of Timothy, Titus, and Philemon, as also a portion of the Gothic Calendar, all of which is written in a more ancient Gothic handwriting. The Epistles to the Romans, Corinthians, Ephesians, and to Timothy, constitute the main part of this interesting MS., and are almost entire. The titles of the Epistles are given at the heads of the pages on which they com-

mence, and are pretty readable. Of the other Epistles, there are considerable fragments only. The whole seems to have been written by two different writers or copyists, as there exists a marked difference in the writing, the one being more finished and pleasing than the other. Some savans have traced various readings in some of the margins, which are said to be written in a very small hand.

"The second manuscript consists of 156 quarto pages, on much thinner vellum. It contains St. Jerome's Exposition of Isaiah, written in Latin belonging to the eighth or ninth century. Under this Exposition may be seen the Gothic Version of St. Paul's Epistles to the Corinthians, Galatians, Ephesians, Philippians, Colossians, the two Epistles to the Thessalonians, and to Titus. What is wanting in the former MS. is found in this, which has some various readings peculiar to itself.

"In the third manuscript, which is a Latin volume of a quarto size, are contained the plays of Plautus, and part of Seneca's Tragedies of *Medea* and *Edipus*. In this volume Cardinal Majo discovered fragments of the Books of Kings, Ezra and Nehemiah. This discovery is of the utmost importance, as being among the few fragments of Ulphilas' Version of the Old Testament extant. This fact, moreover, furnishes a refutation of the assertion that Ulphilas designedly omitted the Books of Kings for the reasons already alluded to. The date of the Latin writing of this MS. is supposed to be the eighth or ninth century.

"The fourth and last manuscript which we shall notice, consists of a single sheet in small quarto, and contains four pages of the Gospel according to St. John in Latin, under which are found the very fragments of chaps. xxv. xxvi. and xxvii. of the Gospel of St. Matthew, which are wanting in the *Codex Argenteus*.

"All these manuscripts are written in broad and thin characters, without any division of words or of chapters, but with contractions of proper names, not unlike those we find in ancient Greek MSS. Some sections have been discovered which are indicated by numeral marks or larger spaces, and sometimes by large letters. The Gothic writing is said to belong to the sixth century."

The whole of Ulphilas's version, as it now exists, comprising the Codex Argenteus, the Codex Carolinus, and the Ambrosian MSS., include very large portions of the four Gospels, the Epistles of St. Paul, the Books of Kings, Ezra, Nehemiah, the Maccabees, and some parts of the Psalms. The latest and most finished critical edition of the entire remains of Ulphilas is that of Gabelenz and Loebe, published at Leipzig 1836—1847. Still another work supposed to be from the pen of Ulphilas, has been discovered by H. F. Massmann, who found it among some manuscripts belonging to the libraries of Rome and Milan. It is an exposition of the Gospel according to John, and has been published along

with a Latin version, explanatory notes, an historical inquiry, and a Gothic-Latin Dictionary. See BIBLE.

CÆLESTIANS. See PELAGIANS.

CÆLESTINES. See CELESTINES.

CÆLICOLÆ (Lat. *Cælum*, heaven, *colo*, to worship), heaven-worshippers, a heretical sect which arose in the end of the fourth century in Africa. They are condemned by two different rescripts of the Emperor Honorius, but the precise nature of their opinions is not known. In the Theodosian code they are ranked as Jews, and hence some have considered them as apostates from the Christian to the Jewish faith, but this is far from being certain or even probable. This name was sometimes applied by Pagans to the early Christians by way of derision and reproach.

CÆLUS. See URANUS.

COEMPTIO, one of the methods of contracting marriages among the ancient Romans, according to which the parties solemnly bound themselves to each other by the ceremony of giving and receiving a piece of money. See MARRIAGE.

CENOBITES. See CENOBITES.

COLÆNIS, a surname of ARTEMIS (which see), derived from a mythical king called Colænus.

COLARBASIANS, a sect of Gnostics which arose in the middle of the second century. They were originated by Colarbasus, a scholar of *Valentine* (see VALENTINIANS). They held that Christ sprang from the thirty ÆONS (which see); that Jesus and Christ were two distinct persons; and that the life and generations of all men, with all human affairs, depended on the seven planets. Their views were, therefore, a strange compound of Christianity, Judaism, and Paganism.

COLIAS, a surname of APHRODITE (which see), derived from the Attic promontory of Colias, on which the goddess had a statue.

COLLATINES, an order of monks in Italy, called also Oblates, the members of which reside in a monastery, but make no vows except a promise of obedience. They can go abroad freely, inherit property, and are placed under few restrictions. Some abbeys of this description are said to be filled with ladies of rank.

COLLATION, a term used where a bishop gives a benefice, which either he had as patron, or which came to him by lapse.

COLLATION, the name given in the Romish church to the spare meal taken on days of abstinence, consisting chiefly of bread, vegetables, or fruits, but without animal food.

COLLECT, the name applied in the early Christian church to the invocation, which was called *collecta* or collect, because it was a collection or repetition of all the prayers of the people. Bingham gives it as the form runs in the Constitutions, thus:

"O Lord Almighty and most High, thou that dwellest in the highest, thou Holy One that restest

in thy saints, (or holy places,) that art without original, the great Monarch of the world; who by thy Christ hast caused thy knowledge to be preached unto us, to the acknowledgment of thy glory and name, which he hath manifested to our understandings: look down now by him upon this thy flock, and deliver it from all ignorance and wicked works. Grant that it may fear thee, and love thee, and tremble before the face of thy glory. Be merciful and propitious unto them, and hearken to their prayers; and keep them unchangeable, unblameable, and without rebuke: that they may be holy both in body and soul, not having spot or wrinkle or any such thing; but that they may be perfect, and none among them deficient or wanting in any respect. O thou their Defender, thou Almighty, that regardest not persons, be thou the help of this thy people, whom thou hast redeemed with the precious blood of thy Christ. Be thou their defence and succour, their refuge and keeper, their impregnable wall, their bulwark and safety. For no one can pluck them out of thy hand. There is no other God like thee: in thee is our hope and strong consolation. Sanctify them by thy truth; for thy word is truth. Thou that dost nothing out of partiality and favour thou that canst not be deceived, deliver them from sickness and infirmity, from sin, from all injury and fraud, and from the fear of the enemy, from the arrow that flieth by day, and the danger that walketh in darkness; and vouchsafe to bring them to eternal life, which is in Christ thy only begotten Son, our God and Saviour; by whom be glory and worship unto thee in the Holy Ghost, now and for ever, world without end. Amen."

The collects among the Latins then were the same sort of prayers which the Greeks called invocations and commendations, with which the bishop concluded the prayers of the deacon and people in each distinct part of Divine service. The custom of repeating collects at the end of the service is of great antiquity in the Church of England, being known to have prevailed before the Norman Conquest, and the very collects now in use formed part of the devotional services of the church long before the Reformation.

COLLEGE, a union of persons for a common purpose, a community. Among the ancient Romans, a college must, in order to be legal, consist at least of three persons, who were considered as forming a corporate body, entitled to privileges somewhat similar to corporations among ourselves, such as holding common property, having a common purse, and being treated in law as a legal unity. A collegium was sometimes called also a universitas. The phrase is sometimes used, "a college of bishops," which is regarded in England as necessary to the consecration of a new bishop, and the college must, as in Roman law, consist of not less than three prelates.

COLLEGE OF AUGURS, the institution of soothsayers among the ancient heathens. It is

traced as far back as the very commencement of the Roman history, Romulus having appointed a college of three, to which he afterwards added two.* By the Ogulnian law passed B. C. 300, the number of augurs was increased to nine, of whom five were chosen by the plebs. The dictator Sulla increased them to fifteen, a number which continued till the time of Augustus, when the power of electing augurs being vested in the Emperor himself, the number of the college was regulated solely by the imperial will. The college of augurs possessed far greater power in the earlier than in the later period of the Roman history. Thus, though the election of the college was at first intrusted to the comitia curiata, or assembly of the patricians, the augurs themselves were regularly consulted before the election was considered complete. At length, as their influence became greater, they obtained the power of self-election, which they continued to exercise until B. C. 103, when, by the Domitian law, it was decreed that any vacancy in the college of augurs should be filled up by the votes of a minority of the tribes chosen by lot. This law underwent various changes, having been repealed by Sulla, and restored during the consulship of Cicero, B. C. 63; repealed a second time by Antony, and again revived at an after period. The introduction of Christianity proved in the highest degree unfavourable to the art of divination, and though the utmost efforts were made by the augurs themselves to maintain their influence, the college was finally abolished by the Emperor Theodosius. See AUGURS.

COLLEGE DE PROPAGANDA FIDE, a college instituted at Rome by Pope Urban VIII. in 1627. In this seminary young men from all nations are educated as Romish missionaries, with the view of diffusing the doctrines of the Roman Church in foreign nations. The college owed its institution to John Baptist Viles, or as some allege, Vives, a Spaniard residing at Rome. He surrendered all his possessions and property, including his very elegant mansion, into the hands of the pontiff, and by this munificent gift he founded the College de Propaganda Fide, establishing as the commencement of the undertaking ten scholarships for youth from foreign lands. Cardinal Barberini, the Pope's brother, in 1637 and 1638, added thirty-one more scholarships for Georgians, Persians, Nestorians, Jacobites, Melchites, Copts, Abyssinians, and Indians; and in defect of these, for Armenians from Poland, Russia, and Constantinople. The condition on which Barberini gave this splendid endowment was, that the scholars who should partake of his bounty, should pledge themselves to become missionaries among their own countrymen, or to go wherever the Congregation de Propaganda Fide should order them. The College was at first placed under the authority of three canons of the three patriarchal churches at Rome, but since the year 1641 it has been under the control to which we have just referred, and which had

been established by Gregory XV. See CONGREGATION DE PROPAGANDA FIDE.

COLLEGE OF THE SEVENTY See SANHEDRIM.

COLLEGES OF PIETY, a name given to meetings for the revival of religion in Germany, which were set up by Philip James Spener at Frankfort in 1670, first in his own house, and afterwards also in the church. The special object of these meetings was to bring about more cordial friendship among those who were seeking to edify their souls, and at the same time to render the public preaching of God's word more profitable, by explaining the sermons delivered by catechising, by lectures on the Holy Scriptures, with prayer and singing. The appellation Colleges of Piety was derived from Holland, where there was a party who, from their meetings for worship which they called collegia, were denominated collegiants. The Frankfort meetings, though originated from the best of motives, and attended with benefit to many, were not long in being imitated by others, who, wanting the prudence of Spener, conducted matters so unwisely as to lead to great abuses. On some occasions no minister was present to regulate the proceedings, and, accordingly, the utmost irregularity prevailed. At other times every one was allowed to speak, and, as a natural consequence, heretical opinions were often broached, and enthusiasm took the place of sobriety and sincere devotion. In small villages the meetings were generally conducted with great propriety, but in large towns, as in Hamburg for example, there were frequent commotions. The most unseemly disturbances also took place at Erfurth, Dantzic, Wolfenbüttel, Gotha, and even at Halle in Saxony. Finding that unexpected results had followed from the institution of his Colleges of Piety, Spener suppressed those which he himself had set up. Others followed his example, but in some cases the meetings were continued, and people began to frequent them to the entire neglect of public worship and thus the good which Spener sought to do was evil spoken of, and his benevolent attempts to introduce a higher tone of piety among his countrymen were perverted into means of injuring the holy cause which he had so warmly at heart. See PRETISTIC CONTROVERSY.

COLLEGIANTS, a Christian sect which arose in Holland in 1619, when the Arminian dispute was at its height. It was originated by three brothers, John James, Hadrian, and Gisbert Koddeus or Van der Kodde, humble, but pious men, holding Arminian principles. Joined by one Anthony Cornelius, they held meetings which they called collegia, and hence the sect acquired the name of Collegiants. The only test of admission to the society was a belief in the Bible as inspired of God, and an earnest desire and endeavour to live conformably to its precepts, whatever might be their opinions on the various doctrines of the Christian religion. The brethren are accustomed to assemble twice a-week, on Sabbath

and Wednesday, for religious exercises. On these occasions they commence the service with singing a hymn and offering up a prayer, after which a passage of Scripture is read and explained, two persons having been appointed to expound it, and then any male person in the assembly is freely permitted to offer his thoughts to the brethren. Thus a controversy often arises at their meetings. They have printed lists of the texts which are to be discussed at their meetings, so that the brethren have it in their power to give their opinions after careful previous preparation. At Rheinsberg they have large buildings destined for the education of orphan children, and for the reception of strangers, and in that place the brethren assemble twice a-year, spending four days successively in meetings for mutual encouragement and edification, as well as for the celebration of the Lord's Supper. On these occasions, also, the ordinance of baptism is administered to those who wish it; but the ceremony is invariably performed by total immersion. The Collegiants in Friesland assemble once a-year at Leeuwarden for the same purposes as their brethren who meet at Rheinsberg. From the lax terms of admission among the Collegiants, they are drawn from all sects, and consist of men of the most widely opposite opinions. They account no man a heretic on account of his opinions, but solely on account of vicious and immoral conduct.

When the sect of Collegiants was first instituted *Arminianism* was at a low ebb in Holland, having been formally condemned by the synod of Dort, and the ministers who held its tenets being prohibited from promulgating them. The brothers Van der Kodde, accordingly, opened private meetings or clubs called *collegia*. The first was held at the village of Warmand, where one of the brothers lived, and after a short time the meetings were transferred to Rheinsberg, a small village near Leyden, from which the Collegiants received the name of Rheinsbergers. Similar meetings were instituted at other places in Holland, and the sect rapidly increased until it became a large body. They professed to tolerate all opinions, however extravagant and openly opposed to the plainest declarations of Scripture. Yet, notwithstanding the tolerant spirit by which they were avowedly actuated, a controversy arose in 1672 in the sect of the Collegiants, which raged with the utmost bitterness for a considerable time. The parties were on the one side, John and Paul Bredenburg, merchants of Rotterdam, and on the other side, Abraham Lemmermann and Francis Cuiper, merchants of Amsterdam. The brothers Bredenburg openly taught the doctrine of Spinoza, and demonstrated its accordant with reason mathematically. With strange inconsistency they avowed their belief in Christianity as being of Divine origin, recommending and defending it in the meetings of the Collegiants. To reconcile such opposite and contradictory systems as Spinozism and

Christianity, they maintained that reason is opposed to religion, but that we ought, nevertheless, to believe in the religion contained in the New Testament Scriptures against the most evident and the most conclusive mathematical demonstrations. It is plain, then, that the brothers Bredenburg must have held, that what is false in theology may be true in philosophy, and *vice versa*, what is a religious truth may be a philosophical error, and even a mathematical absurdity. This strange, contradictory system of opinion was opposed by Francis Cuiper, a book seller of Amsterdam, in a work entitled '*Arcana Atheismi Detecta*,' or the Secrets of Atheism Detected. The controversy waxed warm on both sides; other minor contests arose about the same time; and the result of the whole was, that the Collegiants, in 1686, were divided into two opposing sects, which held their assemblies in separate buildings at Rheinsberg. In the beginning, however, of the eighteenth century, when the heads of the opposing factions had disappeared from the scene, the schism began to heal, and the Collegiants returned to their former harmony. They continue to this day to observe the same modes of worship, and though far from being so numerous as they once were, still hold their meetings without any fixed pastors, and practise baptism by immersion.

COLLEGIATI. See *COPIATÆ*.

COLLEGIUM ÆSCULAPII ET HYGEIÆ.

The college of Æsculapius and of Hygeia was among the ancient Romans a congregation of sixty persons, who, at certain days in the year, met at an appointed place to offer sacrifices in behalf of those who were willing to implore the help of the god and goddess of health.

COLLEGIUM DENDROPHORIUM, the college of the Dendrophori. It is difficult to ascertain with certainty who these people were. The word is derived from two Greek words, *dendron*, a tree, and *phero*, to carry. Hence Salmasius thinks, that, by the Dendrophori were meant those men who, in the processions made in honour of the gods, carried branches of trees. From the following passage in the Theodosian code, however, it would appear that they were a class of heathens: "It is just that all the places which the Dendrophori and other heathens have possessed, and were appointed for keeping of feasts and distribution of money, be applied to the revenues of our house, having beforehand banished the error which had first given birth to them."

COLLOCATIO, a custom which existed among the ancient Greeks and Romans, on the death of any individual, of laying out the corpse on a bed with a pillow for supporting the head and back. It was placed at one time outside the house, but afterwards at the threshold, the design being, as Plato alleged, to give ocular proof that the person was really dead, or, as is more likely to have been the reason, to show that the death had been natural, not caused by violence. By the side of the corpse was laid a honey-

cake, which was said to be meant as a gift to Cerberus. Beside the bed were arranged painted earthen vessels, which were buried with the corpse. The colloctio continued for two days, and on the third the body was carried out for burial.

COLLUTHIANS, a heretical sect which arose in the fourth century, founded by Colluthus, a presbyter of Alexandria. He seems to have approached in his opinions to the tenets of the Manicheans, holding that God did not create the wicked, and that he was not the author of the evils that befall men. Colluthus was deposed by the council of Alexandria, A. D. 324, and died before A. D. 340. The sect existed but for a short time.

COLLOBIUM (Gr. *kolobos*, short), a garment which some ancient authors affirm was worn by bishops and presbyters in the primitive ages of the Christian church. It was a short tunic or coat without long sleeves, thus differing from the *dalmatica*, which was the long coat with sleeves. Both these vestments were used by the Romans, though the *collobium* was the more common, ancient and honourable garment, which was afterwards permitted, by the laws of Theodosius the Great, to be worn by senators within the walls of Constantinople. It is probable, therefore, that when a bishop or a presbyter is said to wear a collobium, it means nothing more than that he wore a common Roman garment.

COLLYRIDES (Gr. cakes), a species of cakes of kneaded dough, which, from very ancient times, were offered to the gods as sacred gifts from the notion which the heathen in all ages have entertained, that what was gratifying to the sons of men, must be pleasing and acceptable to the gods. Besides, it has been imagined, by the ignorant in every age, that the inhabitants of heaven stood in need of food and drink like those of earth. The Hebrews offered cakes in the temple made with wheat or barley, kneaded with oil, and sometimes with honey. The Egyptians made offerings of cakes to their deities in behalf of deceased relatives. Cecrops directed cakes to be offered to Zeus at Athens. Herodotus informs us, that the Persians offered consecrated cakes to their gods. The immolation or consecration of a victim among the ancient Romans consisted partly in casting of corn and frankincense, together with the *salsa mola* made with bran or meal mixed with salt, upon the head of the beast. Cakes were specially used in the worship of certain deities, as in that of Apollo. They were either simple cakes of flour, sometimes also of wax, or they were made in the shape of some animal, and were then offered as symbolical sacrifices in the place of real animals, either because they could not easily be procured, or were too expensive for the sacrifices. On the second day of the festival called Thesmophoria, celebrated in various parts of Greece in honour of Demeter, the women sat on the ground around the statue of the goddess, and took no other food than cakes made of sesame and honey. In Jer. vii. 17, we read of the

Israelites kneading their dough "to make cakes to the queen of heaven," which appears to have been from early times an idolatrous practice. The Collyrides of the Pagans having been transferred, in the fourth century, to the worship of the Virgin Mary, gave name to a small sect in Arabia. See next Article.

COLLYRIDIANS, a sect which arose towards the end of the fourth century, maintaining that the Virgin Mary ought to be worshipped and appeased with libations, sacrifices, and offerings of *collyrides* or cakes. They appear to have been a sect of women, who came from Thrace and settled in Arabia, looking upon themselves as priestesses of Mary. On a set day, consecrated to her as a festival, they carried about in chariots, similar to those which the Pagans used in their religious processions, cakes or wafers dedicated to Mary, which they first presented to her as sacred offerings, and then ate them. Neander considers this ceremony to have been derived from the Pagan worship of Ceres, and that the customary bread-offerings at the Thesmophoria or heathen feast of the harvest, in honour of Ceres, had been changed for such offerings in honour of Mary. Mosheim, also, supposes the Collyridians to have been heathen converts, who, while they were mere Pagans, had been accustomed to bake, and present to the goddess Venus or Astarte, certain cakes which were called *collyrides*, and now that they had become Christians they thought this honour might be best shown to Mary. The *Collyridians* were opposed by the ANTIDICOMARIANITES (which see), who, instead of regarding Mary as a goddess, held that she was not always virgin, but had other children after the birth of Jesus. See MARIOLATRY.

COLLYVA, an oblation used in the Greek church in commemoration of the resurrection of the dead. It forms a portion of the funeral solemnities of the modern Greeks. The latest account of the Collyva has been given by Mr. Henry M. Baird, an intelligent traveller, in his recent work, entitled 'Modern Greece.' We quote the passage. "In modern Greece several successive Fridays are set apart as especially devoted to the dead. The bell of the little church of St. Nicholas Rangaves, situated at the very base of the Acropolis, attracted my attention on one of these occasions. Upon entering the church—a small edifice scarce exceeding in size an ordinary room—I found a few persons waiting for the commencement of the services; the men and boys standing near the altar, while the women as usual remained somewhat further off. Ever and anon some person would come in carrying a small dish covered with a napkin, and, after devoutly crossing himself, placed the dish upon the floor in front of the screen of the hieron or holy place. These plates contained a peculiar sort of cake, which is called Collyva. It is, in fact, an offering made to the manes of the dead, and can certainly claim a Pagan rather than a Christian origin. It is carefully made, the principal ingredients being boiled

wheat and currants. The surface of the top is ornamented with various degrees of neatness, by means of the eatable red grains of the pomegranates or almonds, or anything of the kind. These cakes were sent by the relatives of those who had died within a year or two, and if handsome, were allowed to remain before the chancel. If more commonly prepared, the contents were thrown together into a basket. In every plate of *collyva*, and in every basket, were stuck a number of little lighted waxen tapers, which burned during the service. The notion of the common people respecting this usage, was expressed to me by a person whom I asked to explain its purport. 'The soul of the deceased,' said he, 'for whom the *collyva* is offered, comes down during the service, and eats a single grain of the wheat.'" This observance of the Greeks is probably of Pagan origin. It is well known that among the ancient Romans there was a festival called *Feralia*, which was held in the latter end of the month of February, when food was wont to be carried to the sepulchres for the use of the dead. The *Inferiæ* and *Parentalia* were of the same description, showing that among the ancient heathens, as among several modern nations, the manes of the dead are thought to be able to partake of the enjoyments of the living. The Chinese (See ANCESTORS, WORSHIP OF), present offerings to the dead, and hold imaginary intercourse with them. See FUNERAL RITES.

COLORITES, a congregation of Augustinian monks, founded in the sixteenth century by Bernard of Rogliano in Calabria. The name of this order is said to have been drawn from Colorito, a hill in the Neapolitan territory on which there is a church dedicated to the holy Virgin. The order was not fully established till 1591, and a few years after they avowed submission to the general of the Augustin hermits. Their habit consisted of a dark-coloured gown, and a mantle which reached only to their knees.

COLPIA, in the cosmogony of the ancient Phœnicians, as explained by Sanchoniathon, the name of the wind, from which, as well as from his wife, Baau or Night, arose Life or *Æon*, and the First Bera or creation. The meaning of this myth, according to Rougemont, is, that the voice or Spirit of God (Colpia), in moving over the formless and empty earth (Baau), has given rise, in the first place, to life in material things.

COMBADAXUS, a deity worshipped in Japan. He was a honze or priest, of whom the following strange story is told. When he was about eighty years old, he ordered a magnificent temple to be built, and pretending to be weary of life, he gave out that he would retire into a cavern and sleep for ten thousand millions of years; after which he would come to life again. Accordingly, he went into the cavern, the mouth of which was immediately sealed up. The Japanese believe that he is still alive, and therefore celebrate a festival in his honour, and invoke him as a god.

COMBAT (JUDICIAL). See BATTLE (TRIAL BY)
COMFORTED (THE), one of the two classes, the *consolati* or comforted, and the *federati* or confederated, into which the Manichean congregations were anciently divided. The ALBIGENSES (which see) classified their people in precisely the same way, and the "comforted" in the Albigenian church led a life of celibacy and of strict austerity.

COMMANDRIES, the name given to the houses of the knights hospitallers, an order of ecclesiastical knighthood which was instituted in the twelfth century.

COMMATRES (Lat. *con*, together, and *mater*, a mother), a term sometimes used in ancient writers to denote sponsors in baptism.

COMMEMORATION OF THE DEAD. See ANNIVERSARIES.

COMMEMORATIONS, a word used in the church of Rome to denote the combination of the service of some holyday of lesser note with the service of some Sunday or greater holyday on which the lesser holyday happens to fall. In all such cases the Breviary enjoins that the hymns, verses, and some other parts of the service of the lesser holyday should be added to those of the greater. See FESTIVALS.

COMMENDAM, an ecclesiastical term used in England to denote a living commended by the crown to the care of a clergyman until a proper pastor has been appointed to it. Such interim appointments have for some time been seldom or never granted to any but bishops, who, when their bishoprics were of small value, have, on some occasions, been allowed by special dispensation to hold their benefices, which, on their promotion, passed into the hands of the sovereign.

COMMENDATIONS, one of the names given in the Latin church to COLLECTS (which see).

COMMENDATORY LETTERS. In the early Christian church no Christian would venture to travel without taking with him letters of credence from his own bishop, if he meant to communicate with the Christian church in a foreign country. The letters, which were called commendatory, were such as were only granted to persons of quality, or else persons whose reputation had been called in question, or clergymen who had occasion to travel into foreign countries. Persons travelling without these letters might partake of the charity of the church in a foreign country, but were refused permission to sit down at the Lord's table. Dr. Sherlock says, in his treatise on Church Unity, "The ancient discipline was very severe in admitting strangers who were unknown to them, to the communion, lest they should admit heretics or schismatics, or excommunicated persons; and, therefore, if any such came who could not produce their recommendatory letters, but pretended to have lost them by the way, they were neither admitted to communion nor wholly refused, but, if occasion were, maintained by the church till such letters could be

procured from the church from whence they came, which was called the *communio peregrina*." In the apostolical canons it was expressly provided, that if any strange bishops, presbyters, or deacons, travelled without commendatory letters, they should neither be allowed to preach nor be received to communion, but only have what was necessary to answer their present wants, that is, a charitable subsistence.

COMMENDATORY PRAYER, a name given to the morning thanksgiving, as it is called in the constitutions, which was offered by the bishop or pastor in the early Christian church towards the close of the morning service. The prayer, as given by Bingham in his 'Christian Antiquities,' is as follows: "O God, the God of spirits and of all flesh, with whom no one can compare, whom no one can approach, thou givest the sun to govern the day, and the moon and stars to govern the night; look down upon us with the eyes of thy favour, and receive our morning thanksgivings, and have mercy on us. For we have not spread forth our hands to any strange god. For there is not any new god among us, but thou, our eternal and immortal God, who hast given us our being through Christ, and our well-being through him also. Vouchsafe by him to bring us to everlasting life; with whom unto thee be glory, honour, and adoration, in the Holy Ghost, world without end. Amen." The African councils speak of prayers used at the funerals of the dead, which were also called commendatory prayers, being such as were offered when the body was committed to the ground.

COMMINATION, a public denunciation or threatening of God's vengeance upon sinners. There is an ancient office, called the *Commination*, in the Church of England, which is appointed to be read on the first day of Lent or Ash-Wednesday, and at other times as the ordinary shall appoint.

COMMUNISTR, the presbyters in the early Christian church who assisted in the administration of the sacraments. Subsequently they regularly administered the ordinances themselves. See **ELDERS (CHRISTIAN)**.

COMMISSARY, an officer in the Church of England who exercises ecclesiastical jurisdiction in places of the diocese so far distant from the chief city, that the chancellor cannot summon the people to the bishop's principal consistory court without great inconvenience to them.

COMMON PRAYER (BOOK OF), the liturgy of the Church of England, to the use of which in public worship, every clergyman is bound by the Act of Uniformity to adhere; and, besides, he subscribes a declaration to the effect, "That he himself will use the form in the said Book prescribed, in public prayer and administration of the sacraments, and none other." Previous to the reign of Edward VI., when the Liturgy was first performed in English, the ritual had consisted of a collection of Latin prayers, made up partly of some ancient forms used in the primitive church,

and partly of some of a later original accommodated to the Romish church. Compiled at Rome, where the Latin tongue was spoken, the prayers had remained untranslated, even though the Latin had become a dead language. In 1547 the Convocation, and afterwards the Parliament, took into their consideration the subject of the communion, the Romanists having withheld the cup from the laity ever since the council of Constance in 1414, on pretence that part of the transubstantiated wine was in danger of being spilt. A change, however, on this point, had come over the minds of Christian men in England, and an authoritative act was passed, first by the clergy, and then by the Legislature, enjoining all persons to receive the sacrament in both kinds. The reformation of the communion led immediately to other improvements. Among these, one of the most important was the appointment of a committee of the clergy to prepare "an uniform order for the communion according to the rules of Scripture, and the use of the primitive church." This having been accomplished to the satisfaction of the public generally, the same persons were empowered in 1548 by another commission to compose a new Liturgy, which was completed in a few months, and included the new office for the communion. The committee to whom this task had been intrusted, was presided over by Archbishop Cranmer, and included eleven of the most eminent clergymen of the period, including Ridley the martyr. Drawn up by a body of men so highly qualified for the task, the Liturgy was approved, confirmed, and published by the King and Parliament, and is called 'The First Book of Edward VI.'

In the course of three years after its preparation, Cranmer proposed to revise the Liturgy, and having called to his aid Martin Bucer and Peter Martyr, two eminent Continental divines, he produced a new edition, with considerable alterations, consisting chiefly of the addition of the sentences, exhortation, confession and absolution at the beginning of the morning and evening services; which in the first Common Prayer Book began with the Lord's Prayer. The other changes were the removing of some ceremonies contained in the former book; as the use of oil in baptism; the unction of the sick; prayers for souls departed; omitting the order for mixing water with the wine, and several others. The vestments also prescribed by the former book were directed to be disused, and the practice of kneeling at the sacrament was explained. In this improved form the Liturgy was again confirmed by Parliament in 1552, and thus amended, it is frequently called 'The Second Book of Edward VI.' In the following year both this and the former act were repealed, Queen Mary, who had now succeeded to the throne, being resolved to restore Romanism in England. This state of matters, however, was but of short duration, for in 1559, soon after the accession of Elizabeth, a statute passed the Legislature restoring the English service; and a

other committee of learned divines was appointed to review King Edward's Liturgies, and to frame from them a Book of Common Prayer for the use of the Church of England. In the list of commissioners on this important occasion, occurs the name of Matthew Parker, afterwards Archbishop of Canterbury; but the chief management of the undertaking is supposed to have devolved upon Mr. Edward Guest, a very learned man, and subsequently almoner to the Queen and Bishop of Salisbury. At the outset the difficulty arose, which of the two former Liturgies ought to be received. This point occasioned considerable discussion; but at length King Edward's Second Book was adopted, and its use was accordingly authorized by Parliament; with the addition of certain Lessons to be read on every Sunday in the year, the form of the Litany altered and revised, and two sentences added in delivering the sacrament. The alteration in the Litany consisted in omitting the words, "From the tyranny of the Bishop of Rome and all his detestable enormities," which occurred in both the books of King Edward: and the adding these words to the first petition for the Queen, "Strengthen in the true worshipping of thee in righteousness and holiness of life." The sentences inserted at the delivery of the sacrament consisted of "the body of our Lord Jesus Christ which was given for thee;" and "The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul to everlasting life." These were adopted out of King Edward's first book, and were the whole forms then in use; though they were omitted in the second, the form of which was also adopted. A few other variations from this second book were also made. Thus an alteration was introduced into the direction concerning the chancels and proper places for reading divine service; the vestments ordered in the first book were restored; two prayers for the Queen and clergy were added to the end of the Litany; and a note at the end of the communion service explanatory of the presence was omitted. The design of this last alteration was to promote uniformity, in accordance with the Queen's wishes, and, therefore, the question as to the real presence of Christ in the sacrament was left as an indeterminate point. The Book of Common Prayer thus completed, continued in use until the first year of James I., when some forms of thanksgiving were added, and the Catechism was enlarged on the subject of the sacraments. In the reign of Charles II., the Liturgy was again slightly altered, and unanimously subscribed by both Houses of Convocation of both provinces, on the 20th December, 1661. And in the same year, the Parliament passed the Act of Uniformity in Public Worship, which is binding upon all ministers of the Church of England; and although various proposals have been made from time to time to revise the Book of Common Prayer, it remains to this day in precisely the same state in which it was left by the Second Charles.

The strictest adherence to this prescribed formulary of the Church of England is enjoined by the canons on all the clergy. Thus it is expressly declared in the fourth canon: "Whosoever shall affirm, that the form of God's worship in the Church of England, established by law, and contained in the Book of Common Prayer and administration of the sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures; let him be excommunicated *ipso facto*, and not restored but by the bishop of the place, or archbishop, after his repentance and public revocation of such his wicked errors." And again, "If any minister, after he has subscribed to the Book of Common Prayer, shall omit to use the form of prayer, or any of the orders or ceremonies prescribed in the Communion Book, let him be suspended; and if after a month he does not reform and submit himself, let him be excommunicated; and then, if he shall not submit himself within the space of another month, let him be deposed from the ministry."

The Scotch Episcopal Church, since the days of Queen Anne, have adopted the Book of Common Prayer, and use it not only in the Morning and Evening services, but also in the occasional offices, except when celebrating the eucharist, on which occasion the Scotch communion office is generally read.

The Protestant Episcopal Church of America adopted in 1789 a somewhat modified form of the Book of Common Prayer, differing in several particulars from the service book of the Church of England. 1. A shorter form of absolution is allowed to be used instead of the English one, which, however, is retained, and is most generally recited in divine service. 2. The Athanasian Creed is omitted, while the Nicene Creed is retained. 3. In the office of baptism, the sign of the cross may be dispensed with if requested. 4. The marriage service has been considerably abridged. 5. In the funeral service some expressions in the English Prayer Book, which have been considered liable to misconstruction, are altered or omitted. In addition to these alterations, a change was of course introduced into the prayers for rulers, in consequence of the peculiar form of government in the United States. There may be also a few other verbal changes of minor importance which it is unnecessary to mention.

COMMUNION. This word in its strict acceptation implies the sharing of something along with another, and in a more general sense, agreement, fellowship or friendly intercourse. Hence the word *communion* is used by a very natural transition to denote the Lord's Supper, which is a fellowship or participation on the part of believers in the great benefits accruing from the broken body and shed blood of the Lord Jesus Christ. In its wider and more extended signification, communion is held by the believer when at the Lord's table with the whole body of Christ's people, who are all equally inter-

ested in his death; but in its narrower and more restricted meaning, it denotes fellowship with a particular congregation or community of Christians. Accordingly the term *communion* is sometimes used to signify any limited sect or denomination of Christians. So strong, however, was the impression of the early Christians, that the Lord's Supper was a feast of communion with the whole of Christ's people, that they held it might be celebrated by the absent as well as the present; and, accordingly, they were in the habit of sending by the hands of the deacons portions of the sacred elements to their brethren, who from sickness or imprisonment were unable to attend.

COMMUNION (CLERICAL), an expression which sometimes occurs in early Christian writers, and is intended in opposition to Lay Communion (see COMMUNION, LAY), to denote the full exercise of all the duties of the clerical office. Hence, when a clergyman was for any offence deprived of clerical communion, he was excluded from those special honours and privileges which belong to the sacred function. This was called also ecclesiastical communion. See LORD'S SUPPER.

COMMUNION (FREE). The churches and Christian communities which adhere to the practice of free, catholic, open or mixed communion, are such as hold that the evidence of Christian character is the only indispensable prerequisite to admission to the Lord's Table. About forty years since, an earnest discussion arose in England between the Baptists and Pædobaptists as to what are usually described as the terms of communion, or the special conditions of admission to the Lord's Supper. The controversy chiefly turned upon the point whether or not baptism was an essential prerequisite. The doctrine of free communion was advocated by Mr. Robert Hall, while Mr. Fuller entered the lists as the champion of strict, close, primitive, or church communion. The argument was conducted with great ability on both sides. The positions which Mr. Hall maintained in support of his view of the subject were briefly these: "1. The baptism of John was a separate institution from that appointed by Christ after his resurrection; from which it follows that the Lord's supper was anterior to Christian baptism, and that the original communicants consisted entirely of such as had not received that ordinance. 2. That there is no such connexion, either in the nature of things, or by the divine institution, between baptism and the eucharist, as renders it, under all circumstances, indispensable that the former should precede the latter. 3. That admitting this to be the prescribed order, and to be sanctioned by the uniform practice of the apostles, the case of pious Pædobaptists is a new case, calling for some peculiar treatment, in which we ought to regard rather the *spirit* than the *letter* of apostolic precedent. 4. That a schism in the church, the mystical body of Christ, is deprecating in the New Testament as the greatest evil. 5.

That a reception to church fellowship of all such as God has received, notwithstanding a diversity of opinion and practice in matters not essential to salvation, is expressly enjoined in the New Testament. Rom. xiv. 1—5; xv. 1, 5—7. 6. That to withhold the Lord's supper from those with whom we unite in other acts of Christian worship, is a palpable inconsistency. And lastly, That it is as impolitic as it is illiberal; being calculated to awaken a powerful prejudice, and place beyond the reach of conviction our Pædobaptist brethren, and to engender among the Baptists themselves a narrow and sectarian feeling, wholly opposed to the enlarged spirit of the present age."

COMMUNION (INFANT). The custom prevailed for many ages in the Christian church of administering the communion to infants; and as persons at so early an age were incapable of eating the bread, the practice was early adopted of dipping it in wine, and pressing a drop or two into the mouth of the babe. The reason which Cyprian assigned for this custom was, "that the grace of God bestowed upon the subjects of baptism was given without measure, and without any limitation as to age." Augustine strongly advocates this practice, and in its favour he adduces John vi. 53, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," a passage which was afterwards quoted with the same application by Paschasius Radbert in the ninth century. From the period of the general introduction of infant baptism, the Lord's Supper continued to be administered to all who had been baptized, whether infants or adults. The custom of infant communion prevailed for several centuries. It is mentioned in the third council of Tours, A. D. 813, and even the council of Trent, A. D. 1545, instead of discountenancing it, only declared that it should not be considered essential to salvation. It is still scrupulously observed by the Greek church.

COMMUNION (LAY). It was accounted in the primitive Christian church the highest privilege of a layman to partake of the communion; but it was a severe rebuke for any one who held the clerical office to be again degraded to the condition of a layman, and to be required to communicate as a layman at the table of the Lord. This was regarded as a kind of mitigated excommunication. The man on whom the church inflicted this punishment for any offence, was excluded from the body of the clergy, and reduced to the condition of a layman, and his partaking of the Lord's Supper was termed a lay communion. Bellarmine alleges, that such a communion was only in one kind, such being the meaning at present attached to the expression lay communion in the Church of Rome. But this is taking for granted that the practice of denying the cup to the laity existed in the early Christian church, while there is not the slightest trace of it to be found in the ancient writers. Other authors again limit the meaning of lay communion to the punishment of

being compelled to communicate among laymen outside the rails of a chancel. Such a restriction of its signification, however, is wholly unwarranted, and the only adequate idea of what is involved in reducing a clergyman to lay communion, is the totally degrading him, and depriving him of his orders, that is, of his clerical office and function, and reducing him to the simple condition of a layman. In this case they were not only deprived of the order and office, the power and authority, but even of the name and title of clergymen. They were accordingly, after such a sentence, reputed and treated as private Christians, wholly divested of all their former dignity and clerical powers and privileges. Very few instances are on record of clergymen thus degraded being recalled to the clerical office again, which indeed was never done but upon some great emergency or very pressing reason.

COMMUNION SERVICE, the office in the liturgy of the Church of England, for the administration of the eucharist or sacrament of the Lord's Supper. It was extracted out of several ancient liturgies, as those of St. Basil, St. Ambrose, and St. Gregory, but considerably modified by Martin Bucer, who was brought over from Germany to assist in revising the Liturgy. At one time the communion service was used in a distinct form, and at a different time from the morning prayer, and Bishop Overall attributes it to the negligence of the ministers and carelessness of the people, that they have been combined into one office. It is appointed by the rubric to be read, in part at least, on every Sunday and holiday.

The communion office of the Scottish Episcopal Church differs from the communion office of the Prayer Book of the Church of England. It maintains the doctrine of the commemorative sacrifice of the holy eucharist, and asserts that Christ is verily and indeed present in the Lord's Supper, and taken and received by the faithful. The Book of Common Prayer has been universally adopted among the Scotch Episcopalians since 1712, and has been uniformly used not only in the morning and evening services, but also in all the occasional offices excepting the celebration of the eucharist, when the Scotch communion office is generally adopted. This office, the use of which is entirely limited to the body for which it was composed, was authorized by Charles I., and is formed on the model of the office in the first Liturgy of Edward VI.

COMMUNION (STRICT). The general opinion and practice of all ages have gone to favour the principle now held in almost all Christian churches, that to entitle any person to admission to the Lord's table something more is necessary than evidence of conversion or Christian character, which is the only prerequisite according to the adherents of *Free Communion*. Hence the advocates of *Strict Communion* have always maintained that not only baptism, but soundness in the faith, and a regular, consistent

walk and conversation were scriptural and indispensable terms of communion. In the keen controversy which took place a number of years ago in the Baptist churches of England, the doctrine of Strict Communion was ably supported by Mr. J. G. Fuller, in his 'Conversations on Strict and Mixed Communion.' The chief positions which he seeks to establish, in conducting the argument against Mr. Hall, are briefly these: "1. That all the arguments which are used to destroy the identity of baptism as practised by John and the apostles before the death of Christ, with that practised afterwards, amount only to proof of a *circumstantial* not an *essential* difference, and cannot therefore warrant the inferences of Mr. Hall in any one point.—2. That the commission of our Lord (Matth. xxviii. 19, 20), furnishes the same evidence that baptism is an indispensable prerequisite to external church fellowship, as that faith is an indispensable prerequisite to baptism.—3. That the uniform example of the apostles is an inspired explanation of the commission under which they acted, and a pattern intended for the instruction of the church in all succeeding ages.—4. That strict conformity to the commission of Christ, thus explained, is not *schism*, but the only possible mode of restoring and perpetuating *Christian union*.—5. That the mutual forbearance enjoined on Christians in the New Testament related to matters of real indifference, not involving the surrender of any positive institution of Christ; and is therefore inapplicable to the present case.—6. That to unite with Pædobaptist brethren in all such acts of worship and benevolent effort as do not imply an abandonment of the commission, is not an inconsistency, but the dictate of Christian charity.—And, lastly, That to whatever imputations a strict adherence to the commission of Christ may subject the Baptist churches, it is better to suffer them than to sin; and that a deviation in deference to modern error, however conscientiously maintained, is neither charity nor Christian wisdom, since 'whatever is right is wise.' Christians may cordially unite in the evangelization of the world, but they *do not*, nor *can* they without a change of sentiments, unite in the constitution of their churches."

COMMUNION (TERMS OF). Our Lord, in instituting the ordinance of the Supper, showed clearly for whom it was intended by administering it to his disciples. If we examine the corresponding ordinance under the Old Testament, which is well known to have been the Passover, we shall find that its administration was limited to the Israelites, and those who had joined themselves to them by submitting to circumcision. Thus, in regard to strangers, the law was explicit, Exod. xii. 48, "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof." It is plain, therefore, that circumcision was

an indispensable qualification for partaking of the passover, and from this it is argued by analogy that baptism, which has come in the place of circumcision, is equally necessary to entitle a person to sit down at the table of the Lord. On this point, as to which, up to within the last half century, there had never been a doubt, a controversy raged for some time among the English Baptists; the one party, headed by Mr. Hall, contending for the duty of free communion, or the open admission of Pædobaptists to the communion with Baptists; the other party, headed by Mr. Fuller, contending for the duty of strict communion, and, therefore, arguing in favour of baptism as an indispensable qualification for partaking of the Lord's Supper. The latter opinion is that which has almost universally been maintained in Christian churches, and, accordingly, in case of an unbaptized person applying for admission to the eucharist, it is the invariable practice to dispense the ordinance of baptism previously to the individual being allowed to take his place at the Lord's table. Baptism, however, is not the only term of communion. It is generally demanded of candidates for the Lord's table, in addition to the qualification of previous baptism, that they show a competent measure of knowledge, profess their faith in Christ, and possess a character in accordance with their profession. The English Church Catechism, in reply to the question, "What is required of them who come to the Lord's Supper?" answers, "To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men." To the same effect, the 29th article of the same church declares, "The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, as St. Augustine saith, the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing." The Westminster Confession of Faith, also, which is the symbol or authoritative standard of the Presbyterian churches, is equally explicit on this point, asserting "All ignorant and ungodly persons, as they are unfit to enjoy communion with him (Christ), so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto." Such then are the individuals who, in the judgment of the church, are entitled to admission to the table of the Lord. If it be asked, however, who they are that, in the sight of God, are qualified to partake of this holy ordinance, the reply is, that believers alone have a right to this privilege. Yet even believers themselves are not always in a state of preparedness for the Lord's Supper. Their graces may be in a very low state, and their consciences wounded by sin, and, therefore,

it is their duty to humble themselves in unfeigned repentance before engaging in this solemn ordinance. Hence the necessity of the apostolic exhortation, "Let a man examine himself, and so let him eat of this bread and drink of this cup." The duty to which the apostle thus calls all who would partake worthily of the Lord's Supper, involves a serious and searching inquiry both as to their habitual character and their present spiritual state.

COMMUNION OF STRANGERS. Travellers and strangers, in the early ages of the Christian church, unless they had testimonials certifying to their regular standing as recognized members of the church, were treated as if they were under censure, not being allowed the privileges of full communion, though permitted to receive maintenance from the funds of the church if they required it. Clergymen under censure were sometimes treated in this way. They were placed in the same relation as strangers, which was denoted by the Latin phrase *communio peregrina*. In these circumstances they could neither officiate nor be present at the celebration of the Lord's Supper until they had given the prescribed satisfaction.

COMMUNION TABLE, on which the elements are laid in celebrating the Lord's Supper. It was at first a plain moveable table made of wood, and covered with a white cloth. Altars, as the communion tables came to be called, were wrought from stone in the time of Constantine, and in the Western church were required by ecclesiastical authority in the beginning of the sixth century. The stone altars were no longer moveable, but fixed, and decorated with crimson cloth. This change in the construction of the communion table, and the application to it of the term altar, did not take place before Christianity had been corrupted from its original simplicity, and men began to consider the Lord's Supper in the light of a sacrifice. The custom of covering the table with white linen is of great antiquity. It is first mentioned by Optatus, and several other authors allude to the practice. There is no doubt that, at its first institution, the eucharist was celebrated by our Lord and his disciples seated around a table, and the Apostle Paul contrasts "the Lord's table" with "the table of devils." In regard to the use of a table in this ordinance, there has long been a difference of opinion between the Presbyterians and others. "In the Westminster Assembly," says Baillie, "the Independents occupied them no less than three weeks in debating the point of sitting at a communion table. The unhappy Independents would mangle that sacrament. No catechizing nor preparation before; no thanksgiving after; no sacramental doctrine nor chapters in the day of celebration; no coming up to any table, but a carrying of the elements to all in their seats athwart the church." The distribution of the elements to communicants not seated at a table, but in their ordinary pews, has more recently been adopted both in Britain and America, by many Presbyterian as well

as Congregationalist churches. Episcopalians of every order avoid a table altogether, and partake of the elements kneeling before the altar, while the Romish church, believing in the transubstantiation of the bread and wine into the body, blood, soul, and divinity of our Lord Jesus Christ, consider the mass, as they term the eucharist, to be a sacrifice for the quick and the dead.

COMMUNICANT, one who is admitted by a Christian church to partake of the elements of bread and wine at the Lord's table. For the principles on which the admission proceeds, see **COMMUNION (TERMS OF)**.

COMMUNICATIVE LIFE, that form of monasticism in which the individual professing to be a religious retains possession of his worldly property, and uses the proceeds of it for the advantage of the brethren. It is opposed to the **RENUNCIATIVE LIFE** which renounces the world.

COMMUNITY OF GOODS. It is asserted by Luke concerning the first converts to Christianity, Acts iv. 32, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." The precise nature of this community of property has given rise to no small dispute among ecclesiastical writers. An opinion prevailed in ancient times, though not before the fourth century, that in the church of Jerusalem, of which the sacred historian is directly speaking, there was a similar community of possessions to that which existed among the ancient Essenes, and still professedly exists among modern monks. This idea, however, is altogether unwarranted by the whole tenor of the sacred narrative. The apostle Peter is introduced reproving Ananias for withholding a portion of his property from the common fund, but in Acts v. 4, he reminds the guilty man that it was in his own power either to sell or to retain his property, and that even after the sale he might contribute to the common stock what he thought proper. The crime lay, as is evident from the terms of the narrative, in his falsehood. Proceeding a little farther on in the history, we find, Acts vi., assistance given to the widows, but by no means from a common store collected for the support of the whole community. Mosheim, accordingly, may be considered as having put the matter on a proper footing when he asserts that "the declaration of Luke should not be understood as it generally has been of their *possessing* in common, but only of their *using* in common." Their minds were so completely pervaded by brotherly love, that they were led to consider their property to be at the service of their Christian brethren as they might require it. Under the influence of this spirit a common fund was established, which was at first placed under the management of the apostles, and out of which the common and necessary expenses were defrayed, and the wants of the poorer

members supplied. In this view of the subject, Heumann, Mosheim, and Neander fully agree.

COMMUTATION OF PENANCE. See **PENANCE**.

COMPASS. Father Le Comte, in describing the superstitious practices of the Chinese, says, they paid divine adoration to the compass, burnt little odoriferous balls to its honour, and offered meats and sacrifices to it. They threw gilded paper punctually twice a-day into the sea to attract its favour, and win it to be propitious.

COMPASSIVITY, a term used in Romanist writers to express the feelings of a saint on beholding in a vision the sufferings of Christ, whereby his soul is transpierced with the sword of a *compassive* pain; thus literally enduring the passion of Christ. Such a vision is set before him, "that he may be premonished that he is about to be transformed entirely, not by the martyrdom of the flesh, but by the burning of the soul into the express similitude of Jesus Christ crucified."

COMPETENTES, the name given to an order of catechumens in the early Christian church, denoting the immediate candidates of baptism, or such as gave in their names, expressing their desire to be baptized at the next approaching festival. In the act of petitioning for this favour, they received the name of *competentes*. When their names were given in, and their petition accepted, then both they and their sponsors were registered in the books of the church, or *diplychs*, as they were called. The examination of the proficiency they had made in the preceding stages of their course as catechumens, followed immediately upon the enrolment of their names. Those who, on examination, were approved, received the name of *electi* or chosen. For twenty days before baptism they were exorcised (see **EXORCISM**), and required to practise abstinence and fasting. Accordingly, the fourth council of Carthage enjoins, "Let such as give in their names to be baptized be exercised a long time with abstinence from wine and flesh, and with imposition of hands, and frequent examination, and so let them receive their baptism." At this time also the *competentes* were taught the words of the Creed, which they were obliged to repeat at their last examination before baptism. Along with the Creed, they were taught how to make the proper responses as to their renunciation of the devil, and their engagement to serve Christ. They were required to go veiled, or with their faces covered for some days before baptism, that their minds might be fully at liberty to ponder the responsibility of their position, and that their solemn meditations might not be interrupted by the wandering of the eyes. Ancient authors inform us, that they were also subjected to the double ceremony of touching the ears, and anointing the eyes with clay, implying the opening of the ears to receive the truth, and of the eyes to behold it in its true spiritual meaning. See **CATECHUMENS**.

COMPITALES (LARES). See LARES.

COMPITALIA, a festival celebrated annually by the ancient Romans, at the places where two ways met, in honour of the *Lares Compitales*. This festival is said to have been first instituted by Tarquinius Priscus, and having fallen into disuse, it was restored by Tarquinius Superbus. In the time of Augustus it was again revived, after having been lost sight of for a time. The compitalia were observed generally in winter, in the month of January.

COMPLETORIUM, the last of the seven CANONICAL HOURS (which see), or fixed times of prayer in the ancient Christian church. The completorium was at bed-time, when the day was completed, and hence the name.

COMPLINE, another name for the last of the *canonical hours*. See preceding article.

COMPLUTENSIAN VERSION, an edition of the New Testament in the original Greek, which was printed at Complutum or Alcalá in Spain, in A. D. 1514, but was not published till some years after. It was prepared and published under the patronage of Cardinal Ximenes. Though the manuscripts which the editors used are lost, they are generally believed to have belonged to the thirteenth, fourteenth, and fifteenth centuries, and, therefore, could not have been of great value. In the preparation of this edition, some changes are generally believed to have been introduced in conformity with the Vulgate. See BIBLE.

COMPREHENSION BILL, a measure which was introduced into the English Parliament in the reign of King Charles II. in 1667. It was designed by Sir Orlando Bridgman, to pave the way for the admission of Protestant Dissenters into the communion of the Established church. With this view it proposed to relax the rigid terms of the Act of Uniformity, and to dispense with the practice of kneeling at the sacrament, and also with the practice of making the sign of the cross in baptism. This Bill passed the House of Lords, but was lost in the Commons. Another attempt to accomplish the same object was made by Tillotson and Stillingfleet in 1674, but although the terms proposed met the wishes of the Non-conformists, the bishops refused their assent to the measure, and thus it dropped. The scheme was again revived after the Revolution in 1688, in accordance with the earnest wishes of William and Mary, but to no purpose, and the Act of Toleration was obtained. The comprehension scheme which these royal personages had so much at heart, was extended to Scotland, where, through a pliant General Assembly, the Episcopal clergy were admitted in considerable numbers into the national Presbyterian Church. "Their admission," to use the language of Dr. Hetherington, "was the most fatal event which ever occurred in the strange eventful history of that church. It infused baneful poison into her very heart, whence ere long flowed forth a

lethal stream, corrupting and paralyzing her whole frame. It sowed the noxious seed, which gradually sprung up and expanded into the deadly upas-tree of Moderatism, shedding a mortal blight over the whole of her once fair and fruitful vineyard, till it withered into a lifeless wilderness." In 1692, William, being resolved to carry out his plans as far as he possibly could, conveyed to the General Assembly his pleasure, that those of the Episcopalian persuasion who were willing to sign the Confession of Faith should not only retain their churches and benefices, but also be admitted to sit and act in church judicatories; and that the Commission of Assembly should be composed one half of Presbyterians, and the other half of these admitted prelatists. The church, however, firmly refused to accede to the wishes of the king. Another act was passed on the 12th of June of the following year, having the principle of "comprehension" as its object, with the proviso, that if the General Assembly should refuse to admit to a share in the government of the church those of the prelatists who might apply for it, his Majesty would not attempt to compel the Assembly to admit them, but would secure to them the possession of their churches, manses, and stipends. For a time this act was not carried into actual operation, but in the course of a series of years its consequences became but too apparent, in the numbers of irreligious and unprincipled men who sought and found admission into the church. The combination of the indulged ministers and the prelatist incumbents, which was brought about by the "comprehension scheme" of King William, may be considered as the main source of the calamities which have so frequently overtaken the National Church of Scotland.

COMPROMISE (ELECTION BY), one of the modes in which a Pope is elected. It sometimes happens when the cardinals fail to agree as to one particular individual, that they engage by mutual compromise to refer the matter to some cardinals in whom they have confidence, binding themselves to nominate the person as Pope on whom the arbiters shall fix. This mode of election seldom requires to be resorted to. See POPE.

COMUS, in ancient Pagan mythology, the god of mirth and hilarity. He is represented as a young man full of wine, and with every appearance of being under its intoxicating influence.

CONCEPTION (IMMACULATE), a doctrine maintained both in the Romish and Greek churches, that the Virgin Mary was conceived in the womb of her mother without the slightest stain of sin, and in the same state of purity in which Christ was conceived in her womb. On this subject a public controversy arose about A. D. 1140. Long before this, Mary had been considered as sinless, but not as conceived without sin. It was reserved for the canons of Lyons in France to project this doctrine, and to institute a festival in commemoration of it. The novel tenet was no sooner propounded than it met with

stout resistance from St. Bernard, and other theologians of the twelfth century. The festival sought to be introduced was pronounced an unwarranted innovation, and while it gained ground in the thirteenth century, it is not unworthy of notice, that whenever the writers of that time speak of the feast, it is described as the feast of the conception, not of the immaculate conception. Thomas Aquinas attacked the doctrine with so much logical acuteness and power, that he had almost silenced its founders, when Duns Scotus, opposing the Dominican on this as well as on other points, entered the field in defence of the original sinlessness of Mary. Thus the Immaculate Conception of the Blessed Virgin, in the course of the fourteenth century, was adopted as one of the most prominent doctrines of the Franciscans, in their keen and protracted disputes with the Dominicans. For centuries they continued to argue upon the conception of Mary as a favourite dogma, and to perceive how far the opposing parties carried the bitterness of their hostility, we may simply notice the well-known tragedy of Berne, in the beginning of the sixteenth century, the details of which are as follows: "A Dominican monk named Wigand Wirt, preaching at Frankfort A. D. 1507, so violently assailed the doctrine of the immaculate conception of the Virgin Mary (the favourite doctrine of the Franciscans), that he was summoned to Rome to answer for his conduct. His brethren of the Dominican order in their convention at Wimpfen formed a plan to aid him, and to convince the world that the Franciscan doctrine of the immaculate conception was false. Berne was selected for the scene of their operations. The prior, sub-prior, preacher, and steward of the Dominican cloister at Berne undertook to get up miracles and revelations for the occasion. A simple honest rustic, by the name of John Jetzer, who had just entered upon his novitiate in the monastery, was selected as their tool. The sub-prior appeared to him one night dressed in white, and pretending to be the ghost of a friar who had been a hundred and sixty years in purgatory, he wailed and entreated of Jetzer to afford him aid. Jetzer promised to do it as far as he was able, and the next morning reported his vision to his superiors. They encouraged him to go on and to confer freely with the ghost if he appeared again. A few nights after the ghost made his appearance, attended by two devils, his tormentors, and thanked Jetzer for the relaxation of his sufferings, in consequence of Jetzer's prayers, fasting, &c. He also instructed Jetzer respecting the views entertained in the other world concerning the immaculate conception, and the detention of some pontiffs and others in purgatory for having persecuted the deniers of that doctrine; and promised Jetzer that St. Barbara should appear to him and give him farther instruction. Accordingly the sub-prior assumed a female garb on a succeeding night, and appeared to Jetzer. She revealed to him some parts of his secret history, which the preacher, his confes-

sor, had drawn from him at his confessions. Jetzer was completely duped. St. Barbara promised that the Virgin Mary should appear to him. She, on the sub-prior personating her, did so; and assured him that she was not conceived free from original sin, though she was delivered from it three hours after her birth; that it was a grievous thing to her to see that erroneous opinion spread abroad. She blamed the Franciscans much as being the chief cause of this false belief. She also announced the destruction of the city of Berne because the people did not expel the Franciscans, and cease from receiving a pension from the French king. She appeared repeatedly, gave Jetzer much instruction, and promised to impress on him the five wounds of Christ, which she declared were never impressed on St. Francis or any other person. She accordingly seized his right hand and thrust a nail through it. This so pained him that he became restive under the operation, and she promised to impress the other wounds without giving him pain. The conspirators now gave him medicated drugs which stupified him, and then made the other wounds upon him while senseless. Hitherto the sub-prior had been the principal actor; but now the preacher undertook to personate St. Mary, and Jetzer knew his voice, and from this time began to suspect the whole to be an imposition. All attempts to hoodwink him became fruitless; he was completely undeceived. They next endeavoured to bring him to join voluntarily in the plot. He was persuaded to do so. But they imposed upon him such intolerable austerities, and were detected by him in such impious and immoral conduct, that he wished to leave the monastery. They would not let him go, and were so fearful of his betraying their secret, which was now drawing crowds to their monastery and promising them great advantage, that they determined to destroy him by poison. Jetzer, by listening at their door got knowledge of the fact, and was so on his guard that they could not succeed, though they used a consecrated host as the medium of the poison. He eloped from the monastery and divulged the whole transaction. The four conspirators were apprehended, tried for blasphemy and profaning holy ordinances, delivered over to the civil power, burned at the stake in 1509, and their ashes cast into the river near Berne."

The council of Trent, in its decree on original sin, declared, that the conception of all men in a state of sin does not include the Virgin Mary. The controversy broke out anew in the university of Paris towards the close of the sixteenth century. In 1708, Clement XI. appointed a festival to be celebrated throughout the church, in honour of the immaculate conception. From that period until recently, the doctrine of Mary's original sinlessness was held as an opinion, not as an article of faith. In 1854, however, Pius IX., the present Pope, declared this tenet to be henceforth an article of faith, binding upon the consciences of all faithful Romanists, and

which dare not be disbelieved or denied under pain of final condemnation.

CONCEPTION OF ST. ANNE, a festival celebrated by the Greek church on the ninth day of December. This is one of those festivals the observance of which is obligatory on none but the monks, though it is understood to be in commemoration of the immaculate conception of the Virgin Mary. See preceding article.

CONCEPTION OF ST. JOHN THE BAPTIST, a festival held by the Greek church on the 23d of September.

CONCEPTION OF OUR LADY (THE ORDER OF THE), a religious order founded in the fifteenth century by Beatrix de Sylva in Spain. This lady declared that the Virgin Mary had twice appeared to her, inspiring her with the design of founding an order in honour of the immaculate conception. The order was constituted in 1484, and confirmed by Pope Innocent VIII. in 1489, who granted them permission to follow the rule of the Cistercians. The habit of the nuns consisted of a white gown and scapulary, with a blue mantle. On their scapulary they wore the image of the blessed Virgin. After the death of their foundress, Cardinal Ximenes put them under the charge of the Franciscans, as being the most zealous defenders of the doctrine of the immaculate conception. It was not until 1507 that another convent of this order was formed in Spain, and seven more speedily sprung up, one of them being at Madrid. The order soon passed into Italy, and got footing both at Milan and Rome. In the reign of Louis XIV. of France, we find a convent of the Clarisses embracing the order of the conception. The nuns of this order are accustomed, besides the grand office of the Franciscans, to recite on Sundays and holidays an office of the conception of the Holy Virgin.

CONCHULA BEMATIS. See BEMA.

CONCILIA (Lat. councils), a word which in ancient Christian writers often, or rather commonly, signifies ecclesiastical synods. (See COUNCILS.) Sometimes, however, it denotes other assemblies, and particularly the ordinary assemblies of the church for Divine service, and from the assembly, the word came also to be applied to the church or building in which the assembly was convened.

CONCLAMATIO, the cry or lamentation which the ancient Romans made over their dead. As soon as the eyes were closed in death, the relatives of the deceased who happened to be present, called upon him by name several times at intervals, repeating *Ave*, hail, or *vale*, Farewell. Hence when any affair was desperate, the phrase was frequently used in reference to this practice, *conclamatum est*, all is over. See DEAD (RITES CONNECTED WITH THE).

CONCLAVE, the assembly of CARDINALS (which see) convened for the election of a pope. It was in the fourteenth general council, held at Lyons in A. D.

1274, during the pontificate of Gregory X., that a decree was passed relative to the election of a new pope, by which the cardinals were required to be shut up in conclave during the election. The doors were to be carefully watched and guarded, so as to prevent all improper ingress or egress, and every thing examined that was carried in, lest it should be calculated to influence the election. If the election should not be completed in three days, the cardinals were to be allowed only one dish for dinner; and if protracted a fortnight longer, they were to be limited to bread, wine, and water. A majority of two-thirds of the cardinals was required to make a lawful election. This celebrated decree, though with some modifications, has been continued in force till the present day.

The cardinals are obliged to enter the conclave ten days after the death of the pope, but they previously assemble in the Gregorian chapel, where they hear the mass of the Holy Ghost, after which a bishop addresses them in a Latin discourse, exhorting them to make choice of a person who is worthy to fill the chair of the Prince of the Apostles. At the close of the service the cardinals walk in procession to the conclave arranged according to their rank, attended by soldiers, and a vast crowd of people, the chorus all the while singing the *Veni Creator*. The conclave is usually held in the Vatican, as being every way the most convenient for the purpose. The conclave, for the name is applied to the place in which the cardinals meet, as well as to the assembly itself, is a row of small cells said to be only ten feet square, made of wainscot, in which the cardinals are shut up during the election of a pope. Every cell has some small portion partitioned off for the conclavists, and it is numbered and drawn for by lot. The cells are all ranged in one line along the galleries and the hall of the Vatican, but with a small interval or space between them. Over each cell is placed the arms of the cardinal to whom it belongs. A long corridor runs between the cells and the windows to admit the light, which shines into the cells through small glass windows placed towards the corridor. The entrance to the Vatican is carefully guarded by soldiers while the cardinals are in conclave, and neither they, nor those who are shut up along with them, can be spoken to, unless at particular hours, and with a loud voice, either in the Italian or the Latin language. The scrutiny is taken twice every day, morning and afternoon, when each cardinal passes from his cell to the chapel of the scrutiny attended by his conclavists. In the chapel each of the cardinals is dressed in a crimson cloak with a long train. They are provided with printed schedules, folded beforehand in a particular manner, with blanks to be filled up by each cardinal with his own name, and that of the person for whom he votes. Ten small tables are prepared in the chapel, at which they fill up the blanks in the schedule in the presence of the rest, so that they each see the others

write, but without seeing what they write. A deputation is sent to the cells of those who are unwell, and who fill up the schedules in the presence of the deputation. Each cardinal, on having completed, folded, and sealed his schedule, carries it in view of all the rest, and deposits it in a large chalice placed on the altar of the chapel. As soon as all the schedules are filled up and put into the chalice, three cardinals are chosen by lot to act as scrutineers, who count the schedules, in the first instance, to ascertain whether the number exactly corresponds with that of the cardinals in the conclave. The schedules are then each of them opened, and the names of the persons voted for proclaimed aloud, after which the number of votes for each is declared. If two-thirds of the votes are in favour of any particular individual, he is declared to be duly elected; but if not, the cardinals proceed to a second vote by *ACCESSUS* (which see). The last part of the process is to burn the whole of the schedules in the presence of the cardinals, and the smoke made by burning is eagerly watched by the populace outside, who, as soon as it is seen issuing from the chimney, disperse to their homes, satisfied that the election is not yet completed. The schedules are burned also when the pope is elected, but in that case so much time is spent in verifying the votes, and obtaining the consent of the newly elected pope, that before the papers are burned, the guns from the castle of St. Angelo have given notice of the election.

The ceremony of conveying provisions to the cardinals in conclave is thus described by an eye-witness: "While the conclave sat, I went repeatedly to see the dinners conveyed to the cardinals, which takes place every day about noon. Each cardinal's dinner is attended by eight or ten servants, and two or three carriages. First come two servants bearing maces, then two carrying the dinner in a wicker basket, suspended betwixt two poles, like a sedan chair. The basket is covered with cloth, having the cardinal's arms emblazoned on it. Two or three servants sometimes follow on foot, and then come the carriages containing the *Dapiferus* and his attendants, with two or more servants behind each.

"Each party on arriving enters the court of the palace, the *Dapiferus* and his attendants alight, and the dinner is carried forward to a room prepared for the purpose.

"Here is stationed a party of the guardians of the conclave, both ecclesiastical and military. The room on one side opens to the court of the palace, and on the other communicates with the conclave by means of the *Ruote*. The '*Ruota*' is composed of two upright cylinders. The outer is fixed, and built into the wall, forming part of it, having an opening to each side. The inner revolves within it, nearly filling it, and has only one opening, extending from top to bottom, perhaps one-eighth part of its circumference in width, so that by placing anything on the shelves of the inner cylinder, and turning it round,

it is conveyed to those on the other side of the wall, without the possibility of either party seeing or having any intercourse with the other.

"In the middle of the room is a long table, on which the servants place the various dishes contained in the baskets. The guardians of the conclave examine each dish separately, and finding in it nothing but food, it is placed in one of the *ruote*, which is then turned round, and the dishes taken out by the servants inside the conclave, and conveyed to their respective owners.

"I was repeatedly present at this ceremony; the examination is no farce, for every dish was carefully inspected, though I never saw any actually cut in pieces as is said to be sometimes done."

When the provisions are carried into the conclave, one of the pope's footmen, who stands by in his purple robe, and with a silver mace in his hand, shuts the door, when the assistant prelate takes care that all is fast, and seals the lock with his coat-of-arms. The masters of the ceremonies do the same within.

CONCLAVISTS, the attendants on cardinals when met in conclave for the election of a Pope. They are seldom more in number than two to each cardinal, one of them being an ecclesiastic. If the cardinals be princes, or old or infirm, they are sometimes allowed to have three. They are shut up as strictly as the cardinals themselves, and though the situation of a conclavist is far from being comfortable, it is much coveted. A conclavist may assign the pensions which he has out of benefices for a particular sum, which is determined by the privilege which the Pope elect grants to him who makes the assignment. This office also gives a man the privilege of being a citizen in any town within the ecclesiastical jurisdiction; besides which, he receives a sum of money from the Pope after his election. Each conclavist, before entering upon his office, takes an oath that he will not reveal the secrets of the conclave. These attendants on the cardinals are sometimes the hired tools of foreign governments, to procure the election of a particular individual to the Papal chair. The author of the '*Idea of the Conclave*,' a work published in 1676, thus describes the special duties of a conclavist: "He must be shut up in a little corner of his master's cell, and do every menial office for him. He must fetch him his victuals and drink, which that cardinal's officers give him in from without, through an inlet that communicates to all his quarter,—twice every day. He is to wait on his master at table, to keep every thing very clean, and when he has done, to serve himself; not to mention the other inconveniences of a very severe confinement, where no light is received but at windows half walled up; and where the air, when it is hot weather, may at length break the strongest constitutions."

CONCOMITANCE, a doctrine which was first employed by the schoolmen of the thirteenth century, in defence of the withdrawal of the cup from

the laity in the Lord's Supper—the doctrine that under each species the whole of Christ was contained by concomitance, therefore, under the body, the blood; so that he who partook of but one species lost nothing. See CHALICE.

CONCORD (FORM OF), a famous document drawn up in 1579, with a view to heal the divisions of the Lutheran church, and as a preservative against the opinions of the Reformed churches. This treatise was prepared by Andreas, professor at Tubingen, and his associates at Torgau, hence it is frequently called the Book of Torgau. It was sent by the Elector of Saxony to almost all the Lutheran princes, that it might be approved by the doctors of the church, and authoritatively enforced by the secular power. So many objections, however, were started against the book, that its compilers felt it to be necessary to revise and amend it. Thus corrected, it was submitted to a convocation of six divines, who met at Berg, a Benedictine monastery near Magdeburg, where was produced a work of no small note in ecclesiastical history—the Form of Concord. This document consists of two parts, the first consisting of the dogmas propounded by Andreas and his colleagues; and the second ruthlessly excommunicating all who should refuse to subscribe to these dogmas, and declaring them to be heretics deserving of the vengeance of the secular arm. The manner in which this document was received by the different churches, both Lutheran and Reformed, is thus described by Mr. Conder:

“The authority of the Elector secured the adoption of this new Confession by the Saxon churches; and their example was slowly followed in other parts of Germany. By several of the most eminent churches of the Lutheran communion, it was, however, firmly and indignantly rejected; among others, by those of Nuremberg, Brunswick, Hesse, Pomerania, Silesia, Holstein, and Denmark. Frederic II. of Denmark, on receiving a copy of this formula, threw it in the fire. A warm and affectionate veneration for the memory of Melancthon contributed to produce this general dissatisfaction with a document in which his opinions were so rudely and intolerantly denounced. Its uncharitable exclusion of the Calvinists from the communion of the Lutheran church, naturally excited still warmer indignation against its authors on the part of the Reformed churches. The Helvetic doctors, with Hospinian at their head, the Belgic divines, those of the Palatinate, together with the principalities of Anhalt and Baden, declared open war against this misnamed Form of Concord. Even in Saxony, many who were compelled to subscribe to it, held it in aversion; and on the death of Augustus, the moderate Lutherans and secret Calvinists, favoured by Crellius, the prime-minister of the new Elector, resumed their courage and their influence. Their designs were, however, suddenly frustrated by the unexpected death of the Elector Christian I. in 1591, which was followed by the dis-

grace and imprisonment of the doctors who had been concerned in the unsuccessful project of reform, while Crellius, their chief patron, suffered death in 1601, as the punishment of his temerity. The Bergensic formula might with more propriety be denominated the Form of Discord. It has never been universally received by the Lutheran churches, although it is still ranked by some among the standards of the orthodox faith.”

The doctrines to which this Confession wished to bind the churches, respected chiefly the majesty and omnipresence of Christ's body, and the real manducation of his flesh and blood in the eucharist. Another controversy on the subject of the Form of Concord arose in Switzerland in 1718, when the magistrates of Berne published an edict enjoining the adoption of this Confession as a rule of faith. A keen dispute was carried on for some time arising out of this edict, and the result was in the highest degree injurious to the authority and influence of the Book of Torgau.

CONCORDAT, a convention or treaty between the Pope of Rome in his spiritual character as head of the Roman Catholic Church, and any secular government with a view to arrange ecclesiastical relations. The term concordat is never applied to those treaties into which the Pope enters as a temporal sovereign. Among the earliest of those conventions which are entitled to the name of concordats, may be mentioned that which closed the long and bitter controversy on the subject of investiture. The treaty to which we now refer was brought about after repeated negotiations in A. D. 1122, between Pope Calixtus II. and the Emperor Henry V., which being concluded at Worms, and confirmed at the Lateran council in 1123, was designated by the title of the Concordat of Worms. By the arrangement thus effected, the conflict between church and state, which had lasted for more than forty years, was brought to an end; the Pope conceding to the Emperor the right to bestow on bishops and abbots chosen in his presence, without violence or simony, the investiture with regalia. This concordat was received with universal joy, and is held to this day as regulating to a great extent the relations between the See of Rome and the civil powers in Germany. In the history of concordats it is found, that most of them, especially those which tend even in the slightest degree to curtail the power of the clergy, have been reluctantly extorted from the Popes by the sovereigns of different countries. In very many cases, however, the Popes have contrived so to frame concordats as to advance the interests of the church at the expense of the civil power. One of the most remarkable instances of this kind occurred in 1516, when a concordat was formed between Francis I. of France, and Pope Leo X., to abolish the pragmatic sanction, which had existed for nearly a century, and whereby part of the clergy, without consulting with the people or the archbishops, or

other bishops of provinces, chose their bishops, leaving the king the privilege of consenting to and confirming the election if he chose. This arrangement by no means met the views of Leo X., and, accordingly, a concordat was framed, whereby it was repealed, and the king was granted the power of nominating such as he thought fit for bishops, while the Pope had the power of accepting or rejecting them at his pleasure. One of the most celebrated of concordats was that which Buonaparte, when first consul of the French republic, concluded with Pope Pius VII. in 1801. By this agreement the Roman Catholic church was re-established in France, the government received the power of appointing the clergy, the metropolitan and episcopal sees were reduced to sixty, the Pope resigned the right of restoring the spiritual orders, but retained the privilege of the canonical investiture of bishops, and the revenues connected with it. In 1817, however, Louis XVIII. concluded with the same Pope another concordat, abolishing that of 1801, and restoring the arrangements agreed upon in 1516, while the nation was subjected to an enormous tax for the endowment of forty-two new metropolitan and episcopal sees, with their chapters and seminaries. This concordat was received with so much disapprobation and discontent by the people of France, that the ministry withdrew their proposition. In Naples, Bavaria, and recently in Austria, the Romish church has obtained a firm footing by means of concordats, and has succeeded in rendering the ecclesiastical to a great extent independent of the civil power in these countries.

CONCORDIA, an ancient Roman divinity, being the personification of the virtue of concord or harmony. Several temples to this goddess were built at Rome. She is generally represented as a matron either sitting or standing, and holding in her left hand a cornucopia, and in her right an olive branch or a patera.

CONCUBINE, a word which is understood to signify a woman who, although she may not have been married to a man, yet lives with him as his wife. Among the ancient Hebrews, however, the word was applied to a secondary wife, or one of an inferior grade. Such wives were customary in the patriarchal and subsequent ages. They were regarded as real wives, the connection being sanctioned by law, and the inferiority was marked by the absence of certain solemnities and contracts of dowry. The children of such wives were not entitled to inherit the property of their father, which both by law and usage belonged to the children of the principal wife or wives. But the offspring of the secondary wives were usually provided for during the father's lifetime. Thus we find Abraham providing for the children of Hagar and Keturah. Matters are still conducted in the East much in the same way, and besides being sanctioned by long usage, they are also legalized by Mohammedan law, which allows a

man four principal wives, and an unrestricted number of slaves. Should a female slave become an inferior wife of her master, she still retains her condition as a slave, just as Hagar continued to be a bond woman after she had borne Ishmael to Abraham, and she still recognized Sarah as her mistress. This appears to have been the case also with the ancient Greeks, a female slave acquiring no improvement of her social position by being the concubine of her master. Among the Greeks the legality of a marriage depended entirely on the circumstance, whether or not a dowry had been given. If no dowry had been given, the woman could lay no claim to conjugal rights, and the child of such an union was illegitimate.

CONDEMNATION. See JUDGMENT (GENERAL).

CONDIGNITY, a term used by the schoolmen in the middle ages, to convey their views of human merit. The followers of Thomas Aquinas, commonly called the THOMISTS (which see), speak frequently in their writings of the merit of *condignity*, by which they mean that by the assistance of God, man is capable of so living as to prove himself worthy (*condignus*) of eternal life in the sight of God,—a doctrine completely opposed to the plainest statements of the Word of God.

CONDITORIUM, a burial-place among the ancient Greeks and Romans, in which dead bodies were deposited in their entire state, as distinguished from those sepulchres which contained only the bones and ashes. The word *conditorium* is also used to denote the coffin in which a dead body was placed when consigned to the tomb.

CONFALON, a confraternity of seculars in the Church of Rome, called penitents, established first of all by a body of Roman citizens. Henry III. commenced one at Paris in 1583, and assumed himself the habit of a penitent at a religious procession.

CONFARREATIO, one of the modes in which a legal marriage among the ancient Romans was effected. This, which was the most solemn form of marriage, was accomplished when the parties were joined in marriage by the Pontifex Maximus or *Flamen Dialis*, in presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour, called *Far* or *Panis Farreus*; which was offered with a sheep in sacrifice to the gods. A marriage effected in this way brought the woman into the possession or power of her husband by the sacred laws. She thus became partner of all his substance and sacred rites, those of the *penates* as well as of the *lares*. If he died intestate and without children, she inherited his whole fortune. If he died leaving children, she had an equal share with them. If she committed any fault, the husband judged of it along with her relations, and punished her at pleasure. The children of this kind of marriage were called *patrimi* and *matrimi*. Certain priests were chosen only from among them; as the

Flamen of Jupiter and the Vestal virgins. If only the father was alive, the children were called *patri-mi*; if only the mother, *matrimi*. This mode of celebrating marriage in later times fell much into disuse. See MARRIAGE.

CONFERENCE (HAMPTON COURT), a conference appointed by James I. of England, to be held in January 1604, between the Episcopalians and the Puritans, with a view to settle their controversies. The Episcopalians were represented by nine bishops, and about as many deans of the church; the Puritans by four English divines, and one from Scotland, all of whom were selected by the king himself. On the first day of the conference the Episcopalians alone were admitted into the presence of the sovereign, who proposed several objections to the ritual and discipline of the Church of England, some of which the bishops attempted to defend, and others they consented to modify. The Puritans were permitted on the second day to have an audience of the king, but they were treated in the harshest and most uncivil manner. By this one-sided mode of conducting the controversy, the Episcopalians were allowed to triumph over their opponents, and Bishop Bancroft, falling on his knees, said, "I protest my heart melteth for joy that Almighty God of his singular mercy has given us such a king, as since Christ's time has not been." On the third day the bishops and deans were first called in, that an agreement might be come to with the king as to the alterations which should be made in the regulations of the church. After this the Puritans were admitted, not to discuss the matters in dispute, but simply to hear what arrangements had been made by the king with the bishops. Thus ended this strange conference, which only showed the decided preference which James entertained for the Episcopal Church, now that he was seated on the throne of England. The next month, accordingly, a proclamation was issued, giving an account of the Conference, and requiring conformity to the liturgy and ceremonies. See PURITANS.

CONFERENCE (WESLEYAN METHODIST), the supreme ecclesiastical court of the Wesleyan Methodist body. It was formally constituted by a Deed of Declaration, dated the 28th of February 1784, and enrolled in the Court of Chancery. This "Conference of the people called Methodists," is therefore a body duly recognized in law. It is generally held in London, Leeds, Bristol, Manchester, Liverpool, and Sheffield in rotation, every year, about the latter end of July. The constitution of this court, which was devised by John Wesley, the founder of Methodism, is of a peculiar kind, being purely ministerial, without the slightest infusion of the lay element. By the original deed of appointment it consists only of a hundred of the senior travelling preachers. This is its distinct legal constitution, which, however, has been so widely departed from, that all ministers, in full connexion, may attend the

conference, take part in its deliberations, and even tender their votes while the legal "hundred" confirm the decisions thus arrived at. The conference is allowed to sit not less than five days, nor more than three weeks, and their deliberations involve such points as are of the greatest importance to the interests of the body. Every preacher's character undergoes on these occasions the strictest investigation, and if any thing injurious to his fair reputation is proved against him, he is dealt with accordingly. The conference appoints the stations which the preachers are to occupy, reviews the proceedings of the subordinate meetings, and takes into consideration the state of the body generally. This being the supreme court of the whole connexion, it is also the court of ultimate resort, from whose decisions there is no appeal. The discussions of the conference are strictly and exclusively confined to the spiritual interests of the body; its financial and secular affairs being managed by wholly different parties, over whose actions the conference exercises no control. Disputes have from time to time arisen, and secessions have occurred, on the ground of the non-admission of laymen into the conference. This peculiar constitution of the supreme court of the body, however, is vindicated by some of the leading ministers as being on the whole the best adapted to exercise strict discipline, and thus secure the purity of the ministerial office. During the interval between one meeting of conference and another, the president and secretary remain in office, and the former possesses to a great extent a discretionary power. He supplies any vacancies which may occur from the death of preachers, by appointing individuals from a list of reserve with which he is furnished by the conference. Any change of preachers, also, which it may be necessary to make, he must sanction. He is empowered, if requested, to visit any district, and inquire into its religious condition, in so far as the interest of Methodism is concerned, with a view to devise such measures as may appear to him, on consulting with the district committee, to be most likely to advance the good cause. It rests chiefly with the president to name the place where the next conference is to be held, and during the sittings he has the power and the privilege of two members in virtue of his office.

The appointment of ministers to officiate in all the chapels of the connexion, and to remove them, if they see cause, is vested absolutely in the conference; but the term of appointment can in no case extend beyond three years successively. The admission of preachers into the body, and their expulsion from it, rests also with the conference, by absolute and unqualified right. And yet the rights of an accused party are defended with the utmost jealousy. The charges preferred against him must be made known to him verbally or in writing. These must be carefully examined in a district meeting, and then the case is heard and deliberately decided on in con-

ference. Should the accused, however, venture to seek redress in a civil court for any injury which he may imagine himself to have sustained by a district meeting, or any inferior court, he forfeits all right of appeal to the conference, and is regarded as having violated the laws of the society, as well as the laws of Christ. The strictest authority is maintained by the conference over every minister of the Wesleyan connexion, and an annual examination is instituted with the utmost impartiality into the ministerial qualifications, character, and fidelity of all among them who are invested with the sacred office.

The Wesleyan Methodist New Connexion, which is the oldest of a number of independent Methodist churches in England, is founded on the principle that the conference ought to be composed partly of laymen. The nature of the change which this body has introduced is thus stated by Mr. Marsden, in his 'History of the Christian Churches and Sects:' "Their conference is constituted upon the representative system. Each circuit elects at the previous quarterly meeting one preacher and one layman, its representatives; or, should the circuit be too poor to bear the expenses of two representatives, then a preacher and a layman alternately. Connexional office-bearers are also members of conference; namely, the treasurers of the various funds, the secretary and treasurer of the missions, and the steward and treasurer of the book-room. The trustees of chapels are allowed a representative when their legal rights are concerned. From the representatives thus chosen the conference appoints its guardian representatives; of whom the presence of six is necessary to render the constitution legally complete. Thus the conference consists of ministers, lay representatives, and guardian representatives. The last conference, held at Sheffield in 1855, consisted of sixty-nine representatives, lay and clerical, five treasurers and secretaries, ten guardian representatives, and two delegates from the Irish conference."

In the United States of North America, where the Methodists have become a very strong and influential body, the first general conference was held in 1792. It is appointed to be held once in four years, to be composed of all the travelling elders in full connexion, to whom should be committed the entire authority of making rules for the regulation of the church. Methodism had first been transplanted to America in 1766, and it was not till 1768 that the small band of Wesley's followers were able to build a meeting-house in New York. During the revolutionary contest, the Methodist missionaries were exposed to great persecution; but, in 1784, after the independence of the United States had been achieved, Mr. Wesley, who had, from the beginning, watched with the most tender and anxious care the growth of the infant society in America, set himself to remedy the grievances of the body in that remote part of the world. Hitherto the Methodist preachers had been considered merely as lay-preachers, and,

of course, without authority to administer the ordinances. Accordingly, the members of the societies had been dependent upon other ministers for the ordinances of baptism and the Lord's Supper. This was felt to be so serious an inconvenience, and so calculated to injure the Methodist cause, that some of the preachers in the Southern States had actually ordained each other, and begun to form a party to whom they administered the ordinances. Mr. Wesley had always been unwilling to disturb the established order of things in the Church of England, and, therefore, had declined to ordain preachers over his own societies; but feeling that the Church of England had now no jurisdiction in America, he thought himself called upon to ordain persons, who might lawfully administer the ordinances to the Transatlantic Methodists. This was accordingly done, and Dr. Thomas Coke arrived in the United States as an ordained presbyter in the Church of England, and a superintendent of the Methodist societies, with authority to form the whole into a separate and independent church. Hence arose the METHODIST EPISCOPAL CHURCH (which see) of America, which, as has been already noticed, held its first general conference in 1792. The body went on gradually increasing, and at length, such was the increase of members and preachers, that it was found quite inconvenient for even all the elders to assemble in general conference quadrennially; and, therefore, in 1808, measures were adopted to form a delegated general conference, to be composed of not less than one for every seven of the members of the annual conferences, nor more than one for every five, to be chosen either by ballot or by seniority; at the same time, the power of this delegated conference was limited by constitutional restrictions. The first delegated conference met in New York in the year 1812.

The following are the regulations and restrictions under which the general conference of the Methodist Episcopal church of North America is empowered to act: "The *general conference* assembles quadrennially, and is composed of a certain number of delegates elected by the annual conferences. It has power to revise any part of the Discipline, or to introduce any new regulation, not prohibited by the following limitations and restrictions:

"The general conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

"They shall not allow of more than one representative for every fourteen members of the annual conference, nor allow of a less number than one for every thirty: provided, nevertheless, that when there shall be in any annual conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such annual conference shall be entitled to an additional delegate for such frac-

tion : and provided also, that no annual conference shall be denied the privilege of two delegates.

"They shall not change nor alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

"They shall not revoke or change the General Rules of the United Societies.

"They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

"They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the travelling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several annual conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the general conference succeeding shall suffice to alter any of the above restrictions, except the first article; and also, whenever such alteration or alterations shall have been recommended by two-thirds of the general conference, as soon as three-fourths of the members of all the annual conferences shall have concurred as aforesaid, such alteration or alterations shall take place.

"Under these limitations, the general conference has full power to alter or modify any part of the discipline, or to introduce any new regulation which the exigencies of the times may require; to elect the book-stewards, editors, corresponding secretary or secretaries of the Missionary Society of the Methodist Episcopal Church, and also the bishops; to hear and decide on appeals of preachers from the decisions of annual conferences; to review the acts of those conferences generally; to examine into the general administration of the bishops for the four preceding years; and, if accused, to try, censure, acquit, or condemn a bishop. The general conference is the highest judicatory of the church."

A very important secession from the Methodist Episcopal Church of America took place in 1830, grounded on the two great principles of lay representation and a parity in the ministry. These, accordingly, constitute the leading characteristics of the seceding body under the name of the Methodist Protestant Church. The general conference of this section of the Wesleyan body assembles every fourth year, and consists of an equal number of ministers and laymen. The ratio of representation from each annual conference district is one minister and one layman for every thousand persons in full communion. This body, when assembled, possesses power under certain restrictions to make such rules and regulations as may be necessary to carry out the laws of Christ; to fix the compensation and duties

of the itinerant ministers and preachers, and the allowance of their wives, widows, and children; to devise ways and means for raising funds, and to define and regulate the boundaries of the respective annual conference districts. Besides the general quadrennial conference, there are annual and even quarterly conferences.

Another secession from the Methodist Episcopal Church of America arose in 1814, founded on an objection to the Episcopal mode of church government. Thus originated the Reformed Methodist Church, who have adopted a system of church government essentially congregational in its character, all power being in the churches, and delegated from time to time with a rigid accountability to the bodies by whom it is conferred. Like the other Methodist churches they have annual conferences in the different districts. The general conference is composed of delegates from the annual conferences proportioned in numbers to the respective numbers of their church members. Its duties are thus defined: "The general conference has power to revise the Discipline under certain limitations. It can pass no rule giving to preachers power over the people, except such as belongs to them as ministers of the word. The alterations in Discipline must, before they go into effect, first be recommended by three-fourths of the annual conferences, or after the general conference has passed upon them, receive their ratification. General conferences are held at the call of annual conferences, not periodically, and the delegates to them are chosen at the session of the annual conferences next preceding the general conference."

Still another secession, styling itself the True Wesleyan Methodist Church, took place in 1828, from the Methodist Episcopal Church in America. The fundamental principles on which this body is constituted, are opposition to the Episcopal form of church government as it exists in America among the Methodists, a determined opposition to slavery as is found in America, and also to intemperance. In 1844, this church had six annual conferences, but no general conference.

Conferences, however, are found in other branches of the Christian Church in America besides the Methodists. Thus, among others, the Mennonites have regular annual conferences for the arrangement of their ecclesiastical affairs.

It is a remarkable fact, that every secession which has taken place from Wesleyan Methodism has organized a system of lay representation in its conference. And this remark applies not less to the secessions in Europe than to those in America.

CONFERENTIE PARTY, an important party in the Dutch Reformed Church in the United States of North America, in the early period of its history in that country. The party arose out of the peculiar circumstances of the time. It so happened that the Dutch West India Company were the first who car-

ried the ministers of the gospel from Holland to America. The members of that company being citizens of Amsterdam, the classis or presbytery of that city chiefly undertook the duty of supplying and ordaining ministers for the people belonging to their communion who had settled in America. The ministers thus provided were sent out by that classis with the consent and approbation of the synod of North Holland. In course of time the American churches increased in number and importance, but the classis and synod, to which we have now referred, claimed the exclusive right of selecting, ordaining, and sending ministers to these churches. They went further, they claimed the exclusive power of deciding all ecclesiastical controversies and difficulties which might arise in all the Dutch churches in the provinces. The Conferentie party, in the American churches, were the strong supporters of this claim. Being themselves natives of Holland, they were in favour of this dependence on Holland, and of the vassalage of the churches to the classis of Amsterdam. These men carried their principles to the most extravagant length, maintaining almost the infallibility of the fathers in Amsterdam. Some of them even ventured to maintain, that they were the only legitimate source of ministerial power and authority, and insinuated that no ordination was valid unless it had been performed by the classis of Amsterdam, or had at least its solemn approval and sanction. Such were the strong views of the Conferentie party, and they were maintained by them in the face of but a very feeble opposition till 1737. The opponents of these sentiments, who afterwards received the name of the Coetus party, advocated the necessity of a home education, a home license, and a home ordination, which they held were equally good for them, and equally valid for every purpose as those in fatherland. The quarrel which ensued is thus described by Dr. Brownlee of the Dutch Reformed Church in America :

"In 1737, the first movement was made by five prominent ministers, Messrs. G. Dubois, Haeghoort, B. Freeman, Van Santford, and Curtenius. They did not venture to adopt the bold measure of renouncing the abject dependence on the parent classis. They merely proposed to form an assembly for counsel and free internal intercourse, and any ecclesiastical business, not inconsistent with this dependence on Holland. This they called a *coetus*. A plan was adopted, and rules formed for its regulation; and it was sent down to the churches for their concurrence. On the 27th of April, 1738, the day appointed by the five ministers to receive the reports from the churches, a convocation of ministers and elders met in New York.

"The several reports of the churches induced the convention to adopt the plan without opposition; and it was sent to the classis of Amsterdam for their ratification. This, they presumed they should promptly obtain. For there was nothing in the

projected *coetus* which did, in fact, really curtail any of the power of that classis. Yet it was not until ten years after this that they received an answer, by the Rev. Mr. Van Sinderin, from Holland; for it was in the month of May, 1747, that the convention was summoned to receive the answer of the classis, which, though after a long delay, gave its entire approbation and concurrence. On the appointed day only six ministers were present. These having received the act of the classis, did nothing more than issue their call of the first meeting of the *coetus*, on the second Tuesday of September, 1747, in the city of New York.

"On the day appointed the representatives of the churches met in *coetus*; and, although the plan had received the full approbation of the mother church, still there was a most decided opposition to it. This opposition was made by Dominie Boel, of the church of New York, and by Mr. Mancius of Kingston, Mr. Freyemoet, and Mr. Martselius. Mr. Frelinghuyzen could not prevail with his church to accede to the *coetus*; but it received his own decided support. And it was soon ascertained that those who opposed the whole of this narrow and inefficient scheme, were correct; whatever may have been their avowed motives. It effected no good purpose which could not have been done without it. It was a meeting merely for fraternal intercourse and advice. This could have been attained without a formal *coetus*. It gave the pastors no powers: they could not meet as bishops, who had each their church; they had no power to ordain ministers; they could try no cases requiring ecclesiastical investigation; they could not even settle ecclesiastical disputes, without the usual consent of the classis of Amsterdam. Its utter unfitness to promote the interests of the church be aine apparent to all, except those in the slavish interests of fatherland. Nothing but an independent classis could do this. They must have power to ordain they must have their own court to try cases. The church was suffering exceedingly, said those who had got a *coetus*, but wished a *coetus* clothed with the power of a classis. But this met with a renewed, fierce opposition. 'Shall *we* throw off the care and paternal supervision of the classis of Amsterdam? Shall *we* venture to ordain ministers? Shall *we* set up ourselves as judges? Where can *we* get such learned ministers as those from Holland? And can any of *us* judge of their fitness, and learning, and piety?' Such was the feeling and declamation of the Conferentie party.

"On the contrary, the *coetus* party appealed to their brethren on the necessity of having youth trained here for the ministry. 'We must have academies and a college. The English language is advancing on us: we must have a ministry to preach in English, or our youth will abandon us in a body. And the expense of sending for ministers is becoming oppressive; not to speak of the great expense and privation sustained by us who are parents, in

sending our sons to Holland to be educated, so as to be able to preach in Dutch. And you all know,' they added, 'how many years have sometimes elapsed between the time of a call sent to fatherland, and the coming of a pastor; and sometimes churches have been disappointed entirely. None have responded to their call. And even, in certain cases, some ministers have come out who were not only unpopular, but absolutely disagreeable. Is it not unendurable, that the churches should have no choice of their pastor? Men, accustomed to a national church and its high-handed measures, have come among us, who have, of course, views and habits entirely different from those of our fellow-citizens and Christians in Holland. Need we remind you of the distractions and divisions caused by these obstinate men, who, instead of harmonizing with the people, and winning their confidence, have imprudently opposed them, and rendered their ministry odious and unsuccessful? Besides, is it not humiliating and degrading to these churches, and to us all, that we should be deprived of the power of ordaining ministers? And we must send abroad for ministers, as if none here were fit to minister in holy things! It is an imputation on our sons; it is an imputation on us, in the ministry here; as if *they* were unfit for the holy work, and as if *we* had only *half* of the ministerial office! We declare this bondage to be no longer tolerable, and it ought no longer to be endured.

"Such was the bold language now used by the *cœtus* party, both ministers and laymen. And as a goodly number had, by the permission of the classis of Amsterdam, been ordained, by *special favour*, all these, to a man, took a bold stand against this dependence on Holland. They never felt that attachment to the classis, which bound down, in slavish attachment, those whom it had sent out hither. They had no prejudices; they saw the painful grievances under which their fathers smarted; and they felt the power of the arguments and appeals, so urgently pressed by all, to seek an independent ecclesiastical jurisdiction of their own. They spoke out with warmth on the subject. They even ventured to charge the church of their forefathers with injustice to the ministry here, and actual tyranny over them. They withheld what Christ, the King of Zion, never authorized them to withhold from the true ministry. They demanded of her to do them and herself justice, by conveying to them all the powers of the ministry, which she had received, as it respected doctrine, and sacraments, and discipline.

"All these appeals made a most powerful impression on the people. Many churches came over to their measures; and even a few of the European ministers candidly acceded. And they no longer concealed their fixed determination to commence a system of measures to withdraw these American churches from this abject subordination to the classis of Amsterdam and the synod of North Holland.

"This plan was matured in 1754. In the *cœtus*

of the preceding year a motion had been entertained to amend the plan of the *cœtus*, by converting it into a regular classis, with all its proper powers. A plan was drafted for this purpose; adopted with great unanimity by those present; and formally transmitted to the churches for their concurrence.

"Upon this there commenced a scene of animosity, division, and actual violence, compared to which, all the former wranglings were utterly nothing. It was the beginning of a war waged for *fifteen* years with unmitigated fury! The Conferentie party met and organized themselves into a firm body of opposition in 1755. They were the following:—Dominies Ritzma and Deronde, of the church of New York; Curtenius, Haeghoort, Vanderlinde, Van Sinderin, Schuyler, Rubel, Kock, Kerr, Rysdyck, and Freyenmoet. The *Cœtus* party embraced all the rest. These formed two hostile bodies resolutely pitted against each other, and apparently resolved never to yield. The peace of neighbourhoods was disturbed; families were divided; churches torn by factions. Houses of worship were locked up by one faction against the other. Tumults and disgraceful scenes frequently occurred on the holy Sabbath, and at the doors of churches. Ministers were occasionally assaulted in the very pulpit; and sometimes the solemn worship of God was disturbed and actually terminated by mob-violence. In these scenes the Conferentie party were usually noted as the most violent and outrageous. But, on both sides, a furious zeal prompted many to shameful excesses, and a most painful disgrace of the Christian name."

The Conferentie party now sought the assistance of the parent church in Holland. They addressed a letter on the subject to the classis of Amsterdam in 1755, following it up by a similar communication in each of the three immediately succeeding years. The replies to these appeals were by no means calculated to promote conciliation and concord. The two parties were at this time nearly equal in numbers. The *Cœtus* party had formed the project of establishing a seminary for the education of the future ministry in America, so as to be independent of the parent church. They had even communicated their intention to the classis of Amsterdam. Dr. Livingston, who was then studying at Holland, directed his attention to the plan of an independent ecclesiastical constitution for the church in America. He returned home in 1770, and the following year having summoned a convention, he procured the appointment of a committee, before which he laid a plan which he had brought with him from Holland. The scheme embraced three important objects: 1. The internal arrangements, church government, and all the usual powers of a classis. 2. The measures best calculated to heal all animosities and divisions. 3. The conducting of a correspondence with the parent church of Holland. The plan was cordially accepted by the committee, and afterwards by the convention. It was next submitted to the classis of

Amsterdam, which gave its most perfect approbation of the union, and of all the measures adopted. The convention having thus received the consent of the parent church, adopted the plan, and it was signed with the utmost cordiality by every member of the meeting. Thus happily came to an end, one of those melancholy contentions which are so often found to disturb the peace of almost all the sections of the church of Christ in this fallen world. See **DUTCH REFORMED CHURCH IN AMERICA.**

CONFEDERATED, one of the two classes into which the congregations of the **CATHARI** (which see) were divided. The confederated or associated, as they were also called, except observing a few rules, lived in the manner of other people; but they entered into a covenant (hence their name *federati* or confederated) by which they bound themselves, that before they died, or at least in their last sickness, they would enter farther into the church, and receive the consolation which was their term for initiation. The congregations of the **MANICHEANS** (which see) were divided in the same way.

CONFESSIO, a name sometimes applied in the early ages of Christianity to a church which was built over the grave of any martyr, or called by his name, to preserve the memory of him.

CONFESSION (AUGSBURG). See **AUGSBURG CONFESSION.**

CONFESSION (AURICULAR), the practice of private and secret confession of sin into the ear of a priest, with the view of receiving absolution. This is enforced by the Church of Rome as a solemn duty, which every man ought to perform, and, accordingly, the council of Trent decreed on this point, "Whosoever shall deny that sacramental confession was instituted by Divine command, or that it is necessary to salvation, or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic church, and is still observed, is foreign to the institution and command of Christ, and is a human invention; let him be accursed." The duty of auricular confession is regarded by the Romish church as so important, that it is ranked by Dr. Butler, in his Roman Catholic Catechism, as one of the six commandments of the church, binding upon all her children, "To confess their sins at least once a-year." The mode in which a Romish penitent confesses is as follows: He must kneel down at the side of his ghostly father, and make the sign of the cross, saying, In the name of the Father, and of the Son, and of the Holy Ghost. Amen. He then repeats the **CONFITEOR** (which see), embodying in the heart of it his own special sins. After confession the penitent is directed to say, "For these, and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry, purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my ghostly father."

The duty of confession is admitted both by Protestants and Roman Catholics, but they differ widely as to the party to whom confession ought to be made; Romanists confessing to the priest, while Protestants confess to God. The latter support their views by adducing numerous passages from both the Old and New Testaments, in which confession of sin is made to God only. Thus Josh. vii. 19, "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me." Ezra x. 10, 11, "And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives." Ps. xxxii. 5, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." 1 John i. 8, 9, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The passage which Romanists adduce from Jam. v. 16, "Confess your faults one to another," is explained by Protestants as referring not to auricular confession, but to the mutual confession of faults on the part of Christians. Two other passages are sometimes quoted in vindication of the practice of confession to a priest, viz. Mat. iii. 18, "They were baptized of him (John the Baptist) in Jordan, confessing their sins," and Acts xix. 18, "Many that believed came and confessed their sins." But these passages Protestants regard as referring not to secret confession to a priest, an office which was never held at all events by John the Baptist, who was neither a Jewish nor a Christian priest, but to an open and public acknowledgment of the sins of their past lives. In the writings of Roman Catholic authors, it is often argued, that even although no direct passage bearing upon the subject of auricular confession may be found in the Bible, still the doctrine must be regarded as founded on Scripture, inasmuch as it is a natural and necessary accompaniment of the power of forgiving sins, which they suppose to have been vested in the apostles, Mat. xviii. 18; xvi. 19. John xx. 23.

Though Romish controversialists are accustomed frequently to adduce the authority of the fathers in favour of auricular confession, the more candid among them readily acknowledge that the confession of which the fathers speak, is to be made only to God, and not by any means to man, whether the whole church or individual ministers. It is true, that at an early period, as we are informed by Socrates and Sozomen, penitentiary presbyters, as they were called, were appointed to hear confessions preparatory to public penance. The private or auric

lar confession of later centuries, however, is quite different from the confession made to those penitentiary presbyters. Confession was not made to them with a view of obtaining forgiveness from God, but in order to procure restoration to the former privileges of the offended church.

The regular establishment of the system of private confession and absolution is usually ascribed to Leo the Great. That pontiff, however, left the confession of sins to every man's private conscience, nor was the priest declared to possess in himself the power either inherent or delegated of forgiving sins. Even long subsequent to the time of Leo, it was still optional with every man either to make confession to a priest or to God alone. Nor was it till the thirteenth century that any definite law was laid down by the church on the subject of private confession. In the year 1215, however, under the pontificate of Innocent III., the practice of auricular confession was authoritatively enjoined by the fourth council of Lateran, upon the faithful of both sexes, at least once a-year. Fleury the Romish historian says, "This is the first canon, so far as I know, which imposes the general obligation of sacramental confession." From that time down to the present day, it has been considered a positive divine ordinance, that every one should enumerate and confess his sins to a priest; and few if any dogmas of the Church of Rome have tended more to increase the power and influence of the priesthood on the one hand, and to injure the morality of the people on the other. Confession is practised also in the Greek and Coptic churches. The former church indeed prescribes it to all her members four times a-year; but the laity commonly confess only once in the year, to which in Russia they are obliged by the laws of the land; and it is usual in that country to confess in the great fast before Easter.

CONFESSION (PSALM OF), a name applied in the ancient Christian church to the fifty-first psalm, as being peculiarly appropriate to the case of an individual who is confessing his sins. This title is given to it by Athanasius.

CONFESSION (WESTMINSTER). See **WESTMINSTER ASSEMBLY**.

CONFESSIOAL, a seat or cell in Roman Catholic churches, in which the priest sits to hear confessions. It is usually a small wooden erection within the church, and divided into three cells or niches, the centre one being for the priest, and the side ones for penitents. There is a small grated aperture in each of the partitions, between the priest and the side cells, through which the penitent makes his confession to the priest or confessor.

CONFESSIONS OF FAITH. See **CREED**.

CONFESSOR, a priest in the Romish church, who has power to hear the confession of penitents in the sacrament of penance, and to give them absolution. The Rubric is very particular as to the duties of the confessor. He is enjoined to regard himself

as occupying the position at once of a judge and a physician. And, therefore, he ought to acquire as great knowledge and prudence as possible, as well by constant prayer to God, as from approved authors, especially the Roman Catechism, that is, as we understand it, the Catechism of the council of Trent. In the exercise of his office, the confessor is bound to be minute and circumstantial in his interrogatories. Finally, the Rubric regards it as indispensable that he keep the seal of secret confession under an exact and perpetual silence; and, therefore, he shall never say or do anything which may directly or indirectly tend to reveal any sin or defect known to him by confession alone. Every Romish priest is not a confessor, but in addition to the power of orders, the priest who confesses must have a spiritual jurisdiction over the persons who apply to him in this sacrament. The duty of confession, at least once a-year, being binding, as we have already found (see **CONFESSION**), on every faithful Romanist, it is incalculable what an extent of influence over her votaries Rome thus acquires.

CONFITEOR (Lat. I confess), the form of confession prescribed by the Romish church to be used by every penitent at the confessional. It runs thus, "I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. (At this point the person specifies his several sins in their details, and thus concludes.) Therefore, I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, blessed John Baptist, the holy apostles, Peter and Paul, and all the saints; and you, father, to pray to our Lord God for me." When the confession is made in this form, it is said to be under the seal of confession, and must not be disclosed by the priest, but if made without this form, the priest is not bound to keep it secret. Every Romanist, therefore, is taught from his earliest days to repeat the confiteor and thus, as many suppose, they secure the perpetual secrecy of their confession.

CONFIRMATION (Lat. *confirmare*, to strengthen), a rite in Episcopal churches, whereby a young person, when arrived at years of understanding, takes upon himself the vows which had been taken for him at his baptism by his godfather and godmother. The Roman Catholic church regards it as one of the seven sacraments which they hold. Among the Oriental churches it is also a sacrament under the name of **CHRISM** (which see). A controversy has been carried on between Romish and Protestant writers as to the origin of confirmation, the point in dispute being whether such a rite existed in the time of the apostles, or whether it belongs to a later date. The fact is admitted on both sides, that imposition of hands was practised by

the apostles only upon baptized persons, as in the case of the converted Samaritans, Acts viii. 12--17, and the disciples of Ephesus, Acts xix. 5 and 6. On examining these passages, however, it appears plain, that, by the laying on of hands, was understood to be communicated the gifts of the Holy Ghost. But various cases of baptism are recorded in Scripture, such as the baptism of the three thousand on the day of Pentecost, of Lydia, of the jailor of Philippi and others, in not one of which is there the slightest reference to the laying on of hands. No authentic reference, besides, to the rite of confirmation is to be found in the earliest ecclesiastical writers. Some of them, as for example, Eusebius, speak of "the seal of the Lord," an expression, however, which refers to baptism rather than to confirmation. The first who mentions the custom of anointing with oil the newly baptized, is Tertullian, and in the time of Cyprian it appears already to have constituted an essential part of the rite of baptism. There is no doubt that at a still earlier period the laying on of hands with prayer formed a part of the baptismal ceremony.

The origin of the rite of confirmation in the ancient church, and the circumstances which led to its introduction, are thus sketched by Neander: "The sign of the imposition of hands was the common token of religious consecration, borrowed from the Jews, and employed on various occasions, either to denote consecration to the Christian calling in general, or to the particular branches of it. The apostles, or presiding officers of the church, laying their hands on the head of the baptized individual, called upon the Lord to bestow his blessing on the holy transaction now completed, to cause to be fulfilled in him whatever was implied in it, to consecrate him with his Spirit for the Christian calling, and to pour out his Spirit upon him. This closing rite was inseparably connected with the whole act of baptism. All, indeed, had reference here to the same principal thing, without which no one could be a Christian,—the birth to a new life from God, the baptism of the Spirit, which was symbolically represented by the baptism of water. Tertullian still considers this transaction and baptism as one whole, combined together; although he distinguishes in it the two separate moments, the negative and the positive, the forgiveness of sin and cleansing from sin which was mediated by baptism in the name of the Father, Son, and Holy Ghost, and the importation of the Holy Spirit following thereupon, upon the individual now restored to the original state of innocence, to which importation the imposition of hands refers.

"But now, since the idea had sprung up of a spiritual character belonging exclusively to the bishops, or successors of the apostles, and communicated to them by ordination; on which character the propagation of the Holy Spirit in the church was dependent; it was considered as their prerogative to seal, by this consecration of the imposition

of hands, the whole act of baptism; (hence this rite was called *signaculum*, a seal.) It was supposed that a good and valid reason for this rite could be drawn from the fact that the Samaritans, baptized by a deacon, were first endowed with spiritual gifts by the imposition of the hands of the apostles, which was added afterwards (Acts xix.), as this passage was then understood. So now the presbyters, and in case of necessity, even the deacons, were empowered to baptize, but the bishops only were authorised to consummate that second holy act. This notion had been formed so early as the middle of the third century. The bishops were under the necessity, therefore, of occasionally going through their dioceses, in order to administer to those who had been baptized by their subordinates, the country presbyters, the rite which was afterwards denominated *confirmation*. In ordinary cases, where the bishop himself administered the baptism, both were still united together as one whole, and thus constituted *the complete act of baptism*." After the general introduction of infant baptism, confirmation immediately succeeded the dispensation of the ordinance. In the Oriental churches, baptism, confirmation, and the Lord's Supper are administered in immediate succession, and this, in all probability, was the ancient custom. It was not probably before the thirteenth century that confirmation came to be regarded as an entirely separate ordinance from that of baptism. The council of Trent pronounces a solemn anathema upon all who deny confirmation to be "a true and proper sacrament."

So much importance and solemnity were attached, in the ancient Christian church, to the rite of confirmation, that the privilege of performing it was limited to the bishop, on the ground, as both Chrysostom and Augustine argue, that the Samaritan converts, though baptized by Philip the evangelist, received the imposition of hands from an apostle. Though, in the ancient Christian church, as in the Greek and African churches, confirmation immediately followed baptism, seven years are allowed to pass after infant baptism, before a party is confirmed in the Western churches at present, and in the English church young people are not usually confirmed until they are fifteen or sixteen years old. Since 1660, it has been customary for the English bishops to require at confirmation a renewal of the covenant made in infant baptism.

In administering confirmation four principal ceremonies were employed in former times, imposition of hands, unction with the chrism, the sign of the cross, and prayer. Other formalities were the salutation, "Peace be with you;" a slight blow upon the cheek; unbinding of the band upon the forehead; prayer and singing; the benediction of the bishop, together with a short exhortation from him. In the Roman Pontifical the arrangements to be made, and the ceremonies performed in the sacrament of confirmation, are thus minutely laid down: "The pontiff

about to confirm *infants*, children, or other baptized persons, having put on his vestments, goes to a faldstool prepared for him in front of the altar, and sitting thereon, with his pastoral staff in his left hand, and his mitre on, admonishes the people, who stand up in his presence :

“That no one but a bishop only, is the ordinary minister of confirmation.

“That no one that has been confirmed, ought to be confirmed again.

“That no one that has not been confirmed can be a sponsor in confirmation ; neither can a father, nor mother, nor husband, nor wife.

“That no one that is excommunicate, or under an interdict, or convicted of any of the more grievous offences ; or not well instructed in the rudiments of the Christian faith, thrust himself forward to receive this sacrament, or to be sponsor for one about to be confirmed.

“That adults are bound first to confess their sins ; or at least to be grieved for the sins which they have committed, and then to be confirmed.

“By this sacrament is contracted a spiritual kinship, hindering the contracting of matrimony, and breaking it off if already contracted ; which kinship takes place between the confirmer and the confirmed, and between the father and mother, and the sponsor of the same, but goes no further.

“Let no sponsor present more than one or two.

“Those that are about to be confirmed, must be keeping fast.

“The forehead of every one that is confirmed must be tied up, and remain so, until the chrism be dried up, or wiped off.

“Wherefore let every one going to be confirmed carry a clean linen fillet, wherewith to tie up his head.

“Let infants be held by the sponsors on their right arms, before the pontiff confirming them. But adults and other more grown persons, must lay each his foot on the right foot of his sponsor, and therefore neither ought males to be godfathers to females, nor females godmothers to males.

“All being arranged in order before him, the pontiff still sitting, washes his hands ; then having put off his mitre, he rises, and, with his face turned to the persons to be confirmed, kneeling before him, with their hands before their breast, he says :

“The Holy Ghost come down into you, and the power of the Most High keep you from sin. R. Amen.

“Then signing himself with the sign of the cross from the forehead to the breast with his right hand, he says · V. Our help is in the name of the Lord, &c.

“And then, with his hands stretched out towards those to be confirmed, he says :

“Almighty and everlasting God, who didst vouchsafe to regenerate these thy servants of water and the Holy Ghost, and who hast given them the

remission of all their sins ; send forth into them the sevenfold Spirit thy holy paraclete from heaven. R. Amen.

“The Spirit of wisdom and of understanding. R. Amen.

“The Spirit of counsel and of fortitude. R. Amen.

“The Spirit of knowledge and of piety. R. Amen.

“Fill them with the Spirit of thy fear and seal them with the sign of the Cro+ss of Christ, being made propitious (to them) unto life eternal. Through the same our Lord, &c.

“Then the pontiff sitting on the aforesaid faldstool, or, if the multitude of those that are to be confirmed requires it, standing, with his mitre on, confirms them row after row. And he inquires the name of each one individually, as the godfather or godmother, on bended knees, presents each to him ; and, having dipped the extremity of his right hand thumb in the chrism, he says :

“N. I sign thee with the sign of the + cross. While he says this he draws with his thumb the sign of the cross on the forehead of that one : and proceeds—

“And confirm thee with the chrism of salvation. In the name of the Fa+ther, and of the + Son, and of the Holy + Ghost.

“Then he gives him a gentle slap (box) on the cheek, saying, ‘Peace be with thee.’

“All being confirmed, the pontiff wipes his thumb and hand with a bit of bread, and washes them over a basin. Which done, let the water of ablution be poured into the *piscina* of the *sacrarium*.

“Afterwards, joining his hands, and all the confirmed devoutly kneeling, he says :

“O God, who didst give the Holy Ghost to thy apostles, and didst will that by them and their successors the same should be delivered to the rest of the faithful : look propitiously upon the service of our humility ; and grant, that the same Holy Ghost, coming down upon those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the cross, may make the hearts of the same a perfect temple of his own glory, by vouchsafing to dwell therein. Who with the Father and the same Holy Ghost, livest, &c.

“Next he says :

“Lo! thus shall every one be blessed who feareth the Lord.

“And turning to the confirmed, and making the sign of the cross upon them, he says :

“The Lord bl+ess you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have eternal life. R. Amen.

“The confirmation concluded, the pontiff, taking his mitre, sits down, and admonishes the godfathers and godmothers to instruct their children in good manners, to eschew evil, and to do good, and to teach *them* the Creed, the *Pater Noster*, and the *Ave Maria*, since to this they are obliged.”

The chrism of the Eastern church, which corre-

sponds to the confirmation of the Western, is practised as an appendix to baptism, following immediately after it, and considered as forming, in one sense, a part of it. The ceremony is performed with sacred ointment or CHRISM (which see), by which the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet are signed with the cross, the priest saying each time, "The seal of the gift of the Holy Ghost." In the Constantinopolitan and Antiochian forms, this is unaccompanied by any imposition of hands. The entire ceremony is not complete till the child is brought again, after the lapse of seven days, to the priest, who, having washed it, cuts off some of its hair crosswise, that is, in four places on the crown of the head.

In Lutheran churches confirmation is universally practised, though not considered as being an ordinance of divine institution. It is not confined to the bishops, but performed by every pastor of a congregation, who, after instructing the young in the great leading doctrines of Christianity, confirms them when they have reached the age of fourteen or fifteen, by the imposition of hands, after which they are admitted to the Lord's Supper.

Many Protestant churches deny the practice of confirmation to have any scriptural warrant, or to have been at all known in apostolic times, and, therefore, decline to observe it.

CONFIRMATION OF A BISHOP. On the death, removal, or resignation of a bishop in the Church of England, the dean and chapter of the cathedral in which the vacant diocese is situated, make application for the royal license to elect a successor. The crown then issues a license, and along with it sends letters-missive containing the name of the individual recommended to fill the vacant bishopric, who is thereupon elected, and the crown issues letters-patent to the archbishop of the province, requiring him to proceed with the confirmation and consecration. On the day being fixed for the confirmation, notice is publicly given, and all who object to the election of the party proposed, are invited to appear. One or more persons delegated by the dean and chapter present the bishop-elect to the archbishop, or to his representative, the vicar-general. Proof is now given of the election of the bishop, and of the royal assent; after which the bishop takes the usual oaths of allegiance, of supremacy, of simony, and of obedience to the archbishop. Then follows "The definitive sentence, or the act of confirmation, by which the judge commits to the bishop elected the care, government, and administration of the spiritual affairs of said bishopric, and then decrees him to be installed and enthronized."

CONFORMISTS, the name given to those persons in England who conformed to the Liturgy or Common Prayer-Book in the reign of Charles II. On the 24th August 1662, all that did not conform were deprived of all ecclesiastical benefices. The consequence was, that nearly two thousand min-

isters of the Church of England were on that day thrown into the ranks of dissent, the Act of Uniformity having come into operation. The terms of conformity were, 1. Re-ordination, if they had not been episcopally ordained, Presbyterian orders having thus been declared invalid. 2. A declaration of unfeigned assent and consent to all and everything prescribed and contained in the Book of Common Prayer and administration of the sacraments. 3. The oath of canonical obedience. 4. Abjuration of the Solemn League and Covenant. 5. Abjuration of the lawfulness of taking arms against the king, or any commissioned by him, on any pretence whatsoever. The term Conformists is still in use as applied to those who adhere to the doctrine, worship, and discipline of the Established Church of England, in contrast to the NON-CONFORMISTS (which see), who dissent from it. See UNIFORMITY (ACT OF).

CONFORMITY (DECLARATION OF). Every clergyman belonging to the Church of England, on being either licensed to a curacy, or instituted to a benefice, signs what is termed the Declaration of Conformity, which is in these words, "I, A. B., do declare, that I will conform to the Liturgy of the United Church of England and Ireland, as it is now by law established." This is subscribed in the presence of the bishop, or of some other person appointed by the bishop as his commissary. See ENGLAND (CHURCH OF).

CONFUCIUS, an eminent Chinese philosopher whose writings have exercised so powerful an influence over the minds of his countrymen, that his religious, or rather moral system is adopted at this day by the literary men of China. He was born B. C. 551, in the principality of Loo, which is now the province of Shan-tung. He was descended from a very respectable family, which traced its pedigree to the ancient emperors. At a very early age he lost his father, but through the kind indulgence of his mother, he enjoyed every advantage in the attainment of as liberal an education as the time could command. Being naturally of a studious turn of mind, he spent his days and nights in reading and meditation, and formed to himself the high design of accomplishing a reform in the opinions and manners of his countrymen. Gradually he attracted around him a goodly number of admiring disciples, whom he carefully instructed in the art of good government; thus raising up virtuous, impartial, and equitable rulers, who, recommending themselves by their wisdom and efficiency to the Emperor, succeeded in obtaining high offices in the state, which they filled with honour to themselves, and the greatest benefit to their country. Confucius himself entertained the idea that he had discovered the infallible mode of rendering a nation at once virtuous, peaceful, and happy. Travelling from one part of the vast Chinese empire to another, he endeavoured to diffuse his moral and political principles, obtaining office for the sole purpose of exhibiting his theory in

practical operation. Throughout a long life he continued to wander from place to place, visiting courts and palaces with a numerous train of disciples, until disgusted with the small success which attended his labours as a moral and political reformer, he retired into private life, resolved to devote the remainder of his days to the perfecting of his philosophical system. He remodelled the book of rites—*Le-ke*, one of the *Woo-king* or classics; completed the *Pa-kwa* or symbols of *Tuh-he*; and thus produced the *Yih-king*, a work which is said to have been composed by the most celebrated philosophers of antiquity, but finished by Confucius. His disciples, after his death, prepared the *Sze-shoo*, four books on classics, which Gutzlaff, the learned Chinese missionary, declares to be “the most popular work in the world, and read by greater numbers of people than any other human production.” The closing work of Confucius was a history of his own times, in which he descanted with the utmost freedom on the rulers of his time, denouncing the oppression and injustice of their government with so unsparing a hand, that he made sycophants and tyrants tremble. This was the last production of his powerful pen, for shortly after its completion, his countrymen are said to have discovered an unicorn in the woods, which Confucius declared to be an indication that his death was at hand, and wiping away the tears, he exclaimed, “My teaching is at an end.” His prediction was too soon fulfilled, for almost immediately after he expired, B. C. 479, in the seventy-third year of his age. Thus died one of those few illustrious men who have left behind them traces of their existence, which, while the world lasts, can never be effaced. Held in the highest admiration while he lived, Confucius was venerated as a god after his death, and at this day his principles are held as axioms by the most intelligent and learned among the Chinese, not in one district of the country only, but throughout the whole empire. No philosopher of any nation, not even Aristotle himself, has exercised for so long a time a commanding influence over the opinions and manners of such countless multitudes of men. Huc, the Romish missionary, informs us that a tablet to his memory is found in every school; that both the masters and the pupils prostrate themselves before the venerated name of Confucius, at the beginning and end of each class; that his image is found in all academies, places of literary resort, and examination halls. All the towns have temples erected to his honour, and more than 300,000,000 of men with one voice proclaim him saint. The descendants of Confucius, who still exist in great numbers, share in the extraordinary honours which the whole Chinese nation pays to their illustrious ancestor, for these constitute the sole hereditary nobility of the empire, and enjoy certain privileges which belong to them alone. See next article.

CONFUCIANS, the followers of *Confucius*, whom the Chinese regard as the most eminent of sages.

The sect venerate the memory of the man, and implicitly adopt his opinions. His system was more properly a theory of ethical and political philosophy than a religion. The Confucians, accordingly, are chiefly the learned men of China, who, in the spirit of their master, seem to abjure all things spiritual and divine. The political system of the Chinese sage is of a very peculiar character, and well fitted to uphold the despotic government of the Celestial Empire. The law of the family is, according to this theory, the universal law. Filial piety is the root of all the virtues, and the source of all instruction. This supremely important virtue is divided into three vast spheres. (1.) The care and respect due to parents. (2.) All that relates to the service of prince and country. (3.) The acquisition of the virtues, and of that which constitutes our perfection. The five cardinal virtues, according to this school, are benevolence, righteousness, politeness or propriety, wisdom, and truth, and at the foundation of these lies filial piety. Not only in youth are parents to be revered, but even at the latest period they are to be treated with honour, and after death they are to be raised to the rank of gods. The relations of father and son give the first idea of prince and subject. It is filial piety which inclines to obedience to our superiors, and those who hold authority in the state. But while Confucius thus inculcated reverence to parents and obedience to rulers, he strangely overlooked the subjection due to the Father of our spirits. Not that he is altogether silent as to the existence of a Supreme Being, but no such principle, however obviously adapted to operate upon the human mind, is to be found pervading this extraordinary system. On this theory of political government, Mr. Gutzlaff remarks: “The endearing idea of the father of a family, under which he represents the sovereign of a country, has something very pleasing in it. But the rights he allots to a father over his child, are far greater than those which we should be inclined to acknowledge as due. The theory, however, is as excellent as the practice is difficult. It is the most perfect despotism that has ever been established. As it suited the interests of the rulers to enforce these principles, and to honour their author, they have been upheld with a strong arm. The works of Confucius have become the primers of schools, and the text-books of academies during many ages. The school-boy learns them by heart, the literati make them the theme of their writings, and the doctor seeks his highest glory in publishing an elegant commentary on them. It is, therefore, no wonder, that all the public institutions, and the national spirit of the Chinese, are deeply tinged with the Confucian doctrines. The stability of the Chinese empire has thus been insured, and as long as the government can maintain the same spiritual control, its power will not be shaken. One despotism may succeed another; but there will be no change of measures, the country as well as the

people will remain stationary. To retain the people in a state of civilization, equally remote from barbarism and enlightened principles, is the most important secret of Chinese despotism; and no theory like the Confucian is so well calculated to promote this great end; it teaches the people their duties, but never mentions their rights."

The theory of Confucius, as to the origin of the world, admits an universal chaos to have existed before the separation of the heaven from the earth; and that the two energies of nature were gradually distinguished, and the *yin* and *yang*, or the male and female principles, established. The purer influences ascended and formed the heavens, while the grosser particles subsided, constituting the subjacent earth. The combination of these two gave origin to nature, heaven being the father, and earth the mother of all things. Mr. Medhurst, who, from his long residence in China, had ample opportunities of becoming acquainted with this curious system of cosmogony, thus describes it: "The principle of the Chinese cosmogony seems to be founded on a sexual system of the universe. That which Linnæus found to exist in plants, the Chinese conceive, pervades universal nature. Heaven and earth, being the grandest objects cognizable to human senses, have been considered by them as the parents of all things, or the superior and inferior principles of being. These they trace to an extreme limit, which possessed in itself the two powers combined. They say, that one produced two, two begat four, and four increased to eight; and thus, by spontaneous multiplication, the production of all things followed. To all these existences, whether animate or inanimate, they attach the idea of sex; thus everything superior presiding, luminous, hard, and unyielding, is of the masculine; while everything of an opposite quality is ascribed to the feminine gender. Numerals are thus divided, and every odd number is arranged under the former, and every even number under the latter sex. This theory of the sexes was adopted by the ancient Egyptians, and appears in some of the fragments ascribed to Orpheus; while the doctrine of numbers taught by the Confucian school, resembles in some degree the monad and duad of Pythagoras, of which some have spoken as the archetype of the world."

The Confucian cosmogony is intimately connected with their scheme of diagrams. These diagrams consist of a magic square, in which the figures are so arranged that the sums of each row, both diagonally and laterally, shall be equal. The form may be thus represented:—

4	9	2
3	5	7
8	1	6

In this square every odd number represents heaven or the superior principle, and every even number, earth or the inferior principle. The odd numbers, when summed up, amount to 25, and the even numbers with the decade amount to 30, and by these 55 numbers the Confucians believe that all transformations are perfected, and the spirits act.

Another portion of the Confucian theory of the structure of the universe is equally curious. Heaven, earth, and man are considered as the primary agents, each of them being described by three lines, some of which are entire, others broken, so that they can form eight different combinations. This multiplied by itself gives 64; and increased to twenty-four lines placed over each other, they make 16,777,216 changes. By these numbers they imagine that the properties of every being, its motion, rest, and reciprocal operation are described. Hence the belief of the Confucians in "intelligible numbers" as the foundation of their cosmogony; and the use of these numbers by Chinese fortune-tellers to calculate the destinies of men. The whole is evidently a system of materialism, and its origin, as well as its continued operation, is to be resolved in their view into a principle of order. They believe in a sort of material trinity, called heaven, earth, and man; by man in this case being meant the sages only. Heaven and earth, they say, produced human beings, and the sages, by giving instruction, assist nature in the management of the world. Of these sages the most exalted is Confucius himself, who is placed on a level with the powers of nature, and in fact converted into a god. They even pay him divine honours, there being upwards of 1,560 temples dedicated to his worship; and at the spring and autumnal sacrifices there are offered to him six bullocks, 27,000 pigs, 5,800 sheep, 2,800 deer, and 27,000 rabbits; making a total of 62,606 animals, immolated every year to the manes of Confucius, besides 27,600 pieces of silk; all provided by the government. This of course is exclusive of the numerous offerings of private individuals.

The followers of Confucius in China believe in demons and spirits, to each of which is assigned the care and guardianship of some particular dynasty or kingdom, some particular element or province of nature; while the four corners of the house, with the shop, parlour, and kitchen, are thought to be under the influence of some tutelary divinity. And in reference to the doctrine of retribution, they hold that virtue meets with its reward, and vice with its punishment, only in the present world, and if not received during life, the good or evil consequences will result to a man's children or grandchildren. In this way they evade altogether the necessity of a future state of retribution. Two great elements are thus found to be wanting in the moral system of the Chinese sage, the existence of a God, and the doctrine of a future life beyond the grave.

The teaching of Confucius being thoroughly earthly

in its character, it was so framed as to attach the highest importance to a series of external regulations, which were deemed necessary to secure the decorum and good order of society. To carry out this object, Confucius composed or compiled the *Le-ke*, a work on rites in six volumes. It is the most extensive work he has bequeathed to posterity, and points out etiquette, rites and ceremonies under all circumstances, and for all stations of life. In so high estimation was this production held, that forty-three celebrated writers published commentaries and explanatory treatises on the *Le-ke*; and that no rites might be omitted, the *Chow-le*, another work on the same subject, consisting of thirty volumes, was added. "From all the books," says Gutzlaff, "which treat of rites, one might collect a very large library, and thus acquire the invaluable knowledge of eating, drinking, sleeping, mourning, standing, weeping, and laughing, according to rule, and thus become a perfect Confucian automaton."

Shortly after its promulgation, the politico-moral system of the Chinese philosopher, though warmly supported by those who had embraced it, was productive of so little benefit to the community, that it was in danger of completely losing its credit. In the course of two centuries, however, after the death of its founder, Confucianism rose into renewed vigour through the active exertions of *Mang-tze* or *Mencius*, who travelled from one end of the empire to the other, preaching the doctrines of his revered master. Nor was he without considerable success. He was followed by a numerous host of disciples, and though he added little to the doctrines of Confucius, he placed them in a new light, and explained and applied them with ability and power. The system defective, though it undoubtedly is in some most essential particulars, whether viewed as a system of ethical or of political philosophy, has kept its ground in China to this day. Its adherents are generally regarded as materialists and atheists, yet the greater number of them are found to conform to the popular idolatry.

CONGE D'ELIRE (Fr. leave to choose), the writ or license given by the Sovereign in England to the dean and chapter of the cathedral of a vacant diocese, authorizing them to elect a bishop. Along with the *congè d'elire* are sent letters missive containing the name of the individual recommended by the Crown to fill the vacant office, and from the time of Henry VIII. it has been the law, that the dean and chapter are liable to the penalties of a pre-nunire if they refuse to elect the person nominated by the Crown. See **BISHOP**.

CONGO (RELIGION OF). See **FETISH-WORSHIP**.

CONGREGATION. This word, like the term **CHURCH** (which see), is sometimes used in a more extended and at other times in a more restricted sense. In its widest acceptation, it includes the whole body of the Christian people. It is thus employed by the Psalmist when he says, "Let the

congregation of saints praise Him." But the word more frequently implies an association of professing Christians, who regularly assemble for divine worship in one place under a stated pastor. In order to constitute a congregation in this latter sense of the term, among the Jews at least ten men are required, who have passed the thirteenth year of their age. In every place in which this number of Jews can be stately assembled, they procure a synagogue. Among Christians, on the other hand, no such precise regulation is found, our Lord himself having declared, "Wherever two or three are met together in my name, there am I in the midst of them." Guided by such intimations of the will of Christ, Christian sects of all kinds are in the habit of organising congregations though the number composing them may be much smaller than that fixed by the Jewish Rabbies.

CONGREGATIONS (ROMISH), assemblies of cardinals appointed to arrange some one department of the affairs of the Church of Rome. Each congregation has its chief or president, and also its secretary, who records the proceedings and conducts the correspondence. The instruments which are despatched, and the letters which are written in the name of the congregation, must be signed by the president, and have his seal stamped upon it.

CONGREGATION (CONSISTORIAL), instituted by Pope Sixtus V., for the preparation of the more difficult beneficiary matters which are afterwards to be discussed in the **CONSISTORY** (which see), in the Pope's presence. The cardinal-deacon, when he resides at Rome, is president of this congregation, and in his absence the Pope may appoint any member of the Apostolical College to act as interim president. This congregation is composed of several cardinals and of some prelates and divines elected by the Pope; and the affairs which usually come before them, regard such matters as the erection of new archbishoprics and cathedral churches, reunions, suppressions, and resignations of bishoprics, coadjutorships, and the taxes and annates of all benefices to which the Pope collates.

CONGREGATION OF THE APOSTOLICAL VISITATION. The pope, besides laying claim to the office of universal bishop, is invested also with the special office of archbishop of the city of Rome, and in that quality is bound to make the pastoral visitation of six bishoprics, which are suffragans to this metropolis of his patrimony. But in consequence of his manifold engagements, this congregation has been instituted to relieve him from some of his more special duties, by nominating commissioners to visit churches and monasteries both in city and country, and report the state of matters to the congregation. This congregation is composed of the same cardinals and prelates which constitute the congregation for suppressing monasteries, but in addition to these, it contains also the Pope's vicar-general and the cardinal vicerent, whose consent

is indispensable to the appointment of commissioners for visiting either churches or monasteries.

CONGREGATION OF BISHOPS AND REGULARS. Sixtus V., in the beginning of his pontificate, united two congregations under this name. It is composed of a certain number of cardinals fixed by the Pope, and of a prelate who acts as secretary, and has six writers under him. This congregation has authority to settle all disputes that may arise among bishops and the regulars of all monastic orders. The cardinals of this assembly are bound to give their opinion when necessary to all bishops, abbots, prelates, and superiors of churches or monasteries, who make application to them. The writers and secretary of this congregation are maintained at the expense of the apostolical chamber, the counsel and opinion being afforded in all cases without fee.

CONGREGATION FOR THE EXAMINATION OF BISHOPS, instituted by Gregory XIV., for the purpose of examining those churchmen who were nominated to bishoprics. It is composed of eight cardinals, six prelates, ten divines of different orders, both secular and regular, some of whom must be doctors of the canon law. These examiners are chosen by the Pope, who assembles them in his palace when occasion requires. All Italian bishops are obliged to submit to this examination before they are consecrated, and for this purpose they present themselves before his holiness kneeling on a cushion at his feet, while the examiners stand round proposing such questions as they think proper, on theology and the canon law, to all of which the candidates are expected to give suitable answers. If the examination has proved satisfactory, the Pope authorises their names to be given in to the secretary, who inserts them in a register, and an extract is handed to each of the candidates that he may make use of it in case of his translation to another see, or his elevation to a higher dignity in the church, no further examination being ever after required from him. Such as are raised to the cardinalate before they are created bishops, are exempted from this examination to qualify them for taking possession of a bishop's see or patriarchate, or even to be raised to the pontificate. All cardinal-nephews are likewise exempt.

CONGREGATION ON THE MORALS OF BISHOPS, instituted by Innocent XI. to secure that churchmen, who are raised to the episcopal or any other dignity in the church, should be men of virtuous and regular lives. This congregation is composed of three cardinals, two bishops, four prelates, and a secretary, who is the pope's auditor. Their province is to examine very carefully the certificates of the life and manners of every candidate for a bishop's see, and to take care that his whole deportment be without reproach.

CONGREGATION FOR THE RESIDENCE OF BISHOPS. This congregation, of which the Pope's vicar-general is president, is empowered to

take cognizance of all bishops and abbots in Italy in the matter of residence, either compelling or dispensing with their residence in their several dioceses or communities as circumstances may seem to require. In this congregation there are three cardinals, three prelates, and a secretary. They assemble at the palace of the vicar-general on the few occasions on which meetings are necessary. Every bishop or abbot, who wishes to obtain leave of absence for any cause whatever, must apply to this congregation. If any bishop or abbot infringes their order he is deprived of all his benefices as long as he absents himself; and if he refuse to return on the order of this congregation, they have it in their power to suspend him from all his functions, when he can only be restored by his holiness or vicar-general, with the consent of the deputies of this congregation.

CONGREGATION FOR BUILDING OF CHURCHES, instituted by Clement VIII., principally to superintend the building of St. Peter's church at Rome. They have often, however, employed themselves in building other churches in Rome. This congregation consists of eight cardinals and four prelates, assisted by the auditor and treasurer of the apostolic chamber, an auditor of the rota, a steward, a fiscal, a secretary, and some attorneys. Meetings are held twice every month at the palace of the senior cardinal of the congregation. Besides superintending repairs or improvements on St. Peter's, they have the power of inquiring into the wills of those who have bequeathed sums for pious uses.

CONGREGATION OF THE HOLY OFFICE, instituted by Pope Paul III. for the purpose of taking cognizance of heresies, and such new opinions as might be contrary to the doctrines of the Romish church; as also of apostasy, witchcraft, magic, and other kinds of incantation, the abuse of the sacraments, and the condemnation of pernicious books. Paul IV. enlarged the privileges of this congregation, and Sixtus V. passed various statutes, which rendered the holy office so powerful and formidable, that the Italians of the time declared "Pope Sixtus would not pardon Christ himself." This congregation consists of twelve or more cardinals, along with a considerable number of prelates and divines of various orders, both secular and regular, who are called consulters of the holy office. There is, besides, a fiscal with his assessor, whose business it is to make a report of the cases which come before the congregation. A meeting is held once, and sometimes twice a-week, the Pope being generally present and presiding, while the senior cardinal of the holy office acts as secretary, and keeps the seal of the congregation in his custody. The whole proceedings of this body are conducted in private, and a seal of secrecy is imposed on all its members. All persons accused or suspected of heresy or other crimes of which this tribunal takes cognizance, are imprisoned in the

palace of the holy office until the prosecution is ended. If found not guilty, they are set at liberty, but if proved to be guilty, they are delivered over to the secular authorities to be punished accordingly. See INQUISITION.

CONGREGATION OF IMMUNITIES, instituted by Urban VIII., with the design of preventing the disputes which frequently arose between the civil and ecclesiastical powers in regard to the trial of churchmen for delinquencies. This congregation is composed of several cardinals nominated by the Pope. They have also an auditor of the rota, a clerk of the chamber, and several prelates, referendaries, one of which is the secretary of the congregation. This court takes cognizance of all ecclesiastical immunities and exemptions. It is held at the palace of the cardinal-dean once a week. Before Urban VIII. instituted this congregation, the cognizance of ecclesiastical immunities belonged to the CONGREGATION OF BISHOPS AND REGULARS (which see).

CONGREGATION OF THE INDEX, instituted by Pope Pius V., for the purpose of examining and prohibiting the perusal of all such books as contain in their view pernicious doctrines. The council of Trent, in the pontificate of Pius IV., pronounced anathema upon all who should read prohibited books, or read them without leave asked and given. To carry out this decree of the council, this congregation was formed, and their deputies have the power to grant permission to read prohibited books to all members of the Romish church in any part of the world. Their power differs from that of the holy office, which prohibits only books written against the faith, whereas this congregation has power to condemn any books which they may regard as objectionable, of whatever kind they may be. Hence it frequently happens, that works which have not the remotest bearing on religious doctrine or practice, are to be found in the *Index Prohibitus*, to which additions are made from time to time as the congregation may see fit. In addition to the cardinals and secretary which compose the congregation, there are several divines attached to it under the name of consulters, whose office it is to examine books and report, while they have no voice in the meetings of the congregation, which are only held as often as occasion requires.

CONGREGATION OF INDULGENCES, instituted for the purpose of dispensing indulgences in the Pope's name to all whom the congregation, with the full consent of his holiness, regard as worthy of such favours. The number of the cardinals and prelates, composing this congregation, is not fixed, but dependent entirely on the pleasure of the Pope. See INDULGENCE.

CONGREGATION DE PROPAGANDA FIDE, instituted by Gregory XV. in 1622, for the support and propagation of the Romish religion in all parts of the world. It consisted originally of

thirteen cardinals, two priests, and one monk, together with a secretary. The number of cardinals which compose it was afterwards increased to eighteen, to which were added a few other officers, including one papal secretary, one apostolical prothonotary, one referendary, and one of the assessors or scribes of the holy office. This congregation meets in the presence of the Pope, the first Monday of every month, besides holding several ordinary meetings every week, for the purpose of consulting as to the best modes of advancing the cause of Romanism throughout the whole world. See COLLEGE DE PROPAGANDA FIDE.

CONGREGATION OF RELICS, instituted for the superintendence of relics of ancient martyrs, which are frequently found in catacombs and other subterraneous places in and around Rome. This congregation is composed of six cardinals and four prelates, among whom are the cardinal-vicar and the prefect of the Pope's sacristy. There are certain marks by which real are said to be distinguished from spurious relics, and after careful deliberation on all the circumstances of the case, the votes of the congregation are taken, and if the marks of the relics are, by a majority, declared to be genuine, the president declares the relic in question to be worthy of the veneration of the faithful, and gives it such a name as he thinks right; handing over the relic to the vicar and the Pope's sacristan, who distributes portions of the precious treasure to those of the faithful who may wish to be possessed of them. See RELICS.

CONGREGATION OF RITES OR CEREMONIES, instituted by Sixtus V., to regulate the ceremonies and rites of the new offices of saints, which are added from time to time to the Roman calendar. This congregation has authority to explain the rubrics of the Mass-Book and Breviary when any difficulties are started, or any one desires information on such topics. It has also the power of pronouncing sentence, from which there is no appeal, on all disputes relating to the precedence of churches. It is composed of eight cardinals and a secretary, who is one of the college of the prelates referendaries. Two masters of the ceremonies in the Pope's household are also admitted into the congregation. Its meetings are held once a month, or oftener as occasion requires. When a saint is about to be canonized, the three senior auditors of the rota are present in this assembly as persons supposed to be versed in the canon law, along with an assistant apostolical prothonotary, and the proctor of the faith, who is generally the fiscal advocate of the apostolical chamber. Several consulters also are admitted, who are divines and monks professed of different orders, among whom is the master of the sacred palace, and the prefect of the Pope's sacristy. All these judges' assistants, together with the deputies in ordinary of this congregation, examine the claims to canonization, which are alleged in favour of an individual

These proofs are martyrdom, undisputed miracles, testimonies of a virtuous life, and heroic virtues. See BEATIFICATION, CANONIZATION.

CONGREGATION FOR SUPPRESSING MONASTERIES, instituted by Innocent X. for the purpose of inquiring into the state of monasteries, and either suppressing altogether those which are likely to prove burdensome to the public, or uniting them to other monasteries which might happen to have more wealth than they required. This congregation is composed of eight cardinals and a number of friars belonging to all the orders. The rebuilding, as well as the suppression, of monasteries comes within the cognizance of this congregation.

CONGREGATION ON THE TRIDENTINE DECREES. At the close of the proceedings of the council of Trent in the sixteenth century, Pope Pius IV. appointed certain cardinals, who had been present and assisted in its deliberations, to superintend the execution of its decrees, strictly enjoining that these decrees should be observed in their literal sense, and prohibiting all glosses by way of interpreting them. Sixtus V. established this congregation, empowering it to interpret all points of discipline, but not of doctrine. It meets once a-week at the palace of the senior cardinal, under the presidency of a cardinal appointed by the Pope, and who along with the office receives a large pension. To be a member of this congregation is regarded as a high honour, and therefore eagerly coveted.

CONGREGATIONALISTS, a large and flourishing body of professing Christians in Britain and America, whose great distinctive principle concerns the scriptural constitution of a Christian church. This denomination, also termed Independents, object equally to the Episcopal and Presbyterian forms of church government. In their view every particular society of visible professors, who agree to walk together in the faith and order of the gospel, is a complete church, having the power of government and discipline within itself, and independent of all other congregations, being responsible for all its actings only to the great Head of the church. Another distinctive principle, which may be considered as arising out of that which we have just noticed, is, that the whole power of government is vested in the assembly of the faithful. On these two principles, if indeed they can be considered as distinct from each other, rests the whole system of Congregationalism or Independency. The terms *Church* and *Congregation*, then, this body of Christians consider as synonymous. Accordingly, Church, when used in Scripture, is regarded by Congregationalists as in no case applicable to an aggregate of individual assemblies, but that whenever more than one such assembly is referred to, the plural "churches" is invariably employed. The church they believe to be composed of true believers, hence the utmost strictness is exercised in the admission of church members, evidence being required sufficient to sa-

tisfy the church, not simply of a credible profession of Christianity, as in Episcopal and Presbyterian churches, but of a saving operation of Divine grace in the soul. Every church thus constituted has the power to choose its own office-bearers, to admit, reject, or excommunicate its own members, and to raise and administer its own funds. In all matters which come under the consideration of the church, every member has a voice, that is, every male member, although in some Congregationalist churches, female members are regarded as on an equal footing with males in this respect. All authority is vested in the entire membership of the church, the office-bearers and members being on an equality in right of government; and from the decision of each individual church there is no appeal.

The Congregationalists maintain, that Scripture warrants no more than two kinds of church office-bearers, bishops or pastors, to care for the spiritual, and deacons to manage the temporal affairs of the church. It is left wholly to the discretion of each church to elect one or more pastors, no fixed rule being laid down, as they conceive, in the New Testament, to regulate the number of pastors. All that is required, in their view, to constitute a valid call to the ministry, is simply an invitation issued by any individual church to take the pastorate over them, and the mere acceptance of such an invitation gives full authority to preach and administer the sacraments. But after this election and invitation given and accepted, an ordination of the newly chosen pastor takes place, conducted by the ministers of the neighbouring churches. The precise nature of this service among the Congregationalists is thus laid down in a tract issued by the Congregational Union of England: "In the ordination of a Congregational pastor, there is no assumption of anything resembling hierarchical authority. By this proceeding it is not professed that office is conferred, character imparted, gifts bestowed, or authority conveyed. It is an affair of order and no more. It declares and assures the due observance of godly order in all the preceding steps by which the ordained pastor has entered on his work. It completes and solemnizes his actual entrance on all pastoral engagements. Ordination among Congregationalists stands in the same relation to the sacred office that inaugural solemnities hold in respect to civil offices. Coronation does not *make* a king. It solemnizes the entrance on kingly dignities and functions of him who is already king, by laws and rights which coronation does not impart, or even confirm, but only recognizes, celebrates, and publishes." From this statement, which may be regarded as authoritative, it is plain that the authority of a pastor flows exclusively from the election by a church, and that election is not restricted to any particular class of men; any person being eligible to the office of pastor whom the particular church thinks fitted to edify them by his gifts and qualifications. While such is the abstract theory of

Congregationalism, an educated ministry is viewed by this body as of high importance, and, accordingly, almost all their ministers have been trained at the Theological Academies and Colleges which have been founded specially for this purpose. And yet while they believe in the scriptural authority of the pastoral office, they maintain that not the pastors only, but any others of the church-members, who may be possessed of the requisite gifts, may, with the utmost propriety, be allowed to exhort the brethren.

From the very nature of the theory of Congregationalism, it is obvious that the existence of Established churches is inconsistent with it, as interfering with the self-government of churches, and superseding, by the endowments of the state, the spontaneous exertions of Christians to maintain and propagate the truth. On the members of each individual church rests the responsibility not only of supporting ordinances among themselves, but of doing their uttermost for the propagation of Christianity throughout the world. At first sight it might appear likely that the independency of the churches might prevent them from co-operating with each other in the advancement of the Redeemer's kingdom both at home and abroad. Practically, however, it is far otherwise. The power of self-control rests in each individual church; neither are the churches connected together by subscription to any human creeds, articles, or confessions, and yet the most pleasing uniformity is observed among Congregationalist churches, both in doctrine and practice. This may possibly have arisen from the voluntary associations for brotherly intercourse and advice, which are held among the pastors of the churches usually of each county. Such associations, synods, or assemblies, the Congregationalists do not consider unlawful, if they be not "intrusted," to use the language of the Savoy Conference, "with any church power properly so called, or with any jurisdiction over the churches themselves, to exercise any censures, or to impose their determination on the churches or officers." Such was the principle held by the Independents so far back as 1658; and in the same spirit the Congregational Union of England and Wales was established in 1831. Thus Christian sympathy and co-operation among the churches are secured, they believe, without the evils and disadvantages arising from a forced conformity. The following principles of church order and discipline are maintained by the Congregationalists of England and Wales, as set forth in a 'Declaration of Faith, Order, and Discipline' issued by the Congregational Union in 1833:

"I. The Congregational churches hold it to be the will of Christ that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the Gospel in the world, and to advance the glory and worship of God through Jesus Christ; and that each society of believers, having

these objects in view in its formation, is properly a Christian church.

"II. They believe that the New Testament contains, either in the form of express statute, or in the example and practice of apostles and apostolic churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian societies; and that human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians.

"III. They acknowledge Christ as the only Head of the church, and the officers of each church under Him, as ordained to administer His laws impartially to all; and their only appeal, in all questions touching their religious faith and practice, is to the Sacred Scriptures.

"IV. They believe that the New Testament authorizes every Christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the Supreme and Divine Head of the church, the Lord Jesus Christ.

"V. They believe that the only officers placed by the apostles over individual churches, are the bishops or pastors, and the deacons; the number of these being dependent upon the numbers of the church; and that to these, as the officers of the church, is committed respectively the administration of its spiritual and temporal concerns, subject, however, to the approbation of the church.

"VI. They believe that no persons should be received as members of Christian churches, but such as make a credible profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the church, but such as deny the faith of Christ, violate his laws, or refuse to submit themselves to the discipline which the word of God enforces.

"VII. The power of admission into any Christian church, and rejection from it, they believe to be vested in the church itself, and to be exercised only through the medium of its own officers.

"VIII. They believe that Christian churches should statedly meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week.

"IX. They believe that the power of a Christian church is purely spiritual, and should in no way be corrupted by union with temporal or civil power.

"X. They believe that it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other, as members of the same body, and to co-operate for the promotion of the Christian cause; but that no church, nor union of churches, has any right or power to interfere with the faith or discipline of any other church, further than to separate from such as, in faith or practice, depart from the Gospel of Christ.

"XI. They believe that it is the privilege and duty of every church to call forth such of its members as may appear to be qualified, by the Holy Spirit, to sustain the office of the ministry; and that Christian churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning, as one of its especial cares; that the cause of the Gospel may be both honourably sustained and constantly promoted.

"XII. They believe that church officers, whether bishops or deacons, should be chosen by the free voice of the church; but that their dedication to the duties of their office should take place with special prayer, and by solemn designation, to which most of the churches add the imposition of hands by those already in office.

"XIII. They believe that the fellowship of every Christian church should be so liberal as to admit to communion in the Lord's Supper all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any compliances which conscience would deem to be sinful."

The originator of the Congregationalist body is generally said to be Robert Brown, the founder of the sect of BROWNISTS (which see), who organized a church in England in 1583. It is not unlikely, however, that at a still earlier period churches on the Congregationalist principles existed in England, and it is worthy of note, that in Cranmer's Bible, the word *ecclesia*, which is now translated "church," is uniformly rendered "congregation." Brown, along with the other Congregationalist principles which he held, denied the supremacy of the Queen over the church, and declared the Establishment to be an unscriptural church. With the view of propagating his opinions the more extensively, he published a series of tracts explanatory of his principles. These were scattered far and wide to the great annoyance of the government, who put to death several individuals, for what was in their eyes an unpardonable crime, denying the Queen's supremacy. Persecuted in England, a number who held Independent principles took refuge in Holland, where they planted Congregationalist churches in Amsterdam, Leyden, and other cities, which continued to flourish for more than a hundred years. Sir Walter Raleigh, in 1592, estimated the number of Brownists in England at twenty thousand. In the time of the Commonwealth they took the name of Independents, probably from the peculiarity which distinguished their churches from all Established churches, that they were independent of all external interference or control. The Assembly of Divines, which met at Westminster in 1643, numbered five leading Independent ministers among its members. Though men of weight and influence in their own body, these five "dissenting brethren," as they were called, were unable to resist the overwhelming num-

bers of the Presbyterians, and were obliged, therefore, to content themselves with drawing up a protest under the name of 'Apologetic Narration,' which was presented to the House of Commons in 1644. The tide of opinion ran strong against them, both in the Assembly and in Parliament. The divine authority of the Presbyterian form of church government was maintained with such keenness and determination, that the Independents were contented to plead for simple toleration and indulgence. It was at this period that Milton produced his 'Areopagitica,' which was principally instrumental in changing the whole course of public opinion. The Presbyterian party now rapidly declined in influence and favour. The plan which had been formed of establishing Presbytery all over England was defeated. Through the influence of Cromwell, who favoured the Independents, that party rose into favour with all classes of the people, and with John Owen at their head, they rapidly gained the confidence of the country, rising to the highest places in the government, and becoming a strong political faction.

Nor were the Independents less influential as a religious body in England. They were both numerous and powerful, but, notwithstanding the advantages which they now possessed, they felt their influence over the community to be not a little diminished in consequence of the indefinite character of their doctrinal opinions. A regularly drawn up confession of faith seemed in these circumstances to be imperatively called for, and in order to prepare and publish such a document, a conference or synod of the body was held in 1658 at the Savoy, in the Strand, London. This memorable assembly consisted of ministers and lay delegates, representing the various Independent churches throughout England, and after careful examination, they sent forth a "Declaration of the Faith and Order owned and practised in the Congregational Churches in England," which was simply a republication of the Westminster Confession, with the omission of such passages as favoured Presbyterianism, and the addition of an entire chapter supporting Independency.

The decline of the Congregationalists in political importance commenced with the Restoration in 1660, and when the Act of Uniformity passed in 1662, they, in common with other Non-conformists, were subjected to much suffering. But amid all the persecution to which they were exposed, they increased in numbers to such an extent, that they seem to have actually outnumbered the Presbyterians. The passing of the Act of Toleration in 1689, brought relief to the Independents as well as other Dissenters. They now began to be more reconciled to the Presbyterians, and at length, in 1691, heads of agreement were drawn up with a view to bring about an accommodation between the two parties. The great dissenting bodies now made common cause with one another, and the Baptists, Presbyterians, and Independents, first in 1696. and afterwards in 1730,

formed themselves into a united body under the name of the Three Denominations, who still enjoy the privilege of approaching the throne as one body, and consult together from time to time for the general interest of Dissenters. From the reign of Queen Anne, in the first part of the eighteenth century, Presbyterianism gradually lost footing in England, while the Congregationalists were yearly growing in numbers and importance. This progressive improvement of the latter denomination has been sustained down to the present day, when, of all the various bodies of Dissenters in England, they are beyond all doubt the most numerous and influential. Whatever opinions may be entertained as to the scriptural authority of the Congregational system, its success in England cannot for a moment be questioned. Some of the brightest names in theological literature, such as Watts, and Henry, and Doddridge, adorn the pages of its history. From its academies, under the tutorship of such men as Pye Smith, Burder, and Harris, have come forth a host of men of ability, piety, scholarship, and zeal, such as would do honour to any church in any country under heaven. The London Missionary Society, which was mainly founded, and continues to be mainly supported, by Congregationalist ministers and laymen, forms a standing evidence of the Christian energy, and efficiency, and zeal of this highly respected and respectable denomination of English Dissenters. By the last census in 1851, the number of Congregationalist churches in England and Wales was reported as amounting to 3,244, with accommodation for 1,063,136 persons.

CONGREGATIONALISTS (AMERICAN). The father of Congregationalism in America seems to have been a worthy Non-conformist minister named John Robinson. Little is known of the early history of this individual. We first hear of him as pastor of a dissenting church in the north of England, somewhere about the commencement of the seventeenth century. His congregation was formed in troublous times, and both he and they were subjected to so much annoyance in consequence of their Non-conformist principles, that they formed the resolution of leaving England in a body, and taking refuge in Holland, which at that period was the asylum of the persecuted. It was not so easy to accomplish their object, however, as they had at first anticipated. Their first attempt to escape was defeated, and the whole company were lodged in prison. A second attempt was more successful, for a part of the church reached Amsterdam in safety. Mr. Robinson and the remainder of the church, in the spring of 1608, made another effort to escape and join their friends in Holland. Their plans were laid in the utmost secrecy. The company assembled on a barren heath in Lincolnshire, and embarked on board a vessel under cloud of darkness. The night was stormy, and while some of the party were still waiting on the shore the return of a boat which had conveyed some of their

companions to the ship, a company of horsemen appeared in pursuit, and apprehended a number of the weeping women and children. After some little delay, however, they were set at liberty, and the whole company of emigrants, with Robinson at their head, set sail for the shores of Holland. On their arrival they joined the church at Amsterdam, but in the course of a year, owing to the dissensions which had broken out among its members, they removed to Leyden, where they founded a church on Independent principles. Their numbers were speedily increased by the arrival of additional immigrants from England, and in a short time the church numbered three hundred communicants. For ten years Mr. Robinson continued to labour in Leyden, where his talents were so highly appreciated, that, at the request of the Calvinistic professors in the university of that place, he engaged in a public dispute with Episcopius, the champion of the Arminians, whom he signally vanquished. The principles of the church at Leyden were of a strictly Congregationalist character, as appears from the following summary of them contained in Belknap's Life of Robinson :

"1. That no church ought to consist of more members than can conveniently meet together for worship and discipline.

"2. That any church of Christ is to consist only of such as appear to believe in, and obey him.

"3. That any competent number of such have a right, when conscience obliges them, to form themselves into a distinct church.

"4. That this incorporation is by some contract or covenant, express or implied.

"5. That, being thus incorporated, they have a right to choose their own officers.

"6. That these officers are pastors or teaching elders, ruling elders, and deacons.

"7. That elders being chosen, and ordained, have no power to rule the church, but by consent of the brethren.

"8. That all elders, and all churches, are equal in respect of powers and privileges.

"9. With respect to ordinances, they hold that baptism is to be administered to visible believers and their infant children; but they admitted only the children of communicants to baptism. That the Lord's Supper is to be received sitting at the table. (Whilst they were in Holland they received it every Lord's day.) That ecclesiastical censures were wholly spiritual, and not to be accompanied with temporal penalties.

"10. They admitted no holy days but the Christian Sabbath, though they had occasionally days of fasting and thanksgiving; and finally, they renounced all right of human invention or imposition in religious matters."

In the year 1617, Mr. Robinson and his church began to think of emigrating to America, partly from a wish that their children might be preserved

from the immorality and licentiousness which at that time unhappily prevailed in Holland, and partly from a desire to found on the far distant Transatlantic shores a purely Christian colony. Having fully considered the matter, they fixed upon Virginia as the place of their settlement, and having sent two of their number to make all necessary arrangements, they succeeded in 1619 in procuring a patent, and by a contract with some merchants in London, they obtained sufficient money to enable the entire church to cross the Atlantic. The vessels provided, however, were found not to be large enough to contain the whole company, and, accordingly, a portion set sail headed by Elder Brewster, leaving Mr. Robinson and the majority of the church still at Leyden. On reaching America the exiles settled at Plymouth in New England, where the first Congregationalist church ever formed in America, was organized in 1620. For ten years it stood alone, the new settlers being called to encounter many difficulties, and to endure many privations, but persevering with unflinching courage in maintaining their principles, amid all opposition. In 1629, a new settlement was formed at Salem, consisting chiefly of Puritans, who had emigrated from England, but the church was organized on a strictly Congregational footing. For several years Elder Brewster officiated as pastor of the church at Plymouth, with the single exception of administering the sacraments. In 1625, Mr. Robinson, who had remained at Leyden, died there, and the church after his death was broken up, a part of the members going to Amsterdam, and a part afterwards joining their friends across the Atlantic.

Churches now began to be formed in various parts of New England on the model of that at Plymouth. It was not, however, till 1633, that, on the arrival of Mr. Colton, some general plans were introduced embracing all the churches which from that time took the name of Congregational. As colonies were planted by the pilgrims, churches were organized, but religious and political institutions were strangely blended in one confused mass. The principles of enlightened toleration seem to have been as yet neither known nor recognized. Thus we find Roger Williams banished beyond the jurisdiction of Massachusetts for asserting the principle of unlimited toleration of all distinctions and shades of religious opinions.

In 1637 commenced the famous controversy respecting Antinomianism. (See ANTINOMIANS.) The facts were shortly these: "Mrs. Hutchinson, the promulgator and chief defender of Antinomian tenets, seems to have maintained, according to the summary of her opinions in Neal, 'that believers in Christ are personally united with the Spirit of God; that commands to work out salvation with fear and trembling belong to none but such as are under the covenant of works; that sanctification is not sufficient evidence of a good state; and that immediate revelations about future events are to be believed as equally

infallible with the Scriptures.' These opinions soon became the absorbing topics of discussion, and divided the whole colony into two parties, such as were for a covenant of works, and such as were for a covenant of grace. As the quarrel continued to rage with constantly increasing violence, a synod was called, which met at Newtown. This was the first synod convened in New England. It was composed of the ministers and messengers or delegates of the several churches. There were also present certain magistrates 'who were allowed not only to hear, but to speak if they had a mind.' The synod unanimously condemned Mrs. Hutchinson's opinions. But she and her followers, not being satisfied with this decision, and continuing to promulgate, with new zeal, their sentiments, recourse was had to the civil power, and she was banished to Rhode Island. She subsequently retired to the territory of New Amsterdam, where she perished by the hands of the Indians. Mr. Wheelwright, a clergyman of Boston who had embraced her opinions, subsequently renounced them, and her party, at least in name, became extinct."

The churches had now become numerous and strong, and the importance of a native educated ministry began to be felt. Harvard College was, therefore, founded in 1638. Much attention began to be directed to the education of the young, and, as early as 1646, common schools were established by law, and provision was made for their support in all the towns within the jurisdiction of Massachusetts. No public provision was made for schools in Plymouth till some years after, but the children were taught by teachers employed by the parents. Each church being, according to the principles of Congregationalism, independent of every other, the question arose, what were the duties which churches owed to one another. The matter was discussed in a synod held about this time for mutual consultation and advice, and the duties of churches to one another were thus laid down in what was called the Cambridge Platform, adopted in 1648, and again sanctioned in the synod held at Boston in 1662:—

1. Hearty care and prayer one for another.
2. By way of relief in case of want, either temporal or spiritual.
3. By giving an account one to another of their public actions when it is orderly desired, and in upholding each other, in inflicting censure and other acts of church government.
4. Seeking and giving help to each other in case of divisions, contentions, difficult questions, errors and scandals, and also in ordination, translation, and deposition of ministers.
5. Giving aid to another church in cases of error, scandal, &c., even though they should so far neglect their duty as not to seek such aid.
6. Admonishing one another when there is need and cause for it, and after due means with patience used, withdrawing from a church or peccant party therein, which obstinately persists in error or scandal. These rules are carried into effect by means of either temporary or standing councils of the churches.

Previous to this synod the churches of New England had never agreed upon any uniform scheme of discipline. Soon after the dissolution of this synod, the Anabaptists appeared in Massachusetts, followed by the Quakers, but both were treated with the utmost barbarity, many of them being banished beyond the bounds of the state, some whipped, some fined and imprisoned, and a few even put to death. About the same time a controversy arose among the churches as to the proper subjects of baptism, and, in particular, whether the grandchildren of church members had a right to the ordinance. The point was discussed in a council called in 1657, by the colonies of Massachusetts and Connecticut contrary to the advice of the colony of New Haven. By this council it was decided that those who, being grown up to years of discretion, and who being of blameless life, understanding the grounds of religion, should own the covenant made with their parents, by entering therein in their proper persons, should have the ordinance of baptism administered to their children. This decision was not regarded as satisfactory, and the controversy raged more keenly than ever. Another council, therefore, was summoned at Boston, and the decision was in substance the same, that all baptized persons were to be considered members of the church, and if not openly dissolute, admitted to all its privileges, except partaking of the Lord's Supper. This decision, which went by the name of the Half-way Covenant, was violently opposed by Increase Mather of Boston, and several of the most distinguished ministers in the colonies. The Half-way Covenant system continued in operation for many years, and, as the natural consequence, the churches came to consist, in many places, of unregenerate persons, of those who regarded themselves, and were regarded by others, as unregenerate. Finding that such was the almost invariable result of the system, it was laid aside after some years' painful experience in all the orthodox Congregational churches.

The Savoy Confession of Faith, which, as was mentioned in the preceding article, was adopted in 1658 by the English Congregational churches, and which was in effect the same as the Westminster Confession of Faith, was approved by a synod convened at Boston in 1680, and is to this day considered in America as a correct exposition of the opinions of the Congregationalists. New articles of discipline were adopted by the churches of Connecticut at an assembly of ministers and delegates held at Saybrook in 1708. The "Saybrook Platform," as it is generally called, was evidently a compromise between the Presbyterian and the Congregational principle. It differs from the "Cambridge Platform" chiefly in the provision that it makes respecting councils and associations.

In course of time, towards 1750, Unitarian principles became extensively diffused in the Congregational churches of the United States. Some

years elapsed, however, before an open separation took place between the Trinitarian and Unitarian churches. At length, in 1785, several churches in Boston formally declared their renunciation of the Confessions of Faith, and their example was followed by many others, all of which, however, still retained the Congregational form of church government. Harvard College became decidedly Unitarian.

The American Revolution put an end to the connection which existed between the Congregational system of church polity and the civil power. In none of the new constitutions was there any provision made for the support of a particular form of worship by law. Though no longer supported, or even countenanced, by the law, Congregationalism continued to make rapid progress in the United States. In 1801, a plan of union was adopted between the General Assembly of the Presbyterian Church and the General Association of Connecticut, with a view to promote union and harmony in those new settlements which were composed of inhabitants from those bodies. By this plan a Congregational church, if they settled a Presbyterian minister, might still conduct their discipline according to Congregational principles; and, on the other hand, a Presbyterian Church, with a Congregational minister, retained its peculiar discipline. Under these regulations, many new churches were formed, which, after a time, came under the jurisdiction of the General Assembly. In 1837 this plan of union was abrogated by that body as unconstitutional, and several synods, which had been attached to it in consequence of the plan, were declared to be out of the ecclesiastical connexion. In the following year (1838) a General Assembly was formed under the name of the *Constitutional Presbyterian Church*, which recognizes this compromise between the Presbyterian and Congregationalist principles. "Congregationalism," Dr. Schaff tells us, "is the ruling sect of the six North-eastern States, and has exerted, and still exerts, a powerful influence upon the religious, social, and political life of the whole nation." By the most recent accounts, there are 2,449 churches in the different States, consisting of 207,608 members.

CONGREGATIONALISTS (SCOTTISH). The first appearance of Congregationalist principles in Scotland is probably to be traced as far back as the time of the Commonwealth. At that stirring period, when Independency had obtained favour and influence among multitudes of all classes in England, the soldiers of Oliver Cromwell carried with them into Scotland their peculiar religious opinions, and are said to have formed a Congregationalist Church in the metropolis, which, after their return to England, gradually dwindled away, and in a short time was dissolved. With this exception the sentiments of the Congregationalists, though they had taken deep root south of the Tweed, seem to have been altogether unrecognized in Scotland for a long period. At length, in 1729, Mr. John Glas, a minister of the Church of Scotland, separated

from the communion of that church, and published a work entitled 'The Testimony of the King of Martyrs concerning his kingdom,' in which he openly avowed opinions in common with the English Independents, more especially as developed in the writings of Dr. John Owen. In consequence of his numerous publications in explanation and defence of his views, Mr. Glas succeeded in gaining over many converts, and several churches were organized in different parts of Scotland on strictly Independent principles, of which a few still exist under the name of GLASSITES (which see). About the year 1755, Mr. Robert Sandeman published a series of letters addressed to Mr. Hervey on the appearance of his 'Theron and Aspasio,' and in the course of his animadversions, the author maintains the principles of Scottish Independency. In consequence of the prominent part which Mr. Sandeman took in the diffusion of Congregationalist views, in connexion, however, with peculiar opinions on the subject of saving faith, his followers received the name of SANDEMANIANS (which see). In addition to the *Glassites* and *Sandemanians*, various Baptist churches were formed in different parts of Scotland, all of them arranged on the footing of Congregationalism. (See BAPTISTS, SCOTTISH.) About the same period, Mr. David Dale of New Lanark, and his friends, zealous in the cause of Independency, established several churches, which have been often termed The Old Scots Independents. (See DALEITES.) These churches, though differing from each other on various points, were all of them Congregational.

It is from the end of last century, however, that the denomination of Scottish Congregationalists properly takes its origin. Religion, as a spiritual, living, energetic principle, had for many years been palpably on the decline in Scotland. Coldness, indifference, and even infidelity prevailed to a lamentable extent. It pleased God, however, at length to raise up a few godly men, who, not contented with sighing and praying in secret over the darkness which covered the land, resolved to bestir themselves to active exertion in arousing the careless, and turning some at least from the bondage of Satan to the service of the true God. "It was at this juncture," says Mr. Kinniburgh in his Historical Survey of Congregationalism in Scotland, "that village preaching and extensive itinerancies were entered upon by Messrs. James Haldane and John Aikman. Their first attempt was made at the collier village of Gilmerton. Mr. Rate, a preacher from Dr. Bogue's academy at Gosport, at the request of Mr. John Campbell, preached at the village for two Sabbath evenings; but he being obliged to leave Edinburgh for a time, there was no one to supply Gilmerton on the third Sabbath evening. In this dilemma Mr. James Haldane urged Mr. Aikman to preach. At first he would not consent. However, he was afterwards gained over by Mr. Haldane telling him, that, if he would

officiate on the first Sabbath evening, Mr. Haldane would engage to do so upon the following one. This offer touched the right chord in Mr. Aikman's warm heart, and constrained him to comply. Mr. Haldane accordingly preached on the Sabbath evening thereafter. They continued to supply the village regularly in rotation for several Sabbath evenings, as well as on a week-day evening; and after the return of Mr. Rate to town, the three took their regular turns in preaching at the village. By and by Messrs. Haldane and Aikman began to think of extending their sphere of usefulness, and undertook a preaching tour to the north. These brethren were laymen; and laymen preaching like ministers was a novel thing in those days. More marvellous still, they were members of the Church of Scotland, visiting every parish that lay in their way, and preaching in the market-place or on the streets. The correctness of their views of the plan of salvation, and the earnestness of their addresses, gained for them attention, and secured to them large audiences. They had been taught by the religious discussions excited by several publications, and particularly by the 'Missionary Magazine,'—then conducted by Mr. Ewing, while a minister of the Church of Scotland,—the propriety of engaging in itinerating labours, and preaching the Gospel as they might have opportunity. In that miscellany the opinion was ably maintained, that it was the right, nay the duty, of every Christian man, who knew the Gospel and felt its power and who could state it with perspicuity, to declare it to his fellow sinners; an assertion which, notwithstanding the opposition it met with, has never yet received a satisfactory confutation. The discussion of this question created a very great sensation at the time."

The labours of these godly men constituted a new era in the religious history of Scotland. Symptoms of revival began to manifest themselves in various parts of the country; a spirit of earnest inquiry developed itself in many minds; dead souls were quickened, and not a few, who had all their lives been strangers to God and godliness, gladly heard the word, and even received it in the love of it. In the autumn of 1797, Messrs. James Haldane and Aikman set out on a preaching tour to the northern counties, and travelling as far as the Orkney Islands, they proclaimed their Master's message with such simplicity and power, that it pleased God, by the foolishness of preaching, to bring great numbers to the saving knowledge of the truth. The report which the brethren brought of the low state of religion in the Highlands and Islands, turned the thoughts of many zealous Christians towards devising plans for the supply of the religious destitution which prevailed so extensively in the northern counties. Mr. Robert Haldane, in particular, who had recently been converted to the faith of Christ, having been disappointed in his anxious wish to found an establishment in the East Indies for propagating

the gospel, turned his attention to the state of religion in his native land, and resolved to employ his fortune, which was large, in diffusing the gospel through the benighted districts of Scotland. By means of his zealous endeavours, and those of some pious individuals, a society was formed, having for its object the dissemination of religious knowledge at home. To accomplish this truly benevolent design, pious young men were employed as catechists, whose duty it was to plant and superintend evening schools in villages, for the instruction of the young in the elements of religious truth; while several ministers of known character in England joined with their like-minded Scottish brethren in itinerating throughout the towns and villages, carrying the glad news of salvation through the blood of the Lamb to multitudes who, though in a professedly Christian country, were, nevertheless, sitting in darkness, and in the region of the shadow of death.

The centre point of this zealous Christian movement was Edinburgh, and while pious men were thus devising plans for the extension of the gospel in the benighted portions of the land, they were not unmindful of the religious destitution of the metropolis itself. It was resolved to open an additional place of worship in the city, where preaching should be kept up by a succession of devoted evangelical ministers of all denominations. Accordingly, in the summer of 1798, the Circus was opened by Mr. Rowland Hill. The experiment was so successful, that it was determined to erect a large place of worship, to be called "The Tabernacle." A suitable site was obtained at the head of Leith Walk, where a church was built capable of containing upwards of three thousand persons, which, for several years, was nearly filled every Sabbath with a most attentive congregation, and was very often densely crowded. The whole expense of this large structure, all the sittings of which were free, was defrayed by Mr. Robert Haldane. Thus the utmost energy and activity characterized the movements of these disinterested Christian philanthropists, who, both in the city and throughout the country, were unwearied in their endeavours to win souls to Christ. It was not to be expected, however, that their efforts should pass without reproach on the part of such as were unable to appreciate the pure and lofty motives by which they were actuated. But how painful was it for them to find, that not a few, both of the Presbyterian Dissenters and Established clergy, were loud in denouncing them. Nor was this opposition manifested by individuals alone, but even by entire bodies of professing Christians. Thus the Relief synod, at their meeting in 1798, passed a decree to the effect, "That no minister belonging to this body shall give or allow his pulpit to be given to any person who has not attended a regular course of philosophy and divinity in some of the universities of the nation; and who has not been regularly licensed to preach the gospel." This decree was

obviously levelled against the itinerant preachers, and it is to be regretted, that, for a number of years, this decision remained in force until, as Dr. Struthers remarks, "this illiberal act was, in 1811, allowed to drop out of their code of regulations as something of which they were ashamed." In the same spirit the General Associate or Antiburgher synod, "agreed unanimously in declaring, that as lay preaching has no warrant in the Word of God, and as the synod has always considered it their duty to testify against promiscuous communion, no person, under the inspection of the synod, can consistently with their principles attend upon, or give countenance to, public preaching by any who are not of our communion. And if any do so, they ought to be dealt with by the judicatories of the church, to bring them to a sense of their offensive conduct." These violent denunciations, on the part of the Dissenting bodies, were even surpassed by those which were given forth by the Established Church of Scotland, which, in the famous Pastoral Admonition of the General Assembly of 1799, accused the itinerant preachers of being "artful and designing men, disaffected to the civil constitution of the country, holding secret meetings, and abusing the name of liberty as a cover for secret democracy and anarchy." Such unwarranted attacks upon men who were undeniably zealously affected in a good cause, only aroused public sympathy all the more in their favour. It was a quaint but just remark which fell from Rowland Hill at the time: "We will shine all the brighter for the scrubbing we have got from the General Assembly."

In the midst of this desperate and determined opposition, which on all hands assailed the promoters of itinerant preaching, the first Congregational church was formed, a small number of pious persons, amounting to no more than twelve or fourteen, having met in a private house in George Street, Edinburgh, in December 1798, and constituted themselves into a church for Christian fellowship. This was the commencement of the Circus church, of which Mr. James Haldane was chosen the pastor. Mr. Aikman, who was one of the small number present on that occasion, gave the following account some years afterwards of the principles on which that church was founded: "The chief principle which influenced the minds of the brethren, who I believe constituted the majority of the small company first associated for observing divine ordinances in the Circus, was the indispensable necessity of the people of God being separated in religious fellowship from all such societies as permitted visible unbelievers to continue in their communion. This was a yoke under which we had long groaned; and we hailed with gratitude to God, the arrival of that happy day when we first enjoyed the so much wished for privilege of separating from an impure communion, and of uniting exclusively with those whom it was meet and fit that we should judge to be all the children of God. Some of our dearest brethren, however, did not unite with

us on this principle. They were attached indeed to the fellowship of the saints, and would by no means consent to the admission of any amongst us who did not appear to be such; yet they were not then convinced of the absolute unlawfulness of their continuing in connexion with societies confessedly impure. Our brethren were well aware of our decided difference of sentiment, not only respecting the great inconsistency, but also unlawfulness of any persons connected with us continuing to go back to the fellowship of those societies from which they had professed to separate, and they knew that our forbearance did not imply any approbation of this conduct. Persuaded, however, that they did not intend by this to countenance any thing they judged to be contrary to the mind of Christ, we deemed it our duty to forbear, in the hope that that Saviour whom we trusted it was their supreme desire to serve and to please, would grant us the happiness of being like him led in this, as in our other views of promoting the honour of his adored name."

The Circus church, thus constituted, observed the Lord's Supper regularly once a-month, until the year 1802, when it adopted weekly communion. Churches on the same footing were about that time formed in Glasgow, Paisley, and Aberdeen. It is an interesting fact, that a number of the Congregational churches which arose in different parts of the country had their origin in prayer and fellowship meetings; while others were chiefly composed of those who had been brought to the knowledge of the truth by the labours of itinerant preachers. Before the close of the year 1800, nine other churches had been formed in different parts of the country, making in all fourteen.

The Society, from which under God all this Christian activity and zeal had originated, continued to prosecute its useful labours until 1807, when, having accomplished to a large extent the object of its formation, it dissolved. While it existed, this association was instrumental in doing much to promote the cause of God in Scotland. No means were left untried by which God might be glorified, and his kingdom advanced. Village preaching was actively prosecuted by the Society; those individuals in the larger churches whose piety and gifts were likely to render them useful, were encouraged to go on Sabbath evenings to the neighbouring villages and preach the gospel to the people. Ministers were sent out to itinerate in all directions, and there being some difficulty in procuring a sufficient number of labourers in this department, seminaries were established for educating pious young men to do the work of evangelists. It was in the early days of Congregationalism that Sabbath evening schools began in Scotland, and their most active and zealous promoters were Congregationalists. Animated by the most disinterested motives, and by an earnest love to the souls of men, the labours of the itinerants were so successful, that in the interval between 1798 and 1807, no fewer than eighty-five churches were

formed, and had pastors ordained over them. And it was a pleasing feature in the character of these churches, that from their very commencement they appear to have been actuated by a missionary spirit, not only seeking to advance the cause of Christ among their own countrymen at home, but also among the heathen abroad. This zeal, however, in behalf of foreign missions, received a check in 1807, and from that year till 1812 the exertions of the churches in the same good cause were feeble, and since this latter period the Scottish Congregationalists have confined their labours in this department to an active support of Missionary Societies. For nine years from the date of the first formation of a Congregationalist church in Scotland, the cause made the most rapid and satisfactory progress. But in 1807, seeds of dissension were unhappily sown in some of the churches, which gave rise to the keenest controversy on church principles, rights, and privileges. The circumstance which thus led to a state of things so much to be deplored, was the circulation among the churches of Ballantyne's Treatise on the Elder's Office. The churches, though still in their infancy, were now embarrassed and weakened. "The new order of things," says Mr. Kinniburgh, "recommended for the adoption of the churches, spread rapidly among them. Bitter contentions, strife of words, jealousies, and divisions followed, of which none but such as passed through the painful scenes of those days can have an adequate idea. Inexperienced rashness adopted the new views. Anarchy prevailed in the churches, and in some cases a beautiful fabric became a shattered ruin. The pious of other bodies, who were inclined to favour our system, shrank with sorrow and alarm, from what appeared to them so disastrous an experiment of Congregational principles. Thus many stumbling-blocks were laid in the way, both of Christians and unbelievers."

The consequences of this unhappy commotion, at so early a stage in the history of Scottish Congregationalism, could not fail seriously to damage the cause. Many of the churches were poor, and had no small difficulty in supporting their pastors, but now that the members were divided in sentiment, their pecuniary resources were thereby so much diminished, that some of the pastors were under the necessity of retiring from the work, while others who remained were subjected to the most distressing privations. The seminary which had been established for the supply of preachers was broken up. This loss, however, was in course of time repaired, by the formation in 1811 of the Glasgow Theological Academy, which has done much to advance the prosperity of the body to which it belongs. To assist the churches in supporting their pastors, the Congregational Union was formed in 1812, which has sustained and invigorated to no small extent the energies of churches which might otherwise have dwindled and died away. The Congregational

Union is in fact a Home Missionary Society. The churches of the body have now increased to nearly two hundred, but of these a large number require and receive aid from the Union. The number of sittings in the churches of the Congregationalist body in Scotland, amount, according to the returns of the last census in 1851, to 76,342, and the number of churches to 192.

CONGREGATIONAL UNION, a delegated conference of ministers and members of Congregational churches in England and Wales, formed in 1831, which meets twice a-year for consultation on the state and prospects of the body, and for such measures of co-operation as can be safely adopted without violating the principles of Independency. In its very constitution, indeed, provision is expressly made that the Union "shall not in any case assume a legislative authority, or become a court of appeal." The objects of this Union are fully set forth in its constitution, as revised by the twenty-second Annual Assembly 1852, and are described in these terms :

"1. To promote evangelical religion in connexion with the Congregational Denomination.

"2. To cultivate brotherly affection and sincere co-operation in everything relating to the interests of the associated Churches.

"3. To establish fraternal correspondence with Congregational Churches, and other bodies of Christians, throughout the world.

"4. To address, as occasion may require, a letter to the associated Churches, accompanied with such information as may be deemed necessary.

"5. To obtain accurate statistical information relative to the Congregational churches throughout the kingdom, and the world at large.

"6. To inquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan.

"7. To assist in maintaining and enlarging the civil rights of Protestant Dissenters."

Among the Scottish Congregationalists, a Union was formed so far back as 1812, which directs its efforts chiefly to the support of weak churches, aiding them with its funds, as well as encouraging with its advice when required. But in Scotland, as in England, the Union conducts its operations in such a way as to infringe in no respect on the principle of Independency, which forms the characteristic feature of the Congregationalist body. All such Unions, both in Britain and America, are merely advisory bodies, composed of delegates from the various churches within certain local limits. As an American writer remarks, "They are, so to speak, a kind of congress, where the representatives of independent churches meet to consult with each other respecting matters of general interest. But they become parties to no articles of union which make the decisions of their representatives thus convened of binding authority. Each church is at liberty to accept or reject their

decisions. As the judgments of impartial, wise, and good men, they will deservedly have great influence with all who are unprejudiced; but they are merely recommendations, not laws." Among the Congregational churches in the United States, councils are of different kinds, sometimes mutual, sometimes *ex parte*, and sometimes standing or permanent. A mutual council, as the term denotes, is one called by the consent of both parties, while an *ex parte* council is one which either party in the dispute may call without the concurrence of the other. These councils are usually composed of the pastor, and a lay delegate from each of the neighbouring churches; the disputing parties, by letters missive, designating the churches whose counsel they desire, and each of the churches thus addressed electing its own delegate. Standing or permanent councils are almost entirely confined to Connecticut. By the "Saybrook Platform," agreed to in 1708, all the churches are associated for mutual assistance in their ecclesiastical concerns. The pastors and churches of a county usually meet in an association; and all cases requiring counsel and advice are brought before this body. Though a question has sometimes been started as to the finality of the decisions of these associations or unions, the American churches practically regard them as such. If a church should refuse to follow the advice of a council thus convened, and the state of the church should be such as to warrant it, the other churches would withdraw their fellowship from it. A step so strong, however, is only taken when the offences of a church are so aggravated as to prevent it from being any longer recognized as a Christian church. So recently as 1854, a Congregational Union for the whole body of Congregationalist churches in the United States of America has been formed, which is rapidly acquiring the confidence of the churches, and is likely greatly to advance the interests of Congregationalism in the land of the Pilgrim Fathers.

The Evangelical churches of France, which are formed on independent and voluntary principles, formed a Synod or Union in 1849, which consists already of twenty-five associated churches, consisting of upwards of 1,800 members. It is a fundamental article of their constitution, that no church shall be received into the Union that receives State pay or control. The objects of the Union are to promote mutual encouragement and co-operation in all matters relating to the interests of their churches, the promotion of religious liberty, and the extension of religion throughout the empire. The Union raises funds for assisting the poorer churches to support their pastors, and has besides a specific Committee of Evangelization for the purpose of disseminating the gospel in districts where ministers cannot be sustained. In all, there are believed to be about one hundred churches in France, with as many pastors that repudiate in principle or in practice all dependence on the State, and hence are

called Independent churches. The Union of the Evangelical Churches of France resembles more nearly in principle and object the Congregational Union of Scotland than that of England and Wales.

CONGRUITY, a term used to express the opinion of the **SCOTISTS** (which see), or followers of Duns Scotus, one of the most eminent of the schoolmen, on the subject of human merit. They held that it is possible for man in his natural state so to live as to deserve the grace of God, by which he may be enabled to obtain salvation; this natural fitness for grace, or *congruity*, as they were wont to term it, being such as to oblige the Deity to grant it. Thus the *Scotists* were wont to speak of the merit of congruity in opposition to the *Thomists*, who spoke of the merit of **CONDIGNITY** (which see).

CONISALUS, an ancient Pagan deity adored by the Athenians. He seems to have been of an inferior order of demons in the train of Priapus, with which god he is sometimes confounded.

CONIUS, a surname of Zeus, as the god who raises dust, under which name he had an uncovered temple in the citadel of Megara.

CONONITES, a Christian sect of the sixth century, deriving its name from its leader, Conon, bishop of Tarsus. It was properly an offshoot from the sect of the **PHILOPONISTS** (which see), with which it agreed in regard to the constitution of the Godhead, but differed from it respecting the explanation of the doctrine concerning the resurrection of the body. The Cononites on this latter point held that the matter only, and not the form, of bodies was corruptible, and to be resuscitated.

CONSECRATION, the act of solemnly dedicating or setting apart any person or thing for a religious purpose.

CONSECRATION OF A BISHOP. See **BISHOP**.

CONSECRATION OF CHURCHES. See **DEDICATION OF CHURCHES**.

CONSECRATION OF CHURCHYARDS. See **CEMETERY**.

CONSECRATION OF CHRISM. See **CHRISM**.
CONSECRATION OF ELEMENTS. See **LORD'S SUPPER**.

CONSECRATION OF JEWISH HIGH PRIEST. See **HIGH PRIEST**.

CONSECRATION OF PAGAN PONTIFEX MAXIMUS. See **PONTIFEX MAXIMUS**.

CONSECRATION OF THE TABERNACLE. See **TABERNACLE**.

CONSECRATION OF THE TEMPLE. See **TEMPLE**.

CONSENSUS OF SANDOMIR, a union of the three great Protestant bodies in Poland in the sixteenth century. Many both of the nobles and common people wishing to remove the scandal caused by the dissensions among the Protestants, which were very injurious to their cause, proposed a meeting of the principal churches, the Bohemian Bre-

thren, the Lutherans, and the Swiss. The town of Sandomir was chosen for the assembly of a synod, destined to accomplish the great work of the union it met accordingly in 1570. This synod was composed of several influential noblemen belonging to the different Protestant confessions, and the leading ministers of those confessions. After much debate, the union was finally concluded and signed on the 14th April 1570. The terms of the confederation were comprehended in a confession, which is usually called the Agreement of Sandomir. This compromise, which was expressed in intentionally vague language, was not long after opposed by many of the Lutherans, and in the next century was entirely abrogated.

CONSENTES DII, the twelve Etruscan divinities, who were said to form the council of Jupiter. Six of them were male, and six female. The Etruscan mythology recognized them as governing the world and time, but destined only to be of temporary duration. They received also the name of *Complices*, and were called *Consentientes*, because they had the privilege of giving their consent to the deliberations of the gods. They were regarded as presiding each of them over a separate month of the year. It is not likely that these deities were identical with the twelve *Dii Majores*, or great gods of the ancient Romans.

CONSESSUS CLERI, a name given by Cyprian to the altar-part of the ancient Christian churches within the rails, where none but the clergy were allowed to enter. See **BEMA**.

CONSESSUS PRESBYTERORUM, the seats of the presbyters in the ancient Christian churches, which were ranged in a semicircle on either side of the bishop. See **CHURCHES**.

CONSISTENTES (Lat. co-standers), an order of penitents in the early Christian church, who derived their name from being allowed to stay and hear the prayers of the church after the catechumens and other penitents were dismissed, but they were not allowed to make their oblations, nor partake of the eucharist with them. It is uncertain whether they were permitted to remain as spectators of the sacramental service. Penitents remained in this class for the space of two years. See **PENITENTS**.

CONSISTORIES, civil courts of judicature among the ancient Jews, inferior to the **SANHEDRIM** (which see). There was a consistory of twenty-three judges appointed in almost every city of any note, who sat in judgment upon the lives and fortunes of the people, and decided causes of nearly all kinds. There were two of these lesser courts in Jerusalem, the one in the gate of Shushan, and the other in the gate of Nicanor. A consistory of twenty-three was appointed wherever there were a hundred and twenty men in the city qualified to bear office. The members of the sanhedrim were taken from these inferior courts. These consistories always sat in the gates of the cities. Their sessions began after morning prayers, and continued till the end of the sixth hour,

that is, till twelve o'clock of our time. The authority of these courts was exerted in many towns of Palestine after Jerusalem was destroyed. Josephus speaks of a court of judicature in every city, consisting of seven judges, each of whom had two of the tribe of Levi to assist him; who, with a president and deputy, made up the number of twenty-three. There was a still lower consistory, consisting of three judges, set up in small villages which did not contain a hundred and twenty householders. Their office was to determine about matters which concerned money, rights of inheritance, and division of lands, borrowing, stealing, damages, restitution, and other matters of lesser importance. They had no authority in capital cases, but they had the power of scourging, and inflicting other penalties as the case required. All Jews were under the jurisdiction of these courts, and the proselytes of righteousness had the privilege of being judged by them.

CONSISTORY, an ecclesiastical court in many Protestant churches, identical with a *Kirk-Session*, a court comprising the minister or ministers and elders, in some cases also the deacons. It has the charge of all that relates to public worship, Christian instruction, and the superintendence of the members of the congregation. In the Lutheran churches in Germany, there is a court called a consistory, which consists of the general superintendent or inspecting clergyman, several other clergymen, and one or more laymen. One of the laymen usually presides, who represents the sovereign, and who is versed in the knowledge both of civil and ecclesiastical law, as appointed by the statutes of the realm to govern and direct the affairs of the church. If the district be so large that one consistory is not sufficient for the direction of its ecclesiastical affairs, there are several established in different parts of the country, either immediately under the control of the sovereign, or dependent on the supreme consistory of the capital. All important decrees of every consistory must be communicated to the sovereign, to be ratified by him, and to be issued under his name. In Sweden there are twelve regular diocesan consistories, a court consistory, a consistory for each of the two universities, and another, which is a privilege of the city of Holm. In the Reformed church of Geneva, the consistory is composed of all the pastors of the republic and twelve laymen. The pastors are perpetual members of this court, but the laymen are chosen only for six years. In the Church of England every bishop has his consistory court, which is held before his chancellor or commissary in his cathedral church, or other convenient place in his diocese for ecclesiastical causes. The bishop's chancellor is the judge of this court, supposed to be skilled in the civil and canon law; and in places of the diocese far remote from the bishop's consistory, the bishop appoints a commissary to judge in all causes within a certain district, and a register to enter his decrees, &c. Consistory at Rome, denotes the college of

cardinals, or the pope's senate and council, before whom judiciary causes are pleaded, and all political affairs of importance, the election of bishops, archbishops, &c. are transacted. There is the *ordinary* consistory, which the pope assembles every week in the papal palace, and the *extraordinary*, or *secret* consistories, called together on special and important occasions.

CONSOLAMENTUM, a term used by the CATHARISTS (which see) in the twelfth century, to designate the spiritual baptism by which a believer entered into fellowship with the Spirit. This baptism of the Spirit, or true baptism, they held should be performed by the imposition of hands in connection with prayer. The consolamentum appears to have been twofold, (1.) The rite of initiation, by which an individual was received into the communion of the sect, and adopted into the number of believers. (2.) The rite by which he was received into the circle of the fully initiated. The term consolamentum was also applied to the rite among the Catharists, by which a man who had hitherto belonged to the believers, was on his death-bed received into the more limited circle of the sect, so as to be prepared to enter at death into the heavenly world. The consolamentum is said by Neander to have been performed in the following manner: "They assembled in a room dark and closed on all sides, but illuminated by a large number of lights affixed to the walls. Then the new candidate was placed in the centre, where the presiding officer of the sect laid a book, probably the Gospel of St. John, on his head, and gave him the imposition of hands, at the same time reciting the Lord's Prayer." They ascribed a magical efficacy to the consolamentum, and viewed it as absolutely indispensable to a due preparation for the fellowship of heaven.

CONSOLATI, a name applied among the *Cathari*, in the twelfth century, to those who had received the CONSOLAMENTUM (which see), and who, being admitted among the fully initiated, were considered as perfect.

CONSTANTINE (FESTIVAL OF ST.), held by the Greek church in honour of Constantine the Great and the Empress Helena, on the 20th May.

CONSTITUTION, a decree of the Pope in matters of doctrine. In France this name has been applied by way of eminence to the famous BULL UNIGENITUS (which see).

CONSTITUTIONAL ASSOCIATE PRESBYTERY. See ORIGINAL ANTIBURGHERS.

CONSTITUTIONS OF CLARENDON. See CLARENDON (CONSTITUTIONS OF).

CONSUBSTANTIAL (Lat. *con*, together, and *substantia*, substance), a word denoting of the same essence or substance with another. It answers to the Greek word *Homoousion*, which was so frequently used in the Arian controversy, and which so long and so keenly agitated the Christian church in the fourth century. The word, both in its Greek

and Latin form, was employed to signify that the Son was of the same substance or essence with the Father. See ARIANS, HOMOOUSSION.

CONSUBSTANTIATION, a term used to signify the doctrine held by the Lutheran church, that the substance of the body and blood of Christ is present in, with, or under the substance of the elements in the Lord's Supper. It differs widely from the doctrine of the Church of Rome, known by the name of transubstantiation. Romanists allege that when the officiating priest utters the words, "This is my body," at that moment the substance of the bread and wine is annihilated, and only the accidents remain. Lutherans, on the other hand, declare that the nature of the elements remains unchanged, but that in some mysterious way the human nature of Christ is conjoined with them. In first propounding this doctrine, Luther endeavoured to support it by referring to the Scriptural statement, that Christ is at the right hand of God, and he argued that the right hand of God being everywhere, the human nature of Christ might readily be believed to be present in and with the consecrated elements in the eucharist. This argument the Reformer afterwards abandoned as untenable. Some of Luther's followers, however, maintained the ubiquity of the human nature of Christ, supporting it by an appeal to the Almighty power of God, which, as it could accomplish anything, could of course impart omnipresence to the body of the Redeemer. But the answer to such an appeal is obvious. It is no derogation from the fulness and completeness of the Divine power to say that it cannot do what is in itself a contradiction. It is of the very nature of body to occupy a definite limited space, and if God therefore were to make the body of Christ omnipresent, its very essential nature would be destroyed; it would cease to be a body. Some of the Lutherans feeling that this objection to their doctrine is insuperable, endeavour to escape from the difficulty by assigning to the body of Christ a double presence, the one circumscribed and local, the other heavenly, supernatural, and divine. But no such distinction is warranted by the Word of God, and has been obviously devised merely to serve a purpose. If the human nature of Christ have a local presence, it cannot be ubiquitous, and if it have ubiquity, it cannot be confined to a place. The two are contradictory and mutually destructive. The doctrine which Scripture teaches on this mysterious subject obviously is, that the two natures of Christ, though hypostatically united, continue distinct; that each of the natures retains its peculiar qualities or attributes; that omnipresence, as well as omnipotence and omniscience, belong to him only as God, and are attributes of his Divine nature exclusively, no Divine attributes being predicable of the human nature, without confounding the Creator with the creature, God with man.

On this distinctive tenet of the Lutheran church,

Dr. Dick, in his Theological Lectures, remarks. "Consubstantiation is liable to many of the same objections which may be advanced against transubstantiation. It supposes the body of Christ to be at the same time in heaven and on earth, in Europe and in America; it supposes it to be in a state of glory, and in a state of humiliation; it supposes it to be present, and yet to be imperceptible to any of our senses, and therefore to be present after the manner of a spirit; it supposes it to be taken into the mouths of the communicants, and chewed, and swallowed, and digested; it supposes that at the last supper, Christ sat at table with his disciples, and was at the same time in the bread; that he held himself in his hand, and then transferred himself from his own hand into the hands of the Apostles; and that while they saw him at some distance from them, he was in their mouths. How strong is the power of prejudice, which can make any man believe, or imagine that he believes such absurdities! After this, there is nothing so monstrous and incredible which he might not be prevailed upon to acknowledge, if he were first persuaded that it is taught in the Scriptures.

"That consubstantiation is not taught in the Scriptures, might be proved by all the arguments which have been adduced to show, that the literal interpretation of the words, 'This is my body,' 'This is my blood,' is false. It deserves attention, that the interpretation of the Lutheran church is more forced and unnatural than that of the Romish church. The Papist, suspecting no figure in the case, with childish simplicity takes the words as they stand, 'this bread is my body,' and believes that the one is miraculously changed into the other. The Lutheran employs some thought, and exercises a little ingenuity, and finds that the words signify, not 'This bread is my body,' but 'This bread contains my body.' By what law does he deviate from the strict interpretation? Where does he find, that the verb of existence *is*, signifies *in*, *with*, or *under*? Not in any of the canons of criticism, but in the necessity of his system, which cannot be supported without this explanation. Hence it is evident, that the Papist has the advantage of the Lutheran; and that, if the words are to be literally understood, they favour transubstantiation, and consubstantiation is founded on a perversion of them. Both doctrines are contrary to Scripture, as well as to reason and common sense; but that of Lutherans offers more direct violence to the words of inspiration."

The doctrine of consubstantiation was held by some divines long before the time of Luther. Thus in the eleventh century, it seems to have been maintained by Berengarius and his followers (see BERENGARIANS). But when Luther assailed the corruptions of the Romish church in the sixteenth century, while he had no hesitation in declaring the doctrine of transubstantiation to be unscriptural and absurd, he could not r'd himself altogether of the idea of a

real bodily presence in the eucharist. The tenth article of the Augsburg Confession, accordingly, which was adopted as a standard of faith by the whole body of Lutheran Protestants, was made to run in these terms: "That the real body and blood of Christ are truly present in the eucharist, under the elements of the bread and wine, and are distributed and received." These words mildly, yet explicitly, declared the doctrine of consubstantiation, and accordingly, the Zuinglians or Reformed found themselves unable to subscribe the Augsburg Confession. Hence the imperial cities of Strasburg, Constance, Lindau, and Memmingen, substituted for it a separate confession, known by the name of the *Confessio Tetrapolitana*, or Confession of the Four Cities, which differed from the Augsburg Confession only on the point of the presence of Christ in the sacrament, which they maintained to be spiritual, not corporeal. This confession of the Four Cities was drawn up by Martin Bucer, but the adherence to it was only temporary, for the Four Cities, after a time, subscribed the Augsburg Confession, and became a part of the Lutheran church.

CONSUS, an ancient Roman deity, often alleged to belong to the infernal gods. Romulus is said to have found an altar of Consus buried in the earth, and in his anxiety to obtain wives for his subjects, to have vowed that he would establish a festival in honour of this unknown divinity, and that he would offer sacrifices to him if he should succeed in obtaining wives. Hence the *consualia* (see next article) was established.

CONSUALIA, a festival with games, celebrated by the ancient Romans, in honour of *Consus*, the god of secret deliberations. It was observed annually, and on the occasion a symbolical ceremony was gone through in the circus, in which an altar buried in the earth, was uncovered. The festival of the consualia was kept on the 21st April, with horse and chariot races, and libations poured into the flames which consumed the sacrifices. It was during the first celebration of this festival that the Sabine women are said to have been carried off. Virgil alleges that this event took place during the Circensian games, which may possibly have superseded the ancient consualia.

CONSULTER WITH FAMILIAR SPIRITS, a kind of soothsayers among the ancient Hebrews. It is rendered by the Septuagint one who speaks out of his belly, or as it is termed in modern times, a ventriloquist. Such a person was imagined to have immediate and direct communication with the devil. The word used in the original Hebrew signifies a bottle, or hollow vessel, sorcerers and wizards being accustomed to speak as if from within a hollow space. So the witch of Endor is called literally in 1 Sam. xxviii. 7, the mistress of the bottle. In one passage indeed, the Septuagint translate the word by the phrase "speaking out of the earth," still referring to the hollow sound. This practice seems to

have prevailed for a long period, as we find a Pytho-ness spoken of in the Acts of the Apostles.

CONTACIUM, a name given to the ritual of the Greek church.

CONTINENTES, equivalent to ASCETICS (which see).

CONTRACTS. The mode of ratifying bargains and contracts differs among different nations. Among the ancient Hebrews the simple form was followed of joining hands. Thus the prophet Ezekiel, xvii. 18, speaking of Pharaoh king of Egypt, says, "Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape." A similar custom still prevails in some parts of the East. Thus the Hindus confirm an engagement by one person laying his right hand upon that of the other. In the Old Testament, we find it recorded, that in early times a contract was established by erecting a heap of stones, to which a particular name was given. Sometimes this was done, as in the case of the covenant between Abraham and Abimelech, king of Gerar, by the oath of both parties. On the same occasion also a gift was presented by Abraham to the king, and a name was given to the well which had occasioned the transaction. We are informed besides that Isaac and Abimelech celebrated festivities on concluding their covenant. A practice of this kind appears to have been followed in some heathen nations. The Scythians are said to have first poured wine into an earthen vessel, and then the contracting parties cutting their arms with a knife, let some of the blood run into the wine, with which they stained their armour; after which the parties, along with the other persons present, drank of the mixture, uttering the most dreadful curses upon the person who should violate the treaty. Another mode of ratifying a contract is referred to in 1 Sam. xviii. 4, "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." In Num. xviii. 19, a covenant or engagement is mentioned by the name of a "covenant of salt." Now salt being a symbol of perpetuity, the expression obviously denotes an enduring, a perpetual covenant, being borrowed from the practice of ratifying federal engagements by salt. It is well known, that at this day, the Asiatics consider eating together as a symbol of perpetual friendship, and salt being a common article with them at all meals, it is not improbable that from this circumstance may be derived the expression "a covenant of salt," the contracting parties, by eating in company, being thus bound together in a league of solemn and indissoluble friendship.

From very ancient times contracts have been usually made, and all bargains of importance effected, at the gate of the city, as the chief place of public concourse, and in some mercantile transactions it was customary to pluck off the shoe at the gate of the city, in the presence of the elders and other wis

nesses, and to hand it over to the purchaser. A case of the disposal and transfer of property in remote antiquity occurs in Jer. xxxii. 10—15, "And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land." From these words it is evident that the documents were buried in an earthen vessel, that they might be kept in safe preservation, to be produced at any future time as an evidence of purchase. We have no precise information as to the manner in which written engagements were cancelled. It has sometimes been alleged, that this was effected by blotting them out, or by drawing a line across them, or by striking them through with a nail.

CONTRA - REMONSTRANTS. See **CALVINISTS.**

CONTRITION, a necessary part of true repentance. It consists of a deep conviction of, and humiliation for, sin, a pungent sorrow for sin, an ingenuous confession of it, and earnest prayer for deliverance from it. Among the Roman Catholics it constitutes one of the three parts of **PENANCE** (which see) in the matter of the sacrament.

CONVENT. See **ABBEY, MONASTERY.**

CONVENTICLE, a private assembly or meeting for religious purposes. It is used by some ancient Christian writers, for example, Lactantius and Arnobius, to signify a church. It was first applied as a term of reproach to the assemblies held by the followers of Wycliffe in England, and afterwards to the meetings of the Non-conformists generally.

CONVENTICLE ACT, an act which passed the Parliament of England in 1663, according to which any meeting for religious worship in a private house, at which five persons beside the family were present, was declared a conventicle, and every person above sixteen years of age who was present, was pronounced liable to a fine of five pounds, or three months' imprisonment for the first offence; six months, or twenty pounds for the second; and for the third, transportation for life to any plantation except New England, or to pay a hundred pounds. The same act was also carried through the Scottish Parliament by a large majority. This act, which was

followed by another of the same kind in 1670, led to severe persecution of the Non-conformists in both ends of the island.

CONVENTION (GENERAL), an assembly of clerical and lay deputies belonging to the Protestant Episcopal Church of America, which meets regularly for the discussion of its ecclesiastical concerns. The first meeting of this body was held in Philadelphia in 1785. It met in the following year, but after that triennially. In 1789, the convention was distributed into two houses, the house of bishops, and the house of clerical and lay deputies, who were to vote by orders when required. It was at this meeting that the constitution of the Protestant Episcopal Church was arranged. Besides the general convention, every state or diocese has a convention of its own to regulate its local concerns. The house of bishops has a right to originate measures for the concurrence of the house of delegates, composed of clergy and laity; and when any proposed act passes the house of delegates, it is transmitted to the house of bishops, who have a negative on the same. The church is governed by canons framed by this assembly, regulating the election of bishops, declaring the qualifications necessary for obtaining the orders of deacon or priest, appointing the studies to be previously pursued, the examinations which are to be made, and the age which it is necessary for candidates to attain before they can be admitted to the three grades of the ministry, bishops, priests, and deacons. The triennial meetings of the general convention are held in one of the larger cities of the Union, for the most part in New York and Philadelphia, alternately. The house of bishops numbers rather more than thirty. It sits with closed doors, and is presided over by the senior bishop. The house of clerical and lay deputies is composed of an equal number of presbyters and lay delegates from all the dioceses, none being allowed to send more than four of each order. This house holds its deliberations in open church, the public being freely admitted. The concurrence of both houses is necessary to the enactment of a law. The vote is counted by dioceses, and the house of bishops has a veto upon the acts of the lower house. See **EPISCOPAL (PROTESTANT) CHURCH OF AMERICA.**

CONVENTUAL BRETHERN, one of the two large divisions into which the Franciscan order of the Romish church was split in the fourteenth century. It includes those who have deviated most from the literal sense of the rule of the founder, and who adopt the interpretation of it by the pontiffs. Clement XIV., in his bull for suppressing the order of Jesuits, mentions the congregation of the Reformed Conventual Brethren, which Sixtus V. approved, but which Urban VIII. abolished in 1626, because "they did not yield spiritual fruits to the church of God." Constant quarrels had arisen between the Reformed and the Unreformed Conventual Brethren; and the Pope allowed them to go over to the

Capuchin Brethren of St. Francis, or to the Observant Franciscans.

CONVERTED BRETHERN. See GRANDIMONTANS (ORDER OF).

CONVOCAATION, an assembly of the bishops and clergy of the Church of England, to consult upon matters ecclesiastical. It consists of two separate houses, the upper house composed of the archbishops and bishops, and the lower house in which all the other clergy are represented by their deputies. At the meeting of Parliament the Crown issues a writ summoning the convocation to assemble in the provinces of Canterbury and York. The clergymen composing the lower house, who are usually called proctors, are chosen by the votes of the parochial clergy, to represent them in the deliberations of this ecclesiastical parliament. The proceedings of convocation are opened by the archbishop of the province, after which a prolocutor is chosen to act as president. The convocation in the province of York assembles in York cathedral, while that of the province of Canterbury meets in St. Paul's cathedral, or in the Jerusalem chamber adjoining Westminster Abbey. The two convocations are quite independent of one another, though they have sometimes been found to act in concert. Since the Reformation, the most important ecclesiastical matters have been left in the hands of the convocation of Canterbury, while that of York has very rarely originated any measure of importance.

The mode of electing the proctors of the clergy to attend the meetings of convocation varies in different places throughout England. Only rectors, vicars, and perpetual curates are allowed to vote for them. A few of the varieties which prevail in the election of these representatives of the clergy, are thus noticed by Mr. Marsden: "In the diocese of London, each archdeaconry chooses two, and from the whole number so chosen, the bishop selects two to attend the convocation. In Sarum, the three archdeacons choose six, and the six make a selection of two of their own number; and the same method is adopted in the diocese of Lichfield and Coventry. In Bath and Wells, all the incumbents choose their proctors jointly. In Lincoln, the clergy of the six archdeaconries send commissioners to Stamford, who make the necessary choice of two persons. In Norwich, the two archdeaconries of Norwich and Norfolk meet and choose one, and the archdeaconries of Suffolk and Sudbury choose the other. The same is the case in Chichester. In ancient times the clergy were represented in convocation by the archdeacons. Such is the mode of choosing proctors in the province of Canterbury. In the province of York two proctors are returned by each archdeaconry. Were it not so, the numbers would be too small for the transaction of business."

The royal license is indispensable to the meeting of convocation. Were the archbishop to summon an assembly without the command of the sovereign, he

would be liable to a *præmunire*, and the proceedings of the assembly thus illegally summoned would be completely void. An enactment to this effect, commonly called the Act of Submission, was passed in the reign of Henry VIII. It runs in these terms: "Whereas the king's humble and obedient subjects, the clergy of this realm of England, have not only acknowledged according to the truth, that the convocation of the same clergy is, always hath been, and ought to be assembled only by the king's writ; but also submitting themselves to the king's majesty, have promised in *verbo sacerdotii* that they will never from henceforth presume to attempt, allege, claim, or put in use, enact, promulge, or execute any new canons, constitutions, ordinances, provincial, or other, or by whatsoever name they shall be called, in the convocation, unless the king's most royal assent and license may to them be had, to make, promulge, and execute the same, and that his majesty do give his most royal assent and authority in that behalf: it is therefore enacted, according to the said submission, that they, nor any of them, shall presume to attempt, allege, claim, or put in use any constitutions or ordinances provincial, by whatsoever name or names they may be called, in their convocations in time coming (which shall always be assembled by authority of the king's writ); unless the same clergy may have the king's most royal assent and license, to make, promulge, and execute such canons, constitutions and ordinances provincial or synodal; upon pain of every one of the said clergy doing contrary to this act, and being thereof convict, to suffer imprisonment, and make fine at the king's will."

Upon this statute various regulations followed, which were designed to restrict the operations of convocation within certain limits. These, as stated by Dr. Hook, were as follows: "1. That a convocation cannot assemble at their convocation, without the assent of the king. 2. That after their assembly they cannot confer, to constitute any canons without licence of the king. 3. When they upon conference conclude any canons, yet they cannot execute any of their canons without the royal assent. 4. That they cannot execute any after the royal assent, but with these four limitations:—(1.) that they be not against the prerogative of the king; nor (2.) against the common law; nor (3.) against the statute law; nor (4.) against any custom of the realm."

The powers of convocation are extensive. They may correct and depose offenders; examine and censure heretical works; and with the royal license they can make and publish canons, alter the liturgy, and in short, their powers extend to all ecclesiastical matters whatever. While convocation is sitting its members are protected from arrest. This clerical assembly has ceased since 1717 to possess the powers of a synod, in consequence of the royal license being withheld. Though an ecclesiastical court, it is so completely under the control of the sovereign.

that it cannot hold its meetings without a writ from the crown, it cannot decree canons without a license from the crown, nor publish them until they receive the royal confirmation. The writ is regularly issued along with the writ for the summoning of parliament, but the royal license not being given, the meetings of convocation are little more than an empty form. But while it cannot pass canons without the license of the sovereign, it has the power of refusing its assent to measures proposed by the crown. The Act of Submission passed in the reign of Henry VIII., was repealed in the reign of Philip and Mary, and restored by the parliament of Elizabeth, since which time it has continued in force down to the present day. While, therefore, the convocation assembles in both provinces regularly at the same time with the meeting of parliament, its business is limited to the voting an address to the crown, without having the power of passing a single act, however beneficial to the church which it represents. Nay, so completely fettered is this ecclesiastical assembly, that they have not even the power of adjournment, so that should their deliberations be protracted beyond the first day, the archbishop not being able to adjourn the meeting, prorogues it. The question has even been started, whether the law sanctions the archbishop in proroguing the convocation, or whether such an authority does not belong legally to the bishops of the province. But whatever doubts some may entertain upon the subject, the archbishops continue to claim and exercise the right on receiving a writ from the crown, which is regularly issued at the prorogation of parliament; and during its deliberations, the archbishop, by his own authority, prorogues the convocation from time to time, until the address to the crown has been adopted by both houses. Motions may be made, committees may be appointed for the consideration of special points, but all such steps are of no force so long as the Crown withholds its license. The High Church party of the Church of England have for some time past been earnest in their endeavours to procure from the Crown the restoration of the power of synodical action to the convocation, but it appears highly probable that this power will remain in abeyance for a long time to come. If ever restored, the introduction of the lay element will be absolutely necessary, and even the clerical franchise, if we may so speak, must be extended, that the proctors may represent the whole body of the clergy. But even with these amendments in the constitution of the convocation, the danger of reviving its dormant powers would be, that in the course of legislation occasional collisions of a very serious kind with the civil government of the country would be almost inevitable, leading to results the most disastrous both to the church and to the commonwealth. See ENGLAND (CHURCH OF).

CONVULSIONISTS, a party of fanatics belonging to the Romish church in France, who professed

to be thrown into convulsive fits, from which, as they alleged, they were miraculously cured at the tomb of the Abbe Paris, a celebrated zealot among the Jansenists in the early part of the eighteenth century. The name came to be applied to those who among the French Romanists wrought themselves up to the highest pitch of enthusiasm, their bodies becoming agitated and convulsed, throwing themselves into the most violent contortions of body, rolling about on the ground, and at length falling into a swoon, during which they received visions and revelations of the most wonderful kind. Such scenes occasionally present themselves at this day in the rural districts of France, where they are too often rendered subservient to the interests of a blind superstition.

COPE, a clerical vestment. It was at first a common dress, being a coat without sleeves, but was afterwards used as an ecclesiastical habit. It reaches from the neck nearly to the feet, and is open in front, except at the top where it is united by a band or clasp. According to the canons of the Church of England, the clergy ought to wear this garment at the communion service or other great solemnities, but it has gradually fallen into disuse, being scarcely ever worn unless on very special occasions. The Greeks pretend it was first used in memory of the mock robe put upon our Saviour.

COPIATÆ, inferior officers of the ancient Christian church, who performed the duties of undertakers, grave-diggers, sextons. These were intrusted with the care of funerals, and the burial of the dead. They are said to have been first instituted at Constantinople by Constantine the Great, and to have been further organized and established by the Emperor Anastasius. They have sometimes been termed *fossarii*, from digging of graves, and in Justinian's Novels they are called *Lecticarii*, from carrying the corpse or bier at funerals. They are frequently mentioned by ancient authors as ecclesiastical office-bearers. When Constantine first instituted the office, he incorporated a body of men to the number of eleven hundred in Constantinople, to whom he gave the name of *Copiatæ*, and who, besides seeing that all persons had a decent and honourable interment, were especially required gratuitously to perform this last office to the poor. This class of officers was partly supported out of the common stock of the church.

COPINISTS, a sect of UNIVERSALISTS (which see) who denied the resurrection of the body.

COPTIC CHURCH, the ancient Christian church of Egypt. They hold the Monophysite doctrine, that Christ was not possessed of two distinct natures, but of only one, the human nature being amalgamated with, and absorbed in, the Divine. A controversy on this subject violently distracted the Christian church in Egypt during the fifth and sixth centuries, and at that period the Eutychian or Monophysite tenets, which were condemned by the

general council of Chalcedon, were embraced by the whole Coptic nation, as well as by the Abyssinians and Nubians, the sect receiving the general appellation of Jacobites. So keen was the enmity which arose between those who adhered to the Monophysite tenets, and the Christians of the Greek orthodox church, that they never intermarried, and to rid themselves of their opponents, the Copts favoured the invasion of Egypt by the Moslem Arabs, and united with them in expelling the Greeks. The change of rulers, however, far from delivering them from persecution, only brought upon them still more severe and protracted troubles. Worn out with harassing oppressions of various kinds, they rose at length against their Moslem tyrants, but were speedily subdued, and many of them slain. For many successive centuries the Copts were treated with the utmost cruelty, and subjected to the most painful degradation. In the ninth century, they were compelled to wear garments and turbans of a deep colour, and to carry a wooden cross of the weight of five pounds suspended from the neck. In the thirteenth century, another severe persecution took place, in which all their principal churches throughout Egypt were destroyed, and they were ordered to wear a blue turban, as they generally do at present. Ground to the dust by cruel oppression, many of them apostatized from the Christian faith, and embraced the religion of the Koran, their churches being converted into mosques. The consequence is, that the numbers of the Copts are now greatly reduced, for while the Arabic historian Makrizis estimates their number at about two millions at the time of the invasion of Egypt by the Arabs, Dr. Bowring mentions that a few years ago the Patriarch informed him, that he calculated the number of the Copts at 150,000, and although this is probably below the mark, they cannot be said to amount to more than 200,000. That they were at one period much more numerous than they are at present, is evident from the fact, that a vast number of ruined Coptic churches and convents are still to be found in various parts of the country. Ever since the conquest of Egypt by the Arabs, the Coptic language has been gradually falling into disuse, until it has almost become a dead language, understood by very few. It is not, however, entirely lost, being still used in their liturgy, and several of their religious books; and as the litany and liturgy are repeated without a book, many even of the priests can neither read, write, speak, nor understand it, while few or none of the hearers are able to comprehend a single word of the service. Accordingly, to use the language of Dr. Duff, "In all heathenism there is not a form more absolutely profitless and meaningless. Of all real life it is as destitute as any of the mouldering mummies of the catacombs." To such a melancholy state of degradation is the once flourishing and far-famed church of Alexandria and Egypt reduced.

The present religious system of the Coptic church

is a heterogeneous mass of false doctrines, idolatrous rites, and superstitious ceremonies. They practise both circumcision and baptism; they believe in baptismal regeneration, in justification by the observance of the eucharist and other pious deeds, especially fastings and pilgrimages, in transubstantiation, confession to a priest, absolution, the invocation of saints, extreme unction, and prayers for the dead. Besides the Bible, which they still regard as the standard of faith and practice, they hold in high estimation 'The Sayings of the Fathers,' 'The Liturgy of Basil,' 'The Liturgy of Gregory,' 'The Liturgy of Cyril,' and 'The Apostolical Constitutions.' All these liturgies are found in the Coptic language. The Copts hold seven sacraments, baptism, the eucharist, confirmation, confession, ordination, matrimony, and extreme unction. Their clergy are supported by voluntary contributions and presents, besides fees on the occasion of births, marriages, and deaths. The ordinance of baptism is dispensed to boys at the age of forty days, and to girls at the age of eighty days, unless in case of dangerous sickness, when it may be administered sooner. This rite is performed by dipping the body three times in water, to which the sacred oil has been added, and over which the sign of the cross has been made. Confirmation follows immediately after baptism, and is performed with meirún or the holy oil. The sacrament of confession is followed immediately by absolution, and sometimes penance is prescribed. Extreme unction is administered not only to the sick and dying, but also to the healthy after the commission of great sins. Circumcision, as we have already mentioned, is practised, but Dr. Wilson mentions that he was informed by the patriarch, it was more a civil than a religious custom. It is done privately, without any fixed age for its performance. The religious fasts of the Copts are numerous and severe, and the patriarch, in particular, is remarkable for the austerities which he practises. It is said that he is awaked from his sleep every quarter of an hour during the night that he may call on the name of God. Dr. Wilson, in his 'Lands of the Bible,' gives a minute and very interesting account of a visit which he paid while in Cairo to a Coptic church, and of the various ceremonies which he witnessed on that occasion. The lively picture which the Doctor gives of the public worship of the Copts cannot fail to interest the reader:

"It commenced as soon as it was light on the Lord's-day morning; and it was well attended both by young and old, who, on account of the smallness of the church,—the largest, however, belonging to the Copts of the place,—were much crowded together, to their great discomfort, increased by the want of ventilation, and the burning of numerous candles. The construction of the church much resembled a Jewish synagogue. It was divided into four compartments. The *hethel*, or chancel, forms the chief compartment at the eastern end; and it is separated

from the rest of the church by wooden panel-work. Before it is suspended a curtain with a large cross wrought upon it, having a door in the centre as an entrance. The compartment adjoining to this, separated by a fence of lattice-work from the other parts of the church, was occupied by the officiating priests and their assistants, by the patriarch, who was sitting on an antique seat called the chair of St. Mark, and by the more respectable portions of the congregation. Into this compartment we were allowed to enter. The inferior members of the congregation occupied the next apartment; and the most remote was appropriated to the women, who were nearly completely screened from our view by another partition of lattice-work. I observed no images; but a few glaring pictures were here and there suspended from the walls. The worshipper, on entering the church, laid aside his shoes, but agreeably to the universal custom of the Eastern Churches, kept on his turban. His first act of devotion was that of prostrating himself before the chancel immediately in front of the suspended cross, kissing the hem of the curtain, and then before the patriarch, who extended to him his blessing on his rising, and lastly before some of the pictures of the saints. The entrance of great numbers after the service had begun, who went through these ceremonies, added much to the confusion, which was now and then increased by the tinkling of bells and cymbals, and some of the priests moving up and down and waving censers with incense rising from them, and making demands on the patriarch for a new supply of combustibles when their stock was exhausted. Many of the older men were leaning on crutches, about four or five feet high, during most of the time of the service, evidently obtaining some relief from the use of them, in the lack of all pews, during the three or four lengthened hours of their meeting. They were frequently talking to one another and exchanging jokes. Some of the priests were hunting after the boys, who were seeking their amusement, evidently anxious to improve their behaviour in our presence. Their prayers were almost all in the dead Coptic, and, of course, were perfectly unintelligible by the people, who seemed to take little interest in them, though, led by others, they gave the responses. The reading of the gospels and epistles was in Arabic; but it was performed in a most irreverent and unimpressive manner by mere boys, who seemed to be highly amused with their occupation. The bread and wine used in the Lord's Supper were particularly inspected by the patriarch and priests before their consecration. The bread was in the form of small round cakes, with the figure of the cross, I believe, stamped upon them; and the wine was contained in a small glass vessel. The bread was dipped in the wine before it was given to the people, only a small portion of whom partook of it; and the priests alone drunk of the cup. The patriarch concluded the service by reading some exhortations in Arabic, and pronounc-

ing benedictions. Except in so far as his part of the business was concerned, the whole seemed rather a mockery of sacred things, than the worship of the omnipresent and omniscient God."

The Copts believe St. Mark to be the apostle of Egypt and the founder of their church, while the patriarch of Alexandria, whom they recognize as their supreme head, invested with the power of an absolute Pope, is regarded by them as Mark's lineal successor. Not that they attach much importance to the idea of apostolical succession, but they believe that apostolic gifts and graces are conveyed through the meirun or holy oil, which, as they allege, was blessed by St. Mark, still preserves the properties imparted to it, a new stock of oil being always added to the old before it is exhausted. A patriarch is sometimes chosen by his predecessor, but generally appointed by lot, and always from among the monks of the convent of St. Anthony. Under the patriarch are the bishops titular and real, the presbyters who administer the mass to the people, but never preach, the archdeacons, deacons, subdeacons, lectors, cantors, and exorcists, who are mere boyish assistants in church ceremonies. The mode of electing both priests and patriarch is thus noticed by Dr. Duff: "When a priest is to be chosen (one of whose indispensable qualifications always is, that he be not unmarried), some of the former occupants of the sacred office fix on a friend, without asking his consent. He may be, and usually is, some illiterate artizan. 'Voluntary humility' having now become the established rule and hereditary custom, he is expected, and therefore must, in the first instance, decline the intended honour, and expatiate on his utter unworthiness. To the entreaties of his friends he must continue deaf as an adder; and must, in consequence, resist, till, after being dragged by main force into the presence of the patriarch, *his* benediction has been pronounced, amid protestations and remonstrances. The doom of the reclaiming and intruded man is now sealed. He is then hurried away from the patriarchal presence into a church, for a month or two, to be initiated into the ceremonial part of the priestly functions; and to learn, by rote, those portions of the litany which he may have publicly to recite. Such is usually the entire course of scholastic and theological training that is deemed requisite for a Coptic priest! From the body of the priesthood the bishops are chosen. Their attainments, except in the addition of years to their span of life, generally do not rise higher than the dead flat mass whence they have been severed. Nor need the qualifications of the patriarch himself be of a much higher order. Contrary to the essential prerequisite for the ordinary priesthood and episcopate, he *must be* an unmarried man. For this end, the bishops and priests apply to the most ancient of all convents (that founded by the famous St. Anthony, in the desert of the Red Sea) for a genuine monk to fill the patriarchal chair. The superior's

duty then is, to nominate nine or ten of the brotherhood of celibacy. Of these, one is chosen by lot, to occupy a see which is believed to have been founded by St. Mark, transmitted by Athanasius and other eminent fathers, and perpetuated in unbroken succession to the present occupant. The patriarch-elect is always expected, like the ordinary priest, to express an unconquerable reluctance to assume an office of such dignity and responsibility. The usual remedy is, to apply to the acting governor of Egypt, even though a Turk, to coerce the recalcitrant into compliance by the strong arm of civil and military authority. The present patriarch, who exults in being accounted the lineal successor of St. Mark, as much as the present Pope in being regarded the lineal successor of St. Peter, was actually conveyed from the convent to the chair of the evangelist by the soldiery of Mohammed Ali !”

When the eucharist is administered, each man comes to receive it at the door of the chancel ; the bread, which is in the form of small cakes, is moistened with the wine, the priests alone being permitted to drink the wine. The priests administer the eucharist separately to the women in their compartment of the church. The chancel is in general brilliantly lighted by lamps during the performance of Divine worship. There is seldom any preaching except during Lent. The people are enjoined by their church to pray in private seven times in the twenty-four hours. They recite in their prayers portions of the Psalms in Arabic, and of a chapter of one of the gospels ; after which they say in Coptic or Arabic, “ O my Lord, have mercy,” forty-one times, some using a string of forty-one beads, others counting by their fingers. At the close they add a short prayer in Coptic, or repeat the Lord’s Prayer. But while the Coptic church thus enjoins the faithful performance of private devotion, many of the people may be seen repeating their prayers when walking, riding, or engaged in their ordinary business, muttering them rapidly over without the slightest appearance of inward feeling. Some of the stricter classes wash their hands and feet before public worship, and pray with their faces to the east.

The following rapid sketch of some of the most important manners and customs of the Copts is extracted from the ‘ Journal of a Deputation to the East :’ “ They fast every Wednesday and Friday, eating only fish, vegetables, and oil. They keep also four long and strict fasts in the year ; one of which, at Easter, lasts fifty-five days. They abstain during these fasts from every kind of animal food, such as flesh, meat, eggs, milk, butter, and cheese. Each fast is followed by a festival, and the festivals exceed the fasts by three. Besides attending church services on these occasions, they feast and give alms. They abstain from eating swine’s flesh, on account, they say, of the filthiness of the animal. The Copts consider a pilgrimage to Jerusalem incumbent upon all. They join in large caravans for the journey,

keep the Passion Week at Jerusalem, and then proceed to bathe in the Jordan. Circumcision is very generally practised at the ages of two, seven, or eight years, and sometimes twenty or more ; it is considered rather a civil than a religious custom.

“ The Copt women, as well as those of the other Christian sects, veil their faces in public, in imitation of the Moslem women ; and they never uncover their faces in the house in the presence of men, excepting that of their near relations. The Copts pursue, also, the same course as the Moslems in contracting marriages : viz. women are employed as professional match-makers, who bring a description of the personal appearance of each party to the other, and negotiate all the private conditions of the union, the man having scarcely ever obtained a sight of the face of his intended wife, until after the wedding. The choice is sometimes made by the female relatives. Girls marry as young as twelve or thirteen, sometimes even at ten, and few remain unmarried after sixteen years of age ; they are often betrothed much younger. The marriage festivities, among the middle and higher classes, usually last seven or eight days. On the evening of the last day, the bride is accompanied by her relations and friends in a procession, followed by musicians and persons carrying lights, to the house of the bridegroom. They proceed from thence to church, in two separate parties, and return after the ceremony, to partake of a concluding festivity. The following part of the marriage ceremony, adopted also by some of the other oriental Christian Churches, is deserving of notice. After having blessed and returned the wedding rings, the priest places a crown of gold upon the heads of the bride and bridegroom, and a sash over the shoulder of the latter, which ceremony is called the crowning ; the crowns belong to the church, and are taken off when the parties leave, but the bridegroom wears the sash until his return home, where it is taken off by the priest. The bestowal of a ‘ crown of life,’ ‘ of righteousness,’ and ‘ of glory’ upon the believer, is frequently alluded to in the Scriptures, as forming a part of the final completion in heaven of the spiritual union or espousal of his soul with his Saviour at the marriage supper of the Lamb. New-married couples among the Jews wore crowns upon their wedding-day, and in Cantic. iii. 11, the spouse invites her companions to see King Solomon with the crown wherewith his mother crowned him on the day of his espousals.

“ The funeral ceremonies of the Copts have likewise much resemblance to those of the Moslems. The corpse is carried in a coffin, followed by wailing-women ; and these are hired for three days, to continue their lamentations in the house of the deceased. The Copts of both sexes visit the tombs of their relatives three times a-year. They pass the night in houses in the burying-ground, the women in the upper, and the men in the lower rooms ; and

in the morning, they kill a buffalo or a sheep, and give its flesh with bread to the poor. This has all the appearance of an expiatory sacrifice, perpetuated, probably, from heathen times; but they do not distinctly admit this interpretation of the ceremony."

The ABYSSINIAN CHURCH (which see) is a branch of the ancient Coptic church in Egypt, their ABUNA (which see) or patriarch being consecrated by the patriarch of Alexandria, and in a certain sense subject to him.

COPTIC MONKS. Monasticism had its origin in Egypt, and it continues to be held in estimation in that country. The Copts who follow this mode of life practise great austerities, living in deserts, sleeping in their clothes on the ground, and every evening prostrating themselves one hundred and fifty times with their face and breast on the earth. These monks are sprung from the lowest class of the people, and live on alms. The regular convents are reduced to seven; two, those of St. Anthony and St. Paul, in the eastern desert near the Red Sea; four, including that of St. Macarius, in the Natron valley; and one at Jebel Koskam in Upper Egypt. In these institutions a rigid system of discipline is in force. The Copts have also a number of secondary monasteries, into which, the priests being seculars, women are admitted as well as men. From among the monks residing at one or other of these convents, the patriarch or Batrik, as he is called, is uniformly chosen. A period of severe probation is required of all persons applying for admission into the monastic order. Besides making a vow of celibacy, they must perform, in some sequestered convent in the desert, such menial services as fetching wood and water, sweeping the rooms, or waiting upon the monks. The number of monks and nuns is considerable. They subsist chiefly on lentils, and eat meat only on feast-days. They are in general very poor, superstitious, and ignorant.

COPTIC VERSION, a very ancient version of the New Testament in the Coptic, which is said to be a mixture of the Old Egyptian and the Greek. This version was used from time immemorial by the Egyptians, and though, since the conquest of Egypt by the Saracens, the Arabic has been generally spoken, and the Coptic little understood, yet this version is still read among the Copts, in the public service, in connexion with an Arabic translation.

CORBAN, a gift or oblation among the ancient Hebrews, something devoted to God. Whatever became the subject of this vow, whether money, lands, or houses, became the property of the tabernacle or temple. The Pharisees, who had the charge of the sacred treasury, were wont to inculcate upon the people, that as soon as any person had pronounced to his father or mother this form of consecration, "Be it Corban, whatever of mine shall profit thee;" from that moment all that he had spoken of in his vow became consecrated to God, and could not be given to his parents even to save them

from starvation. Our Lord, accordingly, Mark vii 9; x. 13, reproaches them with setting at nought the Divine law by their traditions. The express form of the Corban is to be found in the Talmud. See PHARISEES.

CORD (INVESTITURE WITH THE). In the seventh or ninth year of his age a Hindu Brahman is introduced into the sacred caste by a special ceremony, which is usually termed his investiture with the cord. Before this time he is regarded as no better than a Sudra; he has no privilege, no rank. By the laws of Menu, a Brahman is to be distinguished from individuals of the secular classes by a cord, termed in Bengali *paita*, which is worn hanging from the left shoulder, and resting on the right side, below the loins. It consists of three thick twists of cotton, each formed of numerous smaller threads. These three separate twists, which on marriage are increased to three times three, are considered as emblematical of the three Persons in the Hindu Trinity, Brahma, Vishnu, and Shiva. The cotton from which the cord is made must be gathered from the plant by the hands of Brahmans only, and the thread must be spun and twisted by persons of the same caste. When the cord has been properly manufactured, the father of the young candidate for sacred honours endeavours to discover by the rules of astrology, the month, the week, the day, the hour, the minute which will be most favourable for his son's investiture with the cord. The ceremony and the entertainment occupy four days, and at the close of each, the guests are presented with numerous gifts. The sacred ceremonies observed on the occasion are thus described, chiefly founded on the narrative of Dubois, in an interesting work published some years ago under the title of 'The Hindoos:' "The guest first invited is the *Purohita*, or priest. On the day appointed he comes, bringing along with him the *paita*, or cord, with a quantity of mango leaves, the sacred herb *darbha*, or *kusa*, and an antelope's skin to sit upon. The guests being all assembled, the *Purohita* begins by invoking the household god; the house itself having been previously purified, by the floor and interior of the walls being rubbed with cow-dung diluted with water, while the exterior is decorated, like the old houses of France and Italy, with broad perpendicular stripes in red earth. Most of the rites are performed under a temporary shed, erected with many ceremonies in the court before the house. While the priest is chaunting his *mantras*, or prayers, the statue of *Vighnêswara*, the 'God of Obstacles,' is placed under the shed. Instead of the image they in many cases merely set up a small cone of cow-dung, or mud, which the charms of the priest are supposed to transform into a god. To propitiate this deity, whose wrath is peculiarly dreaded, a sacrifice of incense, burning lamps, and grains of rice tinged with red, is then offered up before the statue or cone.

"Next all the married women present, widow

being excluded from all scenes of this kind, as their presence would be ominous of misfortune, remove from the assembly, and purify themselves with bathing. Some then proceed to prepare the feast, while others return to the pandal, where, having caused the young Brahmachâri to sit down on a small stool, and anointed him with oil, they bathe and dress him in a new garment. They next adorn him with several trinkets, put round his neck a string of coral beads, and bracelets of the same material on his arms. Lastly, they stain the edges of his eyelids with black.

"The novice's father and mother now cause him to sit down between them, in the midst of the assembly, and the women perform on him the ceremony of the ARATI (which see). They then chaunt in chorus the praises of the gods, with prayers for the young man's happiness. A sacrifice, consisting of betel, rice, and other kinds of food, is next offered up to the household god. The feast now commences. All the guests being seated in several rows, the women apart, and with their backs turned towards the men, the ladies of the house wait themselves upon the guests, and with their delicate fingers, spoons and forks being unknown, serve out the rice and other dishes. The plates are nothing but leaves of the banana or other trees, sewed together, and never used a second time.

"Next day the invitations are renewed, and the company assembles as before. The father of the youth waits in person on each of his guests, bearing in his hand a cup filled with *akshata*, or stained rice, of which they take up a few of the grains, and stick them on their foreheads as an ornament. 'The assembly being formed, the Brahmachâri with his father and mother all ascend the pile of earth thrown up beneath the shed, and seat themselves on three little stools. In the mean time the young man is bathed in the same manner as on the former day; they deck his brows with sandal and *akshata*, and gird his loins with a pure cloth, that is to say a cloth not handled since it was washed. All these ceremonies are accompanied with the songs of the women, the same as on the preceding day.'

"These ceremonies concluded, the priest enters, bearing fire in an earthen vase, which he places upon the pile. Several mantras are then recited. After which the father of the novice advances, and offers up a sacrifice to Fire and the Nine Planets. The former, which is called the *homa*, the Brahmins alone have the privilege of performing. It is simply a fire, kindled with a kind of consecrated wood, into the flames of which they cast a little boiled rice, sprinkled with melted butter. 'The fire, thus consecrated, is afterwards carried into a particular apartment of the house, and kept up day and night with great care until the ceremony is ended. It would be considered a very inauspicious event, if for want of attention, or by any accident, it should happen to go out.'

"The women now come again upon the scene:— 'Having procured a large copper vessel, well whitened over with lime, they go with it to draw water, accompanied with instruments of music. Having filled the vessel, they place in it perpendicularly some leaves of mango, and fasten a new cloth round the whole, made yellow with saffron water. On the neck of the vessel, which is narrow, they put a coconut stained with the same colour as the cloth. In this trim they carry it into the interior of the house, and set it on the floor upon a little heap of rice. There it is still farther ornamented with women's trinkets, after which the necessary ceremonies are performed to invite the god, and to fix him there. This perhaps is not the same as the god of the house, or rather it is the apotheosis of the vessel itself that is made in this case, for it actually becomes a divinity, receiving offerings of incense, flowers, betel, and other articles used in the sacrifices of the Brahmins. Upon this occasion only, women act and perform the deification; and it appears that the divinity resident in the vessel is female. But however this may be, the mother of the Brahmachâri, taking up in her hands this new divinity, goes out of the house, accompanied by the other Brahmin women, visits the festival, preceded by musical instruments, and makes the circuit of the village, walking under a sort of canopy which is supported over the head. Upon returning home she sets the *vessel god*, which she has in her hands, where it was formerly stationed under the shed, and with the assistance of some of the other women, she fixes in honour of the god two new cloths on the pillars of the alcove near which it is placed.'

"Having accomplished this ceremony, the women, who are fully employed and highly amused on those occasions, once more leave the house in search of mould from a nest of *kearias*, or 'white ants.' With this they fill five small earthen vases, in which they sow nine sorts of grain, and moisten the whole with milk and water. These five vases are then converted by the mantras of the Brahmins into so many gods. The Pantheon being thus enriched with five new divinities, sacrifices of incense, rice, and betel are made to them, and the whole assembly bow down before the vases in adoration. The manes of their ancestors are then invoked to be present at the feast. Then turning to the Brahmachâri, they bind on his arm a piece of bastard saffron with a yellow cord, the barber shaves his head, he is bathed, his brows are crowned with a wreath of sandal leaves, and his loins are girt with a pure cloth.

"A feast is now given to the young Brahmins, which is immediately succeeded by the most imposing ceremony which takes place during the investiture. 'The father of the new Brahmin, having made the company retire to some distance, whilst he and his son are concealed behind a curtain, sits down upon the ground with his face turned towards the west, and making his son sit down beside him with

nis face towards the east, he whispers a deep secret in his ear, out of the mantras, and gives him other instructions analogous to his present situation. The whole is in a style which probably is little comprehended by the listener. Among other precepts, I am informed the father on one occasion delivered the following: 'Be mindful, my son, that there is one God only, the master, sovereign, and origin of all things. Him ought every Brahmin in secret to adore. But remember also, that this is one of the truths that must never be revealed to the vulgar herd. If thou dost reveal it, great evil will befall thee.'

"In the evening, the sacred fire which had been kindled on the first day, and preserved with superstitious care, is brought forth from the house, and placed beside the youth under the pandal, with songs and rejoicing. Mantras are recited, the women chaunt new songs, and the discordant sound of various instruments rends the air. Betel and presents are then distributed, and the rites are concluded, though the entertainments usually continue during two days more."

CORDACA, a surname of **ARTEMIS** (which see) in Elis, derived from an indecent dance, called *cordax*, which the companions of Pelops are said to have performed in honour of the goddess after a victory which they had gained.

CORDELIERS, monks of the order of St. Francis. They wear a coarse grey cloak, with a little cowl, and a rope girdle with three knots. It is from this girdle that they derive their name. They are identical with the **MINORITES**.

CORDICOLES (Lat. *cor*, the heart, and *colo*, to worship), a sect of Romish devotees which arose in France about the middle of the eighteenth century. They professed to worship the sacred heart of Jesus and the heart of Mary his virgin mother. Various works appeared on the subject in French and Italian, and the sect spread rapidly in Naples, Sardinia, and Spain. Hymns were composed in honour of the sacred heart of Jesus, and Cordicoles abound in all Roman Catholic countries.

CORNARISTS, the followers of Theodore Coornhart, an enthusiastic secretary of the states of Holland, in the end of the sixteenth and beginning of the seventeenth centuries, who wrote at the same time against Romanists, Lutherans, and Calvinists. He published a number of tracts in Dutch, in which he assailed the doctrine of absolute decrees. **ARMINIUS** (which see), while a minister in Amsterdam, being directed by the consistory to refute the writings of Coornhart, was converted to his doctrines by the perusal of his writings, and, accordingly, defended them against the reformed. Coornhart had some strange views, more especially in regard to the different sects into which Christians were divided. He held that they were all of them deeply defective, and that no one had a right to reform them unless he could attest the authority of his mission by mira-

cles. He maintained, also, that a man might be a good Christian without attaching himself to any sect whatever.

CORNELIANS, a name given to the ancient orthodox Christians by the Novatian party, because they held communion with Cornelius, bishop of Rome, rather than with Novatian his autagonist. See **NOVATIANS**.

CORONA CLERICALIS, the clerical crown, a name given to the ancient tonsure, which was made in a circular figure, by cutting away the hair a little from the crown of the head, and leaving a round or circle hanging downwards. This practice, from which the clergy were sometimes called *coronati* or crowned, was strongly condemned by many of the Fathers as being forbidden in the law of God, and a heathenish ceremony derived from the Egyptian priests of Isis and Serapis. The corona was first adopted by the Donatists and other heretics, from whom it gradually passed into the Christian Church, like several other profane and heathenish usages. Isidore, who died A. D. 636, says, that "all clerks wore the tonsure, and had the crown of their head all shaved, having only a little circle of hair round about the crown." Hence the name *corona*. This was one of the points of contention between Austin and the old British clergy who refused to wear the tonsure. Bingham supposes that the term *coronati* may have been applied to the clergy in ancient times, not from the tonsure, but from respect to their office and character, the word being often used to denote honour and dignity in a figurative sense. See **CROWN**.

CORONIS, a heathen goddess mentioned by Pansanias as having been worshipped at Sicynia. She had no temple erected to her, but sacrifices were offered to her in the temple of **ATHENA** (which see).

CORPORAL, a fair linen cloth appointed by the canons of the Church of England to be thrown over the consecrated elements at the celebration of the eucharist. In the Greek church it is a square veil, which the celebrant spreads over the elements, after the reading of the gospel. On this corporal the Greeks lay not only the sacred elements, but also the relics of their saints.

CORPUS CHRISTI (Lat. body of Christ), **FESTIVAL OF**, a feast held in the Romish church on the Thursday after Trinity-Sunday, in which the consecrated wafer is carried about in procession in all popish countries, for the adoration of the multitude. This festival was established in A. D. 1264, by Pope Urban IV., and afterwards confirmed in A. D. 1311, by Clement V. The cause of its first establishment is thus stated by Mr. Dowling, in his 'History of Romanism:': "A certain fanatical woman named Juliana, declared that as often as she addressed herself to God, or to the saints in prayer, she saw the full moon with a small defect or breach in it; and that, having long studied to find out the signification of this strange appearance, she was inwardly informed

by the Spirit, that the moon signified the church, and that the defect or breach was the want of an annual festival in honour of the holy sacrament. Few gave attention or credit to this pretended vision, whose circumstances were extremely equivocal and absurd, and which would have come to nothing, had it not been supported by Robert, bishop of Liege, who, in the year 1246, published an order for the celebration of this festival throughout the whole province, notwithstanding the opposition he knew would be made to a proposal founded only on an idle dream. After the death of Juliana, one of her friends and companions, whose name was Eve, took up her name with uncommon zeal, and had credit enough with Urban IV. to engage him to publish, in the year 1267, a solemn edict, by which the festival in question was imposed upon all the Christian churches, without exception. Diestemus, a prior of the Benedictine monks, relates a miracle, as one cause of the establishment of this senseless, idolatrous festival. He tells us that a certain priest having some doubts of the real presence of Christ in the sacrament, blood flowed from the consecrated wafer into the cup or chalice, and also upon the *corporal* or linen cloth upon which the host and the chalice are placed. The corporal, having been brought, all bloody as it was, to Urban, the prior tells us that the Pope was convinced of the miracle, and thereupon appointed the solemnity of Corpus Christi, to be annually celebrated."

This well-known festival is observed with great solemnity and pomp in all Roman Catholic countries. An American gentleman thus describes the procession as he himself witnessed it at Rome: "I was a stranger in Rome, and recovering from the debility of a slight fever; I was walking for air and gentle exercise in the Corso, on the day of the celebration of the Corpus Domini. From the houses on each side of the street were hung rich tapestries and gold-embroidered damasks, and toward me slowly advanced a long procession, decked out with all the heathenish paraphernalia of this self-styled church. In a part of the procession a lofty baldichino, or canopy, borne by men, was held above the idol, the host, before which, as it passed, all heads were uncovered, and every knee bent but mine. Ignorant of the customs of heathenism, I turned my back to the procession, and close to the side of the houses in the crowd (as I supposed unobserved), I was noting in my tablets the order of the assemblage. I was suddenly aroused from my occupation, and staggered by a blow upon the head from the gun and bayonet of a soldier, which struck off my hat far into the crowd. Upon recovering from the shock, the soldier, with the expression of a demon, and his mouth pouring forth a torrent of Italian oaths, in which *il diavolo* had a prominent place, stood with his bayonet against my breast. I could make no resistance; I could only ask him why he struck me, and receive in answer his fresh volley of unintelligible imprecations,

which having delivered, he resumed his place in the *guard of honour*, by the side of the officiating cardinal." See HOST (ADORATION OF THE).

CORONATION OF THE VIRGIN, a ceremony performed annually at Rome, in which the Pope himself takes a conspicuous part. An image of the Virgin Mary is arrayed in velvet or satin, adorned with silver and gold, and trimmed with the most costly lace. It is gorgeously decked with necklaces and earrings, and bracelets of precious stones. This image is placed at an appointed time on the altar, in a church hung round with tapestry, and brilliantly lighted up with hundreds of candles. Immense crowds flock to witness the ceremony, when a service is performed, after which the priests approach the image and crown it. In the course of these ceremonies the priests burn incense before the image, bow down before it, and mutter prayers to the Virgin. Mr. Seymour, in his 'Pilgrimage to Rome,' translates the following account of this ceremony from an Italian work published a few years ago.

"Clement VIII. gave a crown of gems to the miraculous image of the Blessed Virgin Mary, which they venerate in the church and patriarchal Basilica of S. Mary the greater, (Maria Maggiore) that is, in the sumptuous chapel Borghese. But the crown with which Clement VIII. crowned the fore-mentioned image, and also the crowns with which it was afterwards crowned by other Popes, have been lost through the wickedness of the times, and since then two crowns of silver adorn her image and that of her divine child.

"The present Pope Gregory XVI. grateful for the powerful patronage of the Blessed Virgin experienced in 1837, during the destructive Asiatic disease called the *cholera*, resolved to present with his own hands a gemmed crown of gold to the Most Holy Virgin, and also her divine infant, on that day on which paradise beheld her crowned the queen of angels and of saints. To this purpose he directed that, wholly at his expence, two crowns should be executed in gold rich with gems, in order to offer them on the morning of the feast of the Assumption, Aug. 15, at the accustomed papal chapel.

"The pontifical altar of the said free Patriarchal Basilica was prepared with pomp for so sacred an office. The sacred picture taken from the Pauline or Borghese chapel, was placed on high under the tribune. Two flights of steps handsomely adorned, rendered on both sides the approach to the upper platform commodious, when the august ceremony was to be performed. Not only the whole tribune itself, but also the apsis and a portion of the principal nave of the church, was resplendent with lights arranged in beautiful symmetry. The chief Pontiff, about the hour of 8, A.M. went with his usual train to the church, and celebrated privately the first mass, and with his own hand distributed the eucharistic bread to the faithful, among whom were found persons of the highest rank. After mass he went to

the apartment of Cardinal Odescalchi, arch-priest, and gathering together the sacred college and the various colleges of prelates in the Society, the Holy Father assumed the pontifical robes, and directed the *Sedia Gestatoria* with the usual procession to the chapel of St. Catherine, where he adored the most holy sacrament exposed there. From thence he went before the high altar, and after kneeling and venerating the sacred picture, ascends the throne and is seated. Then, taking off the mitre, he rises and blesses with the prescribed rite the two crowns, which two salvers support, borne by two clergymen of the chamber, saying,

"Under thy protection we fly, &c.

"Pope—Our help is in the name of the Lord.

"Response—Who made heaven and earth.

"Pope—The Lord be with you.

"Response—And with thy Spirit.

'Let us pray.

"Omnipotent and eternal God, by whose most beneficent arrangement all things were created of nothing, we suppliants pray thy Majesty to deign to bless, + and to sanctify + these crowns, made to adorn the sacred pictures of thy only-begotten Son our Lord Jesus Christ, and his Mother the Most Blessed Virgin Mary, through the same Christ, &c. Amen.'

"Then the Pope turned to his seat, placed the incense in the censer, and after blessing it, arose, sprinkled the crowns with holy water and incensed them. Afterwards he descends from the throne and kneels before the altar at the kneeling-stool, chanting the *Antifona*, 'Queen of Heaven!' which the singers follow out with modulated voices. The chant being ended, the crowns were committed to the Prelates Pentini and Maciotti, canons of the church, robed in the cotta and rochetta, and acting as deacon and subdeacon to the Pope. Then the Pontiff, rising, took his mitre, and preceded by the two canons, and accompanied by two cardinal deacons assisting in *Cappe rosse*, and by two auditors of the Rota, also in Cappa, ascends by the stairs at the Epistle side to the upper level where the sacred picture was placed. They remove the mitre, and then the Pope taking the crown which was designed for the head of the picture of Jesus, said in the act of placing it there—

"As by our hands Thou art crowned on earth, so may we deserve to be crowned by Thee with glory and honour in the heavens.'

"Having then taken the other crown, he placed it on the head of the picture of the Blessed Virgin, and said—

"As by our hands Thou art crowned on earth, so may we deserve to be crowned through Thee, by Jesus Christ thy Son, with glory and honour in the heavens.'

"After the solemn crowning of the sacred images, amidst the rejoicing and universal commotion of the immense assemblage, the Pope descends the other

stairs at the side of the gospel, lays aside the mitre, blesses the incense, places it in the censer, and incensing three times the sacred pictures, said,

Pope—"A golden crown upon her head.

Response—"The express sign of sanctity, the glory of honour, and the work of might.

Pope—"Thou hast crowned her, O Lord.

Response—"And made her have dominion over the works of thine hands."

"Let us pray.

"Grant, O merciful Lord, by the crowning of the mother, &c."

This detail cannot fail to remind the classical reader of the ceremonies followed by the ancient Romans when crowning the images of their heathen gods See MARIOLATRY.

CORRESPONDENCES (DOCTRINE OF), one of the important points which Emanuel Swedenborg believed himself commissioned to reveal, namely, that there are certain links of harmony and correspondence between the seen and the unseen worlds, so that every object ought to suggest to the mind of man its own appropriate divine truth. The grand idea which this imaginative enthusiast appeared to regard as the fundamental truth of his system was, that matter and spirit are associated together, and connected by an eternal law. Wherever an analogy seemed to present itself, it was converted in the mind of Swedenborg into a predetermined correspondence. Thus, Mr. Vaughan, in his 'Hours with the Mystics, well describes this doctrine: "The Divine Humanity is at once the Lord and pattern of all creation. The innumerable worlds of space are arranged after the human form. The universe is a kind of constellation *Homo*. Every spirit belongs to some province in Swedenborg's 'Grand Man,' and affects the correspondent part of the human body. A spirit dwelling in those parts of the universe which answer to the heart or the liver, makes his influx felt in the cardiac or hepatic regions of Swedenborg's frame before he becomes visible to the eye. Evil spirits, again, produced their correspondent maladies on his system, during the time of his intercourse with them. Hypocrites gave him a pain in the teeth, because hypocrisy is spiritual toothache. The inhabitants of Mercury correspond to a province of memory in the 'grand man:': the Lunarians to the ensiform cartilage at the bottom of the breast-bone. With Swedenborg likeness is proximity: space and time are states of love and thought. Hence his journeys from world to world;—passing through states being equivalent to travelling over spaces. Thus it took him ten hours to reach one planet, while at another he arrived in two, because a longer time was required to approximate the state of his mind to that of the inhabitants of the former."

CORRUPTICOLÆ. See APHTHARTODOCITES, AGNOETÆ.

CORSNED-BREAD, or morsel of execration, a species of ordeal among the Saxons. It consisted of

a piece of bread weighing about an ounce, being given to the accused person, after a form of execration to this effect, "We beseech thee, O Lord, that whoever is guilty of this theft, when the execrated bread is offered to him, in order to discover the truth, his jaws may be shut, his throat so narrow that he cannot swallow, and that he may cast it out of his mouth, and not eat it." It is supposed that this ceremony was invented in the early ages of Christianity, from a presumptuous use of the consecrated elements of communion, and that the Saxon corsned was actually the sacramental bread. This species of ordeal has been asserted to be specially limited to the clergy; but the sudden and fatal appeal to it by Godwin, Earl of Kent, in A. D. 1053, when accused of the murder of Ælfred, the brother of Edward the Confessor, is well known as one of the most remarkable traditions of English history. "This custom," says Sir William Blackstone, "has been long since gradually abolished, though the remembrance of it still exists in certain phrases of abjuration retained among the humbler classes of society, such as 'I will take the sacrament upon it.' 'May this morsel be my last.'" See ORDEAL.

CORYBANTES, priests of the goddess **CYBELE** (which see) who danced at the sacrifices and beat time on cymbals. They had their residence on Mount Ida in the island of Crete, where they nourished the infant Zeus. Some think that the Corybantes were the sons of **CHRONOS** (which see), others that they were the sons of Zeus and Calliope, that they went to Samothrace, where they are said to have dwelt, and to have been the same beings as were there called **CABEIRI** (which see). The Corybantes are alleged by some to have been nine in number.

CORYBANTICA, a festival and mysteries celebrated anciently at Cnossus in Crete in commemoration, as some say, of one Corybas, who brought up Zeus, concealing him from his father Chronos, who wished to kill him. Others suppose that this festival was held in honour of the **CORYBANTES** (see preceding article), who performed the same friendly offices to Zeus. When any one was to be initiated into the mysteries, he was placed upon a throne, and those who engaged in the ceremony formed a circle and danced around him.

CORYDUS, a surname of **APOLLO** (which see), under which he was worshipped at Corone, where there was a temple erected in his honour.

CORYPHÆA, a surname of **ARTEMIS** (which see), as the goddess who inhabited the tops of the mountains. Under this name she was worshipped on Mount Coryphæon, near Epidaurus in Greece. Zeus sometimes receives the epithet of Coryphæus.

CORYPHASIA, a surname of **ATHENA** (which see), under which she was worshipped, and had a temple at Coryphasion.

CORYTHALLA, a surname of **ARTEMIS** (which

I.

see), at Sparta, where a festival in her honour was held.

COSMOGONY. See **CREATION**.

COSMUS. See **ANARGYRES**.

COTBAT, the discourse with which the Imâm among the Saracens was wont to commence the public prayers on Friday. It consisted of expressions of praise to God and to Mohammed. In ancient times the caliph, dressed in white, used to pronounce the Cotbat in person, a ceremony which was considered as a mark of sovereignty. This ceremony, which was generally concluded with a prayer for the caliph, fell into disuse on the extinction of the caliphate. Mohammed was the first who introduced the custom of delivering the Cotbat.

COTYS, or **COTYTTO**, a Thracian goddess who presided over all wantonness and indecency. She was worshipped first among the Greeks, and afterwards among the Romans. (See next article.)

COTYTTIA, a festival celebrated originally in Thrace in honour of Cotys or Cotytto, the goddess of wantonness. From Thrace it passed to Corinth and Athens, as well as other cities of Greece. It was celebrated during the night amid dissoluteness and debauchery of the most revolting description. A festival bearing the same name was celebrated in Sicily, but there is no evidence that it was disgraced by the observance of the licentious practices which prevailed in the Thracian festival. The priests of the goddess who presided at the festival were anciently called **BAPTÆ** (which see).

COUNCIL, a term used in several passages of the New Testament, for example, Matt. v. 22; Luke xxii. 66; Acts vi. 12, to denote the **SANHEDRIM** (which see), or supreme civil court over which the high priest presided, and which took cognizance of all offences which were of a somewhat important and aggravated description. Besides the Sanhedrim, the Talmudists assert, that there were two other smaller councils, each consisting of twenty-three persons, to hear and determine in the case of minor offences. These petty courts were established in every town or village where there were one hundred and twenty inhabitants; and if the population was smaller, a tribunal was set up of three judges, one chosen by the accuser, another by the accused, and a third by both parties.

COUNCIL (ECCLESIASTICAL), an assembly of ecclesiastical persons met for the purpose of consultation on ecclesiastical matters. The first council of this kind is supposed by many writers, Protestant as well as Romanist, to have been that which was composed of the apostles and elders of Jerusalem, and of which we have an account in Acts xv. From such a narrative being contained in Scripture, it has been sometimes argued that councils, according to this model, are of Divine authority. Hence arose the Romish idea of infallible councils, who accordingly adopted the prefatory language of the decree of the council of Jerusalem, "It seemed good to the Holy

Ghost and to us." But such pretensions were altogether unwarranted, and only tended to foster the pride and arrogance of an ambitious priesthood. Such an extravagant idea as that of the divine authority of the ecclesiastical councils, which have from time to time met and issued decrees which claimed obedience from the whole Christian world, is opposed alike by the testimony of antiquity and the opinions of the earliest writers who refer to the councils of the church. Tertullian speaks of the ecclesiastical assemblies of the Greeks as purely a human institution; and Firmilian, bishop of Cæsarea, in a letter to Cyprian, written about the middle of the third century, refers to such assemblies as nothing more than a convenient arrangement. Ecclesiastical councils had their origin among the Greeks, who had been accustomed from the very nature of their civil government to attach the utmost importance to public assemblies in matters of legislation in the state; and it was natural for them, when the circumstances of the church required it, to resort to such assemblies for legislation in matters which concerned the church. The first ecclesiastical councils were held against the MONTANISTS (which see), towards the middle of the second century, in Asia Minor and Thrace.

COUNCILS (CONSISTORIAL), meetings of the presbyters or elders in consistory with the bishop, thus forming a court for ecclesiastical purposes corresponding to the *Kirk-Session*, as it is termed in Scotland. These courts belonged to individual churches. Thus when Synesius, bishop of Ptolemais, proceeded against Andronicus, the impious and blaspheming prefect of Pentapolis, he summoned a meeting of the consistory of his own church, which solemnly excommunicated Andronicus, and in his account of the matter, Synesius says, "The church of Ptolemais gave notice of this excommunication to all her sister churches throughout the world, requiring them to hold Andronicus excommunicated, and not to despise her act as being only that of a poor church in a small city."

COUNCILS (GENERAL), or ŒCUMENICAL, assemblies which have been supposed to represent the whole body of the Christian church. "Men being accustomed already," says Neander, "to regard the provincial synods as the highest legislative and judicial tribunals for the churches of the several provinces, it was natural, when disputes arose which occupied the largest portion of the Christendom of the Roman empire, that the thought should occur of forming, after some analogous manner, a like tribunal for the Christendom of the whole Roman empire; and this was soon transferred, generally, to the entire church universal. The provincial synods then being customarily regarded as organs of the Holy Spirit for the guidance of the churches of a certain district, this idea was applied to the relation of universal councils to the whole church. These universal councils had a two-fold aim; to de-

cide disputes concerning doctrines, and to determine the constitution, the forms of worship and the discipline of the church; to which latter, the canons of these assemblies had reference."

The number of general or œcumenical councils is reckoned variously by different churches. The orthodox Greek church enumerates only seven, and refuses to acknowledge the authority of those which followed. The first seven now referred to are as follows: The first council of Nice, A. D. 325. The first council of Constantinople, A. D. 381. The council of Ephesus, A. D. 431. The council of Chalcedon A. D. 451. The second council of Constantinople, A. D. 553. The third council of Constantinople, A. D. 680. The second council of Nice, A. D. 787.

Most of the writers of the church of Rome hold that there have been eighteen œcumenical and infallible councils, but they differ among themselves as to what particular councils are entitled to this character. Sixtus V. caused a list of the eighteen generally recognized councils to be put up in the Vatican. These, in addition to the first seven already enumerated, consist of the following: The fourth council of Constantinople, A. D. 869. The first Lateran council, A. D. 1122. The second Lateran council, A. D. 1139. The third Lateran council, A. D. 1179. The fourth Lateran council, A. D. 1215. The first council of Lyons, A. D. 1245. The second council of Lyons, A. D. 1274. The council of Vienne, A. D. 1311. The council of Florence, A. D. 1439. The fifth Lateran council, A. D. 1512. The council of Trent, A. D. 1545

The French divines in general maintain that the councils of Pisa A. D. 1400, Constance A. D. 1414, and Basle A. D. 1431, were also œcumenical, while the Italian clergy deny this, and ascribe, instead of these, infallibility to the councils of Lyons, Florence, and the fifth Lateran. The Popes have never given any formal decision on this disputed point; so that it is still doubtful whether the Church of Rome acknowledges the eighteen infallible councils according to the French or the Italian list. The Protestant churches are unanimous in rejecting the authority of all these councils, and the twenty-first article of the Church of England declares that such councils may err, and sometimes have erred, and that things ordained by them as necessary to salvation, "have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture."

The eighteen general or œcumenical councils may be divided into two classes, the Eastern and the Western, the former consisting of eight, all of which were called by the Emperors, and the latter consisting of ten, all of which were called by the Popes. The history of the whole of these councils, both Eastern and Western, reveals scenes of carnal strife and party passion, which have too often been unfavourable, rather than otherwise, to the cause of true Christianity. Gregory Nazianzen expresses him-

self with great plainness in speaking of his own experience of all such councils. "I am so constituted," he says, "that, to speak the truth, I dread every assembly of bishops; for I have never yet seen a good end of any one,—never been at a synod which did more for the suppression than it did for the increase of evils; for an indescribable thirst for contention and for rule prevails in them, and a man will be far more likely to draw upon himself the reproach of wishing to set himself up as a judge of other men's wickedness, than he will be to succeed in any attempts of his to remove it." Some of them, according to the testimony of eye-witnesses, resembled a disorderly rabble, more than an assembly of grave and learned divines. At best they were a collection of frail, fallible mortals, whose passions were often stronger than their judgment, and therefore their decisions must be received with the utmost caution, and only adopted in so far as they are in accordance with the Word of God, which by every enlightened Protestant is regarded as the only infallible rule of faith and obedience. See INFALLIBILITY (DOCTRINE OF).

COUNCILS (OCCASIONAL), ecclesiastical assemblies convened for special purposes in a particular locality or district, but making no pretensions to represent the whole Christian church. Such councils have been very numerous. A few of the most important may be noticed. At Aix-la-Chapelle, A. D. 816, a council was held for regulating the canons of cathedral churches. The council of Savonnières, in 859, was the first which gave the title of Most Christian King to the king of France; but it did not become the peculiar appellation of that sovereign till 1469. The council of Troyes, in 887, decides the disputes about the imperial dignity. The second council of Troyes, 1107, restrains the clergy from marrying. The council of Clermont, in 1095. The first crusade was determined in this council. The bishops had yet the precedence of cardinals. In this assembly the name of Pope was for the first time given to the head of the church, exclusively of the bishops, who used to assume that title. Here, also, Hugh, archbishop of Lyons, obtained of the Pope a confirmation of the primacy of his see over that of Sens. The council of Rheims, summoned by Eugenius III. in 1148, in which patrons of churches are prohibited from taking more than ancient fees, upon pain of deprivation and ecclesiastical burial. Bishops, deacons, sub-deacons, monks, and nuns, are restrained from marrying. In this council the doctrine of the Trinity was decided; but upon separation the Pope called a congregation, in which the cardinals pretended they had no right to judge of doctrinal points; that this was the privilege peculiar to the Pope. The council of Sutrium, in 1046, wherein three Popes who had assumed the chair were deposed. The council of Clarendon in England, against Becket, held in 1164. The council of Lombez, in the country of Albigeois, in 1200, occasioned by some distur-

bances on account of the Albigenes; a crusade was formed on this account, and an army sent to extirpate them. Innocent III. spirited up this barbarous war. Dominic was the apostle, the count of Toulouse the victim, and Simon, count of Montfort, the conductor or chief. The council of Paris in 1210, in which Aristotle's metaphysics was condemned to the flames, lest the refinements of that philosopher should have a bad tendency on men's minds, by applying those subjects to religion. The council of Pisa, begun March the 2d, 1409, in which Benedict XIII. and Gregory XII. were deposed. Another council, sometimes called general, held at Pisa, in 1505. Louis XII. of France, assembled a national council at Tours (being highly disgusted with the Pope,) 1510, where was present the cardinal De Gurce, deputed by the emperor; and it was then agreed to convene a general council at Pisa.

COUNCILS (PROVINCIAL), assemblies of the bishops and presbyters of all the churches in a province, corresponding to the PRESBYTERY (which see) of modern times. Several Romish writers deny that presbyters were allowed a seat in these councils. Bellarmine only goes so far as to deny them a decisive voice in such assemblies. But all unprejudiced writers, both Protestant and Romish, agree, that even from the first origin of such councils presbyters had liberty to sit and deliberate with bishops in all ecclesiastical matters referring to the province.

COUNSELS (EVANGELICAL). See EVANGELICAL COUNSELS.

COUNTRY BISHOPS. See CHOREPISCOPI.

COURSES OF PRIESTS. See PRIEST.

COURT OF THE TABERNACLE. See TABERNACLE.

COURTS OF THE TEMPLE. See TEMPLE.

COURTS (ROMISH). See CONGREGATIONS (ROMISH).

COURT OF HIGH COMMISSION. This court took its rise from a remarkable clause in the Act of Supremacy, passed in 1558-59, by which Queen Elizabeth and her successors were "empowered to choose persons to exercise under her all manner of jurisdiction, privileges, and pre-eminences, touching any spiritual or ecclesiastical jurisdiction within the realms of England and Ireland; as also to visit, reform, redress, order, correct, and amend all errors, heresies, schisms, abuses, contempts, offences, enormities, whatsoever; provided, that they have no power to determine anything to be heresy but what has been adjudged to be so by the authority of the canonical Scripture, or by the first four general councils, or any of them, or by any other general council, wherein the same was declared heresy by the express and plain words of canonical Scripture, or such as shall hereafter be declared to be heresy by the High Court of Parliament, with the assent of the clergy in convocation." In conformity with this clause, the Queen appointed a certain number of commissioners for ecclesiastical causes. The court

thus formed was called the High Commission Court, because it claimed a more extensive jurisdiction and higher powers than the ordinary Courts of the Bishops. Its jurisdiction, in fact, reached over the whole kingdom. These commissioners were empowered to make inquiry, not only by the legal methods of juries and witnesses, but by all other ways and means which they could devise, that is, by rack, torture, inquisition, and imprisonment. They were vested with a right to examine such persons as they suspected, by administering to them an oath, by which they were obliged to answer all questions, and thereby might be obliged to accuse themselves or their most intimate friends. The fines they imposed were merely discretionary; the imprisonment to which they condemned was limited by no rule but their own pleasure; they imposed when they thought proper new articles of faith on the clergy, and practised all the iniquities and cruelties of a real inquisition. This court suspended and deprived ministers of their livings, by the canon law, on the solemn determination of three commissioners.

The appointment of Courts of High Commission was not limited to the reign of Elizabeth; we find James instituting such courts in Scotland when he was endeavouring to introduce Prelacy into that part of his kingdom. In 1610 a commission was given under the great seal to the two archbishops of St. Andrews and Glasgow, to hold two Courts of High Commission, which were afterwards united in 1615. Dr. Hetherington, in his History of the Church of Scotland, thus describes the nature of courts of this kind: "Never was a more tyrannical court instituted than that of High Commission. It was regulated by no fixed laws or forms of justice, and was armed with the united terrors of civil and ecclesiastical despotism. It had the power of receiving appeals from any ecclesiastical judicatory; of calling before it all persons accused of immorality, heresy, sedition, or any imaginary offence; of finding them guilty upon evidence which no court of justice would have sustained; and of inflicting any punishment, either civil or ecclesiastical, or both, which it thought proper. As it exalted the bishops far above any prelate that ever was in Scotland, so it put the King in possession of what he had long desired, namely, the royal prerogative and absolute power to use the bodies and goods of his subjects at his pleasure, without form or process of law: so that our bishops were fit instruments of the overthrow of the freedom and liberty both of the Church and realm of Scotland."

A High Commission Court was re-erected in Scotland on the 16th January 1664, and was, if possible, more arbitrary in its proceedings than its predecessor had been. This court consisted of nine prelates and thirty-five laymen, five being a quorum, of which one must be a prelate. They were empowered to summon before them, and to punish, all the deposed ministers who presumed to preach, all who attended conventi-

cles, all who kept meetings at fasts, and the sacrament of the Lord's Supper, and all who write, speak, preach or print against Prelacy. They were empowered to inflict censures of suspension and deposition; to levy fines and imprison; to employ magistrates and military force for the apprehension of their victims; and finally, to do and execute what they shall find necessary and convenient for his Majesty's service. "The proceedings of the Court of High Commission," says Dr. Hetherington, "were such as were to be expected from its spirit and construction. It at once assumed the power of both the swords, and acted equally as an ecclesiastical and as a civil court. Holding the most intimate intercourse with the curates, who formed an organized espionage co-extensive with the nation, the Court of High Commission obtained information respecting every sincere Presbyterian throughout the kingdom, summoned every one whom it was their pleasure to oppress, and, without the formalities of citing witnesses and hearing evidence, either passed sentence upon the bare accusation, or required the oath of supremacy to be taken, and, upon its being refused, inflicted whatever sentence they thought proper, short of death. Some were reduced to utter poverty by fines; some were imprisoned till they contracted fatal diseases; some were banished to the remotest and most unhealthy and inhospitable parts of the kingdom; and some were actually sold for slaves. Of the great numbers summoned to appear before this terrible court of inquisition, not one is recorded to have escaped without suffering punishment, and often to an extreme degree of severity."

COURTS (CHURCH), a term used in Presbyterian churches to denote the various ecclesiastical courts composed of ministers and elders, in which all matters affecting the doctrines, government, and discipline of the church are duly considered. These courts consist of kirk-sessions, presbyteries, synods, and the General Assembly, which form a regular gradation from the inferior up to the supreme court, where all matters purely ecclesiastical take end. The lowest court or kirk-session takes cognizance of persons and matters within its bounds; but there is a right of appeal from its decision to the next higher court, the presbytery, then to the synod, and last of all to the General Assembly, from whose decisions, unless affecting temporal interests, there is no appeal. The Church of Scotland, in common with all Presbyterian churches, claims the right of meeting in all its courts, by its own appointment; but it also recognizes the right of the supreme magistrate to call synods, and to be present at them. This latter right is denied by those Presbyterian bodies who hold the Voluntary principle. Only two instances are on record in which the Lord High Commissioner, in opposition to the mind of the judicatory, dissolved the Assembly without fixing a time for the meeting of another; and on both these occasions the Assembly continued its sittings, and by its own intrinsic

power appointed the day when the next Assembly should be held.

COURTS (SPIRITUAL), those courts belonging to the Church of England to which the consideration of ecclesiastical matters belongs. For a long period the court for ecclesiastical and temporal matters was one and the same. It was called the county court, where the bishop and the earl, or, in his absence, the sheriffs or their representatives, sat jointly for the administration of justice—the first in matters ecclesiastical by the laws of the church—the second in matters temporal by the laws of the state. In the days of William the Conqueror, however, a separation took place between the temporal and the spiritual jurisdictions, and ecclesiastical courts were set up, to which all ecclesiastical matters were referred. These courts have continued down to the present day, and are six in number, namely, the *Archdeacon's Court*, the *Consistory courts*, the *Pre-rogative* and the *Arches Court*; the *Court of Pecuniars*, and the *Court of Delegates*. For an account of the different courts, see articles under the words here marked in italics. But though still in existence, these courts are far from having the extent of authority which they could formerly claim, the law of Henry VII. for the punishment of priests having been superseded by an "Act for better enforcing church discipline," passed in the reign of the present Queen.

COVENANTS, a term which in ordinary language is identical with CONTRACTS (which see), and which have been wont to be ratified in a variety of different ways. The word occurs very frequently in Sacred Scripture, both in the Old and New Testaments. Dr. Russell, in his able work on the 'Old and New Covenants,' makes some judicious remarks on the original meaning of the term: "The word, which in the Old Testament Scriptures is rendered covenant, is accordingly derived from a root, which signifies to purify, and hence it is sometimes used to signify soap, Jer. ii. 22; Mal. iii. 2. The word itself, which is rendered covenant, signifies a purifier, a purification, or a purification sacrifice; and the phrase for making a covenant, literally signifies to cut a purifier, or to cut off a purifying victim. The ancient manner of confirming a covenant, was by the slaying of an animal in sacrifice, and then dividing it into pieces, between which the party making the engagement or promise, solemnly passed. After Abraham had divided certain victims, God, under the symbol of a burning lamp, passed between the pieces; and thus, 'In that same day, the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.' Gen. xv. 7—18. This was by no means a covenant of mutual stipulation, but of free promise on the part of the Almighty alone; and, therefore, the Divine glory alone passed between the pieces. It deserves our attention, that though many of the promises to Abra-

ham are recorded in the xii. and xiii. chapters of the book of Genesis, they are not termed a covenant, till an account is given in chap. xv. of their being ratified by sacrifices. This solemn mode of confirmation prefigured the great sacrifice of the Son of God, in right of whom Abraham and his seed were to inherit the blessing. It is easy to see how promises made in behalf of sinful and polluted men, came to be confirmed by means of a sacrifice; for as it is by means of an atonement that guilt is purged away, and that sinners, as thus purified from it, have access into the presence and family of God; so it was proper, that whatever promises of blessing were made to such, should be ratified in a way which should exhibit the great means by which purification from sin and reconciliation to God should be effected. To this mode of confirming the covenant there is a reference in Jer. xxxiv. 18, 19, where God denounces a curse on the different classes in Judah and Jerusalem; who, on a particular occasion, had made a covenant before him, in regard to their servants, by cutting a calf in twain, and passing between the parts of it, as a ratification of the promised liberty of their enslaved brethren. In allusion to this character of our Lord as a purifier, the redeemed are represented as arrayed in robes made white in the blood of the Lamb, Rev. vii. 14. Now, garments cannot literally be made white by being washed in blood; but sins being represented as the pollution of the soul, and so excluding men as spiritually defiled from the presence of God, it is easy to see how that state of acceptance into which men are brought, through the application of the atonement of Christ, is signified by their appearing in robes made white by being washed in his blood.

"When men saw that God confirmed his promise by a sacrifice, they learned to confirm their own engagements by the same means, though not with the same views. The custom appears to have arisen from regard to the great sacrifice, which was to redeem mankind; and those who in this way symbolically confirmed their engagements, would be considered as having staked their hope of salvation, through the great sacrifice, on their faithful fulfilment. Now, as the engagements of men were generally mutual stipulations between the parties concerned, the word covenant came to denote a mutual compact so ratified, and, at last, whether thus ratified or not. But when applied to God, it denotes nothing of this kind, but, as has just been stated, his own free and gracious promises in behalf of the guilty and unworthy, ratified by a sacrifice; or else a gracious constitution of things, or an institution, or a system of institutions, founded upon and illustrative of his promises."

In accordance with this extensive view of the word *covenant*, it may be applied to all the various dispensations under which, in the course of ages, God was pleased to reveal to men his plan of mercy through a Redeemer. In this view we can with propriety

speak of the covenant as revealed to our first parents, and then to Noah; of the covenant established with Abraham, and afterwards with Israel at Sinai; last of all we can speak of the covenant ratified by Christ. But the Bible sets before us two primary covenants or dispensations, which it terms the first and the second, or the Old and the New. The one had a reference to the Jewish nation only; the other to believers of all ages and nations. The one was a typical, the other an antitypical covenant. The one was temporary, the other eternal. The one could only secure an earthly, the other a heavenly inheritance.

Systematic divines are accustomed to speak of two covenants as referred to in the Word of God, the covenant of works and the covenant of grace. The former denotes the federal transaction between God and Adam, in which he promised eternal life to our first parents upon the condition of obedience, not only to the moral law written on their heart, but to the positive precept respecting the tree of knowledge. This agreement is also termed the covenant of nature, because it was entered into with man while he was in his natural state of innocence; and also the covenant of life, because life was promised as the reward of obedience. The covenant of grace, on the other hand, which is fitly so termed, as bestowing its reward not upon him who works, but upon him who believes, denotes the agreement relative to the salvation of sinners into which God the Father entered with Christ the Son, from all eternity, in behalf of his elect people. The conditions of the covenant were fulfilled by Christ, and all the promises and blessings of the covenant are imparted in the first instance to Christ, and then to his people in Him.

The covenant of grace has been administered by Christ under two distinct economies, the one before, and the other after, the coming of Christ. The great design in both cases is to impart its benefits to those for whom they were intended; and this design is accomplished by the preaching of the gospel, in which salvation is offered to sinners; and by the power of the Spirit, who works faith in the hearts of those who were chosen in Christ to eternal life. It is only by faith that we can obtain an interest in the covenant, and hence the solemn declaration, "He that believeth shall be saved, but he that believeth not shall be damned." All that were descended from Adam are involved in the covenant made with him; and all who are born in Christ are involved in the covenant made with Him.

COVENANT (THE FIRST), subscribed at Edinburgh on the 3d of December 1557, by the adherents of the Reformation in Scotland, binding them to mutual support of each other and of the gospel. This covenant, which we give in its entire form, runs in these words: "We, perceiving how Satan, in his members the antichrists of our time, cruelly doth rage, seeking to downthrow and destroy

the evangel of Christ and his congregation, ought according to our bounden duty, to strive in our Master's cause, even unto the death, being certain of the victory in Him: the which, our duty being well considered, we do promise before the Majesty of God and his congregation, That we, by his grace, shall with all diligence continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the most blessed Word of God, and his congregation; and shall labour at our possibility to have faithful ministers, purely and truly to minister Christ's evangel and sacraments to his people. We shall maintain them, nourish them, and defend them, the whole congregation of Christ, and every member thereof, at our whole powers and wairing [expending] of our lives against Satan and all wicked power that does intend tyranny and trouble against the foresaid congregation. Unto the which holy word and congregation we do join us; and also do renounce and forsake the congregation of Satan, with all the superstitions, abominations, and idolatry thereof. And moreover shall declare ourselves manifestly enemies thereto, by this our faithful promise before God, testified to his congregation, by our subscription at these presents. At Edinburgh the third day of December 1557 years. God called to witness.'" This bond or covenant was solemnly sworn to and subscribed by the lords and chief gentry who were devoted to the reformed interests, and who, from the frequent recurrence of the word *congregation* in the document, received the name of the Lords of the Congregation, and their followers were called the Congregation.

COVENANT (THE SECOND), another bond subscribed by the Lords of the Congregation in Scotland a short time after the above. It was subscribed on the 31st of May 1559, in the name of the whole congregation, pledging them to mutual support and defence in the cause of religion, or any cause dependent thereupon, by whatsoever pretext it might be concealed.

COVENANT (THE FIRST NATIONAL, OF SCOTLAND), the name given to a Confession of Faith drawn up by John Craig, one of the ministers of Edinburgh at the Reformation. It forms the first part of every subsequent national covenant entered into by the Church and people of Scotland. The occasion of its being framed and subscribed at this time, was the jealousy entertained by the nation of the Duke of Lennox and other nobles, who either openly avowed their adherence to the Church of Rome, or were suspected of attachment to the Romish creed. This covenant was subscribed by the king himself, his household, and the greater part of the nobility and gentry throughout the kingdom. It was ratified by the General Assembly, and the signing of it zealously promoted by the ministers in every part of the country. The National Covenant was renewed in 1638, with an addition drawn up by Johnston of Warriston, which contained the Acts of

Parliament condemning Popery, and confirming and ratifying the acts of the General Assembly. The latter part of the document, which was the production of Henderson, contained a special application of the whole to present circumstances. From the subscription of this covenant arose the name of Covenanters.

The following graphic account of the subscribing of this covenant is given by Dr. Hetherington in his History of the Church of Scotland: "At length the important day, the 28th of February, dawned, in which Scotland was to resume her solemn covenant union with her God. All were fully aware, that on the great transaction of this day, and on the blessing of God upon it, would depend the welfare or the wo of the Church and kingdom for generations to come. By daybreak all the commissioners were met; and the Covenant being now written out, it was read over, and its leading propositions, deliberately examined, all being invited to express their opinions freely, and every objection patiently heard and answered. From time to time there appeared some slightly-doubtful symptoms, indicative of possible disunion; but these gradually gave way before the rising tide of sacred emotion with which almost every heart was heaving. Finally, it was agreed that all the commissioners who were in town, with as many of their friends as could attend, should meet at the Greyfriars Church in the afternoon, to sign the bond of union with each other, and of covenant with God.

"As the hour drew near, people from all quarters flocked to the spot; and before the commissioners appeared, the church and churchyard were densely filled with the gravest, the wisest, and the best of Scotland's pious sons and daughters. With the hour approached the men: Rothes, Loudon, Henderson, Dickson, and Johnston appeared, bearing a copy of the Covenant ready for signature. The meeting was then constituted by Henderson, in a prayer of very remarkable power, earnestness, and spirituality of tone and feeling. The dense multitude listened with breathless reverence and awe, as if each man felt himself alone in the presence of the Hearer of prayer. When he concluded, the Earl of Loudon stood forth, addressed the meeting, and stated, explained, and vindicated the object for which they were assembled. He very judiciously directed their attention to the covenants of other days, when their venerated fathers had publicly joined themselves to the Lord, and had obtained support under their trials, and deliverance from every danger; pointed out the similarity of their position, and the consequent propriety and duty of fleeing to the same high tower of Almighty strength; and concluded by an appeal to the Searcher of hearts, that nothing disloyal or treasonable was meant. Johnston then unrolled the vast sheet of parchment, and in a clear and steady voice read the Covenant aloud. He finished, and stood silent. A solemn stillness followed, deep, unbroken, sacred. Men felt the near presence of that dread Majesty to

whom they were about to vow allegiance; and bowed their souls before Him, in the breathless awe of silent spiritual adoration.

"Rothes at length, with subdued tone, broke the silence, stating, that if any had still objections to offer, they should repair, if from the south or west parts of the kingdom to the west door of the church, where their doubts would be heard and resolved by Loudon and Dickson; if from the north and east, to the east door, where the same would be done by Henderson and himself. 'Few came, proposed but few doubts, and these were soon resolved.' Again a deep and solemn pause ensued; not the pause of irresolution, but of modest diffidence, each thinking every other more worthy than himself to place the first name upon this sacred bond. An aged nobleman, the venerable Earl of Sutherland, at last stepped slowly and reverentially forward, and with throbbing heart and trembling hand subscribed Scotland's Covenant with God. All hesitation in a moment disappeared. Name followed name in swift succession, till all within the Church had given their signatures. It was then removed into the churchyard, and spread out on a level grave-stone, to obtain the subscription of the assembled multitude. Here the scene became, if possible, still more impressive. The intense emotions of many became irrepressible. Some wept aloud; some burst into a shout of exultation; some after their names added the words *till death*; and some, opening a vein, subscribed with their own warm blood. As the space became filled, they wrote their names in a contracted form, limiting them at last to the initial letters, till not a spot remained on which another letter could be inscribed. There was another pause. The nation had framed a Covenant in former days, and had violated its engagements: hence the calamities in which it had been and was involved. If they too should break this sacred bond, how deep would be their guilt! Such seem to have been their thoughts during this period of silent communing with their own hearts; for, as if moved by one spirit,—and doubtless they were moved by the One Eternal Spirit,—with low heart-wrung groans, and faces bathed in tears, they lifted up their right hands to heaven, avowing, by this sublime appeal, that they had now 'joined themselves to the Lord in an everlasting Covenant, that shall not be forgotten.'" This covenant was renewed by the COVENANTERS (which see) at Lanark in 1666.

COVENANT (THE SOLEMN LEAGUE AND), one of the most important documents connected with the religious history of Scotland. It was framed as a bond of union between England, Ireland, and Scotland. The first intention of some of the English at least was to form a civil league between the two kingdoms of England and Scotland, but after due consideration it was resolved that there should be also a religious union between the three kingdoms, cemented by their entering into a Solemn League

and Covenant. A draught of the document was drawn up by Alexander Henderson, one of the most eminent ministers of the time, which, after a few unimportant amendments, was adopted by all parties concerned, at a meeting in the Scottish capital. On the 25th of September 1643, both Houses of Parliament, with the Assembly of Divines, and the Scottish Commissioners, assembled in St. Margaret's Church, Westminster, to take this important Covenant into serious consideration. Divine service having been performed, the Solemn League was read, article by article, from a parchment roll, the whole assembly standing uncovered, and swearing to it with their hands lifted up to heaven. The document being thus adopted by the English Parliament, was retransmitted to Scotland, with orders that it should be subscribed throughout the kingdom.

The Solemn League and Covenant was framed with the view of accomplishing several most important objects affecting deeply the interests of the church and the nation. These objects are thus briefly summed up by Dr. M'Crie: "In this Covenant our fathers bound themselves and their posterity, *first*, To endeavour the preservation of the Reformed religion in the Church of Scotland, the reformation of religion in England and Ireland, 'according to the Word of God and the example of the best Reformed Churches,' and the bringing of the three Churches to the nearest possible conjunction and uniformity in religion; *secondly*, To the extirpation of Popery and Prelacy; *thirdly*, To the preservation of the rights of Parliament, of the liberties of the kingdoms, and of his majesty's person and authority; and, *lastly*, they pledge themselves to personal reformation, and a holy life."

The great body of the people of all ranks entered with their whole heart into this solemn pledge, and thus the three kingdoms bound themselves to maintain the holy cause of the Reformation against all who might oppose it: "There can be no doubt," says Dr. Hetherington, "in the mind of any intelligent and thoughtful man, that on it mainly rests under Providence the noble structure of the British Constitution. But for it, so far as man may judge, these kingdoms would have been placed beneath the deadening bondage of absolute despotism; and in the fate of Britain the liberty and civilization of the world would have sustained a fatal paralyzing shock." Whatever may be thought of this strong view of the subject, there can be little diversity of opinion as to the peculiar importance and suitableness of such a transaction at the critical period in which it took place. Great principles were embodied in the Solemn League and Covenant, which no nation nor even a single individual could subscribe without involving himself in very solemn responsibilities. But it is a question on which serious doubts are entertained by many sincere Christians, whether in any human transaction the generation existing at any period of a nation's history can possibly involve their

posterity in obligations of a moral character additional to those which God hath imposed upon all Christians of all ages and nations. Dr. M'Crie, however, who seems to hold the perpetual obligation of the covenants, alleges, in opposition to such scruples as we have now referred to, that "the Solemn League, as well as the National Covenant of Scotland, were properly national and public deeds, binding, indeed, to the external support of a certain profession of religion, but not necessarily implying spiritual qualifications in those who entered into them. Vowing is, in its own nature, not a religious but a moral duty, competent to nations as well as individuals; and our covenants may be vindicated on the same principle as the oaths which Britain still considers herself entitled to exact from those who hold the highest official stations in the country." To all this it is usually replied, that the vows or covenants into which nations may enter, are quite competent for them in the existing circumstances, but no possible state of circumstances can be of so universal a character as to require a covenant which would be of universal obligation. Should the covenant be of so general a nature as to apply to the nation in every succeeding age, and under every variety of circumstances, even then its obligation does not arise from the fact of its being the covenant of this nation, but because it embodies principles which are binding upon all nations and in all circumstances.

Charles I. was earnestly pressed by the Scottish commissioners to subscribe the Solemn League, but to all their entreaties, even on their bended knees, he lent a deaf ear, alleging that he was bound by his coronation oath to defend the prelacy and the ceremonies of the English church, and that rather than wrong his conscience by violating that oath, he would forfeit his crown and his life. In 1650, however, Charles II. declared his approbation both of this and the National Covenant by a solemn oath; and in the course of the same year he made a further declaration to the same purpose at Dunfermline, renewing it in the following year at Scone. Throughout the whole of these transactions Charles was wholly hypocritical and insincere, being actuated by no other motive than a desire to secure at all hazards the support of the Scottish Presbyterians. Accordingly, before this unprincipled monarch landed from Holland, he agreed to swear and subscribe the Covenant, and yet the discovery was afterwards made that while on the Continent he had embraced Popery, the only religion in which he could be said to have continued till his death. Profligate and faithless, he had no regard for obligations of any kind, but much less those which were connected with sacred things. When he had succeeded in 1662 in thrusting Episcopacy upon the Scottish people, the Parliament of Scotland passed a declaration which was ordered to be subscribed by all persons in public trust, and which was to the following effect: "I do sincerely affirm and declare that I judge it

unlawful for subjects, under pretext of reformation, or any other pretext whatsoever, to enter into Leagues and Covenants, or to take up arms against the king, or those commissioned by him, and all those gatherings, petitions, &c., that were used in the beginning, and carrying on of the late troubles, were unlawful and seditious. And particularly, that these oaths, whereof the one was commonly called the National Covenant (as it was sworn and subscribed in the year 1638, and thereafter), and the other entitled a Solemn League and Covenant, were and are in themselves unlawful oaths, and that there lieth no obligation upon me, or any of the subjects, from the said oaths, to endeavour any alteration of the government in Church or State, as it is now established by the laws of the kingdom." Not only were the Covenants thus required to be formally renounced, but they were torn in pieces at the Cross of Edinburgh by the public hangman. Some other provincial towns exceeded the capital in showing indignity to these sacred bonds. Thus in the town of Linlithgow, on the 29th May 1662, being the anniversary of the king's restoration, and ordered to be kept as a public holiday, the following event occurred which we narrate in the graphic language of the younger M'Crie: "After divine service the streets were filled with bonfires, and the fountain in the centre of the town was made to flow with wine. At the Cross was erected an arch upon four pillars, on one side of which appeared the figure of an old hag with the Covenant in her hand, and the inscription, 'A glorious Reformation.' On the top was another figure representing the devil, with this label in his mouth, —'Stand to the cause.' On the king's health being drunk, fire was applied to the frame, and the whole was reduced to ashes, amidst the shouts of a mob inflamed with liquor. This solemn burning of the Covenants was got up by the provost and minister of the place, both of whom had been Covenanters. By the more respectable class of the inhabitants it was witnessed with grief and horror, as a profane and daring affront offered to the God of heaven."

COVENANTERS, a term used to describe those who adhered to the National Covenant of Scotland, which was framed in 1581. This solemn deed was an abjuration of Popery, and a solemn engagement to support the Protestant religion. It originated in a very general, and not altogether unfounded impression which prevailed at the time, and for a considerable period afterwards, that Popery might be again introduced into the country. Attempts were well known to have been made to persuade the then reigning monarch, James VI., to embrace the Roman Catholic faith. This was an object which the Pope had all the more warmly at heart, as the young king was nearest heir to the throne of England. It was at the suggestion of the king, therefore, that John Craig drew up the National Covenant, which James and his household were the first to swear and subscribe on the 28th January 1581, and which at first

received the name of "the King's Confession." Having thus been signed by the king, it was cheerfully and extensively subscribed by persons of all ranks throughout the kingdom. Those who appended their subscriptions to this important deed swore to adhere to and defend the Reformed doctrine and discipline of the Reformed Church of Scotland.

In consequence of a visible and lamentable declension of piety in the church and country, it was agreed to in the General Assembly, that there should be a public renewal of the National Covenant. This accordingly took place at Edinburgh, on Tuesday, 30th March, 1596. The transaction is thus briefly described by Dr. M'Crie: "On this solemn occasion Davidson, who was chosen to preside, preached so much to the conviction of his hearers, and, in their name, offered up a confession of their sins to heaven with such sincere and fervent emotion, that the whole assembled ministers melted into tears before him; and rising from their seats at his desire, and lifting up their right hands, they renewed their covenant with God, 'protesting to walk more warily in their ways, and to be more diligent in their charges.' This scene, which continued during three hours, was deeply affecting beyond any thing that the oldest person present had ever witnessed. As the greater part of the ministers were not present to join in the sacred action, the Assembly ordained that it should be repeated in the different synods and presbyteries, and afterwards extended to congregations; and the ordinance was obeyed with an alacrity and fervour which spread from presbytery to presbytery, and from parish to parish, till all Scotland, like Judah of old, 'rejoiced at the oath.'"

It was quite plain, that, however plausibly the king had acted for some time, his principles were widely opposed to those of the conscientious Presbyterians of Scotland. At heart he was a warm Episcopalian, and resolved to embrace the earliest opportunity of supplanting Presbytery by Prelacy. And yet strenuously though he aimed at the accomplishment of his favourite design, his plans were for a long time incessantly thwarted. At length having succeeded to the throne of England, on the death of Elizabeth in 1603, he set himself with redoubled ardour to the task of reducing the Church of Scotland to the model of the English church. Before leaving his northern dominions, he had succeeded in establishing bishops, but he had found a difficulty in reconciling the church to these dignitaries, and he had not even procured a recognition of them by the Supreme Ecclesiastical Court. Enraged at the constant opposition to his royal will, he had prorogued and altered the time of Assemblies at his pleasure, and waxing more confident in consequence of his elevation to the English throne, he caused the Assembly, which should have met at Aberdeen in 1605, to be prorogued without fixing any time for its next meeting. This was felt to be an arbitrary and high

handed attempt to interfere with the ecclesiastical liberties of the Presbyterian church. It was resolved, accordingly, to assert and maintain the right of the church to convene and constitute her own assemblies. A few faithful and zealous ministers therefore assembled at Aberdeen, determined at least to constitute the Assembly, and appoint another meeting. The king, meanwhile, had received early intelligence of the project, and had given orders to Straiton of Laurieston, the royal commissioner, to dissolve the meeting, simply because it had not been called by royal authority. The brethren met on the day agreed upon, and having been constituted, the king's letter was in course of being read, when a messenger-at-arms arrived, and in the king's name commanded them to dissolve on pain of rebellion. The Assembly expressed their willingness to dissolve, provided the royal commissioner would, in the regular way, appoint a time and place for the next meeting. This proposal was rejected by the commissioner, whereupon the Moderator, at the request of the brethren, appointed the Assembly to meet at the same place, on the last Tuesday of September, and dissolved the meeting.

The ministers who composed the Assembly at Aberdeen were forthwith put on trial for high treason, and banished from the kingdom. Shortly before, a few of the more zealous brethren had been invited to London on pretence of holding consultation with the king, and once there they were prevented from returning to Scotland. The king now finding himself in more favourable circumstances, proceeded to carry forward his design of establishing prelacy in his native country. With this view he took another step in advance, by appointing the bishops to be constant moderators, or, in other words, that they should have power, in virtue of their office, constantly to preside in all meetings of Presbyteries, Synods, and General Assemblies. This act of royal aggression on the liberties of the church met with violent resistance on the part of the church courts, giving rise to many unseemly and disgraceful scenes. But the king was not to be deterred from the attainment of his favourite object. In an Assembly held at Glasgow in 1610, he succeeded, by bribery and intimidation, in obtaining the consent of the church to receive the bishops as moderators of diocesan synods, and to confer on them "the power of excommunicating and absolving offenders, of ordaining and deposing ministers, and visiting the churches within their respective dioceses." The Assembly which thus sanctioned Episcopacy in a Presbyterian church and country, has been uniformly regarded by Scottish ecclesiastical historians as neither a free nor legal Assembly, and hence all its acts were pronounced by the Assembly of 1638 to be null and void. A number of the ministers who voted in favour of the bishops being constant moderators did so unwittingly, and without being fully aware of the real design of the pro-

posal. The king, however, was delighted with the success of his schemes; and the Scottish bishops, quite cognizant of the royal purposes, hastened to avail themselves of the advantage they had gained. Three of them immediately set out for London, and having obtained episcopal ordination, returned to confer consecration upon the rest, without obtaining, or even asking, the sanction of Presbytery, Synod, or Assembly. This, in their view, was enough to give them full and independent authority over their brethren. Without hesitation they took the chair at all meetings of church courts, and pretended to exercise the uncontrolled power of diocesan bishops. The people, however, treated the king's bishops with the utmost contempt, and the ministers preached from the pulpit against them as intruders, while they refused to acknowledge their usurped authority. The king, finding that his prelates were held in little estimation, endeavoured to give them a factitious importance by constituting High Commission Courts, which were designed to enable them to rule independently altogether of the regular Presbyterian ecclesiastical courts. But the bishops, knowing the temper of the people among whom they dwelt, forbore from exercising the authority which it was the royal pleasure they should assume. Thus matters went on quietly for a time, and, notwithstanding the existence of prelates in the Scottish church, its usual presbyterial machinery continued in undisturbed operation.

The apparent calmness and contentment which prevailed throughout Scotland deceived King James as to the real state of popular feeling towards the bishops. Persuading himself that the ministers and their people were quite submissive to his wishes on the point of church order, he resolved to try still further whether they would submit with equal readiness to the ceremonies of the English church. The innovations, however, which he introduced met with the most determined resistance from all classes. But the king succeeded in overcoming opposition so far as to get a majority of the General Assembly to agree to the five articles of conformity to the English church, well known by the name of the **FIVE ARTICLES OF PERTH** (which see). These obnoxious ceremonies which James sought to thrust upon his Scottish subjects had no sooner passed the Assembly, which was packed for the purpose, than they were ratified by the privy council, and in July 1621 they received the sanction of Parliament. But though the new rites had become the law of the land, they were far from being generally adopted by the Scottish Presbyterians. During the remainder of his reign, James took no further steps to interfere with the church and people of Scotland. He had effected what he had long wished, the establishment of prelacy. But the bishops were detested by the people, and their churches were almost wholly deserted. Vital godliness, however, was not yet utterly a stranger in the land. Many faithful min-

sters, notwithstanding the discouragement which they received from the bishops, continued to preach the gospel with earnestness and power. Nor were they left without visible tokens of the approval of their heavenly Master; for amid the spiritual darkness which so extensively covered the land, the hearts of God's people were cheered by the occurrence of two remarkable revivals of religion, the one at Stewarton in 1625, and the other at the Kirk of Shotts in 1630.

Meanwhile James had been succeeded by his son Charles I., who, naturally of a haughty and imperious temper, and strongly attached to prelacy, and even popery, set himself from the commencement of his reign to enforce the observance in Scotland of the whole ritual and ceremonies of the English church. Though more than one attempt had been made to introduce the English liturgy into use among the Presbyterians north of the Tweed, it had hitherto been rejected. Now, however, Laud, the semi-popish Archbishop of Canterbury, had drawn up a liturgy of his own, which nearly resembled the Romish breviary, and, particularly in the communion service, was wholly founded on the mass-book. This most objectionable service-book Charles commanded to be used in all the Scottish churches. Every minister was enjoined to procure two copies under pain of deprivation, and an order was issued by the king in council that it should be read in all the churches. The day on which this Anglo-popish liturgy was first to be brought into use was the 23d July 1637, a day long to be remembered as the first outbreak of a religious commotion which agitated Scotland for a long period. The scene which took place in Edinburgh on that fatal day is thus described by Dr. M'Crie: "On the morning of this Sabbath, one Henderson, a reader in the High Church of St. Giles, who was a great favourite with the people, read the usual prayers about eight o'clock; and when he had ended, he said, with tears in his eyes, 'Adieu, good people, for I think this is the last time of my reading prayers in this place.' The dean of Edinburgh was appointed to perform the service, after the form of the obnoxious liturgy. An immense crowd, attracted by curiosity, had assembled. At the stated hour, the dean was seen issuing out of the vestry, clad in his surplice, and passed through the crowd to the reading-desk, the people gazing as they would at a show. No sooner, however, had he begun to read, than his voice was drowned in a tumultuous shout, chiefly from persons of the lower classes, denouncing the innovation. An old woman, named Janet Geddes, who kept a green-stall in the High Street, no longer able to conceal her indignation, cried out 'Villain, dost thou say mass at my lug!' and, with these words, launched at the dean's head the stool on which she had been sitting. Others followed her example, and the confusion soon became universal. The service was interrupted, and the women, whose zeal on this occasion was most

conspicuous, rushed to the desk in wild disorder. The dean threw off his surplice and fled, to avoid being torn in pieces. The bishop of Edinburgh then ascended the pulpit, and endeavoured to allay the ferment; but his address only inflamed them the more. He was answered by a volley of sticks, stones, and other missiles, with cries of 'A Pope! a Pope!—Antichrist!—pull him down!—stone him!' and on returning in his coach, had he not been protected by the magistrates, he might have fallen a victim to the fury of the mob—a martyr to the new liturgy!"

Alarmed at the critical aspect which affairs had assumed, not only in the metropolis, but throughout the whole of Scotland, a number of noblemen and gentlemen hastily forwarded an earnest supplication to the king for the suppression of the service-book. This, however, he positively refused, and issued a new proclamation commanding implicit submission to the canons, and immediate reception of the service-book. The suppliants, as they called themselves, finding that all their entreaties and remonstrances were treated with disdain, proceeded in a body to Stirling, and there lodged a solemn protest against the royal proclamation, with the Scottish privy council, which met at Stirling. The utmost distraction prevailed, and it was extensively felt that in the present state of the church and country, the time was peculiarly appropriate for a renewal of the National Covenant, with such additions and modifications as the circumstances seemed to require. The solemn transaction, accordingly, took place in the Greyfriars' church at Edinburgh, on the 1st of March 1638. Charles and his Scottish subjects were now completely at variance. The Covenant became the watchword. Men of all classes applied for permission to subscribe their names to the holy bond, and though threats and intimidations were used in many cases to deter the people from signing, some wrote their names to the document with their own blood. Some of the most eminent of the Scottish nobles enthusiastically espoused the cause of the Covenant, and the Covenanters, as they came to be called, became a powerful body, animated with holy zeal in defence of the Reformed Presbyterian Church of Scotland. Charles now saw that he had roused a spirit which it would be difficult for him to lay. At first he craftily assumed an apparently conciliatory aspect, sending the Marquis of Hamilton as his Commissioner to Scotland, with strict injunctions, by kindness and courtesy, to endeavour to prevail upon the Scots to renounce the Covenant which they had so solemnly sworn. Such measures were of course utterly fruitless. But with that duplicity which formed a prominent feature of his character, Charles was in the meantime secretly planning and making preparations for an invasion of Scotland. Finding that Hamilton, though aided by the bishops, could neither weaken nor divide the firm phalanx of the Covenanters, the king saw that it was abso-

lutely necessary to make some concessions to the wishes of the Scottish people. He summoned, accordingly, a free General Assembly, to meet at Glasgow, and appointed the Marquis of Hamilton to attend as the royal commissioner. This remarkable Assembly met on the 21st November 1638, with Alexander Henderson in the Moderator's chair. The instructions of the king to his commissioner were, that he should use all his endeavours to excite jealousy between the clerical and lay members, and failing in this, he was to protest against the whole proceedings, and by no means to allow the bishops to be censured. The conduct of this memorable Assembly was characterized by the utmost decorum and dignity. Hamilton exerted himself to accomplish the royal will, and to prevent the censure of the bishops. All his efforts were unavailing, and perceiving that the members were determined to proceed to the business for which they had met, he rose, and in the name of the king, as the head of the church, dissolved the Assembly. Such an event as this had been anticipated, and a solemn protestation had been previously drawn up, which was read as the commissioner was in the act of retiring, and after a suitable address from the Moderator, followed by similar addresses from some of the other members, the Assembly proceeded to business. Their first act was to declare null and void the six so-called Assemblies, which had been held from the time that James ascended the throne of England, including the Assemblies from 1606 to 1618. This part of the proceedings was followed by another equally important, the censure of the Scottish bishops, whom they charged with various delinquencies. On that occasion the Moderator, in the name of the Lord Jesus Christ, pronounced sentence of excommunication upon two archbishops and six bishops, of deposition upon four, and of suspension upon two. Thus was Episcopacy abolished in Scotland, and the national Presbyterian Church once more set free from the thralldom in which for many years it had been held. Well may the Assembly of 1638 be regarded, to use the language of Dr. M'Crie, "as one of the noblest efforts ever made by the church to assert her intrinsic independence, and the sole headship of our Lord Jesus Christ."

The determination with which the Glasgow Assembly had acted, roused the indignation of Charles, and sensitively jealous of the royal prerogative, he resolved to commence hostilities without delay. Scotland rose as one man, and preparations were immediately made to encounter the king's army, which was on its way to attempt the subjugation of the rebellious Scots. A large force was levied, which was put under the command of General Leslie, and all the fortified places in Scotland were occupied by the Covenanters, who, to show that this war was forced upon them, and not engaged in from choice, published a vindication of their conduct in taking up arms.

The threatened invasion at length took place. A fleet of twenty-eight ships of war, carrying from five to six thousand English troops, made its appearance in the Firth of Forth. Not a soldier, however, was allowed to land, but Hamilton, who accompanied the fleet, judged it most expedient that it should retire as quickly as possible. Part of the English forces had been routed at Kelso, with the loss of three hundred men. Baillie, who was with the Scots army when encamped at Dunse Law, gives the following lively description of a regiment of the Covenanters: "Our regiment lay on the sides of the hill almost round about. Every company had, fleeing at the captain's tent door, a brave new colour, stamped with the Scottish arms, and this motto, *For Christ's Crown and Covenant*, in golden letters. Our soldiers were all lusty and full of courage; the most of them stout young plowmen; great cheerfulness in the face of all. They were clothed in olive or grey plaiden, with bonnets having knots of blue ribands. The captains, who were barons or country gentlemen, were distinguished by blue ribands worn scarf-wise across the body. None of our gentlemen were any thing the worse of lying some weeks together in their cloaks and boots on the ground. Our meanest soldiers were always served in wheat bread, and a goat would have got them a lamb-leg, which was a dainty word to the most of them. We were much obliged to the town of Edinburgh for money: Mr. Harry Pollok, by his sermons, moved them to shake out their purses. Every one encouraged another. The sight of the nobles and their beloved pastors daily raised their hearts. The good sermons and prayers, morning and evening, under the roof of heaven, to which their drums did call them instead of bells, also Leslie's skill, prudence, and fortune, made them as resolute for battle as could be wished. We feared that emulation among our nobles might have done harm; but such was the wisdom and authority of that *old little crooked soldier* (General Leslie), that all, with an incredible submission, gave over themselves to be guided by him, as if he had been the great Solyman. Had you lent your ear in the morning, and especially at even, and heard in the tents the sound of some singing psalms, some praying, and some reading the Scripture, ye would have been refreshed. True, there was swearing and cursing and brawling in some quarters, whereat we were grieved; but we hoped, if our camp had been a little settled, to have gotten some way for these misorders. For myself I never found myself in better temper than I was all that time till my head was again homeward; for I was as a man who had taken my leave from the world, and was resolved to die in that service, without return."

Though Charles was at great pains to represent the Covenanters as a set of lawless rebels, they felt and constantly proclaimed that the war in which they were engaged was essentially a religious war. Animated by a noble zeal in behalf of the rights of

conscience and of truth, they made a determined stand against the English invaders, and Charles, discouraged by the ill success of his own forces, was compelled to propose a negotiation for peace, whereupon a treaty was signed on both sides, though somewhat general and vague in its nature. The fact seemed to be that the king had no intention at heart to abide by his engagements. Some suspicion of this kind seems to have been entertained by the Covenanters, who, while they disbanded their soldiers, still kept their officers in pay, and ready for actual service. Carrying on his crafty schemes, Charles sanctioned a meeting of the General Assembly to be held at Edinburgh in August 1639. The Earl of Traquair was appointed to attend as King's Commissioner, and in obedience to his master's instructions, he endeavoured to prevail upon the members to declare all that was done against the bishops at the Glasgow Assembly null and void. Finding that the Assembly remained firm, he changed his tactics, and professed to concede all the demands of the Covenanters, assuring them that he would do his utmost to get the parliament to ratify the abolition of Episcopacy in Scotland, and of all the innovations which had been condemned by the Glasgow Assembly. The artifice was but too successful. The Covenanters imagined in their simplicity that the king had relented, and was now about to restore peace to their troubled church and people. Still further to quiet the suspicions of the Presbyterians, both the Commissioner and the Scottish privy council gave their sanction with apparent readiness to the National Covenant, in the form in which it had been signed the preceding year, and on this understanding it was ordered to be subscribed by all classes throughout the land.

Charles professed to feel indignant at the conduct of his Commissioner, who, he alleged, had exceeded his instructions in agreeing to the abolition of Prelacy, and the renewal of the Covenant. The expectations of the Covenanters were accordingly doomed to bitter disappointment, and when the Scottish Parliament met to ratify the acts of the recent Assembly, it was prorogued by royal mandate, till June of the following year. And when the members of parliament sent the Earl of Loudoun, with other deputies, to London, to remonstrate with the king on such an arbitrary proceeding, Loudoun was sent to the Tower, accused of high treason, and it is said, would have been privately murdered had not the Marquis of Hamilton pointed out the danger of such a step. The infatuated monarch, undeterred by the misfortunes which had attended his former attempted invasion of Scotland, planned another expedition of a similar kind. The Covenanters, however, no sooner received intelligence of the royal design, than, without waiting for the approach of the English army, they crossed the borders, and entered England, encountering and defeating the enemy in a decisive engagement. The success which they had once

more gained led to the formation of another treaty.

A civil war now broke out in England, Charles having quarrelled with the parliament. The Scots used every effort to reconcile the two contending parties to each other, but all their attempts having proved ineffectual, they joined the parliament in defending the liberties of the country against a rash and hot-headed monarch. In 1643 the Solemn League and Covenant was formed, uniting in a bond of peace and amity the three kingdoms of England, Scotland, and Ireland. (See COVENANT, SOLEMN LEAGUE AND). The same year was convened the famous WESTMINSTER ASSEMBLY (which see), in which, after a debate of thirty days, the divine right of Presbytery was carried by an overwhelming majority. Several commissioners from Scotland attended, and took an active part in the deliberations of this body. To the labours of the Westminster Assembly are due the Confession of Faith, and the Larger and Shorter Catechisms, which form the recognized standards of all the Presbyterian Churches, both in Britain and America. From the sitting of that body, indeed, onward until the Restoration, Presbytery was the established form of religion, not only in Scotland, but also in England and Ireland. In the course of the civil war, sects of different kinds, and bearing a variety of names, arose in England, and the whole country was distracted with religious contentions in a thousand different forms. But amid all this endless variety of sentiment, it was only with the Papists and the Prelatists that the Scots Presbyterians were called to contend. The sectaries, however, joined with the Independents in opposing the Presbyterians, chiefly on the question of toleration, and ultimately the covenanted cause was entirely overthrown in England.

One of the most violent opponents of the Covenanters in Scotland was Montrose, who, though at an earlier period one of the keenest supporters of the Covenant, deserted the standard of the Scottish Presbyterians, and became an active and enthusiastic leader of the Royalist army. Taking advantage of the absence of the main body of the Covenanters' forces, which were engaged in England under General Leslie, Montrose attacked a detachment in the neighbourhood of Perth, and gained an easy victory. He now advanced northward, taking possession first of Perth, then of Aberdeen, giving up the inhabitants to cruelty, rapine, and the sword. He now penetrated into Argyleshire, carrying destruction and devastation before him, burning the houses and the corn, killing the cattle, and massacring in cold blood all the males that were fit to bear arms.

Scotland was at this period in a most miserable condition. To war were added its frequent attendants, famine and pestilence. The whole country was in a state of alarm, almost bordering on despair. The Covenanters gave themselves to prayer and fasting,

and their hearts were speedily released from painful anxiety, by the welcome intelligence that the king's forces had been defeated by General Leslie and his troops at Naseby in England. The regular body of the Covenanters' army being now set free, returned to Scotland, and succeeded in routing the Marquis of Montrose at Philiphaugh, near Selkirk.

In the spring of 1646, an event occurred which perplexed the Covenanters not a little. They had taken part with the English Parliament against Charles, but to their astonishment the king, after his defeat by Cromwell, made his appearance in the midst of the Scots army, throwing himself upon their sympathy and protection. They were thrown into complete embarrassment. They treated the monarch with the respect which was due to his rank, and readily engaged to support him, provided he would dismiss his evil counsellors, and sign the Solemn League. These conditions they implored him to accept, but in vain. The king declared that he would rather die than break his coronation oath, which, as he alleged, bound him to support the English Church and all its ceremonies. He professed his willingness to consent to the establishment of Presbytery in Scotland, but the Scots knew well that he was secretly bent on destroying the cause of the Reformation in England. What then was to be done with Charles now that he was in the hands of the Covenanters? Were they to give him up unconditionally into the hands of the Parliament party, as the English wished, or were they to stipulate as the condition of his being surrendered, that he should be allowed to return to some one of his royal palaces with honour, safety, and freedom? Months were spent in negotiations on the subject, and at length the person of the king was confided to the hands of the English, on the express understanding that there should be "no harm, prejudice, injury, or violence done to his royal person." Yet in three years from the date of his surrender he was tried, condemned, and beheaded.

On the day after the execution of Charles I. was known at Edinburgh, his son, Charles II., was proclaimed king at the public Cross by the Committee of Estates, with this proviso, however, that "before being admitted to the exercise of his royal power, he shall give satisfaction to this kingdom in the things that concern the security of religion, according to the National Covenant, and the Solemn League and Covenant." This stipulation was laid before Charles at the Hague. But at first he refused to accede to it. In the following year, however, the Covenanters were more successful, and setting sail along with the commissioners, he reached the shores of Scotland on the 23d of June 1650. Before landing, he consented to subscribe the Covenant, and accordingly the test was administered. On the August following, this profligate monarch repeated an engagement to support the Covenant. All the while he was secretly plotting the subver-

sion not only of the Presbyterian, but even of the Protestant faith and worship.

The arrival of the new monarch was hailed by all classes of the Scottish people, but their joy was suddenly interrupted by the arrival of Cromwell with a large army, who defeated the Covenanters at Dunbar, when no fewer than three thousand of the Scots fell on the field of battle. Charles, who at heart hated the adherents of the Covenant, was by no means dissatisfied with the defeat which they had sustained. In the midst of the distractions which agitated the country, the monarch was crowned at Scone on the 1st January 1651, and at the close of Divine service the National Covenant and the Solemn League and Covenant were produced and read, and the king solemnly swore them. He also took oath to support and defend the Church of Scotland. The imposing ceremonial, however, did not succeed in removing the suspicion which many of the Covenanters entertained, that Charles was simply acting a part to deceive his Scottish subjects. One of his first steps, and one which showed his insincerity, was to get himself surrounded in his court by the enemies of the Reformation. By their advice he took an expedition into England, and his army being defeated at Worcester, he left his kingdom to the mercy of Cromwell, and took refuge in France.

The restoration of Charles to his throne, which took place in 1660, was a calamitous event for the Scottish Covenanters. No sooner did he find himself once more in the seat of government than he directed his efforts towards the subversion of the civil and religious liberties of Scotland. To accomplish this object his first step was to get the Parliament to pass an act recognizing the royal supremacy in all matters temporal and spiritual, a principle which he caused to be formally embodied in the Oath of Allegiance. This act was opposed to the conscientious views of a large body of the ministers and members of the Church of Scotland, who had always contended for the sole headship of Christ. "At last," says Dr. M'Crie, "tired of annulling acts of Parliament passed during the previous period of reformation, the Scottish counsellors of Charles, in the same year, passed a sweeping measure, annulling the Parliaments themselves. By this measure, which was called the Act Rescissory, all the proceedings for reformation between 1638 and 1650 were declared rebellious and treasonable; the National Covenant and Solemn League were condemned as unlawful oaths; the Glasgow Assembly of 1638 denounced as an unlawful and seditious meeting; and the ordering of the government of the church was declared to be an inherent right of the Crown. In short, all that had been done for the reformation of the church, during the second reforming period, was by this act completely annulled."

Not contented with procuring legal enactments hostile to the cause of God and the Covenant, Charles entered upon the work of persecution, put-

ting to death some of the leading noblemen who had cast in their lot with the Covenanters. The first victim was the Marquis of Argyle, one of the most distinguished Christian and patriotic noblemen of whom Scotland can boast. He had long taken a leading part in supporting the cause of the Covenants; and by the sagacity of his counsels, as well as by the purity of his principles and the ardour of his zeal, he was one of the most effective agents in carrying forward the work of the second Reformation. Argyle was followed to the scaffold by James Guthrie of Stirling, one of the most active high-principled and devoted ministers of his time. These acts of cruelty, which were perpetrated with the royal sanction, were designed to intimidate the friends of the Covenants, and thus to facilitate the re-establishment of Episcopacy in Scotland. This was forthwith done on the simple fiat of Charles. A royal proclamation was issued restoring the bishops, prohibiting all meetings of synods and assemblies, and forbidding the ministers to preach against the change on pain of imprisonment. To this despotic act of the king the country submitted with far more readiness than was anticipated. Prelacy was re-introduced into the Scottish church; diocesan courts were established, in which the bishops ruled with a high hand; the covenants were declared to be illegal, and not only renounced by many, but in some places publicly burnt. Nay, to secure the authority of the bishops, which not a few of the ministers were disposed to disown, an act of Parliament was passed depriving all those ministers of their charges who had been admitted since 1649, when patronage was abolished, unless they obtained a presentation from the lawful patron and collation from the bishop of the diocese before the 1st of November. The consequence was, that nearly four hundred ministers chose rather to be ejected from their parishes than to comply with the severe requirements of the act. Thus, in one day, were almost the whole of the west, and a great part of the south, of Scotland, deprived of their pastors. This measure was one of the most effectual which could have been devised to rouse the indignation of the people against the bishops, and excite a rooted hatred of prelacy. Nor were these feelings abated, but, on the contrary, they were rendered much more intense by the careless manner in which the vacant charges were filled, the new ministers being weak and worthless.

The iron heel of the oppressor was now fairly planted upon the neck of enslaved and degraded Scotland. Darkness covered the land, and the hearts of the godly began to fail and be discouraged. But still there were some faithful men who boldly lifted their voices against the defections of the times, and the tyranny of the ruling powers. Persecution was again commenced against these friends of the covenant. Many of the ministers were thrown into prison, and others could only find safety in flight. In 1663 the people commenced holding field-meet-

tings or conventicles, as they were called by their enemies, at which, in some solitary sequestered spot, they secretly but eagerly received the Word of Life from the mouths of their beloved pastors. On these occasions multitudes assembled from all quarters to worship God as their consciences dictated, while the churches of the curates were almost wholly deserted. This enraged the bishops, who forthwith procured an act declaring that all who preached without their permission should be punished as seditious persons, and at the same time enforcing the attendance of the people on their parish churches under heavy penalties. This was the commencement of a series of oppressive measures which set all Scotland once more in a flame. The military were employed in hunting down the Covenanters with the most fierce and unrelenting cruelty. The soldiers scoured the country, particularly in the west and south, subjecting the unoffending peasantry to the most intolerable oppressions. Long and patiently was this cruel treatment endured. At length, however, the Covenanters rose in the west, and renewing the covenant, solemnly pledged themselves to its defence. Now commenced a bloody and protracted war, in which the followers of Cargill fought manfully in defence of their country's civil and religious liberties. Few in number though they were, and feeble in physical power compared with their enemies, they fought and fell in the cause of truth and righteousness. The firmness and unflinching determination of the persecuted remnant exasperated their enemies beyond all measure; and while the emissaries of Charles inflicted cruel tortures on the most obscure individuals who were bold enough to avow their attachment to the covenant, nobles even of the highest rank did not escape their resentment.

Severity seemed to have no effect in diminishing the zeal of the Covenanters. The king perceiving this, tried conciliatory measures, issuing in 1669 an Act of Indulgence granting relief on certain conditions to those who could not conscientiously conform to Episcopacy. This had the effect of dividing the ranks of the Presbyterian ministers, some being persuaded to avail themselves of this opportunity of resuming their pastoral labours, a step which only led to a more bitter persecution of those brethren who refused to accept of the Indulgence. Attempts were also made, in which Archbishop Leighton took an active part, to unite the Presbyterians and Episcopalians, but these were wholly unsuccessful. The field meetings were now more numerous than ever, and the Lord's Supper was often administered in the open air. Mr. Blackader mentions that on one occasion of this kind there were sixteen tables in all, so that about 3,200 communicated that day. These field-meetings the enemy were anxious to put down, and to oppress still more those who attended them, all such persons were not only subjected to severe penalties, but a heavy tax, called the cess, was imposed upon them expressly for the purpose

of maintaining the army which was employed in hunting them down. Yet the greater part of the Covenanters submitted to pay, contenting themselves with protesting against the use to which the money was put. Such oppressive exactions only increased the number of those who attended the field-conventicles. Charles and the enemies of the covenants became all the more enraged. Claverhouse and his dragoons were despatched to the west of Scotland, and the battles of Drumclog and Bothwell Bridge showed the courage and unflinching determination which the Covenanters maintained against those whom they conscientiously regarded as the enemies of Christ and his cause in Scotland.

One party of the Covenanters, headed by Cargill and Cameron, adopted extreme opinions, which separated them from their brethren. They maintained that Charles had forfeited all right to the civil obedience of his subjects by violating the oath which he had taken at his coronation; and that all the friends of true religion, and the supporters of the covenanted work of reformation, were fully warranted in taking up arms against a royal traitor and persecutor. These principles were openly avowed by the Society people or Cameronians, as they were called after Richard Cameron, one of their leaders, and the profession of such sentiments roused the government to acts of greater cruelty and oppression. Though the great mass of the Covenanters vindicated their appearance in arms on very different grounds, and entertained no design to overturn the throne, but only to reduce its prerogatives within reasonable limits, yet their determined resistance to the Erastian interference of the king with the sole Headship of Christ over his church, brought down upon them the merciless vengeance of a tyrannical government. Many of the best and bravest of the Covenanters were persecuted even to the death, calmly yielding their lives in the cause of Christ and the covenants.

At length, in the beginning of the year 1685, Charles II. died, and the Covenanters might now have expected to enjoy a respite from the fierce persecutions with which for a long time they had been visited. A few months, however, had only elapsed, when James VII., who succeeded his brother Charles, declared it to be his determination to extirpate Presbyterianism from the land. Against this popish and arbitrary monarch, the extreme or Cameronian party issued a solemn declaration. A few days before the publication of this document, the Earl of Argyle, with the consent of a number of exiled noblemen, set sail for Scotland with an expedition, intending, if possible, to overturn the government of James. It was fully expected by the earl and his adherents, that their enterprise would be gladly hailed by the Covenanters. In this, however, they were disappointed. Mr. Renwick, in the name of the party, declined all interference, chiefly on the ground that the expedition "was not con-

certed according to the ancient plea of the Scottish Covenanters, in defence of our reformation expressly according to our Covenants, National and Solemn League." The persecuted remnant in Scotland still continued to maintain their ground on their own principles, and in their own way. Instead of diminishing, they were every day on the increase; and it soon became apparent to the Council, that unless decisive steps were taken, they would become a very powerful body. The most strenuous efforts, accordingly, were made to crush the good cause, and, as one of the most effectual means of doing so, the military not merely dragged to prison, or cruelly murdered, all the Covenanters who fell in their way, but they redoubled their exertions to secure the person of Mr. Renwick, whom they considered as the leader of the party. Still he and his followers assembled, as often as they conveniently could, for the worship of the God of their fathers. And not only so, but they held stated meetings to concert measures for their own defence. At one of these meetings a paper was drawn up, entitled the 'Informatory Vindication,' which having been revised by Mr. Renwick, was printed in Holland, and circulated throughout the kingdom. In that paper they avowed it to be their determination to maintain and contend for the principles of the Reformation. A declaration of this nature only enraged the government the more against them. James, accordingly, under the mask of tolerating "moderate" Presbyterians, issued three different proclamations, threatening vengeance against the more resolute of the party. Some individuals, not being aware of the hidden purpose which the crafty monarch had in view, to support Popery, accepted the indulgence held out to them. Mr. Renwick and his adherents, however, decidedly refused to avail themselves of the offer made, declaring that "nothing can be more vile than when the true religion is tolerated under the notion of a crime, and when the exercise of it is allowed only under heavy restrictions." At the early age of twenty-six, this faithful servant of God, one of the most upright and consistent ministers of the period, was apprehended, tried for treason, and sentenced to be executed in the Grassmarket, Edinburgh. "I am this day to lay down my life," he said at the place of execution, "for these three things: *First*, For disowning the usurpation and tyranny of James, Duke of York. *Second*, For preaching that it was unlawful to pay the cess expressly exacted for bearing down the gospel. *Third*, For teaching that it was lawful for people to carry arms in defence of their meetings for their persecuted gospel ordinances. I think a testimony for these is worth many lives; and if I had ten thousand I would think it little enough to lay them all down for the same." Renwick met death at the hands of his persecutors with a heroism and unflinching fortitude worthy of the last of that noble band of martyrs who sealed with their blood their

devoted attachment to the covenanted work of Reformation in Scotland.

The reign of James was destined to be short. He had been an ill-concealed papist from the commencement of his reign, and all his efforts had been secretly directed to the establishment of popery in the land. For a time his object was not apparent, but at length the eyes of the clergy of England were opened, and the alarm was given from a thousand pulpits, that if immediate steps were not taken to avert the threatened danger, popery would ere long become the established religion of England. In vain did James endeavour to intimidate the clergy by imprisoning some of the bishops in the Tower. This only hastened matters to a crisis. The infatuated monarch was driven from his throne, and compelled to seek a refuge on a foreign shore. William, Prince of Orange, at the invitation of the people of England, ascended the throne, and after having patiently endured the most intolerable oppression and sufferings for twenty-eight long years, the Covenanters found in the peaceful Revolution of 1688, the sword of persecution finally sheathed, Presbytery restored to their long-tried but beloved church, and both their civil and religious privileges secured on a firm and satisfactory basis. See SCOTLAND (CHURCH OF).

COW (SACRIFICE OF). See HELFER (SACRIFICE OF).

COW-WORSHIP. The vast utility of the cow, as affording valuable nourishment to man, has made that animal be accounted among many heathen nations as a fit emblem of the earth. In Egypt, in Syria, and in Greece, Isis, the Egyptian goddess, is represented as bearing the head of a cow; Astarte, the Syrian goddess, as wearing the horns of the cow; and the Grecian Juno as having a cow's eyes. Venus is sometimes figured as a cow giving milk to her calf. To be changed into a cow is also an emblem of the earth. The cow of Minos, which on each day was white, red, and black, has been explained as referring to the three different aspects which the earth presents in the bright blaze of noon, in the purple tinge of the evening or morning, and in the dark shades of night. In the fables of Brahmanism, the earth takes the form of a cow named Kamadhouka, which gives its worshippers all that they desire. In the festival which is observed in China in honour of the cultivation of the soil, (see AGRICULTURE, FESTIVAL OF,) a cow is marched in procession through the streets of Pekin, to denote the fertility of the earth. Among the Adighe, a race of Circasians, a cow is offered in sacrifice to ACHIN (which see), the god of horned cattle. According to the cosmogony of the Scandinavian Edda, before the heavens and the earth were created, the cow Audhumbla was produced in the place where the southern fires of the Muspelheim melted the ice of the Niflheim. This cow denotes the cosmogonic earth, the earth without form and void. The representation of

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a cow giving suck to its calf, is seen in the Egyptian monuments, in the Assyrian sculptures taken from the ruins of Nineveh, in the Lycian bas-reliefs, and on an Etrurian vase. There is a remarkable symbolical representation among the Hindus, consisting of a serpent with a lion's head and a bull's horns, and in its open throat is a cow from which a large cluster of bees are issuing. Müller thus explains the symbol. The serpent signifies the Eternal, who has made light, indicated by the lion; while by his productive power, denoted by the bull, he has given origin to the earth, figured as usual by a cow; and the earth has undergone a destruction, and a re-construction, indicated by the bees. Kæmpfer tells us, that in Japan there is seen in a cavern an idol which is called by the Japanese the great representation of the sun, and which is seated upon a cow denoting the earth. In the Hindu Rig-Vedas, clouds are sometimes symbolized by cows. One of the Asouras is said to have stolen the heavenly cows. It was Pani the merchant, or among the Greeks *Hermes*, who took away the cows of the sun. This robbery of the cow-clouds is one of the favourite myths of the Greeks. It is found in the history of the son of Mercury, Autolykus, of Bias and Melampus, of Pirithous and Theseus, and in the story of Cacus. In the Rig-Veda, the serpent Ahi has stolen the cows or clouds of Indra, and shut them up in a cavern. Mercury, the god of the harmonies of the world, discovers and delivers these cows. The cow-cloud is the wife, or at least the concubine of Indra, and in this capacity Indra is called Vrichabha, which signifies, "he who gives rain," and also "the bull." When Ahi then, or the serpent, causes the clouds to disappear from the sky, he has stolen from the great god Indra, his spouse, and the cows were pregnant by Ahi, when the lord of thunder delivered them. Among the Hindus the cow is held in the greatest veneration, but particularly the species called the Brahman or sacred cow, and by many families a cow is kept for the mere purpose of worshipping it. See ANIMAL-WORSHIP.

COWL, a kind of monkish habit worn by the *Bernardines* and *Benedictines*. Some have distinguished two forms of cowls, the one a gown reaching to the feet, having sleeves and a capuche used in ceremonies; the other a kind of hood to work in, called also a scapular, because it only covers the head and shoulders.

CRANÆA, a surname of ARTEMIS (which see), supposed to have been derived from a temple on the summit of a hill in Phocis, in which young men officiated as priests, who enjoyed the office for the space of five years.

CRATOS (Gr. strength), the son of Uranus and Ge, one of the ancient Pagan deities of an inferior order.

CREATICOLÆ (Lat. creature worshippers), a Christian sect which arose in the sixth century, headed by Severus of Antioch, who maintained that

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the body of Christ was corruptible, but in consequence of the Godhead dwelling in it was never corrupted. The controversy in reference to the body of Christ was keenly agitated in the reign of Justinian, who favoured the party of the APHTHARTODOCITES (which see).

CREATION. The systems of cosmogony or theories in reference to the creation of the world have been numerous and varied. It may be interesting, and not uninteresting to describe some of the most important views which have been entertained on this subject.

In ancient times, the opinion was held by some philosophers in Greece, that the world is eternal both in form and duration. Among the most eminent of the advocates of this theory, Aristotle may be ranked. He taught that the universe having been the offspring of an eternal cause, must have been itself eternal. It was not so much in his view a creation, as an emanation of the Deity. The universe, according to Plato, is the eternal representation of the unchangeable idea which was from eternity united with changeable matter. The Neo-Platonists of Alexandria in the sixth century, maintained that God and the universe were co-eternal. Xenophanes, Parmenides, and some other philosophers of ancient Greece, held that God and the universe was the same. This Pantheistic system has been revived in Germany in modern times.

The greater number of the ancient Pagan philosophers, however, taught that the matter or substance of the universe was eternal, while in its present form it had its origin in time. The *materia prima*, or original condition of the universe, was a state of chaos. The chaos of Hesiod was the parent of Erebus and Night, and from the union of these sprung Air and Day. The Epicurean system of creation was an atomic theory, according to which a fortuitous concurrence of atoms gave rise to the present organization of bodies. In the opinion of the Stoics there were two original principles, God and Matter,—the first active, and the second passive,—and from the operation of the one upon the other the universe was created.

The Scripture doctrine of creation is to be found in the book of Genesis, from which it appears that God created all things out of nothing, by the word of his power. "He spake, and it was done; he commanded, and it stood fast." The universe was not constructed out of an elementary matter, which existed previously to the work of creation, but matter itself was created or called into existence by the fiat of the Almighty. To assure us of this important truth, Moses expressly tells us, Gen. ii. 3, that "God rested from all his works which he created and made," or as it is in the original, "created to make." The materials from which the heavens and the earth were made, were in a state of chaotic confusion, or as it is expressed in the Mosaic record, were "without form and void." The first element

separated from chaos was light, not in its present form, concentrated in a common receptacle, but diffused throughout the universe. The next event in this great work of creation was the formation of the firmament, and a division of the chaotic mass into two great parts, one beneath, and one above the firmament. This was followed by the separation of the land from the waters; then by the creation of grass and herbs, of shrubs and trees; after which were formed the lights of heaven, particularly the sun and moon, in the former of which the light hitherto diffused was collected into a receptacle. The earth being thus prepared to be the habitation of living creatures, God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." The earth was next replenished with fourfooted beasts and creeping things. Last of all man was created, and the language in which this crowning act of creating power is described, shows that the highest importance was attached to it by the Deity himself: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Man, the highest in the scale of created being, appears last, and it is not a little remarkable that no species or family of existences is created after him. On this subject the late lamented Mr. Hugh Miller forcibly remarks: "With the introduction of man into the scene of existence, creation seems to have ceased. What is it that now takes its place, and performs its work? During the previous dynasties, all elevation in the scale was an effect simply of creation. Nature lay dead in a waste theatre of rock, vapour, and sea, in which the insensate laws, chemical, mechanical, and electric, carried on their blind, unintelligent processes: the *creative fiat* went forth; and, amid waters that straightway teemed with life in its lower forms, vegetable and animal, the dynasty of the fish was introduced. Many ages passed, during which there took place no farther elevation: on the contrary, in not a few of the newly introduced species of the reigning class there occurred for the first time examples of an asymmetrical misplacement of parts, and, in at least one family of fishes, instances of defect of parts: there was the manifestation of a downward tendency towards the degradation of monstrosity, when the elevatory fiat again went forth, and, *through an act of creation*, the dynasty of the reptile began. Again many ages passed by, marked, apparently, by the introduction of a warm-blooded oviparous animal, the bird, and of a few marsupial quadrupeds, but in which the prevailing class reigned undeposed, though at least unelevated. Yet again

however, the elevatory fiat went forth, and *through an act of creation* the dynasty of the mammiferous quadruped began. And after the further lapse of ages, the elevatory fiat went forth yet once more *in an act of creation*; and with the human, heaven-aspiring dynasty, the moral government of God, in its connection with at least the world which we inhabit, 'took beginning.' And then creation ceased. Why? Simply because God's moral government *had* begun,—because in necessary conformity with the institution of that government, there was to be a thorough identity maintained between the glorified and immortal beings of the terminal dynasty, and the dying magnates of the dynasty which now is; and because, in consequence of the maintenance of this identity as an essential condition of this moral government, mere *acts of creation* could no longer carry on the elevatory process. The work analogous in its end and object to those *acts of creation* which gave to our planet its successive dynasties of higher and yet higher existences, is the work of Redemption. It is the elevatory process of the present time,—the only possible provision for that final act of recreation 'to everlasting life,' which shall usher in the terminal dynasty."

The doctrine, that all things were created by God out of nothing, was a stone of stumbling to the Gnostics in the early Christian church, and to all who still cleaved to the cosmoplastic theories of antiquity. Accordingly we find Hermogenes, who lived near the close of the second and the beginning of the third century, reviving the doctrine of the Greek philosophy concerning the *Hyle*, and he accounted for the existence of the imperfection and evil which are found in the world, by maintaining that "God's creation is conditioned by an inorganic matter which has existed from eternity." Origen, on the other hand, denied the doctrine of a pre-existent matter, and declared his belief in the existing world as having had a specific beginning, but he maintained the idea, to use the language of Neander, "of a continual *becoming* of this spiritual creation—a relation of cause and effect without temporal beginning—the Platonic idea of an endless becoming, symbolizing the eternity of the divine existence."

Among the modern Jews, there has been a considerable diversity of opinion regarding the creation of the world. Some of them, entertaining the idea that every world must continue seven thousand years, corresponding to the seven days of the week, believe and maintain that there was a world previous to the creation of the present. Others suppose that the world existed from all eternity, and others still, that all creation is an emanation from God. In the twelfth century a dispute arose concerning the antiquity of the universe, and it was argued by a Jewish writer, that "God never existed without matter, as matter never existed without God," an absurd idea, which was ably refuted by Maimonides, who framed the modern Jewish Confession of Faith. A Jew of

the name of Sarza was actually burnt alive through the influence of the Rabbies of Spain, for no other crime than maintaining that the world was not produced out of nothing, but that it was created by a successive generation of several days. The doctrine was maintained by a celebrated Rabbi, that God created seven things before the universe,—the throne of God—the sanctuary—the name of the Messiah—paradise—hell—the law—and repentance. Without these he alleged the world could not be supported. He also taught that the heavens were created by the light of the garment of God, as it is written in Scripture, "He covereth himself with light as with a garment, and stretcheth out the heavens like a curtain." The same writer broached the strange idea that the earth was formed out of the snow which was under the throne of the glory of God. On the subject of creation a dispute arose between two celebrated Jewish schools, which is thus noticed by a writer on the history of the Modern Jews: "The one contended that the heavens were created before the earth, because it was necessary that the throne should be made before the footstool. These supported their opinion by these words, 'The heaven is his throne and the earth is his footstool.' The other maintained that the earth was first created, because 'The floor must be laid before the roof can be put on.' In addition to these opinions, the learned Maimonides, the great oracle of the modern Jews, taught that 'All things were created at once, and were afterwards successively separated and arranged in the order related by Moses.' He illustrates his meaning, by comparing the process of creation to that of a husbandman who sows various seeds into the ground at once: some of which are to spring out of the soil in one day, others after two, and others not until three or more days. Thus God made all things in a moment; but in the space of six days formed and arranged them in order."

The doctrine of the Jewish Cabbala in regard to creation is, that the whole universe is an emanation from God, and thus that the universe is God manifested, or an evolution and expansion of the Deity, who is concealed in his own essence, but revealed and visible in the universe. According to the nearness of the different worlds to the Great First Cause, is the degree of splendour with which the revelation of Divinity takes place. The last and remotest production of emanative energy is matter, which is rather a privation of perfection than a distinct essence. The first emanation, called in the Cabbalistic philosophy ADAM KADMON (which see), was a great fountain or channel through which all other emanations might be produced. From this firstborn of the Infinite went forth ten luminous streams termed *Sephiroth*. "Through these luminous channels," says Mr. Allen in his 'Modern Judaism,' "all things have proceeded from the first emanation of Deity;—things celestial and immanent in emanation; spiritual, and produced without pre-existent matter; angelic, and

created in substance and subject; and material, which depend on matter for their being, subsistence, powers, and operations.—These constitute four worlds. Aziluth, or the world of emanation; proceeding from the primordial light, through the medium of the firstborn of Infinity; and comprehending all the excellencies of the inferior worlds, without any of their imperfections. Bria, or the world of creation; containing those spiritual beings which derive their existence immediately from the Aziluthic world. Jetsira, or the formative world; containing those spiritual substances which derive their immediate origin from the Briatic world. Ashia, or the material and visible world; including all those substances which are capable of composition, motion, division, generation, and corruption: this world consists of the very dregs of emanation, and is the residence of evil spirits.”

The theory of the creation, as laid down by the ancient Egyptians, was, that an illimitable darkness, called Athor or mother-night, and regarded as the primeval element of mundane existence, covered the abyss; while water and a subtle spirit resided through divine power in chaos. A holy light now shone, the elements condensed, or were precipitated beneath the sand from the humid parts of rudimentary creation, and nature thus fecundated, the gods diffused through space all the objects animated and inanimate which are found in the universe.

According to the cosmogony of the Hindus, as given by M. Polier, in his ‘*Mythologie des Indous*,’ we learn that “In the primordial state of the creation, the rudimental universe submerged in water reposed in the bosom of the Eternal. Brahm, the architect of the world, poised on a lotus-leaf, floated upon the waters, and all that he was able to discern was water and darkness.” Such was the original condition of things when Brahm resolved to produce a huge seed or egg which should contain within itself the elementary principles of universal nature. This is the mundane egg of the Hindus, thus described by Dr. Duff: “The producing of such an egg implies a new exercise of divine power. But even divine power, according to the mythologist, cannot be *immediately* exercised—*directly* manifested—by pure immaterial spirit. For action, corporeal form is absolutely indispensable. Hence it is that, for the production of the intended egg, Brahm is represented as having assumed a new and peculiar form; and, in that form, is usually named *Purush* or the *primeval male*. His divine energy, already separated from his essence, is also supposed to be *personified* under a *female* form, *Prakriti* or *Nature*. On *Purush* and *Prakriti* was devolved the task of giving existence to the celebrated Mundane egg. Having once finished their task, these peculiar and specific manifestations of Brahm and his energy seem to have vanished from the stage of action, to give way afterwards to other distinct manifestations for the accomplishment of purposes alike specific.

“All the primary atoms, qualities, and principles—the seeds of future worlds—that had been evolved from the substance of Brahm, were now collected together, and deposited in the newly produced egg. And into it, along with them, entered the self-existent himself, under the assumed form of Brahma; and there sat, vivifying, expanding, and combining the elements, a whole year of the creation—a thousand yugs—or four thousand three hundred millions of solar years! During this amazing period, the wondrous egg floated ‘like a bubble on an abyss’ of primeval waters—rather, perhaps, chaos of the grosser elements, in a state of fusion and commixion,—increasing in size, and blazing refulgent as a thousand suns. At length, the Supreme, who dwelt therein, burst the shell of the stupendous egg, and issued forth under a new form, with a thousand heads, a thousand eyes, and a thousand arms!

“Along with him there sprang forth another form, huge and measureless! What could that be? All the elementary principles having now been matured, and disposed into an endless variety of orderly collocations, and combined into one harmonious whole, they darted into visible manifestation, under the form of the present glorious universe;—a universe now finished and readymade, with its entire apparatus of earth, sun, moon, and stars! What, then, is this multiform universe? It is but an harmoniously arranged expansion of primordial principles and qualities. And whence are these?—Educed or evolved from the divine substance of Brahm. Hence it is, that the universe is so constantly spoken of, even by the mythologists, as a manifested form of Brahm himself, the supreme invisible spirit. Hence, too, under the notion that it is the manifestation of a being who may assume every variety of corporeal form, is the universe often *personified*; or described as if its different parts were only the different members of a *person* of prodigious magnitude, in human form. In reference to this more than gigantic being, viewed as a personification of the universe, it is declared that the hairs of his body are the plants and trees of the forest; of his head, the clouds; of his beard, the lightning;—that his breath is the circling atmosphere; his voice, the thunder; his eyes, the sun and moon; his veins, the rivers; his nails, the rocks; his bones, the lofty mountains!”

In the ancient Scandinavian poem, ‘The *Völuspa* or Song of the Prophetess,’ the primeval state of the material creation is described as having been a vast void abyss, called *Ginnunga-Gap*, the cup or gulf or delusion. The northern nebulous and dark region of this abyss was called *Nilfheim* or *Mist-Home*, a dismal place of night, and mist, and ice, where is situated *Huegelmir* or the spring of hot water, from which issue twelve rivers. The southern part of the abyss was illuminated by rays emanating from the sphere or abode of light, named *Muspelheim*. From this torrid zone of the infant universe blew a scorching wind which melted the frozen wa-

ters of the Elivágar, from which was produced the giant *Ymir* in the likeness of man. At the same time was created the cow *Audhumbla*, from whose capacious udder flowed four streams of milk which gave healthful nourishment to *Ymir*. By licking the stones which were covered with salt and hoar-frost, she produced in three days a superior being called *Bur* or *Buri*, in the shape of a man. *Bör*, the son of *Buri*, married a Joten or giant-woman, from which union sprang the three gods, *Odin*, *Vili*, and *Ve*, who combined in killing *Ymir*, and dragging his remains into the midst of *Ginnunga-Gap*. At this point begins the work of creation. "Of the flesh of *Ymir*," as we are told, "they made the earth; of his blood, the ocean and the rivers; of his huge bones, the mountains; of his teeth, his jaw-bones, and the splinters of some of his broken bones, the rocks and the cliffs; of his hair, the trees; of his brain, the clouds; and of his eye-brows, *Midgard*—the abode of man. Besides, of his ample skull, they constructed the vault of heaven, and poised it upon the four remotest pillars of the earth, placing under each pillar a dwarf, the name of each respectively corresponding to one of the cardinal points of the horizon. The sparks and cinders, which were wafted into the abyss from the tropical region of *Muspelheim*, they fixed in the centre of the celestial concave, above and below *Ginnunga-Gap*, to supply it and the earth with light and heat." The Scandinavian account of the creation of man, as given in the '*Völuspá*,' is curious. Three mighty and beneficent *Aesir* or gods, while walking on the sea-shore, found two trees, or, as some assert, two sticks, floating upon the water, powerless and without destiny. *Odin* gave them breath and life; *Hömir*, souls and motion; and *Lodur*, speech, beauty, sight, and hearing. They named the man *Askr*, the ash, and the woman, *Embla*, the alder; and from this first pair have sprung mankind destined to reside in *Midgard*, the habitable globe.

According to the doctrine of the early Persian or Iranite Magi, the first living being was the ox *Abudad*, which was slain by *Ahriman*; but *Ormuzd* formed from its body the different species of beasts, birds, fishes, trees, plants, and other productions. When the ox died, a being called *Kajomorz* sprang from its right leg, and this being having been killed by the *Devs*, the elementary particles which entered into the composition of his body were purified by being exposed to the light of the sun during forty years, and became the germ of the *Ribas* tree, out of which *Ormuzd* made the first man and woman, *Meshia* and *Meshiana*, infusing into them the breath of life. He thus completed the work of creation in six periods, holding the festival *Gahanbar* at the end of each of them.

Thus have we endeavoured to exhibit some of the most important traditions which have prevailed in heathen nations on the subject of the creation of the world, and in taking a review of the whole, we

cannot fail to be struck with the distinct traces which are to be found in them of the Mosaic narrative having been the original foundation of the whole. Tradition, in this as in almost every other case, is truth perverted from its original purity, and so distorted in the course of generations as to bear only a faint resemblance to the statements of the ancient inspired record. See *CHAOS, EGG (MUNDANE)*.

CREDENCE TABLE, a table near the altar on which, in some churches, the bread and wine to be used in the eucharist are placed before being consecrated. In various Episcopalian churches in England, such tables are found, though not perhaps sanctioned by the ecclesiastical canons.

CREED, a condensed view of Christian doctrine adopted by many churches as the subordinate standard or test by which the right of admission into their communion is tried. The main standard of all Protestant churches is the Word of God, but the great majority of them have adopted, besides the Sacred Scriptures, what have been called subordinate standards—creeds, articles, and confessions. It has sometimes been argued by those churches, for example, the Congregationalist, which disown all subordinate standards, that creeds and confessions of all kinds, being mere human compositions, are unwarrantable additions to the Divine Word, and proceed upon a virtual denial of the perfection and permanent authority of that Word. The usual reply, however, to such objections is, that the creeds used by the churches of Christendom, but especially the Protestant churches, profess to contain only Scriptural doctrines, not the opinions of men. But if so, it may be said, what is the necessity for creeds at all, since all the truths which they contain are already to be found in the Bible? To this objection the reply is obvious. It may sometimes be necessary to set forth particular scriptural truths, with special prominence, in consequence of heresies and errors which have arisen in the Christian church. Both the heretic and the orthodox profess high respect for the Bible, and both alike appeal to it in support of their respective opinions, which may be even diametrically opposed to each other. To distinguish, therefore, the orthodox from the heretic, a test must be applied, and what other test is called for in the circumstances, but the plain statement in human language of the disputed doctrine, expressed so as to exclude the opposite error. Hence the origin of creeds and confessions. They are found to be specially called for, in consequence of a diversity of opinion existing among Christians in reference to some doctrine or statement of the Divine Word.

The churches who use creeds do not allege that these creeds have any authority in themselves, or that they ought to be considered as in the least degree infringing upon the supreme authority of the Bible; but all that such churches affirm is, that creeds contain in a simple and condensed form what they believe to be the teaching of the Bible on cer-

tain points which happen to be disputed. In this way harmony and uniformity are obtained, not only in the public ministrations of the clergy, but in the general belief of the private members of the church. Accordingly, such symbols were introduced at an early period of the church, when her orthodoxy, peace, and unity were seriously threatened to be disturbed by the propagation of heresy and error. Hence the APOSTLES' CREED (which see), as it is termed; the NICENE CREED (which see); the ATHANASIAN CREED (which see); the JEWISH CREED; and among Roman Catholics, the Creed of Pope Pius IV. (see PIUS IV. CREED OF POPE). In the same way, and for similar reasons, modern churches have given fuller and more expanded views of their belief in the form of Confessions. Hence we have the AUGSBURG CONFESSION (which see), and the WESTMINSTER CONFESSION in addition to several others which have been adopted in virtue of the dogmatic power which the church claims as the depositary of the Scriptures, and appointed to interpret them. But if creeds and confessions are to be maintained, it is of the utmost importance that the precise position which they occupy be fully understood. Their whole authority, it must never be forgotten, is derived solely from the Bible. To that test every individual member of the church has a right to bring them, and they are binding upon the conscience of no man, except in so far as it can be shown that their statements are in conformity with Bible truth. If not agreeable to the supreme standard, the Word of God, they ought to be rejected without the slightest hesitation or reserve. The Bible, and the Bible alone, as Chillingworth remarks, is the religion of Protestants.

CRES, a son of *Zeus*, born to him by a nymph of Mount Ida. From Cres is believed to have been derived the name of the island of Crete.

CRESCENT, the sign of the Mohammedans, by which they distinguish themselves from Christians or followers of the cross. Some Mohammedan doctors allege that the crescent was adopted as a distinctive mark by the Moslems, in consequence of the Hegira, or flight of Mohammed from Mecca to Medina having taken place at the time of the new moon, when it appears in the form of a crescent. Other writers, however, allege that the use of the crescent arose from the circumstance, that the ancient Arabians worshipped the moon.

CRESIUS, a surname of DIONYSUS (which see), under which he was worshipped at Argos.

CRESELLE, a wooden instrument used instead of bells among the Romanists, in various parts, to summon the people to Divine service during Passion week. Such a mode of summoning to worship is said to have been derived from the primitive Christians, who are by some writers said to have used an instrument of this kind before bells were invented, to call the brethren secretly to prayer in times of persecution. The Cresselle is supposed to

represent Christ praying upon the cross, and inviting all nations to embrace his doctrine. Wooden instruments of the same kind are still in use both among the orthodox and heretics in the Turkish dominions, in consequence of the strong prejudices which the Turks entertain against the sound of bells.

CREUSA, a Naiad among the ancient Greeks, the daughter of *Oceanus* and *Ge*.

CRINITI FRATRES (Lat. Long-haired Brethren), a name under which Augustine censures the Mesopotamian monks for wearing long hair against the rule of the Roman Catholic church.

CRISPITES, the followers of Dr. Tobias Crisp, who taught a species of *Antinomian* doctrine in the seventeenth century in England. Messrs. Bogue and Bennett, in their 'History of Dissenters,' call him "one of the first patrons of Calvinism run mad." The writings of Crisp were ably answered by Dr. Daniel Williams, in a work entitled 'Gospel Truth Stated and Vindicated,' who plainly shows that his views, on some of the most important and peculiar doctrines of Christianity, were extreme and erroneous in their character. Thus, for instance, he taught that the sins of the elect were so imputed to Christ as to be actually his; and the righteousness of Christ was so imputed to them as that they are no longer sinners, but righteous as Christ was righteous. According to the scheme of the Crispites, God sees no sin in believers, nor does he punish them because of sin. He is not displeased with the believer on account of his sin, nor pleased with him on account of his obedience, so that the child of God is neither the worse for his sins, nor the better for his obedience. Sin does the believer no hurt, and righteousness does him no good, nor must he pursue it to this end. Repentance and confession of sin, in the view of Dr. Crisp, are not necessary to forgiveness, but a believer may certainly conclude before confession, yea, as soon as he hath committed sin, his interest in Christ, and the love of Christ embracing him. In regard to the time of justification, Dr. Crisp says, "He did it from eternity in respect of obligation; but in respect of execution, he did it when Christ was on the cross; and, in respect of application, he doth it while children are yet unborn." Crisp was the great Antinomian opponent of Baxter, Bates, and Howe, and when his works were reprinted in 1692, such was the ability and power with which they were exposed by Bishop Bull and Dr. Williams, that the Antinomians were reduced in England to a very small number. The controversy, however, was again revived by Dr. Gill, who republished Dr. Crisp's sermons in 1745, with notes, in which he justified some of his peculiar expressions, and apologized for others. The Antinomian doctrines then promulgated were diffused to a great extent among the Particular Baptists in England. See ANTINOMIANS.

CRITHOMANCY (Gr. *crithos*, barley, and *mantia*, divination), a species of divination, founded on

the appearance which the dough of the barley-meal cakes, which were used in sacrifice, assumed, when it was kneaded into cakes.

CRIOUS, one of the Titans of the ancient Greeks, a son of Uranus and Ge, and the father of Astræus, Pallas and Perses.

CROCEATAS, a surname of *Zeus*, derived from *Croceæ* in Laconia.

CROCEFISSO SANTISSIMO (Ital. most holy crucifix), a wooden crucifix at Naples, which is remarkable for having thanked Thomas Aquinas for his beautiful and salutary writings. It belonged to the church of St. Dominic the Great.

CROCE, SANTA DI GERUSALEMME (Ital. the holy cross of Jerusalem), one of the seven great Basilicas of Rome. It is particularly remarkable for the immense number of relics which it contains, all of which are exhibited on a particular day for the reverence and adoration of the devotees of the Romish church. The fourth Sunday in Lent is the most remarkable day in the year at the Basilica of Santa Croce di Gerusalemme. All who attend the services at that church on that day are entitled to certain indulgences; and all who have share in the masses celebrated are entitled to the release of one soul from purgatory. The great attraction of the festival is the exhibition of the relics of this church, which are noted among the wonders of Rome. The scene is thus described by Mr. Seymour, who was himself an eye-witness of it. "At one end of the church there is a small gallery, capable of holding three or four persons. In this appeared the bishop in full canonicals, with mitre and alb. On either hand stood a priest; on these three every eye in the vast assembly was fixed; one priest rung a bell, then the other handed one of the relics to the bishop; and he, reverently receiving it, exhibited it to the assembled multitude, the priest announcing with a loud voice—

"The finger of St. Thomas, the Apostle and Martyr of our Lord Jesus Christ."

"The bishop then presented the relic, said to be the very finger with which the unbelieving Thomas touched our Lord's side! He held it, according to the invariable custom in exhibiting relics, right before him, then turning it to those on the right, then to those on the left, then again to those immediately before him. He then kissed the glass case which contained the finger, and returned it to the priest.

"Another relic was then produced and placed in the hands of the bishop, and the priest as before announced—

"Two thorns from the crown of thorns of our Lord Jesus Christ."

"The bishop exhibited this as before, and it was easy to see in the glass case the two thorns set and standing erect, each thorn being about three inches long. He then kissed the case and returned it to the priest.

"A third relic was next produced, it was presented

reverently by the priest, and was received as reverently by the bishop, the priest announcing—

"The tablet with the inscription over the cross of our Lord Jesus Christ."

"The bishop exhibited this relic as the others; the characters in Greek and Hebrew and Latin, though very dark and large, were very far from being easily legible, and the tablet itself seemed rather small for the occasion. It was about nine or ten inches in length, and about five in depth;—the bishop also kissed this relic and returned it to the priest.

"A fourth relic was next placed in the hands of the bishop, and as he exhibited it, the priest exclaimed—

"One of the nails that fastened to the cross our Lord Jesus Christ."

"This relic was a very shewy affair, being enclosed in a very pretty glass and gold case. In the centre was a black thing said to be the nail, with two angels made of gold, kneeling and worshipping it! It was exhibited, kissed, and then returned to the priest.

"Another relic was produced—the fifth and last. As the priest presented it to the bishop, the bishop seemed to start under a sense of awe, and to gaze on it with devout wonder. Before he would touch the holy thing he must uncover. His mitre, which had been worn while exhibiting the other relics, was immediately removed. He could not with covered head look upon the sacred thing, he bowed profoundly to it, and then taking a large glass cross from the priest, the priest announced—

"Three pieces of the most holy wood of the cross of our Lord Jesus Christ."

"In an instant the whole assembly as if by magic was prostrate, even the monks removed their little skull-caps, and every individual present except the few English there, prostrated himself as in the act of the highest adoration, in precisely the same way as when adoring at the elevation of the host. The silence was deep and profound throughout that vast assembly: some seemed to hold their breath impressed with awe; some seemed in deep devotion to breathe prayer in secret; some gazed intently on the relic, and moved their lips as if addressing it, while the bishop held it before them. It was a cross of glass, set at the ends in rich chased gold; it was hollow, and there appeared within it three small pieces of wood; they varied from two to four inches in length, and were about half or three quarters of an inch in breadth. After the bishop had duly exhibited this—after the people had worshipped it—after he had returned it to the priest, the bishop and priest retired, and the congregation dispersed."

CROCIARY. See **CROSS-BEARER**.

CROCOTA, a dress worn by women among the ancient Greeks and Romans. It was more especially worn at the festival of the *Diomysia*, and also by the priestesses of *Cybele*.

CROMCRUACH, the principal god of the ancient Irish. The image was carved of gold and silver, and surrounded by twelve other smaller images, all of brass. According to a legend, on the arrival of St. Patrick, the idol *Cromcruach* fell to the ground, like Dagon of old before the ark, and the lesser brazen images sunk into the ground, up to the neck.

CROMLECH (Celt. *crom*, crooked or bent, and *leach*, a stone), an ancient Druidical altar, of which there are many specimens still found in different parts of Britain and Ireland. The cromlechs are formed of rude stones, set in different forms and situations, supposed to have been dedicated to particular deities. The most usual form is that of an immense mass of stone of an oblong shape, with one end resting on the ground, and the other extremity supported by two large upright stones. Sometimes smaller cromlechs are seen of a triangular shape, and like the larger supported by two upright stones in an inclined position. It is supposed that the lesser may have been used for the purposes of ordinary sacrifice, while the greater may have been reserved for occasions of extraordinary solemnity. The incumbent stone or slab of the cromlechs is sustained in some cases by rows of upright pillars; in other instances the table is supported by two or more large cone-shaped rocks, but on none of the stones used in the construction of these altars can the mark of any tool be discovered. A variety of opinion exists as to the origin of the name *cromlech*. Some suppose the term to have been applied to these rude altars from their inclining position; others from the respect paid by the Druidical worshippers to these stones by bowing before them; while by others still the idea has been broached, that they derived their name from being the stones on which sacrifices were offered to a god called Crom. An ingenious conjecture has been advanced, that they were placed in an inclined position to allow the blood of the victims slain upon them to run off freely.

CRONIA, a festival celebrated among the ancient Greeks at Athens, in honour of **CHRONOS** (which see), whom Cecrops had introduced as an object of worship into Attica. The name *Cronia* is given by the Greek writers to the Roman Saturnalia. A festival in honour of Chronos was also observed among the people of Rhodes, at which human sacrifices are said to have been offered.

CRONUS. See **CHRONOS**, **SATURN**.

CROSIER, the pastoral staff, so called from its likeness to a cross, which the archbishops formerly bore as the common-ensign of their office. When an archbishop was invested with the episcopal dignity, he was formally installed by the delivery of a crosier into his hands. Sometimes a straight staff was presented instead of a crosier or crook. The staff of the archbishop had usually a single, and that of the patriarch a double cross piece. According to Montfaucon, the staff of the Greek archbishop had a cross-piece resembling the letter T. According to

Goari, it was curved upwards in this form *Y*. Dr. Murdoch alleges that the crosier or bishop's staff was exactly of the form of the *lituus*, the chief ensign of the ancient *Augurs*. The crosier of an archbishop is to be distinguished from the pastoral staff of a bishop, the former always terminating in a cross, while the latter terminated in an ornamented crook.

CROSS. Our blessed Lord having suffered crucifixion, the figure of the cross, as being the instrument of the Redeemer's death, came to be held in high respect at a very early period in the history of the Christian church. Nay, it even came to be regarded as the mark of a Christian, the sign of the cross being used in baptism. Towards the middle of the fourth century, however, veneration for the cross was carried still farther. During the reign of Constantine the Great, his mother Helena having set out on a pilgrimage to the Holy Land, pretended that she had found there the real cross on which our Lord was suspended. On her return Constantine, who professed a warm attachment to the Christian cause, caused the figure of the cross to be stamped upon his coins, displayed upon his standards, and painted on his shields, helmets, and crown. Christians seem to have soon after begun to wear the cross as an official badge or token of their adherence to the faith. It was specially worn by Christian bishops or pastors on the neck or breast, and carried in public processions. The cross worn upon the person was made of wood or gold, or some sacred relic, which was called by the Greeks *periamma*, and was regarded as an amulet or phylactery. The cross was used not only in the Greek, but in the Latin church. The cross which was carried before the bishops in processions, received the name of *crux gestatoria* or carrying cross. For a long time the bishops of Rome claimed the right of having the cross carried before them as exclusively their own. In the twelfth century it was granted to metropolitans and patriarchs, and in the time of Gregory IX. to archbishops. The patriarchs of the Greek church did not so frequently carry the cross, but instead of it they substituted lamps and lighted candles. Towards the end of the seventh century, the council of Constantinople decreed that Jesus Christ should be painted in a human form, hanging upon the cross, that Christians might bear in mind their obligations to the sufferings and death of Christ. In the sixth century, a festival was instituted by Pope Gregory the Great in commemoration of the Empress Helena having found what was alleged to be the true cross. This festival is observed in all Roman Catholic countries on the 3d of May. Another festival in honour of the cross is observed by the Romish church on the 14th of September. The circumstances which led to the institution of this latter festival, are briefly these, as stated by Hurd in his History of Religious Rites and Ceremonies: "In the reign of Heraclitus the Greek emperor, Chosroes, king of Persia, plundered Jerusalem, and took away that part of the

cross which Helena had left there, but which Heraclitus having recovered, it was carried by him in great solemnity to Mount Calvary, whence it had been taken. Many miracles were said to have been wrought on this occasion; and the festival in memory of it is called the Exaltation of the Cross." Both in the Greek and Roman churches, crosses are used both in public and in private, as the insignia in their view of the Christian faith. Among the Greeks the cross is equi-limbed, but among the Romanists it is elongated. A Romish prelate wears a single cross, a patriarch a double cross, and the Pope a triple cross on his arms.

CROSS (ADORATION OF THE), a ceremony of the Romish church observed on Good Friday. It is termed the Unveiling and Adoration of the Cross, and is conducted with great pomp. Mr. Seymour, in his Pilgrimage to Rome, describes it from actual observation: "A cross made of wood stands upon the altar. It is enveloped in a black veil. The deacon hands it to the officiating cardinal. He, standing with his back to the altar and his face to the people, holds the cross before the eyes of the congregation. Then loosening the black veil which envelops it, he uncovers one arm of the cross—pauses—holds it conspicuously before the congregation, and exclaims with a loud voice—

"Behold the wood of the cross!"

"And the response hurst from the choir—

"Come, let us adore it!"

"And immediately the Pope, the cardinals, and all present kneel and adore it, and then resume their seats.

"Again the officiating cardinal uncovers the second arm of the cross—pauses—exclaims as before—

"Behold the wood of the cross!"

"And the response again bursts from the choir—

"Come, let us adore it!"

"And as before, the Pope, the cardinals, and all present kneel and adore it, and then resume their seats.

"Again, the officiating cardinal uncovers the whole cross—pauses—and exclaims as before—

"Behold the wood of the cross!"

"And the response again hurst from the choir—

"Come, let us adore it!"

"And immediately the Pope, the cardinals, and all present kneel and adore it a third time.

"All this was painful enough to me, yet it proved only 'the beginning of sorrows.' There was a solemnity—a silence, a stillness in all, which, combined with the appearance of the chapel, made it very impressive; and this very impressiveness it was that made all so painful.

"The cardinal with his assistants left the altar, and placed the cross on a cushion, on the floor of the chapel, a few paces from the steps of the altar, and retired.

"And here the ceremony commenced indeed. Two or three cardinals approached the Pope, they

stripped off his splendid robes, they removed his glittering mitre, they took off his embroidered shoes, they laid aside his spangled gloves, till he stood before his throne without one emblem of his royal or papal office. There stood the old man, bareheaded and barefooted, and stripped till he seemed to retain little else than a loose white dressing-gown, the dress of a monk of Camaldoli. There he stood, not alone, as if the act were a voluntary humiliation, but in the hands of the cardinals, who, intending to help him and uphold him, seemed to be his guards to force and compel him. There the old man, no longer looking like a Pope, descended from the throne and seemed like one led away to be punished, or to do penance. I could not help thinking that the old man was, in a great measure, an unwilling actor in this scene; there was much uneasiness in his manner; there was dissatisfaction in his face; and his whole appearance was that of a man who was obliged to act against his conscience, in complying with a custom of the church.

"Having conducted the Pope to the end of the chapel; they turned and faced the cross, which lay on the floor near the step of the altar. There they made him kneel and adore it. They raised him, and conducting him some two or three paces nearer, they again made him kneel a second time and adore the cross. Then again they raised him, and leading him nearer still, they again the third time made him kneel and adore the cross. Here at the cross they raised him, and then again he knelt, then rose again and then knelt again. Prostrate before it—on knees and hands, he kissed it, and, according to custom, left an hundred scudi of gold as an offering beside it. He was afterwards conducted to his throne and robed, while the most exquisite music from the choir accompanied the whole ceremony.

"When this is completed by the Pope, the same act is performed by each of the cardinals, all without shoes, adoring and kissing the cross. These are followed by the bishops, heads of orders, &c., all adoring it in like manner, and all making to it an offer of money.

"The deacons then spread the cloth on the altar, light the candles, and reverently place the cross, no longer on the floor, but on the altar amidst the candlesticks.

"Such is—the adoration of the cross:—An act of worship that moved me intensely, infinitely more than anything I had witnessed at Rome. It was an act the most solemn and impressive, that bore every characteristic of idolatry." The doctrine of the church of Rome is, that the cross is to be worshipped with the same supreme adoration (*Latria*) as that which is due to Christ himself.

CROSS-ALPHABETS. In the ceremony observed in the Romish church in the DEDICATION OF CHURCHES (which see), according to the arrangements laid down in the Roman Pontifical, a pot of ashes is provided, which, in the course of the cere

mony, is strewed in two broad lines in the form of a cross, transversely from angle to angle of the church; each line about a span in breadth. While the *Benedictus* is being chanted, the Pontiff scores with the point of his pastoral staff on one of the broad lines or ashes, the Greek alphabet, and then on the other, the Latin alphabet. These are called *Cross-Alphabets*.

CROSS-BEARER, an officer in the Roman Catholic church, who bears a cross before an archbishop or primate in processions or special solemnities. This office is usually conferred upon the chaplain of the dignitary. The Pope has the cross borne before him everywhere; a patriarch anywhere out of Rome; and primates, metropolitans, and archbishops throughout their respective jurisdictions. Gregory XI. forbade all patriarchs and prelates to have the cross before them in the presence of cardinals.

CROSS (INCENSING THE). All crosses intended to be erected in Roman Catholic countries, in the public places, high roads, and cross-ways, as well as on the tops of Romish chapels, undergo the process of consecrating by incense, which is conducted with much ceremony. Candles are first lighted at the foot of the cross, after which the celebrant, having dressed himself in his pontifical robes, sits down before the cross and delivers a discourse to the people upon its manifold virtues and excellences. Then he sprinkles the cross with holy water, and afterwards with incense, and at the close of this ceremony candles are set upon the top of each arm of the cross.

CROSS (ORDEAL OF THE), a mode of trial which was practised among the Anglo-Saxons, probably the most ancient, and the soonest laid aside. The form of it was intimately connected with the wager of law; for the accused person having brought eleven compurgators to swear to his innocence, chose one of two pieces of covered wood, on one of which the cross was delineated: when, if he selected that which had the emblem upon it, he was acquitted, and if otherwise, condemned. This species of ordeal was abolished by the Emperor Louis the Devout, about A. D. 820, as too commonly exposing the sacred symbol.

CROSS (SIGN OF THE), a practice which arose in the early ages of the Christian church from the lively faith of Christians in the great doctrine of salvation through the cross of Christ. Nowhere in the Sacred Writings do we find the slightest allusion to such a custom, but the most ancient of the fathers speak of it as having been a venerable practice in their days, and, indeed, the frequent use of the sign of the cross is declared to have been a characteristic feature of the manners of the primitive Christians. On this subject Dr. Jamieson gives some valuable information: "The cross was used by the primitive Christians as an epitome of all that is interesting and important in their faith; and its sign, where the word could not be conveniently nor safely uttered, represented their reliance on that

event which is at once the most ignominious and the most glorious part of Christianity. It was used by them at all times, and to consecrate the most common actions of life—when rising out of bed, or retiring to rest—when sitting at table, lighting a lamp, or dressing themselves—on every occasion, as they wished the influence of religion to pervade the whole course of their life, they made the sign of the cross the visible emblem of their faith. The mode in which this was done was various: the most common was by drawing the hand rapidly across the forehead, or by merely tracing the sign in air; in some cases, it was worn close to the bosom, in gold, silver, or bronze medals, suspended by a concealed chain from the neck; in others, it was engraven on the arms or some other part of the body by a coloured drawing, made by pricking the skin with a needle, and borne as a perpetual memorial of the love of Christ. In times of persecution, it served as the watchword of the Christian party. Hastily described by the finger, it was the secret but well-known signal by which Christians recognized each other in the presence of their heathen enemies; by which the persecuted sought an asylum, or strangers threw themselves on the hospitality of their brethren; and nothing appeared to the Pagan observer more strange and inexplicable, than the ready and open-hearted manner in which, by this concerted means, foreign Christians were received by those whom they had never previously seen or heard of,—were welcomed into their homes, and entertained with the kindness usually bestowed only on relations and friends. Moreover, to the sacred form of the cross were ascribed peculiar powers of protecting from evil; and hence it was frequently resorted to as a secret talisman, to disarm the vengeance of a frowning magistrate, or counteract the odious presence and example of an offerer of sacrifice. It was the only outward means of defending themselves, which the martyrs were wont to employ, when summoned to the Roman tribunals on account of their faith. It was by signing himself with the cross, that Origen, when compelled to stand at the threshold of the temple of Serapis, and give palm-branches, as the Egyptian priests were in the habit of doing, to them that went to perform the sacred rites of the idol, fortified his courage, and stood uncontaminated amid the concourse of profane idolaters. But, perhaps, the most remarkable instance on record of the use of this sign by the primitive Christians, and of the sense they entertained of its potent virtues, occurs in the reign of Diocletian, when that timorous and superstitious prince, in his anxiety to ascertain the events of his Eastern campaign, slew a number of victims, that, from their livers, the augurs might prognosticate the fortunes of the war. During the course of the sacrifice, some Christian officers, who were officially present, put the immortal sign on their foreheads, and forthwith, as the historian relates, the rites were disturbed. The priests, ignorant of the

cause, searched in vain for the usual marks on the entrails of the beasts. Once and again the sacrifice was repeated with a similar result, when at length, the chief of the soothsayers observing a Christian signing himself with the cross, exclaimed, 'It is the presence of profane persons that has interrupted the rites.' Thus common was the use, and thus high the reputed efficacy of this sign among the primitive Christians. But it was not in the outward form, but solely in the divine qualities of Him whose name and merits it symbolized, that the believers of the first ages conceived its charm and its virtues to reside. It was used by them 'merely as a mode of expressing, by means perceptible to the senses, the purely Christian idea, that all the actions of Christians, as well as the whole course of their life, must be sanctified by faith in the crucified Redeemer, and by dependence upon him, and that this faith is the most powerful means of conquering all evil, and preserving oneself against it. It was not till after times, that men began to confound the idea and the token which represented it, and that they attributed the effects of faith in the crucified Redeemer, to the outward signs to which they ascribed a supernatural and preservative power.'"

To make the sign of the cross is regarded in Romish countries as a charm against evil spirits or evil influences of any kind. The bishops, archbishops, abbots, and abbesses of the Roman Catholic church wear a small golden cross. When a benediction is pronounced upon anything whatever, it is done by making the sign of the cross over it. Among the adherents of the Greek church, it not only forms a frequently repeated practice in the course of the services of the church, but it occurs almost constantly in the ordinary transactions of life. The servant asking directions from her mistress, or the beggar humbly asking alms, devoutly makes the sign of the cross, and that too in the truly orthodox manner, with the thumb, first and middle fingers bent together, first on the forehead, then on the breast, then on the right shoulder, and then on the left. In Russia the population are in the habit of using the sign of the cross on occasions of almost every kind.

CROUCHED FRIARS, an order of religious, called also *Croisiers* or *Cross-Bearers*, founded in honour of the invention or discovery of the cross by the Empress Helena, in the fourth century. Matthew Paris says this order came into England A. D. 1244, and that they carried in their hand a staff, on the top of which was a cross. Dugdale mentions two of their monasteries, one in London, and the other at Ryegate. They had likewise a monastery at Oxford, where they were received in A. D. 1349. This order was dispersed throughout various countries of Europe.

CROUCHED-MAS-DAY, the festival in the Greek church in honour of the erection of the cross. From this feast, which occurred on the 14th Sep-

tember, the Eastern church commenced to calculate its ecclesiastical year.

CROWN, an ornament frequently mentioned in Sacred Scripture, and commonly used among the Hebrews. We find the holy crown in Exod. xxix. 6, directed to be put upon the mitre of the high-priest. The word in the Hebrew is *nezor*, separation, probably because it was a badge of the wearer being separated from his brethren. It is difficult, however, to say what was the precise nature of the crown. Perhaps, as Professor Jahn thinks, it was simply a fillet two inches broad, bound round the head, so as to press the forehead and temples, and tied behind. The crown was not improbably worn even by private priests, for we learn that the prophet Ezekiel (xxiv. 17, 23) was commanded by God not to take off his crown, nor to assume the marks of mourning. Newly married couples from early times were accustomed to wear crowns. (See **CROWNS, NUPTIAL**). Crowns of flowers were often worn also on festive occasions. The crown was given among ancient nations as a token of victory or triumph. Thus, in the Grecian games, chaplets or crowns of olive, myrtle, parsley, and similar materials, were wreathed round the brow of the successful competitors. Crowns of different kinds were bestowed upon gods, kings, and princes, as ensigns of dignity and authority. Pausanias says that the Magi wore a species of tiara when they entered into a temple. Among the Romans crowns were often given as rewards, and the highest honour which a soldier could receive was the civic crown composed of oak leaves, which was conferred upon any one who had saved the life of a Roman citizen in battle. When a Roman army was shut up within a besieged city, the general who succeeded in raising the siege received from the liberated soldiers a crown of honour, which was composed of grass or weeds or wild flowers. It was customary among the Romans to present a golden crown to any soldier who had specially distinguished himself on the field of battle. The same practice prevailed also among the ancient Greeks.

CROWN (FUNERAL), a crown of leaves and flowers, and among the Greeks generally, of parsley, which was usually wreathed around the head of a dead person before interment. Floral wreaths were often placed upon the bier, or scattered on the road along which the funeral procession was to pass, or twisted round the urn in which the ashes were contained, or the tomb in which the remains were laid.

CROWN (MURAL), a golden crown, adorned with turrets, which was anciently bestowed by the Romans on the soldier who first succeeded in scaling the wall of a besieged city. The goddess **CYBELE** (which see) is always represented with a mural crown upon her head.

CROWN (NATAL). It was customary in ancient times, both at Athens and at Rome, to suspend a crown at the threshold of a house in which a child

was born. The *natal crown* used at Athens when the child was a boy, was composed of olive; when a girl, of wool. Crowns of laurel, ivy, or parsley were used on such occasions at Rome.

CROWN (NUPTIAL). Newly married persons of both sexes among the Hebrews wore crowns upon their wedding-day, Cant. iii. 11, and it is probably in allusion to this custom that God is said, when he entered into a covenant with the Jewish nation, to have put a beautiful crown upon their head, Ezek. xvi. 12. Among the Greeks, also, bridal wreaths were worn made of flowers plucked by the bride herself; but the crowns of Roman brides were made of *verbena*. The bridegroom also wore a chaplet, and on the occasion of a marriage, the entrance to the house, as well as the nuptial couch, was ornamented with wreaths of flowers. Among the early Christians the act of crowning the parties was the commencing part of the marriage ceremony. After the 128th Psalm had been sung, with the responses and doxologies, and an appropriate discourse had been delivered, and after some preliminary rites, the priest lifted the nuptial crowns which had been laid upon the altar, and placing one upon the head of the bridegroom, and the other upon the head of the bride, he pronounced these words, "This servant of the Lord hereby crowns this handmaid of the Lord in the name of the Father, and of the Son, and of the Holy Ghost, world without end. Amen." This ceremony was followed by prayers, doxologies, and the reading of the Scriptures, particularly Eph. v. 20—33, and John ii. 1—11, at the close of which the Assembly repeated the Lord's Prayer, with the customary responses, and the usual form of benediction. On the eighth day the married pair presented themselves again in the church, when the minister, after an appropriate prayer, took off the nuptial crown, and dismissed them with his solemn benediction. This ceremony, however, was not uniformly observed. The ceremonies of coronation and dissolving of the crowns, are still observed in the Greek church. The crowns used in Greece are of olive branches twined with white and purple ribbon. In Russia they are of gold and silver, or in country places, of tin, and are preserved as the property of the church. At this part of the service the couple are made to join hands, and to drink wine out of a common cup. The ceremony of dissolving the crowns takes place, as among the primitive Christians, on the eighth day, after which the bride is conducted to the bridegroom's house, and enters upon the duties of the household.

The custom of nuptial coronation continued among the Jews for many centuries, and, indeed, we learn from the Mishna, that it was not until the commencement of the war under Vespasian that the practice of crowning the bridegroom was abolished, and that it was not until Jerusalem was besieged by Titus that the practice of crowning the bride was discontinued. Crowns of roses, myrtle, and ivy are still used in Jewish marriages in many places.

CROWN (RADIATED), a crown made with rays apparently emanating from it. A crown of this kind was put by the ancient Romans upon the images of gods or deified heroes.

CROWN (SACERDOTAL), worn by the priests or *Sacerdotes* among the ancient Romans when engaged in offering sacrifice. Neither the high-priest nor his attendant, however, bore this ornament. It was formed of different materials, sometimes of olive, and at other times of gold. The most ancient sacrificial garland used by the Romans was made of ears of corn. The victim was also wont to be adorned with a fillet or wreath of flowers when it was led to the altar.

CROWN (SUTILE), a crown made of any kind of flowers sewed together, and used by the *SALII* (which see) at their festivals.

CROWNS, a name, in Hebrew *Thagin*, given to points or horns with which certain letters in the manuscripts used in the Jewish synagogues are decorated, and which distinguish them from the manuscripts in ordinary use. The Rabbins affirm that God gave them to Moses on Mount Sinai, and that he taught him how to make them. In the Talmud mysteries are alleged to be attached to these marks.

CRUCIFIX, a figure of the cross with a carved image of Christ fastened upon it. It is much used in the devotions of Roman Catholics, both in public and in private. The origin of crucifixes is generally traced to the council held at Constantinople towards the close of the seventh century, which decreed that Jesus Christ should be painted in a human form upon the cross, in order to represent, in the most lively manner, the death and sufferings of our blessed Saviour. From that period down to the present day crucifixes form an essential part of Romish worship. On all sacred solemnities the Pope has a crucifix carried before him, a practice which some Romish writers allege was introduced by Clement, Bishop of Rome, about seventy years after the time of the Apostle Peter. The most probable opinion, however, which has been stated, as to the origin of this custom, is, that it commenced at the period when the Popes became ambitious to display their supreme authority, and that it was meant to be a mark of pontifical dignity, as the Roman fasces carried before consuls or magistrates of any kind showed their power and authority. An old Italian writer, Father Bonanni, thus describes the custom; "The cross is carried on the end of a pike about ten palms or spans long. The image of our Saviour is turned towards the Pope, and the chaplain who carries it walks bareheaded when his Holiness goes in public, or is carried on men's shoulders; but when he goes in a coach or a chair the chairman carries the crucifix on horseback, bareheaded, with a glove on his right hand, and with the left he manages his horse. In all solemn and religious ceremonies at which the Pope assists in his sacred robes, an auditor of the Rota carries the crucifix at the solemn procession on horseback, dressed

in a rochet or capuche, purple-coloured; but there are three days in Passion-week on which he and the Sacred College go to chapel in mourning without the cross being borne before him."

The ceremony of kissing the crucifix is observed at Rome on the Thursday of Passion-week, usually called Maundy Thursday. It is thus described by an eye-witness: "On the evening a wooden crucifix of about two feet and a half in length was placed upon the steps of the altar. This devout people immediately began to welcome it by kissing its feet and forehead. The next day, Good Friday, a crucifix of four feet was offered to the fervency of the multitude, and the kisses were redoubled. But the day after there was a crucifix of nearly six feet; then the pious frenzy of the women was carried to its greatest height; from every part of this immense church, they rushed towards this image, rudely carved and more rudely painted; they threw themselves on this piece of wood, as though they would have devoured it; they kissed it with the most furious ardour from head to foot. They succeeded each other four at a time in this pious exercise: those who were waiting for their turn showed as much impatience as a pack of hungry hounds would, if they were withheld from the prey in their sight. There was near the crucifix a small porringer to receive the offerings. The greater part of them preferred giving kisses to money; but those who left their mite thought they had a just claim to redouble their caresses. Although I remained more than an hour in the church, I did not see the end of this fantastical exhibition, and I left these devout kissers in full activity."

CRUSADE, a holy war, or an expedition against infidels and heretics; but more particularly applied to the holy wars of the eleventh and twelfth centuries. The Crusades were eight in number. The feelings which actuated the first originators of these expeditions were a superstitious veneration for those places which were the scene of our Lord's ministry while on earth, and an earnest desire to rescue them from the infidel Mohammedans, into whose hands they had fallen. Multitudes of pilgrims had been accustomed to flock to Jerusalem, and account it their highest privilege to perform their devotions at the Holy Sepulchre. But ever since Jerusalem had been taken, and Palestine conquered by the Saracen Omar, the Christian pilgrims had been prevented from the accomplishment of what they considered a pious design, unless they purchased the privilege by paying a small tribute to the Saracen caliphs. In A. D. 1064 the Turks took Jerusalem from the Saracens, and from that time pilgrims were exposed to persecution, and while they had begun largely to increase in numbers, the ill-treatment which they experienced at the hands of the Turks roused a spirit of indignation throughout the Christian world. One man in particular, Peter the Hermit, fired with fanatical zeal for the extermination of the infidel Turks, travelled through Eu-

rope, bareheaded and barefooted, for the purpose of exhorting princes to join in a holy war against the Mohammedan possessors of the sacred places. Yielding to the persuasions of this wild enthusiast, Pope Urban II. summoned two councils in A. D. 1095, the one at Placentia, and the other at Clermont, and laid before them the magnificent project of arming all Christendom in one holy war against the infidels. This was a design which the Popes had long entertained, and now that they had obtained a suitable instrument for its accomplishment in Peter the Hermit, an immense army was raised, and headed by this remarkable monk. They set out on their march towards the East, but having been met, in the plain of Nicea, by Solyman the Turkish Sultan of Iconium, the army of the Hermit was cut to pieces. A new host in the meantime appeared, led by several distinguished Christian princes and nobles, and amounting, as it did, to hundreds of thousands, the Turks were twice defeated. The crusaders now advanced to Jerusalem, and after a siege of six weeks made themselves masters of the holy city, putting to death without mercy the whole of its Mohammedan and Jewish inhabitants. Godfrey of Bouillon, one of the commanders of the crusading army, was proclaimed king of Jerusalem, but soon afterwards he was obliged to surrender his authority into the hands of the Pope's legate. Syria and Palestine being now won from the infidels, were divided by the crusaders into four states, a step far from conducive to the strengthening of their power.

Soon after the successful termination of the first crusade, the Turks began to rally and recover somewhat of their former vigour. The Asiatic Christians, accordingly, found it necessary to apply to the princes of Europe for assistance, and the second crusade was commenced in A. D. 1146, with an army of 200,000 men, composed chiefly of French, Germans, and Italians. This enormous host, led by Hugh, brother of Philip I. of France, was equally unsuccessful with the army of Peter the Hermit, having either been destroyed by the enemy, or perished by the treachery of the Greek emperor. The garrison of Jerusalem, though held by the Christians, was so feebly defended that it became necessary to institute the Knights Templars and Hospitallers as an enrolled military corps to protect the Holy City. The crusading army having been almost wholly cut off, the Pope, Eugenius III., chiefly through the exertions of St. Bernard, raised another army of 300,000 men, which, however, was totally defeated and dispersed by the Turks, while its commanders, Louis VII. of France and Conrad III. of Germany, were compelled to return home humbled and disgraced. Not contented with these successes, the infidels were resolved to retake Jerusalem from the Christians, and Saladin, nephew of the Sultan of Egypt, pushing forward his army to the walls of the Holy City, besieged it and took its monarch prisoner.

The conquest of Jerusalem by the infidels excited

the strongest indignation and alarm throughout all Christendom. A third crusade was planned by Pope Clement III., and armies marched towards the East in A. D. 1188, from France, England, and Germany, headed by the sovereigns of these countries. The German forces which Frederick Barbarossa commanded, were defeated in several engagements, and still more discouraged by the death of their leader, gradually melted away. The other two armies, the English and French, besieged and took Ptolemais, but the two sovereigns having quarrelled, Philip Augustus returned to his country, leaving the English monarch to carry on the war. Richard, though left alone, prosecuted the contest with the utmost energy. Nor was he unsuccessful, having defeated Saladin near Ascalon. But his army, reduced by famine and fatigue, was unable to follow up the success they had gained, and accordingly, having concluded a peace, he was glad to retire from Palestine, though with only a single ship. A few years subsequent to this somewhat unfortunate crusade, Saladin died in A. D. 1195.

The fourth crusade, which had in view, not so much the deliverance of the Holy Land from the dominion of the infidels, as the destruction of the empire of the East, was fitted out by the Emperor Henry VI. the same year on which Saladin died. This expedition was attended with considerable success, several battles having been gained by the crusaders, and a number of towns having been taken. In the midst of these successes, however, the Emperor died, and the army was under the necessity of quitting Palestine, and returning to Germany.

The fifth crusade commenced in A. D. 1198, only three years after the preceding. It was planned by Pope Innocent III., and although several years were spent in unsuccessful attempts to wrest the Holy Land out of the hands of the infidels, a new impulse was given to the crusading army by the formation of an additional force in A. D. 1202, under Baldwin, Count of Flanders. This new expedition, which was directed against the Mohammedans, was crowned with remarkable success, the crusading army having taken possession of Constantinople, and put their chief, Baldwin, upon the throne—a position, however, which he had only occupied a few months, when he was dethroned and murdered. The imperial dominions were now shared among the crusading leaders, and at this time Alexius Comnenus founded a new empire in Asia, that of Trebizond.

Another crusade, the sixth, was proclaimed in A. D. 1228, when the Christians succeeded in taking the town of Damietta, which, however, they were unable to retain. Peace was concluded with the Sultan of Egypt, and by treaty the Holy City was given over to the emperor Frederick. About this time a great revolution took place in Asia. The Tartars, under Zinghis-Khan, had poured down from the north into the countries of Persia and Syria, and ruthlessly massacred Turks, Jews, and Christians.

These hordes of powerful barbarians overran Judea, and compelled the Christians to surrender Jerusalem into their hands.

The two last crusades, the seventh and eighth, were headed by Louis XI., King of France, who is commonly known by the name of St. Louis. This enthusiastic prince believed that he was summoned by heaven to undertake the recovery of the Holy Land. After four years' preparation, accordingly, he set out on this expedition in 1249, accompanied by his queen, his three brothers, and all the knights of France. He commenced the enterprize by an attack on Egypt, and took Damietta, but after a few more successes was at length defeated, and along with two of his brothers fell into the hands of the enemy. He purchased his liberty at a large ransom, and having obtained a truce for ten years, he returned to France. For many years Louis continued to be haunted with the idea that it was still his duty to make another effort for the fulfilment of the great mission with which he believed himself to have been intrusted by heaven. At length, in A. D. 1270, he entered upon the eighth crusade against the Moors in Africa. But no sooner had he landed his army, and encamped in the neighbourhood of Carthage, than his army was almost wholly destroyed by a pestilence, and he himself fell a victim to the same disease in the fifty-fifth year of his age. Not many years after this the Christians were driven entirely out of Syria, and these holy wars, in which no fewer than two millions of Europeans perished, came to a final termination. "This," as has been well remarked, "the only common enterprize in which the European nations ever engaged, and which they all undertook with equal ardour, remains a singular monument of human folly."

The feeling in which these crusades had their origin, was, as we have said, a superstitious veneration for the sacred places in the East, combined, no doubt, with a bitter hatred of the Mohammedans, and a high admiration for that spirit of chivalry which prevailed so extensively in the tenth and eleventh centuries. But the wars which originated in these causes were afterwards encouraged by the Popes, who found by experience the advantages which attended them. The Popes claimed the privilege of disposing of kingdoms, and exempted both the persons and the estates of the crusaders from all civil jurisdiction. By the sole authority of the Holy See, money was raised for carrying on these holy wars, tenths were exacted from the clergy, kings were commanded to take up the cross, and thus the foundation was laid for that unlimited power which the Popes afterwards exercised over the princes of Europe.

But whatever may have been the evils which accrued from the holy wars, it is undeniable that these were to a great extent counterbalanced by numerous advantages. By means of the crusades a pathway of commerce and correspondence was opened be-

tween the countries of the East and those of the West; arts and manufactures were transplanted into Europe, as well as comforts and conveniences unknown there before. The Europeans, on the other hand, taught the Asiatics their industry and commerce, though it must be confessed, that along with these were communicated many of their vices and cruelties. "It was not possible," says Dr. Robertson, "for the crusaders to travel through so many countries, and to behold their various customs and institutions, without acquiring information and improvement. Their views enlarged; their prejudices wore off; new ideas crowded into their minds; and they must have been sensible, on many occasions, of the rusticity of their own manners, when compared with those of a more polished people. These impressions were not so slight as to be effaced upon their return to their native countries. A close intercourse subsisted between the East and West during two centuries; new armies were continually marching from Europe to Asia, while former adventurers returned home and imported many of the customs to which they had been familiarized by a long residence abroad. Accordingly, we discover, soon after the commencement of the crusades, greater splendour in the courts of princes, greater pomp in public ceremonies, a more refined taste in pleasure and amusements, together with a more romantic spirit of enterprise spreading gradually over Europe; and to these wild expeditions, the effect of superstition or folly, we owe the first gleams of light which tended to dispel barbarism and ignorance." But however strong the opinion which the learned historian had formed of the advantages arising from the crusades, authors since the time of Dr. Robertson have been much divided in sentiment on the subject. And yet those who have made the most careful and minute investigations on the point, have been the most ready to admit that the liberty, civilization, and literature of Europe are not a little indebted to the influence of the crusades.

CRYPTO-CALVINISTS. See **ADIAPHORISTS.**

CRYPTS, the vaults under cathedrals and some churches, and which are commonly used as places of burial. See **CATACOMBS**, **CEMETERIES.**

CRYSTALLOMANCY (Gr. *crystallon*, a mirror, and *manteia*, divination), a species of divination practised among the Greeks, which was performed by means of a mirror or enchanted glass, in which future events were said to be represented or signified by certain marks and figures.

CUBA, one of the Roman genii, worshipped as the protectors of infants sleeping in their cradles. Libations of milk were offered to them. See **CUNINA.**

CUBICULA, small chambers connected with the Christian churches in early times, into which people were wont to retire when they wished to spend a short season in reading, meditation, or private prayer. See **CHURCHES.**

CUCULLE, or **COUCULLE**, a long robe with sleeves worn by Greek monks.

CUCULLUS, a cowl worn in ancient times by Roman shepherds. It was a sort of cape or hood connected with the dress, and has both in ancient and modern times formed a portion of the habit of monks. See **COWL.**

CUCUMELLUM, a flagon or bowl, according to Bingham, which was used in the early Christian churches, probably for containing the communion wine.

CULDEES, the members of a very ancient religious fraternity in Scotland, whose principal seat was Iona, one of the Western Islands. Some profess to trace back the Culdee system to the primitive ages of Christianity, while others ascribe its institution to Columba, about the middle of the sixth century. The truth appears to be, that, while individuals were no doubt found who preserved the apostolic doctrine uncontaminated amid prevailing ignorance and superstition, there was no distinct body, associated together as one society, holding doctrines, and adhering to the simple worship and practices of the Culdees, before the time of Columba. The origin of the Culdee fraternity, therefore, is in all probability due to this eminent Christian missionary, who had come over from Ireland for the purpose of proclaiming the pure doctrines of the gospel in Scotland. The religion of Rome, with all its gross superstition and idolatrous rites, had obtained at this period a firm footing in almost all the countries of Europe, but its ascendancy in Scotland was for a long time checked by the firm intrepidity of the Culdees. The followers of Columba, accordingly, were exposed to the hatred and persecution of the emissaries of Rome.

Before Columba, the "Apostle of the Highlands," as he has been termed, first landed on the western shores of Scotland, only a few faint and feeble efforts had been made to disseminate the truth of Christianity among the inhabitants of that bleak northern country, plunged in heathen darkness and idolatry. The spot on which the devoted Irish missionary first set his foot, was the island of Iona, on the west of Mull, midway between the territories of the Picts and the Caledonians. On this small sequestered islet, Columba planted his religious establishment of Culdees or *Colidei*, worshippers of God, as the name is sometimes explained; and from this highly favoured spot, the missionaries of a pure gospel issued forth to convey living spiritual religion throughout the whole of the northern districts of Scotland. The enterprise in which Columba was engaged was beset with difficulties. The rulers, the priests, and the people were alike opposed to Christianity, and the wild savage character of the country was not more unfavourable to the progress of the missionary from district to district, than were the fierce, barbarous manners of the people unfavourable to the reception of the message which he brought. Undiscouraged

by the difficulties, however, and undismayed by the dangers of his noble undertaking, the devoted servant of Christ went forward in faith, praying that, if it were his Master's will, he might be permitted to live and labour for thirty years in this apparently barren and unpropitious part of the vineyard.

And not only was Columba faithful and zealous in his missionary life, but the singular purity of his Christian character formed a most impressive commentary upon the doctrines which he preached. He not only taught, but he lived Christianity, and thus was the truth commended to the hearts and the consciences of many, whom mere oral teaching would have failed to convince. Besides, having acquired some knowledge of the medical art, he succeeded in effecting cures in the most simple and unostentatious way, thus earning among the ignorant people a reputation for working miracles, which led them to regard him with superstitious veneration. His sagacity also in foreseeing what was likely to happen, clothed him in their eyes with the garb of a prophet. In short, the vast superiority which this man possessed, both in intellectual power and in moral purity, when compared with all around him, impressed the people with feelings of awe and veneration, as if in the presence of some supernatural being. Thus it was that the labours of Columba were, by the blessing of God, attended with the most marked success. His sermons were listened to by the heathen with profound respect, and came home to their hearts and consciences with the most thrilling effect. The consequence was, that this eminent apostle of the truth had not laboured long in Scotland before Paganism began to give way, and multitudes both of the Picts and Caledonians openly embraced the religion of Christ, while monasteries founded on the Culdee system were established by him throughout almost every district of the country.

If Columba was not himself the founder of the Culdee establishments, he must be considered at all events as having matured both their doctrine and discipline. The first and parent institution of the Culdees was at Iona, and on it as a model were founded the religious establishments which were formed at Dunkeld, Abernethy, St. Andrews, Abercorn, Govan, and other places, both on the mainland and the Western Islands of Scotland. Over all the monasteries, numerous and widely scattered, which Columba had erected, amounting, it is said, to no fewer than three hundred, he maintained order and discipline, extending to each of them the most anxious and careful superintendence. These institutions partook more of the character of religious seminaries than of monastic foundations. The education of the young, and their careful training, were objects which this worthy missionary of the cross kept mainly in view, and more especially was he strict in examining into the character and habits, the talents and acquirements of those who looked forward to the sacred profession. "He would even

inquire," we are told, "if the mother who had the first moulding of the soul in the cradle was herself religious and holy." Such a statement is of itself enough to show how earnest this man was, that only holy men should minister in holy things.

The prayer of Columba, to which we have already referred, was granted; he was privileged to labour in Scotland for upwards of thirty years, and the fruit of his prayerful and painstaking exertions in the cause of Christ was seen after his death, in the rising up of a band of faithful and holy men, who maintained the truth of God in purity amid all the corruptions in doctrine and practice of the Church of Rome. The Culdees were the lights of Scotland in a dark and superstitious age. They held fast by the Word of God as the only infallible directory and guide. Even Bede, the monkish historian, in candour admits that "Columba and his disciples would receive those things only which are contained in the writings of the prophets, evangelists, and apostles; diligently observing the works of piety and virtue." The false unscriptural doctrines of Rome they openly rejected, refusing to acknowledge such innovations as the doctrine of the real presence, the idolatrous worship of saints, prayers for the dead, the doctrine of the merit of good works as opposed to gratuitous justification by faith, the infallibility of the Pope, and other Romish tenets. And not only did the Culdees differ with Rome in doctrinal points, but also in matters of discipline. The supremacy of the Pope they spurned from them as a groundless and absurd pretension. They were united in one common brotherhood, not however for the purpose of yielding obedience to a monastic rule, and selfishly confining their regards within the walls of a monastery, but that they might go forth proclaiming the gospel of Christ, animated by one common spirit, and prompted by one common aim. Theirs were missionary rather than monastic institutions, making no vows but to serve God and advance his cause in the world.

The question has often been discussed, what precise mode of ecclesiastical government prevailed among the Culdees. Both the Episcopalians and the Presbyterians alike claim them as supporting their respective systems. It cannot be denied that the term *bishop* is often applied to the heads of the Culdee colleges, but that they were not diocesan bishops, limited in their jurisdiction to a particular district, is manifest from the circumstance that the head of the college of Iona was always a presbyter-abbot, who exercised ecclesiastical jurisdiction over all the Culdee churches throughout Scotland, and even the Culdee colleges in England acknowledged the authority of the parent institution in Iona, receiving their directions, not however from the Presbyter-Abbot as an individual head, but as representing the whole council of the college, consisting of the presbyters, with the abbot as their president. The right of ordination, also, was vested not in the Presbyter-

Abbot alone, but in the council, and, accordingly, we find one of their number stating, that the principles which he held were "received from his elders, who sent him thither as a bishop."

For centuries the Culdees continued to maintain their ground in Scotland, notwithstanding all the efforts put forth by the Church of Rome to crush, and if possible exterminate them. Monasteries under their direction were built in every part of the country, and not contented with diffusing the light of the gospel throughout their own land, we find them, in the beginning of the seventh century, despatching a mission into England. About this time the celebrated abbey of Lindisfarne was first established under the auspices of Oswald, king of Northumbria, who had been himself educated by the Culdees, and, therefore, applied for, and obtained, for his new monastery, a superior from the establishment at Iona. From that time Lindisfarne became a valuable training institution for the purpose of rearing missionaries for the Christianization of England. The marked success, however, of the Culdees in England was not long in attracting the notice and awakening the jealousy of the Romish church. Every effort was now put forth to bring the native clergy under subjection to the see of Rome, but with the most inflexible determination the Culdees resisted the encroachments of Papal supremacy. Rather than surrender their independence, almost all the Culdee clergy in England resigned their livings and returned to Scotland. Some of them were afterwards excommunicated by the Papal power, and some even committed to the flames.

Not contented with banishing the Culdees from England, the Romish church pursued them with its bitter hatred even into Scotland. At first an attempt was made to seduce some of them from the primitive faith. In this, however, they were only very partially successful, the only conspicuous instance of perversion from the Culdee church being that of Adomna, who was at one time abbot of Iona, but who, having paid a visit to England A. D. 702, was won over to the faith of Rome. This ecclesiastic, on his return to Iona, used all his influence with his brethren to induce them to follow his example, but without success. A few rare cases afterwards occurred of leading Culdee ecclesiastics who joined the Church of Rome, but such was the rooted attachment of the native clergy to the pure faith of the gospel, that David I., who was a keen supporter of the Papacy, found it necessary to fill up the vacant benefices with foreigners. The leading object of David, indeed, from the day that he ascended the throne of Scotland, was to abolish the Culdee form of worship, and to substitute Romanism as the religion of the country. To accomplish this cherished design, he favoured the Popish ecclesiastics in every possible way, and enriched the Popish monasteries with immense tracts of land in the most fertile districts; he gradually dislodged the Culdee abbots

from their monasteries, putting in their place ecclesiastics favourable to Rome. To such an extent indeed, was this policy pursued, that great numbers of the Culdee clergy not only resigned their charges, but retired altogether from the clerical profession.

But although the efforts of the Papacy to acquire ascendancy in Scotland were earnest and persevering, the Culdees, for a long period, had influence enough to prevent the authority of Rome being acknowledged, or her interference being asked, even where disputes arose among the clergy themselves. No instance, indeed, of an appeal from the clergy of Scotland to the see of Rome seems to have occurred until the question arose as to the claim of the Archbishop of York to be metropolitan of Scotland. Even then it was with the greatest reluctance that the Pope was selected as arbiter. But from that time appeals to Rome became more frequent, and at length the Culdees themselves are found referring the settlement of a dispute to the same quarter. This, however, in the case of the Culdees, was only too sure a symptom of approaching dissolution. Weakened in energies, and diminished in numbers, they gradually lost their own spiritual life and their salutary influence on those around them.

Their struggles against the oppression, and their protest against the errors of Rome, daily became more and more feeble, until, about the close of the thirteenth and the beginning of the fourteenth centuries, they entirely disappear from the scene. But though the Culdees as a body cease to be mentioned in the page of history, there were, doubtless, a goodly number of faithful men in Scotland, even then, who professed the doctrines of the Culdees without their name, and who were ready, when occasion offered, to testify publicly against the corruptions of Romanism. Accordingly, when, after a short period, the Reformation came, and its light began to dawn on the land of the Culdees, the spirit which had animated these early missionaries of the faith revived in all its strength, and a noble band of heroes and martyrs arose, avowing the same scriptural principles which Columba and his disciples had held, and protesting like them against the errors and abominations of the apostate Church of Rome.

CULTER, a knife used by the ancient Pagans in slaughtering victims at the altars of the gods. It was usually provided with one edge, a sharp point and a curved back.

CULTRARIUS (from Lat. *culter*, a knife), the person who killed the victims which were sacrificed to the gods by the heathens of ancient times. The priest who presided at a sacrifice never slaughtered the victim with his own hand, but appointed one of his ministers or attendants to perform that duty instead of him.

CUMBERLAND PRESBYTERIANS, a denomination of Christians which arose near the end of the last century in the western part of the United States of North America. It sprung out of a re-

revival of religion which took place in Kentucky in 1797 in Gaspar River congregation, under the ministry of the Rev. James M'Gready. Soon after the commencement of his pastoral labours in that part of the country, he was deeply impressed with the low state of vital religion among his people, and being anxious that the work of God should prosper among them, he set before them a preamble and covenant, in which they bound themselves to observe the third Saturday of each month for a year as a day of fasting and prayer for the conversion of sinners in Logan county and throughout the world. They pledged themselves also to spend half an hour every Saturday evening, and half an hour every Sabbath morning at the rising of the sun, in pleading with God to revive his work.

This document was signed, accordingly, by the pastor and the chief members of his congregation, and having engaged in this solemn transaction, they gave themselves to earnest prayer that the Lord would revive his work in the midst of them. Their prayers were heard, for in a few months symptoms of a revival began to manifest themselves. In the following year the work went forward with increasing interest and power, and extending itself throughout the surrounding neighbourhood, it appeared in 1800, in what was then called the Cumberland country, particularly in Shiloh congregation, under the pastoral care of the Rev. William Hodge. So ardently desirous were the people now to hear the Word preached, that large meetings were held in different parts of the district. On these occasions multitudes attended who had come from great distances, and for greater convenience, families, in many cases, came in waggons bringing provisions with them, and encamped on the spot where the services were conducted. This, it is generally supposed, was the origin of camp meetings, which are so frequently mentioned in the accounts of American revivals.

The revival of religion which had thus taken place in Kentucky and Tennessee had originated with, and been chiefly fostered by, Presbyterians, and the increased thirst for ordinances which had arisen led to a demand for a greater number of Presbyterian ministers. The calls for ministerial labour were constant and multiplying, far beyond, indeed, what could be met by a supply of regularly ordained pastors. In these circumstances it was suggested that men of piety and promise might be selected from the lay members of the congregations, who might be encouraged to prepare for immediate ministerial work, without passing through a lengthened college curriculum. Three men, accordingly, who were regarded as well fitted to be invested without delay with the pastoral office, were requested to prepare written discourses, and to read them before the next meeting of presbytery. The individuals thus invited came forward, but strong opposition was made to the proposal, in present circumstances, to

ordain them. They were authorized, however, to catechize and exhort meanwhile in the vacant congregations. At a subsequent meeting one was admitted as a candidate for the ministry, and the other two were, for the present, rejected, but continued in the office of catechists and exhorters. In the fall of 1802 they were all licensed as probationers for the holy ministry, declaring their adherence to all the doctrines of the Confession of the Presbyterian Church of America, with the exception of the doctrines of election and reprobation.

The Kentucky synod, which met in October 1802, agreed to a division of the Transylvania presbytery, and the formation of the Cumberland presbytery, including the Green river and Cumberland countries. It was this latter presbytery which was considered as having chiefly violated the rules of Presbyterian Church order, by admitting laymen without a regular education into the office of the holy ministry. A complaint against them on this ground was laid before the Kentucky synod in 1804. No action was taken in the matter until the following year, when it was resolved "that the commission of synod do proceed to examine those persons irregularly licensed, and those irregularly ordained by the Cumberland Presbytery, and judge of their qualifications for the gospel ministry." To this decision the presbytery refused to submit, alleging, "that they had the exclusive right to examine and license their own candidates, and that the synod had no right to take them out of their hands." In vain did the synod assert their authority and jurisdiction as a superior court over all the doings of the inferior judicatory; the members of presbytery still refused to yield. The young men, also, whom the synod proposed to examine, declined to submit to a re-examination, laying before them as their reasons for such a step, "That they considered the Cumberland Presbytery a regular church judicatory, and competent to judge of the faith and ability of its candidates; that they themselves had not been charged with heresy or immorality, and if they had, the presbytery would have been the proper judicature to call them to account." Finding that the young men thus joined with the presbytery in resisting their authority, the synod passed a resolution prohibiting them from exercising any of the functions of the ministry until they submitted to the jurisdiction of the commission of synod, and underwent the requisite examination. This resolution was considered unconstitutional, and therefore null and void.

The members of the Cumberland Presbytery still continued to discharge all their pastoral duties as formerly, and held occasional meetings for conference, but transacted no presbyterial business. Year after year proposals were made in the synod to compromise the matter, but in vain. At length in 1810, three ministers, who had always been favourable to the revival, and to the so-called irregular steps which had followed upon it, formed themselves into a pres

bytery, under the designation of the Cumberland Presbytery, from which has gradually grown the large and increasing denomination now known in the United States, as the Cumberland Presbyterian Church. The record of their constitution was in these terms: "In Dickson county, state of Tennessee, at the Rev. Samuel M'Adam's, this 4th day of February, 1810:

"We, Samuel M'Adam, Finis Ewing, and Samuel King, regularly ordained ministers of the Presbyterian Church, against whom no charge either of immorality or heresy has ever been exhibited before any judicature of the church, having waited in vain more than four years, in the meantime petitioning the General Assembly, for a redress of grievances, and a restoration of our violated rights, have and do hereby agree and determine, to constitute ourselves into a presbytery, known by the name of the Cumberland Presbytery, on the following conditions:

"All candidates for the ministry, who may hereafter be licensed by this presbytery, and all the licentiates or probationers who may hereafter be ordained by this presbytery, shall be required, before such licensure and ordination, to receive and accept the Confession of Faith and Discipline of the Presbyterian Church, except the idea of fatality that seems to be taught under the mysterious doctrine of predestination. It is to be understood, however, that such as can clearly receive the Confession of Faith without an exception, will not be required to make any. Moreover, all licentiates, before they are set apart to the whole work of the ministry, or ordained, shall be required to undergo an examination in English Grammar, Geography, Astronomy, Natural and Moral Philosophy, and Church History. It will not be understood that examinations in Experimental Religion and Theology will be omitted. The presbytery may also require an examination on any part, or all, of the above branches of knowledge before licensure, if they deem it expedient."

In the course of three years from the date of its first constitution, the number of the ministers and congregations of this church had increased to such an extent, that it was necessary to divide the body into three presbyteries, and a synod was formed which held its first meeting in October 1813. At this first meeting of the Cumberland Synod, a committee was appointed to prepare a Confession of Faith, Catechism, and Form of church government. The Confession of Faith is a modification of the Westminster Confession. Dr. Beard, the president of Cumberland College, Princeton, Kentucky, gives the following summary of the doctrines of this denomination of Christians: "That the scriptures are the only infallible rule of faith and practice; that God is an infinite, eternal, and unchangeable Spirit, existing mysteriously in three persons, the three being equal in power and glory; that God is the Creator and Preserver of all things; that the decrees of God extend only to what is for his glory; that he has not de-

creed the existence of sin, because it is neither for his glory nor the good of his creatures; that man was created upright, in the image of God; but, that by the transgression of the federal head, he has become totally depraved, so much so that he can do no good thing without the aid of Divine grace. That Jesus Christ is the Mediator between God and man; and that he is both God and man in one person; that he obeyed the law perfectly, and died on the cross to make satisfaction for sin; and that, in the expressive language of the apostle, *he tasted death for every man*. That the Holy Spirit is the efficient agent in our conviction, regeneration, and sanctification; that repentance and faith are necessary in order to acceptance, and that both are inseparable from a change of heart; that justification is by faith alone; that sanctification is a progressive work, and not completed till death; that those who believe in Christ, and are regenerated by his Spirit, will never fall away and be lost; that there will be a general resurrection and judgment; and that the righteous will be received to everlasting happiness, and the wicked consigned to everlasting misery."

This church admits of infant baptism, and administers the ordinance by affusion, and, when preferred, by immersion. The form of church government is strictly Presbyterian, including kirk-sessions, presbyteries, synods, and since 1829 a General Assembly. At the annual meeting of the Assembly in 1853, a resolution was formed to establish two Foreign Missions. The people attached to this denomination are, a large number of them at least, wealthy; a new Theological Seminary has been instituted, and they have six colleges in active operation. The body has grown much of late, and, according to the most recent accounts, consists of about 900 ministers, 1,250 churches, and nearly 100,000 members.

CUNINA (Lat. *cunæ*, a cradle), one of the three genii of the ancient Romans, who presided over infant children sleeping in their cradles. See CUBA.

CUP (EUCCHARISTIC), the vessel which is handed round to communicants in the distribution of the elements in the Lord's Supper. No description is given in the New Testament of the cup which our blessed Lord used at the institution of the ordinance, but in all probability it was simply the ordinary cup used by the Jews on festive occasions. Among the primitive Christians, the eucharistic cup was of no uniform shape or material. It was made of wood, horn, glass or marble, according to circumstances. In course of time, as external show and splendour came to be prized in the church, the cup which was intended to contain the sacramental wine, was wrought with the greatest care, and of costly materials, such as silver and gold, set with precious stones, and sometimes adorned with inscriptions and pictorial representations. In the seventh century, it was laid down as imperative upon each church to have at least one cup and plate of silver. Two cups with handles came at length to be in general use; one for

the clergy alone; and the other, larger in size, for the laity. When the doctrine of the real presence came to be believed, a superstitious dread began to be felt lest a single drop of the wine should be spilt, and in consequence the cups were made in some cases with a pipe attached to them, like the spout of a tea-pot, and the wine was drawn from the cup not by drinking, but by suction. Some Lutheran churches still retain cups of this description. In England, as Bingham informs us, the synod of Calcuth, A. D. 787, forbade the use of horn cups in the celebration of the eucharist,—a decree which shows that such vessels had been commonly employed before that time.

CUP (DENIAL OF, TO THE LAITY). See CHALICE.

CUP OF BLESSING, a cup which was blessed among the Jews in entertainments of ceremony, or on solemn occasions. The expression is employed by the apostle Paul, 1 Cor. x. 16, to describe the wine used in the Lord's Supper.

CUP OF SALVATION. In 2 Macc. vi. 27, we are informed that the Jews of Egypt, in their festivals for deliverance, offered cups of salvation. Some think that the "cup of salvation" was a libation of wine poured on the victim sacrificed on thanksgiving occasions, according to the law of Moses. The modern Jews have cups of thanksgiving, which are blessed on the occasion of marriage feasts, and feasts which are held at the circumcision of children.

CUPELLOMANCY, divination by cups. The use of cups seems to have been resorted to in very early times for purposes of divination or soothsaying. Thus we find the question asked in regard to the cup of Joseph which he had commanded to be put in the mouth of Benjamin's sack, Gen. xlv. 5, "Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing." It is not at all probable that Joseph made the least pretence to divination, but this imputation is ignorantly put upon him by the Egyptian steward, perhaps on account of his superior wisdom. At all events, it is clear, that the custom of divining by cups is of great antiquity in the East, and accordingly, in early Persian authors, we find mention made of the cup of JEMSHID (which see), which was believed to display all that happened on the face of the globe. Jamblichus also, in his work on Egyptian mysteries, speaks of the practice of divining by cups. That this superstitious custom is still known in Egypt, is evident from a remarkable passage in Norden's Travels. When the author with his companions had arrived at the most remote extremity of Egypt, where they were exposed to great danger in consequence of their being taken for spies, they sent one of their company to a malicious and powerful Arab, to threaten him if he should attempt to do them injury. He answered them in these words, "I know what sort of people you are. I have consulted my cup, and found in it that you are from a people of whom one of our prophets has said: There will come

Franks under every kind of pretence to spy out the land. They will bring hither with them a great multitude of their countrymen to conquer the country and destroy the people." This mode of divination is still in use even in this country. In the rural districts, both of England and Scotland, the humbler classes are not unfrequently found to follow the superstitious practice of "reading cups," pretending thereby to foretell what is to happen. Instead of cupellomancy, another mode of divination has been sometimes practised, in which, after certain ceremonies, the required information was obtained by inspecting a consecrated beryl. This is termed beryllomancy. A similar mode of predicting the future is still occasionally in use in the north of England. See DIVINATION.

CUPID, the god of love among the ancient Romans, corresponding to the EROS (which see) of the Greeks.

CURATES, the name given to unbeneficed clergymen in the Church of England, who are engaged by the rector or vicar of a parish, or by the incumbent of a church or chapel, either to assist him in his duties if too laborious for him, or to undertake the charge of the parish in case of his absence. A curate then has no permanent charge, in which case he is called a *stipendiary curate*, and is liable to lose his curacy when his services are no longer needed. By law, however, he has it in his power to demand six months' notice before being dismissed, while he, on the other hand, must give three months' notice to the bishop before he can leave a curacy to which he has been licensed. All curates in England are not in this uncertain and insecure position, there being a number of what are called *perpetual curates*, who cannot be dismissed at the pleasure of the patron, but are as much incumbents as any other beneficed clergymen. This occurs where there is in a parish neither rector nor vicar, but a clergyman is employed to officiate there by the impropiator, who is bound to maintain him. By the canons of the church, "no curate can be permitted to serve in any place without examination and admission of the bishop of the diocese, or ordinary of the place, having episcopal jurisdiction, under his hand and seal." A curate who has not received a license can be removed at pleasure, but should he be licensed, the consent of the bishop is necessary to his removal. Bishops may either refuse or withdraw a license from a curate at their own pleasure.

CURCHUS, a false god worshipped among the ancient Prussians, as presiding over eating and drinking. The people offered to him the first-fruits of their harvest. They also kept a fire continually burning in honour of him, and built a new statue to him every year, breaking the former one in pieces.

CURE (Lat. *cura*, care), the care of souls, a term used in the Church of England to denote the spiritual charge of a parish, and sometimes used for the parish itself. The cure is given to a presentee on

being instituted by the bishop, when he says, "I institute or appoint thee rector of such a church with the cure of souls." He is not, however, complete incumbent of the benefice until he has been inducted, or has received what the canon law terms "corporal possession," on which he is entitled to the tithes and other ecclesiastical profits arising within that parish, and has the cure of souls living and residing there.

CUREOTIS, the third day of the festival **APATURIA** (which see), celebrated at Athens. On this day the children of both sexes were admitted into their phratriæ or tribes. The ceremony consisted in offering the sacrifice of a sheep or goat for each child, and if any one opposed the reception of the child into the phratría, he stated the case, and at the same time led away the victim from the altar. If no objections were offered, the father or guardian was bound to show on oath that the child was the offspring of free-born parents, who were themselves citizens of Athens. The reception or rejection of the child was decided by the votes of the phratores. If the result was favourable, the names of both the father and the child were entered in the register of the phratría. At the close of the ceremony the wine and the flesh of the victim were distributed, every phrator receiving his share.

CURETES, priests of **RHEA** (which see). They are connected with the story of the birth and concealment of the infant **ZETUS** (which see), who was intrusted to their care. They are sometimes considered as identical with the **CORYBANTES** (which see).

CURIA (ROMISH), a collective appellation of all the authorities in Rome which exercise the rights and privileges enjoyed by the Pope as first bishop, superintendent, and pastor of the Roman Catholic church. See **CONGREGATIONS (ROMISH)**.

CURIÆ. In the early ages of the history of Rome, it would appear that the citizens proper were divided into three tribes, each of which consisted of ten curiæ or wards, thus rendering the whole number of the curiæ thirty. Each of these curiæ had a president called a *Curio*, whose office it was to officiate as a priest. The thirty *curiones* or priests were presided over by a *Curio Maximus* or chief priest.

CURSE. See **ANATHEMA**.

CURSORES ECCLESIAE (Lat. couriers of the church), messengers, as Baronius supposes, employed in the early Christian church, to give private notice to every member, when and where meetings for Divine worship were to be held. Ignatius uses the term, but in a very different meaning, to denote messengers sent from one country to another upon the important affairs of the church.

CURSUS (Lat. courses), the original name of the **BREVIARY** (which see) in the Romish church, and the same term was used to denote the Gallican Liturgy, which was used in the British churches for a long period, until the Roman Liturgy came to be employed.

CUSTODES ARCHIVORUM (Lat. keepers of

the records), identical with the **CEIMELIARCHIS** (which see).

CUSTOS ECCLESIAE (Lat. keeper of the church), a name sometimes given in the fourth and fifth centuries to the **OSTIARI** (which see), or doorkeepers in Christian churches.

CUTHEANS. See **SAMARITANS**.

CUTTINGS IN THE FLESH, a mode of expressing intense sorrow for the loss by death of dear relatives, which obviously must have been frequently practised in very ancient times. Hence we find distinct prohibition of such a custom in the law of Moses. Thus Lev. xix. 28, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you." The very existence of such a command is an irrefragable proof that this practice, absurd and revolting though it be, must have been known among the Israelites, and in all probability, therefore, among the Egyptians also, with whom they had so long dwelt. It was customary among ancient idolaters to inflict such cuttings upon their own bodies. Thus it is said of the priests of Baal, 1 Kings xviii. 28, "And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." The prophet Jeremiah also refers to the same custom, xlvi. 37, "For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth;" and xvi. 6, "Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them." Among the ancient Romans these cuttings appear to have been practised. Thus, as Plutarch informs us, the **BELLONARI** (which see) offered sacrifices to the goddess of war, mingling them with their own blood. Nor is the barbarous custom yet abolished, for we find idolatrous nations, for example, the Hindus, inflicting voluntary self-mutilations, imagining thereby to appease their bloodthirsty deities. Morier, in his travels in Persia, tells us, that when the anniversary of the death of Hossein is celebrated, the most violent of the followers of Ali, the father of Hossein, walk about the streets almost naked, with only their loins covered, and their bodies streaming with blood, by the voluntary cuts which they have given themselves, either as acts of love, anguish, or mortification. Mrs. Meer Hassan Ali, in her description of Mohammedanism in India, referring to the same fast of the Mohurum, says, "I have even witnessed blood issuing from the breasts of sturdy men, who beat themselves simultaneously as they ejaculated the names 'Hassan!' 'Hossein!' for ten minutes, and occasionally for a longer period in that part of the service called Mortem."

The same barbarous custom is found among the aborigines of Australia. A correspondent of the Melbourne Argus thus describes a scene of this kind which he himself recently witnessed in the case of a dying man: "His wife, the bereaved one, gave evi-

dence of uncontrollable and maddening grief. With her nails she tore the skin off her cheeks from the eyes downwards. This action she continued on the lacerated flesh until it became horrible to witness. Anon she would seize a tomahawk and dash it with both hands against her legs. At last she threw herself forward as if to catch the last breath of her dying husband. The frantic excitement of every one increases; the self-inflicted wounds are redoubled. The man is dead. The body is stretched out before the fire. Instantaneously each man ran to where he had been placed, and began stabbing himself in the legs. The howlings, the yellings, and wailings of agonizing grief, which accompanied this display, formed certainly the most imposing death-dirge that fancy could ever have imagined. Throughout the whole of three nights the entire bush resounded with their wailings." See MOURNING.

CYAMITES, a mysterious being mentioned by Pausanias, who was considered by the ancient Greeks as the hero of beans, and was worshipped in a small temple on the road between Athens and Eleusis.

CYANE, a nymph of Sicily in ancient times, who was believed to have been changed through grief into a well, and on the spot an annual festival was held by the Syracusans, in the course of which a bull was sunk into the well as a sacrifice.

CYBELE. See RHEA.

CYCLOPES (Gr. *cyelos*, a circle, and *ops*, an eye), fabulous in ancient Greek mythology. They were three in number, *Arges*, *Steropes*, and *Brontes*, each of them having only one eye in his forehead. They were sons of Uranus and Ge, and were ranked among the Titans who were cast down into Tartarus by their father Zeus, in his war with Cronus, and the Titans delivered the Cyclopes from Tartarus, who, in return for his kindness, became the ministers of Zeus, and supplied him with thunderbolts and lightning, but were afterwards killed by Apollo. The Cyclopes, as mentioned in the Odyssey of Homer, were shepherds of gigantic stature, and of cannibal propensities, who inhabited caves in Sicily, the chief of them being Polyphemus, who had only one eye situated on his forehead. According to the later writers, the Cyclopes were assistants of *Hephestus* or *Vulcan*, who dwelt under Mount *Ætna* in Sicily, where they employed themselves in busily forging armour for gods and heroes. Some accounts treat them as skilful architects, and accordingly, we find Cyclopean walls spoken of to describe various gigantic mural structures, which are still found in several parts of Greece and Italy. It is difficult to ascertain what is the precise mythical meaning of the Cyclopes. Plato regards them as intended to represent men in their savage uncultivated state, but it is far more likely that they were types of certain powers or energies of nature, indicated by volcanoes and earthquakes.

CYCNUS, a son of *Apollo* by *Thyria*, who was along with his mother changed into a swan. An-

other mythical personage of this name is mentioned in the ancient classical writers, as having been the son of *Poseidon* or *Neptune*, and a third as the son of *Ares* or *Mars*, and *Pelopia*.

CYDONIA, a surname of *Athena*, under which she was worshipped at *Phrixia* in *Elis*.

CYLLENIUS, a surname of *Hermes*, derived from Mount *Cyllene* in *Arcadia*, where he was worshipped and had a temple.

CYNICS, a school of ancient philosophy among the Greeks. It was founded by *Antisthenes* about the year B. C. 380. The characteristic principle held by the Cynics was, that virtue consisted of a proud independence of all outward things. *Diogenes* was a fit representative of this principle. Worldly pleasures and honours of every kind were utterly despised, and even the ordinary civilities of life were set at naught. Hence, probably, the name Cynics, from the Greek *cyon*, *cygnos*, a dog, as their rude, uncivil deportment was fitted to remind one of the snarling of a dog. The views inculcated by this school were a caricature of the ethical opinions of *Socrates*, who taught that the end of man was to live virtuously, while the Cynics, carrying out the principle to the most absurd extravagance, wished that man should set nothing else before him but naked virtue, trampling under foot all the subordinate feelings and proprieties which go to form the essential drapery, if not the essence, of virtue.

CYNOCEPHALUS (Gr. *cyon*, a dog, and *cephalos*, a head), a name sometimes given to the ancient Egyptian deity *ANUBIS* (which see), as being represented in the shape of a man with a dog's head.

CYNOSURA, a nymph of Mount *Ida*, and one of the nurses of the infant *Zeus*, who afterwards rewarded her services by placing her among the stars.

CYNTHIA, a surname of *Artemis*, derived from Mount *Cynthus*, in the island of *Delos*, where she was born.

CYNTHIUS, a surname of *Apollo*, from *Cynthus* in *Delos*, which was his birth-place.

CYRENAICS, one of the schools of ancient Greek philosophy. It was founded by *Aristippus* of *Cyrene*, who flourished about B. C. 380. The Socratic doctrine, which formed the starting point of this school, was, that all philosophy is of a practical character, and has as its ultimate object the happiness of man. It rejected all idea of duty, or what ought to be done from its abstract rightness, and regarded virtue as enjoyment, or what ought to be done because it contributes to our immediate satisfaction or happiness. Virtue, therefore, was to be valued, in the estimation of *Aristippus* and his school, as being productive of pleasure, which was the chief object at which man ought to aim. Happiness is with him not different from pleasure, but is merely the sum of pleasures, past, present, and future. Every thing was to be prized according to the amount of enjoyment which it gives. The basest pleasures, therefore, were, in the view of the Cyrenaics, on a

footing with the most honourable, provided they imparted an equal amount of enjoyment. Such doctrines were felt even among Pagans to be dangerous. One of the most noted teachers of this school, Hegesias, was prohibited from lecturing, lest imbibing his sentiments they should put an end to their existence by their own hands, in order to escape from the pleasures of a life so greatly overbalanced by pains.

CYRENE, a mythical person beloved by *Apollo*, who carried her from Mount Pelion to Libya, where she gave name to Cyrene.

CYRIL (ST., LITURGY OF), one of the twelve Liturgies contained in the Missal of the MARONITES (which see), printed at Rome in 1592.

CYRILLIANS, a name applied by the NESTORIANS (which see), in the fifth century, to the orthodox Christians, in consequence of Cyril, bishop of Alexandria, being the chief opponent of the doctrines of Nestorius.

CYTHERA, a surname of *Aphrodite*, derived from the town of Cythera in Crete, or from the island of Cythera in the Ægean Sea, where she had a celebrated temple.

D

DABAIBA, an idol formerly worshipped at Panama in South America, to which slaves were sacrificed. This goddess was considered as having at one time been a native of earth, who, on account of her virtues, was exalted to heaven at her death, and received the name of the mother of God. Thunder and lightning were regarded as an expression of her anger.

DABIS, a deity among the Japanese, of whom there is an immense statue, made of brass, to whom they offer licentious and indecent worship once every month. He is thought to be the same with DAIBOTH (which see).

DACTYLI IDÆI, fabulous beings who dwelt on Mount Ida in Phrygia, who were concerned in the worship of *Rhea*. Sometimes they are confounded with the *Cabeiri*, *Curetes*, and *Corybantes*. They were believed to have discovered iron and the art of working it. The utmost difference of opinion existed as to their number, some reckoning them three, others five, ten, and even as high as a hundred. Their name is supposed by some to have been derived from *daktulos*, a finger, there being ten of them, corresponding to the number of fingers on the hand. Their habitation is placed by some writers on Ida in Crete, and they are even regarded as the earliest inhabitants of that island, where they discovered iron on Mount Berecynthus. The Dactyls seem, indeed, to be mythical representatives of the first discoverers of iron, and of the art of smelting it by means of fire.

DACTYLOMANCY (Gr. *dactulon*, a ring, and *manteia*, divination), a kind of divination which had its origin among the ancient Greeks, and was afterwards adopted by the Romans. It was performed by suspending a ring from a fine thread over a round table, on the edge of which were marked the letters of the alphabet. When the vibration of the ring had ceased, the letters over which the ring happened

to hang, when joined together, gave the answer. We read also in ancient story of Gyges, whose enchanted ring, when he turned it towards the palm of his hand, possessed the power of rendering him invisible. See DIVINATION.

DADU PANT'HIS, one of the Vaishnava sects in Hindustan. It had its origin from Dadu, a cotton-cleaner by profession, who, having been admonished by a voice from heaven to devote himself to a religious life, retired with that view to Baherana mountain, where, after some time, he disappeared, and no traces of him could be found. His followers believed him to have been absorbed into the Deity. He is supposed to have flourished about A. D. 1600. The followers of Dadu wear no peculiar mark on the forehead, but carry a rosary, and are further distinguished by a round white cap according to some, but, according to others, one with four corners, and a flap hanging down behind. This cap each man is required to manufacture for himself.

The Dadu Pant'his are divided into three classes: 1. the *Viraktas*, religious characters who go bare-headed, and have but one garment and one water-pot. 2. The *Nagas*, who carry arms, which they are ready to use for hire; and amongst the Hindu princes they have been considered as good soldiers. 3. The *Bister Dharis*, who follow the usual occupations of ordinary life. This last class is further subdivided, and the chief branches form fifty-two divisions, the peculiarities of which have not been ascertained. The Dadu Pant'his are accustomed to burn their dead at early dawn, but in some cases the bodies are exposed in an open field or desert place, to be devoured by beasts and birds of prey, lest insect life might be destroyed, which is liable to happen when the body is laid on a funeral pile. This sect, in its three above-noted classes, is said to be very numerous in Marwar and Ajmeer. Their chief

place of worship is at Naraiva, where the be^l of Dadu and the collection of the texts of the sect are preserved and worshipped, while a small building on the hill Baherana marks the place of his disappearance. A mela or fair is held annually from the day of new moon to that of full moon, in February and March, at Naraina. The sect maintain a friendly intercourse with the KABIR PANTHIS (which see), and are frequent visitors at the *Chaura* at Benares.

DADUCHI, the torch-bearers in the *Eleusinian mysteries*, whose duty it was, in conjunction with the Hierophant, to offer prayers and sing hymns to Ceres and Proserpine. They wore diadems, and are considered generally to represent mythically the sun. They passed the lighted torch from hand to hand, in commemoration of Ceres searching for her daughter Proserpine by the light of a torch, which she had kindled at the fires of *Ætna*.

DÆDALA, two festivals in honour of *Hera*, celebrated in *Boeotia*. Pausanias describes their origin as having been derived from the following circumstances. A quarrel having arisen between Zeus and *Hera*, the latter fled to *Eubœa*, whence she could not be persuaded to return, until her husband adopted the expedient of procuring a wooden statue, which he dressed and placed in a chariot, pretending that it was a young virgin whom he was about to marry. The scheme was successful, for *Hera's* jealousy being excited, she hastily found her way to the home of her husband, and on learning the nature and design of the device, she became reconciled to Zeus. The *Platæans*, accordingly, instituted a greater and a lesser festival, both of which were called *Dædala*, a name given in ancient times to statues and other works of human ingenuity and skill. The lesser festival was celebrated by the *Platæans* alone at *Alalcomene*, the largest oak-grove in *Boeotia*. In this forest they exposed to the air pieces of boiled meat, which attracted crows, and the people watching on what trees the birds perched, these were forthwith cut down, and converted into wooden statues or *dædala*. The greater festival, on the other hand, which was by far the more important of the two, and brought together a larger number of people, was celebrated every sixty years. The ceremony was not observed by the inhabitants of *Platæa* alone, or even of *Boeotia*, but by people drawn from all the cities of Greece. On this occasion, also, the festival was of a peculiarly popular description. The ceremony commenced with the erection of an altar on Mount *Cithæron*, constructed of square pieces of wood. A statue of a female, designed to represent *Hera*, was then mounted on a chariot, and led forward in procession, a young woman leading the way, who was attired like a bride, and the *Boeotians* following in an order regulated by lot. On their arrival at the sacred spot, a quantity of wood was piled upon the altar, and each city, as well as wealthy individuals, offered a heifer to *Hera*, and a bull to Zeus.

The people of more limited means contented themselves with sacrificing sheep. Wine and incense in great abundance were placed upon the altar along with the victims, and twelve wooden statues were, at the same time, laid upon the smoking pile, which was allowed to burn until both victims and altar were wholly consumed. It is difficult to give a satisfactory explanation of these Grecian festivals, but *Plutarch*, who wrote a work upon the subject, considers the whole ceremonies as a mythical representation of physical disturbances in the elements to which *Boeotia* had at one time been subject, although, in course of time, it had been delivered from them.

DÆDALUS, a mythical person among the ancient Greeks, said by some to be of Athenian, by others of Cretan, origin. He seems to have excelled in sculpture, and his sister's son, *Perdix*, to whom he had given lessons in the art, having risen to higher reputation than himself, he killed him through envy. For this crime *Dædalus* was sentenced to death by the *Areiopagus*, and to escape punishment he fled to *Crete*. Here he soon acquired great fame as a sculptor, having constructed a wooden cow for *Pasiphæa*, and the labyrinth at *Cnossus* in which the *Minotaur* was kept. *Minos*, the king of *Crete*, being displeased with the conduct of *Dædalus*, imprisoned him; but he was set at liberty by *Pasiphæa*, and finding no other means of escaping from *Crete*, he procured wings for himself and his son *Icarus*, which were fastened on their bodies with wax. By this means *Dædalus* succeeded in crossing the *Ægean Sea*, but *Icarus*, having taken a loftier flight than his father, went so near the sun that the wax melted, and he fell into that part of the *Ægean* which, from this circumstance, received the name of the *Icarian Sea*. Meanwhile *Dædalus* took refuge in *Sicily*, where, under the protection of *Cocalus*, king of the *Sicani*, he prosecuted his favourite art with remarkable success. He seems afterwards to have resided in *Sardinia*, and *Diodorus Siculus* mentions him as having executed works in *Egypt*, and acquired so great renown that he was worshipped in that country as a god. The mythical meaning of this strange story is probably to be found in the invention and progress of the fine arts, particularly the arts of sculpture and architecture, and the order in which they passed from one country to another. The material of which *Dædalus* wrought the greater part, if not the whole, of his works, was not stone but wood. It is somewhat remarkable, that the earliest works of art which were attributed to the gods, received the name of *dædala*, and it is probable that the earliest carved images would be of wood wrought into some shape or other designed to represent a god.

DAEIRA (Gr. the knowing), a female divinity connected with the *ELEUSINIAN MYSTERIES* (which see). She is described by Pausanias as the daughter of *Oceanus*, and mother of *Eleusis*. Some have regarded her as identical with *Aphrodite*, *Demeter*, or *Hera*.

DÆMONS. See DEMONS.

DA'GOBA, a conical erection surmounting relics among the Budhists. The name is said by Mr. Hardy to be derived from dá, dátu, or dhátu, an osseous relic, and geba or garbha, the womb. These buildings are sometimes of immense height, of circular form, and composed of stone or brick, faced with stone or stucco. They are built upon a platform, which again rests upon a natural or artificial elevation, which is usually reached by a flight of steps. The utmost respect is felt for dagobas among the Budhists, chiefly because they contain relics of different kinds. Professor Wilson, in his 'Ariana Antiqua,' thus describes the ordinary contents of a dagoba: "The most conspicuous objects are, in general, vessels of stone or metal; they are of various shapes and sizes; some of them have been fabricated on a lathe. They commonly contain a silver box or casket, and within that, or sometimes by itself, a casket of gold. This is sometimes curiously wrought. One found by Mr. Masson at Deh Bimaran is chased with a double series of four figures, representing Gautama in the act of preaching; a mendicant is on his right, a lay-follower on his left, and behind the latter a female disciple; they stand under arched niches resting on pillars, and between the arches is a bird; a row of rubies is set round the upper and lower edge of the vessel, and the bottom is also chased with the leaves of the lotus: the vase had no cover. Within these vessels, or sometimes in the cell in which they are placed, are found small pearls, gold buttons, gold ornaments and rings, beads, pieces of white and coloured glass and crystal, pieces of clay or stone with impressions of figures, bits of bone, and teeth of animals of the ass and goat species, pieces of cloth, and folds of the Tuz or Bhurj leaf, or rather the bark of a kind of birch on which the Hindus formerly wrote; and these pieces bear sometimes characters which may be termed Bactrian; but they are in too fragile and decayed a state to admit of being unfolded or read. Similar characters are also found superficially scratched upon the stone, or dotted upon the metal vessels. In one instance they were found traced upon the stone with ink. Within some of the vessels was also found a liquid, which upon exposure rapidly evaporated, leaving a brown sediment, which was analysed by Mr. Prinsep, and offered some traces of animal and vegetable matters."

The principal dagobas in Ceylon, as we learn from Mr. Hardy, are at Anurádhapura, and it would appear that it was accounted a ceremony of great importance among the ancient ascetics to walk round one of these sacred structures. It is regarded by the Hindu Brahmans as a most meritorious walk to circumambulate a temple, raising the person who performs this pious act to a place in the heaven of the god or goddess to whom the temple belongs. The Nepaulese also account it one of the most devout employments in which a Buddhist can be engaged to march round a dagoba, repeating mental prayers, and

holding in his right hand a small cylinder fixed upon the upper end of a short staff or handle, which he keeps in perpetual revolution. The reverence in which these structures are held is thus noticed by Mr. Hardy, in his deeply interesting and valuable work, entitled 'Eastern Monachism:': "Any mark of disrespect to the dagoba is regarded as being highly criminal, whilst a contrary course is equally deserving of reward. When Elaro, one of the Malabar sovereigns, who reigned in Ceylon B. C. 205, was one day riding in his chariot, the yoke-bar accidentally struck one of these edifices, and displaced some of the stones. The priests in attendance reproached him for the act; but the monarch immediately descended to the ground, and prostrating himself in the street, said that they might take off his head with the wheel of his carriage. But the priests replied, 'Great king! our divine teacher delights not in torture; repair the dagoba.' For the purpose of replacing the fifteen stones that had been dislodged, Elaro bestowed 15,000 of the silver coins called kahapana. Two women who had worked for hire at the erection of the great dagoba by Dutugami were for this meritorious act born in Tawutisa. The legend informs us that on a subsequent occasion they went to worship at the same place, when the radiance emanating from their persons was so great that it filled the whole of Ceylon."

The ground on which a dagoba is held in so high estimation is simply because it contains relics which have from remote times been worshipped by the Budhists. As far back as the fourth century, Fa Hian, a Chinese traveller, mentions such a practice as then prevailing. "The bones of Gotama, the garments he used, the utensils he used, and the ladder by which he visited heaven, were worshipped by numbers of devout pilgrims; and happy did the country consider itself that retained one of these precious remains." The most celebrated relic which is still to be found among the worshippers of Gotama Budha is the DALADA' (which see). To make a present or offering to a dagoba is viewed as an act of the highest virtue, which will be rewarded both in this world and the next, and will lead to the attainment of *Nirvana* or *annihilation*. Budha himself declared while on earth, "Though neither flowers nor anything else should be offered, yet if any one will look with a pleasant mind at a dagoba or the court of the bó-tree, he will undoubtedly be born in a DE'WA-LOKA (which see); it is unnecessary to say that he who sweeps these sacred places, or makes offerings to them, will have an equal reward; furthermore, should any one die on his way to make an offering to a dagoba, he also will receive the blessedness of the Déwa-lokas." Some dagobas are alleged to have the power of working miracles, but this privilege is almost exclusively confined to those which have been built in honour of the *rahats*, or beings who are free from all evil desire, and possess supernatural powers.

DAGON, a great god of the Philistines mentioned in the Bible. He is represented in 1 Sam. v. 4, as having the face and arms of a man, and the body of a fish. The temple of Dagon at Gaza is described in Judg. xvi. 27, as having been so magnificent and large that on the roof of it stood about 3,000 men and women. This deity must have had worship offered him till a late period, as we find a Beth-Dagon, or temple of Dagon, mentioned in the First Book of Maccabees. Sanchoniathon interprets the word to mean bread-corn, and alleges him to have been the son of Uranus, and the inventor of bread-corn and the plough. Some regard Noah, who was a husbandman, as represented by Dagon. Great difference of opinion has existed among authors as to the god, or, the word being also feminine, the goddess indicated by the Philistine idol. Sometimes it received the name of *Derceto*, and at other times of *Atergatis*. Herodotus compares Dagon to the goddess Venus. It is not unlikely that the Jews, from their vicinity to the country of the Philistines, may have fallen into the worship of this idol. Selden conjectures that the god Oannes worshipped by the Babylonians was identical with the Dagon of the Phœnicians. Berosus, quoted by Eusebius, says, that this Oannes had the body of a fish, and below the head placed upon the body, another head of a man which came out from under the head of the fish. He had likewise a man's feet coming from under the tail of the fish, and a human voice. This monster, the same ancient author says, came every morning out of the sea, went to Babylon, and taught men arts and sciences, returning every evening to its ocean-home.

It has been supposed that Dagon was a male god at Ashdod, but a female at Ascalon, where she had a magnificent temple, and was called *Derceto* or *Dirce*, being identical also with *Atergatis* the Syrian goddess. The Jewish writers generally agree in deriving the word Dagon from *dag*, the Hebrew word for a fish, and that, like the Tritons, the idol was half man, half fish. Abarbanel and Jarchi, however, seem to hint that the whole statue of Dagon was the figure of a fish, except his hands and feet, which had a human shape. It is remarkable that Layard, in his recent researches in the ruins of Nineveh, discovered in the course of his excavations a statue evidently of a deity, the upper portion being in human shape, and the lower in the shape of a fish, thus confirming the idea that the same gods were worshipped among the Assyrians and Chaldeans as among the Phœnicians. Jurieu, in his ingenious and learned 'History of the Doctrines and Worships of the Church,' endeavours to prove that Dagon was no other than the Phœnician Neptune. The arguments in support of this opinion he thus briefly states: "His shape of a fish is a demonstration of it; for I see no reason why they should give the figure of a fish to a celestial god. The name of Dagon, that signifies a fish, is another proof of it; for fishes are the chief subjects of Neptune, and his borrowing his name from

them is no wonder. In short, as it is rational to presume that the Phœnicians had a Neptune, as well as a Saturn, Jupiter, and Pluto, so we can find him by no other name than that of Dagon. It is true, there were other marine gods, which might be represented in the same manner. But this Dagon seems to be the king of them all; for we find by the history of Samson, that he was looked upon by the Philistines as the great god, who had delivered up Samson unto them. Accordingly, in the history of the ark and Dagon, he is absolutely called the god of the Philistines, 'Dagon our god.' Had he been of the inferior gods, it is not like they would have done so much homage to him." Bochart supposes Dagon to have been Japhet, the son of Noah, and that the government of the sea was bestowed upon him, because his allotment and that of his posterity was in the islands, peninsulas, and lands beyond the sea, that is, in Europe.

DAHOMÉY (RELIGION OF). The country whose religion falls to be sketched in this article, forms a kingdom of considerable extent in the interior of Western Africa, behind the Slave Coast. One grand point which may be regarded as the centre of the whole religious, and indeed political system of the people of Dahomey is superstitious veneration for the person of their monarch, whom they look upon as a superior being, nay, almost a divinity. So much is this idolatrous feeling encouraged by the government, that it is accounted criminal to believe that the king of Dahomey eats, drinks, and sleeps like ordinary mortals. His meals are always taken to a secret place, and any man that has the misfortune or the temerity to cast his eyes upon him in the act, is put to death. If the king drinks in public, which is done on some extraordinary occasions, his person is concealed by having a curtain held up before him, during which time the people prostrate themselves, and afterwards shout and cheer at the very top of their voices. The consequence is, that the orders of the sovereign, however tyrannical and unjust, are obeyed with the most implicit submission, no one daring to resist the will of a ruler whom they believe to be invested with almost Divine attributes.

In this, as in all the other parts of Western Africa, FETISH WORSHIP (which see) prevails, the fetish or imaginary god of Dahomey being the leopard, which is accounted so sacred, that if any person should kill one of these animals, he is instantly offered up in sacrifice to the offended deity. The leopard is regarded as representing the Supreme, invisible god "Seh," and worshipped with great reverence by the people. Another object of worship is "Soh," the deity of thunder and lightning. Sacrifices are offered of different kinds. The ceremonies practised in the sacrifice of a bullock, are thus detailed by Mr. Forbes in his 'Dahomey and the Dahomans:': "The priests and priestesses (the highest of the land, for the Dahoman proverb has it that the poor are never priests) assemble within a ring, in a public square; a band

of discordant music attends; and after arranging the emblems of their religion, and the articles carried in religious processions, such as banners, spears, tripods, and vessels holding bones, skulls, congealed blood, and other barbarous trophies, they dance, sing, and drink until sufficiently excited. The animals are next produced, and decapitated by the male priests, with large chopper-knives. The altars are washed with the blood caught in basins; the rest is taken round by the priests and priestesses, who, as Moses commanded the elders of Israel (B. C. 1491), 'strike the lintel and two side posts' of all the houses of the devotees, 'with the blood that is in the basin.' The turkey buzzards swarm in the neighbourhood, and with the familiarity of their nature gorge on the mangled carcase as it is cut in pieces. The meat is next cooked, and distributed among the priests; portions being set aside to feed the spirits of the departed and the fetishes. After the sacrifice the priesthood again commence dancing, singing, and drinking; men, women, and children, grovelling in the dirt, every now and then receiving the touch and blessing of these enthusiasts."

As appears from this quotation, the Dahoman priesthood is taken chiefly from the higher classes, and indeed in the sacred order are to be found some of the royal wives and children. To reveal the sacred mysteries and incantations, the knowledge of which is limited to the priestly office, is visited with capital punishment. Private sacrifices of fowls, ducks, and even goats, are common, and are performed with ceremonies similar to those observed in the public sacrifices. In cases of sickness, for instance, it is customary to endeavour to propitiate the gods with sacrifices of different kinds, commencing with the simple offering of palm-oil food, and if this fail, owls, ducks, goats, and bullocks are sacrificed. Should the sick man be wealthy or of high rank, he asks the king to allow him to sacrifice one or more slaves, for each of whom he pays a certain sum into the royal treasury. If he recovers from his sickness, he expresses his gratitude by liberating one or more slaves, bullocks, goats, fowls, or other objects which had been destined for sacrifice, but which are now given up to the fetish, and therefore cared for by the fetishmen. If, on the other hand, he dies, the latest and most earnest request of the dying man is that his principal wives should consent to accompany him into the next world—a request which is almost invariably granted. At the burial, accordingly, of a Dahoman chief, a number of his wives and favourite slaves are sacrificed on the tomb, as has been already noticed in the case of another of the tribes of Western Africa. Nay, even it is not uncommon for his wives to fall upon each other with knives, and lacerate themselves in the most cruel and barbarous manner; and this work of butchery is continued until they are forcibly restrained.

"There is no place," says Mr. Leighton Wilson in his 'Western Africa,' "where there is more in-

tense heathenism; and to mention no other feature in their superstitious practices, the worship of snakes at this place fully illustrates this remark. A house in the middle of the town is provided for the exclusive use of these reptiles, and they may be seen here at any time in very great numbers. They are fed, and more care is taken of them than of the human inhabitants of the place. If they are seen straying away they must be brought back; and at the sight of them the people prostrate themselves on the ground, and do them all possible reverence. To kill or injure one of them is to incur the penalty of death. On certain occasions they are taken out by the priests or doctors, and paraded about the streets, the bearers allowing them to coil themselves around their arms, necks, and bodies. They are also employed to detect persons who have been guilty of witchcraft. If in the hands of the priest they bite the suspected person, it is sure evidence of his guilt, and no doubt the serpent is trained to do the will of his keeper in all such cases. Images, usually called *greegrees*, of the most uncouth shape and form, may be seen in all parts of the town, and are worshipped by all classes of persons. Perhaps there is no place where idolatry is more openly practised, or where the people have sunk into deeper pagan darkness." See ASHANTEES (RELIGION OF THE).

Circumcision is practised among the natives of Dahomey, as among many other tribes throughout the whole African continent, with the exception of those on the Grain Coast, and the neglect of this ceremony exposes a man to the heaviest reproach and ridicule. Nor is this the only case in which the Dahomans have adopted Jewish practices. The door-posts, for example, of their houses are sprinkled with the blood of animals offered in sacrifice; they have also their stated oblations and purifications, and as an expression of mourning they shave their heads, and dress themselves in the meanest and most abject garments. But far more nearly does this superstitious people approach in their religious rites to the idolatry of Paganism. They venerate all large animals, such as the elephant, and hold them in a species of religious awe. Should a lion be killed, the skull and bones are a welcome offering to the fetish, and gain for the donor some special privileges. So highly do they venerate their own fetish, the leopard, that should a man fall a victim to this sacred animal, he is gone in the belief of the Dahoman to the land of good spirits; and instead of revenging his death by the murder of his devonrer, his relations will even feed the animal. The temples in Dahomey are very numerous, and in each of them there is an altar of clay. No worship, however, seems to be conducted in these temples, but small offerings are daily given by the devotees, and removed by the priests. There is no recognition of the Divine Being by any stated form of worship. The only approach to it is that which is offered to the spirits of the dead, and usually denominated DEMON

WORSHIP (which see). The presence of some spirits is courted eagerly, while that of others is much dreaded. Demoniacal possession is thought to be not unfrequent among the people of Dahomey, and certain ceremonies are gone through by the priests to effect the expulsion of the demons.

The "customs," as they are called, in honour of the dead, are observed at Dahomey, as well as at Ashantee. Human beings are sacrificed on these occasions to the manes of the dead, under an idea that those who have passed away from this world are still capable of being gratified by a large train of slaves and attendants, such as afforded them pleasure when on earth. At these customs for the dead, not only are human beings offered up in sacrifice, but music, dancing, and mirth of every kind accompany the horrid rites. Twice every year these "customs" are repeated, receiving the name of the great and little customs. Mr. Forbes was present on one of these occasions, on the last day of May 1849, when the king of Dahomey offered human sacrifices as gifts to his people. The description is painfully interesting: "In the centre of the marketplace, a platform was erected twelve feet in height, enclosed by a parapet breast high. The whole was covered with cloths of all colours, and surmounted by tents, gaudy umbrellas, and banners of varied hues and devices, among which, as usual, were several union jacks. On the west front of the Ah-toh, which must have been at least 100 feet square, was a barrier of the prickly acacia, and within this the victims for the day's sacrifice lashed in baskets and canoes. A dense naked mob occupied the area, whilst a guard of soldiers prevented them from bearing down the barrier. Beyond in all directions were groups of people collected round the banners and umbrellas of the different ministers and caboccers. The king insisted on our viewing the place of sacrifice. Immediately under the royal stand, within the brake of acacia bushes, stood seven or eight fell ruffians, some armed with clubs, others with scimitars, grinning horribly. As we approached the mob yelled fearfully, and called upon the king to 'feed them, they were hungry.' The victims were held high above the heads of their bearers, and the naked ruffians thus acknowledged the munificence of their prince. Silence again ruled, and the king made a speech, stating that of his prisoners he gave a portion to his soldiers, as his father and grandfather had done before. Having called their names, the one nearest was divested of his clothes, the foot of the basket placed on the parapet, when the king gave the upper part an impetus, and the victim fell at once into the pit beneath. A fall of upwards of twelve feet might have stunned him, and before sense could return the head was cut off, and the body thrown to the mob, who, now armed with clubs and branches, brutally mutilated, and dragged it to a distant pit, where it was left as food for the beasts and birds of prey. After

the third victim had thus been sacrificed, the king retired, and the chiefs and slave-dealers completed the deed which the monarch blushed to finish. As we descended the ladder, we came on another scene of this tragedy. Each in the basket in which the victim had sat a few moments before, lay the grizzly bleeding heads, five on one side, six on the other." How impressively may such a narrative show, that "the dark places of the earth are full of the habitations of horrid cruelty." With the exception of a short visit of a Wesleyan Missionary to the country, the natives have never had till recently an opportunity of listening to the Word of Life. A mission station, however, has been established by the Wesleyans at Badagry, and there is a prospect of two more being commenced, one at Whydah, and another at Abomey, the capital of Dahomey, but the population of that kingdom, amounting to 200,000 souls, are at this hour sitting in darkness and in the region of the shadow of death.

DAI-BOTH, one of the principal deities of Japan. The word is said to mean the Great God, and therefore it is not improbable that he may be the same with AMIDAS (which see), considered under some of his peculiar attributes, or rather it may be the Great Budha himself. But whether this be the case or not, a splendid temple exists at Miaco, which is dedicated to the worship of Dai-Both. A lively description of this temple is given by an old Dutch writer: "Before you come to the temple itself," says he, "you pass through a kind of a gate, on each side whereof are erected two monstrous figures, with several arms, fraught with arrows, swords, and other offensive weapons. These two monsters stand in a posture of defence, and seem prepared to combat each other. From this gate you proceed to a large quadrangle, with galleries on each side of it, which are supported by pillars of freestone. After you have crossed this square, you come to another gate, embellished with two large lions made of stone, and then you go directly into the pagod, in the centre whereof the idol Dai-Both is seated, after the Oriental fashion, on an altar-table, which is raised some small matter above the ground. This idol, notwithstanding you see him seated like the great Jove of old, is of a monstrous height; for his head touches the very roof of his temple. The attitude of Jupiter was justified by the symbolical intention of it, which intimated, says a celebrated ancient author, that the power of the deity was firm and unalterable. The Japanese and Indians, in all probability, entertain the very same idea. The colossus of Dai-Both, though composed of wood, is plastered and covered over that with gilded brass. This idol has the breast and face of a woman; his black locks are woolly, and curled like a negro's. One may form some idea of the prodigious bulk of this colossus by his hands, which are bigger than the whole body of any man of a moderate stature. He is encircled on all sides with gilded rays, in which there are placed abun-

dance of images, representing some of the CAMIS (which see) and demi-gods of Japan. There are several others in a standing posture, both on his right hand and on his left, all crowned with rays, like our Christian saints. The table of the altar, whereon the idol is sitting, is furnished with a large quantity of lighted lamps."

Kaempfer declares the temple of Dai-Both to be the most magnificent building in the whole kingdom of Japan, and much more lofty than any other edifice in Miaco. The idol itself, which is seated in the heart of flowers, is gilt all over. Its ears are very large, and its hair is curled. There is a crown upon its head, and a large speck or stain upon its forehead. The arms and breast are naked. The right hand is extended, and points to the hollow of the left, which rests upon the belly. A circle of rays is placed behind the idol, and is so large that it takes up the circumference of four pillars. The pillars are at a considerable distance from one another, and the statue of Dai-Both, which is of great size, touches only two of them with its shoulders. Within the oval which contains the statue, and all round it, are small idols in human forms, and seated on flowers. See JAPAN (RELIGION OF).

DAIKOKU, a Japanese deity, to whom the inhabitants of that island consider themselves as indebted for all the riches they enjoy. This idol, which is in fact the *Plutus* of Japan, is represented sitting on a bale or sack of rice, and with an uplifted hammer, which he is wielding above his head ready to strike any object, and wherever the stroke falls it carries with it universal plenty. A bag of rice is, in the estimation of this singular people, an emblem of wealth.

DAIRI, the spiritual head or supreme pontiff of the religion of the SINTOS (which see), the native religion of Japan. At one time he combined in his own person the offices of secular and ecclesiastical ruler of the country. His temporal, however, was separated from his spiritual, power about the middle of the twelfth century, but it was not until 1585 that the Cubo or temporal sovereign of the island began to rule with an unlimited authority. The Dairi is thus considerably restricted in both wealth and influence, but he is recognized as the pope, or highest spiritual governor to whom all veneration and respect is due. He resides at Miaco, and appropriates to himself the whole revenue of that city and its rich adjoining territory. To enable him to maintain suitable rank a liberal allowance is due to him out of the public treasury, besides large sums which he receives from the privilege he enjoys of conferring titles of honour. The grant which ought to be paid out of the imperial funds for the support of the Dairi is far from being regularly paid, the Cubo for one excuse or another frequently withholding it. In consequence of this, the attendants of the pontiff are many of them obliged to work for their own maintenance, and he finds it difficult to sustain the

dignity and splendour which he regards as befitting his office. The descendants of the royal family, who now amount to a large number, all of them belong to the court of the Dairi, and the sacred treasury being quite inadequate to the support of so many dependents, they are compelled to employ themselves in the most humble occupations to keep up their outward dignity. The utmost exertions are put forth by all connected with the Dairi to enable the court to present the most imposing aspect of magnificence. The supreme pontiff himself is raised, in the estimation of the Sintos, above all mortal imperfection, being viewed as invested with almost superhuman attributes. His foot is never to be profaned by touching the ground, and he is never to be moved from one place to another unless upon men's shoulders. It is considered unlawful for him to cut his hair or nails; and such processes, accordingly, being sometimes necessary, are performed when he is asleep. On his death the next heir succeeds, whether male or female, at whatever age. In fact, he is regarded as a god on earth who never dies, but who, from time to time, renovates his soul. An illustration of this truth has recently occurred. On the 1st July 1856, the Dairi was taken ill; on the 3d he became worse, and immediately the priests spread abroad the report, that the Dairi had placed himself in communication with the great god of heaven, and was about to renew his soul in the bosom of Ten-Sio Dai-Tsin, the highest of all their divinities. The crowd hastened to the palace, where the Dairi was lying on an immense bed of state with his robes on, and the gauze veil covering his face. The priests remained praying in turns in the midst of burning perfumes and performing various ceremonies of their religion. On the 5th July the Dairi expired, and immediately after the supreme pontiff had breathed his last, the chief priest announced that the soul had gone to pay a visit to the gods, and would speedily return. A dead silence followed this announcement, and in the space of about ten minutes the chief priest, surrounded by the whole sacred college, threw a large linen cloth over the dead body, and the moment after, withdrawing the cloth, discovered to the eyes of the wondering multitude another form altogether similar to that of the late Dairi, but full of life and health. This new head of the church at once sat up in bed, then rose altogether, proceeded to an altar placed at one side of the apartment, ascended it, and gave his benediction to the multitude, at the close of which shouts of joy hailed the appearance of the new Dairi. The explanation of this transaction is not difficult to discover. By a stratagem easily managed, the priests had substituted for the deceased Dairi the person of his son, his natural heir. A trap-door had let down the dead body, and raised the living, without the people being able to perceive the deception practised upon them, amid the numberless prostrations and other ceremonies called for by their peculiar form of worship.

Formerly, when the Dairi, along with his spiritual office, combined that of Emperor of Japan, he was accustomed to present himself every morning to public view for hours together. On these occasions he appeared seated upon his throne, with his crown upon his head, and his whole body remaining fixed and immoveable like a statue. The slightest motion, the least cast of his eye to the right hand or to the left, portended some fatal disaster, and if he looked steadily on one particular side, it infallibly prognosticated war, fire, or famine. But ever since he was divested of his temporal authority, the Dairi has been entirely exempted from passing through so painful a ceremony. He is uniformly treated with the most superstitious veneration. Every dish or vessel presented to his table must be new, and no sooner has it been once used by his Holiness than it is forthwith destroyed, lest some unhappy person making use of it, should be visited with sickness in punishment of his sacrilege. The Dairi has twelve wives. She who is the mother of the heir apparent is regarded as superior to all the rest.

The Dairi is distinguished both from his own court and from the rest of the community, by the peculiar dress which he wears, being usually attired in a black tunic under a scarlet robe, with a large veil over it, the fringes of which are made to fall over his hands. Upon his head he wears a cap embellished with various tufts and tassels. The whole sacred order may be known by their dress from the laity, and differing as they do among themselves in rank and office, this difference is chiefly marked by the fashion of their cap, some wearing it with a crape band either twisted or hanging loosely down; others with a piece of silk, which hangs over their eyes. They likewise wear a scarf over their shoulders, which is either longer or shorter according to their rank.

All titles of honour are conferred by the Dairi. Of these there are six classes or degrees, the most honourable of which conveys a more than common sanctity and grandeur. The soul of the man who has received this high distinction, whenever it takes its flight, is infallibly transformed, in the opinion of the Japanese, into some illustrious CAMI (which see). A title corresponding to the expression "celestial people," is conferred upon the chief persons of the ecclesiastical body; and the emperor, with the consent of the Dairi, bestows titles of honour on the princes and ministers of his court.

It is the special province of the Dairi to canonize the saints, or, in other words, to raise persons who have distinguished themselves on earth to the enjoyment of divine honours after death. He himself is considered to be of such exalted spiritual rank in virtue of his sacred office, that it is a received opinion among the Japanese that all the gods condescend to pay him a formal visit once a-year, namely, in their tenth month, which, as the whole divine hierarchy are supposed to be absent from their cele-

tial abodes, is called "the month without a god;" and, accordingly, no one thinks it necessary to adore them. There are certain qualifications necessary for obtaining canonization, such as the power of working miracles, the enjoyment of a communication with the saints above, and even of familiar intercourse with the gods themselves. The strange idea is entertained that there are some souls which occasionally return from the other world, and this return secures their investiture with divine rank. All the honours due to their exalted position are by degrees paid to them. First of all, an illustrious title is conferred upon them by the Dairi; then a *mia* or temple is built in honour of them by the voluntary contributions of their devotees, and this being accomplished, supplications, prayers, and vows are made to them. If any of his worshippers should happen to meet with sudden good fortune, or to escape from some impending calamity, the reputation of the new saint is immediately established, crowds of additional devotees flock to him from all quarters, and new temples are built for his worship. Before an act of canonization, however, can be valid, even though formally passed by the Dairi, it must be confirmed by the Curo or secular monarch; and till this takes place, no one can freely or safely pay the new saint an act of worship.

So sacred is the person of the Dairi, in the estimation of the Japanese, that the gods are supposed to keep watch around his bed by night, and if his sleep happen from any cause to be disturbed, an idol is subjected to the bastinado for neglect of duty, and it is banished from the court for a hundred days. The very water in which the Dairi washes his feet is looked upon as sacred. It is stored up with the utmost care, and no person is allowed to profane it by using it for any purpose whatever.

DAJAL, the name which Mohammed gave to the Antichrist or false Christ, whose appearance he regarded as one of the ten signs which should precede the resurrection. The Arabian prophet thus describes the personal appearance of Dajal: "Verily, he is of low stature, although hulk; and has splay feet, and is blind, with his flesh even on one side of his face, without the mark of an eye, and his other eye is neither full nor sunk into his head. Then, if you should have a doubt about Dajal, know that your cherisher (God) is not blind." The manner in which the Antichrist will conduct himself after his appearance is also explained by Mohammed. "Dajal," says he, "will come to a tribe, and call them to him, and they will believe in him; and Dajal will order the sky, and rain will fall; and he will order the earth, and it will produce verdure; and in the evening their cattle will come to them with higher lumps upon their backs than they went out in the morning, and their udders will be large, and their flanks shall be full. After that Dajal will go to another tribe, and call them, and they will refuse, and he will withhold rain from their verdure and cultiva-

tion; and they will suffer a famine, and possess nothing. . . . And whilst Dajal will be about these things, on a sudden God will send Jesus, son of Mary, and he will come down on a white tower, on the east of Damascus; clothed in robes coloured with red flowers, resting the palms of his hands upon the wings of two angels; and every infidel will die, who shall be breathed upon by the Messiah, and the breath of Jesus will reach as far as eye can see. And Jesus will seek for Dajal until he finds him at a door in a village called Lúd (in Palestine), and will kill him. Then a tribe will come to Jesus whom God shall have preserved from the evils of Dajal, and he will comfort them, and will inform them of the degrees of eminence they will meet with in Paradise."

DAKSHINAS, or right hand form of worship among the Hindus, that is, when the worship of any goddess is performed in a public manner, and agreeably to the *Vedas* or *Puranas*. The only ceremony which can be supposed to form an exception to the general character of this mode is the *Bali*, an offering of blood, in which rite a number of animals, usually kids, are annually decapitated. In some cases life is offered without shedding blood, when the more barbarous practice is adopted of pummelling the poor animal to death with the fists; at other times, blood only is offered without injury to life. These practices, however, are not considered as orthodox. Animal victims are also offered to *Devi*, in her terrific forms only as *Kali* or *Durga*. The worship is almost confined to a few districts, and perhaps is carried to no great extent.

DALADA, the left canine tooth of *Budha*, the most highly venerated relic among the Budhists, particularly in Ceylon. To preserve this, the only portion which remains of the body of the holy sage, a temple has been erected, in which it is deposited, being placed in a small chamber, enshrined in six cases, the largest of them being upwards of five feet in height and formed of silver. All the cases are constructed in the conical shape of a *dágoba*, and two of them are inlaid with rubies and precious stones. The outer case is ornamented with gold and jewels, which have been offered by devotees. Mr. Hardy describes the relic itself as "a piece of discoloured ivory or bone, slightly curved, nearly two inches in length, and one in diameter at the base; and from thence to the other extremity, which is rounded and blunt, it considerably decreases in size." The *wihára* or temple which contains the sanctuary of this relic, is attached to the palace of the former kings of Kandy. From a work composed on the subject of *Budha's* tooth, dating as far back as A. D. 310, it is said that one of the disciples of the sage procured his left canine tooth when his relics were distributed. This much valued treasure he conveyed to Dantapura, the chief city of Kalinga, where it remained for 800 years. Its subsequent history we quote from Mr. Hardy's 'Eastern Monachism': "The

Brahmans informed Pándu, the lord paramount of India, who resided at Pátaliputra, that his vassal, Gúhasiwa worshipped a piece of bone. The monarch, enraged at this intelligence, sent an army to arrest the king of Kálinga, and secure the bone he worshipped. This commission was executed, but the general and all his army were converted to the faith of Budhism. Pándu commanded the relic to be thrown into a furnace of burning charcoal, but a lotus arose from the flame, and the tooth appeared on the surface of the flower. An attempt was then made to crush it upon an anvil, but it remained embedded in the iron, resisting all the means employed to take it therefrom, until Subaddha, a Budhist, succeeded in its extraction. It was next thrown into the common sewer; but in an instant this receptacle of filth became sweet as a celestial garden, and was mantled with flowers. Other wonders were performed, by which Pándu also became a convert to Budhism. The relic was returned to Dantapura; but an attempt being made by the princes of Sewet to take it away by force, it was brought to Ceylon, and deposited in the city of Anurádhapura. In the fourteenth century it was again taken to the continent, but was rescued by Prákrama Báhu IV. The Portuguese say that it was captured by Constantine de Braganza, in 1560, and destroyed; but the native authorities assert that it was concealed at this time at a village in Saffragam. In 1815, it came into the possession of the British government; and although surreptitiously taken away in the rebellion of 1818, it was subsequently found in the possession of a priest, and restored to its former sanctuary. From this time the keys of the shrine in which it was deposited were kept in the custody of the British agent for the Kandian provinces, and at night a soldier belonging to the Ceylon Rifle Regiment mounted guard in the temple, there being from time to time public exhibitions of the pretended tooth, under the sanction of the British authorities, by which the cause of heathenism was greatly strengthened and the minds of sincere Christians were much grieved; but in 1839 a pamphlet was published, entitled, 'The British Government and Idolatry,' in which these untoward proceedings were exposed, and the relic has since been returned to the native chiefs and priests, by a decree from the Secretary of State for the colonies."

The Daladá is worshipped with great reverence by all Budhists, but the inhabitants of Kandy more especially attach the highest importance to the possession of this sacred relic, regarding it as in fact the very glory and security of their country.

DALAI-LAMA, the great high-priest of the inhabitants of Tartary and Thibet. He is venerated as immaculate, immortal, and omnipresent, the vicegerent of God upon earth, and the mediator between mortals and the Supreme Being. He resides at Lha-Ssa, or the land of spirits, and presides over the whole Lamas or priests, who amount to an immense

number. He is supposed to be wholly absorbed in spiritual matters, and to take no concern in temporal affairs, unless to employ himself in deeds of charity and benevolence. He is the head not only of the *Lamas*, but of the whole gradations of the priesthood, including the *gyllongs*, *tobha*, and *tuppa*; and he is also the source and the centre of all civil power. He very seldom goes abroad, but is closely confined to a temple, where he is waited upon with the most profound veneration by a large number of Lamas. All possible means are adopted to impress the minds of the people with solemn awe and reverence for the person of this Supreme Pontiff. He is believed to be incapable of suffering death like ordinary mortals, and accordingly, whenever he is overtaken by death, the priesthood substitute another Lama without delay, taking care to select one who shall resemble the former Grand Lama as much as possible. To find access to the presence of the Dalai-Lama is eagerly courted by devotees, who crowd accordingly to the Great Lamasery that they may receive his benediction, and be permitted to pay their adorations to him. He is supposed to have descended by transmigration from Buddha himself. All the eastern regions of Tartary acknowledge the supremacy of the Grand Lama, and hold the doctrines of SHAMANISM (which see), or in other words, a modified species of *Budhism*. The worshippers of the Grand Lama are divided into two sects, which though formerly entertaining the utmost hatred of one another, now live, according to the testimony of M. Huc, in perfect harmony. The priests of the one sect are dressed in long yellow robes, with high conical caps, which are also yellow. The priests of the other sect are dressed in red; and the tribes are known as belonging to the red or the yellow cap. The latter is the more orthodox and influential, numbering among its votaries the Emperor of China. The Dalai-Lama is called by M. Huc, in his 'Travels in Tartary, Thibet, and China,' by the name of Talé-Lama, and he thus describes the residence of that august personage as he himself had seen it. "The palace of the Talé-Lama merits, in every respect, the celebrity which it enjoys throughout the world. North of the town, at the distance of about a mile, there rises a rugged mountain, of slight elevation and of conical form, which, amid the plain, resembles an islet on the bosom of a lake. This mountain is entitled Buddha-La (mountain of Buddha, divine mountain), and upon this grand pedestal, the work of nature, the adorers of the Talé-Lama have raised the magnificent palace wherein their Living Divinity resides in the flesh. This palace is an aggregation of several temples, of various size and decoration; that which occupies the centre is four stories high, and overlooks all the rest; it terminates in a dome, entirely covered with plates of gold, and surrounded with a peristyle, the columns of which are, in like manner, all covered with gold. It is here that the Talé-Lama has set up his abode. From the summit of this lofty sanctuary he can con-

template, at the great solemnities, his innumerable adorers advancing along the plain or prostrate at the foot of the divine mountain. The secondary palaces, grouped round the great temple, serve as residences for numerous Lamas, of every order, whose continual occupation it is to serve and do honour to the Living Buddha. Two fine avenues of magnificent trees lead from Lha-Ssa to the Buddha-La, and there you always find crowds of foreign pilgrims, telling the beads of their long Buddhist chaplets, and Lamas of the court, attired in rich costume, and mounted or horses splendidly caparisoned. Around the Buddha-La there is constant motion; but there is, at the same time, almost uninterrupted silence, religious meditations appearing to occupy all men's minds."

The Dalai-Lama is the religious and political sovereign of the Thibetians, and also their visible deity. As a token of the high respect in which he is held, they call him *Kian-Ngan-Remboutchi*, which in their language denotes the expressive designation of "sovereign treasure."

DALEITES, a small Christian sect which arose in Scotland last century, deriving its name from its founder, Mr. David Dale, an excellent and devout man, who, while he followed the occupation of a manufacturer, was also pastor of a Congregationalist church in Glasgow. Born of pious parents, he had been carefully trained in the fear of the Lord, and his character throughout life was that of a godly, consistent man. For a time he continued to worship in the communion of the Established Church, but happening to peruse the treatise written by Mr. Glas or Tealing, entitled, 'The Testimony of the King or Martyrs,' he was so convinced by the reasonings of the author, that he resolved to leave the Establishment, and to join the recently formed body of the Glasites. His connection with that sect, however, was but of very short duration, if it was ever fully formed; as his views on some points differed slightly from those of Mr. Glas and his adherents. Mr. Dale therefore worshipped along with a few friends of kindred sentiments, who formed themselves after a short time into a congregation under his pastoral superintendence. Small churches holding the same principles were soon formed in different parts of the country, particularly at Edinburgh, Perth, and Kirkcaldy.

In their general opinions on doctrinal points the *Daleites* differed little from the *GLASITES* (which see). Both in preaching and prayer, while the doctrines of free grace were prominently held forth by both sects, they were generally regarded as being exhibited in a more limited aspect among the *Daleites*, the members of the church being addressed and prayed for as believers who had already passed from death unto life, and not as still to be invited to enter within the fold of Christ. In some of their practices also the two sects differed from each other. The *Daleites* did not consider a plurality of elders essential to the right dispensation of the Lord's Supper as

the Glasites did. Mr. Dale and his followers held that the apostolic expression, "the husband of one wife," was to be understood as simply prohibiting the having of two wives at one time; whereas Mr. Glas and those who adhered to him, maintained that the doctrine which the apostle meant to teach was, that if an elder married a second time, even although his first wife was dead, he thereby became disqualified for office. The Daleites did not refuse to hold ordinary social intercourse with excommunicated persons by sitting with them at meat. The Glassites considered such conduct as inconsistent with true Christian character and conduct.

The sect of the Daleites has long since disappeared, not a single congregation of the body being known to exist in Scotland. See INGHAMITES, GLASITES, SANDEMANIANS.

DALMATICA, a long coat with sleeves down to the hands, which was occasionally, though but seldom, worn by the ancient Romans. It has been sometimes alleged that this piece of dress was worn in the early Christian church, both by bishops and deacons, but the evidence on which such a statement rests is by no means conclusive. The dalmatica was worn formerly by the deacon in the Church of England in the administration of the eucharist. It is a robe reaching down to the knees, and open on each side. In the Roman Catholic church the dalmatica is marked on the back with two narrow stripes. This garment is called in the Greek church COLLOBIUM (which see), and is covered with a multitude of small crosses. The name dalmatica is derived from its being the royal vest of Dalmatia. Pope Sylvester is said to have been the first who ordered it to be worn by deacons. Pope Eutychianus decreed that the bodies of the martyrs should be wrapped up in this robe.

DAMASCENUS (ST. JOHN), FESTIVAL OF, a festival celebrated by both the Greek and Roman churches in memory of John of Damascus, a distinguished theological writer in the first half of the eighth century. The Greek church holds the festival on the 4th of December, and the Latin church on the 6th of May.

DAMIANISTS, a sect of Christians which arose in the sixth century, deriving their name from Damianus, the Monophysite patriarch of Alexandria. The Damianists rejected the idea of a mere specific unity in God, and not a numerical unity. Approaching the views of the Sabellians, they maintained that the Three Persons in the Trinity had a common nature in the same sense that any two human beings may be said to have a common nature. Thus this sect tried to discriminate between the Divine essence and the Three Persons of the Godhead. They denied that each Person by himself and in nature was God, but maintained that the Three Persons had a common Godhead or divinity by an undivided participation of which each one was God. The Father, Son, and Holy Spirit, they called Hypostases or Per-

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sons, and what was common to them they called God, substance or nature. It is not improbable that by such a mode of explanation they intended to reject the Athanasian doctrines of the eternal generation of the Son, and the procession of the Holy Ghost. Their opinions, indeed, somewhat resembled those of the ANGELITES (which see).

DAMIANUS. See ANARGYRES.

DAMIEN (ST.), HERMITS OF. See CELESTINES.

DANA, a gift, the term used by the Budhists of Ceylon to denote alms. They attach great importance to the duty of almsgiving, which is, according to their system of belief, highly meritorious. But to the right performance of this cardinal virtue they regard it as absolutely indispensable that the intention of the giver be pure, that he be perfectly willing to part with the gift before bestowing it, and that he have no feeling of regret after it has been bestowed. Alms given to priests are restricted to four articles only—robes, food, a pallet to lie upon, and medicine or sick diet. Almsgiving is the first of virtues among the Budhists, and superior to the observance of all the precepts. It brings a greatly increased reward in a future birth, including, if the duty be properly discharged, both wealth and attendants.

DANACE, a name given to the obolos or coin which the ancient Greeks were wont to place in the mouth of the dead to pay Charon, for carrying them in his boat across the Styx to Hades. It seems to have received the name of *damace*, either from being given *tois danois*, to the dead, or from *damos*, a price.

DANAIDES, the fifty daughters of Danans, who were betrothed to the fifty sons of Ægyptus, whom they killed by the persuasion of their father, and having committed the dead bodies to the tomb, were purified from the guilt of their bloody deed by Hermes and Athena, with the sanction of Zeus. Ovid, Horace, however, and other later poets, state that the Danaides were punished for their crime in Hades by being doomed to pour water eternally into a vessel full of holes. Hypermnestra was the only one of the Danaides who is said to have saved her husband Lynceus alive, and hence Pausanias says, that he saw at Delphi three statues dedicated to Danaus, Hypermnestra, and Lynceus.

DANCERS, a sect which arose in the Low Countries in the fourteenth century. They originated in A. D. 1373 at Aix-la-Chapelle, from which they spread through other parts of Belgium. They were accustomed, both in public and in their private houses, all of a sudden to fall a-dancing; and holding each other by the hand, they continued in this, which they considered a sacred exercise, until, being almost worn out with the extraordinary violence of their employment, they fell down breathless and exhausted. During these intervals of vehement agitation, they alleged that they were favoured with wonderful visions. Like the Flagellants, they roved from place to place, begging their victuals, holding

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their secret assemblies, and treating the priesthood and worship of the church with the utmost contempt. The ignorant priests of that age believed these enthusiasts to be possessed with the devil; and they went so far as to pretend to cast him out by the singing of hymns, and the application of fumigations of incense.

DANCING (RELIGIOUS). From an early period the custom of dancing as a part of religious worship seems to have existed. The dance seems to have formed a part of the most ancient popular rites of the Egyptians. Herodotus accordingly, in describing their annual journey to Bubastis, says, "Throughout the whole journey, some of the women strike the cymbal, whilst men play the flute, and the rest of the women and men sing and clap their hands; and when in their journey they come near a town, they bring the boat near the shore, and conduct themselves thus: some of the women do as I have already described, and some dance." In the Egyptian monuments also there are frequent representations of choral dances and festal processions. In all probability, therefore, the Israelites had brought from Egypt the custom of religious dances, such as that which formed a part of the worship of the golden calf, in the account of which Moses tells us in Exod. xxxii. 19, that "he saw the calf and the dancing." These sacred dances among the Hebrews were accompanied with instrumental music. Thus David says, Ps. cl. 4, "Praise Him with the timbrel and dance." The Hebrew word used to denote this dance means properly a circular dance, which would seem to indicate the form or figure in which it was conducted. Both men and women appear to have joined in these religious festivals, for we find in Ps. lxxviii. 25, a distinct reference to this fact: "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels." Men of rank did not count it beneath their dignity to engage in religious dancing. Hence David, though a king, is not ashamed to express his feelings of holy gratitude and joy in a sacred dance; and while Michal his wife reproaches him for it, the ground of her ridicule is to be found not in his actually employing himself in the sacred exercise, but in his dancing in company with the rest of the people, thus putting himself on a level with the meanest of his subjects.

The sacred circular dance was not confined to the worshippers of the true God, but was practised also by the heathen, as in the case of the Amalekites after they had spoiled Ziklag, as recorded in 1 Sam. xxx. 16. When the heathen worship the demon gods, they dance in circles round the sacrifices, and throw themselves into the most violent contortions, so that the arms, hands, and legs appear as if they were in convulsions. They throw themselves suddenly on the ground, then jump up, and again join in the circular dance. The dithyramb or old Bacchic song of the ancient Greeks, was danced round a

blazing altar, by a chorus of fifty men or boys. Circular dances were performed by the Druids in the oak-groves and forests of the ancient Gauls and Britons, in honour of the sacred oak and its indwelling deity. To this day, in almost all heathen nations, instrumental music and the dance are considered necessary parts of religious worship.

In ancient Rome the priests of Mars received their name of *Salii* (Lat. *salio*, to leap), from the leaping dance which they performed, as they carried the sacred shields in joyful procession through the city. In such respect did the ancient heathens hold this sacred employment, that not only did they dance round the statues and the altars of their gods, but their poets have no hesitation in making the gods themselves sometimes engage in the dance. Pan, in particular, excels all the gods in dancing. And among modern heathens, the principal part of divine worship, particularly in savage tribes, consists in dances. Among the Mohammedans there is a special class of monks, who, from the peculiarity of their mode of worship, as consisting in rapid circular motions, are called *Dancing Dervishes*. Among the North American Indians there is a sacred exercise which is called the Calumet Dance. See CALUMET.

All promiscuous and immodest dancing of men and women together was forbidden among the early Christians. The council of Laodicea expressly prohibits it, having in view, as is generally believed, wanton dancing at marriage feasts, against which there are several other canons of the ancient councils, and severe invectives of the Fathers. Chrysostom declaims against promiscuous dancing as one of those pomps of Satan which men renounced in their baptism. Among some modern sects of Christians, all dancing of men and women in company, even though neither immodest nor lascivious in its character, is declared to be improper and unbecoming the gravity and decorum which ought to belong to the true Christian.

DANDIS, one of the Vaishnava sects among the Hindus, and a legitimate representative of the fourth Asrama or mendicant life, into which the Hindu is believed to enter after passing through the previous stages of student, householder, and hermit. A Brahman, however, does not require to pass through the previous stages, but is allowed to enter at once into the fourth order. The Dandi is distinguished by carrying a small dand or wand, with several projections from it, and a piece of cloth dyed with red ochre, in which the Brahmanical cord is supposed to be enshrined, attached to it; he shaves his hair and beard, wears only a cloth around the loins, and subsists upon food obtained ready-dressed from the houses of the Brahmans once a-day only, which he deposits in the small clay pot that he always carries with him. He should live alone, and near to, but not within a city; but this rule is rarely observed, and, in general, the Dandis are found in cities, collected like other mendicants in *Mathas*. The Dandi

has no particular time or mode of worship, but employs himself chiefly in meditation and in the study of the Vedanta works. He reverences *Shiva* and his incarnations in preference to the other members of the Hindu Triad, and hence the Dandis are reckoned among the *Vaishnavas*. They bear the Shiva mark upon the forehead, smearing it with the *Tri-pundra*, that is, a triple transverse line formed with the ashes of fire made with burnt cow-dung. This mark, beginning between the eye-brows and carrying it to their extremity, is made with the thumb reverted between the middle and third fingers. The genuine Dandi, however, is not necessarily of the Shiva or any other sect, and in their establishments they are usually found to adore *Nirguna* or *Niranjana*, the deity devoid of attribute or passion. The Dandis have usually great influence and authority among the Shiva Brahmans of the North of India, and they are the Sanyasis or monastic portion of the Smartal sect of Brahmans in the South.

It is not so much the speculative as the practical Dandis that are worshippers of Shiva, and the form in which they adore him is that of *Bhairav* (which see), or Lord of terror. In the case of those who thus worship Shiva, part of the ceremony of initiation consists in inflicting a small incision on the inner part of the knee, and drawing the blood of the novice as an acceptable offering to the god. The Dandis of every description differ from the great mass of Hindus in their treatment of the dead, as they put them into coffins and bury them, or when practicable cast them into some sacred stream. Hindus of all castes are occasionally found assuming the life and emblems of the order of Dandis. There are even Brahmans who, without connecting themselves with any community, take upon them the character of this class of mendicants. There is, however, a sect of Dandis termed *Dasnamis* (which see), which admit none but Brahmans into their order.

DANIEL (FESTIVAL OF), a festival celebrated by the Greek church on the 17th December, in memory of the prophet Daniel, and the three young Hebrews who were cast into the fiery furnace.

DAOLO, the god worshipped by the natives of Tonquin, as being the guardian of travellers.

DAPHNÆA, a surname of *ARTEMIS* (which see), derived from Gr. *daphne*, a laurel, perhaps because her statue was made of laurel-wood.

DAPHNÆUS, a surname of *APOLLO* (which see), because the laurel was sacred to this god.

DAPHNE, said by Pausanias to have been an ancient priestess of the Delphic oracle, to which office she had been appointed by Ge. There is an ancient tradition that having been remarkably beautiful, Daphne was loved by Apollo, who pursued after her, and when she attempted to flee from him, the god changed her into a laurel-tree, which accordingly was called by her name.

DAPHNEPHORIA, a festival celebrated at Thebes in honour of *Apollo*, which seems to have de-

rived its name from the circumstance, that laurel branches were carried in the procession. The festival was kept every ninth year. The mode of observance was as follows: A piece of olive-wood was ornamented with garlands of laurel and other flowers, and on its top was a globe of brass representing the sun, with another globe under it which denoted the moon, with smaller globes hanging from it indicating the stars. The middle part of the wood was festooned with purple garlands, while the lower part was surrounded with a crocus-coloured covering. The whole number of the garlands was three hundred and sixty-five, being the number of days in the year. The olive-bough thus adorned, was carried in procession by a youth of great beauty and of noble descent, splendidly dressed, with his hair dishevelled, and on his head a crown of gold. He was invested with the office of a priest, and bore the title of *DAPHNEPHOROS* (which see), or laurel-bearer. Before him walked one of his nearest relations carrying a rod festooned with garlands, and immediately after him followed a train of virgins with branches in their hands. In this order they marched to the temple of Apollo, surnamed *Ismenius* or *Galaxius*, where they sang supplicatory hymns to the god.

The Delphians also observed a solemnity of a similar kind, in which they sent every ninth year a sacred youth to *Tempe*, who, going along the sacred road, returned home as laurel-bearer amid songs and rejoicings. This ceremony is said to have been intended to commemorate the purification of Apollo at the altar in *Tempe*, to which he had fled on killing the Python. A festival of somewhat the same description was celebrated by the Athenians, who dedicated every seventh day to the worship of Apollo, carrying laurel-boughs in their hands, adorning the sacred basket with garlands, and singing hymns in honour of the god.

DAPHNEPHOROS, a priest of Apollo, who, according to Pausanias, was chosen to the office every year. He required to be young, handsome, and vigorous. This priest was taken from one of the most distinguished families of Thebes. The same name *Daphnephoros* was given to the laurel-bearer in a similar rite observed by the inhabitants of Delphi.

DARANIANS, a heretical sect among the Mohammedans, who derived their name from *Darani* their founder. This impostor, who had come from Persia into Egypt, endeavoured to persuade the people that *HAKEM*, the wise, in whose caliphate he lived, was God; but although *Darani* was a favourite with the caliph, the people, indignant at his blasphemy, put him to death. This sect prevailed much on the sea-coast of Syria, and in the district of Lebanon.

DASA-BALA, ten powers or modes of wisdom possessed by *BUDHA* (which see). Mr. Spence Hardy, to whose excellent works we are indebted for our information on the principles and rites of the

BUDHISTS (which see), thus enumerates the Dasa-Bala, in his 'Manual of Buddhism:' "1. The wisdom that understands what knowledge is necessary for the right fulfilment of any particular duty, in whatsoever situation. 2. That which knows the result or consequences of karma, or moral action. 3. That which knows the way to the attainment of nirwana or annihilation. 4. That which sees the various sakwalas or systems of worlds. 5. That which knows the thoughts of other beings. 6. That which knows that the organs of sense are not the self. 7. That which knows the purity produced by the exercise of the dhyanas or abstract meditation. 8. That which knows where any one was born in all his former births. 9. That which knows where any one will be born in all future births. 10. That which knows now the results proceeding from karma, or moral action, may be overcome."

DASA-DANDU, ten prohibitions which are enjoined upon the Buddhist monks to be studied during their noviciate. Mr. Hardy, in his 'Eastern Monachism,' thus describes them: "1. The eating of food after mid-day. 2. The seeing of dances or the hearing of music or singing. 3. The use of ornaments or perfumes. 4. The use of a seat or couch more than a cubit high. 5. The receiving of gold, silver, or money. 6. Practising some deception to prevent another priest from receiving that to which he is entitled. 7. Practising some deception to injure another priest, or bring him into danger. 8. Practising some deception in order to cause another priest to be expelled from the community. 9. Speaking evil of another priest. 10. Uttering slanders, in order to excite dissension among the priests of the same community. The first five of these crimes may be forgiven, if the priest bring sand and sprinkle it in the court-yard of the wihara, and the second five may be forgiven after temporary expulsion."

DASAHARA. See DURGA PUJAH.

DASA-SIL, ten obligations which must be repeated and meditated upon by the Buddhist priest in his noviciate for three hours every day. They are as follows: "1. I will observe the precept, or ordinance, that forbids the taking of life. 2. I will observe the precept, or ordinance, that forbids the taking of that which has not been given. 3. I will observe the precept, or ordinance, that forbids sexual intercourse. 4. I will observe the precept, or ordinance, that forbids the saying of that which is not true. 5. I will observe the precept, or ordinance, that forbids the use of intoxicating drinks, that leads to indifference towards religion. 6. I will observe the precept, or ordinance, that forbids the eating of food after mid-day. 7. I will observe the precept, or ordinance, that forbids attendance upon dancing, singing, music, and masks. 8. I will observe the precept, or ordinance, that forbids the adorning the body with flowers, and the use of perfumes and unguents. 9. I will observe the precept, or ordinance, that forbids the use of high or honourable seats or couches. 10. I

will observe the precept, or ordinance, that forbids the receiving of gold or silver."

DASNAMI DANDIS, the primitive members of the order of DANDIS (which see). They are said to refer their origin to SANKARA ACHA'RYA, a remarkable individual who acted a conspicuous part in the religious history of Hindustan. The word *Dasnami* means ten-named, there being ten classes of mendicants descended from this remarkable man, only three of them, however, having so far retained their purity as to entitle them to be called Sankara's Dandis. These are numerous, especially in and about Benares. The chief Vedanti writers belong to this sect. The most sturdy beggars, as we learn from Professor Horace Wilson, are members of this order, although their contributions are levied particularly upon the Brahmanical class, as whenever a feast is given to the Brahmans, the Dandis of this description present themselves, though unbidden guests, and can only be got rid of by bestowing upon them a share of the viands. Many of them practise the YOGA (which see), and profess to work miracles. The author of the 'Dabistan' speaks of one who could keep his breath suspended for three hours, bring milk from his veins, cut bones with hair, and put eggs into a narrow-mouthed bottle without breaking them.

The remaining members of the Dasnami class, though they have degenerated from the purity of the practice necessary to the original Dandis, are still religious characters, only they have given up the staff or wand, the use of clothes, money, and ornaments; they prepare their own food, and admit members from any order of Hindus. These Atits, as they are often called, are frequently collected in *Maths*, as well as the Dandis, but they mix freely in the business of the world; they carry on trade, and often accumulate property, and some of them even enter into the married state, when they receive the name of Samyogi.

DATARY, an officer in the courts of the Pope, whose duty it is to receive petitions presented to him in regard to the provision of benefices. He is always a prelate, and sometimes a cardinal. In virtue of his office, the Datary, without consulting his Holiness, may grant at pleasure all benefices which do not yield more than twenty-four ducats of yearly income. When the benefices are of more value, the written approbation and signature of the Pope must be obtained. The salary attached to the office is two thousand crowns, exclusive of perquisites; and he has a sub-datary to assist him in his duties, who receives a yearly allowance of a thousand crowns. The Pope's bull granting a benefice is despatched by the datary, and passes through the officials of fifteen different offices, who have all of them their stated fees.

DATTA, or DATTATREYA, an incarnation of a portion of Vishnu, and therefore venerated by the Vaishnavas. He was also eminent for his practice

of the Yoga, and hence he is held in high estimation by the YOGIS (which see.)

DAUGHTER OF THE VOICE. See **BATH-KOL**.

DAVIDISTS, a name given to the **AMALRICIANS** (which see), from David of Dinanto, who was a pupil of Amalric of Bena, and afterwards an able expositor of his system.

DAY, a regular portion of time equal to twenty-four hours. There have been different computations of their days among different nations. The Hebrews reckoned their day from evening to evening, and in the Mosaic account of the creation, the evening is mentioned as preceding the morning. Tacitus says, that the ancient Germans counted their times not by the number of days, but of nights. Such was also the mode of calculation adopted by the ancient Gauls, and there are still remnants of the same mode in some of the expressions still in use in our own country, such as "a fortnight ago." The ancient Babylonians commenced the day at sunrise.

The ancient Hebrews, as well as the Greeks, divided the day into morning, noon, and night. These are the only parts of a day mentioned in the Old Testament. They began their day at sunset, and ended it at the same time on the following day. When the Jews came under the dominion of the Romans, they learned from their conquerors a new mode of calculating. The day was thenceforth divided into four parts, thus, from six o'clock till nine in the morning, which was the hour of the morning sacrifice; from nine till twelve; from twelve till three, and from three o'clock, which was the time of the evening sacrifice, till six, which concluded the one day, and commenced another.

The Hebrews, besides their natural day, had also an artificial day, consisting of twelve hours, which began in the morning at sun-rising, and ended at sun-setting. Still another kind of day existed among them, called prophetic, because it is only mentioned by the prophets. This kind of day is taken for a year in the Scriptures. They had likewise prophetic weeks, which consisted of seven years; prophetic months, which make thirty years; and prophetic years, which they reckoned for three hundred and sixty years.

A curious account of day and night is given in the Prose Edda of the ancient Scandinavians: "A giant called Njörvi, who dwelt in Jötunheim, had a daughter called Night (Nött) who, like all her race, was of a dark and swarthy complexion. She was first wedded to a man called Naglfari, and had by him a son named Aud, and afterwards to another man called Annar, by whom she had a daughter called Earth (Jörd). She then espoused Delling, of the Æsir race, and their son was Day (Dagr) a child light and beautiful like his father. Then took All-father, Night, and Day, her son, and gave them two horses and two cars, and set them up in the heavens that they might drive successively

one after the other, each in twelve hours' time round the world. Night rides first on her horse called Hrimfaxi, that every morn, as he ends his course, bedews the earth with the foam that falls from his bit. The horse made use of by Day is named Skinfaxi, from whose mane is shed light over the earth and the heavens."

DAY OF ATONEMENT. See **ATONEMENT**, (**DAY OF**).

DAYS (HOLY). See **FESTIVALS**.

DAYS (LUCKY AND UNLUCKY). The ancient heathens entertained the idea that there were particular days which were fortunate, and others unfortunate; that, according to their astrological notions, some days were certainly connected with success, while others were attended with an almost sure fatality. This superstitious notion may be traced as far back as the poet Hesiod. Neither was it confined to the ignorant multitude. Suetonius tells us, that the Emperor Augustus Cæsar never went abroad upon the day after the Nundinæ, nor began any serious undertaking on the Nones. St. Ambrose says that the first converts from heathenism to Christianity were much addicted to such superstitious ideas and practices. Lucian gives a minute account of an unlucky day. "On which," says he, "neither do the magistrates meet to consult about public affairs, neither are lawsuits decided in the hall, nor sacrifices offered, nor, in fine, any sort of business undertaken wherein a man would wish himself fortunate. Such sorts of days as he goes on have been instituted by different nations on different accounts." And in another place the same author informs us, that Lycurgus, the Lacedemonian lawgiver, had made it a fundamental institution of government never to enter upon any warlike expedition but when the moon was at the full. It is probably to the notion of lucky and unlucky days, that Moses alludes in the prohibition laid upon the ancient Hebrews in Lev. xix. 26, against observing times. Manasseh is also accused of being an observer of times. The Hebrew word is *Leonenu*, which seems to be derived from *onah*, denoting time.

Throughout modern heathendom, the notion of lucky and unlucky days extensively prevails. Thus Kämpfer says, in his 'Account of the Japanese customs,' "It may not be amiss to observe, that it is not an indifferent matter to travellers in this country what day they set out on their journey; for they must choose for their departure a fortunate day, for which purpose they make use of a particular table printed in all their road-books, which they say hath been observed to hold true by a continued experience of many ages, and wherein are set down all the unfortunate days of every month."

DEACONS, a class of office-bearers in the Christian church. That there existed officers bearing this name from the earliest period in the history of the New Testament church is admitted universally. They are explicitly mentioned in various passages of

the epistles of Paul, and in the writings of the Christian Fathers. They are frequently associated in Scripture with other recognized office-bearers of the church. Thus Phil. i. 1, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." The character and qualifications of a deacon are plainly laid down in 1 Tim. iii. 8—13, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ."

But while the existence of this class of office-bearers is denied by no portion of the Christian Church, considerable diversity of opinion exists as to the precise duties which belonged to their office. The Greek word *diakonos*, a deacon, and its corresponding verb, have an extensive general application, denoting every kind of service. But in its more restricted signification, as relating to an office in the church, the word *deacon* implies one whose duty it is to receive the charities of the church, and to distribute their alms. In this view of the meaning of the name, the origin of the office is by many supposed to be described in Acts vi. 1—6, "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles; and when they had prayed, they laid their hands on them." This passage, however, is by no means universally believed to refer to the deacons of whom Paul speaks, but some suppose that the office which Luke describes, in the passage now quoted, was of a local and temporary character, arising out of a peculiar emergency which had arisen in the church of Jerusalem. But besides that the passage is so expressed as rather to point to a permanent than a mere temporary office, the whole early church is unanimous in believing that the seven

mentioned by Luke were deacons, holding an office identical with that referred to by Paul. And the number of writers who assert the contrary form a small minority of those who have discussed the subject. On this point Dr. Miller, in his work on the 'Office of the Ruling Elder,' observes, "The current opinion of all the most learned and judicious Christian divines of all denominations, for several centuries past, is decisively in favour of considering the passage in Acts vi. as recording the first appointment of the New Testament deacons. Among all classes of theologians, Catholic and Protestant, Lutheran and Calvinistic, Presbyterian and Episcopal, this concurrence of opinion approaches so near to unanimity, that we may, without injustice to any other opinion, consider it as the deliberate and harmonious judgment of the Christian church."

The Church of Rome and the Church of England agree in regarding the deaconship as the lowest order in the priesthood, while some of the Congregationalists consider the term deacon as synonymous with presbyter; and, therefore, so far spiritual in its nature. Presbyterians, on the other hand, view the office of a deacon as exclusively connected with the ecclesiastico-secular interests of the Christian church. In England deacons are permitted to baptize, to read in the church, and to assist in the celebration of the eucharist; but their duty in this matter is limited to the administration of the wine. They are not eligible to ecclesiastical promotion, but they may be chaplains to families, curates to beneficed clergymen, or lecturers to parish churches. The oversight of the poor is no longer committed to them, but to churchwardens chosen by the vestry for that purpose every year. Besides deacons, the Church of England has ARCHDEACONS (which see), and SUB-DEACONS (which see). In the German Protestant churches the assistant ministers are generally called deacons. Among Roman Catholics, the deacons are removed as far as possible from the original design of their institution. The deacon with them is an officer whose duty it is to perfume with incense the officiating clergyman and the choir; to lay the corporal or white cloth on the altar; to transfer the patten or cup from the sub-deacon to the officiating prelate; and the pix from the officiating prelate to the sub-deacon; and to perform various other duties of a similar kind. In the Church of Scotland, at one time, deacons were recognized as standing office-bearers in the church, but for many years they have fallen into abeyance. The Second Book of Discipline, however, declares the office of deacon to be "an ordinary and perpetual function in the Kirk of Christ." The Free Church of Scotland has revived this order of office-bearers, probably in consequence of the peculiar position of that church as no longer endowed by the State, and deriving its whole emoluments from the voluntary contributions of the people. In almost every other Presbyterian church, whether in Britain or America, deacons are dispensed with,

and their office merged in that of elders. Congregationalist churches have deacons, but their duties are both of a temporal and spiritual character. Accordingly, Dr. Henderson, when speaking of these officers, says that "the deacons, besides attending to the temporal concerns of the church, assist the minister with their advice; take the lead at prayer-meetings when he is absent; and preach occasionally to small congregations in the contiguous villages."

Thus has the office of deacon been either modified or lost sight of in almost all sections of the church of Christ. The most ancient authorities, indeed, speak of them as assisting the bishops and presbyters in their religious services and other official duties. Thus the Apostolical Constitutions say, "Let the deacon be the ear, the eye, the mouth, the heart, the soul of the bishop." It devolved on this class of office-bearers to recite the prayers of the church, and to give the signal for the commencement of each of the different portions of divine service. In the Western churches, the gospels, as containing the words spoken more immediately by our Lord himself, were appointed to be read, not like the other portions of Scripture by the prelector, but by the deacon. For a time it was thought necessary that the number of deacons in any single church should be seven, in order to correspond with the number belonging to the church of Jerusalem, as mentioned in the Acts of the Apostles. At a later period the original number was greatly exceeded, and in the sixth century the principal church in Constantinople had no fewer than a hundred deacons.

From their intimate connection with the bishops as their assistants and confidential agents, the deacons began gradually to assume an authority in the church to which their office did not entitle them. Arrogating to themselves a superiority to the presbyters, it became necessary for the synod to admonish them on this subject. Thus the council of Nice enjoins, "Let the deacons observe their proper place, knowing that they are indeed the assistants of the bishops, but that they are inferior to the presbyters." The presumption, which was in such plain terms corrected by the councils, was particularly chargeable upon the archdeacons, who stood at the head of the order, and from their position obtained a predominating influence which in some cases they abused.

In the Romish church, deacons are often called Levites, a name which in some of the councils of the Western church is applied to presbyters and deacons indiscriminately. Minute directions are given in the Roman Pontifical for the ordination of this class of ecclesiastical office-bearers, and in token of investiture with their office, they receive the book of the Gospels, which they touch with their right hand, while the officiating Pontiff says, "Receive ye power to read the gospel in God's church, as well for the living as for the dead." The ordination address, which compares their office to that of Levi of old, is

thus given in the Pontifical: "Dearly beloved sons, about to be promoted to the order of Levites, think seriously to how great a degree you ascend. For it behoveth a deacon to minister at the altar; to baptize; to preach. Now in the old law, of the twelve tribes one was chosen; that of Levi, that by special consecration it might serve perpetually the tabernacle, and its sacrifices; and of so great a dignity was it, that none could rise to that divine ministry and office, but of that stock. Insomuch that by a certain high prerogative of heritage, it deserved both to be, and to be called, the tribe of the Lord. Of these you, my dearly beloved sons, hold this day the name and the office, because you are set apart in the Levitical office for the service of the tabernacle of testimony, that is, the church of God: the which ever with her armour on, fights against her enemies in incessant combat. Hence, says the apostle: 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' This church of God you ought to bear, as they did the tabernacle, and fortify with a holy garniture, with divine preaching, and a perfect example. For Levi signifies, *added or adopted*: and you, dearly beloved sons, who receive your name from the paternal inheritance, be ye *adopted* from carnal desires, from earthly concupiscences which war against the soul; be ye comely, clean, pure, chaste, as becomes the ministers of Christ, and the stewards of the mysteries of God. And, because you are the *co-ministers and co-makers* of the Lord's body and blood; be ye strangers to all allurements of the flesh, as Scripture saith: 'Be ye clean who carry the vessels of the Lord.' Think of blessed Stephen elected to this office by the apostles for the merit of his pre-eminent chastity.—Take care that to whom you announce the gospel with the mouth, you expound it to the same by your living works, that of you it may be said: 'Blessed are the feet of them that preach the gospel of peace, that bring glad tidings of good.' Have your feet shod with the examples of the saints in the preparation of the gospel of peace. The which the Lord grant you through his grace."

There was another class of persons which arose in the ancient church under the name of *SUBDEACONS* (which see). These officers are still continued in the Roman Catholic church, and after serving for a time in this subordinate capacity, they are promoted to the more honourable degree of deacons.

DEACONS' COURTS, courts instituted by the Free Church of Scotland for the management of the ecclesiastical funds and temporal concerns generally of each congregation. Each deacons' court consists of the elders and deacons of the congregation, presided over by the pastor, and meets generally once a month, or as often as occasion requires. In most of the other Scottish dissenting churches secular matters are under the charge of the elders

and a secular body chosen by the members of the congregation under the name of managers.

DEACONESSES, a class of female officebearers in the early Christian church, who were helpers and assistants in the performance of various services, particularly in reference to the female portion of the communities. The term deaconess does not occur in the Sacred Scriptures, but the office appears to be distinctly referred to in Rom. xvi. 1, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea." The precise origin of this class of ecclesiastical persons has never been satisfactorily explained, but their existence is mentioned both by the ancient Fathers, and by several Pagan writers, particularly Pliny, Lucian of Samosata, and Libanius. Grotius thinks that, as in Judea, the deacons could administer freely to the female sex, the office of a deaconess must have been unknown to the Jews. He therefore supposes that deaconesses were first appointed in the churches of the Gentile Christians. From the second to the fourth century, the office was known in many churches in various countries, though it was never universally adopted. By means of deaconesses the gospel could be introduced into the bosom of families where, owing to the customs of the East, no man could find admittance. They were also bound, as Christian wives and mothers of tried experience in all the relations of their sex, to assist the younger women of the communities with their counsel and encouragements, besides fulfilling the office of private catechists to female catechumens.

It has been argued by some that those females were deaconesses of whom Paul speaks in 1 Tim. v. 3—10, as having been maintained by the church. This opinion is objected to by Neander, and with no small reason, when we take into account the advanced age, sixty years and upwards, on which the apostle fixes as the proper time of entering into the number of approved Christian widows—an age altogether incompatible with the active duties which belonged to the office of deaconesses. Some ancient Fathers, however, believed that the apostle had deaconesses in view. According to some councils, the age at which females were eligible to this office was forty, and even some were chosen at the early age of twenty. Their age probably varied, as Coleman thinks, with the particular duties to which they were appointed, matrons venerable for age and piety being selected for religious teachers, and young women for almsgiving, the care of the sick and other similar duties. Widows were generally preferred for deaconesses, and Tertullian directs that each should be the widow of one man, having children.

The mode of ordaining deaconesses was, as in the case of other church officers, by prayer and imposition of hands. This is plainly asserted in the Apostolical Constitutions, and the ordinary prayer of the bishop on such occasions is declared to run thus: "Eternal God. Father of our Lord Jesus Christ.

Creator of man and of woman; thou who didst fill with thy Spirit, Miriam, Deborah, Hannah, and Huldah; thou who didst vouchsafe to a woman the birth of thy only begotten Son; thou who didst in the tabernacle and the temple place female keepers of thy holy gates;—look down now also upon this thy handmaid, and bestow on her the Holy Ghost, that she may worthily perform the work committed to her, to thy honour, and to the glory of Christ." The Nicene council seems to have recognized and approved the employment of deaconesses in the usual manner. "But when exaggerated notions," says Neander, "about the magical effects of ordination and the dignity of the clerical order became continually more predominant, men began to conceive something offensive in the practice of ordaining deaconesses, and associating them with the *clerus*—which practice was, perhaps, already forbidden by the council of Laodicea in their eleventh canon. The Western church, in particular, declared very strongly against this custom. Western synods of the fifth and sixth centuries forbade generally the appointment of deaconesses. Where ordained deaconesses were still to be found, it was ordered that they should receive in future the blessing of the bishop along with the laity;—another proof that before this they were reckoned as belonging to the clergy. Those prohibitions came, however, only from French synods; and it cannot be inferred from them that the appointment of deaconesses in the Western church ceased at once, and in all the districts alike. In the East, the deaconesses maintained a certain kind of authority for a longer period. We find among them widows possessed of property, who devoted their substance to pious works and institutions, like Olympias, known on account of her connection with Chrysostom. They there had it in charge also, by private instruction, to prepare the women in the country for baptism, and to be present at their baptism. It was considered the privilege of the wives of bishops, who, by common understanding, separated from their husbands after the latter had bound themselves to a life of celibacy, that, if found worthy, they might be consecrated as deaconesses; and thus the female church-office continued to be preserved in the East down into the twelfth century."

DEAD (ABSOLUTION OF THE). See ABSOLUTION.

DEAD (ANNIVERSARIES OF THE). See ANNIVERSARIES.

DEAD (BEATING THE). The modern Jews believe that when one of their number is buried, an angel immediately comes and knocks upon the coffin, saying in Hebrew, Wicked! wicked! what is thy *Pasuk*? This question refers to a custom which prevails of naming every Jew after a fanciful allusion to some passage of Scripture; such as, if a child is named Abraham, his *Pasuk* is, "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest

him the name of Abraham." This *Posuk*, in Hebrew, is taught the child as soon as he can speak, and he is to repeat it every morning and evening, that he may be able to answer the angel when he comes to the grave. If he is not able to repeat his *Posuk* after his burial, the angel, it is said, beats him with a hot iron until he breaks his bones. See CHIBBUT HAKKEFER.

DEAD (BURIAL OF THE). See FUNERAL RITES.

DEAD (BURNING OF THE). Though the burial of the dead is in all probability the most ancient practice, it cannot be denied that the custom of burning the dead can be traced back to a remote antiquity. Lucian tells us, that the Greeks burned, and the Persians buried their dead, but this statement in reference to the Greeks is by no means borne out by the records of antiquity, which seem rather to show that both burning and burial were practised among that people. In the former case the body was placed on the top of a pile of wood, and fire being applied, it was consumed to ashes. From Homer it would appear that animals, and even captives or slaves, were buried along with their dead bodies in some instances, where honour was designed to be shown to the deceased. When the pile was burnt down, the fire was quenched by throwing wine upon it, after which the bones were carefully collected by the relatives, washed with wine and oil, and deposited in urns, which were sometimes made of gold, but most generally of marble, alabaster, or baked clay. Among the Romans it was customary to burn the bodies of the dead before burying them. When the place appointed for burning the body happened to be very near the place of burial, it was called *BUSTUM* (which see). The *bustum* of the family of Augustus was discovered last century at Rome, bearing the inscription *hic crematus est*, here he was burned. If the body was burnt at a distance from the place of interment, it was called *ustrinum*. When a general or emperor's body was burnt, the soldiers marched three times round the funeral pile. The practice of burning does not appear to have been adopted generally among the Romans, until the later times of the republic, but under the empire it was the universal mode of disposing of the dead. The introduction of Christianity led to its speedy disappearance, so that in the fourth century it had fallen into complete disuse.

In ancient Scandinavia, Odin is said to have introduced the custom of burning the dead, but whoever was the first to propose it, we know with certainty that burning the dead on funeral piles seems to have prevailed in the North at a very early period, and to have been superseded by burial, which may perhaps have been but the revival of a former custom. Be this as it may, when the body was burnt, the ashes were generally collected in an urn or small stone chest, over which a low mound not above a yard high was raised. The *Ynglinga Saga*, on which, however, antiquarians place no great confidence,

makes a distinction between the age of burning and the age of burial.

In modern times the practice of burning the bodies of the dead is still found in various heathen countries. In India, the Hindu sects generally prefer burning to burial, and until lately the widows were allowed, and even encouraged, to undergo voluntary cremations on the funeral piles of their husbands. The wives of Brahmins were compelled formerly by Hindu law to give themselves up to be burned alive along with the dead bodies of their husbands. This practice, called the *SUTTEE* (which see), has been prohibited by the British government, and if cases of the kind still occur, the utmost privacy is maintained. It is one peculiarity indeed which distinguishes the later Hindu or Aryan races from the earlier or non-Aryan races, that the former burn their dead, while the latter bury them. Among the Buddhists also in different countries, the cremation of their dead is frequently preferred.

DEAD (BURNINGS FOR THE). It was a custom among the ancient Hebrews to make burnings for their kings on the occasion of their death; kindling a large fire in which were collected all kinds of aromatics, along with the clothes, armour, and other things which belonged to the deceased. Thus it is said of king Asa, whose dead body they laid in his own sepulchre, that, 2 Chron. xvi. 14, they made a very great burning for him. At the funeral of Zedekiah, as we find in Jer. xxxiv. 5, spices were burnt over him. The Rabbis allege that a custom was handed down to them from their ancestors, of burning the beds and other articles of furniture belonging to the dead.

DEAD (DRIVING THE DEVIL FROM THE). Among some heathen nations the notion is entertained that the dead bodies of their relatives are liable to fall into the hands of the Devil, and various ceremonies are gone through with the view of expelling the evil spirits. A very interesting instance of this has been furnished to us in a private letter from a correspondent in Nepal, who was himself an eye-witness of the ceremony he describes, which is practised by the Hill-men of that country, who seem to be partly Buddhists, partly Hindus. The communication, which is dated 10th June 1856, we insert entire: "Figure to yourself a large hill, about 8,000 feet above the level of the sea, and on its summit a few houses similar to our own cottages. On a small plot outside one of them, and immediately behind an abrupt rise in the ground, some matting was erected on poles, within which the friends and priest were to sit. Exactly in front of them was placed a stage, which struck me as exactly resembling a perambulating Punch's opera. Inside of these were placed some trifles made of pastry, and a brass image of Budha—the sides of the stage being likewise covered with paintings of Budha-Demons, &c. Beneath, and on the ground, was a flooring of sand, on the top of which a few coppers were placed. The performers

were a priest and his two sons. The old man had a heavy, stolid, yet not unpleasant face; the two young men had high cheek-bones, and flat Mongolian features. They were all clad in white cloth gowns tied at the waist.

"The performances commenced by the old priest sitting down in front of the stage, with some books before him. These books had all separate leaves confined by two loose wooden boards, and painted by hand in the Sanscrit character. He then blew a shrill blast from a trumpet, made of—what? why, a man's thigh-bone, and called by them the trumpet bone; they cut off the head of the bone by the trochanter, and perforate the condyles.

"A little boy also beside him commenced blowing into a huge shell with a hole in it. The two sons then commenced operations, the one playing on a pair of cymbals, the other on a tambourine. The latter also put on a head-dress of Chinese paper, with hieroglyphics upon it. He then commenced dancing round the stage very gracefully, always whirling round about, giving a hop and thumping his drum which he carried in his hand, the drumstick being made of a piece of bamboo twisted in this manner, &c. After a while the old man took up his book, and recited a verse or two, then the three went to the front of the stage, singing each in parts most beautifully, and bowing occasionally to the image. The dancing again commenced as before. At last the crowning scene approached, two baskets were brought containing the clothes of the deceased and his kukrie, a kind of dagger worn by every body here. Two little faded flags were put in each basket. The ceremony now consisted, it was said, in driving the devil away. The three now sat down before the baskets, the old fellow blowing away on his trumpet and another on the shell. They then commenced a very sweet and plaintive melody, one of the sons having a bell, and a piece of brass consisting of two crowns joined together, and called a thunderbolt. This he kept moving to and fro over his left shoulder, while with his other hand he kept ringing the bell. The old man then took the deceased's kukrie, and danced several times round the stage, flourishing it about. Now sounds of wailing are heard at a distance, and two females presently appear sobbing bitterly, and each carrying in her hand a bowl of spirits made from rice. They then seat themselves before the clothes of the deceased. One was an old crone, the step-mother of the deceased, the other a girl of fifteen, his daughter.

"The singing recommences, and the two baskets are attached to each other by the priest's beads, and carried round the stage, the women following the priest. Here I left the motley group. I assure you, seen by torchlight, it was a most impressive scene. The singing after we left went on at intervals during the night, and in the morning we discovered the priest and sons singing before the stage by the book, and looking very *seedy*. They had killed a kid dur-

ing the night, for its head and hind quarters were lying before the stage. The ceremonies last for 24 hours. The priest gets for his work the clothes of the deceased, and a coin worth 10d. After it was over, I was told that a lad had gone up to the priest to ask him to worship me, as it was *likely I could raise the dead!*"

DEAD (EXAMINATION OF THE). When a dead body is laid in the grave, the Mohammedans believe that an angel gives notice of it to the two examiners, Monker and Nakir, terrific angels of livid and gloomy appearance, whose duty it is to inquire into the life and actions of the deceased. They order the dead person to sit upright, and if he obeys not instantly, they drag him up with an iron hook; and as these examiners are not supposed to be very patient, the Mohammedans have their graves made hollow, that they may be able to sit up without difficulty. The angels rigidly question the dead person respecting his faith; if he answers satisfactorily, they suffer him to be refreshed with the breezes of Paradise; but if not, they beat him on the temples with maces of iron, and pull him about with the iron hook or scythe, until he roars so loud as to be heard by the whole universe, except men and genii. They then thrust him back into the grave, giving him as companions ninety-nine dragons, with seven heads each, who gnaw his carcase until the day of judgment.

Mr. Lane, in his 'Manners and Customs of the Modern Egyptians,' thus notices this singular article of faith: "It is a part of the Moslems' creed, that the soul remains with the body the first night after the burial, and that two angels are sent by God to visit and examine it, and perhaps torture the body; a *Fackéé* is consequently hired to sit before the tomb, and perform the office of instructor of the dead; he repeats generally such sentences as follow: 'Answer the angels, God is my Lord in truth;' 'Mohammed is the apostle of God with veracity;' 'El-Islam is my religion;' 'The Koran is my book of direction, and the Moslems are my brothers,' &c. He concludes by saying, 'Sleep, O servant of God, in the protection of God.' A buffalo is sometimes slaughtered, and the flesh given to the poor; this is supposed to expiate some of the minor sins, but not the great sins. At the end of the first night after the burial, the soul is believed to depart either to the place of residence allotted to good souls until the last day, or to the prison appointed for wicked souls."

The Examination of the Dead, which may have been a notion derived from John xx. 12, is not directly mentioned in the Koran, and therefore rejected by those Mohammedans who strictly adhere to the text, but as the doctrine is distinctly alluded to, it is received by the majority of Mussulmans. The idea is probably borrowed from the religion of the ancient Persians, where the examination of the dead is taught, though it is believed to take place at a later period; and the examiners, Mithra and

Rashneé-râst, wait until the souls present themselves on the bridge (see AL-SIRAT) that separates earth from heaven.

In the 'Book of Traditions concerning the Actions and Sayings of Mohammed,' Abû-Horeira, a companion of the prophet, reports on the subject of the examination of the dead: "The prophet said, Verily, a dead body sits up in its grave without fear or noise, after which it is asked its religion in the world; it will reply, 'I was in Islâm.'—And what dost thou say concerning Mohammed?" It will say, 'He is the messenger of God, who brought wonders to us from God, and I consider him a teller of truth.'—'And didst thou see God?'—It will say, 'It is not possible for any man to see God.' Then an opening will be made for it towards hell, to see some tearing others to pieces in flames; then it will be told, 'Look towards that from which God hath guarded thee:' after which an opening will be made for it towards Paradise, and it will see its beauties and pleasures, and it will be told, 'This is the place of thy abode, because thou livedst in the truth, and diedst in it, and God will raise thee up in it!' And a bad man will sit in his grave in lamentation and wailing. Then he will be asked, 'What he did?' he will say, 'I know not.'—'But what dost thou say concerning Mohammed?'—He will say, 'I heard something about him.' For him then will be opened a crevice towards Paradise, and he will look at its beauties, and will be told, 'Look at those things which are withheld from thee;' then a hole will be opened for him towards hell, and he will see its wailing and gnashing of teeth, and will be told, 'This is thy abode, because thou livedst in doubt, and will be raised up in doubt, God willing.'" The Egyptians had a similar custom of examining the dead, particularly their kings. It was not, however, believed to be done by angels, but actually done by the living. As soon as a man was dead he was brought to trial. The public accuser was heard; if he proved that the deceased had led a bad life, his memory was condemned, and he was deprived of the honours of sepulture; but if his life had been honourable and useful, he was buried with great solemnity and respect.

DEAD (PRAYERS FOR THE). The practice of praying for the dead, which is maintained by the Church of Rome, meets with no countenance from the Word of God. Neither do the early Fathers of the Christian Church ever hint at the existence of such a custom. Tertullian, who died A. D. 220, is the first who speaks of prayer for the dead, as a custom of the church in his day. "We make anniversary oblations for the dead," he says, "for their birthdays," which was the usual term employed to indicate the days of their death. Both Origen and Cyprian, who also flourished in the third century, affirm that prayers were wont to be offered by the church in behalf of its departed members. Arnobius, in his 'Treatise against the Heathens,' written probably in the beginning of the fourth century,

mentions that after the consecration of the elements in the Lord's Supper, Christians prayed for pardon and peace on behalf of the living and the dead. Cyril of Jerusalem, who lived in the same century, records one of these prayers, which was to this effect: "We offer this sacrifice in memory of all those who have fallen asleep before us; first, patriarchs, prophets, apostles, and martyrs, that God, by their prayers and intercessions, may receive our supplications; and then we pray for our holy fathers and bishops, and all that have fallen asleep before us, believing that it is a great advantage to their souls to be prayed for whilst the holy and tremendous sacrifice lies upon the altar." It is impossible to trace the practice farther back than the end of the second century. About that time we find that immediately before the communion was celebrated, which was done on every occasion of public worship, a roll or catalogue, usually called the *Diptychs*, was read, containing the names of all the worthies who had belonged to the church. Then prayers were offered in behalf of the departed, after which the communion was dispensed. If any thing was proved inconsistent with Christian faith or practice, in the character of an individual thus registered and prayed for, his name was forthwith erased.

The first person who publicly protested against the practice of praying for the dead appears to have been Aërius, who denied that such prayers could be of any advantage to those who were the subjects of them. This objection was eagerly combated by Epiphanius, who argued the usefulness of the practice as testifying the faith and hope of the living, inasmuch as it showed their belief that the departed were still in being, and living with the Lord. Thus it was that the erroneous opinion crept into the church, that prayers and oblations ought to be made for the dead, while it was still a question on which Christians differed in opinion, whether the dead received any profit from such prayers. The Romish church perpetuated the practice by stamping it with the official authority of the Council of Trent, which, in its decree respecting the mass, declares it to be a propitiatory sacrifice "properly offered not only for the sins, punishments, satisfactions, and other necessities of living believers, but also for the dead in Christ, who are not yet thoroughly purified." And the third canon of the same council denounces any one who denies this doctrine in reference to the mass as accursed. Accordingly, a solemn office for the dead forms part of the service of that church, and is usually recited once a-month, and in Lent once a-week. On the Festival of All Souls' day extraordinary masses are said for the relief of departed souls. The Romish church appeal, in support of this doctrine, chiefly to a passage in the Second Book of Maccabees, which runs thus, xii. 46, "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." This citation from the Apocrypha is the only express warrant

which Romanism can discover for a practice, which, in connection with the doctrine of purgatory, has been a source of ample revenue to the clergy of that system. Other passages from the canonical Scriptures are no doubt pressed into the service, such as 1 Cor. xv. 29; 1 John v. 16; Matth. v. 26; xii. 32. But these portions of the Sacred Writings, when carefully examined, will be found, in no sense, to support the custom of praying for the dead. No explicit instance of the practice is to be found in the Scripture. On the contrary, the doctrine of the Bible evidently is, that at death the doom of every man is irrevocably fixed, either for weal or woe. Thus Rev. xiv. 13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from thenceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." John v. 24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." 2 Cor. v. 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Phil. i. 21, "For to me to live is Christ, and to die is gain."

It is a curious circumstance that, although in the canonical books of the Old Testament not the slightest reference is made to praying for the dead, as having been practised by the ancient Hebrews, the modern Jews observe the custom. Thus, among the Jews in some countries, it is customary, after the coffin has been nailed up, for ten men to walk in solemn procession round it seven times, repeating, at the same time, prayers for the soul of the deceased. Such a ceremony, however, is by no means universal. But it is a prevailing custom, that after the funeral of an Israelite ten Jews, who have passed the age of thirteen, repeat prayers for the dead, morning and evening; and at the close of these prayers, the sons of the deceased, or his nearest male relatives, repeat the *KODESH* (which see), a prayer which is considered of sufficient efficacy to deliver the deceased from hell.

The Greek church determines nothing dogmatically about the state of the departed, and yet intercessions are made for them that they may have enjoyment in the state into which they have passed, a joyful resurrection, and a final acquittal at the day of judgment, but not a word is uttered about purgatory. In the Russian church, services are performed over the graves in behalf of the departed on the third, ninth, and fortieth days after burial. The dead are also commemorated in the eucharist, but no money is paid for masses as in the Romish church to effect the deliverance of their souls. In the *ARMENIAN CHURCH* (which see), the doctrine of purgatory is not acknowledged by name, but prayers and masses are said continually for the

dead. The daily service is full of such prayers which are frequently repeated, and incense burned over the graves of the deceased, particularly on Saturday evening, which is the special season for remembering the dead in prayers and alms. Mass is said for the souls of the departed on the day of burial, on the seventh, the fifteenth, and the fortieth day, and at the end of the first year after death. Alms are also given by the surviving relatives to the poor in the name of the deceased, under the idea that the merit of these deeds of charity will procure pardon for both the living and the dead.

DEAD (PRAYERS TO THE). See *ANCESTOR-WORSHIP*. *SAINT-WORSHIP*.

DEAD (RITES OF THE). Among the ancient Hebrews nearly the same rites were practised in the case of the dead, which are found at this day to prevail in the East. No sooner had the breath departed than the nearest relative hastened to close the eyes of the deceased, and to salute the lifeless body with a parting kiss. The corpse was then washed with water, and if not interred immediately, was laid out in an upper chamber. They then wrapped the body round with many folds of linen, and placed the head in a napkin. Sometimes after washing, the Hebrews proceeded to embalm the body. (See *EMBALMING*).

The modern Jews, however, have departed widely from the customs of their fathers in their treatment of the dead. On this subject the following account will be found interesting: "Under the conviction that as the soul was about to leave the body, she became more elevated, and experienced a degree of inspiration, the children and relatives of the dying person surrounded his bed, in order to listen to his parting instructions, and to receive his dying blessing. The practice among the modern Jews, is to send a Rabbi with ten men, to receive his confession, his sins being arranged in the order of the alphabet. But the more intelligent act in the same manner as a Christian upon such an occasion. He prays that God would either restore him to health, or take care of his soul, and particularly that the pain of dying may prove the expiation of his guilt. Meanwhile his friends repair to the synagogue, and pray for him under another name, to indicate his repentance and change of conduct.

"But some with devout and solemn attention remain in the chamber to see him depart, and to receive his last embrace, which they denominate 'the soul of the dying.' Similar to the Greeks and the Romans, the nearest relation of the deceased closed his eyes. Then they rent their clothes, or beat their breasts, or tore their hair, or threw dust or ashes upon their heads; but in modern times, they content themselves with rending any small part of their garments. It is related that there was another custom that obtained, even that of throwing out into the street all the water that was found in the house or neighbourhood, that so the information of his death might

speedily be conveyed, and the general lamentation commence. It was one of the direful punishments threatened upon King Jehoiakim, that none should mourn or lament over him, saying, 'Ah, my brother, ah, Lord, or ah, his glory, he shall be buried with the burial of an ass.'

"The corpse was then placed upon a cloth on the ground, and the face covered, it being no longer lawful to behold the human countenance. Moved with a superstitious principle, they also bend the thumb into the hand, and bind it with the strings of the Thaled, assigning as a reason that the thumb having the figure of the name of God, the devil dares not approach it. The remainder of the hand remains open to indicate that the deceased has abandoned all the concerns of this world, as children come into the world closehanded, to indicate that God has put all the riches of the earth into their hands. The body was then bathed with water, say some, that it might appear clean before God; but others, with greater rationality, that the ointments and perfumes might more easily enter into the pores, which were opened with warm water.

"It was sometimes also customary to burn wood and sweet spices over the corpse. Of Asa, king of Judah, it is said, 'they laid him on a bed, which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries' art, and they made a very great burning for him.' It is probable that this was originally intended to remove the offensive smell of the dead bodies, but the vanity of particular persons carried this far beyond what was necessary. In the East, where perfumes are plenty, this practice is still continued; but in Italy, the Jews only mingle the water with which they wash the corpse, with dried roses and chamomile.

"When the body is washed it is shrouded, but in many places they only put on a pair of drawers and a white shift. Others say that it was usual to dress the dead in so sumptuous a manner, that the expenses exceeded all due bounds, and that Gamaliel the old corrected this abuse, by enjoining his disciples, without distinction of rank, to cover the dead body with a linen cloth. It was also deemed an act of devotion to bury a person in the clothes he was accustomed to wear. Some add a kind of rocket, over which they place the Kaled, and cover the head with a white cap.

"The body was exposed for some time previous to its interment, and a lighted candle was placed at the head. Some assert that this light was intended to enlighten the soul, and to facilitate her entrance, when she returns to visit the body; but the Jews reject this opinion, and say that this ancient custom was established only to ridicule the sorcerers, who maintained that the lighting of a wax candle near the dead body, was sufficient to occasion violent pain to the separate spirit."

Among the ancient Romans some peculiar customs existed in their treatment of the dead.

When the last breath was about to depart, the nearest relative endeavoured to catch it with his mouth. The ring was then taken from the hand of the lifeless corpse, and the eyes and mouth were closed by the nearest of kin, who called upon the deceased by name, exclaiming *vale*, farewell. The corpse was then washed and anointed with perfumes and oil by slaves. When the body was thus prepared, a small coin was placed in the mouth to pay Charon for conducting the deceased to Hades. The corpse was now dressed in the best garment usually worn by the deceased when alive; and having been stretched on a couch, was laid at the threshold of the house with the feet towards the door, at the entrance of which hung a branch of cypress, while the couch on which the body was placed was sometimes covered with leaves and flowers. The object of this exposure of the corpse, which was practised also by the ancient Greeks, from whom it had probably been borrowed, was, that the evidence of real death might be complete. In some points the Greeks differed from the Romans in this exposure of the dead. Thus, beside the bed on which the corpse lay, were placed painted earthen vessels, which were buried along with the deceased. A honey-cake was also placed near the body, which is thought to have been intended to soothe Cerberus, the guardian of the infernal regions. At the door of the house was placed a vessel of water that those who entered might purify themselves by sprinkling water on their persons. The relatives surrounded the bed on which the dead lay, uttering loud lamentations, the females rending their garments and tearing their hair. No persons were permitted to be present on these occasions who were under sixty years of age.

Among the Mohammedans considerable importance is attached to the bodies of their dead. As soon as a pious Moslem feels that his end is drawing near, he hastens, as far as strength permits, to perform the ordinary ablutions, that he may die in a state of bodily purification. When going on a protracted journey, it is not unusual for Mohammedans to carry their grave-clothes with them; and cases have been known of persons who, when taken ill in the desert, have made a trench in the loose sand, and laid themselves down to die, after putting on their grave-clothes, leaving only the face uncovered. When a Moslem is at the point of death, one of the family or attendants turns round the body to place the head in the direction of Mecca, and then closes the eyes of the expiring man, on which the male attendants exclaim, "Allah! there is no strength nor power but in God! to God we belong, and to him we must return; God have mercy on him!" The corpse is always buried the same day, or about twelve hours after death: it is carefully washed, wrapped in grave-clothes, and placed in a bier covered over with a shawl, but it is not buried in a coffin.

The ancient Egyptians, entertaining a firm belief in the transmigration of souls (see TRANSMIGRATION),

and that after the soul had performed a certain cycle in the animal kingdom, it would re-enter and re-animate its own original body, if preserved free from corruption and entire, naturally sought to preserve the bodies in an entire state, by embalming them, and by depositing them in well-constructed catacombs, tumuli, and mausoleums. (See EMBALMENT). This desire to preserve the bodies of their dead was not confined to the Egyptians, but extended also to the Hebrews, and has even been found among some heathen nations. Some savages, particularly North American Indians, deck the bodies of the dead in the richest dresses, and paint their faces and bodies with different colours. Nay, they even set apart provisions for them after death, imagining that they are able to eat and drink as during life. An old traveller gives a curious account of the manner in which some of the aboriginal Americans preserved the bodies of their sovereigns. "The Virginians preserve religiously the bodies of their kings and of their chiefs in the following manner. They first cut the skin all down the back, and take it off whole, if possible: they afterwards take the flesh from the bones, without hurting the nerves, to prevent the joints from disuniting: they then dry the bones in the sun, which they afterwards set again in the skin, having first taken care to moisten it with oil or fat, which keeps it from rotting. After the bones are fixed in the skin in their proper places, they fill up the hollows very dexterously with very fine sand, and sew it up in such a manner, that the body appears as entire as if they had not taken the flesh from it. After the corpse has been prepared in this manner, they carry it into a place made for that purpose, and lay it upon a great piece of wood matted over, that is raised a little from the ground, which they cover over with a mat to keep it from the dust. They expose the flesh which they have taken from the body to the sun, by laying it on a hurdle; and when it is thoroughly dried, they put it up into a basket sewed up very close, and set it at the feet of the corpse. They place an idol of Kiwasa in these sepulchres, which they say looks after those bodies."

Among the ancient Mexicans, as soon as an emperor died, guards were set round the body during the first four nights after his death. The attendants then washed the corpse, and a tuft of hair was taken from the head, which was carefully preserved as a relic, that tuft, as they imagined, representing the soul. They put an emerald into the dead emperor's mouth, wrapped him in seventeen mourning mantles very richly wrought, on the outermost one of which was painted an image of the idol which the deceased chiefly worshipped. They then covered his face with a mask, and carried him into the temple of his favourite idol, where, after a few preliminary ceremonies, they burned the body, and afterwards buried the ashes.

The Chinese, among whom ANCESTOR-WORSHIP (which see), extensively prevails, are accustomed,

when a relative dies, to enclose the remains in air-tight coffins, and to retain them for seven days in the house, every fourth day being devoted to special rites for the dead. Food is presented before the coffin, the essence of which the dead are supposed to eat, and prayers are offered by Budhist and Tautist priests, for the happiness of their spirits. The Laplanders to this day provide their dead with a flint and everything necessary for lighting them along the dark passage they have to traverse after death. But while the same general idea of pleasing the spirits of the departed may be observed in many of the customs which prevail both in Asiatic and African nations, there are cases, as in South Africa, in which as much horror is felt at touching the dead body even of the nearest relative as would have been felt by an ancient Jew through dread of ceremonial pollution. A curious custom is related by Mr. Moffat in reference to the dying. When they see any indications of approaching dissolution, in fainting fits or convulsive throes, they throw a net over the body, and hold it in a sitting posture with the knees brought in contact with the chin till life is extinct. Sometimes the RAIN-MAKERS (which see), give orders that none of the dead are to be buried, but dragged at a distance from the town to be devoured by the hyenas and jackals.

The present mode of treating the dead among the Chinese is curious, as stated by the Abbe Huc in his recent work, 'The Chinese Empire.' "It is the custom in China to keep the dead a very long time in the house, sometimes even to the anniversary of their decease. In the meanwhile the body is placed in a coffin of extraordinary thickness, and covered with quick-lime, so that it does not occasion any inconvenience in the house. The object of this practice is to do honour to the dead, and give time for preparation for the funeral. His burial is the most important affair, one may say, in the life of a Chinese, the object of his most anxious solicitude. Death is a mere trifle; no one troubles himself much about that, but the quality of the coffin, the ceremonies of the funeral, the choice of a burial-place, and the spot where the grave is to be dug, all that is matter of serious consideration. When the death takes place these cares of course are left as a legacy to his relations. Vanity and ostentation certainly have much to do with these things; every one wishes to perform the ceremony in grand style, so as to create a sensation in the country, and outdo his neighbours. To obtain the funds necessary for such a display some management is often necessary, but people are not alarmed at the most extravagant expenses; they do not shrink from the most enormous sacrifices, they will even sell their property, and occasionally ruin the family outright, rather than not have a fine funeral. Confucius did not enjoin all these foolish excesses, in the fulfilment of an imaginary duty of filial piety, but he did advise people to devote as much as the half of their worldly property to the in-

terment of their parents. The reigning dynasty has endeavoured to check these exorbitant and useless expenses, but the laws made concerning them appear to affect only the Mantchoos; the Chinese continue to follow their ancient customs.

"After the body has been placed in the coffin, the relations and friends assemble at certain appointed hours, to weep together, and express their sorrow. We have often been present at these funeral ceremonies, in which the Chinese display with marvellous facility their really astonishing talents for dissimulation. The men and women assemble in separate apartments, and until the time comes at which it is settled they are to grieve, they smoke, drink tea, gossip, laugh, all with such an air of careless enjoyment that you can hardly persuade yourself that they are really supposed to be a company of mourners. But when the ceremony is about to begin, the nearest relation informs the assembly that the time has come, and they go and place themselves in a circle round the coffin. On this signal the noisy conversation that has been going on suddenly ceases, the lamentations begin, and the faces but now so gay and good-humoured instantly assume the most doleful and lugubrious expression.

"The most pathetic speeches are addressed to the dead; every one speaks his own monologue on the subject, interrupted by groans and sobs, and, what is most extraordinary, inconceivable indeed, by tears,—yes, actually real true tears, and plenty of them.

"One would suppose they were inconsolable in their grief—and yet they are nothing more than skillful actors—and all this sorrow and lamentation is only a display of histrionic talent. At a given signal the whole scene changes abruptly, the tears dry up, the performers do not even stop to finish a sob or a groan, but they take their pipes, and lo, there are again these incomparable Chinese, laughing, gossiping, and drinking tea. Certainly no one could guess that, instead of drinking hot tea, they had but a moment before been shedding hot tears.

"When the time comes for the women to range themselves round the coffin, the dramatic piece is, if possible, played with still greater perfection. The grief has such an appearance of sincerity, the sighs are so agonising, the tears so abundant, the voice so broken by sobs, that actually, in spite of your certainty that the whole affair is a purely fictitious representation, you can hardly help being affected at it." See FUNERAL RITES.

DEAD (SACRIFICES FOR THE). Among the ancient Greeks a sacrifice was offered for the dead on the second day after the funeral, but the principal sacrifice of this kind was offered on the ninth day. But among some modern Pagans the practice prevails of sacrificing for the dead, not irrational animals, but reasonable beings. This practice of sacrificing men to the dead is more common in Ashantee and Dahomey than anywhere else. The victims offered at the death of any member of the royal family, or of

any great personage, and which are repeated at stated periods afterwards, are intended to be servants or escorts to such persons in another world. They suppose that their deceased friends have all the bodily wants which they had in this world, and that they are gratified by the same kind of attentions which pleased them while on earth. The only instance of this practice which is to be found, as far as we can ascertain, in professedly Christian communities, occurs among the Armenians, who offer in connection with the dead an animal of one kind or another. The nature and origin of this peculiar ceremony are thus detailed by the American missionaries, Messrs. Smith and Dwight: "The priests, having brought it to the door of the church, and placed salt before the altar, read the Scripture lessons for such occasions, and pray, mentioning the name of the person deceased, and entreating the forgiveness of his sins. Then they give the salt to the animal, and slay it. A portion belongs to the priest; other portions are distributed to the poor; and of the remainder, a feast is made for the friends. None may remain till the morrow. These sacrifices are not regarded as propitiatory, like those of the Jews, (for the Armenians hold that they were abolished by the death of Christ,) but as a meritorious charity to the needy. They have always, at least in modern times, a special reference to the dead, and are generally, though not necessarily, made on the day that a mass is said for the same object. The other most common occasions are the great festivals of the saints, and what are called the Lord's festivals. At Easter especially, one or more is always sacrificed, the whole congregation frequently contributing to the expense, and then dividing the victim or victims among them. But even this is in memory of the dead. Its origin, we are told, on the authority of the Catholicos Isaac the Great, was as follows. When the nation embraced Christianity under the preaching of St. Gregory Loosavorich, the converted pagan priests came to him, and begged that he would provide for them some means of support, as the sacrifices on which they formerly lived were now abolished. He accordingly ordered, that a tenth of the produce of the fields should be theirs, and that the people, instead of their former offerings to idols, should now make sacrifices to God in the name of the dead as a charity to the hungry."

DEAD (WORSHIP OF THE), one of the early forms of idolatry. When men distinguished themselves during their lives by deeds of heroism or of usefulness, not only were they respected while on earth, but their memories were held in honour after their death. To such an extent was this feeling sometimes carried, that great and good men were invested with divine attributes, and came to be worshipped as gods. The Arabian writers, as Dr. Poocke informs us, trace the idolatry of their own nation to this origin. Diodorus Siculus says of the Egyptians, that "besides the celestial gods, they

say there are others which are terrestrial, who were begotten by them, and were originally mortal men, but by reason of their wisdom and beneficence have obtained immortality, of whom some have been kings of Egypt." Cicero and Pliny assure us, that deification was the ancient manner of rewarding those who had deserved well of their country and their kind, and Lactantius actually informs us, that Cicero lived to see divine honours paid to his own daughter Tulliola. No wonder that this eminent man declared in the beginning of his Tusculan Questions, "Those who are initiated must know that they worship the souls of men departed from their bodies, and that the *Dii Majorum Gentium* were such." Maximus Tyrius says the same thing of the Greeks. Herodotus actually charges Hesiod and Homer with having been the first who introduced a Theogony among the Greeks. He tells us plainly that these two early writers invented the genealogy of the gods; "imposed names upon each; assigned them functions and honours, and clothed them in their several forms," whereas "before that time," he adds, "they sacrificed and prayed to the gods in general without attributing either name or surname to any deity, which in those days they had never heard of." And in regard to the Theogony of Egypt, Syncellus reckons seven of the gods, and nine of the demi-gods, who reigned in Egypt, and assigns to every one of them a certain number of years for his reign. The Egyptians, however, were by no means willing to admit their gods to be of human origin. Their laws inflicted death upon any one who should say Serapis had once been a man.

That the deification of eminent men was one of the sources of polytheistic idolatry, is clearly laid down by Bishop Warburton in his 'Divine Legation of Moses.' "Gratitude and admiration," says he, "the warmest and most active affections of our nature, concurred to enlarge the object of religious worship, and to make man regard the inventors of arts and the founders of society as having in them more than a common ray of the divinity. So that godlike benefits bespeaking, as it were, a godlike mind, the deceased parent of a people was easily advanced into the rank of a demon. When the religious bias was in so good a train, natural affection would have its share in promoting this new mode of adoration. Piety to parents would naturally take the lead, as it was supported by gratitude and admiration, the *primum mobile* of the whole system; and in those early ages the natural father of the tribe often happened to be the political father of the people, and the founder of the state. Fondness for the offspring would next have its turn; and a disconsolate father at the head of a people, would contrive to soothe his grief for the untimely death of a favourite child, and to gratify his pride under the want of succession, by paying divine honours to its memory." The theory thus advanced by Warburton, as to the origin and progress of the worship of the dead, was in substance brought forward at a very

remote period by Sanchoniathon, in a fragment quoted by Eusebius. Not only, however, did the souls of the departed come to take their place among the gods, but the principle, once introduced, was carried still further, for in process of time they were exalted to a higher rank in the scale of the celestial deities. As time rolled on, and the true authentic history of the heroes thus honoured began to be lost, it was no difficult matter to persuade the great mass of the people, that he whom they had long worshipped was in reality possessed of divine attributes. Thus it was, that not only in Egypt, but in Greece and Rome, in Persia, in India, and in Scandinavia, much of their idolatry may be traced to the deification of departed heroes, and the worship of the dead.

DEAN (Lat. *decanus*, the ruler of a body of ten men), an ecclesiastical officer in the Church of England, not known, as is supposed, before the eleventh or twelfth century. The office was given originally to a presbyter, thereby investing him with authority over ten other presbyters, connected with a cathedral or collegiate church. He was, and still is, a dignitary of some importance, receiving the title of Very Reverend, and presiding over the whole CHAPTER (which see), or governing body of the cathedral, which receives the name of dean and chapter. This office ranks next to that of a bishop, and he receives his appointment by letters patent from the crown. His duty, generally speaking, is to superintend the whole establishment of the cathedral church. It has been proposed of late to unite the offices of bishop and dean in some cases at least. This, however, has been keenly resisted by the chief dignitaries, chiefly on the ground that the bishops are already overburdened with many and various duties, which engross all their time, and besides, it is alleged to be absolutely necessary that the cathedral chapter have a head constantly resident. Before the act of 1840 there was no dean either at St. David's or Llandaff. In the former case the precentor, and in the latter the bishop, exercised the functions of dean. Although the dean now receives his appointment direct from the crown, it was not always so; for at the period between the Norman Conquest and the Reformation, the dean was elected by the chapter summoned for that purpose. In some cases also a sub-dean was chosen to act in his absence. By the enactments of late years, the residence of a dean is fixed at eight months, and he is restricted from holding a benefice except in the cathedral city, and not above £500 per annum in value. No person can be appointed dean until he shall have been six years complete in priest's orders, except in case of professorships. By the law of England a dean is a sole corporation, that is, he represents a whole succession, and is capable of taking an estate as dean, and conveying it to his successors.

DEAN AND CHAPTER. See CHAPTER.

DEANS (RURAL), inferior officers in the Church of England, who existed long before the Reforma-

tion, acting as itinerant visitors of churches, subject to the authority of the ARCHDEACON (which see). Besides their own parochial labours, they have the inspection of a certain number of parishes, the name being probably derived from the circumstance that ten parishes, and these chiefly rural, were usually assigned to their superintendence. The proper office of a rural dean was the inspection of the lives and manners of the clergy and people within their district, in order to be reported to the bishop. Of late, accordingly, several bishops have been very anxious to revive the office, as affording in their view a better security for the efficiency of the clergy.

DEASUIL (Celt. *deas*, the south, and *suil*, a way), a Druidical ceremony which consisted in pacing thrice round an earthen walk, which externally encompassed the temple, and which is still visible at Stonehenge. The route represented the course of the sun, being from the east southward to the west; and a contrary progress was called *cartua-suil*, probably from the Celtic *car*, a turn, and *tuathal*, the left hand, which constituted a most bitter imprecation. This custom as a religious rite is of great antiquity, and most extensive; and it has been supposed to be an imitation of the Jewish ceremony of blessing the altar of burnt-offering, or of the march of the Israelites round the walls of Jericho. The benediction of the Deasuil was long used in Ireland, Wales, and the Scottish Highlands; and even at present it is said not to be entirely extinct. See DRUIDS.

DEATH (THE BROTHERS OF), a name usually given to the religious of the order of St. Paul the hermit of Thebais. They are said to have received this strange designation from the practice which they followed of keeping the figure of a death's head always before them, that they might never lose sight of their latter end. This order was probably suppressed by Pope Urban VIII.

DECANI, or DEANS, an order of men instituted in the French church in the ninth century, to assist the bishops in the inspection of their dioceses. Seven of the most enlightened men in each congregation were appointed under the name of *decani* to take special charge of the rest. When the bishop arrived in any part of his diocese to hold his spiritual court, which he was bound to do once every year, he commenced with receiving the oath of the Deans, who thereby solemnly promised not to allow themselves to be actuated by any respect of persons, so as to conceal any offence against the Divine Law. 'He then questioned them,' says Neander, "particularly and distinctly in reference to the observance of heathen customs, and whether every father taught his children the creed and the Lord's prayer. He also made enquiry as to the continued practice of those crimes which had been prevalent among the people in former times, and the enormity of which was then altogether disregarded. The appointed punishments, some of which were corporal, were

then duly inflicted, and that there might be no difficulty in this administration of punishment, the officers of government were bound, in case of necessity, to assist the bishops with their authority."

The officers appointed in the fourth century to undertake the conduct of funerals (see COPIATÆ), were sometimes called *Decani*, but for what reason does not appear. In the arrangement of monasteries also, those monks who presided over ten religious were called *Decani*.

DECANICA, places of custody or restraint connected with ancient Christian churches, in which ecclesiastical delinquents were wont to be shut up. Such places of confinement are expressly referred to in Justinian's Novels.

DECEMVIRI SACRORUM (Lat. the ten men of sacred things), the members of a college of priests appointed among the ancient Romans to take charge of the Sibylline books, and to inspect them when required by the senate. It was about B. C. 365 that the college was appointed to consist of ten priests, one half of the number being chosen from the patricians, and one half from the plebeians. The same number appears to have continued for a long time to form the college, as we find them existing in the time of Cicero. Their office was for life, and it seems to have been their duty to act as priests of Apollo in celebrating his games, and each of them kept a bronze tripod dedicated to that god in his house.

DECATEPHORUS (Gr. *decate*, the tenth, and *phero*, to carry), the surname of *Apollo* at Megara, as being the god to whom the tenth part of the spoils was dedicated.

DECENNALIA (Lat. *decem*, ten, and *annus*, a year), festivals which were celebrated by the Roman emperors every tenth year of their reigns. They were first instituted by Augustus Cæsar to impress the people with a high respect and veneration for the imperial authority. On these occasions games were held, sacrifices offered, gifts distributed among the people, and prayers offered in behalf of the emperor and the prosperity of the empire.

DECIMA (Lat. the tenth), a name given among the ancient Romans to LACHESIS (which see), one of the Fates, from the practice of decimation in the Roman army, when for any offence committed by any number, lots were drawn, which out of every tenth man should be put to death. The word is, accordingly, used to denote the fortune or lot of man.

DECIMÆ, the tenth of the spoils taken from the enemy, which both by the Greeks and Romans was dedicated to the gods. The Jews were also wont to devote to the Lord a portion of the booty obtained in war.

DECREE OF COUNCILS. See CANONS ECCLESIASTICAL.

DECRETALS. See BULL, CANONS ECCLESIASTICAL.

DECRETISTS, one of the two parties into which the students of Canon Law in the twelfth century

came to be divided in consequence of the general recognition at that period of the supreme authority of the Pope. The origin of the rise of the Legists and Decretists is thus clearly stated by Neander. "The change which had taken place in the supreme government of the church, necessarily brought along with it a change also in many things connected with legislation, in all parts of the church; and hence, the old collections of ecclesiastical laws no longer met the existing wants. Ever since the pseudo-Isidorian decretals began to be received as valid, men would already come to be sensible of this. The collision between the old and the new church legislation would occasion considerable embarrassment. Since the establishment of the validity of those decretals, several new collections of ecclesiastical laws had, it is true, been formed; as, for example, that of Regino, abbot of Prüm, in the tenth, and that of Burkhard, bishop of Worms, and that of Yves, bishop of Chartres, in the eleventh century; but still, these collections did not prove adequate to do away that contrariety. Add to this, that the new papal church system needed some counterpoise against a tendency which threatened to become dangerous to it. In the twelfth century great enthusiasm was excited for the renewed study of the Roman law, by the famous Irnerius (Guarnerius), at the university of Bologna; and this study led to investigations and doctrines which were quite unfavourable to the interests of the papacy. Even Irnerius stood forth as an ally of the imperial power, in the contest with the papacy, and it was, in fact, the famous teachers of law at that university, who were employed by the emperor Frederic the First, to investigate and defend his rights at the diet of Roncala. The more eager, therefore, would be the hierarchical party to oppose that hostile tendency, by setting up another, in defence of their own interests and principles, through the study of ecclesiastical law, from an opposite point of view. Thus it came about that—at the famous seat itself of the study of the Roman law—at Bologna, about the year 1151, a Benedictine, or according to another account, a Camaldulensian monk, Gratian, arranged a new collection of ecclesiastical laws, better suited to the wants of the church, and to the scientific taste of these times. As the title itself indicates, '*Concordia discordantium canonum*,' the Harmony of discordant canons, old and new ecclesiastical laws were here brought together, their differences discussed, and their reconciliation attempted,—a method similar to that employed by Peter Lombard in handling the doctrines of faith. This logical arrangement and method of reconciliation supplied a welcome nutriment to the prevailing scientific spirit. From that time the study also of canon law was pursued with great zeal, and the two parties called the Legists and the Decretists arose,—Gratian's collections of laws being denominated simply the '*Decretum Gratiani*.' The zeal with which the study of civil and ecclesiastical

law was pursued had, however, this injurious effect that the clergy were thereby drawn away from the study of the Bible, and from the higher, directly theological, interest, and their whole life devoted solely to these pursuits."

DECURSIO, a ceremony performed by the Greeks and Romans at the funeral of generals and emperors, in which the soldiers and the whole company present made a solemn procession three times round the funeral pile as soon as it was lighted, in token of respect for the deceased. On this occasion the procession moved to the left to indicate sorrow, motion to the right being the usual expression of joy. Homer alludes to this ceremony, which went by the name of *Peridrome* among the Greeks.

DEDICATION, the devotion or CONSECRATION (which see) of any person or thing to the Lord, or to sacred purposes. See ANATHEMATA.

DEDICATION (FEAST OF), a Jewish feast instituted by Judas Maccabæus, in remembrance of the cleansing of the second temple and altar, after they had been profaned by Antiochus Epiphanes. It began on the 25th of the month Chisleu, corresponding to our December, and lasted during eight days. The Jews on this occasion illuminated their houses as an expression of their joy and gladness. Hence it was also called the Feast of Lights, and is termed by Josephus *phota*, lights. As long as the festival lasted, hymns were sung, and sacrifices offered. This festival is minutely described in 1 Mac. iv. 52—59, in these words, "Now, on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice, according to the law, upon the new altar of burnt-offerings which they had made. Look at what time, and what day, the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away. Moreover, Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness." The same feast is generally supposed to be alluded to in John x. 22, "And it was at Jerusalem the feast of the dedication, and it was winter." The reason why it is celebrated with lighted lamps is curiously explained by the Rabbies. They say that when the sanctuary had been cleansed

and dedicated in the time of the Maccabees, and the priests came to light the lamp which was to burn continually before the Lord, there was no more oil found than what would burn for one night, all the rest being polluted; and seven days' purification being necessary, with an additional day to gather olives and express the oil, eight days would be required before they could procure a fresh supply. But they tell us that the Almighty wrought so great a miracle that that small portion of oil burned eight days and nights, till they had time to obtain more. On this legendary story they found the present mode of celebrating the feast, which is essentially a feast of lights. On the first night they light one light in the synagogue; on the second night, two; on the third night, three; adding one every night, until the last, when they light up eight. These lamps ought to be lighted with oil of olive, but when that species of oil cannot be obtained, they use wax. Labour is not required to be suspended during this festival, but besides the lighting of lamps, and some additions being made to the ordinary prayers and lessons of the synagogue, the whole time is spent in mirth and feasting.

DEDICATION OF ALTARS. See ALTAR.

DEDICATION OF CHURCHES. It does not appear that, in the earliest ages of Christianity, any special ceremony was observed in consecrating or dedicating churches as buildings set apart for sacred purposes. There may possibly, on such occasions, have been solemn prayer and thanksgiving to God, but no evidence can be found on the subject, in so far as the three first centuries are concerned. In the reign of Constantine the Great, however, when numerous churches were built throughout the whole Roman Empire, it was customary to dedicate them with great solemnity, an appropriate sermon being delivered by one of the large body of bishops who were usually present. Eusebius informs us, that when Constantine built the church of Jerusalem over our Saviour's sepulchre, the dedication was attended by a full synod of all the bishops of the East, some of whom, says the historian, made speeches by way of panegyric upon the emperor and the magnificence of his building; others handled a common place in divinity suited to the occasion; while others discoursed upon the lessons of Scripture that were read, expounding the mystical sense of them. At the close of these numerous addresses, the assembly partook of the Lord's Supper, when prayers were offered for the peace of the world, the prosperity of the church, and a blessing upon the emperor and his children. In the course of the service a special dedication prayer seems to have been offered, a specimen of which is given by Ambrose in these words: "I beseech thee now, O Lord, let thine eye be continually upon this house, upon this altar, which is now dedicated unto thee, upon these spiritual stones, in every one of which a sensible temple is consecrated unto thee: let the prayers of thy servants, which are poured out in

this place, be always accepted of thy Divine mercy. Let every sacrifice that is offered in this temple with a pure faith and a pious zeal, be unto thee a sweet-smelling savour of sanctification. And when thou lookest upon that sacrifice of salvation, which taketh away the sins of the world, have respect to these oblations of chastity, and defend them by thy continual help, that they may be sweet and acceptable offerings unto thee, and pleasing unto Christ the Lord: vouchsafe to keep their whole spirit, soul, and body, without blame, unto the day of thy Son Jesus Christ our Lord. Amen."

It was the exclusive province of a bishop in these times to preside in the service of dedication, presbyters being prohibited from the performance of this solemn act. Thus the first council of Bracara, A. D. 563, declares any presbyter to be liable to deprivation who shall consecrate an altar or a church, and refers to former canons as having also forbidden any such act on the part of a presbyter. By the laws of Justinian the building of no church could be commenced before the bishop had first made a solemn prayer, and fixed the sign of the cross in the place where the building was to be erected. The day of dedication of a church was usually kept as one of the anniversary festivals to which the name of *ENCENIA* (which see) was given, and which are still observed in some parts of England under the name of *Vigils* or *Wakes*.

The ceremony to be observed in dedicating a Romish church is laid down with great minuteness in the Romish Pontifical.

DEDICATION OF PAGAN TEMPLES. See TEMPLES (PAGAN).

DEDICATION OF THE TABERNACLE. See TABERNACLE.

DEDICATION OF THE TEMPLE. See TEMPLE.

DEFENDER OF THE FAITH (Lat. *Fidei Defensor*), a peculiar title which is claimed by the sovereign of England. It was first conferred in 1521 by Pope Leo on King Henry VIII. in approval of his treatise, entitled 'A Vindication of the Seven Sacraments,' written against Martin Luther. "The Pope, to whom it was presented," says Robertson the historian, "with the greatest formality in full consistory, spoke of the treatise in such terms as if it had been dictated by immediate inspiration; and as a testimony of the gratitude of the church for his extraordinary zeal, conferred on him the title of *Defender of the Faith*, an appellation which Henry soon forfeited in the opinion of those from whom he derived it, and which is still retained by his successors, though the avowed enemies of those opinions, by contending for which he merited that honourable distinction." This production of Henry, which was written in Latin, was dedicated to the Pope, and received by his Holiness with such satisfaction that he granted an indulgence to every person who should peruse the book. The proposal to confer the title of

Defender of the Faith upon the royal controversialist did not meet with immediate assent from the consistency, for Roscoe, in his 'Life of Leo X.' lets us a little farther into the secret of the matter. "This proposition," he informs us, "gave rise to more deliberation, and occasioned greater difficulty in the sacred college than perhaps the Pope had foreseen. Several of the cardinals suggested other titles, and it was for a long time debated whether, instead of the appellation of the Defender of the Faith, the sovereigns of England should not in all future times be denominated *the Apostolic, the Orthodox, the Faithful, or, the Angelic*. The proposition of the Pope, who had been previously informed of the sentiments of Wolsey on this subject, at length, however, prevailed, and a bull was accordingly issued, conferring this title on Henry and his posterity: a title retained by his successors till the present day, notwithstanding their separation from the Roman church; which has given occasion to some orthodox writers to remark, that the kings of this country should either maintain that course of conduct in reward for which the distinction was conferred, or relinquish the title." The title, which Leo had thus conferred upon Henry, was afterwards confirmed by Clement VII.; but when Henry vigorously espoused the cause of the Reformation, and authorized the suppression of religious houses in England, the title of Defender of the Faith was withdrawn by the Pope, and Henry was excommunicated and deposed. The Parliament of England, however, in virtue of its own authority, confirmed the title which Henry had received, and, accordingly, the title *Defender of the Faith* has been used by Henry's successors on the English throne down to the present time. It is well worth notice, that although Leo X. is generally regarded by historians as originating the title in question, he is far from having any valid claim to such an honour. The fact is, that long before that Pope's pretended gift of the title to Henry VIII., we find Richard II., in all his acts against the Lollards, uniformly taking the title of *Defender of the Faith*. It appears, therefore, to have been an ancient right of the sovereigns of England, and in further proof of this, Chamberlayne appeals to several charters granted at different periods long anterior to the time of Henry VIII.

DEFENSORS OF THE CHURCH (Lat. *Defensores Ecclesie*), officers employed in the early ages of Christianity to plead the cause of the church, or any single ecclesiastic who happened to have been injured or oppressed, and had occasion for redress in a civil court; or if remedy was not found there, they were to address the emperors themselves in the name of the church, to procure a particular precept in her favour. It was the business of this important class of public functionaries to see that the rights of the church settled by law were maintained; and if any encroachments were made upon these rights, they were bound to prosecute the aggressors before the magistrates, and, even if necessary, to appeal to the

Emperor. From the laws of Justinian it appears that the defensors were appointed to exercise a kind of superintendence over the *COPIATÆ* (which see). They were likewise expected to make inquiry whether every clerk belonging to the church carefully attended the celebration of morning and evening service in the church, and to inform the bishop of those who neglected their duty in this respect, that they might be subjected to ecclesiastical censures. Authors are by no means agreed whether these officers were clergymen or laymen, but although it is not unlikely that at first they might be taken from the clerical order, it was afterwards found more suitable to have advocates possessed of legal qualifications. This change was made in the case of the African churches, about A. D. 407, by a decree issued by the emperor Honorius. From this time the office was frequently, though by no means universally, intrusted into the hands of laymen. The officers whom the Latins called *Defensores*, the Greeks called *Ecdici* or *Ecclesiecdici*. Justinian decreed that to avoid clandestine marriages, parties of middle rank should be married in presence of the Defensor of the church.

DEFENSORS OF THE POOR (Lat. *Defensores Pauperum*), officers in the early Christian church whose business it was, if any of the poor, or virgins, or widows belonging to the church were injured or oppressed by the rich, to take steps without delay for maintaining their rights by all legal means. Accordingly, by a decree passed by the fifth council of Carthage, A. D. 401, which is also inserted in the African code, it was enacted, that "forasmuch as the church was incessantly wearied with the complaints and afflictions of the poor, it was unanimously agreed upon by them in council, that the emperors should be petitioned to allow defensors to be chosen for them by the procurement and approbation of the bishops, that they might defend them from the power and tyranny of the rich."

DEGRADATION, a punishment inflicted upon clergymen in the ancient Christian church. It consisted, as its name implies, in removing the offender from a higher to a lower grade of office. The sentence of degradation appears to have been final and irrevocable. Bishops were in this way sometimes transferred from a larger to a smaller or less important charge. Presbyters were often thus degraded to the order of deacons, and deacons to that of subdeacons. This species of punishment was also inflicted upon bishops in Africa, by superseding them in their expected succession to the office of archbishop or metropolitan. In its full meaning, however, the term *degradation* implied deprivation of orders, and reduction to the state and condition of a layman. Thus, in the third council of Orleans there is a canon which appoints, that if any clergyman was convicted of theft or fraud, because these were capital crimes, he should be degraded from his order, and only allowed lay communion. (See **COMMUNION, LAY**.) If after the infliction of such a sentence

he persisted in exercising clerical functions, he received in addition a formal excommunication, and was denied even the communion of laymen. See CENSURES (ECCLIASTICAL), DEPOSITION.

DEIMA, the personification of fear among the ancient Greeks.

DEISTS, a name given to those who believe in the existence of a Supreme Being, but deny the divine authority and inspiration of the Bible. Such persons are generally strenuous advocates for a natural, as opposed to a revealed religion. They are termed *Deists*, from the Latin word *Deus*, God, a belief in God being the chief article of their creed. The word *Theists* would seem at first sight to bear the same meaning, being derived from the Greek word *Theos*, God. But the appellations *Deists* and *Theists* belong to two essentially different classes of people; the former being used to denote those who believe in God, in a future state of rewards and punishments, and in all those doctrines contained in what is usually called the religion of Nature, but refuse to acknowledge any written revelation of the will of God; the latter being employed to denote those who believe in the existence of God, in opposition to *Atheists* who deny his existence altogether. *Deists*, from their unbelief in Divine revelation, sometimes receive the name of *Infidels* or *Unbelievers*. The name *Deists*, as applied in its present signification, is said to have been first assumed about the middle of the sixteenth century, by some persons on the continent, who, while they rejected the Bible as an inspired book, were nevertheless most unwilling to be regarded as *atheists*. They therefore adopted an appellation, which set forth as their distinguishing character their belief in the existence of a God. Peter Viret, a French reformed divine of the period, is said to have been the first who mentions *Deists* as a separate class. Lord Herbert of Cherbury, however, was the first English writer who reduced Deism to a system; declaring the sufficiency of reason and natural religion to guide man to a knowledge of the Divine will, and rejecting the Bible as superfluous and unnecessary. His creed may be expressed in five articles, 1. That there is a God; 2. That he ought to be worshipped; 3. That piety and moral virtue are the chief parts of worship; 4. That God will pardon our faults on repentance; and 5. That there is a future state of rewards and punishments.

That there is a close and intimate connection between *Deism* and *Unitarianism* in its modern form it is impossible to deny. At numerous points they unite and coalesce into one harmonious system. On this subject Mr. Robert Hall offers some valuable remarks by way of instituting a comparison between the two: "Deism, as distinguished from atheism," he says, "embraces almost every thing which the Unitarians profess to believe. The Deist professes to believe in a future state of rewards and punishments,—the Unitarian does no more. The chief

difference is, that the Deist derives his conviction on the subject from the principles of natural religion; the Unitarian from the fact of Christ's resurrection. Both arrive at the same point, though they reach it by different routes. Both maintain the same creed, though on different grounds: so that, allowing the Deist to be fully settled and confirmed in his persuasion of a future world, it is not easy to perceive what advantage the Unitarian possesses over him. If the proofs of a future state, upon Christian principles, be acknowledged more clear and convincing than is attainable merely by the light of nature, yet as the operation of opinion is measured by the strength of the persuasion with which it is embraced, and not by the intrinsic force of evidence, the Deist, who cherishes a firm expectation of a life to come, has the same motives for resisting temptation, and patiently continuing in well doing, as the Unitarian. He has learned the same lesson, though under a different master, and is substantially of the same religion.

"The points in which they coincide are much more numerous, and more important, than those in which they differ. In their ideas of human nature, as being what it always was, in opposition to the doctrine of the fall; in their rejection of the Trinity, and of all supernatural mysteries; in their belief of the intrinsic efficacy of repentance, and the superfluity of an atonement; in their denial of spiritual aids, or internal grace, in their notions of the person of Christ; and finally, in that lofty confidence in the sufficiency of reason as a guide in the affairs of religion, and its authority to reject doctrines on the ground of antecedent improbability;—in all these momentous articles they concur. If the Deist boldly rejects the claims of revelation *in toto*, the Unitarian, by denying its plenary inspiration, by assuming the fallibility of the apostles, and even of Christ himself, and by resolving its most sublime and mysterious truths into metaphors and allegory, treads close in his steps. It is the same soul which animates the two systems though residing in different bodies; it is the same metal transfused into distinct moulds."

Dr. Samuel Clarke, in his *Evidence of Natural and Revealed Religion*, ranges *Deists* under four different classes, 1. "Those who would be thought to be *Deists* because they pretend to believe in the existence of an eternal, infinite, independent, intelligent Being, and to avoid the name of *Epicurean Atheists*, teach also that this Supreme Being made the world, though at the same time they agree with the *Epicureans* in this, that they fancy God does not concern himself in the government of the world, nor has any regard to, or care of, what is done therein.

2. "Some others there are that call themselves *Deists*, because they believe not only the being, but the providence of God; that is, that every natural thing that is done in the world is produced by the power, appointed by the wisdom, and directed by the

government of God; though not allowing any difference between moral good and evil, they suppose that God takes no notice of the morally good or evil actions of men; these things depending, as they imagine, merely on the arbitrary constitution of human laws."

The opinions of these two sorts of Deists, Dr. Clarke believes, can terminate consistently in nothing but downright atheism, and their practice and behaviour, he asserts, is exactly agreeable to that of the most openly professed Atheists. They not only oppose the revelation of Christianity, and reject all the moral obligations of natural religion as such; but generally they despise also the wisdom of all human constitutions made for the order and benefit of mankind, and are as much contemners of common decency as they are of religion.

3. "Another sort of Deists there are, who having right apprehensions concerning the natural attributes of God, and his all-governing providence; seem also to have some notion of his moral perfections also: that is, as they believe him to be a being infinitely knowing, powerful and wise; so they believe him to be also in some sense a being of infinite justice, goodness and truth; and that he governs the universe by these perfections, and expects suitable obedience from all his rational creatures. But then, having a prejudice against the notion of the immortality of human souls, they believe that men perish entirely at death, and that one generation shall perpetually succeed another, without any thing remaining of men after their departure out of this life, and without any future restoration or renovation of things. And imagining that justice and goodness in God are not the same as in the ideas we frame of these perfections when we consider them in men, or when we reason about them abstractly in themselves; but that in the Supreme Governor of the world they are something transcendent, and of which we cannot make any true judgment, nor argue with any certainty about them; they fancy, though there does not indeed seem to us to be any equity or proportion in the distribution of rewards and punishments in this present life, yet that we are not sufficient judges concerning the attributes of God, to argue from thence with any assurance for the certainty of a future state. But neither does this opinion stand on any consistent principles. For if justice and goodness be not the same in God, as in our ideas; then we mean nothing, when we say that God is necessarily just and good; and for the same reason it may as well be said, that we know not what we mean, when we affirm that he is an intelligent and wise being; and there will be no foundation at all left, on which we can fix any thing. Thus the moral attributes of God, however they be acknowledged in words, yet in reality they are by these men entirely taken away; and, upon the same grounds, the natural attributes may also be denied. And, so upon the whole, this opinion likewise, if we argue

upon it consistently, must finally recur to absolute atheism.

4. "The last sort of Deists are those who, if they did indeed believe what they pretend, have just and right notions of God, and of all the Divine attributes in every respect; who declare they believe that there is one, eternal, infinite, intelligent, all-powerful and wise Being; the creator, preserver, and governor of all things; that this supreme cause is a Being of infinite justice, goodness, and truth, and all other moral as well as natural perfections; that he made the world for the manifestation of his power and wisdom, and to communicate his goodness and happiness to his creatures; that he preserves it by his continual all-wise providence, and governs it according to the eternal rules of infinite justice, equity, goodness, mercy and truth; that all created rational beings, depending continually upon him, are bound to adore, worship and obey him; to praise him for all things they enjoy, and to pray to him for every thing they want; that they are all obliged to promote, in their proportion, and according to the extent of their several powers and abilities, the general good and welfare of those parts of the world wherein they are placed; in like manner as the divine goodness is continually promoting the universal benefit of the whole; that men in particular, are every one obliged to make it their business, by an universal benevolence, to promote the happiness of all others; that in order to this, every man is bound always to behave himself so towards others, as in reason he would desire they should in like circumstances deal with him; that therefore, he is obliged to obey and submit to his superiors in all just and right things, for the preservation of society, and the peace and benefit of the public; to be just and honest, equitable and sincere, in all his dealings with his equals, for the keeping inviolable the everlasting rule of righteousness, and maintaining an universal trust and confidence, friendship and affection amongst men; and, towards his inferiors, to be gentle and kind, easy and affable, charitable and willing to assist as many as stand in need of his help, for the preservation of universal love and benevolence amongst mankind, and in imitation of the goodness of God, who preserves and does good to all creatures, which depend entirely upon him for their very being and all that they enjoy; that, in respect of himself, every man is bound to preserve, as much as in him lies, his own being and the right use of all his faculties, so long as it shall please God, who appointed him his station in this world, to continue him therein; that therefore he is bound to have an exact government of his passions, and carefully to abstain from all debaucheries and abuses of himself, which tend either to the destruction of his own being, or to the disordering his faculties, and disabling him from performing his duty, or hurrying him into the practice of unreasonable and unjust things; lastly, that accordingly as men regard or neglect these obligations, so

they are proportionably acceptable or displeasing unto God; who being supreme governor of the world, cannot but testify his favour or displeasure at some time or other; and consequently, since this is not done in the present state, therefore there must be a future state of rewards and punishments in a life to come. But all this, the men we are now speaking of, pretend to believe only so far as it is discoverable by the light of nature alone; without believing any Divine revelation. These, I say, are the only true Deists; and indeed the only persons who ought in reason to be argued with, in order to convince them of the reasonableness, truth, and certainty of the Christian revelation."

Deism in the seventeenth and eighteenth centuries prevailed to a great extent in England, being openly avowed by several men of note, both in the political and literary world. Gibbon, Hume, Priestley, Bolingbroke, Shaftesbury, and Hobbes, commanded no small share of attention and even respect from their fellow-countrymen, and leading the way in the rejection of revealed religion, they were followed by no inconsiderable number of hasty superficial thinkers, such as are found invariably to follow in the wake of those who are superior to them whether in rank or talent. It was for the express purpose of opposing the English Deists that Robert Boyle founded those celebrated Lectures which bear his name, and which have done so much to uphold the theological reputation of England. For a time indeed the advocates of a Natural, as opposed to a Revealed religion, occupied no mean place in the ranks of British literature, and their writings were read by a large and not uninterested public. The Deists have had their day, and they are now scarcely to be found except among the lowest and least influential classes of the community; and even among these classes Deism has passed by an easy course into infidelity and atheism. Whether in the form of *Socialists* or *Secularists*, the Deists of the present day can no longer claim the standing and reputation of their predecessors of the last century. They are at once inferior in intellect, in position, and in influence.

The form which Deism assumed in France during the last century, was not that of *Naturalism* as in England, but a gross and sensuous *Materialism* as set forth in the writings of Condillac, Diderot, Helvetius, Voltaire, and those of the so-called Encyclopedists. But while Deists assumed a powerful front both in France and England, they were not long in making their appearance in Germany also. During the second half of the last century the most powerful attacks upon positive Christianity were made by the anonymous author of the *Wolfenbittel Fragments*, which gave rise to a series of controversies in regard to the position which ought to be assigned to reason in matters of faith. It is somewhat remarkable that even some of the German mystics adopted deistic principles. The mind of the age, influenced

as it was by Frederic the Great, King of Prussia, also contributed to the spread of deistical tendencies, especially among the higher classes. The works of Wieland had no small effect in diffusing these mischievous principles. Some attempts were also made to form societies on the basis of Deism, such as the *Illuminators* founded by Weishaupt in 1777, and the *Friends of Enlightenment* at Berlin in 1783. Several theological writers, from whom better things might have been expected, contributed to the spread of deistic principles. The most conspicuous of these professed theologians was Bahrdt, who, though he set out apparently on the side of orthodoxy, yet in his writings composed in the latter part of his life, endeavoured to undermine all positive religion.

DEIFICATION. See APOTHEOSIS.

DEITY. See GOD.

DELEGATES (COURT OF), a court in England, deriving its name from these delegates being appointed by the royal commission, under the great seal, and issuing out of Chancery, to represent the sovereign, and all appeals in three causes: 1. When a sentence is given in any ecclesiastical cause by the archbishop or his official. 2. When any sentence is given in any ecclesiastical cause, in places exempt. 3. When a sentence is given in the admiralty courts, in suits civil or marine, by the civil law.

DELIA, a surname of ARTEMIS (which see), Delos having been supposed to be her birth-place. The same name is also applied sometimes to Demeter, Aphrodite, and the Nymphs.

DELIA, ancient Pagan festivals and games celebrated in the island of Delos, in honour of *Apollo* and *Artemis*. They were observed every fifth year with games, choruses, and dances, but in process of time they were suspended. The Athenians, however, revived the festival, adding to it horse-races. Besides these greater games, there were also lesser Delia, which were held every year in honour of Delian Apollo, when the Athenians sent to Delos the sacred vessel, which the priest of Apollo adorned with laurel branches. Theseus is said to have been the founder of the lesser Delia, but they are alleged by some authors to have been of much greater antiquity.

DELIUS, a surname of APOLLO (which see) arising from his having been born at Delos, an island in the Ægean sea.

DELIVERERS, a Christian sect mentioned by Augustine as having arisen about A. D. 260, and who derived their name from the doctrine which they maintained that upon Christ's descent into hell, infidels believed, and all were delivered from thence.

DELIVERING TO SATAN. See EXCOMMUNICATION.

DELPHI (ORACLE OF), the most celebrated of all the oracles of Apollo. The ancient name of the place was Pytho, and hence Apollo was sometimes known by the surname of Pythius, and the priestess who pronounced the oracular responses received the

name of Pythia or Pythonessa. Delphi being one of the places at which Apollo was particularly worshipped, there was a temple dedicated to him in that town, in the innermost sanctuary of which his statue was placed, while before it stood an altar on which burned a perpetual fire, fed only with fir-wood. The inner roof of the temple was wreathed with laurel garlands, and on the altar, laurel was burnt as incense. Fumes of vapour incessantly ascended from the crevices of a profound cavern within the temple, over which the priestess sat on a three-legged stool known as the tripod. These vapours powerfully affected the brain of the Pythia, and were deemed to be the sure and hallowed media of divine inspiration. Dr. Gillies, the historian of ancient Greece, speaking of the Delphian oracle, which was honoured by the protection and superintendence of the Amphictyonic council, says, "The inhabitants of Delphi, who, if we may use the expression, were the original proprietors of the oracle, always continued to direct the religious ceremonies, and to conduct the important business of prophecy. It was *their* province alone to determine at what time and on what occasion, the Pythia should mount the sacred tripod, to receive the prophetic steams, by which she communicated with Apollo. When overflowing with the heavenly inspiration, she uttered the confused words, or rather frantic sounds, irregularly suggested by the impulse of the god; the Delphians collected these sounds, reduced them into order, animated them with sense, and adorned them with harmony."

At first oracles were only given forth once every seventh year on the birth-day of Apollo; but as the fame of the Delphian oracle spread throughout Greece, it became necessary to set apart several days every month for the purpose. Those who came to consult the oracle were admitted by lot, unless when the magistrates of Delphi assigned to any one a right of preference. A fee was demanded from those who availed themselves of the oracle. Before the Pythia mounted the tripod, she spent three days in previous preparation, which consisted in fasting and bathing in the Castalian well. She is also said to have burnt laurel leaves and flour of barley upon the altar of the god. The consulters of the oracle, before they could approach the shrine, must previously sacrifice an ox, a sheep, or a goat, in honour of Apollo. Five priests were attached to the temple, all of whom were chosen from families descended from DEUCALION (which see), and held office for life.

The oracles of Greece were usually delivered in hexameter verse, and as the origin of this poetic measure was ascribed to the Delphian Apollo, it was also called the Pythian metre. At the later periods of Grecian history, however, when the oracle ceased to be consulted on great occasions, the oracular answers were given in prose. It is an undoubted fact, that the oracles exercised a highly important in-

fluence upon Greece, especially in the earlier periods of its civilization, often guiding public opinion, and urging on the spirit of national enterprise. But above all the other oracles, that of Delphi enjoyed a world-wide renown. Its responses revealed many a tyrant, and foretold his fate. Through its means many an unhappy being was saved from destruction, and many a perplexed mortal guided in the right way. It encouraged useful institutions, and promoted the progress of useful discoveries. Its moral influence was on the side of virtue, and its political influence in favour of the advancement of civil liberty. The time at length came, however, when the fame of the Delphian oracle began to diminish. Protracted struggles between Athens and Sparta for domination in Greece tended more than anything else to diminish the estimation in which the oracle was held. Its prestige was almost entirely gone in the days of Cicero and Plutarch, but it was still occasionally consulted down to the time of the Roman Emperor Julian, and only finally prohibited by Theodosius. See ORACLES.

DELPHINIUS, a surname of *Apollo*; derived from Delphi, one of the chief seats of his worship.

DELPHINIA, a festival celebrated in various towns of Greece in honour of Apollo, on which occasion a procession of boys and girls took place, each carrying an olive branch bound with white wool. This at least was the customary mode of observance at Athens, but in some other places, as at *Ægina*, it was celebrated with contests.

DELUBRUM. See TEMPLES (PAGAN).

DELUGE (TRADITIONS OF THE). It does not lie within the scope of the present work to consider the actual facts connected with the Deluge, as they are detailed in the Scriptures, or to examine the much disputed question, whether the inundation on that occasion was universal or partial in its extent; but we confine ourselves to the exhibition of a few of the most important traditions on the subject which are to be found in almost all the nations of the earth, and which present throughout so remarkable a uniformity of aspect as to afford a striking evidence of the truth of the Mosaic narrative. "These ancient traditions of the human race," says Humboldt, "which we find dispersed over the surface of the globe, like the fragments of a vast shipwreck, present among all nations a resemblance that fills us with astonishment; there are so many languages belonging to branches which appear to have no connection with each other, which all transmit to us the same fact. The substance of the traditions respecting the destroyed races and the renovation of nature is almost everywhere the same, although each nation gives it a local colouring. On the great continents, as on the small islands of the Pacific, it is always on the highest and nearest mountains that the remains of the human race were saved."

Bryant, in his 'System of Ancient Mythology,' followed more recently by Faber, enters into an ela-

borate and erudite argument to prove, that Noah was worshipped in conjunction with the sun, and the ark in conjunction with the moon, and that these were the principal deities among the ancient heathens. He labours to prove, with an extent of erudition seldom surpassed, that the primitive Egyptian gods were eight in number, that they represented the eight persons saved in the ark, and that almost all the heathen deities had a reference in some way to Noah and the deluge.

Both in the East and West, traditions in reference to the world having been destroyed by a great flood of waters have been found mingled with the beliefs of almost every country. Among the ancient Babylonians, such an event was related as having occurred in the time of Xisuthrus, the tenth of their line of kings, counting from the first created man, just as Noah was the tenth from Adam. The account of Berosus is interesting from its remarkable coincidence in many points with the narrative of the deluge given by Moses. "Warned in a dream by Chronus and Saturn of the approaching calamity, he was commanded to build an immense ship, and embark in it with his wife, his children, and his friends; having first furnished it with provisions, and put into it a number both of birds and four-footed animals. As soon as these preparations were completed, the flood commenced, and the whole world perished beneath its waters. After it began to abate, Xisuthrus sent out some of the birds, which, finding neither food nor resting-place, returned immediately to the ship. In the course of a few days he again let out the birds, but they came back to him, having their feet covered with mud. The third time of his sending them, they returned no more. Concluding from this that the flood was decreasing, and the earth again appearing, he made an aperture in the side of the vessel, and perceived that it was approaching a mountain, on which it soon after rested, when he descended with his family, adored the earth, built an altar, and sacrificed to the gods. Xisuthrus having suddenly disappeared, his family heard a voice in the air which informed them that the country was Armenia, and directed them to return to Babylon."

On the subject of the deluge the Hindu traditions also correspond in a remarkable degree with the principal facts of revelation. The popular view as given in the Puránas, amid all its Oriental luxuriance and exaggeration, approaches at many points to the Mosaic narrative. "The lord of the universe, loving the pious man who thus implored him, and intending to preserve him from the sea of destruction caused by the depravity of the age, thus told him how he was to act. 'In seven days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but, in the midst of the destroying waters, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds; and, accompanied by seven saints, encircled

by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it, secure from the flood, on one immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-serpent on my horn; for I will be near thee: drawing the vessel with thee and thy attendants, I will remain on the ocean, O chief of men, until a night of Brahmá shall be completely ended. Thou shalt then know my true greatness, rightly named the supreme godhead. By my favour all thy questions shall be answered, and thy mind abundantly instructed.' Hari, having thus directed the monarch, disappeared; and Satyavrata humbly waited for the time, which the ruler of our senses had appointed. The pious king, having scattered towards the east the pointed blades of the grass *darbha*, and turning his face towards the north, sat meditating on the feet of the god who had borne the form of a fish. The sea, overwhelming its shores, deluged the whole earth; and it was soon perceived to be augmented by showers from immense clouds. He, still meditating on the command of Bhagavat, saw the vessel advancing, and entered it with the chiefs of Brámanas, having carried into it the medicinal creepers and conformed to the directions of Hari. The saints thus addressed him: 'O king, meditate on Kés'ava; who will surely deliver us from this danger, and grant us prosperity.' The god, being invoked by the monarch, appeared again distinctly on the vast ocean in the form of a fish, blazing like gold, extending a million of leagues, with one stupendous horn: on which the king, as he had been before commanded by Hari, tied the ship with a cable made of a vast serpent, and happy in his preservation, stood praising the destroyer of Madhu. When the monarch had finished his hymn, the primeval male, Bhagavat, who watched for his safety on the great expanse of water, spoke aloud to his own divine essence, pronouncing a sacred Purána, which contained the rules of the Sákhya philosophy: but it was an infinite mystery to be concealed within the breast of Satyavrata; who, sitting in the vessel with the saints, heard the principle of the soul, the Eternal Being, proclaimed by the preserving power. Then Hari, rising together with Brahmá from the destructive deluge which was abated, slew the demon Hayagríva, and recovered the sacred books: Satyavrata, instructed in all divine and human knowledge, was appointed in the present Kalpa, by the favour of Vishnu, the seventh Manu, surnamed Vaivaswata: but the appearance of a horned fish to the religious monarch was Máya or delusion; and he, who shall devoutly hear this important allegorical narrative, will be delivered from the bondage of sin."

Thus plainly in the closing sentence of this extract do the Puránas admit that the description here given of the deluge is an allegory. A different version of the legend is found in the Mahabhárata, which Professor Wilson thinks is more ancient than

that of the Pūrānas, but still in their main features there is a close resemblance, so close indeed as to show plainly that both are derived from the same original source. Another version of the same Hindu legend has been recently brought to light by the publication of the Yajur-Veda, to which there is appended the Satapat'ha-Brahmana, containing an account of the deluge much simpler than that which has been already given from the Purānas. We quote from Mr. Charles Hardwick's able work, at present in course of publication, entitled 'Christ and other Masters,' a work which is likely to throw much light on the points of coincidence, as well as of divergence between Christianity and other systems of religion. "One morning the servants of Manu brought him water for ablutions, as the custom is to bring it in our day when men's hands have to be washed. As he proceeded to wash himself he found a fish in the water, which spoke to him, saying, 'Protect me and I will be thy Saviour.' 'From what wilt thou save me?' 'A deluge will ere long destroy all living creatures, but I can save thee from it.' 'What protection, then, dost thou ask of me?' 'So long as we are little,' replied the Fish, 'a great danger threatens us, for one fish will not scruple to devour another. At first, then, thou canst protect me by keeping me in a vase. When I grow bigger, and the vase will no longer hold me, dig a pond, and protect me by keeping me in it; and when I shall have become too large for the pond, then throw me into the sea; for henceforward I shall be strong enough to protect myself against all evils.' The Fish ere long became enormous (*Jhasha*), for it grew very fast, and one day it said to Manu, 'In such a year will come the deluge; call to mind the counsel I have given thee; build a ship, and when the deluge comes, embark on the vessel thou hast built, and I will preserve thee.' Manu after feeding and watching the Fish, at last threw it into the sea, and in the very year the Fish had indicated, he prepared a ship and had recourse [in spirit] to his benefactor. When the flood came, Manu went on board the ship. The Fish then reappeared and swam up to him, and Manu passed the cable of his vessel round its horn, by means of which he was transferred across yon Northern Mountain. 'I have saved thee, said the Fish, 'now lash thy vessel to a tree, else the water may still carry thee away, though thy vessel be moored upon the mountain. When the water has receded, then also mayest thou disembark.' Manu implicitly obeyed the order, and hence that northern mountain still bears the name of 'Manu's descent.' The deluge swept away all living creatures; Manu alone survived it. His life was then devoted to prayer and fasting in order to obtain posterity. He made the Pāka-sacrifice; he offered to the Waters the clarified butter, cream, whey, and curdled milk. His offerings were continued, and at the end of a year he thereby fashioned for himself a wife: she came dripping out of the butter; it trickled on her footsteps. Mitra and Varun'a

approached her and asked 'Who art thou?' She answered, 'The daughter of Manu.' 'Wilt thou be our daughter?' 'No;' the answer was, 'My owner is the author of my being.' Their solicitations were all vain; for she moved directly onward till she came to Manu. On seeing her, he also asked her, 'Who art thou?' And she answered, 'Thine own daughter.' 'How so, beloved, art thou really my daughter?' 'Yes; the offerings thou hast made to the Waters, the clarified butter, the cream, the whey, and the curdled milk have brought me into being. I am the completion of thy vows. Approach me during the sacrifice. If so, thou shalt be rich in posterity and in flocks. The desire which thou art cherishing shall be entirely accomplished.' Thus was Manu wedded to her in the midst of the sacrifice, that is, between the ceremonies that denote the opening and the close of it. With her he lived in prayer and fasting, ever-anxious to obtain posterity: and she became the mother of the present race of men which even now is called the race of Manu. The vows which he had breathed in concert with her were all perfectly accomplished."

Quitting the East, and proceeding to the Western nations, our attention is naturally called to the well-known legend of Deucalion's flood, as found in the writers of ancient Greece. The details are simply these. Deucalion, the hero of the legend, was a king in Phthia, whose wife was Pyrrha. Zeus having resolved, in consequence of the treatment he had received from Lycaon, to destroy the whole race of men from the face of the earth, Deucalion, following the advice of his father Prometheus, built a ship, which he stored with all manner of provisions, and in this vessel, when Zeus sent a flood all over Hellas, Deucalion and Pyrrha were alone saved. Their ship floated on the waters for nine days, at the end of which it rested on a mountain which was generally reputed to have been Mount Parnassus. When the waters had subsided, Deucalion offered up a sacrifice to Zeus Phyxius, who, in return for this pious act, sent his messenger Hermes to offer Deucalion whatever he should wish. Thereupon Deucalion implored of the god that mankind should be restored. It has sometimes been said that he and his wife repaired together to the shrine of Themis, and prayed for this boon. At all events their prayer was granted, and they were told to cover their heads, and throw the bones of their mother behind them as they walked from the temple. The rescued pair had some difficulty as to the meaning of the command, but at length coming to the conclusion that the bones of their mother could only mean the stones of the earth, they proceeded to execute the order of the deity by throwing stones behind them, when from those thrown by Deucalion sprung men, and from those thrown by Pyrrha sprung women. Thus was the earth once more peopled.

A curious tradition of the deluge is mentioned by Dr. Richardson, who accompanied Franklin in one

of his Arctic Voyages: "The Crees," he says, "spoke of a universal deluge, caused by an attempt of the fish to drown Woesachoolchacht, a kind of demigod, with whom they had quarrelled. Having constructed a raft, he embarked with his family, and all kinds of birds and beasts. After the flood had continued some time, he ordained several waterfowls to dive to the bottom; they were all drowned; but a musk rat having been dispatched on the same errand was more successful, and returned with a mouthful of mud."

In the article *ARK-WORSHIP*, we have noticed various customs existing in ancient Egypt and other countries, which seem plainly to have originated in traditions of the universal deluge. None of these traditional practices indeed is more remarkable than that of carrying in their religious processions, as in Egypt and elsewhere, the figure of an ark. And it is remarkable that in examining the traditions of different nations, the farther back we go even into the most remote antiquity, the clearer become the traces which present themselves of the great cataclysm. Some writers have even made the Egyptians worship Noah and his three sons, but the recent researches of Wilkinsou, Lepsius, and Burisen have satisfactorily disproved this idea, and pointed out a still deeper source of such deities, as Osiris, Thoth, Isis, and other Egyptian gods, as being embodiments of certain cosmological notions and religious conceptions, having no reference whatever to the deluge. In the literature of China are to be found several notices of this awful catastrophe. In a history of China, said to be written by Confucius, the country is said to be still under the effect of the waters. The opposite sect of the Tauists make mention also of the deluge, as having taken place under Niu-hoa whom they consider as a female. On that occasion they allege, the seasons were changed, day and night were confounded, the world was overwhelmed with a flood, and men were reduced to the state of fishes. The same event is noticed by other Chinese writers.

Mohammed has preserved the traditions of the old Arabians in reference to the deluge, and recorded them in several chapters of the Koran. Several of the African tribes are found also to maintain the memory of a deluge. Both in North and South America traces have been discovered of the same tradition, which are thus sketched by Sharon Turner in 'The Sacred History of the World:': "The ancient inhabitants of Chili, the Araucanians, make the flood a part of their historical remembrances. The Cholulans, who were in the equinoctial regions of New Spain before the Mexicans arrived there, preserved the idea of it in a fantastic form in their hieroglyphical pictures. The Indians of Chiapa, a region in those parts, had a simpler narrative about it. The Mexicans, in their peculiar paintings, which constituted their books and written literature, had an expressive representation of the catastrophe. The nations contiguous to them, or connected with them,

had similar records of it, and depict the mountain on which the navigating pair who escaped were saved. It is still more interesting to us to find, that the natives of the province of Mechoacan had their own distinct account of it, which contained the incident of the birds that were let out from the ark, to enable Noah to judge of the habitable condition of the earth. These people had also applied another name to the preserved individual, Tezpi, which implies a different source of information from what they narrated. The belief of a flood has also been found to exist in the province of Guatimala. It was also in Peru and Brazil.

"We learn from Humboldt, to whom we owe so much knowledge of all sorts, of the natives of South America, that the belief prevailed among all the tribes of the Upper Oroonoko, that at the time of what they call 'the Great Waters,' their fathers were forced to have recourse to their boats to escape the general inundation. The Tamanaiks add to their notions of this period, their peculiar ideas of the manner in which the earth was re-peopled. Upon the rocks of Encaramada figures of stars, of the sun, of tigers, and of crocodiles, are traced, which the natives connected with the period of this deluge. Humboldt appropriately remarks, that similar traditions exist among all the nations of the earth, and, like the relics of a vast shipwreck, are highly interesting in the philosophical study of our species.

"Ideas of the same sort existed in the Island of Cuba, and Kotzebue found them among the rude Pagans of Kamschatka, at the extremity of the Asian continent. The Peruvians preserved the memory of a general destruction, as far as their own country was concerned, which their neighbours, the Guancas and others, also entertained. In Brazil, there were also various traditions of the diluvian catastrophe, which, though agreeing in fact, differed in the circumstances attending it. In Terra Firma it was also floating in the popular memory, and equally so among the Iroquois in Canada, and at the mouth of St. Lawrence.

"The Arrawak Indians near the Essequibo and Mazaworry rivers, have preserved still traditions both of the separate creation of the first male and female, and also of the deluge; and describe it as caused by the demoralization of mankind.

"In North America we find in the various Indian tribes of nations, who spread over it, some memorial intimations of this great event. Captain Beechey found that the natives of California had a tradition of the deluge. The Koliougues, on the north-west coast of America, have also peculiar notions upon it. Sir Alexander Mackenzie heard it from the Chippewyams. The idea prevailed, but with fantastic additions, among the Cree Indians. Mr. West heard a similar account from the natives who attended his school on the Red River. In Western or New Caledonia, which was an unexplored country beyond the rocky mountains in these parts, till Mr. Harmon

visited them, he found a vague and wild tradition of the same catastrophe, with the singular tradition of a fiery destruction."

Humboldt, when among the Red Indians of the Orinoco, was surprised and delighted at the glowing descriptions of the deluge given by this people in connection with the most absurd legends regarding the origin and distribution of mankind. Ellis, in his 'Polynesian Researches,' takes notice of a similar tradition among the barbarous tribes of the islands in the Pacific.

In short, among nations the most remote from one another in space, and in periods the most remote from one another in time, traditions of the deluge have been discovered, which agree in so many particulars with the simple narrative of the Sacred penman, that it is impossible for a moment to believe that they are anything more than accounts more or less distorted of the same great fact.

DEMETER, one of the principal divinities of ancient Greece, the daughter of Chronus and Rhea. By her brother Zeus, she was the mother of Persephone or Proserpine, who was carried off by Pluto into the infernal regions. Demeter forthwith set out in search of her daughter, and on the tenth day she met with Hecate, who went along with her to Helios, from whom they learned that Pluto had stolen Persephone with the consent of Zeus. Enraged at the tidings she had heard, Demeter refused to return to Olympus, but remained upon earth visiting it with the curse of barrenness. Zeus, unwilling that the human race should perish, sent Iris to prevail upon Demeter to return to the abode of the gods. Iris, however, was unsuccessful in her errand, and though all the gods in a body endeavoured to persuade Demeter to revisit Olympus, she remained inexorable, declaring her determined resolution to remain on earth until she had seen her daughter again. Hermes accordingly was despatched by Zeus to the realms of Pluto, to demand back Persephone, and having obtained her, he carried her to Eleusis, and restored her to the arms of her mother Demeter. Here Persephone was joined by Hecate, who from that time became her constant attendant and companion. Zeus now sent Rhea to prevail upon Demeter to return to Olympus, and allowed Persephone to spend the winter of every year in the shades below, and the rest of the year on earth in the company of her mother. Demeter was now won over, and consented to resume her place in the celestial abodes, but before quitting earth she gave instructions as to her worship and mysteries.

Demeter was the goddess of the earth and of agriculture. She presided also over marriage, and was worshipped especially by women. The myth of Demeter and her daughter seems to have been designed to represent the fertility of the earth as concealed during winter, reviving in spring, and enjoying the light and heat of the sun during a portion of the year. Some have explained the myth by a

reference to the mortality of the body, and the immortality of the soul. The worship of Demeter was carried on in Crete, Delos, Argolis, Attica, the western coast of Asia, and in Sicily and Italy. The principal festivals in honour of this goddess were the *Thesmophoria* and the *Eleusinian mysteries*. Swine were sacrificed to Demeter, and also bulls, cows, and various species of fruits. Her temples were known by the name of Megara, and were chiefly built in groves near towns.

The Romans, who worshipped Demeter under the name of Ceres, instituted a festival with games in her honour, called *Cerealia*, which were uniformly conducted by a Greek priestess, who, on receiving office, was invested with the privileges of a Roman citizen. The worship of Ceres held a high place in the estimation of the Romans, and the forfeited property of traitors was given over to her temple, in which were deposited the decrees of the senate, and it was the special business of the *ædiles* to superintend this sacred place. See CERES.

DEMETRIA, a yearly festival instituted at Athens B. C. 307, in honour of Demetrius Poliorcetes, who, along with his father Antigonus, were consecrated as saviour gods. A procession was held, and sacrifices and games were celebrated, while the name of the festival of the *Dionysia* was changed into that of *Demetria*.

DEMIURGE, the world-former of the early Gnostics of the Christian church, a being of a kindred nature with the universe, formed and governed by him, and far inferior to the higher world of emanation, and the Father of it. But at this point arose a difference among the various Gnostic sects. They all admitted the subordination of the Demiurge to the Supreme God, but they did not agree as to the particular mode of the subordination. The varieties of opinion are well detailed by Neander. "Some taking their departure from ideas which had long prevailed among certain Jews of Alexandria (as appears from comparing the Alexandrian version of the Old Testament, and from Philo), supposed that the Supreme God created and governed the world by ministering spirits, by the angels. At the head of these angels stood one, who had the direction and control of all; hence called the officer and governor of the world. This Demiurge they compared with the plastic, animating, mundane spirit of Plato and the Platonicians, which, too, according to the Timæus of Plato, strives to represent the ideas of the Divine Reason, in that which is *becoming* and temporal. This angel is a representative of the Supreme God on this lower stage of existence. He acts not independently, but merely according to the ideas inspired in him by the Supreme God; just as the plastic, mundane soul of the Platonists creates all things after the pattern of the ideas communicated by the Supreme Reason. But these ideas transcend the powers of his own limited nature; he cannot understand them; he is merely their unconscious organ

and hence is unable himself to comprehend the whole scope and meaning of the work which he performs. As an organ under the guidance of a higher inspiration, he reveals what exceeds his own power of conception. And here also they fall in with the current ideas of the Jews, in supposing that the Supreme God had revealed himself to their Fathers through the angels, who served as ministers of his will. From them proceeded the giving of the law by Moses. In the following respect, also, they considered the Demiurge to be a representative of the Supreme God; as the other nations of the earth are portioned out under the guidance of the other angels, so the Jewish people, considered as the peculiar people of God, are committed to the especial care of the Demiurge, as his representative. He revealed also among them, in their religious polity, as in the creation of the world, those higher ideas, which himself could not understand in their true significancy. The *Old Testament*, like the whole creation, was the *veiled symbol of a higher mundane system, the veiled type of Christianity*.

"The *other party* of the Gnostics consisted mainly of such as, before their coming over to Christianity, had not been followers of the *Mosaic* religion, but had already, at an earlier period, framed to themselves an *Oriental Gnosis*, opposed as well to *Judaism* as to all *popular religions*, like that of which we find the remains in the books of the Sabæans, and of which examples may still be found in the East, among the Persians and the Hindoos. They regarded the Demiurge with his angels, not simply like the former class, as a subordinate, limited being, but as one absolutely hostile to the Supreme God. The Demiurge and his angels are for establishing their independence within their limited sphere. They would tolerate no foreign dominion within their province. Whatever higher existence has descended into their kingdom, they seek to hold imprisoned there, so that it may not ascend again above their narrow precincts. Probably, in this system, the kingdom of the world-forming angels coincided, for the most part, with the kingdom of the deceitful star-spirits, who seek to rob man of his freedom, to beguile him by various arts of deception,—and who exercise a tyrannical sway over the things of this world. The Demiurge is a limited and limiting being; proud, jealous, revengeful; and this his character expresses itself in the *Old Testament*, which proceeded from him."

The difference which thus existed between the Gnostic systems, in regard to the Demiurge, was one of no small importance. The one class, who held the Demiurge to be the organ and representative of the Supreme God, could see a divine manifestation in nature, and the earth itself pervaded by an influence which would tend to purify and exalt it. But the other class, which believed the Demiurge, or Creator of the world, to be essentially opposed to the Supreme God and his higher system,

were naturally led to look upon the world, not with benevolence, but with bitter hatred. The Gnostics of this last class, either encouraged celibacy, or proclaimed open hostility to marriage as an impure and profane connection. Regarding all that was human as necessarily unholy, they denied the humanity of Christ; and all that belonged to Christ's human appearance they represented as not a reality, but a mere vision. The opinions which were held, indeed, by the different classes of Gnostics in regard to the Demiurge, may be regarded as a characteristic mark of distinction between the two great classes.

DEMONS. See ANGELS (EVIL).

DEMON-WORSHIP. In all ages and in all countries there has existed in the popular mind a dread of spiritual beings, and an inclination to some extent to pay them homage. Among the ancient Greeks the *Genii* of the Romans were called demons, and every individual was supposed to have a good and an evil genius, the one prompting him to the practice of virtue and piety, the other to the practice of vice and wickedness. But it is in less cultivated tribes of men that the necessity of propitiating spirits by offering worship is more especially felt. Thus in Southern Guinea a firm belief is entertained that there are demons or spirits who control the affairs of men, and who are themselves possessed of great diversity of character. Some of them are viewed as good spirits, and their kind offices are eagerly sought. Houses are built for their accommodation, and frequent offerings are made to them of food, drink, clothing, and furniture. Native priests pretend to hold intercourse with them, and to act as channels of communication between mankind and these demons. There are other spirits, however, whose presence is feared, and all kinds of means are employed to expel them from their houses and villages: "On the Gold Coast," Mr. Wilson informs us, "there are stated occasions, when the people turn out *en masse* (generally at night) with clubs and torches, to drive away the evil spirits from their towns. At a given signal, the whole community start up, commence a most hideous howling, beat about in every nook and corner of their dwellings, then rush into the streets, with their torches and clubs, like so many frantic maniacs, beat the air, and scream at the top of their voices, until some one announces the departure of the spirits through some gate of the town, when they are pursued several miles into the woods, and warned not to come back. After this the people breathe easier, sleep more quietly, have better health, and the town is once more cheered by an abundance of food."

These spirits are also supposed to take up their abodes in certain animals, which on that account are regarded as sacred. Thus monkeys found near a grave-yard are supposed to be animated by the spirits of the dead. On some parts of the Gold Coast the crocodile is sacred; a certain class of snakes on the Slave Coast, and the shark at Bonny, are all regarded as sacred, and are worshipped not on their

own account, but because they are regarded as the temples or dwelling-places of spirits. In Western Africa also the practice of offering human sacrifices to appease the anger of evil spirits is common, but nowhere more frequent or on a larger scale than in the kingdoms of Ashantee and Dahomey, and on the Bonny river. A striking illustration of the dread of evil spirits as likely to prove injurious even to the dead, may be seen in the article DEAD (DRIVING AWAY THE DEVIL FROM THE).

Even the ancient Jews are alleged by some to have offered sacrifice to demons of a particular kind, which appeared especially in desert places in the form of goats, which in Scripture are called *seirim*, a word properly signifying goats. It appears more likely, however, that the Hebrews worshipped the demons adored by the ancient Tsbians, who appeared in the shape of goats. It is a fact well known to all who have carefully studied the mythology of antiquity, that the Chaldeans, Egyptians, and all the nations of the East, who believed in a superintending providence, were of opinion that the government of the world was committed by the heavenly intelligences to an intermediate class of beings called demons, who acted as subordinate ministers to fulfil the designs of the higher powers to whom it properly belonged to govern the universe. The noblest enjoyment which the Oriental mind could conceive to be experienced by the Supreme Being, was a state of entire and undisturbed repose; and accordingly the idea came naturally to arise, that the cares and anxieties of the active management of the universe were devolved upon inferior deputies or ministers, who received the name of demons. Plato arranged these beings into three classes, all of which were possessed of both a body and a soul, the latter being an emanation from the Divine essence, and the former being composed of the particular element in which the particular class of demons had its residence. "Those of the first and highest order," he tells us, "are composed of pure ether; those of the second order consist of grosser air; and demons of the third or lowest rank have vehicles extracted from the element of water. Demons of the first and second order are invisible to mankind. The aquatic demons being invested with vehicles of grosser materials, are sometimes visible, and sometimes invisible. When they do appear, though faintly observable by the human eye, they strike the beholder with terror and astonishment." Demons were supposed to be possessed with similar affections and feelings to those which actuate the human family, and therefore, while they filled the universe, they occupied each his own special locality. Every individual object in the visible creation had thus its presiding genius or demon; and in this way the religion of the heathen in its more primitive form was rather Pantheistic than Polytheistic. Hence Mallet, in his 'Northern Antiquities,' remarks, "Each element was, according to the faith of primeval man, under the guidance of some

being peculiar to it. The earth, the water, the fire, the air, the sun, moon, and stars, had each their respective divinity. The trees, forests, rivers, mountains, rocks, winds, thunder, and tempests, had the same; and merited on that score a religious worship, which at first could not be directed to the visible object, but to the intelligence with which it was animated."

Plutarch's doctrine in reference to demons was, that they were half related to the gods and half to men. But he supposed that among these intermediate beings there was a graduated subordination according to the predominance of the divine or the sensuous element. When the latter prevailed the demons were malicious, revengeful, and cruel, requiring in order to conciliate them the offering up in many instances of even human sacrifices. Into this idea Porphyry entered, representing these demons as impure beings related to matter, from which the Platonists derived all evil. Such explanations afforded the Christians a powerful weapon for assailing Paganism.

DEMONTANISTS, those who believe in the reality of demoniacal possession. The question has often been keenly agitated among learned men, whether or not the demoniacs of the New Testament were actually possessed by the Devil, and influenced by him both mentally and corporeally. The neological school of theologians contend that the demoniacs of Scripture were either madmen or persons afflicted with epilepsy or some other cerebral disease; and in support of this opinion they adduce medical cases in which similar symptoms have been exhibited. But the great mass of theological writers entertain very different and much sounder views of the subject, alleging that from the statements of the Evangelical historians, as well as from the whole facts of the cases brought forward, the demoniacs must have been clearly possessed by an evil spirit. The Demonianists, who hold firmly the doctrine of devil-possession, support their opinion by various arguments of a very conclusive character.

1. They refer to the whole sayings and doings of the demoniacs of Scripture, which are plainly inconsistent with the supposition that they were merely labouring under bodily disease. Thus in Mat. viii. 29, "They cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" The evil spirits are said on one occasion to have left the demoniac and passed into a herd of swine. Such a transition cannot possibly be reconciled with any species of insanity, and can only be explained by admitting that the persons were really possessed by devils, which by Divine permission entered into the swine and drove them headlong into the sea.

2. Various cases of demoniacs occur in the New Testament, in which not the slightest symptoms of mental derangement could be discerned. Thus in the dumb demoniac mentioned in Mat. ix. 32, and

Luke xi. 14, and in the dumb and blind demoniac referred to in Mat. xii. 22, we have no evidence that the intellect was in the least degree impaired or affected.

3. It is well worthy of being noticed as confirming the reality of the demon-possession, that even in those cases, as in Mat. xvii. 15, where the symptoms might be regarded as allied to those of epilepsy, an express statement is made attributing the morbid influences and effects to the agency of the devil.

4. The art of divination, the exercise of which requires no small ingenuity and skill, and which could only be practised by persons in sound possession of their mental powers, is alleged in Acts xvi. 16, to have been practised by a demoniac damsel at Philippi.

5. Testimony from various quarters can be adduced in proof of the demoniacs of Scripture being actually possessed by the devil. Thus we have the plain statement of the Evangelists in various passages, but more especially in Mat. iv. 24, in which it is expressly declared concerning Jesus, "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." We have the testimony of the very enemies of Christ, who would have willingly denied the reality of such possession if they could possibly have done it, but they are compelled, however unwillingly, to admit his power over unclean spirits, Mat. ix. 34, "But the Pharisees said, He casteth out devils through the prince of the devils." And last and greatest of all, we have the testimony of our blessed Lord himself, as in Mark ix. 25, "When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him;" and Luke xi. 19, "And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges."

6. That demoniacs were not persons labouring under disease, is plain from the circumstance that the sacred writers make an express distinction between demoniacs and diseased persons; and likewise between the casting out of demons and the healing of the sick. Thus Mark i. 32, "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Luke vi. 17, 18, "And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed;" Luke xiii. 32, "And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

7. An additional argument in favour of the reality of the devil-possession of Scripture, may be drawn from the fact, that wherever circumstances are brought forward in reference to the demoniacs, they are generally such as serve to show that there was something extraordinary and preternatural in their case; for we find them doing homage to Christ and his apostles, and what is peculiarly striking, they all knew him, and united in confessing his divinity. Thus Mark i. 23, 24, "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God;" Luke iv. 41, "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ."

Nor is the opinion of the Demonianists a modern theory, unrecognized by the ancient Christian church. On the contrary, the Fathers of the church are unanimous in maintaining that the persons of whom we have been speaking were really possessed with demons, and the church itself, in accordance with this opinion, instituted a separate order of persons called EXORCISTS (which see), whose office it was to cast out evil spirits.

The doctrine of spiritual influence on the minds of men has been held in all ages and among almost all nations. The gods who watched over the heroes of the Iliad, the demon who assiduously tracked the steps of Socrates, the genii of the Eastern mythology, the fairies and witches of the Northern nations, the dreaded phantoms which are supposed to rule over the Southern hemisphere, proclaim the universal belief in an invisible spiritual agency, exerted for good or for evil, wherever the human race has been found. "At the present day," as Roberts informs us, "The universal opinion in the East is, that devils have the power to enter into and take possession of men, in the same sense as we understand it to have been the case, as described by the sacred writers. I have often seen the poor objects who were believed to be under demoniacal influence, and certainly, in some instances, I found it no easy matter to account for their conduct on natural principles; I have seen them writhe and tear themselves in the most frantic manner; they burst asunder the cords with which they were bound, and fell on the ground as if dead. At one time they are silent, and again most vociferous; they dash with fury among the people, and loudly pronounce their imprecations. But no sooner does the exorcist come forward, than the victim becomes the subject of new emotions; he stares, talks incoherently, sighs and falls on the ground; and in the course of an hour, is as calm as any who are around him. Those men who profess to eject devils are frightful-looking creatures, and are seldom associated with, except in the discharge of their official

duties. It is a fact, that they affect to eject the evil spirits by their prince of devils. Females are much more subject to these affections than men; and Friday is the day of all others on which they are most liable to be attacked. I am fully of opinion that nearly all their possessions would be removed by medicine, or by arguments of a more tangible nature. Not long ago a young female was said to be under the influence of an evil spirit, but the father, being an unbeliever, took a large broom and began to beat his daughter in the most unmerciful manner. After some time the spirit cried aloud, 'Do not beat me! do not beat me!' and took its departure. There is a fiend called Poothani, which is said to take great delight in entering little children; but the herb called pa-maruta is then administered with great success."

In Western Africa supposed demoniacal possessions are very common, and the appearances which these cases exhibit, somewhat resemble those described in the Sacred Scriptures. Frantic gestures, convulsions, foaming at the mouth, feats of supernatural strength, furious ravings, lacerations of the body, gnashing of the teeth, and other affections of a similar kind, characterize those who are believed to be under the influence of the Evil One. In some of these cases, Mr. Wilson says, that the symptoms exhibited were, as he discovered, the effects of the exhibition of powerful narcotics, and in others they appeared to him to be plainly the result of an excited state of the nerves. On the Pongo coast there are four or five classes of spirits which, it is believed, may enter into a man, and when any one is supposed to be possessed, he passes through the hands of the priests of these different orders, till some one declares it to be a case with which he is acquainted, and which he can cure. A temporary house is built, dancing commences, various ceremonies are performed, medicines are administered, and after a fortnight spent in this way, night and day, during which the performers are amply supplied with food and rum, the cure is pronounced complete. A house is then built near the residence of the cured demoniac, which is intended to accommodate the ejected devil, who is henceforth to become his tutelary god, to whom he must pay all due respect, and whose commands he must implicitly obey, if he would not incur the penalty of a return of the demoniacal possession.

DENDRITES (Gr. *dendron*, a tree), the god of a tree, a surname of **DIONYSUS** (which see).

DENDRITES, a name given to those Greek monks in the twelfth century who passed their lives on high trees.

DENDRITIS, the goddess of the tree, a surname of **Helena**, under which she had a sanctuary built to her at **Rhodes**.

DENDROPHORI. See **COLLEGIUM DENDROPHORIUM**.

DENMARK (CHURCH OF). The early history of the Danes, as well as of the other Scandinavian

tribes, is involved in mystery and legendary darkness. It is not improbable that Denmark was originally peopled by a colony of Scythians, from the north of the Euxine sea, and who, bearing the name of Cimmerians, gave rise to the appellation Cimbri, which this people bore so long before they assumed the name of Danes. Little is known of this early colony, except that they formed a portion of the barbarians from the North who overran the Roman Empire rather more than a century before the birth of Christ. Their own historical monuments, however, go no farther back than the arrival of Odin, which is usually dated B. C. 70. Saxo Grammaticus, who wrote about the middle of the twelfth century, supposes that the Danish monarchy was founded by a person of the name of Dan, from whom the country was called Denmark; that he lived in the year of the world 2910, and that the country has ever since been governed by his posterity. Sweno, a contemporary of Saxo, who also wrote a history of Denmark, traces the foundation of the monarchy to Skjöld, the son of Odin, thus following the statements of the Icelandic chronicles.

The existence of a powerful sovereign in the north of Europe, called Odin, is not merely borne out by the traditions prevalent throughout the Scandinavian territories, but by the ancient poems and chronicles, as well as by the institutions and customs of these northern nations. From the various records which profess to detail the history of this remarkable personage, we learn that he commanded the Æsir, a people inhabiting the country situated between the Euxine and the Caspian seas. The principal city was named Asgard. Having collected a numerous army, Odin marched towards the north and west of Europe, subduing all the nations through which he passed, and giving them to one or other of his sons for subjects. From these princes various noble families of the North claim their descent. Having distributed the new governments among his sons, he proceeded towards Scandinavia, where Denmark having submitted to his arms, he appointed his son Skjöld king over that country, the first who is alleged to have borne that title.

It is not easy to determine what was the precise nature of the religion anciently professed in the north of Europe. As far as it can be ascertained from Latin and Greek authors who have written on the subject, it consisted of various elementary principles, which are thus sketched by Mallet in his 'Northern Antiquities': "It taught the being of a 'supreme God, master of the universe, to whom all things were submissive and obedient.' Such, according to Tacitus, was the supreme God of the Germans. The ancient Icelandic mythology calls him 'the author of every thing that existeth; the eternal, the ancient, the living and awful Being, the searcher into concealed things, the Being that never changeth. This religion attributed to the Supreme Deity 'an infinite power, a boundless knowledge, an incorrup-

tible justice,' and forbade its followers to represent him under any corporeal form. They were not even to think of confining him within the enclosure of walls, but were taught that it was only within woods and consecrated forests that they could serve him properly. There he seemed to reign in silence, and to make himself felt by the respect which he inspired. It was an injurious extravagance to attribute to this deity a human figure, to erect statues to him, to suppose him of any sex, or to represent him by images. From this supreme God were sprung (as it were emanations of his divinity) an infinite number of subaltern deities and genii, of which every part of the visible world was the seat and temple. These intelligences did not barely reside in each part of nature; they directed its operations, it was the organ or instrument of their love or liberality to mankind. Each element was under the guidance of some being peculiar to it. The earth, the water, the fire, the air, the sun, moon, and stars had each their respective divinity. The trees, forests, rivers, mountains, rocks, winds, thunder and tempests had the same; and merited on that score a religious worship, which, at first, could not be directed to the visible object, but to the intelligence with which it was animated. The motive of this worship was the fear of a deity irritated by the sins of men, but who, at the same time, was merciful, and capable of being appeased by prayer and repentance. They looked up to him as to the active principle, which, by uniting with the earth or passive principle, had produced men, animals, plants, and all visible beings; they even believed that he was the only agent in nature, who preserves the several beings, and disposes of all events. To serve this divinity with sacrifices and prayers, to do no wrong to others, and to be brave and intrepid in themselves, were all the moral consequences they derived from these doctrines. Lastly, the belief of a future state cemented and completed the whole building. Cruel tortures were there reserved for such as despised these three fundamental precepts of morality, and joys without number and without end awaited every religious, just, and valiant man."

This primitive religion of the Northern nations lost much of its original purity, and underwent remarkable changes in the course of the seven or eight centuries which intervened between the time of Odin and the conversion of Denmark to the Christian faith. The most striking alteration which took place during that period was in the number of the gods who were to be worshipped. The Supreme Being, instead of presiding over and regulating universal nature, came to be restricted to one province, and passed among the great mass of the people for the God of War. The Danes seem to have paid the highest honours to Odin. The prose Edda reckons up twelve gods, and as many goddesses, to whom divine honours were due, and who, though they had not a certain power, were nevertheless obliged to

obey Odin, the most ancient of the gods, and the great principle of all things. Traces of the worship of these Scandinavian gods are to be found at this day in Denmark, Sweden, and Norway. In the middle of a plain, or upon some little hill, are to be seen altars around which the people were wont to assemble for sacrifice. These altars generally consist of three long pieces of rock set upright, which serve for a basis to a great flat stone forming the table of the altar. There is commonly found a large cavity underneath the altar, which might be intended to receive the blood of the victims, and stones for striking fire are almost invariably found scattered around it. At length, as the Scandinavians formed connections with other countries of Europe, temples began to be built, and idols introduced. The particular details of the ancient worship of these northern countries will be found in another article. (See SCANDINAVIANS, RELIGION OF THE ANCIENT.)

The first efforts to Christianize Denmark were made by Anglo-Saxon missionaries in the seventh century. An English presbyter named Willibrord, who in A. D. 696 was consecrated archbishop of the Frisias, passed into Jutland. His mission to that region failed, but he purchased thirty children of the natives, whom he instructed in the knowledge of Christianity, and when he landed on Heligoland, the island dedicated to the old German idol Fosite, he wished to establish his abode there in order to baptize them. But to disturb anything dedicated on the holy island to the Deity was regarded as a heavy offence. When Willibrord, therefore, ventured to baptize the children in the sacred fountain, and his companions slew some of the consecrated animals, the rage of the people was so violently excited, that they made the intruders cast lots which of them should be slain as an offering to the idols. The individual on whom the lot fell was sacrificed accordingly, and the rest of the party were dismissed into the Frankish territory.

It was only, however, in the ninth century, that Christianity can be said to have found a footing in Denmark. The circumstances which in the course of Providence led to this important event, are thus stated by Neander: "In Denmark certain feuds had arisen, touching the right of succession to the crown; and, on this occasion, the interference of Lewis the Pious, Emperor of Germany, was solicited by one of the princes, Harald Krag, who ruled in Jutland. In answer to this application, he sent, in 822, an ambassador to Denmark; and, with the negotiations which ensued, was introduced a proposition for the establishment, or at least to prepare the way for the establishment, of a mission among the Danes. The primate of France, Ebbo, archbishop of Rheims, a man educated at the imperial court, and for a time the emperor's favourite minister, was selected by him for the management of this business. Ebbo, who at the court of his sovereign had often seen ambassadors from the pagan Danes, had for a

long time before felt desirous of consecrating himself to the work of converting that people. Practised in the affairs of the world, and ardently devoted to the spread of Christianity, as well as confident of its triumphant progress, he was peculiarly qualified to unite the office of ambassador with that of a teacher among the heathen. Halitgar, bishop of Cambrai, author of the *Liber Pœntientialis*, was for a while associated with him; and the emperor made him the grant of a place called Welanao or Welna, probably the present Munsterdorf, near Itzehoe, as a secure retreat, as well as a means of support during his labours in the north. He succeeded in gaining over king Harald himself, and those immediately about his person, to Christianity; though political reasons may no doubt have contributed somewhat to this success. In the year 826, the king, with his wife and a numerous train of followers, made a visit to the emperor at Ingelheim, where the rite of baptism was with great solemnity administered to him and to several others. The emperor himself stood godfather to the king, and the empress Judith, godmother to the queen."

When king Harald proposed to return to his country, a monk of great zeal and piety, named Anschar or Ansgar, was selected to accompany him, with the view of endeavouring to convert the Danes from Paganism to Christianity. On reaching the scene of his missionary labours, Anschar commenced his work by purchasing native boys, whom, with others presented to him by the king, he took under his own care to educate and train as teachers for their countrymen. This missionary institution commenced with twelve pupils. The unsettled condition of the country prevented him from doing more. The king had alienated his people from him by embracing Christianity, and forming connections with the Franks, and in A. D. 828 he was driven from the country and compelled to seek refuge in a Frankish feof, which he had received as a present from the emperor. In consequence of the flight of Harald, Anschar was discouraged, and feeling that it was unsafe and inexpedient to continue his labours in Denmark, he availed himself of an invitation to pass over to Sweden, where some seeds of Christianity had already been scattered.

After the departure of Anschar, the Danish mission passed into the hands of a monk called Gislema, who, however, felt himself not a little crippled in his exertions by the determined opposition of Horick, king of Jutland, hitherto a violent enemy to Christianity. Anschar, in the course of a short time, having been compelled to quit his missionary sphere in Sweden, was elevated by the emperor of Germany to the rank of an archbishop, and taking advantage of his improved position, he entered into correspondence with Horick, and so won his confidence, that he was permitted to lay the foundation of a Christian church, and to establish Christian worship wherever he chose, as well as to instruct and bap-

tize all who desired it. Having selected Schleswig a town situated on the borders of the two kingdoms, he planted a church there, which was instrumental in turning many from the worship of idols to the adoption of the Christian faith.

The prospects of the mission in Denmark were in a short time clouded by the death of Horick, who was killed in battle, and the succession of Horick II., who was unfavourable to the Christian cause. The doors of the Christian church at Schleswig were closed, Christian worship was forbidden, and the priest obliged to flee. The check, however, was only temporary. Anschar was invited to send back the priest, the church at Schleswig was re-opened, and what the Pagans would not suffer through fear of enchantment, it was provided with a bell. Liberty was also given to form a second church at Ripen in Jutland. Anschar was unwearied in his efforts to carry forward the good work, and even on his dying bed the salvation of the Danes and Swedes occupied his mind. In a letter written during his last illness, he recommended to the German bishops and to King Lewis to use all their exertions for the continuance of these missions.

Rimbert, the successor of Anschar, strove to follow in his steps. He made several journeys, not without great danger, to Denmark and Sweden. But the circumstances of the times were far from favourable to the progress of Christianity among the Scandinavian tribes, engaged as they were in predatory and piratical incursions into Germany, England, and France. Yet the Danes, by their settlements in England, were brought more nearly within the range of Christian influences. During the first half of the tenth century, a violent persecution of the Christians in Denmark took place under the authority of King Gurm, who had usurped the throne of that country. At length, however, the German emperor, Henry I., in A. D. 934, interposed, and compelled the Danish sovereign not only to sheathe the sword of persecution, but to surrender the province of Schleswig to the German empire. This province afforded for the first time a stable and secure seat for the Christian church. It was now occupied by a colony of Christians, thus affording a convenient point from which Christianity might bear upon Denmark. The archbishop Unni taking advantage of this happy change, again made a missionary tour to the North. The king Gurm was as bitterly opposed as ever to the Christian faith; but it was otherwise with his son Harald, who had been trained up in a knowledge of Christianity by his mother Thyra, a daughter of the first Christian prince Harald. The young prince had not been baptized, but he openly avowed his favour for the Christians, and through the whole period of his reign of fifty years, he encouraged as far as possible the spread of Christianity in his dominions. A war between this prince and the emperor Otho I. terminated in A. D. 972 by a treaty of peace, which tended in no small degree to bring

about the first establishment of the Christian church in Denmark. Harald, with his wife Gunild, received baptism in the presence of the emperor, and the latter stood god-father at the baptism of the young Prince Sueno. It was in the reign of Harald that Adaldag, archbishop of Hamburg and Bremen, was enabled to conceive and carry out the plan of consecrating several bishops for Denmark.

A keen contest now ensued between the Pagan and Christian parties among the Danes, the former being aided and abetted by Sueno, the king's son. In A. D. 991, Harald perished in battle, and Sueno, on mounting the throne, banished the Christian priests, and re-established the old religion. It was under this monarch that the Danes conquered England, and on establishing himself in a Christian land, Sueno gave up his opposition to Christianity, and even professed anew to embrace it. His son, Canute the Great, was won over to Christianity by the influence of the Christian Church in England, and on succeeding to the government, he applied himself with great zeal to the work of giving a firm foundation to the Christian church in Denmark. To reclaim the Pagans, who were still very numerous, churches were built and Anglo-Saxon missionaries appointed.

In the eleventh century, the church in Denmark was treated with much favour by Sweyn II. This monarch erected and liberally endowed a number of places of worship, besides founding four new bishoprics, two in Scania, and two in Jutland. But though thus zealous in advancing the spiritual good of his subjects, his own private character was more than questionable. By his licentious conduct he exposed himself to ecclesiastical censures. The following incident, showing the stern authority which the church could exercise even over a royal delinquent, is related by Dr. Dunham, in his 'History of Scandinavia': "Sweyn was a man of strong passions, and of irritable temperament. In a festival which he gave to his chief nobles in the city of Roskild, some of the guests, heated by wine, indulged themselves in imprudent, though perhaps true, remarks on his conduct. The following morning, some officious tale-bearers acquainted him with the circumstance; and in the rage of the moment he ordered them to be put to death, though they were then at mass in the cathedral—that very cathedral which had been the scene of his own father's murder. When, on the day following this tragical event, he proceeded to the church, he was met by the bishop, who, elevating the crosier, commanded him to retire, and not to pollute by his presence the house of God—that house which he had already desecrated by blood. His attendants drew their swords, but he forbade them to exercise any degree of violence towards a man who, in the discharge of his duty, defied even kings. Retiring mournfully to his palace, he assumed the garb of penance, wept and prayed, and lamented his crime during three days. He then presented himself, in the same mean apparel, before the

gates of the cathedral. The bishop was in the midst of the service; the *Kyrie Eleison* had been chaunted, and the *Gloria* about to commence, when he was informed that the royal penitent was outside the gates. Leaving the altar, he repaired to the spot, raised the suppliant monarch, and greeted him with the kiss of peace. Bringing him into the church, he heard his confession, removed the excommunication, and allowed him to join in the service. Soon afterwards, in the same cathedral, the king made a public confession of his crime, asked pardon alike of God and man, was allowed to resume his royal apparel, and solemnly absolved. But he had yet to make satisfaction to the kindred of the deceased in conformity with the law; and to mitigate the canonical penance, he presented one of his domains to the church. The name of this prelate (no unworthy rival of St. Ambrose) should be embalmed in history. He was an Anglo-Saxon ecclesiastic, William, whom the archbishop of Bremen had nominated to that dignity, and who had previously been the secretary of Canute the Great. During the long period that he had governed the diocese of Roskild, he had won the esteem of all men alike by his talents and his virtues. For the latter he had the reputation of a saint (and he deserved the distinction better than nineteenth of the semi-deities whose names disgrace the calendar), and for the former, that of a wizard. It is no disparagement to the honour of this apostolic churchman, that he had previously been the intimate friend of the monarch; nor any to that of Sweyn, that after this event he honoured this bishop more than he had done before."

From this time till his death Sweyn continued an obedient son of the Roman Catholic church. He spent large sums in supporting missions in Sweden, Norway, and the isles. In his reign the Pagans of Bernholm were converted to Christianity, destroying with contempt the idol Frigga, which they had so long been accustomed to worship. Towards the end of the eleventh century, the church in Denmark received considerable increase of power through the favour of Canute IV. surnamed the saint. He emptied ecclesiastics from all dependence on the secular authority; he raised bishops to a level with dukes and princes; he brought the clergy into his council, and endeavoured to give them a voice in the assembly of the states. A line of proceeding so unpopular with all parties, except churchmen themselves, could not fail to be followed with unhappy consequences. The people rose in revolt, and Canute fell a victim to the indignation of the mob. The unfortunate king was succeeded by his brother, Eric III., surnamed the Good, one of the best princes that ever occupied the Danish throne. To check the extravagant power of the archbishop of Bremen, whose jurisdiction extended over the whole North, this wary prince prevailed upon the Pope to erect an additional archbishopric at Lund. He made a pilgrimage to the Holy Land, and visited Rome in

person, that he might secure the favour and support of the Pontiff. He made large donations to the church in his own dominions, and gave a settlement to the Cistercian order among his people, besides founding at Lucca a cloister for the accommodation of Danish palmers. In short, such was his devotion to the interests of mother church, that he is styled a saint by more than one writer of his times.

Denmark was now to a great extent a professedly Christian country, but the population on the coasts were much molested by the incursions of Pagan pirates. At length Valdemar I., surnamed the Great, resolved to destroy the strongholds of these lawless rovers, to cut their gods in pieces, and convert them to Christianity. With these intentions he led an armament against the isle of Rugen, which was inhabited by a race of fierce and cruel idolaters. The account of the expedition is interesting, as given by Dunham: "To their gigantic idol, Svantovit, they offered human sacrifices, and believed a Christian to be the most acceptable of all. The high-priest had unbounded power over them. He was the interpreter of the idol's will; he was the great augur; he prophesied; nobody but him could approach the deity. The treasures laid at the idol's feet from most parts of the Slavonic world were immense. Then there was a fine white horse, which the high-priest only could approach; and in it the spirit of the deity often resided. The animal was believed to undertake immense journeys every night, while sleep oppressed mortals. Three hundred chosen warriors formed a guard of honour to the idol; they too brought all which they took in war to the sanctuary. There was a prestige connected with the temple; it was regarded as the palladium not of the island merely, but of Slavonic freedom; and all approach to it was carefully guarded. Valdemar was not dismayed. He pushed with vigour the siege of Arcona; and was about to carry it by assault, when his two military churchmen, Absalom, bishop of Roskild, and Eskil, archbishop of Lund, advised him to spare the idolaters upon the following conditions: that they would deliver him their idol with all the treasure; that they would release, without ransom, all their Christian slaves; that all would embrace, and with constancy, the gospel of Christ; that the lands now belonging to their priests should be transferred to the support of Christian churches; that, whenever required, they would serve in the armies of the king; and that they would pay him an annual tribute. Hostages being given for the performance of these stipulations, the invaders entered the temple, and proceeded to destroy Svantovit, under the eyes of a multitude of Pagans, who expected every moment to see a dreadful miracle. The idol was so large, that they could not at once hurl it to the ground, lest it should fall on some one, and the Pagans be enabled to boast of its having revenged itself. They broke it in pieces; and the wood was cut up into logs for the fires of the camp. Great

was the amazement of the spectators to witness this tameness on the part of so potent a god; and they could only account for it by inferring that Christ was still more powerful. The temple was next burnt; and so were three others, all with idols. The numerous garrisons of the island were made to capitulate; the victors returned to Denmark in triumph; and missionaries were sent to instruct the inhabitants in the doctrines and duties of Christianity. At the instance of Bishop Absalom, the island was annexed to the diocese of Roskild. This was a glorious and it was an enduring conquest; a fierce people were converted into harmonised subjects, and piracy lost its great support."

But while Valdemar was thus zealous in attacking the idolaters on the coast of the Baltic, he yielded so much to the influence of the clergy of his own kingdom, that he was persuaded to collect the tithes even by the sword. The impost was unpopular, more especially among the Scanians, who were also unfriendly to bishops, and still more to clerical celibacy. Neither mild nor severe measures were effectual in inducing them to pay the obnoxious tax, and at length Valdemar, dreading greater evils, suspended the collection until the people should be more accessible to reason. In the thirteenth century, so unbounded had the power of the Danish clergy become, that Christopher I., in consequence of a supposed encroachment on the privileges of the church, was excommunicated, and his kingdom put under an interdict. This bold step roused the resentment of the king and his nobles, and in revenge a royal decree was issued revoking the concessions of privileges, immunities, and even domains made by his ancestors to the cathedral of Lund. A contest thus commenced between the king and the church, which must have led to the most disastrous results to the kingdom at large, had it not been abruptly terminated by the sudden death of the monarch; but the interdict continued for a number of years, until, by a general council held at Lyons A. D. 1274, it was removed, and the following year, the king, Eric VII. was reconciled to the church, though even after that time he frequently seized the church tithes, and applied to his own use the produce arising from the monastic domains. Nor was his son and successor, Eric VIII., less involved in quarrels with the church. Again was the kingdom placed under interdict on account of indignities offered to the archbishop of Lund; the king was condemned by the Pope and a commission of cardinals to pay a large fine, and in default of payment, not only was the kingdom to remain under interdict, but the royal offender was to be excommunicated along with his brother Christopher, who had been the main instrument in arresting the archbishop. Matters, however, were compromised, the fine was reduced to a comparatively small sum, and the quarrel came to an end. From this time onward till the Reformation in the sixteenth century, the church continued to maintain its authority and power

unresisted by the people and unopposed by the state.

From the contiguity of Denmark to the Protestant states of Germany the new opinions found their way into that country almost immediately after their promulgation by Luther. Christian, the heir of the thrones of Denmark and Norway, so far favoured the Protestant cause, that he sent for missionaries to preach it openly; but in a short time he withdrew his countenance from the movement, and even disavowed what he had previously sanctioned. Frederic I., the then reigning sovereign, not only tolerated the new doctrines, but secretly encouraged their diffusion. At the diet of Odensay in 1527, he went much farther, and exhorted the bishops to enforce, in their respective dioceses, the preaching of the pure word of God, divested of the corruptions which had been associated with it. The leaning to the Lutheran doctrines, which the king evidently showed, had its effect notwithstanding the opposition of the bishops. The assembled states decreed that there should be perfect liberty of conscience; that priests, monks, and nuns might lawfully marry; that the pallium should no longer be solicited from the Pope; that bishops should be elected by the chapters, and confirmed by the crown without Papal bulls. These were decided steps towards the introduction of the reformed principles into Denmark. The improvement went forward. Many of the religious establishments were forsaken by their inmates, and their revenues were seized by the crown, some of the domains being given up to the secular nobles. No bishop was now elected without the recommendation of the crown. Lutheran missionaries began everywhere to make their appearance, exciting a great sensation among the people by their zeal and the novelty of their manner. In the cities where intelligence more abounded, the new doctrines rapidly spread, and even in the rural districts not a few were found holding keenly Protestant views. The ancient church at this time received a blow from which it could not afterwards recover. The Romish clergy had now lost their hold of the people, and their system was plainly destined to fall. One of the last acts of Frederic I., who had been mainly instrumental in bringing about this important change, was to receive the Confession of Augsburg, which he imposed on his Protestant subjects, leaving those who still adhered to Romanism to follow their own conscientious convictions.

An interregnum followed the death of Frederic, and, taking advantage of the unsettled state of the country, the Romish clergy made great efforts to recover the privileges which they had lost during the late reign. Nor were they altogether unsuccessful. At a meeting of the states-general, held in A. D. 1533, a decree was passed that bishops alone should have the power of conferring holy orders; that the tithes should be duly paid, and whoever should not pay should have no protection from the civil

power; that bequests to the church might be lawfully made and peacefully enjoyed; that the church should be supported in her actual rights and possessions. These concessions, however, were all of them withdrawn by Christian III. on his accession to the throne. His first step was to exclude the bishops from the senate, and to interdict them from all authority in temporal concerns. Having accomplished this object, he called a private meeting of his senators, at which a resolution was passed, to confiscate the revenues of the bishops for the use of the state, to destroy their jurisdiction in the church, as well as in the state, and not to restore them it even a general council should decree their restoration, unless the king, the senate, and the states of the realm should revoke the present resolution. It was also agreed to adhere in future to the Protestant religion, and to defend and advance its interests. An act, embodying these resolutions, was signed by each member, who promised to keep them secret. Having thus secured the support of his senators, Christian proceeded to take some bold steps for the accomplishment of his design. All the bishops of the kingdom were seized and put in close custody. To justify this extraordinary step in the eyes of the nation and of Europe, Christian assembled the states at Copenhagen, when, after a violent denunciation of the Romish clergy by the king, their domination was formally declared at an end, and the Roman Catholic worship abolished. The church revenues were adjudged to state purposes, to the support of the Protestant ministers, to the maintenance of the poor, to the foundation of hospitals, and to the sustentation of the university and the schools.

Thus was the Protestant Church established in Denmark on the firm and solid footing on which it has rested down to the present day. It was not, however, till the reign of Christian V. that the constitution of the Danish Lutheran Church was fully settled, when, in 1683, the code of Danish laws, civil and ecclesiastical, which are still in force, was drawn up, confirmed, and sanctioned by the king. In this code, the religion of the Danish dominions is restricted to the faith of the Lutheran Church. The Danish ritual was first prepared, sanctioned, and published in 1685, and a Latin translation of it was published in 1706.

In Denmark, as well as in Sweden and Norway, no person is permitted to fill any office, civil or military, unless he belongs to the Lutheran church. Hence the great importance attached in these, and indeed in all Lutheran countries, to the rite of confirmation by the bishop or dean. "It is not only considered," says Mr. Samuel Laing, "as a religious, but also as a civil act, and one of the greatest importance to the individual in every station, from the highest to the lowest. It is the proof of having attained majority in years, and competency for offices, duties, and legal acts. The certificate of confirmation is required in all engagements, as regularly as

a certificate of character from the last employer." The manner in which an individual is trained before the administration of this important ceremony is thus detailed by the same shrewd and intelligent writer: "There is a long previous educational preparation, often of six or even twelve months, in which each individual is instructed by the parish minister. He is answerable, and his professional character is at stake, that each individual whom he presents for examination to the bishop or dean can read, understands the Scriptures, the catechism, the prayer-book, according to the means and opportunities of the parents to give, and the capacity of the young person to receive, education. The examination by the bishop, or dean, is strict; and to be turned back from ignorance would be a serious loss of character, affecting the material interests both of the clergyman who had brought forward the young person unprepared, and of the parents of the young person, whose state of minority is prolonged, and who, unless he is confirmed, can find no employer. In those purely Lutheran countries there is very little dissent from the established Church, in consequence, perhaps, of the educational preparation given to each individual for this rite, and of the importance attached to it; and the few dissenters, Mennonites or Herrenhutlers, or Moravians, live together, in general, in distinct colonies, or towns, and are not scattered through the population. The individual not passing through the education preparatory to confirmation would stand alone in his neighbourhood, without employment or countenance from any other body of his own persuasion. One evil attends this strict examination preparatory to receiving confirmation. It unquestionably promotes, or rather enforces indirectly, the education of the youth by the interests of the parents, the youth himself, and the minister, and by the immediate advantage it presents of enabling the young person to enter into his future trade or profession as a man who has attained majority; but it is too liable to be considered as taking a final degree in religion and religious knowledge. Taking a degree in medical, legal, or theological science is very often the ultimate effort of the students, that at which they stand still all their lives. This is observable in the state of religion, in Lutheran countries. The mind may be saturated too early with the knowledge required for attaining a certain end, and the end being attained, the knowledge is thrown aside, or perhaps only remembered and referred to with disgust."

Confirmation in the case of the young, and confession in all cases, must in the Church of Denmark precede admission to the Lord's Supper, and the latter ordinance must have been received by both parties before marriage. In dispensing baptism, exorcism is practised, and the trine aspersion with the sign of the cross on the head and breast, accompanied with the imposition of hands. Lay baptism, even though performed by females, is in some cases considered as

valid. Five sponsors or witnesses, of both sexes, are usually present at the administration of baptism, but they bear no responsibility in regard to the child during the life of the parents. The Lord's Supper is celebrated in towns weekly, but in rural parishes monthly, or even more rarely. On these occasions wafers are used instead of bread, one of them being put into the mouth of each communicant by the officiating clergyman. In placing the wafer in the mouth, the minister says, *Hoc est verum Jesu corpus*, This is the true body of Jesus; and in giving the cup, he adds, *Hic est verus Jesu sanguis*, This is the true blood of Jesus. Sometimes the organ plays during the whole administration of the ordinance. Lighted wax candles are usually, in Denmark at least, though not in Sweden, nor in many of the Lutheran churches of Germany, placed upon the altar during the dispensation of the eucharist. Even in administering the ordinance to the sick, one or two lighted candles are enjoined by the ritual to be used. In receiving the sacrament the communicants kneel, the males on the right side of the altar, and the females on the left. In this point also the Lutheran church of Denmark differs from the Lutheran church in Germany, where in general the communicants do not kneel, but approach the altar singly, and after receiving the bread and wine retire. In the Danish church the minister neither kneels during any part of the service, nor does he partake of the elements himself, but is required by the ritual to communicate outside the altar rails, as the congregation do, using the ministry of another.

The three great festivals of Christmas, Easter, and Pentecost, are celebrated each of them for two successive days, three services being prescribed for each day, and the communion being appointed to be observed on the first morning of each festival, at the first of the three services. Lent is the only fast observed in this church. Various other festivals are celebrated in the course of the year, besides the three already mentioned.

The funeral ceremony in Denmark is simple, but exceedingly impressive, consisting merely in the repetition by the clergyman of these three sentences in Danish, "From the earth thou didst spring;" "To the earth thou shalt return;" "From the earth thou shalt rise again;" and at the repetition of each of these sentences, the minister throws a quantity of earth on the body when it is let down into the grave. Occasionally a funeral oration is delivered.

In Denmark, as indeed in all the Scandinavian countries, there is a peculiarity in reference to marriage, which recalls the Oriental customs—that the parties before being united by the marriage tie, have generally for some time been betrothed to each other. No small importance is attached to the latter ceremony, as we learn from the description of Mr. Laing in his 'Denmark and the Duchies:' "The betrothal is a solemn act much more imposing and binding than our simple engagement to marry. The betrothal is

regularly a ceremonial in which rings are exchanged, and mutual acceptance before witnesses of the family friends of both parties, takes place, although the actual marriage is postponed for one, and even for several years. I have heard of parties having been betrothed above twenty years before they could afford to marry. In real life, there is both evil and good in this custom. Boys and girls engage themselves, exchange rings and love tokens, and conceive themselves bound together for life before they know their own minds, or circumstances, and, at a maturer age, inclination, as well as prudence, may forbid the banns. But they are betrothed; and although it may have been privately, and clandestinely, the betrothal is, in their own minds, as sacred as marriage. The betrothal is in Denmark, from the custom of the country, a kind of public solemn act, has a kind of sanctity attached to it, more than the simple private engagement, understanding, or promise, between the parties. People may be engaged to be betrothed, although the betrothal itself is only an engagement to be married. It always precedes the marriage by a few weeks, or months, even where there is no reason to delay the ceremony, and the betrothed lady has her status in society, different from that of the bride whose marriage day is fixed, or from that of the woman already married, but it is conventionally acknowledged. Parties may and do recede from it by mutual agreement, from prudential or other causes, without the censure, and *éclat*, of a dissolution of a marriage. They renounce their mutual obligations, return their rings, and quietly cease those exclusive attentions which showed they were betrothed. It is to the effect of betrothal, that the actual dissolution of the marriage tie is so much less frequent than we might expect from the facility with which, in most Lutheran countries, a divorce may be obtained. Incompatibility of temper, confirmed disease, insanity, conviction of crime, extravagance, habits of drunkenness, of gaming, of neglect, and even a mutual agreement to be divorced persevered in after an interval of two years from the formal notice by the parties to the Consistory of the district, are grounds upon which divorce will be pronounced in the ecclesiastical court of the district, and the parties released altogether from the marriage tie, and set free to marry again. The opportunity, which the betrothal affords, of parties knowing each other, and of getting rid of each other before marriage, if any such causes as would have led to dissolution of the marriage are discovered in either party, render divorces more rare, and the great facility of divorce less noxious in society than we might suppose."

The oldest churches in Denmark are built in the form of a cross. In some of the churches crucifixes are placed upon the altar, and paintings may be seen upon the walls, but not painted glass. The ceilings or roofs are occasionally ornamented with gilded stars, and the ceiling of the chancel with representations of the sun and moon. The attendance on

Divine worship is by no means so general among the Danes as among the Norwegians. The service is usually commenced, as well as closed, by a short prayer offered up by the catechist, standing on the steps leading up to the chancel with his face towards the congregation. A great part of the service consists of praise or rather chanting, for the passages selected from the Prayer-Book to be sung are not in metre but in prose. Though the churches are almost all of them provided with excellent organs, the people join in praise with scarcely a single exception. That the congregation may be fully aware what passages are to be sung, they are marked on boards which are hung up in different parts of the church. The collect and the epistle are read at the altar, or chanted at the pleasure of the officiating minister, and while so engaged he wears a surplice above his gown, and before commencing to read, he puts on, in the presence of the congregation, a humerale, that is, a cloak of crimson velvet hanging down before and behind, rounded at the bottom, and shorter than the surplice, edged all round with gold lace, with a large cross, also of gold lace, on the back. In the pulpit a black gown of a peculiar make is worn with a ruff round the neck and without a band. Before commencing the sermon an extempore prayer is offered. During almost the whole service the people sit, being only required by the rubric to stand when the Epistle and Gospel are read, and when the blessing, which is always AARON'S BLESSING (which see), is pronounced. While the sermon is being delivered, it is customary to carry the collecting boxes round the congregation that they may have an opportunity of contributing for the poor. This practice is enjoined by the ritual.

The government of the Church of Denmark is episcopal, there being in the whole country, including Iceland and its dependencies, nine bishops and one superintendent-general, who are all appointed by the king. The metropolitan is the bishop of Zealand, who resides in Copenhagen. By him all the other bishops are consecrated, while he himself is consecrated by the bishop of Fyhn, as the bishop whose residence is nearest to Copenhagen. The metropolitan anoints the king on his accession to the throne. He wears the insignia of the highest order of knighthood, and is consulted in all matters ecclesiastical. The clergy are to some extent civil as well as ecclesiastical officers, being employed by the government in collecting certain taxes within their respective parishes. Their salaries are very limited, and even the bishops and dignitaries of the church are far from being overpaid. Only one-third of the tithes has since the Reformation been appropriated to ecclesiastical purposes, the other two-thirds having become the property of the king and the nobles. The church patronage is mostly in the hands of the sovereign, who nominates the bishops, and while the feudal proprietors have the privilege of nominating

three candidates for church livings on their own estates, it belongs to the king to choose one of the three who receives the appointment. No minister can be ordained until he has reached the age of 'twenty-five, though he is permitted to preach as soon as he has passed the regular theological examination, and may wear a peculiar short gown, but cannot appear in full canonical dress until he has been ordained. The bishops are bound to send an annual report to the king of the state of the churches and schools of their dioceses, and the condition of affairs spiritual and ecclesiastical among the people. The Synod of Zealand meets twice a year; but the other diocesan synods meet only once, namely, during the eight days which follow St. John the Baptist's day. On these occasions the bishop and chief civil functionary of the district preside, and the ecclesiastical affairs of the diocese are carefully considered, and any new royal rescripts which may have been issued are read.

In the Danish German provinces the church government approaches more to that of the German Lutherans. They have no bishops, but one superintendent-general, who alone has the right to ordain, and twenty-one provosts.

DEODAND (Lat. *Deo*, to God, *dandus*, to be given), a thing given or forfeited to God in consequence of its having caused the death of a human being. Thus, if a man, when driving a cart, accidentally falls, and one of the cart-wheels crushes him to death, the cart becomes a *deodand*, or given to God, that is, it becomes the property of the sovereign to be distributed to the poor by the royal almoner, by way of expiation or atonement for the death which it has caused. The origin of this custom is probably to be found in Exod. xxi. 28, "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit."

DEPOSITION, a term used in Presbyterian churches to indicate the sentence of a church court, whereby a minister is denuded of the office of the holy ministry, and solemnly prohibited from exercising any of its functions. The act of deposing is always preceded by prayer. The church of the deposed minister is declared vacant from the day and date of the sentence of deposition, and the usual steps upon occasion of a vacancy are taken. In the Church of Scotland the sentence of deposition cannot be pronounced by a presbytery in absence of the minister to be deposed, unless by authority of the General Assembly. A minister deposed for immorality cannot be restored to his former charge under any circumstances whatsoever, without the special authority of the General Assembly appointing it.

DENOMINATIONS (THE THREE), an appellation given to an association of Dissenting ministers in and about London, belonging to the Presbyterian, Congregationalist, and Baptist denominations, and bearing the formal title of 'The General Body of

Protestant Dissenting ministers of London and Westminster.' The Three Denominations sprung from the original Nonconformists to the prelatical government of the Church of England, as established by Queen Elizabeth and the Stuart dynasty. It was in their behalf that the Toleration Act was originally passed, and the association thus formed among the principal bodies of English Dissenters in and near London, enjoys the privilege, along with the Established clergy of London and the two Universities, of approaching the sovereign on the throne. The ministers of the several dissenting denominations in London addressed the throne in the reign of William and Mary as separate bodies. We learn from Dr. Calamy, that in 1702 "they made an address to her Majesty (Queen Anne), in a large body made up of the three denominations of Presbyterians, Independents, and Antipædobaptists; and this being the first time of their joining together in an address at court, it was much taken notice of, and several were surprised and commended their prudence." From the passing of the Toleration Act in 1688, the Presbyterians and Independents had been gradually approaching nearer to each other, laying aside somewhat of their natural prejudices, and from their common hostility to Prelacy, becoming every day more prepared to coalesce. In 1691, accordingly, these two denominations of Dissenters agreed to merge their mutual differences, and "to reduce," as they themselves expressed it, "all distinguishing names to that of United Brethren." This union led to the drawing up of a declaration of faith in the same year, entitled "Heads of Agreement assented to by the United Ministers in and about London, formerly called Presbyterians and Congregational." When this document was printed, it had been subscribed by above eighty ministers. Similar associations were formed in all parts of the country, and throughout both denominations the union was very generally recognized. Two years thereafter a theological controversy having arisen on the subject of the mode and terms of justification, in consequence of the republication of the Works of Dr. Tobias Crisp (see **CRISPITES**), the United Ministers of London published a tract entitled, 'The Agreement in Doctrine among the Dissenting Ministers in London, subscribed Dec. 16, 1692.' The propositions contained in this tract were arranged under nine distinct heads, directed chiefly against the Arminian, Antinomian, Socinian, and Popish errors. Similar declarations were given forth by the United Ministers in the course of the Antinomian controversy, which raged in England between 1691 and 1699. And Dr. Calamy informs us, in his 'Brief but true Account of the Protestant Dissenters in England,' published in 1717, that "they generally agree in the doctrinal articles of the Church of England, which they subscribe, the Confession of Faith, and Larger and Smaller Catechisms compiled by the Assembly of Divines at Westminster, and the judgment of the

British Divines at the Synod of Dort, about the Quinquarticular controversy." The united body termed "The Three Denominations," was organized in 1727, and so harmonious was the association, that for some time they were able to join together in acts of Christian worship. At length, Socinianism having been embraced and openly taught by some of the Presbyterian and of the General Baptist ministers, it was found necessary to limit the proceedings of the united body to general points, connected with the political rights and privileges of Dissenters. The Unitarian ministers, however, have seceded from the general body of the Three Denominations, so that their proceedings are now conducted with greater harmony of deliberation and unity of purpose. See DEPUTIES (DISSENTING).

DEPRIVATION, a term used in England to denote an ecclesiastical censure, whereby a minister for some competent reason is deprived of his living. The sentence of deprivation, according to the canons of the Church of England, must be pronounced by the bishop only, with the assistance of his chancellor and dean, and some of the prebendaries, if the court be kept near the cathedral church, or of the archdeacon if he may be had conveniently, and two other at least grave ministers and preachers to be called by the bishop when the court is kept in other places.

DEPUTATI. See CEROFERARI.

DEPUTIES (DISSENTING), a committee of gentlemen chosen annually by the congregations belonging to the Three DENOMINATIONS (which see) of London and its vicinity, for the purpose of watching over and defending the rights and privileges of Protestant Dissenters in England. A few years after the union of the three bodies had been effected in 1727, the system of deputies was adopted. Each congregation belonging to the Three Denominations of Presbyterians, Independents, and Baptists, in and within twelve miles of London, appoints two deputies annually to represent them at the General Committee. The election has taken place regularly since 1737, and the Committee thus formed watch over any bills which may be introduced into Parliament affecting the interests of Dissenters, as well as the cause of religious liberty generally.

DERCETO. See ATERGATIS, DAGON.

DERRHIATIS, a surname of ARTEMIS (which see), derived from Derrhion, a town on the road from Sparta to Arcadia.

DERVISHES, Mohammedan monks who belong to the *Schiite* or Persian sect of Moslems, and who lay claim to special revelations from heaven, and to immediate supernatural intercourse with the Deity. The name is said to be derived from the Persian word *der*, "the threshold of the house," and metaphorically "humility." In Persia they obtained also the name of Sofis from *Sof*, which signifies a coarse woollen dress worn by devotees. The orders of these Dervishes are numerous. D'Olsson enumer-

ates no fewer than thirty-two, while Von Hamme estimates them at thirty-six. It is remarkable what a powerful influence they exercise upon the social condition of the whole Turkish empire. They are said to have existed in Persia long before the promulgation of Islamism, and indeed their system of doctrine may be traced back to the remotest periods in the history of all the regions of Central Asia. Mohammed, endeavouring to accommodate his system of religious belief to the peculiarities of the Oriental character, rendered Islamism so sensual and materialistic in its representations of God, that it suited the Pantheistic Sofis or Dervishes, who believed every man to be an incarnation of Deity. This class of religious fanatics soon came to combine with their belief of the Koran much of the contemplative mysticism of the Hindu Fakirs. Some of them, as for example, the *Nachshbendies*, without quitting the world for a monastic seclusion, bind themselves to the strict observance of certain forms of devotion. Other orders of Dervishes are still more rigid. Most of them impose a noviciate, the length of which is made to correspond with the progress which the candidate has already made. He is taught to repeat the list of the Divine attributes, seven of them only being communicated at a time. He is bound to tell all his dreams to his superior, who pretends thereby to be able to discover the advancement which the candidate is making in Divine knowledge. Some of the orders approach nearer to, and others are farther removed from, the doctrines of the Koran. Twelve of the orders are alleged by Von Hammer to have existed before the foundation of the Ottoman Empire, while the rest were formed between the fourteenth and eighteenth centuries. In Persia, however, the Dervishes have always been most flourishing, and they have even ranked among their number some of the most celebrated Persian poets. Such was the popularity indeed of the Dervishes at one time in Persia, that one of them actually reached the throne, and founded the dynasty of the Sophis. In Turkey again, when the Janissaries were first organised in 1328, the Sultan prevailed upon a noted Dervish, named Bactasch, and the founder of the BACTASCHITES (which see), to bless them formally in order to inspire them with religious zeal. This the Dervish did by holding the sleeve of his robe over the head of each of the officers. In commemoration of this ceremony, the Janissaries ever after wore a piece of cloth hanging down from behind the turban.

The Dervisher make no open opposition to the Koran, but they pretend to be delivered by special Divine inspiration from the necessity of submitting to any law human or divine. This doctrine they never openly avow even to candidates seeking admission into their society. They craftily teach the initiated that the Koran contains only an allegory of precepts and maxims purely political; and that as soon as habits of mental devotion have been acquired,

the worship of God becomes a purely spiritual act, which entirely supersedes all outward forms and ceremonies, and all human interpretation of the written word. In this way outward authority and law are made to yield to inward impulses. They insist also upon implicit submission to the sheikh of their order. "Whatever you do, whatever you think, let your sheikh be ever present to your mind," is the mental ejaculation of every Dervish.

This class of superstitious devotees has succeeded in acquiring a strong hold over the minds and hearts of the lower class of Moslems. This influence they strive by all means to maintain and increase. They persuade the people that the descent of the Dervishes is to be traced to Ali, and even to Abubekr, the first of the four immediate successors of Mohammed. They profess to work miracles, and have recourse to all kinds of juggleries and impositions, with the view of exalting themselves in popular estimation. Though some of them are far from being correct in their moral conduct, yet the ignorant and superstitious among the people actually believe that the souls of these pretended saints are already purified and united with God, and therefore are in no way contaminated by the deeds of the body. The Sultans and Ulemas have more than once had occasion to dread the dangerous power of the Dervishes over the common people, which has actually led on some occasions to open rebellion against the rulers of the country. The Ulemas, who belong to the *Sonnié* sect of the Mohammedans, have always been at enmity with the Dervishes, and striving in every way to lessen their power, but hitherto with little success. One order, the *Bactaschites*, was aroused to fury in consequence of the destruction of the Janissaries by order of Sultan Mahmoud, and were the chief instruments in raising revolts in various quarters; but the Sultan, with the advice of the Grand Mufti and chief Ulemas, had the three chiefs of the order publicly executed, banishing most of its members.

Most of the orders of Dervishes have convents. Only one order, that of the *Bactaschites*, can properly be called mendicant; many of these profess to live on alms alone, after the example of their founder. They are not very importunate beggars, rarely addressing private individuals, but for the most part they are found in crowded streets, crying, "Relief for the love of God." Others of this order become hermits, and profess to support themselves by manual labour. Though Dervishes are quite at liberty to quit their order and return to the world, should they feel so disposed, very few cases of the kind have been ever known to occur. They generally live and die in connection with the order they have joined. "Were the Dervishes of Turkey," says Dr. Taylor, "to lay aside their distinctive dress, they would still be recognized by their modest gait and submissive countenance." Wherever a Dervish appears he is warmly welcomed. Many wealthy persons keep a Dervish

in their house, like the confessor in rich Roman Catholic families; believing that his presence will bring down upon them the blessing of heaven. The Dervish is consulted on all occasions as one believed to be possessed of supernatural wisdom.

The mode in which the Dervishes in Turkey conduct religious services will be best described by quoting the statement of an eye-witness of one of their festivals: "The ceremony commenced by a procession, consisting of the Sheikh, Imáms, Dervishes, and people, along the street, many of them carrying long poles, having several lamps attached at the upper end, or else wooden lanterns. After they had entered the mosque, the Dervishes, about fifteen in number, sat down cross-legged on matting, in an elliptic circle, and the people stood or sat closely round them. At one end of the mosque were the Sheikh, Imám, and moon-'shids (or singers of poetry), and near the circle sat a player on a kind of small flute.

"The service commenced by the recital of a prayer called 'El-Fa'thhah,' in a slow, solemn chant, in which the whole assembly joined. After a few minutes' silence the Dervishes began their special exercises, termed the *Ziker*, by chanting, in a slow measure and very low tone, the words, 'La' ila'ha, il'la-llah' (there is no deity but God), bowing the head and body twice in each repetition of the words; after continuing this for about a quarter of an hour, they repeated the same words to the same air for about an equal space of time, but in a quicker measure and with corresponding quickened motions; during this the moon-'shids and Imám sometimes sung to a variation of the same air portions of an ode in praise generally of the Prophet;—the effect of the soft melody of this ode, contrasted with the hoarser voices of the Dervishes, was at times pleasing.

"The Dervishes then repeated the same words to a different air, beginning, as before, in a slow whisper, raised gradually to louder tones, with very rapid motions of the head and body. They next rose on their feet in a circle, repeating the same words in very hoarse tones, laying the emphasis chiefly upon the word 'La' and the first syllable of 'Allah,' which were uttered with great vehemence; each turned his head alternately to the right and to the left, bending also the body at the repetition of these syllables. The rapidity of their motions and ejaculations was gradually increased until they became apparently frantic with excitement, several of them jumping and throwing about their bodies in all directions; others, overcome with their intense exertions, were panting and gasping for breath, uttering the most unearthly and horrible sounds, and sinking down from exhaustion, bathed in perspiration. The quickness of their motions and vehemence of their ejaculations seemed to be regulated in some measure by the chant of the moon-'shids and Imám, who lowered their voices when the Dervishes began to

appear exhausted, and urged them on again by raising their notes after they were somewhat rested.

"During these performances, one of the spectators who had joined the circle became highly excited, throwing about his arms and body, looking very wildly upwards, and ejaculating the words, 'Al'lah! Al'lah! la' la' la' lah!' with extreme vehemence. In a short time his voice became extinct, his strength exhausted, and he sank down on the floor violently convulsed and foaming at the mouth; it was a fit of epilepsy, and he was considered by the assembly to be possessed, or *melboo's*, like the demoniacs mentioned in the New Testament. Such occurrences are very frequent during these services.

"When these performances had lasted about two hours, they were completely suspended for some time, the actors taking coffee, and smoking; and the suddenness with which they subsided from the highest pitch of excitement into their ordinary dignified gravity of manner was very remarkable. After a short rest they resumed the *Zikr*, and continued the same frantic performances till day-break. They are enabled by habit to persevere in these exercises a surprising length of time without intermission. We were kept sitting up nearly all night, for it was impossible to sleep in the hearing of their wild groanings and howlings."

There is an extraordinary order of Dervishes called *MEVLEVI* (which see), or dancing Dervishes, whose religious ceremonies are of a truly singular kind, consisting of a series of rotatory motions, which are said to symbolize the eternal existence of the Divine Being. The members of this order belong chiefly to the higher class of Turks. Another class of Dervishes, called *Rufahies*, practise ceremonies of the most surprising kind, in the course of which they lick red-hot swords, cut and wound themselves with knives, and lacerate their bodies until they sink exhausted. There is a degraded class of Dervishes, called *Kalenders*, or wandering Dervishes, who are recognized only by the lowest ranks of society, and disowned by the members of the regular confraternities.

DESIGNATOR, the master of ceremonies at funerals among the ancient Romans, who regulated the order of procession, and made all proper arrangements. He was considered as the minister of the goddess *Libitina*, who presided over funerals.

DESK, the name usually given to the pulpit in which morning and evening prayers are read in the Church of England. Formerly this part of the service was performed in the upper part of the choir or chancel near the altar, and it does not appear to have been till the reign of James I. that the convocation ordered a desk to be provided in every church, in which the minister might read the service.

DESPERATI (Lat. desperate men), a name given to the early Christians by their enemies, as a term of reproach. This name they rejected as a calumny, throwing it back upon their enemies, who more justly

deserved it. Lactantius says, "Those who set a value upon their faith, and will not deny their God, they first torment, and butcher them with all their might, and then call them desperadoes, because they will not spare their own bodies; as if any thing could be more desperate than to torture and tear in pieces those whom you cannot but know to be innocent."

DESPENA, a surname of *Aphrodite*, *Demeter*, and *Persephone*.

DESTINIES (THE THREE), female divinities among the ancient Scandinavians, bearing the names respectively of *Urd*, the Past, *Verdandi*, the Present, and *Skuld*, the Future. They are represented as three virgins, who are continually drawing from a spring precious water, with which they water the Ash-Tree, so celebrated in Northern Mythology under the name of *YGGDRASIL* (which see). This water preserves the beauty of the ash-tree's foliage, and after having refreshed its leaves falls back again to the earth, where it forms the dew of which the bees make their honey. These three virgins always remain under the ash; and it is they who dispense the days and ages of men. Every man has a destiny appropriated to himself, who determines the duration and events of his life. In the prose Edda the Destinies are termed *Norns*.

DESTRUCTIONISTS. See **ANNIHILATIONISTS**.

DEUCALION, a son of Prometheus and Clymene. He was king in Phthia, and in his days a flood is said to have happened, which destroyed the whole human race except himself and his wife Pyrrha. Ovid gives a detailed account of this universal deluge, alleging it to have been a manifestation of the wrath of Jupiter on account of the wickedness of man. Deucalion and his wife, embarking in a small vessel, were saved, and when the flood abated, they landed on Mount Parnassus, and in obedience to the orders of the oracle of Themis they threw stones behind their backs; those which were thrown by Deucalion being changed into men, and those which were thrown by Pyrrha becoming women. In this way the earth is said to have been once more peopled. See **DELUGE** (TRADITIONS OF THE).

DEUTEREUOS, one of the assistants to the **PATRIARCH** (which see) of the Greek church.

DEUTERO-CANONICAL (Gr. *deuteros*, second, and *canonicos*, canonical), an epithet applied to certain books of Sacred Scripture, which were added to the canon after the rest, either because they were not written till after the compilation of the canon, or because of some doubt whether they were canonical or not. The *deutero-canonical* books in the modern canon are, the book of Esther, either the whole, or at least the seven last chapters; the epistle to the Hebrews; that of James, and that of Jude; the second epistle of Peter; the second and third epistles of John, and the Book of Revelation. The *deutero-canonical* parts of books are, the Hymn of the Three Children; the prayer of Azariah; the his-

stories of Susannah, of Bel and the Dragon; the last chapter of Mark; the narrative of the bloody sweat; the appearance of the angel in Luke xxii., and the history of the adulterous woman in John viii. See BIBLE.

DEUTEROPOTMI, a name given by the Athenians to such as had been thought dead, but recovered after the funeral rites. These persons were not allowed to enter the temple of the Eumenides, or any sacred place, until they had been emblematically born again.

DEUTEROSIS. See MISHNA.

DE'VAS, the generic name for gods among the Hindus. Throughout the Vaidic period they were mere shapeless and colourless abstractions. Human properties, it is true, were frequently ascribed to them; it was believed that even gods are ultimately mortal, and can only purchase an exemption from the common lot by drinking of the potent *amrita*, the draught of immortality, that is, the soma or milky juice of the moon-plant, the *asclepias acida* of botanists. But in the later period, when Brahmanism had been introduced, the Dévas became more completely humanised, assumed a definite shape in the imagination of the worshipper, and exhibited all the ordinary signs of individuality. But while they were acknowledged and worshipped as gods, the Dévas are regarded, in the ancient Hindu sacred books, as inferior to the One Great Spirit, who is the primal source of being, and of whom the Dévas worshipped by the undiscerning multitude are no more than scintillations of his majesty; they emanate from him who, when the worlds were brought into existence, had proceeded to create the "guardians of the worlds." Accordingly, in the Isa-Upanishad, a kind of pendant to the second Véda, it is said, "This primal mover the Dévas even cannot overtake." But Dévas are worshipped, though inferior to Brahm, the Supreme Being, in order, as a Hindu writer alleges, that men's minds may be composed and conducted by degrees to the essential Unity. The *Mūrti*, or one person, is distributed in three Dévas, or, in other words, Brahma, Vishnu, and Shiva. The Dévas have their dwelling place in *Meru*, the local heaven of the Hindus. They are of different degrees of rank, some of them being superior, and others inferior. The Vedas themselves distinguish between the great gods and the less, between the young gods and the old. *Devas* or *Dewas* are also the deities of the Budhists, whether denoting the divine persons on the earth, or in the celestial regions above. There are numberless dwellings of the Dewas in the *lókas* or spheres above the earth. The following account of the Budhist *Dewas* is given by Mr. Hardy in his 'Manual of Budhism:': "The déwas of Budhism do not inhabit the déwa-lókas exclusively, as in the world of men there are also déwas of trees, rocks, and the elements. They resemble the saints of the Romanists, or the kindred *dii mi-nor*es of a more ancient faith, as they are beings who

were once men but are now reaping the reward of their prowess or virtue. They reside in a place of happiness; but do not possess the higher attributes of divinity. They receive birth by the apparitional form, are subject to various passions, and in size are more than colossal. Their number must be incalculable by the numeration of mortals; as many myriads of myriads are represented as being present when Gótama delivered the discourse called Maha Samaya, in the hall of Kútágára, near his native city of Kapilawastu. When the acquisition of merit in previous births has been small, the déwas become subject to fear as they approach the period in which they are to pass into some other mode of existence. Thus Sekra himself, the ruler of Tawutisá, previous to the occasion upon which he heard the sacred bana from the lips of Gótama (by which he received merit, and thereby a prolongation of the period of his reign), became greatly sorrowful when he reflected that he was about to leave the pleasures he had so long enjoyed. But the déwas who possess a greater share of merit are free from fear, as they know that when they are re-born it will be in some superior state of existence.

"The functions of the déwas are of varied character, and in some instances inconsistent with the powers attributed to 'the three gems.' They endeavour to prevent the acquirement of merit by those who they fear will supplant them in the possession of the various pleasures and dignities they respectively enjoy. They take cognizance of the actions of men, as we learn from the legend of the guardian deities. They sympathize with those who act aright, as in the case of the nobleman Wisákha; and punish those by whom they themselves are injured, or those who insult and persecute the faithful." See DEWA-LOKAS.

DEVATAS, gods worshipped by ordinary Hindus, such as Rama, Krishna, Shiva, Kali, and others.

DEVERRA, one of the three female divinities whose interposition was believed by the ancient Romans to defend the mother, at the birth of a child, from Sylvanus, the goddess of forests and fields, who was thought on such occasions to be ever meditating injury. The ceremonies observed in honour of Deverra were curious. The night after a child was born, three men walked round the house; the first struck the threshold with an axe, the second gave it a blow with a pestle, and the third swept it with a broom. The other two goddesses concerned in protecting women against Sylvanus were *Pilumnus* and *Intercidona*.

DEVIL. See ANGELS (EVIL).

DEVIL-WORSHIP. In addition to what has been already said on this species of idolatry under article DEMON-WORSHIP, it may be remarked, that the ancient Hebrews are distinctly charged with this sin in Deut. xxxii. 17, "They sacrificed unto devils, not to God." In later times they spoke of all false gods as devils, in consequence of the hatred which

they bore to all kinds of idolatry, and we find them calling the chief deity of the Phœnicians BEELZEBUB (which see), the Prince of Devils. ●

Among the aboriginal races of Hindustan, remnants of which are still to be found in what are called the Hill-Tribes inhabiting the forests and mountain-fastnesses, Devil-Worship has always been widely prevalent. The evil spirits among these people are propitiated by means of bloody sacrifices and frantic dances. In Ceylon this kind of worship is mixed up with Buddhism. It is a curious fact, and shows how wide-spread this kind of superstition has once been, that it is found to characterize the SHAMANISM (which see) which prevails among the Ugrian races of Siberia, and the Hill-Tribes on the south-western frontier of China, the chief objects of Shamanite worship being demons, which are supposed to be cruel, revengeful, and capricious, and are worshipped by bloody sacrifices and wild dances. The officiating magician or priest excites himself to frenzy, and then pretends, or supposes himself, to be possessed by the demon to which worship is being offered; and after the rites are concluded, he communicates to those who consult him the information he has received. The demonolatri practised in India, by the more primitive Dravidian tribes, is not only similar to this but the same. Nothing strikes the Christian mind more deeply in surveying the superstitions of India than the worship so generally, and on the coast of Malabar, universally paid by all the lower castes of Hindus, to evil spirits. The following affecting description of the state of matters in this respect in Southern India is from the pen of an intelligent gentleman long resident in that quarter: "In the district of Canara, on the coast of Malabar, these evil spirits are worshipped by all classes of Hindoos except the Brahmins. Some of the Soodras make offerings also to the temples of the Hindoo gods, but their worship is chiefly directed to the evil spirits, those called *Suktis*, which are to be found in every village, nay, almost in every field. To the caste of slaves, which, in the estimation of their countrymen, is the lowest and most degraded of all castes, is attributed the power of causing an evil spirit to enter into a man, or, as it is expressed in the language of the country, to 'let loose an evil spirit' upon him. On the occurrence of any misfortune, they frequently attribute it to this, and suppose that it has been at the instigation of some enemy that the evil spirit has visited them, to preserve their houses and persons from which, charms are in general use. Petitions are frequently lodged before the magistrates, soliciting them to issue orders for the withdrawing of these evil spirits, and to punish the persons charged with having instigated and procured their visitation. The ordinary method used to remove the active cause of their calamities, is to employ an exorcist, who also generally belongs to the slave caste. The exorcist having come to the house from which he is employed to expel the evil spirit,

accompanied by musicians beating tom-toms, or native drums, commences his operations with groans, sighs, and mutterings, followed by low moanings. He gradually raises his voice, and utters with rapidity, and in a peculiar unearthly tone of voice, certain charms, trembling violently all the while, and moving his body backwards and forwards. The drum-beaters act in harmony with the motions of the exorcist, beating more loudly and rapidly as his excitement increases. In consequence of the supposed power of sorcery in the slaves, they frequently inspire the superior castes with terror; and it is a singular retribution, that these degraded beings thus enthrall, by the terrors of superstition, those who hold their persons in bondage. A case of great atrocity occurred a few years ago in the district of Malabar, in which some Nairs, who are the landowners and gentry of that country, conspired and murdered a number of slaves, whom they suspected of sorcery. After much laborious investigation, the crime was brought home to them, and they were tried and convicted.

"The evil spirits are worshipped under the form of, and the idols represent, sometimes the simple figure of a man or woman clothed in coloured garments; at others, under the horrible looking form of a man, from whose mouth issue two large tusks, whose head is covered with snakes instead of hair, and who holds a sword in his hand; at others, under the form of a hog or a bullock, or a man with a bullock's head.

"Such are the demons to whom, in that unhappy country, is given the worship and honour due to the Eternal. The district of Malabar was ceded to the British government by Tippoo Sultan in 1792. Since then many years have passed, and no attempt has yet been made to dispel the moral darkness in which it is involved. A generation of men born since that time, under a Christian government and dominion, have already advanced far on the road to eternity, and yet no voice is to be heard proclaiming to them the glad tidings of great joy, and calling them to repentance. In every place the cry of 'Rama, Rama!' 'Nairain, Nairain!' is openly and loudly repeated; but no where is to be heard the glorious name of JESUS, the only name given unto men whereby we must be saved.

"The offerings made by the people to the evil spirits, consist of boiled rice, plantains and cocoa nuts. The management of the devil temples is generally vested in the head of the principal Soodra family in the village. The jewels of the idol are kept in his possession, and he arranges and directs the performance of the feasts, which are held on stated occasions. The temple is considered village property; each family claims an interest in it, and five or six of the chief families have a hereditary right in superintending its concerns.

"On the feast days cocoa-nuts, betel-nut, and flowers taken from before the idol, and which are

therefore considered to be consecrated, are presented by the officiating priest to the heads of those families in succession, according to their rank, and on these occasions their family pride is exhibited in a remarkable manner, by the frequent disputes that occur regarding their rank. Actions of damage are often filed in the courts of law on account of alleged injuries on this head. There is a hereditary office of priest attached to these temples, the holder of which is supposed to be possessed by the evil spirit on the day of the feast. On these occasions he holds in his hand a drawn sword, which he waves about in all directions; his hair is long and loose; he becomes convulsed, trembles and shakes, and jumps about, and at times is held by the bystanders by a rope like an infuriated wild beast.

"The temples generally consist of an inclosed room in which the idol is placed, surrounded on three sides by verandahs, the walls of which are made of planks of wood, with open spaces between the planks; the whole is covered with a thatched or tiled pent-roof, and sometimes surrounded by an outer wall inclosing a piece of ground round the temple. Attached to some of the larger temples is a painted wooden figure of the demon, riding on a horse, or on a royal tiger, mounted on a platform cart with wheels, which is drawn a short distance by the villagers on the principal feast days. These are honoured as the chiefs of evil spirits, and are represented with a higher royal tiara on their head, and a sword in their hand.

"Around the temples there are generally some old spreading banian trees, which, to the natural eye, gives a pleasing and picturesque appearance to the spot, but, in beholding them a contemplative Christian mind is pained by the reflection, that their appearance, which denotes their antiquity, declares, at the same time, the length of time Jehovah has been dishonoured, and the firm hold idolatry has over those who practise it there. The evil spirits are frequently worshipped on the top of hills and in dense groves, the trees in which are so high and so closely planted together as to cause a darkness and deep gloom, which creates in the beholder a feeling of awe. There are in the district of Canara altogether four thousand and forty-one temples dedicated to evil spirits, and three thousand six hundred and eighty-two other places of Hindoo worship."

The YEZIDI (which see), a people which are found in the countries lying between Persia and the north of Syria, as well as throughout various parts of Syria, have been accused by some writers of adoring the devil. This, however, is denied by others; but one thing is certain, that they cannot bear to speak of Satan, nor even to hear his name mentioned.

DEVOTED THINGS. See ANATHEMATA, CORBAN.

DEVOUT, a name given by the Jews to PROSELYTES (which see) of the Gate. Under this designation they are mentioned in Acts x. 2 and xvii. 14.

DEWALAS, the name given to temples in Ceylon in which the Brahmanical deities are worshipped. The officiating priests in the Dewalas are called *Kapuvvas*, who wear no particular costume, and are permitted to marry. They use the Sanskrit language in their service, though they themselves do not understand the meaning of the words, but repeat them from memory. Entrance to the Dewalas is forbidden to Europeans. Mr. Hardy says, "that in the sanctum are the armlets or foot-rings of Pattiné, or the weapons of the other deities, with a painted screen before them; but there are no images, or none that are permanently placed; in some of the ceremonies temporary images are made of rice, or of some other material equally perishable."

DEWA-LOKAS, the six celestial worlds which the Budhists believe to be situated between the earth and the Brahma-Lokas. In these worlds, where there are numberless mansions inhabited by the DEVAS (which see), perfect happiness is enjoyed. The Hindu Paránas teach that there are seven *Lokas* or spheres above the earth.

DEWI, the female of a Budhist DEVA (which see).

DHARMA, virtue in the ancient Vedanta system of the Sanskrit philosophy. The *Purva Mimansa*, or first division of the Vedanta, is strong in praise of *dharma*.

DHARMMA, the teachings of Gotama Budha, or the system of truth among the Budhists. It is one of the three gems or great treasures which they prize above all other objects. Mr. Spence Hardy, in his 'Eastern Monachism,' thus describes the Dharmma, "The different portions of the Dharmma, when collected together, were divided into two principal classes, called Suttáni and Abhidhammáni. These two classes are again divided into three collections, called respectively in Singhalese:—1. Winaya, or discipline. 2. Súra, or discourses. 3. Abhidharmma, or pre-eminent truths. The three collections are called in Pali, Pitakattayan, from pitakan, a chest or basket, and táyo, three; or in Singhalese, Tunpitaka. A Glossary and a Commentary on the whole of the Pitakas were written by Budhagósha, about the year A. D. 420. They are called in Pali Atthakathá, or in Singhalese, Atuwáwa. The Rev. D. J. Gogerly has in his possession a copy of the whole of the sacred text, 'and the principal of the ancient comments, which, however, form but a small portion of the comments that may exist.' As this gentleman resided in 1835, and some subsequent years, at Dondra, near which place the most learned of the priests in the maritime provinces in Ceylon are found, he had admirable facilities for securing a correct copy of the Pitakas. Mr. Turnour states that the Pali version of the three Pitakas consists of about 4,500 leaves, which would constitute seven or eight volumes of the ordinary size, though the various sections are bound up in different forms for the convenience of reference." The Dharmma is literally

worshipped, and the books are usually kept wrapped up with the utmost care in cloth. Whenever the Budhists speak of these sacred books, they add an epithet of honour. Sometimes they are placed upon a kind of rude altar by the road-side, that those who pass by may put money upon it in order to obtain merit. The Dharmma is considered as perfect, having nothing superfluous and nothing wanting. See BANA.

DHYANA, a state of abstract meditation inculcated upon Budhist ascetics, and which they believe leads to the entire destruction of all cleaving to existence.

DIABATHERIA, a sacrifice which the kings of Sparta offered to Zeus and Athena, when they had led their army beyond the frontiers of Lacedæmon. If the victims were unfavourable, they disbanded the army and returned home.

DIACÆNISMUS (Gr. *Dia*, through, and *Kainos*, new), a name formerly given by the Greek church to the week after Easter, as being the Renovation or first week of the festival of our Saviour's resurrection or restoration to life. On the fifth day of that week, the patriarch of Constantinople, along with the bishops and principal clergy, were wont to repair to the palace, where the Emperor received them seated on his throne. The Patriarch commenced the ceremony of the day by perfuming the Emperor with incense, then blessed him, and saluted him with a kiss on the mouth. The bishops and other ecclesiastics then kissed the Emperor's hand and cheek. This ceremony has long since been discontinued.

DIACONATE (Gr. *Diaconos*, a deacon), the office or order of a DEACON (which see).

DIACONI (Gr. ministers), the teachers or priests among the CATHARISTS (which see) of the twelfth century. All of them were held in great veneration.

DIACONI REGIONARII (Lat. district deacons). The cardinals, who now compose the ecclesiastical synod at Rome, were originally nothing more than deacons to whom the care of distributing alms to the poor of the several districts of Rome was intrusted. Hence the name of *Diaconi Regionarii*, which was afterwards exchanged for that of CARDINALS (which see).

DIACONICON, the sanctuary or BEMA (which see), of Christian churches in early times.

DIACONICUM MAGNUM. See CEIMELIAR-CHIUM.

DIACONICUM MINUS, the inner vestry of early Christian churches, to which the deacons brought the vestments and utensils belonging to the altar, out of the *Diaconicum Magnum*, to be ready for Divine service. Here the priests put on their robes in which they used to officiate, and to this apartment they returned when the public service was ended, that they might engage in private devotion. The charge of this place was committed to the deacons. It received also the name of SCEUOPHYLACIUM.

DIACONISSÆ. See DEACONESSES.

DIACONOFTSCHINS, a sect of RASKOLNIKS (which see), or Dissenters from the *Russo-Greek Church*. They derived their name from the *diaconos* or deacon Alexander their founder. He belonged to the church at Veska, but separated from it in 1706, in consequence of a dispute which had arisen relative to some ecclesiastical ceremonies.

DIADEM. See CROWN.

DIAH, the law of retaliation among the Mohamedans. When a murder has been committed, the nearest relative of the murdered person may claim the price of blood from the murderer—an evident imitation of the law of Moses. The words of the Koran on the subject of *Diah* are these: "Retaliation is commanded you in cases of murder, a freeman for a freeman, a slave for a slave, and a woman for a woman. But he who shall pardon a murderer shall obtain mercy from God; and when a man shall have pardoned a murderer, he shall no longer have it in his power to exact retaliation from him."

DIAMASTIGOSIS (Gr. *dia*, through, and *mastix*, a scourge), a solemnity anciently observed at Sparta during the festival held in honour of *Artemis Orthia*. On this occasion Spartan youths were scourged at the altar of the goddess, until the blood gushed from the wounds made by the scourge and covered the altar. Pausanias explains the origin of this custom to have been that Artemis demanded human sacrifices in expiation of the pollution which her altar had sustained by the shedding of blood in her temple, and that Lycurgus afterwards substituted the *diamastigosis* for human sacrifices, with the additional design of training the Spartan youth to the habit of patiently enduring pain and suffering. It was accordingly regarded as a highly honourable death to fall under the lash at the festival of *Artemis*.

DIANA, an ancient Italian goddess, identical with the ARTEMIS (which see) of the Greeks, and regarded as representing the moon. She was the daughter of Jupiter and Latona, and the sister of Apollo. Her birth-place was the island of Delos in the Ægean sea; hence she received the name of Delia. She was called *Diana* on earth, *Luna* in heaven, and *Hecate* in the infernal regions. Hesiod, however, describes these as three distinct goddesses. The Roman goddess Diana seems to have been first worshipped on the Aventine hill, in the time of Servius Tullius, and as she was the guardian of slaves, the day on which the temple was dedicated was held as a festival by slaves of both sexes, and was usually termed the day of the slaves. Diana seems to have been worshipped at Rome chiefly by the lower class of the community, who were wont to assemble every year on the Aventine, and offer sacrifices in her honour. According to Varro, she was originally a Sabine goddess. The goddess bearing the name of Diana, who was worshipped at Ephesus, differed from the goddess who was worshipped at Rome, and

corresponded rather to the *Cybele* than to the *Artemis* of the Greeks. She is generally represented with a great number of breasts, thus evidently symbolizing the principle of fertility, the fruitful mother of all things. The Ephesian temple of Diana was one of the wonders of the world, but its great glory was the image which fell down from Jupiter, as we find noticed in Acts xix. 35. This image, which is supposed to have been a black conical stone, probably of meteoric origin, was worshipped by the inhabitants of Ephesus. The following description will give some idea of the magnificent Ephesian temple.

"The temple of Diana at Ephesus was, as has been already remarked, considered one of the seven wonders of the world. This magnificent edifice, of which accounts have been handed down to us in the writings of Pliny and Vitruvius, occupied 220 years in building. It was erected on the site of that which had been destroyed by Eratosthenes on the day of Alexander's birth, and surpassed its predecessor in splendour; the cost of the work was defrayed by the contributions of all the Asiatic states, and so immense was the quantity of stone used in the building, that the quarries of the country are said to have been nearly exhausted by it. It was of the Ionic order, and surrounded by a double range of columns sixty feet high, thirty-six of which were adorned with sculpture, by Scopas, one of the most eminent artists of antiquity. The architect of the first temple was Ctesiphon; of the second, Denocrates or Cheremocrates. Twenty-seven kings contributed sculptured pillars to this magnificent edifice, and the altar was one of the master-pieces of Praxiteles. The length of this temple was 425 feet, and its breadth 220 feet; so that there are many cathedrals in England superior in dimensions to this famous building. Till the time of Tiberius it had enjoyed the privilege of an asylum, which had gradually increased till it took in the greater part of the city, but that prince finding the privilege abused rescinded it, and declared that even the altar should not serve as a sanctuary to criminals.

"The priests of the Ephesian Diana were held in great esteem, but their condition was far from enviable, for they were not only mutilated in honour of their goddess, (another proof identifying the Artemis of Ephesus with Cybele,) but they were restricted to a severe diet and prohibited from entering any private house; they were called Estiatores, and must have been a wealthy body, for they sent a statue of gold to Artemidorus, who pleaded their cause at Rome, and rescued their property out of the hands of the farmers of the public revenues, who had seized upon them. Once in the year was there a public festival held in honour of the goddess in the city of Ephesus, and to this festival all the Ionians who could do so, made a point of repairing with their wives and children, bringing with them not only costly offerings to Diana, but also rich presents for

the Estiatores." In Acts xix. 24, silver shrines for Diana are spoken of. These are said by Chrysostom to have been small boxes or chests wrought into the form of models of the temple, with an image of the goddess within. This explanation is shown to be correct by the representations on the Ephesian coins.

DIAPSALMA, a mode of singing adopted occasionally in the Christian churches in early times. The priests according to this practice led the psalmody, and the people sung responses.

DIASIA, a festival in honour of *Zeus*, surnamed *Meilichius*, celebrated at Athens outside the city. It was observed by all classes, the wealthy sacrificing animals, while the poor offered such gifts as their means allowed. This festival, which was observed with feasting and rejoicings, was held in the latter half of the month Anthesterion.

DIATAXEIS (Gr. ordinances), the word used by the author of the APOSTOLICAL CONSTITUTIONS (which see), to denote the forms and orders of worship in the early Christian church.

DICAIOPHYLAX (Gr. *dicaio*s, just, and *phylax*, a keeper), an officer in the Greek church who takes care of the church's title and her charters.

DICE (Gr. justice), a goddess among the ancient Greeks, the daughter of *Zeus* and *Themis*. She was regarded as one of the HORÆ (which see); and Hesiod represented her as approaching the throne of *Zeus* with tears and lamentations whenever a judge was guilty of injustice.

DICTÆUS, a surname of *Zeus*, derived from Mount Dicte in Crete, where he had a temple.

DICTATES OF HILDEBRAND. See ROME (CHURCH OF).

DICTYNNA (Gr. *dictyon*, a net), a surname of *Artemis*, as being the goddess of hunting.

DICTYNNIA, a festival celebrated in honour of *Artemis* at Cydonia in Crete. Little is known concerning it, except that it was accompanied with sacrifices.

DIDYMÆUS, a surname of *Apollo*, from the double light which he imparted to mankind; the one directly and immediately from himself, considered as the sun, the other by reflection, as the moon.

DIESPITER. See JUPITER.

DIFFAREATIO (Lat. *dis*, asunder, and *far*, wheat), a religious ceremony among the ancient Romans, by which alone a marriage could be dissolved which had been contracted by CONFAREATIO (which see), the most solemn marriage ceremony in the earlier periods of the Roman history. See DIVORCE.

DIGAMY (Gr. *dis*, twice, and *gameo*, to marry) The point was much disputed in the ancient Christian church, whether second marriages were lawful or otherwise, particularly in consequence of the strong opinions held by the *Novatians* and *Montanists*, who denounced such marriages as unlawful. This opinion was also maintained by several councils.

The laity were afterwards permitted to contract second marriages, while the prohibition still rested upon the clergy. The introduction of the law of celibacy, however, rendered this restriction, in so far as the clergy were concerned, altogether useless.

DIGGERS, a term of reproach applied to the **WALDENSES** (which see) because in consequence of the severe persecution to which they were exposed, they were under the necessity of digging for themselves caverns in which they might safely worship God.

DIGNITARY, a term used in England to denote one who holds cathedral or other preferment to which jurisdiction is annexed.

DII (Lat. gods). See **MYTHOLOGY**.

DIPOLEIA, a festival of great antiquity, celebrated annually in honour of *Zeus* on the Acropolis of Athens. An ox was sacrificed on this occasion, but in a peculiar manner. Barley mixed with wheat was laid upon the altar of *Zeus*, and the ox which was destined to be sacrificed was allowed to eat a portion of it; but while the animal was thus engaged, one of the priests, who received the title of *Bouphonos*, or ox-murderer, seized an axe, killed the ox, and ran away. The other priests, pretending to be ignorant who had committed the fatal act, summoned the axe with which the deed had been done, and declared it guilty of murder. This strange ceremony is said to have arisen from an ox having on one occasion devoured the cakes offered at the celebration of the **DIONYSIA** (which see), thus carrying us back for the origin of the *Diipoleia* to a time when the fruits of the ground were offered instead of animal sacrifices. Porphyry informs us, that three Athenian families claimed the privilege of taking a part in this ancient festival, one by leading the ox to the altar, a second by knocking it down, and a third by killing it, all of which functions were reckoned peculiarly honourable.

DIMESSES, an order of nuns, consisting of young maids and widows, founded in the state of Venice in the sixteenth century. The originator of this order was Dejanata Valmarana, the wife of a civilian of Verona; and the rules for their direction were laid down in 1584 by Anthony Pagani, a Franciscan. Three years' probation was required before entrance could be obtained into the order. The habit which the nuns wore was either of black or brown woollen, as they chose.

DIMINUTOS, a name used to denote those persons whose confessions before the Inquisition were defective and imperfect. There are three kinds of *Diminutos*, who as such were condemned to die. (1.) Those who having accused themselves after being imprisoned, or at least before sentence of condemnation had passed upon them, had consequently sufficient time to examine themselves and make a complete declaration. (2.) Those who did not confess till after sentence of condemnation had passed upon them. These were put to the

torture in order thereby to force them to complete their confessions, and thereby save their lives. This second kind of *diminutos* were allowed time to answer what was required of them till the Friday immediately preceding the *Auto da Fe*. (3.) Those who did not make a confession until they were given up to the confessors. These were never afterwards put to the torture, and could only be delivered from death by naming all their accomplices without a single exception. See **INQUISITION**.

DIMISSORY LETTERS, also called **CANONICAL LETTERS** (which see). In the Church of England *Dimissory Letters* are those which are given by a bishop to a candidate for holy orders, having a title in his diocese, directed to some other bishop, and authorizing the bearer to be ordained by him. When a person produces letters of ordination conferred by any other than his own diocesan, he must at the same time produce the letters *dimissory* given by his own bishop.

DIMOERITES. See **APOLLINARIANS**.

DIN (Arab. practice), the second of the two parts into which *Islamism* or the Mohammedan system is divided, faith and practice. The *din* or practice consists of, 1. Prayers and purifications. 2. Alms. 3. Fasting; and 4. The Pilgrimage to Mecca.

DINA CHARİYAWA, a manual of Daily Observances to be attended to by the Buddhist priests in Ceylon. Mr. Hardy, in his 'Eastern Monachism,' gives a translation of this production, and to give the reader an idea of its contents, we extract a passage containing the principal duties incumbent upon the priest: "He who, with a firm faith, believes in the religion of truth, rising before day-light, shall clean his teeth, and shall then sweep all the places that are proper to be swept, such as the court-yard, the platform near the bô-tree, and the approaches to the wihâra; after which he shall fetch the water that is required for drinking, filter it, and place it ready for use. When this is done he shall retire to a solitary place, and for the space of three hours (there are sixty hours in one day) meditate on the obligations, considering whether he has kept them or not. The bell will then ring, and he must reflect that greater than the gift of 100 elephants, 100 horses, and 100 chariots, is the reward of him who takes one step towards the place where worship is offered. Thus reflecting he shall approach the *dâgoba* (a conical erection under which some relic is placed) or the bô-tree, and perform that which is appointed; he shall offer flowers, just as if Budha were present in person, if flowers can be procured; meditate on the nine virtues of Budha, with a fixed and determined mind; and having worshipped, seek absolution for his negligences and faults, just as if the sacred things (before which he worships) had life. Having risen from this act of reverence, he shall proceed to the other places where worship is offered, and spreading the cloth or skin that he is accustomed to place under him, he shall again worship (with his forehead

to the ground, and touching the ground with his knees and toes). The next act that he is required to perform is to look at his *lita*, or calendar, in order that he may learn the *awach'háwa* (the length of the shadow, by which according to rules regularly laid down, varying with the time of the year, the hour of the day may be known), the age of the moon, and the years that have elapsed since the death of Budha; and then meditate on the advantages to be derived from the keeping of the obligations, carrying the alms-bowl, and putting on the yellow robe. It will now be time for him to take the alms-bowl, and when going his round, he is to bear in mind the four *karmasthánas*, not to go too near, nor to keep at too great a distance from, his *upádyá* or preceptor; at a convenient distance from the village, having swept a small place clean, he is properly to adjust his robe. If going with his *upádyá* or preceptor, he is to give the bowl into his hands, and accompany him to the village, carefully avoiding the sight of women, men, elephants, horses, chariots or soldiers. According to the rules contained in the *Sékhiyá*, he is to proceed along the road; and after the alms have been received he is to retire from the village in the manner previously declared. Taking the bowl and outer robe of his superior, he shall then proceed to the *wihára*. If there be a place appointed for the robe, he shall put it there after folding it; then place a seat, wash his feet, enquire if he is thirsty, place before him the tooth-cleaner, and bring the alms-bowl, or if this be refused, a small portion of rice. The stanzas must be repeated that are appointed to be said before eating, after eating, and when the things are received that may be used as sick diet; and the food is to be eaten in the manner laid down in the *Sékhiyá*. Then taking the bowl of his superior he shall wash it, put it in the sunshine to dry, and deposit it afterwards in its proper place. This being done he is to wash his own face, and putting on his robe, he is first to worship his superior, and then Budha. The next act is to go again to some solitary place, and there repeat the appointed stanzas, considering whether he has omitted the practice of any obligation, or in any way acted contrary to them, after which he must exercise *maitri-bháwaná*, or the meditation of kindness and affection. About an hour afterwards, when his weariness is gone, he is to read one of the sacred books, or write out a portion of one; and if he has anything to ask from his preceptor, or to tell him, this is the time at which it should be done. In some convenient place the *bañá* is to be read; and when this is concluded, if there be time before the setting of the sun, he is again to sweep the court-yard, &c. as before."

DIOCESE (Gr. *dióikesis*, administration), the district of country over which, according to ecclesiastical arrangement, the jurisdiction of a bishop extends. The division of a country into dioceses probably commenced in the time of Constantine, when the church first became connected with the state. The

term is used in Lutheran churches to denote all the parishes, usually from twenty to thirty, that are under the inspection of one superintendent. In Russia, the dioceses are called **EPARCHIES** (which see), and are thirty-six in number. In England and Wales there are twenty-eight dioceses or bishoprics, namely, Canterbury, York, London, Durham, Winchester, Bangor, Bath and Wells, Carlisle, Chester, Clüchester, Ely, Exeter, Gloucester and Bristol, Hereford, Lichfield, Lincoln, Llandaff, Manchester, Norwich, Oxford, Peterborough, Ripon, Rochester, Salisbury, St. Asaph, St. David's, Worcester, Sodor and Man. It is the duty of the **BISHOP** (which see) to exercise a careful oversight of all the members of his diocese, both clerical and lay, in regard to spiritual and ecclesiastical matters. In matters of discipline an appeal is open from the clergy to the bishop of the diocese.

The average population in March 1851, when the last census was taken of each diocese in England and Wales, was 645,383. This appears to be a higher average than is to be found in any other country of Europe. From a Report of a recent Commission in France, on the subject of Episcopal Sees, we learn the following facts as to the average population of each diocese in various Roman Catholic and other countries in Europe. France reckons a bishop or archbishop for about 400,000 souls of Roman Catholic population. Bavaria has eight dioceses for 3,000,000 souls, or in other words, the average amount of a single diocese is 375,000. Austria has seventy-eight bishops or archbishops for 28,000,000 souls, that is, one diocese for 358,000. Ireland has twenty-nine dioceses for 6,500,000 Roman Catholics, which makes about 224,000 in each diocese. Spain has fifty-nine dioceses for 12,000,000 souls, that is, a diocese for 203,000 souls. The dioceses in Spain have recently undergone a slight reduction to fifty-six. Portugal has twenty-two episcopal or metropolitan dioceses for 2,500,000 souls, that is, a diocese for 113,000 souls. The two Sicilies have eighty dioceses for 8,500,000 souls, or one diocese for 106,000 souls. Sweden, with about 3,000,000 souls, has thirteen dioceses. Greece, with a population of less than 1,000,000, has twenty-four Episcopal dioceses. The Protestant Episcopal Church in the United States of America has about 1,800 clergy, and thirty-two Episcopal dioceses.

DIOCESAN, a word frequently used to denote a bishop in relation to his diocese.

DIOCESAN CHURCH, a term anciently used for a parish church. Thus the council of Tarraco decreed that bishops must visit their dioceses once a year, and see that no diocesan church was out of repair.

DIOCESAN EPISCOPACY. See **EPISCOPACY**.

DIOCESAN SYNODS, ecclesiastical conventions which the patriarchs of the ancient Christian church had the privilege of summoning whenever occasion

required. These synods consisted of the metropolitans and all the provincial bishops.

DIOCLEIA, a festival celebrated at Megara in ancient Greece, in honour of Diocles, an Athenian, who, when banished from his native city, fled to Megara, and there having formed an attachment to youth, fell in battle while protecting his favourite with his shield. The Megarians, in admiration of this hero, instituted the *diocleia*, at which the young men engaged in gymnastic and other exercises.

DIOMEDES, the name of one of the inferior deities of the ancient Greeks. It is not improbable that he may have been a Pelasgian deity who came afterwards to be confounded with Diomedes, who next to Achilles was the most distinguished of the heroes of Greece.

DIONÆA, a surname of **APHRODITE** (which see).

DIONYSIA, festivals celebrated in ancient times in different parts of Greece, in honour of **DIONYSUS** (which see). They were known under a variety of different names, but were uniformly marked by one feature, that of enthusiastic merriment and joviality, such as were likely to characterize festivals sacred to the god of wine. The Attic festivals of Dionysus were four in number; the rural Dionysia, the *Lenæa*, the *Anthesteria*, and the city Dionysia. On all these occasions processions took place, in which both men and women joined, bearing the thyrsus in their hands, and singing dithyrambic odes and hymns in honour of the god. The phallus, the symbol of fertility, was also carried in these processions, and this was followed by men disguised as women. In some places it was counted as a dishonour done to the god to appear at the Dionysia without being intoxicated. The Greeks both in Asia and in Europe observed these festivals, but in Bœotia with more unrestrained joviality than anywhere else. In very early times, however, human sacrifices were offered on these occasions. When introduced among the Romans, the *Dionysia* received the name of **BACCHANALIA** (which see).

DIONYSUS, the god of wine among the ancient Greeks, worshipped also among the Romans under the name of **BACCHUS** (which see). He is usually described as the son of Zeus and Semele, but a tradition is given by Diodorus, that he was a son of Ammon and Amaltheia. Great difference of opinion exists as to the birthplace of the god, which is generally said to be Thebes, while others allege it to have been India, Libya, and other places. Traditions are so various as to the parentage, birthplace, and other circumstances connected with this god, that Cicero distinguishes five Dionysi, and Diodorus Siculus speaks of three.

The education of Dionysus is said to have been intrusted by Zeus to the nymphs of Mount Nisa in Thrace, and when he had reached the age of manhood, he travelled throughout many countries of the earth displaying his divine power, after which he led

his mother Semele out of Hades, and ascended with her to Olympus. As the cultivation of the vine came to be more extensively cultivated in Greece, the worship of Dionysus was more widely diffused. This god was the mythical representative of some power of nature, which leads man away from his natural mode of living. He was considered as revealing future events, and was even said to be as intimately connected with the oracle at Delphi as Apollo himself. He had oracles of his own in different parts, particularly in Thrace and in Phocis. In the former province his worship was first accompanied with Bacchanalian orgies. In the earliest times human sacrifices were offered to him, but this barbarous custom was afterwards discontinued, and animals were sacrificed in place of men. The ram was the animal which was most frequently offered to Dionysus. The plants sacred to this god were the vine, the ivy, the laurel, and the asphodel, while among living creatures the magpie and the panther illustrated his divinity.

DIOSCURI, the name given to Castor and Pollux, sons of Zeus and Leda, who were ranked among the deities of ancient Greece. Homer, in the *Odyssey*, makes them sons of Leda and Tyndareus, king of Lacedæmon, and hence they are often called *Tyndaridæ*. Each of the brothers was famed for his skill in a particular accomplishment, Castor in managing horses, and Pollux in boxing. Various fabulous stories are related concerning these famed brothers. Thus they are said to have received divine honours from the Athenians, in consequence of the valour which they displayed in an expedition undertaken against Athens, in order to rescue their sister Helen who had been carried off from Sparta. They are also alleged to have had a part in the Argonautic expedition, and to have distinguished themselves in a battle with the sons of Aphareus. Zeus, in token of his approbation, gave the brothers a place among the stars, under the name of Gemini, the Twins. Müller considers the worship of the Dioscuri to have had its origin in some ancient Peloponnesian gods, who were in course of time confounded with the human *Tyndaridæ*, who had performed such exploits as to raise them to divine honours. Their worship spread from Peloponnesus, where it seems to have commenced, over Greece, Sicily, and Italy. They were considered as exercising a watchful care over all travellers, but more especially travellers by sea. Statues of the Dioscuri were placed at the end of the race-course at Sparta. The worship of Castor and Pollux was early introduced among the Romans, and a temple in their honour stood in the Forum at Rome. Two other temples dedicated to the Castores were afterwards built in the city, one in the Circus Maximus, and the other in the Circus Flaminius. From that time the Castores were regarded as the patrons of the Roman equites, who held a grand procession in their honour every year.

DIOSCURIA, festivals celebrated annually in

ancient Greece in honour of the DIOSCURI (which see). Different ceremonies were observed on these occasions in different places. At Sparta sacrifices and rejoicings took place. The festival at Athens was called ANACEA (which see). Throughout many parts of Greece the worship of the Dioscuri prevailed, and their festivals were held.

DIPAVALI, a Hindu festival in honour of VISHNU (which see), the second person of the Hindu Triad or Trimurti. It was instituted in memory of an exploit which the god performed in the form of KRISHNA (which see). A certain *Ratjasja* had taken captive sixteen thousand virgins, but *Krishna* slew him, and set the maidens at liberty. Hence originated the *Dipavali*, when the Hindu holds a festival during the day, and the houses are illuminated at night. The children also go up and down the streets with lighted candles.

DIPPERS. See DUNKERS.

DIPTYCHS, two writing tablets among the ancient Greeks which could be folded together. This name was also given to the registers kept in the early Christian churches, in which were recorded the names of those who offered and presented themselves for baptism. They had several sorts of diptychs, some for the dead, and some for the living. It was usual in the ancient church, before making oblation for the dead, that the deacon read aloud the names of those eminent bishops, or saints, or martyrs, who were particularly to be mentioned in this part of the service. The diptychs seem to have been read before the consecration prayer, immediately after the kiss of peace. Cardinal Bona mentions three sorts of diptychs, which are thus described by Bingham: "One, wherein the names of bishops only were written, and more particularly such bishops as had been governors of that particular church: a second, wherein the names of the living were written, who were eminent and conspicuous either for any office and dignity, or some benefaction and good work, whereby they had deserved well of the church; in this rank were the patriarchs and bishops of great sees, and the bishop and clergy of that particular church; together with the emperors and magistrates, and others most conspicuous among the people: the third was, the book containing the names of such as were deceased in catholic communion." The diptychs were read from the AMBO (which see), or reading-desk. To erase any person's name from these ecclesiastical registers, was to declare them anathematized, and cast out of the communion of the church. When any one who had been excommunicated was restored, his name was inserted anew in the diptychs. When this was done, the penitent was absolved, and he was once more admitted to the communion and fellowship of the faithful. See CENSURES (ECCLIASTICAL).

DIRÆ. See EUMENIDES.

DIRECTORY, regulations for the performance of public worship, drawn up by the Assembly of Di-

vines at Westminster in 1644. It was by express order from both Houses of Parliament that the Directory was composed, and with a view to supply the place of the Liturgy or Book of Common Prayer which had been abolished. Dr. Hetherington, in his 'History of the Westminster Assembly,' gives the following brief account of the proceedings of the Assembly on the subject of the Directory: "On the 21st of May 1644, Mr. Rutherford moved for the speeding of the directory for public worship, to which no attention had hitherto been paid. In consequence of this motion, Mr. Palmer, chairman of the committee appointed for that purpose, gave in a report on the 24th, which brought the subject fairly before the Assembly. Some little difference of opinion arose, whether any other person, except the minister, might read the Scriptures in the time of public worship, which terminated in the occasional permission of probationers. But when the subject of the dispensation of the Lord's Supper came under discussion, it gave rise to a sharp and protracted debate, chiefly between the Independents and the Scottish Commissioners. The Independents opposed the arrangement of the communicants, as seated at the communion table, it being the custom among them for the people to remain in their pews; while the Scottish members urgently defended the proposed method of seating themselves at the same table. Another disputed point was, with regard to the power of the minister to exclude ignorant or scandalous persons from communion. The debates on these points occupied the Assembly from the 10th of June to the 10th of July. The directory for the sacrament of baptism was also the subject of considerable debate, continued from the 11th of July to the 8th of August. The directory for the sanctification of the Sabbath was readily received; and a committee was appointed to prepare a preface for the completed directory for public worship. This committee consisted of Messrs. Goodwin, Nye, Bridge, Burgess, Reynolds, Vines, Marshall, and Dr. Temple, together with the Scottish ministers. The appointment of so many of the Independents was for the purpose of avoiding any renewal of the protracted contentions in which they had so long held the Assembly, as we learn from Baillie. This part of the Assembly's labours received the ratification of Parliament on the 22d of November 1644; with the exception of the directions for marriage and burial, which were finished on the 27th of the same month, and soon afterwards the whole received the full ratification of Parliament."

Among other directions in reference to the mode of conducting public worship, the use of the Lord's Prayer is enjoined as the most perfect model of devotion. Private or lay persons are forbidden to dispense the ordinance of baptism, and injunctions are given to baptize publicly in face of the congregation. Anything in the shape of a burial service for the dead is forbidden. In the observance of the

Lord's Supper, the communion table is ordered to be so placed that the communicants may sit about it. The use of the Directory having been enforced by an ordinance of the Parliament, which was repeated on 3d August 1645, King Charles II., in opposition to this injunction, issued a proclamation at Oxford on the 13th November of the same year, restoring the use of the Book of Common Prayer, which had been discontinued. The Directory was adopted by the General Assembly of the Church of Scotland, and published under their sanction.

DIS, a name given to PLUTO (which see), and, therefore, sometimes applied to the infernal regions over which that god reigned.

DISCALCEATI (Lat. barefooted), a brotherhood of monks in Spain, connected with the Franciscan order. They received the privileges of a separate association in A. D. 1532, by authority of Clement VII. They differed from others by adhering more strictly to the rules of St. Francis. They receive the name of *Recollets* in France, and *Reformati* in Italy.

DISCIPLE (Lat. *discipulus*, a scholar), the follower of any leader of a sect, or head of a school of religion or philosophy.

DISCIPLES OF CHRIST, a Christian denomination in the United States of America, which, though known by a variety of names, such as "Baptists," "Reformed Baptists," "Reformers," or "Campbellites," have themselves chosen the unsectarian appellation which heads the present article. The originator of the sect, as has already been noticed in the article BAPTISTS (AMERICAN), was Mr. Thomas Campbell, who was long a minister of the Secession branch of the Presbyterian Church of the North of Ireland, and who, having emigrated to America, settled in Washington county, Pennsylvania. Being soon after joined by his son Alexander, who had studied under Greville Ewing in Glasgow, they began to entertain and promulgate the idea, that a public effort should be made to restore the original unity of the church of Christ. With this view they urged it as a grand fundamental point, in order to Christian unity, that all human creeds, confessions of faith, and formularies of doctrine and church government, should be laid aside, and the Bible alone should be taken as the authorized bond of union and the infallible rule of faith and practice. A considerable number of individuals responded to this appeal, and a congregation was immediately organized upon Brush Run in Washington county, on the 7th of September 1810, where a place of worship was erected, and over this congregation Thomas Campbell and his son Alexander presided as joint pastors. Each applicant for admission to this body of Christians was required to give satisfactory evidence that he fully understood the relation he assumed, and the true scriptural ground of salvation. Accordingly, he was requested to give an answer to the question, "What is the meritorious cause of the

sinner's acceptance with God?" and upon expressing an entire reliance upon the merits of Christ alone for justification, and evincing a conduct becoming the Christian profession, he was received into the fellowship of the church.

This infant community enjoyed for a time the utmost harmony and peace. Most of the members being poor, they were unable to finish the interior of the church which they had built for the worship of God, and they were accordingly accustomed to assemble in the unfinished building without fire even in the depth of winter. They were also in the habit of visiting often at each other's houses, and spending whole nights in social prayer; searching the Scriptures, asking and answering questions, and singing hymns. The sunshine of peace which rested upon this small body of Christian disciples was ere long destined to be overclouded. A controversy arose on the much-disputed point of infant baptism, which distracted the minds both of pastors and people. The question was agitated with much keenness by parties on both sides, and at length, on the 12th June 1812, Thomas Campbell, his son Alexander, and the whole family, along with several members of the church, were immersed in the waters of adult baptism on a simple profession of their faith. This event, of course, affected, in no small degree, the church which had been formed. Those who adhered to the doctrines of the Pædobaptists left the community, while those who remained were, in consequence of the change in their views, brought into immediate connection with the Baptists. Accordingly, in the fall of 1813, they were received into the Redstone Baptist Association, stipulating, however, expressly in writing, that "no terms of union or communion other than the Holy Scriptures should be required."

The views which Alexander Campbell urged upon the Baptist churches, with which he and his father had now become connected, excited no small stir in that body, some entering readily into the new opinions, while others as firmly and resolutely opposed them. At length the church of Brush Run and its pastors came to be looked upon with jealousy and distrust by the other churches of the Redstone Association, and it became necessary, after a considerable time spent in the most unpleasant contentions, that about thirty of the members of Brush Run, including Alexander Campbell, should leave the church. This small body, accordingly, emigrated to Wellsburg, Virginia, where they were constituted as a new church, and admitted into the Mahoning Association of Ohio. Here they found a much more ready adoption of their sentiments, and so rapidly did they succeed in promulgating their peculiar opinions, that in 1828 the Mahoning Association rejected all human formularies of religion, and relinquished all claim to jurisdiction over the churches, resolving itself into a simple annual meeting for the purpose of receiving reports of the progress of the

churches, and for worship and mutual co-operation in the spread of the gospel. The bold step thus taken by so large a number of churches, embracing a considerable portion of the Western Reserve, excited the utmost alarm throughout the Baptist churches generally. The adjoining churches connected with the Beaver Association proceeded without delay to denounce as heretical, and to exclude from their communion, all who had adopted the views of the Disciples, as the followers of Campbell were termed. The schism thus commenced extended to Kentucky, to Eastern Virginia, and, in short, to all the Baptist churches and associations into which the new views had been introduced.

The Disciples, finding themselves thus cut off from communion with the Baptist churches, formed themselves everywhere into distinct churches on Congregationalist or Independent principles, co-operating together, as Thomas Campbell himself expressed it, for "the restoration of pure primitive apostolic Christianity in letter and spirit; in principle and practice." No sooner had the separation of the Disciples from the Baptist body been effected than their number rapidly increased. They were joined by many Baptists who had been led to embrace their principles. The prejudices which had been formerly entertained against them gradually disappeared, and the most friendly feelings arose between the Disciples and the Baptists. The very points, indeed, for which the Disciples contended, the rejection of creeds and baptism for the remission of sins, have been adopted by some of the most able ministers of the Baptist body. Many have come over to them from almost all the leading denominations in the States, and what is more pleasing, they have been successful in gaining numerous converts from the ranks of indifference and infidelity. The principles of the Disciples have found their way into England and Wales, by the diffusion of the writings of Mr. Campbell and his fellow-labourers, and the census of 1851 contains a return of three congregations or churches calling themselves by the name of Disciples of Christ. In the United States they are most numerous in Kentucky, Ohio, Indiana, Illinois, Missouri, and Virginia. There are a few churches holding the principles of the *Disciples* in the British Provinces of North America.

The doctrines of this large and rapidly extending body of American Christians will be best stated in the language of Mr. Campbell himself as communicated to the 'Encyclopedia of Religious Knowledge': "They regard all the sects and parties of the Christian world as having, in greater or less degrees, departed from the simplicity of faith and manners of the first Christians, and as forming what the apostle Paul calls 'the apostacy.' This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of com-

munion in all the parties which have sprung from the Lutheran reformation. The effects of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary or religious words, phrases and technicalities, which has displaced the style of the living oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

"To remedy and obviate these aberrations, they propose to ascertain from the holy Scriptures, according to the commonly-received and well-established rules of interpretation, the ideas attached to the leading terms and sentences found in the holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptance of them.

"By thus expressing the ideas communicated by the Holy Spirit in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to restore a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style, is the only certain way to thinking the same things.

"They make a very marked difference between faith and opinion; between the testimony of God and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God and obedience to the commandments of Jesus are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing theories of religious sectaries, as *extremes* begotten by each other, they cautiously avoid them, as equi-distant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the Christian institution.

"They look for unity of spirit and the bonds of peace in the practical acknowledgment of one faith, one Lord, one immersion, one hope, one body, one Spirit, one God and Father of all; not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

"The holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament, or the living oracles of Jesus Christ, they

understand as containing the Christian religion ; the testimonies of Matthew, Mark, Luke, and John, they view as illustrating and proving the great proposition on which our religion rests, viz. *that Jesus of Nazareth is the Messiah, the only-begotten and well-beloved Son of God, and the only Saviour of the world*; the Acts of the Apostles, as a divinely authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of the *gospel* by the Holy Spirit sent down from heaven, and the procedure of the apostles in setting up the church of Christ on earth ; the Epistles as carrying out and applying the doctrine of the apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel in the behaviour of its professors ; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God ; the Apocalypse, or Revelation of Jesus Christ to John in Patmos, as a figurative and prospective view of all the fortunes of Christianity, from its date to the return of the Saviour.

"Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, '*This is my Son, the beloved, in whom I delight,*' or, in other words, believes what the evangelists and apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in everything, they regard as a proper subject of immersion, and no one else. They consider immersion into the name of the Father, Son, and Holy Spirit, after a public, sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins and of adoption into the family of God.

"The Holy Spirit is promised only to those who believe and obey the Saviour. No one is taught to expect the reception of that heavenly Monitor and Comforter as a resident in his heart till he obeys the gospel.

"Thus while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed after the glorification of Jesus, 'Be immersed every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit.' They teach sinners that God commands *all men* everywhere to reform or to turn to God, that the Holy Spirit strives with them so to do by the apostles and prophets, that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and to turn to God.

"The immersed believers are congregated into societies according to their propinquity to each other, and taught to meet every first day of the week in honour and commemoration of the resurrection of Jesus, and to break the loaf which commemorates the death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

"Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations ; and every church, either from itself or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation where it is necessary, as far as their means extend. But every church regards these evangelists as its servants, and therefore they have no control over any congregation, each congregation being subject to its own choice of presidents or elders whom they have appointed. Perseverance in all the work of faith, labour of love, and patience of hope, is inculcated by all the disciples as essential to admission into the heavenly kingdom.

"Such are the prominent outlines of the faith and practices of those who wish to be known as the Disciples of Christ : but no society among them would agree to make the preceding items either a confession of faith or a standard of practice ; but, for the information of those who wish an acquaintance with them, are willing to give at any time a reason for their faith, hope, and practice."

It is somewhat remarkable that in this statement of doctrine and discipline, drawn up by one of the originators of the sect of Disciples of Christ, one of their leading doctrines, that of baptismal regeneration, is scarcely made to occupy its due prominence. The Rev. R. Richardson of Virginia, however, himself a minister in connection with the body, is more explicit on the subject : "It was the *unity* of the church which first struck the attention : the subsequent submission to immersion is only one example, among others, of that progression which consistency with their own principles required. Thus, it was not until about ten years after this, that the *definite object of immersion* was fully understood, when it was recognised as the *remitting ordinance* of the gospel, or the appointed means through which the penitent sinner obtained an assurance of that pardon, or remission of sins, procured for him by the sufferings and death of Christ. Nor was it until a still later period, that this doctrine was *practically applied*, in calling upon believing penitents to be baptized for the purpose specified. This view of baptism gave great importance to the institution, and has become one of the prominent features of this reformation." Dr. Schaaf also in his 'America ; Social, Political, and Reli-

gious,' when speaking of this sect, says of them, that "they identify baptism, that is immersion, with regeneration." Dr. Baird, who seems to entertain strong prejudices against this sect, says, that "Evangelical Christians in America, Baptists, as well as Pædobaptists, have many fears about Mr. Campbell and his followers." But the Disciples are gathering strength every day, and becoming a numerous and energetic body.

DISCIPLINA ARCANI. See ARCANI DISCIPLINA

DISCIPLINANTS. See FLAGELLANTS.

DISCIPLINE (ECCLESIASTICAL), the exercise of a judicial power which is claimed by the Christian church over her own members, in virtue of which she inflicts censures of various kinds and degrees on those of them who have transgressed the laws of Christ. For the nature of these censures, and the principles on which they rest, see CENSURES (ECCLESIASTICAL). The right of the church to exercise discipline, or to exclude any from her communion, was keenly controverted by Erastus and his followers, on the ground that it belongs to the civil magistrate alone to punish the guilty. Such a view was in complete consistency with the principles of Erastus, who confounded the provinces of the church and the state with each other. The two, however, are essentially distinct and separate. The chief points of difference are thus briefly noticed by Dr. James Buchanan: "They *differ* in their origin—the civil governor holding primarily of God, as the universal sovereign; the church holding of Christ as mediator; and this difference is of some importance, notwithstanding the great truth which is clearly affirmed in Scripture, viz., that *both* are now placed under Christ, who is not only 'the Head of the church,' but 'Head over *all things* to the church.' They *differ* in their extent; civil government being an ordinance of God in all nations, the church being limited to those countries where the gospel is preached. They *differ* in respect to some of their *ends*; certain secular purposes being served by the state, which are not directly contemplated by the church as a spiritual body, however much she may be fitted to aid in their attainment; and certain spiritual purposes, again, being served by the church, which the state, considered as such, cannot effect. They *differ* in respect to some of the means by which these ends are to be promoted; the civil magistrate having the power of the sword, which is withheld from the church, and the prerogative of making war on just and needful occasions, which is not competent to a spiritual kingdom; while the church again has warrant to use the sword of ecclesiastical discipline with which the magistrate may not interfere. They *differ* in respect to their *officers*, the civil magistrate having no power, as such, to preach or to administer the sacraments of religion; and the officers of the church, as such, having no power to exercise any function of the magistracy; so that, even were there a na-

tion in which every subject of the state was also a member of the church, that nation would still be governed by two distinct sets of office-bearers, the one belonging to the church, the other to the commonwealth."

It is impossible to peruse the New Testament even in the most cursory manner, without being convinced that the primitive church asserted for itself the right of exercising discipline over its members. The case of the incestuous man is a case completely in point. This man had been guilty of a flagrant violation of the Divine law, and had brought serious discredit upon the Christian profession. Paul therefore enjoins the church of Corinth to which this person had belonged, "in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The discipline to be exercised upon a heretic the apostle lays down in Titus iii. 10, "A man that is an heretick, after the first and second admonition reject;" and in regard to an immoral person he says, in 2 Thes. iii. 6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Some of the seven churches of Asia Minor are reproved for their neglect of the exercise of discipline in various cases, and for in this way permitting unworthy persons to remain within the Christian church.

The discipline of the Christian church is in its nature strictly spiritual and moral, not civil. It is a gross perversion of its design, therefore, to connect it with civil pains, confiscation of goods, imprisonment, bodily torture, banishment or death. Neither is it consistent with the true character of the church of Christ, to deliver up an excommunicated person, as the Church of Rome does, to the secular arm, to endure civil penalties, or even death. The church has received power, not for destruction, but for edification, and all her censures, therefore, ought to have as their ultimate design the reformation and restoration of the offenders.

The theory of ecclesiastical discipline in the Church of England is to be found in the canons adopted by convocation in 1603, which having been authorized by the King's Commission, are held to be binding on the clergy; but not having been confirmed by Parliament, they are not binding on the laity except where they are explanatory of the ancient canon law. The principles on which discipline ought to proceed according to the constitution and canons of the church are thus laid down by Mr. Conder in his 'View of All Religions:' "According to the theory of the church, every parish is committed to the government of the minister, with the assistance of the churchwardens, (generally two,) who are chosen annually, in Easter week, from the body of

the parishioners, and who are the guardians of public morals and ecclesiastical discipline within their precincts. These lay officers of the church are bound by their oath to return the names of all loose and scandalous livers into the ecclesiastical court of the diocese, at least once a-year; and they may present at any other time for gross crimes. And if the churchwardens neglect their duty, and no voluntary promoter appears, the 113th canon then empowers the minister to take the business of prosecuting offenders into his own hands. If the party accused be convicted of the crime upon the testimony of at least two witnesses, before the judge of the ecclesiastical court, he may be excommunicated, and not admitted to the sacrament or any communion in divine offices, and be condemned in the costs of the suit. There is also what is termed the Greater Excommunication, whereby the offender is cut off from all commerce with Christians, even in temporal affairs. This must be pronounced by the bishop; and if the excommunicated person persist, for forty days, in contumacious disobedience, he may be committed to prison by virtue of the writ *de excommunicato capiendo*, to lie there till he shall have made satisfaction to the church. But, if the judge of any spiritual court excommunicate a man for a cause of which he has not the legal cognizance, the party may have an action against him at common law, and he is also liable to be indicted at the suit of the king." Such is the mode of discipline which is sanctioned by the canon law of the Church of England, but the exercise of discipline in that church has almost fallen into desuetude.

In the Church of Scotland, and other Presbyterian churches, the exercise of discipline devolves in the first instance upon the kirk-sessions, which consist of the minister and elders of each congregation. From the kirk-session an appeal lies to the presbytery of the bounds, which consists of all the ministers within a certain district, along with one ruling elder chosen from each parish. From the judgment and authority of the presbytery, there lies an appeal to the provincial synod, which usually meets twice in the year, and comprises all the presbyteries within a certain large district of country. Last of all, the judgment of the synod may be appealed from to the highest ecclesiastical court, the General Assembly, which is composed of a certain number of ministers and ruling elders delegated from each presbytery, along with, in the case of the Established Church of Scotland, commissioners from the royal burghs. In questions purely religious, and not affecting temporalities, no appeal is admissible from the decisions of this court. But the ecclesiastical courts of Scotland have no such temporal authority over persons and property as belongs to the ecclesiastical courts of England; having no power either to fine or to imprison the offender, but simply enforcing their decisions by religious considerations and motives.

The Reformed churches on the Continent have great

variety in their modes of discipline, and in many instances the civil magistrate arrogates to himself the functions which ought to belong to the office-bearers of the church. Thus in the Protestant church of Prussia, though the consistories exercise nominally ecclesiastical power, yet their proceedings are not a little controlled by government. In Russia, also, all is still more manifestly under the management of the sovereign. The Holy Legislative Synod is dependent entirely for the choice of its members on the will of the Czar. It is presided over by a layman, who is considered as sitting on the part of the crown, and has a negative on all its resolutions till they are laid before the emperor; and the members of the synod, in the words of their oath, acknowledge the emperor as "the supreme judge of this spiritual college."

In the Society of FRIENDS (which see), commonly called Quakers, a peculiar arrangement is made for the exercise of discipline. Monthly meetings are held, composed of several congregations situated within a convenient distance from each other. Each monthly meeting is required to appoint certain persons under the name of overseers, whose business it is to take care that the rules of discipline be put in practice, and when any case of complaint or disorderly conduct comes to their knowledge, they are bound to see that private admonition agreeably to the gospel rule, Mat. xviii. 15—17, be given before the case is reported to the monthly meeting. The quarterly meeting, which is composed of several monthly meetings, inquires into the conduct of the members connected with each, and the mode in which discipline has been exercised. The accounts thus received are digested into one, which is presented to the yearly meeting. In the case of any member who feels himself aggrieved, an appeal lies from the monthly to the quarterly, and finally to the yearly meeting, where the case takes end. There is a peculiarity, however, in the exercise of discipline among the Friends, which it may be well to notice. They believe that women may be rightly called to the work of the ministry, and that to them also belongs a share in the support of Christian discipline; and that where their own sex is concerned, its exercise devolves on them with peculiar propriety. Accordingly they have monthly, quarterly, and yearly meetings of their own sex, held at the same time with those of the men; but separately, and without the power of making rules.

Among the United Brethren or Moravians, the mode of discipline followed is what is termed among them congregation-discipline, which is thus described in one of their authoritative documents: "Agreeably to the direction of our Saviour, Matt. xviii. 15—17, the congregation-discipline has various degrees, and consists in admonitions, warnings, and reproofs given to those who transgress; first, by his fellow-brother; next, by one of the elders of the congregation; and, lastly, by the committee of overseers; in exclusion from the holy communion, and,

according to the nature of the case, also from other private meetings of the congregation: and this continues until genuine repentance and a real conversion become evident in the person falling under discipline; when he is either re-admitted to the holy communion, or reconciled to the congregation, after a deprecatory letter has been read, expressing the offender's sorrow for his transgression, and asking forgiveness. In case of great and public offence given, such persons are also absolved with laying on of hands in the presence of the congregation. It is, however, to be observed, that no privation of temporal honour, dignity, or substance is connected with this church or congregation-discipline; neither can this ever be the case, as it never interferes with any merely civil regulations, which fall under the cognizance of the laws of the land."

The Congregational or Independent churches maintain that the right of exercising discipline is vested in the church or body of Christians, who alone have the power of determining who shall be admitted into communion, and also of excluding from fellowship those who may prove themselves unworthy members of the church.

DISCIPLINE (FIRST BOOK OF), an important document drawn up by the Scottish Reformers in 1560, containing a plan of order, government, and discipline of the Church of Scotland. The commission appointed to prepare this volume consisted of John Knox, along with Messrs. Winram, Spotswood, Row, and Douglas. When completed, it was cordially approved of by the General Assembly, but when submitted to the privy council, it was so warmly opposed that it never received a formal ratification. Notwithstanding this, however, the church looked upon it as a standard book for the regulation of her practice and the guidance of her decisions. And besides, it is worthy of being noted, that though the First Book of Discipline was not ratified by the privy council as a body, it was subscribed by the greater number of the nobility and barons who were members of the council.

As this valuable document contains the fundamental principles on which the Scottish reformers sought to establish the Church of Scotland, we give an abstract of these principles drawn from Dr. Hetherington's History of that Church: "The ordinary and permanent office-bearers of the church were of four kinds: the minister or pastor, to whom the preaching of the gospel and administration of the sacraments belonged, the doctor or teacher, whose province it was to interpret Scripture and confute errors, including those who taught theology in schools and universities; the ruling elder, who assisted the minister in exercising ecclesiastical discipline and government; and the deacon, who had the special charge of the revenues of the church and the poor. To these permanent office-bearers there were added two others of a temporary character. In the arrangement entered into previous to the first General Assembly, there

were only twelve reformed ministers to preach the gospel throughout the whole kingdom; and to accomplish the utmost possible amount of duty by so small a number, seven were placed in the chief towns, and large country districts were assigned to each of the remaining five. These five were called superintendents; and their duty was to travel from place to place throughout their districts, for the purpose of preaching, planting churches, and inspecting the conduct of the country ministers where there were any, and of another temporary class of men termed exhorters and readers. The latter class consisted of the most pious persons that could be found, who, having received a common education, were able to read to their more ignorant neighbours, though not qualified for the ministry. When the readers were found to have discharged their duty well, and to have increased in their own knowledge, they were encouraged to add a few plain exhortations to the reading of the Scriptures; and then they were termed exhorters. If they still continued to improve, they might finally be admitted to the ministry. To search out, employ, and watch over the conduct of such men, giving them instruction from time to time, was the chief duty of the superintendent, from which, indeed, he derived his name, so naturally expressive of his duty,—a duty the very nature of which shows it to have been temporary, and intended to expire whenever the necessities which called it into being should have been removed by a sufficiency of qualified ministers.

"No person was allowed to preach, or to administer the sacraments, till he was regularly called to this employment. 'Ordinary vocation [calling] consisteth in election, examination, and admission.' 'It appertaineth to the people, and to every several congregation, to elect their minister.' 'For altogether this is to be avoided, that any man be violently intruded or thrust in upon any congregation; but this liberty, with all care, must be reserved to every several church, to have their votes and suffrages in election of their ministers.' The examination was appointed to take place 'in open assembly, and before the congregation,' to satisfy the church as to his soundness in the faith, his 'gifts, utterance, and knowledge,' his willingness to undertake the charge, the purity of his motives, and his resolution to discharge the duties of the office with diligence and fidelity. Admission then took place by the person being solemnly set apart by prayer, at first without imposition of hands, which, however, was afterwards appointed to be done. Superintendents were admitted in the same way as other ministers, were tried by the same church courts, liable to the same censures, and might be deposed for the same crimes.

"The affairs of each congregation were managed by the minister, elders, and deacons, who constituted the kirk-session, which met regularly once a-week, and oftener if business required. There was also a meeting, called the weekly exercise, or prophesying,

held in every considerable town, consisting of the ministers, exhorters, and educated men in the vicinity, for expounding the Scriptures. This was afterwards converted into the presbytery, or classical assembly. The superintendent met with the ministers and delegated elders of his district twice a-year, in the provincial synod, which took cognizance of ecclesiastical affairs within its bounds. And the General Assembly, which was composed of ministers and elders commissioned from the different parts of the kingdom, met twice, sometimes thrice, in a year, and attended to the interests of the National Church.

"Public worship was attended to in such a manner as to show the estimation in which it was held by our reformers. On Sabbath days the people assembled twice for public worship; and, the better to instruct the ignorant, catechising was substituted for preaching in the afternoon. In towns a sermon was regularly preached on one day of the week besides the Sabbath; and on almost every day the people had an opportunity of hearing public prayers and the reading of the Scriptures. Baptism was never dispensed unless it was accompanied with preaching or catechising. The Lord's Supper was administered four times a-year in towns; the sign of the cross in baptizing, and kneeling at the Lord's table, were forbidden; and anniversary holidays were wholly abolished.

"Education was very justly regarded as of the utmost importance, and deserving every possible encouragement. It was stated as imperatively necessary, that there should be a school in every parish, for the instruction of youth in the principles of religion, grammar, and the Latin tongue; and it was farther proposed, that a college should be erected in every 'notable town,' in which logic and rhetoric should be taught, along with the learned languages. It was even suggested that parents should not be permitted to neglect the education of their children; but that the nobility and gentry should be obliged to do so at their own expense; and that a fund should be provided for the education of the children of the poor, who discovered talents and aptitude for learning."

From the view thus given of the First Book of Discipline, it is plain that the constitution of the Reformed Church of Scotland was purely Presbyterian, and framed, as they believed, on the model of the primitive churches exhibited in the New Testament.

DISCIPLINE (SECOND BOOK OF), a system of ecclesiastical government drawn up by a committee of the General Assembly of the Church of Scotland, and sanctioned by the Assembly in 1578. In the preparation of this work, Andrew Melville took a leading part. It was never ratified by Parliament, but it has continued down to the present day to be regarded as the authorized standard of the Church of Scotland, in so far as government and discipline

are concerned. The following summary of its leading propositions is given by Dr. Hetherington: "It begins by stating the essential line of distinction between civil and ecclesiastical power. This it does by declaring, that Jesus Christ has appointed a government in his Church, distinct from civil government, which is to be exercised by such office-bearers as He has authorized, and not by civil magistrates, or under their direction. Civil authority has for its direct and proper object the promoting of external peace and quietness among the subjects; ecclesiastical authority, the direction of men in matters of religion, and which pertain to conscience. The former enforces obedience by external means, the latter by spiritual means; yet, 'as they be both of God, and tend to one end, if they be rightly used, to wit, to advance the glory of God, and to have good and godly subjects,' they ought to co-operate within their respective spheres, and fortify each other. 'As ministers are subject to the judgment and punishment of the magistrate in external matters, if they offend, so ought the magistrates to submit themselves to the discipline of the Church, if they transgress in matters of conscience and religion.' The government of the Church consists in three things,—doctrine, discipline, and distribution. Corresponding to this division, there are three kinds of church officers,—ministers, who are preachers as well as rulers; elders, who are merely rulers; and deacons, who act as distributors of alms and managers of the funds of the church. The name *bishop* is of the same meaning as that of pastor or minister: it is not expressive of superiority or lordship; and the Scriptures do not allow of a pastor of pastors, or a pastor of many flocks. There should be *elders*, who do not labour in word and doctrine. The eldership is a spiritual function, as is the ministry. He ought to assist the pastor in examining those who come to the Lord's table, and in visiting the sick; but their principal office is to hold assemblies with the pastors and doctors, who are also of their number, for establishing good order and execution of discipline. The office-bearers of the Church are to be admitted by election and ordination. None are to be intruded into any ecclesiastical office 'contrary to the will of the congregation to which they are appointed.' Ecclesiastical assemblies are either particular (consisting of the office-bearers of one congregation or of a number of neighbouring congregations), provincial, national or ecumenical, and general. The Presbytery, or eldership as it is called, has the inspection of a number of adjoining congregations in every thing relating to religion and manners, and has the power of ordaining, suspending, and deposing ministers, and of exercising discipline within its bounds. The provincial Synod possesses the power of all the Presbyteries within a province. The General Assembly is composed of commissioners, ministers, and elders, from the whole churches in the realm, and takes cognizance of every thing connected with the wel-

fare of the National Church. Appeals for redress of grievances may be taken from every subordinate court to its next superior one, till they reach the General Assembly, whose decision in all matters ecclesiastical is final. All the ecclesiastical assemblies have lawful power to convene for transacting business, and to appoint the times and places of their meeting. The patrimony of the Church includes whatever has been appropriated to her use, whether by donations from individuals, or by law and custom. To take any part of this by unlawful means, and apply it to the particular and profane use of individuals, is simony. It belongs to the *deacons* to receive the ecclesiastical goods, and to distribute them according to the appointment of Presbyteries. The purposes to which they are to be applied are the four following: the support of ministers; the support of elders where that is necessary, and of a national system of education; the maintenance of the poor and of hospitals; and the reparation of places of worship, and other extraordinary charges of the Church or commonwealth. Among the remaining abuses which ought to be removed, the following are particularly specified: the titles of abbots, and others connected with monastic institutions, with the places which they held, as churchmen, in the legislative and judicial courts; the usurped superiority of bishops, and their acting in parliament and council in the name of the Church, without her commission; the exercise of criminal jurisdiction and the pastoral office by the same individuals; the mixed jurisdiction of commissaries; the holding of pluralities; and patronages and presentations to benefices, whether by the prince or any inferior person, which lead to intrusion, and are incompatible with 'lawful election and the assent of the people over whom the person is placed, as the practice of the apostolical and primitive Kirk, and good order, crave.'"

The Second Book of Discipline has ever occupied a high place in the estimation of all Scottish Presbyterians; and "the principal secessions," as Dr. M'Crie well remarks, "which have been made from the National Church in this part of the kingdom, have been stated, not in the way of dissent from its constitution as in England, but in opposition to departures, real or alleged, from its original and genuine principles." See SCOTLAND (CHURCH OF).

DISPENSATIONS, special modes of providential dealing with individuals or communities; thus we speak of the Adamic Dispensation, the Abrahamic Dispensation, the Jewish Dispensation, and so forth.—The term is also used in an ecclesiastical as well as a theological sense. Thus, in the Church of Rome, a dispensation means a permission from the Pope to do what may have been prohibited. Thus before any one in communion with that church can contract a marriage within the forbidden degrees, he must have previously received a dispensation from the Pope.—In the Church of England the word dispensation de-

notes a power vested in the archbishops, of dispensing, on certain emergencies, with some minor regulations of the church, more particularly in her character as an establishment.

DISPUTATIONS, a name sometimes given to the sermons preached in the ancient Christian church, from the controversial character which they often of necessity assumed.

DISSENTERS, those denominations and sects which have separated from, and refuse to have fellowship with, the established church of a country. As distinguished from SECEDERS (which see), the word *Dissenters* is now generally employed to denote those who have left communion with an established church from their conscientious disapproval of all connection between the church and the state. See VOLUNTARY CONTROVERSY.

DISSENTERS (ENGLISH), a term usually applied to the Three DENOMINATIONS (which see), the Presbyterians, Congregationalists, and Baptists. The original Nonconformists were the great bulk of them of Presbyterian principles, and the Westminster Assembly was composed chiefly of Presbyterian divines, not more than ten or twelve of them being of the Independent denomination, and the great anxiety of that Assembly evidently was to establish Presbyterian uniformity throughout both England and Scotland. It was only, indeed, through the determined resistance of the small body of Independents that this object was defeated. During the reign of Elizabeth most of the Puritans had objected to separation from the Church of England, on the ground of doctrine, though they sought a reformation of her discipline and worship, the greater number of them being Presbyterians. But there were among the Puritans some Independents and some Baptists, whose objections were of a more serious character, disapproving as they did of all national churches. The statute of 1593, commanding the attendance of every person above sixteen at some church, bore hardly against the Independents. Many of them were imprisoned, and not a few were compelled to seek refuge in a foreign land. Brown, the originator of the sect of the BROWNISTS (which see), found a home, along with a number of his followers, in Holland. Towards the Puritans, Queen Elizabeth exercised the utmost severity during the whole of her reign, and numerous churches of exiled Dissenters sprung up at Leyden, Middleburgh, Rotterdam, and other Dutch towns, not only separated from the Church of England, but animated with a bitter hostility to the principle of established churches. This, indeed, came to be a settled doctrine of the body of English Independents. The keen discussion which took place at this time gave origin to Richard Hooker's 'Ecclesiastical Polity,' one of the ablest pieces of controversial theology which England has ever produced. The first four books appeared in 1594, and the fifth in 1597. "They have in them," said Pope Clement VIII., on hearing only a small part

of them translated into Latin, "such seeds of eternity, that if the rest be like this they shall remain till the last fire shall consume all learning."

The death of Elizabeth and the accession of James I. to the throne of England, naturally revived the hopes of the Puritan Dissenters. The king had been educated in Presbyterian principles, and had openly avowed a warm attachment to what he termed "the purest kirk in the world;" but no sooner did he plant his foot on English ground, than he straightway abjured his former views, and became a warm advocate for Episcopacy, alleging that "where there was no bishop, there would shortly be no king." The Dissenters, however, had become too powerful a party to be treated with contempt, or even neglect. James, therefore, to conciliate them if possible, summoned a conference at Hampton Court between four of their principal leaders and a select number of bishops and divines of the Established Church, himself being president. The debate, which was earnest on both sides, occupied three days, and the result was, that a few unimportant alterations were made in the English Liturgy, which were published by the king's authority, and universally adopted, though they were never ratified by parliament. One great and, indeed, inestimable benefit which occurred from the Hampton Court conference, was the suggestion which the king carried out to procure a new and revised translation of the Bible. This delicate task was most satisfactorily accomplished by the preparation and publication of the admirable authorized version of the Holy Scriptures.

Under James I. the Puritan Dissenters were still treated with great severity, and many of them fled to Holland, whence considerable numbers emigrated to America in 1620. Another party followed in 1629, and a third in 1636, and when prevented from transporting themselves to New England, many of them removed with their families to the Netherlands. In 1637, the laws of uniformity were enforced against Dissenters; but, in 1640, the parliament checked these severities. It has been often brought forward as a charge against the English Dissenters that they were zealous and active in their opposition to Charles I., but it is a well-known fact that the execution of the monarch was the deed of a faction, and condemned by the Puritans generally, as an act of criminal severity. "But whatever blame," says Mr. Robert Hall, "they may be supposed to have incurred on account of their conduct to Charles, the merit of restoring monarchy in his son was all their own. The entire force of the empire was in their hands; Monk himself of their party; the parliament, the army, all puritans; yet were they disinterested enough to call the heir to the throne, and yield the reins into his hands, with no other stipulation than that of liberty of conscience, which he violated with a baseness and ingratitude peculiar to his character. All the return he made them for the recovery of his power, consisted in depriving two

thousand of their ministers, and involving the whole body in a persecution, by which not less than ten thousand are supposed to have perished in imprisonment and want. But their patriotism was not to be shaken by these injuries. When, towards the latter end of Charles the Second's reign, the character of his successor inspired a dread of the establishment of popery, to avert that evil they cheerfully acquiesced in an exclusion from all places of emolument and trust; an extraordinary instance of magnanimity. When James the Second began to display arbitrary views, dissenters were among the first to take the alarm, regarding with jealousy even an indulgence when it flowed from a dispensing power. The zeal with which they co-operated in bringing about the revolution, the ardour with which they have always espoused its principles, are too well known to need any proof, and can only be rendered more striking by a contrast with the conduct of the high church party. The latter maintained, in its utmost extent, the doctrine of passive obedience and non-resistance; were incessantly engaged in intrigues to overturn the revolution; and affirmed the doctrine of divine right to be an ancient and indisputable tenet of the English Church. Whoever wishes to ascertain the existence of those arts, by which they embroiled the reign of King William, may see them displayed at large in Burnet's 'History of his own Times.'

"The attachment of dissenters to the house of Hanover was signalized in a manner too remarkable to be soon forgotten. In the rebellions of fifteen and forty-five, they ventured on a breach of the law, by raising and officering regiments out of their own body; for which the parliament were reduced to the awkward expedient of passing an act of indemnity. This short sketch of their political conduct, as it is sufficient to establish their loyalty beyond suspicion, so may it well augment our surprise at the extreme obloquy and reproach with which they are treated. Mr. Hume, a competent judge, if ever there was one, of political principles, and who was far from being partial to dissenters, candidly confesses that to them we are indebted for the preservation of liberty."

In 1688 the Toleration Act was passed, placing the assemblies of Dissenters under the protection of the state, but by the provisions of this very act all Dissenting ministers were required to qualify for the exercise of their ministerial functions, by subscribing the thirty-nine Articles, with certain exceptions. This continued to be the state of the law till 1779, when, by an act passed in that year, any Dissenting minister, who had scruples in declaring and subscribing his assent to any of the articles, was allowed to make and subscribe instead thereof the declaration of Protestant belief, and was thereby entitled to similar exemptions. A subsequent statute renders qualifying for the exercise of ministerial functions unnecessary except in obedience to a legal requisition.

In the aggregate, according to the last census in 1851, the Protestant Dissenting churches of England are reported as providing accommodation for 4,657,422 persons, or for 26 per cent. of the population, and 45.6 per cent. of the aggregate provision of the country. This statement includes the Wesleyan Methodists, many of whom object to be called Dissenters.

DISSENTERS (SCOTTISH). For a very long period, in the ecclesiastical history of Scotland, dissent was utterly unknown. From 1560, when the Reformed Church of Scotland was founded, onward to the commencement of the eighteenth century, not only did the Established Church possess an undivided hold of the affections of the people, but the principle of an establishment seems never to have been doubted. The old Dissenters, it is true, or Reformed Presbyterians, who had been all along opposed to the Revolution settlement of Church and State in 1688, and who are the remains of the COVENANTERS (which see), are of longer standing than any other denomination of separatists from the National Church. They are strenuous advocates, however, for the obligation of the National Covenant, and of the Solemn League and Covenant, both of which, as well as the Westminster Confession of Faith, which they acknowledge as the confession of their own faith, maintain, in the most decided terms, the principle of a national ecclesiastical establishment. The question, however, of the lawfulness of a National Church was first formally started by Mr. John Glas of Tealing, about 1728. Though minister of a parish, he began to promulgate views inconsistent with the acknowledged standards of the church. In the course of his examination before the Synod of Angus and Mearns, to which he belonged, the question was put to him, "Is it your opinion that there is no warrant for a National Church under the New Testament?" to which he replied, "It is my opinion, for I can see no churches instituted by Christ in the New Testament, besides the universal, but congregational churches: neither do I see that a nation can be a church unless it could be made a congregation, as was the nation of Israel." A long controversy ensued which for some time agitated both the Church and the country. Mr. Glas was at length deposed, but he still continued the exercise of his ministry, and his followers, under the name of GLASITES (which see), formed congregations, or rather churches, on independent principles throughout various towns and parishes of Scotland. The next secession from the Church of Scotland was that which originated in the resistance and protest of four ministers against the decision of the General Assembly in 1732, and who, being joined by others, formed themselves into the ASSOCIATE PRESBYTERY (which see). The ground of their secession was the arbitrary enforcement, by the majority of the General Assembly, of the law of patronage, and the settlement of ministers contrary to the wishes of the

Christian people. The four brethren, when cut off from the communion of the Established Church, read at the bar, and laid upon the table of the Assembly, a solemn protest, which they concluded in these words, "And we hereby appeal unto the first free faithful and reforming General Assembly of the Church of Scotland." It was plain, therefore, that the brethren in no sense dissented from the constitution and standards of the church, as Mr. Glas had done, but simply seceded or separated themselves from it, as they hoped only for a time, looking forward to the possibility of the period arriving when they and all who adhered to them would be able conscientiously to rejoin the communion of the church from which they had been reluctantly severed. The Secession, which thus arose, rapidly increased in numbers, but in 1747 the body became separated into two distinct Christian communities, the one being the ASSOCIATE BURGHER SYNOD (which see), and the other the ASSOCIATE ANTI-BURGHER SYNOD (which see). The rupture which thus took place in the Secession Church at so early a period of its history, arose simply from a difference of opinion as to the lawfulness of taking the Burgess oath then exacted in several of the royal burghs of Scotland. For seventy-three years this division was maintained, both parties in their separate capacity extending and multiplying throughout the whole country, and at length the Burgess oath having been abolished, and the original ground of quarrel being thus removed, the two synods, in 1820, were reunited under the name of the United Associate Synod of the Secession Church.

From an early period of their history, so early indeed as 1743, the Seceders had evidently to some extent begun to entertain doubts as to the extent of power alleged by the Westminster Confession to belong to the civil magistrate in matters of religion. In an official document issued by the Associate Presbytery in that year, they distinctly declare that "the public good of outward and common order in all reasonable society to the glory of God is the great and only end which those invested with magistracy can propose in a sole respect to that office." And, further, they go on to say, that, "as in prosecuting this end civilly, according to their office, it is only over men's good and evil work that they can have any inspection, so it is only over those which they must needs take cognizance of, for the said public good; while at the same time their doing so must be in such a manner, and proceed so far altogether as is requisite for that end, without assuming any lordship immediately over men's consciences, or making any encroachment upon the special privileges or business of the church." These words, though capable of being interpreted so as to involve no dissent from the principle of an established church, admit undoubtedly of being understood in a sense opposed to that principle. And, accordingly, we learn from Dr. M'Kerrow, in his 'History of the

Secession Church,' that when any of their preachers or ministers, or elders, entertained doubts upon the subject, they were uniformly told that they were to understand the two doubtful paragraphs of the Confession of Faith on the power of the civil magistrate, in matters of religion, only in such a sense as corresponded with the explanation given in the Presbytery's answers to Mr. Nairn.

It was not, however, until the year 1796 that the point which converted secession into dissent was brought publicly before the courts of the Secession Church. Two young candidates for the ministry, one of whom was the afterwards celebrated Dr. Thomas M'Crie, declared their doubts concerning the doctrine taught in the Confession of Faith regarding the power of the magistrate in matters of religion, and requested that the moderator of the Associate Antiburgher Presbytery of Edinburgh, in proposing the questions of the formula to them previous to their ordination, should be allowed to intimate that they were not to be understood as giving their sentiments on that point. In these circumstances the Presbytery felt themselves in a position in which it was impossible for them to take any further steps towards the ordination of the two young men without the express sanction of the Supreme Court. The matter was accordingly carried up by reference to the Synod, and a declaratory act was prepared by a committee which, after being read and amended, was unanimously adopted. The views of the body were fully brought out in this document, which ran as follows: "The synod finding that they cannot at present enter on a particular consideration of the overture, respecting the power of the civil magistrate in matters of religion,—but convinced of the urgent necessity of doing something in the meantime to obviate the scruples which young men at license, preachers and elders at ordination, private persons at their accession and baptism of their children, have offered to the courts about the doctrine or manner of expression, used on that subject, in the Confession of Faith, chap. xxiii., sect. 3d, and chap. xx., sect. 4th.

"Declare, That as the Confession of Faith was at first received by the Church of Scotland with some exception, as to the power of the civil magistrate relative to spiritual matters, so the synod, for the satisfaction of all who desire to know their mind on this subject, extend that exception to every thing in the Confession which, taken by itself, seems to allow the punishment of good and peaceable subjects on account of their religious opinions and observances: That they approve of no other means of bringing men into the church, or retaining them in it, than such as are spiritual, and were used by the apostles and other ministers of the word in the first ages of the Christian church, persuasion not force, the power of the gospel not the sword of the civil magistrate, agreeably to that most certain and important doctrine laid down in the Confession itself, chap. xx., sect. 2d. 'God alone is the Lord of the conscience,

and has left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or beside it, in matters of faith or worship; so that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience and reason also.

"Nor do the synod mean the smallest reflection on the venerable compilers of the Confession, whose degrees of light on these matters, and peculiar circumstances, seem to have led them to use some expressions that have been understood by many, and may be construed as investing civil rulers with a lordship over the consciences of men, and inconsistent with the spirituality, freedom, and independence of the kingdom of Christ. And the synod hereby renew their adherence to the doctrine on this point, in the Declaration and Defence of the Associate Presbytery's principles concerning the present civil government."

The Antiburgher Synod accordingly, after this important preamble, and inserting the passages which we have already quoted from the Associate Presbytery's answer to Mr. Nairn, enacted that in the second question of the formula, after the words, "as the said Confession was received and approved by an Act of Assembly, 1647, session 23," there shall be added, "and according to the declaration of the General Associate Synod, 1796." This declaratory Act satisfied the scruples of the two young men, who thereupon submitted to ordination. But in the course of a few years the views of Dr. M'Crie on the power of the civil magistrate in matters of religion underwent a change. This change he formally announced in a sermon which he preached at the opening of the General Associate Synod in 1800; and the adherence of the synod to the sentiments expressed in the above act, led to his renunciation of all connection with the body. In their new Testimony which they issued in 1804, the connexion between Church and State was plainly and explicitly condemned. Thus from the original position of Seceders the General Associate (Antiburgher) Synod passed into the position of Dissenters. The Associate (Burgher) Synod were called to enter into a discussion on the same controverted point, which was followed as in the other case by a breach in the Synod, some of the members forming themselves into a separate society. The discussion which arose is usually known by the name of the **FORMULA CONTROVERSY** in Scotland. In the course of the discussions, which were keen and protracted, a proposal was made that the article as to the magistrate's power in the concerns of religion should be made a matter of forbearance. The Synod, however, refused to agree to this proposal, and they prefixed to the Formula a declaration explanatory of the sense in which preachers and ministers were understood to give their assent to the doctrine of the Confession of Faith on this point. The declaration, which was usually called the preamble, in so far as it bore

upon this point, ran in these words: "That whereas some parts of the standard-books of this synod have been interpreted as favouring compulsory measures in religion, the synod hereby declare, that they do not require an approbation of any such principle from any candidate for licence or ordination."

By the expression which occurs in the preamble, "compulsory measures in religion," the Associate Synod obviously meant nothing more than a declaration against all persecution for conscience' sake. Though no opinion was given by the Synod on the subject of the magistrate's power in religious matters, the simple occurrence of an expression which had a remote reference to the subject, gave rise to a bitter controversy both in sessions and congregations. The press also teemed with pamphlets on the subject. The Synod was accused of abandoning the avowed principles of the Secession. To repel this accusation, a synodical address was printed and circulated declaring their adherence to the doctrine, worship, discipline, and government of the Church of Scotland. Notwithstanding this avowal, they continued to be misunderstood and misrepresented, and therefore, they found it necessary at their meeting in September 1800, to insert in their minutes a statement explanatory of their views with regard to the power of the civil magistrate. The statement was to this effect, "That it is the duty of the Christian magistrate to be a praise to them that do well, and a terror to evil-doers, such as contemptuous profaners of the holy name and Sabbath of the Lord, and perjured persons, as disturbers of the peace and good order of society." The general language adopted in this statement, as well as in all that the Associate Synod had given forth on the vexed point of the magistrate's power, renders it impossible to regard them as having set forth an explicit avowal of what have since been called voluntary principles, such as emanated from the other branch of the Secession Church.

When the two Synods, the Burgher and Anti-burgher, coalesced into one in 1820, the second article of the Basis of Union ran in these words: "We retain the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as the confession of our faith, expressive of the sense in which we understand the Holy Scriptures,—it being always understood, however, that we do not approve or require an approbation of any thing in those books, or in any other, which teaches, or may be thought to teach, compulsory or persecuting and intolerant principles of religion." In a note appended to this article, the United Secession Church refers for an explanation of its views to the statement made by the Associate Presbytery on the subject in 1743, and which we have already quoted. Soon after a new Testimony was issued, which was drawn up with great ability, but the question of the magistrate's power in matters of religion was not attempted to be dogmatically

settled. It still remains a matter of forbearance, and while a number both of the ministers and people maintain with the utmost tenacity the principle of voluntary churches, such a principle has never been converted into a term of communion or fellowship with the body.

The subject of civil establishments of religion, which had agitated both the Burgher and Anti-burgher sections of the Secession Church while in their separate capacity, was far from being settled and set at rest by their union. No sooner had the United Secession Church been formed, than a controversy on this very subject arose, and was carried on with a bitterness and acrimony of spirit, which was creditable neither to the one party in the dispute, nor to the other. The Voluntary Controversy, as it was called, raged for several years with the most unbridled fury on both sides, and numbers both of the ministers and members of the United Secession Church now assumed towards the Established Church of Scotland the attitude of firm and uncompromising dissent.

The new position which the great mass of the Seceders now occupied in relation to the National Church, tended to attract the favourable attention and regard of another body, which had been also an offshoot from the Established Church of the land, though at a much later period than that at which the elder branch of the Secession had occurred. The Relief Body, to which we now refer, was founded by the Rev. Thomas Gillespie, minister of Carnock, who was deposed in 1752, for refusing to take part in the settlement of a minister at Inverkeithing, in the face of the remonstrances of the Christian people. "He had joined the church," says Dr. Struthers, "testifying against the power of the civil magistrate in religious matters, as laid down in the Confession of Faith. His obedience to church courts he considered 'as limited by the word of God and his own conscience.' He considered patronage as 'antichristian,'—'all persecution as sinful,' and 'the kingdom of Christ as totally distinct from the kingdoms of this world.' Nay, the party in the church with whom he acted, went even so far as to consider 'a civil Establishment, and the annexing to it of civil emoluments, a mere State arrangement, no way essentially connected with a gospel church, and that to inflict ecclesiastical censures upon ministers who would not carry out a mere State arrangement, was stamping with the image of Christ what should bear the image and superscription of Cæsar.'" The next who left the Church of Scotland on the same grounds with Mr. Gillespie, was the Rev. Thomas Boston, son of the distinguished author of the 'Fourfold State,' and the congregation which he formed at Jedburgh was founded on the principles of the Presbyterian Dissenters in England. He declared his dissent from the National Church, on the footing of her departure from the ancient policy and discipline, with respect to planting vacant parishes with gospel ministers.

Soon after, another congregation having been formed on the same principles at Colinsburgh in Fife, in consequence of a forced settlement in the parish of Kilconquhar, a Presbytery was formed, called the Presbytery of Relief, evidently from the idea that the formation of this body afforded a relief to oppressed consciences, who were groaning under the yoke of patronage, and the tyrannical conduct of the courts of the Establishment. The principles of the Relief body, on the power of the civil magistrate, are thus laid down by Mr. Hutchison, one of their ministers: "Every civil magistrate ought to have a power of judging, in matters of religion, for himself, for this belongs to him as a man and a Christian, and therefore he ought not to be *deprived* of it by becoming a magistrate. But as, by becoming the supreme magistrate, he does not lose the unalienable right of judging for himself in religious matters: so, by being raised to supremacy in the state, he acquires *no* right over his subjects, to *prescribe* to them in matters of religion, or to interfere with the sacred rights of Christians, to regulate their faith, conscience, and religious worship, according to the information and conviction of truth and duty, which they have received from the word of God. In these things the conscience is sacred to God, the alone Lord of the conscience: and Christians, in these matters, are accountable only to Christ, as their Master and Lord, and must stand or fall by his judgment. As the civil magistrate is a member of the church, he is not a *ruler*, but a *subject* of Christ's kingdom; and, if he is a good man, he will account this a higher honour and privilege, than to be the head of the civil state. As he is a member of the church, he is upon the same footing with other Christians. The *meanest* subject of Christ's kingdom has as good a right to all the privileges of it, as the *greatest* prince on earth; for here is no respect of persons, and no man is known after the flesh." A few years after another Relief minister still more explicitly speaks of the alliance between Church and State: "The church is catholic, composed of all the faithful in Christ Jesus scattered abroad over the face of the earth; of the redeemed out of every kindred, tribe, and nation; of all who in every place call on the name of the Lord Jesus out of a pure heart, and love him in sincerity and truth. These, and these only, are the children of the kingdom, and are all brethren, however they may be distinguished from one another by birth, language, complexion, education, station, local situation, or other accidental circumstances. This is the church of Christ; and its catholic nature shows at first view that it cannot be thrown into any national or provincial mould. Yet in nations where the Christian religion has been generally professed, princes and states have thought proper to interpose their authority, by attempting to give it a civil establishment, which it is not capable of receiving. For what in effect have these boasted guardians of religion, and affectionate nurses of the church, estab-

lished, or can they establish, that is, enforce by their authority? Not the original plan of that grace which hath appeared unto men bringing salvation; that must stand on the basis of divine institution, and its own intrinsic excellence; and it is calculated to be the religion of every man for himself voluntarily chosen and voluntarily professed, on which its whole value and efficacy depend; not to be the religion of civil communities, as such, and enforced by their authority, for they are not capable of it. But on examination it will be found that the civil powers (while they pretended to establish Christianity) have only established peculiar forms of profession, and particular sects of professing Christians, giving them an outward sanction, and granting them certain exclusive civil privileges, and when thus embodied nick-naming them the church. The church by law established! What a pompous title! What a glorious privilege! How secure are they who are within her consecrated pale! High is their dignity. They are the *best* citizens, and the *only* Christians! Worthy therefore of the civil patronage they receive. Their creed, their ritual, their understandings, their wills, their consciences, are all stamped with the great seal of civil authority! They have surely reason to rejoice that they are authorized to be Christians, and that they have received a patent which warrants them to worship their Maker! Oh the blasphemy! Oh the daring impiety!"

Throughout the whole of her history as a distinct religious denomination, the Relief Church holding the principles of Free Communion, admitted to the Lord's Supper members of the Established as well as Secession churches. Still, however, she maintained her character as essentially a Dissenting body. And as soon as the Voluntary controversy arose, and many in the Secession Church took so determined a stand against all state churches, the Relief Church began to fraternise with her more cordially than she had ever done before. "Similar in their origin," says Dr. Andrew Thomson, "and not unlike in their history, beholding the Established Church from the same standing point, it was not to be wondered at, that when the Voluntary controversy arose, the two bodies should be found thinking alike on this question, and launching their mutual protestations both against the corruptions of the Established Church and against the system from which those corruptions rose." Both denominations now began to think of union. Overtures upon the subject were laid upon the tables of both Synods, friendly deputations passed from the one Synod to the other, and committees of both Synods held meetings to consider the proposed union. At length, on the 13th of May 1847, the two churches became one under the designation of the United Presbyterian Church; which is neither avowedly in its standards, nor by any public act, a Voluntary church, though many both of its ministers and people are opposed to an alliance between the church and the state.

The Free Church of Scotland, the latest and largest of those religious bodies which have left the National Establishment, have never thus far in their history taken the position of Dissenters. On the contrary, they disown all hostility to Established Churches as such, and freely admit the authority of the civil magistrate, *circa sacra*, about sacred things, though not *in sacris*, in sacred things.

Among the Scottish Dissenters we must necessarily class all Congregationalists and Baptists, who disapprove of national churches, and Episcopalians, Wesleyan Methodists, and Roman Catholics, who disapprove of the church order and government of the Church of Scotland, though they may hold in all its strictness the principle of a civil establishment of religion. The Scottish Dissenters, strictly so called, including only those who object to state churches in general, or to the constitution and government of the Church of Scotland in particular, are calculated, according to the last census in 1851, to possess in round numbers 1,300 places of worship.

DISSIDENTERS (OLD). See REFORMED PRESBYTERIAN CHURCH.

DISSIDENTERS (VOLUNTARY). See VOLUNTARY CONTROVERSY.

DISSIDENTS, the official name given to the anti-Romanists of Poland. From the period of the first introduction of the principles of the Reformation into that country, the Dissidents, as they were called, were subjected to much injustice and oppression on the part of the dominant church as well as of the government. In the course of the eighteenth century a favourable re-action commenced. The Empress Catherine of Russia declared for the Polish Dissidents, and was joined by Frederic the Second of Prussia. These two monarchs supported the claims of the Dissidents with such determination and even violence, that many, who were disposed to agree with them on religious grounds, felt their national pride deeply wounded. The influence of Russia led these Dissidents to form two confederations for the recovery of their rights, one at Thorn in Polish Prussia, and another at Sutzk in Lithuania. These two confederations, composed of Protestants, including Lutherans, Calvinists, Greeks, and Armenians, supported also by the Greek bishop of Mohiloff, reckoned only five hundred and seventy-three members. Many of the Protestants loudly disapproved of these violent measures, and many bitterly regretted that they had allowed themselves to become the tools of foreign influence. But it was too late to retrace their steps, and great numbers, under the pressure of external force, joined the confederations. At length, in 1767, the Dissidents of Poland were re-admitted to equal rights with the Roman Catholics, after a long negotiation, in which not only the Russian ambassador and the Prussian minister, but also those of England, Denmark, and Sweden took a part. The condition of the Dissidents in Poland from 1733, when August

III. was elected king, till 1764, when Catherine of Russia interfered in their favour, was melancholy in the extreme, as is evident from the memorial which they presented to King Stanislaus Poniatowski, and to the diet of 1766, in which they state a few of their grievances in these terms: "Our churches have been partly taken from us, under various pretences, and are partly falling into ruins, as their reparation is prohibited, and a permission for doing it cannot be obtained without much difficulty and cost. Our youths are obliged to grow up in ignorance, and without the knowledge of God, as schools are forbidden to us in many places. Many difficulties are frequently opposed to the vocation of ministers to our churches; and their visits to the sick and dying are exposed to much danger. We must dearly pay for permission to perform the rites of baptism, marriage, and burial, because the price for it is arbitrarily fixed by those who give this permission. The burying of our dead even at night is exposed to great danger; and we are obliged, in order to baptize children, to carry them out of the country. The *jus patronatus* in our estates is disputed to us; and our churches are subject to the visitation of Roman Catholic bishops; our church discipline, maintained according to the ancient order is subject to great impediments. In many towns, people belonging to our confession are compelled to follow Roman Catholic processions. The ecclesiastical laws, or *jura canonica*, are imposed upon us. Not only are children proceeding from mixed marriages obliged to be educated in the Roman Catholic religion, but children of a Protestant widow who marries a Roman Catholic are obliged to follow the religion of their stepfather. We are called heretics, although the laws of the country accord to us the name of Dissidents. Our oppression becomes the more grievous, as we have no patron either in the senate, or at the diets, the tribunals, or any jurisdiction whatever. Even at the elections we dare not appear without exposing ourselves to an evident danger; and for some time we have been cruelly used, in opposition to the ancient laws of the country."

The Polish Dissidents have often been reproached for having recourse to foreign influence and intervention to recover their rights, but who could blame them for hailing a friendly hand stretched out from any quarter, to obtain deliverance from wrongs which were almost past human endurance? In the last struggle for their country in 1794, the Polish Protestants signalized themselves by their valour and heroism. The most recent account of the state of the Dissidents or Protestants of Poland, is given by the late Count Krasinski, in his 'Sketch of the Religious History of the Slavonic Nations:'. "With regard to the present condition of Protestantism in Poland," says he, "it is by no means such as the friends of the Reformation would desire. Szafarik, in his Slavonic ethnography, computes the number

of Protestant Poles in round numbers at four hundred and forty-two thousand, the great majority of whom are in Prussia proper and Silesia. There is a considerable number of Protestants in Poland, but they are German settlers, of whom many, however, have become Polanized, and are Poles by language and feeling. According to the statistical account published in 1845, there were in the kingdom of Poland, *i. e.*, that part of the Polish territory which was annexed to Russia by the treaty of Vienna, in a population of four millions eight hundred and fifty-seven thousand two hundred and fifty; two hundred and fifty-two thousand and nine Lutherans, three thousand seven hundred and ninety reformed, and five hundred and forty-six Moravians. I have no statistical data regarding the Protestant population in other Polish provinces under the Russian dominion. I can therefore only say, from personal knowledge, that about twenty years ago there were between twenty and thirty churches of the Genevese Confession. Their congregations, consisting principally of the gentry, are far from being numerous, with the exception of two, whose congregations, composed of peasantry, amount to about three or four thousand souls.

"The Protestant clergy of the Genevese Confession in Lithuania derive their support from estates, as well as from other kinds of property, belonging to their churches, and with which they have been endowed by their founders. The advantages of a permanent endowment over the voluntary principle has been strikingly illustrated by the Protestant churches and schools in Poland, because, whilst almost all those which were supported by the last-named means fell to the ground as soon as their patrons or congregations, by whom they had been supported, became unfaithful to their religion, were dispersed or impoverished by persecution, or other causes, all those churches and schools which had the advantage of a permanent endowment withstood almost every kind of adversity, and greatly contributed to maintain in their faith the Protestant inhabitants of the place where they were situated. In speaking of this subject, I cannot refrain from observing, with no little gratification to my national feelings, that, notwithstanding the immense influence which the Jesuits exercised over my country, it never was able to obliterate the sense of justice and legality from the national mind so much as to obtain a confiscation of the property belonging to the Protestant churches and schools, though these fathers have given abundant proofs that there would be no lack of intention on their part to do so if they could.

"In Prussian Poland there were, according to the census of 1845, in the provinces of western Prussia, or ancient Polish Prussia, in a population of one million nineteen thousand one hundred and five, five hundred and two thousand one hundred and forty-eight Protestants; and in that of Posen, in a population of one million three hundred and sixty-four

thousand three hundred and ninety-nine, there were four hundred and sixteen thousand six hundred and forty-eight Protestants. Amongst these Protestants there are Poles, but unfortunately their number, instead of increasing, daily decreases, owing to the efforts of the government to Germanize, by all means, its Slavonic subjects. The worship in almost all the Protestant churches is in German; and the service in Polish, instead of being encouraged, is discouraged. The continual efforts of the Prussian government to Germanize the Slavonic population of its Polish province, gave to Romanism in that province the great advantage of being considered, and not without justice, the bulwark of the Polish nationality, and inflicted a great injury upon Protestantism. The bulk of the population call Protestantism the German religion, and consider the Church of Rome as the national one. Owing to this cause, many patriots who would have been otherwise much more inclined to Protestantism than to the Church of Rome, have rallied under the banner of the latter, as the only means of preserving their nationality from the encroachment of Germanism. It is on this account that the German press accuses the Poles of Posen of being bigoted Romanists, and under the dominion of the priesthood. This I may emphatically deny. The Polish League, or the National Association of Prussian Poland, which had been formed in 1848 for the preservation of its nationality by legal and constitutional means, but particularly by the promotion of education, the national language and literature, and which comprehended almost every respectable Pole of that province, had for its honorary president the Archbishop of Posen, whilst the chairman of its directing committee was a Protestant nobleman, Count Gustavus Potworowski."

The name of Dissidents is also sometimes applied to the new religious denomination which has recently been formed in France by the secession of several pastors and congregations from the Reformed churches at the new Assembly, which met on the 11th September 1848. Long and serious discussions took place in that assembly regarding the Confessions of Faith. The members were divided on points of doctrine, but the majority agreed to waive these points, and to draw up an address expressing their common belief. Some of the members protested against this decision and withdrew. They have since formed with the Independent congregations then existing a new religious body under the name of the *Union of the Evangelical Churches of France*. The first meeting of their synod was held on the 20th of August 1849, and drew up a profession of faith and an ecclesiastical constitution for the flocks which it represented. See FRANCE (PROTESTANT CHURCH OF).

DISSISOO, the deity among the Japanese who presided over the purgatory of children.

DIVAN, the Sacred Book of the Christians of St. John or MENDÆANS (which see).

DIVI (Lat. gods). See MYTHOLOGY.

DIVI, the demons of the ancient Persians. They believed them to be male and female, the former called *Neri* and the latter *Peri*. They supposed that before the creation of man the world was governed for seven thousand years by the male *Divi*, and then for two thousand years more by the female *Divi*. But both of these classes of beings having fallen into sin, God set over them *Eblis*, who was formed out of the element of fire, and who having come from heaven to earth, made war upon the rebellious *Divi* and overcame them, taking possession of this lower world, which had before this been inhabited by demons. *Eblis* was elated with pride, and God, being provoked to anger at his presumption, resolved to humble him. With this view he created man, and commanded *Eblis* and the rest of the angels to worship him. But *Eblis* having refused to humble himself, was deprived of his sovereignty over this world, and subjected to the curse of God.

DIVINATION, the art of foretelling future events from certain previously understood signs. The first and fundamental conception which seems to have given rise to the art appears to have been the supposition that there were some persons who enjoyed the peculiar privilege of learning the secrets of the future by immediate personal intercourse with the Divine Being. That there were individuals, in very early times, who made pretensions to such intercourse is highly probable. Nay, there is a Rabbinical tradition that as the tempter promised to Eve as an inducement to partake of the forbidden fruit, "Behold ye shall be as gods, knowing good and evil," divination was one branch of the knowledge which had been forbidden to man, but which he obtained by the fall. The Rabbis further allege in the Talmud, that although Adam made no use of the art of divination, it was extensively used by Cain and his wicked descendants.

The Jews were not absolutely prohibited from inquiring into the future. On the contrary, they were expressly provided with prophets or seers, who revealed by Divine inspiration what was yet to come. They had also the privilege of the Urim and Thummim, sacred oracles, on consulting which they might learn events which were as yet hidden in the womb of futurity. From all other modes, however, of prying into the secrets of the future, the Jews were forbidden under the heavy penalty of death by stoning. And yet notwithstanding the Divine prohibition, many different kinds of divination are mentioned in Scripture as having been in use among the ancient Jews. And in Deut. xviii. 10, 11, we find this command given by God: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."

Among the heathen nations of antiquity direct

communications were believed to be made in special cases, particularly to seers and prophets. **APOLLO** was considered as generally the source from which supernatural knowledge of this kind was derived. Hence of all the ancient oracles, that of Apollo at Delphi was the most celebrated. The art of divination is said by Herodotus to have been derived from Egypt; at least the Egyptians were the first who introduced the sacred festivals, processions, and supplications, and by them the Greeks were instructed in these things. At length there arose in Greece a separate class of individuals who possessed the character of seers or *manteis*, who, under the influence of the gods, made known the future. These prophets enjoyed the protection, and even the sanction, of the government of Athens, and in the case of the **SYBILLÆ** (which see), who were also possessed of predictive power, the sacred books were intrusted by the government to special officers appointed for the purpose. But besides the male and female diviners of a higher grade, there were others who held an inferior position, and carrying on their operations chiefly among the lower classes, employed themselves in telling fortunes, and other humble modes of soothsaying. This last description of diviners, however, belongs to a later period in the history of Greece.

One prevalent species of divination practised both in Greece and Rome, was that which was followed by *augurs* and *aruspices*, and which drew its signs from the flight of a bird, the cackling of a hen, or the entrails of a slain animal. "If a thundergust arose," says Mr. Gross, in his ingenious work on 'Heathen Religion,' "the augur took notice whether it came from the right or the left hand, according to the four templa or quarters into which the heavens were divided for the use of this art; whether the number of strokes were even or odd, etc. So important was this species of augury deemed to be, that only the master of the augurial college could take it. When beasts, either wild or tame, constituted the subject of augury, it was of importance to observe whether they appeared in a strange place, crossed the road, or ran to the right or to the left side of their line of progression. The omens taken from the flight or the notes of birds, decided nothing unless they were confirmed by a repetition of the token. Besides, the sneezing or stumbling of a person; the hearing of mysterious voices or seeing or *apparitions* by him; the falling of salt upon the table or the spilling of wine upon one's clothes, etc., were serious subjects for augurial prognostication, even among a people whose senators clothed in their robes of state, and sitting in silent majesty in the forum, the ancient Gauls took to be gods! Domestic fowls were especially kept for the benefit of this important profession, and the manner in which they took or refused their food, determined the prosperous or adverse character of the omen, and might hasten or suspend the downfall of an empire."

It was the duty of the *aruspices*, who were also

diviners, to draw their omens from the appearance of the sacrificial victims, both before and after they were cut in pieces; the aspect of the smoke and flame of the fire over which they were consumed, as well as the taste, smell, colour, and quantity of the flour, frankincense, wine, and water used in the sacrifices. Birds, more especially among the Romans, were of use in divination. Some furnished omens from their chattering, such as crows and owls; others from the direction of their flight, as eagles, vultures, and hawks. A bird appearing on the right was a favourable, but one appearing on the left, an unfavourable sign, the observer being always supposed to have his face turned towards the north.

The phenomena of the heavens were also carefully watched among the ancient heathens as fertile sources of divination. No more unlucky event of this kind could happen than a storm of thunder and lightning, an eclipse of the sun or moon, an earthquake, a fall of a meteoric stone, or any unusual aspect of the sky. Remarkable incidents occurring in the ordinary intercourse of life were regarded as ominous, and the most common kind of divination was that which was derived from the interpretation of dreams. The introduction of Christianity tended gradually to bring all such superstitious practices into complete discredit. From that time they came to be regarded as sinful, ministering to the idle curiosity of the ignorant, and trenching impiously upon the province of Him who alone knows the secrets of futurity. It is an undoubted fact, however, that among the early Christians themselves there were not a few who still retained some remnants of the old superstitions in their hearts. Unwilling to abandon altogether their former practices, they endeavoured to give them a Christian direction. "Whenever," says Dr. Jamieson, "they felt anxious to know what course to pursue in particular circumstances,—whether the result of any undertaking was to be prosperous or the reverse, or to learn the character and conduct of those who were about to be placed over them, they resorted to this method of settling all doubts, and obtaining omens by which they might be guided in their proceedings. Homer and Virgil, indeed, were discarded for the Psalms of David, and the preliminary rites observed were more accordant than before with the usages of a Christian profession; but excepting these, there was little difference between the heathen and such Christians as practised this kind of divination, either in the manner or the views with which these auguries were consulted. There were two ways of taking them; one was, when the person who was anxious to have some intimation in his favour, prepared himself by a previous course of prayer, and fasting—longer or shorter according to his distress of mind, or the importance of the occasion; and then he set himself to open the Psalms—to which, to make assurance doubly sure, they sometimes added the Gospels and the Epistles of Paul—the first passage, in any of which, that caught his attention, was received

as the solemn answer of heaven. The other, and simpler method was, for the inquirer to repair, on a set day to the church, and by the first words of the Psalm which was singing at the moment of his entrance, to decide what he was to do, or what was to befall him. It is impossible to determine at what precise period this superstition was introduced into the Christian Church; but it appears to have been a common practice in the days of Augustine; and, indeed, that celebrated man himself seems to have been at one time a firm believer in its efficacy,—for when walking in his garden, in the utmost agony of mind, produced by remorse for his sinful and profligate conduct, and impelled by a voice which seemed once and again to say to him, 'Take the book and read'—he took up a copy of the Scriptures that was lying on the table before him, and, having resolved to rest his case on the first sentence that struck his eye, he found that well-known passage, which being brought home to him by demonstration of the Spirit and with power, afterwards led to his remarkable conversion. At a subsequent period, when he had acquired more just and scriptural views, he publicly declared his disapproval of this use of Scripture. But even the great influence and authority of Augustine was not sufficient to put a stop to a practice, to which the growing ignorance and superstition of the times made the minds of men extremely prone; and though it may appear to us a mode of determining dark and difficult matters, equally absurd and impious, it continued to be followed by all classes of society, from the third to the fourteenth century, as a tried and certain plan of ascertaining the will of Providence."

In the early ages of the Christian Church strenuous efforts were made to restrain the practice of the art of divination. The council of Eliberis made the renunciation of the art a condition of baptism in the case of a professed augur, and should he resume the practice of it after baptism, he was to be forthwith excommunicated. The Apostolical Constitutions lay down the same rule, and various councils are equally severe. By the council of Ancyra it was decreed that those that follow after such diviners, or harbour them in their houses, were to be excluded from communion, and do five years' penance. By a law of Constantius inserted in the Theodosian code, diviners, and those that consult them, were condemned to death, as being guilty of a capital crime and offence against religion. This severe law was passed in consequence of the encouragement which Constantine had given to the heathen in his reign, by permitting them to consult their augurs, provided they did so in public, and refrained from putting questions concerning the state of the commonwealth, or the life of the prince. Thus was divination brought into comparative disuse, being punished with excommunication by the church, and death by the state.

The practice of divination has been adopted in

almost all ages and nations. Thus the Scandinavian tribes had diviners, both male and female, whom they held in the highest honour and respect. Some of them, as Mallet informs us, were said to have familiar spirits who never left them, and whom they consulted under the form of little idols; others dragged the ghosts of the departed from their tombs, and forced the dead to tell them what would happen. In this way the skalds or bards of the Northern nations often pretended by their songs to extract secrets from the dead. The letters or Runic characters, which were at that time used only by the few who were able to read and write, were supposed by the ignorant to have in them certain mysterious and magical properties. "Impostors," says Mallet, "easily persuaded a credulous people that these letters, disposed and combined after a certain manner, were able to work wonders, and, in particular, to presage future events. There were letters, or Runes, to procure victory—to preserve from poison—to relieve women in labour—to cure bodily diseases—to dispel evil thoughts from the mind—to dissipate melancholy—and to soften the severity of a cruel mistress. They employed pretty nearly the same characters for all these different purposes, but they varied the order and combination of the letters; they wrote them either from right to left, or from top to bottom, or in form of a circle, or contrary to the course of the sun. In this principally consisted that puerile and ridiculous art, as little understood, probably, by those who professed it, as it was distrusted by those who had recourse to it."

In Teutonic heathenism, as it once existed in Britain, no slight importance was attached to divination. Deliberations on matters of consequence were decided by lot, which was done by cutting a branch of a fruit-tree in pieces, marking them, and scattering them on a white vest. The priest, if it were a public council, or the father, if it were a private one, prayed, looked towards the heavens, and drawing each thrice, interpreted according to its inscription; and if it were adverse, the matter was deferred. According to Tacitus the same mode of divination was practised among the ancient Germans, and after minutely describing it, he adverts to a strange custom which prevailed among them of receiving intimation of future events from horses. "For this purpose," he says, "a number of milk-white steeds, unprofaned by mortal labour, is constantly maintained at public expense, and placed to pasture in the religious groves. When occasion requires, they are harnessed to a sacred chariot, and the priest, accompanied by the king, or chief of the State, attends to watch the motions and the neighing of the horses. No other mode of augury is received with such implicit faith by the people, the nobility, and the priesthood. The horses, upon these solemn occasions, are supposed to be the organs of the gods, and the priests their favourite interpreters." Among the Persians omens of this description were also

highly esteemed. To the neighing of his horse Darius owed his elevation to the Persian throne. Herodotus mentions another mode of divination resorted to by the ancient Scythians. They were wont to take large bundles of willow twigs, and having united them together, they arranged them one by one on the ground, each bundle at a distance from the rest. Having done this, they pretended to foretell the future, during which they took up the bundles separately and tied them again together.

But passing from ancient to modern nations, we may remark, that in all countries which are not largely pervaded by Christian influence, divination is practised very extensively. In Mohammedan countries, this is found to be particularly the case. The Egyptians firmly believe in charms, magic, and astrology; amulets are manufactured and sold, and various arts are employed by professional diviners, who are generally schoolmasters and dervishes, to play upon the credulity of the ignorant and superstitious. To preserve themselves, their cattle, and other property from enchantment, the great mass of the people are in the habit of using charms, composed of passages of the Koran, with the names of God, or of favourite saints inscribed upon them, along with mystical diagrams and combinations of numbers. Over the shops of tradesmen may sometimes be observed papers with the name of God, or Mohammed, or an extract from the Koran written upon them; and inscriptions of a similar kind are often carved over the doors of private houses. It is also a custom to hang an aloe plant over the door of a house to secure a long duration to the house, or a long life to its inmates: "The Moslems," we are told, "when in doubt respecting any action, have recourse to various superstitious devices to determine whether or not they shall do it. Sometimes they apply for an answer to a magic table, divided into an hundred squares, in each of which an Arabic letter is written: after repeating such passages of the Koran as, 'With Him are the keys of the secret things,' he places the finger upon one of the letters, without looking at the table, and then writes it down, and repeats the same with every fifth letter, until he comes again to the first he wrote; all these letters compose the answer. The table has been so constructed, as to give four negative answers for one affirmative, on the belief that men much more frequently wish to do what is wrong than right."

The Mohammedans in the East attach no small importance to lucky or unlucky days. They regard Sunday as unfortunate, because the Prophet died on a Sunday night, and Tuesday also, because several martyrs died on that day, but Friday being the Moslem Sabbath, they look upon as peculiarly lucky. Fortune-tellers, astrologers, magicians, and diviners, abound among them, and are sure to be consulted in difficult circumstances of any kind. In Oriental countries, a superstitious dread prevails of what is called the Evil-eye, or a glance from some imagi-

nary evil spirit, or some human being gifted with the power of exercising a secret injurious influence upon any one. From this source are believed to arise many accidents, diseases, and calamities of every description. From the recent Journal of a Deputation to the East, we learn some interesting facts as to the practices resorted to for the purpose of obviating the misfortunes supposed to be connected with the Evil-eye: "A great many charms are employed to avert the dangerous influences of the *Evil-eye*, which are especially dreaded by mothers for their children. This is the reason of so many of the children of the higher classes being seen with besmeared faces and dirty clothes, when taken out for exercise in public. Whenever a person expresses strong admiration of a child, or indeed of any other object, he is dreaded as being envious and ill-intentioned, and he is reproved by the parents or owners, and requested to say, 'O God, favour him:' by his ready compliance with this, he removes all fear of evil consequences. It is customary, therefore, when expressing approbation of any person or object, to accompany such remarks with various pious exclamations, the one most generally used being, '*Mashallah*,' or 'God's will.' Many other fanciful charms and superstitious practices are resorted to for the same purpose. They sometimes cut off a piece of the skirt of the clothes of the child imagined to have been looked upon with envy, burn it with salt, coriander-seed, or alum, and sprinkle the child with the ashes, besides fumigating it with the smoke. Burning alum upon live coals until it has ceased to bubble, is a very favourite custom. Great use is also made of a mixture of storax, frankincense, wormwood, coriander-seed, fennel-seed, and salt dyed of different colours, called 'blessed storax,' or *Mey'ah*. The ingredients are carried about the streets, and mixed when purchased, the vendor chanting all the time a long spell; the following specimen of which is extracted from Mr. Lane's work:—"In the name of God!" and 'by God!' 'There is no conqueror that conquereth God! his unity is an illustrious attribute.' After some words on the proportions of the ingredients, he adds, 'I charm thee from the eye of a girl, sharper than a spike; and from the eye of a woman, sharper than a pruning-knife; and from the eye of a boy, more painful than a whip; and from the eye of a man, sharper than a chopping knife,' and so on. 'Then,' continues Mr. Lane, 'he relates how Solomon deprived the Evil-eye of its influence, and afterwards enumerates every article of property that the house is likely to contain, and that the person who purchases his wonderful mixture may be conjectured to possess; all of which he charms against the influence of the eye. The *Mey'ah*, a handful of which may be purchased for a little more than a farthing, is treasured up by the purchaser during the ensuing year; and whenever it is feared that a child or other person is affected by the *Evil-eye*, a little of it is thrown upon some burning coals in a chafing-dish, and the

smoke which results is generally made to ascend upon the supposed sufferer.' The *Mey'ah* is sold only during the first ten days of the month *Mohharrah*, or first month of the year."

Among the modern Jews, in many parts of the world, the art of divination may be considered as so intimately mixed up with their whole system of belief and practice, as to be with great difficulty separated from it. The CABBALA (which see), indeed is nothing more than an intricate system of superstition. Giving way to an unlicensed range of fancy, and exercising an unbounded fertility of invention, the Cabbalists have devised thirty-two ways, and fifty gates, which lead men to the knowledge of all that is secret and mysterious either in nature or in religion. The phrases, the words, the letters, and even the very accents of the Hebrew Scriptures are converted into instruments as it were of divination. But independently altogether of the Cabbalistic art, the modern Jews are to a lamentable extent addicted to the grossest superstition. Some of them are in the habit of wearing a charm about them, composed of a few Cabbalistic words, written on a small piece of parchment by some of their Rabbis. Others carry about in their pockets a small piece of their passover cake to avert misfortune. Many Jews put great faith in dreams, and believe that the mode of fulfilment depends on the interpretation given by the person to whom they tell their dreams, and hence they are particularly careful only to reveal them to those whom they consider their friends.

The religion of modern heathendom very much consists of the observance of superstitious rites, and the priests are simply a species of diviners. Thus in Western Africa, the Fetishmen, who are accounted the ministers of religion, chiefly carry on their sacred rites by means of charms and amulets, or *grisgris*, or greegrees, as they are termed in the common parlance of the country. "There are several classes of fetiches," says Mr. Wilson, "for each of which there is a separate name. One of these classes embraces such as are worn about the person, and are intended to shield the wearer from witchcraft and all the ordinary ills of human life. They are expected to bring him good luck, inspire him with courage and wisdom. Another class are such as are kept in their dwellings, having a particular place assigned them, and correspond in the offices they perform to the penates of the old Romans. They have also national fetiches to protect their towns from fire, pestilence, and from surprise by enemies. They have others to procure rain, to make fruitful seasons, and to cause abundance of game in their woods, and fish in their waters. Some of these are suspended along the highways, a larger number are kept under rude shanties at the entrance of their villages; but the most important and sacred are kept in a house in the centre of the village, where the Bodeh or high priest lives and takes care of them. Most of these, and especially those at the entrances of their villages, are

of the most uncouth forms—representing the heads of animals or human beings, and almost always with a formidable pair of horns. Large earthen pots filled with bees are frequently found among these fetiches—the bees being regarded somewhat as a city guard." In Southern Africa also, a great part of their religious ceremonies are invented and regulated by sorcerers or diviners, who are held in the utmost veneration. Thus Mr. Moffat remarks: "One will try to coax the sickness out of a chieftain by setting him astride an ox, with its feet and legs tied; and then smothering the animal by holding its nose in a large bowl of water. A feast follows, and the ox is devoured, sickness and all. A sorcerer will pretend he cannot find out the guilty person, or where the malady of another lies, till he has got him to kill an ox, on which he manœuvres, by cutting out certain parts. Another doctor will require a goat, which he kills over the sick person, allowing the blood to run down the body; another will require the fat of the kidney of a fresh slaughtered goat, saying, that any old fat will not do; and thus he comes in for his chop. These slaughterings are prescribed according to the wealth of the individual, so that a stout ox might be a cure for a slight cold in a chieftain, while a kid would be a remedy for a fever among the poor, among whom there was no chance of obtaining any thing greater."

Of all the heathen nations of modern times, none are more superstitious than the Hindus. The Brahmans are avowedly sorcerers and diviners, the grand charm which they use being what is called the *numtra*, a mystic verse or incantation, the repetition of which is supposed to effect wonders. This verse occupies a very prominent place in the Hindu religion. It can only be used by the Brahmans and higher castes, being positively forbidden to be even uttered by the lower castes. All things are subject to the *numtra*, and even the gods are unable to resist its influence. It is the very essence of the Vedas, and the united power of *Brahma*, *Vishnu*, and *Shiva*. "By its magic power," as has been said, "it confers all sanctity; pardons all sin; secures all good temporal and spiritual, and procures everlasting blessedness in the world to come. It possesses the wonderful charm of interchanging good for evil, truth for falsehood, light for darkness, and of confirming such perversions by the most holy sanctions. There is nothing so difficult, so silly, or so absurd, that it may not be achieved by this extraordinary *numtra*."

It were easy, in short, to illustrate the subject of divination by adverting to the manners and customs of almost every nation on the face of the earth, but enough has been said to show that the practice of this superstitious art forms a conspicuous feature of every false religion, originating in the natural desire inherent in the mind of man to pry into the secrets of futurity, and to push his inquiries beyond the legitimate boundaries which the Almighty hath assigned.

DIVINERS, those who practise the art of DIVINATION (which see).

DIVORCE, the dissolution of the marriage bond. The law of Moses on the subject of divorce is found in Deut. xxiv. 1—5, which was interpreted by many of the Jews, particularly of the school of Hillel, as authorising a man to put away his wife for the most trifling reason. There can be no doubt, that because of the hardness of their hearts, and to prevent still greater evils, God was pleased for a time to extend the law of divorce beyond the narrow limits within which it is restricted by our Lord. Such a temporary arrangement was eagerly laid hold of by the Jewish teachers, and perverted as an encouragement of the most lax views as to the obligation of the marriage vow. They inculcated the doctrine, that on whatever grounds a man might think fit to part with his wife, he was quite warranted in doing so, if only he strictly adhered to the various legal forms by which the divorce was effected. If a written instrument had been procured from the proper quarter, and was signed and attested by the competent authorities, the divorce was regarded by the Scribes as perfectly valid, in the eye both of God and man. This cause of the divorce was with them of little consequence, provided the regular formalities attendant on the act of separation were scrupulously observed. Our Lord, however, brings back the law of marriage to an accordance with the original design of this benevolent and gracious institution, and he absolutely prohibits divorce, except on the ground of unfaithfulness to the marriage vow. In such a case the marriage oath is broken, and our Lord declares that a divorce or a legal disruption of the union in these circumstances, is in complete harmony with the Word and the Law of God. On this subject we find Jesus expressing himself at considerable length in Mat. xix. 3—9, "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female; and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Among the modern Jews a man is at liberty to divorce his wife at any time, for any cause, or for no substantial cause at all, except that such is his wish. No doubt various processes are required by the sy-

nagogue to be gone through, so that a considerable delay necessarily takes place, and thus an opportunity is afforded of carefully considering the proposed step before it is finally taken. A regular bill of divorce must be drawn out by one of their notaries, with the concurrence of three Rabbis, on ruled vellum, and containing neither more nor fewer than twelve lines. In this document the husband declares, "I put thee away, dismiss, and divorce thee; so that from this time thou art in thine own power, and art at thine own disposal, and may be married to any other man whom thou pleasest: and let no man hinder thee in my name, from this day forward and for ever; and lo! thou art free to any man. Let this be to thee from me a bill of divorce, an instrument of dismissal, and a letter of separation according to the law of Moses and Israel." Ten witnesses are present when this document is read and signed by the parties; and before appending their subscription, a Rabbi inquires of the husband whether he is acting willingly, and of his own free unconstrained choice. If the husband's answer is satisfactory, and the deed is executed in the presence of the witnesses, the man is then directed by the Rabbi to deliver the document to the woman, and on dropping it into her hand he makes a declaration to this effect: "Behold this is thy bill of divorce, and thou art herewith divorced from me, and art free to any other man." The Rabbi then warns the woman that she is not allowed to marry again within ninety days. After the divorce has thus been formally executed, the parties are forbidden to be married to each other again, or even to meet together unless in the presence of witnesses. If the woman has been divorced for adultery, she is prohibited from marrying her paramour. With these exceptions the parties are free to marry whomsoever they please.

In Mohammedan countries divorce is permitted without any cause whatever. The husband may simply say, "Thou art divorced," and straightway the wife is under the necessity of leaving his house, and surrendering all the privileges of a married person. This he may do twice and receive her back again, but if he sends her away a third time he is not allowed to take her back unless she has been married to another man, and has been compelled to leave him.

Marriage being accounted among the Roman Catholics a sacrament, the indissolubility of the marriage tie is a recognized principle in the law of Romish countries. And until very recently the whole genius of British law seemed to presume that the marriage tie cannot be broken. No doubt a separation from bed and board could be obtained in a court of law, in which case the wife was entitled to a suitable maintenance out of her husband's effects, but the marriage of either party was prohibited, and the rights of the husband over his wife's property were left untouched. Divorce, however, in the full meaning of the word, *a vinculo matrimonii*, or from the marriage tie, has been hitherto in England effected

in rare cases, and with the utmost difficulty, requiring for the purpose a private Act of Parliament, which could only be obtained at a very great expense. Such a state of matters has been productive of much vice and suffering throughout all ranks, but more especially the middling and poorer classes of society. Of late years, accordingly, the subject has been frequently brought under the consideration of the legislature. Various attempts have been made to procure an amendment of the law of divorce in England, but without effect. A new Act, however, has length been passed, which came into operation on the first day of the present year (1858), and which it is to be hoped may be useful. This Act of Parliament abolishes the jurisdiction of the ecclesiastical courts in the matter of divorce, and establishes a separate court for divorce and matrimonial causes. The court consists of the Lord Chancellor, the Lord Chief Justice of the Court of Queen's Bench, the Lord Chief Justice of the Court of Common Pleas, the Lord Chief Baron of the Court of Exchequer, the senior Puisne Judge for the time being in each of the three last-mentioned Courts, and the Judge of the new Court of Probate. The latter is to be called the Judge Ordinary of the Court, and will be empowered to dispose alone of all matrimonial causes, except petitions for a divorce, or for annulling a marriage, applications for a new trial of any questions of fact heard before a jury, bills of exceptions, special verdicts, or special cases. The court will sit in London or Middlesex unless her Majesty should appoint another place. The conduct of matrimonial causes is thrown open to every branch of the legal profession. Divorce from bed and board is abolished, but instead of it the court may decree a judicial separation, which will have the same force and consequences. The business of the new Court will therefore consist in granting divorces, in decreeing judicial separation, in protecting the wife's property when deserted by her husband, and in entertaining all suits in reference to marriage, except those with regard to the granting of marriage licences. Any husband may present a petition to the court praying for a divorce on the ground of his wife's adultery. But the wife who seeks a divorce must allege, and be prepared to prove one or more of these five acts on his part: "1. That he has been guilty of incestuous adultery; that is, of adultery committed by him with a woman with whom, if his wife were dead, he could not lawfully contract marriage, by reason of her being within the prohibited degrees of consanguinity or affinity. 2. That he has committed bigamy with adultery; *i. e.* that he has not merely contracted, but consummated a bigamous marriage. 3. That he has committed rape, sodomy, or bestiality. 4. That he has committed adultery, coupled with such cruelty as, without adultery, would, under the old law, have entitled her to a divorce *à mensâ et thoro* (equivalent to what will in future be termed judicial separation); or, 5. That he has committed adultery,

coupled with desertion, without reasonable cause, for two years or upwards." Along with the charges an affidavit must be lodged stating that there is no collusion or connivance between the deponent and the other party to the marriage. The same course of proof will be admitted as has hitherto been usual in Ecclesiastical Courts. There is an appeal allowed from the sentence of the court to the House of Lords. If the decree of divorce be fully passed, both parties have liberty to enter into marriage, and even the guilty party is allowed to marry his or her paramour. On the question of remarriage in such cases, a large party of the clergy of the Established Church have conscientious scruples, and, accordingly, the Act declares that they cannot be compelled to solemnize such marriages, but they are bound to allow the use of their churches or chapels to any other minister of the Church who may consent to officiate on such occasions. In the case of judicial separation, a petition may be entertained, and a decree passed by an ordinary judge of assize, whose judgment, however, may be appealed against to the Court of Divorce and Matrimonial Causes. The grounds on which such a sentence may be procured are three: 1. Adultery. 2. Cruelty. 3. Desertion continued for two years or upwards without reasonable excuse. This last is a new and additional cause of separation admitted by the New Act. The law in regard to Alimony and the Custody of Children remains as before.

The changes which are thus effected by the bill, whose provisions we have slightly sketched, will place the law of divorce on a much more satisfactory footing than it has ever occupied in this country.

DOCETÆ (Gr. *dokein*, to appear or seem), a heretical Christian sect which arose towards the close of the second century, denying the humanity of Christ, and representing all that referred to his human appearance as a mere vision. Julius Cassian, a disciple of Valentinus and Tatian, is said to have been the founder of this heretical sect, which formed one of the branches of the GNOSTICS (which see). The peculiar character of mind which led to the rejection of the human nature of Christ as a delusive phantom, is thus ably sketched by Neander: "Docetism may be the result of very different tendencies of mind—a tendency to supranaturalism, or a tendency to rationalism. There might be united with it, an interest at bottom to give all possible prominence to this supernatural and real element in Christ's appearance. Docetism, at this point, supposed a real, though not sensible Christ; and a real impartation of Christ to humanity. Christ gave himself, according to this view, to humanity, as a source of divine life. He presented himself sensibly to the eyes of men, not in his true, divine nature, but only so as to be perceived by them, yet without coming himself into any contact with matter, in an unreal veil of sense. His appearance was something truly objective; but the sensible form in which this was appa-

rent to men was merely subjective. This was the only possible way in which men, under the dominion of sense, could come into any contact with a nature so divine. A mode of apprehension turned exclusively in the direction of supranaturalism, might lead in this case to a total denial of the reality of the natural element in Christ. But under this form of Docetism might be lurking, also, a tendency which would have resulted in an entire evaporation of Christianity, in turning the life of Christ into a mere symbol of a spiritual communication from God, in substituting the idea of God's redeeming power in place of the historical Redeemer; in a word, there might eventually spring out of a tendency of this sort, an opposition to historical Christianity."

The Docetæ believed only in a glorified Christ, and refused to admit him in the form of a servant. Under a most erroneous impression that they were honouring the Redeemer, they were in reality robbing him of that which constituted one of the most interesting features of his Mediatorial character, that he was Emmanuel, God incarnate, that wearing the nature of men he might suffer and die in their room. "How is it," said Tertullian, addressing the Docetæ, "that you make the half of Christ a lie? He was all truth." And what, we might still further ask, what would have availed the true divinity of Christ unless it had been combined with a true humanity? It was this blessed union which rendered him a true Christ, both glorifying the Father, and saving his own believing people. Similar sentiments to those held by the *Docetæ* in the second, were afterwards taught by Priscillian and his followers in the beginning of the fifth century.

DOCTORS (JEWISH), a class of superior teachers who were accounted the preservers of tradition. This was in accordance with a belief which prevailed among the Jews, that the law delivered on Mount Sinai was of a twofold nature, the one conveyed by writing, and the other by tradition from one generation to another. The succession of Fathers, by whom the latter class of laws was transmitted to posterity, received the name of doctors or teachers. They were also called Mishnaics, because the Mishna was said to be composed by them. Esdras is usually placed by Jewish Rabbis at the head of the doctors, and so highly have they been wont to extol this man, that the Koran charges them with making him a son of God. Esdras is said to have received the traditions from Baruch in Babylon. Besides many other important works which he is alleged to have executed, the Jews attribute to him the appointment of a great council composed of one hundred and twenty men, who assisted him in restoring the Sacred Writings to their ancient purity and simplicity.

The immediate successor of Esdras, in the line of doctors, according to Jewish historians, was Simeon the Just, who is regarded as the last of the great synagogue, who survived all the rest, and received from them the whole system of the traditions. The

doctors or Tanaites are held by the Jews in as great veneration as if the honour of their church and nation depended upon these preservers of their traditions. They were assisted, it is alleged, by the BATH-KOL (which see); they had the privilege of conversing with angels, the power of restraining sorcerers and of commanding devils. Each doctor was permitted to add his own comments to the traditions which had been handed down to him from Ezra and the men of the great synagogue. Thus the traditions went on increasing from one generation to another. At length, in the middle of the second century after the coming of Christ, when Antoninus Pius was Emperor of Rome, it was thought necessary for their better preservation, to collect together the cumbrous mass of traditions, and commit them carefully to writing. This difficult task was undertaken by the Rabbi Judah, the son of Simeon, who, from his reputed sanctity, was called *Hakbadosh*, the Holy. This learned and industrious Jew, devoting himself to his arduous work, compiled the *Mishna*, or Collection of Traditions, in six books, each consisting of several tracts, which altogether amount to sixty-three. The work, when completed, was received by the Jews with great veneration, and has ever since been held in high regard. They believe that the contents of the *Mishna* were dictated by God to Moses on Mount Sinai along with the written law, and that both consequently are possessed of the same authority. The first idea of such an undertaking as the *Mishna* is said by some to have originated with Rabbi AKIBA (which see), but tradition attributes both the plan and its accomplishment to Judah, who is often called, for distinction's sake, the Rabbi. The later Rabbins have exhausted their ingenuity in making commentaries upon, and additions to, this work. The whole collection of these commentaries is named *Gemara* or completeness, which, along with the *Mishna*, forms the *Talmuds*. Of these the Jerusalem Talmud is the prior in date, having been compiled towards the end of the third century in Palestine; while the Babylonian Talmud, compiled in the schools of Babylon and Persia, takes its date from A. D. 500. So highly do the Jews prize their traditions, that there is among them a familiar Rabbinical adage, "Holy Scripture may be compared to fresh water, but the *Mishna* is wine, and the *Gemara* refined wine;" or, in another form, "The law is the salt, the *Mishna* the pepper, and the *Talmud* the precious spices." He who sins against Moses, they say, may be forgiven, but he who contradicts the doctors deserves death.

After the publication of the *Talmud*, arose another class of doctors which lessened its authority by their doubts and conjectures. These were termed *Sabureans* or *Doubters*, because they disputed the statements of the *Talmud*, and called in question the opinions of the ancient doctors. The popularity of the *Talmud* rendered this sect peculiarly odious to the Jews, many of whom have refused to recognise

them as belonging to the list of doctors, lest they should reflect disgrace upon that honourable fraternity. The Saburean sect was founded by Rabbi Josi, but met with so much discouragement that it became extinct about seventy-four years after its establishment.

The fall of the Sabureans was followed by the rise of another class of Jewish doctors, called *Geonim* or *Excellentes*, because of their extensive learning and their remarkable virtue. These men were esteemed interpreters of the law; they were consulted upon all important or difficult matters, and their decisions were received with the utmost confidence and respect. This sect originated with Chanan Meischka, in the beginning of the sixth century, and continued to maintain considerable credit with the Jews till the commencement of the eleventh century, when it came to an end in the person of Rabbi Hai Bar Rab Scherira. About that time the academies of Babylon, which had long been presided over by the Excellentes, were destroyed, and the remains of the devoted nation were driven into Spain and France, where they formed new establishments, and exchanged the title of doctors for that of RABBANIM (which see), among whom are found the celebrated names of Aben Ezra and Maimonides. Another class of Jewish doctors distinguished themselves as grammarians, and published a well-known work of traditions called the *Masorah*, which has undoubtedly rendered great service to the cause of Hebrew literature in the preservation and critical knowledge of the Old Testament, by its vowels, accents, and notes. By the laborious industry of these men, each verse, word, and even letter of the Hebrew Scriptures has been carefully numbered, while, with marvellous but unprofitable ingenuity, they have deduced the most strange and absurd meanings from the insertion of a larger or smaller letter in the text, or the intervention of a greater or less space between the chapters. Some authors maintain that Esdras was the father of this order of doctors, and they tell us that he was under the necessity, at the return from the Babylonian captivity, of inventing the vowel points to prevent the study of the sacred language from being neglected amid the national calamities, imagining that by this invention, correct copies of the Scriptures would be provided, which could admit of no variation. Others, however, are of opinion, and with greater probability, that the Masoretic doctors were coeval with the authors of the *Talmud*, and Capellus still more definitely fixes the date at the end of the fifth century, while many writers trace the origin of the *Masorah* to a period so late as the beginning of the eleventh century, when a very keen dispute took place in the academies of Babylon about many words of the law. The precise date of this contention between the children of Asher and the children of Naphtali was A. D. 1039, and so violent did both parties become, that Ezechias, the Prince of the Captivity, was slain, and the academies

laid in ruins. The birth-place of the Masorah is generally believed to have been the academy of Tiberias, which was held in such respect that its approval of the points led to their ready reception by all the synagogues of the West.

The last order of Jewish doctors to which it is necessary to advert, are those which bore the name of Cabbalists, because they taught the science of the CABBALA (which see), a species of Oriental mysticism, by which, as we have seen, all kinds of strange fancies, and even magical powers, were deduced from the words, letters, and accents of the Hebrew Scriptures. There were five different departments included in the Cabbalistic science, to the study of which the doctors of this order were accustomed to devote themselves. Those who cultivated the *natural Cabbala*, endeavoured to discover the nature and qualities of external objects, which lay hid, as they believed, in the Hebrew words and letters. Those, again, who studied the *connecting Cabbala*, sought in the same fertile field to find the harmonies and connecting links of universal nature. The students of the *contemplative Cabbala*, however, took a wider and a loftier range, holding it to be their duty to abstract themselves from all sensible objects, and to elevate their bodily powers by holding converse with angels, contemplating God and the divine splendours, and thus rendering themselves partakers of the Divine nature, acquiring the power of working miracles, or of receiving Divine illumination. Those who applied their minds to the *astrological Cabbala*, investigated the influences of the stars, and particularly of the moon, as being the storehouse of the other planets, and the inquiries of these celestial doctors were not a little quickened by the idea that when every man is born, God sends him a guardian from that constellation under which his nativity took place; and, therefore, if parents wish to make their children prosperous and happy, they ought to pacify and caress the angel of the planet. There have been Jewish doctors, in fine, whose special studies have been directed to the *magical Cabbala*, from which they are led to attach a miraculous virtue to numbers, pretending by these to cure diseases and to ward off misfortunes, while, by the arrangement of words in a certain order, they profess to produce remarkable effects, more especially if these words express the name of God, his perfections or emanations.

The duties of the Jewish doctors have always been to instruct the people both in the written law of Moses, and in the oral law or tradition. They decide what is clean, and what unclean, what meats are lawful to be eaten, and what are prohibited. The extent of their influence is thus noticed by Mr. Lewis, in his 'Hebrew Antiquities:' "The power of the doctors is great among the Jews, and they omit nothing that may draw the veneration of the people. They represent themselves as men inspired by God, or like the angels of the ministry. One of their

maxims is, that if a child by the law is bound to fear and honour his father, he is yet more obliged to respect his masters: a child that sees his father and master overloaded with a burden, or groaning in bondage, ought to unload his master, and redeem him from slavery before his father. The doctors often equal their power to that of God himself; for they tell their disciples, that he who contradicts and fights against his master's opinion, in some measure opposes and fights against the Deity; and that he who murmurs against a doctor, murmurs against God; that he who traduces his master's reputation, is the cause of God's withdrawal from Israel. Scholars are not allowed to salute their master as other men, but they must bend their knee before him. It is a crime to pray to God, either by his side, or behind his back. It is an enormous sin for a scholar to set up a school near to that of his master's; and he that spits in his face, deserves to be punished with death. The doctors taught in a sitting posture, but it is not easy to guess what was the posture of the scholars. There is a tradition, that from the time of Moses to that of Gamaliel they stood; and that after this doctor's death, they were permitted to sit, by reason of a sickness which then reigned, and that it was at that time that the glory of the law decayed, because this posture was less respectful. Many doctors have believed, that Jacob had this custom in his view, when he foretold, that the lawgiver should not depart from Judah's feet until Shiloh come; and that he would thereby show, that some disciples should always learn the law at their master's feet."

DOCTORS (CHRISTIAN). In the enumeration which the apostle Paul gives in Eph. iv. 11, of the office-bearers of the primitive Christian church, he expressly mentions doctors or teachers, along with pastors, and in 1 Cor. xii. 28, he speaks of them separately, "first, apostles; secondarily, prophets; thirdly, teachers." Although in the first-cited passage doctors are combined with pastors so closely, that by some they have been considered as one class of office-bearers, it is probable, on a careful comparison of both passages, that a distinct and separate class is pointed out. In accordance with this view, we find in the form of church government drawn up by the Westminster Assembly, a chapter headed, "The Teacher or Doctor," and commencing with these words, "The Scripture doth hold out the name and title of teacher as well as of the pastor." The concluding passage shows what the Assembly considered to be the special duty of the doctor as distinct from the pastor. "A teacher or doctor," they say, "is of most excellent use in schools and universities, as of old in the schools of the prophets, and at Jerusalem, where Gamaliel and others taught as doctors." The duties of the doctors in the early Christian church seem to have been chiefly to instruct the young in the elements of Christian truth, to prepare candidates for baptism, and to give further instruction to those who, though baptized, were

still deficient in their religious knowledge. Accordingly schools were attached to certain churches in early times, in which doctors or teachers exercised their gifts. Thus Origen taught for a time in the school of Alexandria. No such office-bearer exists now in the Christian church, unless professors of theology may be considered as holding a position analogous to that of doctor in the primitive church.

In the course of the sittings of the Westminster Assembly, the question was discussed at considerable length, whether the pastoral office was identical with that of doctor or teacher. The Independents maintained that in every congregation there ought to be two such office-bearers distinct and separate from one another. Accordingly, in Congregationalist churches there exists a doctor or teacher, subordinate to the pastor, but forming a connecting link between the pastor and the people. The Independents, however, forming a small minority in the Assembly, their opinions were overruled, and the views which are found embodied in the Form of Church Government were adopted by the Assembly, namely, that he who excels in the exposition of Scripture may be termed a doctor, and that such a person may be of great use in universities.

DOCTOR AUDIENTIUM (Lat. teacher of the hearers), the Christian instructor of the **AUDIENTES** (which see), or lowest order of catechumens in the early Christian church. The name therefore was equivalent to **CATECHISTS** (which see).

DOCTRINE, the principles of a religious system as contradistinguished from its practical precepts.

DOCTRINE (SECRET). See **ARGANI DISCIPLINA**.

DODONÆUS, a surname of **JUPITER** (which see), derived from his temple at Dodona, a city of Epirus, where he had a temple dedicated to his worship. One of the earliest of the ancient oracles seems to have existed there, of which Herodotus gives two different accounts. One account, he tells us, he had received from an Egyptian source. It was to the following effect. The Phœnicians had carried away two priestesses from that place, one of whom they sold into Libya, the other into Greece, and each of these had erected the first oracle in those nations, the one of Jupiter Ammon, the other of Jupiter Dodonæus. The other account of the origin of the oracle at Dodona, Herodotus had received from the priestesses of that oracle. The story ran as follows: Two black pigeons taking their flight from Thebes in Egypt, one of them came to Libya, where she ordered an oracle to be erected to Jupiter Ammon, the other came to Dodona, where she sat upon an oak, and thence gave orders that an oracle should be erected in that place to Jupiter Dodonæus. Servius attempts to reconcile these two accounts with one another, by alleging that the same Greek word *peleia*, signifies both a prophetess or priestess, and a pigeon. The priests, who delivered the oracles at Dodona, were called **SELLI** (which see), and are

mentioned by Homer as having submitted to great austerities, such as sleeping on the bare ground. In later ages the oracles were pronounced by three old women. Near the temple of Dodona was a sacred grove, which was said to be inhabited by nymphs and satyrs.

DODONIDES, a name given to the seven daughters of Atlas, who delivered the oracles in the temple at Dodona, before the *Selli* were appointed to discharge that office.

DOG-WORSHIP. Among the ancient Hebrews the dog was accounted an unclean animal, and looked upon with the utmost contempt. But among some ancient nations this sagacious and useful animal appears to have been an object of worship. Thus in 2 Kings xvii. 31, an idol of the Avites is mentioned under the name of Nibhaz, which the Hebrew commentators interpret as a barker, and they assert that this idol was made in the form of a dog. Traces of the ancient worship of an idol of the same kind have been discovered in Syria, even in modern times. The ancient Egyptian deity **ANUBIS** (which see), was represented by a figure with a dog's head, and his worship was so celebrated that a city was built in Egypt, which was named after him, Cynopolis, or the City of the Dog. Sir Gardner Wilkinson, in his 'Manners and Customs of the Ancient Egyptians,' says, "The Egyptians had several breeds of dogs, some solely used for the chase, others admitted into the parlour, or selected as the companions of their walks; and some, as at the present day, selected for their peculiar ugliness. All were looked upon with veneration, and the death of a dog was not only lamented as a misfortune, but was mourned by every member of the house in which it occurred." The dog was probably held in all the greater veneration in Egypt as being the emblem of Sirius, or the dog-star, which, as soon as it has ascended above the horizon, proclaims the approaching flood of the Nile.

Among the Hyperborean tribes, with whom the dog is reckoned a very valuable animal, it occupies a conspicuous place in their traditions, being considered, as for instance among the Esquimaux, according to the accounts given by Franklin and Parry, and other Arctic navigators, as the father of the human family. The Chippewyan Indians had a tradition that they were sprung from a dog; and hence they neither ate the flesh of that animal themselves, nor could they look with any other feeling than horror upon those nations who fed upon it. In all these cases probably the dog is the symbol of the sun. A strange notion prevails among the Greenlanders, that an eclipse is caused by the sun being pursued by his brother the moon. Accordingly, when this phenomenon takes place, the women take the dogs by the ears, believing that as these animals existed before man was created, they must have a more certain presentiment of the future than he has, and therefore, if they do not cry when their ears are

pulled, it is an infallible sign that the world is about to be destroyed.

The inhabitants of Japan have a superstitious regard for dogs. Thus we learn from Picart, in his 'Religious Ceremonies of all Nations:' "The Emperor who sat on the throne when Kaempfer resided in Japan, was so extravagantly 'fond of them,' that there has been a greater number of them in that kingdom ever since his reign, if we may depend on the veracity of this traveller, than in any other nation in the whole world. Every street is obliged to maintain a fixed and determinate number of them. They are quartered upon the inhabitants, and, in case of sickness, they are obliged to nurse and attend them. When they die, they are obliged to inter them in a decent manner, in the mountains and hills peculiarly appropriated for the interment of the people. It is looked upon as a capital crime not only to kill them, but barely to insult and treat them ill; and no one but the legal proprietor is allowed so much as to correct any of them. All this reverence and respect is owing to a celestial constellation, which the Japanese call the Dog, under the influence whereof the aforesaid Emperor of Japan was born."

An old traveller gives an account of a peculiar custom which existed among the ancient Guebres or Fire-Worshippers of Persia, and which shows that they held dogs in high religious estimation: "Before they expose a dead corpse to the birds of prey, they lay him decently on the ground, whilst some particular friend of his beats the hoof all round about the neighbouring villages, in hopes to meet with a dog; and as soon as he is so fortunate, he endeavours to allure and bribe him with some crusts of bread, . . . and to bring him as near to the corpse as possibly he can. The nearer the dog approaches it, the nearer they imagine, the soul of the deceased must be to the mansions of eternal bliss. If he jumps upon him, and seizes the bit of bread, which for that purpose is put into his mouth, it is an incontestable mark, or presage of his future felicity: but if the dog, on the other hand, cannot be tempted to approach it, but keeps at a distance, . . . it is a melancholy, unpropitious sign, and they almost despair of his happy state. When the dog has performed his part of the ceremony, two Daroos . . . stand in a devout posture, with their hands joined close together, at about one hundred feet distance from the bier whereon the corpse is laid, and repeat, with an audible voice, a form of prayer of half an hour long . . . but with such hurry and precipitation, that they scarce give themselves sufficient time to breathe."

DOGMA, the doctrine of a particular party or sect in religion.

DOKANA, an ancient emblematic representation of the Dioscuri at Sparta, consisting of two upright beams, with others placed transversely. Dokana is said by some writers to have been the name of the graves of the DIOSCURI (which see).

DOMIDUCA, a surname of Juno among the ancient Romans, and

DOMIDUCUS, a surname of Jupiter, both these deities being so called from Lat. *domus*, a house, and *duco*, to lead, because they were believed to conduct the bride to the house of the bridegroom on the occasion of a marriage.

DOMINICA GAUDII (Lat., the Lord's day of joy), a name given by some of the ancient Christian writers to Easter Sunday. In token of joy, the Roman Emperors were accustomed to grant a release to prisoners on that day, with the exception of those who had committed great crimes.

DOMINICA IN ALBIS (Lat., the Lord's day in white garments), a name given by the Roman Catholic Church to the first Sunday after Easter. Some Latin ritualists term it *Dominica post albas*, the Lord's day after the white garments, because on this day those who had been baptized on Easter day laid aside the white robe or CHRISOME (which see), in which they had been baptized, carefully depositing it in the church, that it might be produced as an evidence against them, if they should afterwards throw discredit upon the faith which they had professed in baptism.

DOMINICAL LETTER. The following account of the Sunday letter, as it is sometimes called, is given by Dr. Hook, in his 'Church Dictionary:' "In the calendar the first seven letters of the alphabet are applied to the days of the week, the letter A being always given to the 1st of January, whatsoever that day may be, and the others in succession to the following days. If the year consisted of 364 days, making an exact number of weeks, it is evident that no change would ever take place in these letters; thus supposing the 1st of January in any given year to be Sunday, all the Sundays would be represented by A not only in that year, but in all succeeding. There being however 365 days in the year, the first letter is again repeated on the 31st of December, and, consequently, the Sunday letter for the following year will be G. This retrocession of the letters will, from the same cause, continue every year, so as to make F the dominical letter of the third, &c. If every year were common, the process would continue regularly, and a cycle of seven years would suffice to restore the same letters to the same days as before. But the intercalation of a day, every bissextile or fourth year, has occasioned a variation in this respect. The bissextile year, containing 366, instead of 365 days, will throw the dominical letter of the following year back two letters, so that if the dominical letter at the beginning of the year be C, the dominical letter of the next year will be, not B, but A. This alteration is not effected by dropping a letter altogether, but by changing the dominical letter at the end of February, where the intercalation of a day takes place. In consequence of this change every fourth year, twenty-eight years must elapse, before a complete revolution can take place in the

dominical letter, and it is on this circumstance that the period of the solar cycle is founded."

DOMINICALE, a word which occurs in the canons of the council of Auxerre in France A. D. 590, which decree that no woman should receive the eucharist in her bare hand, but should wear a *dominicale* when she communicates. Considerable doubt exists among ecclesiastical writers as to the precise meaning of this word. Most authors interpret it to mean a linen cloth, which was to be worn upon the hand by women when partaking of the sacramental elements. Baluze, however, says, that it signifies only the women's veil, which they were obliged to wear upon their heads, by ancient canons, conformable to the rule of the apostle.

DOMINIC (St.), the founder of the Romish order of **DOMINICANS** (which see). He was born in A. D. 1170, in Calarugna, a village in the diocese of Osma in Castile. Endowed with the ardent temperament which characterizes the Spanish nation, he early displayed a violent hostility to all heretics, and a readiness, if he had it in his power, to persecute and oppress them. He was educated at the university of Palenza in his native country, and while prosecuting his studies, a famine having broken out, he generously sold his books and his furniture that he might relieve the distresses of the poor, and in this way he led many by his example to deeds of charity and kindness. Naturally of an austere and self-denying disposition, he became a favourite with Didacus, bishop of Osma, who was a man of a kindred spirit, and, therefore, gladly received him into the number of his clergy. No sooner was Dominic invested with the sacred office, than burning with zeal for the destruction of heretics, he proceeded to the south of France with the view of attacking the **ALBIGENSES** (which see). His superior Didacus had gone from place to place, travelling on foot in voluntary poverty, preaching to, and disputing with, the heretics. Full of the expectation of converting the heretical sects, he resolved to suspend his labours in France for a time, and set out for Rome to ask assistance in his arduous undertaking from the Pope; but before doing so he gave the conduct of the spiritual work to Dominic. While on his journey to Italy, Didacus died, leaving the fulfilment of his plan to his zealous friend, who had succeeded to his duties among the Albigenses. The demise of the bishop, however, led to a complete alteration in the whole character of the movement, which was now directed, not to the conversion but the extirpation of the heretics. "When armed troops," says Neander, "were called in to follow up the work of preaching and disputing, and, in the year 1209, the horrible crusade against the Albigenses was commenced, Dominick still went on with his labours, and the cruelties resorted to for the extirpation of heresy were approved and promoted by him,—a bad precedent, foretoking already the history of an order which in after times was to exercise such cruel

despotism under the name of charity. He found a few still remaining here like-minded with himself, who joined with him in forming a society consecrated to the defence of the church. Several pious men in Toulouse entered heart and hand into his scheme, and placed their property in his hands, to purchase books for the society, and provide them with what they needed.—Fulco himself, the bishop of Toulouse, favoured the undertaking, and, in the year 1215, went in company with Dominick to Rome, for the purpose of obtaining the sanction of Pope Innocent the Third, to a spiritual society devoted to the office of preaching. True, the canon enacted this very year by the Lateran council, forbidding the institution of any new order of monks, stood in the way of a compliance with this demand; but, at the same council, it had also been expressed as an urgent need of the church, that the bishops should procure able men to assist them in the office of preaching, and in their pastoral labours. Now, the supply of this want—a want so sensibly felt on account of the great number of ignorant and worldly-minded clergymen—was the very purpose and aim of the scheme submitted by Dominick to the Pope. Innocent, therefore, accepted the proposition, making only one condition, that Dominick should attach himself to some one of the orders of monks already existing. Dominick selected the so-called rule of Augustin, with a few modifications aiming at greater strictness. The order was to accept of no property that needed to be managed, but only the incomes from the same; lest it might be diverted by the cares of secular business from its spiritual vocation. Pope Honorius the Third confirmed the establishment of the order in 1216; and it was styled, in accordance with the object to which it was especially consecrated, *Ordo predicatorum*, the Order of preachers. In the first chapter of its articles, it was settled that it should hold neither property in funds nor income. It is evident from many examples, that great efforts were made to enlarge and extend the society by energetic preachers amongst its earliest members. Many young men at the universities and in other cities were carried away by the fervent appeals of the preaching friars, and finally devoted themselves to this foundation."

Dominic continued to prosecute his work, as the superior of the order which he had formed, with great zeal and efficiency until his death in A. D. 1221. This Romish saint has acquired no small renown from having been the inventor, or at least the first inquisitor-general, of the Holy Inquisition. He is said also to have performed many miracles, as well as to have sanctioned many cruel tortures inflicted upon heretics, and thus he has acquired a conspicuous place in the Romish calendar.

DOMINICANS, a celebrated order of mendicant monks, which was instituted in the thirteenth century. Its founder was **ST. DOMINIC** (see preceding article), who established the first monastery of the

order at Toulouse. The monks connected with it were put under the rule of St. Augustine. By means of the papal sanction obtained from Honorius III., in 1216, it was raised to a separate order under the name of *Fratres Prædicatores*, preaching brothers. At length, in the first general-chapter held at Bologna in A. D. 1220, the Dominicans, though they resisted the decree at first, were compelled to submit to the maxim of evangelical poverty. To this order specially belongs the *Rosary*, which seems to have been adopted by them so early as A. D. 1270, under the technical name of *Paternoster*. The Dominicans were the first standing inquisitors at the time of the exterminating crusade waged against the *Albigenses*. It was the council of Toulouse which, in A. D. 1229, achieved the organization of the tribunal of the Holy Inquisition, St. Dominic being appointed the first Inquisitor-General, and from that time he and his order began the cruel work of bitter persecution in the countries tainted with heresy; and to save the church from the odious charge of blood-shedding, the secular princes were called in to serve the office of executioner.

From the thirteenth century onward to the period of the Reformation, the Dominicans, and their rivals the Franciscans, held the chief power and influence both in church and state. They occupied the highest offices, both ecclesiastical and civil; they taught with almost absolute authority both in churches and schools, and maintained the supreme majesty of the Roman pontiffs against kings, bishops, and heretics, with remarkable zeal and success. To distinguish them from the Franciscans, who were called *Minor Friars*, the Dominicans occasionally received the name of *Major Friars*. In France the latter order were often styled Jacobins or Jacobites, while in England the name of Black Friars was given them from the colour of their dress; and the part of London where they first had their residence is still styled Blackfriars. In Edinburgh, also, there is a locality which bears the same name, there having been at one time on that spot a monastery of Dominicans. The Roman pontiffs soon discovered that the two powerful orders which had thus arisen might easily be rendered of eminent service to the cause of the church. They were invested, accordingly, with special privileges above all the other orders of monks, permitted to preach publicly everywhere without license from the bishops, to act as confessors whenever required, and to grant absolutions, and even indulgences. The peculiar favour thus shown to the two rival mendicant orders excited the jealousy and bitter hatred of the bishops and priests. Commotions arose, and violent contentions broke out in every country of Europe, and even in the city of Rome itself. One of the most noted of these disputes was that which was carried on for thirty years between the Dominican monks and the university of Paris. The monks claimed the privilege of having two theological chairs in the university. The claim

was denied, one of the chairs was taken from them, and a decree passed by the university that no order of monks should be entitled to have two theological chairs. The Dominicans were firm in asserting their claim to a second chair, and the university, with the view of putting an end to the controversy, deprived the monks of all connection with them. This strong step, however, instead of terminating the dispute, only rendered matters worse. The Dominicans appealed to Rome, and the Pope, Alexander IV., decided so completely in their favour, that after a bold and fruitless struggle, carried on by the university for several years, they were compelled to concede all that the Mendicant orders wished. Hence arose the hostility which the university of Paris has ever since maintained to the Dominicans.

In the course of this memorable contest between the Sorbonne and the Mendicants, many writings appeared on both sides, but the ablest production to which the controversy gave rise, was a treatise entitled 'The Perils of the Latter Times,' the author of which was William of St. Amour, a doctor of the Sorbonne. The appearance of this work, written by a man of remarkable genius and argumentation, produced a great sensation, and so enraged were the Dominicans against both the book and its author, that through their influence with the see of Rome, Alexander IV., in A. D. 1256, ordered the book to be publicly burned, and the author to be banished from France. The mandate of the Pope was obeyed, but under his successor, Clement IV., William of St. Amour returned to Paris, wrote a larger work in the same strain as the former, and at last died amid the esteem and regret of his cotemporaries.

The two rival orders, the Dominicans and Franciscans, not contented with embroiling all Europe in discord and angry strife, began, soon after the decease of their respective founders, to contend with each other for precedence. Attempts were frequently made to put an end to these unseemly disputes, but all such attempts were utterly fruitless, and they continued for many a long year to hurl at each other the most bitter invectives and recriminations. But notwithstanding this keen rivalry between the two great orders of Mendicants, the Dominicans gradually rose to great power and influence, both through their connection with the Inquisition and the high position which they occupied as confessors at the courts of all the kings and princes of Europe. Elated with the extraordinary power which they had thus acquired, the Dominican monks carried their pride and insolence so far that they alienated many of the most intelligent and honest from the church, and by their violent measures drove them to join the ranks of the open opponents of the Roman pontiffs. This tragedy at Berne (see CONCEPTION, IMMACULATE) did much to weaken their influence, but the deadliest blow which they unwittingly aimed at the authority of the Church of Rome, was the independent step which they took of prompting Leo X. to issue a

public condemnation of Luther. Thus were the Dominican friars unconsciously the instruments of bringing about the Reformation in the sixteenth century.

One of the most prominent points in the controversy which so long raged between the Dominicans and Franciscans was the doctrine of the Immaculate Conception of the Virgin Mary. For centuries the dispute was conducted with the utmost bitterness on both sides. Thomas Aquinas (see THOMISTS) argued against the Immaculate Conception and the festival which had been recently instituted in honour of it with the most consummate ability, so that the Dominicans, whose champion he was, were apparently about to drive their enemies from the field, when Duns Scotus (see SCOTISTS), taking up the Franciscan view of the doctrine, entered the arena of debate in favour of the original sinlessness of Mary. The Dominicans and Franciscans have continued down to the present day to arrange themselves on different sides of this vexed question, and although the present Pope, Pius IX., has pronounced the dogma of the Immaculate Conception of the Virgin to be henceforth an article of faith in the Romish church, there are not wanting members of the Dominican fraternity who are unwilling to admit, though they may not openly oppose, a doctrine which their order has long declared to be contrary both to the Scriptures and the opinions of the majority of the Fathers.

Thomas Aquinas has always been a favourite author with the Dominicans, and their partiality for the writings of this celebrated mediæval philosopher led to a sharp controversy with the Jesuits in the sixteenth century. Molina, a Spanish monk of the Society of Jesus, published a book in 1588 on the union of grace and free-will. The Dominicans were deeply offended at the doctrines of that book, more especially as being in declared opposition to the teachings of Aquinas. All Spain was in commotion, and the Jesuits were charged with reviving the errors of PELAGIUS (which see). Anxious to suppress the rising controversy, the Pope, Clement VIII., enjoined silence upon both parties, and undertook himself to decide the controverted points. The pontiff adopted this plan in the hope that time would subdue the animosities of both parties. But finding that no such effect was produced by delay, he was at length prevailed upon to call an assembly at Rome to discuss the disputed subjects. "Thus, in the beginning of the year 1598," to quote the language of Mosheim, "commenced those celebrated consultations on the contests between the Dominicans and the Jesuits, which, from the principal topic of controversy, were called Congregations on the Aids, that is, of Grace. The president of them was Lewis Madrucci, a cardinal of the Romish court and bishop of Trent, with whom there were ten assessors or judges—namely, three bishops and seven theologians of different fraternities. These occupied the

remainder of this century in hearing the arguments of the parties. The Dominicans most strenuously defended the opinions of their Thomas as being the only true opinions. The Jesuits, although they refused to adopt the sentiments of Molina as their own, yet felt that the reputation and the honour of their order required that Molina should be pronounced free from any gross error, and untainted with Pelagianism." (See MOLINIST CONTROVERSY.) The contest which had thus continued for some time between the Dominicans and the Jesuits respecting the nature of Divine grace and its necessity to salvation, was under the careful consideration, for several years, of certain select divines, to whose examination it had been committed by Clement VIII. At length the committee of theologians gave their verdict in favour of the opinions of the Dominicans, and against those of Molina and the Jesuits. Accordingly, in A. D. 1601, the Pope was about to declare against the Jesuits, but learning that their cause was in imminent danger, they exerted all their influence with Clement to prevent him from adopting a step so likely to prove injurious to their order. Clement yielded to their earnest entreaties, and resolved to hear both parties anew. The trial continued for three years, the Pope acting as presiding judge, with fifteen cardinals, nine theologians, and five bishops as assessors. This court held seventy-eight sessions or congregations, as they are styled by the Roman Catholic church, at which both parties pleaded in favour of their respective opinions, but before Clement could come to a decision, he was cut off by death on the 4th March 1605. In September following, Paul V., who succeeded to the papal chair, ordered the judges to resume their examination of the disputed theological points. After several months' discussion, in which the committee were divided in opinion, the matter terminated in no formal conclusion being come to, but both parties being permitted to retain their own sentiments. It would appear that after this unsatisfactory termination of the controversy, the Dominicans gradually modified their opinions so as to avoid further collision with the Jesuits. Accordingly, we learn from the 'Provincial Letters of Pascal,' that the two parties were brought to something like an agreement in words, if not in opinions. "The Society," says Pascal, "is content with having prevailed on them so far as to admit the name of *sufficient grace*, though they understand it in another sense; by which manœuvre they gain this advantage, that they will make their opinion appear untenable, as soon as they judge it proper to do so. And this will be no difficult matter; for, let it be once granted that all men have the sufficient grace, nothing can be more natural than to conclude, that the efficacious grace is not necessary to action—the sufficiency of the general grace precluding the necessity of all others. By saying *sufficient* we express all that is necessary for action; and it will serve little purpose for the Dominicans to exclaim that they

attach another sense to the expression; the people, accustomed to the common acceptation of that term, would not even listen to their explanation. Thus the Society gains a sufficient advantage from the expression which has been adopted by the Dominicans, without pressing them any further; and were you but acquainted with what passed under Popes Clement VIII. and Paul V., and knew how the Society was thwarted by the Dominicans in the establishment of the sufficient grace, you would not be surprised to find that it avoids embroiling itself in quarrels with them, and allows them to hold their own opinion, provided that of the Society is left untouched; and more especially, when the Dominicans countenance its doctrine, by agreeing to employ, on all public occasions, the term *sufficient grace*."

Though peace might seem to be restored to the Romish church by the compromise which the Dominicans had effected with the Jesuits on the subject of sufficient grace, the cessation of hostilities was only temporary. Throughout the whole of the last century, and down to the present day, the Dominicans have been incessantly at variance with the Jesuits on the one hand, and the Franciscans on the other, exhibiting the most violent intestine discord in a church which boasts of its unity and peace.

DOMINICUM, or DOMUS DEI, a name given by the Latins in ancient times to a church, as being the Lord's house, or a place set apart for the worship of God. The word *Dominicum* signifies three things in ancient writers: 1. The Lord's day. 2. The Lord's supper. 3. The Lord's house.

DOMUS BASILICÆ, a name applied anciently to the houses of the clergy adjoining the church.

DOMUS COLUMBÆ (Lat. house of the dove), a name once used by Tertullian for a church.

DOMUS SYNAXEOS (Lat. house of assembly), a name which sometimes occurs in the rescripts of ancient heathen emperors to denote Christian churches.

DONARIA. See ANATHEMATA.

DONATISTS, a Christian sect which arose in the North African Church in the early part of the fourth century, deriving its name from Donatus, a bishop of Casa Nigra in Numidia. It was the first important schism which divided the Christian church, and for a long period, extending indeed over nearly three centuries, it caused the fiercest contentions and disasters. The circumstances which gave rise to this unhappy schism were shortly these: Cæcilian, a deacon of the church at Carthage, was elected, on the death of Mensurius, to the bishopric of that see in A. D. 311. The validity of this appointment was disputed by Donatus on several grounds, but particularly, 1. Because the election had been irregular. 2. The ordination had been invalid, having been performed by a Traditor, that is, one who had obeyed the edicts of Diocletian by delivering up the sacred vessels, and even the Holy Scriptures; and 3. Because Cæcilian had shown the most unbecoming hostility to the

Christians who had suffered in the late persecution. These charges were too serious to be passed over in silence, and accordingly, they were submitted to the judgment of seventy Numidian bishops, who were so fully satisfied of the truth of the allegations made by Donatus, that they refused to recognize the appointment of Cæcilian, and elected Majorinus to the bishopric of Carthage. The matter was brought before the Emperor, and the two rival prelates set out for Rome, each accompanied by ten ecclesiastics favourable to his claim. A convention was summoned on the occasion, consisting of three Gallic and fifteen Italian bishops, who decided in favour of Cæcilian and against Majorinus. The defeated party appealed to Constantine, who agreed to summon another and a larger convention, which was held at Arles in A. D. 314, when the decision of the former assembly was confirmed. Again an appeal was made to the judgment of the Emperor in person, but the decision of Constantine, who heard the delegates of the two parties at Milan in A. D. 316, was also in favour of Cæcilian. From this time the party of Majorinus was treated with the utmost severity; they were deprived of their churches, and laws were passed by the state expressly directed against them. But as usually happens, persecution only increased their number and influence, and although Majorinus himself died in A. D. 315, the party still continued to maintain its ground, being headed by Donatus, a man of eloquence, firmness, and energy, whom his followers regarded with such veneration that they gave him the title of the Great.

The Donatists were now called to encounter the hostility both of the dominant church and of the state. Constantine, however, had learned from his own experience the disastrous consequences of persecution, and therefore, in a rescript addressed to the Vicar Verinus in North Africa, he granted to the Donatists full liberty to act according to their own convictions, declaring that this was a matter which belonged to the judgment of God. And in this tolerant spirit did Constantine continue to act during the rest of his life. It would have been well if his successors had been animated by the same prudent and conciliatory dispositions. But when, on the death of Constantine, North Africa fell into the hands of Constans, matters assumed a very different aspect. At first he tried to bribe the Donatist churches to join themselves to the dominant church. At the same time he issued an edict calling upon them to return back to the unity of the church. These measures were only precursors to more forcible means of accomplishing his wishes. The Donatists were driven from their churches, and dispersed by armed soldiers when peaceably engaged in the worship of God. This led to scenes of violence and bloodshed, which only excited public sympathy all the more in their favour.

In A. D. 347, a still more violent persecution broke out against the Donatists. It was preceded by an

attempt, as before, to bribe, by means of presents, several communities belonging to the sect to pass over to the dominant church. The object of these presents was clearly seen by Donatus, who, in reply to the flattering advances of the imperial officer, uttered the indignant remark, "What has the emperor to do with the church?" The Voluntary principle, as it has since been called, so evidently embodied in this remark, had begun to prevail extensively among the Donatists. Their preachers openly in their sermons attributed the corruption of the Church to its connection with the State. The fact that they held such opinions rendered them all the more odious to the civil authorities, so that under several succeeding emperors the sect was treated with the utmost harshness and cruelty.

The deplorable effects of the long-continued Donatist schism on the prosperity and progress of the North-African church, combined with the notion which many held even at that early date, that there was no salvation out of the Catholic church, roused several bishops to put forth all their efforts to heal the unhappy division. One of the most zealous in this work was Augustin, a presbyter, and subsequently a bishop of Hipporegius in Numidia. This distinguished polemic sought, but without effect, to bring about a private discussion between the two parties. At last at a general African council held at Carthage A. D. 403, an invitation was resolved to be given to the Donatist bishops to make arrangements for a public discussion with their opponents on the disputed points. The invitation, however, was declined, and a convention of the clergy of the Catholic church, summoned in the following year, actually discussed the question, whether it was not their duty to request the Emperor to pass new penal laws against the Donatists, whereby many might be compelled to return back to the Catholic church. This proposal, breathing, as it did, an intolerant and persecuting spirit, was resisted by Augustin and some of the younger bishops, who succeeded in modifying, and to some extent restraining, the intemperate zeal of the council. The government were not disposed to relax, but on the contrary, they increased their former severity.

Augustin and the North-African bishops generally, were urgent with the Donatists to agree to a religious conference, in the hope that they might convince them by argument that they had departed from the true faith. It was vain. The Donatists were unwilling to engage in so useless an experiment. An order, however, was obtained from the Emperor Honorius, that a conference should be held between the two parties at Carthage A. D. 411. The meeting was numerously attended, there being present no fewer than 286 bishops of the Catholic, and 279 of the Donatist party. Flavius Marcellinus, as imperial commissioner, presided on the occasion. The proceedings were far from being so quiet and orderly as befitted a religious assembly. In obedience to

the imperial letters missive, Marcellinus demanded that each of the two contending parties should choose seven deputies to advocate their peculiar views. This arrangement was for a time resisted by the Donatists, but at length they were compelled to yield. The ablest speaker on the Catholic side was Augustin, while that on the other was Petilianus. Before commencing the debate, Marcellinus requested the deputies on both sides to be seated, as he himself was, but the Donatists declined, chiefly because the Divine Law forbade them in Ps. xxvi. 4, to sit down with such adversaries. The imperial commissioner, on hearing this, declared that respect for the character of the bishops prevented him from remaining seated, if they chose to stand, and accordingly he ordered his chair to be removed.

The points in dispute were simply two in number, the one of a mere temporary interest, and referring only to a matter of fact, namely, whether Felix of Aptunga and Cæcilian were TRADITORS (which see); the other an important question of doctrine, whether the church, by having in its communion unworthy members, thereby forfeited its title to be considered the genuine Christian Catholic church. The source of the error into which both parties had fallen in reference to the point, What constitutes the essence of the Catholic church? is to be found in confounding the invisible and the visible church with each other. "Proceeding on this fundamental error," says Neander, "the Catholic fathers maintained that, separate from the communion of the one visible Catholic church, derived, through the succession of the bishops, from the apostles, there is no way of participating in the influences of the Holy Spirit and of obtaining salvation; and hence it could not seem otherwise than a matter of the highest importance to those of them who were actuated by a pure zeal of Christian charity, to bring the Donatists to acknowledge this universal visible church, although they were not separated from them by any difference of creed. On the other hand, the Donatists, owing to this same confusion of notions, held that every church which tolerated unworthy members in its bosom was itself polluted by the communion with them; it thus ceased to deserve the predicates of purity and holiness, and consequently ceased to be a true Christian church, since such a church could not subsist without these predicates."

The Donatists maintained that it was the duty of the church to thrust out all unworthy members from her communion, supporting their opinion by the charge given by the apostle Paul to the church at Corinth, in the case of the incestuous man, as well as to various other passages in the New Testament. Augustin, on the other hand, while he admitted that church discipline ought to be maintained with the greatest strictness, nevertheless contended that such a complete separation as the Donatists required between the righteous and the wicked in the existing state of the church was impracticable; appealing, in support

of his view, to those parables of our Lord which speak of the separation between the good and bad as reserved for the final judgment. To this the Donatists replied, that these passages either referred to the mixing together of the good and bad in the world, and not in the church; or that they referred to the mixing up of secret sinners with the saints. Thus a difference of opinion arose as to the meaning of the term "world" in the parables in question, such as those of the tares and the wheat, and the net containing both good and bad fishes. One party pointed to the explanation of our Lord himself, "The field is the world," understanding the term "world" in its literal sense as opposed to the church; while the other party regarded the "world," in the parables referred to, as used instead of the church. But still the question arises, What notion of the church is meant? On the proper answer to this question, Neander offers some very judicious observations: "That portion of the visible church," he says, "which belongs at the same time to the invisible, could only form an antithesis to that portion which the New Testament calls, in a peculiar sense, the *world*. But of the external, visible church, in so far as it is not *one* with the invisible, it may with propriety be said, that it belongs to the world in the sense of the Bible. Precisely because the Donatist bishop Emeritus failed to mark this distinction of ideas, he uttered—as Augustin expressed it—that petulant exclamation. He then proceeded directly to quote those passages from John, where the *world* expresses that which is opposed to the kingdom of God; and demanded, whether that could be said of the church?—for example, the world knows not God, therefore the church knows not God. But of one portion of the *visible* church all this may with propriety be said; and the Donatist himself could have no hesitation in applying all this to the secret unworthy members who yet belonged to the visible church. Pity that he had not made himself distinctly conscious of this! Augustin answered, that the holy scriptures used the term 'world,' sometimes in a good, and sometimes in a bad sense. In the former, for example, when it is said, the world believes in Christ, is redeemed by him; but he ought to have considered, that the invisible church receives its members out of the world; that they, who once belonged to the world, in that biblical sense, do, by becoming incorporated, by faith and participation in the redemption, into the invisible church, cease belonging to it any longer. Augustin says, one need only distinguish the different senses of the term 'world,' and one would no longer find any contradiction here in the scriptures. But he would have advanced farther, and been still more free from prejudice, in his interpretation of the Bible, if he had duly distinguished the different significations of the word 'church.' He says: 'Behold the world in the bad sense, all who cleave to earthly things among all the nations:—behold, on the other hand, the world in

the good sense, all who believe and have hope of eternal life among all nations.' But are not the last mentioned precisely the members of the genuine church of Christ, of the *invisible* church among all the nations where the gospel has found its way,—among all the different earthly forms of appearance of the visible church?"

At the conference between the Donatists and their opponents, the important question came up in the course of the discussion, Whether it was lawful to employ force in matters of religion? The Donatist party argued with the utmost strenuousness against intolerance and persecution of every kind as being unscriptural, and opposed to the whole genius of the Christian system. Augustin, on the other hand, as the champion of the Catholic church, found himself under the necessity of attempting to prove that it was right and proper to compel men to enter into communion with the outward visible church, out of whose pale no man can be saved. On the great principle of toleration, therefore, the two parties were diametrically opposed to each other, and while the Donatists vindicated religious freedom, Augustin laid down a theory which, although he never dreamt probably of the extent to which it would be carried, led afterwards to a system of spiritual despotism, the most intolerant and enslaving ever devised by man.

After a keen and animated controversy of three days, conducted on both sides with no small ability and argumentative power, the conference came to an end, and the imperial commissioner, as was anticipated, gave his decision against the Donatists. A hot persecution ensued at the instance of the emperor and the government. The Donatist clergy were banished from their country, and the laity mulcted in heavy fines. Scattered and oppressed, the party continued to maintain their views, and even down to the sixth century, they still survived as a distinct sect or denomination of the Christian church, but it is nowhere mentioned after the days of Gregory the Great, although Witsius, in his 'History of the Donatists,' conjectures that the conquests of the Saracens in Africa, in the seventh century, put an end to the Donatist sect. See CIRCUMCELLIONS.

DONATION OF CONSTANTINE, a forged document which appeared near the close of the eighth century, purporting to be a formal donation from the Roman emperor Constantine the Great, in A. D. 324, of the city of Rome and all Italy, to Sylvester, then bishop of Rome. This remarkable document contains the following passage: "We give as a free gift to the Holy Pontiff the city of Rome, and all the western cities of Italy, as well as the western cities of the other countries. To make room for him we abdicate our sovereignty over all these provinces; and we withdraw from Rome, transferring the seat of our empire to Byzantium, since it is not just that a terrestrial emperor should retain any power where God has placed the head of religion." The first

mention of this *donation* occurs in an epistle which Pope Adrian I. addressed to the Emperor Charlemagne. "According to the legend," says Gibbon in his 'Decline and Fall of the Roman Empire,' "the first of the Christian emperors was healed of the leprosy, and purified in the waters of baptism, by St. Sylvester, the Roman bishop; and never was physician more gloriously recompensed. His royal proselyte withdrew from his seat and patrimony of St. Peter; declared his resolution of founding a new capital in the east; and *resigned to the popes the free and perpetual sovereignty* of Rome, Italy, and the provinces of the West. This fiction was productive of the most beneficial effects. The Greek princes were convicted of the guilt of usurpation; and the revolt of Pope Gregory was the claim of his lawful inheritance. The popes were delivered from their debt of gratitude: and the nominal gifts of the Carolingians were no more than the just and irrevocable restitution of a scanty portion of the ecclesiastical state. The sovereignty of Rome no longer depended on the choice of a fickle people; and the successors of St. Peter and Constantine were invested with the purple and prerogatives of the Cæsars. So deep was the ignorance and credulity of the times, that this most absurd of fables was received with equal reverence, in Greece and in France, and is still enrolled among the decrees of the canon law. The emperors and the Romans were incapable of discerning a forgery that subverted their rights and freedom; and the only opposition proceeded from a Sabine monastery, which, in the beginning of the twelfth century, disputed the truth and validity of the donation of Constantine. In the revival of letters and liberty this fictitious deed was transpierced by the pen of Laurentius Valla, an eloquent critic and a Roman patriot. His contemporaries of the fifteenth century were astonished at his sacrilegious boldness; yet such is the silent and irresistible progress of reason, that before the end of the next age, the fable was rejected by the contempt of historians; though, by the same fortune which has attended the decretals and the Sibylline oracles, the edifice has subsisted after the foundations have been undermined."

Of this pretended donation of Constantine, there are four texts in Greek, and only one in Latin, which is found in the Pseudo-Isidorian Collection. Otho III. acknowledges candidly, A. D. 999, that Constantine never made any such grant. The document is now universally given up as spurious, though the donation is defended by Baronius, and several writers among the Jesuits. Yet this forged document was the first step from which the papacy endeavoured to raise itself above the state.

DONATIVE, a term used to express the fact, that a church or chapel, in connection with the Church of England, is given and fully possessed by the single donation of the patron in writing without presentation, institution, or induction. This is said to have been

anciently the only way of conferring ecclesiastical benefices in England, the method of institution by the bishop not having been established before the time of Thomas à Becket in the reign of Henry II. Others again allege, that institution by bishops has existed even from the first introduction of Christianity into England.

DOORKEEPERS. See **OSTIARII**.

DORMITIO DEIPARÆ (Lat. the sleeping of the Mother of God), the name given by the Greek church to the festival of the **ASSUMPTION** (which see) of the Virgin Mary.

DORMITORY, the sleeping apartment of a monastery.

DORON (Gr. a gift), a name sometimes given to baptism in the early Christian church, because it is the gift of Christ. We call it the gift, says Gregory Nazianzen, because it is given to those who offer nothing for it. The eucharist also, both before and after consecration, was sometimes called by the name of gifts or mystical gifts.

DORRELLITES, a class of religionists who were followers of one Dorrell, a person who appeared in the end of the last century at Leyden, in Massachusetts, North America, pretending to be a prophet sent to supersede the Christian dispensation, and to introduce a new one, of which he claimed to be the head. His opinions were of the most peculiar and extravagant description. According to his own statement they were as follows: "Jesus Christ, as to substance, is a Spirit, and is God. He took a body, died, and never rose from the dead. None of the human race will ever rise from their graves. The resurrection spoken of in Scripture is only one from sin to spiritual life, which consists in perfect obedience to God. Written revelation is a type of the substance of the true revelation which God makes to those whom he raises from spiritual death. The substance is God revealed in the soul. Those who have it are perfect, are incapable of sinning, and have nothing to do with the Bible. Neither prayer nor any other worship is necessary. There is no law but that of nature. There is no future judgment. God has no fore-thought, no knowledge of what passes in the dark world, which is hell, nor any knowledge of what has taken place, or will take place in this world."

DORT (**SYNOD OF**). See **ARMINIANS**.

DOSITHEANS, a heretical sect of the first century, which derived its name from Dositheus, a Samaritan, who pretended to be the Messiah foretold by the prophets. According to Origen he was a rigorous observer of the law of Moses; and, in particular, he allowed no one to move from the spot where the Sabbath overtook him. According to Epiphanius, he was an apostate Jew, whose ambition being disappointed, he retired among the Samaritans, lived in a cave, and fasted so rigorously as to occasion his death. It is said that though at first he gave himself out as being the Messiah, he afterwards retracted

in the presence of his pupil Simon Magus. The followers of Dositheus maintained that he was raised from the dead, and that if he did not appear visibly to the multitude, it was because he was to remain concealed during some years in a cave. In the seventh century, Eulogius, bishop of Alexandria, wrote against the Dositheans, and besides his pretended Messiahship, he attributed to Dositheus various errors, all of them resembling the Sadducean or Samaritan opinions, and alleges, also, that he corrupted the Samaritan copy of the Pentateuch.

DOUAY BIBLE, a Roman Catholic version of the Old Testament translated from the Vulgate into English at Douay, whence it derives its name. It appeared originally in two vols. 4to, the first of which was published in 1609, and the second in 1610. The translators were William, afterwards Cardinal Allen, Gregory Martin, and Richard Bristow. This translation, with the Rhemish version of the New Testament, forms the only English Bible used by the Romanists of Great Britain and Ireland.

DOVE-WORSHIP. The dove is reckoned by Moses among the clean birds, and from sacred as well as other writers, we learn that this bird was held in high estimation among the Eastern nations. The dove was worshipped by the Assyrians and Samaritans, as Lucian informs us when he says, "Of birds the dove appears to them the most sacred, and they think it unlawful even to touch it." Some writers suppose that this bird was worshipped by the Assyrians in honour of Semiramis, while others allege it to have been an emblem of the air. Doves have been uniformly celebrated for their conjugal fidelity. Accordingly, among the Egyptians, a black pigeon was the symbol of a widow who declined to marry a second time. In Sacred Scripture, the dove is often an emblem of purity and innocence. It was appointed as an offering under the Old Testament, Lev. xii. 6, 8, and also recognized as such in various passages of the New Testament, particularly in the case of those who were unable to be at the charge of more expensive victims. At one period the dove seems to have been a symbol of kings, for Lightfoot, quoting from some Jewish writers, tells us that when Solomon sat on his throne, there was appended to it a sceptre, on whose top was a dove and a golden crown in the mouth of the dove. In the account given in the New Testament of the baptism of our blessed Lord, we find the Holy Spirit descending upon him from heaven in the form of a dove. From that time, therefore, this bird was frequently used to represent the Holy Spirit, more especially as brooding upon the face of the waters in the act of creation. Hence, in the Jewish Commentaries, the creative energy of the Spirit is familiarly represented under the figure of a dove hatching its eggs. Thus the Semitic nations generally came to entertain a high veneration for the dove, and all the more that, besides being connected with the creation, the same bird occupies a prominent place in the narrative of the Deluge.

In various towns of Syria, the dove was formerly worshipped as a divinity, and, therefore, prohibited from being eaten, and consecrated dove-cots were used in which these birds were carefully reared. Venus was worshipped as the principal deity of the ancient Arabians, under the name of ALLAT (which see), whose sacred day was Friday, and even yet a golden dove is seen at Mecca, in the Ka'aba, and such is the veneration for doves, that they are allowed to nestle in the city of Mecca wherever they choose, without the slightest chance of molestation. Burnes, the traveller, tells us that at Bokhara the inhabitants have such a respect for pigeons, that if any one should be found killing one of these sacred birds, he would be instantly mounted upon a camel and paraded through the streets with a dead pigeon hung round his neck.

The dove may be considered in its symbolic character as twofold, having a relation either to the creation or to the deluge. In the first aspect we find several instances of its occurrence as a symbol among the nations of antiquity. Thus the Syrian Venus sprung from an egg, which having fallen from heaven into the Euphrates, was rolled upon the bank by fishes, and hatched by doves. The Aphrodite of the Greeks, or Venus of the Romans, who was strictly a personification of the generative powers of nature, and the mother of all living beings, reckoned the dove among the creatures specially consecrated to her.

In the Mosaic account of the deluge, the dove was despatched by Noah from the ark to ascertain whether the waters were abated. Twice she returned, not having found a spot of dry ground on which to rest her foot, but on going forth the third time she returned no more. Hence the dove is often used emblematically in relation to the deluge. "The dove is diluvian," says Rougemont, in his 'Le Peuple Primitif,' "when she feeds Semiramis exposed upon the shore, or Jupiter, who is the god of the times posterior to the flood; when she is represented at Hierapolis upon the head of Deucalion or Semiramis; when the Argonauts let her loose from their ship at the moment when they cross the Symplégades. At Eryx, in that ancient town of Sicily whose medals have a dove on the obverse, the doves, which throughout the rest of the year fluttered in great numbers around the temple of Venus, disappeared on the very day on which they advanced in procession towards the sea, as if to accompany the goddess, who was thought to have set out for Libya; returning to the temple on the ninth day with great rejoicings."

The Jewish writers say that the dove was worshipped on Mount Gerizzim by the Cuthites, whom Shalmaneser had carried thither from the Euphrates, and it is highly probable that the Babylonians, as well as the Assyrians, also worshipped this bird. The dove was anciently held in great estimation as a prophetic bird, especially by mariners. It was a dove which, setting out from Thebes, founded the

oracle of Dodona, on the spot where Deucalion settled after the flood.

Several heathen nations of modern times are accustomed to venerate the dove. Schoolcraft informs us, that the Red Indians of North America recognize in this bird the symbol of the earth, and address it as a mother. The Dacotas also, he says, venerate the dove, as well as the wolf and the bear. According to a legend of the New Zealanders, it was a dove which raised the earth to the surface of the sea, and that dove, which they believe to be animated by the spirit of the god Mawi, they suppose to appear at distant intervals, and if heard to coo during the night, it is regarded as the sure sign of an approaching storm. The celebrated voyager, Captain Cook, mentions a singular tradition as prevailing in the South Sea Islands. Tahiti, they say, was at a very remote period covered with certain trees, which were destroyed by some catastrophe, but a number of doves carrying off the seeds conveyed them to the moon. These seeds have been brought back from that planet, and have given origin to the numerous luxuriant groves and forests which adorn these islands of the South. The Mandans of North America also venerate the dove, on the idea that it came to the Red Indians on the retirement of the waters of the deluge, carrying in its beak a branch of willow. Accordingly, when the willow is in flower, they observe a yearly festival called the retreat of the waters, evidently in commemoration of the deluge.

But while we thus dwell upon the dove as an emblem among heathen nations, we must not omit its use in the early Christian church as representing the Holy Ghost. It was considered, for instance, that at an election to any sacred office, if a dove lighted upon the head of any one of the candidates, he was thereby marked out from the others by a Divine omen in his favour. He was therefore chosen in preference to all the rest, as having been pointed out by the Spirit himself for the office. Eusebius says, that an incident of this kind led to the election of a bishop of Rome, though he was a stranger. At first no one thought of choosing him, but when a dove was observed by the people to settle on his head, they took it for an emblem of the Holy Spirit, and with one voice they cried out, that he was worthy, which was the usual way of signifying their consent. In the same way was decided the election of Severus, bishop of Ravenna, and that of Euortius, bishop of Orleans. At a later period, when images and pictures began to be allowed in Christian churches, the Holy Ghost was sometimes represented by a silver dove hovering over the altar. This was found also not unfrequently in the baptisteries, as a memorial of the dove lighting upon Jesus at his baptism. Accordingly, when the custom became more common of having golden or silver doves suspended over the altar, the place where they hung received the name of *peristerion*, from *peristera*, the Greek word for a dove.

DOUBLE PROCESSION OF THE HOLY GHOST. See PROCESSION (DOUBLE) OF THE HOLY GHOST.

DOWRY, a marriage portion. The custom in Britain and other European countries differs widely in this matter from the invariable practice of the East. With us the father usually gives a dowry to his daughter on her marriage, which becomes the property of her husband. But in Eastern countries, the bridegroom from the earliest times has always bestowed the dowry or marriage portion, which has been uniformly understood to belong to the wife, and to remain hers after her husband's death. In the Old Testament, we find reference to a gift, as well as a dowry, and by the word "gift" in such cases, is probably meant a present made at the time of the betrothing, as a pledge of plighted faith. Of this nature were probably the jewels of silver and gold which Abraham's servant brought to Rebekah, Gen. xxiv. 53, "And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things." The principle on which a dowry is given among Orientals is clearly laid down in the following passage from the Pictorial Bible: "Among all savage and barbarous people—and therefore in the early history of every nation which afterwards became civilized—the father of a girl, in relinquishing her to a husband, conceives he has a right to receive a compensation for losing the benefit of her services, as well as for the trouble and expense of bringing up and providing for her wants. The principle is still the same, whether, as among the Bedouins, the sum exacted be called the 'price' of the woman, or is merely described as a 'gift' or 'present' to the father. The antiquity of this usage will appear from various passages in the book of Genesis; although the only instance in which a provision for the female is overlooked, is that of Jacob's engagement with Laban. The classical scholar is aware of numerous allusions to this custom. In one passage of the Iliad an accomplished lady is valued at four oxen; in another place, Agamemnon is made to say, that he would give one of his daughters to Achilles without exacting the least present in return. Homer never mentions anything as given to the bride, but always the presents which the bridegroom makes to the lady's father. It is also related by Pausanias, that when Danaus found himself unable to get his daughters married he caused it to be made known that he would not demand any presents from those who would espouse them. It may suffice to state generally, that, under sundry modifications, the principle of paying the father for his daughter is distinctly recognised throughout Asia, even where the father actually receives nothing. We shall confine our instances to the Bedouins. Usages differ considerably in this and other points among the Arabian tribes; and travellers have too hastily concluded that the customs of one tribe repre-

sented those of the entire nation. The principle of payment is, indeed, known to all the tribes, but its operation varies very considerably. Among some very important tribes it is considered disgraceful for the father to demand the daughter's 'price,' (*halk el bint*), nor is it thought creditable to receive even voluntary presents; among other tribes, the price is received by the parent, but is made over to the daughter, constituting her dowry. Among other tribes, however, the price is rigidly exacted. The price is generally paid in cattle, and is sometimes so considerable as to render it an advantageous circumstance when there are many daughters in a family. Five or six camels are a very ordinary payment for a person in tolerable circumstances, and if the man can afford it, and the bride is much admired or well connected, fifty sheep and a mare or foal are added."

The marriage dowry of a Hebrew bride was at one time fixed at a certain price, but afterwards it varied according to circumstances. The average amount in the time of Moses was thirty shekels, and the highest fifty. The wife who was freely given up by her father, without receiving any pecuniary compensation, was all the more highly esteemed on that account. Sometimes, as in the case of Michal the daughter of Saul, a wife is given by her father as a reward of bravery, and sometimes, though rarely, the bride, instead of being purchased by the bridegroom, received a dowry from the father. Similar customs are found at this day in Eastern countries. Mr. Buckingham mentions that in Arabia young women of the higher classes are given in marriage for certain sums of money, varying from 500 to 1,000 piastres, though among the lower orders the dowry descends as low as 100 or even 50 piastres. In all Mohammedan countries the giving of a dowry by the bridegroom is indispensable.

The custom of the bridegroom paying a dowry for his wife prevails in many other nations besides the Oriental. Thus Mr. Wilson, in describing the customs of the nations of the Grain Coast in Western Africa, says: "The wife is always purchased; and as this is done, in the great majority of cases, when she is but a child, her wishes, as a matter of course, are never consulted in this most important affair of her whole life. The first overture must be made to the mother. Her consent is to be won by small presents, such as beads, plates, dried fish, or a few leaves of tobacco. When this is accomplished the way is prepared for opening negotiations with the father and his family, who are the real owners of the child. The main question to be settled, and indeed the only one about which there is much negotiation, is whether the applicant is able to pay the dowry, and will be likely to do so without giving much trouble. The character of the man, his position in society, his family connections, or circumstances in life, are seldom taken into the account. The price of a wife is usually three cows, a goat or a sheep, and a few articles of crockery-ware or brass rods, the whole of

which would scarcely exceed twenty dollars. The goat and the smaller articles go to the mother's family, and the cows belong to the family of the father, which pass out of their hands without much delay in payment for a wife for some other member of the family. Bullocks may be seen passing from village to village, almost every day, in fulfilment of these matrimonial arrangements. It is a very inconvenient medium of exchange, but the only one they have, and habit of long standing has reconciled them to it. If a man pays down the whole dowry at the time, he may take the child home at once, and place her under the care of his head wife or some favourite sister. If he is not able to do this, she remains with her own mother until the payment is completed, which may not be until she has attained to womanhood. In cases, however, where the negotiation has been completed, the husband-expectant places a string of beads on the neck of the child as evidence of her betrothment."

A curious custom is mentioned by Herodotus as having existed among the ancient Babylonians by which dowries were obtained for those females who more particularly needed them. Once a-year, he informs us, all the young marriageable women were collected together in a certain spot, where they were surrounded by the bachelors of all classes who chose to be present. The whole of the females were then put up to auction and sold to the highest bidder, the auctioneer commencing the sale with the handsomest and most agreeable of the party. For these, of course, the wealthiest bachelors offered high prices, and thus a considerable sum of money was collected. When the beautiful women were sold off, the money which had been obtained was divided among those of the young women who were not possessed of great personal attractions, the plainest and least beautiful obtaining the largest dowry. Thus all the young women were sure of meeting with a partner, if not for their beauty, at least for their wealth.

With the modern Jews the dowry was a matter of regular contract, by which the husband granted her a sum of money which the law fixed at sixty crowns, but which could not be demanded until his death, when the wife had it in her power to claim it from her husband's estate. The rich and poor gave the same sum, and the contract was delivered to the bride upon the day of marriage. The following copy of a dowry contract is found in the Babylonian Talmud: "Upon the sixth day of the week, in the fourth of the month Sivan, in the year five thousand two hundred and fifty-four of the creation of the world, according to the computation which we use here at Massilia, a city situated near the sea-shore; the bridegroom Rabbi Moses, the son of Rabbi Jehuda, said unto the bride-wife Clarona, the daughter of Rabbi Moses, a citizen of Lisbon, be unto me a wife, according to the law of Moses, and of Israel; and I, according to the word of God, will worship, honour, maintain, and govern thee, according to the

manner of the husbands among the Jews, which do honour, worship, maintain, and govern their wives faithfully. I also do bestow upon thee the dowry of thy virginity, two hundred deniers of silver, which belong unto thee by law; and moreover thy food, thy apparel, and sufficient necessaries, as likewise the knowledge of thee, according to the custom of all the earth. Thus Clarona the virgin rested and became a wife to Rabbi Moses, the son of Jehuda, the bridegroom."

DOXOLOGY (Gr. *doxa*, glory, and *logos*, a discourse), an ascription of glory to God. The ancient liturgies of the Greek church append to the Lord's Prayer a doxology which has been ascribed to Basil and Chrysostom, and which runs in these words, obviously designed to recognize the Trinity, "Thine is the kingdom, power, and glory, Father, Son, and Holy Spirit, both now and for ever, world without end." The doctrine revealed in this doxology, none but the faithful were permitted to know. The doxology appended to the Lord's Prayer in *Matth. vi. 13*, is couched in these words, "For thine is the kingdom, and the power, and the glory, for ever. Amen." This passage, beautiful and appropriate as it is in the close of the prayer, was unknown to Tertullian, Cyprian, Origen, and Cyril of Jerusalem. But it was extant as early as the middle of the fourth century. Neither this doxology, nor that in the Greek liturgies, is supposed by ecclesiastical writers generally to belong to the text.

In the ancient Christian church, two doxologies or brief hymns of praise were much in use. These were called the greater and the lesser doxology. The former was more generally known by the name of the ANGELICAL HYMN (which see). The latter consisted simply of these words, "Glory be to the Father, and to the Son, and to the Holy Ghost," and was one of the most common and ancient hymns used in Divine service. It is repeated at the end of every Psalm in the service of the Church of England, but in a more expanded form, having these words added to it, "as it was in the beginning, is now, and ever shall be, world without end. Amen." The most ancient form of the lesser doxology, as used both in the Greek and Latin churches, has no such clause appended to it. The fourth council of Toledo, A. D. 633, reads it thus, "Glory and honour be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen." It occurs in the same form in the Mosarabic liturgy, which was used in Spain not long after. The Greek church read it in the same way, only omitting the word "honour," which seems to have been peculiar to the Spanish church. Athanasius repeats it thus, "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen." Strabo says, that the Greeks omitted the words "as it was in the beginning," which were supposed by some to have been added by the council of Nice, A. D. 325, in order to oppose the Arian tenet, which asserted that the Son

was not in the beginning, and that there was a time when the Son was not.

After the rise of the Arian heresy in the fourth century, a considerable difference of opinion began to manifest itself as to the precise words in which this ancient doxology should be expressed. Before that time the words had varied considerably, some saying, "Glory be to the Father, and to the Son, and to the Holy Ghost;" others, "Glory be to the Father, and to the Son, with the Holy Ghost," and others still, "Glory be to the Father, in" or "by the Son, and by the Holy Ghost." No sooner, however, had Arius broached his peculiar opinions on the subject of the Trinity, than all his followers refused to employ the lesser doxology in any other form than the third of those just noticed; thereby intending to indicate their belief, that the Son and the Holy Ghost were inferior to the Father, and different in nature from him. The use of this doxology, therefore, with the peculiar phraseology "in" or "by the Son and by the Holy Ghost," became a distinctive mark by which the Arians were known from the orthodox. The lesser doxology appears to have been used in the ancient church at the close of every solemn office. The Western church repeated it at the end of every Psalm, and the Eastern church at the end of the last Psalm. Many of their prayers were also concluded with it, particularly the consecration prayer at the eucharist. The sermons in the ancient church always closed with a doxology to the Holy Trinity. The Greek church uses the doxology several times in the course of the marriage ceremony.

DRABICIANS, the followers of Nicholas Drabik, or Drabicius, a pretended prophet who appeared in Hungary about A. D. 1630. He had been born and educated in Moravia, but in consequence of the severe edicts issued against the Protestants in that country, he had been compelled, in 1629, to seek an asylum in Hungary. In 1638 he began to assume the functions of a prophet, declaring that he had been favoured with a vision from heaven announcing that great armies would come from the north and east, which should overthrow the house of Austria. He was ordered to commit to writing the revelation he had received, and to preface it like the ancient prophets, with the statement, "The word of the Lord came unto me." He belonged to the Moravian brethren, and had with difficulty supported himself by dealing in a small way in woollen wares. Entirely destitute of learning, and knowing no other than the Bohemian language, he imagined himself enlightened by the Spirit of God to pierce into the secrets of futurity. Under this delusion he wrote a book entitled, 'Light out of Darkness,' in the course of which he spoke with the utmost severity of the Austrian government, calling the two Ferdinands and Leopold covenant-breakers; the house of Austria, the house of Ahab, a cruel perjured house, which ought to be rooted out. To the Roman Catholics he predicted a speedy and utter desolation

This work, which, though rudely written, excited no slight sensation on its publication, was translated out of Bohemian into Latin, by an ardent follower of Drabik, named John Amos Comenius, and was printed at Amsterdam in 1665. The appearance of a book containing such violent and unscrupulous attacks upon the house of Austria, exposed the author to the hostility of the government. He was forthwith arrested and conveyed in a cart to be tried before the court at Presburg. The trial took place on the 4th of July 1671. Being eighty-four years of age, he was very infirm, but with a bold and undaunted spirit he appeared before his judges, taking his seat near Count Rottel, who understood Bohemian. In a short time he was compelled to sit on the ground. On being interrogated by the archbishop, whether he were the false prophet, he replied, that such an epithet could not be properly applied to him. He admitted having written the obnoxious book entitled, 'Light out of Darkness;' and when the archbishop put the question by whose orders and for what purpose he had written the book, he answered, without the slightest hesitation, "At the command of the Holy Spirit." "You lie," said the archbishop, "the book is from the devil." "In this you lie," said old Drabik, with the utmost firmness, utterly regardless of the consequences. The examiners then asked him what his belief was, when he repeated the whole Athanasian Creed, asking the bishop at the close, "And what do you believe?" The prelate replied, "I believe all that and a great deal more, which is also necessary." "You do not believe any such thing," said Drabik, "you believe in your cows, and horses, and your estates."

In a few days the old man was led forth to execution. His right hand was first cut off; then he was beheaded. The tongue was torn out, and nailed to a post, some say while he was yet alive; and his writings burned in the market-place along with his body.

The Jesuits boast that they succeeded in converting Drabik before his death, but the real state of the case is given in a recently published 'History of the Protestant Church in Hungary:'. "After many attempts had been made in vain to shake the old man's faith, at length the Jesuit Peter Kubey or Kubmey succeeded in gaining his confidence so far, that in a moment of weakness he yielded, and on the 4th of July did actually join the Popish Church. What prevailed with him seems to have been the promise of liberty; *he should be set completely at liberty, said the Jesuit pater, and should have a conveyance to take him back to his native land to die there in peace.* So soon as he discovered that he had been deceived, the vile deed that he had committed stood in all its horror before him, he was deeply ashamed of his cowardice, and exclaimed, that he would die in the faith in which he had lived, and which he had only for a few moments forsaken." The death of their founder put an end to the hopes of his followers, who seem

never to have been able to establish themselves as a separate sect.

DRACONARII, soldiers who were wont to accompany the Pope in his public functions.

DRACONTIA, dragon-temples which were found in Asia Minor, Epirus, North-Africa, Gaul, and Britain. They were formed of immense stones, set upright in rows. They had probably a reference to the deluge, and destructive agents under the form of monster serpents. Hence we find a myth prevailing in many countries of the dragon of the deluge attacking the ark, and in Asia a dragon attacking the moon has by many tribes been regarded as the cause of an eclipse.

DRAGON-WORSHIP. The word translated dragon in the Sacred Scriptures is *Tham*, or as it more frequently occurs in the plural, *Thanim*, or *Thanin*. It is differently rendered by different writers, sometimes crocodiles, at other times whales, and frequently serpents of a large species. The crocodile was worshipped by the ancient Egyptians, which Diodorus Siculus accounts for by remarking, that for fear of this creature their enemies durst not cross the Nile to attack them. At Tachompo in particular, the crocodiles, called in the Coptic language champsæ, were served with religious zeal and solemn rites. In some parts of Egypt their flesh was used as an article of food, but in others it was detested as the emblem of Typhon the deity of evil. According to Plutarch, both the crocodile and the hippopotamus are symbols of the wicked and mischievous god. One genealogy traces the descent of Typhon to Tartarus and Terra; decorates the upper part of his person with a hundred heads like those of a serpent or dragon; and furnishes him with a mouth and eyes, from which dart flames of devouring fire. Having stated that the *lurid god* was the most eminent of those giants that presumed to wage war against heaven, Tooke thus proceeds: "Typhœus, or Typhon, the son of Juno, had no father. So vast was his magnitude, that he touched the east with one hand and the west with the other, and the heavens with the crown of his head. A hundred dragons' heads grew from his shoulders; his body was covered with feathers, scales, rugged hair, and adders; from the ends of his fingers snakes issued, and his two feet had the shape and fold of a serpent's body; his eyes sparkled with fire, and his mouth belched out flames. He was at last overcome, and thrown down—from heaven; and lest he should rise again, the whole island of Sicily was laid upon him."

From the notion which prevailed in some parts of Egypt, that the crocodile represented TYPHON (which see), its destruction was regarded as a sacred duty. In the Egyptian mythology, this creature was sacred to the god Savak. Ælian informs us, that in places where crocodiles were worshipped, their numbers increased to such an extent that it was not safe for any one to wash his feet or draw water at the river; and no one could walk near the edge of

the stream either in the vicinity of Ombos, Coptos, or Arsinoë, without extreme caution. From the great veneration in which the crocodile was held at Arsinoë, it was formerly called Crocodilopolis. Strabo says, that one which was regarded as peculiarly sacred was kept at that town, in a lake set apart for the purpose, and so tame was the creature, that it allowed itself to be touched by the priests. It was fed with bread, meat, and wine, which were brought by strangers who came to see it.

Sir John Gardner Wilkinson states that, among the Egyptians, "The crocodile was supposed by some to be an emblem of the sun; and Clemens tells as the sun was sometimes placed in a boat, at others on a crocodile. On the subject of the crocodile M. Pauw makes a very judicious remark, 'that on his examining the topography of Egypt, he observed Coptos, Arsinoë, and Crocodilopolis (Athribis), the towns most remarkable for the adoration of crocodiles, to be all situated on canals at some distance from the Nile. Thus by the least negligence in allowing the ditches to be filled up, those animals, from being incapable of going far on dry land, could never have arrived at the very places where they were considered as the symbols of pure water. For, as we learn from Ælian, and more particularly from a passage in Eusebius, the crocodile signified water fit for drinking and irrigating the lands. As long as their worship was in vogue, the government felt assured that the superstitious would not neglect to repair the canals with the greatest exactness.' Thus was their object gained by this religious artifice. Herodotus speaks of a method of catching the crocodile with a hook to which a piece of pork was attached as a bait; but I ought not to omit another mode practised at the present day. They fasten a dog upon a log of wood, to the middle of which is tied a rope of sufficient length, protected by iron wire, or other substance, to prevent its being bitten through; and having put this into the stream, or on a sand-bank at the edge of the water, they lie concealed near the spot, and await the arrival of the crocodile. As soon as it has swallowed the dog, they pull the rope, which brings the stick across the animal's throat. It endeavours to plunge into deep water, but is soon fatigued by its exertions, and is drawn ashore; when, receiving several blows on the head with long poles and hatchets, it is easily killed. It is now seldom eaten, the flesh being bad; but its hide is used, especially by the Ethiopians, for shields and other purposes: the glands are taken from beneath the arm or fore leg, for the musk they contain; and some parts are occasionally dried and used as philters. In former times it seems rather to have been eaten as a mark of hatred to the Evil Being, of whom it was the emblem, than as an article of food."

In the New Testament, Satan is termed, Rev. xii. 9, the dragon, and in the Old Testament it is the symbol of a king, that is an enemy. Among some ancient na-

tions the dragon was an emblem of industry. Thus the Athenians represented Minerva, the goddess of wisdom, as always attended by a dragon. A painted or sculptured dragon was often placed at the gates of their temples, and of those places where they were wont to receive the answers of their gods. These monstrous creatures occupy a conspicuous place in the fabulous legends of China and Japan. They speak of a dragon which resides at the bottom of the sea. The Japanese tell us of a dragon which had its abode in a certain lake, and destroyed a monstrous serpent that frightened the inhabitants of the country. A temple was erected in honour of this animal, which had been so great a benefactor of the people. The Chinese and Japanese, and even the Mohammedans in Arabia and Persia, frequently paint in front of their houses, and over their doors, dragons' heads, with wide open mouths, large teeth and fiery eyes, to prevent the peace of their families from being disturbed by the envious, or those who wish to do them harm.

In the cosmogony of various heathen nations, a monstrous dragon plays an active part, descending from heaven with its immense form, its eyes flashing lightning, and its wings flapping with the noise of thunder. This mighty creature touches the ocean, and straightway the earth rises from beneath its waters, and takes its place as a solid mass, distinct from the fluid heap. It is thus that various tribes of North American Indians account for the origin of the world. The Chinese and the Kalmuck Tartars allege that the thunder arises from a dragon which flies in the air. Comets have been called dragons, and the representation of a dragon has formed the ensign of many nations. Harold, the last of the Anglo-Saxon monarchs, fell fighting between dragon standards; and the Norman sovereigns used a standard of this kind down to the reign of Henry VIII.

If the dragon be understood to be a snake, even in that sense we can speak of Dragon-Worship. An animal of this kind is well known to be venerated in Cutch, in Hindostan, and in the eastern provinces of Persia. In Western Africa both crocodiles and snakes are held in veneration, the crocodile being accounted sacred on the Gold Coast, and a certain kind of snake on the Slave Coast. See SERPENT-WORSHIP.

DRAWERS (LINEN), a part of the official dress of the Jewish high-priest, as described in Exod. xxviii. and Lev. viii. They were bound about the loins with strings, and reached down to the knees. See HIGH-PRIEST.

DREAMS (DIVINATION BY). See DIVINATION, ONEIROMANCY.

DRINK-OFFERINGS, an appointed part of the ancient ritual law of the Hebrews. These offerings always consisted of wine, and were never performed alone, but always accompanied other sacrifices. Burnt-offerings and peace-offerings had meat-offerings and drink-offerings combined with them. See

offerings, however, had no such accompaniment. In every sacrifice in which a bullock was slain, the quantity of the drink-offering was half a hin of wine; for a ram, the third part of a hin; for a lamb or kid, the fourth part of a hin. The wine was not mingled, nor any of it thrown into the fire as the meat-offering was, but it was poured out like the blood of the sacrifice, at the bottom of the altar. See OFFERINGS, SACRIFICES.

DROPS (FESTIVAL OF THE), a festival observed by the Copts, or original inhabitants of Egypt, on the 12th day of June yearly, because on that day the drops of dew fall which are believed to lead to the rise of the Nile. These drops the natives believe to be the mercies and blessings sent from heaven. As soon as this dew is fallen, the water begins to be corrupt, and assumes a greenish colour, which increases more and more till the river appears as a lake covered all over with moss. This colour is to be seen not only in its great channel, but also in all the ponds and branches that come from it; only the cisterns keep the water pure. Some years this green colour continues about twenty days, and sometimes more, but never above forty. At this time the Egyptians suffer much, because the water is corrupt, tasteless, and unwholesome, and good water is very rare. As soon as the green colour is gone, the river Nile becomes red and very muddy. The Copts were wont to call the drops of dew the benediction of heaven, and believed that the Almighty sent down Michael the archangel to infuse these sacred drops into the Nile, that it might begin to rise, and at length irrigate and fertilize their country.

Sir John Gardner Wilkinson tells us that "the deity, or presiding genius of the river, was propitiated by the ancient Egyptians by suitable oblations, both during the inundation, and about the period when it was expected; and Seneca tells us that on a particular fete, the priests threw presents and offerings of gold into the river near Philæ, at a place called the veins of the Nile, when they first perceived the rise of the inundation. Indeed we may reasonably suppose that the grand and wonderful spectacle of the inundation excited in them feelings of the deepest awe for the Divine power to which they were indebted for so great a blessing."

One of the principal festivals of the Egyptians in ancient times, according to Heliodorus, was the NILOA (which see), or invocation of the blessings of the inundation, offered to the tutelary deity of the Nile. Vansleb says, that on the first night of the drops, "a cadi (judge) and the oldest person of the town repair to church, carrying with them a small line with eight knots in it at the distance of an inch from one another. At the end of this line is fastened a leaden plummet, which is let down the mouth of the well in the presence of a vast concourse of people, till it touch the surface of the water, after which they lock up the well, and put their signet upon it, remaining in the church till next morning, in order to discover how high the

water has risen in the course of the night. As soon as it is daybreak they take off the seal, open the well, and discover by the number of knots which are wet how many fathoms the Nile would rise that year above sixteen, reckoning a fathom for every knot." The same traveller adds, "The Mohammedans, though professed enemies of the Copts, observe upon the same occasion several customs at this day which bear a near affinity with those of the Copts at the time when their priests measured the Nile. This ceremony is never performed but at vespers, that is to say, at three o'clock in the afternoon. Such as undertake this office must be cadi or judges, which, amongst the Mohammedans, is an ecclesiastical function. Before they enter upon it they must be purified, and must have finished their evening prayers or vespers, which bear some relation to the mass amongst the Copts."

The practice is still observed annually in Egypt, of holding a festival on the opening of the Kalidgi, or cutting down the embankment of the canal at Cairo, in order to admit the waters of the Nile when they have reached a certain height, which is ascertained by an instrument adapted for the purpose, called a Nilometer, or measurer of the Nile. This is placed between Gizeh and Cairo, on the point of an island in the middle of the river, and consists of a round tower with an apartment having a cistern in the middle of it, which is lined with marble. The bottom of the cistern reaches to the bottom of the river, and there is a large opening by which the water of the Nile is admitted into the cistern. The rise of the water is indicated by an octagonal column of blue and white marble, on which are marked twenty cubits of twenty-two inches each. The two lowermost of these have no subdivisions; but each of the rest is divided into twenty-four parts called digits; and the whole height of the pillar is thirty-six feet eight inches. When the river has attained its proper height, all the canals are opened, and the whole country is laid under water. The utmost importance is attached by the inhabitants to the rise of the Nile, Egypt being wholly dependent for its fertility upon that noble river, and accordingly, when the medium height has been reached, and the canals are thrown open, sounds of festive rejoicing are heard on all sides, intermingled with music, songs, and cries of "Allah illah Allah." A general festival is held at this time, during which the people indulge in all kinds of amusement and hilarity. Joy is pictured on every countenance, and happiness reigns in every house. Each man congratulates his neighbour that the river-god is pouring forth productiveness and plenty over the land.

DROTTEs, the priests of Teutonic heathenism in ancient Germany and Britain. It has been supposed that they had some analogy with the Celtic Druids, though Cæsar declares that no such persons were found among the Germans. Bishop Percy says, that although the Teutonic nations had priests, they

more no more resemblance to the Druids than the pontiffs of the Greeks and Romans, or of any other Pagan people. It is related that in a celebrated temple of Odin, there were twelve superior Drottes, who presided over all ecclesiastical affairs, and governed the other priests; and one was called the chief priest of Northumberland. Their office was confined to certain families, and was hereditary in its transmission; but they appear to have been far inferior both in wealth and power to the Druids. They enjoyed peculiar privileges in virtue of their sacred calling; being exempted from war, prohibited from appearing in arms, and even from mounting a horse. The Teutonic Pagans had also an order of priestesses who served in the temples of their female deities; and Friga, their chief goddess, was attended by kings' daughters, and ladies of the highest rank of nobility. Some of these consecrated females were consulted as infallible oracles, and held in the greatest veneration, as if in fact they had themselves been divinities.

DRUIDS, the priests of the most ancient religion of Great Britain. Druidism is generally supposed to have been one of the primitive forms of religion, the people among whom it prevailed, the Gauls, Britons, and other Celtic nations, being descended from Gomer, the son of Japhet, and grandson of Noah. So completely perverted did the true religion become, as it passed by tradition throughout a long course of ages, that when we are first made acquainted with the religion of the Druids, it is presented to us as an absurd and cruel superstition. The original seat of the system appears to have been Britain, for when Julius Cæsar invaded this country, B. C. 56, we find him stating that "such of the Gauls as were desirous of being thoroughly instructed in the principles of their religion, usually took a journey into Britain for that purpose."

The priests of the Pagan religion to which Cæsar refers, received collectively the name of Druids, an appellation to which numerous derivations have been assigned. Some have deduced it from the Teutonic *Druthiwo*, a servant of Truth, others from the Welsh *Dar-Gwydd*, a superior priest, while a still more numerous class of writers trace it to the Greek word *drus*, an oak, that tree occupying a conspicuous place in their religious ceremonies. The Druidical priests appear to have exercised great influence both in civil and ecclesiastical affairs. Thus Cæsar informs us, that two classes of men were held in the highest veneration; Druids and nobles. "No sacred rite," says Diodorus Siculus, "was ever performed without a Druid; by them, as being the favourites of the gods, and depositories of their counsels, the people offered all their sacrifices, thanksgivings, and prayers, and were perfectly submissive and obedient to their commands. Nay, so great was the veneration in which they were held, that when two hostile armies, inflamed with warlike rage, with swords drawn and spears extended, were on the point of engaging in battle, at their intervention they sheathed their

swords and became calm and peaceful." In these early times the privileges and immunities of this sacred class were many and valuable. Their persons were sacred and inviolable; they were exempted from all taxes, and they were free from liability to serve in war. The estimation in which both the men and their privileges were held, tended greatly to increase their numbers. Nobles, and even princes, eagerly sought admission into the priestly order, and the more numerous the Druids were, the people superstitiously imagined the country would be the more prosperous and wealthy.

The whole Druidical priesthood was divided into different ranks, which were distinguished from one another by their peculiar dress, and over the entire society were placed the ARCH-DRUIDS (which see), of whom there were two in Britain, the one residing in the isle of Anglesea, and the other in the isle of Man. The office of the priesthood was hereditary, passing from father to son, but the Arch-Druids were elected from the most eminent of the priestly order by a plurality of votes. Such was the anxiety to obtain this exalted and influential dignity, and so keen was the contention among rival candidates, that, as Cæsar informs us, the election of an Arch-Druid sometimes occasioned a civil war.

A considerable difference of opinion exists among antiquaries as to the precise number of orders into which Druids were divided. The most usual division is into Bards, Eubages, Vates, and Druids properly so called. The Bards were the progenitors of the heroic, historical and genealogical poets of Gaul, Germany, and Britain. The Triades, which were generally regarded as genuine remains of the Druidical ages, declare the duties of the Bards to be, "to reform morals and customs, to secure peace, and to celebrate the praises of a'l that is good and excellent." Their office was in no sense ecclesiastical, their simple vocation being to sing to the lyre or harp, the actions of illustrious men, and there is no evidence that they ever introduced into their poems the slightest allusion to religious subjects. Yet such was the influence which the Muses exercised over the people of that barbarous age, that the power which they wielded over the public mind can scarcely be exaggerated. The second order of the ministers of religion, who are termed the *Eubages*, are frequently confounded by antiquarian writers with the *Vates*, but it is more probable that they were the men of science such as then existed, little better than jugglers and sorcerers, who drew after them crowds of wondering, awe-struck followers, by their superior knowledge of the powers of nature. The *Vates* were regarded by the Celtic nations as sacred persons, and were generally called *Faids* or prophets. There is no doubt but this class is rightly reckoned an order of priests, since they were employed in offering sacrifices, as well as in composing hymns in honour of the gods, which they sang at the sacred solemnities to the music of their harps. In the *Vates* was com

bined the threefold character of musician, poet, and prophet, and they sang their poetical vaticinations to a superstitious people, who believed them to be divinely inspired.

The Druids, however, were strictly and properly the ministers of religion who professed to instruct the people in divine things, and presided in the sacred ceremonies which belonged to their peculiar faith. With their sacred were also combined important secular duties, for while they educated the young in religious truth, they interpreted the laws, and officiated as judges both in civil and in criminal matters. Their mode of living is thus described by Dr. Henry: "Many of the Druids seem to have lived a kind of collegiate or monastic life, united together in fraternities, as Marcellinus expresses it. The service of each temple required a considerable number of them, and all these lived together near the temple where they served. The Arch-druid of Britain is thought to have had his ordinary residence in the isle of Anglesey, where he lived in great splendour and magnificence for those times, surrounded by a great number of the most eminent persons of his order. In this isle, it is pretended, the vestiges of the Arch-druid's palaces, and of the houses of the other Druids, who attended him, are still visible. But not a few of the Druids led a more secular and public way of life, in the courts of princes and families of great men, to perform the duties of their function. For no sacred rite or act of religion could be performed without a Druid, either in temples or in private houses. Nor does it seem improbable, that some of these ancient priests retired from the world, and from the societies of their brethren, and lived as hermits, in order to acquire a greater reputation of sanctity. In the most unfrequented places of some of the Western Islands of Scotland, there are still remaining the foundations of small circular houses, capable of containing only one person, which are called by the people of the country Druids' houses. None of these ways of life seem to be very suitable to a married state, and it is therefore probable that the far greater part of the Druids lived in celibacy, and were waited upon by a set of female devotees." The females here referred to formed another order of priesthood called DRUIDESSES (which see).

There is no doubt that the ancient British Druids received ample support from the people among whom they laboured. In many cases they possessed lands in the neighbourhood of their temples, and the offerings which the worshippers presented to the gods fell to the share of the priests. Besides the emoluments which may have accrued to them from the discharge of their manifold duties, both sacred and secular, certain annual dues were exacted from every family by the priests of that temple within whose district the family dwelt. To refuse payment of these dues was to incur excommunication. A tradition exists, which is mentioned by several writers, that the Druidical priesthood were accustomed to adopt a most

effectual mode of securing payment of their yearly dues. Every family was bound, under pain of the highest ecclesiastical censures, to extinguish every fire in their dwelling on the evening of the last day of October, the day of the annual payment; and on the following day, being the first of November, they were obliged to attend at the temple and receive from the altar a portion of the sacred fire wherewith to rekindle the fires of their houses. By this ingenious contrivance every family was under the necessity of making payment of their dues, otherwise they were deprived of the use of fire at the approach of winter, when it was most needed. Nor were neighbouring families allowed to lend their friendly interposition on such occasions, if they would not themselves incur the awful sentence of excommunication, which shut them out not only from the privileges of the church, but from the society of their fellows, and from all the benefits of law and justice.

The Druidical priests could only attain the highest dignity of their office by passing through six different gradations, each of them distinguished by a peculiar costume. The first or plainest dress was entirely destitute of ornament, and could only be known from that of the laity by its shape, colour, and cassock-girdle. The second rank of priests wore a sash passing from the right shoulder across the body to the lower edge of the garment. The third and fourth ranks, which seem scarcely to have been distinguishable from each other, wore a kind of broad scarf reaching round the neck, and hanging loose down the front without a girdle, and crossed with horizontal stripes. The fifth rank wore a large sash suspended over the right shoulder across the body, the back and front being joined together. The highest rank or Arch-Druids were completely covered with a long mantle and flowing robes, while they wore on their heads an oaken crown, and carried a sceptre in their hands. All the six orders, when engaged in religious ceremonies, were dressed in white, and wore an oaken wreath. The younger Druids had no beards, and were decorated with collars, bracelets, and armlets of brass; while the older men among them had a venerable appearance, having long beards, their necks decorated with gold chains, and round their neck a garment encased with gold.

The doctrines of the Druids were of a twofold character, secret and public. The secret or esoteric doctrines were reserved exclusively for the initiated, who were bound by a solemn oath to keep them concealed from all men, and had themselves been taught a knowledge of them in caves of the earth and the recesses of forests. The exoteric or public doctrines were freely expounded to the people generally. The following interesting and accurate sketch of the Druidical Theology is given by Mr. Thomson, in his 'Illustrations of British History': "It has been supposed that the principal secret of Druidism was the great doctrine of one God, the Creator

and Governor of the universe, which was in reality retained by them long after the commencement of their idolatries: and is also one of those tenets which the Brahmans of India—who are often assimilated to the British Druids—vow to keep sacred. Cæsar states only, that the Druids taught many things concerning the power and prerogatives of the immortal gods; but it has also been believed that they recounted to their disciples a great part of the Mosaical history of the creation of the world, the formation and fall of man, the revolt and expulsion of the angels, the deluge, and the final destruction of the universe by fire. Their principal public doctrine appears to have been the immortality of the soul, which was taught to the common people to excite that bravery and contempt of death evinced by all the ancient nations; and the Triad containing it bids them remember 'To act bravely in war; that souls are immortal; and there is another life after death.' But even this divine principle is frequently viewed only as a system of transmigration; though it has also been asserted, that such a change with the Druids related solely to other human bodies of the same sex, whence the arms, &c. which were valued in life were also deposited in the tomb. It has likewise been imagined, that their doctrine of immortality was represented under the metaphor of the soul passing into another body, only as being more easily comprehended; and that the Druids themselves held the belief of a distinct future state, in a kind of Elysian fields, called *F'ath-Innis*, or the island of the brave and virtuous, to which the soul immediately ascended; and in a place of darkness, named *Ifurin*, or the isle of the cold land, infested with hurtful animals, where serpents hissed and stung, lions roared, and wolves devoured. The Druids and their followers, also, both in Gaul and Britain, exemplified their assurance of a future existence, by going fearlessly to battle to encourage the armies; leaving the settlement of their accounts until they met in another world; casting letters on the funeral piles of their friends to be read in the next life; burying the accounts of the departed, and lending money to be repaid there; and by voluntarily embracing death at the immolation of some esteemed person, to enjoy their society in an eternal state. The writings of the bards contain their dark and uncertain notions of moral virtue, and the retributions of a future existence. Man is placed, according to their doctrine, in the circle of courses, good and evil being set before him for his selection; and upon his making choice of the former, death transmits him from the earth into the circle of felicity. If, however, he become vicious, death returns him into the circle of courses, wherein he is made to do penance in the body of an animal, and then permitted to reassume his human form. The length and repetition of this probation, is determined by the vice or virtue of the individual; but after a certain number of transmigrations, his offences were supposed to be expiated, his passions subdued, and his

spirit dismissed to the circle of felicity. Such is a summary of the complex Theological Triades; and only one more of the Druidical doctrines deserves to be mentioned, which has been preserved in its original form by Diogenes Laertius: it simply commands, 'To worship the gods; to do no evil; and to exercise fortitude.' The principles of this theological system having increased these hymns to about 20,000 verses, their study frequently occupied twenty years; and they were preserved only in the memories of the Druids and their disciples, since it was held unlawful to commit them to writing. When they were taught to the nation, they were delivered from little eminences, of which many are yet remaining, though their signification was never given, excepting with the greatest reserve; but the Druidical students were instructed in the most private manner, in caverns or recesses of thick forests, that their lessons might not be overheard. Even after the establishment of Christianity, something of this plan of instruction was still followed; since a collection of its doctrines was formed in the Druid measure, adapted for Bardic recitation, and entitled the Triades of Paul.

"The purer parts of the Druidical theology are considerably more ancient than the introduction of those numerous false deities with which it was corrupted in its late ages; since some of its professors interdicted the worship of idols, or any other form intended to represent the Godhead. These were probably the followers of the first Druids, and those who fixed upon the Sun, as the great reviver of Nature, and the chief emblem of Him who is the life of all things. The later Druids were probably those who united the most conspicuous parts of an animal in an image, to express the several perfections of the Deity, since it was contrary to the principles of the Celtic religion to represent Gods in the human form. Such were probably the effigies alluded to by Gildas, when he notices 'the monstrous idols of our country, almost surpassing in number the very devilish devices of Egypt, of the which we behold as yet some, both within and without the walls of their forsaken temples, now mouldering away, with deformed portraitures, and terrible countenances, after the accustomed manner.' It has been argued that idolatry was not introduced in Britain until after the invasion of the Romans; but subsequent to that event, the British deities were principally the same as those of Rome and Greece, adored under Celtic names. The Supreme Being was worshipped under the form of an oak, and called Hæsus, or Mighty. In their representation of this Divinity, the Druids, with the consent of the whole order and neighbourhood, fixed upon the most beautiful tree they could discover, and having cut off its side branches, they joined two of them to the highest part of the trunk, so that they extended like the arms of a man. Near this transverse piece was inscribed the word Thau, for the name of God; whilst upon the right arm was written Hæsus

on the left Belenus, and, on the centre of the trunk, Tharanis. Towards the decline of Druidism; however, when a belief in the unity of God was lost in Polytheism, Hæsus is sometimes said to have been identified with Mars, who presided over wars and armies, though it is also believed that he was adored under another name, in the form of a naked sword. To him were presented all the spoils of battle; and if, says Cæsar, 'they prove victorious, they offer up all the cattle taken, and set apart the rest of the plunder in a place appointed for that purpose: and it is common in many provinces to see these monuments of offerings piled up in consecrated places. Nay, it rarely happens that any one shows so great a disregard of religion, as either to conceal the plunder, or pillage the public oblations; and the severest punishments are inflicted upon such offenders.' The divine attribute of universal paternity, furnished another Druidical Deity, adored under the name of Teutates, composed of the British words Deu-Tatt, or God the Father. He was at length transformed into the Sovereign of the infernal world, and considered as Dis, or Pluto, with the Greeks and Romans; though some suppose him to have been adored as Mercury. Nor did the Britons omit to worship the heavenly bodies, since they had many temples erected to the Sun, which was known under the names of Bel, Belinus, Belatucardus, Apollo, Gran-nius, &c., expressive of its properties. The adorations paid to the Moon appear to have been equally great; and the temples dedicated to it were generally near and similar to the former. With these principal splendours of the skies, the Britons also worshipped the Thunder, under the name of Taranis, but a great number of the Gods of Great Britain were deifications of men, who had been victorious princes, wise legislators, or inventors of useful arts. They were, in general, the very same as those adored by the Greeks and Romans, and it is even probable that they were of greater antiquity in Gaul and Britain; since they were Celtes by birth, princes of Celtic tribes, and were originally known by names significant in the Celtic language. Added to which, the Greeks and Romans discovered a great propensity to adopt the deities of other nations, whilst the more barbarous people were tenacious of the faith and customs of their ancestors. One of the greatest of these demi-gods was Saturn, the first of the Titan race, whose name signifies Martial, or Warlike. The original name of Jupiter is *Jow*, a Celtic word, meaning Young, because he was the youngest son of Saturn, whom he dethroned; whilst his elder brothers, Neptune and Pluto, acted only as subordinate princes in his empire. The Romans afterwards extended his name by the addition of *Pater*, Father. Mercury was adored in Britain under the form of a cube, and Cæsar calls him 'the chief deity with the Gauls, of whom they have many images, accounting him the inventor of all arts, their guide and conductor in their journeys, and the patron of merchandise and gain' He was the

favourite son of Jupiter by Maia, and received from his father the government of the West of Europe, where he procured his Celtic name, composed of the words *Merc*, merchandise, and *Wr*, a man. There were also many other imaginary deities, anciently adored in Britain, and also female divinities; these were Andraste, supposed to have been Venus or Diana; Minerva, Ceres, Porserpine, &c. It has also been believed, that the British worshipped the serpent and the bull; and that there was scarcely a river, lake, mountain, or wood, which was not supposed to have some genii residing within it, in honour of whom treasures were presented, and gold, food, and garments, cast into the waters."

The places of worship among the Druids of ancient Britain were dense groves of oak, which were found in great numbers throughout different parts of the country. A Druidical temple consisted of a spacious circular area in the midst of one of these shady thickets, which, though surrounded with oak-trees, was open at the top. Within the area stood a single and sometimes a double line of large stones erected perpendicularly, and occasionally crossed by a line of horizontal stones forming a circle above; there were also several erections of rude stones, supposed to have been dedicated to particular deities. The Druidical altar, which was also contained within the enclosure, was sometimes made of turf or a large flat rock, for receiving an extensive burnt-offering, and sometimes only a pile of stones raised in the centre of the area.

Much obscurity hangs over the rites and ceremonies of the Druidical worship. One of their favourite sacred customs was, what is called the DEASUIL (which see), which was probably connected with the worship of the Sun. On this peculiar ceremony, Dr. Lindsay Alexander remarks in his small treatise on Iona, "There is reason to believe that they attached much importance to the ceremony of going thrice round their sacred circle from east to west, following the course of the Sun, by which it is supposed that they intended to express their entire conformity to the will and order of the Supreme Being, and their desire that all might go well with them according to that order." The same intelligent writer remarks, as an instance of the tenacity with which ancient religious rites are kept up among a people, "that even to the present day certain movements are considered of good omen only when they follow the course of the sun; and that in some of the remote parts of the country, the practice is still retained of seeking good fortune by going thrice round some supposed sacred object from east to west." Another rite punctually observed was the cutting of the MISLETOE which was solemnly performed on the 10th of March, or the commencement of the year. The sixth day of the moon, and the new and full changes of the same planet, were also considered by the Druids as sacred seasons. There were two festivals celebrated with sacred fires, namely, on the first or

May and the first of November. (See FIRE-WORSHIP).

The religious assemblies of the Druids were attended by both men and women, and so rigidly was silence enforced during sacred service, that those who were found talking were thrice admonished, then exposed by a small piece being cut from their robes, and ultimately proceeded against with the utmost severity. Cæsar tells us, that to be prohibited from coming to the public sacrifices was the greatest punishment known to the Gauls. Animals were offered to the gods, and especially white bulls. There is no doubt, however, that the Druids were also addicted to the cruel and barbarous practice of offering human sacrifices. "Sometimes," says Mr. Thomson, "these victims were destroyed by arrows, and crucified in the sacred groves; and at others they were despatched in a more extensive way of slaughter, by an immense statue of straw, or twisted osiers, which was filled entirely with wood, cattle, and human beings, which were indiscriminately consumed in one entire burnt-offering. The victims are said to have been brought into the temples naked, and stained with the juice of herbs; and such sacrifices were even publicly established, though on extraordinary occasions they were sometimes anticipated for the purpose of divination. 'They take a man,' says Diodorus Siculus, 'who is to be sacrificed, and kill him with one stroke of a sword above the diaphragm; and by observing the posture in which he falls, his different convulsions, and the direction in which the blood flows from his body, they form their predictions, according to certain rules which have been left them by their ancestors.' The fragments of the sacrifice, or feast, as some have supposed it, were consumed by the last fire upon the altar; which was then consecrated anew by strewing it with oak leaves. It is only candid to state, however, that these human sacrifices have not only been denied, but it has been supposed that they were seldom even of the animal kind, and then only of the more hurtful, such as the boar. The Gaelic language is said to contain no traces of such ceremonies; and the word expressive of sacrifice actually means 'the offering of the Cake.'"

If the charge made against the Druids of sacrificing human victims be in reality well-founded, they were not alone in the practice of such superstitious barbarities, it being established beyond all doubt that the Egyptians, Carthaginians, and Phœnicians, were guilty of the same crime. So closely indeed does the Druidical approach to the Phœnician worship, that some writers have alleged them to be actually identical. The points of resemblance, however, are too remote to entitle us to draw such a conclusion.

For ages Druidism reigned with unquestioned supremacy both in Britain and Gaul. The Roman invasion, however, of the former country gave the first blow to the system, Augustus Cæsar having

issued a warning to the Roman citizens against the practice of any of its rites. Tiberius banished such ceremonies from Rome and the adjoining provinces while Claudius destroyed the Druids in Gaul. A persecution about the same time arose against them in Britain, compelling numbers to seek refuge in the isle of Anglesey. Suetonius Paulinus, governor of Britain under Nero, cut down the sacred groves of the Druids, destroyed their temples, overthrew their altars, and burned many of the priests. Successive seasons of persecution rapidly diminished the votaries of the Druidical superstition. But traces of the system seem to have remained in Britain until A. D. 177, when king Lucius embraced Christianity. Even for a century after that period, the worship of the Druids was still practised in the island of Mona. Gradually, however, this idolatrous system disappeared as Christianity made its way throughout all parts of the country, and before the zealous exertions of Columba and the CULDEES (which see), the barbarous rites and superstitions of the Druids passed utterly and for ever away.

DRUIDESSES, priestesses of the ancient Pagan Britons. The name was usually applied to the wives of the Druids, some of whom devoted themselves almost exclusively to religious duties. "The most sacred and important rank, however," to use the language of Mr. Richard Thomson, whose antiquarian knowledge was of the most extensive and accurate kind, "was composed of such as were vowed to perpetual virginity, and resided together in sequestered sisterhoods. About A. D. 45, these vestals were nine in number, their dwelling being an island inhabited by the Corisoptii, situated in the British Sea, on the coast of the Osismii; which place is now supposed to be the Isle de Sein, about four leagues from Finisterre on the coast of Bretagne, since it was anciently named Sena, and its inhabitants *Sehanes* or *Sena*, venerable women. Their principal characteristic was divination, but they also professed the working of miracles, prophecy, curing the most inveterate diseases, raising of storms, and converting themselves into all kinds of animals; though they disclosed none of their predictions but to mariners, and such as visited their island purposely to consult their oracle. They had white hair, and like the Druids, their habit on certain public occasions was a white tunic and linen cloak with clasps, a broad girdle of brass-work, their feet uncovered, and a magic staff in their hands. When Suetonius Paulinus in A. D. 61, invaded the Isle of Anglesey, which was then the residence of the Arch-Druid, his army was struck with consternation at finding a considerable number of these Druidesses, in funeral habits with disordered hair, carrying torches, and running up and down the ranks of the British army, imprecating the wrath of heaven upon the invaders of their country. Their sacrificial duties towards captives, however, were still more ferocious; since they first rushed upon them with drawn swords, and having

cut them down, dragged them to a capacious labrum, or cistern, on which stood the officiating Druidess, who plunged a long knife into each of the victims. The bodies were then opened and examined by her assistants, who, from the appearance of the entrails, pronounced their divinations, which were immediately communicated to the army or the council. Every year it was their custom to unroof their temple, and, by their united labours, to recover it again before sun-set; during which ceremony, if any one lost or dropped her burthen, she was torn to pieces by the rest, and her limbs carried round the sacred place in Bacchanalian procession."

DRUM (SACRED), an instrument of magical incantation formerly in use among the native Laplanders. It was made of the body or trunk of a pine or hollow birch-tree, which could be found only in particular spots, and every part of which, both trunk and branches, had the remarkable peculiarity of being inflected naturally from the right to the left. The drum was constructed of one entire piece of wood, hollowed out in the middle. The upper part, which was flat, was covered with skin, and the lower part, which was convex, was so constructed, that, after they made two long openings in it, the solid wood between served as a handle. The rims which kept the skin tight in a kind of circular form, were not absolutely round, but rather oval. Upon this skin thus stretched on the head of the drum, the Laplanders painted various figures in red, which seemed to be of a somewhat hieroglyphical character. These drums were not all made of the same pattern. In order to render them complete and adapted for magical purposes, there was appended to them a large copper ring, to which they fastened several others of a smaller size. These rings, also, varied in construction, sometimes consisting of a very thick plate of copper, with a square hole in the middle, and with small brass chains, which hung down instead of rings, and met together in a circle; at other times consisting of a brass ring, with a small round plate of brass suspended to it by several small chains. The hammer with which the drum was beaten was made from the horn of a rein-deer.

The sacred drum was held in extraordinary veneration by the Laplanders in former times, though such an instrument is no longer in use. By it they discovered secrets, cured diseases, and performed many wonderful deeds. Its efficacy was with them certain and undoubted. It was not, however, by the noise of the drum when beaten, but by the motion which was thereby caused in the rings, and the peculiar positions which, in consequence of the vibration, the rings assumed, that they professed to interpret the secrets of futurity. So great was the importance which they attached to the drum, that no family accounted its household equipment complete without this necessary article of furniture, and if at any time the family changed their residence, the drum was the last thing removed from the pre-

mises, and was only conveyed to its new quarters after the whole family had quitted the house. Nor was any one allowed to lay his hands upon the sacred instrument but the master of the house himself, and in carrying it away to his new abode, he must needs select the most private and unfrequented roads, for the Laplanders believed that if any female, whether married or unmarried, should happen within three days to pass along the same road, she would either die upon the spot, or some fatal disaster would befall her, unless it were averted by the gift, on her part, of a brass ring presented in the most solemn manner, for the service of the sacred drum.

In his magical consultations with the drum, the Laplander and all who joined him assumed a kneeling posture, which they regarded as only decent and becoming in the presence of the sacred utensil. The ordinary mode in which they used this venerated article is thus described by Picart, in his 'Religious Ceremonies of all Nations:' "In order to know, for instance, the transactions of any foreign country, one of the operators beats the drum, in the following manner: 'He first lays a large quantity of brass rings linked together, with several small brass chains, upon that particular place where the sun is delineated. Then he beats the drum, in such a manner with his horn hammer, or stick, that the rings are put in motion. During this action, he sings very distinctly a song, which in the language of Lapland is called Jonke, and all the natives that are present, both men and women, add their respective songs, which are distinguished by the name of Deuvra. The words which they utter are so distinct, that they nominate the very place of which they want some secret intelligence. After he has beat the drum for some considerable time, he raises it to his head, and then drops instantly down upon the ground, like one fallen fast asleep, or into a trance. His senses are all lost, his pulse ceases to beat, and he is, in short, a dead man to all outward appearance; from whence it has been thought that the soul of the magician actually abandons his body for a time, and, through the assistance of some invisible spirits, is conveyed to those very countries, of which they want such intelligence as before-mentioned. Whilst the officiating Laplander is in this situation, this state of insensibility, he is notwithstanding, we are told, in such extremity of pain, that the sweat runs down his face and all over his body. Meanwhile the whole assembly continue singing, till he returns from his reverie to his perfect senses. For should they cease, or endeavour to awake him by the least touch imaginable, the magician, as we are further told, would inevitably die. And, in all probability, that is the reason, why they take a more than ordinary care at such a time, to prevent flies, or insects of any other kind, from settling near him. When he is perfectly awake, and come to himself, he gives a full account of the information he has received, and answers all the interrogatories of the

whole assembly.' The duration of this ecstatic slumber is very uncertain; but it never lasts, at the most, as we are informed, above four and twenty hours: the conjuror, however, should he recover his senses sooner or later, always produces some token of the thing or country inquired after, as an undeniable testimony of his supernatural abilities."

One of the most frequent occasions on which the drum was consulted was to ascertain the nature and seat of a disease, and how the gods might be most readily induced to effect its removal. If the rings turned from the left to the right when the drum was beaten, the omen was regarded as favourable, being in accordance with the sun's course in the heavens; but if, on the contrary, the motion of the rings was from right to left, the omen was looked upon as unfavourable, and portending calamities or misfortunes of one kind or another. Even on the most ordinary occasions, the Laplander was wont to consult the drum, were it only to ascertain whether the day was to be lucky or unlucky, whether the chase was to be successful or otherwise, or whether the journey on which he was about to start was to be prosperous or disastrous. The superstitious practices which we have thus sketched are no longer to be found in Lapland, having disappeared before the light of Christianity and advancing civilization. See LAPLANDERS (RELIGION OF).

DRUZES, a heretical Mohammedan sect which arose about the beginning of the eleventh century, in the mountains of Syria. They are chiefly found in the districts of Lebanon, north of the METAWILAH (which see), and south of the MARONITES (which see), with whom, however, to a certain extent, they have become commingled. Dr. Wilson alleges that they are also to be found in considerable numbers in Wádi-et-Teim, in Jebel-Haurán, and in the neighbourhood of Damascus. As a sect they are descended from the CARMATHIANS (which see), and their origin is to be traced to the propagation of the extravagant doctrines of the fanatical Caliph El-Hakim of the Fatimite race. This tyrannical ruler was alarmed by an insurrection of the orthodox Mussulmans of Egypt, headed by an obscure water-carrier of Cairo, who pretended to be sprung from the Ommiade family. After a long and severe contest, the impostor was conquered, and was made prisoner. The caliph devised a new and singular mode of putting him to death; he ordered him to be bound hand and foot to a camel, and led through the streets of Cairo, while an ape, trained for the purpose, beat his head with a stone until life was extinct. From this time El-Hakim became a bitter persecutor of the orthodox Mohammedans, and a vigorous opponent of the caliphs of Bagdad. He was assisted by two Persian disciples equally zealous with himself, Hamzah and Ed-Derazi, from the latter of whom comes the name Deruz, their proper Arabic appellation, whence the term Druzes is said to have been derived. For a long time considerable obscurity hung over the

tenets of this singular sect, but of late years tolerably correct information has been obtained from several authors, who have made careful investigations into this somewhat mysterious subject. De Sacy, in his 'Exposé de la Religion des Druzes,' gives the following summary of this singular sect: "To acknowledge only one God, without seeking to penetrate the nature of his being and of his attributes; to confess that he can neither be comprehended by the senses, nor defined by words; to believe that the Divinity has shown itself to men at different epochs, under a human form, without participating in any of the weaknesses and imperfections of humanity; that it has shown itself at last, at the commencement of the fifth age of the Hejira, under the figure of Hakim Biamr-Allah; that that was the last of his manifestations, after which there is none other to be expected; that Hakim disappeared in the year 411 of the Hejira, to try the faith of his servants, to give room for the apostacy of hypocrites, and of those who had only embraced the true religion from the hope of worldly rewards; that in a short time he would appear again, full of glory and of majesty, to triumph over all his enemies, to extend his empire over all the earth, and to make his faithful worshippers happy for ever; to believe that Universal Intelligence is the first of God's creatures, the only direct production of his omnipotence; that it has appeared upon the earth at the epoch of each of the manifestations of the Divinity, and has finally appeared since the time of Hakim under the figure of Hamza, son of Ahmed; that it is by his ministry that all the other creatures have been produced; that Hamza only possesses the knowledge of all truth, that he is the prime minister of the true religion, and that he communicates, directly or indirectly, with the other ministers and with the faithful, but in different proportions, the knowledge and the grace which he receives directly from the Divinity, and of which he is the sole channel; that he only has immediate access to God, and acts as a mediator to the other worshippers of the Supreme Being; acknowledging that Hamza is he to whom Hakim will confide his sword, to make his religion triumph, to conquer all his rivals, and to distribute rewards and punishments according to the merits of each one; to know the other ministers of religion, and the rank which belongs to each of them; to give to each the obedience and the submission which is their due; to confess that every soul has been created by the Universal Intelligence; that the number of men is always the same, and that souls pass successively into different bodies; that they are raised by their attachment to truth to a superior degree of excellence, or are degraded by neglecting or giving up religious meditation; to practise the seven commandments which the religion of Hamza imposes upon its followers, and which principally exacts from them the observance of truth, charity towards their brethren, the renunciation of their former religion, the most entire

resignation and submission to the will of God; to confess that all preceding religions have only been types more or less perfect of true religion, that all their ceremonial observances are only allegories, and that the manifestation of true religion requires the abrogation of every other creed. Such is the abridgment of the religious system taught in the books of the Druzes, of which Hamza is the author, and whose followers are called Unitarians."

Mohammed ben Ishmael Ed-Derazin was an ardent apostle of the fanatic Hakim, who, in addition to his other absurdities, had actually claimed to be regarded as a divinity. This impious pretension was supported by Ed-Derazin, who asserted that Hakim was an incarnation of the invisible Imam. Hamza was the most active missionary of the new creed; he declared that Mohammed knew nothing but the literal interpretation of what was revealed, while El Hakim was acquainted with the allegorical sense, which was perfect and true wisdom. The principal points in which the Druzes differ from the other Mohammedan sects, are the authority they attribute to El Hakim, and their reverence for a charter of faith which he is said to have bequeathed to his followers. This charter was found suspended in one of the mosques after the death of El Hakim, and it is held in greater veneration among the Druzes than the Koran. It is a curious fact, that though this singular people profess to be Mohammedans, and to believe in the Koran, so far are they from reverencing Mohammed as a prophet, that they never pronounce his name without cursing his memory. "We are those," say they, "who have been put in possession of the faith, after the religion of Mohammed, the son of Abdallah: may the malediction of the Lord be upon him." They are partial to the name of Unitarians, asserting that they alone rightly understand the doctrine of the Divine Unity. In regard to El Hakim, whom they chiefly venerate, they expect his return in a short time, if it so pleases him, and that he will reign with his followers upon the earth through ages of ages, when those who now refuse to own him shall be subjected to his sway, cast into chains, compelled to pay an annual tribute, and forced to wear distinctive marks upon their dress. By the zeal of Hamza, the new doctrines were rapidly spread in Egypt, Palestine, and along the coast of Syria, but in consequence of the persecution raised against them by the orthodox Mohammedans, the Druzes took refuge in the mountains of Lebanon, where on the range of the Anti-Libanus there are found, by the most recent accounts, fully 200,000 of them.

The religion of the Druzes, as far as it has yet been discovered, is a system of Deism mingled with occasional traces of Judaism, Christianity, and Mohammedanism. They practise neither circumcision, prayer, nor fasting; they drink wine, eat swine's flesh, and marry within the prohibited degrees. They wear a white turban as an emblem of purity.

All the ceremonies of their religion are studiously enveloped in mystery; their mosques are isolated, built usually on the tops of hills, and none but the initiated are allowed to be present at their worship. In their sanctuaries the veiled figure of a calf is religiously kept, which they regard as the symbol of the invisible Imám; this is rarely uncovered, and never but to those who have obtained the higher degrees in the faith. The initiated are bound to maintain the most inviolable secrecy in reference to religious matters, more especially as to their master El Hakim. The strict rule which they have laid down on this point is, that "whosoever shall betray the least of those secrets shall be slain without mercy in the public assembly of the Druzes as an apostate."

The ecclesiastical arrangements of the Druzes are briefly described by Niebuhr in his 'Travels in Arabia,' &c. "The Druzes," he says, "are divided into Akals, that is to say, Ecclesiastics; and Djahels or Seculars. The Ecclesiastics are dependent upon three Akals, who are Sheiks among them; of whom one dwells in the district Arkub, the second in the district Tschuf el Heite, and the third in the district Hasbeia. The Akals are distinguished from the Seculars by their white dress. They have generally good houses on the hills; and, judging by those few which I saw on the road from Saide to Damascus, it seems to me that they have not chosen the worst situations. On Thursday evening, which among the Orientals is called the night of Friday, they assemble in the house of one or other of their fraternity, to perform their worship and pray for the whole nation: the wives of Ecclesiastics may be present, but they do not admit Seculars, not even a Sheik or an Emir. They despise all employments of honour in the world—but perhaps in this they make a virtue of necessity—for, on the return of Hakim, they hope to be kings, viziers, and pachas. They do not marry the daughters of Seculars; and they even carry their aversion to the property of the great so far, as not to eat with the Sheiks and Emirs of their own nation. Akals eat only with Akals; and with the peasants and other poor people, who they are certain earn their bread by labour." Burekhardt also throws further light upon the subject in his 'Travels in Syria.' "It seems to be a maxim with them," he tells us, "to adopt the religious practices of the country in which they reside, and to profess the creed of the strongest; hence, they all profess Islamism in Syria; and even those who have been baptized, on account of their alliance with the Shehab family, still practise the exterior forms of the Mohammedan faith. There is no truth in the assertion that the Druzes go one day to the mosque, and the next to the church; they all profess Islamism: and whenever they mix with Mohammedans, they perform the rites prescribed by their religion. In private, however, they break the fast of Ramadan, curse Mohammed, indulge in wine, and eat food forbidden by the Kcran

They bear an inveterate hatred to all religions except their own, but more particularly to that of the Franks, chiefly in consequence of a tradition current among them, that the Europeans will one day overthrow their commonwealth."

Dr. Wilson, in his 'Lands of the Bible,' gives the substance of a catechism used among the Druzes in the education of the young, and the doctrines which it contains are in complete conformity with the views which we have given of their system of religion—a system which simply substitutes El Hakim for Mohammed, and a vague unsatisfactory Deism for all that the Koran contains of Christianity.

Before closing this article, we may notice a peculiarity of dress among the female Druzes, mentioned by various travellers in Palestine. Messrs. Bonar and M'Cheyne thus describe it: "In the streets of Beyrout, it is common to meet Druse women wearing the tantour or 'horn' of silver, with the white veil thrown over it. It is far from being a graceful ornament, and is adopted only by the women of Lebanon. It is likely that this fashion was borrowed originally from the language of Scripture, and not that any such fashion existed long ago, to which Scripture refers. Probably the truth in regard to this custom, is the same as in regard to several practices in use among the Abyssinians; they have grafted customs on a literal application of Scripture expressions. Such passages as 'I have defiled my horn in the dust,' may have suggested this singular head-dress to the people of Lebanon. The horn to which the words of Scripture refer, was simply, as among the Greeks, the horn of animals, that being their principal weapon of defence, and therefore the natural symbol of power."

DRYADS (Gr. *drus*, an oak), inferior female divinities among the ancient Greeks and Romans, who presided over trees.

DRYOPS, a king of the Dryopes, who were named from him. After his death he was worshipped by the Asinæans in Messenia, as an ancestral hero, and as a son of Apollo. A festival was observed in honour of this deity every second year.

DUALISM, that system of doctrine which maintains that there are two essential, self-subsisting, independent principles, a good and an evil principle. Evil is thus put beyond the Divine control, having an independent existence out of God. This was one of the fundamental principles of the Gnostic heresies. They were essentially dualistic. They endeavoured to explain the present state of things in a moral point of view, by alleging it to be the product of two opposite principles, the result of the commixture of two hostile kingdoms. This peculiar notion characterized the Syrian as distinguished from the Alexandrian Gnosis, and was evidently borrowed from the Parsic or ancient Persian system of Zoroaster, which maintained *Ahriman* and his kingdom to be equally original and self-subsisting with *Ormuzd* and his kingdom. (See **ABESTA**.) This

theory, as was manifested in the Manichean sect, assumed the existence of an active, turbulent kingdom of darkness, which was constantly making inroads on the kingdom of light, and thus mixing the light with the darkness, or the evil with the good. This system of Dualism was found also among the Platonists in the *hyle* or substance of the corporeal world as opposed to the mundane soul animating the universe. "The most essential difference," says Neander, "between the Gnostic systems, and the one which is best suited also to be made the basis of their distribution, is that which arises from their different degrees of divergence, in respect to what constitutes the peculiarity of the Gnostic view of the universe, from the purely Christian view. It is the Dualistic element carried out;—by virtue of which those oppositions,—which Christianity exhibits as conflicting with the original unity in creation, as having first originated in the fall of the creature, and only to be removed by the redemption,—these oppositions are considered as original, grounded in the very principles of existence;—hence, also, as being of such a kind that they could not be overcome by the redemption itself;—the oppositions between a temporal, earthly, and a higher, invisible order of things; between the natural, the purely human, and the divine. This opposition, so apprehended, must be extended moreover to the relation of Christianity to the creation, to nature, and history. Where this opposition generally was seized in its most sharp and decided form, nothing less could be supposed than an absolute opposition also between Christianity and the creation—between nature and history. Christianity must make its appearance as an altogether sudden thing, as a fragment disconnected from everything else, as something coming in wholly without expectation. According to this view, no gradual development of the Theocracy, as an organically connected whole, could be admitted. The connection, also, must be broken between Christianity and Judaism. And all this becomes concentrated in the form of relation in which the Demiurge was conceived to stand to the Supreme, perfect God, and the world of Eons. Everything depends, then, on the circumstance, whether an absolute opposition was made to exist here, or room was still left for some sort of mediation. It is manifest, how deeply this difference must affect everything that pertains to the province of morals and religion."

Dualism lay at the foundation of the system of the **BASILIDIANS** (which see), which ascribed the mixture of the Divine element with matter to an encroachment of the kingdom of darkness on the kingdom of light. But not only did Dualism prevail in various Gnostic systems, it also occupies a prominent place in the principal Oriental systems of religion. Thus both Budha and Brahm are represented as under the necessity of passing out of themselves into manifestation. Thus springs into existence the world of phenomena or appearances, the *Maia* or

illusion. In man the spirit or soul returns back through various stages into the pure being of the Spirit, the *Nirvana* of the Budhists, or absorption into *Brahm* the eternal spirit, the supreme felicity of the Brahmanists. The Manichean dualism was an evident combination of the Zoroastrian and the Budhist systems.

DUCHOBORTZI (Slav. *Duch*, a spirit, and *bor-etz*, a wrestler), or combatants in spirit, a sect of dissenters from the Russian (Greek) church. The origin of this sect has never been fully ascertained. They themselves allege, when interrogated on the subject, that the first persons who held their principles were the three Hebrew youths mentioned in Dan. iii., who were cast by Nebuchadnezzar into a burning fiery furnace, because they refused to worship the idolatrous image which the king set up. No records exist as to the history of the Duchobortzi; none, at least, have been made public. The late Count Krasinski, whose knowledge of the religions of the Slavonic nations was very extensive and minute, was of opinion that they are a continuation of the sect of the PATARENES (which see), who maintained exactly the same doctrine about the fall of the soul before the creation of the world as the Duchobortzi hold, and who were very numerous in the thirteenth and fourteenth centuries in Servia, Bosnia, and Dalmatia, but of whom no mention is made since the latter part of the fifteenth century. Whether this conjecture be well founded or not, the Duchobortzi were only discovered towards the middle of the last century in different parts of Russia. The attention of the government was particularly attracted towards them by the conscientious refusal of the members of the sect to serve in the army. This resolution, firmly adhered to, drew down upon them the persecution of the civil authorities during the reigns both of Catharine and Paul. Complete toleration, however, was afforded them on the succession of Alexander I. to the throne of the Czars, and they were freely permitted to form settlements in the south of Russia on the right bank of the Molochna, where Dr. Henderson found them in 1822 occupying eight villages, besides an island called the Isle of Wolves.

The most distinct account of the faith of the Duchobortzi is contained in a memorial which, in the time of their persecution under Catharine, they presented to Kochowski, governor of Ekaterinoslav. It runs thus: "God is only one, but he is one in the Trinity. This holy Trinity is an inscrutable Being. The Father is the Light, the Son is the Life, the Holy Ghost is the Peace. In man the Father is manifested as the memory, the Son as the reason, the Holy Ghost as the will. The human soul is the image of God; but this image in us is nothing else than the memory, the reason, and the will. The soul had existed before the creation of the visible world. The soul fell before the creation of the world, together with many spirits, who then

fell in the spiritual world, in the world above; therefore, the fall of Adam and Eve, which is described in the Scripture, must not be taken in its usual sense; but this part of the Scripture is an image, wherein is represented, firstly, the fall of the human soul from a state of exalted purity in the spiritual world, and before it came into the world; secondly, the fall which was repeated by Adam, in the beginning of the days of this world, and which is adapted to our understanding; thirdly, the fall which, since Adam, is spiritually and carnally repeated by all of us men, and which will be repeated till the destruction of the world. Originally the fall of the soul was brought about by its contemplating itself, and beginning to love only itself, so that it turned away from the contemplation and love of God; and by a voluntary pride. When the soul was, for its punishment, enclosed in the prison of the body, it fell for the second time in the person of Adam, through the guilt of the seductive serpent; that is to say, through the evil corrupted will of the flesh. At present, the fall of all of us is caused by the seduction of the same serpent, which has entered into us through Adam, through the use of the forbidden fruit, *i. e.* through the pride and vain-gloriousness of the spirit, and the lasciviousness of the flesh. The consequence of the first fall of the soul in the world above was the loss of the divine image, and its imprisonment in the matter. The memory of man was weakened, and he forgot what he had formerly been. His reason became darkened, and his will corrupted. It was thus that Adam appeared in this world with a faint recollection of the former higher world, without a clear reason and just will. His sin, which lay in his fall repeated on the earth, does not, however, descend to his posterity; but every one sins, and is saved for himself. Although it is not the fall of Adam, but the wilfulness of each individual, which is the root of the sin, no man is, however, exempt from fall and sin, because every one who comes into this world had already formerly fallen, and brings with him the inclination to a new fall. After the fall of the soul in the world above, God created for it this world, and precipitated it, according to his justice, from the world of spiritual purity into this world, as into a prison, for the punishment of sin; and now our spirit, imprisoned in this world, is sinking and burying itself in this cauldron of elements which ferment in it. On the other side, the soul is let down into the present life as into a place of purification, in order that, being clothed with flesh, and following its own reason and will, it should be grounded either in good or evil, and thus either obtain the forgiveness of its former guilt, or become subject to everlasting punishment. When the flesh is formed for us in this world, our spirit flows down upon it from above, and man is called into existence. Our flesh is the storehouse into which our soul is received, and in which it loses the recollection and the feeling of what we had once been before our incar-

nation: it is the thin water of the elements in the boiling cauldron of this world,—in this world of the Lord, in which our souls must be refined into a pure eternal spirit, which is better than the former one; it is the cherub with the fiery sword, who bars to us the way to the tree of life, to God, to the absorption in his Godhead; and here is fulfilled on man that divine destination, 'And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

"As God foresaw from all eternity the fall of the soul in the flesh, and knew that man could not by his own strength rise from this fall, the Eternal Love decided to descend on the earth, to become man, and to satisfy by its sufferings the eternal justice.

"Jesus Christ is the Son of God, and God himself. It must be, however, observed, that when He is considered in the Old Testament, He is nothing else than the Heavenly Wisdom of God, the All-preserver, which in the beginning was clothed in the nature of the world, and afterwards in the letters and writings of the revealed Word. Christ is the Word of God, which speaks to us in the book of nature and in the Scriptures; the power which, through the sun, miraculously shines upon the creation and in living creatures,—which moves every thing, animates every thing, and is every where, in number, weight, and measure. He is the power of God which, in our ancestors, as well as now in ourselves, acted and acts in different manners. When He is, however, considered in the New Testament, He is nothing else than the Incarnate Spirit of the highest wisdom, knowledge of God, and truth,—the Spirit of love, the Spirit coming from above, incarnate, inexpressible, holiest joy, the Spirit of comfort, of peace in fulness, of every pulsation of the heart, the Spirit of chastity, sobriety, moderation.

"Christ was also man, because he was, like ourselves, born in the flesh. But he also descends into every one of us, through the annunciation of Gabriel, and is spiritually received, as in Mary; He is born in the spirit of every believer; He goes into the desert,—namely, into the flesh of the same,—is tempted by the devil in every man, through the cares of life, lasciviousness, and worldly honours. When He waxes strong in us, He speaks words of instruction; He is persecuted, and suffers death on the cross; is laid into the grave of the flesh; He rises in the light of glory, in the soul of those who suffer affliction to the tenth hour; He lives in them forty days, influences all love in their hearts, and leads them accordingly towards heaven, and brings them upon the altar of glory, as a holy, true, and lovely sacrifice."

The Duchobortzi acknowledge the Scriptures of the Old and New Testament to be the Word of God, but, like the Swedenborgians, they maintain that even the plainest historical statements of the Bible have a mysterious, allegorical meaning, which it is the exclusive privilege of their sect fully to understand.

The whole of religion they place in mystic exercises to the exclusion of all external rites and ceremonies "On our urging upon them," says Dr. Henderson, "the importance of being well supplied with the Scriptures, they told us we were much mistaken if we imagined they had not the Bible among them—they had it in their hearts; the light thus imparted was sufficient, and they needed nothing more. Every thing with them is spiritual. They speak indeed of Christ, and his death; but they explain both his person and sufferings mystically, and build entirely upon a different foundation than the atonement. They make no distinction of days and meats; and marriage, so far from being a sacrament with them, as in the Greek church, is scarcely viewed as a civil rite."

Preferring the inward to the outward light, this sect have always been ready to embrace any opinions which a zealous and enthusiastic mind might suggest to them. At one time they were called by the government *Ikonobortsi*, because they rejected the use of pictures in their worship. But they assume to themselves the name of Christians, and all other people they denominate men of the world. They never enter the national churches, or bow before the pictures in the time of prayer; they neither cross themselves, nor observe the appointed fasts; they neither observe the ordinance of baptism, nor that of the Lord's Supper. They have no stated place for worship, nor do they observe any particular day as more sacred than another. Their meetings are often held in the open air, in two circles, the one of men, and the other of women. Dr. Pinkerton, whose long residence in Russia renders his testimony peculiarly valuable, gives the following interesting account of their meetings: "Each of them is at liberty to hold a meeting in his own house, and to invite such of his brethren as are near him to attend. In such meetings, they always sup together; and should the brother in whose house the meeting is held not be able to provide food sufficient to entertain his guests, in that case they either send themselves, beforehand, provisions for this purpose, or bring them along with them.

"Being assembled, they salute one another; the men salute the men, and the females the females, by taking each other by the right hand, and thrice bowing and kissing one another; at the same time every one pronounces a short prayer. These three bows and three embraces, they perform in the name of the three-one God, to the purifying of the flesh, and to the rooting out of pride. They take each other by the hand as a mark of their union in love, in calling, in knowledge of judgment, and of the unseen God, who is within them.

"In the course of the meeting, they pray one after another, sing psalms, and explain the word of God; but as the greater part of them are unable to read, most of this is performed in their assemblies extemporaneously. They have no appointed priests, but confess Jesus Christ alone to be the only just

holy, pure, undefiled priest, separated from sinners, and exalted above the heavens; he also is their only Teacher. In their assemblies they instruct each other from the Scriptures; every one speaks according to the grace given him, to the admonishing and comforting of his brethren. Even women are not excluded from this privilege; for they say, Have not women enlightened understandings as well as men? They pray standing or sitting, just as it happens. At the end of the meeting they again embrace each other thrice, as at the beginning, and then separate."

The readiness with which the Duchobortzi embrace any novel opinions was remarkably exemplified about the beginning of the present century. An individual named Kapustin, a discharged non-commissioned officer of the guards, joined the sect at their settlement on the banks of the Molochna. By his talents, eloquence, and insinuating manners, this man obtained such an influence over the minds of these sectarians, that they regarded him as a prophet, and blindly submitted to all his dictates. He led them to believe in the doctrine of transmigration of souls, and other strange Oriental notions, such as that "the soul of every believer was an emanation of the God-head, the Word made flesh, and would remain upon earth, but change its body, as long as the created world was to exist; that God has manifested himself as Christ in the body of Jesus, who was the wisest and most perfect of men that ever lived; and that, therefore, the soul of Jesus was the most perfect and purest of all souls; that since the time when God manifested himself in Jesus, He always remains with mankind, living and manifesting himself in every believer; but the individual soul of Jesus, according to what he declared himself, saying,—'I shall remain with you to the end of the days,'—continues to dwell in this world, changing its body from generation to generation, but retaining, by a particular dispensation of God, the memory of its former existence; therefore every man in whom the soul of Jesus is dwelling knows it. During the first ages of Christianity this fact was universally acknowledged, and the new Jesus was known to all. He governed the church, and decided all the controversies about religion. He was called the pope; but false popes soon usurped the throne of Jesus, who has retained only a small number of faithful followers and true believers, according to what he has predicted himself, that many are called, but few are chosen. These true believers are the Duchobortzi; Jesus is constantly amongst them, and the soul animates one of them. Thus Sylvan Kolesnikof (a leader of their sect), whom many of your old people have known, was a real Jesus; but now I am he, as true as heaven is over my head, and the earth under my feet,—I am the true Jesus Christ, your Lord. Therefore fall down upon your knees and worship me!" Such was the credulity with which these simple enthusiasts listened to the teaching of Kapustin, that

in obedience to his command, they forthwith fell down at his feet and worshipped him.

Kapustin thus claimed to be recognized as the head of the sect, at least that portion of it which was settled in Taurida. Having confirmed his authority, he established a perfect community of goods amongst his followers, and for a time, by the introduction of manufactures, and the diligent cultivation of the soil, the colony was remarkably flourishing. In 1814, Kapustin was imprisoned on the charge of making proselytes from the national church, but in a short time he was liberated on bail. He established a council of thirty persons for the government of the body, twelve of whom received the name of apostles. On the death of Kapustin, the council elected his son as his successor, a youth of only fifteen years of age, and withal weak-minded, and incapable of ruling. The result of this arrangement was, that the government of the community rested with the council, who formed amongst themselves a secret tribunal, which in some way or other dispatched all who were either guilty, or supposed to have been guilty of resisting their authority. In this way about four hundred individuals unaccountably disappeared. The government were informed of it, and an inquiry was commenced in 1834, which was concluded in 1839. A great number of dead bodies were found, some of which were mutilated, whilst the appearance of others but too plainly indicated that they had been buried alive. In consequence of the horrid disclosures which took place at this time, a proclamation was issued by the emperor Nicholas in 1841, ordering that all the Duchobortzi belonging to the colony on the right bank of the Molochna, should be sent into the Trans-Caucasian provinces, and there divided into separate settlements, and placed under a strict surveillance. In consequence of this order, nearly 2,500 individuals were transported to the Trans-Caucasian provinces, while the remainder of the sect conformed, outwardly at least, to the established church of Russia.

DUH'LHAJJA, the last of the four sacred months of the Mohammedans, and the month on which the pilgrimage to Mecca is performed. See MECCA (PILGRIMAGE TO).

DULCINISTS. See APOSTOLICALS.

DULIA, an inferior kind of worship, which, according to Roman Catholic divines, may lawfully be given to saints and angels. They distinguish it from *Latria* on the one hand, which must be given exclusively to God, and from *Hyperdulia*, the homage higher than *Dulia*, which is due, as they believe, to the Virgin Mary as the mother of our Lord. See ADORATION.

DU'LKAADA, one of the four months accounted sacred by the Mohammedans. This month is sacred as being devoted to preparation for the pilgrimage to Mecca.

DUL-KAFFAIN, an idol worshipped by the ancient Arabians.

DULKEPHEL, a prophet who, according to the Arabic legends, existed before Christ, and who, they allege, restored 20,000 persons to life at one time.

DUNKERS, a sect of German Baptists, or *Brethren* as they prefer to be called, who emigrated from Germany to the United States of North America between the years 1718 and 1730. Their first appearance in America was in 1719, when about twenty families landed in Philadelphia, but as they scattered over a wide range of country, they were unable to meet together for public worship, and would have fallen into a state of indifference as to religious matters, had not some of the more zealous of them formed a church at Germantown, Pennsylvania, in 1723, under the ministry of Peter Becker. This church grew rapidly in numbers, and in a short time others were formed on the same principles. Hitherto they had been First Day German Baptists, that is, they held the first day of the week to be the Christian Sabbath. The sect had sprung out of the Pietistic controversy, which arose in the Protestant churches of Germany and Holland in the end of the seventeenth and beginning of the eighteenth centuries. In 1708, the society afterwards called Dunkers was first formed in Germany. Driven by persecution from their country, some took refuge in Holland, and others in the duchy of Cleves, while the mother church removed to Friesland, and thence to America.

Soon after the sect of the Dunkers had established themselves in the United States, a church connected with the body was formed at Mill Creek, in Lancaster county. To this community belonged Conrad Beissel, a native of Germany, who, on studying the subject of the Sabbath, came to the conclusion that the seventh day, not the first, ought to be observed as sacred to the Lord. In 1725 he published a tract in support of his opinions, which excited no small sensation among the brethren of the Mill Creek church. Beissel thereupon quitted the settlement, and retired to a solitary place in the same county, and being joined by a number of the brethren who had embraced his opinions on the Sabbath, a community was formed, which adopted the seventh day or Jewish Sabbath as the day set apart for religious exercises. Hence the sect is often termed the *German Seventh Day Baptists*.

In 1733 a kind of monastic society was established by Beissel and his followers, who formed a small colony in a sequestered district called Ephrata. The members of this singular body adopted the dress of *White Friars*, consisting of a long white robe reaching down to the heels, with a sash or girdle round the waist, and a capuche or cowl hanging down over the neck. All who entered the cloister received monastic names, though no monastic vows were taken, neither were they under a superior, all the brethren and sisters being on a perfect equality. On joining the society no one was required to surrender his property, but the property which belonged to the

society by donation, or by the labour of the single brethren and sisters, was common stock. The religious principles of this body are thus stated by Dr. Fahnstock of Bordentown, New Jersey.

"1. They receive the Bible as the only rule of faith, covenant, and code of laws for church government. They do not admit the least license with the letter and spirit of the Scriptures, and especially the New Testament—do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practise them precisely as they are instituted and set forth by Jesus Christ in his word.

"2. They believe in the divinity of our Lord Jesus Christ, and the trinity of the Godhead; having unfurled this distinctive banner on the first page of a hymn book which they had printed for the Society as early as 1739, viz.: 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.'

"3. They believe that salvation is of grace, and not of works; and they rely solely on the merits and atonement of Christ. They believe, also, that atonement is sufficient for every creature—that Christ died for all who will call upon his name, and offer fruits meet for repentance; and that all who come unto Christ are drawn of the Father.

"4. They contend for the observance of the original Sabbath, believing that it requires an authority equal to the Great Institutor to change any of his decrees. They maintain that, as he blessed and sanctified that day for ever, which has never been abrogated in his word, nor any Scripture to be found to warrant that construction, it is still as binding as it was when it was reiterated amid the thunders of Mount Sinai. To alter so positive and hallowed a commandment of the Almighty, they consider would require an explicit edict from the Great Jehovah. It was not foretold by any of the prophets, that with the new dispensation there would be any change in the sabbath, or any of the commandments. Christ, who declared himself the Lord of the Sabbath, observed the seventh day, and made it the day of his especial ministrations; nor did he authorize any change. The Apostles have not assumed to do away the original sabbath, or give any command to substitute the first for the seventh day. The circumstance of the disciples meeting together to break bread on the first day, which is sometimes used as a pretext for observing that day, is simply what the seventh day people do at this day. The sacrament was not administered by Christ nor by the Apostles on the sabbath, but on the first day, counting as the people of Ephrata still do, the evening and the morning to make the day.

"5. They hold to the apostolic baptism—believers' baptism—and administer trine immersion, with

the laying on of hands and prayer, while the recipient yet remains kneeling in the water.

"6. They celebrate the Lord's Supper at night, in imitation of our Saviour;—washing at the same time each other's feet, agreeably to his command and example, as is expressly stated in the 13th chapter of the Evangelist John, 14th and 15th verses. This is attended to on the evening after the close of the sabbath—the sabbath terminating at sunset of the seventh day; thus making the supper an imitation of that instituted by Christ, and resembling also the meeting of the Apostles on the first day to break bread, which has produced much confusion in some minds in regard to the proper day to be observed."

The Dunkers hold that celibacy is not binding on any member of their community, but that it is to be commended as a virtue, and as peculiarly conducive to a holy life. They do not approve of a salaried ministry, as they are of opinion that the gospel having been sent without money and without price, every one who is called to preach the word should do it purely from love to the cause. But although these are their avowed opinions as to the support of the ministry, they are liberal in their presents, both of money and goods, to those who are over them in the Lord. Their public worship is conducted in this manner. They commence with a hymn; then follows prayer, the congregation kneeling; after a second hymn the minister requests one of the brethren to read a chapter from any part of the Old or New Testament; the minister now expounds the chapter which has been read, and he is followed by the exhorters who enforce the practical lessons contained in it; any of the brethren or single sisters may then deliver their sentiments on the points which have come under notice; after which the service is closed with prayer, singing, and the reading of a psalm instead of the benediction.

The followers of Beissel, like the good man himself, have been much misrepresented. They studied the strictest simplicity and economy in all their arrangements, and they lived together in social community, in the utmost harmony and love. Governor Penn was in the habit of visiting Ephrata, and such was the high respect in which he held the society, that he kindly offered them a grant of five thousand acres of land, which he pressed upon their acceptance as a Seventh Day Baptist manor. The gift, however, was politely declined on the ground that large possessions might interfere with the harmony of the society, and besides, they felt that it was unbecoming strangers and pilgrims to be absorbed in the gains of this world and the accumulation of property.

Beissel, the founder of the Seventh Day Baptists, at least in America, died in 1768, and was succeeded by Peter Miller, under whom, though undoubtedly he was a man of energy and perseverance, the society began to decline. The sect still exists, though in small and scattered fragments, which are chiefly found throughout Pennsylvania. They acknowledge

the Holy Scriptures as the only rule of faith and practice. They keep the seventh day of the week as the Sabbath, alleging that the Sabbath instituted in paradise has never been abolished, either by God himself, or by Him who declares himself the Lord of the Sabbath. They administer baptism by trine immersion. When the person is kneeling in the water, he is plunged three times forward under water, "in the name of the Father, and of the Son, and of the Holy Ghost." The ordinance is accompanied with the laying on of hands and with prayer, while the person is yet in the water. None but adults are baptized, though children of believing parents are received into the church by the laying on of hands and prayer, for a blessing upon them after the example of Christ, Matth. x. 16. They practise the washing of feet before the Lord's Supper, which they celebrate in the evening, as being the time at which it was observed by our blessed Lord. Open communion is the rule of the church, no person being refused admission to the Lord's Supper who expresses a desire to partake of it; and this practice they support by appealing to the Apostle Paul, who throws the responsibility on the individual partaker, when he says, 1 Cor. xi. 28, "But let a man examine himself, and so let him eat of that bread, and drink of that cup." In every thing this sect endeavour to approach as nearly as possible to a literal observance of the ordinances of Christ, precisely in accordance with the time, manner, and circumstantial details of their original institution.

DURGA, one of the principal forms in which the consort of Shiva, the destroying power of the Hindus, has been manifested. This goddess is believed to be possessed of tremendous power, having been endowed with the distinctive attributes of all the gods. She is usually represented with ten arms, each of them supplied with a warlike weapon, and thus equipped, she stands forth as the champion and defender of her fellow immortals. It was by an act of prowess, the conquest of a giant who had dispossessed the gods of their dominion, that she obtained the name of Durga. The details of this mighty feat are thus described by Dr. Duff in his 'India and India Missions': "In remote ages, a giant named Durgá, having performed religious austerities of transcendent merit, in honour of Brahma, obtained his blessing, and became a great oppressor. He conquered the three worlds; dethroned all the gods, except the sacred Triad; banished them from their respective heavens to live in forests; and compelled them at his nod to come and bow down and worship before him, and celebrate his praise. He abolished all religious ceremonies. The Brahmins, through fear of him, forsook the reading of the Vedas. The rivers changed their courses. Fire lost its energy. The terrified stars retired from his sight. He assumed the forms of the clouds, and gave rain whenever he pleased; the earth, through fear, gave an abundant increase; and the trees yielded flowers

and fruits out of season. The gods at length applied to Shiva. One said, he has dethroned me; another, he has taken my kingdom;—and thus all the gods related their misfortunes. Shiva, pitying their case, desired his wife, Parvati, to go and destroy the giant. She willingly accepted the commission. Durga prepared to meet her with an army of thirty thousand giants, who were such monsters in size, that they covered the surface of the earth,—ten millions of swift-footed horses,—a hundred millions of chariots,—a hundred and twenty thousand millions of elephants,—and soldiers beyond the power of arithmetic to number. Parvati, having assumed a thousand arms, sat down upon a mountain, coolly awaiting the approach of her formidable foes. The troops of the giant poured their arrows at her, thick as the drops of rain in a storm; they even tore up the trees and the mountains, and hurled them at the goddess:—she turned them all away; and caused millions of strange beings to issue from her body, which devoured all her enemies except their great leader. He then hurled a flaming dart at the goddess; she easily turned it aside. He discharged another; this she resisted by a hundred arrows. He levelled at her a club and pike; these, too, she repelled. He broke off the peak of a mountain and threw it at her; she cut it into seven pieces by her spear. He now assumed the shape of an elephant, as large as a mountain, and approached the goddess; but she tied his legs, and with her nails, which were like scimitars, tore him to pieces. He then arose in the form of a buffalo, and with his horns cast stones and mountains at the goddess—tearing up the trees with the breath of his nostrils; she pierced him with a trident, when he reeled to and fro. Renouncing the form of a buffalo, he reassumed his original body as a giant, with a thousand arms, and weapons in each; she seized him by his thousand arms and carried him into the air, from whence she threw him down with a dreadful force. Perceiving, however, that this had no effect, she pierced him in the breast with an arrow; when the blood issued in streams from his mouth, and he expired. The gods, filled with joy, immediately reascended their thrones, and were reinstated in their former splendour. The Brahmans recommenced the study of the Vedas. Sacrifices were again regularly performed. Everything resumed its pristine state. The heavens rang with the praises of Parvati. And the gods, in return for so signal a deliverance, immortalized the victory by transferring to the heroine the name of Durga.”

This goddess is extensively and most enthusiastically worshipped throughout Eastern India. The wealthy natives have images of Durga in their houses made of gold, silver, brass, copper, crystal, stone, or mixed metal, which are daily worshipped. Her ten-armed image is approached with the most profound veneration. On either side are usually placed images of her two sons, which are worshipped along with

her;—Ganesa, the god of wisdom, represented with the head of an elephant; and Kartikeya, the god of war, riding on a peacock. Around the image of Durga are usually represented a multitude of demi-goddesses, the companions of Durga in her wars. This female divinity is regarded as the patroness of thieves and robbers, who held her in great veneration. Hence she is sedulously worshipped by the Dakoits, or bandits of Bengal, who were accustomed, before setting out on their marauding excursions, to propitiate Durga by the promise of a portion of their spoil. One of the most celebrated of the annual festivals of Bengal is held in honour of this goddess. See next article.

DURGA PUJAH, a festival celebrated yearly in September among the natives of Eastern India, in honour of the goddess DURGA (see preceding article). It extends altogether over fifteen days, twelve of them being spent in preparation for the last three great days of worship. In the view of this festival multitudes of images are made of a composition of hay, wood, clay, or other light and cheap materials. They may be made of any size, from a few inches to ten, twelve, or even twenty feet in height, but most commonly they are of the size of the human stature. These images are either made by the worshippers themselves, or purchased from professional image-makers. As the great days of the festival approach, all secular business is suspended both in town and country, by land and by water. At length the sacred festival commences. The first part of the ceremony consists in consecrating the images, which is done by one or more Brahmans, whose services are much in demand on this important occasion. Having provided himself with the leaves of a sacred tree, and other necessary articles for the service, he approaches the image of the goddess, and with the two forefingers of his right hand, he touches the breast, the two cheeks, the eyes, and the forehead of the image, at each successive touch giving audible utterance to the prayer, “Let the spirit of Durga descend and take possession of this image.” He then performs various ceremonies, and repeats the *muntras* or mystical verses, at the repetition of which, as is firmly and universally believed, the goddess comes down from heaven to take bodily possession of the image. Immediately after the consecration of the images, the worship commences, and is continued with numberless rites throughout the day. In the evening, about eight o'clock, the principal *pujah* or worship is renewed with redoubled ardour. This, however, will be best described in the graphic language of Dr. Duff. “He (the devotee) enters the hall; he approaches the image; and prostrates himself before it. After the usual ablutions, and other preparatory rites, he next twists himself into a variety of grotesque postures; sometimes sitting on the floor, sometimes standing; sometimes looking in one direction and sometimes in another. Then follows the ordinary routine of observances;—sprink-

lings of the idol with holy water; rinsings of its mouth; washings of its feet; wipings of it with a dry cloth; throwings of flowers and green leaves over it; adornings of it with gaudy ornaments; exhalings of perfume; alternate tinklings and plasterings of the sacred bell with the ashes of sandal wood; mutterings of invocation for temporal blessings; and a winding up of the whole with the lowliest act of prostration, in which the worshipper stretches himself at full length, disposing his body in such a manner as at once to touch the ground with the eight principal parts of his body, viz.—the feet, the thighs, the hands, the breast, the mouth, the nose, the eyes, and the forehead.

"After numbers have thus performed their worship, there succeeds a round of carousals and festivity. The spectators are entertained with fruits and sweetmeats. Guests of distinction have *atar*, or the essence of roses, and rich conserves, abundantly administered. Musicians, with various hand and wind instruments, are introduced into the hall. Numbers of abandoned females, gaily attired, and glittering with jewels, are hired for the occasion to exhibit their wanton dances, and rehearse their indecent songs in praise of the idol, amid the plaudits of surrounding worshippers.

"Another essential part of the worship consists in the presentation of different kinds of offerings to the idol. These offerings, after being presented with due form and ceremony, are eventually distributed among the attendant priests. No share of them is expected to be returned to the worshipper; so that, on his part, it is a real sacrifice. Whatever articles are once offered, become consecrated; and are supposed to have some new and valuable qualities thereby imparted to them. Hence the more ignorant natives often come craving for a small portion of the sacred food, to be carried home to cure diseases."

The sums expended on the celebration of the *Durga Pujah* festival are enormous, and almost incredible. At the lowest and most moderate estimate, as Dr. Duff informs us, it has been calculated that half a million, at least, is spent every year on this object in Calcutta alone. This festival is also remarkable for the number of bloody sacrifices which are presented to it. Hundreds of families in Calcutta offer scores of such sacrifices, many of them hundreds, and some of them even thousands. The scene which ensues on these occasions is thus described by Dr. Duff: "After the worship, and the offerings and the dancings in honour of the goddess have been concluded, the votaries proceed after midnight to the presentation of animals in sacrifice. It is in the central roofless court or area of the house that the process of slaughter is usually carried on. There a strong upright post is fastened in the ground, excavated at the top somewhat like a double pronged fork. In this excavation the neck of the victim is inserted, and made fast by a transverse pin above. Close at hand stands the hired executioner, usually a blacksmith,

with his broad heavy axe. And woe be to him if he fail in severing the head at one stroke! Such failure would betide ruin and disgrace to himself, and entail the most frightful disaster on his employer and family.

"Each animal is duly consecrated by the officiating Brahman, who marks its horns and forehead with red lead,—sprinkles it, for the sake of purifying with Ganges water,—adorns its neck with a necklace of leaves, and its brow with a garland of flowers,—and reads various incantations in its ears, adding, 'O Durga, I sacrifice this animal to thee, that I may dwell in thy heaven for so many years.' With similar ceremonies, each sacrificial victim, whether goat, sheep, or buffalo, is dedicated and slain amid the din and hubbub of human voices. The heads and part of the blood are then carried in succession to the hall within, and ranged before the image,—each head being there surmounted with a lighted lamp. Over them the officiating Brahman repeats certain prayers,—utters appropriate incantations,—and formally presents them as an acceptable feast to the goddess. Other meat-offerings and drink-offerings are also presented with a repetition of the proper formulas. And last of all, on a small square altar made of clean dry sand, burnt-offerings of flowers, or grass, or leaves, or rice, or clarified butter, are deposited—with prayers, that all remaining sins may be destroyed by the sacrificial fire. This naturally leads us to answer a question that is often asked, namely, What becomes of the flesh meat of so many animals? Part of it is offered on the altar as a burnt-sacrifice. But the larger part of it always, and not unfrequently the whole, is devoured as food. The Brahmans, of course, have their choice; and the remainder is distributed in large quantities among the inferior castes. As it has been consecrated by being offered to the goddess, it is lawful for all who choose to partake of it."

The same round of worship, and ceremonies, and sacrifices is continued for two days and two nights more. On the morning of the fourth day, the grand ceremony is performed of unconsecrating the images. This is accomplished by the officiating Brahman, who dismisses the goddess from her earthly habitation by means of various rites, and sprinklings, and incantations, at the end of which he pronounces a farewell address to Durga, when all present unite in bidding her a sorrowful adieu, some being affected even to tears. The images, no longer the abode of the goddess, are now carried forth in solemn procession to the banks of the Ganges, where, after various rites and ceremonies, the image-carriers suddenly make an assault upon their images, violently break them in pieces, casting the broken fragments into the depths of the rolling river. Thus terminates one of the most popular festivals of the superstitious Hindus.

DUSCHARA, an inferior divinity of the ancient Arabians.

DUST (CASTING). In ancient times the Jews were accustomed in time of mourning to cast dust upon their heads, and one of the most expressive modes which existed among them, of indicating extreme affliction, was sitting or lying in the dust. In Sacred Scripture there are two remarkable instances of casting dust. The first is, that of Shimei, who, when David fled before his rebellious son, showed his hatred of, and contempt for, him, by throwing stones and casting dust at him. Thus we read in 2 Sam. xvi. 13, "And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust." Another instance of the same kind occurs in the case of the Apostle Paul. The Jews, we are told, seized him in the temple, and had nearly put him to death, and they cried out, Acts xxii. 23, "and cast off their clothes, and threw dust into the air." This behaviour of the Jews was in complete accordance with a custom which prevails in almost every part of Asia of throwing dust upon a criminal, signifying that he deserves to lose his life, and to be cast into the grave.

DUTCH REFORMED CHURCH, or, as it is termed in a wider and more general sense, the "Netherlands Reformed Church." The first introduction of Christianity into the Low Countries dates no further back than the seventh century, when a presbyter named Willibrord, an Englishman by birth, commenced a mission with the sanction of the Pope in the Frankish districts of Friesland. This earliest missionary among the Frisians was accompanied by twelve companions, and others joined them soon after. Among these may be mentioned, Lambert or Landebert, who was born of noble parents at Maestricht, and afterwards became bishop of that town, and who is said to have done much for the spread of Christianity in these quarters in connection with Willibrord, and to have suffered martyrdom in 708 or 709. Another individual to whose labours the Netherlands owe much in the infancy of their Christian history, was the holy Romuld, who was either a Scotchman, or, as is more probable, an Anglo-Saxon. Animated by ardent missionary zeal he settled in Lower Germany, took a share in the labours of Willibrord, and was consecrated a bishop, but without a fixed see. Romuld is regarded as the founder of the church of Mechlin and its patron saint. To give a firm foundation to the Christian church which had now been commenced in the Low Countries, a bishopric was established in the ancient city of Wilten, now called Utrecht, to which Willibrord was ordained at Rome. The fame of Willibrord's success in these regions was soon spread abroad, and a warm interest excited. Among others Bishop Wulfram of Sens resolved to visit this promising scene of missionary labour. He set out accordingly, accompanied by numerous followers, for Friesland, where he baptized many of the people. The Frisians were not subject to the Franks, but

under an independent monarch. King Radbod professed himself to receive baptism at the hands of Wulfram, but before the rite was administered, he put the question to the bishop, whether, when he himself entered heaven, he should find his predecessors there, those who were kings before him. The ecclesiastic replied, that those who had died without baptism must have perished; when the monarch instantly exclaimed, "What could I do with some few poor people in heaven? I shall abide by the religion of my fathers." The efforts of Willibrord with the Frankish king proved equally vain.

Radbod, however, who had thrown every obstacle in the way of the conversion of his people to the Christian faith, died in 719, and the Frisians became more and more independent of the Franks. One of the warmest supporters of Willibrord in his missionary work was a man of rank and a Christian, Wursing, whose surname was Ado. This zealous friend of the good cause was so persecuted by Radbod and his ministers, that he was compelled to flee with his family into the neighbouring territory of the Franks. After the death of Radbod, Charles Martell, the mayor of the palace, presented Wursing with a fief on the borders of Friesland, and sent him back to his native province that he might have an opportunity of advancing the Christian cause among his people. He settled in the neighbourhood of Utrecht, and laboured with the utmost zeal and activity in the work of his heavenly Master. Willibrord continued to carry on his work as bishop of the new church for forty years, and died in 739 at the age of eighty.

The Frisians, after the death of Radbod, had embraced Christianity in considerable numbers, and the impulse which the cause then received was not a little aided by the efficient assistance which Willibrord obtained from the devoted Boniface, afterwards the apostle of the Germans; and so anxious was the aged bishop to secure a continuance of the services of this laborious missionary, that he proposed to name him as his successor. The proposal, however, was declined, and Boniface, urged forward by a strong feeling of duty, transferred his labours to the Germans, among whom he was eminently successful. But throughout the whole course of his earnest self-denying exertions for the conversion of the heathen Germans, Boniface seems never to have wholly lost sight of the people among whom he had first laboured as a missionary, and accordingly, when he had so far accomplished his work that he had established a Christian church in Germany, and rendered it independent of his personal support, he resolved, though now advanced in life, to return to the mission in Friesland. His wishes in this respect, however, were for a time in danger of being frustrated by the opposition of Hildegard, the newly appointed bishop of Cologne, who urged certain obsolete pretensions by which he sought to render the diocese of Utrecht dependent on his authority. These objections were easily answered, Utrecht

having been constituted originally by Pope Sergius as a metropolitan see, holding directly from the Pope, and established for the conversion of the heathen. The controversy on this point being speedily settled, Boniface set out for Friesland, with the expectation of ending his days among the Frisians, and with this view he carried his shroud along with him. His anticipations were soon destined to be realized. But the remainder of the history of Boniface we give in the language of Neander: "With a little company of followers, some priests and some monks, and others servants, he proceeded along the banks of the Rhine, and landed on the shore of the Zuydersee, being joined in Friesland, by his scholar, Bishop Eoban. They traversed the district; and in many cases, found a favourable reception, baptizing thousands of converts, and building new churches. Boniface sent many of those whom he had instructed and baptized back to their homes, with the injunction, that they should meet him again on a certain day, to receive confirmation. In the meantime he pitched his tents, and encamped with his companions on the banks of the river Burda, not far from Dockingen. It was on the fifth of June, in the year 755, that he expected the return of his spiritual children. Early in the morning he heard the distant sound of the approaching multitudes. Full of joy, he hastened to the door of his tent. But he soon found he was grievously deceived. The clang of weapons indicated that the crowd was rushing on with a far other than friendly disposition. Many of the heathens, in fact, enraged at the success of Boniface in turning their countrymen from the worship of idols, conspired to consecrate this day, on which so many were to be received into the bosom of the Christian church, as a day of vengeance to their gods. The lay attendants on Boniface wished to defend him with their weapons; but he forbade them. Bearing relics in his hand, he quietly awaited what might happen. In this attitude he exhorted his companions not to fear those who could hurt the body only, and were unable to harm the soul, but rather to think upon the unerring promises of their Lord, and to trust in him who would soon enrich their souls with the reward of eternal glory. Thus he died a martyr's death in the seventy-fifth year of his age; and with him fell many of his followers, among whom was Bishop Eoban."

The death of Boniface at such a time was a heavy blow to the missionary cause in the Low Countries, but he left behind him a number of zealous men who had imbibed somewhat of his earnest spirit. Conspicuous among these was the Abbot Gregory, on whom the entire management of the mission now devolved. A seminary was established for the education of youth, and a missionary school, from which missionaries were afterwards sent to all parts of the country. Gregory was abundant in labours, and through his instrumentality Christianity was widely diffused throughout the Netherlands. He lived till he

was more than seventy years of age, and laboured as a faithful teacher to the end. He died in A. D. 781, and was succeeded by Aldrich, who was consecrated bishop in Cologne. This new superintendent of the mission in Friesland received much valuable assistance in his work from Liudger, a pious pupil of the Abbot Gregory, and who had also been taught in the school of the great Alcuin at York. For seven years did Liudger labour as a presbyter, more particularly for the conversion of the heathen Frisians. His missionary work, however, was suddenly interrupted by the rise of the Saxon leader Wittekind against the Frankish government. The Saxon was successful in his enterprise, and heathenism once more got a footing in the country. The Christian churches were now reduced to ashes, and idol-temples rose upon their ruins. The prospects of the mission being thus unexpectedly blighted, Liudger set out for Rome, and took up his residence in the abbey of Monte Cassino. In two years and a-half he returned to Friesland, and found matters entirely changed. Peace was restored, and the Saxon Wittekind had submitted to baptism. Liudger now renewed his labours with the express sanction of the Emperor Charles, who assigned him a sphere of missionary work around Gröningen and Norden. This young man continued for many years to instruct the Frisians in the knowledge of Christian truth, and with such success that many publicly renounced heathenism and embraced Christianity.

Another active and efficient labourer in the conversion of the inhabitants of the Low Countries was Willebad, a native of Northumberland, the sphere of whose missionary work was the district of Dockum, where Boniface had shed his blood as a martyr. There his labours were attended with much success, but when he entered the district of Gröningen, where idolatry still prevailed, the people were so excited by his discourses, that they proposed to put him to death. It was suggested, however, by the more moderate among them, that they should first consult the gods respecting him by casting lots. This was done, and the decision being in his favour, the life of the missionary was spared. Willebad next proceeded to the province of Drenthe, where his discourses were listened to with attention and respect, but some of his followers, in their zeal against idolatry, began to destroy the temples of the idols—an act which so enraged the heathen that they attacked the missionaries, and even Willebad himself, who would have been killed by a blow aimed at him by a sword, had he not been providentially protected by the leathern thong of a relic-bag which hung round his neck. The heathen were struck with the incident, and regarded Willebad as under the protection of some superior power. Soon after he was appointed by the Emperor Charles to preside over the newly formed diocese of Bremen. He exercised the episcopal office for only two years, when he was cut off by a violent fever with which

he was suddenly seized in the course of one of his visitations of his diocese. He died on the eighth of November A. D. 789.

Christianity had now obtained a footing in the Netherlands, and the church had assumed a standing as an organized body in the country, under the authority and obedient to the behests of the Pope of Rome; and although Charlemagne, in the extensive possessions which he won by conquest, asserted firmly the supreme authority of civil government in religious matters, yet in the Low Countries, the clergy, in process of time, became a powerful and independent body. During the tenth, eleventh, twelfth, and thirteenth centuries, the whole of Belgium and Batavia was divided into several small dominions, some of them called dukedoms and others countships, owning subjection, part of them to the German empire, and part to the Frankish kings. Utrecht was still a bishopric, but the ecclesiastic who held the office exercised civil authority not only in the city, which was the seat of his spiritual office, but also in Overijssel and Gröningen. Towards the end of the fourteenth century, the whole of what afterwards became the seventeen provinces of the Netherlands, passed into the hands of the house of Burgundy; and under the government of the dukes of that house these provinces rose into high commercial importance among the states of Europe. Charles the Bold, the last of the dukes of Burgundy, in his anxiety to enlarge his dominions, rashly attempted the conquest of Switzerland, but was defeated and killed in battle, and as he died without leaving male issue, Louis XI. of France took possession of Burgundy in 1477. The duke's eldest daughter, Maria, married Maximilian, son of the Emperor Frederick III., who thereby acquired the sovereignty of the Netherlands; and thus the grandson of Maria, who was afterwards Charles V., emperor of Germany, became sovereign of the Low Countries, and of the kingdom of Spain, from the moment of his birth.

It was during the reign of Charles V. that the religious Reformation which had commenced in Germany was introduced into the Netherlands, and secured for itself multitudes of adherents, especially in the large trading cities. These provinces were at this period both wealthy and prosperous, and Charles, afraid of diminishing the ample revenues which flowed from thence into the imperial treasury, was unwilling to resort to severe measures with a view to check the progress of the new opinions. Towards the close of his life he formed the resolution, that as soon as he should conclude his wars in Germany, he would take decisive steps to compel his subjects in the Netherlands to submit to the Romish faith, and with that view he had determined to introduce the Inquisition. Tidings of the royal designs had no sooner reached the country than commerce was suspended, money disappeared, and no taxes could be collected. This put a stop to the compulsory and persecuting designs of Charles, and

although severity was practised to some extent before his abdication, it was only under the reign of Philip, his son and successor, that those violent and oppressive measures were devised and carried into execution by the Duke of Alva, which so exasperated the people of the Low Countries, that they threw off the Spanish yoke and asserted their ancient liberties and laws. These they defended with such energy and perseverance that they gave employment to the arms of Spain for half a century, and at length compelled their former masters to treat with them on the footing of a free and independent state. And no sooner was peace and security restored to these long-distracted provinces, than the kingdom which was formed by the United Provinces, "rose," to use the language of Principal Robertson, "to be one of the most respectable as well as enterprising powers of Europe."

Long before the Lutheran Reformation in Germany, there had for several centuries existed in the Netherlands a spirit of religious inquiry, and calm but firm resistance to the domination of the Romish church. Through the greater part of the middle ages we can trace a succession of free spiritual associations, which were often oppressed and persecuted by the hierarchy, but which steadily aimed at the cultivation and diffusion of a pure practical Christianity. As early as the eleventh century, there arose in the Netherlands the female societies of the BEGUINES (which see). About the thirteenth they were joined by the male communities of the Beghards, whose oldest establishment, so far as is known, was founded A. D. 1220 at Louvain; and then about the commencement of the following century, and at first around Antwerp, appeared the fellowships of the Lollards. All of them rapidly spread and became very numerous. None of these fellowships was more effective in awakening a Reformation spirit than the establishments and schools of the Brethren of the Common Lot in Holland and Germany. The warm piety of Gerhard Groot, Florentius Radewins, and Thomas à Kempis, founded the institutions which sent forth the most influential precursors of the Reformation, men who, not only like Erasmus exercised a powerful influence over the higher classes of society, but also laboured among the common people, and laid the foundations of ecclesiastical reform in the very heart and centre of the general community. Thus the Reformation in Holland, independently altogether of the Lutheran movement in Germany, had a firm and solid basis of its own. From time to time, for centuries before, men had been springing up, who, like John of Goch, John Wessel, and Cornelius Grapheus, were propagating widely throughout the Netherlands the principles of a pure gospel. The invention of printing at this transition period was of singular benefit in promoting the progress of the new opinions. Printing offices were set up, and the press was actively worked in various parts of Holland as well as in Germany. Copies of

the Sacred Scriptures, of works on theology, and school-books were issued in great numbers. Schools and academies were established for the education of the young. A new impulse was communicated from Italy in favour of classical, and particularly of Grecian literature. Men illustrious throughout Europe for their talents and learning, such as Dringenberg, Agricola, and more especially Erasmus, besides giving origin to a new, liberal, and truly classic system of instruction, spread extensively a spirit of inquiry among the higher and more intelligent members of society. The door was thus opened wide for the ready access into Holland of reformed opinions. Nevertheless, that country was on the whole faithfully devoted to the Romish church and its head, and in the last ten years of the fifteenth century, and the commencement of the sixteenth, the Dutch were kept in submission by the zeal of their political governors. No doubt, like all the branches of the Teutonic race, they resisted, and not without success, the introduction of the Inquisition, though they allowed the preaching of indulgences. As soon, however, as Luther commenced his attacks upon that abuse, his papers and works, which had been condemned so early as the 19th Nov. 1519 by the divines of Louvain, were eagerly read in the Netherlands. Shortly afterward the diet at Worms was held, and there Charles V. passed a severe penal law against all who adhered to the doctrines of Luther, and at the same time and place he issued an edict against heresy in the Netherlands. Under his government it has been calculated that, on a moderate reckoning, 50,000 men suffered violent death in various forms on account of their faith. Yet the number of the Reformed continually increased; and when at last seven of these provinces revolted and became an independent state, they adopted the Protestant religion. In Holland, no doubt, the extravagant opinions of the Anabaptists found a large body of supporters, and the cause of the Reformation sustained, in consequence, no small injury. But amid these outbursts of ill-regulated zeal, there existed a calm but firm determination to uphold the truth of God.

Although the Netherlands early embraced the doctrines of the Reformation, it was for a long time doubtful whether those who left the church of Rome would join the party of the Lutheran or that of the Swiss Reformers, for both had numerous and zealous supporters. But at length the preference was publicly given to the Swiss. The Belgic Confession, or thirty-seven articles, as it was called, was composed in the Walloon language in 1563, by Guido de Bres, a French teacher at Valenciennes, a place which at that time belonged to the Netherlands. This Confession was approved by the synod at Antwerp in 1566, and two years later by another synod, and from that time it has continued down to this day to be the standard confession of the Reformed Dutch Church. It agrees in most points with the confession adopted by the FRENCH REFORMED

CHURCH (which see), and differs from the Augsburg Confession in several respects, but especially in the doctrine of the eucharist. From this period the Belgians publicly called themselves by the name of Reformed instead of Lutherans. So long, however, as they were under the dominion of the Spaniards, they avoided using the term Reformed, taking the name of Associates of the Augsburg Confession, because of the hatred which the Spaniards bore to the Reformed, and the decided preference which they showed for the Lutherans. About the same time also the Belgians adopted the Heidelberg Catechism, which was prepared by order of Frederick III., Elector Palatine, who had removed from their offices the Lutheran clergy, and filled their places with Calvinistic teachers.

In assuming the name of the Dutch Reformed Church, the Belgian Protestants evidently declared that, on the great points in which the Reformed differed from the Lutherans, they coincided in opinion with the former. The most prominent points of distinction between these two classes of Protestants are thus briefly described by Mosheim: "I. The doctrine of the Holy Supper, in which the Lutherans say that the body and blood of Christ are truly, though in an inexplicable manner, presented to both the pious and the ungodly; while the Reformed suppose that the human nature of Christ is present only by the symbols of it. Yet they do not all explain their doctrine in the same manner. II. The doctrine of the eternal decrees of God in regard to the salvation of men, the ground of which the Lutherans suppose to be, the faith or unbelief of men in Christ foreseen by God from eternity; but the Reformed suppose it to be the free and sovereign good pleasure of God. III. Certain rites and institutions, which the Reformed think have a tendency to superstition, but which the Lutherans think are partly tolerable and partly useful to Christians. Such are images in churches, sacred garments for the clergy, the private confession of sins, the use of small circular pieces of bread [wafers] such as were anciently distributed in the Holy Supper, the formula of exorcism as it is called in the sacrament of baptism, and some others. These the Reformed would have to be abrogated, because they think religious worship should be restored to its primitive simplicity, and the additions made to it be wholly struck off." On all these points the Reformed at length adopted the opinions of the great Swiss or rather French Reformer CALVIN (which see), although it is an undoubted fact that the Reformed doctrine was first established in Holland by disciples of Zuinglius, and it was not till after a long struggle that the views of Calvin in some degree superseded those of Zuinglius. The church government still remains Zuinglian, not Calvinistic. The formularies are still the old Zuinglian documents, as well as the Liturgical offices used in the dispensation of the sacraments, ordinations, &c. Hence Dermont, a Dutch ecclesiastical historian, contends

that the Netherlands church is fundamentally Zuinglian, with an infusion of Calvinism. It is Zuinglian, at least as regards church government and the doctrine of the sacraments. Hence the leaven of Erastianism, not only now, but always characterizing the Netherlands church.

But while the Church of the Netherlands had thus chosen and publicly avowed its creed, the precise form of its ecclesiastical government still remained to be settled. Accordingly, a national synod was held at Dort in 1578, which laid down the basis of the church government in these words, "To establish good and legitimate order in the church, it is resolved that four sorts of ecclesiastical councils shall be instituted: (1) The consistory in each congregation: (2) The classis: (3) The provincial synod: (4) The general or national synod. In these assemblies only ecclesiastical affairs shall be transacted. As regards matters that are partly ecclesiastical and partly political, these shall be settled by consultation between the civil and the ecclesiastical authorities."

Thus early in the history of the Dutch Reformed Church was the Presbyterian form of church government plainly and distinctly established, the four gradations of which were the consistory or kirk-session, the classis or presbytery, the provincial, and the general or national synods. The first arrangement was, that general synods should meet every three years, and the first met at Emden in Hanover, where, though held beyond the confines of the Provinces for safety's sake, the Netherlands church was originally constituted. A second was held at Middleburg in 1581. The next took place at the Hague in 1586, the interval from some cause or other being longer than three years. Thirty years elapsed before a national synod again assembled, being the famous synod of Dort in 1618, after which no national synod was held for nearly two hundred years. Only a few years had passed away after the Reformed Church had been thoroughly organized, when internal controversies on the most important and vital points of theological doctrine agitated the minds of both ministers and people for many years. The church itself had publicly embraced the Calvinistic system, but ARMINIUS (which see), a respected minister, and afterwards professor of theology, inculcated both from the pulpit and the academic chair, opinions completely subversive of the doctrines maintained in the recognised standards of the church. A sect thus arose within the church (see ARMINIANS), avowing a heresy of the most dangerous kind. Gomarus headed the Calvinistic party. Thus commenced a theological controversy, which was conducted on both sides with the utmost bitterness. At length a national synod was summoned, which met at Dort in 1618, attended by deputies from all the Reformed churches in Europe, and after protracted sittings, extending from November till April of the following year, the doctrines of

Arminius were formally condemned, and a series of canons or decrees framed in opposition to them, which to this day form a part of the symbols or standards of the Dutch Reformed church. The Arminian or Remonstrant communion, which is now reduced to a very small body, has, since the synod of Dort, formed a separate ecclesiastical denomination.

The seventeenth century was marked by an almost incessant succession of theological disputes in the Dutch churches. Even after the Arminian controversy had been settled by the synod of Dort, several provinces of Holland, more especially Friesland, Zealand, Utrecht, Groningen, and Guelderland, refused to acknowledge the decrees of that synod. For a number of years they continued their resistance, and it was not till 1651, that they were prevailed upon to give in their adhesion to the canons of the national council. But though the protracted Arminian controversy at length came to an end, Holland continued during nearly the whole century to be the scene of fierce religious contention and strife. Points of doctrine and of discipline were eagerly discussed by divines of the most opposite opinions. Questions of casuistry of the most subtle kind gave rise to angry disputation. But the topic which more than any other ranged learned divines in the most violent hostility to one another was that which referred to the power of the magistrate in matters of religion. On this subject numerous pamphlets and treatises appeared, some arguing in favour of the magistrate's power *in sacris*, in sacred things, and others contending that he had no power unless *circa sacra*, about sacred things. But amid the various disputes which at this period agitated the churches of Holland, there arose two powerful parties, the Cocceians and the Voetians, so named from their respective leaders, who were divided partly on theological and partly on philosophical grounds. The Aristotelian system of philosophy had for many centuries held undisputed sway over the minds of thinking men in Europe. In the university, in the school, in the closet of the student, the Stagyrite reigned supreme. It was a bold step therefore in Des Cartes to set forth a system of philosophy which in many points ran counter to the views of Aristotle. No sooner, accordingly, was the Cartesian philosophy promulgated, than the learned were divided in opinion as to its truth. Voet raised the standard in Holland against the new philosopher, as teaching not merely error in science, but heresy in religion. In 1639, this philosophico-religious warfare began. The most eminent Dutch theologians entered the field, some in favour of Aristotle, and others of Des Cartes. The controversy waxed fiercer every day, and the classes or presbyteries of the Dutch Reformed Church found it necessary at length to interfere, and to forbid the clergy from carrying matters of philosophy to the pulpit. The States of Holland also in 1656 publicly prohibited the writings of Des Cartes from being expounded to the young, or the Scriptures from being explained according to the

dictates of philosophy. These strong measures, however, adopted on the part both of the church and the state, did not prevent the works of Des Cartes from being extensively studied, and their merits or demerits from being widely and keenly canvassed. And the controversy was not a little complicated by the strange and heterogeneous combinations of the errors of Cocceius with those of Des Cartes, it having happened by a curious coincidence, that those who adopted the theology of Cocceius, adopted also the philosophy of Des Cartes. Hence, though not in the remotest degree connected with each other, they came to be confounded in the minds of many. (See COCCESIANS.)

But while it is difficult to see how the Cartesian system of philosophy could have led to the errors of Cocceius, other controversies which arose at this period in Holland had their origin evidently in the new speculative opinions. Among these may be mentioned the dispute commenced by Roël in 1689, in regard to the title, "Son of God," applied to Christ in the New Testament, which that divine alleged to refer only to his human nature, and to the supernatural conception, and to have no bearing upon his divinity. Vitranga, and many of the Dutch divines, opposed this view of the subject with great ability, and in 1691 the states of Friesland enjoined Roël not to teach or preach his peculiar sentiments, and at the same time also enjoined his opponents to keep silence on the contested points. This order issuing from the civil authorities was strictly obeyed, in so far as the province of Friesland was concerned. But in the other Dutch provinces the government not having interfered, the ecclesiastical synods passed decrees condemning the obnoxious opinions, and ordering that candidates for the ministry should be required to renounce them before receiving license.

To the Cartesian system also may be traced the erroneous opinions of Balthazar Becker, a minister at Amsterdam, who, arguing from the principles laid down by Des Cartes, that the essence of spirit consists in thinking, and as there is no connection between thought and extension, mind cannot act upon body unless united with it, maintained that those passages of Scripture which speak of an influence as exerted by good or evil spirits upon man, must be understood figuratively, or in an allegorical sense. The views of Becker were given to the public in a work bearing the name of 'The World Bewitched,' which gave rise to much discussion. Becker was deposed and silenced by the synods of Edam and Alkmaar in 1692, but such was the personal estimation in which he was held, that the senate of Amsterdam continued his salary till his death in 1718.

Not to speak of the deep interest which the Dutch Protestants took during the seventeenth century in the theological controversies which were carried on among their neighbours of the French Reformed Church, those for example raised by the AMYRALD-

ISTS (which see), and PAIONIANS (which see), or of the anxiety with which they watched the controversies which were agitating the English Church, and which, by causing the Brownists to emigrate, gave rise to the Independents in Holland; not to speak, we say, of these religious disputes imported from other countries, the Dutch Reformed Church itself, during that eventful period, suffered long and deeply from the most violent internal dissensions. Sects sprung up entertaining the wildest and most extravagant opinions, such as the Collegiants, the Bourignonists, the Verschorists, the Hattemites, and others. But amid all the commotions which prevailed in the Protestant church in Holland, and the numerous controversies which arose among its people, Christianity owes that church a deep debt of gratitude for its vigorous defence of the gospel against vital errors, and also for affording a refuge to the persecuted Puritans, when driven for conscience' sake from their native shores. Nor ought we to forget that the French or Walloon branch of the Netherlands Reformed Church exercised very great influence in settling the doctrine of the church. The English and Scotch churches in Holland also were of no small importance in the same light, and the remaining congregations of both are still influential and very interesting.

During the eighteenth century, Holland maintained a high place among the nations of Europe by the rapid progress of her manufactures, and the flourishing extent of her commerce. But in the midst of all this material prosperity, the country was visited in the providence of God with one severe calamity after another. The effect of these trials upon the minds of the Dutch Protestants was the reverse of what might have been expected. The zeal for the truth which had marked their history now palpably declined. The war which preceded the peace of 1784 had proved deeply disastrous to the country, and the restoration of security from outward assaults was followed immediately by internal divisions. Holland lost the high place it had once held among the nations, and after experiencing a continued succession of disgraces and disasters for nearly thirty years longer, this interesting country was blotted out from the map of Europe, and made a dependent province as it were of the French Empire. During the twelve years of French ascendancy, the Presbyterian system of church government in Holland fell into total disorder, and a most melancholy decline of vital religion took place. The three universities, Leyden, Groningen, and Utrecht, became hotbeds of Liberalism and Neology. Still there was a Dort orthodox party, who firmly maintained the truth amid all opposition. The low state of vital religion throughout the Dutch churches in the end of the last century, is thus briefly sketched by Dr. Wynperse, at that time an eminent professor at Leyden: "The diligent and daily use of God's word, both in the family and the closet, so much in

esteem among the Protestants immediately after the Reformation, is exceedingly rare. A torrent of new writings, less adapted to convey instruction than to afford amusement, to gratify an idle curiosity, and to encourage a frivolous waste of precious time, has banished the Bible.—Children, after a short and defective education, and such as they are apt to despise, are allowed to make a public profession of the religion to which they have been accustomed, by joining in the holy communion: but this is done in so slight and superficial a manner, that the least banter in a libertine company is sufficient to unhinge every good principle, and efface every good impression.—Such professors, as also people of rank, though in other matters ingenious and learned, continue in the same old track, attend the church, and adhere to the doctrines which are taught there: but as they never examine the foundation of their faith, they remain unsettled, and fall before the assaults of infidelity.—When the principles of the English deists (for the most part shrewd philosophers, but whose style of writing was dry and unpopular,) made less progress on the continent, a number of libertine Frenchmen attacked the Holy Scriptures and the doctrines of Christianity, not by solid argument and sound reason, but by giving way to a sportful fancy; by artful insinuations, witty allusions, ludicrous representations, banter, and ridicule; and this mode of attack made a great impression, especially on such as had received a more polished education. Their profane scoffs and ill-applied wit, infused into the unguarded the poison of scepticism, to extract which a deeper investigation was necessary than that to which they were either able or willing to submit."

It is refreshing, however, to note, that amid the deplorable decay of godliness which thus extensively prevailed, the Dutch Reformed Church was not unmindful of the great work which was assigned her. In 1803, 1804, and 1805, we find her engaged in preparing a collection of Evangelical Songs to be used along with their metrical version of the Psalms in public worship. This treasury of sacred melody, when completed, was approved by all the Synods, as being agreeable to "the received doctrine contained according to the Word of God in the Heidelberg Catechism, Confession of Faith, and canons of the National Synod held at Dordrecht in the years 1618 and 1619." This collection of sacred hymns has been loudly complained of as containing erroneous sentiments, but nevertheless continues to be used in the public services of the Reformed churches in Holland.

Previous to 1795, the Reformed church was the predominant church in the Netherlands, but in that year the church was separated from the State, and ever since, all religious opinions are tolerated and enjoy the same protection. Salaries are now paid from the public treasury to ministers of different churches, and even to the Jewish Rabbis. But still the Reformed church, being the church to which the King and

Royal family belong, though it can scarcely be said to have special privileges different from other denominations, enjoys at all events a double share of pecuniary support from the State treasury. In 1816, when the House of Orange recovered the sovereignty, the Presbyterian form of government, which had become completely disarranged, was remodelled by a synod which met at the Hague under the sanction of William I. The four graduated ecclesiastical courts—consistories, classes, provincial synods, and general synods—were restored. The classes were permitted to meet only once a-year, and their business was limited to the management of their ministers' widows' fund, the election of deputies to attend the provincial synods, and the nomination of a small committee called moderators, in whom are vested all the functions of the ancient classes. The provincial and general synods were permitted to meet at regular intervals, and, accordingly, since 1816, there has been a meeting of the general synod at the Hague regularly every year. Its meetings are usually continued for fourteen days, and all the affairs of the entire Dutch Reformed church, all that concerns its worship, government, and discipline is under the regulation of this supreme ecclesiastical court, and in it alone is vested the power of deposing ministers or excommunicating members. "There is a regular establishment at the Hague," as we learn from Dr. Steven, "solely for the general direction of the affairs of the Reformed Church, at the head of which is the minister of state. This ecclesiastical minister has under him a secretary and adviser,—besides five commissioners, two adjunct clerks, and an agent for the church. This establishment, though standing in immediate connection with all the church courts, possesses no legislative power and government, and takes no management of church matters, without consulting those ecclesiastical judicatories, to whose department such affairs belong."

The manner in which Divine service is conducted in the Dutch Reformed church on ordinary Sabbaths, and on sacramental occasions, is thus described in a valuable tract, published some years ago by Dr. Steven, on the Dutch Ecclesiastical Establishment, and inserted as an appendix to his 'History of the Scottish Church at Rotterdam.' "In Holland, clergymen are familiarly, but as a term of respect, called *Dominies*. Few of the clergy preach from memory. They generally read their discourses; and sometimes, though rarely, their prayers. They are held in the greatest respect by the Dutch. In general they are certainly exemplary, and zealous in the discharge of their sacred functions. And, like the people at large, are distinguished for loyalty and strong attachment to their Fatherland. Accompanied by an elder, they regularly make a professional visit to their members, from house to house, twice a-year, immediately before the season of communion. They are also particularly careful whom they admit to the Lord's Table. Young people attend them, for years together

for catechetical instruction. As auxiliaries, independent of the ministers, there are also subordinate licensed male and female teachers of religion, who keep private preparatory classes, and receive a small gratuity from their pupils.

"In all the Reformed churches in the Netherlands, the sacrament of the Supper is administered once a quarter; though formerly, as in some districts still, six times a-year. The celebration of that ordinance is announced a fortnight beforehand; and in the course of the week immediately preceding the Sabbath on which it is celebrated, there is a preparation service, towards the conclusion of which, all the intending communicants stand up and answer in the affirmative, in presence of the congregation, a few questions put from the pulpit, comprehending a declaration, That they believe, with all their heart, the doctrine which they have confessed; that they resolve, through Divine grace, to adhere to that doctrine, and to lead a Christian life; and that they will submit to the superintendence and the discipline of the church. All candidates for membership in the New Reformed Communion, receive a regular course of religious instruction from the ministers or the catechists of that church, in Christian doctrine and morality, according to the Confession of Faith and to the Heidelberg Catechism; and also in the knowledge of Bible history, and the origin and progress of the Reformation in the Christian church. Upon these subjects they are examined, an elder being present; and when found qualified, they are solemnly and publicly admitted or confirmed; making in a standing posture in church, satisfactory replies to the queries above enumerated. Within the pale of the Reformed church, very few adults are to be found who had not been duly enrolled as members ere they attained the age of twenty. Before the celebration of the Lord's Supper, a meeting of the Consistory of each church is always held, in direct reference to the moral and religious character of the communicants. Members of other Protestant congregations in the Netherlands are admissible to communion with the Reformed Church, provided that their moral character is unobjectionable. The practice is unknown in Holland, which is universal among Scottish Presbyterians, of distributing *tokens*.

"When the Apostolical benediction, after the ordinary service in the morning of the sacramental Sabbath, is pronounced, the officiating minister directs the attention of the members to the prescribed and printed Form for the Communion Service. That Form commences with a plain statement of the nature and design of the Lord's Supper, and of the character of those who ought to abstain from it, and of those who worthily partake it. Then follows an appropriate prayer, with the Lord's Prayer and the Apostle's Creed. A psalm or hymn is next sung, and the minister takes then, if not before, his station at the Communion Table, which is placed in the middle, or most convenient and conspicuous part

of the church. At his invitation the members promptly and decently approach the Lord's Table, and sit down promiscuously without distinction of age or rank, the king being seated, perhaps, next to the poorest of his subjects. The generally prevailing practice, of the men communicating first, and then the women separately, is not enjoined by law, but established by custom.

"After a few prefatory sentences, left to his own discretion, the minister distributes, in the words of institution, the bread and wine to those who are nearest to him. He then pauses, and sitting down, partakes of the same himself; and while the sacred symbols are being handed from one member to another along the table, a solemn and impressive silence prevails in the assembly. When all at the table have communicated, the minister stands up again, and addresses to them words of comfort and exhortation; after which, they return to their pews. A small portion of Scripture, such as the 53d chapter of Isaiah, or a similarly appropriate passage, is then read by the clerk or precentor, or a few verses of a psalm or hymn are sung. This process is repeated till all intending communicants have so received the Holy Supper. The same clergyman, who has delivered the sacramental discourse, or what in Scotland is called the action sermon, conducts the whole of the sacred service; and in large communities, he is sometimes called to address thirty tables consecutively. His address, of necessity, is very short. Reverting again to the form for the communion service, the minister next reads the invitation to thanksgiving and praise, and offers up the concluding prayer with the Lord's Prayer. Finally, a psalm or hymn is sung, and the benediction is pronounced. In the afternoon or evening of the same Lord's day there is a thanksgiving service. The frequency of the celebration of this holy ordinance, we reckon to be productive of the happiest effects upon the Dutch community. The preparatory and thanksgiving services are neither injudiciously numerous, nor unnecessarily prolonged.

"As it is impossible, especially in large towns, that every member of a family can attend on the same day, the sacrament is dispensed in one or more of the churches on the succeeding Sabbath, to give to all an opportunity of communicating.

"The officiating elders and deacons are, like the minister, distinguished by a *band*. The precentor or reader is also dressed precisely as a clergyman." It may be mentioned that the Dutch clergy, till within a few years back, wore a court-looking dress and a cocked hat. This practice has been discontinued. Formerly also, in the pulpit, instead of a gown, they used a long *mantel*, consisting of black cloth only six inches broad, edged with silk, with a hook to the collar of the coat. Now, however, they wear a gown of ample dimensions.

The changes introduced by William I. into the government of the church, though designed to main

tain order and due subordination to the civil authority, have never been regarded throughout the church with entire satisfaction. The decisions of the higher administrations of the church, particularly in cases of discipline, have often given rise to murmuring among those who were concerned for the purity of the church, and the constant observation of the head of the state, although he asserted no right of positive interference, was by many regarded as inconsistent with religious liberty. The result was, that in 1834 a secession took place from the national church of a number of ministers and congregations, who formed themselves into a separate religious body. No sooner had they taken this important step than they were subjected to severe hardships and privations, both in their property and in their persons. Heavy fines were imposed upon them, various restrictions were put upon their meetings, and they were even subjected to a vexatious and harassing system of military oppression. In vindication of these harsh measures, which in some cases the Seceders may have brought upon themselves by their indiscretion, it was argued that the constitution of 1813, when Holland regained her independence, while it afforded full toleration and protection to the sects then known, made no provision for the toleration of any new sects that might arise; and in the penal code had been embodied a clause forbidding more than nineteen persons to assemble unless authorized to do so by the state.

The grounds on which the secession of 1834 took place are to be found, to some extent at least, in the modifications which were introduced in 1816 into the ecclesiastical constitution and government of the Reformed church. In the Old Republic of the Seven United Provinces, the church was as Erastian as it well could be, the ultimate appeal being in all cases to the civil authorities. During the French regime, when the church was disestablished, the stipends withdrawn, and the whole was in utter confusion, the church was left to herself, and her assemblies were freely chosen, and debated and acted freely. The consistory consisted of the minister or ministers of the congregation, with the elders, and in most cases the deacons. The classis consisted of all the ministers and several of the elders within the bounds. The provincial synod consisted of deputies from each classis, and the general synod of deputies from each provincial synod. Such was the constitution of the church courts between 1795 and 1816, but in the latter year a considerable change took place under the sanction of the king. The consistory underwent no alteration, but in the classis was established a commission or classical direction, which managed most of the business of the classis, and in the selection of those who were to be members of the classical direction, as it came to be called, the king obtained an influential voice. The provincial synod or direction was still more thoroughly under the control of the sovereign, the members being chosen by him out of a list prepared by the inferior courts. The general

synod was appointed to consist of nineteen members commissioned by the provincial synods. In A. D. 1852, a new fundamental law of the church was adopted by the synod, and accepted by the king. It is a great improvement on that which preceded it. The powers of the classis are much extended, while those of the select commission are abridged. The elections to church offices and to membership of courts are allowed to be made without state interference. The general synod consists now of 34 clerical members chosen by provincial synods, and an equal number of *secundli* to take the places of those who may be prevented from attending. In addition to the 34 now mentioned, one clerical member is present to represent the Walloon synod, one to represent the presbytery of Limburg, and one to represent the churches in the colonies. Three elders are chosen by the Dutch synods, and one by the Walloon synod. There are also present a secretary, a quæstor-general, and three professors, one from each university, who have a right to sit and deliberate, but not to vote. The synod meets annually at the Hague.

The preponderance of crown influence in the deliberations and decisions of the church courts, according to the fundamental law of the church passed in 1816, gave rise to a spirit of discontent and dissatisfaction, which was every year evidently on the increase. This, however, was not the only, nor perhaps even the chief, cause of the alienation from the National church of many of its members. From the period of the French Revolution, there had been gradually imported into Holland much of the infidelity of France, and the false theology of Germany. These and other influences led, in process of time, to the diffusion, among both the pastors and people of the Dutch church, of a spirit of indifference, and even of unbelief, which saddened the hearts of the godly in the land. And in addition to the departure from soundness of doctrine and decay of vital godliness which rapidly spread throughout the church, the National synod of 1816 had modified the form of subscription to the articles of the synod of Dort thus, "that we truly receive and heartily believe the doctrine which, in accordance with God's Holy Word, is contained in the recognized formularies of unity of the Netherlands Reformed Church." This modification was considered by many as calculated to throw open the door to those who, entertaining Arminian, Arian, or Socinian principles, could not conscientiously declare that they believed the articles of the synod of Dort to be agreeable to Scripture. A change so important was not accomplished without considerable resistance. Many were the attempts made through the press to expose the equivocation supposed to be involved in the new form of subscription, but the most successful in awakening a deep interest on the subject, was a small pamphlet published in April 1827, under the title of 'An Address to my Reformed Fellow-Believers.' The re-

suit of the wide circulation of this 'Address' was, that the spirit of murmuring and discontent, which had for several years been gaining ground in the church, came at length to a height, and the secession of 1834 drew off from her communion a large body of the people, who, in the face of all opposition, still maintain those principles, which rendered their continuance in the church difficult, if not impossible.

The twenty-four years which have elapsed since the Secession took place, has by no means improved the state of the Dutch church in so far as purity of doctrine is concerned. The pernicious effects, on the contrary, of the modification of the form of subscription which was introduced in 1816, are every day more and more apparent. Within the pale of the church has arisen a class of ministers known by the name of the Groningen school, who openly teach Arianism or semi-Arianism from the pulpit, and from the professor's chair, alleging that Christ is not the everlasting Son of the Father, born of God, and therefore very God, as all Scripture teaches, but merely the most exalted of the creatures of God, trained in heaven to wisdom and holiness, that coming as a man into the world, he might reveal God in manhood for the purpose of bringing man back to the image of God. They deny also the personality and Godhead of the Holy Spirit, and believe him to be simply an attribute of God, a manifestation of the Divine power and wisdom. Their views of the inspiration of the Scriptures are equally unsound, for they declare that the Bible is not the Word of God, but that the Word of God is in the Bible; in other words, that some portions of the Bible are inspired, but others not.

Besides the Groningen school, the Dutch Reformed Church has another form of heresy taught in one of its universities, which is rapidly undermining the principles of the students of theology. We refer to the theological views inculcated at Leyden by Professor Scholten, which differ in several particulars from the errors just noticed. This learned divine teaches from the chair that a difference ought to be maintained between the Scriptures and the Word of God. What Jesus teaches he regards as alone infallible, but that the writings of the Evangelists and Apostles stand on a different footing from the discourses of Christ, and are not to be regarded as a standard for the belief of the church. The Professor alleges also that the promise of the Holy Spirit given to the Apostles belonged not to them alone, but to the church also in all ages, that they might more and more seek and find all the truth, the testimony of the Spirit within a man being nothing else but the man's cordial reception of the truth. This teacher of theology denies original sin, declares that there is no direct prophecy of the Messiah in the Old Testament, and asserts that the Son before his coming into the world was not a person, but merely the world-thought of God, and the Holy Spirit nothing else but the almighty power of God. Finally,

the Professor believes and teaches that there will be a final restoration of all things, and that the whole human race will ultimately be saved. Such are the heretical sentiments openly set forth in Leyden, as we learn from a treatise just published by D. Molenaar, an excellent Dutch Reformed minister at the Hague; and thus both at Leyden and Groningen are the minds of the Dutch students of theology poisoned by the most erroneous and unscriptural teaching. Utrecht is the only one of the three theological schools of Holland which is to any extent free from fatal heresy.

The present state of the Dutch Reformed Church is far from affording a favourable prospect for the future, but there is one redeeming feature of the case, that amid all the heresies which are springing up throughout the church, its standards are still preserved in their original purity and Scriptural orthodoxy, and amid the severe shock which it sustained by the secession, it is calculated that while the Seceders amount to somewhere about 40,000, there are 1,700,000 persons who still adhere to the Reformed Church, and the pastors number 1,637, not including 25 ministers and 8 emeriti pastors of the Walloon Synod, which is also represented in the General Synod of the Dutch church. In the classes of the Dutch church are also included 4 ministers of the Scotch church, 1 English Presbyterian, and several German Protestants. There are 92 licentiates or candidates for the ministry.

Pope Pius IX. issued a bull on 4th March 1853, dividing Holland into regular dioceses, over which Romish bishops in ordinary were appointed. This movement on the part of the Roman Catholic church excited no small sensation among the Dutch Protestants. The government, however, refused to sanction any such arrangement, unless on certain conditions involving a modification of the oath taken by Romish bishops at their consecration, a demand that every bishop should obtain a royal license before exercising his office, and should take an oath of allegiance to the government. The bishops also were not allowed to reside in the places from which they derived their titles, but in such places as the king should appoint, and accordingly, he has located them in North Brabant and Limbourg, which are chiefly Roman Catholic districts.

From the Dutch Reformed Church there is a vigorous offshoot at the Cape of Good Hope, where, as the colony formerly belonged to Holland, the population largely consists of Dutch emigrants and their descendants. The church is supported by the government of the colony. Each congregation has its consistory, which meets as often as occasion requires, and the classes or presbyteries, five in number, meet once a-year, while the synod meets every five years. There are twenty-one students connected with this branch of the Dutch Reformed Church, who are attending the universities in Holland, chiefly Utrecht, in preparation for the office of the ministry.

DUTCH REFORMED CHURCH IN AMERICA, the oldest Presbyterian denomination in the United States. It is a branch of the national church of Holland, and dates as far back as 1614, when a colony of Dutch emigrants began to settle on the banks of the Hudson, and laid the foundation of New Amsterdam, which was afterwards called New York, and became the commercial metropolis of the New World. The Dutch West India Company were the first who carried the ministers of the gospel from Holland to North America, and as the members of that Company chiefly belonged to Amsterdam, the ministers of that city were naturally applied to for aid in selecting suitable and efficient pastors for the rising colony. Thus it happened that the Dutch Reformed Church in America formed for more than a century only a branch of the mother church in Europe, and was under the immediate jurisdiction of the classis in Amsterdam, which to this day has the charge of the churches in the Dutch colonies. But this dependence, at first natural and beneficial, came to be attended with much inconvenience on account of the intervening distance. At length, after a good deal of violent controversy between the old Dutch and the young Dutch parties, which led even to a formal though but temporary schism, the church assumed an independent organization, with the consent of the classis of Amsterdam and the synod of North Holland, in 1771, chiefly in consequence of the prudent and conciliatory intervention of the venerable Dr. Livingston. (See CONFERENTIE PARTY.)

From this period nearly all communication with the parent church in Holland ceased, and even the Dutch language rapidly passed away from the pulpit and the school. Many of the Dutch settlers resisted for a time the introduction of the English language into the regular services of the church, but those born in the colony having no such partiality for the language of the fathers, preferred to worship in the prevailing language of their adopted country. And no sooner was the church placed on an independent footing than it increased quickly in numbers and in influence. At the commencement of the war of the revolution, there were about eighty churches in the state of New York, which were divided into three classes or presbyteries; and in New Jersey there were forty churches, which were divided into two classes. The particular synod, as it was called, was a delegated body, which met once a-year, and which consisted of two pastors and two elders from each classis. A general synod was held for the first time in 1792. It consisted at first of all the ministers of the church, with an elder from each congregation, and it met every third year. Some years afterwards, when the number of churches was greatly multiplied, the general synod was made a delegated body, each classis nominating three pastors and three elders as their representatives. It was arranged that this general synod should meet annually. The Dutch

Reformed church is confined to the States of New York and New Jersey, and the city of Philadelphia. Its congregations are prosperous and wealthy, especially the collegiate churches in the city of New York. This denomination has also at Brunswick, New Jersey, a theological seminary and also a college, called Rutgers's college, which, though the number of their students is small, are among the best endowed literary institutions in the country. In the absence of an original field of home missionary labour, we are informed by Dr. Schaff, that this church has lately made an effort to enlarge its territory and influence by establishing congregations out of foreign German, and German Reformed material, and published a new German hymn-book.

In doctrine this denomination holds to the same standards as the parent church in Holland, but being now completely separated from that church, they have happily escaped the influx of Neologian sentiments which have so extensively corrupted the Reformed church of Holland, more particularly the universities of Groningen and Leyden, to the almost complete setting aside of the articles of the synod of Dort. The Heidelberg Catechism, which is one of the symbolical books of the church, is now practically very little used. This church has a liturgy containing prayers suited to persons in different circumstances, public and private; but the only part which is enjoined to be read is the Form of Baptism, in order to preserve the uniformity of vows; together with the short prayer before the vows taken by the parents; and also the Formula of the Holy Communion of the Lord's Supper. These the minister reads while all the members carefully and devoutly follow him, with the form open before them. This is all the use that is made in public of the Liturgy.

In its form of government this church is strictly Presbyterian, and in almost all respects in conformity with the ecclesiastical arrangements of Presbyterian churches on both sides of the Atlantic. The only difference respects the eldership, which in other churches is an office conferred for life; but in the Dutch Reformed church in America the elders are chosen to serve for two years in succession, and after remaining out of office one year, they are again eligible should the congregation see fit to re-elect them.

The mode of conducting Divine service is thus described by Dr. Brownlee: "With us, the ancient and time-honoured custom and mode is this: the minister and people, who are members, upon entering the church, bow down, and in secret worship the King of Zion. In the morning, the pastor begins the solemnity of the day by reading the ten commandments: and in the other services of the day, by reading a chapter of the Holy Scriptures. The assembly then sing; then there is the solemn benediction; then a brief address, called the *exordium remotum*, containing an outline of the subject to be

discussed; then prayer; then singing; then the sermon; then a prayer; then a collection of alms for the poor; then singing, and the benediction.

"Our psalmody is that which has been carefully prepared by a committee of our General Synod. It consists of the psalms of Watts, greatly improved and enlarged, and two books of hymns. It is a rule of our church that each pastor shall lecture on a section of our Heidelberg Catechism, in the afternoon of the Sabbath, so as to go through the whole in a definite time. These lectures exhibit an entire system of pure and holy doctrine to the people, in a regular course. And to this admirable system do we humbly and prayerfully ascribe the uniformity and strictness of adherence to pure doctrine in our churches. The design is to secure doctrinal preaching, and that of the entire system, to our people, in a regular course, from year to year." Since 1764, the worship has ceased to be conducted in the Dutch language. The body is of limited extent, numbering in 1853 only 324 churches.

DUUMVIRI, the name of various magistrates and functionaries, in ancient times, at Rome. Thus those officers, to whom was committed the original charge of the Sibylline books, were called *Duumviri Sacrorum*. Officers bearing the name of *Duumviri* were also appointed for the purpose of building or dedicating a temple.

DUZAKH, a place often referred to in the ancient Persian religion, where Ahriman, and the Devs, and the souls of the wicked are thoroughly cleansed and purified by fire. It somewhat resembles the purgatory of the Romish church. The Persians, however, had a purgatory without a hell, being of opinion that there was no eternal punishment, but that men would be purified, and then restored to the Divine favour.

DWARFS, diminutive creatures, which, according to the ancient Scandinavian mythology, were bred in the body of the giant Ymir, and were at first only maggots, but by the will of the gods they at last assumed the form and understanding of man. They always dwell in rocks and caverns.

DWIJA (twice born), an appellation given to a Hindu Brahman, after his investiture with the sacred cord. See CORD (INVESTITURE WITH THE).

DYOTHELITES, a name given to those orthodox Christians, in the seventh century, who held that there were two wills in Christ, a Divine and a human, in opposition to the MONOTHELITES (which see), who contended that the human will was so absorbed in the Divine, that Christ could only be said to have one will. The sixth general council called by the Emperor Constantine Pogonatus in A. D. 680, asserted unanimously the doctrine of two wills in Christ, and two kinds of voluntary acts. This council, therefore, was strictly Dyothelite, and, accordingly, declared the Monothelites to be heretics. This was the third Constantinopolitan council, and from the vaulted chamber in which it held its meetings, was called the Trullian council. By means of this council the doctrine of two wills and two modes of operation in Christ obtained a victory throughout the Eastern church. It was now made part of a new Confession; "Two wills and two natural modes of operation united with each other, without opposition, and without confusion or change, so that no antagonism can be found to exist between them, but a constant subjection of the human will to the Divine;" this was the foundation of the creed. An anathema was also pronounced by the council upon the champions of Monothelitism, upon the patriarchs of Constantinople, and upon the pontiff Honorius. But in A. D. 711, an emperor mounted the throne of the Greek empire who was a zealous champion of the Monothelite party. Under his presidency a council was held at Constantinople, which overthrew the decisions of the sixth general council, and proposed a new symbol of faith in favour of the Monothelite doctrine. The reign of this emperor, however, lasted only two years, and his successor, Anastasius II., by whom he was dethroned, asserted Dyothelite doctrine to be that which he alone could favour, and the Monothelites, fleeing from the country, took refuge among the mountains of Lebanon, where they came to be known under the name of MARONITES (which see).

DZOHARA, the name given by the ancient Arabians to the planet Venus, whom they worshipped.

DZOILL, the name given by the ancient Arabians to the planet Saturn, whom they worshipped.

E

EAGLE-WORSHIP. The eagle has always been regarded as the king of birds. It was the bird of Jove among the ancient Greeks and Romans; and the appearance of an eagle clapping her wings and sporting in the air was esteemed a lucky omen.

Thus Priam, when he had formed the design of going forth to redeem Hector, begs of Jupiter to assure him of his protection by the flight of an eagle. Xenophon, and other ancient historians, inform us, that the golden eagle with extended wings was the

ensign of the Persian monarchs long before it was adopted by the Romans; and it is very probable that the Persians borrowed the symbol from the ancient Assyrians. In the representations of the Roman Jupiter, the eagle is usually pictured at his feet, but in a statue of Zeus at Olympia, presented by the Metapontines as a votive offering to the god, he is represented with the face averted towards the east, with an eagle perched upon one hand, and a thunder-bolt grasped in the other, while a garland of flowers decorated his brow. Not only, however, was the eagle looked upon as an emblem in connection with the heathen gods of antiquity, but there is reason to believe that it was ranked among the birds that were accounted sacred among the Egyptians. Diodorus Siculus and Strabo tell us, that the people of Thebes in Egypt worshipped the eagle, looking upon it as a royal bird worthy of divine honours. The Roman eagle, also borne as their military standard, was sometimes actually worshipped.

In the cosmogony of various nations, we find the eagle occupying a conspicuous place, the Holy Spirit brooding upon the surface of the waters being often symbolized by an eagle or other large bird hovering over chaos. Among the Aztecs the eagle was the emblem of their supreme divinity, and with the eagle as their standard, they marched to battle under the protection and in the name of God. In the monuments of ancient Mexico, is seen a figure of an eagle holding in its talons a serpent whose head it is tearing off. To the north of Mexico the Indians of California hold this bird in great veneration, because, according to one of their legends, which may possibly have an allusion to the deluge, a man who had fallen into a well was rescued by an eagle.

Among several nations, the eagle is an attribute of the Supreme God or King of the universe. Thus, as we have already seen, among the Greeks and Romans it was consecrated to Jupiter; among the Sabines, to Sangus or Sancus, who is, they tell us, the heaven; among the Cymri, to Hu; among the Scandinavians, to Odin, who bears, among other surnames, that of eagle-headed; to the supreme god of the ancient Arabs of Yemen, who is called Nasr, the eagle; to that of the Assyrians, called Nisroch, who is represented at Khorsabad, according to Layard, by a man with an eagle's head. In the Zendavesta of the ancient Persians, the eagle is the guardian of the two gates of the world. In India, Vishnu is sometimes represented under the form of an eagle, with a thunderbolt in its claws, but Garouda, as Vishnu is called under this form, has only the body of a bird, his head being that of a man. The Scandinavians represented organic existence by the ash-tree, Yggdrasil, at the top of which is seen Odin, under the form of an eagle, while the serpent Nidhög gnaws the root of the ash-tree. The squirrel Ratolsk runs up and down the ash-tree, seeking to cause strife between the bird of heaven and Nidhög, the huge mundane snake. In Phœnicia, the mythic

and paradisaical island of Tyre was alleged to be guarded by an eagle, which must be killed before man could gain access to the happy land. In a legendary epic of the Finns, the Supreme God is said to come under the form of an eagle in aid of the god of agriculture, Wäinämöinen, and to set fire to the forests which covered the soil. Thus almost everywhere is the eagle found to be the symbol of God, the Supreme God, the sovereign God who formed and fashioned the world over which he reigns. It was also a bird of good omen both among the Greeks and Romans, and it is still looked upon as a suitable ornament to the sceptre of kings, and the proud standard of warlike nations.

EARTH. See CREATION.

EAST (WORSHIPPING TOWARDS THE). This custom is of very remote antiquity, having probably been derived from the habit prevailing among those who worshipped the sun, of turning towards the east where he is seen to rise. Vitruvius, the Roman writer on architecture, lays it down as a fixed principle, that a temple should be so built that those who sacrifice at the altar may in doing so have their faces turned towards the east. The altar itself also, he affirms, ought to be situated in that direction. Augustine traces the practice of turning towards the east, which early appeared in the Christian church, to the custom observed by the heathens. The ancient Jews, on the contrary, turned towards the west, that they might not appear to imitate the idolatrous heathen. From the period of the second century, it was customary both in the Eastern and Western church to pray facing towards the east. The altars of the Christian churches were situated in the same way, and the dead were buried so that the eye might be turned in the same direction. In the baptismal ceremony it was customary first to turn towards the west as the region of darkness, where the prince of darkness might be supposed to dwell, and to renounce with great solemnity the devil and his works, and then to turn about to the east and enter into covenant with Christ. "The eye of the Christian," it has been said, "turned with peculiar interest to the east, whence the day-spring from on high had visited him. There the morning-star of his hope fixed his admiring gaze. Thence arose the Sun of Righteousness, with all his heavenly influences. Thither in prayer his soul turned with kindling emotions to the altar of his God. And even in his grave, thither still he directed his slumbering eye, in quiet expectation of awaking to behold in the same direction the second appearing of his Lord, when he shall come in the clouds of heaven to gather his saints." This practice is carefully observed in the Roman Catholic church, although it has not met with uniform approbation from the Roman Pontiffs, for Pope Leo I. pronounced it to be a superstitious custom which ought not to be tolerated. The author of the Apostolical Constitutions gives directions for building churches towards the east, but the practice

has been departed from in multitudes of instances in every age of the church. Bingham, in his *Christian Antiquities*, gives a very full account of the reasons which have been assigned for the introduction and continued observance of the custom of worshipping towards the east. "Some say, the east was the symbol of Christ, who was called the Orient, and Light, and Sun of righteousness, in Scripture: and therefore, since they must worship toward some quarter of the world, they chose that which led them to Christ by symbolical representation. As Tertullian tells us in one place, that in fact they worshipped toward the east, which made the heathen suspect that they worshipped the rising sun; so in another place he says, The east was the figure of Christ, and therefore both their churches and their prayers were directed that way. Clemens Alexandrinus says, They worshipped toward the east, because the east is the image of our spiritual nativity, and from thence the light first arises and shines out of darkness, and the day of true knowledge, after the manner of the sun, arises upon those who lie buried in ignorance. And St. Austin, When we stand at our prayers, we turn to the east, whence the heavens, or the light of heaven arises: not as if God was only there, and had forsaken all other parts of the world, but to put ourselves in mind of turning to a more excellent nature, that is, to the Lord. This reason exactly falls in with that which is given for turning to the east, when they covenanted with Christ in the solemnities of baptism.

"Another reason given for it by some, is, that the east was the place of paradise, our ancient habitation and country, which we lost in the first Adam by the fall, and whither we hope to be restored again, as to our native abode and rest, in the Second Adam, Christ our Saviour. This reason is given by Gregory Nyssen and St. Basil, and by the author of the *Constitutions*, and the author of the *Questions and Answers to Antiochus* among the works of Athanasius, together with Chrysostom, (as he is cited by Cotelerius and Gregentius,) and many others. Now, this is the very reason assigned by St. Cyril for turning to the east, when they covenanted with Christ, and celebrated the mysteries of baptism. So that hitherto we find a clear relation of these ceremonies one to the other, and a perfect agreement between them.

"Another reason assigned for this custom, was, that the east was the most honourable part of the creation, as being the seat of light and brightness. The author of the *Questions and Answers to the Orthodox* gives this reason for it: We set apart, says he, the most honourable things to the honour of God: and the east, in the opinion of men, is the most honourable part of the creation: we therefore in time of prayer turn our faces to the east; as we sign those in the name of Christ, that need consignation, with the right hand, because it is deemed more honourable than the left, though it differ only in

position, not in nature. And Lactantius, without taking any particular notice of this custom, makes this general observation, That the east was more peculiarly ascribed to God, because he was the fountain of light, and illuminator of all things, and because he makes us rise to eternal life. But the west was ascribed to that wicked and depraved spirit the devil, because he hides the light, and induces darkness always upon men, and makes them fall and perish in their sins. Now, this is a reason that equally holds for turning to the east in baptism, as well as their daily devotion.

"There is one reason more assigned for it, which is, that Christ made his appearance on earth in the East, and there ascended into heaven, and there will appear again at the last day. This is one of the three answers, which the author of the *Questions to Antiochus*, under the name of Athanasius, orders to be given to this question: If a Christian ask the question, he is to be told, They looked toward paradise, beseeching God to restore them to their ancient country and region, from whence they were expelled. If a heathen put the question, the answer should be, Because God is the true Light, for which reason, when they looked upon the created light, they did not worship it, but the Creator of it. If the question was proposed by a Jew, he should be told, They did it because the Holy Ghost had said by David, 'We will worship toward the place where thy feet stood, O Lord,' Psal. cxxxii. 7, meaning the place where Christ was born, and lived, and was crucified, and rose again, and ascended into heaven. Which seems also to be intimated by St. Hilary on those words of the 67th Psalm, according to the translation of the Septuagint, 'Sing unto God, who ascended above the heaven of heavens' in the east. The honour of God, says he, who ascended above the heaven of heavens in the east, is now reasonably required: and for that reason toward the east, because he, according to the prophet, is the East or Morning from on high; that he, returning to the place whence he descended, might be known to be the Orient Light, who shall hereafter be the Author of men's rising to the same ascent of a celestial habitation."

EASTER, a festival observed in the Christian church from early times in memory of the resurrection of Jesus Christ from the dead. It corresponds to the PASSOVER (which see) of the Jews, which is called only once by the name of Easter in our authorized version, namely in Acts xii. 4, "And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him; intending after Easter to bring him forth to the people." The term Easter is said by the Venerable Bede to have been first used when Christianity was introduced among the Saxons in Britain, and this old historian traces it to *Eostre*, a Saxon goddess, whose festival was celebrated annually at the season in which Easter is now held; and when the worship of the heathen deity was abolished, the name was still

retained in connection with the Christian festival to which it gave place. According to other writers, however, it is derived from a Saxon word signifying rising, and thus Easter-day is the day of the rising or resurrection of Christ.

The precise time at which this festival ought to be celebrated was the subject of a keen and protracted controversy, which commenced at an early period in the history of the Christian church, arising out of the twofold elements of which that church was composed—Jewish and Gentile converts. The former class of Christians brought over with them to their new profession strong prepossessions in favour of the whole Jewish ceremonial law, including of course all the Jewish festivals; while the latter class of Christians, encumbered by no such prejudices, cordially assented from the first to Christianity, apart altogether from the ceremonies and the festivals of Judaism. The marked difference which thus existed among the Christian churches, according as they were composed of members drawn from Judaism or from heathenism, was in no respect more manifest than in their views as to the time when the festival of Easter was to be held. The churches of Asia Minor, or Proconsular Asia and its neighbourhood, kept their Easter on the same day on which the Jews observed their passover, that is, upon the fourteenth day of the first month—which always began with the appearance of the moon—mostly corresponding to our March. Hence those who followed the Jewish chronology in this matter were *Quarto-decimans*, because they kept Easter on the fourteenth day after the appearance of the moon. At the close of the second century a controversy arose between Victor, bishop of Rome, and Polycrates, bishop of Ephesus, concerning the proper time for celebrating the Easter festival, or rather for terminating the ante-paschal fast. The whole of Christendom at that time, with the exception of the churches of Asia Minor, continued the fast onwards to the Sabbath after the Jewish passover, which they kept as the festival, so as to make the weekly and yearly commemorations of the resurrection to coincide. Victor was anxious to persuade the Asiatic Quarto-decimans to conform in this matter to the general practice, but Polycrates, who was primate of the Quartodeciman churches, defended their peculiar custom on the ground that they had received it from the apostles John and Philip, Polycarp of Smyrna, Melito of Sardis, and others; and that they felt it to be their duty to hand down to others the custom which they had themselves received. But from the letter of Polycrates, which has been preserved by Eusebius, it would appear that the churches of Asia Minor, in adhering to their time of keeping Easter, went on the supposition that the fourteenth day of the month Nisan ought to be regarded as the day of our Lord's passion. In this view of the matter, it must often have happened, that the memorial of Christ's passion would fall to be celebrated on an-

other day of the week than Friday, and the memorial of Christ's resurrection on another day than Sabbath. When, however, in the course of the second century annual festivals came to be introduced also in the Western churches, they held it necessary that a Friday should always be consecrated to the memory of Christ's passion, and a Sabbath to the memory of Christ's resurrection.

The bishop of Rome, unconvinced by the letter of Polycrates, published sentence of excommunication against the churches of Asia Minor for refusing to conform to the general practice, but this anathema of Victor was met by a decided spirit of opposition. Irenæus, in the name of the churches at Lyons and Vienna, addressed a letter of strong remonstrance and sharp reproof to the Roman bishop, which had the effect of putting an end to the controversy in the meantime. The Quarto-decimans of the proconsulate of Asia came to an end about A. D. 276, and up to that date the Antiochian provinces kept their Easter feast in conformity with the Catholic custom. The council of Arles, in A. D. 314, decreed that the paschal feast should be celebrated on the same day throughout the world; but the Asiatic practice still continued to be maintained by various churches, particularly in Syria. The emperor Constantine the Great, as he is usually called, endeavoured to bring about uniformity in the church as to the time of keeping Easter. He first tried to accomplish this object by the negotiations of Hosius, bishop of Cordova. In this, however, he was unsuccessful, and, therefore, he summoned the general council of Nice, in A. D. 325, partly for this object. The point was discussed in the council, and it was resolved that the old Jewish custom should be abandoned, and that the remembrance of Christ's passion should be celebrated always on Friday, and the remembrance of his resurrection on Sabbath. Notwithstanding this decree, a number of churches, as well as individuals, still adhered to the ancient usage, and being in consequence excluded from the church, they took the position of a separate sect under the name of Quarto-decimans, because they insisted on celebrating Easter on the fourteenth day of the month Nisan. They accused the Nicene council of being guided in their decision by the will of the emperor, and although exposed to much persecution, they tenaciously maintained the ancient usage.

The council of Nice had given a decision that Easter should be held by all the Christian churches on one and the same day, but they had failed to lay down any rule for securing uniformity in the reckoning of time, and thus to a great extent the purpose of the council was defeated. The Eastern churches found little difficulty in coming to an agreement as to the time, astronomical and mathematical knowledge being much diffused among the churches of Alexandria, by which the most accurate calculations were instituted, and the result made known throughout the whole of the East. The bishop of

Alexandria, indeed, made known every year, at the feast of Epiphany, throughout his whole diocese, the day on which the next Easter festival would fall. But as the Roman church was not so exact, differences arose in the time of keeping Easter between the Eastern and Western churches, amounting sometimes to a week, and occasionally even to a month, until at length, particularly by the exertions of Dionysius Exiguus, a Roman abbot, in the sixth century, the Alexandrian mode of reckoning was introduced also into the Roman church.

In the end of the sixth century, a controversy broke out in Britain concerning the time of keeping Easter, which lasted for two hundred years, the opposing parties being the old Christians of Britain and Ireland, and the new Christians who were converted by Augustin and the other emissaries of the Romish church. The difference consisted in two particulars: (1.) While the Romanists, according to the rule of Dionysius Exiguus, fixed the time of Easter by the nineteen years' cycle of the moon, and the twenty-eight years' cycle of the sun, the British and Irish Christians adhered to the old cycle of eighty-four years. (2.) While the Romanists observed the beginning of the festival from the 15th day of the first vernal moon to the 21st inclusive, the British and the Irish Christians observed it from the 14th to the 20th. After a long protracted controversy on the subject, the old mode of reckoning by eighty-four years was abandoned, and both the Britons and the Irish consented to adopt the Roman mode of computation which had been originally proposed by the Alexandrian church.

The festival of Easter was uniformly preceded, even from early times, by a season of fasting, which lasted for forty hours, corresponding to the time during which our Saviour lay in the grave. At first the fast was strictly voluntary in its character, but at length it became a prescribed and necessary duty, not only for penitents and catechumens, but for all believers, to observe this fast for their own spiritual improvement. In the fifth and sixth centuries, the fast was extended to thirty-six days. The four additional days which complete the season of Lent, were added either in the sixth century by Gregory the Great, or in the eighth century by Gregory II. This fast began with Ash Wednesday, and ended with the Saturday before Easter, which was observed with great solemnity, and was denominated the Great Sabbath. The whole week before Easter beginning with Palm Sunday, was kept as holy time, but the fifth, sixth, and seventh were regarded as peculiarly sacred above the other days of this week. The week was called the Great Week and Passion Week. The fifth day was Maunday Thursday, the sixth, Good Friday, and the seventh was the Great Sabbath, which was observed as a day of rigorous fasting. Religious worship was celebrated by night, and protracted until cock-crowing, the time when our Lord is supposed to have risen from the grave. No sooner

did the moment arrive than suddenly the joyful acclamation burst forth amid the stillness of the midnight vigils, "The Lord is risen! The Lord is risen! The Lord is risen indeed!"

The ceremonies of the Easter festival are observed in the Romish church with great strictness. As conducted at Rome, the Pope takes part in them. Early in the morning the officiating cardinal performs in the sacristy the ceremony of blessing the fire and five grains of incense. Thrice he censures, and thrice he sprinkles with holy water both the fire and the incense. The fire is kindled, according to the rubric of the missal, by sparks struck from a stone in remembrance of Christ as the great corner stone. After this ceremony, which takes place in the Sistine chapel, they proceed to the Pauline chapel, where they find a rod with three wax candles on the top of it, with which they return to the Sistine. The rest of the ceremony we shall leave an intelligent eye-witness to describe: "On approaching the railing which divides the chapel, the cardinal deacon who carries the rod, bends it down, and an assistant lights one of the three candles, by means of a taper kindled at the new sacred fire; all kneel, a sub-deacon exclaims, 'Lumen Christi,' 'the light of Christ,' all rise, and the choir sing, 'Deo Gratias,' 'Thanks be to God.' When they enter the inclosure of the chapel, the second candle is lighted with the same ceremonies, and the third in like manner on arriving at the Pope's throne. All the lights on the altar and in the chapel are previously extinguished, that at the proper time they may be rekindled with the new fire. They now chant the hymn, 'Now let the angelic host of heaven rejoice.' The hymn is long, and towards the middle of it, a pause is made, when the officiating deacon takes five grains of incense, and fixes them, in the form of a cross, into a very large ornamental wax candle. The chanting proceeds, and soon the same deacon lights this candle at one of the three candles mentioned above. This is the ceremony—the following is the explanation of it. 'The grains are of incense, which is the proper odour of the altar and of the sacrifice, and signify the perfumes wherewith was embalmed the sacred body of Jesus, of which this wax candle is a symbol. This wax light, after having, when extinguished, represented the death of Jesus Christ, when kindled, represents his resurrection; or, after having represented, in a mystic sense, before being lighted, the pillar of cloud, when lighted, represents the pillar of fire, which guides the catechumens in their passage through the Red sea of baptism, to the land of promise, that is, the state of grace.

"After this are read twelve long passages from the Scriptures, during which, the various lights on the altar and in the chapel are lighted from the three first mentioned, and the purple, or mourning, with which the altar and papal throne were covered, is removed, and the servants of the cardinals enter, take off their

purple and put on their scarlet robes, all in token that the mourning of their church is at an end, and its rejoicing for the resurrection of our Saviour about to begin.

"The Pope is sometimes present at the preliminary ceremonies, but if not, he now comes in and takes his place on his throne, to be present at the celebration of mass. During the mass, the Pope censes the altar once, and is himself censed thrice. At the conclusion of the hymn 'Gloria in excelsis Deo,'—'Glory be to God on high,' the veil which covered the altar-piece is drawn aside, and the picture, which is a representation of the resurrection in tapestry, is displayed to view in honour of that event, the trumpeters of the papal cavalry blow their trumpets, the guns of St. Angelo are fired, and all the church bells in Rome are set a ringing.

"An ecclesiastic, kneeling before the Pope's throne, says with a loud voice in Latin:—

"Holy father, I announce to you a great joy, which is hallelujah, and the service is concluded by the chanting of vespers."

Easter is accounted by the Greek church as the most solemn festival in all the year. Mr. Neale, in his 'History of the Holy Eastern Church,' gives the following description of the midnight scene at Easter eve as witnessed at Athens: "There was not a light—not a sound; each individual of that immense multitude, filling even all the adjoining streets, remained still and motionless, so that even the most distant might catch the murmuring voices of the priests who were reciting the service within the church; troops lined the streets to see that perfect quiet was maintained, but assuredly it was a needless precaution, for there was not one present who did not seem to share in a general feeling of gloom and depression, as though a heavy cloud were hanging over all things; and so complete was the realization of all that these ceremonies are intended to convey, that I am certain the power of death, so awfully manifest in these last tedious hours, was present with each one of them. As midnight approached, the archbishop with his priests, accompanied by the king and queen, left the church, and stationed themselves on the platform which was raised considerably from the ground, so that they were distinctly seen by the people. Every one now remained in breathless expectation, holding their unlighted tapers in readiness when the glad moment should arrive, while the priests still continued murmuring their melancholy chant in a low half whisper. Suddenly a single report of a cannon announced that twelve o'clock had struck, and that Easter-day had begun; then the old archbishop, elevating the cross, exclaimed in a loud exulting tone, '*Christos anesti!*' 'Christ is risen!' and instantly every single individual of all that host took up the cry, and the vast multitude broke through and dispelled for ever the intense and mournful silence which they had maintained so long, with one spontaneous shout of inde-

scribable joy and triumph, 'Christ is risen!' 'Christ is risen!' At the same moment the oppressive darkness was succeeded by a blaze of light from thousands of tapers, which, communicating one from another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible, and casting the most vivid glow on the expressive faces, full of exultation, of the rejoicing crowd; bands of music struck up their gayest strains; the roll of the drums through the town, and further on the pealing of the cannon, announced far and near these 'glad tidings of great joy;' while from hill and plain, from the sea-shore and the far olive-grove, rocket after rocket ascending to the clear sky, answered back with mute eloquence that Christ is risen indeed, and told of other tongues that were repeating those words, and other hearts that leaped for joy; everywhere men clasped each other's hands, and congratulated one another, and embraced with countenances beaming with delight, as though to each one separately some wonderful happiness had been proclaimed; and all the while, rising above the mingling of many sounds, each one of which was a sound of gladness, the aged priests were distinctly heard chanting forth a glorious old hymn of victory, in tones so loud and clear, that they seemed to have regained their youth and strength to tell the world how 'Christ hath risen from the dead, having trampled down death by death, and having bestowed on them that are in the tombs eternal life.' It is impossible to give any adequate idea of the effect of this scene. The sudden change from silent sorrow and darkness to an almost delirious joy, and a startling blaze of light spreading its unwonted brilliance through the night, was really like magic." These Easter ceremonies are not confined to midnight; on the following day the people congratulate one another with the words, "Jesus Christ is risen from the dead," to which the reply is given, "The Lord is risen indeed," and festivities and rejoicings of different kinds take place.

The Moravians have a peculiar mode of celebrating this sacred festival. On Easter Sunday a liturgy is read specially suited to the occasion, and the names of all their members who died in the course of the preceding year are called over. Every morning also in Easter week they meet at seven o'clock to read the harmonies of the Gospel on the crucifixion, and other kindred topics.

The Easter festival has from early times been held in high honour in the Christian church. Gregory Nazianzen calls it the Queen of Festivals, and declares it to excel all the others, as far as the sun excels the rest of the heavenly bodies. Some ancient writers term Easter Sunday *Dominica* (sc. dies) *Gaudii*, the Lord's day of joy, and in token of gladness, the Christian Emperors of Rome were accustomed to release prisoners on that day, with the exception of those who had committed great crimes. Private persons also frequently gave expression to

their joyful feelings at this festive season by manumitting their slaves. But the festival was not limited to Easter Sunday alone; Christians were wont to keep the whole week as part of the festival; holding religious assemblies every day for prayer, preaching, and partaking of the Lord's Supper. Nay, the ancient Christian Pasch included the week before Easter Sunday, as well as the week following it, the one being called the Pasch of the cross, and the other the Pasch of the resurrection. The author of the Apostolic Constitutions requires servants to rest from their work during the whole week. Christians also signalized the season by special liberality to the poor. Baptisms were usually celebrated at the time of Easter, as well as at the other annual festivals. Easter Eve was celebrated in the ancient Christian church with solemn watchings, and the carrying of lighted torches both in the churches and in private houses, by which they meant to represent the ushering in of the light of the Sun of Righteousness. The Sunday after Easter also, which was the conclusion of the Paschal feast, was usually observed with great solemnity. For on this day the neophytes or newly baptized were wont to lay aside their white garments, and to commit them to the repository of the church. Hence it was usually known by the name of the *Dominica* (sc. dies) *in Albis* (sc. vestibus), the Lord's day in white garments. The Greek writers give it the name of the New Lord's day, under which name it is mentioned in a decree of the council of Trullo thus: "From the day of the Lord's resurrection to the New Lord's Day, men shall attend at church to singing, reading the Scriptures, and participating of the holy mysteries."

The law which regulates Easter in Great Britain, declares that whenever the full moon on or next after March 21st falls on a Sunday, that Sunday is not Easter Sunday, but the next; it also prescribes rules for determining Easter. Thus, there is a fixed rule which prevails throughout the Roman, English, and Scottish Episcopal churches, and from which the remaining Protestant churches who are in the habit of observing Easter vary but little. Presbyterian and Congregationalist churches reject the festival of Easter altogether, as being an institution of merely human appointment.

EASTERN CHURCH. This name is usually given to one great division of Christendom, in contradistinction from the Western or Latin Church. The term Eastern Church includes various communions, in particular the Orthodox Greek church, as it is termed, the Russian-Greek church, the Monophysite churches, which are subdivided into the Jacobite church, the Coptic church, the Abyssinian church, the Nestorian church, the Christians of St. Thomas, and the Armenian church. Besides these, the term Eastern church is sometimes considered as embracing also those of the Greek and other Oriental Christians who acknowledge the supremacy of the Pope of Rome, and are in communion with the

Latin church, thus being properly Papal Eastern churches. These last include the Maronite church, the Eastern Latin church, the Greek Catholic or Melchite church, the Armenian Catholic church, the Syrian Catholic church, the Chaldean Catholic church, and the Coptic Catholic church.

From very early times there was a marked distinction between the Eastern and the Western church, which manifested itself on various points both of doctrine and worship. The first great dispute which arose between them, commenced towards the end of the second century, in regard to the precise time at which **EASTER** (which see) should be observed. In this controversy the Eastern church, or that of Asia Minor, seems to have been regulated by a regard to the Jewish chronology, while the Western church, or that of Rome, was under no such influence. The point, however, which in this case formed the subject of contention, had reference to a festival of mere human institution. Another source of difference arose out of a spirit of jealousy between the bishop of Rome and the bishop of Constantinople. In the second general council, the latter dignitary was permitted to sit next to the occupant of the See of Rome, and by the council of Chalcedon, the two rival bishops were declared to be of equal rank. This decision, however, did not succeed in crushing the ambitious spirit of either party. On the contrary, a spirit of mutual antipathy reigned between the two competing bishops, which broke forth on every fitting occasion. In the sixth century, as we learn from Mosheim, "The bishop of Constantinople not only claimed an unrivalled sovereignty over the Eastern churches, but also maintained that his church was in point of dignity no way inferior to that of Rome." At length in A. D. 588, the bishop of Constantinople assumed to himself the lordly title of oecumenical or universal bishop; whereupon Gregory the Great, who at that time occupied the See of Rome, indignant at the presumption of his rival, declared that whoever should take upon himself the title of Universal Bishop, was entitled to be considered as the Antichrist of Scripture. And yet only two years after the death of Gregory, his successor Boniface III. sought, and obtained the title of Universal Bishop in A. D. 606 from the Greek Emperor Phocas.

The use of images in Christian churches formed another topic of keen contention between the Eastern and Western churches, the former being *iconoclastic* in their views, that is, opposed to image-worship, while the latter were as keen in defending it. The contention which began in the eighth century continued to rage for years with ever-increasing fury, and the distinction between the two churches now became settled and confirmed. The last occasion on which they met in united session was at the second council of Nice in A. D. 787, called by the empress Irene in favour of image-worship. From that time the bitterest mutual hostility existed be

tween the Eastern and the Western churches, and although a fruitless attempt was made in the thirteenth century to promote the re-union of the two churches, and the council of Florence in 1442 endeavoured to heal the breach, they continue divided down to the present day.

The churches of the East and the West are at variance on various points, the most important of which may be briefly noticed. The first great point of distinction refers to the constitution of the Person of the Holy Ghost, in regard to which the Eastern Church adheres literally to the Scriptural expression, John xv. 26, "Which proceedeth from the Father;" while the Western or Latin church follows the addition made in the Nicene Creed, *filioque*, "and from the Son." On this point the Protestant churches agree with the latter view. Another ground of difference between the two churches is the authority of the later General Councils. In reference to the authority of the first seven General Councils they are both agreed, but the eighth, which is that of Constantinople held in A. D. 869, is the last council of the East that is recognized by the Western or Roman Church. This, however, and the subsequent Western Councils are rejected by the Greek Church. The two churches are divided also on the subject of the sacraments, at least nominally. Both hold that there are seven sacraments, but the Greek church hold a distinction between their four sacraments and the three lesser mysteries. The Eastern churches reject purgatory, though the Greeks pray for the dead. By the Eastern church both elements in the eucharist are administered, but by the Western or Roman church the cup is withheld from the laity. In the eucharist also the Greeks use leavened bread formed into a loaf. The Latins eat unleavened bread in the form of a wafer. The time of keeping Easter is still a cause of dispute between the two churches, the Eastern church always observing it on the day on which the Jews kept the passover, while the Western churches celebrate it on the eve of the anniversary of the resurrection. The subject of image-worship is still a subject of contention between the two churches. The Greek church allows only the use of paintings in churches, while the Roman church does not forbid statues. A difference also exists between the Eastern and the Western churches in the mode of writing the sign of the cross. In the former they move the hand from the right shoulder to the left while repeating the words, "And of the Holy Ghost;" in the latter, the hand is moved from the breast to the left shoulder, and then to the right. In the Western church celibacy is enjoined upon all persons in holy orders, but in the Eastern church the higher clergy are alone prohibited from entering into the married state. The reading of the Scriptures by the laity is permitted by the Eastern, but discountenanced by the Western church. The supremacy and infallibility of the Pope of Rome are firmly maintained by the Western,

but wholly disclaimed by the Eastern church. In addition to these differences in doctrine and practice between the churches of the East and of the West, it may be mentioned that the Greeks regard the Septuagint as the authentic version of the Old Testament, and reverence it as highly as the Latin church does the Vulgate, while they receive as canonical all the apocryphal books comprised in the Greek canon. They also attach a high authority to the eighty-five Apostolical Constitutions. The Greeks commence their ecclesiastical year on the 1st of September, and they differ from the Western church in their sacred chronology, reckoning 5,500 years from the creation to the birth of Christ.

But while we thus rapidly sketch the points of distinction between the Eastern and the Western churches, we may also notice that there are several doctrines and practices in which they agree with one another, but differ from Protestant churches. The most prominent of these are the invocation and adoration of saints, the worship of the Virgin Mary the homage paid to relics, the sacrifice of the mass, prayers for the dead, absolution and indulgences.

EBIONITES, a name applied to those who, in the early ages of Christianity, while they professed the religion of Christ, agreed in observing also the Mosaic law. These Judaizing Christians are first mentioned under the name of Ebionites by Irenæus, but considerable doubt rests upon the origin of the appellation. Tertullian, whose opinion has been adopted by Epiphanius and many other writers, traces it to a person of the name of Ebion, who has been regarded as the founder of the sect. Neander thinks it very improbable that a party embracing so many different shades of opinion had its origin from any single individual, and the more especially as no well authenticated tradition exists respecting the founder of a sect called Ebion. "The more accurately informed authorities," says the historian, "such as Irenæus and Origen, nowhere mention such a person; and all that we find anywhere said respecting the pretended Ebion, is of that vague and indefinite character which sounds suspicious. Origen was the first to give the correct derivation of this name, from the Hebrew word denoting *poor*. These Jewish Christians, then, were called the poor; but the question now arises, *in what sense* was this appellation originally applied to them? And with this is connected another,—by whom first was this appellation given them? Upon the resolution of these questions it must depend, whether the appellation is to be understood as a term of reproach or of praise. Now it appears evident, from an explanation which Epiphanius cites from the mouths of the very people in question, that, in his time, the Ebionites regarded it as an epithet which they had bestowed on themselves. But although the Ebionites did actually appropriate and sanction the name, it might nevertheless be true and wholly consistent with this fact, that the epithet was originally bestowed on them by their adversaries:

while they might afterwards apply it to themselves, either in the same or a different sense; since what was considered by their opponents a term of reproach, might be regarded, from their own point of view, as an honourable title.

“Origen, who, as we have said, first presented the correct explanation of the word, applies the designation, ‘poor,’ to the meagre religious system, the poverty of faith that characterized this party. In this sense, the term may have been applied to them by pagan Christians; but it cannot be supposed that pagan Christians would have chosen a Hebrew word to express this character. It is far more natural to suppose that the inventors of this name were Jews; and at the particular position of these Jews, it might be used and understood to denote a poor, meagre way of thinking, especially if this notion be defined according to the acute and ingenious suggestion of a distinguished modern inquirer in this department of learning; namely, that in the mouth of those Jews who were expecting a Messiah in *visible glory*, it would designate such as could believe in a *poor, abject, crucified Messiah*, like Jesus. Yet even this explanation, taken by itself, seems not the most simple and natural; and, indeed, the author of it himself joins it with the other, about to be mentioned. What objection is there to understand this word in the literal and obvious sense, as a designation of the *poorer* class among the people of the nation? We know, in fact, what reproach was cast upon the Christian faith by the hierarchical party among the Jews, because none but those belonging to the ignorant and poorer class of the people would openly profess it, (John vii. 49;) and the like objection was made to Christianity by the pagans. Thus it may be explained, how the Christians among the Jews came to be designated as the poor; and this name, which was employed by them to designate the Christians generally, would afterwards naturally be employed by the pagan Christians, without any knowledge of the meaning of the name, to designate that portion of believers who were distinguished from the rest by their observance of their Mosaic law. When we observe that the same thing happened in the case of another name which was originally a common appellation for all Christians among the Jews, the name ‘Nazarenes,’ it may serve to confirm the above supposition.”

The Ebionite doctrine, it may be remarked generally, was simply the engrafting of the Jewish upon the Christian system. We find the Judaizing party beginning to develop itself in the days of the apostles, when some persons, who evidently maintained the perpetual obligation of the law of Moses, wished to compel Paul to yield to their views in circumcising Titus, a Gentile convert. The apostle successfully resisted their pretensions, but shortly after individuals belonging to the same party followed him to Antioch, where they stirred up a controversy that threatened to produce a schism in the church. An

appeal was made to the apostles and elders in council assembled in Jerusalem, who decided in favour of the Gentiles. Notwithstanding the apostolic decree which was then issued, the Judaizers gradually increased in numbers, and at length formed a powerful party in the church, so as to disturb the peace, and even to endanger the safety of the apostle of the Gentiles. Such were the Ebionites of the first century, who, indignant at the unflinching support which Paul gave to the claims of the Gentiles, attempted to weaken the force of his advocacy by representing his abandonment of Judaism as originating in unworthy motives. It was in the second century, however, that this Judaizing party received the name of Ebionites. Their principles were now more fully developed and carried out to their legitimate conclusions. They looked upon Christianity solely from a Jewish point of view. Jesus they regarded as simply a man remarkable for his piety, and chosen on that account to be the Messiah, but altogether ignorant of any special Divine call to such an office until it was revealed to him by the reappearance of the prophet Elijah, and thereupon he received power from on high to exercise his Messiahship, and to attest his authority by the performance of miraculous deeds. It was at his baptism, they alleged, by Jehn the Baptist, who, in this case represented Elijah, that Jesus was first made aware of the high office with which he was invested. To support their views, the Ebionites set forth a revision of the Gospel history, under the name of the Gospel of the Hebrews, fragments of which have been preserved by Epiphanius and Justin. In this work they represented the baptism of Christ as simply the outward visible descent of the Holy Spirit, to impart to Jesus the consciousness of his Divine call to the Messiahship, and to make known the fact to John. That the event might be painted in the most impressive aspect, accordingly, light was represented as shining round about the place, and fire bursting forth from the Jordan. Irenæus says, that they revered Jerusalem as if it were the house of God. They lived in constant expectation of the second coming of Christ, believing that he would return to Jerusalem and re-establish the Theocracy there.

Origen speaks of two classes of Ebionites, those who denied the miraculous conception of our Lord, and those who admitted it, the former party believing that the operation of the Holy Spirit upon Jesus commenced at his baptism; the latter party believing that it commenced at his conception in the womb of the Virgin Mary. The CLEMENTINES (which see), an apocryphal production of the second century, contains the same Judaizing views which were professed by the Ebionites. Jerome describes a sect of the same kind as having been seen by him at Berœa in Syria, near the close of the fourth century, passing, however, not under the name of Ebionites, but under that of NAZARENES (which see).

EBLIS, the name by which the Mohammedans describe the Devil (see ANGELS, EVIL).

EBRBUHARITES, an order of monks among the Mohammedans, who derived their name from their founder, Ebrbuhar, the scholar of Nacshbendi, who came from Persia to Europe in the fourteenth century, to propagate their faith. The sect professed to surrender all care about worldly concerns, and to give themselves wholly up to the contemplation of eternal objects. They were wont to tell foolish stories of their founder, such as that he was nourished with barley bread, oil of olives, honey and grapes, yet that he took food only three times a-year. The Ebrbuharites fasted on Mondays and Thursdays, but notwithstanding their profession of superior sanctity, they were esteemed heretics by the Mohammedans generally, because they refused to go on pilgrimage to Mecca, alleging that the journey was unnecessary, as they were permitted in secret vision, while sitting in their cells, to behold the holy city.

ECALESIA, a festival held by the ancient Romans in honour of Jupiter.

ECATESIA, a festival celebrated among the ancient Greeks in honour of Hecate.

ECCLESIA. See CHURCH.

ECCLESIA APOSTOLICA (Lat. the Apostolic church), a name applied by Irenæus, in the second century, to the Church of Rome, the great capital of the world. The name probably originated from the universally diffused belief that both Paul and Peter had taught in the Roman church, and honoured it by their martyrdom. To this church, from its position in the metropolis of the Roman Empire, the greater portion of the Western churches could appeal as to their common mother. Thus it came gradually to assume an authority over the other churches, which, combining with other circumstances, led at length to the primacy of the Roman bishop. See POPE.

ECCLESIA MATRIX (Lat. the Mother church), a term applied in ancient times to the cathedral church, to which all the clergy of a city or diocese belonged.

ECCLESIE CAUSIDICI (Lat. church-lawyers), the name applied in ancient times to ecclesiastical CHANCELLORS (which see).

ECCLESIASTERION, a term sometimes used in early times to denote the church-building as distinguished from the *ecclesia*, or members of the Christian church.

ECCLESIASTICS, a term applied to Christians by Eusebius, Origen, Epiphanius, and Cyril of Jerusalem, who sought thus to distinguish them from Jews, Gentiles, and heretics. The name, however, was even in the most remote antiquity used more frequently to denote the clergy as distinguished from the laity or ordinary members of the churches. In the middle ages it was customary to give the name of ecclesiastics to the subordinate officers of the church.

ECCLESIASTICAL CENSURES. See CENSURES (ECCLESIASTICAL).

ECCLESIECDICI (Gr. church lawyers), the CHANCELLORS (which see) of bishops.

ECDICES, officers who, as lateral judges, attend a Greek patriarch in the exercise of his official functions.

ECHETLÆUS, (Gr. *echelle*, a ploughshare), a hero whom the Athenians were commanded by the oracle to worship, because he had mysteriously appeared during the battle of Marathon, and slain many of the barbarians with his plough; yet after the battle, when sought for, he could nowhere be found.

ECLECTIC PHILOSOPHY. See ALEXANDRIAN SCHOOL.

ECLIPSE. This striking natural phenomenon has in all ages given rise, among those who are unacquainted with its true nature and cause, to feelings of anxiety, and even awe. There appears to be a conflict between the sun and the moon, and the world on which we live and move seems to be threatened with immediate and final destruction. The consequence has been, that, in almost all heathen nations, an eclipse has been viewed with the utmost anxiety and alarm. Livy tells us that among the ancient Romans, when an eclipse of the moon occurred, the people rent the air with shouts mingled with the beating of iron pots and vessels. The Egyptians struck their musical instruments with unusual force, imagining thereby to frighten away Typhon, the genius of evil, who, they thought, was engaged in mortal conflict with the sun. The same practice is said to be followed in several parts of Western and Central Africa under the impression that the sun is dragging the moon across the heavens, and that the world is approaching its end. Among the Peruvians, it was firmly believed that the world would be destroyed by the fall of one of the heavenly bodies, and that the moon, if totally eclipsed, would perish and fall from the sky to the earth. Accordingly, they set their dogs a-howling under an impression that these animals were the special favourites of the moon. Among several tribes of the South American Indians, there is an impression that when the moon is eclipsed, she is in the agonies of death, and, therefore, they utter loud cries and lamentations, and the women, drowned in tears, run to hide each a burning brand in the earth from the fear that should the moon die every fire will expire also, except what is hidden from view. Some of the tribes scourge the young people during the eclipse, as if by their follies they had brought about this calamity. Many nations have, like the Egyptians, believed that the phenomenon was caused by a malevolent being who was wishing to swallow up the moon. According to the Scandinavian Edda there are two wolves; the one called Sköll, pursues the sun, and shall one day overtake and devour her—the other called Hati, runs before her, and as eagerly

pursues the moon, which will on the last day be caught by him. Among the Creek Indians of Alabama, it is a large dog which is threatening to devour the sun. Some of the South American Indians shoot arrows in the air during an eclipse, with the view of killing the dogs or boars which they suppose are gnawing at the moon, and causing it to bleed. In China and the Philippine islands, it is a dragon which they believe causes an eclipse, whether of the sun or moon. The Hindus ascribe it to a demon called Rahores. Both the Chinese and Hindus, when an eclipse occurs, raise loud cries, and beat on all manner of musical instruments as long as the frightful phenomenon lasts.

ECRAR (Arab. confession of sins). The duty of confession of sins is reckoned by Mohammedans to be the fifth capital and fundamental article of the Christian religion. It is the doctrine of the Koran that God will pardon those who confess their sins.

ECSTATICI, a kind of diviners among the ancient Greeks, who were wont to fall into a trance, in which they continued a considerable time deprived of all sense and motion, and on their recovery they gave marvellous accounts of what they had seen and heard. In Roman Catholic countries, also, in modern times, stories have frequently been told of individuals who have been in a state of *ecstasis* or trance, in the course of which they saw and conversed with the Virgin Mary and other saints.

ECTHESIS (Gr. exposition), a formulary drawn up A. D. 639, by order of the Greek emperor Heraclius, with the view of accomplishing the re-union of the MONOPHYSITES (which see) with the dominant church. The document was prepared after consultation on the subject with the patriarch Sergius of Constantinople, and was so artfully composed, that, while it professed to be an exposition of faith, it concealed the difference which existed between the Eutychians and the orthodox in regard to their views of the constitution of the Person of Christ. The heresy of Eutychius had been condemned by the council of Chalcedon, and the Emperor hoped, by issuing the Ecthesis, to induce the bishops to submit to the decrees of the council. Heraclius seems to have had no wish to make this formulary universal in the church, but simply to introduce it into those provinces where the Monophysite party chiefly prevailed, and where he hoped it might lead to their union with the Catholic church. It was remarkably successful among the Monophysites in Egypt and the surrounding provinces, thousands of whom joined the dominant church. The patriarchs of Alexandria and Antioch embraced the Monothelite doctrine which was taught in the Ecthesis. Others, however, opposed both the doctrine and the document. The controversy, instead of being assuaged by the conciliatory formula, became more violent than ever. Paul of Constantinople warmly espoused the Monothelite doctrine, and favoured the Ecthesis, while many of the Eastern and the whole of the Western bishops

were violently opposed to the opinions of Paul, and actually made an application to the Pope to excommunicate him along with all who held Monothelite opinions. The Catholic doctrine, which was *Dyothelite*, was strongly maintained by a monk named Maximus, who conducted a public discussion on the controverted point, and with such success, that Pyrrhus, his opponent in the debate, declared himself a convert to the Dyothelite views, and in company with Maximus set out for Rome, where he publicly abjured the Monothelite heresy, joined the Roman church, and was appointed patriarch of Constantinople. On leaving Rome after this public display, Pyrrhus proceeded to Ravenna, and there so lennly withdrew his recent recantation, and placed himself at the head of the Monothelite party in that city. On hearing intelligence of the strange conduct of Pyrrhus, Pope Theodore was almost frantic with indignation. He immediately convened an assembly of the clergy, excommunicated Pyrrhus with the most fearful anathemas, and calling for the consecrated wine of the sacrament, mingled a portion of it with the ink, and with the mixture signed the sentence of excommunication, which was to consign the treacherous apostate to the regions of despair.

Meanwhile, to appease the wrath of the Pope, and conciliate if possible the Western bishops, the patriarch Paul caused the Ecthesis to be removed from the gates of the church of Constantinople, and another document, called the Type or formulary, to be substituted in its place, the object of the Type being to forbid, under severe penalties, all disputes whatever, on the subject of the will or wills of Christ, and the mode of its or their operation. Before the suppression of the Ecthesis, however, had become known at Rome, the Pope, by the advice of the African bishops, had excommunicated Paul with great solemnity, and declared him divested of all ecclesiastical power and dignity. This rash act, on the part of the Pope, was wholly disregarded by the emperor and the great mass of the Eastern clergy, while the patriarch himself was so enraged that he imprisoned the *apocrisarii*, or Pope's ambassadors, who brought him the sentence, and even whipped some of their retinue. On the death of Pope Theodore, A. D. 649, his successor Martin, as soon as he ascended the papal chair, summoned a council at Rome, and condemned not only the Monothelite doctrine, and "the impious Ecthesis," as he termed it, but also "the most wicked Type lately published against the Catholic church, by the most serene Emperor Constantine, at the instigation of Paul, the pretended bishop of Constantinople." The insult conveyed in this decree was instantly resented by the emperor. The Pope was taken prisoner, and conveyed to Naxos, a small island in the Grecian Archipelago; thence he was carried to the imperial court, and after a mock form of trial, accompanied with cruel insult and abuse, he was stripped of his sacerdotal garments, condemned, degraded, and sent

into exile, on the inhospitable shores of the Taurica Chersonesus, where he died A. D. 656. See EUTYCHIANS, MONOTHELITES.

ECTYPOMATA (Gr. effigies or figures), gifts of a peculiar kind, which began to be made to churches probably about the middle of the fifth century. They are first mentioned by Theodoret, who tells us that when any one obtained the benefit of a signal cure from God in any member of his body, such as his eyes, hands, or feet, he then brought his *ectypoma*, the image or figure of the part cured, in silver or gold, to be hung up in the church to God, as a memorial of his favour. Such a practice prevailed among the ancient Greeks and Romans, and also among the Egyptians. To this custom there is an evident allusion in 1 Sam. vi. 4, where we find the Philistines sending their golden emerods and mice, figures of the objects by which they had suffered, as an offering to the God of Israel. In Roman Catholic countries, figures of parts of the body healed are often seen suspended upon the walls of the churches. See ANATHEMATA.

EDDA, a celebrated production of northern antiquity, to which we are principally indebted for our knowledge of the Scandinavian mythology. The learned have been much divided in opinion as to the original derivation of the term Edda, but the most probable explanation of the word is that which is given by Olafsen, who derives it from the obsolete verb *æda*, to teach. There are two works which are known by the name of Edda, the one in verse, the other in prose. The Poetic or Elder Edda, as it is often called, consists of thirty-nine poems, which were collected by Sæmund Sigfusson, surnamed the Learned, towards the latter end of the eleventh or beginning of the twelfth century. The oldest and the most interesting of the whole of this collection of poems is the *Völuspá*, or Song of the Prophetess, which is supposed to have been publicly recited at the religious festival of the summer solstice. It contains the whole system of Scandinavian mythology. The only one of these poems which is of a practical character, is the *Hávamál*, the discourse of the sublime, which contains a tolerably complete code of morality.

The Prosaic or Younger Edda is generally ascribed to Snorri Sturlason, who was born of a distinguished Icelandic family in A. D. 1178, and was killed A. D. 1241. This production, which in its present form dates from the thirteenth century, forms, irrespective of the Prologue and Epilogue, which were probably written by Snorri himself, a complete synopsis of Scandinavian mythology derived principally from the Poetical Edda. Dr. Henderson, in the Appendix to his 'Iceland,' gives the following sketch of the different parts of the Prose Edda: "The prosaic Edda is a collection of various treatises, which are designed to elucidate the mythology of the ancient Scandinavians, and render more intelligible to younger poets the number of obscure and difficult passages in

the works of their predecessors, and more especially in the odes of the Edda we have just described. It begins with a most absurd and ridiculous preface, which has evidently been prefixed to the work by some transcriber, tracing the connection of the northern nations with those of antiquity, and carrying back their genealogical relations to the original families enumerated in the book of Genesis. Then follow what are called the *Dæmisögur*, or 'Dialogues,' explanatory of the origin of the gods, the creation of the world, the principal events which are to fill up the period of the duration of the world, the final conflagration, the destruction of the gods, &c. The second division of the work comprehends the *Kenningar*, or 'Instructions;' a digest of poetical phraseology, founded on, and illustrated by, quotations from the principal Skalds. We here find not fewer than one hundred and thirty-seven synonyms of Odin; twenty-four of a bear; sixty-four of fire; sixty-five of gold, &c. The third treatise is called *Skálda*, or 'The Poetics;' and consists of a dissertation on the Icelandic alphabet, and a number of rules respecting the use of rhetorical and poetical figures. To this is appended Snorri's *Háttalykil*, or 'The Key of Versification;' giving a view of the structure and measure of the different sorts of verse in use among the northern poets."

It seems quite plain that the Edda, instead of being the production of any single individual, is the result of the separate labours of different individuals at different periods of time. The persons most probably concerned in reducing the Edda to its present form were Sæmund Sigfusson, Snorri Sturlason, and Olaf Thordarsen, the nephew of Snorri. The Edda of Sæmund was first sent from Iceland by the learned Bishop Svenson, about the middle of the seventeenth century. It is beautifully written on parchment, and is still preserved in the Royal Library of Copenhagen. There exists also a number of paper codices containing various readings, many of which greatly elucidate the original text. Of Snorri's Edda, there exist two principal codices written on parchment viz., the Wormian MS. in the University Library of Copenhagen, and the Upsala MS. preserved in the Library of that University, besides a number of manuscripts on paper to be met with in different libraries on the Continent. There is a copy of the Upsala Codex preserved among the Marshall MSS. in Oxford. The first edition of the Edda was published by Resenius, along with a Latin and Danish version, at Copenhagen in 1665, but it contains only the part composed by Snorri, with the addition of the *Völuspá* and *Hávamál*. The latest and most correct edition is that which was published by the learned Professor Rask in 1818. See SCANDINAVIANS (RELIGION OF THE ANCIENT).

EDHEMI, a monastic order among the Moham-medans. It was founded by Ibrahim ebn-Edhem, who died at Damascus A. D. 777. His disciples say that he was a slave, an Abyssinian by birth, that he

always desired to please God, regularly read the Koran in the mosques, prayed day and night with his face to the ground, and often repeated these words, "O Lord, thou hast given me so much wisdom as that I clearly know I am under thy direction, and therefore scorning all power and dominion, I resign myself to the speculation of philosophy and a holy life." Edhem established a strictly ascetic order, who gave themselves much to prayer and fasting; their food being of barley bread, and their clothing of a thick coarse cloth, with a woollen cap upon their heads, surrounded by a turban, and a white linen cloth striped with red, round their necks. They professed to discourse with Enoch in the wilderness.

EDICT OF NANTES. See **NANTES (EDICT OF)**.

EDOMITES (RELIGION OF THE). Little is known concerning the religion of this ancient people. Though in the first stage of their history they appear, from the message which Moses sent them, Num. xx. 14—17, to have been worshippers of the true God, they lapsed in course of time into gross idolatry. On this account a perpetual enmity existed between them and the Israelites. That they were idolaters is plain from Josephus, who mentions one of their idols named Koze, which they worshipped before Hyrcanus compelled them to conform to the rites and observances of the Jewish law. In consequence of their submission to circumcision, Josephus thinks that they became proselytes of the gate, or wholly Jews. Yet when Herod was raised to the throne of Judea, Antigonus upbraided him with being an Idumean or a half-Jew, whereas the kingdom ought to have been given to one of the royal family according to ancient custom. Josephus always speaks of Herod the Great as an Edomite, though he admits Herod's father, Antipater, to have been of the same people with the Jews. In the first century after Christ, the name of Idumean was lost and quite disused.

EDRIS (Arab. the student), one of the appellations of the prophet Enoch among the Mohammedans. He was the third of the prophets, and the greatest, according to the Arabians, that flourished in the antediluvian world. They represent him as having been commissioned to preach to the Cainites, but they rejected his doctrine, and in consequence he waged war upon them, and made them servants and slaves of the true believers. He is also said to have ordered the faithful to treat all future infidels in a similar manner, being thus the originator of religious wars, and the first who inculcated the duty of persecuting infidels. To Edris is attributed the invention of the pen, the needle, the sciences of astronomy and arithmetic, and the arts of magic and divination. He is alleged to have written thirty treatises, of which, however, only one has escaped the ravages of time, and is called by his name, being styled the Book of Enoch, an apocryphal work, which is held in great estimation by the Orientals.

EDULICA, or **EDUSA**, a goddess among the an-

cient Romans, who was believed to watch over children and to bless their food.

EED-EL-KORBAN (Pers., festival of the sacrifice), a festival celebrated among the Persian Mohammedans, in honour of the patriarch Abraham. The day before the feast about four hundred camels are collected from the neighbouring country, and the first that rises after resting is chosen as the victim, shot and speared. This feast is distinct from the Behul Bairam, which is also kept in memory of Abraham. See **ABRAHAM'S SACRIFICE (FEAST OF)**.

EFFRONTES (Lat. *ex*, from, *frons*, the forehead), a heretical sect which arose in Transylvania in the sixteenth century. They derived their name from a strange custom which they are said to have had, of shaving their foreheads till they bled, and then anointing them with oil. This was their mode of baptism and initiation into the sect. They denied the existence of the Holy Ghost, believing the expression to denote nothing more than the operation of God upon the mind.

EGBO YOUNG, an idol worshipped by the natives of Old Calabar in Western Africa. It is a human skull stuck upon the top of a stick with a few feathers tied to it. One of these idols is found in almost every house where the inmates still adhere to their former idolatry. Mr. Waddell, a missionary in that district, gives the following account of an Egbo procession and dance. "Ere long two Egbo runners, in their usual harlequin costume, entered the town to clear the streets. The bells at their waists gave notice of their approach, and their long whips made common folk keep at a distance. They cleared only the middle of the street—the main street is wide—while the sides were thronged with unmolested spectators. Another person, also curiously dressed and painted, but of a different character, advanced with slow and solemn pace into the area before the palaver-house, holding a long staff, and with bowed head, and muttering to himself, marched pensively round and round unobservant of all about him, like some hermit from the wilds in a fit of abstraction. Soon two others, enveloped in gay cloths and crowned with flowers, appeared, and paraded the town as proud as peacocks. These characters served to entertain the crowd, and keep alive expectation of what more novel and imposing was coming. They were greeted with shouts by the populace.

"At length the procession came into view, the king at its head in robes of office, and carrying the mace or grand baton, silvered all over and ornamented with ribbons. These things make a show, and, when the heads of a country can get up shows, the lower members are expected to be in ecstasies. Wiser men, in wiser countries, can get up shows for public admiration; and this here was something like a Lord Mayor's show in little. The procession arranged before the palaver-house. In the midst of the space stood an immense flag-staff recently erected, a single mangrove tree not less than seventy to

eighty feet high; and fast to that above hung a magnificent British ensign of yellow and red. There was not wind enough to spread it, and it hung in vast folds on the ground many fathoms down. I should like to have seen it flying in the wind from such a mast-head.

"The king made proclamation, which at short intervals was responded to by the deep tones of the Egbo drum. This done, six men dressed in the highest style of Egbo fashion, began to dance before the king—and such a dance! hornpipes, jigs, strathspeys, and reels were nothing. They ran and leaped, pranced and capered up and down, round and round, now fast, now slow, stopping suddenly to bow and scrape, then flinging away in surpassing style. It was inimitable. I wish the advocates and practitioners of that ball-room exercise had witnessed it. It would put them out of countenance. That done, the procession advanced towards the palaver-house, and enclosed the entrance to it in a small circle. Young Eyo came to me where I stood, and smiling, said, 'This be very fine.' 'Well tell me what Egbo be?' 'When you buy Egbo you saby,' was his reply. 'I buy Egbo!' 'Yes,' he responded, 'you be Calabar gentleman now. Next year I think my father make you buy Egbo.' 'Well, suppose I buy it, tell me what good it will do me?' 'O, plenty good,' he answered; 'any thing you like to do, you can do it.' 'But I do not want to be able to do every thing I like; lest by and by I might do something bad. I want to do only what God likes.' He ejaculated, 'Oh!' significantly, and perhaps would have expressed his ideas of my objections more fully, had not his name been called by his father, and repeated by a number of other voices, and answered by himself with an alacrity that soon carried him through the crowd to his father's side. Soon after the sound of Egbo was heard inside the palaver-house, when all the privileged instantly rushed in, and I returned to my domicile.

"The noises were continued all Saturday evening; and as Sabbath was grandbrass Egbo day, when neither man, woman, nor child, with the exception of a few great gentlemen, is allowed to walk about, the usual religious services could not be held. The town was perfectly still, but soon after the darkening, the horrid bawling and drumming was resumed, and continued all night, to be relieved in the morning only by numerous volleys of musketry. The crying is performed by a band of women, who follow it professionally, accompanied usually by many others, who chime in from time to time as feeling or fashion dictates. They vary their cries, and some ingenuity is required in devising the different systems of cries. But no taste or music is discoverable in them, no pathos is expressed; they do not approach within any calculable distance of a tuneful dirge, or sad and wild koinah, the old Irish funeral cry which in my boyhood I so often heard."

EGERIA. See ÆGERIA.

EGG (MUNDANE). In the cosmogonies of many heathen nations, both of ancient and of modern times, the egg occupies a very prominent place, as representing the world in its transition from its primitive chaotic state to its fully organized and orderly condition. In the Rig-Véda of ancient Hinduism, the Supreme Spirit is represented as producing an egg, and from the egg is evolved a world. At a later period Brahma is set forth as depositing in the primordial waters an egg shining like gold. In ancient Egypt we find *CNEPH* (which see), the Creator or Demiurgus, producing an egg, the symbol of the world. In the Sandwich Islands, an eagle is represented as depositing an egg in the primordial waters; and among the Finns it is an aquatic bird. In the old Celtic legends, the mundane egg was produced by a serpent, which had no sooner brought it forth than it hastened to devour it. The ancient Lacedæmonians spoke of Jupiter as having visited Leda in the disguise of a swan, in consequence of which she produced two eggs, from the one of which issued Helena, and from the other the twin Dioscuri. Elis also had its two heroes sprung from a silver egg, called the Molionides, Molione their mother being the goddess of labour. A legend of the Peruvians speaks of a virgin seduced by a god, and giving birth to two eggs, the one containing Apo-catéquil, the prince of evil, an idol reverently worshipped in the country; the other containing Piguérao-catéquil, who raised up his mother from the dead. The one being in this case represented evil, and the other good; the one death, and the other life. The Tonquinese have a legend, as we learn from Marini, that the princess Au-leo produced a hundred eggs, from which came forth as many male children. To prevent quarrels among this numerous progeny, the father and mother agreed to separate, and to retire each with the half of their offspring, the one to the sea-coast, and the other to the mountains. According to Father Martini, the Chinese acknowledge the creation of a first man, whom they call Ponceu. This man derived his being from an egg, the shell of which was snatched up to heaven, the white expanded through the air, and the yolk remained upon the earth.

But while the mundane egg represents the world in its first creation, it is often found also as emblematic of its renovation, after having been purified by fire. Herodotus relates, accordingly, that the Phoenix buried the body of its father in a mass of myrrh of the form of an egg. The modern Jews in several places make use of eggs in funeral feasts, probably in token of the resurrection. In Russia also the eggs used at the Paschal season are understood to have the same emblematic signification.

The following system of Japanese cosmogony, which includes the mundane egg, is given by Klaproth, as contained in an imperfect volume of Chinese and Japanese chronology, printed in Japan, in Chinese characters, without date, but which for

more than a hundred years past has been in the Royal Library of Paris: "At first the heaven and the earth were not separated, the perfect principle and the imperfect principle were not disjoined; chaos, under the form of an egg, contained the breath [of life], self-produced, including the germs of all things. Then what was pure and perfect ascended upwards, and formed the heavens (or sky), while what was dense and impure coagulated, was precipitated and produced the earth. The pure and excellent principles formed whatever was light, whilst whatever was dense and impure descended by its own gravity; consequently the sky was formed prior to the earth. After their completion, a divine being (*Kami*) was born in the midst of them. Hence, it has been said, that at the reduction of chaos, an island of soft earth emerged, as a fish swims upon the water. At this period a thing resembling a shoot of the plant [*assi Eryanthus Japonicus*] was produced between the heavens and the earth. This shoot was metamorphosed and became the god [first of the seven superior gods] who bears the honorific title of *Kami toko kontsi-no mikoto*, that is to say, the venerable one who constantly supports the empire."

There is a pagoda at Miaco in Japan, consecrated to a hieroglyphic bull, on a large square altar, and composed of solid gold. His neck is adorned with a very costly collar, but what particularly attracts attention is an egg, which he pushes with his horns, while he seizes it between his fore-feet. This bull is placed on the summit of a rock, and the egg floats in water, which is enclosed within a hollow space. The egg represents the chaos. The whole world, say the Japanese, was enclosed at the time of chaos within this egg, which swam upon the surface of the waters. The bull observing this egg, broke the shell of it by goring it with his horns, and so created the world, and by his breath formed the human species. Among the ancient Persians, AHRIMAN (which see), the evil principle, created twenty-four genii, which he enclosed in an egg, while *Ormuzd*, the good principle, created the same number of genii, which he also enclosed in an egg. By the breaking of these eggs, the Persians accounted for the mixture of good and evil in the present state of things. Thus in some systems of cosmogony the egg is used as an emblem of the world emerging from the chaotic mass, and in others it denotes chaos itself. The Phœnicians are said indeed to have worshipped an egg.

EGOTHEISTS. See MYSTICS, PANTHEISTS.

EGYPTIANS (RELIGION OF THE ANCIENT). It is surprising how early Egypt, which was the cradle of the arts and sciences, must have fallen into the grossest idolatry. Nay, mythologists are generally agreed that this was the first country in which originated the worship of false gods. By what gradual steps the Egyptians came to adore the creature in preference to the Creator it is difficult to trace. At a very remote period, they seem to have used hiero-

glyphical signs and emblems to denote abstract conceptions and the attributes of the Deity; and, as is believed by Le Pluche and other writers, these figurative representations were afterwards made instruments of superstition and idolatry. Thus they looked upon the sun as an emblem of the Almighty, as being the grandest object in creation, and therefore best fitted to denote the Creator; and besides, they employed the figure of a circle at once as an image of the sun and an emblem of eternity; at length calling both the sun and its symbol, the Eternal, and directing their devotions through these outward visible emblems, in process of time they lost sight of the great and glorious Being who is alone entitled to the homage and adoration of the whole intellectual creation. Religion, instead of being a series of all-important abstract principles addressed to the mind and the heart of man, passed into the attractive form, attractive at least to the outward eye, of a series of pictorial representations, which were only revealed to the initiated in their true nature and signification. Thus, according to the secret teaching of the Egyptian priesthood, *Osiris* is the Supreme Being, the God of gods; but being possessed of a variety of attributes, each of which is Divine, these are individually represented under different names, and by different emblems, as themselves gods. Thus *Osiris*, as evolving the material universe, is *Ammon* or *Jupiter-Ammon*, and aptly symbolized by the sun, who evolves by his light and heat the flowers and fruits of the earth. *Osiris*, as wisdom, exercising the perfection of his creative energy, and realizing in outward creation the inward ideas of the Divine mind, is another deity called *Ptha*. As goodness, and the beneficent author of all good, life, and happiness, *Osiris* is still another deity, though bearing the same name of *Osiris*. On the Supreme Being of the Egyptian mythology, Sir John G. Wilkinson observes: "*Osiris*, in his mysterious character, was the greatest of the Egyptian deities; but little is known of those undivulged secrets, which the ancients took so much care in concealing; so cautious indeed were the initiated, that they made a scruple even of mentioning his name. His principal office, as an Egyptian deity, was to judge the dead, and rule over that kingdom where the souls of good men were admitted to eternal felicity. Seated on his throne, accompanied by *Isis* and *Nephtys*, with the four genii of *Amenti*, who stand on a lotus growing from the waters, in the centre of the divine abode, he receives the account of the actions of the deceased recorded by *Thoth*. *Horus*, his son, introduces the deceased into his presence, bringing with him the tablet of *Thoth*, after his actions have been weighed by *Anubis* and *Horus*; (though *Anubis* had the office and title of director of the weights, *Horus* frequently assisted him in this duty;) in the balance are placed, on one side the feather or the figure of Truth or Justice, on the other a vase, supposed to contain, or represent, the just actions of the deceased

the deficiency or the approximation of which is noted down by Thoth. A cynocephalus, the emblem of the ibis-headed god, sits on the upper part of the balance; and Cerberus, the guardian of the palace of Osiris, is present; sometimes also Harpocrates, the symbol of silence, is seated on a couch of Osiris, before the god of letters. Some of the figures of the dead are represented wearing round their necks the same emblem, a vase, which appears in the scale, after they have passed their ordeal, and are deemed worthy of admittance into the presence of Osiris. This vase will therefore signify judged or justified, and the person wearing it has perhaps been mistaken for a judge."

Osiris and Isis were the two principal deities or deified personifications among the ancient Egyptians. Osiris symbolized the sun and the Nile, the latter being as essential to the fertilizing of Egypt as the sun is to the fertilizing of the earth. Isis represented the moon and Egypt. Both are considered as denoting the solar year. Osiris was worshipped under the form of an ox called *Apis*, and Isis under the form of a cow. In speaking of the origin of Egyptian idolatry, Diodorus Siculus says, "Contemplating the arch of heaven raised above their heads, and admiring the marvellous order which reigned in the universe, they regarded the sun and moon as eternal gods, and worshipped them with a particular worship." The whole mythological system of this ancient people has been considered by those who have most carefully investigated it as an astro-theology, using animals as symbols of the heavenly bodies, and if this view be correct, it affords a not altogether unsatisfactory explanation of the origin of animal worship. If the signs of the zodiac and the constellations were worshipped, so also were the animals which represented them. The vulgar adored the symbol, while they were totally ignorant of that which it symbolized.

A most ingenious view of the intricate mythology of Egypt, in so far as it bears on their cosmogony, is thus given by Mr. Gross in his 'Heathen Religion': "According to Proclus, the Egyptians postulated three orders or emanations of gods: a fact which the beginning of the present century still attested in the extant zodiacs in the small town of Tentyra on the Nile. Directing our vision towards the upper part of the cupola, in which this ancient specimen of the astronomical theology of the Egyptians is perpetuated, we discover quite at the top the twelve great or calendarian gods, symbolized in the twelve signs of the zodiac. Each of these twelve gods has his three satellites called Decani, and also known as the demons or ethereal gods of Hermes, the personification of the soul or intelligent principle of the universe. Each of the Decani, likewise, has two adjuncts, and thus divinity is divided and subdivided until the circumference of the pneumatological zodiac, comprising three hundred and sixty degrees, extends in twelve homo-centric pyramids to the centre of the

earth. Every one of these zodiacal pyramids has its presiding demon, just as the twelve great mundane gods are governed by the supreme divinity, recognized as Ammon or Kneph. These deities regulate the seasons and the cycles of time of our planetary system; and hence the ancient division of annual time into hebdomads, or weeks of *seven days*, and years of twelve months. We here perceive a vast, theocosmic system, whose apex terminates in unity, and which proclaims the interesting and important truth, that all the gods are essentially but one god, as all the suns and planets are but one world.

"The entire heaven, or the world considered as supernal, is marked out into numerous compartments and distributed among the celestial rulers, while the uppermost regions, extending downwards from the pyramidal zenith of the universe to the moon, appertain pre-eminently to *the gods*, according to their several ranks and orders. The first and highest among them are the twelve supercelestial gods, with their subordinate demons. After these follow the intercosmic gods, of whom each also presides over a number of demons, to whom he imparts his power, and who rejoice to bear his name. Within the ample limits of these demons, gravitates the centre of all things. The demons, receiving their power and influence from the gods, whose subalterns they are, produce the plants and animals, infusing into them their own energies, thus replenishing the world, and uniting into one stupendous whole the four spheres of the universe: the supercelestial, the celestial, and the super and sublunar spheres.

"There are six orders of demons. The first is *sui generis*, and has a truly divine nature. These highest demons link the souls to the bodies: the effluxes of the *Father*, to the gods. The second order, still remarkable for high intellectual attributes, has the supervision of the souls as they enter or leave the bodies: they make creation manifest. The third imparts to the *divine* souls who enter into bodies for the benefit of *common* souls, the second degree of creative power, while it sheds upon them the higher influences. The fourth bestows upon the individualized natures, or distinct forms of being, the active powers, or principles of synthetic or concrete existence; as life, order, ideas, and the means of perfectibility which are at the disposal of the gods. The fifth order of demons, possessing bodily similitude—hold together, sustain, and preserve all the elements of the terrestrial body, after the sample of the eternal body: the ideal body and type and source of all bodies. As to the demons of the sixth and last order, they are charged with the care of matter, and it is their business to superintend the powers which descend from the heavenly *hylé* into the terrestrial *hylé*, and to preserve the outlines—of the ideas in matter.

"As the upper celestial sphere has its subdivisions of beings, so has the lower; and according to a fixed law of pneumatology, the inferior beings always act

in subserviency to the superior. The sphere of the moon, the air, the fire, and the water, etc., are all filled with demons, who are of an elastic, ethereal nature, and who officiate as intermediate agents between the gods and mankind. They preside over the elements and organic life. Upon them depend the growth, the inflorescence, the virtue, and the perfection of plants; and hence all plants which bloom in any given month or under a particular zodiacal sign, are decidedly influenced by the god to whom such sign or month is sacred! Behold the origin of sacred plants."

In no part of the world has ANIMAL-WORSHIP (which see) been carried to such an extent as in ancient Egypt. Every small town or district had its sacred animal, and a temple consecrated to its worship, with a whole retinue of priests or priestesses to conduct the service. At Thebes, the sun-city of Ammon, the ram was worshipped; at Mendes, the goat; at Cynopolis, the dog; at Lycopolis, the wolf; at Bubastis, the cat; and at Tachompso, the crocodile. A few of the sacred animals were worshipped with far more reverence than all the others. This was more especially the case with the three sacred bulls, *Mnevis*, *Onuphis*, and *Apis*. Herodotus gives animal-worship a colouring, which could only apply to it as practised by the more intelligent and thoughtful of the Egyptian people. "In the presence of these animals," says he, "the inhabitants of the cities perform their vows. They address themselves as supplicants to the divinity who is supposed to be represented by the animal in whose presence they are." The great mass of the community were not likely to entertain any other idea than that the animals themselves were divinities, and, therefore, to be worshipped as such. These sacred animals, accordingly, were feasted in the most sumptuous manner, had gorgeous couches prepared for them, and when they happened to die, their votaries went into mourning, buried them with great pomp, and erected magnificent tombs over their place of interment. So far did the Egyptians carry this species of idolatry, that, as Pomponius Mela informs us, they worshipped the images of many beasts, as well as the beasts themselves. And Strabo says, that the Egyptians had no images of men in their temples, but only of beasts. It is quite possible that the extraordinary veneration in which they held certain animals may have been connected with their belief in transmigration. Herodotus says, "The ancient Egyptians believed that when the body is dissolved, the soul enters into some other animal which is born at the same time, and that after going the round of all the animals that inhabit the land, the waters, and the air, it again enters the body of a man which is then born. This circuit, they say, is performed by the soul in three thousand years." While the Egyptians believed in the continued existence of the soul after death, they considered it of the utmost importance that the body should be carefully preserved.

Hence the practice of embalming the bodies of the dead, and the attention bestowed upon the preparation of mummies.

Among the offerings presented to the Egyptian deities, libations and incense held the first place, accompanied with fruit, flowers, and other productions of the soil; but animals of different kinds, particularly oxen and birds of various descriptions, were also set before them. Herodotus gives an account of a sacrifice to Isis, the greatest of the Egyptian goddesses. "After the previous ceremony of prayers," says he, "they sacrifice an ox: they then strip off the skin, and take out the intestines, leaving the fat and the paunch; they afterwards cut off the legs, the shoulders, the neck, and the extremities of the loin; the rest of the body is stuffed with fine bread, honey, raisins, figs, frankincense, myrrh, and various aromatics; after this process they burn it, pouring on the flame a large quantity of oil: while the victim is burning, the spectators flagellate themselves, having fasted before the ceremony; the whole is completed by their feasting on the residue of the sacrifice." The same author tells us that in Egypt it was accounted a capital offence to sacrifice a beast that had not been stamped with the seal of the superintending priest, and thus legally attested as being fit for sacrifice.

The priesthood, including both the chief priests or pontiffs, and the minor priests, held the first rank in Egypt next to the king. They were divided into different colleges according to the deity in whose service they were employed. And besides the priests there were also priestesses of the gods, or of the kings and queens, each of whom bore a title indicating her peculiar office. Herodotus asserts that women were not eligible to the priesthood, but the historian probably refers to the office of pontiff or the higher sacerdotal orders, as in another place he himself speaks of women devoted to the service of Ammon. The office of the priesthood usually descended from father to son, and all who held the office enjoyed important privileges, which extended also to the whole family. They were exempt from public taxes, and were provided for from the public stores. When Pharaoh, by the advice of Joseph, bought up all the land of the Egyptians, the land of the priests was excepted, nor was the tax of the fifth part of the produce entailed upon it as on that of the other part of the people. We learn from Diodorus Siculus, that the land was divided into three portions, one of which belonged to the king, a second to the priests, and a third to the soldiers.

The priesthood in Egypt was of various orders. The chief or high priest occupied the most honourable station. He superintended the immolating of the victims, the processions of the sacred boats or arks, the presentation of the offerings at the altar or at funerals, and the anointing of the king. On these occasions he was covered with a sort of mantle made of an entire leopard skin. "Various in

signia," says Sir John G. Wilkinson, "were worn by them, according to their rank or the ceremony in which they were engaged; and necklaces, bracelets, garlands, and other ornaments were put on during the religious ceremonies in the temples. Their dresses were made of linen, which, as Plutarch observes, is perfectly consistent with the customs of men anxious to rid themselves of all natural impurities; for certainly, he adds, it would be absurd for those who take so much pains to remove hair and all other superfluities from the body, to wear clothes made of the wool or hair of animals. Their prejudice, however, against woollen garments was confined to the under robes, it being lawful for them to put on a woollen upper garment for the purpose of a cloak; and cotton dresses were sometimes worn by the priests, to whom, if we may believe Pliny, they were particularly agreeable. But no one was allowed to be buried in a woollen robe, from its engendering worms, which would injure the body; nor could any priest enter a temple without previously taking off this part of his dress. Their sandals were made of the papyrus and palm leaves, and the simplicity of their habits extended even to the bed on which they slept. It was sometimes a simple skin extended upon the bare ground; sometimes it consisted of a sort of wicker work made of palm branches, on which they spread a mat or skin; and their head, says Porphyry, was supported by a half cylinder of wood, in lieu of a pillow."

Of the ordinary priests, those who served the great gods were looked upon as of higher rank than those who belonged to the minor deities. In many provinces and towns, those who were connected with particular temples were in greater repute than others. Thus the priests of Ammon held the first rank at Thebes, those of Pthah at Memphis, those of Re at Heliopolis. The dresses of the priests were similar to those of the nobility, and consisted of an under garment like an apron, and a loose upper robe with full sleeves, secured by a girdle round the loins, or of the apron and a shirt with short tight sleeves, over which was thrown a loose robe, leaving the right arm exposed. Sometimes when engaged in sacred duty the priest threw aside the upper garment, and wore only an ample robe bound round the waist, which descended over the apron to his ankles; and on some occasions he was dressed in a long full garment, reaching from below the arms to the feet, and supported over the neck with straps.

Distinct from the priesthood the ancient Egyptians had also a class of prophets or sacred scribes. Accordingly, the sixth line of the Rosetta stone thus enumerates the members of the Egyptian hierarchy: "The chief priests and prophets, and those who have access to the shrines to clothe the gods, and the wing-bearers, and the sacred scribes, and all the other sacred persons." The wing-bearers appear to have been a higher order of the sacred scribes; for Diodorus Siculus expressly mentions the wearing of

wings on the head as a peculiarity of the sacred scribes, while Clemens Alexandrinus uses the expression, "having wings upon the head" as synonymous with the expression, "sacred scribe." This order was particularly skilled in divination, and we find Moses making a distinction between the prophets and the diviners in Deut. xiii. 3, "Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." The costume of the sacred scribe consisted of a large apron, either tied in front, or wound round the lower part of the body; and the loose upper robe, with full sleeves, which in all cases was of the finest linen; he is also described as occasionally wearing feathers on his head.

The whole order of the priesthood was treated in Egypt with the utmost respect, and they were thus enabled to exercise great influence over the people. The chief cause of the ascendancy which they possessed is to be attributed to the mysteries of their religion, which were carefully concealed from the great mass of the community, and revealed only to the favoured few. These mysteries of the Egyptians, like the Eleusinian mysteries among the Greeks, consisted of two degrees, usually termed the greater and the less. The privilege of initiation into the greater mysteries was reserved for the priesthood alone, and, accordingly, even the heir apparent to the throne was not instructed in these mysteries until he came into full possession of the kingdom, when, in virtue of his kingly office, he became a member of the priesthood, and the head of the religion of the country.

The fundamental principle which lay at the foundation of the ancient religion of Egypt, in its esoteric or hidden form, was the existence of one Supreme Being, the Self-Existent, Independent God. So vast and varied was the Egyptian Pantheon, that this great truth was completely concealed from public view. The first and highest manifestation of the Supreme God is in *Cneph*, the Creator, and the next *Pthah*, the organizer of the world; the one deity giving birth to matter, and the other shaping it into form. *Osiris* presents himself as the sun, the active principle in nature; *Isis* as the moon, the passive, dark, material principle. From the union of these two, the whole creation assumes fertility and life. Besides these great beings who give rise only to good, there is a dark principle of chaos, called *Buto* or *Athyra*, who gives birth to *Typhon*, the great originator and representative of evil, who, marrying *Nephtys* or perfection, originates that mixture of good and evil which both the physical and moral aspect of the world presents.

But besides the metaphysical view of the ancient Egyptian religion, it has also been considered by many writers, as conveying to the initiated a splendid chart of astronomical and chronological science;

while all the while to the uninstructed vulgar it was a system of the grossest and most debasing idolatry. The most ancient popular rites of the Egyptians were, according to Creuzer, of the nature of orgies, and the fundamental character of their religion was Bacchanalian. Sensual songs were sung accompanied with noisy instruments. The people bowed down with reverence before the very beasts of the field, and worshipped the creature, to the exclusion of "the Creator, who is God over all, blessed for evermore."

EICETÆ, an order of Syrian monks in the ninth century, who held dancing to be an essential part of Divine worship, and, accordingly, in their sacred assemblies they danced and sung praises to God. This practice they defended, by appealing to the example of Miriam, the sister of Moses, who led the dance of the Israelites after the passage over the Red sea; and also to the example of David, who danced before the ark. Though these *Eicetæ* met with few imitators, John Damascenus thought it necessary to expose their error.

EIKTHYRNIR, a stag in the ancient Scandinavian mythology, which stands over Valhalla, the final abode of the righteous, and feeds upon the leaves of the famous tree, called Lærath, and while he is feeding, so many drops fall from his antlers down into Hvergelmir, that they furnish sufficient water for the rivers that, issuing thence, flow through the celestial abodes.

EILEITHYIA, the goddess of birth among the ancient Greeks, who assisted women in labour, either hastening or protracting it at her pleasure. At an earlier period there were two goddesses bearing this name, the one favourable, the other unfavourable, both of them daughters of *Hera*, the goddess of marriage. The worship of Eileithyia was first practised among the Dorians in Crete, from whence it passed into Attica, where she was worshipped by the Athenians. In many different parts of Greece there were temples built in honour of this goddess.

EIRENE, the goddess of peace, worshipped by the ancient Greeks and Romans. At Athens altars were erected, where sacrifices were offered to propitiate her favour. There was also a splendid temple built to her at Rome by the Emperor Vespasian, under her Latin name *Pax*.

EISITERIA, sacrifices which the senate at Athens were accustomed to offer to Zeus and Athena before they commenced the public deliberations of each session. Libations were offered, and a festival was held on the occasion.

ELAPHEBOLIA, an ancient Grecian festival, celebrated in honour of ARTEMIS (which see) at Hyampolis in Phocis. It was instituted in commemoration of a victory gained over the Thessalians. The name of the festival is probably derived from a peculiar kind of cake, made in the form of a stag (Gr. *elaphos*), which was offered to the goddess on the occasion. This sacred festival was celebrated not only in Phocis, but in other parts of Greece.

ELATIO, the name given among the ancient Romans to the ceremony of carrying out the dead body on the day of burial, with the feet towards the gate, to intimate that the deceased was taking his final departure from his former home. The ancient Greeks also adopted the same custom.

ELCESAITES, a Christian sect which appeared in the second century. It derived its name from Elcesai or Elxai, a Jew by whom it was founded. Epiphanius, who gives an account of this sect, expresses his doubts whether it ought to be ranked among Christian or Jewish sects. The Elcesaites rejected both the eating of flesh and the offering of animals, explaining the entire sacrificial worship as not a part of Judaism, but a corruption of it. They held in great veneration an apocryphal book called 'Steps of Jacob,' in which the patriarch is introduced discoursing against the sacrificial and temple worship. They reckoned the renunciation of all worldly goods as an essential part of religious perfection. The members of this sect were willing to take the name of *Ebionites*, as the poor in spirit, glorying in the name as inherited by them from the first founders of the church at Jerusalem, who renounced all temporal possessions, and enjoyed an unconditional community of goods. This sect were decidedly opposed to the feeling which was arising at that early period in favour of celibacy; and in opposition to such a notion, they expressed their partiality for early marriages, which, according to the custom of the Jews, they urged upon all their followers.

ELDERS (JEWISH). The Hebrew word in the Old Testament, which is translated elders, literally signifies seniors, or persons advanced in life; and such alone were selected to occupy stations of dignity and authority. Hence elder became an established title of office. Even while the Israelites were in Egypt, they seem to have had elders. Hence the command of God to Moses, Exod. iii. 16, "Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt." During the journeyings of the Israelites in the wilderness, the elders of Israel are frequently referred to. The Jews gave this title of elder to most of their officers, civil as well as ecclesiastical, long before synagogues were established. From the time of Moses they had elders over the nation, as well as over every city and smaller community. In the wilderness Moses established a council of seventy to assist him in governing the people. These were appointed from the urgent necessity of the case, and accordingly, their office appears to have been only temporary, and not to have survived the days of Moses. Indeed, after that time, no mention is made of it by any one of the Old Testament historians, prophets, and poets. Elders do not occur until the introduction of the synagogue worship, when they are found as rulers of the synagogue.

On some occasions there was only one elder, when we find the expression, "the ruler of the synagogue." But most frequently there was more than one elder, as in Acts xiii. 15. And Jewish writers affirm that three was the proper number. In certain matters of judgment three appear to have been necessary. These sat in judgment on matters of discipline and worship, but they did so also on a variety of offences, both civil and criminal. They judged in pecuniary matters, in matters of theft, of losses, of restitution, of the admission of proselytes, and of the laying on of hands.

Great variety of opinion has existed among the learned on various points in reference to these elders of the synagogue, but all writers of weight, whether Jewish or Christian, unite in maintaining that there was in every synagogue such a bench of elders who conducted its discipline and managed its affairs. Vitringa, who has written a very elaborate work on the ancient synagogue, alleges that the greater number of the Jewish elders did not usually preach, but simply acted as rulers in ecclesiastical matters. When the congregation were met, the elders occupied a semicircular bench, in the middle of which sat the chief ruler, and his colleagues on each side of him.

ELDERS (CHRISTIAN), office-bearers in the Christian church frequently mentioned in the New Testament. The name of elders or seniors is probably given in this case, because of the knowledge, gifts, and experience which they ought to have. The elders mentioned in the New Testament were of different kinds, preaching elders or ministers, who labour in word and doctrine, teaching elders or DOCTORS (which see), and ruling or governing elders. The term "elders," however, is usually limited in Presbyterian churches, at least in ordinary parlance, to the last-mentioned class, those whose sole office it is to rule or govern in the church, individuals being chosen from the ordinary membership of the church expressly to join with the pastor in the exercise of government or rule in the congregation. Such lay elders, as they are often termed, are denied by Episcopalians to be of Divine institution, while the Congregationalists maintain that the Scriptures make mention of no other office-bearers in the Christian church besides *pastors* and *deacons*.

Presbyterians maintain that the office of ruling elder is not a human, but a Divine institution, and in proof of this assertion, they are wont to refer to various passages in the Word of God. The first which may be mentioned is Rom. xii. 6, 7, 8, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." In this passage it is argued the office of ruling is plainly distinguished from those of teach-

ing, exhorting, and giving, or, in other words, from the peculiar work of the pastor, the doctor, and the deacon. A second passage, which is generally adduced in support of the Presbyterian opinion is, 1 Cor. xii. 28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Here the apostle enumerates office-bearers both of an extraordinary and ordinary description. Among the latter occur what are called governments or governors, the abstract being used for the concrete. These governors are mentioned as a distinct class from apostles, prophets, and teachers, as well as from helps or helpers. Being governors they cannot be deacons, who, even by the admission of Congregationalists, have no rule over the church. There is then, Presbyterians allege, no other class of office-bearers to whom the name governors in this passage can be applied except to the ruling elders whose special duty is government or rule over the congregation. The only other passage which is commonly quoted in proof of the Divine authority of the office of ruling elders is 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." Various explanations have been given of this much-disputed passage. To quote from Dr. Dick, "Some say that the elders who rule well are diocesan bishops, and that those who labour in word and doctrine are preaching presbyters; but besides that, contrary to their own system, they thus assign greater honour to presbyters than to bishops, there were no such bishops in the apostolic church; and this hypothesis must be abandoned. Others tell us that the former are ordinary bishops and presbyters, and the latter evangelists; as if it had been the business of bishops and presbyters in the primitive church to rule, and of evangelists to preach, without having any concern in the government of the church. Again, it has been supposed that the rulers here mentioned are deacons; and the labourers in word and doctrine, the ministers of the word; but deacons have nothing to do with the government of the church. Some have fancied two kinds of elders, of whom some preached the word, and administered the sacraments; while others were employed in reading the Scriptures to the people, and performing other inferior offices." But the Presbyterian argument founded on this passage, as briefly but effectively stated by Dr. Dick, is, "There are elders, who, although they rule well, are not worthy of double honour, unless they labour in word and doctrine. But there are elders who are counted worthy of double honour, because they rule well, although they do not labour in the word and doctrine. Therefore, there are elders who are not teaching or preaching elders, that is, they are ruling elders only. The premises are clearly laid down in the passage, and the conclusion is therefore legitimate."

It is a fundamental principle of Episcopacy, as distinguished from Presbytery, that bishops are of a different order from presbyters or elders, while Presbyterians allege that they are of the same order, and on the same level as to rank or authority. This question, however, has been discussed under the article BISHOP, and will again fall to be noticed under EPISCOPACY. Meanwhile we limit our remarks in the present article to the ruling elder in the Presbyterian churches. Not only do these churches appeal to Scripture as sanctioning such an office in the church of God, but they are in the habit of adducing quotations both from the early and later Fathers, as a subsidiary argument in its favour. Clemens Romanus, who lived towards the close of the first century, addresses the Corinthian Christians thus, "It is a shame, my beloved, yea, a very great shame to hear, that the most firm and ancient church of the Corinthians should be led by one or two persons to rise up against their elders." Ignatius, who lived at the close of the first and the beginning of the second century, speaks often in his epistles, of elders as office-bearers in the church. Thus he says to the Ephesians, "I exhort you, that you study to do all things in a divine concord: your bishop presiding in the place of God, your elders in the place of the council of the apostles, and your deacons, most dear to me, being entrusted with the ministry of Jesus Christ." And again, to the Magnesians, "Do nothing without your bishop and elders." This Father calls the presbyters or elders of each church which he addresses, the sanhedrim or council of God. Hippolytus, also, often in his writings speaks of these elders as existing and exercising authority in his day. Thus, in his tract against the heresy of Noetus, he tells us, that "the elders cited Noetus to appear, and examined him in the presence of the church;" and again, "the elders summoned him a second time, condemned him, and cast him out of the church." Origen too, who flourished little more than two hundred years after Christ, says, "There are some rulers appointed, whose duty it is to inquire concerning the manners and conversation of those who are admitted, that they may debar from the congregation such as commit filthiness." This passage is believed by Presbyterians clearly to prove, that in the days of Origen the government and discipline were not conducted as Congregationalists would have it, by the entire body of communicants, but by a bench of separate rulers or governors. The description also which the Fathers give of the manner in which the bishop or pastor and his elders were seated during divine service, throws considerable light on this subject. Several of the early Fathers tell us, that when the church was assembled for public worship, the bishop or pastor was commonly seated on the middle of a raised bench or semi-circular seat at one end of the church; that his elders were seated on each side of him, on the same seat, or on seats immediately adjoining, and commonly a little lower;

and that the deacons commonly stood in front of this bench. The whole of this arrangement was evidently drawn from that of the Jewish synagogue. It is remarkable that the Syrian Christians in Malabar, whom Dr. Claudius Buchanan visited, and whom he considers as having settled in the East within the first three centuries after Christ, had three ruling elders belonging to the church.

It has been often asserted by Episcopalians and Congregationalists, that lay-elders were unknown to the church before the days of Calvin in the sixteenth century, when that eminent reformer introduced Presbyterian order into the church of Geneva. But the most satisfactory evidence exists that the office of elder, as distinguished from that of pastor, was recognized among the Waldenses, a Christian sect which traces its origin almost to apostolic times. In the Confession of Faith of this very ancient body of Christians, it is explicitly declared, that "it is necessary for the church to have pastors to preach God's word, to administer the sacraments, and to watch over the sheep of Jesus Christ, and also elders and deacons, according to the rules of good and holy church discipline and the practice of the primitive church." The Bohemian Brethren also, who drew up a 'Plan of Government and Discipline' in 1616, mention elders as acknowledged office-bearers in their church, and at the close of the document they say, that "this is the ecclesiastical order which they and their forefathers had had established among them for two hundred years." The description which this church gives of the office of elders plainly identifies it with the same office which still exists in all Presbyterian churches. "Elders (*Presbyteri, seu Censores morum*) are honest, grave, pious men, chosen out of the whole congregation, that they may act as guardians of all the rest. To them authority is given (either alone or in connection with the pastor) to admonish and rebuke those who transgress the prescribed rules, also to reconcile those who are at variance, and to restore to order whatever irregularity they may have noticed. Likewise in secular matters, relating to domestic concerns, the younger men and youths are in the habit of asking their counsel, and of being faithfully advised by them. From the example and practice of the ancient church, we believe that this ought always to be done; see Exodus xviii. 21.—Deut. i. 13.—1 Cor. vi. 2, 4, 5.—1 Tim. v. 17." Comenius the historian says, in speaking of elders in the Bohemian church, "They are styled judges of the congregation, or censors of the people, and also ruling elders." It seems plain, therefore, that long before the period of the Reformation, office-bearers bearing the name, and discharging the duties of elders, were known in several sections of the Christian church. And nowhere more strongly than in the writings of the Reformers themselves do we find testimony borne to the apostolical warrant of the office of the eldership, and its actual existence in the early ages of the ancient church.

The great body of the Protestant churches, indeed, when they had separated from the Church of Rome, and proceeded to set up distinct organizations of their own, were almost unanimous in adopting and maintaining the office of ruling elder. At this day all the Protestant churches on the continent of Europe, both Lutheran and Calvinistic, agree with the Presbyterian churches, both in Britain and America, in this particular point of ecclesiastical government and administration, their consistories being universally composed of both ministers and laymen.

The office of the eldership is regarded by Presbyterians as not only useful, but absolutely essential, to the due discharge of discipline and rule in the Church of God. According to the canons by which the Church of England is regulated, the exercise of discipline rests with the minister, assisted by the churchwardens, although there is confessedly no warrant in Scripture for the existence of the latter class of officers. But instead of intrusting the responsibility, as such an arrangement virtually does, to the pastor alone, Presbyterians allege that there is no example in Scripture of a church being intrusted to the government of a single individual. Such a thing was unknown in the Jewish synagogue. It was unknown in the apostolic age. In all the primitive churches we find a plurality of elders, and while some were employed in preaching and exhorting, others were wholly restricted to the duty of ruling in the church.

The Congregationalists, however, while they admit that it is neither in accordance with Scripture nor reason that the pastor should stand alone in the inspection and government of the church, maintain that it is competent for the whole body of the church members to aid him in this important and arduous work. In reply to this, Presbyterians are wont to argue that the great majority of members of the church are altogether unqualified for rendering the aid contemplated, and even though qualified, could scarcely be expected regularly to give their services in this difficult and often delicate work. Accordingly, in Congregationalist churches it is not unusual for the pastors to have a committee of the most pious, intelligent, and prudent of the church-members, who consider each case of discipline in private, and prepare it for decision in the public assembly of the church; thus virtually admitting the necessity of a body of ruling elders.

Another class of objections to the office of ruling elders, as it exists in Presbyterian churches, is thus noticed by Dr. Miller of America: "There are some, however, who acknowledge that there ought to be, and must be, in every church, in order to the efficient maintenance of discipline, a plurality of elders. They confess that such a body or bench of elders was found in the Jewish synagogue; that a similar eldership existed in the primitive church; and that the scriptural government of a Christian congregation cannot be conducted to advantage without it.

But they contend that these presbyters or elders ought all to be of the teaching class; that there is no ground for the distinction between teaching and ruling elders; that every church ought to be furnished with three or more ministers, all equally authorized to preach, to administer the sacraments, and to bear rule. It requires little discernment to see that this plan is wholly impracticable; and that if attempted to be carried into execution, the effect must be, either to destroy the church, or to degrade, and ultimately to prostrate the ministry. It is with no small difficulty that most churches are enabled to procure and support one qualified and acceptable minister. Very few would be able to afford a suitable support to two; and none but those of extraordinary wealth could think seriously of undertaking to sustain three or more. If, therefore, the principle of a plurality of teaching elders in each church were deemed indispensable, and if a regular and adequate training for the sacred office were also, as now, insisted on; and if it were, at the same time, considered as necessary that every minister should receive a competent pecuniary support, the consequence, as is perfectly manifest, would be, that nineteen out of twenty of our churches would be utterly unable to maintain the requisite organization, and must of course become extinct. Nay, the regular establishment of gospel ordinances, in pastoral churches, would be physically possible only in a very few great cities or wealthy neighbourhoods." The allusion in this passage is evidently to the Sandemanians, and a few other sects, whose churches have a plurality of teaching elders, who, instead of giving themselves wholly to the work of the ministry, devote their chief time and attention to secular pursuits.

It is important to bear in mind that, although for the purpose of preserving the distinction between teaching and ruling elders, the term lay-elders is often used, the office of the eldership is, nevertheless, essentially spiritual. It is spiritual in its warrant, in its nature, and in its design. Hence the objection is altogether fallacious, which Dr. Davidson brings forward against the office of the eldership, in so far as it is argued from 1 Tim. v. 17, and other passages in the writings of the apostles, that it "implies that a distinction between the laity and clergy was made in the apostolic period." No such inference is legitimately deducible from the office, as it exists in Presbyterian churches, which Dr. Davidson well knows is strictly and exclusively spiritual. In reality it implies nothing more than that in apostolic times the ordinary unofficial membership of the church was distinguished from the spiritual office-bearers. The whole arguments, indeed, of this writer, who is well known to have abandoned Presbyterianism for Independency, are strangely irrelevant. He reasons, for example, thus, on 1 Tim. v. 17, which is decidedly the strongest passage in the New Testament in favour of the ruling

elder: "Elder is the appropriate appellation of bishop in other places of the New Testament. It is, therefore, agreeable to usage to understand it of bishops alone in the present text." Unfortunately for this argument, it so happens that all *bishops* were *elders*, the word "elders" being the more comprehensive term, but it was not true that all elders were bishops, as it is admitted even by Dr. Davidson himself, that "some elders ruled while others preached." Another argument founded on the same passage of Scripture is thus expressed, "Stated and ordinary bishops are elsewhere said to rule." This is admitted on all hands, but in no respect does it affect the question whether there are not other office-bearers whose sole function it is to rule. Again, reasoning on the same passage, Dr. Davidson says, "Double honour, of which the elders who rule well are counted worthy, must mean double maintenance, as the succeeding context shows. But in no passage of Scripture do we find the least intimation or command towards contributing to the temporal support of an order of men who do not teach or preach in public. Such contributions are due to pastors and bishops—to speaking, not to silent elders." To which Dr. King well replies, "This is saying and unsaying to perfection. Of the elders for whom double honour or pay is claimed, Dr. Davidson admits that 'some ruled, while others preached;' and yet he declares now that double honour was demanded for speaking elders only. We have Dr. Davidson's admission, that some elders had not aptitude for teaching, and were wise enough not to attempt things too high for them. Were these elders, if they ruled faithfully, to be denied compensation? No, says Paul, as Dr. Davidson understands him, let those elders ruling well be amply recompensed." The fact is, that making the simple admission, that "some elders ruled, while others preached," Dr. Davidson concedes the whole point in dispute. Dr. Wardlaw, who reasons much more effectively than the author we have now referred to, endeavours to evade the force of the passage in Timothy, by alleging that the word "especially" is not meant to imply that two different classes of office-bearers were in the view of the apostle, but simply that there were some who were more laborious in word and doctrine than others, all, however, being of the same class—ruling elders. "On no other principle," says Dr. Wardlaw, "can that adverb 'especially' have its legitimate signification—the signification which the idiomatic use of it in the original language has fixed as its appropriate import, except on the principle that 'the elders who rule well,' in the beginning of the verse, are the same order of office-bearers of which those in the end of it, 'who labour in word and doctrine,' are a still more select description, adding to, the distinguishing excellence of the former, a farther distinguishing excellence of their own—those elders, namely, who to eminence in ruling joined laboriousness in teaching." It is interesting to observe, how

completely Dr. Wardlaw, in his anxiety to avoid the inference being drawn from the verse, that it gives countenance to the notion of two distinct classes of office-bearers in the Christian church, preaching elders and ruling elders, has nevertheless, by the admission that while all are ruling elders, there is "a still more select description, who labour in word and doctrine," actually interpreted the passage precisely as the staunchest Presbyterian could have wished. All the eldership rule, but some are worthy of double honour, inasmuch as they add to the exercise of rule or government in the church, an excellence superadded to their ruling power, that, namely, of labouring in word and doctrine. Or to express the same idea somewhat more briefly; all elders rule, but some preach as well as rule, and therefore deserve double honour.

The chief duty of the office of the eldership is to rule, to exercise government and discipline in the church of God. See DISCIPLINE (ECCLESIASTICAL.) The elder, however, is not a civil but an ecclesiastical ruler, having no other than moral power, which he exercises only under the authority of Christ. This is the only claim which is put forth by the ruling elder of the Presbyterian church. The duties of this officer are of a twofold character, those which regard the personal qualifications which he is bound to cultivate, and those which concern the official duties which he is bound to discharge. His qualifications are clearly laid down in the Sacred Writings. Thus, Tit. i. 5—9, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." On this plain and explicit statement it is unnecessary to enlarge. As selected to rule in the church of God, it becomes him to be an example to the brethren, "in word, in conversation, in charity, in spirit, in faith, in purity." His official duties are of a strictly spiritual character. It is his duty to assist the pastor in the inspection, guidance, and government of the special congregation to which they belong. In particular, an elder ought to strive in every way to promote the edification of all classes of the people, by aiding in the religious catechising of the young, aiding the pastor in preparing candidates for admission to the Lord's table, visiting as far as possible from house to house among the members of the congregation, warning the careless, instructing the ignorant, encouraging the timid, endeavouring to solve the doubts of the perplexed, to comfort the sick and the bereaved, and to

strengthen and build up the believer in the faith and hope of the gospel. One very important class of official duties of the elders refers to the exercise of discipline and government, in which duties they are conjoined with the pastor in a recognized court of Presbyterian churches called the *kirk-session*, or as on the Continent, the *consistory*. The number of elders in any congregation is entirely regulated by the extent and other circumstances of the congregation; two elders at least being necessary to form along with the minister a quorum of the *kirk-session*. From the First Book of Discipline, it appears, that in Scotland at one period there was a change in the eldership every year. But the Second Book of Discipline declares, that "eldaris anis lawfully callit to the office, and having gifts of God, meit to exercise the same, may not leave it again." In the Acts of Assembly of the Established Church of Scotland, an elder is required to have attained the age of twenty-one, to be a communicant, an inhabitant of the parish, residing therein at least six weeks annually, or an heritor in the parish, liable to pay stipend and other parochial burdens, or the apparent heir of an heritor of that description in the parish. By the act 1722, "the General Assembly appoints the judicatories of this church to take good heed that none be admitted to, or continued in, the office of an elder, but such as are tender and circumspect in their walk, and punctual in their attending upon ordinances, and strict in their observation of the Lord's day, and in regularly keeping up the worship of God in their families." This Act of Assembly has been repeatedly renewed and pressed upon presbyteries, but has been too often practically disregarded.

The duties of the elder in the Presbyterian church are by no means limited to the single congregation of which he has been appointed one of the rulers. It is his duty, as often as the laws and constitution of the church require, to take his seat in the higher judicatories, and there to take his share in the deliberations and decisions of the court, striving in all things to act for the glory of God, and the best interests of Christ's church and people. Every Presbytery, Synod, and General Assembly of Presbyterian churches, is composed of both ministers and elders. Each congregation is represented by one ruling elder, in all meetings of the presbytery and synod. The General Assembly consists of ministers and elders representing the different presbyteries of the church, in such proportions as the church appoints. In these several judicatories the ruling elder is in all respects on an equal footing with the pastor.

Some difference of opinion has existed among Presbyterians as to the parties in whom the right of electing elders ought to be vested. In the infancy of the Reformed church in Scotland, the mode of electing elders was by no means uniform. In some churches the existing session nominated a certain number of eligible persons, out of whom the church members made their choice. In other churches the

choice was made without the previous nomination of the session, by the communicants at large. In some churches the session appointed electors; and in others they acted as electors themselves. According to the laws of the Established Church of Scotland, new elders are chosen by the voice of the *kirk-session*. The mode of election is thus stated in Hill's Institutes: "After their election has been agreed upon, their names are read from the pulpit in a paper called an edict, appointing a day, at the distance of not less than ten days, for their ordination. If no member of the congregation offer any objection upon that day, or if the session find the objections that are offered frivolous, or unsupported by evidence, the minister proceeds, in the face of the congregation, to ordain the new elders." In the other Presbyterian churches in Scotland, England, and Ireland, the election of elders is vested in the whole communicants. In the Reformed Dutch Church in the United States, the elders and deacons remain only two years in office, and at the end of that time they retire, and others are chosen in their places. But such individuals as have once held the office are still considered as having a claim upon it, and hence the following article appears in the Constitution of that Church: "When matters of peculiar importance occur, particularly in calling a minister, building of churches, or whatever relates immediately to the peace and welfare of the whole congregation, it is usual (and it is strongly recommended upon such occasions, always) for the consistory to call together all those who have ever served as elders or deacons, that by their advice and counsel they may assist the members of the consistory. These when assembled constitute what is called the 'Great Consistory.' From the object or design of their assembling, the respective powers of each are easily ascertained. Those who are out of office, have only an advisory or counselling voice; and, as they are not actual members of the board or corporation, cannot have a decisive vote. After obtaining their advice, it rests with the members of the consistory to follow the counsel given them or not as they shall judge proper."

In almost all the Protestant churches on the Continent of Europe, both Lutheran and Reformed, the civil government either directly or indirectly exercises an influence in the election of elders. The consequence is, that the number of ruling elders in their church judicatories is frequently restricted, and the State, as in the Dutch Reformed Church, has a representative at every meeting of Synod to watch over their deliberations. The elders are chosen from the male communicants in all Protestant churches, with the exception of the Moravians and the Society of Friends, whose system of church order admits of female elders. The usual mode of ordination in the case of elders and deacons is simply by prayer, though no satisfactory reason can be given why they should not, like pastors, be ordained by the imposition of hands as well as prayer.

ELEATICS, a sect of ancient Greek philosophers, who derived their name from Elea in Magna Græcia, where Xenophanes, the founder of the school, first taught its peculiar doctrines, somewhere about the middle of the sixth century before Christ. The three principal representatives of the Eleatic sect were Xenophanes, Parmenides, and Zeno; and the result of their researches was the development of a system of absolute Pantheism. The infinite all-producing One of Pythagoras, became in the philosophy of the school of Elea the one sole Being, eternal, infinite, immutable. Xenophanes, the originator of the sect, believed in the existence of finite beings, who were simply modifications of the one infinite Being, but his disciple and successor Parmenides denied the reality even of these modifications, and taught that nothing existed but pure and absolute unity. Zeno, adopting this Pantheistic doctrine of Parmenides, attempted to defend it against all objections by showing that ideas derived from the general idea of the finite are contradictory, and that we are shut up therefore to the belief of one, sole infinite Being, who contains all within himself, or rather is all that exists. This was a decided step in the progress of error beyond the school of Pythagoras, which preceded the Eleatic school. The infinite Being had been believed to be a producer of all things by emanation from himself, but the existence of these emanations was now alleged to be impossible and contradictory. The world was demonstrated to be as complete an illusion as the *Maya* of the Hindus. The argument of Zeno against the existence of a multitude of things may be stated thus. There is but one being existing who is necessarily indivisible and infinite. To suppose that The One is divisible, is to suppose it finite. If divisible, it must be infinitely divisible. But suppose two things to exist, then there must necessarily be an interval between those two, something separating and limiting them. What is that something? It is some other thing. But then if not the same thing, it also must be separated and limited; and so on *ad infinitum*. Thus only One thing can exist as the substratum for all manifold appearances. By such a train of reasoning did this Pantheistic school reduce the whole universe to an unmeaning shadow, the One infinite Being alone possessing real existence. See **PANTHEISTS**.

ELECTI. See **COMPETENTES**.

ELECTI, a name sometimes applied to Christians in the early ages of the Christian church.

ELEMENTS. See **LORD'S SUPPER**.

ELENCHUS, an ancient Roman deity, who is supposed to have presided over liberty and truth. He is mentioned in Menander's Comedies.

ELEOS, the god of pity and compassion among the ancient Greeks. There was an altar reared to his worship in the market-place of Athens. Pausanias says, that the Athenians alone of all the Greeks worshipped this deity

ELEPHANT-WORSHIP. This animal, remarkable for its sagacity and bodily strength, has for ages been held in high veneration in various Oriental nations. Among the Hindus, Ganesa, the son of Shiva and Parvati, is represented with the head of an elephant to indicate his wisdom, and indeed this animal is usually regarded by that people as the symbol of Divine wisdom. In some of the ancient ruins of temples in India is seen the figure of a lion throwing down an elephant, denoting, as Rougemont explains it in his 'Le Peuple Primitif,' God in his just wrath destroying the wise laws which are the foundation of the world, and by his power consuming the earth. In the Hindu cosmography, upon a serpent rests a tortoise which in turn carries four or eight elephants, on whose back the universe is supported. This myth is supposed to signify that the world is founded upon the Eternal symbolized by the serpent, that all its laws are characterized by divine harmony, represented by the tortoise, and that it is maintained in all its parts by the intelligence of an all-powerful being, indicated by the elephants. In another Brahmanical myth the elephant seems to have a different symbolical meaning. From the sacred mountain of Meru a celestial river is said to descend, which, after having flowed around the city of Brahma, discharges its waters into a lake called Mansarovara. Four rivers issue from it by four rocks, pierced with an opening resembling the mouth of an animal. The four animals thus represented are the cow or the earth, from which the Gauges flows; the elephant, another Hindu symbol of the earth, which vomits forth the Hoangho; the horse or the water, which is the source of the Oxus; and, finally, the tiger, the emblem of evil, whence the Yenisei flows towards its frozen deserts. This Brahmanic myth of Meru forms a part of the Buddhist legends which have become the religion of a great part of the Chinese.

Not only, however, does the elephant occupy a conspicuous place in Oriental legends; the living animal is held in great veneration in some parts of the East, particularly in the kingdom of Siam, where the white elephant is reckoned an indispensable part of the regalia of sovereignty. The lower orders perform the *shiko*, or obeisance of submission to the white elephant. The establishment of this venerated animal, as we learn from Mr. Crawford, is very large; he has his Wun or minister; his Wun-dauk or deputy to that office; his Sarégyi or secretary, with a considerable endowment of land for his maintenance. Formerly one of the finest districts of the kingdom was the estate of the white elephant. Mr. Crawford, who was ambassador from Britain to the court of Siam, makes the following remarks on the white elephants: "The rareness of the white elephant is, no doubt, the origin of the consideration in which it is held. The countries in which it is found, and in which, indeed, the elephant in general exists in greatest perfection, and is most regarded, are those in which the worship of Buddha and the

doctrine of the metempsychosis prevail. It was natural, therefore, to imagine that the body of so rare an object as the white elephant must be the temporary habitation of the soul of some mighty personage in its progress to perfection. This is the current belief, and accordingly every white elephant has the rank and title of a king, with an appropriate name expressing this dignity—such as the ‘pure king,’ the ‘wonderful king,’ and so forth. One of the Jesuits, writing upon this subject, informs us with some *naïveté*, that his majesty of Siam does not ride the white elephant, because he, the white elephant, is as great a king as himself! Each of those which we saw had a separate stable, and no less than ten keepers to wait upon it. The tusks of the males, for there were some of both sexes, were ornamented with gold rings. On the head they had all a gold chain net, and on the back a small embroidered velvet cushion.”

When Sir John Bowring visited the court of Siam in 1855, he was presented with a lock of the sacred hair of the white elephant. The Siamese indeed regard all animals of a white colour as invested with peculiar sanctity. If a Talapoin or a Bonze meets a white cock, he salutes him—an honour which he will not pay to a prince. The white monkey also is held in special reverence, though yielding precedence to the elephant. “The monkey is a man,” say the Siamese, “not very handsome to be sure, but not less a brother.” Extravagant honours are paid to the white elephant. He is supposed to be the incarnation of some future Budha. He takes rank immediately after princes of the blood, and a tuft of his hair was one of the choicest presents lately made by the King of Siam to her majesty Queen Victoria.

ELEUSINA, a surname of DEMETER (which see), and also of PERSEPHONE (which see), derived from Eleusis in Attica, where these divinities were chiefly worshipped, and where one of the greatest festivals of ancient Greece was celebrated. See next article.

ELEUSINIAN MYSTERIES, one of the most celebrated festivals observed by the ancient Greeks. The name was derived from Eleusis, a town of Attica, where the mysteries were first introduced in honour of *Demeter*, and her daughter *Persephone*. Considerable difference of opinion exists among the learned as to the origin of these noted mysteries, but it is generally believed that they were instituted by Erechthonius, and remodelled by Eumolpus, the king of Thrace, about fourteen centuries before the birth of Christ. They were divided into the greater and the lesser mysteries; the former were observed, some authors say, annually, others every five years in autumn, and the latter in early spring, the interval between the two being at least six months. Both the autumnal and vernal mysteries appear to have had a reference to the various processes of agriculture as practised at these two different seasons of the year. The greater mysteries were dedicated to *Demeter*, and the lesser to *Perse-*

phone; in both of them *Dionysus* also occupied a conspicuous place, but especially in the lesser. And it is plain that an affinity was recognized as existing between these three divinities among the Romans at least, for they had a temple in common at Rome near the *circus maximus*. The lesser mysteries were celebrated at Agræ in Attica, a place on the Ilissus. In preparation for the festival a season of fasting was observed, and it was closed by a series of purifications in the Ilissus, which were superintended by a priest called *Hydranos*, assisted by a torch-bearer or *Daduchus*. As an essential part of the festival, it was customary to sacrifice a sow, or a bull, or both, and after the performance of the lustral ceremonies in the river, a candidate for initiation into the mysteries was required to place his feet upon the skins of the victims which had been sacrificed, and in this position an oath was administered to him by the *Mystagogue*, binding him to preserve inviolable secrecy on all subjects connected with the mysteries. The novice then pronounced the sacred formula, which De Sacy thinks was the watchword of the *mystæ* or initiated. It was couched in these terms, “I have drunk the *kukëon*; I have taken the goblet from the shrine, and according to custom put it into the flask, and thence back again into the shrine.” During all these solemnities the candidates for initiation were not allowed to enter the temple of *Demeter*, but remained in the vestibule. Some time elapsed before they could be admitted to the greater mysteries, when instead of *Mystæ* they were called *Epoptæ* and *Ephyri*. There appear to have been five degrees of rank among the initiated, of which the two first were limited to purifications; the third to the preparatory ceremonies; the fourth admitted into the lesser mysteries, and conferred the title of *Mystæ*; and the fifth gave admission to the greater mysteries, and conferred the title of *Epoptæ*.

The ancients held all mysteries, but especially the Eleusinian, in the highest estimation. *Isocrates* speaks of *Demeter* as having introduced the mysteries, “which,” says he, “fill the souls of those who participate in them with the sweetest hopes, both as to this and the future world.” Hence it was a common proverbial saying, that in the mysteries no one is sad. Different opinions have been entertained as to the time which was allowed to pass before those initiated in the lesser mysteries could be admitted into the greater. *Plutarch* says it was a year, and *Scaliger* alleges five years. The greater mysteries of Eleusis commenced on the fifteenth day of the Greek month *Bœdromion*. They were celebrated both at Athens and Eleusis, and lasted during nine days. The ceremonies of each of these days are thus described by *Mr. Gross*: “On the first day of the festival, the initiates of the lesser mysteries assembled and took the necessary measures for their admission into the greater: it was the day of preparation. The second day borrowed its name from the hortatory phrase *Alade Mystai*—to the sea, ye ini-

tiated; for on this day the initiated or Mystai marched in procession to the Saronic gulf, or at least to one of its inlets. On account of its saline properties, sea-water was deemed among the ancients to be especially efficacious in the cure of physical maladies, and the washing and bathing in it from religious motives was therefore typical of moral purity. The third day was fast-day, and it was spent in a total abstinence from all sensual enjoyments. It was observed in commemoration of the sorrow of the goddess Ceres, on account of the abduction of her daughter, fondly denominated Korē, the maiden, but commonly known as Proserpine, by the enamoured and inexorable Pluto. As an offering was made to Ceres and Proserpine during the festival, the presumption is that the fourth day of the celebration was dedicated to this solemnity. The fifth day was called the *Lampadōn Hemera*, the day of torches; thus distinguished because on it the initiated went two and two in procession, each bearing a torch in his hand, into the temple of Ceres at Eleusis, the Daduch, with a torch the size of which corresponded to his superior dignity, leading the way. The torches were passed from hand to hand, and the smoke and flames which issued from them were considered to possess a purifying virtue. Their introduction into the mysteries is ascribed by mythology to the circumstance that Ceres, while perambulating the whole earth in search of her lost child, illumined her wearisome path with torchlight. Iacchus, the son and ward of Ceres, and one of the surnames of Bacchus, gave appellative distinction to the sixth and most solemn day of the festival. On this emphatically jubilant day, young Iacchus, thus named from *iachein*—the same as *clamare* in Latin, in allusion to the shouts which the votaries of Bacchus raised at the festival of their god, being crowned with a myrtle-wreath, was carried from the Ceramicus, a public walk at Athens, to Eleusis. The initiated, likewise crowned with myrtle and displaying the usual Bacchus symbols—the thyrsus, ivy leaves, etc., followed the youthful deity in solemn procession. The frequent exclamations of Iacchus, or rather Iacchos, and the chanting of pæans, still farther distinguished this procession from that of the torches, at once so stately and so taciturn. Iacchus had a temple at Athens, which bore his name, and was called *Iaccheion*; he was worshipped as the mediator between Ceres and her votaries, and hence his frequent invocation by the initiated on this occasion. On the seventh day the initiated returned to Athens by the *sacred road*, a distance of ten miles, stopping at various places rendered sacred by tradition, or significant from their connection with religion; as, at the site where the first fig-tree grew, and hence called the *holy fig-tree*; at the bridge which spanned the river Cephissus, etc. At the latter place they were met by many of the people of the neighbourhood, when both parties indulged towards each other in good-humoured jests and railleries, and this mutual

jocosity and alternate play of wit was denominated *Gephourismos*—the teasing at the bridge.

"The eighth day bore the appellation of *Epidauria*, which appears to have been sacred to Æsculapius, the god of medicine and the symbol of the mature autumnal harvest, and to have borrowed its name from *Epidaurus*, a town in the north of Argolis, in Peloponnesus, chiefly dedicated to the hygienic god, who had a famous temple there. If mythic record can be relied upon, it once happened on this day that Æsculapius came too late to the festival, and had therefore to be initiated by a posteal or after-consecration. From this precedent, so encouraging to the dilatory, all late comers were permitted to enjoy the same unenviable privilege. In his Eleusinian connections with Ceres, Æsculapius is the same as Erisichthon: a fact which sufficiently accounts for his presence at the solemnities of the goddess.

"*Plēmochoē* was the term which distinguished the ninth and last day of the Eleusinian solemnities. It owed its distinctive appellation to a tureen or flat-bottomed earthen vessel; for on this day two vessels answering to this description were filled with wine, when the contents of the one was poured out towards the rising, and that of the other towards the setting sun. While the libation was offered, the initiated—as it appears from Proclus on Plato—looked alternately towards heaven and earth, as if they were there recognizing and adoring the father and mother of all things, pronouncing as they did so, the words *Uie Tolmie*."

The most impressive ceremony of the whole festival season was the *Epopteia*, which was said to have taken place at midnight of the sixth day of the festival. It was performed in the vestibule of the temple of Demeter, all the uninitiated being commanded to withdraw. The initiated commenced by again taking the oath which they had already taken in the lesser mysteries, and repeating the sacred formula, after which they clothed themselves in a new dress, over which they threw a fawn skin. Thus equipped, they were saluted with the words, "May you be happy," "May the good demon attend you." At this point in the ceremony, the assembly was suddenly enveloped in darkness, lightning flashed, thunder rolled, and unearthly noises resounded through the apartment, while monstrous forms appeared on all sides, filling the mystæ with horror and consternation. This scene of darkness and confusion has been supposed to symbolize the chaotic state of primitive matter before the work of creation introduced order and beauty into this lower world.

The scene now suddenly changed, and the Mystæ, led by the Hierophant or Mystagogus, were admitted into the inner temple or sanctuary of Demeter, which was most brilliantly lighted up for the occasion, and where stood the statue of the goddess splendidly adorned. Here the initiated was dazzled with the brightness of the light which shone every

where around him, and his ears were saluted with the sweetest and most harmonious sounds; a myrtle crown was placed upon his head, and under the magical influence of what was termed a state of *Autopsia*, he beheld the fairest and most enchanting scenes, while a thrill of indescribable enjoyment passed through his soul—the foretaste of future and eternal bliss. In the midst of this delirious ecstasy, the initiated was startled by a voice exclaiming *Conx Ompan*, cabalistic and unintelligible words, which brought the imposing ceremony to a close.

Besides vocal and instrumental music, the greater Eleusinian mysteries were also celebrated with public shows and games, which lasted for several days, but the most noted of these spectacles was the *Taurilia* or bull-fights, with which the whole festival terminated. In no way could the Athenians more significantly express their obligations to the goddess who taught them the art of agriculture, than by sacrificing to her bulls, and making libations of the blood of these animals, which were so eminently useful to every tiller of the ground.

From the date of their initiation the mystæ were under the strongest vows of secrecy, and the garment they had worn upon the occasion of their first admission to the mysteries was not to be laid aside as long as its fragments would hang together, and the shreds of it were to be dedicated at some shrine as a memorial of their due performance of the mysteries of *Demeter* or *Ceres*. The privilege of initiation was eagerly coveted, as ensuring greater happiness on earth, and a higher place among the blessed in a future life. So great was the respect, indeed, in which the mysteries were held, that it was considered no small cause of reproach against Socrates, that he had neglected endeavouring to obtain his initiation.

The Eleusinian mysteries retained such a firm hold of the minds of the Greeks, that they survived all the changes which befell their country, and continued till the reign of the elder Theodosius. De Sacy thinks that Egypt was the cradle of these secret rites, and that they were intended to symbolize the principal operations of nature. Thirlwall, however, in his 'History of Greece,' represents them as "the remains of a worship which preceded the rise of the Hellenic mythology and its attendant rites, grounded on a view of nature less fanciful, more earnest, and better fitted to awaken both philosophical thought and religious feeling." What secrets were revealed to the initiated in the greater mysteries, it is impossible to do more than conjecture. But it is more likely that they were of a moral than a physical character, and, indeed, the ancients generally seemed to entertain the idea, that the main secret communicated was the assurance of a future state of happiness beyond death and the grave.

ELEUTHEREUS (Gr. *eleutheros*, free), a surname of *Diomysus* or Bacchus, and also of *Zeus* or Jupiter. It corresponds to the Latin name *Liber*.

ELEUTHERIA, an ancient Grecian festival in-

stituted after the battle of Plataæ, in honour of *Zeus Eleutheros* or the Deliverer. It was celebrated annually, when delegates assembled at Plataæ from all parts of Greece, to offer sacrifices in grateful remembrance of the deliverance of their country from the power of barbarians. Every fifth year games were celebrated, and the successful competitors were crowned with chaplets. Plutarch gives a minute account of the annual festival of Eleutheria, which existed even in his time. On the sixteenth day of the month Maimacterion, the solemnity commenced with a procession which marched at early dawn through the town, preceded by a trumpeter, who blew the signal for battle, and followed by waggons loaded with branches of myrtle and chaplets of flowers. After these came a black bull and a number of youths carrying libations for the dead. In the rear of the whole procession walked the archon or chief magistrate of Plataæ, dressed in a purple robe, with a sword in his hand, and bearing an urn, which was kept specially for the occasion. When the procession reached the spot where lay buried the brave Greeks who had fallen at the battle of Plataæ, the archon first washed and anointed the tombstones of the dead, after which he sacrificed the black bull, offered up prayers to *Zeus Eleuthereus* and *Hermes Chthonius*, and invited the buried warriors to partake of a feast which had been prepared for them.

ELEUTHERIA, an ancient festival celebrated at Samos in honour of *EROS* (which see).

ELEVATION OF THE HOST. See **HOST**.

ELIJAH, or **ELIJAH**. The Mohammedan writers allege that this illustrious Hebrew prophet is the destined precursor of the Messiah, and will announce the second advent of Jesus to judge both the quick and the dead. The modern Jews have the same belief in regard to Elijah, and, accordingly, in the concluding service for the Sabbath, one of their prayer-books has a poem commencing with the following passage: "O may Elijah, the prophet, come to us speedily, with Messiah, the son of David. He was the man who was zealous for the name of God; to whom tidings of peace were delivered by the hand of Jekuthiel; he was the man who drew near, and made expiation for the children of Israel. He was the man whose eyes saw twelve generations; who was known and called an hairy man, girt with a girdle of leather about his loins; Elijah the prophet." He is believed also to be frequently employed in missions of peace and happiness to men. Hence the same poem, from which we have just quoted, says, "Happy is he who hath seen him in dreams; happy is he who saluted him with peace, and to whom he returned the salutation of peace." Elijah is supposed by the Jews to be present on every occasion on which the rite of **CIRCUMCISION** (which see) is performed. Mr. Allen, in his 'Modern Judaism,' thus states the belief of the Jews on this point "The Jews suppose that the prophet Elijah enters the room with the infant, and sits in the vacant chair,

or in the vacant seat of the double chair, to observe whether the covenant of circumcision be duly administered. Hence this other seat is called the seat of Elias. They say that on a certain occasion, when circumcision was interdicted to the Israelites, Elijah was so grieved in his mind, that he determined to end his life in a cave:—that when God asked him, What dost thou here, Elijah? He answered, I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, meaning the covenant of circumcision:—upon which they add, God immediately promised the prophet, that he should always, in future, be present at that ceremony, that the children of Israel might never more forsake this covenant, but thenceforth might duly and rightly administer it. When they prepare the seat for Elijah, they are required to say with a loud voice, and in express words, *This is the seat of the prophet Elijah*. Unless this be expressly declared, they say, he comes not to the circumcision, as not having been invited:—and this loudness of voice they believe to be necessary on account of his dullness of hearing, which is the consequence of his extreme old age. That he may wait with patience to the end of the circumcision, his chair is not removed from its place for three days." Abarbanel, the Jewish writer, alleges that Elijah was translated, both body and soul, into heaven, that he might be ready to return to earth frequently on messages of kindness, and that he ascended in a fiery chariot that his moisture might be dried up, and his body thus rendered light and swift to pass readily and rapidly to all parts of the earth. The Greek church observes a festival in commemoration of the prophet Elias on the 20th July. The Mingrelians sacrifice goats in honour of this prophet, whose favour they invoke in order to obtain a plentiful harvest.

ELICIUS, a surname of *Jupiter* at Rome, under which Numa erected an altar to him on the Aventine hill, and was also said to have instituted secret rites to be observed in his honour. This name is supposed to be derived from *Lat. elicio*, to entice or invite, because the ancient Romans were accustomed on particular occasions to invite *Jupiter Elicius* to send down lightning from heaven. Some modern writers have even deduced from this the conclusion that the Romans were acquainted with the art of conducting lightning, which has been found so useful in modern times.

ELION (Heb. the Most High), a name given to God by Melchizedek, Gen. xiv. 18, 19, 20, showing that at that period the knowledge of the true God, though it had been lost throughout a great part of the then known world, still lingered here and there. Though the religion of the Phœnicians had become a nature-religion, or deification of nature, we learn from a fragment of Sanchoniathon preserved by Eusebius, that Elion was the name of one of their principal divinities, and, in describing one of their systems of cosmogony, he represents it as teaching that

Elion produced by his wife Berouth, the heaven and the earth—a legend which approaches very near to the Scriptural statement, that "God created (Heb *bara*) the heaven and the earth."

ELIONIA. See EILETHYIA.

ELIVAGAR, celebrated rivers which occupy a conspicuous place in the cosmogony of the ancient Scandinavians. They are thus noticed in the Prose Edda: "Tell me," said Gangler, "what was the state of things ere the races mingled, and nations came into being."

"When the rivers that are called Elivagar had flowed far from their sources," replied Har, "the venom which they rolled along hardened, as does dross that runs from a furnace, and became ice. When the rivers flowed no longer, and the ice stood still, the vapour arising from the venom gathered over it, and froze to rime, and in this manner were formed, in Ginnungagap, many layers of congealed vapour, piled one over the other."

"That part of Ginnungagap," added Jafnhar, "that lies towards the north was thus filled with heavy masses of gelid vapour and ice, whilst everywhere within were whirlwinds and fleeting mists. But the southern part of Ginnungagap was lighted by the sparks and flakes that flew into it from Muspellheim."

"Thus," continued Thridi, "whilst freezing cold and gathering gloom proceeded from Nifheim, that part of Ginnungagap looking towards Muspellheim was filled with glowing radiancy, the intervening space remaining calm and light as wind-still air. And when the heated blast met the gelid vapour it melted it into drops, and, by the might of him who sent the heat, these drops quickened into life, and took a human semblance. The being thus formed was named Ymir, but the Frost-giants eall him Orgelmir. From him descend the race of the Frost-giants (Hrimthursar), as it is said in the *Völuspá*, 'From Vidolf come all witches; from Vilmeith all wizards; from Svarthöfði all poison-seethers; and all giants from Ymir.' And the giant Vathrúdnir, when Gangrad asked, 'Whence came Orgelmir the first of the sons of giants;' answered, 'The Elivagar cast out drops of venom that quickened into a giant. From him spring all our race, and hence are we so strong and mighty'" This symbolical representation may perhaps be designed to indicate that heat is the active, and cold the passive principle of generation.

ELLERIANs, a sect mentioned only by the Abbé Gregoire. in his 'Histoire des Sectes Religieuses,' and represented by him as deriving its name from one Eller of Ronsdorff, its founder. This person, who died in 1750, asserted that God dwelt in him, and had commissioned him to form a new church. Hence he was called the father of Sion, and his wife the mother. He is charged with being ambitious and luxurious.

ELLOTIA, an ancient Grecian festival. It was

celebrated at Corinth in honour of *Athena*. A festival bearing the same name was celebrated at Crete.

ELOHIM, one of the Hebrew names applied frequently in Scripture to GOD (which see). This is a very remarkable word, occurring most frequently in the plural, and yet usually connected with a singular verb. An argument has been often drawn from this peculiarity, in favour of a plurality of persons in the Godhead, but many theologians object to the use of such an argument, on the ground that a similar Hebrew idiom is met with in various passages of Scripture, for example, Exod. xxi. 4; Is. xix. 4; Mal. i. 6; Ps. lviii. 11, where it is used in respect to words denoting rank, authority, eminence, and majesty. In such cases the plural is supposed to be employed to give intensity and force to the word. The term *Elohim* sometimes denotes angels, as in Ps. viii. 5, and at other times it signifies magistrates or persons in authority, as in Exod. xxi. 6, where, in our version, it is rendered "judges." This name of God differs essentially from the incommunicable name JEHOVAH (which see), the latter implying self-existence, and denoting God therefore in his essential being, while the former seems to mean God as the All-powerful Being, and used therefore in such acts of the Divinity—for example, the act of creation—as imply the exercise of power. The author of the article "God" in Dr. Kitto's Bible Cyclopaedia, takes a different view of the matter, and alleges the word *Elohim* to be the abstract word for God considered apart from his attributes, being a general term like our word Deity. This explanation of the word, however, seems to be scarcely borne out by a reference to the passages of Scripture in which it occurs. See JEHOVAH.

ELUL, the twelfth month of the Jewish civil year, and the sixth month of the Jewish ecclesiastical year. It corresponds with parts of our August and September. During this month various festivals occur, for instance, the New Moon, on the first; the festival of the dedication of the walls of Jerusalem by Nehemiah on the seventh; and the festival of *xylophoria* or wood-offering on the twenty-first. There were two fasts, also, in the course of Elul; thus, on the seventeenth a fast was kept because of the death of the spies, who brought up the evil report concerning the Promised Land; and on the twenty-second, a fast in memory of the punishment of the wicked, unbelieving Israelites. The twentieth was the last day of the month on which the Jews reckoned up the beasts that had been born, the tithes of which belonged to God. The beasts were counted on this day, because the first day of the month Tisri was a festival, and therefore, a flock could not be tithed on that day.

ELVES, spirits of various kinds, in the mythology of the ancient Scandinavians, to whom they ascribed in general the same nature and properties as the Greeks did to their demons. They were divided into two classes, the celestial or white elves,

and the terrestrial or black elves. The former were believed to be of a friendly disposition towards men, the latter the reverse. The prose Edda alleges the white elves to be whiter than the sun, the black to be darker than pitch. Mr. Keightley, in his 'Fairy Mythology,' thus describes the elves: "The *Alfar* still live in the memory and traditions of the peasantry of Scandinavia. They also, to a certain extent, retain their distinction into white and black. The former, or the good elves, dwell in the air, dance on the grass, or sit in the leaves of trees; the latter, or evil elves, are regarded as an underground people, who frequently inflict sickness or injury on mankind; for which there is a particular kind of doctors, called *Kloka*, to be met in all parts of the country.

"The Elves are believed to have their kings, to celebrate their weddings and banquets, just the same as the dwellers above ground. There is an interesting intermediate class of them in popular tradition, called the Hill-people (*Högfolk*), who are believed to dwell in caves and small hills: when they show themselves they have a handsome human form. The common people seem to connect with them a deep feeling of melancholy, as if bewailing a half-quenched hope of redemption.

"There are only a few old persons who now can tell any thing more about them than of the sweet singing that may occasionally on summer nights be heard out of their hills, when one stands still and listens, or, as it is expressed in the ballads, *lays his ear to the Elve-hill* (*lägger sitt öra till Elfvehögg*): but no one must be so cruel as, by the slightest word, to destroy their hopes of salvation, for then the sprightly music will be turned into weeping and lamentation.

"The Norwegians called the Elves, *Huldrafolk*, and their music, *Huldraslaat*: it is in the minor key, and of a dull and mournful sound. The mountaineers sometimes play it, and pretend they have learned it by listening to the underground people among the hills and rocks. There is also a tune called the Elf-king's tune, which several of the good fiddlers know right well, but never venture to play; for as soon as it begins, both old and young, and even inanimate objects, are impelled to dance, and the player cannot stop unless he can play the air backwards, or that some one comes behind him and cuts the strings of his fiddle.

"The little underground elves, who are believed to dwell under the houses of mankind, are described as sportive and mischievous, and as imitating all the actions of men. They are said to love cleanliness about the house and place, and to reward such servants as are neat and cleanly.

"The Elves are extremely fond of dancing in the meadows, where they form those circles of a livelier green which from them are called *Elfdans* (*Elfdance*): when the country people see in the morning stripes along the dewy grass in the woods and meadows, they say the Elves have been dancing there. If any

one should at midnight get within their circle, they become visible to him, and they may then illude him. It is not every one that can see the Elves; and one person may see them dancing, while another perceives nothing. Sunday children, as they are called, *i. e.*, those born on Sunday, are remarkable for possessing this property of seeing Elves and similar beings. The Elves, however, have the power to bestow this gift on whomsoever they please. They also used to speak of Elf-books, which they gave to those whom they loved, and which enabled them to foretell future events.

"The Elves often sit on little stones that are of a circular form, and are called Elf-mills (Elf-quarnor); the sound of their voice is said to be sweet and soft, like the air.

"The Danish peasantry give the following account of their Ellefolk or Elve-people:

"The Elle-people live in the Elle-moors. The appearance of the man is that of an old man, with a low-crowned hat on his head: the Elle-woman is young, and of a fair and attractive countenance, but behind she is hollow like a dough-trough. Young men should be especially on their guard against her, for it is very difficult to resist her; and she has, moreover, a stringed instrument, which, when she plays on it, quite ravishes their hearts. The man may be often seen near the Elle-moors, bathing himself in the sunbeams; but if any one comes too near him, he opens his mouth wide and breathes upon them, and his breath produces sickness and pestilence. But the women are most frequently to be seen by moonshine; then they dance their rounds in the high grass so lightly and so gracefully, that they seldom meet a denial when they offer their hand to a rash young man. It is also necessary to watch cattle, that they may not graze in any place where the Elle-people have been; for if any animal come to a place where the Elle-people have spit, or done what is worse, it is attacked by some grievous disease, which can only be cured by giving it to eat a handfull of St. John's wort, which had been pulled at twelve o'clock on St. John's night. It might also happen that they might sustain some injury by mixing with the Elle-people's cattle, which are very large, and of a blue colour, and which may sometimes be seen in the fields licking up the dew on which they live. But the farmer has an easy remedy against this evil; for he has only to go to the Elle-hill when he is turning out his cattle, and to say, 'Thou little Troid! may I graze my cows on thy hüll?' And if he is not prohibited, he may set his mind at rest."

ELYSIUM, the future abode of the blessed, according to the mythology of the ancient poets of Greece and Rome. Homer has only once used the term Elysium. In the fourth book of the *Odyssey*, Menelaus is told by Proteus that he was not destined to finish his days at Argos, for the gods should send him to Elysium, at the extremity of the earth, where

the yellow-haired Rhadamanthus exercised supreme authority, and the inhabitants were gifted with immortal felicity. "No snows," says the poet, "are there, no driving showers, and no stormy winter but soft gales perpetually blowing from the ocean, cool and purify the air, and refresh the land." Homer speaks of the happiness of Elysium only briefly and feebly, but he expatiates at length upon the torments which await the wicked in Tartarus. It is to Virgil that we are indebted for a fuller description of the Elysian fields. He paints in the most glowing colours the gorgeous scenery of that land of beauty and of bliss. All that is fitted to please the imagination, to regale the senses, or to gratify the desires of the most voluptuous and sensual is concentrated there. Unlike the heaven of the Christian, it has no delights save those to which men are wont to be attached on earth, no employments save those in which the worldly habitually engage. Shadowy horses, chariots and arms are provided for the warriors who have fallen in defence of their country. Wrestling, music, dancing, feasting, revelry, make up the chief pleasures of the inhabitants of these celestial regions of the poets of antiquity. But what is the precise locality of Elysium? "The ancients," says Mr. Gross: "The ancients were far from being unanimous as to the precise locality of the Elysian fields. Some taught that they were to be sought near the African coast, in the Atlantic ocean, among a cluster of islands which they designated as the Fortunate; others placed them in the island of Lence, in the Euxine sea; and Virgil, as a good Roman, hesitated not to point out Italy as the fittest country that could overlie so felicitous a spot. The poet Lucian assigned to them a situation near the moon, but Plutarch, more orthodox as well as true to prescription, was content to find his paradise in the centre of the earth. In one thing, however, all agreed, that it was a most enchanting region, with bowers for ever green, delightful meadows, and pleasant streams; with a balmy air, a serene sky, and a salubrious climate; with birds continually warbling in the groves, and a heaven illustrated by a more glorious sun and brighter stars than the similar orbs which illumine the path of mortals."

Virgil has mingled with his details of Elysian enjoyment, doctrines which were partly derived from the schools of Pythagoras and Plato. The shades are unearthly forms with earthly organs and appetites, displaying the same character, and under the influence of the same affections, which had governed them on earth. Though admitted to the joys of Elysium, it is only for a time. When a thousand years have passed away, the inhabitants of these delightful regions, Virgil informs us, will be conducted to the stream of Lethe, and having drank of the oblivious river, they shall return to earth to commence a long series of successive transmigrations through various forms of corporeal being. Such is the Elysium of the ancient heathen, as described by

the great Roman poet, and so completely does that master of language and of imagery exhaust the subject, that it is unnecessary to occupy further space by noticing the Elysium of Pindar, of Claudian, or of Catullus. Bochart and others are of opinion that the fable of Elysium is of Phœnician extraction.

EMANATIONS (DOCTRINE OF). This principle, which is found in several both of the Oriental and Occidental systems of philosophy, implies that all things, instead of being created by the power of God, are an emanation from, or a development of, the Divine essence. The whole universe in this view exists originally in God, and emanates from God. There is one infinite eternal substance from which flows that collective whole of phenomena called the universe. In the various systems of Hindu philosophy, creation is accounted for by a series of successive emanations from the Divine substance or essence, and as soon as this gradual process of creation is completed, there commences an analogous system of destructive evolutions, by means of which the process of emanation is reversed, and the whole universe is once more absorbed into the Divine substance. Then begins anew the divine sleep of Brahm, or the total inaction of creative power. Thus Hinduism is decidedly Pantheistic in its character, viewing, as it does, all finite beings as simply forms, modifications, or emanations of the One Infinite Substance. In the Vedanta school, however, of Hindu philosophy, Pantheism is carried to its utmost extent, matter being no longer an emanation from, or a modification of, the Divine essence, but a mere illusion, its existence being lost in that of the One Infinite Being, of whom alone existence can be predicated. The Vedantist, then, is in reality a pure idealist, as well as a spiritual Pantheist.

The Egyptian philosophy, or rather the Egyptian theology, viewed philosophically, appears to have comprised a system of emanations, not only in so far as the external universe is concerned, but even the celestial hierarchy, which consisted of gods innumerable, all deriving their origin by way of emanation from the one invisible source of light and life. All the primitive divine powers are represented by a double emanation, Osiris and Isis, the one active, the other passive. After these come other subordinate emanations corresponding to the great phenomena of nature. Pythagoras, and most other Greek philosophers, believed human souls to be emanations of the ether to which they returned at death. The founder of the Eleatic school, Xenophanes, held that all finite beings were emanations from the Infinite Being. But the doctrine of emanations never formed a very conspicuous feature of Greek philosophy. It only presented itself in all its strength and fulness as a fundamental principle of that combination of Oriental, Greek, and Jewish doctrines which gave rise to the Gnosticism of the second and third centuries after the Christian era. In all the Gnostic systems, the Infinite Being is something invis-

ible, sunk in the abyss or dark night, equivalent to the Brahm of Hindu mythology. The emanations which compose the superior world are the *ÆONS* (which see), the manifestations of the Divine attributes, and which, along with the Infinite Being himself, constitute the *Pleroma*, the plenitude of intelligences. This inferior world is the last link in the chain of emanations. The Demiurgus is the last emanation of the *Pleroma*, and the first power of the inferior world, thus forming the connecting link between the two worlds.

The Gnostic sects derived many of their doctrines, and among others that of emanations, from the school of the Neo-Platonists. But the grand error into which these heretics in religion fell was that of subordinating their faith to their philosophy. In the writings of the Pseudo-Dionysius may be seen the extent to which the philosophical doctrine of emanations was carried in the Eastern or Greek church. In proof of this remark, we quote from 'Vaughan's Hours with the Mystics,' the following abstract of the views of Dionysius on this subject: "All things have emanated from God, and the end of all is return to God. Such return—deification, he calls it—is the consummation of the creature, that God may finally be all in all. A process of evolution, a centrifugal movement in the Divine Nature, is substituted in reality for creation. The antithesis of this is the centripetal process, or movement of involution, which draws all existence towards the point of the Divine centre. The degree of real existence possessed by any being is the amount of God in that being—for God is the existence in all things. Yet He himself cannot be said to exist, for he is above existence. The more or less of God which the various creatures possess is determined by the proximity of their order to the centre.

"The chain of being in the upper and invisible world, through which the Divine Power diffuses itself in successive gradations, he calls the Celestial Hierarchy. The Ecclesiastical Hierarchy is a corresponding series in the visible world. The orders of Angelic natures and of priestly functionaries correspond to each other. The highest rank of the former receive illumination immediately from God. The lowest of the heavenly imparts divine light to the highest of the earthly hierarchy. Each order strives perpetually to approximate to that immediately above itself, from which it receives the transmitted influence; so that all, as Dante describes it, draw and are drawn, and tend in common towards the centre—God."

But at no time has the doctrine of emanations been held in greater vigour than in modern times among the Sufis or Mystics of Persia. Every man is with them an emanation from God, a particle of the Divine essence. Deity is manifested in humanity, the Infinite in the Finite. This tenet pervades the whole writings of the Sufis, both in prose and verse. Hence they look upon every human being as representing

the Deity. Some of them inculcate the importance of endeavouring, by abstracting the soul from worldly objects, and absorbing it in Divine contemplation, to aim at re-uniting ourselves to the Divine essence, from which we have sprung.

EMBALMING, a process which has been followed from very early times for the preservation of dead bodies from passing into corruption. It is frequently referred to in Sacred Scripture. Thus in Gen. i. 2, 3, it is stated, "And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days." The custom of embalming seems to have prevailed in Egypt from a very remote period, as is plain from the practice which Herodotus notes, of cutting the bodies with an Ethiopian stone. Some mummies also bear the date of the oldest kings. The office of embalming, which was handed down from father to son, belonged to a regularly organized class of men in Egypt, of whom, according to Diodorus Siculus, the *Taricheutæ* were the most distinguished. In the time of Joseph, the duty was committed to physicians, and Sir J. G. Wilkinson thinks that the whole order were physicians. The process seems to have consisted in filling the dead bodies with spices. It is thus briefly described by Diodorus: "They prepare the body first with cedar oil, and various other substances, more than thirty (or according to another reading, forty) days; then after they have added myrrh and cinnamon, and other drugs, which have not only the power of preserving the body for a long time, but of imparting to it a pleasant odour, they commit it to the relatives of the deceased." The practice of embalming was not limited to the Egyptians, but appears to have been adopted by the Jews, Persians, Arabs, and Ethiopians. In the New Testament we find Nicodemus bringing spices to embalm the body of our Lord. Thus John xix. 39, 40, "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." As practised in Egypt, the work of embalming was discharged by different professional officers, each of whom had his particular department assigned to him in the process. One began by pointing out the precise manner in which the incision was to be made in the left flank, while another acted as officiating operator, and having inflicted the incision on the dead body, instantly fled from the spot as if he had committed a crime. Now commenced the process of embalming, strictly so called, which was performed by the hereditary caste to which we have already referred. The parts of the body most liable to pass into corruption were first removed, the rest was washed with palm-wine, and the inside was filled

with myrrh, cinnamon, and other sorts of spices. The body was then put into salt of nitre for about forty days, at the end of which it was swathed in fine linen bandages, glued together with a species of gum. The whole was now covered with the richest perfume. The process being thus completed, the body was delivered to the relations entire in all the features, and even the very hair of the eyelids preserved. It has been uniformly alleged that in embalming among the Egyptians, the bowels or viscera were removed, but this, though commonly, seems not to have been universally a part of the process, as Mr. Pettigrew mentions in his account of a mummy which he lately unrolled, that he had in some instances found the viscera embalmed, and placed among the bandages, and he adds, "they were within the body in the greater number of mummies I have unrolled, and always in four portions." That disembowelling, however, was often adopted, is plain from the circumstance that both Herodotus and Diodorus expressly mention it, and Porphyry records a prayer, which he alleges was uttered by the embalmers in the name of the deceased, entreating the gods to receive the soul into the region of the good, and casting into the river Nile the organs which he supposes may have offended the gods, and injured the soul by eating and drinking improperly, plainly referring to the stomach and other viscera.

EMBATES. See CANTHARUS.

EMBER DAYS, a name given to certain fast-days observed in the Church of Rome, and some other churches, that is, the Wednesday, Friday, and Saturday after the first Sunday in Lent; after Whitsunday; after the 14th of September; and after the 13th of December, the Sundays following these days being the stated times of ordination in the church. According to some writers, *ember* comes from the Greek word *hemera*, a day; according to others, from the ancient custom of eating nothing on these days till night, and then only a cake, baked under the embers, called *ember-bread*. The appointment of these days of fasting is probably not to be dated earlier than the fourth century, as stated times for ordination do not appear to have been fixed before that time. Pope Leo, who wrote about A. D. 450, asserts that the Ember-days are derived from apostolical tradition, an idea which cannot be sustained, as no author previous to Leo makes mention of any such fasts. They are usually called in old writers *jejunia quatuor temporum*, the fasts of the four seasons, the months on which they occur, March, June, September, and December, being the beginning of the four several seasons of the year, and in the first notice of them which is found in the writings of Leo, they are not referred to as fasts, with a view to the ordination of the clergy, but simply as fasts in connection with the different seasons of the year. For several centuries, indeed, no fixed times were settled for ordination, but persons were ordained to all offices in the church as occasion required, without

any regard to time. When Leo spoke of the fasts of the four seasons, therefore, he could have no reference to ordinations, there being at the time when he wrote only one season, December, on which ordinations took place in the Church of Rome. This continued to be the practice till the time of Simplicius, who in A. D. 467 added February to December, as another time for ordination. Gregory VII. is supposed to have been the first who connected the fasts of the four seasons, which had long existed in the church, with ordinations. Since that time these fasts have been observed with this view alone, and the original design of their appointment has been completely lost sight of. For a long period these fasts were observed by different churches, with considerable variety, but they were at last settled, as they are now observed, by the council of Placentia, A. D. 1095. In the Rubric of the Church of England, her members are invited to solemn prayer and fasting on the Ember Days, to implore the Divine assistance and blessing in the choice and commission of ministers of the gospel.

EMBER WEEKS, those weeks in which the *Ember Days* (see previous article) occur.

EMBLA, the first created woman in the ancient Scandinavian cosmogony. The account of the creation of the first human pair is thus related in the Prose Edda: "One day as the sons of Bør were walking along the sea-beach, they found two stems of wood, out of which they shaped a man and a woman. Odin infused into them life and spirit; Vili endowed them with reason and the power of motion; Ve gave them speech and features, hearing and vision. The man they called Askur, and the woman, Embla. From these two descend the whole human race, whose assigned dwelling was within Midgard." The name *Askur* means the ash, and *Embla* the alder, in allusion to their dendronic origin, and their allotted habitation *Midgard*, or the middle sphere, denotes obviously the habitable globe.

EMBOLUS, the side aisles of the early Christian churches, from which the nave was entered by doors on the north and south. See CHURCHES.

EMERSONIANS. See INTUITIONISTS.

EMIR, the descendants of Mohammed, or rather of his sister Fatima. They are usually termed Sons of the Prophet, and are looked upon with great veneration by all Mohammedans. They wear a green turban as a badge of distinction, and no one is allowed to beat them, or to do them any injury, under pain of losing his hand. The chief Emir has guards and officers under him, and has the power of life and death over the whole body which he rules. There is an officer of some distinction amongst the Emirs, called the *Alemdar*, whose office it is to carry the green standard of Mohammed before the Sultan on public occasions.

The word Emir itself signifies commander, chief, or prince. It was assumed as a title by the Caliphs, who reigned in the East after the death of Moham-

med. Abubekr, the immediate successor of the prophet, was both *Emir-al-mominin*, prince of the true believers, and also *Imam-al-moslimin*, head of the faithful, thus uniting in himself the authority of a monarch and of a pontiff. Several sovereigns of different races, who reigned under the authority of the Caliphs, were at first called Emir, a title which in process of time was changed into that of Sultan, while Emir came to be applied, as it still is, exclusively to those who are of the race of Mohammed.

EMMANUEL. See IMMANUEL.

EMPANDA, an ancient Roman goddess, called also PANDANA, from Lat. *pando*, to open, who had a temple in Rome, which was always open, and the worshippers were supplied with food from the funds of the temple.

EMPYREAN (Gr. *en*, in, and *pur*, fire), a name sometimes given to heaven, the more peculiar residence of Deity, from the burning splendour with which it is supposed to be invested.

ENCÆNIA, anniversary festivals anciently observed in commemoration of the dedication of Christian churches. Sozomen mentions a festival of this kind which was wont to be held in memory of the dedication of the church which Constantine built in Jerusalem in honour of our Saviour. On that occasion, he tells us, Divine service was performed for eight successive days. From that time, Encænia continued to be kept very generally throughout different parts of Christendom. According to Bede, the first Saxon bishops in England were ordered by Gregory the Great to allow the people liberty on their annual feasts of the dedication of their churches, to build for themselves booths round about the church, and there feast and entertain themselves with eating and drinking, instead of their ancient sacrifices while they were heathens. Remains of these ancient festivals are still preserved in England in the church wakes or vigils, which are still kept up in different parts of the country. The name Encænia is also given to ceremonies observed at regular intervals, as at Oxford and Cambridge, in honour of benefactors and founders. See DEDICATION OF CHURCHES.

ENCELADUS, one of the giants in ancient Greek and Roman mythology, who made war upon the gods. He is represented as having been the son of Tartarus and Ge, and was killed, according to Virgil, by Jupiter, and buried under Mount *Ætna*.

ENCHANTMENTS, a word frequently used in the Old Testament, but in different significations. When Moses cast his rod on the ground before Pharaoh, and it became a serpent, we find that "the magicians did so also with their enchantments." The word here translated "enchantments," properly means "burnings." A prohibition against enchantments is found in Lev. xix. 26, "Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times." The word in this passage is in Hebrew *menachesh*, the precise mean-

ing of which it is difficult to ascertain. Some suppose it to denote those who draw omens from the examination of the entrails of victims, while others regard it as signifying diviners in general. Those who follow the Septuagint and the Latin Vulgate, regard the word as referring to augury from the flight, feeding, chirping, and other actions of birds. But the root of the word *menachesh* seems more properly to denote a serpent, so that it points rather to divination by serpents, the asp of the ancient Egyptians being considered sacred throughout the whole country, and worshipped, according to Plutarch, "on account of a certain resemblance between it and the operations of the Divine power." The *Psylli*, or modern serpent-charmers of Egypt, are still looked upon with wonder. Minutoli, in his *Travels*, says, "The people consider them as holy. At certain festivals, for example, on the day before the departure of the great caravan to the Holy Kaaba, they go forth in procession with live snakes around their necks and arms, having their faces in contortions like an insane person, until foam falls from the mouth. They sometimes also tear the serpents with their teeth. When they are in this condition, the people press around them, especially the women, in order, if it is possible, to touch their foaming mouths with their hands." Maimonides regards the word *menachesh* as denoting the art of the ancient heathen *Aruspices*, that of drawing omens from incidental events, such as the chattering of crows, the unexpected appearance of a hare in passing along a road, and such things. Others again consider it as pointing to divination by lots. But amid so great diversity of opinion, it is difficult to decide what is the precise meaning of the word.

ENCRATITES (Gr. *engkratitai*, abstinent), a heretical Christian sect which arose in the second century. It owed its origin to Tatian of Assyria, who, while residing at Rome as a rhetorician, was converted to Christianity by the instrumentality of Justin Martyr. Having imbibed the philosophical doctrines of the school of Plato, he commenced his deviation from orthodox doctrine by engrafting upon the Christian system the Platonic doctrine concerning matter, and from this he passed to the belief that the human soul, like every thing connected with matter, is by its own nature mortal, and that the image of God in which man was originally created, and by virtue of which he became immortal, was a principle of divine life exalted above the nature of this soul which had been derived from matter. Having lost this living principle by sin, man became wholly subject to matter and to mortality. Irenæus says, that Tatian taught a doctrine of *ÆONS* (which see) similar to that of the Valentiniens. Clement of Alexandria classes him with the anti-Jewish Gnostics. His practical doctrines are thus rapidly sketched by Neander; "Tatian was aware that the system of Christian morals must be derived from the contemplation of the life of Christ, and take its laws from

thence. Assuming this, he wrote a work in which he endeavoured to show how true perfection might be attained by the imitation of Christ. He failed only in one respect; that he did not seize the life of Christ in its completeness, and in its relation to his mission as the Redeemer of mankind, and the author of the new creation of divine life, which was designed to embrace and pervade all human relations only in the further course of its development from him. Paying no regard to this, he held the life of celibacy and the renunciation of all worldly possessions, after the pattern of Christ, to be the distinctive mark of Christian perfection. But to such as appealed to the life of Christ considered in this light, Clement of Alexandria replied, 'The specific nature of Christ's being, as distinguished from all other men, left no room for the marriage relation. That necessity of something to complete the human nature, which is grounded in the mutual relation of the sexes, found no place in him. The only analogon to the marriage state was, in his case, the relation he bears to the church, which is bound to him as his bride. Nothing could issue from him, as the Son of God, but a spiritual posterity.' The strong bias of Tatian in this particular direction led him to understand the Apostle Paul, in 1 Cor. vii. 5, as teaching that marriage and unchastity were one and the same thing—both equally the service of Satan. It may be too, that besides the canonical gospels, he made use of apocryphal histories, in which the image of Christ had already become modified under the influence of theosophical-ascetic habits of contemplation. As the tendency to a theosophical asceticism of this kind, which sprung up in the East, had now become widely spread, it can be no wonder that there were different kinds of these *abstinentes*, who had no special connection with Tatian, and who belonged in part to the Jewish and partly to the anti-Jewish party."

In following out his ascetic views, Tatian taught that it was necessary to abstain from wine and animal food, and that water ought to be used instead of wine in the Lord's Supper. Hence they were sometimes called *Hydroparastatae* or water-drinkers, and *Apotactatae* or renouncers. The name *Encratites* was often used as a general term, and applied to all sects practising austerity, so that it was not always limited to the followers of Tatian, who sometimes received the name of *Tatianists*. The Manicheans, in the fourth century, assumed to themselves the name of Encratites, from their abstaining from and condemning marriage, a doctrine which had been previously taught by the followers of Tatian, who would admit no married person into their society, whether male or female.

ENDOVELLICUS, a Pagan divinity anciently worshipped in Spain. Gruter gives twelve or thirteen inscriptions found in Spain at a place called Villavitirosa, all of them referring to this deity. Nothing is known as to the nature of this god.

ENERGICI, one of the numerous sects which arose in the sixteenth century, deriving their name from the peculiar views which they held on the subject of the Lord's Supper, alleging that the consecrated bread was neither the real body of Christ, nor a symbol of it, but simply his energy and virtue.

ENERGUMENS, a name given in the early Christian church to demoniacs, or those who were believed to be possessed of the devil. Various regulations were laid down by the church in regard to them. They were treated as a distinct class, bearing some relation both to the catechumens and the faithful, but differing from both in this, that they were committed to the special care of **EXORCISTS** (which see), while they were permitted to take part in some of the religious exercises of the church. If catechumens, while under probationary instruction, became demoniacs, they were in no case allowed to be baptized until they were thoroughly healed, unless they were labouring under seemingly fatal sickness. Believers who became demoniacs in the worst stages of their disease, like the weeping penitents, were not permitted to enter the church, but were retained under close inspection in the outer porch. When partially recovered they joined along with the **AUDIEN- TES** (which see) in public worship, but could not partake of the sacrament until they were completely restored, except in the immediate prospect of death. In general the energumens were subject to the same rules as the penitents, and Bingham thinks that they ought to be ranked among the catechumens, being treated in the same manner as they were. Prayers were offered up for them in the public assemblies of the church, and in the *Apostolical Constitutions* certain forms of prayer are mentioned as suitable for such persons. At other times the exorcists were obliged to pray over them, to keep them employed in some harmless exercise, such as sweeping the church, and to take care that they were regularly supplied with food while they resided in the church, which was their usual place of abode. See **DEMONIANISTS**.

ENGASTRIMYTHI (Gr. *en*, in, *gaster*, belly, and *muo*, to mutter), a name given to the priestesses of Apollo, from a species of ventriloquism which they practised, speaking from within, while not the slightest motion of the lips could be observed. The voice was supposed to proceed from a spirit within the body of the **PYTHIA** (which see).

ENGLIL, a word which very often occurs in the Koran, and which denotes the Gospel or the New Testament, as distinguished from the *Taourat*, the Law or the Old Testament. The Mohammedan doctors generally do not understand by Engil, in the Koran, the Gospel such as Christians have in their hands, and which the Mohammedans look upon as corrupted; but an imaginary gospel, which they say was sent from heaven by God to Jesus Christ, and of which nothing remains but what is cited from it in the Koran. A curious fancy has been entertained

by some Mohammedan writers that the Gospel which begins with *Bismilab*, that is, in the name of the Father, the Son, and the Holy Ghost, is not the Gospel which God sent to Jesus Christ; and which they say begins with *Bismillah*, that is, in the name of God, clement and merciful. The latter Gospel, which they allege is the only true one, contains precious instructions; whereas the former Gospel, or that which Christians now possess, contains only a history of the life of Christ, written by four of his disciples.

ENGLAND (CHURCH OF). The **ANGLO-SAXON CHURCH** (which see), as has already been mentioned, yielded implicit submission to the see of Rome, and persecuted the ancient **BRITISH CHURCH** (which see), for resolutely maintaining its complete independence of the Pope. The invasion of England by William of Normandy in A. D. 1066, was not likely to make any material change in the relations of the English church to Rome, as the Norman monks themselves had been accustomed, in their own country, to own the supreme authority and infallibility of the Roman bishop. No sooner, however, did William seat himself on the English throne than he commenced a contest with the papacy which lasted till the Reformation. At the instigation of the Roman pontiff, the English bishops were deprived of their sees, and their places were occupied with successors imported from Normandy. Having filled their dioceses with bishops of his own nomination, William took upon himself the authority which the Pope had hitherto claimed,—that of nominating directly to all vacant ecclesiastical offices,—required all the priests to swear obedience to him, and demanded that all the decrees of synods should be countersigned by himself. This was a bold attitude for the Conqueror to assume when the chair of St. Peter was occupied by the haughty and unbending Hildebrand. But the Pope felt that while all the other monarchs in Europe bowed before him, William must not be rashly interfered with, and although he made several attempts indirectly to assert his pontifical authority over the English clergy, every effort of the kind was instantly repelled. William forbade the clergy to recognize the Pope, or to publish a single bull which issued from Rome without the royal approbation. He was resolved that the church, instead of ruling, should serve the king. All church-lands, therefore, he made liable to military services, which the Anglo-Saxon priests had been exempted from; and in many cases he seized upon the sacred vessels and treasures of the monasteries.

The reign of a line of Norman monarchs led of course to a complete change in the customs of the country. The French language came extensively into use, and the manners of the people rapidly assumed a Continental aspect. In no department, however, was the change more obviously apparent than in the ecclesiastical architecture of England. Stone structures were everywhere seen rising instead

of the simple wooden churches of the Anglo-Saxons; and both the workmen and stone employed to rebuild St. Paul's Cathedral A. D. 1187 were brought from Normandy. But the outward improvements which William the Norman introduced, were of little importance compared with the spirit of independence which was infused into the English clergy through his influence. Nor was William Rufus any more submissive than his father to the Roman pontiff. Taking advantage of the great Papal schism which took place during his reign, he refused to fill up ecclesiastical benefices as they became vacant, making use of the revenues for his own purposes. The archbishopric of Canterbury itself was thus left unfilled up for several years. At length the monarch changing his mind, appointed to the see of Canterbury A. D. 1093, Anselm, a firm supporter of the Papal see. The nomination of this remarkable man led once more to the entire subjugation of the English church to the will and authority of the Pope. Immediately on his arrival in England, Anselm took firm ground, resolved to maintain the rights of the church against what he considered the unwarranted encroachments of the sovereign. He commenced with an open avowal of the supreme authority of the then reigning Pope, Urban II., at the same time demanding the immediate restitution of the ecclesiastical revenues which William II. had seized. Henry I., who succeeded to the throne, yielded so far to the requirements of the new primate of Canterbury, but on one point the monarch was inexorable—the right of investiture. An appeal was made to Rome, and the Pope decided in favour of Anselm, to the no small umbrage of the disappointed monarch. A reconciliation, however, took place, through the interposition of Adela, the sister of Henry; when the right of investiture—giving the pastoral staff and ring—was yielded to the church, and that of homage retained for the temporal lord. Anselm had now obtained his utmost desires, in so far as the subjection of the English church to Rome was concerned, and he proceeded accordingly to destroy every remnant of independence for which the clergy had been indebted to the two Williams. With this view he forbade all ecclesiastics to take the feudal oath, and ordered them forthwith to put away their wives. The consequence of all this was, that in the close of the eleventh century, the clergy of England were in high favour at the court of Rome, and the Pope, to show his favour to Henry, submitted to him the choice of a bishop of St. David's, and at his request nominated to the see one of the queen's chaplains.

Amidst the confusion and disorder which King Stephen caused by his attempts to reduce the power of the barons, the see of Rome took advantage of the divided state of the country to seize upon several privileges, especially the power of deciding on ecclesiastical causes. Nor were the clergy without their own ambitious contentings at this time, for at the commencement of the reign of Henry II. a num-

ber of the more wealthy and powerful among the clergy sought to withdraw their benefices from Episcopal jurisdiction. But one dignitary of the church, Thomas à Becket, surpassed all his brethren in arrogance and ambition. In his own person he combined the two characters of an ecclesiastic and a politician, of a priest and a soldier, chancellor of England and archbishop of Canterbury. His story is soon told. We give it in the words of D'Aubigné. "The judges having represented to Henry that during the first eight years of his reign a hundred murders had been committed by ecclesiastics, the king in 1164 summoned a council at Clarendon, in which certain regulations or *constitutions* were drawn up, with the object of preventing the encroachments of the hierarchy. Becket at first refused to sign them, but at length consented, and then withdrew into solitary retirement to mourn over his fault. Pope Alexander III. released him from his oath; and then began a fierce and long struggle between the king and the primate. Four knights of the court, catching up a hasty expression of their master's, barbarously murdered the archbishop at the foot of the altar in his own cathedral church (A. D. 1170). The people looked upon Becket as a saint: immense crowds came to pray at his tomb, at which many *miracles* were worked. 'Even from his grave,' said Becket's partisans, 'he renders his testimony in behalf of the papacy.'

"Henry now passed from one extreme to the other. He entered Canterbury barefooted, and prostrated himself before the martyr's tomb: the bishops, priests, and monks, to the number of eighty, passed before him, each bearing a scourge, and struck three or five blows according to their rank on the naked shoulders of the king. In former ages, so the priestly fable ran, Saint Peter had scourged an archbishop of Canterbury: now Rome in sober reality scourges the back of royalty, and nothing can henceforward check her victorious career. A Plantagenet surrendered England to the Pope, and the Pope gave him authority to subdue Ireland."

England was now to a large extent under the authority of Rome, and the reign of King John completed the domination. Innocent III. having illegally nominated an archbishop of Canterbury, John was unwilling to acknowledge the prelate, whereupon the Pope laid the kingdom under an interdict; and such effect did this bold act of the Roman pontiff produce upon the mind of the monarch, that he laid his crown at the feet of the Pope's legate, declared that he surrendered his kingdom to the papal see, and made oath to him as to his lord paramount. These concessions to the Pope, and the great importance which, during the minority of Henry III., attached to the Pope's legate, gave to the court of Rome no small influence in England. The submission, however, of the sovereign to the domination of Rome, was by no means universally participated in by the people, an association having been formed

including some of the nobility, to oppose and expel the foreign priests whom the Pope had instituted to the best English benefices. But this popular movement was unavailing, for while Cardinal Otho was legate at Henry's court, three hundred additional Italian monks received benefices in England between A. D. 1236 and A. D. 1240. In process of time the papal power and influence in England gathered strength, but suddenly it received a violent check by the appearance of Wickliffe, the morning star of the Reformation. This excellent and intrepid man, in the face of the most bitter persecution, set himself to expose the papal tyranny. His followers, who were called Lollards, increased so much in numbers, that they amounted to nearly one-half of the population of England. By Henry IV. they were treated with great severity, but the death of their most virulent enemy, Thomas Arundel, archbishop of Canterbury, in 1413, deprived the penal statutes of their violence, and left the Lollards for a time unmolested. It is true that the following year witnessed the execution of Lord Cobham, who openly avowed the opinions of these early reformers, but it is well known that his death rested as much on political as on religious grounds.

In the course of the fifteenth century the influence of the papacy in England underwent a gradual diminution. This is apparent from unsuccessful attempts which on two different occasions were made to raise supplies from the clergy. Thus Nicholas V. sent to King Henry VI. a blessed and perfumed rose, accompanied with a request that the ecclesiastics should be called upon to pay a large sum into the pontifical treasury, but while the gift was accepted, the demand was firmly refused. Again, in A. D. 1463, when Pius II. undertook a crusade against the infidels, he endeavoured to raise the necessary funds by taxing the clergy of Europe in a tenth of their revenues, but the result, in so far as England was concerned, miserably disappointed the expectations of the Pope.

Reformed principles had been slowly and insensibly making way among the English people from the days of Wickliffe, and independently altogether of those, and they were not a few who had embraced these principles from conviction, there were multitudes who were dissatisfied with the rapacity, ignorance, and religious indifference of the clergy. But what more, perhaps, than anything else, roused the indignation of the people against the ecclesiastics, was the claim which they boldly maintained, to be exempt from civil judgment for crime. This claim was so far modified by Henry VI., under whom a statute was enacted, that the privilege should be pleaded not at the outset, so as to prevent arrestment on a criminal charge, but at the arraignment after conviction. The change thus introduced only rendered the claim the more obnoxious, and the difficulty of asserting it on the part of the clergy all the greater. Under Henry VII. it was provided, that a

clergyman convicted of felony should be burned in the hand; and, in 1513, a law was passed which both alarmed and enraged the ecclesiastics, benefit of clergy being taken from robbers and murderers, though an exemption was still made for priests, deacons, and subdeacons. The enactment of this law was resisted by the bishops, but without effect, the king expressing his determination to keep the power of the church within due bounds. Yet the reign of Henry VII. and the earlier part of the reign of Henry VIII was a period during which submission to the pontifical authority was as firm and apparently as deeply-rooted as in any country of Europe. The latter sovereign in particular entertained a profound reverence for mother church and her earthly head, while he had a warm regard for monastic learning. But the same principles and events which led to the Reformation in Germany were at work in England. The revival of learning and the teaching of the Greek and Latin classics had introduced a more elevated style of education among the higher and even the middle classes of society. The invention of the art of printing led to the wide diffusion of the best writings of the ancients. But the circumstance which more than any other prepared the way for the Reformation among the more intelligent classes of the population, was the translation of the Bible by Wickliffe into the English language. A lapse of several centuries had intervened since the production of the last Anglo-Saxon version of the Scriptures, and the appearance, therefore, in A. D. 1380, of a version of the Bible in the ordinary English of the time, was hailed as an event of the greatest interest and importance. This translation was completed before the invention of printing, and for a time manuscript copies of it were so rare that, in A. D. 1429, one of Wickliffe's Testaments could not be procured under £40 of our present money. Yet so violent was the opposition of both the clergy and the laity to the appearance of the Sacred Scriptures in the vernacular language, that in A. D. 1390, a bill was actually introduced into the House of Lords for the suppression of Wickliffe's Bible, and the measure was rejected only through the influence of the Duke of Lancaster. In A. D. 1408, in a convocation at Oxford, this version of the Scriptures was openly condemned, and an order issued that no translation of the Bible should be made in future. All attempts, however, to check the circulation of God's word among the people of England were ineffectual. It was rapidly and extensively diffused, and in consequence the community of England was prepared to hail the Reformation, which by God's providence was about to be introduced. One of the warmest supporters of reformed principles was Anne of Bohemia, the youthful spouse of Richard II. Having imbibed in the land of Huss the principles of a pure Bible Christianity, she brought with her to the shores of Britain a determined attachment to the Word of God, and a holy delight in those who adhered to the truth as it is in Jesus. Aided and en-

couraged, accordingly, by the Queen-mother, Joan, she threw the shield of her powerful protection over Wickliffe and the Lollards. The advantage of such patronage was soon felt. The truth made silent and rapid progress among all classes of the people; the hand of the persecutor was stayed; and the influence of Anne's high example, in studying the Word of God with a prayerful desire to learn the truth, speedily diffused itself far and wide to the no small annoyance and chagrin of the ghostly emissaries of Rome. This pious queen had never formally separated herself from the Romish Church. But though remaining nominally within its pale, she made no secret of her renunciation of all that was superstitious and erroneous in its tenets. Hers was the religion of the Bible, and hence, though outwardly a Papist, she was in reality and at heart a warm adherent of the doctrines of Wickliffe. While that reformer lived, indeed, he was indebted for protection from the violence of his enemies to the exertions in his behalf of Anne and her mother-in-law, assisted by John of Gaunt, Duke of Lancaster, who has been sometimes styled "the political father of the Lollards." Anne survived Wickliffe several years; and although, in the inscrutable providence of God, she was cut off at the early age of twenty-seven, she had done much during the twelve years of her married life to promote the cause of truth and righteousness. Richard was prevented from persecuting the Lollards as long as she lived, and even after her death, though he unhappily yielded so far to the influence of the clergy as to persecute in various forms, not a single Lollard was put to death during his reign.

Henry VIII., during the first nineteen years of his reign, was one of the most faithful and devoted sons of the Romish church; and so bigoted an adherent of the Papacy was this wicked monarch, that while Reformation principles were held by many of his subjects, there seemed to be not the remotest probability that they would ever be embraced by the sovereign. But unexpectedly a series of events occurred, which separated England at once and for ever from the domination of the Papal power. The circumstances were briefly these. The licentious monarch who at that time occupied the throne of England, attracted by the charms of Anne Boleyn, was anxious to obtain her as his wife. Being already married to Catharine of Arragon, it was impossible that his wishes could be gratified without a divorce from his present queen. To effect this, accordingly, he demanded the sanction of the Pope, which, however, in the face of repeated and urgent entreaties, was sternly refused. Finding that his Holiness was inexorable, the haughty monarch, rather than be disappointed of his object, threw off the yoke of Rome, claiming for himself within his own dominions that ecclesiastical supremacy which had been up to that period the admitted prerogative of the Pope. Thus, by the instrumentality of the

evil passions of a wicked prince, did the Almighty Disposer of events rescue England from the supremacy of the Papal power—thus affording a striking illustration of the important Bible truth, that Jehovah "maketh the wrath of man," or even human wickedness of any kind, "to praise him, and the remainder of that wrath," or wickedness, "he doth restrain." As might have been expected, Popish writers have attempted to disparage the English Reformation as having had its origin in so unworthy a source. The occasion of an action, however, does not necessarily stamp its real character. The evil passions of men led to the crucifixion of our blessed Redeemer, and were thus the unintentional occasion of the most glorious event of which our world has ever been the theatre—the redemption of the human family. On the same principle, Henry, though bent only on evil, was unintentionally made the instrument of carrying out that blessed Reformation from Popery which is the glory of England. Before that period multitudes had renounced the errors and idolatry of Romanism, but it was then that the nation in its national capacity was dissevered from and rendered wholly independent of the Romish See.

Meanwhile attempts had been made to limit the power of the clergy, and the bishops especially had been censured in the House of Commons. An act was also passed to limit the clerical fees on probates of wills, which had been increased by Wolsey, and heavily complained of. In A. D. 1531, the clergy were likewise adjudged to have incurred forfeitures and imprisonment for having admitted that Wolsey possessed papal and legative jurisdiction; and they only procured the king's mercy by submitting to a fine of £100,000. A petition presented to Henry by the convocation on this occasion, addressed him as "Protector and Supreme Head of the Church and Clergy of England," qualifying it by the additional clause, "so far as is permitted by the law of Christ." Another step towards the diminution of clerical power and influence was the taking away of the ANNATES (which see), or first-fruits of benefices, which had been a continual source of discord between the Pope and the countries which owned his supreme authority. In A. D. 1534, an act was passed forbidding appeals to Rome from ecclesiastical courts, and protecting the king's marriage with Anne Boleyn from being annulled by the Pope. The last act, probably, of Papal supremacy in England under Henry VIII., was in the course of the same year, when the usual bulls were granted for establishing Cranmer as archbishop of Canterbury; for in the next session, a statute passed that bishops elected by their chapters on a Royal recommendation should be consecrated, and archbishops receive the pall without soliciting for the Pope's interference in any way. All dispensations and licenses hitherto granted by the Pope were transferred to the archbishop of Canterbury. The king was formally acknowledged to be the Supreme Head of the English Church, as had been

two years before admitted by the convocation. The headship of the sovereign was not, however, universally held, and three priors, Fisher, Bishop of Rochester, and Sir Thomas More, were condemned and executed in 1534 for denying it, the crime being regarded as high treason.

The next great step in the English Reformation was the dissolution of the religious houses, amounting in number to 645, while their possessions were valued at one-fifth of the kingdom. Being exempt from episcopal visitation, they had gradually become perverted, and at different periods previous to that at which we have arrived, several monasteries had been suppressed by bulls obtained from the Pope, and their funds had been devoted to endowing colleges, first at Ipswich and Oxford, then at Cambridge and Eton. But now that Clement had issued his decree from the Vatican that Henry must abandon Anne and receive back Catharine, the enraged monarch resolved to make an end of the whole monasteries of the kingdom. Commissioners were immediately despatched to visit and examine all the religious foundations. An act was passed in A. D. 1536 giving to the crown all the smaller monasteries, amounting to 276, and in July 1539 the suppression was completed by the famous act which confirmed the seizure and surrender of abbots, when there fell to the crown a clear yearly revenue of £161,607. Besides taking possession of all the monasteries and their revenues, Henry seized the rich shrine of Thomas à Becket at Canterbury, and his name as a saint was ordered to be erased from the calendar. A few of the abbots were pensioned for life. Some of the wealth thus obtained by the Crown was bestowed on the universities in the institution of colleges and professorships; and six new bishoprics were created. The abbots of Colchester, Reading, and Gloucester, having resisted to the last the forcible seizure of their houses, were executed for treason.

Amid these acts of violence, Henry seems to have had little or no desire to promote the cause of the Reformation in England, for at the very time that he was dealing thus with the Romanists, the laws against heretics were rigorously enforced, and several Protestants burned at the stake. In A. D. 1535, it is true, he wrote to Germany wishing to have a conference with the Reformed divines, particularly Melanethon and Bucer, but the reply which he received was, that "whilst he burned reformed preachers, he could not be treated as a friend to reformation." And even after he had suppressed the monasteries, and set up the English Bible in churches, Henry was still so much a Romanist at heart, that in A. D. 1539, at the instigation of Bishop Gardiner, one of the most bigoted Papists that ever wore the Episcopal mitre, he procured the enactment of the "Bloody Statute," as it has been called, which condemned to death all who supported the marriage of priests, and the giving of the cup to the laity, and all who opposed transubstantiation, auricular confes-

sion, vows of chastity, and private masses. Under this statute many suffered, both Romanists and Protestants.

That Henry, even to the end of his days, was a devoted son of the Romish church, is plain from the fact, that one of the latest actions of his life was the founding of a convent, and by will he bequeathed large sums to be spent in saying masses for the repose of his soul. Though Henry is often credited with being the author of the English Reformation, that great event had a deeper and a holier source than the actions of a profligate libertine. It was obviously, and throughout, the work of God. For a long course of years the reformed doctrines had been diffusing themselves widely among all classes of the community. The works of the reformed divines were eagerly read. English books were printed in the German or Flemish provinces, and no sooner were they imported into England, than they were received and read with such avidity, that in A. D. 1533 an act was passed, prohibiting the purchase of foreign books. The production, however, which met with the most eager acceptance, was the English Testament by William Tyndale, published at Antwerp in A. D. 1526. Several copies of this book were publicly burned at St. Paul's Cross, and the bishop of London bought up the remainder of the edition and committed the whole to the flames. With the supply of funds which the zeal of the bishop thus afforded to him, Tyndale published a new and improved edition, which was also transmitted to England where it made many converts to the principles of the Reformation. The translator was burned as heretic in A. D. 1536, but he had lived long enough to advance mightily the good work of God in England. The whole Bible in the English language, translated by Miles Coverdale, appeared in A. D. 1535, dedicated to the king, being the first edition of the Scriptures published by royal authority. Henry had before this time professed to favour the reformed party, and from hostility to Rome, rather than love to the Bible, he had ordered a copy of the Scriptures in Latin and English to be provided for every parish church in the realm, and chained to a pillar, or a desk in the choir, that any man might have access to it, and read it. Another injunction to the same effect appeared in A. D. 1538, along with a royal permission to read the Scriptures. Mr. Richard Thomson, in his *Illustrations of British History*, gives a rapid sketch of the various steps taken with the approbation of Henry to disperse the Bible throughout England. "An impression," he tells us, "of 1,500 copies was printed by Richard Grafton, of which every curate was directed to have one, and every abbey six. A proclamation, issued in May 1540, ordered this under a penalty of forty shillings a-month; and the price of the Bibles was fixed at ten shillings unbound, or twelve shillings well bound and clasped. When Bonnar was made bishop of London in this year, he set up six Bibles in certain

convenient places in his cathedral, with an admonition to the readers, fastened on the pillars to which the books were chained. This admonition directed, that whosoever came to read, should prepare himself to be edified and made better, joining his readiness to the king's injunctions; that he should bring with him discretion, honest intent, charity, reverence, and quiet behaviour; that there should no such number meet together as to make a multitude; that no exposition be made thereupon but what is declared in the book itself; and, that it be not read with noise in time of divine service, nor any contention or disputation used at it.

"The most famous translation of this period, however, was that promoted by Archbishop Cranmer in 1534, after the Papal power was abolished in England, and the king's supremacy settled by Act of Parliament. It appeared in April 1539, being printed by Grafton and Whitechurch, and called 'the Great Bible;' but during the whole reign of Henry VIII. the friends of the Reformation were actively engaged in improving and introducing English versions of the Scriptures, which were eagerly received by the people, though they had many difficulties to encounter from the inveterate prejudices of a strong Romish party, and the inconstancy of an absolute sovereign. The holy books were generally received with joy throughout the realm; some aged persons even learned to read purposely to study it; and two apprentices, who had procured a copy, hid it under the straw of their bed, from fear of their master, who was a rigid Papist. The possession of the Scriptures, however, was by no means secure; since the king declared, in his proclamation, that his allowing them in English was not his duty, but his goodness and liberality to the people, of which he exhorted them to make no ill use. The Popish clergy, also, knowing that the reformed faith would be most effectually promoted by this privilege, did all in their power to discredit the translations. Bishop Tunstall affirmed, in a sermon at St. Paul's Cross, that there were 2,000 errors in Tindall's version; and Gardiner made a list of about 100 words in Coverdale's, which he thought unfit to be translated. These, in case of an authorized version, of which the clergy reluctantly admitted the expediency, he advised should still be left in Latin. The curates, also, were very cold in promulgating the Scriptures, and read the king's ordinances in such a manner, that few persons knew what they uttered. They also read the Bible carelessly to their parishioners, and bade them 'do as they did in times past, and live as their fathers, the old fashion being the best.' In a little tract, entitled 'The Supplication of the poor Commons,' complaint was made to the king, that after his order for placing Bibles in churches, many 'would pluck it either into the quire, or else into some pew where poor men durst not presume to come: yea, there was no small number of churches that had no Bible at all.' At length, in the parliament which met by proroga-

tion January 22, 1542, the popish party was most prevailing, and passed 'an act for the advancement of true religion,' &c., which mentioned the people having abused the liberty of reading the Scriptures, and then condemned Tindall's translation as crafty, false, and untrue; and ordered the copies of it to be suppressed. The other versions not being by him, were allowed to be used, so that all annotations were defaced under penalty of forty shillings. The reading of the Bible was also restricted to persons appointed, or those accustomed to teach; and to noblemen, gentlemen, and merchants, being householders. But no women, except noblewomen and gentlewomen, who might read to themselves alone, and not to others,—nor artificers, prentices, journeymen, servingmen of the degrees of yeomen and under, husbandmen and labourers, might read the English Scriptures privately or openly, under penalty of a month's imprisonment. It is said, that the repeated complaints of the ill use which the people made of the Scriptures, in disputing and quarrelling about what they read, induced Henry to suppress all editions but that permitted by parliament, which, in fact, could not be ascertained."

Henry VIII., at his death in A. D. 1547, was succeeded by Edward VI., during whose brief reign every encouragement was given to the diffusion of the English Bible; and the bishops were ordered in their synods and visitations to examine the clergy as to their knowledge of the Holy Scriptures. Though the reign of this pious and youthful monarch extended to no more than seven and a-half years, such was the activity manifested in the circulation of God's Word in the vernacular language, that there were published in this brief space of time no fewer than eleven printed editions of the English Bible, and six of the New Testament. Various improvements were also introduced in the mode of conducting Divine service. The Epistle and Gospel of the mass were appointed to be read in English; and it was enjoined that on every Sunday and holiday, a chapter of the New Testament in English should be read at matins, and a chapter of the Old Testament at vespers. This order was exchanged in A. D. 1549 for the reading of two lessons from the Old and New Testament respectively immediately after the Psalms at morning and evening prayer.

The Reformation was carried forward with the most encouraging alacrity under Edward VI. All images were ordered to be removed from the churches; prayers were appointed to be no longer offered for the dead; auricular confession and transubstantiation were declared to be unscriptural; and the clergy were permitted to marry. These important changes in the public creed and practice of the nation received the cordial assent of both clergy and people; and the refractory prelates, Gardiner and Bonnar, were committed to the Tower. It was thought necessary that steps should be taken to prepare a series of articles of belief which might form the creed of

the now Reformed Church of England. Accordingly, in A. D. 1549, the king was empowered to name a committee of sixteen bishops and clergymen, and sixteen laymen, for this important object; and in A. D. 1552, a series of articles, amounting in number to forty-two, were drawn up in a convocation held at London, and published by authority. These articles, upon which the Thirty-Nine articles now in use are founded, are said to have been chiefly drawn up by Cranmer and Ridley; but in all probability they were the production of a much larger number of bishops and divines, by whom they were carefully examined and matured. (See ARTICLES, THIRTY-NINE.)

In no country in Europe did the great Reformation of the sixteenth century work its way with more steadiness and caution than in England. Both in doctrines and ceremonies the English church underwent a slow but efficient improvement by the removal of those corruptions which had gradually defiled and almost completely defaced the pure and holy institution of the Christian church. At the instigation of Cranmer a committee of the convocation had prepared two works, which were published by authority for the guidance of the devout of the people. The first of these books, which was entitled 'The Godly and Pious Institution of a Christian Man,' was published in A. D. 1537; and the second, which was called 'A Doctrine and Erudition for any Christian Man,' was simply an improved edition of the former, published in 1540 and 1543. These works contained a few of the more important religious forms, such as the Lord's Prayer, the Ave Maria, and the Ten Commandments. In consequence of a petition from the convocation, Henry VIII. appointed a committee of the higher clergy to reform the rituals and offices of the church, and the proceedings of this committee having been carefully considered by the convocation, led to the introduction of various improvements. The prayers for processions and litanies were translated into English, and brought into public use. A short time before Henry's death, the King's Primer was published, containing the prayers from the former books, the hymns called Venite, and Te Deum, along with several collects, all in English.

In the reign of Edward VI. the Liturgy was ordered to be performed in English. This was a most important alteration, as hitherto the whole ritual having been compiled at Rome, where the Latin tongue was spoken, consisted of a collection of prayers in the Latin language, with which the English people generally were entirely unacquainted. A great change was at this time introduced into the mode of administering the communion. Since the council of Constance, in A. D. 1414, it had been the invariable practice of the Romish church to deny the cup to the laity. In A. D. 1547, however, the English convocation first, and afterwards the parliament, decreed, that all persons should receive the sacrament

in both kinds. This change led to the appointment of a committee of the clergy to prepare a uniform order for the communion, according to the rules of Scripture and the use of the primitive church. The same committee was charged in the following year to compose a new Liturgy, which was prepared in a few months, including the new communion office. The clergy, to whom this important task was intrusted, were men of note, both for character and learning, who were afterwards raised to distinction in the church, and the Liturgy thus formed was ratified by the king and parliament. It is generally known by the name of 'The First Book of Edward VI.'

The new Liturgy was afterwards revised by Cranmer, aided by two eminent reformers, Martin Bucer and Peter Martyr; and the alterations then made, chiefly consisted in the addition of the sentences, exhortation, confession, and absolution, with which the morning and evening services commence. Various ceremonies contained in the former book were omitted in this; for example, the use of oil in baptism; the anointing of the sick; prayers for souls departed; the order for mixing water with the wine; and several others. The habits of the clergy also prescribed by the former book were ordered to be disused, and the practice of kneeling at the sacrament was explained so as to prevent it from being confounded with the idolatrous worship of the wafer. This improved Liturgy, which was again ratified by parliament, frequently receives the name of 'The Second Book of Edward VI.'

The premature death of Edward, and the succession of Mary, went far to undo all that had been already done in the work of Reformation. One of the first acts of the new queen, on her accession to the throne in A. D. 1553, was to repeal the acts of her predecessor ratifying the Liturgy, as being inconsistent with the Romish ritual, which she was resolved to restore. The work of persecution now commenced, and many of the chief supporters of reformed principles were compelled to seek an asylum on a foreign shore. At Geneva they published in A. D. 1557 an English New Testament, the first in which the verses were distinguished by numbers.

The unhappy reign of the bloody Mary, as she is often termed, was soon at an end, and Elizabeth, who succeeded her, was as keen a Protestant as Mary had been a bigoted Papist. As soon as she ascended the throne, a new act was passed establishing the queen's supremacy, and repealing all the laws which had been passed in the reign of Mary for the restoration of popery. The English service was again brought into use. A commission of learned divines, among whom was Matthew Parker, afterwards Archbishop of Canterbury, was appointed to make another revision of King Edward's Liturgies, and to frame from them a Prayer-Book for the use of the Church of England. After considerable deliberation, the Second Book of King Edward was adopted

by the commission, and ratified by parliament, with the addition of certain lessons to be used on every Sunday in the year, a few changes in the form of the Litany, and the addition of two sentences in delivering the sacrament to communicants. One of the alterations in the Litany consisted in the omission of the words "From the tyranny of the Bishop of Rome, and all his detestable enormities," which formed a part of the last deprecation in both the First and Second Books of King Edward. To the first petition for the queen were added the words, "Strengthen in the true worshipping of thee in righteousness and holiness of life." The two sentences, which were inserted at the delivery of the sacrament, consisted of these words taken from King Edward's First Book, but omitted in the Second, "the body of our Lord Jesus Christ, which was given for thee," and "the blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul to everlasting life." Some alterations were made also in regard to the chancel and proper place for reading divine service. The habits mentioned in the First Book, but ordered to be disused in the Second, were restored. Two prayers for the queen and clergy were added to the end of the Litany, and a note, which had been inserted at the end of the communion service explanatory of the sense in which Christ was present in the sacrament, was omitted, that, in consequence of the difference of opinion which existed, the point might be left quite undetermined. The English Liturgy thus completed, was published at first in Latin only, and in A. D. 1571, an English version appeared under the auspices of convocation, and with some slight alterations. The new ritual was protected by the "Act of Uniformity of Common Prayer and Service in the Church," when a number of the clergy, including fourteen bishops, refused to conform. This Liturgy, however, was established for forty-four years, when various objections were offered to it by the Puritans.

During the reign of Elizabeth, the English Bible was very extensively circulated among all classes of the people. The Geneva Bible, which was dedicated to the queen, appeared soon after her accession, and no fewer than thirty editions of it were printed in England within sixty years—a fact which strikingly evinces the thirst for the Word of God which at this time prevailed among the English people. The most celebrated version of the Bible, however, which Elizabeth's reign produced, was that which is commonly known by the name of 'The Bishop's Bible,' having been prepared under the superintendence of Parker, Archbishop of Canterbury. It is said to have been undertaken by command of the queen herself, and the most careful arrangements were made that the work might be as complete as possible. The Scriptures were divided into about fifteen parts, which were distributed among eight of the English bishops, with a select number of learned laymen. To give unity to the

design, the whole translation was executed under the direction and revision of the Archbishop himself, to whose laborious care and skill the work owes much of the celebrity which it obtained.

With the Reformation in England revived the practice of preaching discourses to the people expository of the Bible. This ancient custom, which had almost fallen into disuse, began now to be adopted by the most eminent prelates of the English church. In the reign of Edward VI. there was only a quarterly sermon, which Elizabeth in A. D. 1559 ordered to be exchanged for a regular monthly discourse, while James I. in 1603 commanded the clergy to deliver a sermon or homily every Sunday. Multitudes of the clergy, however, were quite incompetent to discharge this part of their duty, and to such an extent did this deficiency prevail in the close of Elizabeth's reign, that no fewer than 8,000 parishes were occupied by ministers who were unfit to compose pulpit discourses. To remedy this defect, two books of homilies, or short sermons, were prepared and issued, with the injunction that one of the sermons should be read every Sunday and holiday, when no sermon was preached. The first volume was published in A. D. 1547, and consists of brief discourses, beautifully blending the doctrinal and the practical, which are supposed to have been written by Cranmer, Ridley, and Latimer. The second volume, which did not appear till A. D. 1563, is wholly attributed to Bishop Jewel.

Edward VI., in his diary, laments that the prejudices of some of the bishops prevented him from carrying out to the utmost of his wishes a reform in the outward ceremonies of the church. The Protestants of England were by no means satisfied with the limited extent to which Luther went in the improvement of the ritual, and although they were scarcely prepared to go so far as Calvin, they were still earnestly desirous that some of the more obnoxious rites and practices which Luther tolerated, should be removed from the reformed Church of England. This was particularly the case with priestly vestments, tapers, the Latin missal, images, crucifixes, and the elevation of the host. It is far from being improbable, that had the valuable life of Edward VI. been protracted a few years longer, the Church of England would have approached nearer than it does to the theory of Calvin in its forms, doctrine, and discipline. The limited extent to which the reform of its ritual proceeded, compared with the ritual of many of the Protestant churches on the Continent, gave rise to the dissenters called Puritans, and to that separation from the church of a large body of conscientious Protestants, which has continued down to the present day.

Though Queen Elizabeth outwardly favoured the cause of the Reformation, and even persecuted in some cases the adherents of Popery, she was personally inclined to some of the tenets of the Roman Church, and some of the gorgeous ceremonies of its

ritual. She is said to have used prayers to the Virgin, and to have retained for a long time in her own private chapel the crucifix, and lighted tapers, even when these were ordered to be removed from all other churches throughout the kingdom. And it is worthy of remark, that during her whole reign, the act which had been passed by Mary against the marriages of the clergy continued unrepealed, and it was not until A. D. 1603, under James I., that the repeal of this statute took place, thus enabling ecclesiastics to marry without license, or any restriction whatever. But notwithstanding Elizabeth's secret attachment to some parts of the Romish ritual, she had given sufficient encouragement to the reformed cause to incur the wrath of the Pope, and in A. D. 1569 she was visited with a sentence of excommunication, followed up by a bull deposing her from her throne, absolving her subjects from their allegiance, and threatening them with a curse if they ventured to obey her. This assault on the part of Rome severed the last link which bound the queen to the Papacy.

Elizabeth now found herself engaged in a twofold contest, with the Romanists on the one hand, and the Puritans on the other. She declared her determination to uphold the reformed Church of England, of which she was by law the supreme earthly head. Subscription to the Thirty-nine Articles was made imperative. Both the Papists and the Puritans, who had outwardly conformed to the church during the twelve first years of Elizabeth's reign, now abandoned their parish churches, and formally separated from the establishment. Meanwhile, both in the Church and the Parliament, there was a party of tolerable strength and influence who sought to remove the grounds of dissent, by proposing extensive alterations in the rites and ceremonies of the church; but the queen was inexorable, and by acts of cruelty and intolerance disgraceful to her character and reign, she strove to silence the scruples and suppress the objections of a large and respectable body of her subjects. Nor was Elizabeth less lenient towards her former friends the Romanists. Against them, as well as against the Puritans, she put forth the strong arm of violence, persecuting them in many different ways. The universities were shut against them, and all means of educating their priests in England were taken out of their hands. In consequence of these harsh, intolerant measures, the first Popish college was established at Douay in A. D. 1568, which was ten years after removed to Rheims. Another college was also founded at Rome by Gregory XIII., for the education and training of English priests. Several passed from these foreign seminaries to propagate the Romish faith in England, but it was declared treason to harbour them. One act was passed after another, bearing with the utmost cruelty upon the adherents of the Romish church, and they were even prohibited from proceeding on any pretence whatever to the distance of five miles from their ordinary

residence, on pain of forfeiting their goods, and the profits of their lands for life.

The accession of James I. to the throne of England, on the death of Elizabeth, seemed to hold out prospects more favourable to the Puritans, though not to the Papists. Having been reared in connection with the Presbyterian Church of Scotland, it was surely to be expected that his sympathies would be with the Puritans rather than the Prelatists; but no sooner did he find himself securely seated on the English throne, than he straightway declared himself favourable to an Episcopal church, asserting his conviction, that "where there was no bishop, there would shortly be no king." But, notwithstanding this rapid abandonment of his former sentiments, the new monarch yielded so far to a petition presented by the Dissenters in A. D. 1603, that he reformed some of the abuses of which they complained, ordered a revisal and improvement of the Liturgy, and procured an admirable translation of the Scriptures into the English tongue, which continues to hold its place as the only authorized version of the Bible down to the present day. The alterations made in the English Liturgy at the Hampton Court Conference, which was called by James, were few and unimportant, consisting chiefly of the addition of a petition in the Litany, and a Collect in the Morning and Evening Prayer, on behalf of the Royal Family, with the Forms of Thanksgivings on several occasions. These changes were published by the king's authority, and universally adopted, though they were never ratified by Parliament. No particular alterations were made in the English Liturgy, either during the reign of Charles I., or during the Commonwealth, but on the restoration of Charles II., the Presbyterian clergy were urgent with the king to call a conference on the subject. This was accordingly done, but to no effect, except that some alterations were proposed by the Episcopal divines, which were soon after reconsidered and agreed to by the whole clergy in convocation. The principal of these were the adoption of more appropriate lessons for certain days; the separation of occasional prayers from the Litany; alterations in the Collects, the Epistles and Gospels, which were now taken from the new version of the Scriptures; and additions of the Offices for Adult Baptism, the Sea, the King's Martyrdom, and the Restoration. Several other trifling changes were made, and the Preface was composed by Dr. Sanderson, bishop of Lincoln. The Common Prayer Book, in its revised form, was subscribed by the whole clergy in convocation on the 20th of December 1661, and in March following it was formally ratified by the English Parliament. The only addition which has subsequently been made to the Book of Common Prayer, is the Form of Prayer and Thanksgiving used on the anniversary of the Sovereign's accession to the Throne. The office now in use is that which was prepared on the accession of Queen Anne in 1702, and which was part-

ly new, and partly composed of that prepared for James II.

In the reign of James I. both the Puritans and the Roman Catholics were treated with great severity, many of the former being compelled to leave the country for Holland, whence considerable numbers of them afterwards emigrated to America. Under this monarch the doctrines afterwards taught by Arminius in Holland began to be embraced and promulgated by a considerable number of the Episcopalian clergy in England. Thus not only was the English church assailed by Puritans and Romanists from without, but she contained within her own pale two parties differing widely from one another in their doctrinal sentiments, the one party holding Arminian, and the other Calvinistic principles. These internal dissensions were carried on with great acrimony, and the debated points were at length publicly discussed in two conferences of the clergy held in A. D. 1625. Charles I. was keenly opposed to the Puritans both within and without the church, and the high-handed policy of Laud, Archbishop of Canterbury, led to the laws of uniformity being enforced against the Dissenters. This prelate was with good reason suspected of intending to introduce the Romish religion again into England. Both the people and the parliament were soon aroused to a sense of the danger to which the country was exposed from an arbitrary monarch and a semi-popish primate. Steps were taken in A. D. 1640 to check the innovations of Laud, and the severities by which they were supported. The right of the bishops to sit in parliament now began to be openly discussed, and numerous petitions were laid on the table of the House of Commons, praying for the abolition of the Episcopal form of church government.

The Puritan party had now obtained an ascendancy in the country, and the Commons, yielding to the popular wishes, passed an act declaring that no bishop should have a vote in parliament, judicial power in the star-chamber, or bear any authority whatever in temporal matters. Under the same influence a bill was brought into parliament for abolishing the practice of making the sign of the cross in baptism, of wearing the surplice in divine service, and bowing at the name of Jesus. The rails about the communion tables were ordered to be removed, and the parliamentary soldiers, in their zeal against Episcopacy, committed the most outrageous acts of spoliation upon the churches and cathedrals, breaking the organs, defiling the fonts, tearing in pieces the Bibles and Prayer-Books. A bold attempt was now made to establish Presbytery on the ruins of Episcopacy. In the Westminster Assembly which met in A. D. 1643, the Presbyterians formed a decided majority, but the bold stand which a small but able and learned knot of Independents made, prevented any effective steps being taken to convert the English church from an Episcopalian into a Presbyterian body.

The ecclesiastical establishment of England sunk every day during the Commonwealth in public estimation. In A. D. 1644, Christmas day was ordered to be observed as a fast instead of a festival. The Liturgy was forbidden to be used in public; and the parish-churches were occupied chiefly by Presbyterians or Independents. To such an extent were matters carried by Cromwell, that he issued a proclamation prohibiting any minister of the Church of England from preaching, administering the sacraments, or teaching schools, on pain of imprisonment or exile. The Liturgy was still read only in a few private families, and the established clergy were now almost wholly silenced, the religious world of England being divided between Independency and Presbytery.

The restoration of Charles II., however, brought back matters to their former state. The Liturgy was restored in A. D. 1660, and in a short time the Act of Uniformity passed, by which all who refused to observe the rites and subscribe to the doctrines of the Church of England were excluded from its communion, and if ecclesiastics, they were deprived of their offices. This act came into operation on the 24th August 1662, when about 2,000 conscientious ministers were thrust from their benefices, being unable to conform. The death of Charles II. and the succession of James II. excited at first some hopes of an improvement in the position of the Non-conformists, as the crafty prince commenced his reign by a declaration, allowing liberty of conscience to all his subjects, suspending and dispensing with the penal laws and tests, and even with the oaths of supremacy and allegiance. This apparent liberality to the Dissenters was coupled with the most discouraging treatment of the Church of England, an ecclesiastical commission having been issued by which seven persons were invested with a full and unlimited power over the whole establishment. Beneath all these movements of the king lay a secret design of restoring Popery to the place which it had formerly held in England as the established religion of the country. This fondly cherished purpose, instead of being accomplished, led to that strong revulsion of feeling which accomplished the revolution of 1688, and finally established the Protestant Reformed Church of England. The reign of William III. who, after the expulsion of James, was placed upon the throne, was decidedly favourable to the Dissenters, the Toleration Act having been passed, which delivered the Protestant Non-conformists of all kinds, except Socinians, from the penal effects of the Act of Uniformity. The abolition of Episcopacy in Scotland, however, and the restoration of Presbytery as the established religion of that country, excited some fear, groundless as it proved, in the minds of many of the English clergy, lest William might interfere with their church. The only remarkable feature, however, in this period of the history of the Church of England,

was the dispute which arose within the church in 1689 between the Non-Jurors and Jurors, or High Churchmen, and Low Churchmen. The Non-Juring partly refused to acknowledge the title of William III. to the crown of Great Britain, under the belief that James II., though excluded, was still their rightful sovereign. They maintained the doctrine of passive obedience, or that it is not lawful for the people, in any circumstances, to resist the sovereign. They held that the hereditary succession to the throne is of divine right, and cannot be altered; that the church is subject only to God; that the bishops deposed by William III. continued bishops, notwithstanding this deposition, during the whole of their natural lives, those who were substituted in their places being usurpers, rebels in the state, and schismatics in the church, as were all who held communion with them; and that this schism would fall upon the heads of those who did not repent and return to the church.

The eighteenth century opened with bitter contentions between the High and the Low Church parties, not on points of theological doctrine, but on points of political and party strife. Both religion and learning were then at a low ebb in the Church of England, and yet to this dark period is due the formation of two religious societies, which have been instruments of incalculable good from that day down to the present. We refer to the Society for the Promotion of Christian Knowledge, which was instituted in 1698, and the Society for the Propagation of the Gospel in Foreign parts, which received a royal charter in 1704. A few years after, the BANGORIAN CONTROVERSY (which see) arose, which is chiefly remarkable as having led to the final dissolution of convocation in 1717, in so far as the dispatch of public business is concerned. Both houses meet, it is true, regularly at the commencement of each session of parliament, but though the members may deliberate and discuss, they have no power to decide a single point. (See CONVOCATION.) Of late various attempts have been made by a party in the Church of England to procure a revival of convocation, but hitherto without effect. It assembles by royal writ, but the royal license is withheld, and, therefore, it is destitute of the powers of a provincial synod.

At first the suppression of convocation was felt by many of the English clergy to be a great hardship, but it appears, by withdrawing them from the harassing anxieties of public affairs, to have led them to devote their time and attention more exclusively to their strictly professional studies and pursuits. There was in consequence a decided improvement at this period in the character of English theological literature. It assumed a more vigorous, massy aspect than it had done for a long time previous. The piety of the Church of England also received no slight impulse from the labours of John and Charles Wesley, Whitfield, and their followers. (See ME-

THODISTS.) These earnest men, with apostolic zeal, travelled from place to place, throughout the length and breadth of England, preaching the truth as it is in Jesus. Admiring crowds waited on their ministry, while many of the parish churches were literally deserted. The consequence was, that a spirit of bitter persecution against the Methodists arose among not a few of the English clergy. This active hostility, however, was to a great extent limited to the subordinate orders of the clergy, while the bishops acted with greater caution and reserve. Whitfield having adopted Calvinistic opinions, and the Wesleys being partial to Arminian tenets, the Methodists split into two parties, which have formed separate communions ever since under the respective names of *Wesleyan Methodists* and *Calvinistic Methodists*. Though the Church of England had been strongly Arminian since the Restoration of the Second Charles, they persecuted the Wesleys and their followers with the bitterest rancour and animosity.

During the latter half of the eighteenth century the Church of England made little progress in sound theological learning, or in earnest efforts for the propagation of the truth. A spirit of coldness and indifference to vital religion prevailed extensively among the clergy, and still more so among the laity. A large association was formed at this time, called, from their place of meeting, the *Feathers Tavern Clergy*, which petitioned the Legislature for the removal of the damnatory clauses from the *Athanasian Creed*, and the repeal of the Act of Elizabeth, which required subscription of the Thirty-Nine Articles from every ordained minister of the church. These lax views, though entertained by a large body of the clergy, and adopted by a few members of the Commons House of Parliament, led to no such changes as they desired. A keen war of pamphlets ensued on the subject of subscription to the Articles, but the Feathers Tavern Association was so overborne by the force of public opinion that it soon ceased to exist, and down to the present day the subscription *ex animo* of the Thirty-Nine Articles is imperatively demanded, by the laws of the church, from every candidate for holy orders. Towards the end of the last century and the first half of the present, the Church of England has been evidently growing in vitality and vigour. Evangelical truth is more generally taught in her pulpits, and though since 1833 the ANGLICAN CATHOLICS (which see), have been growing in numbers and influence, never probably at any time since the Reformation has the church had a firmer hold on the affections of the English people. The numerous efficient institutions which have been formed within her pale for the diffusion of the Gospel, strikingly manifest the living power which animates her as a great section of the Church of Christ. Dissent is strong at present in England, but the Church of England has an immeasurably stronger influence over the public mind than all the forms of dissent combined together.

can possibly boast. Since the present century began the greatest activity has been, from time to time, manifested on the part of the church in overtaking, as far as possible, the spiritual destitution which prevails chiefly in London and other large towns. In this important work no fewer than between two and three thousand additional churches have been built. The funds for these numerous erections have been supplied partly by private benefactions, and partly by parliamentary grants.

The Church of England though united in adherence to one common creed, as contained in the Thirty-Nine Articles, is nevertheless divided into three different parties, commonly known by the appellations of the High Church, the Low Church, and the Broad Church. The High Church party have always entertained strong views of the authority of the church, the apostolical dignity of the clergy, and the efficacy of the sacraments. On these points their opinions resemble those of the Tractarian or Anglo-Catholic party, with whom accordingly they have become almost completely identified. The Low Church again, or the Evangelical party, have no such Romanizing tendencies, but avow the pure Scriptural doctrines of the best writers among the Reformers. They have no sympathy with the views of the Anglo-Catholics, and though in some instances they can scarcely be said to be thoroughly Calvinistic in their doctrinal sentiments, they are far from entertaining the low Arminian views which are but too prevalent among the High Churchmen. On the contrary, they profess to hold the doctrine of justification by free grace, through faith alone. The Broad Church party is of comparatively recent date, having been originated by Dr. Arnold of Rugby. It occupies a middle place between the High Church and the Low Church parties, and is founded on the principle that every doctrine must be subjected to the investigation of human reason. It may be considered, therefore, as rationalist in its views, though by no means running into the extreme sentiments promulgated by the Rationalists of Germany. Some of the party, it is true, are alleged to have imbibed views approaching to Socinianism, but they are unwilling to acknowledge themselves chargeable with so serious a departure from sound doctrine.

The doctrines of the Church of England are embodied in her Articles and Liturgy; her mode of worship is prescribed in her Book of Common Prayer; and her discipline is regulated by the Canons of A. D. 1603. There are three Courts of discipline in England, that of the Bishop, that of the Archbishop, and highest of all, that of the Sovereign, which is termed the Privy Council, and which hears and finally decides all appeals from inferior ecclesiastical courts.

There are three orders of clergy in the Church of England, BISHOPS, PRIESTS, and DEACONS (which see), and besides these there are several dignities, in-

cluding *Archbishops, Deans and Chapters, Archdeacons, and Rural Deans*. All these orders and dignities have certain territorial jurisdictions assigned to them. The population of the archbishopric of Canterbury in 1851, the year when the last census was taken, was 12,785,048; and that of York 5,285,687. At the same period the number of rural deaneries was 463, and the number of archdeaconries was 71. England is divided into two archbishoprics or provinces, Canterbury and York, the former including twenty-one bishoprics or dioceses, and the latter seven. The average population in March 1851 of each diocese of England and Wales was 645,383, which is a higher average than is to be found in any other country of Europe. The benefices in England and Wales are 11,728. The clergy amount in number to about 18,000. All the archbishops, bishops, and deans, and a considerable number of the clergy, are appointed by the crown. Of the 11,728 benefices, 1,144 are in the gift of the crown; 1,853 in that of the bishops; 938 in that of cathedral chapters and other dignitaries; 770 in that of the universities of Oxford and Cambridge, and the colleges of Eton, Winchester, &c.; 931 in that of the ministers of mother-churches; and the residue, amounting to 6,092, in that of private persons. By the last census there were 14,077 existing churches, chapels, and other buildings belonging to the church. There are three kinds of incumbents in the English church; rectors, vicars, and perpetual curates. Rectors receive all the tithes of the parish; vicars and perpetual curates are the delegates of the tithe impropriators, and receive a portion only of the tithes. These appointments are for life. The ordinary curates are appointed by the incumbent whom they assist.

The income of the Church of England is derived from the following sources; lands, tithes, church-rates, pew-rents, Easter offerings, and surplice fees, that is, fees for burials, baptisms, &c. To increase the stipends of incumbents of the smaller livings, the Governors of Queen Anne's Bounty annually receive the sum of £14,000, the produce of First-Fruits and Tenth (see ANNATES), and the Ecclesiastical Commissioners apply to the same object a portion of the surplus proceeds of episcopal and capitular estates. The whole revenues of the church are supposed to amount to not less than £5,000,000 a-year, distributed in the most unequal manner among the various orders of clergy, so that while the dignitaries have enormous incomes, the hard-working curates receive often a mere paltry pittance seldom exceeding £80 a-year.

ENIPEUS, a river-god worshipped anciently in Thessaly, and another river-god of the same name was worshipped in Elis.

ENOCH. See EDRIS.

ENOLMI, a name sometimes given to the priestess of *Apollo* at Delphi, because she sat on the tripod called *Olmos*.

ENTHRONISTIC LETTERS, letters anciently

addressed by Christian bishops immediately after their instalment to foreign bishops, announcing their promotion to the episcopal office, and giving an account of their faith and orthodoxy, that they might receive in return letters of peace and Christian communion. If any newly ordained bishop failed to send these communications, the omission was regarded as tantamount to a refusal to hold communion with the rest of the Christian world.

ENTHRONIZATION, the form or ceremony of conducting a newly ordained and consecrated BISHOP (which see), to his chair or throne in his cathedral. This practice is of very ancient standing, and was usually performed by the other bishops present, and on placing him in his episcopal chair, they all saluted him with a holy kiss. A portion of Scripture was then read, after which the new bishop delivered a discourse, which, from the occasion on which it was spoken, received the name of the Enthronistic Sermon.

ENTHUSIASM, that state of mind in a religious person in which the imagination is unduly heated, and the passions outrun the understanding. In minds which have been but imperfectly cultivated, some degree of enthusiasm perhaps generally accompanies religious impressions at their commencement. "It is not uncommon, however," as Mr. Robert Hall judiciously remarks, "to find those who, at the commencement of their religious course, have betrayed symptoms of enthusiasm, become in the issue the most amiable characters. With the increase of knowledge, the intemperate ardour of their zeal has subsided into a steady faith and fervent charity, so as to exemplify the promise of scripture, that the 'path of the just' shall be 'as the shining light, which shineth more and more unto the perfect day.' As the energy of the religious principle is exerted in overcoming the world; so that variety of action and enlarged experience which the business of life supplies, serves to correct its excesses and restrain its aberrations.

"There are some who, proscribing the exercise of the affections entirely in religion, would reduce Christianity to a mere rule of life; but as such persons betray an extreme ignorance of human nature, as well as of the Scriptures, I shall content myself with remarking, that the apostles, had they lived in the days of these men, would have been as little exempt from their ridicule as any other itinerants. If the supreme love of God, a solicitude to advance his honour, ardent desires after happiness, together with a comparative deadness to the present state, be enthusiasm, it is that enthusiasm which animated the Saviour, and breathes throughout the Scriptures."

ENTHUSIASTICS, a name given by the ancient Greeks to the VATES (which see), who pretended to utter prophecies by the perpetual influence of an indwelling demon.

ENTHUSIASTS, a name given to the sect of the

EUCHITES (which see), because they pretended to be inspired, and to hold converse with the Holy Spirit.

ENYALIUS, a surname frequently applied in Homer's Iliad to **ARES** (which see), the god of war and the Spartan youths are said to have sacrificed young dogs to *Ares* under this name. At a later period Enyalios was regarded as a separate god of war, the son of *Ares* and *Enyo*. The epithet *Enyalios* was sometimes applied also to **DIONYSUS** (which see.)

ENYO, the goddess of war among the ancient Greeks, who accompanied *Ares* or *Mars* when he went forth to battle. A statue of this goddess accordingly stood in the temple of *Ares* at Athens. Among the Romans the goddess of war was called **BELLONA** (which see).

EONLIANS, the followers of Eon d'Etoile, a wealthy nobleman of Bretagne in the twelfth century. Being a person of a highly excitable temperament, and an ill-regulated imagination, he happened one day, on hearing the common formula used among the Romanists for exorcising evil spirits, "*Per Eum qui venturus est judicare vivos et mortuos*," that is, "By Him who will come to judge the quick and the dead," to conceive the idea, that, from the similarity of the word *Eum* to his own name *Eon*, he must be the person who is to come to judge the quick and the dead. Being of a pleasing address, and generally attractive manners, this extravagant enthusiast drew great crowds of people after him. He travelled through the country, causing so much excitement among the people, that he was arrested by the authorities, and committed to prison, where he died. Even after the death of their leader, his followers continued to hold him in great reverence, and persisted in declaring that he would come again, as he had said, to summon the world to general judgment. A number of the most obstinate of his adherents were burned at the stake. So great importance was attached to the reveries of this fanatic, that he was formally condemned at the council of Rheims, A. D. 1148, at which Pope Eugene III. presided.

EONS. See **ÆONS**.

EOQUINIANS, a sect which arose in the sixteenth century, deriving their name from their leader, Eoquinus, who taught that Christ did not die for the wicked in any sense whatever, but only for the faithful. They seem to have held the Calvinistic doctrine of a particular atonement.

EOS, the Greek name for the goddess **AUROKA** (which see).

EOSTRE, an ancient Saxon goddess, who was worshipped in the spring about the time of the Jewish passover. She is generally supposed to have been identical with **ASTARTE** (which see). From the name of this goddess, Eostre, it has been supposed by various writers that the Christian festival, held in many churches in honour of the resurrection of Christ, has received the name of Easter.

EPACT, a number which indicates, in general chronology and in the tables for calculating Easter, the excess of the solar above the lunar year. The solar year consists in round numbers of 365 days, and the lunar year of 354 days, so that there is an excess of 11 days in the solar above the lunar year. This excess is called the Epact.

EPACTÆUS, a surname of *Poseidon*, and also of APOLLO (which see).

EPAINE, a surname of PERSEPHONE (which see).

EPAPHUS, the name given by the Greeks to the Egyptian divinity APIS (which see).

EPARCH, an archbishop in the modern GREEK CHURCH (which see).

EPARCHY, a term corresponding in the RUSSO-GREEK CHURCH (which see), to the word *diocese* among us. The number of eparchies in Russia is discretionary, and entirely at the will of the sovereign. They are superintended by metropolitans, archbishops, and bishops. The eparchies are generally named after the place where the prelate resides, and not after the province. Catharine II., by an ukase of the 24th February 1764, divided all the eparchies, as well as the monasteries and nunneries, into three classes. In the two first she placed archbishops and archimandrites over the monasteries and nunneries, and in the third class bishops and hegumeni. At present the whole of Russia is divided into thirty-six eparchies, which in extent are nearly the same with the civil divisions into provinces and governments.

EPEFANOFTSCHINS, a sect of dissenters from the Russian Greek church. It takes its name from a monk, who, in 1724, by forged letters and recommendations, got himself ordained bishop, and was in consequence arrested by government, and put in prison, where he died. Some persons hold him to have been a legal bishop, and, looking upon him as a martyr, make frequent visits to his tomb at Kief. The Epefanofschins are not numerous, and though they have some peculiarities, they are nearly the same with the Old Ceremonialists or STAROBRADTZI (which see).

EPHOD, a portion of the dress of the high-priest of the Hebrews. It was a vest which was fastened on the shoulders, and of very rich and splendid construction. The ephod is thus described by Moses, Exod. xxviii. 6—12, "And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, ac-

ording to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial." In this passage, it may be observed, that the materials of the ephod are described rather than the form, which, indeed, it is difficult precisely to ascertain. Commentators have generally agreed in considering it as approaching to the form of a short double apron, having the two parts connected by two wide straps united on the shoulders. The point of union seems to have been under the two onyx stones, where they rested on the shoulders. Josephus calls the ephod a short coat with sleeves, a description of it which is given by no other writer. Jerome speaks of it as resembling the Roman cloak called *caracalla*, but without the hood. Calmet describes it as a sort of sash. Bähr attaches chief importance to the shoulder-pieces, which he thinks were intended to denote dignity, authority, and command. To each of the shoulder-straps was affixed a precious stone, on which were engraven the names of the twelve tribes of Israel. The two main pieces of the ephod hung down, the one in front, and the other behind, Josephus says to the extent of a cubit, which would bring their lower extremity nearly to the loins. It is not improbable, however, that the hinder portion reached almost to the feet. Two distinct bands issuing from the sides of either the anterior or posterior portion of the ephod formed, what is termed in Scripture, "the curious girdle of the ephod," which passed round the body just under the arms, so as to bind it closely round the region of the heart. From Professor Bush we learn, that Gassetius, one of the ablest of the Hebrew lexicographers, is disposed to give to the whole ephod the form of a belt or girdle fitting close to the body.

As to the materials of which the ephod was made, it appears to have been a kind of brocade formed of fine linen, and gold thread interwoven, and adorned with scarlet, purple, and blue. Maimonides professes to give a minute account of the mode of its construction. He says that the workmen took one thread of pure gold, and joining it with six threads of blue, twisted the whole into one. He did the same with one thread of gold and six of purple, and with one of gold and six of scarlet, and with one of gold and six of fine linen. Thus in twenty-eight threads there were four of them of gold. This description is probably incorrect, as so small a quantity of gold could scarcely convey to the ephod the brilliant appearance which it is said to have possessed, and which has led it to be spoken of in Rev. i. 13, as "a golden girdle."

Though the ephod formed properly a part of the

dress exclusively worn by the Hebrew high-priest, a plainer vestment of the same kind came to be worn also by the ordinary priests. Samuel, who was only a Levite, seems to have worn an ephod, and David, who was not even a Levite, had a garment of this kind when he danced before the ark. We learn from 1 Sam. xxviii. 6, that on one occasion Saul consulted the Lord by Urim, and therefore must have used the ephod of the high-priest; and on another occasion, 1 Sam. xxx. 7, David is said to have done the same. These latter instances, however, of Saul and David, are explained by some writers as simply implying not that they themselves used the ephod, but employed the priests to use it.

On the two precious stones of the ephod were engraven, as has been already mentioned, the names of the twelve tribes of the children of Israel, six on the one shoulder, and six on the other. The Rabbins say, that the letters on these two inscriptions were so equally divided, that Joseph's name was written "Jehoseph," in order to make just twenty-five letters in each stone. See HIGH-PRIEST.

EPHOD (ROBE OF THE), a mantle of sky-blue wool, which was worn by the Jewish high-priest over the inner tunic or shirt. It was worn immediately under the ephod, and hence its name. To this part of the high-priest's garments there is an evident allusion in Rev. i. 13, where our blessed Lord is said to have been "clothed with a garment down to the feet." The robe of the ephod is thus described by Professor Bush: "It was a long linen gown of sky blue colour, reaching to the middle of the leg. It was all of one piece, and so formed as to be put on, not like other garments which are open in front, but like a surplice, over the head, having a hole at the top for the head to pass through, which was strongly hemmed round with a binding or welt to prevent it from rending, and with openings or arm-holes in the sides in place of sleeves. Round its lower border were tassels made of blue, purple, and scarlet, in the form of pomegranates, interspersed with small gold bells, in order to make a noise when the high priest went into or came out from the holy place. We are not informed of the exact number of the pomegranates and bells. The Rabbinical writers are mostly unanimous in saying, there were seventy-two in all, which is doubtless as probable as any other conjecture on the subject. It will be observed, that while the body of the robe was entirely of blue, this ornamental appendage in the skirts was richly dyed of variegated hues, and must have rendered the whole a vestment of exquisite beauty." The Hebrew name of this robe is *mêil*, which is translated by the Septuagint, "an undergarment reaching down to the feet."

EPHODION. See VIATICUM.

EPHOROI (Gr. inspectors), a name which some of the ancient Christian writers gave to bishops.

EPHPHATA (Gr. be opened), a ceremony practised in the ancient Christian church in the case of

catechumens. It consisted in touching their ears, and saying to them, Ephphata, Be opened, denoting the opening of the understanding to receive the instructions of faith. St. Ambrose derives this custom from our Saviour's example, when he uttered Ephphata, as he cured the deaf and the blind. Few writers make any reference to this practice, which seems not to have been followed very extensively in the church. See CATECHUMENS.

EPICLESEIS. See COLLECT.

EPICUREANS, a sect of ancient Greek philosophers, the disciples and adherents of Epicurus, who flourished in the fourth century before Christ. Having studied the systems of Plato and Democritus, he showed a decided preference for the latter; but without keeping strictly to the opinions of any other school, he formed a school of his own. The fundamental principle of the Epicurean philosophy is, that happiness or complete enjoyment is the chief good of man, towards which his efforts ought to be mainly directed. The gratification of one's own desire of happiness is, therefore, according to this selfish system of philosophy, the grand end of all human action. There is here no abstract goodness, righteousness, or truth, no motive which has its central point anywhere else than in the individual man.

The system of Epicurus was essentially materialistic in its character, strictly following up the atomic hypothesis of Democritus. It viewed man as connected with the external world by a series of emanations issuing from outward objects, and combining with the human organization. The sensations or impressions to which the outward world thus gives rise in the Epicurean philosophy, are combined in man with a power of generalizing these sensations, and thus forming abstract notions, which, as anticipations or presumptions, form the foundation of all reasoning.

Epicurus thus reached two principles, one originating from without, and the other from within the human being, and the result of these two principles is the reason of man. The great employment of reason is, to secure pleasure and avoid pain, and thus to attain happiness. Pleasure and happiness then are identical.

But besides the metaphysical and moral opinions of Epicurus, he taught also a peculiar system of cosmology. He believed with Democritus that indivisible, eternal, and indestructible atoms are the principles of all things; but he somewhat improved upon the system of his master as to the motion of these atoms. Democritus taught that the atoms moved in a straight line in the infinite void. This hypothesis did not appear to Epicurus sufficient to explain the mechanical structure of the universe, and therefore, he endowed them with a second motion, in an oblique line, by which, being borne along in different directions, he imagined they might give rise to the various phenomena of the universe. In his view, not only was the production of material

objects thus accounted for, but also that of the soul of man, which he regarded as composed of matter more refined and ethereal in its nature than the body, but equally subject with it to mortality. A system of philosophy so completely material in its character amounted to Atheism, or the denial of a creating and superintending God. The whole movements of the universe, both in its origin and continued action, were the movements of an automaton or self-acting machine. Not that Epicurus denied the existence of the gods, but adhering still to his materialistic views, he invested these celestial beings with material bodies like those of men, but more perfect and ethereal in their nature; and these gods, clothed in human bodies, were represented as wrapped up in their own unchanging felicity, and utterly indifferent to the affairs of sublunary mortals. Thus did the Atheism of Epicurus deny both creating power and providential government.

EPIDAURIA. See ELEUSINIAN MYSTERIES.

EPIDOTES, a god worshipped at Lacedemon. It was also a surname of *Zeus* and some other gods.

EPIGONATON, a portion of the sacerdotal habit, used in both the Greek and Roman churches, consisting of an appendage somewhat resembling a small maniple, worn on the right side hanging from the girdle. It has been supposed to refer to the towel or napkin with which our blessed Lord girded himself when he washed the disciples' feet. Others regard it as an allusion to the words, "Gird thy sword upon thy thigh, O most mighty." This piece of dress, which has generally a cross upon it, is used in the Romish church, only by the Pope. In the Greek church it is worn by all bishops, and consists of a square of brocade, velvet or some stiff material, a foot in dimension, with a cross wrought upon it, and tassels hanging from the three lower corners. This article of dress forms no part of the sacerdotal vestments worn in the English church.

EPILENÆA, sacred games celebrated among the ancient Greeks in the time of vintage, before the press for squeezing the grapes was invented. They contended with one another in treading the grapes, who should soonest press out the *must*; and in the meantime they sung the praises of Dionysus, begging that the *must* might be sweet and good.

EPIMANICIA, the maniples or hand-pieces of the priests of the Greek church. They are provided with *epimanicia* for both arms, whereas the MANIPLE (which see) of the Romish priesthood is worn on the left hand alone. The patriarch wears both the *epimanicia* at one time. They are supposed to represent the bonds of our Lord Jesus Christ.

EPIMEDES, one of the CURETES (which see).

EPINICION, a triumphal hymn used in the communion service of the ancient Christian church. It consisted of the words, "Holy, holy, holy, Lord God of Hosts." It has sometimes been confounded with the CHERUBICAL HYMN (which see).

EPIPHANY, a Christian festival instituted in

honour of the manifestation of Christ as the Messiah, or his consecration to the office of Messiah at his baptism by John, and the beginning of his public ministry. It is mentioned by Chrysostom as an ancient principal feast of the church in Eastern Asia, and in another passage the same writer calls it the first among the principal feasts, and the only one which had reference to the appearance of Christ among men. From the Eastern, this festival spread to the Western church, and accordingly, we find Ammianus Marcellinus relating, that in A. D. 360 the Emperor Julian, residing at Vienna in the month of January, celebrated the feast of Epiphany in the Christian church. The Donatists, who had separated from the dominant church at a time when no such festival was known in the West, refused to adopt it, as being in their view an innovation coming from the Eastern church. Clement of Alexandria says, that the Gnostic sect of the Basilidians kept Epiphany in his time at Alexandria. Neander thinks that this festival in all probability originated with Jewish Christian churches in Palestine or Syria. At an early period the festival of Epiphany was adopted as a special season for administering baptism, in addition to the seasons of Easter and Whitsuntide. Gregory Nazianzen appears to have been acquainted with the custom of baptizing on Epiphany. It was also observed in the churches of Jerusalem and Africa.

When the Christmas festival was introduced from the Western into the Eastern churches, many churches in the East, such as the churches of Jerusalem and of Alexandria, instead of keeping two separate festivals, preferred combining the two into one. A separation of the two festivals, however, in the Alexandrian church took place in the fifth century. The union of Christmas with Epiphany was attempted to be defended by a reference to Luke iii. 23, from which passage, it was inferred, that the baptism of Christ took place on the very day of his nativity. In many of the Greek churches the festival of Christmas received the name of *Epiphany* or *Theophany*. In course of time the *Epiphany* came to denote the day on which the wise men came from the East to worship the infant Jesus, that being the day on which Christ was first specially manifested as a light to lighten the Gentiles. In Germany this feast is called the day of the holy three kings. Some have alleged that it was also observed in commemoration of the first miracle wrought by our Saviour in Cana of Galilee, and that other miracle by which he fed five thousand men with five loaves and two small fishes. It was called often in ancient times, as it is still called in the Greek church, the feast of Lights, as having its origin from the baptism of Christ, "the true Light that lighteth every man that cometh into the world." Chrysostom says, that in this solemnity, in memory of our Saviour's baptism, by which he sanctified the nature of water, they were accustomed to carry home water at midnight from the church, and lay it up,

where it would remain as fresh and uncorrupt, for one, two, or three years, as if it were immediately drawn out of any fountain. By the laws of Justinian both Christmas and Epiphany were ordered to be held with great veneration, the courts of law and the theatres being shut on these days. Epiphany was the time at which notice was appointed to be given when Easter, Lent, and all the moveable solemnities were to be kept during the ensuing year.

Epiphany or Twelfth Day is observed with peculiar solemnity in the Greek church. On that day the ceremony takes place which is termed the Greater Benediction of the Waters. Dr. King, in his 'Rites and Ceremonies of the Greek Church in Russia,' gives the following description of the manner in which this rite is celebrated in St. Petersburg: "On the river, upon the ice, a kind of wooden church is raised, painted and richly gilt, and hung round with pictures, especially of St. John Baptist; this is called the Jordan, a name used to signify the baptistery or font. The Jordan is surrounded by a temporary hedge of the boughs of fir-trees; and in the middle of it a hole is cut through the ice into the water; a platform of boards, covered with red cloth, is laid down for the procession to pass upon, also guarded with a fence of fir-boughs. After the liturgy is finished in the chapel of the imperial palace, the clerks, the deacons, the priests, the archimandrites, and the bishops, vested in their richest robes, and carrying in their hands lighted tapers, the censer, the Gospel, and the sacred pictures and banners, proceed from the chapel to the Jordan, singing the hymns appointed for the office; followed by the emperor and the whole court. All the troops of the city are drawn up round the place, the standards of the regiments are also planted upon it, and all the artillery. The artillery and soldiers fire as soon as the service is finished, and then are sprinkled with the sanctified water. The water is held in such estimation by the common people, that they look on it as a preservative from, as well as cure of, not only spiritual but natural infirmities. The aged, the sick, and especially children, are brought in numbers to receive the benefit of these waters, by drinking them, or by aspersion or immersion. Vast quantities are carried home by them in bottles to be kept in their houses for the use of their families during the ensuing year. It is considered as having great efficacy to drive away evil spirits; therefore, they have a singular custom in the evening, when this service is performed in the church, of marking a cross upon their window-shutters and doors, in order to hinder those spirits, when chased from the water, as they are believed to be by the consecration, from entering into their houses."

The Mingrelians observe the practice of blessing the waters on Epiphany, but in a manner somewhat different from that which has just been described. Picart describes it thus: "A priest preceded by a trumpet, accompanied by a standard-bearer, the

officer who carries the oil, and a calabash or bowl, in which there are five wax-tapers, made in the form of a cross, and another attendant, who carries the sacred fire and the frankincense, repairs to the river which is nearest to him, and reads, upon the bank-side, some prayers adapted to the solemn occasion; after that, he thurifies or incenses the waters, pours oil into them, and then lights the wax-tapers in the calabash or bowl, which he sets afloat upon the surface. In the next place, he puts a cross and his holy-water stick into the river, and besprinkles the assistants, who wash themselves in the consecrated waters, and carry away with them a greater or less quantity of it, in proportion to their zeal and ardency for devotion."

The Copts also have their Epiphany, on which the following rites are practised as described by an old writer: "As soon as the midnight office was over, which was read at the conservatory of water, wherein they were to plunge, the patriarch withdrew to the vestry, from whence he returned in a short time, dressed in all his pontifical vestments, attended by a priest and a deacon with his cope on. The former officiated in his alb, and the latter bore a steel cross. As soon as they were got to the conservatory, the patriarch began his benediction of the water, by reading several lessons, some in the Coptic language, and others in the Arabic, out of the Old and New Testament. Afterwards he thurified the water, and stirred it several times crosswise with his pastoral-staff. The priests who were present repeated the same ceremony after him. During this benediction there was a large iron sconce with three branches, about six feet high, and in each of them a wax-candle burning. After the benediction was over, the congregation were allowed to plunge themselves, or were plunged into the conservatory: and as the three who could get there first had the happiness of being plunged by the patriarch himself, it is easy to imagine what hurry and confusion this imaginary act of devotion must create, where there was no regard had to common decency or modest behaviour. After the men were all plunged in this holy water, they withdrew into the choir, and the women moved afterwards with the same irregularity, to bear a part in this immodest, religious ordinance, which may justly be compared to the lewd and dissolute festivals of the Pagans." The Armenians also observe the ceremony of blessing the waters on Epiphany, but in a somewhat different manner: "In the first place, a large bason of water is placed at the door of the sanctuary, all the clergy march in procession out of the vestry, and ascending the steps of the sanctuary, continue their procession round the bason. The celebrant, who has said mass just before, reads several prayers over the water in the bason, dips his cross into it, and afterwards makes the sign of the cross in the water with it, and at last pours some chrism into it. After that the faithful wash themselves in it, and carry some of the

water home with them, where they make the same use of it as the Latins do of their holy water."

A peculiar custom has been long observed by the monarchs of Spain on the festival of Epiphany, that of offering three chalices or communion-cups, one containing a piece of gold, another a portion of incense, and the third a portion of myrrh. For a long period, also, the kings of England offered gold, frankincense and myrrh. In this custom there is evidently an allusion to the Eastern magi presenting to the young child Jesus offerings of gold, frankincense, and myrrh.

EPIPHANIANS, a branch of the **CARPOCRATIANS** (which see).

EPISCOPIA, a name sometimes given in the ancient Christian church to the wife of a bishop. The word is used in this sense in the second council of Tours, where it is said, that if a bishop hath not a wife, there shall no train of women follow him.

EPISCOPÆ, a name given to the **DEACONESSES** (which see) of the ancient Christian church.

EPISCOPACY, that form of church government which recognises a distinction of ranks among the ministers of religion, having as its fundamental article that a bishop is superior to a presbyter. The Presbyterians, on the other hand, assert a complete parity, in respect of office and authority, of those who preach and administer the sacraments, whatever difference there may be among them in age, talents, and learning. A full view of the arguments on both sides has been given under the article **BISHOP**.

EPISCOPALIANS, a name given to those who hold that peculiar form of church government which is called **EPISCOPACY**. (See preceding article.) The Church of Rome is Episcopalian in its constitution, and acknowledges the Pope as Universal Bishop, to whom all the various orders of clergy, cardinals, primates, and patriarchs, archbishops and bishops are subordinate. In the class of Episcopalian churches, also, must be ranked the Greek church, which, besides the Patriarch of Constantinople, who is Ecumenical or Universal Bishop, has other subordinate patriarchs, archbishops, and bishops, along with various orders of inferior clergy. The Russian church, which is an independent branch of the Greek church, maintains a strictly episcopalian form of government under the Holy Legislative Synod, the superior clergy consisting of metropolitans, archbishops, and bishops. The Armenian church is similar in government to the Greek church, their *Catholicos* being equivalent in rank and authority to the Greek patriarch. All the ancient Eastern churches, including the Copts, Abyssinians, and others, are Episcopalian. The government of several of the Lutheran churches appears to be a mixture of Episcopacy, Presbyterianism, and Independency, but especially of the two former. This is the case with the German Lutheran church. The churches of Sweden and Denmark, however, are wholly Episcopalian. The Reformed churches, both those which are Zuing-

lian and those which are Calvinian, are not Episcopalian, but Presbyterian in their form of government. The church of the United Brethren or Moravians is also Episcopalian, though they allow their bishops no pre-eminent authority.

The Church of England is strictly Episcopalian in its ecclesiastical constitution, and differs both from the Lutheran and Reformed churches, with which it holds no ecclesiastical communion. Professing to derive its episcopal succession from the Church of Rome, it recognises the validity of Romish orders, while Presbyterian ordination is rejected as null and void. Before the Act of Uniformity was passed in 1662, the orders of Presbyterian churches were admitted by the Church of England, and it was not until the time of Laud that the slightest doubt came to be entertained as to their validity. In the reign of Elizabeth, the ministers of foreign churches, even although ordained in the Presbyterian form, were by express enactment declared to be admissible to English benefices, simply on obtaining the license of the bishop. Accordingly, many presbyterially ordained ministers were found occupying pastoral charges within the pale of the Episcopalian church. The question, however, of the validity of the ordination of Presbyterian ministers was brought under public discussion in England in the beginning of the seventeenth century. Episcopacy had been thrust upon the Scottish people by James I. after his succession to the English throne, and that the new bishops might be consecrated with due Episcopalian form, three of them were despatched to London for ordination, though they had previously been regularly ordained Presbyterian ministers. Andrews, Bishop of Ely, raised the difficulty, whether these three Scottish ministers ought not to be ordained priests before being consecrated as bishops. In reply to this difficulty, Bancroft, Archbishop of Canterbury, maintained that Presbyterian orders were quite valid, otherwise there would be no lawful ministry throughout the foreign Reformed churches. This last opinion prevailed, and the proposal to re-ordain the bishops-elect from Scotland fell to the ground. The Act of Uniformity produced a complete change in the practice of the church in this matter, no minister, not episcopally ordained, being allowed to enter the pulpits of the English clergy. Accordingly, when Charles II. re-established Episcopacy in Scotland, Leighton, Sharp, and others, who had only received Presbyterian ordination, were ordained priests before being consecrated to the Episcopate. In 1689, Episcopacy was abolished in the Church of Scotland, and "all superiority of any office of the church in this kingdom above Presbyters." From that day, down to the present, while Episcopacy has been the established form of religion in England, that of Scotland has been Presbyterian.

EPISCOPAL (PROTESTANT) CHURCH OF AMERICA. This large and respectable body of Christians had its origin in the scattered congregations

which sprung up in North America in the beginning of the seventeenth century, composed chiefly of English emigrants, who had been reared in the doctrine, worship, and discipline of the Church of England. From 1607 to the close of the American Revolution in 1783, all the Episcopal clergy in all the English colonies were under the supervision of the Bishop of London. The consequence was, that for more than one hundred and seventy years, the Protestant Episcopal Church of America enjoyed no proper episcopal supervision, there being no bishop in the country invested with the power of conferring holy orders or admitting to the communion by confirmation. Such a state of things was far from favourable to the progress of the church in America. Attempts were made at various periods to remedy the evil. In the reign of Charles I. a project was devised of sending a bishop to New England, but it was not carried into effect. After the restoration of Charles II. a similar proposal was made by Lord Clarendon, and a patent was actually made out for the consecration of a bishop of Virginia, but this plan also was defeated. The subject was again and again mooted, but to no practical purpose. The Society for Propagating the Gospel in Foreign Parts, which was chartered in 1701, took up the matter, but the death of Queen Anne prevented them from accomplishing their purpose. Some of the dignitaries of the Church of England felt a deep interest in the Transatlantic branch of their church, and in 1715, Archbishop Tenison bequeathed £1,000, for the support of bishops in America. At length steps were taken in Scotland among the non-juring bishops for carrying out the long-desired project. Two bishops consecrated for the American church, the Rev. Robert Welton and the Rev. John Talbot, sailed across the Atlantic in 1723. But the British government would neither allow colonial bishops to be ordained in England, nor would they permit bishops to officiate in the colonies who had been ordained elsewhere. Mr. Welton, accordingly, had scarcely set foot on the shores of America when he received orders immediately to return to England, and the other bishop, Mr. Talbot, having died soon after his arrival, this scheme also failed.

The subject of the appointment of bishops for the American church was once more taken up in England, and the Bishop of London resolved to consecrate the Rev. Mr. Colebatch, his suffragan, to officiate in the colonies, but the new bishop was prohibited by government from leaving the kingdom. Still the Society for Propagating the Gospel earnestly pressed the matter, and their efforts were seconded by nearly the whole Episcopal branch at the time; but all was to no purpose, the Dissenters, both in England and the colonies, giving the most strenuous opposition to the consecration of bishops for the American church. And it was not until the Americans had asserted their political independence of Britain, that they were able to obtain bishops for themselves. In 1783 they

despatched the Rev. Samuel Seabury for England to receive episcopal consecration, but unfortunately insuperable obstacles presented themselves. It was found that the bishops could not consecrate a bishop for an independent country without a special act of parliament authorizing them to do so, which permission parliament would not grant. Dr. Seabury, therefore, after spending ten months in London, with no prospect of obtaining the fulfilment of his wishes, repaired to Scotland, where, without hesitation, the non-juring bishops of that country consecrated him to the Episcopal office as Bishop of Connecticut. This act of the Scottish Episcopalians was immediately followed by a change in the views of the English government, and no difficulty was now experienced in obtaining full permission for the English bishops to consecrate other bishops for the American Episcopal Church. An act of parliament was passed in 1787 empowering the Archbishop of Canterbury and the Bishop of London to consecrate three bishops for the dioceses of Pennsylvania, New York, and Virginia.

The Protestant Episcopal church is the oldest Protestant church in the United States. The first congregation of the body was formed at Jamestown in Virginia, in 1607, and enjoyed under the English government all the privileges of an established church. The number of congregations gradually increased, not only in the new colony of Virginia, but in the colony of Maryland, and also in New York, since 1693. But till the American Revolution, its clergymen could only be ordained in England, and were mostly chosen, as well as partially supported, by the Society for Propagating the Gospel in Foreign Parts. Since the Revolution this church has made steady, but by no means rapid progress. Its present position is thus sketched by Dr. Schaff: "It does not properly correspond so well as the Puritan and Presbyterian churches to republican institutions; and on account of the English sympathies, which a large number of its clergy cherished for very obvious reasons, during the Revolutionary war, it incurred suspicion of a want of patriotism, and was, therefore, for a long time unpopular. Yet, it has in its favour staunch old English traditions, an important theological and practical religious literature, and a name of renown even in the history of America—for Washington, for instance, and most of the great statesmen of Virginia, belonged to it—and by its compact, imposing, and personally responsible form of government, and its liturgical worship, without any special missionary efforts, it has a strong attraction for the higher classes and the polite, yet would-be religious world. It may be called, in a certain sense, the aristocratic and fashionable church of the United States, which, however, involves at the same time a serious defect, since in the church of Christ all distinctions of society ought to disappear in the feeling of common guilt and common salvation, and before the awful realities of the eternal world. From its clergy

The President chooses most of the chaplains for the army and navy. In the country, in the lower orders of society, and in the west, it has very feeble hold; but in the great cities of the east it is wealthy and strong. In New York, for example, it possesses, not by any means the most intelligence and piety—in these it must yield to the Presbyterian—but the greatest outward splendour, the most imposing and costly churches, and the fattest livings. With a mass of high-flying men of the world, who attend its worship merely for fashion's sake, and perhaps also for the music, but never think of such a thing as thorough conversion, it numbers among its members many truly pious persons, whose religious life is more evenly and harmoniously formed, than that of most Puritans. The large accession which the Episcopal Church continually receives from other denominations, is, by no means, to be referred entirely to outward considerations, but, in many cases, to deeper inward grounds. Many laymen, and even Puritanically or Methodistically educated clergymen, pass over to it, because they see in it the true mean between the extremes of Puritanism and Romanism, and because they think, that it alone equally meets both the evangelical Protestant and the Catholic interests. Yet many such Episcopal clergymen, who have come from other Protestant denominations, have been driven by the same desire for a fixed objective ecclesiasticism and a liturgical altar-service, beyond this *via media* into the Roman camp."

In the American Episcopal Church, as well as in the English Church, there have always been two parties; the High Church party, which takes its stand on the episcopal constitution and the theory of apostolic succession, and, more than all, on the Book of Common Prayer; and the Low Church party, which takes its stand with equal right on the Thirty-Nine Articles, being Calvinistic in the doctrine of election, and Zuinglian in the doctrine of the sacraments. There is also, as in England, a considerable and daily increasing party, corresponding to the Broad Church school, of which Dr. Arnold was the founder. The ANGLO-CATHOLICS (which see), also, are rapidly making way in America. We learn from Dr. Schaff, that "almost half the Episcopal ministers there are more or less Puseyistic, and several among them, including Bishop Ives of North Carolina, have passed over to the Romish church; while most content themselves with the idea of an Anglo-Catholicism, in hope of a future, closer union with the Eastern churches, and the Roman bishop as patriarch of the West."

In several points the American Episcopal Church differs from the mother-church in England. Her liturgy omits the Athanasian Creed, the prayers for the Royal family, the services which relate to the death of Charles I., to the restitution of the Stuarts in 1660, and to the Gunpowder plot under James I. But besides these comparatively trifling peculiarities, the American church, from its position as being situ-

ated in a republican country, is free from the ecclesiastical supremacy of the crown, which is an essential feature of the English church; and accordingly, all the passages in the Thirty-Nine Articles, the Liturgy, and the Canons which bear upon the headship of the Sovereign, have been either struck out or modified. The Protestant Episcopal Church in America enjoys full freedom of action, and has the privilege of self-government. It has also full lay representation. The organization of the church is thus described by Dr. Schaff: "It is divided into dioceses according to the political divisions of the country, the names of the dioceses corresponding to the number and names of the States; while the Roman Catholics name their sees after the larger cities. Only the great State of New York has two dioceses—an eastern and a western. At the head of each diocese stands a bishop, who is usually at the same time rector of one of the more important congregations, and is in part supported by it, or draws his salary from the interest of a special fund, or, if there is no such fund, or if it is not sufficient, from the annual collections made by his Presbyters. Every spring he assembles all the Presbyters of his district, with as many lay delegates as there are parishes, in a diocesan convention. He, as president, opens the convention with a *charge*, consisting of a statistical report of his official labours during the past year, with appropriate exhortations, and sometimes theological expositions. Here all the affairs of the diocese are attended to. To this body belongs also the power of electing the bishop of the diocese, of choosing a standing committee as his council, and of presenting him for trial. Every three years the General Convention, as it is called, assembles in one of the larger cities of the Union, for the most part in New York and Philadelphia alternately. Agreeably to the arrangement of the old English convocations and of the British Parliament and the American Congress, this convention consists of two houses, an upper, or the house of Bishops (now numbering thirty-one or two), which sits with closed doors, and is presided over by the oldest or senior bishop—for there are no archbishops as in England—and a lower, or the house of clerical and lay deputies, which is composed of an equal number of Presbyters and lay delegates from all the dioceses, none being allowed to send more than four of each order, and which holds its deliberations in open church. This triennial General Convention is the supreme judicatory of the Episcopal Church in all matters of doctrine, worship and discipline. The concurrence of both houses is necessary to the enactment of a law. The vote is counted by dioceses. The house of Bishops has a veto upon the acts of the lower house. This power may prevent many useful reforms but also many useless changes or dangerous innovations, especially in an age and country, which has a morbid passion for law-making."

There were thirty-five bishops in the United

States in 1854, belonging to the Protestant Episcopal church. The salaries of the clergy are regulated by an agreement between them and their people. The number of clergy amount to 1,700, the churches to 1,500, the communicants to 105,000, and the adherents to 1,000,000. Of all the Protestant denominations in the United States, this has perhaps the fairest prospects of success. There is at present a movement on foot, in which, however, the bishops do not sympathize, for rendering this church increasingly efficient and popular. What is to be the result of the movement, time alone can determine, but with the self-accommodating power which it possesses, and the advantage of lay representation, this church may yet be honoured to do much towards advancing the cause of Christianity in America.

EPISCOPATE, the office of a BISHOP (which see).

EPISCOPI EPISCOPORUM (Lat. bishops of bishops), a name sometimes applied to bishops in the ancient Christian church, because, as Epiphanius says, they make bishops by ordination.

EPISCOPI SENATUS (Lat. bishops of the senate), a name given in the Canon Law to the CHAPTER OF A CATHEDRAL (which see).

EPISCOPISSÆ, a name sometimes given to the DEACONESSES (which see) of the ancient Christian church.

EPISCOPUS JUDÆORUM (Lat. bishop of the Jews). The Jews in England under the first Norman kings, had over them an officer under this name, licensed by the crown, who judged and ruled them according to their own law.

EPISCOPUS ŒCUMENICUS, universal bishop, a title which the Greek bishops of the larger sees and chief cities of the East were sometimes arrogant enough to assume. When this title was adopted by John the Faster, patriarch of Constantinople, in a council held in A. D. 588, Gregory the Great opposed his pretensions with the utmost vehemence, and in order to establish more firmly his own authority as bishop of Rome, and, therefore, sitting in the chair of Peter, he invented the fiction of the power of the keys as committed to the successor of St. Peter, rather than to the body of the bishops, which had been the recognized opinion up to that time. In one of his letters, he says, "I am bold to say that whoever adopts or affects the title of UNIVERSAL BISHOP has the pride and character of antichrist, and is in some manner his forerunner in this haughty quality of elevating himself above the rest of his order. And indeed both the one and the other seem to split upon the same rock; for as pride makes antichrist, strains his pretensions up to Godhead, so whoever is ambitious to be called the only or universal prelate, arrogates to himself a distinguished superiority, and rises as it were upon the ruins of the rest." Only two years after the death of Gregory, who penned these words, Pope Boniface

III. sought for and obtained the title of UNIVERSAL BISHOP from the Greek Emperor, and the date of this event A. D. 606 is generally considered by Protestant writers as the date of the full revelation of ANTICHRIST.

EPISCOPUS REGIONARIUS, a bishop in former times, whose labours were confined to no particular place, but who wandered about from one district to another.

EPISOZOMENE, a name given by the Cappadocian Christians to ASCENSION-DAY (which see), probably because on that day our salvation was perfected.

EPISTEMONARCH (Gr. *epistemai* to know, and *archo* to rule), an officer in the Greek church, whose office it is to watch over the doctrines of the church, and to examine all matters relating to faith.

EPISTLE, the first lesson in the Communion Service of the Church of England, deriving its name from the circumstance that it is generally taken from the Apostolic Epistles; though sometimes it is taken from the Acts, and occasionally from the writings of the Old Testament Prophets. The Epistles occur not only in the Liturgy in its present form, but also in both the First and Second Books of King Edward VI. Dr. Hook thinks that they are as old as the time of Augustine in the sixth century. Bishop Stillingfleet says, that for four hundred years till the time of Pope Celestine, the Romish church had neither psalms nor lessons from the Old Testament read before the Communion, but only Epistle and Gospel. In other churches, they had lessons out of the Old Testament as well as the New.

EPISTLER, an ecclesiastical officer mentioned in the Canons of the Church of England, and in the injunctions of Queen Elizabeth, whose duty it was to read the Epistle in collegiate churches. He was appointed to be dressed in a cope. The office is now obsolete, but it is mentioned in the original constitution of Norwich cathedral, founded by charter of King Edward VI.

EPISTLES. This term is usually applied specially to those letters contained in the New Testament, which were addressed by the apostles on various occasions to different Christian churches. They amount in number to twenty-one, and are divided into two classes, the Pauline Epistles, or those which were penned by the Apostle Paul, and the CATHOLIC EPISTLES (which see), or those which were addressed not to particular individuals or churches, but to Christians generally. Fourteen of these Apostolic Letters were written by the great apostle of the Gentiles. They are arranged in the New Testament not chronologically, or in the order of time, but according to the rank or importance of the societies or persons to whom they were addressed. The present arrangement is that which was followed in the time of Eusebius, who flourished in the beginning of the fourth century, and also probably of Irenæus, who lived in the second century. The Catholic Epistles

are seven in number, and contain the letters of the Apostles James, Peter, John, and Jude.

The Apostolic Epistles afford abundant confirmation of the truth and authority of Christianity. They strikingly establish the most important facts mentioned in the Gospels and Acts of the Apostles. The chief particulars of our Lord's life and death are referred to in such a way as to show that the writers were familiarly acquainted with them, as having themselves been eye-witnesses of the same; nor do they rest their claim to be believed on the mere ordinary footing of human testimony, but they appeal to the possession of miraculous gifts with which as apostles they were endowed, and which fully established their divine mission. The Epistles are in fact inspired commentaries on the doctrines of the Gospel, giving a fuller, more systematic, and clearer display of evangelical truth than is to be found in any other portion of the Sacred Volume. See BIBLE

EPISTOLÆ CANONICÆ. See CANONICAL LETTERS.

EPISTOLÆ COMMENDATORIÆ. See COMMENDATORY LETTERS.

EPISTOLÆ DIMISSORIÆ. See DIMISSORY LETTERS.

EPISTOLÆ SYNODICÆ, a name sometimes given to ENTHRONISTIC LETTERS (which see), but more generally used to indicate the circular letters by which a primate summoned a synod of the ancient Christian church.

EPIHALAMIUM (Gr. *epi*, upon, and *thalamos*, a marriage), a marriage song. It was customary among the Jews in ancient times to sing a song accompanied by musical instruments, in praise of the bridegroom and bride. See MARRIAGE.

EPITRACHELION (Gr. *epi*, over, and *trachelion*, a neck-piece), a vestment of the Greek ecclesiastics, which, instead of being put round the neck like a scarf, is joined at the centre, and has an orifice left at its upper end that it may be passed over the head. It is usually of rich brocade, and ornamented with gold and costly gems.

EPOCH. See ÆRA.

EPONA, the Divine protectress of horses among the ancient Greeks. Images of her, whether in painting or sculpture, were frequently found in stables.

EPONAMON, a name given by the natives of Chili in South America to the *Devil*, as being strong and powerful. See DEVIL-WORSHIP.

EPOPSIUS, a surname of ZEUS, APOLLO, and POSEIDON (which see).

EPOPTÆ. See ELEUSINIAN MYSTERIES.

EPULONES, a special order of priests among the ancient Romans. They were originally three in number, and were first appointed B. C. 198 to preside at the EPULUM JOVIS (which see), and the festivals held in honour of the other gods. Their number was afterwards increased to seven, and Ju-

lius Cæsar added three more; but in a short time the number was again reduced to seven. The *epulones* formed a college or religious corporation recognized by the state. "They had their name," says Kennet in his Roman Antiquities, "from a custom which obtained among the Romans in time of public danger, of making a sumptuous feast in their temples, to which they did as it were invite the deities themselves; for their statues were brought on rich beds with their *pulvinaria* or pillows, and placed at the most honourable part of the table as the principal guests. These regalia they called *epulæ* or *lectisternia*; the care of which belonged to the *epulones*."

EPULUM JOVIS (Lat. the feast of Jupiter), one of the festivals of the ancient Romans held in honour of the father of the gods. At these heathen feasts, in commemoration of their deities, splendid couches were prepared, on which were laid images of the gods, and rich entertainments set before them. On these occasions the *Epulones* presided. See preceding article.

EQUIRIA (Lat. *equus*, a horse), two festivals, celebrated the one in February, and the other in March, by the ancient Romans, in honour of *Mars*, the god of war. Horse races were the principal amusement on these occasions, and hence the name.

ERA. See ÆRA.

ERASTIANS, those who adhere to the opinions first publicly avowed by Thomas Erastus, a doctor of medicine at Heidelberg in Germany, in the sixteenth century. A public dispute took place in A. D. 1568, on certain theses concerning the necessity of church government, and the power of presbyteries to excommunicate unworthy persons. The debate was conducted on the one side by Mr. George Withers, who had left England in consequence of the controversy concerning church ceremonies; and on the other side by Erastus, who, although at an earlier period he had held the opinion that excommunication is warranted by the Word of God, now came forward openly to defend the doctrine that the church has no power to exercise discipline of any kind, but is entirely subordinate to the authority of the civil magistrate. Erastus, however, did not proceed so far, in his published writings, as to deny wholly, and in all cases, the right of the church to excommunicate, but, on the contrary, he admitted that profane, scandalous persons ought to be suspended from the sacrament, and if they still persisted in their offences, they ought to be excommunicated. He enumerates, in his writings, seven different classes of persons, who ought not to be regarded as members of the visible church, and if found in it ought to be cast out. The classes to which he refers are these, "1. Idolaters. 2. Apostates. 3. Such as do not understand the true doctrine; that is, ignorant persons. 4. Such as do not approve and embrace the true doctrine; that is, heretics and sectaries. 5. Such as desire to receive the sacrament otherwise than in the right manner, and according to

Christ's institution. 6. Such as defend or justify their wickedness. 7. Such as do not confess and acknowledge their sins, and profess sorrow and repentance for them, and a hatred or detestation of them."

Others, however, went far beyond Erastus in their views on this subject, confounding completely the civil and ecclesiastical authorities, denying the synodical power of censures, holding that both the power of making laws, and the corrective power of censuring transgressors, belong exclusively to the civil magistrate. No such sentiments had ever been broached by the divines of the Reformation, not even by Zuinglius himself, and although most of them had passed away from this earthly scene before the theory of Erastus had been set forth in all its grossness, yet Beza, in advanced years, entered the field against Erastus with a vigour almost equal to that of his early years.

From Germany the Erastian controversy was transferred to England, and the important topics connected with it occupied a prominent place in the debates of the Assembly of divines held at Westminster in A. D. 1643. The chief defenders of Erastianism in the Assembly, were Selden, Whitelocke, Lightfoot, and Coleman; and the principal ground on which they rested their defence, was an alleged analogy between the Mosaic and the Christian dispensations. "They held," says Dr. Hetherington, in his 'History of the Westminster Assembly,' "that the Christian system ought to resemble, or rather to be identical with, the system of the Mosaic dispensation; and they attempted to prove, that there were not two distinct and co-ordinate courts, one civil and the other ecclesiastical, among the Hebrews, but that there was a mixed jurisdiction, of which the king was the supreme and ultimate head and ruler, and that, consequently, the civil courts determined all matters, both civil and ecclesiastical, and inflicted all punishments, both such as affected person and property, and such as affected a man's religious privileges, properly termed church censures. From this they concluded, that the civil magistrate, in countries avowedly Christian, ought to possess an equal, or identical authority, and ought consequently to be the supreme and ultimate judge in all matters, both civil and ecclesiastical, inflicting or removing the penalties of church censure equally with those affecting person and property. The arguments on which they most relied were drawn from rabbinical lore, rather than from the Bible itself, although they were very willing to obtain the appearance of its support, by ingenious versions, or perversions of peculiar passages of Scripture." The argument of Coleman, in a sermon which he preached before the House of Commons on the 30th of July 1645, was thus plausibly stated, "A Christian magistrate, as a Christian magistrate, is a governor in the church. All magistrates, it is true, are not Christians; but that is their fault: all should

be; and when they are, they are to manage their office under and for Christ. Christ hath placed governments in his church. Of other governments besides magistracy I find no institution; of them I do. I find all government given to Christ, and to Christ as Mediator; and Christ, as head of these, given to the church. To rob the kingdom of Christ of the magistrate and his governing power, I cannot excuse, no, not from a kind of sacrilege, if the magistrate be His."

The Erastian principles put forth by Coleman were ably refuted by Mr. George Gillespie, in a short pamphlet appended to a sermon which he preached in August of the same year before the House of Lords. To this Coleman replied, but Gillespie, in a short rejoinder, exposed his opponent in a most masterly way. Various pamphlets were published on the disputed points in the year 1646; but towards the close of the year appeared Gillespie's powerful treatise, entitled 'Aaron's Rod Blossoming; or the Divine Ordinance of Church Government Vindicated,' which was published almost simultaneously with a very learned and elaborate work by Samuel Rutherford, another Scotch divine, under the title, 'The Divine Right of Church Government and Excommunication.' These works against the Erastians, along with another from the pen of the famous Apollonius of Middleburg, established on a firm and irrefragable basis the grand truth, so clearly and explicitly laid down in the Westminster Confession, that "Christ hath appointed a government in the church, in the hands of church officers, distinct from the civil government."

The Erastian theory, when followed out to its legitimate issue, makes the church dependent for its authority upon the will of the magistrate. Both, however, are Divine institutions, but though sprung from the same source, the appointment of God, they have a separate existence, an independent will, and a co-ordinate authority. They have, it is true some ends in common, and they have also some common means for the accomplishment of these ends. But there are various essential points of difference between the church and the civil government, which render the attempts of the Erastians to confound the two, alike contrary to reason and Scripture. They differ in their origin, civil government having been appointed by God as the governor of the universe, and the church having been appointed by Christ in his capacity of Mediator. They differ in their extent, civil government being an ordinance extending to all nations, and the church embracing those only who have been brought within range of the Gospel. They differ in regard to some of the purposes which they serve, civil government being fitted to attain various secular ends, which the church, from its strictly spiritual character, could never accomplish; and the church, on the other hand, being adapted to the fulfilment of several spiritual purposes, which the civil government, from its strictly secular character

could never reach. They differ in the weapons which they respectively wield, the civil government having the power of the sword, from which the church is excluded, while the church has the power of ecclesiastical discipline from which civil government is excluded. They differ finally in their officers, the civil government having no authority to preach or administer the sacraments, while the church has no authority to intrude into the office of the magistrate.

It is important to observe, that the church and the civil government not only differ in various points from one another, but each is in its own proper sphere independent of the other. They have each of them a distinct and independent jurisdiction, so that neither does the state derive its authority from the church, as the Romanist alleges, nor does the church derive its authority from the state, as the Erastian alleges. Both these opinions are equally wide of the truth.

But the question naturally arises, Can these two societies thus distinct from, and independent of, each other, form an alliance so as to act in harmony for the national good? To many it appears impossible that such an alliance can be effected without either the one party or the other suffering an abridgment of its independence; and, accordingly, those who entertain conscientiously this opinion consider such an alliance as inexpedient and unlawful. To many others, again, it appears quite possible that the church may form an alliance with the state, which will, nevertheless, leave entire the just prerogatives of each, and at the same time promote the common ends of both. Hence the VOLUNTARY CONTROVERSY (which see).

ERATO, one of the MUSES (which see), and also one of the NEREIDS (which see).

ERDAVIRAPH, an eminent impostor who arose in Persia in the third century, and was considered as the true and real restorer of the doctrines of the Magi. Being ambitious to support the character which he bore of a man of God, he pretended to be cast into a profound sleep, during which he assured his admirers that his soul was released from her earthly tabernacle, in order to take her flight to heaven. His soul was seven entire days in her passage to realms of light and bliss; during which time his body was constantly attended by six Magi, and the king in person, all of them jointly praying and fasting till his return.

EREBUS, a son of Chaos, and father of Æther and Hemera, by his sister Night. The term, which signifies darkness, is also used to signify the dark and gloomy space through which, according to the ancient heathens, souls pass on their way to HADES (which see).

ERECTHEUS, a king of Athens, in whose honour after his death a temple was erected to his worship on the Acropolis, which was known by the name of the Erechtheum, in which were statues of

Poseidon and Hephæstus. Erectheus is said to have introduced into Athens the worship of *Athena*, and to have instituted the festival of the *Panatheæna*. He was the first who drove a chariot with four horses, and, accordingly, he received a place among the constellations under the name of *Auriga* or the charioteer.

EREMITES. See ANCHORETS.

ERGANA, or ERGATIS (Gr. *ergon*, a work), a surname of *Athena*, as having taught mankind all kinds of arts.

ERIDANUS, a river-god among the ancient Greeks, the son of *Oceanus* and *Tethys*. The first who mentions him is Hesiod, but Herodotus regards this divinity as a mere poetical invention.

ERINNES, a surname of *Hermes*.

ERINNYES. See EUMENIDES.

ERIS (Gr. contention), the goddess of discord among the ancient Greeks. It was she who threw the apple of discord among the gods. She was said to be the sister of *Ares* and the daughter of *Nyx*.

ERMENSUL, a god, supposed to have been identical with *Mars*, which was worshipped by the ancient Saxons in Westphalia. This idol was destroyed by Charlemagne in A. D. 799, and its temple converted into a Christian church.

EROS, the god of love among the ancient Greeks, corresponding to the Roman god *Amor*. Hesiod is the first who mentions him in connection with the creation of the world, *Eros* being the connecting power of love which introduced harmony among the conflicting elements of chaos. Some of the older Greek poets describe him as the first of the gods who sprang from the mundane egg. There is another *Eros*, however, who is spoken of by the later poets as a son of *Aphrodite*, a youth of handsome figure and lovely countenance, who rules both gods and men. He is often represented as a winged youth, blindfolded, carrying a bow and quiver full of arrows, which he discharges at the hearts of mortals. He was chiefly worshipped at Thespiæ in Bœotia, where a rude stone was his symbol, and a festival was observed regularly in honour of this god. See next article.

EROTIA, a festival celebrated every five years at Thespiæ in Bœotia, in honour of *Eros*, the god of love. Little is known regarding this festival, except that it was conducted with music and wrestling.

ERYCINA, a surname of *Aphrodite*, who was so named from Mount Eryx in Sicily, where a temple was erected in her honour. About the beginning of the second Punic war, her worship was introduced at Rome under the name of *Venus Erycina*, and a temple built for her worship.

ESCHRAKITES (Arab. enlightened), a Mohammedan sect, who, like the Platonists of old, give themselves to contemplation. They meditate chiefly upon God, and differ from other Mohammedans in believing a Trinity of Persons in the Godhead. This they explain by three folds in a handkerchief. They

nave no great respect for the Koran, which, except in so far as it proves their own doctrines, they consider as abrogated. Being convinced that the supreme happiness of man consists in the contemplation of the Divine majesty, the gross notions of Mohammed concerning the pleasures of paradise they look upon as mere idle fancies, and hold them in contempt. This is one of the most respectable and most highly esteemed of all the Mohammedan sects, and their doctrines, as well as whole department, approach most nearly to those of Christians.

ESPOUSALS. See **BETROTHMENT.**

ESSENES, one of the three ancient sects of the Jews. There has been considerable diversity of opinion as to their origin. Their name is supposed by some to be derived from a Syriac word *asa*, to heal, and in confirmation of this derivation, it may be remarked, that they are often called *Therapeutes* or healers. Some suppose them to have originated in the time of the Maccabees, about B. C. 150, and they have even been considered as identified with the **ASSIDEANS** (which see), while others trace them back to the **Rechabites**. The Essenes were divided into two classes:—the Practical Essenes, who lived in society, and were not opposed to the married life;—and the Contemplative Essenes, who lived chiefly in retirement, and devoted themselves to meditation.

On the sect of the Essenes generally Dr. Welsh remarks: "The servile hypocrisy of the Pharisees and the cold reasonings of the Sadducees being equally distasteful to them, they had recourse to a mystic devotion and an ascetic life. They fixed their residence in the desolate tracts on the western shores of the Dead Sea, where they were joined from time to time by men of views similar to their own. Though receiving the Old Testament Scriptures as of Divine authority—like most mystics, they were ready to set aside alike the authority of written revelation and the dictates of reason, upon the suggestions of their own imagination. They were chiefly devoted to the pastoral and agricultural life, and to some of the simpler mechanical arts, the proceeds of their industry being conveyed occasionally to cities, in several of which they had communities established. Medicine occupied a considerable portion of their attention, which seems to have been connected with inquiries into the hidden powers of nature. In regard to their moral and religious views, our information is not wholly to be depended on, as Josephus and Philo seem both to have been animated with the wish of impressing their Greek and Roman readers with an idea of romantic or philosophic purity. There seems no reason to doubt, however, that they led harmless lives, supporting themselves by manual labour, showing great kindness to the members of their community, and seeking in their religious exercises to realize something more than a compliance with outward forms. The mixture of freedom from regard to ceremonies, and a servile attachment to them, which has always distinguished mystics, and

which proceeds from their making their own fancy their guide, is to be observed among the Essenes. Sacrifices were offered—but not in the Jewish temple; oaths were prohibited—except that by which they were, after a noviciate of three years, bound to their order; the Sabbath rest was observed with a scrupulosity that cannot be recorded; and they not only avoided all intercourse with the heathen, but even with other Jews, and with the inferior classes of their own sect. Their numbers were comparatively small. The peaceful tenor of their lives seems to have preserved them, amidst the storms that shook Judea, in the respect of all parties. They exerted, however, little influence upon the general character."

It is a somewhat remarkable circumstance, that while our blessed Lord during his public ministry openly censured the other Jewish sects, he never even once mentions the sect of the Essenes, nor does their name occur throughout the whole of the New Testament. This is generally accounted for by the supposition that from their preference of a retired and secluded mode of life, they never probably came in contact with our Lord and his apostles as the Pharisees and Sadducees did. Though not directly mentioned, however, they are supposed to be alluded to by Christ under the term eunuchs in Mat. xix. 12. The apostle Paul also, in his Epistle to the Colossians, seems to refer to them. Thus Col. ii. 18, 23, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

The Essenes believed in the immortality of the soul, the existence of angels, and a future state of rewards and punishments, but they seem scarcely to have believed in the resurrection of the body. All that is known either of the opinions or practices of the sect is derived from the writings of Josephus, Philo, and Pliny. The two first-mentioned authors being themselves Jews, give a somewhat highly coloured description of the Essenes. Josephus gives us a detailed view of their mode of life. "They are the strictest people towards God of all men living: they make a conscience of not speaking one word of common business before the sun rises; but they have certain traditional forms of prayer for that occasion, imploring particularly from God, that the sun might shine upon them. After this act of devotion they are all dismissed to their several tasks and employments; and when they have studied and wrought hard till eleven at noon, they meet again with linen clothes thrown over them, and so wash themselves all over with cold water. Upon this purification they retire to their cells, where no mortal of any other profession is allowed so much as to breathe upon them; from thence they enter into the

refectory, or dining-room, which they account little less holy than the temple itself. When they have staid there awhile without a word speaking, the baker brings up every man his loaf, and the cook every man his plate or mess of soup of the same sort, and sets it before him. The priest then blesses the meat, and not a creature dares so much as touch it till the grace be over: and so after dinner another grace again; for they never fail to give God thanks both before and after meat, as the author of the blessing. This duty being over they quit their habits, as in some measure sacred, and so to their ordinary work till evening. They go next to supper, as before, where they sit together, guests and all, if they have any, at the same table. There is no manner of noise or disorder in those houses: they speak by turns; and this way of gravity and silence gives strangers a great veneration for them. This is the effect of a constant course of sobriety, in their moderation of eating and drinking only to suffice nature.

"In the administration of justice they are the most regular and exact people alive; they determine nothing but what is carried by a hundred voices at least; and when the judgment is once past, there is no recalling it. Next to the supreme authority of God himself they reckon that of their legislators, making it death to speak ill of them, or to blaspheme them. They ascribe great honour to their elders, and to the majority of the people, and think it very reasonable to obey the one and hearken to the other. When there are ten together in council, no particular person is to speak, if the other nine be against it. They make it a matter of immorality to spit toward the middle of the company, or upon the right hand. They are the strictest observers of the Sabbath of all sorts of Jews; for they do not only make ready the Sabbath-day's meal the night before, to avoid kindling a fire upon that day; but they dare not so much as remove a pot or a dish from one place to another."

Simple, plain, and unostentatious, both in their dress and manners, they are represented as having wandered about from place to place without any fixed residence, carrying nothing with them except arms for their protection. They held a kind of community of goods, so that what one wanted another was bound to supply. A candidate for admission into the society was kept on trial for an entire year, and when his probation was finished, he was received into the body, being presented with a pick-axe, a girdle, and a white garment. But even then he was not permitted to eat at the common table till he had given evidence by a probation of one year longer, that he was a fit person to associate with the community. Before being fully united to the Essene society, Josephus says, that "he is first to bind himself by solemn execrations and professions to love and worship God, to do justice towards men, to wrong no creature willingly, no, nor to do it, though

commanded; to declare himself an enemy to all wicked men, to join with all the lovers of right and equity, to keep faith with all men, but with princes especially, as they are of God's appointment, and his ministers. He is likewise to declare, that if ever he comes to be advanced above his companions, he will never abuse that power to the injury of his subjects, nor distinguish himself from his inferiors by any ornament of dress or apparel; but that he will love and embrace the truth, and bring false speakers to justice. He binds himself likewise to keep his hands clear from theft and fraudulent dealing, and his soul as untainted with the desire of unjust gain; that he will not conceal from his fellow professors any of the mysteries of his religion, nor communicate any of them to the profane, though it should be to save his life. And then for the matter of his doctrine, that he shall deliver nothing but what he hath received; that he will endeavour to preserve the doctrine itself that he professes, the books that are written of it, and the names of those from whom he had it. These protestations are made use of as a test for new comers, and as a security to keep them fast to their duty."

This sect arose in the country lying on the west side of the Dead Sea, and thence they spread over other parts of Palestine. Josephus says, there were many of them dwelling in every town, and he mentions four different orders of them, all of which, however, are resolvable into the two classes already mentioned, Practical and Contemplative Essenes; some characterized by the one feature, and others by the other, while not a few might prefer to adopt a combination of both. It was a curious peculiarity of the sect, that they sent gifts to the temple at Jerusalem, while they themselves declined to attend. Neander thus most judiciously accounts for this practice. "If we may trust the words of Josephus, they did indeed send gifts to the temple, and thus expressed their reverence for the original establishment; discharging in this manner the common duty of all Jews, as it was their principle to fulfil every obligation that bound them; yet they did not visit the temple themselves, perhaps because they looked upon it as polluted by the vicious customs of the Jews. They thought that the holy rites could be performed in a worthier and more acceptable manner within the precincts of their own thoroughly pure and holy community. In like manner, also, they performed their sacrificial offerings, for the presentation of which, within the pale of their own society, they believed themselves best prepared by their ascetic instructions. The authority of Moses standing so high with them, there is not the least reason for supposing they would wholly set aside the sacrificial worship appointed by him, unless it were true, perhaps, that they looked upon the original Mosaic religion as having been corrupted by later additions, and among these additions reckoned also the sacrificial worship, as we find inserted in the Clementines;

which, however, so far as it regards the Essenes at least, admits not the shadow of a proof. Now it is singular, it must be admitted, how, as Jews, they could entertain the opinion, that they might be allowed to offer sacrifices away from Jerusalem. But caprice in the treatment of whatever belongs to the positive in religion, forms, indeed, one of the characteristic marks of such mystic sects. And it might well accord with the spirit of such a sect, that in proportion as they looked upon the sacrificial worship, instituted by Moses, as a holy service, they should be so much the less disposed to take any part in its celebration, amidst all the wickedness in the desecrated temple at Jerusalem; and should maintain that only among the really sanctified, the members of their own sect, was the truly spiritual temple, where sacrifices could be offered with the proper consecration."

ESTABLISHED CHURCHES, those churches which are explicitly recognized and supported by the state. The question has been often agitated, particularly in Britain, within the present century, whether civil establishments of religion are lawful, and even supposing them to be lawful, whether they are expedient. This formed with the Puritans, at least with a large party of them, a fundamental ground of opposition to the Church of England, and from the rise of the Brownists, or first Independents, may be dated the commencement of the VOLUNTARY CONTROVERSY (which see), as it is called, which has at different periods been agitated with more or less keenness, both in England and Scotland, down to the present day.

The argument in favour of established churches may be thus stated: It is admitted on all hands, that, in his natural relations, as opposed to his civil and political relations, man is imperatively bound to promote the interests of true religion. As an individual, or even as a brother, a parent, a friend or a neighbour, he is responsible for the faithful discharge of this paramount duty. But when we trace the man into his civil or conventional relations as a citizen, a subject, or a magistrate, he is alleged to be altogether free from this responsibility, of advancing the interests of truth. This is, in plain language, to assert, that, in all his natural relations, a man is bound to be a Christian, and to act like a Christian; but, in his strictly civil duties, he not only may, but must, be an unbeliever, and act, in so far as he does act, in the capacity of a citizen, a subject, or a magistrate, as a decided unbeliever. It is undoubtedly true, that at the original formation of the *social compact*—a phrase which we may be permitted to use without being supposed to found civil government upon the social compact—every individual has, no doubt, surrendered a portion of his natural liberty in exchange for what he considers an equivalent, if not a greater good. But it cannot be admitted, that, for the attainment of social privileges, however great, any individual either did or could

part with one of these fundamental obligations which lay upon him as a creature of God. He was originally and necessarily bound, by the primary laws of his being, to promote the diffusion of divine truth to the utmost extent of his ability. This is not denied, so long as we speak of man in his natural relations, but the point at which this responsibility stops is affirmed by the opponents of civil establishments, to be that at which, to man's natural were superadded civil relations. Now, though in all his former situations the obligation in question is admitted, the circumstances of man in society are viewed, and in many respects we are far from denying it, as essentially different. The laws by which society is regulated are strictly conventional, and in the very terms of its formation are included the exchange of individual for social privileges. No man, however, can barter a moral obligation for any consideration whatever. The existence of the obligation is admitted to extend over all the circumstances in which man is placed up to that point where the *social compact* is formed; and, therefore, upon the opponents of Ecclesiastical Establishments lies the burden of proving, that the circumstances of man in civil society are such as to preclude the existence or operation of this fundamental obligation. It seems impossible to conceive of any possible, much less of any actually existing circumstances, in which man could be free from such an obligation, so long as the relation exists between the Creator and the creature. For the enjoyment of the invaluable privileges connected with a state of society, man, no doubt, readily parts with not a few of his individual and natural rights. His moral obligations, however, must necessarily remain entire; and it is in the nature of things absolutely impossible, that, by any mere conventional arrangements, he can be denuded of these without violence being done to the primary laws of his existence upon earth.

But it may perhaps be said, that, in entering into society, all his original obligations are maintained in full operation, only, there is a general understanding, that, to the civil relations on which he has now entered, the obligations in question do not extend. Instead, however, of this allegation having been ever admitted to any extent, there never has existed, as Bishop Warburton has well remarked, a nation upon the face of the earth, where a civil establishment of religion has not occupied a prominent place among her political institutions. The United States of America form, no doubt, an exception to this remark; but as the plan is still in process of experiment, it can scarcely, we should think, be adduced as weakening, even in the slightest degree, the force of the argument drawn from all past history and experience. If the voluntary principle had been necessarily involved in the original structure and arrangements of civil society, it would surely have assumed a conspicuous place in the common or the statute-

law of some, at least, of the ancient or modern nations. Far from this being the case, however, religion has, without a single exception, uniformly received the sanction and authority of the State; and it is not till very lately, that the propriety of such an arrangement has been at all disputed; and, therefore, we are authorized in inferring, that the alleged inconsistency of the obligation to promote the interests of truth, with the existence of civil society, has never been admitted, in the past history of the world, up to a very recent period. And the statement itself is by no means axiomatic. Supposing, for the sake of argument, that, at the original formation of the social compact, it had been demanded of any individuals, whether subjects or rulers, to suspend the exercise of the obligation which lies upon them to maintain and extend the interests of truth, would not this have been an obvious infringement on the liberty of conscience? They are imperatively bound to promote religion, whatever may be the civil advantages derived from their ceasing to do so; and "whether they ought to obey God rather than man, judge ye."

It is alleged, however, that the variety of opinions which exist among the members of a civil community in reference to the subject of religion, precludes the possibility of any individual, in a purely civil capacity, promoting its diffusion, unless by a direct encroachment on the liberties of others. Were truth at all dependent upon the erring judgments of men, this objection would have possessed no little force. But the fact is, the very admission of the moral obligation, even though limited to strictly natural relations, involves an admission, that religion is an actual reality, not a matter of mere opinion. An objection precisely similar, is often urged by superficial infidels against the very truth of Christianity itself. The opinions of men differ widely, say they, as to what religious truth consists in; and are we not authorized in thinking, that let a man's opinions be what they may, if he is only sincere and consistent in maintaining them, he will find acceptance in the sight of God? Now, our reply both to the infidel and to the opponent of Church Establishments, would be precisely the same. Men may differ in sentiment, and it may often be difficult to discover truth from error; but truth nevertheless does actually exist, and if any man fails to find it, the responsibility lies upon his own head. Now, in reference to a civil community, the obligation to receive and to propagate the truth lies upon each, and consequently, upon all its members. The voluntary churchman admits the obligation upon each individual, but denies it in reference to the whole mass in a social state, as infringing upon the right of individual opinion. This right, however, it is impossible to concede, so long as we are speaking of moral obligation. Every man is bound to accept for himself, and use all possible means of diffusing throughout the community the truth, and the truth only: and it is no

reason, surely, which could stand the test of a judgment-day, that we had failed to discharge either of these duties, because men differed in opinion as to the nature of truth. The law of God is not dependent for the maintenance of its obligations and authority on the fitful fancies of degenerate man.

The conclusion, then, of this part of the argument is, that upon all the members of a social community, both separately and conjointly, lies the obligation of maintaining an open profession of the true religion, whatever varieties of sentiment may exist among them. It is no objection, be it observed, to this conclusion, that where men differ widely in opinion, it cannot be carried into practical operation. We are not speaking of what is, but of what ought to be; and if, from any cause whatever, men have put themselves in such circumstances that they cannot possibly fulfil the commands of God, these commands are by no means, on that account, relaxed, but, on the contrary, still maintain their authority unaltered and unalterable. If the duty be impracticable, the responsibility lies upon those who have rendered it so. Hence we would argue, that if either at the original formation, or in the progress of society, any nation has either denied or failed to fulfil the duty of advancing the interests of religion as a community, they are chargeable in all its extent with national infidelity.

The principle of an Ecclesiastical Establishment is founded, it is affirmed, on those moral obligations from which no possible circumstances can free us, and which form the very foundation of our moral constitution. It may wear the aspect of an infringement upon the rights of those who deny the truth of that system of religion which is established; but it would not only appear, but actually be a serious dereliction of duty on the part of the whole community, were the national profession neglected. The matter then resolves itself into a question of inconvenience to some, as Paley has termed it, on the one hand, and a question of duty imperative upon all, on the other; and which of the terms of the alternative ought to be adopted, cannot possibly admit of a doubt.

Passing, however, to the argument drawn from Scripture, we remark, that in the course of the patriarchal dispensation the principles of an ecclesiastical establishment were obviously acknowledged and acted on. From the peculiar circumstances of the age, as well perhaps as from the want of union among the scattered pastoral tribes, the paternal and the magistratical authority appear to have been uniformly combined in the same individual; and with these was also combined, as is well known, the sacerdotal office. So that by one and the same person were executed the functions of a father, a king and a priest; and that too, be it observed, not in consequence of any express appointment of God, as in the case of the Mosaic ritual, but arising, as far at least as can be discovered, from the peculiar state of

society at the time. The history of Abraham might be adduced in illustration of these remarks. The *civil* were only beginning as it were to emerge from the *natural* relations of man; and yet no such incongruity seems to have existed as to have led to the inconvenience and injustice and oppression which are alleged necessarily to arise from the union of these two separate elements. It must not be alleged that we are pleading for a combination of the paternal with the magistral functions; they are essentially distinct from each other. But the existence of the principle of a national religion, at the period to which we now refer, is in our view peculiarly interesting, as being a remarkable era in the history of man when the *social compact* was in the course of being formed, and the laws of a civil polity were as yet scarcely distinct from the original law of nature.

In passing from the Patriarchal to the Jewish dispensation, an objection is raised by the opponents of Establishments to the validity of any appeal to that quarter. The circumstances and whole genius of the Jewish, are alleged to have differed so widely from those of the Christian economy, as entirely to preclude any legitimate deductions being drawn, even analogically, from the one to the other. Now, it is no more than justice to admit that the Jewish system was in many respects peculiar, and, indeed, altogether singular in its nature, and on those *peculiarities* we do not feel ourselves authorized to found any general conclusions whatever. But we are far from consenting on that account to keep out of view the Mosaic economy, as bearing strictly and immediately on the point before us. It was a system, we readily allow, containing many peculiarities which were only intended to serve a special and temporary purpose, but neither of the Jewish, nor of any dispensation, whether appointed or sanctioned of God, can it be affirmed that it embraces no general fundamental principles which are independent of all mere circumstantial details. It detracts not in the slightest degree from the argument for establishments drawn from the Jewish system, that in itself that system was typical, and connected with a pure theocracy. In so far as it was so, no general reasoning can be founded upon it; but the opponents of Established churches forget, that whether viewed as a civil polity, or as an ecclesiastical community, or as both simultaneously, there lie at the very basis of its structure as a society, principles which are equally applicable in every age and in every country. These are, of course, the fundamental principles of moral obligation which belong to man both in his individual and social capacity. And does not the very fact that the Jewish government existed under the form of a theocracy, render it the more certain that it would be based on the eternal and immutable principles of rectitude and truth? In these circumstances, no valid objections can be raised, on the ground of its being a theocracy, to an argument founded on these principles, as exhibited in the government of the Jews. And with

equal truth may it be asserted that the typical nature of the Mosaic dispensation is far from precluding any appeal to it on general principles, inasmuch as types, whether referring to persons or things, involve in their very meaning and design many moral and spiritual principles which are more clearly unfolded in the antitype. Whatever is matter of moral obligation, is, in its nature and design, under whatever form it may be represented to us, matter of universal interest and universal application. It is not to be imagined, surely, for a moment, that a principle thus clearly developed both in the patriarchal and Mosaic dispensations, would be unknown in the Christian.

The importance of the principle of Establishments, and the foundation on which it rests, render it very improbable, *a priori*, that the New Testament would contain the slightest hints of its abrogation; and the result of a candid examination of the whole Christian dispensation is quite in accordance with what might have been anticipated. Some passages have no doubt been adduced which at first sight may seem opposed to all interposition of the civil power in behalf of the church; these however are brought forward in an isolated form, detached entirely from the context with which they are connected, and by which their meaning is necessarily modified. It is by the neglect of this simple and obvious rule of Scripture interpretation that heresies of every kind in theology are propped up by separate sentences from the Sacred Writings, which, if read along with the preceding or succeeding context, would be found to bear no such meaning as that which is attached to them. Independently altogether of the principle we are now considering being founded on moral obligation, the evident sanction which it is admitted to have received from God under the ancient economy, called for an explicit declaration that such was the Divine will ere its abolition could have been accomplished.

It has been alleged, however, in opposition to the argument for establishments drawn from Scripture, that the New Testament is silent on the subject, at least in so far as a direct precept is concerned. Now we must decidedly demur to the principle on which this objection is founded—that nothing is obligatory on us save what is expressly commanded in Scripture. Innumerable general principles pervade the sacred volume, the application of which, in particular instances, is left to the exercise of a sound discretion and an enlightened judgment. The principle in question is one of this nature. It is capable of application under a great variety of modifications, each one of which would require to have been specified in any law which had been laid down in Scripture. This, however, was quite unnecessary in the peculiar circumstances of the case. The principle itself had its origin in the moral constitution of man; and while examples of its practical operation were exhibited in the Patriarchal and Mosaic dispensations, we cannot allow that any distinct precept

was to be expected in the New Testament church. The Gospel economy was strictly universal in its design, and no law is recorded which was liable to be modified in the mode of its application by peculiar, perhaps local circumstances. But though no precept was recorded expressly on the subject, might not an exemplification of it have been given in the early Christian church such as had been already given in the Jewish church? To this we can only reply, that to have done so would have been to have changed the whole course of ordinary events at the time, or in other words, would have amounted to a miracle, and we know that the usual mode of acting on the part of Deity has been to allow the responsibilities of man to influence his conduct with as little miraculous interposition as possible. It is not ours to dictate to the All-wise at what time a miracle might be expected. We must judge of what God ought to have done by what he actually does. "Shall not the Judge of all the earth do right?"

One grand objection which is urged against the principle of Establishments is its alleged inconsistency with the whole spirit and genius of Christianity. It is surely *a priori* very improbable that what is capable of being demonstrated to be a fundamental law of moral obligation, and what has been expressly sanctioned by Divine authority from the fall of man down to the advent of Christ, should be after all opposed to the principles of the Christian scheme. This is of itself, we affirm, a presumptive argument so strong as to put us on our guard against any attempts which may be made to thrust forward isolated passages. There is no doctrine, however absurd and heretical, which has not found support in this mode of interpretation. The utmost caution however is necessary, the text adduced must be studied in connexion with its context, the scope and design of the writer or speaker must be carefully kept in view, and no clause must be regarded as a general statement, the meaning of which is obviously modified by particular circumstances, whether of time or place, at or in which it was written. In opposition, however, to these plain and acknowledged rules of Scripture interpretation, the adversaries of church Establishments are in the constant habit of referring us to the well-known declaration of our Lord, "*My kingdom is not of this world.*" The reply of Dr. Inglis is so excellent that we make no apology for quoting it.

"In the court of Pilate, the Roman governor of Judea, Jesus was accused of having forbidden his countrymen to give tribute to Cæsar, saying that he himself was Christ a king. Pilate in consequence asked him, 'Art thou the king of the Jews?' And Jesus answered in the affirmative, but added, *My kingdom is not of this world.*' Who does not perceive that the single object of this declaration was to disavow all pretension to such temporal authority as could absolve the Jews either from their obli-

gation of paying tribute to Cæsar, or from their allegiance in any respect to him as their earthly sovereign? The religion of Christ, so far from absolving subjects from their allegiance to the potentates of this world, was to lay them under a new obligation to such allegiance, as they desired to maintain a good conscience towards Christ himself as their spiritual king. It was therefore impossible that the charge brought against him should not be repelled in the way which we have seen; nor can it be regarded as reasonable, in the circumstances of the case, to attach any other meaning to his words than what has been already stated as applicable to the charge in question."

And taking the statement in its absolute sense, who that is at all acquainted with Christian truth, doubts it for a moment? The church of Christ is a body separate and distinct from the world, having independent laws and office-bearers of its own. No man save an Erastian would so confound the Church with the State as to allege that the magistrate had any, even the slightest authority in regulating the internal affairs of the church. These must be left entirely to her own office-bearers, under the guidance of the Great Head. Though we thus deny the power of the civil ruler, *in sacris*, we nevertheless concede to him a most interesting and extensive sphere of exertion when we assert his right to govern and legislate in regard to the church, or in other words, *circa sacra*. This is his legitimate province in faithfully discharging the duties of which, he will most effectually fulfil the great end of his office as an "ordinance of God;" and in the neglect of which, he is deeply culpable, inasmuch as independently altogether of his moral obligation he is failing to employ one of the most effectual means of becoming a "minister of good" to the people over whom he rules. The punishment of the criminal is not more necessary than the prevention of crime, which can only be successfully accomplished by the infusion of Christian principle into the minds of the people by a rightly constituted Ecclesiastical Establishment. In the performance of this part of the magistrate's official duty, as in every other, there is no doubt included the idea of compulsion, which results from the nature of civil government in all cases. And here it may be of importance to attend to the real nature of this compulsion. It is not ecclesiastical, it is strictly civil; it is not an interference with any arrangements *in* the church, it is an interference with the people *concerning* the church; it is not resorted to with the view of coercing the consciences of any individuals of whatever opinions, to the exclusion of any others, it is a compulsion used towards every individual indiscriminately for the benefit of the whole community.

It is scarcely necessary to advert to the objection which is sometimes urged by the adversaries of Church Establishments, that it is altogether *ultra vires* on the part of the magistrate to decide in mat-

ters of religion, and the very existence of an establishment supposes his having done so. Whatever may be the opinions of men, truth nevertheless exists, and it has moreover been revealed, and therefore every man is responsible for the reception that he gives it. If the magistrate supports the true religion, he supports those opinions which both he and his subjects were bound to maintain; but if he supports error, the responsibility lies either with himself or with those who have led to the establishment of a system which is unscriptural. Be it observed, however, that the criminality does not primarily attach to the establishment, but to the *adoption* of error; and though his belief in the first instance of heretical doctrines has undoubtedly led to the heinous crime of establishing a false religion, it is not the *principle* of establishments which has led to the sin, but the adoption of false views, either by the ruler personally, or by the people by whose influence and advice he has been guided. But is not, it has been said, the possibility of erring in this point a clear proof that such a duty was not designed to belong to him? No; otherwise what would become of all the other duties which, as a civil ruler, he is bound to discharge? He is equally liable to err in all civil duties as in this, and yet who would argue that from that very circumstance it was never designed by the Almighty that he should discharge them? Has man, by rendering himself incapable of obeying the Divine commandments, brought about the abrogation of the moral law? Surely not, and yet to this conclusion we must come, if we admit the principle on which the objection proceeds.

There is no objection which is more frequently urged against the establishment of any particular system of religion, and none which has apparently a stronger effect upon the minds of multitudes, than the alleged injustice of such a principle. Looking at the matter abstractly, we do not conceive that there is, at all events, any intentional partiality or injustice in a government so acting. They do not establish a system as professed by one part of the community, to the avowed exclusion of a system professed by another part of the same community. The question is viewed as a great national benefit which will redound to all from this particular act of legislation; and could it be shown, that there is any one class of the community who, instead of deriving the slightest advantage from this proposed act, are subjected thereby to unmingled hardship and oppression, their complaint would deserve to be listened to with respect, and every endeavour made to remedy this defect. But is there a single enlightened Dissenter in this or any other country, who can make such an allegation in regard to an Established Church? Are there no advantages which accrue from it to every individual in the country? Waving altogether the religious view of the question, is the protection of property, and the increased security of personal safety, by the diffusion

of right moral principle, no advantage? Is the prevention of crime in general, and the consequent diminution of expenditure for the erection and repair of jails and penitentiaries, and houses of correction, no advantage? Is the diffusion of industry and frugality, and kindness of heart, no advantage? Is an elevated standard of physical comfort and happiness among the peasantry of the land, no advantage?

The civil benefits arising from Ecclesiastical Establishments are thus forcibly and perspicuously described by Dr. Inglis. "Now, we have already seen, that an Established Church is of high importance for an adequate support of these ministrations, by which the cause of godliness or true religion is most effectually maintained; and how, then, shall we question their utility for promoting the interests of civil society? Has religion no tendency to make us good and useful members of society? Its salutary influence in this department will scarcely be denied; it is so obvious, as of itself to account abundantly for civil governments having, from the beginning, interposed in behalf of religion. Religious *principle* is at once the cheapest and the most effectual instrument that can be employed for accomplishing the ends and purposes of government. It goes far to restrain men from the commission of those crimes for which the magistrate must otherwise visit the defaulter with punishment. By its influence in reforming the corrupt heart, 'out of which are the issues of life,' this purpose is more effectually served than it can ever be by human laws. The laws of men take cognizance only of the outward conduct, and only of those parts of the conduct in respect of which crime may be ascertained by evidence. But religion, by its dominion over the heart, strikes at the root of the evil; and by means of the controlling power of conscience, prevents the commission of many crimes, to which no human laws could ever reach. Besides, punishment is almost the only sanction by which human laws are enforced; but, when religion would deter us from what is criminal, and engage us to what is praiseworthy, in our capacity as members of society, it does not resort to threatening alone, it holds out to us a great reward; it imparts to us a promise both of the life that now is, and of that which is to come.

"It is impossible that enlightened governments can be insensible of the aid which, in these views, they derive from Ecclesiastical Establishments, so far as such establishments tend to promote true religion. But an Established Church goes farther; it tends to consecrate the state itself and the rulers of the state. When men in authority are united to those over whom they rule by a profession of the same faith, and by the same exercises of religious worship, it has a tendency to unite their hearts in one bond of mutual confidence and mutual love. Even the most exalted of those who are invested with authority learn to regard the meanest of their subjects as their brethren in Christ and their equals

in the sight of God; and to the great body of the people over whom they rule, the most satisfying pledge is appended for their ruling in the fear of the Lord."

But while the advocates of Established churches follow such a line of argument as we have now sketched, those who are opposed to all civil establishments of religion adopt an entirely different train of reasoning. In so far as the argument from natural religion is concerned, its force is freely admitted, in so far as the obligation of the magistrate to promote religion in a country is concerned; but they contend that this obligation is strictly personal, and in no respect connected with his official character. The argument drawn from the patriarchs sustaining civil as well as religious offices, appears to them utterly inconclusive, since, even though admitted, it fails to prove that religion was incorporated with the civil government. The case of the Jews is also completely inapplicable in their view, the political constitution of that people being not an alliance of religion with the state, but a theocracy, which, from its very nature, implies far more than the friends of establishments contend for, even a complete amalgamation and identification of religion with the state. The Jewish polity was not a friendly union of religion with the state, it was essentially a religio-political system. The head of the Jewish state was the head of the Jewish church, even Jehovah, the God of Israel. To argue, therefore, from such a peculiar system, which besides was typical in its nature, in favour of religious establishments under the Christian system, would necessarily lead to conclusions from which Zuinglius would have revolted, and even Erastus himself would have shrunk. The Church of Christ, argue the opponents of Established churches, is, in its very nature, spiritual, and ought not, yea, in fact, cannot be incorporated with the state, without sustaining material injury. Such a union must necessarily be exposed to two serious dangers, either from the prevalence of the Popish principle on the one hand, or the Erastian principle on the other. In the one case the state is overborne by the church, and in the other case the church is overborne by the state. In vain do the friends of Establishments allege, that there is a medium course which may possibly be adopted, in which the independence of both the church and the state may be fully preserved. The instant reply of the objector is, that such a middle course, if it really exists, has never yet been practically followed. All history attests that established churches have either been popish, and the civil government have groaned under the intolerable burden of priestly tyranny, or they have been Erastian, and the church has been overpowered by civil despotism, or she has revolted and thrown off the yoke. To be at all effective, spiritual government must be independent, and in its own sphere civil government must be independent also. But in an established church the line of demarcation be-

tween the civil and the spiritual is often so narrow and almost impalpable, that the danger at every moment of a collision between the two is imminent in the extreme. And the obvious misfortune of such an alliance is, that if a collision does take place, both parties assert with equal justice their right to adjudicate as to the extent of their respective jurisdictions, and whether as well as how far their independence has been trespassed upon. In such circumstances no third party can interfere, and an adjustment is impossible. Nothing remains but that the alliance be severed, an alliance, surely, which it were better had never been formed.

But the opponents of established churches feel that their cause rests not upon theoretical argument alone, but upon practical experience. They point back to the earliest and purest ages of Christianity, when the church was not only unsupported, but actually opposed by the state. If for three centuries the church was a stranger to temporal authority, and yet maintained her ground in the face of oppression, and prolonged persecution on the part of the civil government; if, in such circumstances, she struck her roots deep in the earth, shot upward a goodly tree, flourished and spread her branches far and wide, have we not in this a powerful argument, that the church needs not, and can safely dispense with, the countenance of the civil powers? She has in herself a Divine energy and power which bears her onward in her course, independently altogether of the favour and support of the state.

That the most signal benefits accrue to a country from the existence of an established church, is admitted by the opponents of civil establishments of religion; but they argue that equal, if not greater, benefits would arise from the same church in a disestablished condition. The church may be a blessing in spite of her alliance with the state, but may it not be questioned whether she would not be a greater blessing were she unfettered by any such alliance? The church operates exclusively upon the consciences of men, and what additional strength can her appeals receive from the sanctions of mere human authority? None whatever, nay, the very fact that she is backed by the state is apt to convey an impression that she believes the Divine authority with which she is armed, to be weak and insufficient of itself. And in the present divided condition of the religious world, what inconveniences must arise from the state giving exclusive countenance to one section only of the Christian church! What jealousies, heartburnings, and contentions arise in consequence!

But, finally, the enemies of establishments go a step farther, and deny the right of the magistrate to establish any particular form of religion, and thus to burden the consciences of all his subjects with the support of that form to which many of them may be conscientiously opposed. This, even with the best intentions on his part, is at all events doing evil that

good may come. It is making use of his position as a magistrate to oppress the consciences of good men simply to maintain a church which he conscientiously approves, and which many of his subjects just as conscientiously disapprove.

Such are the principal arguments for and against Religious Establishments.

ESTHER (FAST OF), a Jewish fast kept on the thirteenth day of the month Adar, in memory of Esther fasting three days and nights before presenting herself to supplicate the king in behalf of the Jews, who had been marked out for destruction by Haman. When the thirteenth day of Adar happens on the Jewish Sabbath, this fast is kept on the Thursday before; as the day after being the Feast of *Purim*, and the day before being Friday, they could not finish the Fast, on account of the Sabbath beginning before dark, and their being obliged to fast till night.

ETERNAL, an essential attribute of the Divine Being. None but God is strictly and properly eternal or everlasting. The immortality of other beings is entirely derivative, and subsists by Him who only, in respect of his essence, "hath immortality." See God.

ETERNALES, a Christian sect which arose, as is supposed, about A. D. 260, deriving their name from their belief in the eternity of the world. They maintained that this world, even after the resurrection of the dead, will continue in its present state without any change.

ETERNITY, deified by the ancients, and represented as a goddess on various medals. In a medal of Titus she is represented as a woman holding in her hands the sun and moon. A circle or ring was an emblem of eternity among the Egyptians, Persians, and Hindus. Sometimes the phoenix, from the fabulous power which it was supposed to possess, of rising from its ashes and thus becoming immortal, was also used to indicate eternal duration. The Slavonians and the Arabians denoted eternity by a white colour, and in the Revelation of St. John, Jesus Christ, the Ancient of Days, appears, i. 14, with white hair, symbolical of his eternal existence.

ETERNITY OF THE WORLD. It was a doctrine taught by Aristotle, and some of the other philosophers of ancient Greece, that the world, or at least the matter of which it is composed, existed from all eternity. Even those of them who admitted the existence of a Supreme Being, believed in matter as co-existent with him, and viewed the Divinity not as the Creator, but as simply the arranger of atoms which had a previous existence. It was regarded as an axiom, indeed, by many of the Greek sects, that nothing springs from nothing, and hence they considered it as indispensable to the act of creating power that there should be a previously existing matter. Matter and soul, however, were not only reckoned uncreated, but indestructible; their existence was imagined to be eternal in every sense

of the word, without end as well as without beginning. Modern infidelity, represented by Mirabaud and Hume, has attempted to build an argument in favour of *Atheism*, or the non-existence of a Supreme Being, on the eternity not of the matter or substance or the world, but of the world in its existing arrangements. "For aught we can know *à priori*," says Hume, "matter may contain the source or spring of order originally within itself, as well as mind does; and there is no more difficulty in conceiving that the several elements from an internal unknown cause may fall into the most exquisite arrangement, than to conceive that their ideas in the great universal mind, from a like internal unknown cause, fall into that arrangement. The equal possibility of both these suppositions is allowed." To this atheistical argument thus put in a plausible form, Dr. Chalmers makes the following satisfactory reply in his 'Natural Theology': "In the material economy we have the vestiges before our eyes of its having had an origin, or in other words of its being a consequent—and we have furthermore the experience that in every instance which comes under full observation of a similar consequent, that is of a consequent which involved as the mundane order of things does so amply, the adaptation of parts to an end, the antecedent was a purposing mind which desired the end, and devised the means for its accomplishment. We might not have been called upon to make even a single ascent in the path of causation, had the world stood forth to view in the character or aspect of immutability. But instead of this, both history and observation tell of a definite commencement to the present order—or, in other words, they oblige us to regard this order as the posterior term of a sequence; and we, in reasoning on the prior term, just follow the lights of experience when we move upward from the world to an intelligent mind that ordained it. It is this which carries us backward one step from the world to God—and the reason why we do not continue the retrogression beyond God is, that we have not met with an indication of his having had a commencement. In the one case there is a beginning of the present material system forced upon our convictions; and we proceed on the solid ground of experience, when we infer that it began in the devisings of an antecedent mind. In the other case, the case of the antecedent mind, there is no such beginning forced upon our convictions; and none therefore that we are called upon to account for. It is our part, as far as in us lies, to explain an ascertained difficulty; but not surely to explain an imagined one. We must have some reason for believing in the existence of a difficulty ere we are called upon to solve it. We have ample reason for regarding this world as a posterior term, and seeking after its antecedent. But we have no such reason for treating this antecedent as a posterior term, and seeking for its prior term in a higher antecedent. The one we see to be a changeable and a recent world. The other for aught we

know may be an unchangeable and everlasting God. So that when the question is put—Why may not the material economy fall into order of itself, as well as the mental which we affirm to have caused it?—our reply is, that so far from this mental economy falling into order of itself, we have yet to learn that it ever had to fall into order at all. The one order, the material, we know, not to have been from everlasting. The other, the mental, which by all experience and analogy must have preceded the material, bears no symptom which we can discover, of its ever having required any remoter economy to call it into being."

The doctrine of an infinite series has been long since exploded, and notwithstanding the numerous and persevering assaults with which men have attempted to throw discredit upon the great act of creation, it is now all but universally admitted that no better explanation of the subject can be given than that which is contained in the opening sentence of the Bible, "In the beginning God created the heavens and the earth."

ETHIOPIAN CHURCH. See **ABYSSINIAN CHURCH.**

ETHNOPHRONES (Gr. *ethnos*, a nation, and *phroneo*, to think), a name sometimes applied to those heretics of the seventh century who sought to conjoin Pagan customs and ceremonies with Christianity.

ETSCHEGA, a dignitary of the **ABYSSINIAN CHURCH** (which see), next in authority to the **ABUNA** (which see).

ETU, an object of worship in the South Sea Islands, consisting of some bird, or fish, or reptile, in which the natives believed that a spirit resided. This form of idolatry, which prevailed particularly in the Samoa islands, is thus described by Mr. Williams in his 'Missionary Researches': "It was by no means uncommon to see an intelligent chief muttering some prayer to a fly, an ant, or a lizard, which happened to alight or crawl in his presence. On one occasion a vessel from New South Wales touched at the Samoas, the captain of which had on board a cockatoo that talked. A chief was invited to the ship, and shortly after he entered the cabin, the captain began a colloquy with the bird. At this he was struck with amazement, trembled exceedingly, and immediately sprang upon deck, leaped into the sea, and called aloud to the people to follow him, affirming the captain had his *devoto* on board, which he had both seen and heard. Every native at once dashed into the sea, and swam on shore with haste and consternation; and it was with much difficulty that they could be induced to revisit the ship, as they believed that the bird was the captain's *etu*, and that the spirit of the devil was in it. While walking, on one occasion, across a small uninhabited island, in the vicinity of Tongatabu, I happened to tread upon a nest of sea-snakes. At first I was startled at the circumstance, but being assured that they were perfectly harmless, I desired a native to

kill the largest of them as a specimen. We then sailed to another island, where a number of heathen fishermen were preparing their nets. Taking my seat upon a stone under a *tou* tree, I desired my people to bring the reptile, and dry it on the rocks; but as soon as the fishermen saw it, they raised a most terrific yell, and, seizing their clubs, rushed upon the Christian natives, shouting, 'You have killed our god, you have killed our god!' I stepped in between them, and with some difficulty stayed their violence, on the condition that the reptile should be immediately carried back to the boat. This incident shows, not only that they worship these things, but that they regard them with the most superstitious veneration."

EUCADIREs, priests of the ancient Carthaginian deities called **ABADIREs** (which see).

EUCCHARIST. See **LORD'S SUPPER.**

EUCCHARISTIA, the Great Thanksgiving which formed a part of the service of the Eucharist in the ancient Christian church. It included a grateful acknowledgment of all the Divine mercies, whether in creation, providence, or redemption. An instance of it is given in the Apostolic Constitutions, and Justin Martyr says, that as soon as the common prayers were ended, and they had saluted one another with a kiss, bread, and wine, and water were brought to the president, who, receiving them, gave glory to the Father of all things by the Son and Holy Spirit, and made a long thanksgiving for the blessings which he vouchsafed to bestow upon them. And when he had ended the prayers and thanksgiving, all the people that were present answered with acclamation, Amen. As an example of the *Eucharistia*, we may quote the Thanksgiving contained in St. James's Liturgy which was used in the church of Jerusalem. It runs thus, "It is very meet and right, becoming us and our duty, that we should praise thee, and celebrate thee with hymns, and give thanks unto thee, the Maker of all creatures, visible and invisible, the Treasure of all good, the Fountain of life and immortality, the God and Lord of all things, whom the heavens and the heavens of heavens praise, and all the host of them; the sun, and moon, and the whole company of stars; the earth and sea, and all that are in them; the celestial congregation of Jerusalem; the church of the first-born, who are written in heaven; the spirits of just men and prophets, the souls of martyrs and apostles; angels and archangels, thrones and dominions, principalities and powers, the tremendous hosts and cherubims with many eyes, and seraphims with six wings, with two whereof they cover their faces, and with two their feet, and with two they fly, crying out incessantly one to another, and singing with loud voices the triumphal song of the magnificence of thy glory, 'Holy, holy, holy, Lord of hosts, heaven and earth are full of thy glory. Hosanna in the highest. Blessed be he that cometh in the name of the Lord. Hosanna in the highest.'" Such was the mode in

which the consecration of the sacrament was introduced, and, accordingly, from this important part, the whole service received the name of *Eucharist* or Thanksgiving.

EUCCHARISTIC, belonging to the act of thanksgiving, or to the *Eucharist* or LORD'S SUPPER (which see).

EUCHELAION (Gr. *euche*, prayer, and *elaion*, oil), the oil of prayer, one of the sacraments of the GREEK CHURCH (which see), and in some degree, though not altogether, corresponding to the *extreme unction* of the Church of Rome. This sacrament is dispensed in cases of sickness, but not necessarily in anticipation of death. The Greeks look upon it as an anointing for recovery, not for dissolution, and appeal in support of the custom to James v. 14, 15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." In accordance with this apostolic injunction, the Greek church dispenses the sacrament, anointing the sick with oil, and accompanying the ceremony with earnest prayer for their recovery and the forgiveness of their sins. In the Longer Orthodox Catechism of the Russian church, it is defined as "a mystery in which while the body is anointed, God's grace is invoked on the sick, to heal him of spiritual and bodily infirmities." According to the ritual seven priests are required for the *Euchelaion*, though in many cases three are deemed sufficient, but not fewer than three, as the Apostle James speaks of "elders," in the plural number. The service is very long, each of the seven priests reading in turn a *prokeimenon*, or short anthem, an Epistle, Psalm, Gospel, and finally a prayer, during which each priest takes one of seven twigs, with cotton bound round the end of it, and with this rod, which has been dipped in oil, he makes the sign of the cross on various parts of the sick man's body. After the anointing, prayer is again offered, and in the course of it the Gospel is held over the sick man's head.

EUCHELOGION (Gr. *euche*, prayer, and *logos*, a discourse), a liturgical book of the Greek church, containing, besides religious offices, everything relating to religious ceremonies. An attempt was made in the time of Pope Urban VIII. to procure the consent of some of the most eminent divines of the Greek church to such a modification of the *Euchelogion*, as would bring it into conformity with the offices and ritual of the *Romish church*, but the attempt was successfully resisted.

EUCHITES (Gr. *euche*, prayer), a Christian sect which had its origin among the monks of Syria, in the fourth century. In the course of their history, which was somewhat prolonged, they received a variety of names, generally derived from the leading men of the sect. Thus they were at different times

called *Lampetians*, *Adelphians*, *Eustathians*, *Marcianists*, *Choreutes*, and *Enthusiasts*. They were denominated *Euchites*, from the importance which they attached to prayer, as, in their view, supplying the place of all other modes of devotion and means of grace. In all probability the sect originated in a few monks giving themselves wholly to inward contemplation and communion with the Holy Spirit in prayer. Imagining that they had thereby obtained the victory over outward sense, and had reached a species of ascetic perfection, they gave up all ordinary employments, and professed to spend their whole time in inward prayer and contemplation. They held that every man brings with him into the world an evil principle, with which he is called incessantly to struggle throughout life, and which he can only overcome by inward prayer. Having obtained this deliverance, there is no farther need of fasting or self-mortification. The man who has received Divine illumination may henceforth dispense with all human instructors and guides. Accordingly, though the Euchites still retained outward connection with the church, by the observance of the Lord's Supper, they judged it unnecessary to join in outward prayer or singing, and sought after supernatural revelation by means of dreams. They believed that baptism cleanses us from past sin, but gives no power to withstand sin in future. They boasted that they had become partakers of the Divine nature. Epiphanius says, that to such an extravagant height of self-glorification did they reach, that if angel, patriarch, prophet, or even Christ himself were named to such an one, he would instantly reply in each case "That am I myself." They denied the reality of our Lord's miracles, alleging them to be simply symbolical of important truths. In regard to the doctrine of the Trinity, they taught that "the three hypostases of the Triad are nothing but different forms of revelation of the one Divine Essence—the Trinity resolves again into Unity." They believed fire to be the creative principle of the universe.

Another sect arose in the eleventh century in the Greek church who were also called *Euchites* or *Enthusiasts*, and who held opinions and indulged in practices almost identical with those of the *Euchites* of the fourth century. This sect appeared also in Mesopotamia and in the character of monks, like the older sect. Their doctrines are thus sketched by Neander: "Agreeing with the doctrine of Zoroaster, they believed in one perfect original being, from whom they derived two sons, the good and the evil principle. Their doctrine touching the relation of these two principles to each other, seems to have constituted according as it inclined one way or the other either to an *absolute* or to a *relative* Dualism, a main difference, and indeed the ground of two several parties, in this sect. And to this same distinction it may be remarked is to be referred also the main difference between the Bogomiles and the Catharians, and among the Catharians themselves of after times.

They differed, that is, either as they supposed that the evil principle was a spirit originally evil, or a spirit originally good, but who by virtue of his free-will had apostatized from God, though he would finally be recovered again to goodness. According to the doctrine of this latter class, the spirit, clothed at the beginning with the supreme power, the elder of the two sons of the Supreme God, revolted against the Father, and produced the visible world with the intention of founding in it an independent kingdom. The younger spirit, Christ, remained loyal to God, and took the other's place. Christ will destroy the kingdom of the evil one, and prosecute his redeeming work until the general restitution. If we might credit the report of Michael Psellus, one party of the Euchites made the evil spirit himself an object of worship; but this is altogether unlikely. The character of such a party we might safely presume would be thoroughly immoral as the natural result of their principle; and it would be exclusively to this party we should have to refer what Michael Psellus relates concerning the immoral excesses, nightly committed after the extinguishing of the lights, in the secret assemblies of these sects. But as the same stories are to be met with in every age, concerning the secret meetings of sects stigmatized as heretical, they must ever be considered as extremely liable to suspicion. It is possible, that the Euchites, by their knowledge of some of the hidden powers of nature, particularly of magnetism, may have been able to produce effects which excited the wonder of beholders. The sect seems to have had a regular constitution; their presiding officers were called apostles. Even at this early period, the sect was threatened with a persecution from Constantinople, and an imperial commissioner was appointed and despatched to carry it into effect."

From the *Euchites* seems to have originated the sect of the *BOGOMILES* (which see), who made their appearance in the twelfth century. Schlegel mentions a sect of Pagan *Euchites* who acknowledged a plurality of gods, though they worshipped but one, whom they called the Almighty. These were more ancient than the Christian *Euchites*, built houses for worship similar to the Christian churches, and assembled morning and evening with torches, and employed their time in praising God. Hence they were called *EUPHEMITES* (which see).

EUCHOMENOI (Gr. praying people), a name sometimes given to those of the *CATECHUMENS* (which see), who remained to receive the minister's prayers and benedictions. These were also called *Genuflectentes* or kneelers.

EUCLEIA, a goddess worshipped at Athens, and whose temple was built from the spoils taken at the battle of Marathon. *Eucleia* was also used at Athens as a surname of *Artemis*. The Bœotians and Locrians worshipped *Eucleia*, persons of both sexes being accustomed before their marriage to offer sacrifices to this goddess.

EUCTAIA. See *OFFERINGS*.

EUDISTS, a congregation of missionary priests which arose in France in the seventeenth century, deriving their name from Eudes their founder. The first establishment of the order was formed in 1643, at Caen in Normandy, which was speedily followed by others of the same description. These societies gradually increasing in number, were united into one congregation, which was put under the charge of Eudes. It was essentially a missionary fraternity, designed to labour among the people in the principal towns of the kingdom. The Eudists made no vows, and wore no peculiar habit, but dressed like other priests. They were under the patronage of Jesus and Mary, and were placed under a superior, who derived his powers from the bishop of the diocese in which they laboured.

EUDOXIANS, a name given to the *ARIANS* (which see), after the death of Arius. The appellation was derived from their leader, Eudoxius, who opposed the orthodox views as to the proper divinity of Christ, with such ability and zeal, that he was appointed Bishop of Germanicia, on the Euphrates, whence he was transferred to the episcopal see of Antioch, A. D. 356, and at length, having joined the *ANOMŒANS* (which see), he was raised by the Emperor Constantius, A. D. 360, to the dignity of Patriarch of Constantinople. As head of the Arian party, he signalled himself by his powerful support of their views, first in the council of Antioch, then in the Arian councils of Sardica, Sirmium, and Seleucia. Such was his influence at court that he bound the Emperor Valens by an oath to support the cause of Arianism.

EUEMERION, a Pagan deity regarded as presiding over good fortune, and as being the author of happiness. He is mentioned by Pausanias as having been worshipped by the Sicyonians. He is supposed to have been identical with *TELESPHORUS* a medical divinity.

EUKTEROI OIKOI (Gr. oratories or houses of prayer), a name sometimes applied to ancient Christian churches.

EULOGIA (Gr. blessing or praise), one of the appellations given in the ancient Christian church to the *LORD'S SUPPER* (which see). From the fifth century this became the name of the consecrated bread, which was set apart for the poor, and for the ministers of the church, who sent such eulogia to one another in token of friendship.

EULOGIUM, the consecrated bread of the Greek church. See *ANTIDORON*.

EUMENIDES, the furies of Pagan antiquity, goddesses who avenged crime, and heaped their maledictions upon the criminal. They are also called *Erinyes* and *Furice* or *Diræ*. They were supposed to inhabit *EREBUS* (which see), which they only left when summoned to earth by the crimes of men which called for punishment. Inexorable to the prayers or the tears of the sufferers, they inflicted with stern

justice the chastisement due to crimes. The existence of the furies was more ancient than that of the gods of Olympus, of whom, accordingly, they were wholly independent. By the poets of ancient Greece they are described as beings of terrific aspect, their bodies black, their eyes blood-red, and numberless serpents twined around their heads. The Eumenides, according to later writers, were three in number, and bore the names of *Tisiphone*, *Alecto*, and *Megæra*. They were worshipped at Athens, and a festival was celebrated in their honour called EUMENIDEIA (which see). Black sheep were offered in sacrifice to them, and libations of a peculiar drink composed of honey mixed with water. They were worshipped also at Megalopolis under the name of MANIÆ (which see). They were called *Eumenides*, favourable or propitiations, from an idea that their true names were an unlucky omen.

EUMENIDEIA, a festival celebrated in honour of the EUMENIDES (which see) at Athens and in other parts of ancient Greece. It was kept once every year with sacrifices and libations of honey and water, the worshippers engaged in the festival being decked with flowers. Freemen of good character were alone allowed to take part in the solemnities.

EUMOLPIDÆ, Athenian priests of the goddess *Demeter* or *Ceres*, particularly in her worship at the ELEUSINIAN MYSTERIES (which see). They were said to be descended from Eumolpus, who reorganized, if he did not originally institute, these mysteries; and the high-priest who principally conducted them uniformly belonged to the family of the *Eumolpidæ*. The whole of this class of priests were expected to supplicate the gods in behalf of the state, and if they failed to discharge this important part of their duties they were punished. They were expected also to take strict cognizance of every case in which sacred things were violated, and their judicial functions were regulated, not by any written law, but simply by tradition. Sometimes, besides punishing the offender in aggravated cases with banishment, the Eumolpidæ added to their sentence, but only when required by the people, a clause containing a formal and solemn curse.

EUNOMIANS, a modification of the *Anomœan* sect of *Semi-Arians* in the fourth century. Their founder, *Eunomius*, was the most celebrated disciple of *Ætius*, from whom the *ÆTIAN*S (which see) derive their name; but he was both more subtle in reasoning, and more fierce and uncompromising than his master. Having embraced the *Anomœan* form of the Arian heresy, he contended with the utmost bitterness against the other forms which it assumed, and particularly against the *Acacianism* of Eudoxius of Antioch. So far, indeed, did the *Eunomians* carry the violence of their opposition to the other sections of the Arian party, that they even re-baptized their Christian converts as if they had been heathens; and that too not only when the converts were brought from the orthodox party, but also from the

Eusebians, and other portions of the Arian party. Eunomius, as an *Anomœan*, not only denied the equality between the Father and the Son, but also the similarity. In the earlier part of his history he was a deacon at Antioch, and chiefly, through the influence of Eudoxius in A. D. 360, he was appointed to the bishopric of Cyzicus; but having boldly avowed his opinions, he was deposed in the course of a few months from his office, and to add to his disgrace, the inhabitants of Cyzicus banished him from the town. His whole life was one perpetual series of sentences of exile, for wherever he went his imprudent and unaccommodating temper brought down upon him the vengeance both of the government and of the people. After his death, at an advanced age, A. D. 394, his works were ordered by imperial edicts to be destroyed.

Besides that portion of the *Eunomian* system, which declared the nature of the Son to be altogether different from, and unlike to, that of the Father, there was also contained in it a distinct heresy in reference to the nature of the Holy Spirit, who is affirmed by this theory to be the first among the created natures, formed according to the command of the Father by the agency of the Son. This view, of course, amounted to a denial of the Divinity of the Holy Spirit, and while it admitted the power of the Spirit to sanctify and enlighten, it proclaimed that power to be neither inherent nor divine. The attack thus made upon the essential divinity of the Third as well as the Second Person of the Trinity, led to the extension of the *Homoousion*, or identity of substance to the doctrine concerning the Holy Spirit, as well as to that concerning the Son. To meet this peculiar heresy which had arisen, a modification was introduced into the Nicene creed, through the second general council at Constantinople. The terms in which the Holy Spirit was described by the Nicene-Constantinopolitan creed ran in these words: "The Spirit proceeding from the Father; the governing, quickening Spirit, who is to be worshipped and honoured at the same time with the Father and the Son."

Eunomius was not contented with a mere abstract denial of the divinity of the Son and of the Holy Spirit; but, in accordance with these views, he abandoned the ancient custom of the trine immersion in baptism, and also the practice of baptizing in the name of the Trinity, and adopted an entirely new form, that of baptizing only into the death of Christ. Epiphanius tells us, that the *Anomœans*, whose sentiments Eunomius defended, adopted still another form, baptizing in the name of the uncreated God, and the name of the created God, and the name of the sanctifying Spirit, created by the created Son. Gregory Nyssen says, that from the writings of Eunomius, it appears that the doctrine which he taught on this subject was, that baptism ought to be administered in the name of the Creator and Maker, and not Father only, but God of the Only-begotten. Eunomius, indeed, seems to have been the first of all

the Arians who gave a practical bearing to his opinions by changing the form of baptism. Accordingly, both the first general council of Constantinople, and the council of Trullo, ordered the Eunomians on their return to the orthodox faith to be re-baptized, while converts from all the other forms of Arianism were appointed to be received by imposition of hands, without a new baptism. See ANOMŒANS, ÆTIANS, ACACIANS, ARIANS.

EUPHEMITES (Gr. *eu*, well, and *phemi*, to speak), one of the appellations given to the EUCHITES (which see) of the fourth century, from hymns addressed to the Supreme God, the Almighty, whom alone they worshipped. Neander supposes this sect to have arisen from that spiritualized, refined polytheism which was connected with the recognition of one absolute essence. Mosheim regards the Euphemites rather as a Pagan than a Christian sect.

EUPHROSYNE, one of the ancient Pagan GRACES (which see)

EUROPA, a daughter of Agenor, who was believed by the ancient Greeks to have been carried off from Phœnicia to Crete by *Zeus*, who had metamorphosed himself into a bull, in order to accomplish his purpose. From this fabulous person Europe is supposed to have received its name.

EUROPA, a surname of DEMETER (which see).

EURYNOME, a daughter of Oceanus, who was said by the Pagans in ancient times, to have once held rule in Olympus over the Titans, but that having been vanquished by *Chronos*, she was cast down into Tartarus. Homer, also, represents *Eurynome* and *Thetis* as having received *Hephestus* when he was banished from Olympus by *Hera*.

EURYNOME, a surname of ARTEMIS (which see), under which sacrifices were offered to her once every year at Phigalea in Arcadia. She was represented as half woman, half fish.

EURYNOMUS, a demon among the ancient Greeks, who was reported, by a tradition at Delphi, to have devoured human carcasses, leaving nothing but the bones.

EURYSTERNOS (Gr. broad-chested), a surname of Gæ (which see).

EUSEBIANS, a class of *Semi-Arians*, who derived their name from two bishops of the name of Eusebius, the one of Cæsarea, who is the celebrated church historian, the other of Nicomedia, and afterwards of Constantinople, who was intimate with Constantine the Great. The latter prelate made use of his influence with the emperor to persuade him to persecute the orthodox party. Under the forms of ecclesiastical law, accusations were formally preferred against the orthodox prelates of the principal sees, and the result was, that all the most powerful churches of Eastern Christendom were brought under the influence of the Arians. Eustathius of Cæsarea was both deposed and banished on charges of heresy and immorality, while Marcellus of Ancyra was deposed, anathematized, and banished on the alleged ground

of his leaning to the errors of Sabellius. But the most rancorous enmity of the heretics was directed against Athanasius, the distinguished Patriarch of Alexandria. Charges were produced against him before councils successively held at Cæsarea and Tyre, the *Meletians* being the accusers, and the Eusebians the judges. The stratagem was but too successful. Athanasius was deposed from the see of Alexandria, and with the sanction of Constantine banished into Gaul.

The death of Constantine, and the division of the Empire among his three sons, changed the whole state of matters in so far as Athanasius was concerned. A large party, headed by the Bishop of Rome, who had already obtained great influence in the West, espoused the cause of the exiled prelate, and the Eusebians found it necessary to take determined steps with the view of confirming the sentence of deposition against the patriarch of Alexandria, and at the same time of drawing up a confession of faith, to allay, if possible, the suspicions which were extensively entertained in the Western churches, of their orthodoxy. A council, accordingly, was summoned at Antioch A. D. 341, which is well known as the Council of the Dedication, at which between ninety and one hundred bishops were present, all of them Arians or Arianizers. In a council composed of such materials, it was no difficult matter to obtain a complete ratification of the sentence pronounced by the synods of Cæsarea and Tyre in condemnation of Athanasius.

"But a less easy task," says Dr. Newman, in his work entitled, 'The Arians of the Fourth Century,' "remained behind; viz. the conciliation of the Western Church, by an exposition of the articles of their faith. Four, or even five creeds, more or less resembling the orthodox in language, were successively adopted, with a view of convincing the Latins of their freedom from doctrinal error. The first was that ascribed to the martyr Lucian, though doubts are entertained concerning its genuineness. It is in itself almost unexceptionable; and, had there been no controversies on the subjects contained in it, would have been a satisfactory evidence of the orthodoxy of its promulgators. The Son is therein styled the exact image of the substance, will, power, and glory of the Father; and the Three Persons of the Holy Trinity are said to be three in substance, one in will. An evasive condemnation was added of the Arian tenets; sufficient, as it might seem, to delude the Latins, who were unskilled in the subtleties of the question. For example, it was denied that our Lord was born 'in time;' but in the heretical school, time was supposed to commence with the creation of the world; and that He was 'in the number of the creatures,' it being their doctrine, that He was the sole *immediate* work of God, and, as such, altogether distinct from what is commonly called the creation, of which indeed He was, even according to them, the author. Next, for some or

other reason, two new creeds were proposed, and partially adopted by the Council; the same in character of doctrine, but shorter. These three were all circulated, and more or less received in the neighbouring churches; but, on consideration, none of them seemed adequate to the object in view, that of recommending their authors to the distant churches of the West. Accordingly, a fourth formulary was drawn up after a few months' delay by Mark, bishop of Arethusa, and others, who were deputed to present it to Constans; and this proving unsatisfactory, a fifth confession was composed with considerable care and ability; but it too failed to quiet the suspicions of the Latins."

From the number of creeds thus produced, the Eusebians were only proclaiming to the world the uncertain and unsatisfactory nature of their opinions. The Western churches countenanced by Constans, and his brother the Emperor of the East, summoned a general council at Sardica A. D. 347. Upwards of 380 bishops attended, of whom 76 were Arian. At the very opening of the council, the Arian party objected to Athanasius being allowed a seat while under deposition. Their objection was overruled, on the ground that a later council held at Rome had fully acquitted and restored him. The Arians, however, retired in a body from the council, and holding a separate meeting at Philippopolis, excommunicated the leaders of the orthodox party, issued a sixth confession of faith, and confirmed the proceedings of the council of Antioch against Athanasius and the other exiles. The council of Sardica, on the contrary, unmoved by the retreat of the Arians, proceeded to condemn some of their leaders, reviewed the acts of the investigations at Tyre and the Maræotis, which the Eusebians had sent to Rome in their defence, and confirmed the decree of the council of Rome in favour of Athanasius. A separation now took place between the Eastern and Western churches, the Semi-Arians now came forward, who had hitherto been concealed among the Eusebians, and took a prominent part in the controversy. On the assassination of the emperor Constans A. D. 350, the Eusebians won over to their party Constantius, who had succeeded to the whole empire, while they opposed and triumphed over the Semi-Arian creed. The stratagem by which they succeeded in blinding the Emperor was, that of affecting on principle to limit confessions of faith to Scripture terms. The author of this artifice was Acacius of Cæsarea, who gave rise to the ACACIANS (which see), in which the *Eusebians* were from this time absorbed.

EUSTATHIANS, a party which arose in the church at Antioch in the fourth century, in consequence of Eustathius, the bishop of that city, having been deposed A. D. 327 by the Anti-Nicene party, while a majority of the community remained faithfully attached to him. They refused to acknowledge as their bishops the Arians who were thrust upon them, and formed a separate church party

under the name of *Eustathians*, holding peaceful meetings among themselves for Divine worship. This continued as long as Arius held the see of Antioch, and even when Meletius was appointed, who after a time avowed his belief in the Nicene creed, still the Eustathians refused to acknowledge either the Meletians or their bishop, as not pure enough in their opinion from the Arian heresy. Various attempts were made to heal these divisions in the church at Antioch, but in vain. In A. D. 362, Lucifer consecrated a new bishop named Paulinus, but the Eustathians alone received him. Meletius returned to Antioch, and thus there were two bishops of Antioch. Athanasius regarded Paulinus as the most orthodox, and, therefore, he and the greater part of the west took the side of the Eustathians. The eastern bishops were on the side of Meletius, who, however, suddenly died. This event did not, as might have been expected, put a stop to the unseemly contentions. The Meletians in their turn now refused to acknowledge Paulinus, and elected Flavianus as successor to Meletius. Paulinus died A. D. 389, but before his death he had consecrated Evagrius as his successor. Soon after Evagrius also died, but the disunion still continued. At length, through the prudent and conciliatory management of Chrysostom, the two parties were reconciled to each other. Flavianus was acknowledged by the foreign bishops, as bishop of Antioch. Yet there remained a small body of Eustathians who did not unite with the general church till Flavianus was succeeded by other bishops.

EUSTRATES, one of a class of martyrs to whom a festival is dedicated in the Greek church on the 13th December.

EUTERPE, one of the MUSES (which see), of the ancient Pagan mythology.

EUTRESITES, a surname of APOLLO (which see), derived from a place called Eutresis, where he had an oracle. It was situated between Platææ and Thespia.

EUTUCHITES (Gr. *eu*, well, and *tuche*, fortune), a heretical sect mentioned by Theodoret, as belonging to the third century. They held that our souls were placed in our bodies only to honour the angels who created them; that we ought to be afflicted at nothing, to be equally pleased with vice and virtue, for to be otherwise would be to dishonour the angels who created our souls. They maintained also that Christ was not the son of the Great God, but of an unknown God.

EUTYCHIANS. See MONOPHYSITES.

EVANEMUS (Gr. *eu*, well, and *anemos*, wind), a surname of *Zeus*, as granting favourable winds. Under this name he was worshipped at Sparta.

EVANGEL (Gr. *euangelion*, good tidings), a name often applied to the Gospel of Christ. Hence what is in accordance with the Gospel is called *Evangelical*.

EVANGELICAL ALLIANCE, an association

of Christians of all denominations, formed with the design of realizing and giving visible expression to the unity of the church of God throughout the whole world. The Alliance was established in 1846, and the first meeting of the Conference; with a view to its formation, was held in London in August of that year, when leading members of all the orthodox denominations of Britain were present, along with professors of theology, ministers, and elders, from all the departments of France, from the cantons of Switzerland, from the kingdoms, principalities, and universities of Germany, from Holland, from Asia Minor, from Hindustan, and from every section of the United States of America. This was probably the nearest approach to an Ecumenical Council that has been held since the days of the apostles.

The doctrinal basis on which the Evangelical Alliance rests, is as follows:—

“That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be evangelical views in regard to the matters of doctrine under-stated, viz. :—

“1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.

“2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

“3. The Unity of the Godhead, and the Trinity of persons therein.

“4. The utter depravity of human nature in consequence of the fall.

“5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

“6. The justification of the sinner by faith alone.

“7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

“8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

“9. The Divine institution of the Christian ministry, and the obligation and the perpetuity of the ordinances of Baptism and the Lord's Supper.

“It is, however, distinctly declared—*First*, That this brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance: *Second*, That the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant.

“That in the prosecution of the present attempt, it is distinctly declared, that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected; but that all are held as free as before

to maintain and advocate their religious convictions with due forbearance and brotherly love.

“That it is not contemplated that this Alliance should assume or aim at the character of a new ecclesiastical organization, claiming and exercising the functions of a Christian Church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of, any branch of the Christian Church to which its members may respectively belong.

“That while the formation of this Alliance is regarded as an important step towards the increase of Christian union, it is acknowledged as a duty incumbent on all its members carefully to abstain from pronouncing any uncharitable judgment upon those who do not feel themselves in a condition to give it their sanction.

“That the members of this Alliance earnestly and affectionately recommend to each other in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice; and in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing one another in love forgiving one another, even as God, for Christ's sake, hath forgiven them; in everything seeking to be followers of God, as dear children, and to walk in love, as Christ also has loved them.”

The objects which the Alliance ought to prosecute were thus stated:

“I. That, inasmuch as this proposal for union originated, in a great degree, in the sense very generally entertained among Christians, of their grievous practical neglect of our Lord's ‘new commandment’ to his disciples, to ‘love one another’—in which offence the members of the Alliance desire, with godly sorrow, to acknowledge their full participation—it ought to form one chief object of the Alliance to deepen in the minds of its own members, and through their influence, to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin and shortcoming in this respect, which the blessed Spirit of God seems to be awakening throughout his Church; in order that, humbling themselves more and more before the Lord, they may be stirred up to make full confession of their guilt at all suitable times, and to implore, through the merits and intercession of their merciful Head and Saviour, forgiveness of their past offences, and divine grace to lead them to the better cultivation of that brotherly affection which is enjoined upon all who, loving the Lord Jesus Christ, are bound also to love one another for the truth's sake which dwelleth in them.

“II. That the great object of the Evangelical Alliance be, to aid in manifesting, as far as practicable, the unity which exists amongst the true disciples of Christ; to promote their union by fraternal

and devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's command, to 'love one another;' and to seek the full accomplishment of his prayer, 'That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.'

"III. That in furtherance of this object, the Alliance shall receive such information respecting the progress of vital religion in all parts of the world as Christian brethren may be disposed to communicate; and that a correspondence be opened and maintained with Christian brethren in different parts of the world, especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the Gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare.

"IV. That, in subserviency to the same great object, the Alliance will endeavour to exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of Infidelity, of Romanism, and of such other forms of superstition, error, and profaneness, as are most prominently opposed to it, especially the desecration of the Lord's-day; it being understood that the different branches of the Alliance be left to adopt such methods of prosecuting these great ends as may to them appear most in accordance with their respective circumstances; all at the same time pursuing them in the spirit of tender compassion and love.

"In promoting these, and similar objects, the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigences of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any general organization of its own."

Branches of the Alliance have since 1846 been formed in almost every part of Christendom, and the result has been, that a spirit of greater harmony and social brotherhood has been thereby infused into the different sections of the Christian body, who, while still retaining their denominational peculiarities, and their separate spheres of action, feel that they are knit together in the unity of the faith, and in the indissoluble bond of Christian peace and love.

EVANGELICAL ASSOCIATION, a denomination of Christians in the United States of America, which arose about the year 1800, in one of the middle free States. It was founded as a separate sect by Jacob Albrecht, a Lutheran layman of Pennsylvania, from whom they were at first called the *Albrecht Brethren*. Having been brought under serious impressions, this worthy man conceived it to be his duty to go forth preaching the gospel, more especially to the Germans throughout the United States, among whom at that time true evangelical Christianity was at a very low ebb. At length, having gathered around him a number of converts, he formed a

Christian society, under the name of the Evangelical Association. In 1803 they assumed a regular organization, electing Jacob Albrecht as their presiding elder, and ordaining him by the laying on of the hands of the other preachers. For a time, this zealous body, composed exclusively of Germans, and conducting their worship exclusively in the German language, were exposed to great opposition, and they were even called to endure much persecution. Yet they continued to spread more and more, sending out hundreds of preachers to labour among the German population of the United States and the Canadas, and they have been very successful in their missions among the German emigrants in the Western States, and in several of the principal seaports. For many years the services of this body were conducted wholly in German, but for some years past they have directed their attention more to English preaching, and in several of their circuits their religious exercises are almost exclusively conducted in that language.

The church government of this body of Christians is Episcopal. The bishops are elected every four years by the General Conference, to which they are responsible for the faithful discharge of their duties. They are bound to travel in turn through the whole connection, to superintend the temporal and spiritual affairs of the church, and to preside in the Annual and General Conferences. Next to the bishops, there are presiding elders, whose duty it is, each of them, to travel over the whole bounds of his district, to hold stated quarterly meetings, preside at local and quarterly conferences, and to superintend all the churches within his allotted sphere. Preachers are appointed in the different circuits and stations, who, besides attending to the duty of preaching, are bound to attend to the formation of classes, to direct and superintend the elections of leaders and exhorters, and finally, to receive, put back on trial, and expel members. The Evangelical Association have a Quarterly, an Annual, and a General Conference, the last of which meets every four years for the arrangement of the affairs of the whole body. Quarterly Conferences are held in each of the circuits, and consist of all the class-leaders, exhorters, travelling and local preachers of the district. The members of the Annual Conferences, which meet in every Conference district, are all the travelling preachers, and such as have formerly travelled, and who are fully ordained ministers. To form the General Conference, delegates are elected from every Annual Conference every fourth year, one for every four members of their own body. There is besides another Annual Conference appointed for the local preachers on every circuit, chiefly for investigating the character and conduct of the preachers. The whole society is divided into conference districts, which are subdivided into smaller districts, and these into circuits and the circuits into classes.

The doctrines of the Evangelical Association, as

stated by themselves, are in accordance with the creeds and confessions of other evangelical churches, with one solitary exception,—that they deny the imputation of Adam's first sin to his natural posterity. The only other peculiarity of the sect which may be noticed, is that they consider war as in all cases inconsistent with the gospel and spirit of Christ.

This denomination in 1843 had 15,000 communicants, but since that time it has made extensive progress both in the States and Canada.

EVANGELICAL UNION, a Christian denomination which originated in Scotland in 1840. It took its rise from the peculiar theological views which, about that time, began to be entertained and promulgated by Mr. James Morison, son of the Rev. Robert Morison, minister of the United Secession church in Bathgate. Hence the name of *Morisonians*, by which this body is commonly known, although they themselves prefer the title which we have prefixed to this article. Mr. James Morison was educated for the ministry in connection with that denomination to which his father belonged, and after having passed through the ordinary course of study, both literary and theological, he was licensed to preach the gospel. His father was a man of fervent piety and exemplary diligence as a minister, and the youthful licentiate reared under such favourable auspices, besides being possessed naturally of an ardent, energetic temperament, and having towards the close of his studies, had his serious impressions deepened by a serious illness, entered upon the work of preaching the gospel with an ardent desire to win souls to Christ. The first sphere of his labours as a probationer was in the north of Scotland, particularly Ross-shire, where, by the Divine blessing, he was made instrumental in bringing about a revival of religion. Crowds flocked to hear him wherever he preached, and not a few professed to have received saving impressions from listening to his discourses.

On returning to the south, Mr. Morison continued to take a lively interest in the progress of that good work which was still going forward among his former hearers, and besides corresponding with many of them, he published a tract for their benefit, entitled, 'The Question, What must I do to be Saved? answered by Philanthropos.' This small pamphlet contained the germs of that peculiar theological system which led to the formation of the Evangelical Union. It was extensively circulated throughout the whole country, and excited great sensation, more especially in the denomination of Christians with which its author was connected. In the midst of the ferment caused by this publication, Mr. Morison was invited to become the pastor of a Secession congregation at Kilmarnock; but on presenting himself before the presbytery of the bounds for ordination, two of the brethren, who had read the obnoxious tract, hesitated about proceeding to set him apart for the work of the ministry; but at length he succeeded in removing their

scruples, by declaring his readiness to withdraw the tract from circulation.

Having now obtained the responsible position of an ordained minister of a congregation, Mr. Morison conceived it to be his duty to adopt the same style and mode of preaching to his own flock which had been already attended with such marked success in other congregations. He accordingly proclaimed what he considered the grand gospel message, that Christ died for all men without exception, and that, therefore, it was the duty, as well as the privilege of every human being, to apply this truth to his own individual case, and without hesitation to believe and take comfort from the conviction that Christ died for him. For any man to do otherwise, to refuse to exercise this assurance of his own personal interest in Christ, he taught was sin, inasmuch as it was a manifest denial of the design of Christ's death as an universal atonement. That such views were taught by Mr. Morison could not be concealed, nor was he ashamed of them. He proclaimed them publicly from the pulpit, and from house to house. The novelty of the doctrine, and its obvious inconsistency with the Westminster Confession, speedily attracted the notice of the neighbouring ministers, and in a short time Mr. Morison was summoned to appear before the Kilmarnock presbytery accused of teaching false and unscriptural doctrine. The charges were arranged under various heads.—1. That he inculcated the doctrine that the object of saving faith to any man was, that Christ made atonement for the sins of that person, inasmuch as he made atonement for the sins of the whole world, and that saving faith consisted in seeing this statement to be true. To this specific charge Mr. Morison replied that the object of saving faith is the gospel, and that the gospel is simply this, "Christ died for our sins according to the Scriptures," which, of course, implies that Christ died for all men, since all men are commanded to believe; that faith cannot be exercised without consciousness of its exercise, and, therefore, saving faith must always be accompanied with a consciousness that the man is believing the truth as it is in Jesus. 2. That he taught man's ability of himself to believe. To this Mr. Morison replied, that man has power to believe, God having given him the requisite ability; were it otherwise man would not be responsible for his belief. 3. That he declared that no man ought to be called upon to pray for strength to enable him to believe. The reply of Mr. Morison to this charge was, that prayer was undoubtedly a duty incumbent upon every man, but it was a prior duty to believe in the Lord Jesus Christ, and prayer, which did not spring from faith, could not be acceptable to God. 4. That he taught repentance in Scripture to be only a change of mind, and not a godly sorrow for sin. To this Mr. Morison made answer, that the Greek word used in the New Testament was *metanoia*, and meant simply change of mind, while he readily admitted that such a change

was uniformly followed by godly sorrow for sin. 5. That he declared justification not to be pardon, but that it is implied in pardon. To this Mr. Morison answered, that justification cannot be considered as identical with pardon, seeing a man can be justified only once, but he may be often pardoned. 6. That he believed election to come in the order of nature after the purpose of atonement. The reply of Mr. Morison to this charge was, that while he maintained election to be eternal, personal and unconditional, since the statement of Scripture is, that the elect are chosen in Christ, the purpose of election cannot possibly precede, but must follow after the purpose of atonement. 7. That his publications contained many unwarranted statements in regard to the atonement. These statements Mr. Morison explained or defended. 8. That he taught that men could not merit eternal death on account of Adam's first sin. To this Mr. Morison replied, that he held all men to be guilty of Adam's first sin, but that no man would suffer eternal death merely in consequence of that sin.

The result of this trial for heresy was, that in March 1841 Mr. Morison was suspended from the office of the holy ministry. Against this sentence he protested, and appealed to the next meeting of the United Secession synod, which took place in the following June. The case occupied the synod for eleven successive sittings, at the close of which it was decided that the sentence of suspension passed by the presbytery of Kilmarnock be confirmed. Against this decision Mr. Morison protested in these terms: "Seeing the supreme court has given sentence against me, even to my suspension from the ministry, on most inadequate grounds, I protest against the decision, and I shall hold myself at liberty to maintain and preach the same doctrines as if no such decision had been come to." Mr. Robert Morison of Bathgate, the father of the young minister who was thus suspended, was next charged with heresy, chiefly on the subject of the atonement of Christ, which he maintained secured the salvation of no man, but provided salvation for all, and that salvation was secured to individual believers by the gracious influences of the Holy Spirit, which were ordained in the order of nature subsequent to the purpose of atonement. The charge was fully proved, and Mr. Morison was cast out of the Secession body in 1842. On precisely similar grounds, the Rev. A. C. Rutherford of Falkirk, and Rev. John Guthrie of Kendal were cast out in 1843. Suspensions now began to be entertained that the Morisonian heresy, as it was called, was taught by Dr. John Brown from the professorial chair. This eminent divine, accordingly, was sisted at the bar of the Secession synod, accused of heresy, but, after a careful and minute inquiry, the charges were wholly disproved, and the worthy Professor was triumphantly acquitted. Thereupon Dr. Marshall of Kirkintilloch, one of the two brethren who had taken upon themselves the responsibility of

libelling Dr. Brown, withdrew from the Secession body.

The four suspended ministers continued to exercise their ministry, notwithstanding the sentence of the synod, the majority of the members of their congregations still adhering to them; and besides teaching their peculiar tenets from the pulpit, they availed themselves of the press to circulate their opinions far and wide throughout the whole country. The new views, accordingly, found numerous supporters in most of the large towns, and many of the rural districts of Scotland. It was now thought proper that the congregations which adhered to the suspended ministers should be united in Christian fellowship, and in pursuance of this object, meetings were held in Glasgow on the 16th, 17th, and 18th May 1843, at which the EVANGELICAL UNION was formed "for the purpose," as they themselves expressed it in their published statement of principles, "of countenancing, counselling, and otherwise aiding one another; and also for the purpose of training up spiritual and devoted young men to carry on and to carry forward the work and pleasure of the Lord."

At the time when the Union was established, the opinions of the brethren as to various important theological points had undergone considerable modification. When first separated from the United Secession church, their views of election and predestination were decidedly Calvinistic, but they had now assumed an Arminian character. Their characteristic peculiarities had been the universal extent of the atonement, and the ability of men to believe the gospel. To these, however, they now added the universality of the grace of God as extended to all men, and not to believers alone, and also the capability of man to resist that grace. They no longer believed in absolute unconditional election, but in conditional election, arising out of the Divine foreknowledge of the future faith of those who were elected. These tenets added to those of their former creed, showed that the new sect avowed opinions which bore partly a Pelagian and partly an Arminian character.

The *Morisonian* doctrines, as they were called, arose first within the *United Secession Church*, but they were not long limited to that body; several ministers of the *Scottish Congregationalist or Independent* communion began openly to promulgate the same tenets both from the pulpit and the press. The students also, of the Theological Academy in Glasgow were suspected of having secretly imbibed the new views. Considerable uneasiness was excited in consequence, lest what was considered a fatal heresy should diffuse itself throughout the Independent body. Steps were accordingly taken to test the students with the design of discovering how far the obnoxious opinions prevailed among them. Dr. Wardlaw, under whose charge they had long been placed, was appointed to draw up three questions, which were presented to each student, and written answers were required

These testing questions were as follows: "1. Are your sentiments on the subject of Divine influence the same now as they were when you were examined by the committee and admitted into this institution? 2. Do you hold, or do you not, the necessity of a special influence of the Holy Spirit, in order to the regeneration of the sinner, or his conversion to God, distinct from the influence of the Word or of providential circumstances, but accompanying these means, and rendering them efficacious? 3. Are your sentiments settled on the subject of the preceding query, or are you in a state of indecision, and desirous of time for farther consideration and inquiry?" The answers produced from ten out of twenty regular students were deemed unsatisfactory by the Academy committee, and nine of them still adhering to the opinions given forth in their printed answers, were expelled from the Academy on the 1st May 1844. In the following year, five churches in the neighbourhood of Glasgow, and four in the north of Scotland, were thrown off from the Congregationalist body, and co-operated with the brethren of the Evangelical Union. A minister belonging to the Free Church also, the Rev. William Scott of Free St. Mark's, Glasgow, having been led to embrace the Morisonian views, was cut off from that body by the General Assembly in 1845.

Thus the Evangelical Union came to be composed of a number of ministers, who, while they held substantially the same theological views, were disagreed on the subject of church government, some of them being Presbyterians, and others Congregationalists. And yet the Congregationalist principle is admitted by the whole body, inasmuch as they deny the right of Presbyteries, Synods, or Assemblies to exercise control over individual churches. But though the fundamental principle of presbyterianism is thus abandoned, even by those churches of the Union which formerly held it, still the Congregationalist churches of the body transact all their affairs in meetings of the whole church members, while the Presbyterian churches intrust the management of their affairs to a body of elders chosen from among the communicants. The Union exercises no authority over the internal government of the different churches, which are placed on a strictly independent footing, there being no external body which interferes in the slightest degree with their internal arrangements. The Annual Conference meets in the beginning of October, but its object is simply consultation for the general good of the whole Union and the advancement of the common cause, attending to the interests of the Theological Academy, and to the Home and Foreign Missions in connection with the body, but no attempt is ever made to intermeddle with the internal concerns of individual congregations. According to the census reports of 1851, the ministers of the Union are returned as twenty-eight; but it ought to be borne in mind, that several churches and ministers co-operate with the body, profess its prin-

ciples, and contribute to its funds, though they have not formally joined the Union. It is probable, therefore, that the ministers of the body actually amount to upwards of forty, and the denomination is decidedly on the increase. Nor is the body limited to Scotland; its principles have also been carried across the Tweed, and are now making rapid progress, particularly in the north of England. By means of a publishing establishment which was commenced by private individuals in Glasgow in 1846, both a weekly newspaper, called the Christian News, and a Monthly Magazine, called the Day-Star, are regularly issued, along with various tracts and treatises, all of them designed to circulate widely throughout both ends of the island, as well as in Ireland, and even in foreign countries.

EVANGELICAL COUNSELS, the three vows of a monk in the Romish church, namely, voluntary poverty, perpetual chastity, and entire obedience or complete submission to an ecclesiastical superior.

EVANGELIST (Gr. *eu*, well, and *angelos*, a messenger), literally, one who brings good tidings, a word used in the New Testament to denote an office-bearer in the early Christian church, who seemed to rank next to the apostles, and whose duty it was to preach the gospel not in any stated district, but at large. It implied, therefore, an itinerant preacher, or missionary, who wandered about from place to place preaching and founding churches. It may have been in this sense that Paul calls upon Timothy to "do the work of an evangelist." The word, however, is now usually limited in its application to the four inspired persons, Matthew, Mark, Luke, and John, who wrote the history of the life of our blessed Lord. In later ages of the church, the term *Evangelist* was applied to the officer who read or chanted the gospel during divine service, and in the Greek church the name EVANGELISTA (which see) is still applied to the deacon who reads the Gospels. In Eusebius we find an important passage respecting the office of Evangelist. "They extended the preaching of the gospel, and sprad the seed of the kingdom of heaven far and wide. The greater number of disciples at that time, whose souls were inflamed through the Divine word with a zealous love of wisdom, in the first place fulfilled the commandment of the Saviour, (see Matth. xix. 21.) and distributed their goods among the poor. Then they travelled into distant parts, and discharged the office of Evangelists among those who had not yet heard anything of the word of faith. They were busily employed in preaching Christ, and distributing the books of the holy Gospels. When they had laid the foundation of faith in unenlightened places, they appointed others as pastors, to whom they intrusted the care of the new plantation; but they themselves went forward to other countries and people, being led by the grace and co-operation of God. The Holy Ghost wrought many miracles by their hands, by means of which they succeeded in bringing over large multitudes, at the first hearing, to the worship

of the universal Creator." Philip, who had first been a deacon at Jerusalem, was afterwards an evangelist, preaching the gospel wherever occasion offered. Such officers must have been peculiarly useful in the infancy of the Christian church, and from Scripture we learn that they were endowed with special spiritual gifts to qualify them for their work.

EVANGELISTA, the name given in the Greek church to the deacon who reads the Gospels in the course of Divine service. Before he begins to read he turns to the priest and craves his blessing.

EVANGELISTARIUM, an appendix to the EVANGELIUM (which see) of the Greek church, containing thirty-five canons or rules for finding the Gospels for each Sunday in the year, and also for calculating the time of Easter.

EVANGELISTS. In the last census, that of 1851, four congregations returned themselves as worshipping in England under this name, probably to avoid being identified with anything which bore the aspect of sectarianism.

EVANGELIUM, a book used in the services of the Greek church, which contains the Gospels divided into sections, arranged as lessons for each day and festival. Sometimes these lessons are taken from one evangelist, and sometimes from another. But with the exception of the solemn festivals, which require a particular gospel, the lessons on ordinary Sabbaths go on continuously throughout the four Evangelists, so that the Sundays are often called by the name of the particular Evangelist which they may be in the course of reading. Thus they speak of the first Sunday or the second Sunday of St. Matthew, and so on.

EVE, the first created woman, and the mother of all living. The word *Eve* in the Hebrew language signifies Life. The Jewish Rabbis say that Eve was not the first wife of Adam, but LILITH (which see), who contended with him for superiority, and finding that he demanded from her obedience and submission, she pronounced the name JEHOVAH, and instantly flew away through the air. Angels were despatched to bring back the fugitive, but she refused to return, whereupon *Eve* was created to be a helpmeet for Adam. The Mohammedan doctors allege, that Eve was produced from Adam's side, after the expulsion of Satan from Paradise, for refusing to do homage to the first man, and therefore, the woman being unacquainted with the appearance of her adversary, he secretly returned to Eden, and assisted by the serpent and the peacock, persuaded her to eat the forbidden fruit. When our first parents were banished from Paradise, which the Moslems suppose to have been placed in the seventh or lowest heaven, Adam fell in the island of Ceylon, near the mountain which still retains his name, but Eve on the coast of the Red Sea, not far from Mecca. During two hundred years they lived separate from each other, bewailing their forlorn condition, and bitterly repenting of their sin. At length, God took

pity upon them and despatched Gabriel to bring them together again, near Mount Arafat in Arabia. The Budhists having lost all faith in a Creator, reject the idea of the creation of the first man and woman. The ancient Scandinavians give the first woman the name of EMBLA (which see). The Hindus, according to one view, allege that Brahma, the god of creation, had converted himself into two persons, the first man or the *Manu Swayambhwa*, and the first woman or *Satarupa*, which denotes the great universal mother, the one parent of a hundred forms.

EVENING SERVICE. In the primitive Christian church the evening service was conducted on the same plan as the ANTELUKAN SERVICE (which see), with such variations in the psalmody and prayers as were suited to the time and circumstances. The morning service commenced with the sixty-third Psalm, whereas the evening service commenced with the hundred and forty-first Psalm, which the author of the Apostolic Constitutions accordingly calls the Evening Psalm; and Chrysostom alleges, that the reason of its adoption, as the initial part of the service, was as a sort of salutary medicine to cleanse us from sin; that whatever defilement we may have contracted throughout the whole day, either abroad, in the market, or at home, or in whatsoever place, when the evening comes we might put it all off by this spiritual song, which is a medicine to purge away all such corruption. After this psalm, followed the same prayers which were used in the morning service, at the close of which the evening bidding prayer was used, which ran in these words, "Let us pray to the Lord for his mercies and compassions; and entreat him to send us the angel of peace, and all good things convenient for us, and that he would grant us to make a Christian end. Let us pray that this evening and night may pass in peace and without sin, and all the time of our life unblameable and without rebuke. Let us commend ourselves and one another to the living God through his Christ." Then was offered up the evening thanksgiving in these words: "O God, who art without beginning and without end, the Maker and Governor of all things through Christ, the God and Father of him before all things, the Lord of the Spirit, and King of all things, both intellectual and sensible; that hast made the day for works of light, and the night to give rest to our weakness: for the day is thine, and the night is thine; thou hast prepared the light and the sun: do thou now, most kind and gracious Lord, receive this our evening thanksgiving. Thou that hast led us through the length of the day, and brought us to the beginning of the night, keep and preserve us by thy Christ; grant that we may pass this evening in peace, and this night without sin, and vouchsafe to bring us to eternal life through thy Christ; by whom be glory, honour, and adoration unto thee in the Holy Spirit, world without end. Amen." This thanksgiving being ended, the deacon called upon the people to bow down and receive the

benediction, when the following prayer was offered : "O God of our fathers, and Lord of mercy, that hast created man by thy wisdom a rational being, and of all thy creatures upon earth dearest unto thee, that hast given him dominion over the earth, and hast made us by thy pleasure to be kings and priests, the one to secure our lives, and the other to preserve thy lawful worship : be pleased now, O Lord Almighty, to bow down and show the light of thy countenance upon thy people, who bow the neck of their heart before thee ; and bless them by Christ, by whom thou hast enlightened us with the light of knowledge, and revealed thyself unto us : with whom is due unto thee and the Holy Ghost the Comforter, all worthy adoration from every rational and holy nature, world without end. Amen." At the close of this prayer the deacon dismissed the people with the usual form, as in the morning service, "Depart in peace."

In addition to this regular form of the Evening Service, an evening hymn is mentioned by several ancient authors, which was used at the setting up of lights. "It seemed good," says St. Basil, "to our forefathers, not to receive the gift of the evening light altogether with silence, but to give thanks immediately upon its appearance." A hymn of this kind occurs in the Alexandrian Manuscript of the Septuagint, which runs as follows : "O Jesus Christ, thou joyful light of the sacred glory of the immortal, heavenly, holy, blessed Father ! we now, being come to the setting of the sun, and seeing the evening light, do laud and praise the Father, and Son, and Holy Spirit of God (or the Father, Son, and Holy Ghost, that is God). Thou art worthy to have hymns at all times sung unto thee with holy voices, O Son of God that givest life. Therefore the world glorifies thee." The arrangements for evening service seem to have varied considerably in different churches, but in all of them a considerable number of psalms and hymns were mingled with the prayers.

EVENS. See **VIGIL.**

EVITERNUS, a deity worshipped by the ancient Romans, according to Pliny.

EVOCATIO, a religious ceremony observed by the ancient Romans when besieging a town, in which they solemnly called upon the deities of the place to forsake it, and come over to their assistance. Without this ceremony they imagined that the place could not be taken, or that it would be sacrilege to take the gods prisoners. They generally attempted to bribe the deities by promising them temples and festivals. If the place was taken, they concluded that the gods had listened to their prayers, and had deserted it.

EXALTATION OF THE CROSS, a festival observed by both the Greek and Roman churches on the 14th of September. It was instituted by the Greek Emperor Heraclius A. D. 631, after having conquered the Persians, and recovered from them the supposed real cross which Cosroes their king had

carried off fourteen years before. The festival was established by Pope Honorius, and was introduced into the West in the seventh century ; for the Roman Pontiffs were then under the dominion of the Greek Emperors, and were beginning gradually to withdraw themselves from their jurisdiction. The Greek church calls this festival *Stavrophaneia*, manifestation of the cross, which, as well as the name given to it by the Romish church, *Exaltation of the Cross*, is derived from the circumstance that the supposed true cross, when brought back by Heraclius from Persia, was exalted or set up in the great church of Constantinople, in order to show it to the people. The Greeks prepare themselves by a fourteen days' fast for this festival, and during the whole of that time discourses are delivered to the people on the subject of our Saviour's sufferings and death. The fast, however, is observed only by the monks, but on the day of the festival the people are obliged to kiss the cross fasting. The Copts observe this festival by the benediction of a particular cross, which is afterwards thrown into the Nile, in order to make the waters of the river, as they say, retire within its banks, which almost always happens on the 24th of September, or at least from that day the waters begin to decline. In this, as well as some of the other great festivals, the Armenians offer lambs in sacrifices to God. The victims are slain by the priests at the doors of their churches. Each householder usually provides a lamb for sacrifice if his circumstances are such as to admit of it, and when the animal is slain, he dips his finger in the blood, and makes the sign of the cross with it on the door of his house. The priest claims half of the slain victim, and the other half is roasted and eaten by the family.

EXARCH, an officebearer in the Greek church, next to the patriarch, and to whom the charge of the patriarchal monasteries is committed. It is his special duty to visit these monasteries, to hear the complaints of inferiors against their superiors, to impose penance, and punish those monks who neglect their duty. When a superior of a patriarchal monastery dies, the Exarch sends the individual elected by the monks to receive the imposition of hands from the patriarch. The Exarch is also bound to take an exact account of all the monasteries which are dependent on the patriarch, of their revenues, sacred vessels, and ornaments.

When Constantine the Great established Christianity as the religion of the Roman empire, he endeavoured to conform the ecclesiastical arrangements to the civil administration of the commonwealth. With this view he created *Exarchs*, corresponding to the civil officers of that name, and presiding each over several provinces. The *Exarchs*, however, of the fourth century are in no respect similar to the *Exarchs* of the modern Greek church.

EXCELLENTS. See **GAONS.**

EXCEPTORS. See **NOTARY.**

EXCISION (Lat. cutting off), an ecclesiastical sentence among the Jews, whereby a person was separated or cut off from his people. The Jews enumerate thirty-six crimes to which this punishment is due. The excision might be *partial*, in which case the person on whom it fell was cut off from the liberty of free intercourse with every person out of his own family, for the space of thirty days, though he was still allowed to enter the synagogue, provided he did not approach nearer to any person than four cubits. This was the lesser excommunication of the Jews. The excision might also be *complete*, excluding him from all the privileges of the synagogue, and cutting him off as a heathen man from the worshipping assemblies of his people. This was called the greater excommunication. The Rabbis reckon three kinds of excision: one by an untimely death, which destroys only the body; another by the utter destruction of the soul; and a third by the destruction of both soul and body.

EXCOMMUNICATION. See ANATHEMA, CENSURES (ECCLIASTICAL).

EXECRATION. See ANATHEMA.

EXEDRA, a name sometimes given by St. Augustine to the AMBO (which see). It is often used in ancient writers as synonymous with the APSIS (which see).

EXEDRÆ, the outer buildings of ancient Christian churches, including all the appendages belonging to the churches, such as courts, side-buildings, and wings, along with all those separate buildings pertaining to the main edifice, which were situated in the enclosures of the churchyard. In the open space stood the demoniacs and the weeping penitents, neither of whom were permitted to enter within the walls of the church. But the most important of all the Exedræ was the BAPTISTERY (which see). See CHURCHES.

EXEMPTION, a privilege granted by the Pope to the Romish clergy, and sometimes to the laity, whereby he exempts or frees them from the jurisdiction of their respective ordinaries.

EXITERIA, sacrifices offered by generals among the ancient Greeks before setting out on warlike expeditions. The chief use of these sacrifices was to ascertain whether the enterprise was to be successful or disastrous.

EXOCATACELI, a name given to several important officers in the ancient church of Constantinople, who were of great authority, and in public assemblies took precedence of the bishops. Originally they were of the order of priests, but afterwards were only deacons. Critics differ much as to the origin of the name. The most probable opinion is that of Du Cange, who derives it from the circumstance, that those who were high in office were seated, in public assemblies, in high and more honourable seats, erected on either side of the patriarchal throne. The college of the *Exocataceli* corresponded to the college of cardinals at Rome.

EXOCIONITES, a name applied to the ARIANS (which see) of the fourth century, who, when expelled from Constantinople by Theodosius the Great, retired to a place outside the city. The name frequently occurs in the Chronicle of Alexandria. Justinian made over to the orthodox all the churches of the heretics, except that of the *Exocionites*.

EXOMOLOGESIS (Gr. confession), a word which frequently occurs in the Christian fathers, and which is alleged by Romish writers to mean private or auricular confession made to a priest. Protestant writers, however, understand it to mean the whole exercise of public penance, of which public confession formed an important part. The latter view is that which is given by Tertullian. "The *exomologesis*," says he, "is the discipline of a man's prostrating and humbling himself, enjoining him a conversation that moves God to mercy and compassion. It obliges a man to change his habit and his diet, to lie in sack-cloth and ashes, to defile his body by a neglect of dress and ornament, to afflict his soul with sorrow, and to change his former sinful conversation by a quite contrary practice; to use meat and drink, not to please his appetite, but only for preservation of life; to quicken his prayers and devotions by frequent fastings; to groan and weep, and cry unto the Lord God both day and night; to prostrate himself before the presbyters of the church, to kneel before the friends of God, and beg of all the brethren that they would become intercessors for his pardon: all this the *exomologesis* requires to recommend a true repentance." See CONFESSION (AURICULAR).

EXORCISM, a ceremony used from ancient times for dispossessing evil spirits, and still employed for this purpose, both in the Romish and Greek churches. In the early days of Christianity, when many of the converts had come over from heathenism, the practice was adopted in baptism, of calling upon the candidate for this sacred ordinance previously to make an open renunciation of all fellowship with the kingdom of darkness, of which he had before been a subject. Giving his hand to the bishop, he solemnly declared that he renounced the devil and all his pomps, referring to the public shows of the heathens. And not only did he renounce the devil, but his angels also, an expression which Neander conjectures to have been based on the notion, that the heathen gods were evil spirits who had seduced mankind. This pledge was regarded as the Christian's military oath or sacrament. "But this form of renunciation," continues Neander, "which we meet with in the second century, should be distinguished from the *exorcism*, which could not have sprung so early out of the prevailing mode of thinking in Christian antiquity. It is true, the idea of a deliverance from the dominion of the evil spirit in a moral and spiritual respect, of a separation from the kingdom of evil, and of a communication by the new birth of a divine life, which should be victorious over the principle of evil, is to be reckoned among the number of original and

essential Christian ideas ; but the whole act of baptism was to be in truth precisely a representation of this idea ; there was no need, therefore, that any separate act should still be added to denote or to effectuate that which the whole act of baptism was intended to denote, and to the believer truly and effectually to represent. The case was different with the form of renunciation. This, like the confession of faith, had reference to what the candidate was bound, on his part, to do, in order to enjoy the benefit of baptism. As in Christianity faith and life are closely conjoined, so the renunciation accompanied the confession. Hence we find in the second century no trace as yet of any such form of exorcism against the evil spirit. But the tendency to confound the inward with the outward, the inclination to the magical, the fondness for pomp and display, caused that *those* forms of exorcism which had been employed in the case of the energumens or demoniacally possessed, should be introduced in the baptism of all heathens. Perhaps the fact also had some connection with this change, that exorcism, which in earlier times was a free *charisma*, had become generally transformed into a lifeless mechanical act, attached to a distinct office in the church. In the apostolic constitutions, we find neither the one nor the other. The first unequivocal trace of exorcism in baptism is found in the acts of the council of eighty-five or eighty-seven bishops, which convened at Carthage in the year 256."

Cyril of Jerusalem is the first writer who gives an account of the form of exorcism. The principal ceremonies connected with it were those detailed by Coleman, in his 'Christian Antiquities' :—

"1. Preliminary fasting, prayers, and genuflections. These, however, may be regarded as general preliminaries to baptism.

"2. Imposition of hands upon the head of the candidate, who stood with his head bowed down in a submissive posture.

"3. Putting off the shoes and clothing, with the exception of an under garment.

"4. Facing the candidate to the west, which was the symbol of darkness, as the east was of light.

"In the Eastern church he was required to thrust out his hand towards the west, as if in the act of pushing away an object in that direction. This was a token of his abhorrence of Satan and his works, and his determination to resist and repel them.

"5. A renunciation of Satan and his works ; thus — 'I renounce Satan and his works, and his pomps, and his services, and all things that are his.' This or a similar form was thrice repeated.

"6. The exorcist then breathed upon the candidate either once or three times, and adjured the unclean spirit in the name of the Father, Son, and Holy Ghost, to come out of him.

"This form of adjuration seems not to have been in use until the fourth century ; and these several

formalities were apparently introduced gradually and at different times."

The Jews made great pretensions to the power of exorcism, and Josephus relates several wonderful cures of demoniacs effected by this means. Our Saviour gave his disciples power over unclean spirits. Paul, as we learn from Acts xix. 12—16, possessed the power of expelling evil spirits. Among the early Christians the power of casting out devils in the name of Jesus was not confined to the clergy, but as Origen informs us, was common to all Christians. During the first three centuries, however, exorcism was exclusively practised by bishops and presbyters, and it was not until the end of the third century that its duties came to be discharged by a separate class of Christian office-bearers. That exorcism formed no part of the baptismal ceremony in the second century is plain from Justin Martyr, in his 'Second Apology,' and Tertullian, in his 'De Corona Militis,' having described the ceremonies of baptism, in their times, and yet making no mention of exorcism.

The practice of exorcism forms an important part of the ceremonies of the Church of Rome, the ritual of exorcisms extending over no fewer than thirty pages of the *Rituale Romanum*. Minute directions are given for distinguishing demoniacal possession from lunacy. "The marks of those possessed by demons," we are informed, "are, that they speak unknown tongues with much copiousness of speech, or that they understand them when spoken ; that they disclose things distant and secret ; that they show a strength or prematurity beyond their years ; and when many of these signs concur, the indications are the greater." When the exorcist is convinced from these symptoms that the individual before him is really possessed with a devil, he is directed by the ritual to put a crucifix into the hand of the possessed, or at least within his view. If any relics of saints are within reach, they ought to be reverently applied to his breast or head. If the possessed be very loquacious, the exorcist must order him to be silent, and to reply only to the questions proposed in reference to the number and name of the spirits that beset him, the time they entered, the cause, and other similar questions. Should the demoniac allege himself to be the soul of any saint, or dead person or good angel, the exorcist is strictly charged to put no faith in any such statements. The ceremony of exorcism is performed at the lower end of the church towards the door. The exorcist having first made the sign of the cross upon the possessed person, causes him to kneel, and sprinkles him with holy water. The litanies, psalms, and prayers are then read, after which the exorcist asks the evil spirit his name, and adjures him not to afflict the person any more ; then laying his hand upon the demoniac's head he repeats one of the forms of exorcism, such as the following, which he must pronounce in a tone of command and authority, in strong faith, and humility, and fervour, "I exorcise thee, unclean

spirit, in the name of Jesus Christ; tremble, O Satan, thou enemy of the faith, thou foe of mankind, who hast brought death into the world; who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy."

Should the unclean spirit refuse to yield to this form of exorcism, a more pungent one must be employed, and if still inexorable, a longer and more emphatic adjuration must be used. "Let him also observe," says the Ritual, "at what words the demons most tremble, and let him repeat these most frequently; and when he comes to the commination, let him return to it again and again, always increasing the punishment; and if he see that he prevails, let him persevere in it throughout two, three, four hours, and more as he is able until he has attained the victory." Houses and other places supposed to be haunted by unclean spirits are also exorcised by the Romish church, and the ceremony is much the same as for a person possessed. The frequent repetition of the Pater Noster, Ave Maria, and Creed, are enjoined as of great efficacy, and should other means fail, the Athanasian Creed is strongly recommended.

The occasions are very numerous in which the Romish church has recourse to exorcism. Besides forming an essential part of the ceremony of baptism, it is also resorted to in laying the foundation stone of a church, salt and water being solemnly exorcised. The form of exorcising the salt, as it is found in the Roman Pontifical, is as follows: "I exorcise thee, thou creature of salt, by the living + God, by the true + God, by the holy + God; by the God who ordered thee to be cast into water by Elijah the prophet, that the unwholesomeness of the water might be healed: that thou be made exorcised salt, for the salvation of those that believe; and that thou be to all that use thee, health of soul and body; and that from the place where thou shalt be sprinkled, every spectre, and malice or subtlety of the devil's illusions, and every unclean spirit, flee away and depart, adjured by Him, who is to come to judge the quick and the dead, and the world by fire. R. Amen." The form also for exorcising the water runs thus: "I exorcise thee, thou creature of water, in the name of God the Fa + ther Almighty, and in the name of Jesus Christ his + Son our Lord, and in the might of the Holy + Spirit, that thou be conjured water, for putting to flight all the power of the enemy: and that thou avail to root out and banish the enemy himself, with his apostate angels, through the might of the same our Lord Jesus Christ, who shall come to judge the quick and the dead, and the world by fire. R. Amen." The holy water to be sprinkled on the inside of the church is exorcised in different words from that which is sprinkled outside, and besides, it is mingled not only with salt, but with ashes and wine, so as to render it still more holy than the other. In making the oil of the sick, also, which is only done on Maundy Thursday, an exorcism is mut-

tered in a low tone, and in the same way there is a form of exorcism for making the holy CHRISM (which see).

The modern Jews have a prayer which they use habitually from early childhood, and which they say exorcises or drives away evil spirits from them during the night; but even although this prayer may have been offered, evil spirits will rest upon their hands and faces if they remain in bed beyond a certain time in the morning. The Rabbins teach, that if a man rises early, says his prayers three times, and performs his appointed rites and ceremonies, he has no cause to dread evil spirits, for although they may hover round him they cannot touch him. It is necessary, however, that as soon as he gets out of bed, and is partly dressed, he should hasten to wash himself in order to drive away evil spirits, and that no time may be lost, the pious are exhorted to have a vessel of water close by their bed-side, that on awaking they may have it in their power without delay to wash their hands. Women are obliged to observe the same order of washing, that is, to pour water three times over their hands.

In the administration of the ordinance of baptism, the Greek church offer four prayers of exorcism, during the last of which the priest blows on the infant's mouth, forehead, and breast, and commands the evil spirit to depart, while the sponsor is directed to confirm his renunciation of the devil by blowing and spitting upon him. The exorcism of the Coptic church is accompanied by the sign of the cross made thirty-seven times. The mode in which the Greeks exorcise demoniacs is thus related by an old writer: "The patient was chained down to a post; after which, several priests, dressed in their sacerdotal vestments, read to him, for six hours together, a considerable part or portion of the four Gospels. And as in one particular place of St. Matthew it is said, in express terms, 'that this kind of devil goeth not out, but by prayer and fasting,' the exorcists took particular care to fast about twenty-four hours before. The next day they observed the same penance, and continued to read as before. It was three days at least before these lessons were over. In the meantime the demoniac cursed his Maker, and raved against all mankind, swearing, hallooing and hooting, and making a thousand ridiculous grimaces. All his contortions, however, were no impediments to the priests in the prosecution of their reading; nor did they condescend so far as to make the least reply to the impious blasphemies of Satan. It is observable, that the priests read alternately, without intermission, and that with such care and circumspection, that before one had well finished the other was ready to begin. After they had done reading the four Gospels, another priest, remarkable for his sanctity of manners, was made choice of for an assistant. His province was to read to the demoniac the exorcisms of St. Basil. Though this lecture, it seems, put the devil into the utmost confusion, yet

it did not prevent him from retorting in the most opprobrious language imaginable: the priest, however, so severely rebuked him, and in such a peremptory manner enjoined him to come out, that he was forced to comply. At his departure he showed his resentment to the utmost of his power, tormented the miserable wretch as much as possibly he could, and left him motionless, and like a dead corpse, upon the ground."

EXORCISTS, a class of office-bearers which arose in the Christian church towards the end of the third century, and whose office it was to expel devils. No distinct order of this kind appears to have existed in the early ages of Christianity, but during the first three centuries the duties which afterwards devolved upon expellers of demons, were discharged by the bishops and presbyters, while in a certain sense, by prayer, and by resisting the devil, every one might be his own exorcist. "Nothing is more certain," says Bingham, "than that in the apostolic age, and that next following, the power of exorcising or casting out devils was a miraculous gift of the Holy Ghost, not confined to the clergy, much less to any single order among them, but given to other Christians also, as many other extraordinary gifts then were." Exorcists were charged with the more special care of the *ENERGUMENS* (which see), or persons possessed with an evil spirit. It was their duty to pray over these persons, and to use all proper means for their recovery. Accordingly, the fourth council of Carthage describes the appointment and office of the exorcists in these words, "When an exorcist is ordained, he shall receive at the hands of the bishop a book, wherein the forms of exorcising are written, the bishop saying, Receive thou these and commit them to memory, and have thou power to lay hands on the *Energumens*, whether they be baptized or only catechumens." It was not, however, until the fourth century, that exorcists came to exercise their office in connection with Christian baptism, not as being absolutely necessary, nor as being enjoined in the Scriptures, but simply as being highly beneficial, inasmuch as without it children born of Christian parents would not be free from the influence of evil spirits. From this time the exorcists not only officiated in connection with the *Energumens* or demoniacs, but also with the catechumens as candidates for baptism.

The office of exorcist is still maintained both in the Church of Rome and in the Greek Church, and express provision is made in the Roman Pontifical for the ordination of such an office-bearer, whenever it is thought expedient that he should be chosen and consecrated. The exorcist elect kneeling before the bishop, with candles in his hands, is thus addressed: "About to be ordained, most dear son, to the office of an exorcist, you ought to know what you undertake. It is your part to cast out demons, and to teach the prayer, that he who communicates not gives place to the devil; and it is your part in your

ministry to pour out the water, (holy.) Receive therefore, the power of laying hands on the possessed, that by the imposition of your hands, by the grace of the Holy Spirit, and the words of exorcism, unclean spirits may be driven from the bodies possessed by them. Study, therefore, that as you expel demons from the bodies of others, you may cast out uncleanness and wickedness from your own body, lest you fall under the power of those spirits that you put to flight from others. Learn from your office to restrain your own faults, lest through your evil manners the enemy prevail, and avenge himself. Then, truly you will rule over other demons, when you have first overcome their complicate wickedness in yourself; which may the Lord grant you to do, through his Holy Spirit." The Book of Exorcisms is then put into his hands, or instead of it a copy of the Missal or Pontifical, the bishop saying, "Receive and take charge, and take power of laying hands upon the possessed, or the baptized, or catechumens."

The power of exorcising evil spirits is recognized in the canons of the Church of England. Thus in canon 72, it is declared, "No minister shall, without the license of the bishop of the diocese, under his hand and seal, attempt upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cozenage, and deposition from the ministry." In the Form of Baptism also, as contained in the Liturgy of Edward VI., it was thus ordered: "Then let the priest, looking upon the children, say,—I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy baptism, to be made members of his body and of his holy congregation; therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy angels; and presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with his precious blood; and by this his holy baptism called to be of his flock." No mention is made of exorcism in the Book of Common Prayer presently in use in the Church of England, and the practice is unknown among the greater number of Protestant churches. In the Lutheran churches, some of them at least, the form of exorcism in baptism is still preserved. It is also maintained in the church of Denmark, but was abolished in the church of Sweden in 1809. In the Helvetic Reformed churches, exorcism has never been practised. See *DEMONIANISTS*.

EXOTERIC AND ESOTERIC, words which literally denote External and Internal, and are often applied to the twofold doctrine of many ancient philosophers, the one intended for the public, and the other for their own private and initiated followers.

The first who adopted this double mode of teaching were the Egyptians, from whom it seems to have passed to the Persians, the Greeks, the Druids, and others. From the schools of Greek philosophy, the practice was introduced among the early Christians, and hence in all probability originated the *ARCANI DISCIPLINA* (which see), or secret doctrine, which was reserved only for those who had obtained full admission into the Christian church by baptism.

EXOTHOUENOI, the first of the four classes into which Bingham divides the *CATECHUMENS* (which see) of the early Christian church. This class was instructed privately outside the church, and prevented from entering into the church until they were more fully enlightened in a knowledge of the truth.

EXPECTATION WEEK, a name given to the interval between *Ascension Day* and *Whit-Sunday*, because during that period the Apostles waited in expectation of the fulfilment of the promise in reference to the coming of the Comforter.

EXPECTATIVES, a term introduced under the pontificate of John XXII. in the fourteenth century, when the French pontiffs residing at Avignon, assumed to themselves the power of conferring all sacred offices, whether high or low, according to their own pleasure, by which means they raised immense sums of money, calling forth the bitterest complaints from all the nations of Europe. In the fifteenth century, in the council of Constance, at its session on the 25th of March 1436, the expectatives were abolished.

EXPIATION (DAY OF). See *ATONEMENT (DAY OF)*.

EXPIATION (WATER OF). See *HEIFER (SACRIFICE OF)*.

EXPULSION. See *CENSURES (ECCLESIASTICAL)*.

EXSUFFLATION, a part of the ceremony of baptism in the ancient Christian church, in which the candidate for baptism stood with his hands stretched out towards the west, and struck them together; then he proceeded thrice to exsufflate or spit in defiance of Satan. This was the peculiar mode in which the catechumens were wont to express their abhorrence of their great adversary as if he were present. See *BAPTISM*.

EXTISPICES (*Lat. exta*, entrails, and *specio*, to look), a name sometimes given to the ancient *ARUSPICES* (which see), because it was their duty carefully to examine the entrails of the victims which were sacrificed, in order to gather from them lucky or unlucky omens. The Scandinavians were accustomed to sacrifice human victims, for no other purpose than to ascertain what was to happen by the inspection of their entrails, by the effusion of their blood, and by the greater or less celerity with which they sunk to the bottom of the water.

EXTRAVAGANTS, a collection of Jewish traditions made by Rabbi Chua, and published imme-

diately after the appearance of the Mishna, in the end of the second century. The name of *Extravagants* was also given to a collection of *Decretals* or letters of the Popes (see *CANONS, ECCLESIASTICAL*) made by Pope John XXII. The last Collection was brought down to the year 1483, and was called the *Common Extravagants*.

EXTREME UNCTION. See *UNCTION (EXTREME)*.

EXUCONTIANS (*Gr. ex oukonton*, from non-existences), a name given to the class of Arians called *ÆTIANS* (which see) because they affirmed that the Son of God might, indeed, be called God, and the Word of God, but only in a sense consistent with his having been brought forth from non-existence, that is, that he was one of those things which once had no existence, and, of course, that he was properly a creature, and was once a non-entity. See *ARIANS, SEMI-ARIANS*.

EZAN, a hymn used in Mohammedan countries by the *Muezzin* or public crier, who chants it from the minarets of the mosques in a loud, deep-toned voice, summoning the people to their devotions. The proclamation is in these words: "God is great," four times repeated; "I bear witness that there is no God but God," twice repeated; "I bear witness that Mohammed is the prophet of God," twice repeated; "Come to the temple of salvation," twice repeated; "God is great, God is most great; there is no God but God, and Mohammed is his prophet." The same proclamation is made at the five canonical hours, but at morning prayer the Muezzin must add, repeating it twice, "Prayer is better than sleep!" The tone in which the hymn is chanted by the Muezzin has a very solemnizing effect in general upon all within reach of the sound.

EZRA, an ancient Jewish reformer whose memory has always been held in the highest reverence by the Jews, who have generally believed him to have been the principal author of the canon of the Hebrew Scriptures, and that he gathered together, corrected, and arranged the Sacred Books. Having received a commission from the king of Persia, he sought to reform the Jewish church after the model of the law of Moses. The chief points to which he directed his attention were the restoration of such a strict observance of the Mosaic law as had prevailed before the Captivity, and to collect and publish a correct edition of the Holy Scriptures. "To accomplish these designs, he had," say the Jews, "the assistance of a certain assembly of doctors, who met at that time to regulate the affairs of church and state. There is nothing more famous in the books of the Rabbins than this assembly, which they call, by way of excellency, the great synagogue, to distinguish it from all others. This they tell us was a convention consisting of one hundred and twenty men, who lived all at the same time under the presidency of Ezra, and among these they name Daniel, and his three friends, Shadrach, Meshach, and Abednego, as the first of

them, and Simon the Just, as the last; though from the last mention we have of Daniel in the Holy Scriptures, to the time of Simon the Just, there had passed no less than two hundred and fifty years. But the truth of the matter seems to have been this; these hundred and twenty men, it may be supposed, were such principal elders as lived in a continued succession from the first return of the Jews, after the Babylonish captivity, to the death of Simon the Just; and in their several times employed themselves in restoring the usage of the Levitical rites; and in collecting the Books of the Holy Scriptures; which excellent purposes were finished in the time of Simon the Just. And Ezra, no doubt, had the assistance of such among them as lived in his time; but the whole conduct of the work, and the glory of accomplishing it, is ascribed by the Jews to Ezra, under whose administration it was done. Upon this account, they look upon him as another Moses: for the law, they say, was given by Moses, but it was revived and re-established by Ezra, after it had been almost extinguished in the Babylonish Captivity. Him, therefore, they call the Second Founder of the law; and it is commonly believed among them, that he was Malachi the prophet; that he was called Ezra as his proper name, and Malachi (which signifies an angel, or messenger) from his office, because he was despatched by God to restore again the Jewish religion, and to settle it upon the foundation of the law and the prophets, as it stood before the Captivity. This person was of so great esteem and veneration among the Jews, that it is a common saying among their writers, that if the law had not been

given by Moses, Ezra was worthy by whom it should have been declared."

To prepare his edition of the Scriptures, Ezra procured as many copies as he could find, and carefully studying and comparing them, he corrected the various mistakes which had crept into them through the ignorance or negligence of transcribers, and sought out the true reading of doubtful passages, making the text as accurate as possible. He then arranged the different books in the order which they now occupy in the Sacred Canon, which is generally called the Canon of Ezra, although it is not improbable that some of the Books were inserted after his death. Thus Malachi is believed to have lived after the time of Ezra, and in the Book of Nehemiah mention is made of Jaddua the high-priest, and Darius Codomannus, king of Persia, who lived at least a hundred years after the period at which Ezra wrote; it is very probable also, that the two Books of Chronicles, Ezra, Nehemiah, and Esther, as well as Malachi, were afterwards added in the time of Simon the Just; and that it was not till then that the Jewish canon of the Scriptures was fully completed. Ezra wrote his edition of the Scriptures in the Chaldee character, which was in common use among the Jews after the Babylonish Captivity. Some have even asserted that to this eminent doctor of the law the Jews were indebted for the Hebrew vowel points by which the pronunciation, and in many cases the meaning, of Hebrew words were fixed; but the more general opinion is, that the invention of the vowel points is to be traced to a much later period. See BIBLE.

F

FABULINUS, an imaginary god among the ancient Romans, to whom they gave thanks when their children first learned to speak.

FACHIMAN, the god of war among the Japanese.

FACULTY COURT, a court belonging to the Archbishop of Canterbury, which grants dispensations to marry, to eat flesh on days prohibited, to hold two or more benefices, and so forth. The officer of this court is called the Master of the Faculties.

FAITH (ARTICLES OF). See CREED.

FAITH (CONTROVERSIES ON). Faith or belief is a fundamental principle of the human mind. We are so formed, as in the first instance to believe, and it is not until an after period that we begin to doubt. The groundwork of this tendency to believe is laid

in the very structure of the mind itself. The principle of faith, however, viewed as a purely intellectual act, is utterly inoperative upon the character, but viewed as a moral act, or having a reference to moral truth, it is followed by specific moral results, which, however, can only be obtained by a distinct recognition of the truth believed as holding some relation to our condition, either immediate or prospective. Hence it is that a man might put firm and implicit credence in a multitude of abstract truths, while his character would be utterly unaffected by them. There are many, for example, who believe in the existence of God, and yet by keeping out of view his nature and attributes, the principles or rather affections of their moral constitution are quite unmoved. They neither exercise hope nor fear, sorrow nor joy, love nor hatred, in reference to that

Being whose existence they nevertheless believe as an abstract intellectual truth. God is not in all their thoughts. They may be said to be in a state of complete indifference or neutrality in so far as that truth is concerned. The moral result upon their character and deportment is to them the same as if there had been no God at all. They hope, they fear, they love, they hate, influenced by innumerable motives of the most diversified kinds, but not one of them involving the slightest reference to that Being who ruleth over all.

Thus we are led to an essential characteristic of faith in its moral operation—the truths believed must be such that they shall bear upon the moral emotions or affections of our nature. Without this, constituted as we are, it is impossible that we can ever act as moral agents. No object of faith, therefore, can be admitted as at all effective in purifying the heart or in rectifying the conduct, which is not fitted to awaken our moral emotions and feelings. And we must inevitably arrive at the same result in our analysis of *faith*, should we view it as significant of trust in, or confidence upon, the object believed. For, it is obvious that no confidence could be placed by us in any being whose existence we did not know, or whose claims upon our confidence we had not previously ascertained. And besides, as confidence implies a feeling of security, no such principle could be called into operation so long as the Being in whom we are called to trust is viewed by us with feelings of suspicion or alarm. If our position in reference to Him, in short, is not such as to call forth love as well as confidence, we can never be expected to exercise faith.

Had man not been a fallen, a guilty creature in the sight of God, we could have conceived of him as exercising, under the influence of reason, a simple child-like confidence in the presence of his Maker. This, however, is far from being the actual condition of man, he not only *is*, but, as is evident from the manners and customs of unenlightened nations, *feels that he is* a sinner, and instead, therefore, of relying upon God, or exercising a sincere desire to know and to do His will, every impression of the Divine Being which he derives even from the deductions of reason is necessarily fitted to awaken anxiety and alarm. Adam hid himself from the presence of his Maker, under a feeling of terror, as well as of shame; and every descendant of Adam, who has been unacquainted with the glad tidings of salvation through the blood of Christ, has uniformly betrayed feelings towards God, far different from child-like reliance. To guilty man, the Deity wears no other aspect than that of an angry Judge, so long as the glad tidings of a gospel salvation are unknown; and should a feeling of false and delusive confidence arise in hearts unaffected with a sense of unworthiness and guilt, such faith, if faith it can be called, instead of leading to good results either here or hereafter, will only be visited with such consequences as those which the

Gentiles experienced who were given up to believe a lie. The description of the faith of the Gentiles was regarded by the apostle Paul as sufficient to show that they were condemned in the sight of God, and that a law which was followed by no better results was utterly incapable of justifying the sinner. Hence the necessity of the propitiatory sacrifice of the Lord Jesus. The object which has been gained by the death of Christ is clearly revealed to us in the sacred writings. "He died for our offences, and rose again for our justification." "His name shall be called Jesus, for he shall save his people from their sins." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Being justified freely by his grace through the redemption that is in Christ Jesus." "God hath reconciled us to himself by Jesus Christ." From these and many other passages, the conclusion plainly is, that Christ's death was *directly* efficacious in the salvation of man, not by imparting efficacy to any indirect instrumentality whatever, but by procuring of itself the free justification of all the elect of God. It may be urged, however, against this view of the subject, that we are doing away with the instrumentality of faith altogether. By no means. We admit that we are justified by faith, but we are far from admitting that in any sense we can be said to be justified *because of faith*. The work of Christ, not the working of our faith, is the ordinance of God appointed for our justification. The fundamental and solely efficacious, and therefore solely meritorious cause, is the mediation of Christ; and the principle of faith, whether viewed simply, or as an active principle, neither has nor can have any efficacy, either self-derived or imparted, to accomplish our justification.

It is of the greatest importance that we clearly understand the precise place which faith occupies in justification. The Arminian assigns to it a meritorious value in itself, as an abstract principle irrespective altogether of its object. This, however, is impossible, faith without regard to its object being productive of neither good nor evil. The object of justifying faith is Jesus Christ, and redemption through his blood. Thus, in reply to the earnest inquiry of the jailer of Philippi, "What must I do to be saved?" the reply of the apostle was, "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith in this case is the belief of testimony; not however the testimony of a frail, fallible man, but of the infallible, faithful Jehovah. But this is far from exhausting the Scriptural meaning of faith, it implies reliance, dependence, implicit trust upon Jesus Christ alone for salvation. The faith of the gospel then is not a cold heartless assent to a statement, however important that statement may be, but a cordial, unhesitating, and withal exclusive reliance on a personal Saviour. On the subject of faith the Westminster Confession is clear and explicit: "By this faith a Christian believeth to be true whatsoever is revealed in the Word, for

the authority of God himself speaking therein; and acteth differently upon that which each particular passage containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come." There is no vital doctrine of the gospel, perhaps, which has given rise to more varied and bitter controversies than the doctrine of justifying faith.

In regard to the nature of faith we may notice, that the Romish church alleges that it consists in an assent to the truth of the Scriptures in general. This separates the principle of faith from Him who is set forth in Scripture as the special object of it, and reduces it to a vague assent to the truth of the Bible, which can exert no possible influence over the mind or heart of a man. But when faith has respect to a specific object, Christ Jesus the Lord; when it gives credence not only to the existence of that object, and its bearings upon our individual case, but yields a personal trust and dependence upon Christ as our Redeemer and Lord, the affections cannot fail to be drawn out towards Him who loved us, and gave Himself for us. The heart is then touched, and the life influenced by what Christ hath done, and besides, our love is attracted towards a loving Saviour. Thus we are constrained by the mercies of God, and by the love of Christ, to yield our bodies a living sacrifice, holy, and acceptable unto God, which is our reasonable service.

Vague and indefinite views, however, as to the nature of saving faith have not been confined to the Romanists; they have prevailed even among some Protestant sects. The Bereans and Sandemanians considered it to be a mere intellectual act, a belief of abstract truth; and the same opinions were set forth by Mr. Thomas Erskine in his 'Essay on Faith,' published in 1822. That faith, as a fundamental principle of the human mind, is in itself a purely intellectual act, is readily admitted. But it is far otherwise with saving faith, which implies, in addition to the intellectual act, an object of a strictly moral kind, towards which the faith is directed. The Christian believes, but it is a belief in Jesus Christ. To speak of faith as nothing more than an intellectual perception of the truth, is to lose sight of Christ, the object of faith, who alone gives to faith a justifying or saving power. To speak of faith irrespectively of Christ, is to reduce it not only to an act of pure intellect, but to an utterly inoperative, inefficacious, and even irreligious principle, having no connection whatever with the truths of the Bible.

Another point of controversy connected with the nature of faith is that which was involved in the heresy of the ROWITES:—Whether assurance is of the essence of faith. To decide this point satisfactorily, it is necessary to ascertain previously what is meant by assurance. The word has a twofold meaning, and denotes either a full persuasion of the truth of the Divine testimony concerning Christ, or

an explicit assurance of our own personal salvation. In the former sense it is undoubtedly an essential element of saving faith, but not in the latter. "A sinner cannot say in the first instance," as Dr. Dick well remarks, "Christ is mine in possession; because this becomes true only when he has believed, and cannot belong to the nature of faith, as it is a consequence of it. If the words mean only, that Christ is his in the offer of the Gospel, or is offered to him in particular, we allow it, but have a right to complain, that a fact about which there is no dispute, should be expressed in terms which are apt to suggest a quite different sense. The sinner cannot say till he have believed, that Christ died for him, unless he died for all men without exception; but, consistently with the doctrine of particular redemption, no man can be assured that he was one of the objects of the sacrifice of the cross, unless he have first obtained an interest in it by faith. Neither can every sinner say, in the first moment of faith, that he shall certainly have eternal salvation. He desires salvation no doubt, and his faith implies an expectation of it; but how many believers have been harassed with doubts at first, and during the whole course of their lives, and have rarely been able to use the language of confidence! This the advocates of this definition are compelled to admit; and it is curious to observe how, in attempting to reconcile it with their system, they shift and shuffle, and almost retract, and involve themselves in perplexity and contradiction, as those must do who are labouring to prove that, although it is a fact that many believers are not assured of their salvation, yet assurance is of the essence of faith. It is manifest that, if assurance is of the essence of faith, it can never be separated from it.—The exercise of faith is regulated by the word of God, and its object is there defined. But it is nowhere revealed in the Scripture, that Christ died for any particular person, and that his sins are forgiven. How, then, can an assurance of these things belong to the nature of faith? How can it be our duty to believe what is not in the testimony? It is an objection against this definition, that it makes faith consist rather in the belief of something regarding ourselves, than in the belief of the testimony of God; in the belief of the goodness of our state, rather than of the all-sufficiency and willingness of Christ. It may be farther objected, that it confounds the inferences from faith with faith itself; nothing being plainer than that these propositions, 'Christ died for me,' 'my sins are forgiven,' are conclusions to which the mind comes, from the previous belief of the doctrines and promises of the Gospel. Farther, it is chargeable with this error, that it defines faith in its highest and most perfect state, and excludes the lower degrees of it, and thus lays a stumbling-block before thousands of the people of God, who, not finding in themselves this assurance, are distressed with the melancholy thought that they are unbelievers."

In complete accordance with this clear statement on the subject of assurance, the Westminster Confession declares that this infallible assurance doth not so belong to the essence of faith "but that a true believer may wait long and conflict with many difficulties before he be a partaker of it." Such an assurance of a personal interest in Christ is so necessary to the peace and comfort of the believer, that he ought not to rest until he has attained a reasonable and well-grounded persuasion of it, but that persuasion cannot be obtained from an examination of the statements of the Bible, but from an examination of the state of the soul. "It is founded," says the Westminster Confession, "upon the Divine truth of the promises of salvation, the inward evidence of those graces into which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God; which Spirit is the earnest of our inheritance whereby we are sealed unto the day of redemption." This assurance having respect to our own personal condition, has been often termed the assurance of sense, and is carefully to be distinguished from that assurance which has respect to the truth of the Divine testimony, and is therefore properly styled the assurance of faith.

Intimately connected with the questions which have been raised as to the nature of faith, is the kindred question—Whether or not man has an inherent capacity of believing unto the saving of the soul. The *Pelagians* in former days, who denied, and the *Morisonians* (see EVANGELICAL UNION) of our own day, who admit original sin, both agree in maintaining that man has in himself a power to believe. It is plainly impossible, however, consistently to hold the original and total depravity of man, and yet to maintain that he can of himself exercise saving faith. This all-important principle, indeed, is assumed in Scripture to be so completely opposed to the natural powers of the human mind, that the Spirit is said to work in the soul the work of faith with power. Faith belongs not to the natural, but to the renewed man. Were it nothing more than a bare assent to certain abstract truths, it would be otherwise, but since it involves a cordial embracing of the truth as it is in Jesus, and an implicit, exclusive dependence upon Christ for salvation, we are compelled to acknowledge the truth of our Lord's explicit statement on the subject; John vi. 44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

The grand controversy, however, on the subject of faith, respects the precise place which it holds in the justification of the sinner. This was the chief theological point on which the controversy turned between the Reformers and the Romanists in the sixteenth century. Luther declared the Scriptural doctrine on the subject of the connection between faith and the sinner's acceptance before God to be, that

we are justified by faith alone. This he declared to be the article of a standing or a falling church. The Romanists, on the other hand, taught, to use the words of the Council of Trent, that "If any man shall say that the ungodly man is justified by faith only, so as to understand that nothing else is required that may co-operate to obtain the grace of justification, and that it is in no wise necessary for him to be prepared and disposed by the motion of his own will,—let him be accursed." And again, "If any one shall say that justifying faith is nothing else than confidence in the Divine mercy, pardoning sins for Christ's sake, or that it is that confidence alone by which we are justified,—let him be accursed." Still further, "Whosoever shall affirm that the entire punishment is always remitted by God together with the fault, and therefore, that penitents need no other satisfaction than faith, whereby they apprehend Christ who has made satisfaction for them, let him be accursed." Such statements as these, which occur in the acknowledged standards of the Romish church, are plainly opposed to the statements of the Word of God. The apostle Paul teaches us that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." The same apostle tells us, that "we are justified by faith without the works of the law." Faith, however, is not the ground, but the means of justification. We are justified by means of faith, we are not justified because of faith. The sole ground of a sinner's justification is the righteousness of Christ imputed to him; and the manner in which a sinner becomes a partaker of that righteousness, is solely by a believing reception of it. That such is the doctrine of the Bible may be proved by such passages as these; Rom. iii. 20—22, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Gal. ii. 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. iii. 11, "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Rom. iii. 24, "Being justified freely by his grace through the redemption that is in Christ Jesus."

Another view of faith, in connection with justification, is that which is held by the Arminians, that faith is the ground of our acceptance, being substituted instead of that perfect obedience which formed the original ground of justification. In this view of the matter, God is considered as departing from that perfect obedience which he originally required from

man. But such a supposition cannot for a moment be sustained. The law of God never can possibly demand less than it has always done, a perfect, uniform, universal obedience. Faith never can form our justifying righteousness, for it is itself a work, and in the apostolic view of justification, all works are excluded without a single exception, and we are justified by faith, not as constituting our righteousness, but as receiving the righteousness of Christ.

It is interesting to observe how well adapted faith is to promote the great design of God in our justification. On this subject, Dr. Dick makes the following judicious remarks: "Between grace and works there is an irreconcilable opposition, and the admission of the one involves the exclusion of the other. If we are justified by works, we are not justified freely; and the honour of grace, which gives without money and without price, is impaired. This would have been the effect if any act of ours had been made the condition of our justification, if we had been pardoned on account of our repentance and reformation, and restored to the favour of God on account of our love to him and sincere obedience to his law. But by the appointment of faith, the glory of grace is fully displayed. It cannot be supposed, that a poor man has any merit in taking the alms which are presented to him without his solicitation. It is not his acceptance which gives him a right to enjoy them, but the offer made by his charitable neighbour. It cannot be supposed, that there is any merit in consenting that Christ should perform for us what we could not perform for ourselves; any merit in relying on his obedience and sufferings, and acknowledging that there is nothing in ourselves which could recommend us to God. This consent to the suretyship of Christ, this dependence on his righteousness, is the essence of justifying faith. The wisdom of God is manifest in this constitution, which takes away from man every ground of boasting, abases his pride, and leads him to give all the praise to the true Author of salvation. Having saved us by his own arm, he makes it bare, if I may speak so. stretches it out openly, to make all men see that by it alone the mighty work was achieved. To the sinner nothing is left but to receive, with profound humility and gratitude, the precious gift which God most freely bestows. There is an express acknowledgment in the exercise of faith, that there is no goodness in himself for which God should be favourable to him; and he says, 'Surely in the Lord have I righteousness and strength.'"

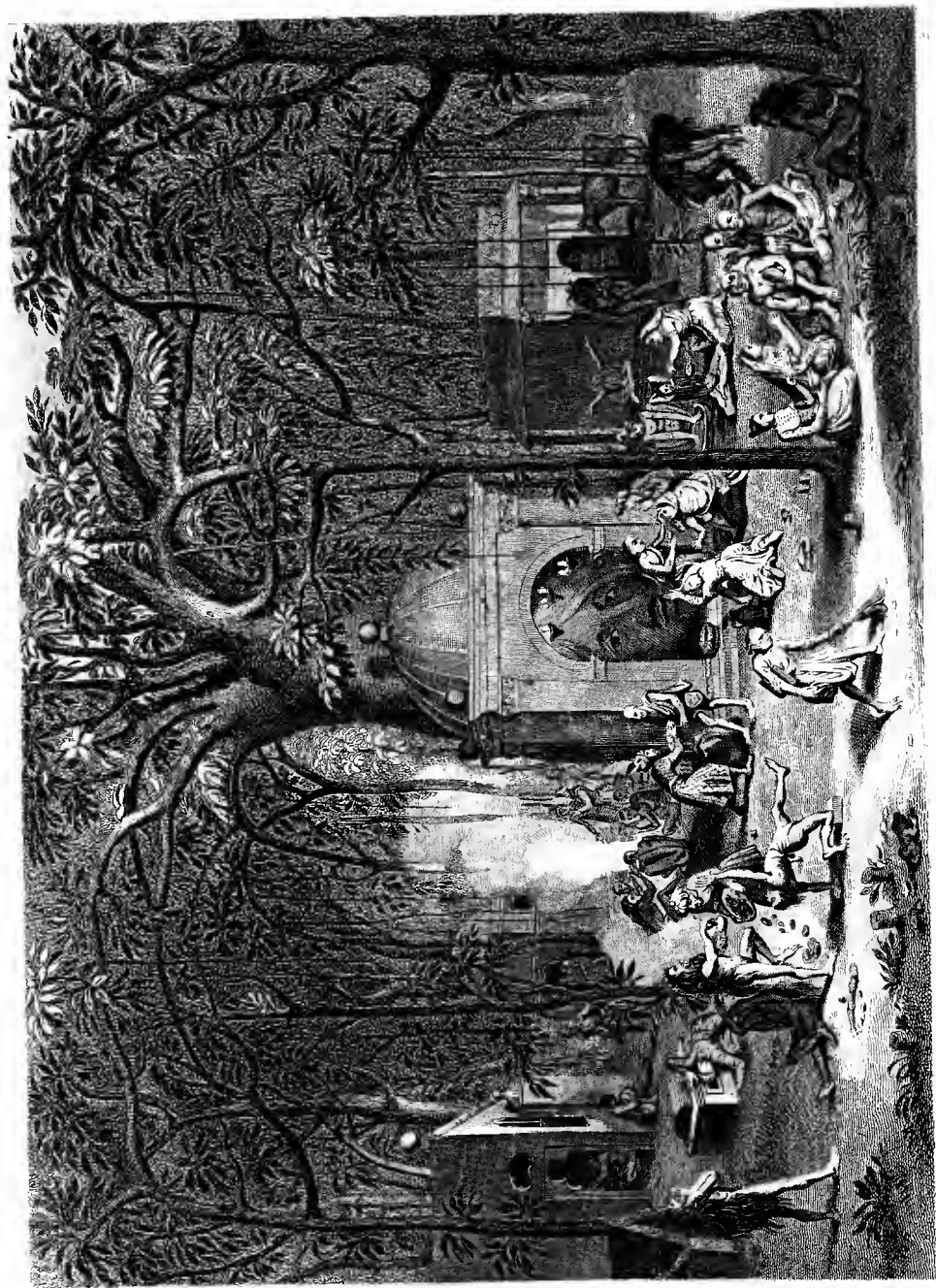
And besides, the faith which thus glorifies God in the sinner's justification is itself a Divine gift, wrought in the soul by the Holy Spirit. Lest, therefore, we should boast of this important grace, we are taught, that it comes not from ourselves, but from God. Salvation is of faith, that it might be, or rather might clearly appear to be, of grace; that all the glory might be ascribed to God alone, and sin-

ful man might be seen to be simply the recipient of a justification wholly gratuitous.

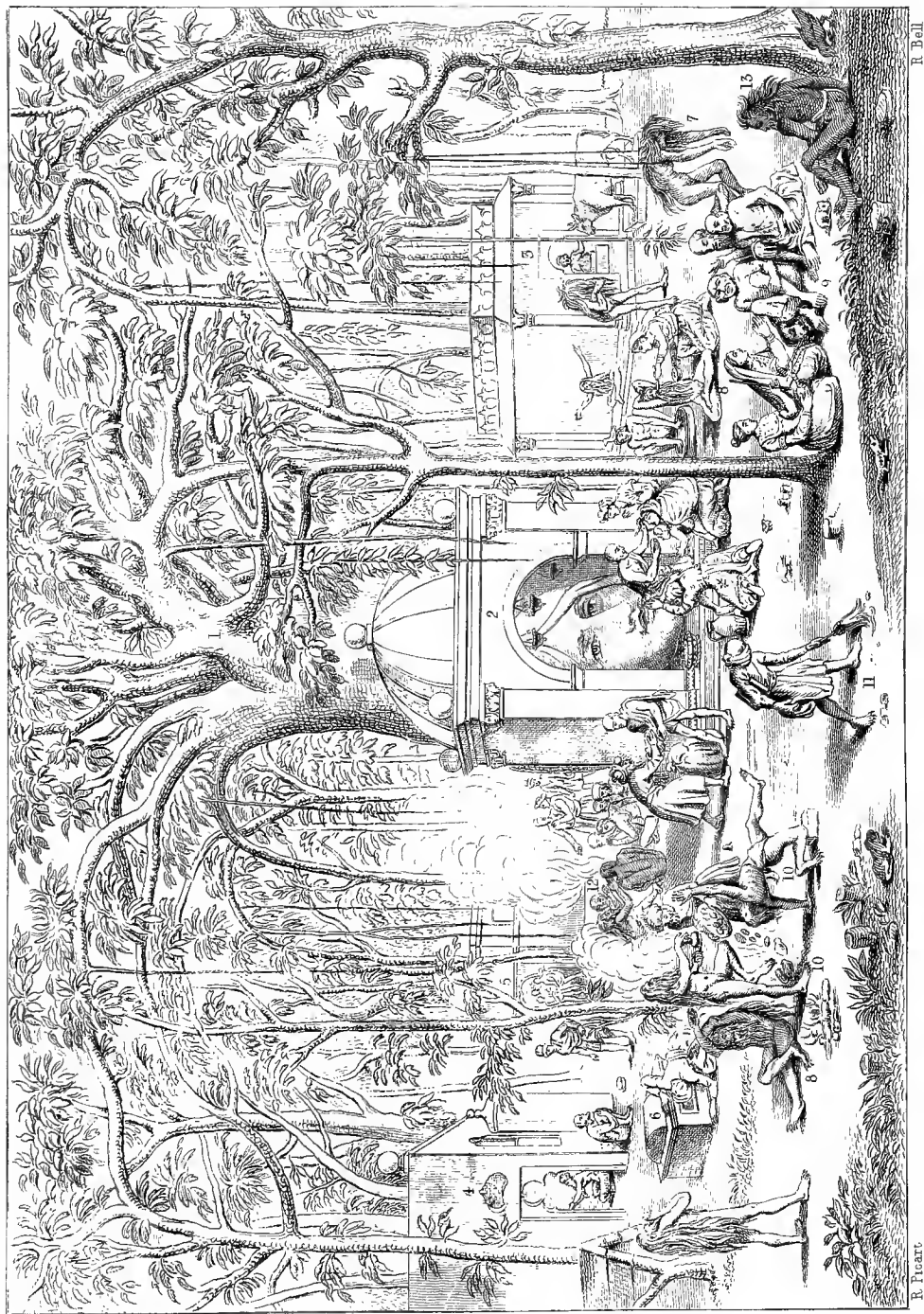
FAITH (RULE OF). In all matters of religious controversy, nothing can be more important than to ascertain what is the common standard to which the contending parties may lawfully appeal with the view of settling the truth. On this point Romanists and Protestants are completely at variance. The Protestants confidently assert that the Bible, and the Bible alone, is to every Christian the rule of faith, being the only revelation of God to the world, and containing in itself all that is necessary to salvation. And in vindication of this opinion, they are wont to quote such passages as these;—2 Tim. iii. 15—17, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Ps. xix. 7, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Rom. xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Jam. i. 21, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."

The Romanists, on the other hand, assert that Scripture is not the only rule of faith, but that tradition must be placed on the same footing, and received with equal reverence as the Bible; the unwritten and the written Word being in their view of equal authority. The creed of Pope Pius IV. divides tradition into two kinds,—apostolical, which refers to doctrine; and ecclesiastical, which refers to ceremonies instituted by the church. Some Roman Catholic writers speak of three kinds of tradition,—divine, apostolical, and ecclesiastical. Divine tradition they regard as that which was delivered by Christ himself; apostolical, as that which the apostles received by inspiration; and ecclesiastical, as that which has been taught by the church. Besides adding tradition to Scripture, the Romish church adds to both the decrees of the church, and declares such decrees to be infallible.

The question in dispute between Romanism and Protestantism as to the rule of faith, is not whether the Word of God is the rule, that being admitted on both sides, but what is to be regarded as the Word of God. Protestants believe that the Bible which is admitted to be the Divine Word, is the only certain, because the only inspired record of what Christ and his apostles taught, and therefore the only rule of faith. But Romanists allege that it is capable of proof, that many things were unwritten, as well as many things written, which Christ and the apostles



LA VILLE DE LA TRINITE, EN HAÏTI. — LE TEMPLE DE LA TRINITE, EN HAÏTI. — LE TEMPLE DE LA TRINITE, EN HAÏTI.



R. Bell

R. Peart

KEY TO PLATE OF HINDU FAKIRS PRACTISING THEIR SUPERSTITIOUS RITES.

- 1 The great tree of the Boisvons
- 2 A pagoda of the idol Mummanna, on one side of which devotees are marked on the forehead with vermilion; on the other side a Brahman takes their free-will offerings of rice &c.
- 3 A pagoda of Ram.
- 4 Another pagoda dedicated to Ram.
- 5 A pagoda of retirement for the penitential Fakirs.
- 6 A cavern or close dirch impervious to the least gleam of day, except what passes through a little hole for that purpose, resorted to by a Fakir several times in the year
- 7 A Fakir sleeping upon a cord.
- 8 Fakirs that remain all their lives in the same attitude, living by the charity of female devotees
- 9 Several Fakirs consulted and invoked as Saints, by the women
- 10 Various postures that some Fakirs are in several hours a day
- 11 A Brahman with his nose and mouth, muffled up, lest he should swallow the smallest insect in drawing his breath, he likewise sweeps the ground before him as he walks lest he should tread upon any worm or insect.
- 12 Fakirs warming themselves.
- 13 A Fakir feeding animals out of pure charity

taught. Thus in regard to our blessed Lord, it is declared, John xx. 30, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book." And in reference to apostolic teaching Paul exhorts the Thessalonian Christians, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." In reply to this argument, it is readily conceded, that both Christ and his apostles taught many things orally, but the point in dispute is, as to the sufficiency of what was written. On this subject, John plainly states that while Jesus did many other signs than those which were written in his gospel, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." It is undoubtedly true, that if Christ and his apostles were alive, we would listen with equal reverence to their words whether given orally or in writing. But the Church of Rome cannot prove that her traditions were really delivered by Christ and his apostles, and, therefore, it is impossible to admit them to be possessed of equal authority with the written Word, which is capable of being shown by the most undoubted proofs to be the product of inspiration. The Bible alone contains what Christ and his apostles can be satisfactorily proved to have taught.

The objections to tradition as along with the Bible the rule of faith, are thus summarily stated by Dr. Blakeney:

"1. Tradition, according to the Romish scheme, was first *oral*, though afterwards committed to writing in the works of the Fathers. The early Christians wrote but little, on account of the persecution to which they were exposed. And what is found in the writings of the Fathers of the second and third centuries, has little reference to doctrines disputed between Protestants and Roman Catholics. Tradition, therefore, for hundreds of years, was committed to mere *report*; and this it is which Rome receives with equal reverence as the *written* Word. So uncertain is report, that it has become even a proverb, 'that a story never loses in its carriage;' or, in other words, that it seldom retains its original character without addition. We have a remarkable instance in the Bible, in which report or tradition circulated a falsehood,—'Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?' (John xxi. 22, 23.) Surely we cannot build our faith on such an insecure foundation as this!

"2. The Fathers whose writings, and the Councils whose decrees, are supposed to contain such an important universal tradition, far from giving a unanimous consent to Romish doctrine, scarcely consent in *any* doctrine. They have decidedly contradicted

each other, and even themselves. The Fathers of the second century held the personal reign of Christ; those of the fourth century, condemned that doctrine as heresy. The Fathers, on several points, are opposed to Romanism. They condemn the use and worship of images, at least the early Fathers. They deny the canonicity of the Apocrypha. They advocate the reading and free use of Scripture. From their writings, we learn that the cup was given to the laity, that private masses are unlawful, and even Gregory the Great, Bishop of Rome, (if he can be called a Father,) denounced the assumption of universal Bishop as antichristian. Where, then, is the universal tradition and unanimous consent of Fathers to Papal doctrine?

"3. Observe the difficulties connected with the Romish rule; *it is not accessible to all*. No Roman Catholic has the rule of his faith, who has not all the numerous and ponderous volumes written by the Fathers, and all the acts of councils. The careful reading of the Fathers occupied, it is said, Archbishop Usher twenty years! No Roman Catholic has examined his rule of faith, who has not waded through Patristic theology. In order to make any use of his rule, he must be acquainted with dead languages, and possess a considerable sum of money to purchase a library of ancient books.

"4. Tradition is condemned by Christ,—'But he answered and said unto them, Why do ye also transgress the commandment of God by *your* tradition? Thus have ye made the commandments of God of none effect by your tradition.' 'But in vain they do worship me, teaching for doctrines the commandments of men,' (Matth. xv. 3, 6, 9.) The Jews had added certain traditions to the written law; but that addition is censured by the Son of God."

Some Romish divines regard tradition as inferior, and others as superior, to the written word. Neither of these opinions is in accordance with the express decision of the council of Trent, which only makes tradition equal to Scripture. Before the sitting of the Tridentine council in 1545, the authority of tradition was a matter of mere opinion, but since that time its equal authority with Scripture has become an article of faith in the Church of Rome.

FAITHFUL, a name often used to designate true believers, in the early Christian church.

FAKIRS, monks in India. They subject themselves to the most severe austerities and mortifications. Some of them vow to preserve a standing posture during their whole lives, supported only by a stick or rope under their armpits. Some mangle their bodies with scourges or knives. Others wander about in companies, telling fortunes, and in many different ways deceiving the people. The word Fakir is derived from an Arabic term signifying "poor people," and belongs rather to those monks in India who profess Mohammedanism, than to those who profess Hinduism. These devotees are restricted to a life of poverty, and they go about asking

alms in the name of God. They allege that their mode of life is sanctioned by the saying of Mohammed,—“Poverty is my glory.” This class of monks appeared from the time that the faith of the Koran was corrupted by the new doctrines introduced after the conquest of Persia. They received also the name of DERVISHES (which see), and in Persia that of SUFIS (which see).

FAKONE, a district of country in Japan, in which there is situated a lake, at the bottom of which the Japanese believe is found a purgatory for children. On the shore of this lake, as an old traveller tells us, are built five small wooden chapels, and in each sits a priest, beating a gong, and howling a *nimanda*. “All the Japanese foot-travellers of our retinue,” says Kämpfer, “threw them some kasses into the chapel, and in return received each a paper, which they carried, bareheaded, with great respect, to the shore, in order to throw it into the lake, having first tied a stone to it, that it might be sure to go to the bottom; which they believe is the purgatory for children who die before seven years of age. They are told so by their priests, who, for their comfort, assure them that as soon as the water washes off the names and characters of the gods and saints, written upon the papers above mentioned, the children at the bottom feel great relief, if they do not obtain a full and effectual redemption.”—*Fukone* is also the name of a temple in Japan, famous for its sacred relics. It contains the sabres of the heroic CAMIS (which see), still stained with the blood of those whom they had slain in battle; the vestments which were said to have been worn by an angel, and which supplied the place of wings; and the comb of Joritomo, who was the first secular emperor of the Japanese.

FALD STOOL, a small desk sometimes used in the Church of England, at which the Litany is enjoined to be said or sung. In those churches which have a fald stool, it is generally placed in the middle of the choir, sometimes near the steps of the altar.

FALDISTORIUM, a portable seat or chair in the Pope's chapel at Rome.

FALL OF MAN, the melancholy event which is recorded in Gen. iii., whereby man, through the seductions of the tempter, lost that perfect righteousness which he possessed at his creation, and became at once guilty, polluted, and miserable, exposed to all the miseries of this life, to death itself, and to the pains of hell for ever. The narrative of the fall as given by Moses is plain, simple, and touching. Various theologians, however, particularly in Germany, have denied the literal sense altogether, and viewed the whole history of the event as detailed by Moses in no other light than as a myth or fable, intended to teach us some important lessons, such as the danger of giving full rein to our appetites, and the necessity of subjecting them to the control of reason; the intimate connection between the introduction of vice into society, and the false refinements

which knowledge and civilization bring along with them; or the improper use which too many make of knowledge, rendering it an instrument of evil rather than of good. But on carefully perusing the narrative which Moses gives of the fall, we find it so interwoven with the whole Mosaic history, that it is impossible to regard the one portion as a myth, without attaching the same character to the whole. No attempt has ever been made to deny the literal truth of the Pentateuch generally, and, therefore, we are compelled to regard the fall of our first parents as a narrative of real events. And, besides, the whole of Scripture is evidently founded on the fall, as not an allegory, but a real event, which is both referred to, and reasoned upon, on this supposition. If, therefore, the whole of Scripture be not one vast allegory, we must admit the reality of the fall. Both our Lord and his apostles evidently refer to it as an actual event. Even the infidel Bolinbroke saw clearly the impossibility of treating the fall as a parable. “It cannot,” he says, “be admitted by Christians; for if it was, what would become of that famous text, Gen. iii. 15, ‘the seed of the woman shall bruise the head of the serpent,’ on which the doctrine of our redemption is founded?”

Traditions of the fall, approaching more or less to the Mosaic account, are to be found among all the heathen nations both of ancient and of modern times. The Greeks of antiquity had a fable of the garden of the Hesperides, which contained a tree on which hung golden apples, the possession of which conveyed immortality. The tree was guarded by a serpent, who had the power of speech. A very frequent mode of solving the problem as to the introduction of evil into the world, has been, especially among Oriental nations, by the doctrine of fallen spirits, who either sinned spontaneously, or were tempted into rebellion by others. As examples of this mode of accounting for the fall, we may mention *Loki* among the Scandinavians; *Ahriman* among the Persians; *Typho* among the Egyptians. “Almost all the nations of Asia,” as Von Bohlen, the German rationalist, confesses, “assume the serpent to be a wicked being, which has brought evil into the world.” The Hindu serpent is the type and emblem of the evil principle in nature; and as such we see it wrestling with the goddess Parvati, or trampled upon by the victorious Krishna. The fall of man is thus described in one of the old traditional legends of the Hindus, quoted by Mr. Hardwick, in his ‘Christ and other Masters.’ “The Hindus appear to have identified the first man (*Manu Swáyambhuva*) with *Brahmá* himself, of whom, as of the primary cause, he was the brightest emanation while *Satarúpá*, the wife and counterpart of *Manu*, was similarly converted into the bride of the creative principle itself. *Brahmá*, in other words, was ‘confounded with the male half of his individuality,’ so that the narratives which in sacred history relate to Adam and Eve, were not unfrequently transferred to

Brahmá and to his female counterpart,—Satarúpá, or, according to a different form, Saraswatí. Brahmá thus humanized is said to have become the subject of temptation. To try him, Siva, who is, in the present story, identified with the Supreme Being, drops from heaven a blossom of the sacred *vat'a*, or Indian fig,—a tree which has been always venerated by the natives on account of its gigantic size and grateful shadow, and invested alike by Bráhman and by Buddhist with mysterious significations, as 'the tree of knowledge or intelligence' (*bódhidruma*). Captivated by the beauty of this blossom, the first man (Brahmá) is determined to possess it. He imagines that it will entitle him to occupy the place of the Immortal and hold converse with the Infinite: and on gathering up the blossom, he at once becomes intoxicated by this fancy, and believes himself immortal and divine. But ere the flush of exultation has subsided, God Himself appears to him in terrible majesty, and the astonished culprit, stricken by the curse of heaven, is banished far from Brahmápatana and consigned to an abyss of misery and degradation. From this, however, adds the story, an escape is rendered possible on the expiration of some weary term of suffering and of penance. And the parallelism which it presents to sacred history is well-nigh completed when the legend tells us further that woman, his own wife, whose being was derived from his, had instigated the ambitious hopes which led to their expulsion, and entailed so many ills on their posterity." Among the ancient Germans, Fafnir the serpent, which they believed to guard the treasure of Eden, is called the serpent of the lime-tree, because it was under that tree that Siegfried caught and slew it. By a thousand different legends, in short, and mythical representations, we see the memory preserved among all nations of that great transgression, which brought death into the world and all our woe.

FALLEN ANGELS. See ANGELS (EVIL).

FAME (Lat. *Fama*), a deity worshipped by the ancient Greeks and Romans. This goddess is mentioned by Hesiod, and was worshipped by the Athenians. Virgil represents her as the last of the gigantic Titans, and as reaching from earth to heaven; a winged monster with a piercing eye, and a million mouths, in every mouth a tongue. Ovid describes her palace as situated on a lofty tower, midway between earth and heaven.

FAMILIARS OF THE INQUISITION, officers of the Holy Tribunal of the INQUISITION (which see), whose office it is to aid and assist in apprehending all such persons as are impeached, and carrying them to prison. These familiars are usually very numerous in those countries where the Holy Office is established.

FAMILIAR SPIRITS. See CONSULTER WITH FAMILIAR SPIRITS.

FAMILISTS, a Christian sect which originated in the Netherlands in the sixteenth century. It was

founded by Henry Nicolai or Nicolas, a native of Munster in Germany, who commenced his career in the Low Countries, whence he passed over to England in the reign of Edward VI., and joined the Dutch congregation in London. In 1555 he established a peculiar sect, to which he gave the name of *Familists* or the *Family of Love*, declaring that he had a direct commission from heaven to teach mankind that the whole of religion consists in the exercise of divine love; that everything else is of no importance, and that it matters not what views any man entertains of the character of God, provided only his heart burns with a flame of holy love to the Supreme Being. Nicolai published a number of tracts and letters in Dutch for the instruction of his followers. In the preface to one of his tracts, he calls himself "the chosen servant of God, by whom the heavenly revelation should again be made known to the world." The sect developed their peculiar opinions in the reign of Queen Elizabeth. In 1575 they laid before parliament a confession of their faith, along with a number of their books, and prayed for toleration. In 1580 the queen and her council undertook to suppress them, and accordingly, their books were ordered to be publicly burnt, and the society dispersed, but they continued to exist in England till the middle of the following century, when they became absorbed in other sects.—A sect has existed for some years in England bearing the name of *Agapemone* or Family of Love, which, headed by a person of the name of Prince, who was once a clergyman of the Church of England, professes to hold all things in common, and to live together in love, in one common abode, regulated by their own private arrangements, and obeying implicitly the commands of their earthly superior.

FAMILY WORSHIP, the worship of God in the family, a practice which has been observed by good men in every age. It appears to have formed a prominent part of the religion of patriarchal times, and it has subsisted in every period of the Christian church. Each family is a separate community, the most ancient form of society in existence, all the members of which are united together by the tenderest and most sacred ties. It is surely incumbent, therefore, on every family to acknowledge God in their domestic relation, and to praise him for the numberless blessings which in that relation they are permitted to enjoy. In the family is the closest, the most intimate, the most endearing society; a perfect identity of wants and necessities among all the members, and a closer union of interests than can possibly be found in any other situation. What more natural, therefore, than that they should bow together around the family altar, and offer up their united prayers to that gracious Being who expressly styles himself "the God of the families that call upon his name."

Family worship as usually conducted among Christian families consists of praise, reading a por-

tion of Scripture, and prayer, every morning and evening. Such exercises cannot fail, when accompanied with the Divine blessing, to exercise a beneficial influence upon the minds and hearts of those who engage in them in a spirit of true piety. "A household," says the Rev. Robert Hall, "in which family prayer is devoutly attended to, conjoined with the reading of the Scriptures, is a school of religious instruction. The whole contents of the sacred volume are in due course laid open before its members. They are continually reminded of their relation to God and the Redeemer, of their sins, and their wants, and of the method they must take to procure pardon for the one and the relief of the other. Every day they are receiving 'line upon line, and precept upon precept.' A fresh accession is continually making to their stock of knowledge; new truths are gradually opened to their view, and the impressions of old truths revived. A judicious parent will naturally notice the most striking incidents in his family in his devotional addresses: such as the sickness, or death, or removal for a longer or shorter time, of the members of which it is composed. His addresses will be varied according to circumstances. Has a pleasing event spread joy and cheerfulness through the household? it will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? it will give occasion to an acknowledgment of the divine equity; the justice of God's proceedings will be vindicated, and grace implored through the blood of the Redeemer, to sustain and sanctify the stroke.

"When the most powerful feelings, and the most interesting circumstances, are thus connected with religion, it is not unreasonable to hope that, through divine grace, some lasting and useful impressions will be made. Is not some part of the good seed thus sown, and thus nurtured, likely to take root and to become fruitful? Deeply as we are convinced of the deplorable corruption of the human heart, and the necessity, consequent on this, of divine agency to accomplish a saving purpose, we must not forget that God is accustomed to work by means; and surely none can be conceived more likely to meet the end. What can be so likely to impress a child with a dread of sin, as to hear his parent constantly deprecating the wrath of God as justly due to it; or to induce him to seek an interest in the mediation and intercession of the Saviour, as to hear him imploring it for him, day by day, with an importunity proportioned to the magnitude of the subject? By a daily attention on such exercises, children and servants are taught most effectually how to pray: suitable topics are suggested to their minds; suitable petitions are put into their mouths; while their growing acquaintance with the Scriptures furnishes the arguments by which they may 'plead with God.'"

The regular exercise of family worship has been often found to have left the most durable religious

impressions on the minds of the young, so that in after years, and when far separated, perhaps, from their early home, such impressions have been the means of preserving them in the hour of temptation, and leading them to walk with firmness, confidence, and comfort in the steps of a godly father or mother, who was wont often and affectionately to commend them to the keeping and the care of a covenant God.

FANATICI, a name sometimes applied by the Latins to diviners. See DIVINATION.

FANATICISM, such an overwhelming impression of the ideas relating to the future world as disqualifies for the duties of life. "From the very nature of fanaticism," as has been well remarked, "it is an evil of short duration. As it implies an irregular movement, or an inflamed state of the passions, when these return to their natural state it subsides. Nothing that is violent will last long. The vicissitudes of the world, and the business of life, are admirably adapted to abate the excesses of religious enthusiasm. In a state where there are such incessant calls to activity, where want presses, desire allures, and ambition inflames, there is little room to dread an excessive attention to the objects of an invisible futurity."

FANATICS, a name given by the ancients to those who passed their time in temples (*fana*), and wrought themselves up into a state of religious frenzy in their devotions. Hence it is generally applied to those who allow their zeal in religious matters to outrun their judgment. See ENTHUSIASM.

FANUS, a heathen deity, who protected travellers, and was also considered the god of the year. Macrobius says, that the Phœnicians represented him in the form of a snake with his tail in his mouth.

FAQUI, a name given to the keepers of idols in the island of Madagascar. See MADAGASCAR (RELIGION OF).

FAQUIRS. See FAKIRS.

FARDH, a term by which the Mohammedans describe what is clearly declared in the Koran; and they consider any one to be an infidel who rejects it.

FARNOVIANS, a sect of Socinians which arose in Poland in the sixteenth century. The head of the party was Stanislaus Farnowski, in Latin Farnovius, who embraced the peculiar antitrinitarian opinions of Peter Gonesius or Goniondzki, maintaining the existence of three distinct Gods, but that the true Godhead belonged only to the Father. The doctrine of the supremacy of the Father over the Son approached more nearly to the *Arian* than the *Socinian* tenets, but it served as a transition to a complete denial of the mystery of the Trinity, as well as the divinity of our Lord Jesus Christ. The Reformed church of Poland suffered much from the progress of these opinions, and at length it split asunder into two parts. In 1565 the Antitrinitarian church, or, as it was called by its members, the Minor Reformed church of Poland, was constituted. It had its synods, schools, and a complete ecclesiastical

tical organization. The peculiarities of this body are thus sketched by the late Count Krasinski: "The principal tenets of that church, embodied in its confession, published in 1574, were as follow: 'God made the Christ, *i. e.* the most perfect Prophet, the most sacred Priest, the invincible King, by whom he created the new world. This new world is the new birth, which Christ has preached, established, and reformed. Christ amended the old order of things, and granted to his elect eternal life, that they might, after God the Most High, believe in him. The Holy Spirit is not God, but a gift, the fulness of which the Father has granted to his Son.' The same confession prohibited the taking of oaths, or suing before tribunals for any injury whatever. Sinners were to be admonished; but neither penalties nor any other kind of persecution were ever to be inflicted. The church reserved to itself only the right to exclude refractory members. Baptism was to be administered to adults, and considered as the sign of purification, which changes the old Adam into a heavenly one. The eucharist was to be understood in the same manner as by the Church of Geneva. Notwithstanding the publication of this catechism, great differences of doctrine continued to prevail among the Antitrinitarians, who agreed only in one point, *i. e.* the superiority of the Father over the Son; but whilst some of them maintained the dogma of Arius, others went so far as to deny the divinity of Christ." Farnovius, followed by a party, separated from the Antitrinitarians in 1568, and had many adherents, who were distinguished both for influence and learning. But on the death of Farnovius in 1615, the sect was dispersed and became extinct.

FASCELIS (*Lat. fascis*, a bundle), a surname given to the ancient heathen goddess DIANA (which see), because Orestes is said to have carried her image from Tauris in a bundle of sticks.

FASCINATION. See ENCHANTMENTS, DIVINATION.

FASCINUM, a name given by the ancient Romans to the phallus or symbol of fertility, which was often hung round the necks of children as an amulet, to protect them from evil influences. It was also placed in gardens, or on hearths for the same purpose.

FASCINUS, a deity among the ancient Romans who was believed to protect from sorcery, witchcraft, and evil spirits. He was adored under the form of a phallus, which was supposed to be specially effectual in warding off evil influences. Fascinus was worshipped in a peculiar manner by women in childbirth. The vestal virgins had charge of the worship of this deity. Pliny tells us that the symbol of *Fascinus* was placed under the triumphal cars of generals to protect them from the injurious effects of envy.

FASTI, the sacred books of the ancient Romans, in which were recorded the *fasti dies*, or lawful days, that is, those days on which without impiety legal business might be transacted before the prætor.

These *Fasti* or tables contained a full enumeration of the months and days of the year, the various dates belonging to a calendar, and the various festivals arranged under their different dates. Several specimens of these *Fasti* have been discovered, but none of them older than the age of Augustus. Before the practice was adopted of preparing such records, it was customary for the *pontifices* or priests to proclaim, for the information of the people, the appearance of the new moon and the different festivals.

FASTS, seasons of abstinence from food to a greater or less extent, intended to denote mourning or sorrow of any kind. It is not improbable that even in the earliest ages such a mode of expressing grief was frequently adopted, so that when we read of Abraham mourning for Sarah, and Jacob for Joseph, we may presume that fasting formed a part of the ceremonies observed on such occasions. But however extensively private fasting may have prevailed in the first ages of the world, no direct mention of public fasts occurs until the days of Moses, when we find him instituting the annual fast of the Jews called the Great Day of Atonement. (See ATONEMENT, DAY OF.) From that time fasts were frequently observed on special occasions. Thus Joshua and the elders fasted in consequence of the defeat at Ai, and the Israelites generally when oppressed by the Philistines. When the Jews returned from the captivity in Babylon, Ezra proclaimed a fast at the river Ahava, and afterwards various fasts were instituted which are still observed by the modern Jews. Extraordinary fasts also were observed by the Jews in seasons of impending calamity. Even the heathen Ninevites were called upon by their king to fast in consequence of the prophetic message of Jonah, that at the end of forty days, if the people repented not, Nineveh should be destroyed; and the extent to which this fast was carried is thus noticed in Jonah iii. 6, 7, "For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water." Besides these public fasts, the Old Testament Scriptures record numerous instances of private fasting. Thus, among many others, it may be noticed that David fasted and prayed during the sickness of his child, as we find mentioned in 2 Sam. xii. 16. In the days of our Lord this exercise was regarded as a special mark of a devotional spirit. Accordingly, the Pharisees fasted twice every week, on the second and the fifth days, priding themselves on the scrupulous exactness with which they observed this practice. On occasions of private fasting the Jews were clothed in sackcloth, with ashes strewed upon their heads, their eyes cast down to the ground, and their garments rent, while they carefully abstained

from food until the evening. The Pharisees at such seasons disfigured their faces, and assumed every appearance of negligence that men might see and admire their remarkable devoutness. Our Lord takes occasion, therefore, in his sermon on the mount, to reprove in strong language this spirit of ostentation as entirely opposed to the humility which ought ever to characterise the true spiritual worshipper. The fast which is acceptable to God, according to the teaching of Christ, is not an outward display of sorrow, but inward repentance and godly contrition of heart.

The early Christians breathed much of the spirit of their Master, and the fasts which they observed were of that simple unostentatious description which marked their whole conduct. They were wont from time to time to set apart special and extraordinary seasons which were entirely dedicated to fasting and exercises of devotion. The manner in which these fasts were observed is thus described by Dr. Jamieson: "These fasts being entirely private and voluntary, were more or less frequent, and of greater or less duration and austerity, according to the temper, habit, or outward circumstances of the individual who appointed them. Sometimes they were observed only on the anniversary of a birth-day; by some they were practised at the beginning of every quarter; while others, again, found it expedient to renew them as often as once a-month, or even once a-week. In observing these fasts, the practice of the great majority was to abridge some of their daily comforts only, without subjecting themselves to the pain and inconvenience of total abstinence. Some refrained only from the use of flesh and wine; some contented themselves with a light diet of vegetables or fruit. The Christians in colder latitudes often limited their want of food to a certain number of hours, while those in warmer climates continued their fasting to the close of the day. But whether the duration of their fasts was longer or shorter, and whether they maintained an entire or merely a partial abstinence from food, they considered it a sacred duty inflexibly to adhere to the time and the manner they had resolved on at the commencement. Thus, for example, Fructuosus, an eminent servant of Christ in Spain, being, along with two deacons of his church, apprehended on a Sabbath, because they refused to sacrifice to the gods, lay in prison for several days before they were brought to trial; and on the fourth day, he, together with his companions in distress, agreed to fast. Early in the morning, after they had resolved on this religious exercise, they were summoned to the presence of the magistrate, and as nothing would shake their determination not to sacrifice, they were forthwith condemned to be burnt alive. While the martyrs were on their way to the amphitheatre, the multitude were loud and universal in their expressions of sympathy, especially with Fructuosus, whose conciliatory manners and benevolent character had won him golden opinions, not

only with the Christian, but even the Pagan inhabitants of Tarracona, of which he was bishop; and while some of the crowd kindly offered him to drink from a cup of wine, mixed with spices, he declined, saying, 'my fast is not yet ended,'—for it still wanted two hours of the entire day."

Our blessed Lord, while he declares his disapprobation of the ostentatious fasts of the Pharisees, neither forbids nor even discountenances occasional fasts, if observed in a right spirit; on the contrary, in Matth. ix. 15. and xvii. 21, he indicates very plainly that there are peculiar occasions on which fasting is suitable, and may be profitable to the true Christian. Accordingly, the Saviour himself fasted on a solemn occasion. Thus it is said, Matth. iv. 2, that "he fasted forty days and forty nights" before being tempted by the devil. The apostles joined fasting with prayer, as we are told Acts xiii. 2, 3, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away;" *iv.* 23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

In the age immediately succeeding that of the apostles, little importance appears to have been attached to fasting. Thus in the Shepherd of Hermas these words occur in reference to this religious exercise: "Nothing is done, nothing is gained for virtue by bodily abstinence; rather so fast that you do no wrong, and harbour no evil passion in your heart." From Irenæus we learn that, in the second century, the practice had been introduced of fasting before Easter; and Clement of Alexandria speaks of weekly fasts. Epiphanius thus notices the custom of the church at the end of the fourth century: "In the whole Christian church the following fast days, throughout the year, are regularly observed. On Wednesdays and Fridays we fast until the ninth hour, (*i. e.*, three o'clock in the afternoon;) except during the interval of fifty days between Easter and Whitsuntide, in which it is usual neither to kneel nor fast at all. Besides this, there is no fasting on the Epiphany or Nativity, if those days should fall on a Wednesday or Friday. But those persons who especially devote themselves to religious exercises (the monks) fast also at other times when they please, except on Sundays and during the fifty days between Easter and Whitsuntide. It is also the practice of the church to observe the forty days' fast before the sacred week. But on Sundays there is no fasting even during the last-mentioned period."

Hitherto fasting had been a strictly voluntary exercise in the Christian church, and the practice does not appear to have been enjoined by ecclesiastical authority before the sixth century. The council of Orleans, however, A. D. 541, decreed that any one who should neglect to observe the stated times of

fasting, should be treated as an offender against the laws of the church. In the seventh century, again, the eighth council of Toledo condemns any who should eat flesh during the fast before Easter; and in the following century the neglect of fasting at the stated seasons began to be punished with excommunication. The diet on fast days was restricted to bread, salt, and water. At a later period this severe restriction was to some extent relaxed, and permission was given to use all kinds of food, except flesh, eggs, cheese, and wine; and still later the prohibition was limited exclusively to flesh.

In the Roman Catholic church a distinction is made between fasting and abstinence, different days being appointed for each of these exercises. On days of fasting one meal only is allowed in the twenty-four hours, but on days of abstinence, provided they abstain from flesh and make but a moderate meal, a cold collation is allowed in the evening. Romanists are required to fast on every day throughout Lent, except on the Sundays, on Ember-days, on the vigils of the more solemn feasts, and on all Fridays except those which occur within the twelve days of Christmas, and between Easter and the Ascension. Abstinence, on the other hand, is enjoined on all Sundays during Lent; St. Mark's Day, if it does not fall in Easter-week; the three Rogation-days, all Saturdays throughout the year, and the Fridays already mentioned as excepted, unless either happens to be Christmas-day.

The fasts of the Greek church are very numerous, and kept with remarkable strictness. There are in all 226 days of fasting throughout the year, including the Wednesdays and Fridays of each week, which are regular fast-days. The Greeks regard Saturday as a feast-day like the Sabbath, thus differing entirely from the Romish church, which observes it as a day of abstinence. In the Eastern church Lent is kept with peculiar strictness; the first seven days the people abstain from flesh only, and after this is ended, they are forbidden to eat not flesh only, but also fish, cheese, butter, oil, milk, and eggs, except on Saturdays and Sundays, which are not fasts but feasts. The Copts and Nestorians keep with very peculiar strictness the three days' fast "of the Ninevites," which precedes Lent, some having even abstained from either food or water during the whole seventy-two hours. So scrupulous are the Greeks in observing their fasts, that not even the patriarch himself can give permission to any one to eat flesh if it be forbidden by the church. Besides the Wednesdays and Fridays throughout the year, they have four principal fasts;—forty days before Christmas; forty days before Easter; the Lent of St. Peter, which commences at Whitsuntide, and ends on the feast of St. Peter; and the Lent of the Virgin, which begins on the 1st and ends on the 15th August, which is the day of the Assumption. The fasts of the Armenian church, which are more numerous than those of the Greeks, are kept with

greater rigidity than any other church in the world. In many of the Reformed churches on the Continent Lent is the only fast which is observed, but in Presbyterian churches, more especially those of Britain and America, all fasts and festivals, which are not enjoined in the Word of God, are discarded as savouring of will-worship.

The fast days observed in the Church of England are the forty days of Lent, including Ash-Wednesday and Good Friday; the Ember-days, the three Rogation-days, and all the Fridays in the year, except Christmas-day, if it fall upon a Friday; and the vigils of certain festivals.

Fasting is a religious observance also among the Mohammedans, who have a great fast, which is kept in the month Ramazan, in commemoration of the Koran having been communicated to Mohammed from heaven. In the course of this fast they must abstain from food every day from daybreak to sun set. According to the Moslem creed, the requisites for a lawful fast are three: 1. The person must profess Islámism; 2. he must have attained the age of puberty, which is fourteen in men, and twelve in women; and 3. he must be of a sound mind. The Mohammedans enumerate five conditions which must be observed in fasting, and ten defects which render it utterly useless. Besides the fast during Ramazan, there are some other days on which the more devout Moslems observe a voluntary fast.

Among the Hindus fasting is accounted an important religious duty. The Institutes of Manu enjoin the Brahman student to beware of eating anything between morning and evening. On the same authority, we learn, that "he who makes the flesh of an animal his food, is a principal in its slaughter; not a mortal exists more sinful than he who, without an oblation to the manes or gods, desires to enlarge his own flesh with the flesh of another creature: the man who performs annually for a hundred years an *aswamedha* or sacrifice of a horse, and the man who abstains from flesh meat, enjoy for their virtue an equal reward."

The Hindu Brahmins have their days of fasting, which they observe with the utmost strictness. The eleventh day after new moon, and the eleventh day after full moon, are observed as seasons of fasting, during which they give themselves to reading, meditation, and prayer, carefully abstaining from food both day and night. The worshippers of Shiva observe a fast every Monday in November, when they eat no food all day.

Even among the ancient heathens fasting was practised on particular occasions. Both Pythagoras and Empedocles prohibited all their followers from eating animal food. Jupiter had his stated fasts at Rome. Various kings and emperors also, for example Numa, Julius Cæsar, Augustus, Vespasian, and even Julian the Apostate, set apart special days for the observance of the sacred duty of fasting. A general fast was proclaimed in honour of Ceres, which

was held every fifth year. In the Eleusinian mysteries rigid fasts preceded the solemnities.

FAST OF THE HOLY APOSTLES, a fast observed by the Greek church in imitation of the apostles, who they suppose prepared themselves by fasting and prayer for going forth to proclaim the gospel of Christ. This fast commences the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul.

FASTS OF THE CONGREGATION, seasons of fasting appointed by the Jews in ancient times, in consequence of any great calamity, such as a siege, pestilence, or famine. They were observed upon the second and fifth days of the week, the fast commencing an hour before sunset, and continuing till midnight of the following day. On these occasions they wore sackcloth next their skin, their clothes were rent, and they put on no shoes; they sprinkled ashes upon their heads, and neither washed their hands nor anointed their bodies with oil. They flocked to the synagogues in crowds, and offered up long prayers. Their countenances were grave and dejected, with all the outward signs of mourning and deep sorrow.

FAST-SYNODS, a name given to Christian synods in ancient times, which met on fast-weeks.

FAT. The Hebrews were forbidden to eat the fat of beasts offered in sacrifice; but they were allowed to eat all the rest of the fat. The two kinds of fat are distinguished by Rabbi Bechai; "one as being separate from the flesh, and not covered by it as by a rind; the other as not separate from the flesh, but intermingled with it. The separate fat is cold and moist, and has something thick and gross which is ill digested in the stomach; but the fat which is united with the flesh is warm and moist." The latter every one was at liberty to eat; but any person who should eat the former was to be cut off from among the people. Josephus says, that Moses forbids only the fat of oxen, goats, and sheep. This coincides with the command given in Lev. vii. 23, "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat." The same view is taken by the modern Jews, who believe that the fat of the clean animals is allowed to be eaten, even that of beasts which have died of themselves. Michaelis tries to account for the prohibition of fat, by alleging that the design might be to encourage the use of olive oil instead of animal fat, and thus to promote agriculture among the Hebrews. It is far more probable, however, that the cause is to be found in the injurious effects of animal fat, as an article of diet in warm climates, where it is often found to give rise to cutaneous diseases.

FATALISTS, those who believe in stern immutable fate or destiny. This doctrine is to be carefully distinguished from that of predestination, of which, indeed, it is a complete perversion. The foreordination of God is the eternal purpose of an all-wise, all-merciful Being, but the eternal decrees

of fatalism are blind, unintelligent acts, which place evil and good on the same footing, and attribute the very sins of man to the eternal purpose of his Creator. Fatalism was the favourite tenet of Mohammed, which he urged with the utmost earnestness upon his disciples, and clearly taught them in the Koran. The effect which this doctrine has over the character and conduct of the Moslem is thus delineated by an intelligent writer: "I can but remark how strikingly influential, on national character, the fatalism of the Koran has ever been. 'Allah is great—Allah is good—Allah has unalterably fixed every event and circumstance in which his creatures are concerned. From his predetermination there is no appeal—against it there is no help. The chain of fate binds the universe.' Such is the fatalism of the Koran; and it presents a melancholy picture of a right principle wrought out in error. It is an unrevealed predestination. It is the 'natural man's' view of the sovereignty of God: a view which resolves itself into the notion of a mere despotism. But however erroneous—however opposed to that revelation of Himself as the moral governor of the universe, which God has been pleased to bestow upon man, yet it does actually and effectually influence the followers of the false prophet; and the charge which they bring against the professors of the true faith is, that their avowed principles have but little bearing upon their outward conduct. 'You profess allegiance,' they say, 'to God as your sovereign; but you seek to resist Him by your will. We recognise his will as manifested in his acts, and submit.' Hence, the Turks never commit suicide under distressing affliction or reverses of fortune; such a thing is never heard of. They never mourn for the dead; they do not even murmur under the heaviest burthens of existence. 'Allah is great—Allah is good,' say they. An intelligent gentleman, Mr. La Fontaine, long resident in Constantinople, and familiarized with everything Turkish, once mentioned to me a remarkable instance of this. A Pasha, with whom he had long lived on terms of intimacy, was possessed of an immense—a princely revenue, and was, moreover, the favourite of the Sultan. Under one of those sudden reverses of fortune so commonly connected with Turkish despotism—the result of caprice or intrigue—the Pasha was disgraced, and despoiled of every piastre. He was no longer the favourite of the Sultan—the world was no longer his friend. A few days after his misfortune, instead of flinging himself into the Bosphorus, or blowing out his brains with a pistol,—as many a nominal Christian, under similar circumstances, would have done,—he was seen, with an unperturbed countenance, selling a few lemons at the corners of the bazaars of Constantinople. Mr. La Fontaine saw him so employed, and actually purchased some of his little stock. He inquired whether he did not keenly feel this sad reverse of fortune. 'Not at all,' said he. 'Allah is great—Allah is good. He gave me all

that I once possessed—he has taken it again; and he had a perfect and indisputable right to do so. I am well content.' Mr. La Fontaine assured me that this was no singular instance of the powerful activity of the principles in which the Turkish mind is disciplined."

Under the influence of a blind fatalism, the follower of Mohammed rushes into the thickest of the fight, but it robs him of every motive to individual or social improvement.

FATES, three sister goddesses among the ancient Greeks and Romans, who were supposed to preside over and to regulate the whole destiny of man. They were called by the Greeks, *Moiræ*, and by the Latins, *Parcæ*. They are generally described as the daughters of *Jupiter* and *Themis*. Among the Greeks their names were *Clotho*, *Lachesis*, and *Atropos*; among the Latins, *Nona*, *Decima*, and *Morta*. The Fates are sometimes represented as old women, one holding a distaff, another a wheel, and a third a pair of scissors, thus indicating their office as spinning or weaving the thread of human life, and in due time snapping it asunder. They were believed to be inexorable to the prayers and tears of mortals, and their decrees to be immutable. Plato considered the Fates as denoting time past, present, and to come. A similar explanation was given of the DESTINIES (which see) of the ancient Scandinavians.

FATHER (THE). See GOD, TRINITY.

FATHER OF THE HOUSE OF JUDGMENT, a name given by the Rabbins to the SAGAN (which see), or second priest of the Jews.

FATHERS, a term frequently used to denote the early writers of the Christian church. Those nearest the age of the apostles are called APOSTOLIC FATHERS (which see). Sometimes the Fathers are divided according to the language in which they wrote, some being called *Greek*, and others *Latin* Fathers. Another division is occasionally followed according to the date at which they flourished, those who lived before the council of Nice, A. D. 325, being termed *Ante-Nicene*, and those who lived after that council being termed *Post-Nicene* Fathers. No writers posterior to the twelfth century receive the name of Fathers.

Great difference of opinion has for centuries existed, particularly between Romanists and Protestants, as to the importance and value of the writings of the Christian Fathers. That they contain much that is interesting and instructive is undoubted, particularly as throwing light upon the state of sentiment and feeling in the early ages of Christianity; but that they possess the slightest authority in fixing either the doctrine or practice of the church, all Protestants, with the exception perhaps of the Tractarians of England, confidently deny. The Romish church, however, assigns to the Fathers a prominent place in their complicated rule of faith. Thus in the Creed of Pope Pius IV., the Romanist is bound to declare, "Neither will I ever take and interpret them (the

Scriptures) otherwise than according to the unanimous consent of the Fathers." The writings of the Fathers are thus made to occupy a conspicuous place in that body of tradition, which Rome places on an equal footing in point of authority with holy Scripture itself. But it unfortunately happens, that a great diversity of opinion exists among the Fathers as to almost every point of Christian doctrine, and on those topics which are involved in the Romish system, unanimity of sentiment does not exist among the Fathers, but the utmost variety and even opposition of views is everywhere apparent throughout their writings. The truth of this remark is very strikingly shown in Isaac Taylor's 'Ancient Christianity.'

FATHERS OF THE CHRISTIAN DOCTRINE, an order of monks collected in France by Cæsar de Bus in the sixteenth century, which employed itself in instructing the ignorant, and especially the young. It was enrolled among the legitimate fraternities by Clement VIII. A. D. 1597. Another order bearing the same name, and having the same objects in view, was formed in Italy about the same time by Marcus Cusanus, a knight of Milan, and was approved by the authority of Pius V. and Gregory XIII.

FATHERS OF THE ORATORY, an order of monks founded in Italy by Philip Neri, and publicly approved by Gregory XIII. A. D. 1577. They derived their name from the chapel or oratory which Neri built for himself at Florence, and occupied for many years. It is remarkable that the three most distinguished of the Romish writers on Church History belonged to this order, Baronius, Raynald, and Laderchi. The first named writer was an early pupil of Neri, and succeeded him as head of the order. The exercises of the Oratory were these:—When the associates were assembled, a short time was dedicated to silent prayer; after which Neri addressed the company. Next, a portion of some religious book was read, on which Neri made some remarks. After an hour occupied in these exercises, three of the associates successively mounted a little rostrum, and gave each a discourse about half-an-hour long, or some point of theology, or on church history, or practical religion. The meeting then closed for the day.

FATHERS OF THE ORATORY OF THE HOLY JESUS, a French society of monks instituted in 1613 by Peter de Berulle, a man of ability, who was afterwards raised to the dignity of a cardinal. This institution was intended to oppose the Jesuits, and, along with the Jansenist authors of the Port-Royal, produced several valuable works on science, literature, and religion. The founder of the order, Berulle, was held in such estimation by the Queen of France, that Cardinal Richelieu is thought to have borne him a grudge on account of it. Hence his death in 1629 which was sudden, has sometimes been attributed to poison. They received the name of Fathers of the

Oratory, because they had no churches in which the sacraments were administered, but only chapels or oratories in which they read prayers and preached. Like the Italian order of the same name (see preceding article), they devoted themselves to learning, not however limited to the history of the church, but extending to all branches of literature, both theological and secular.

FATHERS OF SOMASQUO, a name given to the CLERKS (REGULAR) OF ST. MAJOLI (which see), from the town Somasquo, where their first general resided.

FATIHAT (Arab. preface or introduction), the title of the first chapter of the Koran, which consists only of the following short prayer, "Praise be to God, the Lord of all creatures, the most merciful, the King of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray." This chapter is held by the Mohammedans in great veneration, and they are accustomed to repeat it frequently in their private devotions.

FATIMAH, the daughter of Mohammed, born at Mecca five years before her father assumed to himself the office of a reformer of religion. She married Ali, the cousin of the prophet, who had probably the best claim to succeed him, and besides, a large body of Mussulmans believe that Mohammed on his deathbed had made an express declaration in his favour. The claims of Ali, however, chiefly through the influence of the prophet's widow Ayesha, were set aside in favour of Abubeker, who was succeeded first by Omar, and then by Othman, and it was not until the murder of Othman that Ali succeeded to the Caliphate, and from his wife was named the Fatimite dynasty of Imâms, or that line of princes which claimed to be directly descended from Ali and Fatimah. Of these Imâms there were twelve, of whom Ali himself is counted the first, and Mehdi the last. The Schiites, including the Mohammedans of Persia, hold both Ali and Fatimah, as well as the twelve Imâms, in the utmost veneration, while they regard Abubeker, Omar, and Othman, as usurpers of the Caliphate. Fatimah they venerate as a saint, and thus the system of the Schiites affords the only instance which occurs in Islamism of giving religious honour to a woman.

FAUNA, a female deity among the ancient Romans, to whom women offered sacrifice in private, calling her the good goddess. She was said to be the wife or sister of FAUNUS (which see), and, like him, to have the power of revealing the future. Some suppose her to have been identical with the Greek APHRODITE (which see), others with *Cybele*.

FAUNALIA, festivals which were observed by the ancient Romans in honour of FAUNUS (which see), as the god of fields and shepherds. They were kept by the country peasants with mirth and dancing.

Two of these festivals are referred to by Ovid, the one as occurring in February, and the other in March. A lively description is given by Horace, of a third festival which was held on the Nones of December, when lambs and kids were offered in sacrifice to Faunus.

FAUNI, rural deities among the ancient Romans, represented as monsters with bodies like goats, sharp-pointed ears, and horns on their heads. They inhabited the woods along with the nymphs and satyrs.

FAUNUS, a deity worshipped by the ancient Romans as the god of agriculture and cattle. He was also believed to give prophetic announcements of the future. The oracles which he and his wife Fauna gave forth were uttered, one near Tibur, and the other on the Aventine hill near Rome. When any one wished to consult the oracle, the ceremony commenced with the sacrifice of a sheep or other animal, when the skin of the victim having been stripped off, was spread out as a couch, on which the individual lay down to sleep, and the response of the oracle was given in a dream, or by a supernatural voice. This god is often described as dwelling in woods, and sporting with nymphs and satyrs; sometimes even various Fauns are mentioned. In course of time this deity came to be identified with the Arcadian Pan.

FAUSTITAS. See FELICITAS.

FAVOR, a fabulous deity of the ancient Romans, called sometimes the daughter of *Fortuna*, and represented with wings, and blind.

FEAR. See PAVOR.

FEASTS. See FESTIVALS.

FEATHERS TAVERN ASSOCIATION, a society of clergymen, gentlemen, and a few of the nobility, formed in London towards the end of the last century. They met at the Feathers Tavern, and hence their name. Nearly three hundred clergy men belonging to the Church of England were members of this association. Their object was the reformation of the Liturgy, and accordingly they signed a petition requesting the excision of the damnatory clauses in the Athanasian creed, and the relief of their consciences in the matter of subscription. A keen controversy arose on the subject, and the *Feathers Tavern Association* was in a short time put down by the force of public opinion.

FEBRIS, the goddess among the ancient Romans who was believed to preserve her votaries from fever. No fewer than three sanctuaries were dedicated to her worship, where amulets were consecrated which had been worn during fever.

FEBRUUS, an ancient Roman deity to whom the month of February was consecrated. The name of this god is derived from an old Latin word *februare*, to purify, and in connection with purifications he was also regarded as a god of the lower world, and sometimes identified with Pluto. It was a peculiarity of the worship of *Februus*, that on offering sacrifices to

him, the people threw the ashes backwards over their heads into the water.

FECIALES. See **FETIALES.** ●

FEEJEE ISLANDS (RELIGION OF THE). These islands form a group of what are usually known by the name of the South Sea Islands, being situated in the Pacific Ocean, south of the equator. They were originally discovered by Tasman in 1643. The Feejee group comprises 150 islands, about 100 of which are inhabited by a population estimated to amount in all to 300,000. The people are divided into a number of tribes, which are quite independent of, and even bitterly opposed to, one another. They are a fierce and warlike people, addicted in their savage state to **CANNIBALISM** (which see), and valuing the life of a human being at no higher price than a whale's tooth. Several instances are on record of crews of vessels which happened to visit the islands having been murdered, and their bodies eaten by the natives. The heathen deities of this group of the Polynesian islands are very numerous. The natives believe in a Creator, but trace their own origin to different gods, the greater number ascribing it to a deity called *Ové*. A certain female deity is said to have created the Rewa people; and yet if a child is born in a deformed state, it is attributed to an oversight of *Ové*. Another god called *Ndengei* is worshipped in the form of a large serpent, to whom the Feejeans believe that the spirit goes immediately after death for purification or to receive sentence. It is not permitted, however, to all spirits to reach the judgment-seat of *Ndengei*; for upon the road it is supposed that an enormous giant, armed with a large axe, stands constantly on the watch, and ready to wound all who attempt to pass him. No wounded person can go forward to *Ndengei*, but is doomed to wander about in the mountains. An escape from the blows of the giant's axe is ascribed solely to good luck. The natives in their heathen condition were addicted to many revolting customs, such as putting their parents to death when they were advanced in years, committing suicide, immolating their wives at the funeral of their husbands, and offering up human sacrifices.

The first Christian mission to the Feejee islanders was undertaken in 1835, by the Rev. W. Cross and Rev. D. Cargill, two Wesleyan missionaries, who proceeded from Vavau, one of the Friendly Islands, to Lakemba, one of the Feejee group, a small island about twenty-two miles in circumference, and containing not more than a thousand inhabitants. On approaching the shore, the natives appeared to assume a warlike attitude, but the missionaries were permitted to land, and received by the chiefs in a friendly manner. Having settled with their families on the island, they commenced their labours among the people, and in a short time a number of the natives made an open profession of Christianity. The chief, who had at first shown the utmost apparent friendliness to the missionaries, now persecuted

the earliest converts. But notwithstanding the opposition thus manifested, the truth made slow but steady progress, and in the course of a few years, with the aid of native teachers and preachers, the missionaries succeeded in introducing the gospel into various other islands of the Feejee group besides Lakemba. These good men toiled with untiring perseverance in their Master's cause, and not without the most gratifying success. In 1845, and in the following year, a religious movement began in Rewa, and speedily extended itself to others of the islands. It is thus described by Mr. Hunt, the biographer of one of the early missionaries: "Business, sleep, and food were almost entirely laid aside. We were at length obliged almost to force some of the new converts to take something for the sustenance of the body. Some of the cases were the most remarkable I have ever heard of; yet only such as one might expect the conversion of such dreadful murderers and cannibals would be. If such men manifested nothing more than ordinary feelings when they repent, one would suspect they were not fully convinced of sin. They literally roared for hours, through the disquietude of their souls. This frequently terminated in fainting from exhaustion, which was the only respite some of them had till they found peace. They no sooner recovered their consciousness than they prayed themselves first into an agony, and then again into a state of entire insensibility. The results of this work of grace have been most happy. The preaching of the word has been attended with more power than before the revival. Many who were careless and useless have become sincere and devoted to God. The experience of most has been much improved, and many have become by adoption and regeneration the sons of God."

One of the most remarkable effects of this revival was the conversion of Varani, a chief of the most cruel and blood-thirsty character. Through the blessing of God upon the faithful preaching of the missionaries, this savage warrior became an eminent trophy of Divine grace, and until he was recently murdered, he maintained a consistent Christian life, recommending the truth as it is in Jesus to all within the sphere of his influence. The work of conversion has been going steadily forward for a number of years, and although the Christians have suffered much from their heathen fellow-islanders, they have adhered with the most laudable steadfastness to their Christian profession. The result on the general habits of the people has been of the most pleasing description. In proof of this we may cite the testimony of Mr. Young, who has lately returned from a visit paid to these islands at the instance of the Wesleyan Missionary Society: "After visiting Lakemba and Rewa, I proceeded to Bau, the capital of the country, and doubtless the deepest hell upon earth. Here I was shown six hovels in which 18 human beings had recently been cooked, in order to provide a feast for some distinguished stranger, and

the remains of that horrid repast were still to be seen. I next went to one of the temples, at the door of which was a large stone, against which the heads of the victims had been dashed, previous to their being presented in the temple, and that stone still bore the marks of blood. I saw—but I pause. There are scenes of wickedness in that country that cannot be told. There are forms of cannibalism and developments of depravity that can never be made known. No traveller, whatever may be his character, could have the hardihood to put on record what he witnessed in that region of the shadow of death. I went to see Thakembau, the king of Feejee. He received me with great politeness, and got up and handed me a chair; and his queen knowing I was from England, at once made me a comfortable cup of tea—a thing hardly expected in the palace of a cannibal king. Before I left, King George (of Vavau) arrived at the palace, and I requested him to deal faithfully with Thakembau's conscience, and I believe he attended to my request, and did it with good effect, and I hope the fruit of that visit will be found after many days. But notwithstanding the darkness and impiety, and sin and cannibalism in Feejee, a great work is being effected in that country. The foul birds of night are hastening away, and the Sun of Righteousness is about to arise with majesty and glory in that benighted land. Much good has already been accomplished. We have 3,000 of the people in church-fellowship; 4,000 in the schools; and 6,000 regular attendants on the ministry. We have 50 native teachers, who are valiant for the truth, and who in different parts of the land are making known the power of Christ's salvation."

Through the Divine blessing upon the indefatigable labours of the Wesleyan missionaries, the king made an open profession of Christianity on the 30th April 1854, and the consequence has been, that many of the people also have joined the Christian church. The Church of Rome has made an attempt to obtain a footing here, as in other parts of Polynesia, but the Feejeans have resolutely declined hitherto to receive the Romish priests, and have manifested a growing attachment to the Word of God, and to the faithful and devoted men who labour among them in the simplicity of the gospel. By recent returns there are five stations in this group of islands, and fourteen missionaries, assisted by 490 native teachers, and evangelists are actively employed in diffusing a knowledge of Divine truth among this recently barbarous people. Churches have been gathered which contain nearly 3,000 members. The schools established on the different islands of the group number 120, having upwards of 4,000 scholars. Thus to a great extent, by means of native agency, has this interesting cluster of islands been brought within the sphere of Christian ordinances, and numbers added to the true church of Christ of such as shall be saved.

FEKI (THE BLIND MEN OF), an order of blind de-

votees in Japan, instituted in A. D. 1150. It boasts of a legendary founder of the name of Feki, who, at the time of the civil war, which ended in the destruction of that family, was taken prisoner by Joritomo. Notwithstanding repeated attempts at escape, he was very kindly treated, and was pressed to enter into the service of his captor. But not being able to look upon the destroyer of the Feki without an irresistible desire to kill him; not to be outdone in generosity, he plucked out his eyes and presented them to Joritomo. There is another, more ancient but less numerous, order of the blind, claiming as its founder a son of one of the emperors of Japan, who cried himself blind at the death of his beautiful princess. This last order is composed of none but ecclesiastics. The other order consists of secular persons of all ranks. Their hair is shaved close to the head, and, though they wear the usual dress of laymen, they may be easily recognized. They are not supported by alms like many other devotees, but most of them are mechanics, who earn their livelihood by their own exertions. Such as have once been admitted members of this community can never renounce it. The general or superior of the order resides at Miaco. He is assisted by ten counsellors, who, along with him, have the power of life and death over the other members of the order, not, however, without some restrictions.

FELICITAS, the goddess of happiness among the ancient Romans, identical with the *eutychia* of the ancient Greeks. A temple was built to her in Rome B. C. 75, which, however, was burnt down in the reign of Claudius Cæsar.

FERALIA, a festival of the ancient Romans, observed annually in honour of the manes of deceased friends and relations. It was instituted by Numa, and was thus observed during eleven days. The family and acquaintances of the deceased went to the graves and walked round them, offering up prayers all the while to the gods of the infernal regions in behalf of their dead friends, who they believed were inhabiting Tartarus. An entertainment was then prepared, consisting partly of honey, wine, and milk, which was laid on a great stone, and of which the dead were supposed to partake. Flowers, also, frankincense, and other perfumes were provided according to the quality of the deceased. While the Feralia lasted the spirits of the dead were imagined to be permitted to revisit the earth, and to walk about the tombs, participating in the pleasures of the festival. In the course of the eleven days of the feast no marriages were allowed to be celebrated, and the worship of the other deities was suspended all their temples being shut. It is said that the observance of the Feralia having been neglected for some years, all the graves were seen on fire, and the spirits of the dead were heard during the night moaning and bitterly complaining of having been neglected. But upon the revival of the festival those prodigies immediately ceased.

FERETRIUS, a surname of *Jupiter*, alleged to be derived from the Latin *ferio*, to strike, because it was customary among the ancient Romans, in taking an oath, to call upon Jupiter to strike them dead if they swore falsely.

FERIÆ (Lat. holidays), a name given among the ancient Romans to all peculiar seasons of rejoicing, including sacred festivals or days consecrated to any particular god. The *Ferix* were usually divided into two classes, the public and the private, the latter being observed by individuals or families in commemoration of some particular incident or event in their history, while the former were observed by the whole nation, the people generally visiting the temples of the gods, and offering up prayers and sacrifices. Some of the public festivals were regularly observed, and the date of their occurrence was marked in the *FASTI* (which see), or public calendars. These were termed *Ferix Stativæ* or stated holidays. Other public festivals were held annually, but not on any fixed day, and received the name of *Ferix Conceptivæ*. Both these kinds of holidays were kept with feasting and rejoicings of different kinds. But the most solemn class of *Ferix* were those which were appointed by the public authorities to be observed in consequence of some great national emergency or impending public calamity. These holidays were termed *Ferix Imperativæ*. They were usually kept for several days. When a prodigy occurred of a rain of stones, such as Livy several times records, *Ferix* were kept for nine successive days. No lawsuits were allowed to be carried on during the public *Ferix*, and the people were strictly enjoined to abstain from work under penalty of a fine. It was frequently a subject of discussion with the old Roman casuists, what kinds of work might be lawfully performed on the public *Ferix*. The introduction of Christianity into the Roman Empire, and more especially its adoption as the religion of the State, led to the abolition of the ancient *Ferix*, and the substitution in their place, of Christian festivals.

FERIÆ LATINÆ, a festival instituted by Tarquinius Superbus, or, as Niebuhr thinks, at a much earlier period, in honour of the alliance between the Romans and the Latins. It was held on the Alban Mount, and was originally dedicated to the worship of *Jupiter Latiaris*. When a warlike expedition was to be undertaken, the general was not permitted to set out until he had observed the *Latinæ*. This festival continued for several, generally six, days. An ox was usually offered in sacrifice by the Roman consul for the time, on the Alban Mount, amid assembled multitudes, who engaged in rejoicings of all kinds. On the two days immediately following the *Latinæ*, no marriages were allowed to be celebrated, these days being considered as sacred. The *Ferix Latinæ* seem to have been observed by the Romans until the fourth century.

FERIÆ SEMENTIVÆ, a single festival day

observed by the ancient Romans in seed-time, for the purpose of praying for the blessing of the gods upon the seed sown.

FERMENTARIANS. See *PROZYMITES*.

FERONIA, an ancient female deity worshipped by the Sabines, and afterwards by the Romans. Some suppose her to have been the goddess of liberty, others of commerce, and others still of the earth or the lower world.

FESOLI (CONGREGATION OF), an order of monks founded in the fourteenth century by Charles of Montegraneli. They were also called Mendicant Friars of St. Jerome. The founder lived among the mountains of Fesoli, about A. D. 1386, where he instituted this monastic order, which was approved first by Innocent VII., and afterwards confirmed by Gregory XII. and Eugene IV.

FESSIONIA (Lat. *Fessus*, wearied), an inferior goddess among the ancient Romans, who assisted those who were wearied.

FESTIVALS (RELIGIOUS), ceremonies of rejoicing and thanksgiving to God. These appear to have been observed from the earliest times. The Sabbath, indeed, instituted by God himself before the fall, may be said to have been the first festival that ever existed. Next in antiquity to the Sabbath, though not of Divine appointment, was the feast of the new moon, or the beginning of the month. This festival seems to have existed long before the time of Moses. It was proclaimed by the sound of trumpets, and was chiefly observed by sacrifices additional to those of other days. In the law of Moses, three great festivals were appointed to be observed annually by the ancient Hebrews. These were the feast of passover, the feast of pentecost, and the feast of tabernacles; two of them lasting for seven, and one for eight successive days. At each of these great festivals, all the Jewish males were bound to be present; and to remove all apprehension as to the safety of their property or their families in their absence, God pledged himself so to operate upon the minds of their enemies that they should not even desire to invade their land during those festal seasons. Though males were thus imperatively enjoined to present themselves, females seem not to have been excluded from the feasts, particularly the passover. Both our Lord and his apostles regularly attended the great festivals of the Jews, but nowhere do we find any command in the New Testament binding Christians in after-times to such observances. After the ascension of Christ, and even after the outpouring of the Spirit on the day of Pentecost, the apostles still continued, as long as they were allowed by the Jewish sanhedrim, to observe the various ecclesiastical as well as civil institutions of their countrymen, and to attend at the greater festivals. The same practice was followed by many of the earlier converts to the Christian faith, particularly those of them who had formerly belonged to the Jewish church. The spirit of Chris

tanity, however, more especially as developed in the writings of the apostle Paul, was completely opposed to all such special times and seasons as had formed a part of the Jewish system. It claimed the whole life of the believer, and refused to confine its ordinances either to a particular place or a particular time. And although it is an undoubted fact, that even at this early period Christians did select certain days, which they associated with the great facts connected with the history of redemption, "it was only," as Neander well remarks, "a descent from the elevation of the pure spirit, at which even the Christian, still partaking of a double nature, cannot always sustain himself, to the position of sensuous weakness,—a descent which must become the more necessary, in the same proportion as the fire of the first enthusiasm, the glow of the first love, abated."

The festivals which were observed in the primitive church in the age which immediately succeeded that of the apostles, were limited to the weekly Christian Sabbath, and the festivals of Easter and Whitsuntide. The origin of these stated feasts is thus noticed by the distinguished German historian just quoted: "The *weekly* and *yearly* festivals of the Christians originated in the same fundamental idea, which formed the centre of the whole Christian life,—the idea of imitating Christ, the crucified and the risen,—imitating him in his death, by appropriating, through faith and repentance, the effects of his death, by dying to self and to the world,—imitating him in his *resurrection*, by rising with him, in faith, and through the power which he imparts, to a new and holy life, consecrated to God, commencing here in the germ, and unfolding itself to maturity in another world. Hence, the *jubilee* was the *festival of the resurrection*; and the preparation for it, the remembrance of Christ's sufferings with penitence and crucifixion of the flesh, was the day of fasting and penitence. Accordingly, in the week, the jubilee or festival of joy was Sunday; the preparation for it were the days of fasting and prayer consecrated to the remembrance of the sufferings of Christ, and of what preceded them, on Thursday and Friday. Accordingly, the *yearly festivals* were in remembrance of the resurrection of Christ, and of his works after his resurrection and ascension;—the preparation for these, were the remembrance of Christ's sufferings and the fasts."

In the beginning of the second century, we find at the martyrdom of Polycarp, bishop of Smyrna, the first instance of those festivals in commemoration of the death of the martyrs, which came to be generally observed in the early Christian church. These festivals were regularly held on the anniversary of the day on which the martyr had fallen (see ANNIVERSARIES), and which, in the language of the period, was called his BIRTHDAY (which see). This natural expression of homage to the memory of Christian confessors, which originated in a feeling of ardent devotion to Christ, soon degenerated into a supersti-

tious veneration for all that belonged to these holy men, and at length the *Festival of the Martyrs* was instituted with the imposing ceremonial observances which the Church of Rome has connected with it.

From the early history of the church, we learn, that down to the fourth century, the only festivals which were observed by the Christians were the Lord's Day, Good Friday, Easter, Whitsuntide, and several anniversaries of the birthdays of martyrs. Augustine mentions all of these as the only festivals which were then regarded as having apostolic usage in their favour. But Christmas he considers as of later origin, and less sacred than the others. And this opinion is borne out by the fact, that the Ante-Nicene fathers are entirely silent as to the existence of such a festival in the church. It is probable, therefore, that the origin of the commemoration of the advent of our Lord, which is usually known by the name of Christmas, is to be dated posterior to the establishment of Christianity by Constantine the Great.

From the fourth century the number of Christian festivals rapidly increased, so that Mosheim informs us that the number of feast-days in the sixth century almost equalled that of the churches. Notwithstanding, however, the growing tendency in the church to accumulate festivals in memorial of sacred events, we find Jerome refusing to acknowledge the authority of such observances, and asserting in plain terms, that "considered from the purely Christian point of view, all days are alike; every day is for the Christian a Friday, to be consecrated by the remembrance of Christ crucified; every day a Sunday, since on every day he could solemnize in the communion the fellowship with Christ though risen." Though such views were entertained by some of the more intelligent of the teachers of the church, the great mass of the people looked upon the multiplication of festivals with a favourable eye. Many professing Christians were found, both in the third and fourth centuries, manifesting a strong tendency to partake in the celebration of heathen festivals and of Jewish observances. Festivals were in process of time established in great numbers for particular saints, and more especially in honour of the Virgin Mary. In the seventh century a festival was instituted in honour of the wood of the cross on which the Saviour hung, and another in commemoration, not of one, but of all saints. It was at this period that Pope Boniface IV., having obtained by gift the Pantheon at Rome, consecrated it to the honour of the Virgin Mary and all the martyrs, as it had before been sacred to all the gods, and particularly to Cybele. Then followed, in the tenth century, the annual festival in memory of all departed souls. The original simplicity of Christian worship was now completely lost sight of, and the Church of Rome, desirous of attracting the favour and exciting the astonishment of the multitude, so rapidly multiplied the number of her festivals, that, in course of time, there was

scarcely a single day which was not dedicated to one saint or another of her ample calendar. The Roman breviary contains formularies adapted to these days, and along with a history of each saint, gives the prayer by which, on his own day, and sometimes in his own church, he is to be invoked. The Greek church has been equally lavish in the appointment of her sacred seasons. It is said that there is not a day in the year which is not in that church either a fast or a festival. Among the Mohammedans there are two great festivals in the year, the *Little Beiram* and the *Great Beiram*. The lesser of these two follows immediately upon the expiration of the fast of *Ramazan*, and continues for three days, but the greater takes place on the tenth day of the last month of the year, continuing also for three days. Among the ancient Scandinavians there were three great religious festivals in the year; Yule, celebrated annually at the winter solstice, in honour of Frey or the sun, in order to obtain a propitious year and fruitful seasons; another festival instituted in honour of Goa or the earth, and held at the first quarter of the second moon of the year; and a third instituted in honour of Odin, and celebrated at the beginning of the spring. There were also some feasts in honour of the other gods, and they were often multiplied on occasion of particular events.

Numerous and often splendid festivals have formed distinguishing features both of ancient and of modern heathenism. In the Pagan systems of antiquity we meet with lunar and solar, vernal and autumnal festivals; festivals commemorative of national blessings; and festivals of many kinds dedicated to the gods. The Greek festivals bore throughout a cheerful aspect, while those of the Egyptians and Romans were characterized by gravity, and even mystery. In every nation of modern heathendom, festivals, both regular and occasional, are observed, which are not unfrequently seasons of the most boisterous mirth and unrestrained enjoyment, accompanied with sacrifices to the gods, and religious ceremonies of different kinds.

FETES DE DIEU (Fr. Feasts of God), a solemn festival in the Romish church, instituted for the performing a peculiar kind of worship to our Saviour in the eucharist. It is observed on the Thursday after the octaves of Whitsuntide. This festival is said to have owed its origin to Pope Urban IV., in A. D. 1264, and the office for the solemnity is ascribed to Thomas Aquinas. In consequence of the political commotions of the time, the bull appointing this festival was not universally obeyed. It was confirmed, however, in A. D. 1311, by the general council of Vienne under Pope Clement V.; and in A. D. 1316, Pope John XXII., to heighten the solemnity, added an octave to it, and ordered the holy sacrament to be carried in procession.

FETIALES, a college of Roman priests, whose duty it was to take special care that, in all public

transactions with other nations, the public faith should be maintained inviolate. The first institution of this order was attributed to Numa. When the Romans had sustained a real or imaginary injury at the hands of a neighbouring nation, four *fetiales* were despatched to claim redress, and these four chose one to act as their representative. This deputy proceeded to the confines of the offending tribes, dressed after a peculiar fashion, having a white woollen garland bound round his head, along with a wreath of sacred herbs, which were required to be gathered within the enclosure of the Capitoline hill. Before crossing the border of the land from whose people redress was to be sought, the ambassador offered up an earnest prayer to Jupiter for success, solemnly declaring, at the same time, that he had been sent on no unjust or unreasonable errand. He then crossed the border, and entered the country to which he had been sent. To the first person whom he might chance to meet, he uttered the same statement which he had already addressed to Jupiter, repeating it to the sentinel at the gate of the city, and afterwards to the magistrates in the forum, in the presence of the assembled people. Having delivered his message, he waited for thirty days in the place to obtain an answer, and if in the course of that time no satisfactory reply was received, the deputy pronounced a solemn denunciation, and leaving the town he returned to Rome to render an account of his proceedings to the senate, who, of course, regulated their future conduct by his report. On hearing the state of matters, the whole case was deliberately weighed, and if it was resolved to wage war, the *fetial* deputy returned forthwith to the border of the enemy's country, and throwing a spear, pointed with iron or smeared with blood, made a solemn declaration of war in the name of the Roman people upon the inhabitants of that land. Considerable doubt has been entertained as to the precise number of which the college of the *Fetiales* consisted. Some have supposed them to amount to twenty, selected from families of rank, and appointed, not for a time only, but for life.

FETISH-WORSHIP. The word *fetish*, which is derived from the Portuguese *fetisso*, an oracle, or revelation of the gods, is applied to the superstitions of the Negroes on the Senegal; and *fetichism* may be defined as the worship rendered to objects of art or nature, to animate or inanimate bodies, or their qualities. The term *fetish* was first brought into use by De Brosses, in his treatise 'Du Culte des Dieux Fetiches,' published in 1760. Fetich worship may be said to be the religion of the various countries of Western Africa, and it is found also among various Indian tribes of North America. Mr. Wilson, who has long resided as a missionary on the West Coast of Africa, gives a minute and interesting account of the nature and uses of a fetich. "A fetich may be made of a piece of wood, the horn of a goat, the hoof of an antelope, a piece of metal

or ivory, and needs only to pass through the consecrating hands of a native priest to receive all the supernatural powers which it is supposed to possess. It is not always certain that they possess extraordinary powers. They must be tried, and give proof of their efficiency before they can be implicitly trusted.

"If a man, while wearing one of them, has some wonderful escape from danger, or has had good luck in trade, it is ascribed to the agency of his fetish, and it is cherished henceforward as a very dear friend, and valued beyond price. On the other hand, if he has been disappointed in some of his speculations, or been overtaken by some sad calamity, his fetish is thrown away as a worthless thing, without, however, impairing his confidence in the efficacy of fetishes in general. He has simply been unfortunate in having trusted to a bad bone, and with unimpaired confidence he seeks another that will bring him better luck.

"Where a person has experienced a series of good luck, through the agency of a fetish, he contracts a feeling of attachment and gratitude to it; begins to imagine that its efficiency proceeds from some kind of intelligence in the fetish itself, and ultimately regards it with idolatrous veneration. Hence it becomes a common practice to talk familiarly with it as a dear and faithful friend, pour rum over it as a kind of oblation, and in times of danger call loudly and earnestly upon it, as if to wake up its spirit and energy.

"The purposes for which fetishes are used are almost without number. One guards against sickness, another against drought, and a third against the disasters of war. One is used to draw down rain, another secures good crops, and a third fills the sea and rivers with fishes, and makes them willing to be taken in the fisherman's net. Insanity is cured by fetishes, the sterility of women is removed, and there is scarcely a single evil incident to human life which may not be overcome by this means; the only condition annexed is that the right kind of fetish be employed. Some are intended to preserve life, others to destroy it. One inspires a man with courage, makes him invulnerable in war, or paralyzes the energy of an adversary."

Fetishes bear different names, being sometimes called *grisgris*, and at other times *jujus*. The latter is the name applied to them in Old Calabar. There are various classes of fetishes, personal, household, and national. They are found in a great diversity of forms, but the most usual shape is that of the heads of animals or of human beings, and almost always supplied with a large pair of horns.

The practice of Fetish-worship is universal in Western Africa. "One of the first things," says Mr. Wilson, "which salutes the eyes of a stranger, after planting his feet upon the shores of Africa, is the symbols of this religion. He steps forth from the boat under a canopy of fetishes, not only as a

security for his own safety, but as a guarantee that he does not carry the elements of mischief among the people; he finds them suspended along every path he walks; at every junction of two or more roads; at the crossing-place of every stream; at the base of every large rock or overgrown forest tree; at the gate of every village; over the door of every house, and around the neck of every human being whom he meets. They are set up on their farms, tied around their fruit trees, and are fastened to the necks of their sheep and goats, to prevent them from being stolen. If a man trespasses upon the property of his neighbour, in defiance of the fetishes he has set up to protect it, he is confidently expected to suffer the penalty of his temerity at some time or other. If he is overtaken by formidable malady or lingering sickness afterward, even should it be after the lapse of twenty, thirty, or forty years, he is known to be suffering in consequence of his own rashness."

This species of worship has its foundation in the principles of the human constitution. It is simply the worship of nature, not in its grandest and most sublime aspect as it is seen in the movements of the heavenly bodies, but in the common objects that everywhere present themselves around us. The fetish is to be found in some form or other in all superstitions, and whether in the sunny regions of the south, or in the cold, barren regions of the north, it invests with the idea of the supernatural the individual objects as well as the complex phenomena of nature. Mr. Cruickshank, in his work entitled 'Eighteen Years on the Gold Coast of Africa,' thus adverts to the origin and operation of Fetish-worship among the Fantees: "They believe that the Supreme Being, in compassion to the human race, has bestowed upon a variety of objects, animate and inanimate, the attributes of Deity, and that He directs every individual in the choice of his object of worship. This choice, once made, the object becomes the 'Souman,' or idol of the individual. It may be a block, a stone, a tree, a river, a lake, a mountain, a snake, an alligator, a bundle of rags or whatever the extravagant imagination of the idolater may pitch upon. From the moment that he has made his choice, he has recourse to this god of his in all his troubles. He makes oblations to it of rum and palm-oil; he lays offerings before it of oil and corn; he sacrifices to it fowls and goats, and sheep, and smears it with their blood and as he performs these rites, he prays it to be propitious to him, and to grant him the accomplishment of his petition. These rites and supplications are directed exclusively to his idol, without any ulterior reference in his mind to the Supreme Being. During their performance the idolater is sometimes wrought up to a high pitch of excitement, and, under the influence of his phrenzy, deludes himself with the idea that his idol has mysteriously communicated with him, and granted an answer to his prayer.

He is thus directed, by an extraordinary self-delusion, to the adoption of some ceremonious rite; from the performance of which he expects to obtain the object of his wishes. Nothing can exceed the absurdity of these rites. They have no reference whatever to the subject of petition as a means to an end. To restore to health a sick child, to shield from danger a friend engaged in some perilous enterprise, or to draw down destruction upon an enemy, the idolater may, perhaps, surround his house with a string of withes, hang up some filthy rags to the branch of a tree, or nail a fowl to the ground by means of a stake driven through its body."

The fetishmen are a regular and numerous order, whose whole aim is, by a series of artful contrivances and deceptions, to acquire and preserve a complete ascendancy over the ignorant and superstitious people. When a young person aspires to this office, he is put under the care of some old adept in the art, and subjected to a system of careful discipline and training. Before being selected, however, even as a candidate, the youth is tested as to his power of carrying on the wild, protracted dance, which is considered as a necessary part of the religious rites, and a means of exciting themselves to frantic madness before giving forth the oracles of their god. Besides acquiring skill in the use of herbs for the cure of diseases, they make themselves masters of all sorts of juggling tricks, and like the fortune-tellers of our own country, acquire a thorough knowledge of all the facts connected with the histories of the leading individuals and their families, and by this means they excite the wonder of their dupes, and prepare them for yielding a ready belief to all that shall be said. All this intimate acquaintance with the domestic affairs of the people, they pretend to have received from their god after consulting him with offerings and sacrifices, accompanied with a number of ceremonies, which are fitted to impose upon the credulous. To lend additional effect to their superstitious rites, they generally select as the scene of their operations some dark shady grove apart from the haunts of men.

To give the reader a vivid conception of the power which these fetishmen exercise over the minds of the ignorant populace, we select the graphic description which Mr. Cruickshank gives of the fetish situated at Mankassim, formerly the headquarters of the Fantee power—a fetish regarded as the most powerful deity in the whole country. "No fewer than five priests minister at the altar of this great fetish. Their numbers enable them to bring into operation a more complicated and better arranged machinery for carrying on their tricks; and their acknowledged superiority over all other fetishes, and the consequent estimation in which they are held by the general body of fetishmen in the country, give them advantages in procuring information, which individual fetishmen do not always possess. They are seldom consulted in the first instance. It is only when the matter is of moment, or after other

fetishmen have failed to give satisfaction, that they are applied to; so that before the appeal is made to them, they have enjoyed opportunities of making themselves acquainted with the circumstances of each case, and are fully prepared to give their answer. But they take care to surround themselves, with every concomitant calculated to inspire awe and fear in the minds of those who consult them. Their temple is a deep gloomy recess of the forest, where the overhanging foliage is so dense, that scarcely a single ray of light can penetrate it, and where there is no difficulty in concealing the accomplices of their artifice. Into this den they convey their dupes, blindfolded; and amidst strange unearthly noises, which, to the bewildered senses of the poor terrified idolaters, seem at one time to issue from the bowels of the earth, and at another time to rush through the air, they make their sacrificial offerings and invocations to their god whom they have come to consult. The confused ubiquity of the dismal sounds which assail the ears, and make the hearts of the wretched worshippers quail, is accounted for by a band of accomplices being stationed around, some in holes underground, and some among the leafy branches of the trees, and all bellowing out the most unearthly cries and groans, which a long practice in this villanous deception has enabled them to utter. When they have sufficiently subdued the minds of their unhappy victims by this discordant concert, and when by violent dancing and wild and convulsive struggles they have aroused their god to attention, they propound to him the object of their visit. It is not always, however, upon the first application that he will deign a response. This inattention or rather the contemptuous neglect of the fetish, is interpreted by the priest in the way most accordant with his own wishes. The applicants, it may be, are told to wait for a more propitious moment, to observe a religious fast, to appease by offerings the evil spirits, or to bestow a richer gratuity upon the priests. It matters little to those hard-hearted men that they give their dupes long and fruitless journeys in vain. They know that what is obtained with difficulty, is prized proportionally, and they take care that the favours of their fetish shall not be lightly esteemed. When every penny has been got from their victims, which they can, either by cajolery or by threats, extort, an answer to their petition is resolved upon, and delivered with all those imposing artifices, which they so well know how to assume."

A few years ago a deeply interesting train of events occurred in the Fantee country, which deserve notice as having proved the deathblow of fetish worship in that district of Western Africa. The Wesleyan Methodists having established a mission among the Fantees, the Rev. Mr. Freeman was selected as their missionary. In the course of his operations he established a school, and a small body of Christian converts at a village called Assafa, not far from the

great fetish of Mankassim to which we have already referred. The fetishmen were annoyed at the settlement of a Christian community in the immediate neighbourhood of the sacred grove. But what more especially roused their indignation was, the circumstance of one of the converts having shot a deer within the precincts of the sacred grove, and thus openly and manifestly insulted their deity. Enraged at this act of the grossest sacrilege, the fetishmen called upon the Fantee chiefs to protect the religion of their country. A meeting of the chiefs was accordingly held, and a resolution taken that they would mutually support one another in avenging the next insult which should be offered to their god. An opportunity soon occurred of carrying out their resolution. An inferior fetishman openly embraced Christianity, and joined the Christian settlement. Full of zeal, and anxious to show his contempt of the idol, he along with two other converts went and cut some sticks in the sacred grove. On learning the daring offence which had thus been committed, Adoo, the leading Fantee chief, summoned his retainers, and attacked the Christian settlement, seized and bound the converts, and carried them captive to Mankassim. The British authorities immediately interposed, demanded the liberation of the prisoners, and summoned Adoo to appear at Cape Coast Castle and answer for his conduct. Adoo hesitated, but at length agreed to appear, provided that his trial took place at Anamaboe, and not at Cape Coast Castle. The trial accordingly was gone through, and terminated in a sentence being pronounced adjudging him to pay a sum by way of compensation for the injuries done to the Christians and their settlement, while the Christians, on the other hand, were required to pay compensation money for the insults done to the fetishmen through their fetish. For a considerable time Adoo refused to fulfil his part of the sentence. The chiefs, however, began to dread the consequences of this obstinacy on the part of their chief, and the influence of the fetishmen was now so evidently on the decline, that it was deemed necessary to adopt some extraordinary measures with the view of retaining their power. Impressed with the urgency of the crisis, a number of fetishmen and fetishwomen met during the night in a lonely spot near Anamaboe, and laid a plan to poison four influential persons, two of them office-bearers in the Wesleyan church, in order that their sudden death might be attributed to the wrath of the fetish, and might thus strike terror into the minds of all classes. This nefarious project, however, was never carried into execution, having been divulged to the authorities by one of the parties who was present at the midnight meeting. Adoo was at length persuaded to obey the summons of the governor, and the matter in dispute was finally settled by the complete submission of the haughty chief. But no sooner was this trial concluded, than a serious charge was brought forward by the authorities against the

Fetishmen of conspiracy to poison four persons. This was followed by a demand that the chiefs should bring into court the fetishmen of their several districts. The affair was thoroughly sifted, and the accusation fully proved to the satisfaction even of the chiefs, who were so enraged that they wished the guilty priests to be put to death. A milder sentence, however, was pronounced. The fetishmen were condemned to be publicly flogged, and to be imprisoned for five years, while the fetish women were sentenced to imprisonment for only two years. The spectacle which was now witnessed by the people in the market-place of Cape Coast, of the once venerated and even dreaded fetishmen being subjected to the degradation of public whipping, proved the ruin of fetish worship in the Fantee country. The altar of the great fetish who had been worshipped for ages was now deserted, and the sacred persons of the fetishmen were no longer of any account.

FETVA. No act of the Mohammedan government in Turkey is readily obeyed unless declared to be in strict conformity with the Koran, and obligatory therefore upon all the faithful. This sanction is called *Fetva*; and for a long period the right of granting it has been exclusively exercised by the Sheik-ul-Islam, who usually consults the College of Ulemas before coming to a decision upon the matter. This privilege has never been resisted but on one occasion by Mourad IV., who boldly decapitated one of them for opposing his will. They have sometimes used the *Fetva* to dethrone Sultans, and deliver them over to the fury of the Janissaries. All new laws, and even the question of peace and war must await the sanction of the Sheik-ul-Islam.

FEUILLANS, a reformed order of *Cistercian* monks, founded by an abbot of a monastery named John de la Barriere, in the end of the fifteenth century. The friars of this order were taught to lead a most austere and abstemious life, their diet being restricted to bread, pulse, and water. Pope Gregory XIII., hearing of the remarkable improvement which Barriere had introduced among the Cistercians, sent him a letter of congratulation, and founded a monastery on the same principle at Rome. Sixtus V. and Clement VIII. also expressed their approbation of the *Feuillans*, and in consequence the congregation gained ground particularly in France. But like monastic orders generally, they gradually declined. They considered themselves as under the special protection of the Virgin Mary, and therefore they wore a white habit.

FEUILLANTES, an order of nuns established on the same principles, and about the same time as the order of FEUILLANS. (See preceding article.)

FIANCELS, a ceremony of **BETROTHMENT** (which see), as practised in the Romish church, after which an oath was administered to the man by which he bound himself "to take the woman to wife within forty days, if holy church will permit."

FICHTE (THE SYSTEM OF). This eminent German philosopher, who was born at Rammenau, a village of Lusatia, in 1762, may be considered as having given rise to a speculative school of theology in Germany. His peculiar doctrines were developed in his *Wissenschaftslehre*, or doctrine of science, which is dedicated to an examination of the foundation and essence of knowledge. This he considers as self-consciousness—the Ego, not viewed as an individual, but as generalized and absolute, in short, as God. In this absolute Ego are included Thesis, Antithesis, and Synthesis. "It is from this principle," says Dr. Kahnis, "that Fichte endeavours to deduce all facts of consciousness, and that with mathematical evidence. The method proceeds thus:—that out of the thesis an antithesis is brought forth, which forces to a synthesis, until out of this synthesis a new antithesis is produced, until all antitheses are produced, until all antitheses are exhausted. This is not, of course, the place for bringing out in detail the results of the *Wissenschaftslehre*. Like Kant, Fichte distinguished between theoretical and practical reason. In the theoretical reason, the Ego affirms itself to be determined by the Non-Ego; in the practical reason, the Non-Ego is itself affirmed and determined by the Ego. The Ego affirms the Non-Ego opposed to it, in order to prove itself to be the absolute deed which again removes the limit which itself had put. Theory has thus its foundation in practice. The absolute Ego has a logical existence only; it exists only in a multitude of finite Egos, the aim and end of which is to raise themselves legally and morally into a universal Ego. This universal Ego is humanity. The history of humanity is pervaded by a progress, in which the Ego more and more proves itself to be the absolute power. This moral progress Fichte called 'God.' This system is in its nature thoroughly subjective; all outward objective being entirely disappears. In this transcendental Idealism, the theology of the ILLUMINISTS (which see) of the middle of the last century reached its height. The whole universe is made the product of the Ego or thinking subject.

FIDELES (Lat. the faithful), a name applied in the early Christian church to the believing or baptized laity, in contradistinction to the clergy and the catechumens. In this sense the word frequently occurs in the ancient liturgies and canons. The Romish church considers the whole world as divided into two classes, the *fideles* or faithful, and the *infideles* or unfaithful; the former term being applied to those alone who are within the pale of her communion, and the latter to all who are beyond it.

FIDES (Lat. faithfulness), a goddess among the ancient Romans, whom they held in high estimation as a personification particularly of public faith, to which they attached the utmost importance as a national virtue. A temple to this deity stood on the Capitol at Rome, said to have been built by Numa Pompilius. Her priests were clothed in white robes.

FIDIUS, the son of *Zeus* or *Hercules*, a Pagan deity worshipped by the ancient Romans and Sabines, and regarded as the patron and protector of the good faith which should reign between them. A festival in honour of the god was observed annually on the Nones of June. Ovid says that Fidius was also called *Sancus* and *Semo*.

FIENDES. See ANGELS (EVIL).

FIERTE, a privilege enjoyed formerly by the archbishops of Rouen in Normandy, in consequence of the miraculous deliverance, which, according to an old legend, St. Romanus accomplished from a dragon which infested the neighbourhood. The manner in which he is said to have effected the miracle was simple enough. The saint stripping off his stole, put it round the neck of the dragon, and gave the monster in charge to a condemned malefactor, whom he had brought along with him for the purpose, and whom he ordered to lead it into the town where it was burned in the presence of the assembled inhabitants. The malefactor obtained his pardon in reward for the bold feat. And in order to keep up the remembrance of this wonderful deliverance, a custom was long preserved in the district, of bestowing pardon every year on Ascension-Day, upon a criminal who might happen to have been condemned to death for any crime whatever, provided only that he should assist to carry in procession the shrine which was called the *Pierte* of St. Romanus. The particulars of this ceremony are thus given by an old author: "St. Owen, Chancellor of France, succeeded St. Romanus in the see of Roan, and to perpetuate the remembrance of this miraculous deliverance from the dragon, and put the faithful in mind yearly to renew their acknowledgments for so great a benefit, by prayers and thanksgivings, obtained of King Dagobert, in favour of the archbishop, dean, canons, and chapter of Roan, leave and power to choose yearly in their chapter, on the day of the ascension of our Lord, what prisoner soever, and for whatsoever cause he might be detained, and to deliver him from gaol, and obtain his being entirely acquitted, and never prosecuted for any crime committed before. This privilege has often been confirmed by the kings of France, and has been enjoyed by the archbishop, dean, canons, and chapter of Roan, fully, peaceably, and without any opposition. Not one year passed without their delivering a criminal out of prison, except in cases of high treason and as no prisoner had been delivered by them, whilst Richard King of England and Duke of Normandy was himself detained, they got leave to set two at liberty the year following. So inviolably has that privilege been kept, that no accident whatever could interrupt this prerogative of the chapter, not even the captivity of a king, who was their duke and lord. The criminal is always delivered in public; in the presence of all the town, and with great solemnity. Thirteen days before the feast of the Ascension, four canons and four chaplains wearing

their surplices and amisses, their usher, or verger, going before them, proceed to the great chamber of the parliament, and to the bailiff's court, and court of aids, where they summon and charge the king's officers to stop, and cause to be stopped, all further proceedings against any criminals detained in the king's prisons, till their privilege has had its full effect. On Rogation Monday two canons in priestly orders go to the prisons, accompanied by two chaplains, the verger of the chapter, and a notary, who is also a priest; they receive there the depositions of those who lay claim to partake in the privilege; this they are employed in till the day of the Ascension; on which the prisoners are re-examined, and asked whether they persist in their confessions, or have a mind to add any thing to them: this being done, about seven in the morning of the same day, all the canons who are priests meet in the chapter-house, call on the Holy Ghost to direct them in their choice, and solemnly swear, that they will not reveal any part of the depositions of the criminals. The depositions are read, they pitch upon the prisoner to be delivered, write his name on a paper sealed with the chapter's seal, and send it by a chaplain in his surplice and amisse to the parliament, which is met to expect their nomination, and having received it, form a decree, which orders, that the prisoner chosen by the chapter shall be delivered up, to enjoy the privilege of St. Romanus's shrine, he and his accomplices. They are accordingly set free and out of prison, the depositions of all the other criminals are burnt upon an altar in sight of all the people. Then the procession begins, in which the dragon under St. Romanus's feet, is carried on a long pole. The shrine of the saint is also carried. The prisoner newly delivered, bareheaded, bears the first supporter; and those who have been set at liberty the seven preceding years help to carry it, each holding a lighted taper in his hand. The procession ended, mass begins, during which the prisoner kneels before each canon, begs pardon for his crime, and is exhorted by them to repentance and amendment of life. After mass the delivered criminal is brought to the house of the master of St. Romanus's confraternity, where, though he should be never so poor, he is feasted with the utmost magnificence. Next morning he appears before the chapter, and, kneeling in the presence of the whole congregation, he is reprimanded according to the heinousness of his crime, by one of the canons deputed for that purpose, and put in mind of giving thanks to God, to St. Romanus, and to the Chapter: Finally, having engaged himself by a solemn promise, to come himself, or send another, each of the seven following years, with a lighted taper, to the procession, he goes to confession to the penitentiary of the cathedral, and receives the absolution of his sins." The ruling idea of this legend may possibly have been derived from a custom of the Jews of having a malefactor set free at the feast of the Passover.

FIFTH-MONARCHY MEN, a sect of enthusiasts which arose in England in the seventeenth century, soon after the restoration of Charles II. They were headed by one Venner, who taught that Jesus Christ would personally descend from heaven, and establish a new and heavenly kingdom, a fifth universal monarchy, on the earth. They raised an armed insurrection, when Venner, with his small but determined band, proclaimed the fifth monarchy, filled London with alarm, and fought with a courage which has seldom been equalled, and probably never surpassed. The greater number of this sect perished either by the sword or on the scaffold.

FIKOOSAU, a mountain in Japan, to which an order of *Jammabos* or monks go in pilgrimage once a-year,—an extremely difficult task, on account of the precipices with which it abounds. This mountain is believed to be a sort of test by which to try the character of a man, for if a wicked person should venture to undertake the pilgrimage, the devil would enter into him on his first attempt to ascend the sacred hill. See *JAMMABOS*.

FILIOQUE (Lat. and from the Son), an expression which was inserted in the Niceno-Constantinopolitan creed, at the third council of Toledo, A. D. 589, in opposition to those who held that the Holy Spirit proceeds from the Father only. The council by this addition meant to declare, that the Holy Spirit, in the constitution of his Person, proceeds from both the Father and the Son. The alteration, which was probably intended to show a strong opposition to the *ARIANS* (which see), though it commenced in the Spanish church, was soon afterwards adopted by the churches of France and Germany. In A. D. 787, the Eastern accused the Western churches of heresy on this point, and not only so, but they charged them also with sacrilege in corrupting the creed of the universal church by adding the words *filioque*, "and from the Son," to the article concerning the Holy Spirit. The controversy on this point became more violent in the ninth century. Some French monks residing at Jerusalem as pilgrims, chanted the creed in their worship, with the addition of *filioque*. The Greeks were indignant at this interpolation, as they called it, and the Franks accordingly despatched one of their number on the subject into France, A. D. 809, to claim the protection of the Emperor Charlemagne. The matter was in consequence discussed in the council of Aix-la-Chapelle, and also at Rome, in the presence of the Pope. Leo III. approved of the doctrine of the procession of the Holy Spirit from the Son, as well as from the Father, but disapproved of the alteration of the Creed by the introduction of the word *filioque*, and decided that the obnoxious expression should be gradually permitted to fall into disuse. Pope John VIII., however, went still further, calling the doctrine involved in the words *filioque*, blasphemy. The insertion of the expression was finally adopted by Pope Nicholas I., and continues to be maintained by the

Latin churches, while it is as keenly opposed by the Greek and all the other Eastern churches. The latter adhere to the strict statements given in John xv. 26, "which proceedeth from the Father;" but the former, along with all Protestant churches, receive the statement with the addition of the words *filioque*, "and from the Son," justifying themselves not by the express words of Scripture, but by deductions drawn from the statements of Scripture. It is admitted, on all hands, that the procession of the Spirit is nowhere literally asserted in the Word of God, but it is alleged by the Western churches that the doctrine, though not asserted, is plainly implied. Thus the Spirit is called the Spirit of the Father, and he is with equal distinctness called the Spirit of the Son, as in Gal. iv. 6, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;" and Rom. viii. 9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." In consequence of proceeding from the Father, the Holy Spirit is said in Scripture to be sent by him. But our Lord also speaks of the Holy Spirit as the Comforter whom he himself would send. Thus John xv. 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me;" and John xvi. 7, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Such are the arguments by which the Western church defends herself for deviating from the language of the East, and of the ancient creeds—arguments which, it may be observed, are wholly inferential, and rest therefore for their validity on the well-known and universally admitted rule of Scripture interpretation, that legitimate inferences from Scripture are to be held of the same authority as Scripture itself.

FILLES-DIEU (Fr. Daughters of God), an order of nuns in France who devote themselves to visiting the sick. They repeat the penitential Psalms once a-week. Another religious order bearing this name was formed in the thirteenth century, which afterwards became merged in the order of FONTEVRAUD (which see).

FINGERS OF MOUNT IDA. See DACTYLI IDÆI.

FINNS (RELIGION OF THE). The Finns, or inhabitants of Finland, are a peculiar race of people in the North of Europe. Formerly they belonged to Sweden, but in 1809 their country was ceded to Russia, under whose dominion it still continues. The Finns are a race by themselves, and their language, as well as some other peculiarities, seem to indicate that they are of Asiatic origin. It was not till the twelfth century that attempts were made to convert this people to the Christian faith, and their

ancient complicated mythology did not fully succumb to Christianity till the sixteenth. It would appear that in the earliest ages of the history of Finland the people worshipped natural objects under sensible forms. All nature was regarded as animated; the sun, the earth, the sea, each was a living, sacred being. In course of time, however, a more modified system of things began to prevail. The various departments of nature were no longer viewed as in themselves gods, but as many of them presided over by certain deities or genii, having bodies and souls like human beings, while many more were without form or substantial framework of any kind. Each of these deities had a special charge over which he exercised an independent rule. With such a mass of deities independent of each other as this system of mythology involved, it might appear at first sight altogether unlikely that the Finns would ever recognize one Supreme Divinity, to whom all beings, both in heaven and earth, are subject. But this idea seems to have, in process of time, fully evolved itself, and the various steps by which the conception of one God was reached may be seen in the word *Jumala*, which is found in the Finnish runes bearing these three significations, the material sky, the sky-god, and the Supreme Being. The word in its derivation is drawn from a root signifying thunder, that phenomenon in nature which, above all others, was fitted to strike awe into the mind of a northern savage. When *Jumala* came at length to be limited in its signification to the Supreme Deity, the other meanings were gradually lost sight of, and other words were devised to denote them. Thus the material sky was called *Taivas*, and the god of the sky *Ukko*, an old man, a title originally applied as a term of respect to any of the gods, but afterwards limited to the god of the sky, the most eminent of the order of Finnish deities. *Ukko* is known among the Finns by a great variety of names and titles, all of them expressive of the high functions which, as regulating the great phenomena of nature, he is called to discharge. He sits enthroned on a cloud in the midst of the heavens, bearing the firmament on his shoulders. He wields mighty thunderbolts, and armed like a brave warrior, the lightning is his sword, the many-coloured arch of heaven is his bow, and like the Scandinavian Thor, he brandishes a formidable hammer.

Independently of the sky-god *Ukko*, each of the heavenly bodies had its own presiding deity who dwelt in a magnificent palace, and regulated all the movements of the planet over which he ruled. *Kört* presided over the dawn, the goddess *Udutar* over fogs and mists. The water-god, represented as an old man clothed in a robe of foam, and with a beard of grass, was called *Ahti*, and his spouse, *Vellamo*. The venerable pair inhabit their palace at *Ahtola*, at the bottom of the sea, while the other water-gods, his companions, are not only found in the sea, but in rivers, fountains, and lakes, generally disposed to

be friendly to man; but others of them wicked and mischievous. *Maan-emo*, mother of the earth, was a powerful goddess, said by some to be the wife of the sky-god *Ukko*. Many were the deities who had the charge of different kinds of grain, and who were earnestly invoked by the tillers of the soil. But the gods who were more especially held in veneration were the forest deities, the chief of whom was *Tapio*, described as "a tall slender old man, wearing a dark brown beard, a high-crowned hat of fir-leaves, and a coat of tree-moss." The ambrosial drink of this wood-god and his spouse *Mielikki*, was liquid honey, and for a draught of this delightful beverage the tired hunter often longed and prayed. But besides the forest gods, who were generally mild, gentle, and kind-hearted, the Finns had also their forest demons, who, though few in number, were active in doing mischief. The chief of these demons was *Hiisi*, who was the Finnish devil, who had his abode in the depth of the forest glade, and whose special delight it was to do injury to men. It is said of him by Castren, an able writer on the Mythology of the Finns, "He has only three fingers on each hand; but his fingers are furnished with sharp nails, wherewith he rends those who fall into his power." This evil spirit sends diseases and calamities of every kind throughout the earth.

Like many other Pagan tribes, the Finns seem to have recognized some sort of existence after death. On the graves of their dead they laid food and clothing, axes, knives, and warlike implements of various kinds, evidently impressed with the idea that such articles might be of use even to those who had quitted this mortal scene. Some supposed the dead to be furnished with new bodies, while others imagined that they became impalpable spirits, which none but the *Shamans* were privileged to see, though they were believed to wander about amid the darkness and storms of night. The general impression, however, was, that the dead were enemies of the living, and, therefore, they thought of them with dread, and adopted various ceremonies, with the view of propitiating them, or preventing their return to this world. It is a curious fact, that, notwithstanding the awe in which the Finns of ancient times held the dead, they not unfrequently resorted to them for counsel and assistance. The same practice still prevails among the SHAMANISTS (which see) of the North, who believe that when their *Shamans* or priests fall into a trance, they are wandering through the realms of the dead, and receiving there information which they could never have obtained upon the earth. In the most ancient times the dead were believed by the Finlanders to dwell in their graves for ever. Afterwards, however, the notion came to be entertained, that they inhabited *Tuonela*, a sort of subterranean world over which *Tuoni* reigned, but never does the idea of a system of rewards and punishments seem to have occurred to the Finns in their Pagan state. In addition to gods and goddesses, the Finnish my-

thology recognized also various *Haltiat* or spiritual powers as presiding over all objects in nature. Several beasts and birds were worshipped by the Finns, but they were particularly addicted to the worship of the bear—a species of idolatry which prevailed at one period extensively in the North. This sacred animal was called *Ohto*, and received the titles of the Apple of the Forest, and the Pride of the Thicket. Among birds, the wild-duck, the eagle, and the cuckoo, and among insects, bees and butterflies, were esteemed as sacred. Of trees, the oak and the mountain-ash were viewed as particularly holy. Rude stones and rocks were also worshipped by the more remote Finns and Lapps. The stone idol they termed the *Storjunker* or great ruler; they offered sacrifices upon it, generally the rein-deer, and prostrated themselves before it in certain mountainous districts, far from the ordinary dwellings of men. This worship, which is even at this day prevalent in some parts of Finland, is a relic of the idolatry which was once common to the Norwegians, as well as the Finns and Lapps.

The complicated system of Pagan worship, which we have thus rapidly sketched, continued to prevail among the Finns down to so late a period as the twelfth century. At length the conversion of this singular people was undertaken by Eric IX., king of Sweden, whose zeal for the Church of Rome has given him a place in the calendar. Believing that more peaceful means would be unsuccessful, the enthusiastic monarch resolved to enter upon a warlike crusade for this purpose. He was accompanied in his expedition by Heinrich, bishop of Upsal. A singular circumstance concerning Eric, when engaged in his religious war against the Finns, is thus noticed by Neander: "Kneeling down to thank God, after having won a battle, he was observed to be profusely weeping; and being asked the reason, confessed that it was for pity and commiseration at the fate of so many who had fallen in the fight without being baptized, and were consequently lost when they might have been saved by the holy sacrament." Having effected the conquest, the warlike monarch compelled the vanquished nation of the Finns to profess Christianity, and they were put under the charge of the bishop of Upsal, who had been concerned in the holy war against them. But as their new ecclesiastical ruler treated the Finnish Christians with the utmost harshness and severity, he was himself massacred, and the pontiff Hadrian IV. enrolled him among the saints. For a long period Paganism and Christianity struggled for pre-eminence in Finland. By the influence of the Swedes the Protestant church, which had been established under Gustavus Vasa, A. D. 1526, extended itself in course of time among the Finns. Still, however, Pagan customs and ceremonies maintained their ground. At length when, in 1809, Finland was transferred from Sweden to Russia, an independent Lutheran church was formed in the country over which the archbishop of Abo presides

FIR-TREE, a tree accounted sacred among the Japanese, who regard it as having an influence upon their future fortunes. See **ARBORICULTURE**.

FIRE. No symbol is more frequently used in Sacred Scripture to denote the Divine Being than fire. Thus in Exod. iii. 2, God appeared to Moses on Mount Horeb in the midst of a flame of fire, and again on Mount Sinai, Exod. xix. 18, at the giving of the law. He guided the Israelites through the desert, going before them in a pillar of cloud by day, and in a pillar of fire by night. At the second coming of Christ, we are told, 2 Thess. i. 8, that he shall manifest himself "in flaming fire." Daniel, in describing the Ancient of Days, says, "A fiery stream issued and came forth before him." In ancient times the mode in which Jehovah showed his acceptance of a sacrifice was by the descent of fire from heaven to consume the victim as it lay upon the altar. It is supposed to have been from this circumstance that Cain discovered the acceptance of Abel's sacrifice, and the rejection of his own. Fire is expressly declared to have descended from heaven upon the sacrifices offered by Moses, Manoah, Solomon, and Elijah. The fire which came down from God upon the altar in the Tabernacle, and afterwards upon that in the Temple, was constantly fed and kept alive by the priests, and was regarded as hallowed fire. In imitation of this Jewish custom, we find the ancient Romans employing the vestal virgins to watch over the sacred fire that it should not be extinguished.

So strictly were the Hebrew priests required to use the hallowed fire in all their sacrifices, that Nadab and Abihu were actually consumed by fire from the Lord for using strange fire in their sacrifices. Some of the Jewish writers allege that the sacred fire was extinguished in the days of Ahaz, but the more general opinion is, that it continued to burn till the destruction of the temple by the Chaldeans. From that time, according to the great mass of Jewish writers, the hallowed fire ceased to exist, and instead of it, only common fire burned in the second temple. In 2 Mac. i. 18, 19, a fabulous story is told of the sacred fire having been hidden in a pit by some religious priests, and afterwards taken from thence and kindled upon the altar in the second temple. This apocryphal legend is generally rejected by the Jews.

FIRE (HOLY), OF THE GREEK CHURCH. On the Saturday of the Greek Easter week annually, the Greek and Armenian monks in Jerusalem profess to perform a miracle, that of kindling the holy fire. This is called the Day of Charity, and the ceremony is performed in the church of the Holy Sepulchre. A most interesting and picturesque account of this pretended miracle has been given by Mr. Calman, a Jewish convert, who witnessed the spectacle. The narrative is to be found in Mr. Herschell's 'Visit to my Fatherland in 1843.' It is as follows: "To notice all that was passing within the church of the Holy Sepulchre during

the space of more than twenty-four hours, would be next to impossible; because it was one continuation of shameless madness and rioting, which would have been a disgrace to Greenwich and Smithfield fairs. Only suppose for a moment, the mighty edifice crowded to excess with fanatic pilgrims of all the Eastern churches, who, instead of lifting pure hands to God, without wrath and quarrelling, are led by the petty jealousies about the precedency which they should maintain in the order of their processions, into tumults and fighting, which can only be quelled by the scourge and whip of the followers of the false prophet. Suppose further, these thousands of devotees running from one extreme to the other, from the extreme of savage irritation to that of savage enjoyment, of mutual revelings and feasting; like Israel of old, who, when they made the golden calf, were eating, and drinking, and rising up to play. Suppose troops of men, stripped half-naked to facilitate their actions, running, trotting, jumping, galloping to and fro, the breadth and length of the church; walking on their hands with their feet aloft in the air; mounting on one another's shoulders, some in a riding and some in a standing position, and by the slightest push are all sent to the ground in one confused heap, which made one fear for their safety. Suppose further, many of the pilgrims dressed in fur-caps, like the Polish Jews, whom they feigned to represent, and whom the mob met with all manner of contempt and insult, hurrying them through the church as criminals who had just been condemned, amid loud execrations and shouts of laughter, which indicated that Israel is still a derision amongst these heathens, by whom they are still counted as sheep for the slaughter.

"About two o'clock on Saturday afternoon, the preparations for the appearance of the miraculous fire commenced. The multitude, who had been heretofore in a state of frenzy and madness, became a little more quiet; but it proved a quiet that precedes a thunderstorm. Bishops and priests in their full canonicals, then issued forth from their respective quarters, with flags and banners, crucifixes and crosses, lighted candles and smoking censers, to join or rather to lead a procession, which moved thrice round the church, invoking every picture, altar, and relic, in their way, to aid them in obtaining the miraculous fire. The procession then returned to the place from whence it started, and two grey-headed bishops, the one of the Greek, the other of the Armenian Church, were hurled by the soldiers through the crowd, into the apartment which communicates with that of the Holy Sepulchre, where they locked themselves in; there the marvellous fire was to make its first appearance, and from thence issue through the small circular windows and the door, for the use of the multitude. The eyes of all men, women, and children, were now directed towards the Holy Sepulchre with an anxious suspense, awaiting the issue of their expectation.

"The mixed multitude, each in his or her own language, were pouring forth their clamorous prayers to the Virgin and the Saints, to intercede for them on behalf of the object for which they were assembled; and the same were tenfold increased by the fanatic gestures and the waving of the garments by the priests of the respective communions who were interested in the holy fire, and who were watching by the above-mentioned door and circular windows, with torches in their hands, ready to receive the virgin flame of the heavenly fire, and convey it to their flocks. In about twenty minutes from the time the bishops locked themselves in the apartment of the Holy Sepulchre, the miraculous fire made its appearance through the door and the two small windows, as expected. The priests were the first who lighted their torches, and they set out on a gallop in the direction of their lay brethren; but some of these errandless and profitless messengers had the misfortune to be knocked down by the crowd, and had their firebrands wrested out of their hands; but some were more fortunate, and safely reached their destination, around whom the people flocked like bees, to have their candles lighted. Others, however, were not satisfied at having the holy fire second-hand, but rushed furiously towards the Holy Sepulchre, regardless of their own safety, and that of those who obstructed their way—though it has frequently happened that persons have been trampled to death on such occasions. Those who were in the galleries let down their candles by cords, and drew them up when they had succeeded in their purpose. In a few minutes thousands of flames were ascending, the smoke and the heat of which rendered the church like the bottomless pit. To satisfy themselves, as well as to convince the Latins, (who grudge so profitable as well as so effectual a piece of machinery being in the hands of the schismatical Greeks and Armenians, and one which augments the power of the priests and the revenue of the convents, and who therefore exclaim against the miraculous fire,) the pilgrims, women as well as men, shamefully expose their bare bosoms to the action of the flame of their lighted candles, to make their adversaries believe the miraculous fire differs from an ordinary one, in being perfectly harmless. The two bishops, who a little while before locked themselves in the apartment of the Holy Sepulchre, now sallied forth out of it. When the whole multitude had their candles lighted, the bishops were caught by the crowd, lifted upon their shoulders, and carried to their chapels amidst loud and triumphant acclamations. They soon, however, reappeared, at the head of a similar procession as the one before, as a pretended thank-offering to the Almighty for the miraculous fire vouchsafed, thus daring to make God a partaker in their lie. An express messenger was immediately sent off to Bethlehem, the birthplace of Christ, to inform the brethren there, and to invite them also to offer up their tribute of thanks for the transcendent glory of the

day. Thus closed the lying wonders of the holy week of Easter." Dr. Wolff, in his *Missionary Journal*, relates, that the Greek metropolitan, in a letter which he wrote on the subject of this alleged miracle, declared, "The holy fire was known in the time of the Greek emperors; it was then seen in the Holy Sepulchre, and also in the time that the Crusaders were in possession of the place. Many of the Latin historians mention it. From the time of the invasion of the Turks till now, the holy fire is seen both by believers and unbelievers." The pilgrims to the Holy Sepulchre on these occasions are very numerous, consisting chiefly of Greeks, Armenians, and Romanists. The origin of the ceremony has never been traced, and the mode of its accomplishment is carefully concealed. The worshippers believe that the fire comes from above, and that a candle lighted by it will ensure their entrance into heaven, and, therefore, they rush with such frenzy to obtain a portion of the holy fire, that some are frequently found to suffer serious injury in the attempt. Kinglake says, that the year before his visit, nearly two hundred people were killed in the struggle.

FIRE (HOLY), OF THE ROMISH CHURCH. See EASTER.

FIRE (PASSING THROUGH THE), an ancient heathen custom referred to in 2 Kings xvii. 17, "And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger." Moloch, to whom this cruel sacrifice was made, was a god of the Ammonites, against whose worship Moses gives the Hebrews a strong warning in Lev. xx. 1—5. The Rabbins, to palliate in some measure this sin, into which their ancestors fell, allege that the custom referred to was nothing more than the ancient heathen practice of passing between two fires, with the view of thereby undergoing purification. This view of the matter, however, is completely disproved by various passages of Scripture, but particularly by Ezek. xvi. 20, 21, where it appears that the children were first slain, and then made to pass through the fire. Some have explained the custom by referring to the description which Diodorus Siculus gives of the Carthaginian deity *Chronos*, as represented under the form of a brazen statue heated red hot, in the arms of which the child was laid, and fell down into the flaming furnace beneath. That it was a practice of the ancient heathens to pass through fire as a ceremony of initiation, appears evident from what Suidas says of the ancient Persians, that those who were to be initiated into the mysteries of Mithras were to undergo this process. Virgil also says, that the same practice was followed in the worship of Apollo by the Etrurians on Mount Soracte. Chrysostom blames, among other heathenish customs remaining in his time, the lighting two great fires and passing between them. In India, it is considered as most acceptable to the cruel goddess *Káli*, that her vota

ries should walk on the fire. If a man is sick, he vows, "O Kâli, mother, only cure me, and I will walk on fire in your holy presence." It is difficult to come to any definite conclusion as to the precise mode in which the ancient Hebrews made their children pass through the fire. Some suppose that either their parents or the priests led them between two fires; others, that they waved them about in the flames, while the worshippers of Moloch danced round or leaped through the fire. The fire being an emblem of Moloch or the sun, perhaps this ceremony might be intended to denote that the children were thereby consecrated to that deity.

FIRE PHILOSOPHERS. See THEOSOPHISTS.

FIRE (STRANGE). In Lev. x. 1, we are informed that Nadab and Abihu "offered strange fire before the Lord, which he commanded them not." Considerable difference of opinion has existed as to what is precisely meant by the "strange fire" here mentioned. Some Rabbins, as well as modern critics, have alleged, that the sin of the two youthful priests lay in their offering incense which they had no right to do. This notion, however, is shown to be groundless, by simply noticing the expression, "*their censers,*" which evidently implies that it was part of their duty to offer incense. On carefully examining the whole incident as narrated by the sacred historian, it appears plain that "strange fire" is to be understood as fire not taken from the altar which was there miraculously kindled. Some, however, while they admit that the fire may have been taken from the altar of burnt-offering, allege that the incense was applied to the fire in a manner different from that which God had appointed. To the general opinion that the strange fire had not been taken from the altar of burnt-offering, the objection has sometimes been raised, that it is difficult to conceive from what other quarter it could have been obtained. The Targum of Jonathan alleges, that the offending priests received it from the fires at which the priests' portion of the sacrifices was dressed for food in the court of the tabernacle.

FIRE TEMPLE. See PRYTANEUM, PYRÆUM.

FIRE-WORSHIP. This species of idolatry is of very remote antiquity. It is understood to have existed as far back as the time of Abraham, whose ancestors belonged to Chaldea, where, as is generally believed, *Pyrolatry* was established by Nimrod, and, accordingly, Abraham's birth-place, Ur, denotes fire. The Jews have an old tradition, that Terah and Abraham were expelled from Chaldea because they refused to worship the fire. Throughout Syria, the worship of fire was mixed up with that of the sun. In the religion of ancient India, AGNI (which see), the resplendent, golden-haired god of fire, occupies a very conspicuous place. The first act of a pious Hindu, when he awoke in the morning, was to invoke Agni. The sacrificial fire was kindled and looked upon as heavenly light come down to dwell with man; it was a god conceived as present, though in-

visible, before the wood of the sacrifice was lighted, as much as when visible upon the altar. The ancient Medes and Persians held all kinds of fire in religious veneration; for actual, visible fires reminded them of the primitive fire, Ormuzd, the god of fire and of light. (See ABESTA.) In Cappadocia the Magi kept up a perpetual fire in the temples of Anaitis and Amanus. The Sauromatians or Medes of the North worshipped the fire. They have been lost amid the Slavonians, whose religion partook much of the character of Sun-worship, and who maintained sacred fires in honour of Perun at Kiew, of Znicz at Novgorod and in Lithuania, and of Perkunos at Romowe in Lithuania. Among the Celts the virgin priestesses had charge of the sacred fire which was annually renewed at the winter-solstice. (See DRUIDS.) Sacred fires existed also among the ancient Peruvians, the Red Indians, and the Aztecs. In China, at the present day, both the Buddhists or worshippers of Fo, and the sect of Lao-Tzé, maintain their ever-burning holy fires.

Among the ancient heathens fire was held in high veneration. Thus we find that a lamp burned constantly in the Prytanem at Athens in honour of Minerva. Rome worshipped Vesta under the form of a perpetual fire. These sacred fires were kept burning in a variety of places, at Delphi, Argos, Naxos, Rhodes, Tenedos and Ephesus; they were looked upon as essential to the prosperity of the city and of the empire, and the extinction of one of them was regarded as a public calamity, betokening some heavy disaster, or even the overthrow of the nation itself.

These sacred fires, however, have not in all cases been kept constantly burning. The ancient Peruvians annually extinguished their sacred fire for the purpose of kindling it anew. In such cases fire is no longer viewed as an emblem of the eternal God, but of that natural and moral life which requires to be periodically renewed. Thus, in Persia, where fire-worship anciently prevailed, and is not yet entirely abolished, the sacred fire was wont to be extinguished on the death of the king. Among the Mexicans all their fires were put out at the close of each cycle of fifty-two years. Among the Guebres, the last remnants of the ancient fire-worshippers of Persia, all the fires are extinguished once every year. The ancient Romans also were accustomed annually to renew the sacred fire of Vesta on the first of March. See GUEBRES, PERSIA (RELIGION OF ANCIENT).

FIRMAMENT, the material expanse or arch of heaven, which seems to stretch over our heads, and to rest at all points of the horizon upon the earth. The Hebrews considered it as transparent like a crystal or sapphire. Over this arch they supposed were the waters of heaven. Their firmament, therefore, differed from the brazen firmament of the mythology of Homer. The ancient Egyptians saw in the azure firmament, as it were, a celestial Nile. ☉

rather ocean, which communicated on all sides with the ocean which surrounds the earth. The vault of heaven was compared by the ancient Greeks to a round and convex shield.

FIRST-BORN. See **BIRTHRIGHT**.

FIRST-FRUITS, an offering made to God by the ancient Hebrews of part of the produce of harvest as an acknowledgment of the Divine goodness in sending them fruitful seasons. This was agreeable to the command of God as laid down in Exod. xxii. 29, "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me." In the verse which immediately follows, the command is made to extend to animals. Thus verse 30, "Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me." The name *first-fruits* was derived from the circumstance, that they were offered in the temple before any part of the crop was touched. There were two kinds of first-fruits. The first kind was offered in the name of the whole people, and consisted either of two loaves of bread, or of a sheaf of barley, gathered on the evening of the 15th of Nisan, and thrashed in the court of the temple. This was cleansed and winnowed, then three pints of it were roasted and pounded with incense and oil, and waved by the priest before the Lord towards the four winds; the priest then threw a handful into the fire, and kept the remainder for himself. When this ceremony was concluded, every man was allowed to reap and gather in his harvest. The other kind of first-fruits is said by the Rabbins to have consisted of a sixtieth part of each man's harvest, which every private individual was expected to bring to the temple. These first-fruits consisted of wheat, barley, grapes, figs, apricots, olives, and dates. They were carried in procession by twenty-four persons, preceded by an ox for sacrifice, with gilded horns, and crowned with olive. Besides these two species of first-fruits offered to the Lord, there was another offering of corn, wine, and oil, along with sheep's wool, which was presented for the use of the Levites, according to the command given in Deut. xviii. 4. No precise arrangement is made as to the extent of this gift to the Levitical priesthood; but the Talmudical writers say, that liberal persons were accustomed to give a fortieth, or even a thirtieth, while less generous persons contented themselves with giving a sixtieth part only of the entire produce. The first of these was called an oblation with a good eye, and the second an oblation with an evil eye, and to this tradition our Lord is supposed by some to allude in Matth. xx. 15, "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" The time of offering the first-fruits extended from the feast of Pentecost until the feast of Dedication. It was unlawful for the Jews to gather in the harvest until they had offered to God the omer or new sheaf, which was presented the

day after the great Day of Unleavened Bread; neither were they permitted to bake any bread made of new corn until they had offered the new loaves upon the altar on the Day of Pentecost. The practice of offering the first-fruits was not unknown to the ancient heathens. Porphyry says it was appointed by the laws both of Triptolemus and Draco. Diodorus Siculus also mentions it as practised by the ancient Egyptians.

FIRST-FRUITS OF BENEFICES. See **ANNATES**.

FISH-WORSHIP. The Philistine god **DAGON** (which see), was represented partly under the form of a fish, and hence Plutarch says, that among the Egyptians, Syrians, and Greeks, to abstain from fish was accounted a sacred duty. Both Cicero and Xenophon affirm, that the Syrians worshipped fish. Lucian says, that they thought them sacred, and, therefore, never used them as food, and he expressly tells us, that "adjacent to the temple at Hierapolis, there was a lake in which many sacred fish were kept, some of the largest of which had names given them, and would come to you when called." Diodorus also affirms, "At this very day the Syrians eat no fish, but adore them as gods." And it is not a little remarkable, that when God warns the Israelites against following the idolatry of the neighbouring nations, he mentions among the graven images that are to be avoided, Deut. iv. 18, "the likeness of any fish that is in the waters."

Fish-worship still prevails in some parts of the heathen world, though not extensively. In one district of Western Africa, on the Bonny river, the shark is held sacred, not perhaps on its own account, but because it is regarded as the dwelling-place or temple of evil spirits, to appease whom human sacrifices are sometimes offered to the voracious fish. So tame, in consequence of the indulgence extended to them, have the sharks on the Bonny become, that, as we learn from Wilson, they come every day to the edge of the river to see if a human victim has been provided for their repast. Father Froes, a Jesuit missionary in Japan, speaks of sacred fishes in a river in that country, which the Bonzes or priests are afraid to taste, lest they should immediately be struck with leprosy in punishment for their audacious sacrilege. One of the principal deities of the Japanese is **CANON** (which see), who presides over the waters, and is represented as swallowed up by a fish as far as the middle.

FISHERMAN'S RING, one of the Pope's two seals. The impression on it is St. Peter holding a line with bait attached to it in the water. This seal is used for those briefs which are sealed with red wax. See **BULL**.

FIVE ARTICLES. See **ARTICLES OF PERTH**.

FIVE POINTS. See **ARMINIANS**, **CALVINISTS**.

FLAGELLANTS (Lat. scourgers), a class of people who appeared first in Italy in the thirteenth century, amid the contests carried on between the

Guelphs and the Ghibellines, the party friendly to the pope, and the party friendly to the emperor. In the excitement of the period, large bodies of men, girded with ropes, marched in procession through the cities and villages, singing hymns, and calling upon the people to repent. The spectacle which thus presented itself as the Flagellants passed along, produced a great sensation. Such processions spread from Italy to other countries. In Germany especially, the deep impression produced in the minds of the people by the prevalence of the black death contributed to call forth demonstrations of that kind. Large bodies, accordingly, of Flagellants, marched through Flanders, France, and Germany, singing hymns, and scourging themselves till the blood flowed freely. To such an extent did the fanatical spirit spread, that both the civil and ecclesiastical authorities found it necessary to interfere. Pope Clement VI. issued a public prohibition of all such processions, on pain of the heavy censures of the church. This only roused the Flagellants to oppose the dominant church of the time, and at length these processions assumed an heretical tendency. Those who took part in them complained bitterly of the corruptions of the church, declaring that the sacraments in the hands of a wicked clergy had lost their validity, and that nothing remained but to share in the sufferings of Christ, who was so obviously crucified afresh, and put to an open shame. Many of these enthusiastic opponents of mother church were visited with the most bitter persecutions, and not a few died at the stake, both in the fourteenth and fifteenth centuries.

The Flagellants held various peculiar opinions, which, to the number of fifty, were condemned by the council of Constance. Their principal tenets were, that the teaching of the Romish church respecting the efficacy of the sacraments, purgatory, prayers for the dead, and the like, are utterly erroneous; and on the contrary, whoever believes simply what is contained in the Apostles' Creed, frequently repeats the Lord's Prayer and the Ave Maria, and at certain periods lacerates his body with scourging, and thus punishes himself for the sins he commits, will attain eternal salvation. It was not so much, however, the affirmative opinions of the Flagellants, as their negative sentiments, their refusal to receive the chief corruptions which had been engrafted on pure Christianity by the Church of Rome, that drew down the thunders of the Vatican upon these zealous, though, in several points, erring enthusiasts.

FLAGELLATION (Lat. scourging), a practice sanctioned by the Romish church, and which they usually term *Discipline*, whereby an individual, for the mortifying of the flesh, voluntarily scourges himself. Such an exercise of voluntary penance is resorted to in many monasteries at regular intervals, for instance, three times a-week; but in many cases it is much more frequent. In the 'Lives of the Saints Canonized in 1839,' a work edited by Cardinal Wise-

man, we find various remarks, which clearly evince the high importance attached to the practice of flagellation. Thus, in speaking of St. Lignori, it is stated, "Seeing the severity with which he disciplined himself, and the austerity of his fasts and mortifications, it was a source of wonder how he could live." And, again, concerning the same saint, we are informed, "His mortifications seemed to increase both in severity and frequency, and one day his secretary had to burst open his door, and snatch the discipline out of his hands, fearing lest the violence with which he scourged himself might cause his death." Of St. Pacificus, we are informed in the same treatise, "Besides the regular disciplines prescribed by rule three times in the week, he cruelly scourged himself thrice each day with chains or cords, so as to fill all those with horror who heard the whistlings of the lash, or saw the abundance of blood which he shed during the flagellation."

The practice, however, is not limited to private individuals; it is regularly performed at Rome on particular days during the time of Lent. The following account of the process is given by an eyewitness: "Being resolved to satisfy my curiosity on this singular subject, by being present at the ceremony, I went one evening, along with several friends, to the church of the Caravita, where it is performed on the Tuesdays and Thursdays of Lent. The service commenced about an hour after sunset. The church is spacious, and the number of men present was, as nearly as we could judge, about five hundred. There were only six or eight small candles, so that from the first we could only see indistinctly. During prayers, two or three attendants entered, each having an iron hoop, on which were suspended about a hundred leathern thongs, which were distributed among the congregation; but some had brought their whips along with them. We examined the thongs and found them exactly like good small English dog-whips, hard and well-knotted towards the point, but we did not succeed in obtaining one. After prayers, we had a sermon of some length, on the advantages of punishing the body for the good of the soul, and especially that sort of penance which is inflicted by means of whips. During the sermon the lights were extinguished one after another, and the concluding part of it was delivered in total darkness.

"After the sermon was concluded a bell rang, and there was a slight bustle and hustling, as if those present were removing part of their dress; a second bell rang, and the flagellation commenced. It lasted fully a quarter of an hour; hundreds were certainly flogging something, but whether their own bare backs, or the pavement of the church, we could not tell. To judge from the sounds, some used the whips, and others their hands, but the darkness was so total, we could see nothing; and besides having some little fear for our own persons we had got into a snug corner where we calculated no thongs could

reach us. The groaning and crying were horrible. When the flagellation ceased, prayers were read, during which the penitents put on their clothes and composed their countenances. Lights were brought in and the congregation dismissed with the usual benediction."

The use of the scourge in self-torture was not unknown in the heathen religions of antiquity. Thus the priests of Cybele pretended to propitiate that goddess, and at the same time to excite the compassion of the multitude by flogging themselves with scourges. The Yogis of Hindustan, and the ascetics of all heathen systems, are accustomed to make use of this mode of self-discipline.

FLAMEN, a general name applied to any Roman priest who was devoted to the service of any particular god. The first institution of the order of *flamens* is generally ascribed to Numa, who is said to have appointed three, under the titles of *Flamen Dialis*, the priest of Jupiter, *Flamen Martialis*, the priest of Mars, and *Flamen Quirinalis*, the priest of Romulus. The number was afterwards increased to fifteen, the three original priests, who were chosen from the patricians, being termed the greater flamens, while the rest who were taken from the plebeians were called the lesser flamens. After being chosen, as is usually believed, by the people, the flamens were installed in office by the *Pontifex Maximus* or high-priest, to whom the whole sacerdotal order was subject. The proper robe of these priests was the *læna*, a sort of purple cloak, or almost a double gown, fastened about the neck with a buckle or clasp. It was interwoven curiously with gold, so as to appear very splendid. On their heads they wore the *apex*, a stitched cap in the form of a helmet, with the addition of a little stick fixed on the top, and wound about with white wool. A peculiar cap called the *albo-galerus*, which was made of the skin of a white beast offered in sacrifice, with the addition of some twigs taken from a wild olive-tree, belonged only to the flamen of Jupiter, who was considered as the highest of the order. Besides these special articles of priestly costume, the flamens wore also a wreath of laurel. The *Flamen Dialis*, or priest of Jupiter, was subjected to a great variety of restrictions, the precise object of many of which is not very apparent. He was not allowed to be absent from the city three days in succession. He was forbidden to ride, or even touch a horse, but was required to devote himself assiduously to the duties of his sacred profession. Several superstitious restrictions were laid upon him which it is unnecessary to enumerate. The municipal towns had their flamens; and after the emperors were deified, flamens were appointed to conduct their worship.

FLAMINIA, the name of a young priestess who assisted the *Flaminica* in her sacred duties. This was also the name given to the house of the *Flamen Dialis*, from which no one could carry out fire except for sacred purposes.

FLAMINICA, the wife of the *Flamen Dialis*, or priest of Jupiter among the ancient Romans. She was put under the same restrictions as her husband, and if she died he was compelled to resign his office. Her official costume was a dyed robe; her hair was plaited with a purple band in a conical form, and she wore a small square cloak with a border, to which there was attached a slip cut from a lucky tree. The flaminica was not allowed to mount a staircase consisting of more than three steps; and when she went to the places consecrated to the worship of the gods, she neither combed nor dressed her hair. She sacrificed a ram to Jupiter on each of the NUNDINÆ (which see).

FLANDRIANS. See MENNONITES, ANABAPTISTS.

FLENTES (Lat. Weepers), an order of PENITENTS (which see) in the early Christian church. Their station was in the vestibule or porch of the church, where they lay prostrate, begging the prayers of the faithful as they entered, and desiring to be admitted as AUDIENTES (which see) within the church. Basil says, the first year of penitence was spent in weeping before the gate of the church.

FLINS, an idol of the ancient Vandals, represented under the figure of a great stone, and hence the name, which in Saxon signifies a stone. The stone idol was shaped in the form of death, covered with a long cloak, holding a stick in its hand with a blown bladder, and a lion's skin upon its left shoulder. This idol was imagined to possess the power of restoring the dead to life.

FLORA, the goddess of flowers among the ancient Romans, and regarded therefore as presiding over spring. The worship of this deity was established at Rome in the very earliest times. Varro, indeed, reckons her among the ancient divinities of the Sabines which were adopted by the Romans. Ovid says, that her Greek name was *Chloris*, which the Romans changed into *Flora*. Her temple at Rome was situated near the Circus Maximus. She was represented under the figure of a beautiful female, supposed to be blessed with perpetual youth, crowned with flowers, and bearing the horn of plenty in her hand. She was said to be the spouse of Zephyrus, or the west wind, and an annual festival was celebrated in her honour. See next article.

FLORALIA, a festival observed every year at Rome in honour of the goddess FLORA (which see). It was kept for five successive days, commencing on the 28th of April and ending on the 2d of May. The institution of this festival, which was dated B. C. 238, is attributed to the command of an oracle in the Sibylline books. It was celebrated at first with all kinds of innocent mirth and festivity among the rural peasantry of Italy, but afterwards, particularly in towns, it degenerated into a licentious and immoral festival. The design of this festive occasion was to propitiate Flora, and thus obtain a season abundant in fruits and flowers.

FLORINIANS, a sect which arose in the second century, professing the opinions of Florinus, a presbyter, who had in early life been under the teaching of Polycarp, but afterwards adopted high *Monarchian* views, or the doctrine of one only Creator of all existence, pushing it to such an extreme as to make God the author of evil. It would appear that subsequently Florinus adopted Gnostic opinions, having imbibed the sentiments of the VALENTINIANS (which see), who believed in an independent principle of evil existing out of God. Florinus was excommunicated by the Roman bishop Eleutherius.

FLOWERS (FESTIVAL OF), one of the most classical festivals of the Hindus, celebrated by the Rajpoots during nine days, in honour of Gauri the wife of *Mahadeva* or *Iswara*. It takes place at the vernal equinox, the ceremonies commencing on the entrance of the sun into Aries, which is the opening of the Hindu year. At that period clay images are formed of Bhavani, or Gauri, and Shiva, which are immediately placed together. A small trench is then opened in the earth, in which barley is sown. The ground is irrigated, and artificial heat supplied until the grain begins to germinate, when the ladies with joined hands dance round the trench, invoking the blessing of Bhavani on their husbands. After this the young corn is taken up and presented by the ladies to their husbands, who wear it in their turbans. Various ceremonies are then performed during several days within the houses, at the close of which the images are adorned and prepared to be carried in procession. The remaining ceremonies of the festival are thus described by Colonel Tod in his 'Annals of Rajast'han:' "At length the hour arrives, the martial nakaras give the signal 'to the cannonier without,' and speculation is at rest when the guns on the summit of the castle of Ekling-ghur announce that Gauri has commenced her excursion. The cavalcade assembles on the magnificent terrace, and the Rana surrounded by his nobles leads the way to the boats, of a form as primitive as that which conveyed the Argonauts to Colchis. The scenery is admirably adapted for these fêtes, the ascent being gradual from the margin of the lake, which here forms a fine bay, and gently rising to the crest of the ridge on which the palace and dwellings of the chiefs are built. Every turret and balcony is crowded with spectators, from the palace to the water's edge; and the ample flight of marble steps which intervene from the Tripolia, or triple portal, to the boats, is a dense mass of females in variegated robes, whose scarfs but half conceal their ebontresses adorned with the rose and the jessamine. A more imposing or more exhilarating sight cannot be imagined than the entire population of a city thus assembled for the purpose of rejoicing, the countenance of every individual, from the prince to the peasant, dressed in smiles. Carry the eye to heaven, and it rests on 'a sky without a cloud;' below is the magnificent lake, the even surface of the deep blue

waters broken only by palaces of marble, whose arched piazzas are seen through the foliage of orange groves, plantain, and tamarind; while the vision is bounded by noble mountains, their peaks towering over each other, and composing an immense amphitheatre. Here the deformity of vice intrudes not; no object is degraded by inebriation; no tumultuous disorder or deafening clamour, but all wait patiently, with eyes directed to the Tripolia, the appearance of Gauri. At length the procession is seen winding down the steep, and in the midst, borne on a throne gorgeously arrayed in yellow robes, and blazing with 'barbaric pearl and gold,' the goddess appears: on either side the two beauties wave the silver *châmarâ* or fan over her head, while the more favoured damsels act as harbingers, preceding her with wands of silver: the whole chanting hymns. On her approach, the Rana, his chiefs and ministers, arise, and remain standing until the goddess is seated on her throne, close to the water's edge, when all bow, and the prince and his court take their seat in the boats. The females then form a circle round the goddess, unite hands, and with a measured step, and various graceful inclinations of the body, keeping time by beating the palms at particular cadences, move round the image singing hymns, some in honour of the goddess of abundance, others on love and chivalry, and embodying little episodes of national achievements, occasionally sprinkled with *double entendres*, which excite a smile and significant nod from the chiefs, and an inclination of the head of the fair choristers. The festival being entirely female, not a single male mixed in the immense groups, and even *Iswara* himself, the husband of Gauri, attracts no attention, as appears from his ascetic or mendicant form begging his dole from the bounteous and universal mother. It is taken for granted that the goddess is occupied in bathing all the time she remains, and ancient tradition says death was the penalty of any male intruding on these solemnities. At length, the ablutions over, the goddess is taken up and conveyed to the palace with the same forms and state. The Rana and his chiefs then unmoor their boats, and are rowed round the margin of the lake, to visit in succession the other images of the goddess, around which female groups are chanting and worshipping, as already described; with which ceremonies the evening closes, when the whole terminates with a grand display of fireworks, the *finale* of each of the three days dedicated to Gauri."

FO, the name given by the Chinese to BUDHA (which see), who is extensively worshipped among that people.

FOCUS (Lat. hearth or fire-place), dedicated among the ancient Romans to the LARES (which see) of each family. The domestic hearth was looked upon with such veneration, that to swear by the royal hearth was accounted the most sacred oath among the Scythians. On the occasion of religious festivals, the hearth was adorned with garlands.

FONT. The primitive Christians were accustomed to wash before entering the church as a symbol of the purity becoming the house of God. For this purpose, in process of time, the vessel or font of water which was used for washing was introduced into the *narthex* or porch. Formerly it was situated outside the church. The baptismal font came into use for the purpose of infant baptism, as **BAPTISTERIES** (which see) fell into disuse, and when the neglect of stated seasons of baptism had rendered the larger baptisteries needless. The font was usually placed at the west end of the church, near the south entrance, to indicate that baptism was the ordinance of admission into the Christian church. They were at one time large to serve for immersion, but as that practice fell into disuse they were reduced to a smaller size. Baronius, the Romish historian, mentions several miraculous fonts which at Easter were spontaneously filled with a sufficient quantity of water to baptize all the catechumens. By the canons of the Church of England, there must be a stone font for baptism in every church or chapel. In Presbyterian and Congregational churches no fixed fonts are put up in the erection of churches. The blessing or benediction of the font is minutely provided for by a regular series of prayers and ceremonies laid down in the Roman Missal, all of which are so framed as to indicate plainly the belief of the Romish church in Baptismal Regeneration.

FONTEVRAUD (THE ORDER OF), an order of Romish monks connected with the **BENEDICTINES** (which see), which sprung up in the beginning of the twelfth century. It derived its name from the place where its first monastery was erected, on the confines of Angers and Tours. The founder of the order was Robert of Arbriscelles, who prescribed for his followers of both sexes the rule of St. Benedict, but with the addition of some singular and very austere regulations. Thus he united the monasteries for the two sexes, and subjected both the men and women to the government of a female, professedly in accordance with the example of our Lord who commended the apostle John to the care of the Virgin Mary, and would have him to obey her as a mother. The monastery of Fontevraud was set up in A. D. 1100, and its founder travelled for several years about France, establishing monasteries till his death, which occurred in A. D. 1117. The first lady abbess of the order was Bertrade, formerly queen of France. About A. D. 1700 the order was divided into four provinces, those of France, Aquitaine, Auvergne, and Bretagne, which collectively contained fifty-seven priories. Among the abbesses of Fontevraud, it is calculated that there have been fourteen princesses, five of whom have been of the royal house of Bourbon. A few houses of this order once existed in England, having been introduced by command of Henry II.

FONTINALIA, a festival celebrated annually among the ancient Romans on the 13th of October,

when the wells were adorned with garlands and flowers thrown into them.

FONTUS (Lat. *fons*, a fountain), an ancient Roman divinity, supposed to be a son of Janus, and having a temple dedicated to him on the Janiculus. He was the deity who presided over fountains and flowing streams.

FOO, a *chimæra* or dragon, both of China and of Japan. It corresponds to the Phoenix of the ancients. It is said never to appear but at the birth of a person of uncommon merit, or in order to be the forerunner of some other extraordinary event.

FOQUEQUIO, the name given among the *Buddoists* or *Budhists* of Japan to their sacred writings, which they venerate so highly that they are afraid to lay them on the ground or treat them with the slightest disrespect.

FOQUEXUS, a name given to the sect of **XACA** (which see) in Japan, from a particular book which bears that title.

FORCULUS, an inferior deity among the ancient Greeks, who presided over gates.

FORDICIDIA, a festival celebrated annually in the month of March among the ancient Romans. It was instituted by Numa in consequence of a general barrenness which happened to prevail among the cattle. The name was derived from the sacrifice which was offered of a *Forda*, which means a cow with a calf.

FORMALISTS, a sect of thinkers, which arose in the twelfth century, amid the keen discussions which took place between the **NOMINALISTS** and **REALISTS** (which see). The Formalists professed to hold an intermediate place between the two parties, abstracting the forms of things, and assigning to them the place of universals. Scotus, who flourished in the thirteenth century, is said by some to be the originator of *Formalism*, but the idea that universals are indeterminate entities really subsisting out of the mind in beings themselves, is to be found in many philosophers of the Middle Ages anterior to Scotus, who, instead of first proposing this solution of the difficult problem, only modified it. See **SCOTISTS**, **THOMISTS**.

FORMATÆ LITERÆ. See **LITERÆ (FORMATÆ)**.

FORMOSANS (RELIGION OF THE). Formosa is a large island in the Eastern or China Seas, more properly called Tywan. The religion of the islanders is polytheistic in its character, there being recognized among them a plurality of deities, two of whom are regarded as supreme, one of whom resides in the south, and the other in the east. The one is a guardian of men, and the other, who is a goddess, is the guardian of women. They acknowledge also another deity who resides in the north, and is a demon or evil spirit. There are two gods of war, a god of health, a god of forests, and also a god of corn fields. They have besides household gods and deities who preside over the several departments of nature

The first in order of these numberless divinities is the Creator of the universe, to whom they sacrifice a hog, the flesh and bones of which are consumed with sandal-wood. Some have affirmed that the Formosans worship the devil, and they are said to hold the opinion that the souls of the wicked pass at death into demons, who ought to be invoked with prayers, and appeased with sacrifices. The chief of these malignant demons has places erected for his worship; and not only beasts, but human victims also are made to bleed upon his altars. The worship of the gods, which consists of invocations, sacrifices, and libations, is conducted by priestesses called *Juibas*, who work themselves up into a frenzy, or fall into a trance, during which they pretend to hold familiar intercourse with the gods. The priestesses profess to be possessed of supernatural power, in virtue of which they foretell wet or dry seasons, raise devils, and drive them out of their former habitations.

The ceremonies among the Formosans attendant upon the laying the first bamboo of a house, and more especially of a temple, are of a very peculiar kind. They are thus described by Picart in his *Religious Ceremonies of all Nations*: "Upon cutting the first bamboo a particular prayer is addressed to the deity who presides over the building. Before they enter upon their work, a considerable quantity of pinang and rice is presented to the gods, who are formally invited to come and take possession of their new tenement, to protect it, &c. After this every one present is obliged to give an account of what dreams he had the preceding night; and he who was the most happy in his slumbers, sets the first hand to the new undertaking. He presents pinang, and some such liquor as is provided for the purpose, to the gods, and begs of them to incline him to be diligent and industrious. When the fabric is reared to a certain height, the proprietor goes in, and makes an oblation for every one present without exception. When they have made such progress as that nothing is wanting but to raise the roof; before it is covered, there are some particular women employed to discover by their art of divination, whether the edifice will be durable. For this purpose they take bamboos, and fill them with water, and squirt it out of their mouths. The manner in which this stream flows down upon the ground, determines the duration of the fabric. The ceremony concludes in a long series of excessive drinking in honour of the gods, who are invited to their revels by a form of prayer, in which they implore their aid and assistance. The sacrifice of a hog is a kind of assurance of good success to the new erection, as well as to the proprietor. The head of the victim which is sacrificed, must be turned towards the east, because the god, who resides in that quarter, is superior to all the rest. The victim is cut all to pieces, but in such a manner as that the head is preserved entire: and those sacred relics are laid upon every thing whereon they are desirous to draw down the benediction of the gods; on their

coffers, for instance, that they may be filled with riches; on their swords and bucklers, that they may be inspired with courage and resolution to vanquish their enemies. As to the priestess, she is always handsomely recompensed for her prayers and pains; besides which she is allowed a considerable share of the sacrifice, and always maintains her interest in these idolaters, who imagine, after such sacrifices, the devil dares not touch the least thing whatever which belongs to them."

Their seed-time is introduced by a solemn sacrifice to those gods who preside over the products of the earth. If they happen during that season to kill a wild beast, its liver and heart are made oblations to the same gods. When the harvest commences, their first-fruits are solemnly deposited on a heap of earth in honour of their gods, and when it is fully gathered in, a hog is sacrificed in token of thanksgiving to the deities. Before they engage in war, they consult their dreams, and examine the flight of some particular birds. On their return home, they offer up sacrifices for several successive nights to the manes of their enemies. The manner of taking an oath between two persons consists in breaking asunder a straw. The people follow the custom of painting their arms, shoulders, breasts, and faces; they wear feathers upon their heads, especially on their most solemn festivals, and adorn their arms and legs with small shells. The priestesses profess to heal diseases by means of magic charms and various ceremonies, which they uniformly preface with offering sacrifice to the gods.

The Formosans acknowledge the immortality of the soul. On this subject Picart remarks: "When any person dies, the Formosans erect a little hut, which they dress up with green boughs and other decorations, for the reception of his soul. Four bandrols, or little streamers, are planted, by way of ornament, at each corner. Within there is provided a calabash, or bowl full of fresh water, and a bamboo, that the soul may, without any manner of inconvenience, refresh itself, or wash, whenever it thinks proper. As to their ideas relating to future rewards and punishments, they imagine that the souls of wicked men are tormented, and cast headlong into a bottomless pit, full of mire and dirt; and that those of the virtuous pass with pleasure and safety over it, upon a narrow bamboo bridge, which leads directly to a gay paradise, where they revel in all sensual enjoyments. But when the souls of the vicious attempt to get over this bridge, they slip on one side, and fall headlong into the miry abyss. As to the doctrine of the resurrection of the body, they have no manner of idea of it."

In the seventeenth century the Dutch attempted to introduce Christianity into the island, and although they succeeded in gaining converts for a time, the persecuting spirit of the Pagans was so strong, that the small number of Formosans, who embraced the Christian faith, were either compelled

to renounce their Christian profession, or if they persisted in maintaining it, were put to death. The island is in possession of the Chinese, and paganism reigns almost undisturbed.

FORMS OF PRAYER. See PRAYER, LORD'S PRAYER.

FORMULA, a profession of faith.

FORMULA OF CONCORD. See CONCORD (FORM OF).

FORMULA CONSENSUS, a treatise drawn up in 1675 by John Henry Heidegger, a celebrated divine of Zurich, under the sanction of the principal divines of Switzerland. The design of its preparation and publication was to settle four controversies which had previously disturbed the peace of the Reformed churches: 1. It condemned the doctrine of Moses Amyraut (see AMYRALDISTS) respecting general grace, and established in opposition to it the doctrine of special grace. 2. It condemned the opinion of Joshua de la Place concerning the imputation of Adam's first sin. 3. It condemned Piscator's doctrine concerning the active obedience of Christ. 4. It condemned Lewis Capell's critical doctrine concerning the points of the Hebrew text. This profession of faith on these different contested points was annexed by public authority to the common Helvetic formulas of religion, and subscription to it was rigorously enforced in the Swiss churches. The adoption, however, of this formula as one of the recognized standards of the Helvetic churches, caused great dissatisfaction in the minds of many both of the clergy and laity. At length Frederick William, Elector of Brandenburg, addressed a letter of remonstrance on the subject to the authorities of the canton of Basle, and the republic of Geneva. Mr. Peter Werenfels, who was at the head of the consistory of Basle, so far yielded to the remonstrances of the Elector, that he ceased to require a subscription to the *Formula Consensus* from the candidates for the ministry, and his conduct in this respect was imitated by his successors. The Consistory of Geneva, however, still continued to maintain the credit and authority of the Formula till 1706, when, without being abrogated by any positive act, it gradually fell into disuse. Even after this time it was still imposed as a rule of faith in several other parts of Switzerland, and was often denounced as an obstacle to the union of the Reformed and Lutheran churches. In the canton of Berne it gave rise to very keen disputes, the authorities imperatively requiring all public teachers, and particularly those of the university and church of Lausanne, who were suspected of heresy, to subscribe this formula as the profession of their faith. Several refused to yield obedience to the demand, and were subjected to punishment. The result was, that the Formula lost much of its credit and authority.

FORMULA CONTROVERSY. See ASSOCIATE GENERAL (ANTIPURGER) SYNOD.

FORNACALIA, a festival celebrated among the

ancient Romans in honour of the goddess FORNAX (which see). It is said to have been instituted by Numa. The time of its celebration was announced every year by the Curio Maximus. Lactantius mentions this festival as having been observed in his day.

FORNAX, a goddess among the ancient Romans, who was invoked that she might ripen the grain, and prevent its being burnt in the process of baking in the oven. She has sometimes been regarded as identical with Vesta, but at all events she was the goddess of furnaces.

FORSETI, the god of justice among the ancient Scandinavians, who is described in the Edda as the son of Baldur and Nanna, the daughter of Nef. He possesses the heavenly mansion called Glitnir, and all disputants at law, who bring their cases before him, go away perfectly reconciled. His tribunal is said to be the best that is to be found among either gods or men.

FORTUNA, the goddess of chance both among the ancient Greeks and Romans. Her worship in Rome is traced as far back as Ancus Martius and Servius Tullius, and she had numerous temples dedicated to her under different appellations. This deity was distinguished by the Romans into male and female. The goddess is usually represented in a female habit, with a bandage before her eyes, to show that she acts without discrimination, and she appears standing on a wheel to denote her inconstancy. They also gave her in one hand a horn of plenty, to show that she distributes riches, and in the other the helm of a ship, and they seat her upon a globe, all indicating that she governs the world. The Greeks worshipped her under the name of *Tyche*.

FOSSARII. See COPIATÆ.

FOTOGE, a name given in Japan to CHAKIA-MOUNI (which see).

FOTOQUES, deities among the Japanese.

FOTTEI, a deity worshipped by the natives of Japan, as presiding over all their amusements, and to whom they consider themselves indebted for health, children, and many other blessings.

FOUN'AIN. See FONT.

FOX-WORSHIP. This species of idolatry is found only in Japan, the natives regarding the fox as a sort of divinity, though, according to Siebold, they appear doubtful whether to reckon it a god or a devil. If a Japanese feels himself in circumstances of doubt or difficulty, he sets out a platter of rice and beans as an offering to his fox, and if on the following day some of it has disappeared, this is looked upon as a favourable omen. Strange stories are told of the doings of these foxes. Titsingh gives the following by way of specimen: "The grandfather of his friend, the imperial treasurer of Nagasaki, and who had in his time filled the same office, despatched one day a courier to Jedo with very important letters for the councillors of state. A few days after he

discovered that one of the most important of the letters had been accidentally left out of the package—a forgetfulness which exposed him to great disgrace. In his despair he recurred to his fox and presented to him an offering. The next morning he saw, to his great satisfaction, that some of it had been eaten; after which, upon going into his cabinet, the letter which he had forgotten to send was nowhere to be found. This caused him great uneasiness, till he received a message from his agent at Jedo, who informed him that, upon opening the box which contained the despatches, the lock of it appeared to have been forced by a letter pressed in between the box and its cover from without—the very same letter, as it proved, left behind at Nagasaki. The more intelligent, says Titsingh, laugh at this superstition, but the great body of the people have firm faith in it. There are in Japan, according to Siebold, two species of foxes, very much like the ordinary ones of Europe and America, and, from the immunity which they enjoy, great nuisances. The white fox, of which the skin is much prized, is found only in the Kurule Islands." At the feast of *Ceres*, celebrated annually at Rome about the middle of April, burning torches were wont to be fixed to the tails of a number of foxes, which were allowed to run through the circus till they were burnt to death. This practice may have originated from the story of Samson in the Book of Judges.

FRANCE (PROTESTANT CHURCH OF). At a very early period, so early indeed as the second century, Christianity appears to have obtained a footing in Gaul. Flourishing churches at Lyons and Vienne come to our knowledge during a severe persecution to which the Christians were exposed A. D. 177. The origin of these communities is probably to be found in the numbers of Christians who passed from Asia Minor into Gaul in the prosecution of trade. A Christian colony thus established in the country, laboured with success among the natives, and in a short time we find Irenæus, one of the early Apostolic Fathers, exercising the office of bishop over the church of Lyons, which during his life not only maintained a steadfast adherence to Divine truth, but was instrumental in diffusing it all around them. The result was, that for a time Christianity flourished and made rapid progress in Gaul, but after the death of Irenæus, the cause languished, and in the middle of the third century there were only a few small churches. At that period seven missionaries, as we are informed by Gregory of Tours, made their appearance in the country, having been sent thither by the bishop of Rome to convert the idolaters to the Christian faith. Whatever amount of truth there may be in this statement of Gregory, who wrote near the end of the sixth century, it is an undoubted fact that from the middle of the third century the new cause made rapid advances. From Gaul Christianity spread into Germany, and even into Britain. During the fourth and fifth centuries extensive migrations

took place into Gaul of those tribes of German origin who had inhabited the districts lying on the banks of the Lower Rhine and the Weser. These Franks, as they were called, were many of them converted to the faith by mingling with the Christian inhabitants among whom their lot was cast.

The country was for a long time subjected to constant political agitation in consequence of the frequent changes of government, and the conflicts between the Burgundians, East-Goths, West-Goths, and Franks. But even under such disadvantageous circumstances, various bishops and abbots so commended the truth by their faithful preaching and consistent lives, that they gained the confidence both of the people and their rulers, and prepared them for embracing Christianity. Thus it was that the Burgundians were converted soon after their settlement in Gaul, but at a later period by their intercourse with Arian tribes settled in these provinces, and especially with the West-Goths, they were led to adopt Arian views. Under King Gundobad, however, who was zealous in behalf of the orthodox doctrine, they were convinced of their error, renounced Arianism, and avowed their adherence to the Nicene creed.

The circumstance which in the early part of the sixth century led to the more rapid progress of Christianity among the barbarous tribes, was the marriage of Chlotilde, the daughter of Gundobad, to Chlodwig, or Clovis, the king of the Salian Franks. The rude warrior, though a heathen idolater, was so tolerant to his Christian queen, as to allow her to dedicate their firstborn son to God in baptism. But the child died, and Clovis from this circumstance drew the conclusion that the Deity of the Christians could neither be powerful nor benevolent. Yet so great was the influence which Chlotilde exercised over her husband, that their second son was also allowed to be baptized. Soon after, this child too was seized with sickness, and Clovis felt assured that its death was certain, but the pious Chlotilde prayed that her child might be spared for the honour of God among the heathen. The child recovered, and she pointed to this joyful result as a proof that the God of the Christians both hears and answers the prayers of his people. By her consistent walk and conversation, this excellent woman produced a most favourable impression on the mind of the idolatrous king. An event, however, which occurred in his own experience, led him to take the decided step of abandoning heathenism and embracing Christianity. He happened to be engaged in a war with the Alemanni, and in a battle which he fought at Zülpich, about twelve miles from Cologne, A. D. 496, he had the mortification of seeing his army in the utmost danger of being defeated. In these critical circumstances he prayed earnestly, as he had been wont, to the gods, but to no purpose; and remembering what Chlotilde had so often told him of the God of the Christians, he directed his supplications to him,

promising, if his prayers were heard, that he would become a Christian. To his astonishment and delight the battle turned in his favour, and he straightway ascribed his success to the Christians' God. Perceiving the effect which this providential interposition produced upon the mind of her husband, she persuaded him to receive farther instruction in Divine truth, and the result was, that at the Christmas festival Clovis was publicly baptized. It is said that from this time commenced the practice of addressing the French monarchs by the titles of Most Christian Majesty, and Eldest Son of the Church. A great sensation was produced by the unexpected conversion of Clovis, and more than three thousand of his soldiers are said to have thereafter submitted to Christian baptism. The progress of the good cause was carried forward by Remigius, bishop of Rheims, who has been called the apostle of the Gauls.

But while multitudes of the Franks were thus led to make an outward profession of Christianity, Pagan idolatry still continued to maintain a firm hold of the minds of not a few of the people. Accordingly, A. D. 554, King Childebert passed a law against those who refused to part with their idols. And besides the tenacity with which the votaries of Paganism still adhered to the worship of false gods, Christianity was much retarded by the internal divisions and the numerous wars and revolutions which agitated the kingdom of the Franks. For a time idolatry seemed likely to recover the ground it had lost.

In the end of the sixth century, however, an Irish monk, by name Columban, appeared in France, accompanied by twelve young men, animated by an earnest desire to preach the gospel among the unconverted heathen. Having settled with his companions in the ruins of an old castle in the wilderness of the Vosges, he so won upon the people by his faith and self-denial, that the sons of people of all ranks were sent to him for education. The rule by which his monks were governed was of an extraordinarily severe description, so that Columban was no less feared than he was loved by all under his charge. His piety, his zeal, and the ascetic strictness of his monastic arrangements roused the clergy of the Frankish church to a bitter hostility against the man whose character and conduct were in such striking opposition to their own.

The controversy respecting Easter was about this time agitating the Frankish church, and for the discussion of this disputed point a synod was summoned A. D. 602. Columban took advantage of this assembly of the clergy to call their attention to subjects of far greater importance than that which was the immediate occasion of their meeting. The epistle which he addressed to the synod containing as it did a reproof of the worldly life led by the Frankish bishops, made the faithful monk only still more obnoxious to the clergy. And the same spirit of unshrinking faithfulness brought down upon him the determined hostility of the civil authorities of the country, more

especially of the powerful and licentious Brunehild, the grandmother of Dietrich II., who, at that time, ruled the Burgundian kingdom in which Columban's three monasteries were situated. Having thus, by his rigid adherence to the principles of a devoted piety and stern morality, rendered himself an object of bitter hatred to both the ecclesiastical and the civil powers, he was at length, A. D. 610, banished from the Burgundian territory, and ordered to return to Ireland. This command, however, he failed to execute, but retired with his monks to a sequestered spot in the neighbourhood of the Lake of Constance, where he laboured for the conversion of the surrounding Swiss and Suabian tribes.

Notwithstanding the rudeness of the Frankish people, and the worldliness of the clergy, a spirit of living Christianity still existed in some, both of the ministers and members of the church. Accordingly some of the more zealous among the bishops extended their labours beyond their own country to the surrounding tribes. One of the most distinguished of the Frankish bishops engaged in missionary undertakings, was Eligius, who, A. D. 641, was consecrated bishop of the extensive diocese of Vermandois, Tournay, and Noyon, which bordered on a country occupied by heathens, while a large part of the population of the diocese itself were still Pagan idolaters. This devoted man was honoured to accomplish a good work both among his own people and the surrounding districts.

In the eighth century the popes, who had for a long period been seizing every opportunity of exalting their own authority, at length succeeded in uniting the regal crown to the episcopal mitre, and took rank among earthly sovereigns. To the powerful aid of the kings of France, the bishops of Rome were mainly indebted for the worldly aggrandisement and honour which they now attained. Pope Stephen, finding himself in the greatest danger from the threats of the king of the Lombards to push forward the conquests which he had obtained over the exarchate of Ravenna, even to the gates of Rome itself, made application in this extremity for assistance to Pepin, king of France. After a feeble resistance to the arms of Pepin, the Lombards submitted, and their king Aistulphus was compelled to deliver up the exarchate to the Pope and his successors in the chair of St. Peter. The limits of the temporal dominions which the Pope now obtained were much enlarged by successive donations from Charlemagne, the illustrious son and successor of Pepin, in return for which he not only obtained the title of Emperor of the Romans, under the name of Cæsar Augustus, but he earned for himself a place among the saints of the Roman calendar, having been canonized in the twelfth century by Pope Paschal III.

But while the church was thus rapidly rising in worldly greatness, it was as rapidly sinking as a spiritual institution. The great anxiety of the popes was to establish and maintain their temporal power

To effect this object the most unscrupulous means were resorted to, in proof of which, we need only refer to the forgery of the *False Decretals* and the *Donation of Constantine*, both of which surreptitious documents appeared about the close of the eighth century. The next three centuries formed one prolonged season of spiritual darkness and death, not in France only, but throughout all Europe. "Nothing," says Mosheim, "could be more melancholy than the darkness that reigned in the Western world during the tenth century, which, with respect to learning and philosophy at least, may be called the iron age of the Latins." The clergy shared in the ignorance and corruption of the age. In place of religion was substituted a blind superstition, and the Church of Christ seemed to have well nigh disappeared from the earth.

In the ninth and tenth centuries the Normans, a race of Goths from Scandinavia, invaded France, and at length took possession of the territory of Neustria, A. D. 912, and embraced Christianity. The ceded territory afterwards became the duchy of Normandy. In fact, France, which could boast of its large dominions under Charlemagne, had dwindled to a shadow under his feeble successors. At the end of the Carolingian period, France was no longer possessed of Normandy, Dauphiné, or Provence. But though deprived of a portion of their territories, the French sovereigns and people still retained much of that ardour and buoyancy of spirit which have ever characterized them. No sooner, therefore, was the proposal for a holy war made by the Pope in the council of Clermont in the end of the eleventh century, than multitudes from France of all ranks and ages avowed their readiness to engage in a crusade to Palestine. (See CRUSADE.) The first armies, indeed, which marched in these sacred expeditions against the Mohammedans of Asia, were raised chiefly among the Franks and Normans. Nay, we find Robert, duke of Normandy, actually mortgaging to his brother William, king of England, the entire duchy of Normandy to enable him to perform his expedition to Palestine. It is impossible to peruse, however cursorily, the history of the Crusades, without being compelled to acknowledge, that to France more than any other country of Europe, is the Church of Rome indebted for the valuable accessions both of wealth and power which it has obtained from these holy wars.

Yet it is an interesting fact, that the very country which was thus mainly instrumental in upholding and strengthening the power of the papacy, was one of the earliest to embrace the doctrines of the Reformation. No country was longer and better prepared for it, and yet nowhere did its adherents meet with more violent opposition. The history of Protestantism in France is written in blood. From first to last the church of Luther and Melancthon, of Calvin and Knox, has had to struggle for existence amid a complicated mass of adverse influences, which would

have weakened, or it may be, destroyed any other cause than that which was emphatically the cause of God.

When the Reformation commenced in Germany and Switzerland, many who had imbibed its principles took up their residence in France, attracted by the favour which the king, Francis I., showed to men of learning, and thus the writings of the Reformers found an entrance into that country, and were extensively and eagerly read. The priests became alarmed for the interests of the mother church, and the University of Paris, so early as 1521, issued a formal declaration condemnatory of Luther and his writings. But the new opinions made rapid progress among all classes of the people. One of the earliest to avow attachment to the reformed cause, was Margaret, queen of Navarre, and sister to Francis I., and such was the influence which that excellent princess possessed at court, that the king, to gratify her wishes, was disposed to invite Melancthon to take up his residence in France. The first movement in favour of the Reformation was at Meaux. There, with the express approval of the bishop, Guillaume Briçonet, who, having been ambassador to the Holy See, had, like Luther, brought back from Rome a deep impression of the necessity of a reform in the church, two devout and zealous men, Jacques Lefevre and Guillaume Farel, preached the pure gospel, and were so eagerly welcomed by the people, that crowds flocked both from town and country to hear them. There was an evident thirst for the knowledge of the truth, and to gratify this laudable anxiety for spiritual instruction, the four Gospels were published in French, and widely circulated gratuitously among the poor. Every one began to read them. Light dawned upon their minds, and in a short time a remarkable change was apparent, not only in the opinions, but in the manners, of the inhabitants of Meaux. The movement spread on every side. Several churches were formed, and everything seemed to betoken the greatest prosperity to the cause of the Reformation in France.

The clergy, of course, were no uninterested spectators of this great, and to them alarming movement. They felt that their credit and influence, as well as their revenues, were daily diminishing, and that it was absolutely necessary for them to take some decided step to arrest the advancing progress of the heresy. They complained, therefore, in the most earnest manner to the theological faculty of the Sorbonne, who lost no time in calling upon the parliament of Paris to interfere with a strong hand. The parliament, accordingly, in 1533, ordered a rigorous investigation of the whole matter. The consequence was, that the sword of persecution was unsheathed, and one of the earliest victims, against whom it was directed, was Briçonet, the bishop of the town, who had all along avowed his adherence to the Reformation. But in the hour of danger, the firmness of the prelate gave way; he recanted, and submitting to a fine of two

hundred livres, was allowed to return to his diocese, where, till his death, which happened two years after, he continued to discharge his episcopal duties without giving cause to the church again to charge him with favouring the reformed doctrines. The new converts of Meaux were more resolute than the bishop, and many of them died martyrs to the faith, while others sought refuge in the territories of Margaret of Navarre. The Waldensians, more especially, who inhabited the mountains of Provence, were the victims of a most cruel persecution. Multitudes of them were butchered, some burned alive, and others sent to the galleys. Nor did the blood of the Lutherans, as they were called, cease to flow as long as Francis lived. Yet so far were they from being exterminated, that their number was continually on the increase. They were of all ranks, and not a few even of the monks became proselytes to the new religion.

Henry II. ascended the throne of France in 1547 on the death of Francis, and in so far as the Reformed were concerned, he maintained the same persecuting policy as that which had characterized the reign of his father. The civil courts were called upon to exterminate all heretics. The estates of those who fled for the sake of religion were ordered to be confiscated. Protestant books were forbidden to be imported; and to possess such works was declared a penal crime. There was one work which above all others shed a bright halo of glory around the French Reformation. This was Calvin's *Institutes of the Christian Religion*, one of the ablest and most powerful defences of Scriptural, evangelical truth which has ever issued from the press. "Spreading abroad in the schools," says De Felice, "in the castles of the gentry, the houses of the burghers, even the workshops of the people, the *Institutes* became the most powerful of preachers. Round this book the Reformers arrayed themselves as round a standard. They found in it everything—doctrine, discipline, ecclesiastical organization; and the apologist of the martyrs became the legislator of their children." This remarkable book was published by Calvin in 1535, and dedicated to Francis I. It did much to call forth the sympathies of thoughtful men in favour of the reformed opinions as grounded no less on Scripture than on sound reason; as the views of men, not of weak and wavering intellect, but of gigantic power and profound reflection. About the same time the Reformation in France received an additional impulse by the translation of the Scriptures into the French language by Olivitan, the uncle of Calvin. This was hailed as a great boon by the friends of truth. Soon after the Psalms of David were turned into verse by one of the popular poets of the day, and set to music. Thus was the national taste for the first time enlisted on the side of truth and righteousness, instead of being perverted as it had hitherto been to superstitious and sinful purposes. "This holy ordinance," says Quick in his

Synodicon, "charmed the ears, hearts, and affections of court and city, town and country. They were sung in the Louvre as well as by the Pres des Clerks, by the ladies, princes, yea, and by Henry II. himself. This one ordinance alone contributed mightily to the downfall of popery, and the propagation of the gospel. It took so much with the genius of the nation, that all ranks and degrees of men practised it in the temples and in their families. No gentleman professing the Reformed religion would sit down at his table without praising God by singing. Yea, it was an especial part of their morning and evening worship in their several houses to sing God's praises."

All these means, along with the faithful preaching of the gospel, were crowned with the Divine blessing; and the Lutheran cause made such rapid progress that persecution was aroused against it in the most virulent form. But all attempts to exterminate the adherents of the Reformation in France were utterly fruitless. The blood of the martyrs proved in an eminent degree the seed of the church. Two princes of the blood, the King of Navarre, and the Prince of Condé, besides a great number of the nobility and gentry, were the friends and supporters of the Protestants. But up to this period the new doctrines were only professed by isolated individuals, a large body doubtless in the aggregate, but acting separate and apart from each other, without any distinct organization or uniting principles. A number of proselytes had been accustomed for some time to meet together for worship in the house of a private individual in an obscure quarter of the Faubourg St. Germain. It was in 1555 that the first avowed French Church on Reformed principles was established at Paris. For thirty years no churches had existed, but only gatherings of people without fixed pastors, or regular administration of the sacraments. No sooner, however, was a congregation formed at Paris with a minister, elders, and deacons, than the example was followed at Poitiers, Angers, Bourges, and other places. These churches, however, were as yet isolated and independent of each other. It was resolved that a general synod should be convoked as soon as possible at Paris, as being the most convenient town for holding a secret assembly, composed of a large number of ministers and elders. Many difficulties lay in the way of such a meeting, which if convened would run the risk of attracting the notice and arousing the vengeance of the persecuting government. The result was, that only thirteen churches sent deputies to the first Synod of the French Protestant Church, which assembled privately on the 25th of May 1559. This was an eventful day for France, for on this day the foundations of the French Reformation were laid.

At this first national Synod a complete ecclesiastical organization was established. What has cost other churches many a protracted meeting, many a stormy debate, was effected silently, and as it were

at a sitting. The deliberations of this assembly were characterized by a simplicity and moral grandeur, a calmness, a dignity, a firm trust in God, which command respect. In the face of almost certain death, these earnest Christian men adopted a confession of faith, catechism, and directory for worship, composed by Calvin, and likewise formed a system of church government. The doctrines of their confession were strictly Calvinistic, their forms of worship of the most simple and most ostentatious character, and their system of church government wholly Presbyterian.

The Confession of Faith consisted of forty articles, embracing all the fundamental doctrines of Christianity; and the Form of Church Government also contained forty articles, which have since been extended by successive synods, and the Form now contains no fewer than two hundred and twenty articles. The Constitution of the Protestant Church of France, as developed in the original draft, is thus sketched by De Felice: "The consistory was elected at first by the common voice of the people; it was completed afterwards by the suffrages of its own members; but the new selections were always to be submitted for the approval of the flock, and if there were any opposition, the debate was to be settled either at the colloquy or at the provincial synod. To be eligible for the consistory imposed no condition of fortune, or of any other kind.

"The election of the pastors was notified to the people in the same way, after having been made by the provincial synod on the colloquy. The newly elected minister preached during three consecutive Sundays. The silence of the people was held to signify their consent. If there were any reclamations, these were carried before the bodies charged with the choice of pastors. There was no further appeal against the voice of the majority.

"A certain number of churches formed the conscription of a colloquy. The colloquies assembled twice a-year at least. Each church was represented by a pastor and an elder. The office of these companies was to arrange any difficulties that might arise, and generally to provide for whatever was conformable to the welfare of their flocks.

"Beyond the colloquies were the provincial synods, also composed of a pastor and an elder of each church. They assembled once in each year at least. They decided upon whatever had not been settled in the colloquies, and upon all the important matters of their province. The number of these synods has varied. Sixteen has been the general number, since the union of Béarn to France.

"Lastly, at the summit of the hierarchy was placed the national synod. It was, whenever it was possible, to be convoked year by year; which, however, scarcely ever took place, owing to the misfortunes of the times.

"Composed of two pastors, and of two elders of each particular synod, the national synod was the

supreme court for all great ecclesiastical matters, and every one was bound to render it obedience. The deliberations commenced by reading the confession of faith and of discipline. The members of the assembly must adhere to the first, but might propose amendments of the other. The presidency belonged of right to a pastor. The duration of the sessions was indeterminate. Before the closing of each session, the province in which the following synod would be holden, was designated."

This church organization, as well as the Confession of Faith, was the work of Calvin, and bears throughout the genuine stamp of the Geneva model. It was Presbyterian in its essential features; and the hitherto disjoined churches were now united in one compact ecclesiastical system, which prepared them for realizing the truth of the saying, that union is strength. And the time chosen for the adoption of such a form of government was peculiarly seasonable. If before the Protestant church was constituted the Reformed had been exposed to bitter persecution—matters now became much worse. In twelve years from the time when the first Synod was held, the martyrologist speaks of not less than forty towns or cities where persecution prevailed. Yet so rich was the blessing which rested upon this suffering section of Christ's church, that at the end of this short period of hot persecution, it was found, as we learn from Dr. Lorimer in his Historical Sketch of the Protestant Church of France, that "so rapid had been the diffusion of the gospel, under the outpouring of the Spirit, that Beza could count 2,150 churches in connection with the Protestant Church of France; and the churches were not small or insignificant in point of strength. In some there were 10,000 members. The church of Orleans had 7,000 communicants, and the ministers in such churches were proportionally numerous: two ministers to a church was common, and that of Orleans had five. At this period there were 305 pastors in the one province of Normandy, and in Provence there were 60. All this betokens wonderful growth."

The same year in which the Protestant church was organized, the death of Henry II. and the succession of Francis II., a youth of sixteen, feeble both in body and mind, introduced a state of matters far from favourable to the cause of the Reformation. Catherine de Medicis, the king's mother, the duke of Guise, and his brother, the duke of Lorraine, governed France during the minority, and being bitterly opposed to the Lutherans or Sacramentarians, as the Protestants were sometimes called, they put forth the utmost endeavours to crush them. They sent forth new edicts for exterminating the heretics. A vast system of terror now prevailed throughout France; nothing was heard of but delations, confiscations, pillages, sentences of death, and bloody executions. Yet amid the violence and carnage of the period, the Reformed took a decided step in advance. They no longer held their secret meetings

which had exposed them to the calumnies of their enemies; they now worshipped in public.

After a reign of only seventeen months, Francis II. died in 1560, and was succeeded by his brother, Charles IX., not yet eleven years old. Catherine de Medicis, his mother, was regent, and anxious to establish her power, she sought the friendship of the king of Navarre, and of the Protestants, who were now a large and influential body in the country. Nay, she even feigned herself to be a favourer of Reformed doctrines. All things at court assumed a changed aspect. The Protestants seemed at length to have obtained the ascendancy. A decree was issued forbidding all disputes on matters of religion; the imprisoned Protestants were released, and toleration was given to all who would outwardly conform to the established religion, unless they chose to quit the country. This decree was only partially executed throughout the provinces. The idea was started of a possible compromise between Popery and Protestantism, and, if possible, to effect this a conference was held at Poissy, between divines of both churches, leading, however, as might have been anticipated, to no favourable result. In January 1562, a national convention was held at St. Germain, when it was agreed that the Protestants should be allowed to hold private meetings for worship till a general council should decide all religious disputes. A civil war now broke out. Much blood was shed, and many towns were taken and ravaged.

Peace was at length concluded in 1563, in consequence of which, Protestant worship was, for a time at least, tolerated in particular places throughout France. The treaty, however, was but imperfectly kept, and the Protestants, finding that the court was in reality seeking their ruin, commenced the war anew in 1567, under Coligny and the prince of Condé. Hostilities were carried on for several months, and, early in 1568, peace was again concluded on nearly the same terms as before. The cessation of hostilities was only for a very short time, when the war broke out anew with greater violence than ever. The queen of Navarre now took the field on the side of the Protestants, and, after a considerable loss on both sides, peace was once more concluded in 1570 on favourable terms. The court now resorted to various expedients, with the view of lulling the Protestants into a false security, and the Admiral Coligny, the young king of Navarre, and the prince of Condé, were invited to court. All this apparent friendship was false and deceitful, preparatory only to one of the most fearful tragedies which has ever been recorded in the pages of history. We refer to the massacre on St. Bartholomew's eve, Aug. 22, 1572.

The first victim on that melancholy occasion was Admiral Coligny, and with him five hundred noblemen and about 6,000 other Protestants were butchered in Paris alone. Orders were despatched to all parts of the empire to massacre the Huguenots, as

the Protestants were generally named. Thirty thousand, according to De Thou, himself a Romish historian, and seventy thousand according to Sully, a Protestant, perished by the hands of assassins under the authority of Charles IX. When the intelligence of this wholesale butchery reached Rome, the Pope ordered a jubilee throughout Christendom, and he himself went in procession with his cardinals to offer thanksgivings to Almighty God for the murder of so many thousand heretics.

This fearful catastrophe, though it inflicted a heavy blow upon Protestantism in France, left a considerable remnant who, though weakened and discouraged, were not utterly overthrown. For six years after the massacre the annual meeting of the synod of the Protestant church was discontinued. By a singular interposition of Divine Providence, the ministers had many of them been spared amid the general havoc, and this was the means of keeping the people together, as well as of sustaining them under the heavy discouragement to which their spirits were liable. And still more to refresh their drooping hearts, a new and greatly improved edition of the Protestant version of the Scriptures issued at this time from Geneva. Thus, in the day of deep adversity and gloom, when the most arbitrary restrictions were put upon their meetings for Divine worship, the work of God was still going forward among this oppressed and persecuted people. In the course of twenty-six years only six National Synods were held, in all of which, however, the church showed herself decided in the maintenance of the truth of God against heresy of every kind, but more especially against the corruptions of the Church of Rome. During the whole of this period the history of the French Protestants is a series of alternations of war and peace, persecution and rest, and at the end of it the congregations were reduced to one-half of their former number.

The year 1598 forms a memorable era in the history of French Protestantism, as being the year in which was published the edict of Nantes, the first effectual measure in favour of the friends of the Reformation which had ever been passed by the government of France. The author of this important edict was Henry IV., who, though educated in the Protestant faith, had for State purposes shortly before this time joined the Church of Rome. It was scarcely to have been expected that an act of toleration should have come from such a quarter. But it was honourable to Henry, that in the face of the most decided opposition from the Romish clergy, he threw over his Protestant subjects the ample shield of his royal protection, and gave them an extent of liberty which they had never before experienced. They were allowed the free exercise of their religion, and declared eligible to all public offices. They received equal rights and privileges in all universities and public schools. That equal justice might be measured out to them with their Popish fellow-subjects, courts were established in the principal cities, which

were composed of judges half Protestant and half Catholic. They were also permitted to establish public worship in particular places, only within certain limits, none within several miles of Paris; but to counterbalance these restrictions, which were felt to be hardships, they obtained an annual grant of about 40,000 crowns for the support of their ministers.

The edict of Nantes, though encumbered with some annoying regulations, was hailed by the poor persecuted Protestants as a mighty boon. They had scarcely known a breathing-time from suffering and trial during the forty years which had elapsed since the first National Synod had been held. During that period they had passed through no fewer than nine civil wars, four pitched battles, and three hundred engagements with their enemies. Several cities had been besieged, and from first to last nearly 1,000,000 Protestants had lost their lives in the cause of God and their religion. Well might the church therefore rejoice and give thanks to the Almighty that the sword of persecution had at length returned to its scabbard, and the basis of their religious liberties was laid. Under the protection of this edict to which Henry adhered during the remainder of his life, the ministers who had been scattered by persecution returned to their flocks, and the churches, like those of the early Christians, "had rest and were multiplied." They were in close fellowship with the Church of Geneva and the Flemish Protestants. Their doctrine was sound, their discipline strict, and among their ministers and professors were men eminent alike for their piety, their talents, and their learning.

This period of peace and prosperity came to a close at the death of Henry, who was assassinated in 1610. Louis XIII., who succeeded to the throne, was a bigoted Roman Catholic, and the edict of Nantes, accordingly, which had been so beneficial to the Protestants, was now a dead letter. The new monarch began his reign by committing himself and his kingdom to the care and patronage of the Virgin Mary. In the course of a few years he attacked the Protestants in various places, besieging their strongholds, and putting many of them to death, while his prime minister, Richelieu, prevailed upon many of the Protestant leaders, by means of bribes, to desert the Protestant cause. Amid all these discouragements, however, the Reformed Church as a body suffered no material diminution, but on the contrary, seemed to gain in numbers during the thirty-three years of this reign. At length in 1643 the king died, and was succeeded by his son Louis XIV., who, by a continued series of tyrannical acts, set at naught the whole provisions of the edict, until at last it was wholly repealed. For fifteen years no meeting of the National Synod of the Protestant Church had been permitted to assemble, and in 1660 the last meeting of that venerable body was held. The Presbyterian constitution of the church

was now broken up, and persecution once more raged with tremendous fury. Romish missionaries were sent forth over the country to stir up the populace against the Protestants, and books full of calumnies and lies were published with the same design, while the authors of these vile slanders were well remunerated by the government for their services. The Protestants complained to the king of the injustice with which they were treated, but their complaints were unheeded.

And now the preparations which Louis had been making for twenty years were complete, and only the last, the crowning act, remained to be consummated—the revocation of the edict of Nantes. "On Thursday," says Dr. Lorimer, "the 8th of October 1685, the fatal revocation was signed, and the doom of the Protestant Church sealed. The revocation consists of a preface and twelve articles; the preface, which is meant as an apology for the measure, is, as might have been expected, full of notorious falsehoods. 'By the first article, the king suppresses and repeals the protective edicts in all their extent; and ordains that all the temples which are yet found standing in his kingdom shall be immediately demolished. By the second, he forbids all sorts of religious assemblies of what kind soever. The third prohibits the exercises of religion to all lords and gentlemen of quality, under corporal penalties, and confiscation of their estates. The fourth banishes from the kingdom all the ministers, and enjoins them to depart thence, within fifteen days after the publication of this edict, under the penalty of being sent to the galleys. In the fifth and sixth, he promises recompenses and advantages to the ministers and their widows who should change their religion; and ordains, 'That those who shall be born henceforward shall be baptized, and brought up in the Catholic religion;' enjoining parents to send them to the churches, under the penalty of being fined five hundred livres. The ninth gives four months' time to such persons as have departed already out of the kingdom to return, otherwise their goods and estates to be confiscated. The tenth, with repeated prohibitions, forbids all his subjects of the said religion to depart out of his realm, them, their wives and children, or to convey away their effects, under pain of the galleys for the men, and of confiscation of body and goods for the women. The eleventh confirms the declarations heretofore made against those that relapse. The twelfth declares, that as to the rest of his subjects of the said religion, they may, till God enlightens them, remain in the cities of his kingdom, countries, and lands of his obedience, there continue their commerce, and enjoy their estates, without trouble or molestation upon pretence of the said religion, on condition that they have no assemblies under pretext of praying, or exercising any religious worship whatever.'"

"Afterwards," says Quick, "they fell upon the persons of the Protestants, and there was no wicked

ness, though ever so horrid, which they did not put in practice, that they might force them to change their religion. Amidst a thousand hideous cries and blasphemies, they hung up men and women by the hair or feet upon the roofs of the chambers, or hooks of chimneys, and smoked them with wisps of wet hay till they were no longer able to bear it; and when they had taken them down, if they would not sign an abjuration of their pretended heresies, they then trussed them up again immediately. Some they threw into great fires, kindled on purpose, and would not take them out till they were half roasted. They tied ropes under their arms, and plunged them to and again into deep wells, from whence they would not draw them till they had promised to change their religion. They bound them as criminals are when they are put to the rack, and in that posture, putting a funnel into their mouths, they poured wine down their throats till its fumes had deprived them of their reason, and they had in that condition made them consent to become Catholics. Some they stripped stark naked, and after they had offered them a thousand indignities, they stuck them with pins from head to foot; they cut them with penknives, tore them by the noses with red hot pincers, and dragged them about the rooms till they promised to become Roman Catholics, or that the doleful cries of these poor tormented creatures, calling upon God for mercy, constrained them to let them go. They beat them with staves, and dragged them all bruised to the Popish churches, where their enforced presence is reputed for an abjuration. They kept them waking seven or eight days together, relieving one another by turns, that they might not get a wink of sleep or rest. In case they began to nod, they threw buckets of water in their faces, or holding kettles over their heads, they beat on them with such a continual noise, that those poor wretches lost their senses. If they found any sick, who kept their beds, men or women, be it of fevers or other diseases, they were so cruel as to beat up an alarm with twelve drums about their beds for a whole week together, without intermission, till they had promised to change. In some places they tied fathers and husbands to the bed-posts, and ravished their wives and daughters before their eyes. And in another place rapes were publicly and generally permitted for many hours together. From others they pluck off the nails of their hands and toes, which must needs cause an intolerable pain. They burnt the feet of others. They blew up men and women with bellows till they were ready to burst in pieces. If these horrid usages could not prevail upon them to violate their consciences and abandon their religion, they did then imprison them in close and noisome dungeons, in which they exercised all kind of inhumanities upon them. They demolish their houses, desolate their hereditary lands, cut down their woods, seize upon their wives and children, and mew them up in monasteries. When the soldiers had devoured all the goods of a house,

then the farmers and tenants of these poor persecuted wretches must supply them with new fuels for their lusts, and bring in more subsistence to them; and that they might be reimbursed, they did, by authority of justice, sell unto them the fee-simple estate of their landlords, and put them into possession of it. If any, to secure their consciences, and to escape the tyranny of these enraged cannibals, endeavoured to flee away, they were pursued and hunted in the fields and woods, and shot at as so many wild beasts. The provosts and their archers course it up and down the highways after these poor fugitives; and magistrates in all places bear strict orders to stop and detain them without exception; and being taken, they are brought back, like prisoners of war, unto those places from whence they fled."

The view which was taken by the Romish church of these acts of treachery, cruelty, and oppression towards the unoffending Protestants of France, was quite apparent from the conduct of Innocent XI., the then reigning Pope, who wrote a special letter to Louis on the occasion, which he concludes in these remarkable words: "The Catholic Church shall most assuredly record in her sacred annals a work of such devotion towards her, and celebrate your name with never-dying praises, but, above all, you may most assuredly promise to yourself an ample retribution from the Divine goodness for this most excellent undertaking, and may rest assured that we shall never cease to pour forth our most earnest prayers to that Divine goodness for this intent and purpose." And still further in commemoration of this event, Louis had three medals struck with different devices, all of them intending emblematically to declare that the French Protestant church was destroyed.

The consequence of the revocation of that edict, which the Protestants had long regarded as the charter of their liberties, was, that multitudes of them emigrated to other countries. Great numbers of the Protestant population of France now sought a home on other shores, although in taking this step they subjected themselves to almost incredible hardships. The most vigorous steps were taken by the government to stem if possible the torrent of emigration. To avail ourselves of the graphic narrative of De Felice: "Guards were placed at the entrance of the towns, at river-ferries, in the ports, on the bridges, the highways, at every avenue leading to the frontiers, and thousands of peasants joined the troops posted from distance to distance, that they might earn the reward promised to those who stopped the fugitives. Everything failed. The emigrants purchased passports, which were sold to them by the very secretaries of the governors, or by the clerks of the ministers of state. They bought over the sentinels with money, giving as much as six thousand and even eight thousand livres as the price of escape. Some, more daring, fought their way across the frontiers, sword in hand.

"The majority marched at night, by remote and

solitary paths, concealing themselves in caverns during the day. They had *itineraries* prepared expressly for this kind of travelling. They went down precipices, or climbed mountain-heights, and assumed all sorts of disguises. Shepherds, pilgrims, soldiers, huntsmen, valets, merchants, mendicants: they were always fugitives. Many, to avoid suspicion, pretended to sell chaplets and rosaries.

"The eyewitness Bénéoit has given us a minute account:—'Women of quality, even sixty and seventy years of age, who had, so to speak, never placed a foot upon the ground except to cross their apartments, or to stroll in an avenue, travelled a hundred leagues to some village, which had been indicated by a guide. Girls of fifteen, of every rank, exposed themselves to the same hazard. They drew wheelbarrows, they bore manure, panniers, and other burdens. They disfigured their faces with dyes, to embrown their complexion, with ointments or juices that blistered their skin, and gave them a wrinkled aspect. Women and girls were seen to counterfeit sickness, dumbness, and even insanity. Some went disguised as men; and some, too delicate and small to pass as grown men, donned the dress of lackeys, and followed on foot, through the mud, a guide on horseback, who assumed the character of a man of importance. Many of these females reached Rotterdam in their borrowed garments, and hastening to the foot of the pulpit, before they had time to assume a more decent garb, published their repentance of their compulsory signature.'

"The sea facilitated the evasion of a host of the Reformed. They hid themselves in bales of merchandise, in casks, under heaps of charcoal. They huddled together in holes in the ship's hold, and there were children who passed whole weeks in these insupportable hiding-places without uttering a cry that might betray them. Sometimes the peril of an open boat was hazarded without a mouthful of provisions, the preparation of which might have prevented the flight of the fugitives, who thus put to sea with only a little water or snow, with which mothers moistened the lips of their babes.

"Thousands of emigrants perished of fatigue, cold, hunger, or shipwreck, and by the bullets of the soldiery. Thousands of others were captured, chained to murderers, dragged across the kingdom to inspire their brethren with greater fear, and were condemned to labour at the oar on board convict vessels. The galleys of Marseilles were filled with these unfortunates, among whom were ancient magistrates, officers, people of gentle blood, and old men. The women were crowded into the convents and the tower of Constance, at Aigues-Mortes. But neither threats, nor dangers, nor executions, could prevail against the energy and heroic perseverance of an oppressed conscience.

"The court became alarmed at the depopulation of the country and the ruin of industry. It thought that it was less a matter of faith that excited the

French to flee from France, than the attraction of danger, and one day it therefore threw open all the outlets from the country. The next day, finding that the emigration had only multiplied, it closed them."

The spectacle of the noblest and best of France's sons and daughters fleeing from her shores in the cause of God and his truth, awakened the eager sympathy of almost all the other nations of Europe. Everywhere the Protestant refugees were hospitably welcomed both by governments and private individuals. Their wants were amply supplied; opportunities were afforded them of earning an honest subsistence, and churches were in many places generously erected for them that they might worship God according to their own conscientious convictions. England, Switzerland, Holland, Prussia, Denmark, Sweden, vied with each other in showing kindness and respect to these persecuted Huguenots, and colonies of them were founded even in North America, and at the Cape of Good Hope.

Nor did the fearful depopulation of the country which extended at the lowest calculation to from 300,000 to 400,000 souls, in the least diminish the ardour of Louis and his ministers in persecuting the heretics. Not more than a million Protestants in all probability were left behind, but these were subjected to the most cruel treatment. They were required to send their children to Roman Catholic schools, and to have them taught the Roman Catholic catechism. Nay, matters were pushed even to a still greater length. The children from five to six years of those who still adhered to the Protestant faith, were ordered to be taken forcibly from the parents and consigned to the care of Roman Catholic relatives, or failing these, to convents or hospitals. Houses were appointed to be searched, suspected writings seized, and Bibles committed to the flames.

These violent measures produced an effect the very reverse of that which was intended. The Protestants daily multiplied throughout the whole country, and holding their religious meetings in secret, in the depth of the forest, on the mountain top, or in the sequestered valley, they vowed to maintain their faith in the face of danger or even death. Such determination was more especially manifested by the Protestants in the provinces of Lower Languedoc, Vivarais, and Cevennes. In other parts of France worship in public was impossible, and for a long time religious services were limited to the privacy of the domestic circle.

Learning that in some parts of France the persecuted brethren were still holding meetings for Divine worship, some of the pastors who had emigrated again returned to their country, with the view of comforting and encouraging their scattered flocks; but no sooner were the king and the government informed that these good men had once more set foot on the shores of France, than a proclamation was issued condemning them to death, and threatening the in

fiction of perpetual confinement in the galleys against those who afforded them a shelter, or tendered them the slightest assistance, while a large reward was promised to their captors, and the punishment of death was pronounced against all who should be found attending the religious meetings. Thus authorized by law, the soldiers with bloodthirsty cruelty sought everywhere to discover the Protestants, and wherever in the solitude of the mountains could be heard the sound of prayer or praise, the pious little bands were ruthlessly butchered while in the very act of worshipping their God. "The prisons," we are told, "were overflowed; the galleys choked; and as there were no means of lodging so many convicts, a great number were transported to America, where they nearly all miserably perished."

These scenes of cruelty and blood awakened feelings of the deepest compassion in the minds of many of the Romanists themselves. The Jansenists, in particular, remonstrated strongly with the government, calling upon them to adopt a milder line of policy, but the Jesuits and the great body of the clergy persisted in urging measures of extreme severity. M. de Noailles, who had been promoted to the archbishopric of Paris, and who was an avowed Jansenist, used his influence with the king in favour of lenient measures. This was followed up by a faithful memorial breathing the same tone, from Fénelon, archbishop of Cambray. The unbending spirit of Louis, however, refused to yield, and the fervent pleadings of many, imploring him to spare the Protestants, were only answered by the publication of the edict of the 13th April 1698, which solemnly confirmed the revocation of the Edict of Nantes.

Thus the eighteenth century opened upon the Protestants of France in the midst of a reign of terror. They persisted in holding their religious meetings, but their ferocious persecutors discovering their private retreats, often suddenly surrounded them and put multitudes to the sword. No wonder that amid the excitement of such scenes, hunted like partridges on the mountains, and without an earthly friend on whom they could rely, these unhappy men should have imagined themselves the objects of the special favour of God. No wonder that they looked upon their leaders as authorized prophets or inspired men. The blame of such enthusiastic notions rests only with those who were guilty of deeds of oppression, such as were well fitted to drive even wise men mad. (See CAMISARDS.) Hence the south of France was the scene of a bloody war, from 1702 to 1704. The populace almost to a man was in arms against the government. Holland and England espoused the cause of the insurgents, and offered to send them supplies both of men and arms. The aspect of affairs was now sufficiently alarming, Louis and his court began to tremble, and Marshal de Villars was despatched to Languedoc with orders to adopt a conciliatory course. The wary soldier succeeded by promises of

toleration in persuading the Camisards to lay down their arms, and peace was once more restored.

Louis XIV. had now reached advanced years, and was living almost alone, having been bereft of his children and grandchildren. In the exhausted state of the country, with ruined commerce, and an empty treasury, the aged monarch had no heart now for those measures of severity and violence which had so long marked his reign. The word Protestant he neither liked to hear nor ventured to utter. He wished to bury in oblivion events, the recollection of which only burdened his conscience. Hence it was that for a number of years following the war of the Camisards, a kind of modified toleration prevailed throughout France, which would have continued probably undisturbed had not the king's Jesuit confessor, Le tellier, extorted from him the declaration of the 8th March 1715. This melancholy enactment bore "that those who shall have declared that they will persist and die in the pretended Reformed religion, whether they have abjured or not, shall be reputed as having relapsed." A law so monstrous the parliament of Paris delayed to register for a month. "The king," said the procurator-general, "has indeed abolished the exercise of the pretended Reformed religion by his edicts, but he has not precisely ordained that the religionists should abjure, and embrace the Catholic religion. It is difficult to understand how a man who does not appear to have been ever converted, should nevertheless have fallen back into heresy, and that he should be condemned as if the fact were proved."

A few months after having issued this extraordinary enactment, Louis XIV. died, declaring to some of the ghostly fathers who waited upon him at his last moments, that in his public acts he had been guided by their advice, and, therefore, that he threw upon them the responsibility of those acts. Philippe d'Orleans, who was appointed regent on the death of the king, was a tolerant, though not a religious man; accordingly he declined to act with severity against the Protestants, and even entertained the idea of repealing the Edict of Revocation, though fear of the Romish clergy prevented him from carrying his plan into execution.

In consequence of the trying situation in which the Protestant church of France had long been placed, its internal character could scarcely fail to have been seriously injured. The want of regular pastors, the number of uneducated men full of zeal with little discretion, who had taken upon themselves the office of instructors, the prevalent notion both among preachers and people of supernatural inspiration and ecstasy—each and all of these gave rise to irregularities in the church, which prevented sober-minded and intelligent friends of Protestantism from taking part in its religious exercises. It was most desirable, therefore, that immediate steps should be taken to put an end to these excesses. Providence raised up one, who by his character and peculiar gifts was well

qualified to discharge this urgent duty. The name of this remarkable man, who earned to himself the honourable title of "Restorer of the Protestantism of France," was Antoine Court. He commenced his great work by the establishment of prayer meetings wherever he could succeed in forming them. To check the disorders caused by pretences to inspiration, he called together the preachers of Cevennes, joining a few intelligent laymen with them, thus forming synods or conferences which met from year to year. The very first of these in 1715, a few days before the king's death, made some most important changes, such as reviving the office of elders; forbidding women to speak in the religious assemblies; adopting the Bible as the sole rule of faith, and rejecting all individual revelations as unscriptural and dangerous. Every successive synod made some contribution to the re-organization of the Protestant church.

But while the Reformed communion was recovering gradually from its depressed condition, a heavy blow was inflicted upon it by the appearance of the last great law against the Reformed, which was published on the 14th of May 1724, in the form of a royal declaration. The provisions of this measure of Louis XV., then fourteen years of age, were eighteen articles, being a recapitulation of the most severe measures which had been passed during the reign of Louis XIV. A summary of this royal proclamation we give in the words of De Felice: "He declared as follows—the punishment of perpetual imprisonment at the galleys for men, and seclusion during life for women, with confiscation of their property, if they attended any other worship than that of the (Roman) Catholic religion; punishment of death against all the preachers; of the galleys or imprisonment against those who sheltered or assisted them in any way whatever, and against those who omitted to denounce them; an order to parents to have their children baptized within twenty-four hours by the curate of the parish, to send them to the (Roman) Catholic schools and catechisms until the age of fourteen, and to the Sunday and feast-day teachings until the age of twenty; an order to midwives to report all births to the priests, and to physicians, surgeons, and apothecaries to give notice of every serious illness of the new converts, and authority for the priests to have interviews with the sick by themselves. If any one refused the sacrament or directed a member of his family to refuse it, he incurred the penalty of having relapsed. There was to be no legitimate marriages, except such as were celebrated according to the canons of the church. Parents were not allowed to send their children out of the kingdom to be educated, nor to marry them there; but on the other hand, the minors of those parents who were abroad, might marry without the consent of their relations. The certificates of Catholicity were declared obligatory for all offices, all academic degrees, all admissions to trading corporations. Finally, the mulcts and con-

fiscated property were to be appropriated for the relief of the re-united subjects who might be in want."

Both the magistrates and the Romish clergy were agreed in using severity towards the Protestants, but the motives by which these two parties were respectively actuated were widely different. The one party was desirous of promoting civil unity; the other was equally anxious for spiritual unity. The one would be quite satisfied with a merely outward conformity to the Romish faith; the other would be contented with no other conformity than that which sprung from the heart. The Protestants were not slow to perceive this difference of sentiment as to the grounds of persecution between the civil and ecclesiastical powers. The stringency with which the priests sought to drive Protestants into the Church of Rome, only drove them farther from it. Multitudes rallied round Antoine Court, and the church of the wilderness became a numerous body. The synods rapidly increased, and the restorer of French Protestantism, seeing the necessity of a band of faithful pastors being reared, opened a theological school at Lausanne, over which he presided during the last thirty years of his life. It was this college which supplied pastors to the French Protestants until the time of Napoleon.

From 1730 to 1744 the Reformed churches enjoyed a season of comparative calm, of which they eagerly availed themselves to reorganize their churches. The religious movement extended, and the pastors being few in number, found it necessary to act the part of missionaries. With the view of encouraging one another in the laborious work in which they were engaged, they convened a national synod, which met on the 18th August 1744, in a sequestered spot in Lower Languedoc. The proceedings commenced with an open declaration of inviolable fidelity to the king, after which they adopted several measures fitted to advance the cause of Protestantism in France. The congregations were enjoined to hold their meetings as much as possible in the open air, and the pastors were forbidden to discuss controverted points in the pulpit. Antoine Court came from Lausanne to be present at this synod, and he had the satisfaction on the occasion of preaching the gospel to an audience of ten thousand persons.

No sooner did the news reach Paris that a national synod had been held by the Protestants, and that they were evidently regaining their former strength and courage, than Louis XV. was prevailed upon to sign two ordinances still more cruel than any which had preceded them. Besides declaring a sentence of death against all the Protestant pastors, and of perpetual imprisonment at the galleys against all who harboured them, the very place in which a pastor might happen to be arrested was pronounced liable to a fine of three thousand livres. To execute such barbarous enactments as these ordinances contained was of course impossible; but by issuing such edicts, the king and the court were plainly in-

timating their desire that the persecution of former days should be renewed. Children were accordingly forcibly abducted from their parents, and a thousand acts of merciless oppression were perpetrated upon the poor Huguenots. A fresh emigration was the result, and availing themselves of their vicinity to the sea, no fewer than six hundred families belonging to Normandy alone fled from the kingdom. Numbers were flogged, others were fined in enormous sums, some were imprisoned for life, and not a few sentenced to suffer death. In vain did the unhappy Huguenots appeal to Louis XV. in these calm, dignified, respectful words: "We cannot live without following our religion, and we are compelled, however unwillingly, to supplicate your majesty, with the most profound humility and respect, that you may please to allow us to leave the realm with our wives, our children, and our effects, to retire into foreign countries, where we may freely worship God in the form we believe to be indispensable, and on which depends our eternal happiness or misery." The king and his council refused to grant even this reasonable request, and only treated the suppliants with aggravated cruelty. Particularly after the peace of Aix-la-Chapelle in 1748, the meetings were again attacked; the intendant was ordered to rebaptize the children of the Reformed, and to proceed to a re-benediction of their marriages. "Some," says Antoine Court, as quoted by De Felice, "ten, twelve, and fourteen years old, absolutely refused to be led to the church, and it was necessary to drag them there by main force; some uttered piercing shrieks that went to the heart; others threw themselves like young lions upon those who tried to seize them; others, again, who had no other means of showing their despite, turned the ceremony into ridicule which they were forced to undergo: when they were covered with a white cloth, and the water was about to be sprinkled upon their heads, they exclaimed: 'Are they going to shave us?' The curate and the garrison of Lussan so greatly tortured the children of the village in dragging them to the church, where they shut them up under lock and key, that some of them told the curate they seemed to see the devil whenever they looked upon him, and others, still more desperate, spat in his face."

Notwithstanding the determined resistance of the Protestants, baptism was administered to the children by force. This roused the indignation of the Reformed, more especially in the mountains of Languedoc, and had not the zeal of the priests been checked by the government, it seemed to be almost certain that the war of the Camisards would be fought over again.

For a time the Protestants in Languedoc, as well as in other places, enjoyed comparative tranquillity, but on a sudden, in February 1754, the Marshal de Richelieu, who happened to be governor of Languedoc, and had hitherto exercised rule in a spirit of mildness, and even kindness, issued imperative or-

ders to arrest the new converts, to watch and disperse the meetings, to seize the preachers, and shoot them if they attempted to fly. This unexpected change in the policy of Richelieu excited both astonishment and alarm in the minds of the Protestants of the south of France. Some meetings were suspended, others were attacked by a rude and brutal soldiery, who hesitated not to perpetrate the most fearful enormities upon the assembled worshippers.

This sudden outburst of violence was followed in a short time by a period of toleration, during which the Reformed were permitted to hold consistories and synods, as well as meetings for religious worship, without dread of interruption or molestation. Two synods were assembled in the province of Lower Languedoc in 1760; one of them consisting of twenty pastors and fifty-four elders; the other of fifteen pastors and thirty-eight elders. The meetings for worship became more regular, and were held more openly; in some places under the eye of the magistrates. The gaols were gradually emptied of prisoners, whose only crime had been that they were present at a desert meeting, or had given shelter to a Protestant pastor. This improved state of matters, however, was disturbed by the capital execution at Toulouse of four persons in one case, and a venerable old man at another. Such cases as these occurring at a time when the rest of France was in the enjoyment of religious calm, awakened a strong feeling of shame and indignation in the bosoms of even the most bigoted Romanists. They were unwilling to be regarded as sympathizing even in the slightest degree with the judges and priests of Toulouse. On the contrary, they strove by their whole deportment towards the Protestants to show that their hearts revolted from all such acts of intolerance and barbarity.

Thus it was that from 1760 to 1787 each day lightened the burden of the long-oppressed Huguenots. No doubt, in that long interval, they were subjected to many petty vexations and annoyances. They were often compelled to pay heavy fines and suffer ruinous extortions. In cases which regarded them in courts of law, the sentences of the judges were ambiguous and contradictory. Still a partial toleration was felt to be an unspeakable blessing by men whose past history had been almost an unbroken series of calamities and trials of the heaviest kind. As the century rolled on, the spirit of the age in France became more decidedly tolerant. The school of Voltaire, the statesmen, and learned men of the time, argued strongly in favour of civil and religious liberty. Louis XVI. hesitated, but public opinion assumed a still higher tone. At length the strong feelings on the subject, which had now become almost universal, found expression in the assembly of the Notables held in 1787. The king could resist no longer, and, in November following, the Edict of Toleration received the royal signature. The privileges which this important document granted to Non-

Catholics were these: the right of living in France, and of exercising a profession or trade in the kingdom, without being disturbed on account of religion; the permission to marry legally before the officers of justice; the authority to record the births of their children before the local judge; and a regulation for the interment of those who could not be buried according to the Roman Catholic ritual.

Measured and incomplete though these concessions were, the edict which granted them was received by the whole body of the Protestants throughout France with feelings of joy and thanksgiving to God. All the churches now proceeded to reconstitute themselves on the ancient basis. The Constituent Assembly, in 1789, threw open to Protestants equally with Roman Catholics, all the offices of state, and another decree pronounced them eligible to every civil and military office without exception. The following year saw Rabaut Saint Etienne, the son of a long-prescribed Protestant pastor, nominated president of the Constituent Assembly. One decree after another passed in favour of religious liberty. The property formerly confiscated on account of religion, which was still in the possession of the State, was restored to the heirs of the lawful proprietors. All the rights of French citizens were restored to the descendants of the refugees, on the sole condition that they should return to France, and take the civic oath. To every man was guaranteed the exercise of the religious worship to which he was attached.

But the practice of a people is not always thoroughly consistent with the theory of their government. So it was with the French during the first Revolution. The liberties of the Protestants were firmly secured by law, but they were shamefully violated in fact. The Protestants were legally eligible to all civil and military appointments, but they were nevertheless systematically excluded from all municipal councils, and generally from all elective offices. The constitution of 1793 professed to guarantee to the whole French people the free exercise of their worship. But in a few short months the Convention substituted the Decade for the ancient division of the week, and attempted to compel all to work on the Sabbath, whatever might be their scruples on the point. All religious worship was now abolished, both Protestant and Roman Catholic. The churches were shut, and the pastors prohibited from discharging the duties of their office. Piety now confined itself to the family and the closet.

Such a state of things could not possibly continue long. Public opinion demanded the restoration of religious freedom, and, in 1795, it was decreed that "no one shall be prevented from exercising the worship he has chosen, provided he conforms to the laws; no one can be forced to contribute to the expenses of any creed; the Republic salaries none." Some of the Reformed churches now sought to reorganize themselves, but the process was difficult,

laborious, and slow. One of the first acts of Napoleon Buonaparte, on becoming first consul, was to sign a concordat with the legate of Pius VII.; but although the Pope had urged strongly the acknowledgment of the Roman Catholic religion as the religion of the State, the utmost his holiness could obtain was the insertion in the preamble of the concordat of these words, "The government of the Republic recognizes the Catholic, Apostolic, and Roman religion as the religion of the great majority of the French people." This was nothing more than the statement of a well-known and admitted fact. In all respects the Protestant pastors and the Romish clergy were on an equal footing, with the single exception of pecuniary support. The Romish bishops and priests were paid from the public treasury, but the Protestant pastors received no State pay whatever, and were in one sense separated from the State. Napoleon, however, did not relish the idea of Protestantism being totally independent of his authority. Hence arose the law of the year X. (1802) which, while it gave a State endowment to the Reformed church, took away from it every pretension to spiritual independence. The principal changes introduced by this law in the constitution of the church are thus detailed by Dr. Lorimer:

"No doctrine, nor alteration of doctrine, shall be published or taught, without being first authorised by the Government.

"The maintenance of ministers shall be provided for, wherever the property and oblations of the communities fall short.

"The articles for the liberty of foundations in the organic laws of the Catholic worship, shall be common to the Protestant Churches.

"There are to be two seminaries, one in the East of France for the instruction of ministers of the Confession of Augsburg, and the other at Geneva for the Reformed Churches. The professors are to be named by the First Consul, and no minister to be appointed without a certificate of his having studied in the seminary of his religion. The rules for the government of these seminaries to be also settled by the Government.

"The Reformed Churches of France shall have pastors, local consistories, and synods. There shall be a consistorial church for every 6,000 souls of the same communion. Five consistorial churches shall form the district of a synod.

"The number of the ministers or pastors in the same consistorial church cannot be increased without the authority of Government.

"The pastors cannot resign without stating their motives to Government, which shall approve or reject them.

"The title of election shall be presented to the First Consul for his approbation.

"All the pastors now in exercise are provisionally confirmed.

"Each synod shall be composed of a pastor and "

notable of each church. The synods shall superintend the celebration of worship and conduct of ecclesiastical affairs, and all their decisions shall be submitted for the approbation of Government. The synods cannot assemble until they have received the permission of Government, and no Synodal Assembly shall last more than six days."

During the fourteen years of the Consulate and the Empire, the Protestant church was weak and inefficient. The forms were preserved, but the life of religion was well nigh gone. In 1807 there were not more than two hundred pastors; there is more than double that number now. The French seminary founded by Antoine Court at Lausanne had been transferred to Geneva; but as it was found to be inadequate to the purpose of its formation, the Emperor, in 1808, created a Faculty of Protestant theology at Montauban. The restoration of the Bourbons to the throne of France took place in 1814, and although equal protection was, at that time, declared to be given to every form of worship, the people, particularly in the south, began to threaten the Reformed with new persecutions. But on the re-entry of Napoleon into Paris, the Protestants felt that they could now count upon the protection of the laws. This security, however, was of short duration. Under the government of Louis XVIII. they were assailed in the south by the populace with a savage ferocity which knew no bounds. The Duke d'Angoulême was despatched by the king to inquire into the state of the southern provinces. He found the places of worship at Nismes closed, and a part of the population compelled to flee for their lives, while others were in close concealment. After the lapse of six months, the Protestant worship was re-established at Nismes, on the 17th of December 1815. In the other departments of France, with a few exceptions, all was quiet, and neither the persons nor property of the Protestants were exposed to the least molestation. Under Charles X. the numbers who avowed their adherence to the Protestant faith steadily and sensibly increased. From 1817 to 1830, while the charter secured equal liberty to all creeds, the government of the Restoration was by no means strict in its adherence to this great and important principle. Attempts were made to concuss the Protestants into an acknowledgment of Popery, so far as to pay some outward act of homage or respect to her religious processions. The law of sacrilege allowed profanation of Protestant worship, without incurring the penalty of imprisonment, while the profanation of Romish worship was to be visited with the punishment of death. Charles X., as he advanced in years, gave himself up to the guidance of priests, and the consequence was, that the greatest partiality was shown to Romanists in the distribution of public offices. But if not enjoying royal favour, the Protestant Church of France was permitted to operate with unfettered activity in the great work of propagating Christian-

ity. To her is due the honour of having been instrumental in the formation at first, and in the maintenance ever since, of the *Bible Society of France*; the *Religious Tract Society*, and the *Society for the Encouragement of Primary Instruction*.

The Revolution of 1830, which called Louis Philippe to the dignity of King of the French, led the Protestants to expect that their position would be improved. The Chamber of Deputies, in revising the Charter, abrogated the sixth article upon the religion of the State, and readopted the terms of the concordat as to the Reformed Catholic religion being the religion of the majority of the French. But though the expectations of the Protestants were disappointed, their numbers steadily increased, so that in 1838 the Calvinist or Reformed church had eighty-nine consistories, and about four hundred and sixty ministers; while the Lutheran church had thirty-seven consistories, and nearly two hundred and sixty ministers. In the course of ten years more, during which the liberties of the Protestant churches were becoming gradually more circumscribed, and the influence of the Romish priesthood gathering strength, another revolution brought Louis Napoleon upon the scene. Now a very general hope was entertained that the cause of religious liberty in France would receive a mighty impulse. An assembly of the delegates of the Reformed churches was held in Paris in May 1848. The chief point which came under discussion was, the relation between the Church and the State, when the great majority declared themselves in favour of the alliance being preserved, without however compromising the independence of the church. It was resolved also to call a regular assembly to take into consideration the state and prospects of Protestantism. Being only a voluntary meeting, not recognized by the law, only from seventy to eighty members attended. It was proposed that a confession of faith should be drawn up, which might be acknowledged as the creed of the French Protestant churches. This proposal, however, gave rise to a very keen and stormy debate, the majority being of opinion that doctrinal points should not be taken up by the assembly; the variety of sentiment on such subjects which existed among French Protestants being in their view a sufficient reason for avoiding all discussion on matters of the kind. A minority of the members, small in number, but bearing a high character for piety and zeal, contended earnestly for a confession of faith, as being absolutely necessary to preserve the unity of the churches and their harmony in doctrine; but finding that the great majority of the meeting was opposed to their views, they protested and withdrew, resolved to form themselves into a separate body. The majority continued their sittings, and having revised the constitution of the French Protestant churches, they drew up a scheme of ecclesiastical organization which they laid before the Minister of Public Instruction, with a view to the recognition of the churches by

the State. The constitution which was embodied in the scheme, but which the government has never formally recognized, was the Presbyterian system of the early Protestant Church of France.

The minority who had left the assembly, along with a few congregations who were standing separate from the Protestant churches, formed themselves into a new Christian communion under the name of the Union of the Evangelical Churches in France. The first meeting of the synod of this body took place on the 20th August 1849, when a profession of faith was drawn up, and a form of church organization. Their synod is held not annually, but every alternate year. Since its original formation, this body has been slowly on the increase, and now numbers 26 churches, 22 ministers, and nearly 2,000 members.

For three years after the revolution in 1848, considerable doubt existed as to the precise relation between the Church and the State. In December 1851, however, when Louis Napoleon became Emperor of France, the proclamation of the constitution of the empire embodied in it a recognition of the concordat of 1801, as still regulating the relations in Church and State. This was a heavy disappointment to the Protestants, who were flattering themselves that under Napoleon III. their position would be greatly improved. The Romish church, however, maintains a complete ascendancy at this moment in France, not only in numbers, Protestants being only a small fractional part of the whole population, but in influence and power. The government nominally tolerates all forms of religious worship, but throughout the whole country, Protestants are subjected to numberless annoyances and restrictions, and petty persecutions at the hands of the local authorities. The latest accounts reckon the Protestants of France of all denominations at no more than 800,000, while the Roman Catholics number nearly 36,000,000.

FRANCIS (St.) D'ASSISI, a celebrated name in the Romish calendar, having been the originator of the well-known order of FRANCISCANS (which see). He was the son of a rich merchant at Assisi in Italy, where he was born in A. D. 1182. His early education was directed towards preparation for a mercantile life, but at the age of twenty-four he was brought under serious impressions while laid on a sick-bed. From the date of his recovery he seems to have been liable to frequent dreams and visions, which he regarded as loud calls from heaven to enter upon the life of a monk. Thus on one occasion he saw in vision a palace filled with weapons, each of them marked with the sign of the cross, and on asking to whom they belonged, he was answered, "To thee and thy soldiers." For a time Francis imagined that his vocation was to rebuild ruined churches, and accordingly he went from place to place collecting money for this purpose. But on one occasion while attending mass, the words of Christ to his disciples, Mat. x. 9, 10, "Provide neither gold, nor silver, nor

brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat;" were impressed deeply upon his mind, and imagining that he was called to obey literally this injunction of our Lord, he assumed the dress referred to, and in a state of literal poverty he wandered about preaching repentance. Thus he gathered round him a number of followers whom he resolved to associate in a religious brotherhood, professing in all its strictness and austerity, evangelical poverty. He repaired accordingly to Rome, and laid his rule before Pope Innocent III., from whom he is said to have received little or no encouragement to carry out his project. But a vision at night is said to have led his Holiness to sanction the plan and rule of Francis.

In A. D. 1210, Francis had only eleven followers, and in the following year they had so increased in number, that he sent a large company of them to travel all over Italy, preaching, and, as mendicant friars, begging their bread. The order rose into high reputation, and in A. D. 1215 Innocent III. declared his public approbation of the Franciscan society. The first general chapter of the order was held in the following year, and Cardinal Ugolino, afterwards Pope Gregory IX., became its patron.

Animated by an ardent missionary spirit, Francis D'Assisi joined an expedition against the Saracens in 1219, with no other view than to preach the gospel to the soldiers. At the siege of Damietta in Egypt, we find him acting as a missionary in the Christian army, and not contented with preaching repentance among those who professed his own faith, he resolved in the fervour of his zeal to go over to the Mohammedan army with the view of addressing them also. He was seized accordingly, and dragged as a prisoner before the Sultan of Egypt. The Moslem functionary, contrary to the expectations of Francis, received him with respect, invited him to preach for several successive days before himself and his officers, sending him back afterwards to the camp of the Franks with this parting request, "Pray for me, that God may enlighten me, and enable me to hold firmly to that religion which is most pleasing to him."

Francis founded three different spiritual orders. The first, which was called by the name of the MINOR BROTHERS or FRIARS MINORS, was confirmed by Pope Honorius III. The second was an order of nuns, called after the first superintendent, the order of St. Clara. The third, which was called the order of *Penitent Brothers*, was founded in A. D. 1221, and consisted of pious laymen, who would not, or could not, renounce the family life, and were permitted to live together in a kind of spiritual union, after one rule, and under one superior.

Shortly before the death of Francis, it is alleged that, after earnest prayer for conformity to Christ, there appeared wounds in his hands and feet and side, like those of our Saviour on the cross. These

stigmata of St. Francis, as they are called, were five in number, and bled continually, but at his death no wounds could be seen in his body. For two years after he resided at Assisi in a state of great weakness, and at last died on the 14th October A. D. 1226. He was buried at Rome, and his name was inserted in the catalogue of Romish saints.

FRANCIS (Sr.) DE PAULA, a celebrated Romish saint, born in Calabria, who founded the order of MINIMS (which see) in the fifteenth century. He was educated in a Franciscan convent at St. Mark, in his native province, and in a short time came to surpass all the other monks in strict observance of the rule of St. Francis. At fifteen years of age he took up his abode in a hole in a rock where he practised many austerities. It was in 1435 that he laid the foundations of his order, building several small cells and a chapel which he dedicated to St. Francis d'Assisi. As the number of his disciples increased, he erected a monastery and church at Paula. He erected another convent at Spezzano in 1453, a third at Crotona in 1460, and a fourth at Milazzo in Sicily. In connection with this last monastery, it is related of Francis, that when some mariners refused to convey him from Italy to Sicily on account of his poverty, the saint calmly spread his cloak upon the sea, and thus was carried safely over as on dry land. The new order set on foot by Francis, made rapid progress in Italy; and its founder having been invited by Louis XI. to visit France, he complied with the invitation, and succeeded in introducing his order into that country also. Soon after it was established in Spain under Ferdinand and Isabella, who built a monastery for the Minims at Malaga. The order was admitted into Germany under the Emperor Maximilian about the year 1497. Francis died in 1507 at the very advanced age of ninety-one, and he was canonized by Pope Leo X. in the year 1519.

FRANCIS (Sr.), FRATERNITY OF THE GIRDLE OF, a devotional society in the Church of Rome. The members dress in a sack of an ash colour; they tie this sack with a thick cord adorned with a large chaplet of wood; they wear an escutcheon on which are the arms of the order of St. Francis; in processions they walk barefooted, carrying in their hand a large wooden cross.

FRANCIS (Sr.), HERMITS OF. See MINIMS (ORDER OF).

FRANCISCANS, a celebrated order of mendicant monks which arose in the thirteenth century, deriving its name from St. Francis d'Assisi, its founder. It was formally approved by Honorius III. A. D. 1223; and had become very numerous when Francis died A. D. 1226. By way of displaying his humility, he called the members of his order *Fratriculi* or Little Brothers, which in Italian is expressed by *Fratricelli*, and in Latin by *Minores* or Minors. The rule which the Franciscans received from their originator was, to the effect that they were to live in common, observe chastity, and yield obedience both

to the Pope and to the superior of the order. An indispensable condition of admission into the order was, that all applicants must sell their whole possessions, of whatever kind, and give the proceeds to the poor; and it was also required that they should perform a year's novitiate, at the close of which they might be admitted on vowing that they would never quit the order on any account. The friars were bound to make use of the Roman Breviary, and the lay brothers to recite every day for their office seventy-six *paternosters*. Besides observing Lent, the members of the order were required to fast from All Saints' day to Christmas. They were forbidden to ride on horseback unless in cases of urgent necessity; and in travelling from place to place they were enjoined to eat whatever was set before them. They were forbidden in the strictest manner to receive money either directly or indirectly, and while they were to derive their subsistence from the labour of their own hands, they must receive as wages anything except money. They were imperatively required to possess nothing of their own, and should the proceeds of their labour be insufficient for their maintenance, they must go a-begging, and with the alms they collected they must help one another. Their habit was appointed to consist of a tunic, a hood, a cord for a girdle, and a pair of drawers.

The order of Franciscans were furnished with power to grant indulgences, and thus, though professed mendicants, they were in possession of ample means of support. This privilege rapidly gained for them a wide-spread popularity, rendering them powerful rivals to the bishops and priests, and also to the other monastic orders. The rule of St. Francis, as has been already mentioned, prescribed absolute poverty; but immediately after the death of their founder, many of the *Minors*, as they were called, departed from this rigorous enactment, and Gregory IX., A. D. 1231, relaxed the severity of the law. This step on the part of the Pope, however, gave rise to a keen controversy among the Franciscans, and appeal having again been made to Rome, Innocent IV., A. D. 1245, decided in favour of those who wished a relaxation of the rule, declaring that Franciscan monks might hold lands, houses, furniture, books, &c., and might use them freely; but that the right of property in all such cases belonged to St. Peter, and to the Church of Rome, without whose consent nothing should be sold, exchanged, or in any way transferred to others. This decision of the Pope excited no small discontent in the minds of the Cæsarians or Spirituals of the order, some of whom retired into the deserts to carry out their austere views, while others were banished for their refractory conduct.

An entire change, however, took place in the whole aspect of affairs as regarded the Franciscans, by the election of John of Parma to the office of general of the order, A. D. 1247. Being opposed to the relaxation of the rule of St. Francis, he recalled the exiles, and

enjoined a strict observance to the very letter of the law on which the order was founded. The result was, that in the course of two short years he was compelled to resign his office, and several who agreed with him in sentiment were cast into prison. The general who succeeded was the celebrated Father Bonaventura, who wished, in order to prevent a division of the contending parties, to occupy neutral ground. The controversy, however, continued to be carried on with keenness on both sides, and A. D. 1257, Alexander IV., being invited to decide between them, ratified the interpretation of the rule of St. Francis given by Innocent IV. But at an assembly of the order held A. D. 1260, the interpretation of Innocent was abrogated, so far at least as it differed from the interpretation previously given by Gregory IX.

Besides the controversy which raged among the Franciscans in regard to the true meaning of their rule, the order was distracted by a dispute which arose as to the prophecies of Joachim, an abbot of Flora in Calabria, who was looked upon by the Italian populace generally as an inspired man, whose predictions of the future were to be viewed as equal in authority with those of the ancient prophets. This favourite seer, whose prophecies were contained in a work called 'The Everlasting Gospel,' and by the vulgar, 'The Book of Joachim,' foretold, among other things, the destruction of the Romish church, as being corrupt and offensive to God. He taught that two dispensations had already passed, those of the Father and of the Son, and that a third, still more perfect than the other two, was at hand, namely, the dispensation of the Holy Spirit. The stricter party of the Franciscans, or the Spirituals, as they were called, maintained that Joachim was a true prophet, and indeed that he was that angel whom John in the Revelation saw flying through the heavens.

In the midst of these bitter contentions another work appeared bearing to be 'An Introduction to the Everlasting Gospel,' and which contained the bold statements, that St. Francis was the angel mentioned in the Revelation; that the Gospel of Christ would be abrogated in the year 1260, and that this new Everlasting Gospel of Joachim would take its place; and, finally, that this change would be brought about by itinerant barefooted friars. This book, which is said to have been the production of a Spiritual Franciscan, named Gerhard, was published at Paris A. D. 1254, but instead of exalting the Franciscans, as was its obvious design, it only roused the popular indignation all the more against them, so that Alexander IV., A. D. 1255, was compelled to forbid its circulation; and by authority of the university of Paris it was publicly burned.

Under the prudent management of Bonaventura, the Franciscan order maintained comparative tranquillity during his life, but, after his death, the dissensions, which had formerly been carried on in

reference to the rule of their founder, broke out with as great violence as ever. One party earnestly desired the rule to be abrogated as being beyond the power of human nature fully to practise; the other party were equally desirous that the primitive strictness should be observed. In conformity with the wishes and opinions of the latter, Pope Nicolaus III. published, in A. D. 1279, the famous constitution which confirmed the rule of St. Francis in all its original austerity and strictness. In this document the monks were required to renounce, or, as the papal decree termed it, expropriate all right of property or ownership, and they were allowed merely the use of things necessary, not of their property, which belonged, as Innocent IV. had decided, to the Church of Rome. The constitution thus given by Nicolaus failed to satisfy the Spiritual party of the Franciscans, particularly those in the province of Narbonne in France, who were headed by Peter John Oliva, a man held in great repute for sanctity and learning. Under the guidance of this individual, whom they regarded as a prophet, the Spirituals assailed the more lax monks of the order. The contention was carried on with great vehemence on both sides; but at length a general was appointed over the order who allowed the ancient discipline to become prostrate, and even the appearance of poverty to become extinct. In Italy and France, as well as in other countries, the Spirituals continued to protest loudly against the prevailing laxity of opinion and practice among the members, until at length, under Boniface VIII., they seceded from the rest, openly condemning the interpretation which Nicolaus III. had given of their rule. In 1294, some of the Italian Spirituals were allowed by Coelestine V. to form a new and separate community, professing to strip themselves of all possessions and all property, according to the original arrangement of St. Francis. This distinct society, however, was suppressed by Boniface VIII.; but various associations continued to exist in Italy in spite of the Pope, and from that country they spread over the greatest part of Europe, contending earnestly against the corruptions of the Church of Rome, down even to the time of the Reformation. (See FRATRICELLI.) The Franciscans, as well as their rivals the Dominicans, probably from the very fact of their being Mendicant monks, acquired great reputation and vast influence in every country where they were found; and, accordingly, they were objects of the utmost jealousy, and even hatred, among all ranks of the clergy, as well as in the universities. The great privileges which they enjoyed above the other orders of monks, gave them such power that they were able to undermine the ancient discipline of the church, and to take into their own hands the management of all religious concerns. Such was the extent of their popularity, that they were the favourite preachers and chosen confessors of the people in every European country which had embraced the Christian faith.

“But the greater the influence,” as Neander remarks, “exercised by the mendicant friars, as preachers and confessors, and as persons who mixed familiarly with all classes, upon the people—so much the more pernicious would it prove when it came to be abused by ignorant and badly-disposed men; and of such there would be no want as the branches of these orders extended and multiplied. The causes that had introduced corruption amongst the other monkish societies, as soon as they attained to eminence, were not inactive in the case of these; and soon, many evils began to intermingle with the benefits which flowed from them. As they enjoyed the special favour of the popes, and, through their respective generals in Rome, stood in close relations with the popes—they allowed themselves to be employed by the latter as instruments for exacting money, and for other bad purposes.”

The Franciscans came into England in the reign of King Henry III., while their founder was still alive. The first establishment of the order was at Canterbury. In the affair of the divorce which Henry VIII. sought, he was violently opposed by the Franciscan monks, and accordingly this order was the first which was banished from the kingdom at the time of the Reformation, and above two hundred of them were thrown into prison, and others cruelly treated. See MENDICANT ORDERS. For an account of the contests which so long raged between the Dominicans and Franciscans, see DOMINICANS.

FRATERCULI. See FRATRICELLI.

FRATERNITIES, societies established in Roman Catholic countries for the improvement of devotion. They are of different kinds. Some take their names from instruments of prayer, as for example, the Fraternity of the Rosary, and that of the Scapulary. The Girdle of St. Francis forms a third society of this kind, and the Girdle of St. Austin a fourth. Italy, Spain, and Portugal are the countries where these Fraternities abound, but some of them are found also in Britain. Some of them are called ARCH-FRATERNITIES (which see), as giving law to the rest.

FRATRICELLI, a class of Franciscan monks who professed to observe the rule of St. Francis more strictly than the rest of the order, and therefore possessed no property either individually or collectively, but derived their whole subsistence from begging. The Fratricelli have sometimes been confounded with the Spiritual party among the Franciscans, but although somewhat resembling them, they were far from being identical; the Spirituals never having separated from the great community of the Franciscans, while the Fratricelli had so completely disjoined themselves from the order, that they assumed to themselves a distinct head or leader, and regarded Pope Celestine V. as their legal founder, denying Boniface and all the occupants of the Holy See who opposed them to be true pontiffs. The Fratricelli wore mean and tattered garments, and

wandered about from place to place, declaiming against the corruptions of the Church of Rome and the vices of the clergy, and predicting a time of reformation as at hand. The Franciscans have never been willing to admit that the Fratricelli were at all connected with the disciples of St. Francis, while they cannot deny that they professed and practised the rule of St. Francis. They agreed in opinion with the BIZOCHI (which see), and BEGUINES or BEGHARDS (which see), while they differed from them in being real monks. St. Francis himself during his life called his disciples by the name of *Fratricelli* or Little Brothers; and although the word was sometimes used in the thirteenth century as a term of reproach among the Italians, applied to those who assumed the appearance of monks, while they did not belong to any of the monastic orders, yet as applied to the stricter Franciscans it was coveted as a term of honour by those who chose a life of the severest poverty.

FRATRES ALBATI. See ALBATI.

FREE CHRISTIAN BRETHERN. In the published Report of the Census for 1851, one congregation is returned as existing in Scotland under this name.

FREE CHURCH OF SCOTLAND. See SCOTLAND (FREE CHURCH OF).

FREE CHURCH OF SCOTLAND (GENERAL ASSEMBLY OF). See ASSEMBLY (GENERAL), OF FREE CHURCH OF SCOTLAND.

FREETHINKERS, a name which was often assumed by DEISTS (which see) of the last century, and is not unfrequently adopted by *Infidels* of the present day, to express their boasted freedom from religious prejudices, and from connection with any religious system. In the Report of the Census of 1851, two congregations in England return themselves as Freethinkers.

FREETHINKING CHRISTIANS, a sect which arose in London in the year 1796, professing to be a Christian church founded on the principles of free inquiry. The originators of this body separated from a congregation of Trinitarian Universalists with which they had been connected. The new sect rejected the doctrine of the Trinity, that of the atonement, and indeed all the peculiar doctrines of Christianity. Then they took another step on the road towards infidelity, by dispensing with the sacraments, and denying the immateriality of the soul. At length they declared their disbelief of the inspiration of the Scriptures, and ended with the abolition of all the forms of public worship, their meetings, which for convenience sake are still held on the Sabbath, resembling rather a debating society than a Christian church. They continue to assemble regularly on the Sabbath, and to discuss religious points, intermingling them with debates on social questions. This infidel body has for several years past been decidedly on the increase both in England and Scotland.

FREE-WILLERS. See **ARMINIANS.**

FRENCH PROPHETS. See **CAMISARDS.**

FREY, the tutelar deity of the ancient Swedes, who, according to the Edda, presided over the seasons of the year, and bestowed peace, fertility, and riches. The Scandinavian festival of Jul was celebrated in honour of Frey or the Sun, in order to obtain a propitious year and fruitful seasons. In the great temple of Upsal, Frey stood at the left hand of Thor, and was represented of both sexes, and with various other attributes which characterized productivity. On the festival in honour of this god, sacrifices, feasting, nocturnal assemblies, and all the demonstrations of the most intense joy prevailed. Frey is declared in the Edda to be one of the most celebrated of the gods.

FREYJA, the sister of **FREY** (which see), and goddess of love among the ancient Scandinavians. She was invoked to obtain happy marriages, and easy childbirths. She dispensed pleasures, enjoyments, and delights of all kinds. The Edda styles her the most favourable of the goddesses; but she went to war as well as Odin, and divided with him the souls of the slain. She is generally thought to have been the same with the *Aphrodite* of the Greeks, and *Venus* of the Romans, since the sixth day of the week, which was consecrated to her under the name of Friday or Freyja's day, was called in Latin *Dies Veneris*, or the day of Venus. Freyja is mentioned in the Edda as the most propitious of the goddesses; her abode in heaven is called *Fólkvang*, the folk's mead or dwelling. In the field of battle she asserts her claim to one half of the slain, the other half belonging to Odin. "Her mansion," says the Edda, "called *Sessrúmnir*, is large and magnificent; thence she sallies forth in a car drawn by two cats. She lends a very favourable ear to those who sue to her for assistance. It is from her name that women of birth and fortune are called in our language *Freyjor*. She is very fond of love ditties, and all lovers would do well to invoke her. She is wedded to a person called *Odur*, and their daughter, named *Hnossa*, is so very handsome that whatever is beautiful and precious is called by her name (*hnosir*). But *Odur* left his wife in order to travel into very remote countries. Since that time Freyja continually weeps, and her tears are drops of pure gold. She has a great variety of names, for having gone over many countries in search of her husband, each people gave her a different name. She is thus called *Mardöil*, *Horn*, *Gefn*, and *Syr*, and also *Vanaðis*. She possesses the necklace *Brising*." The learned Icelander, *Finn Magnusen*, regards *Frey* and *Freyja* as the personifications of the sun and moon.

FRIARS. See **MONACHISM.**

FRIARS MINORS. See **FRANCISCANS.**

FRIDAY, the day set apart by the Mohammedans as their weekly Sabbath, which like the Jews they commence at sunset on the previous evening. Various reasons have been assigned for the selection

of this day, some accounting for it by alleging that on a Friday Mohammed entered into Medina, others stating it to be in commemoration of the creation of man. The most probable reason however is, that the ancient Arabians held their solemn assemblies on that day, and Mohammed, in introducing his new religion, made no change in this particular. But whatever may have been the ground of its original appointment, it is regarded by the Mohammedans as the chief and most excellent of all days, and they imagine that the last general judgment will happen on this day. The public services, which occupy only a portion of the day, the rest being devoted to business and recreation, commence at noon, and besides the usual prayers, there are additional ceremonies performed, including the reading or reciting of parts of the Koran from the reading-desk, and the delivery of sermons from the pulpit by the Imáms. These religious services are performed with the utmost gravity and decorum. Both in the Greek and Latin churches Friday has always been regarded as a litany or humiliation day, in memory of the crucifixion of Christ which took place on this day. In the early Christian church, divine worship was celebrated on Wednesdays and Fridays, which received the name of stationary days, because they continued their assemblies on these days to a great length, till three o'clock in the afternoon. For this reason they were also called half-fasts, in opposition to the Lent fast which lasted till evening. Tertullian, Clemens, Alexandrinus, and Origen, refer to the custom of observing Wednesdays and Fridays as fast-days; and Tertullian says that on these days they always celebrated the communion.

FRIENDS (SOCIETY OF), a denomination of professing Christians, commonly called Quakers, which arose in England about the middle of the seventeenth century. Its founder was George Fox, the son of a weaver, at Drayton in Leicestershire, who in 1646 began to promulgate his peculiar sentiments, which seemed to constitute the last and probably the extremest of those protests which the Reformation lodged against the ritualistic religion of the Church of Rome. When Luther protested against the errors of Rome, Christianity had been reduced to a system of empty and unmeaning forms; the life of religion had almost totally disappeared, and a dead ritualism now occupied its place. In these circumstances the light of the Reformation began to dawn, and the first feeble forth-puttings of life to manifest themselves. With Luther, Melancthon, Zuingle, Calvin, the light became gradually clearer, and the life stronger and more palpable. At length a living church stood forth amid the darkness which enshrouded the professing Christian church, and asserted its position as the true Reformed church of Christ. In the struggle which then took place between light and darkness, between life and death, it is not at all surprising that some ardent minds should have rushed into extreme opinions. Of these George Fox must be

regarded as the representative of a large and respectable body. Early impressed with the importance of true spiritual religion, and the utter inefficiency of the mere forms of worship to give life and energy to the soul, he spent much time in retirement, reading, and meditating upon the Scriptures, and earnestly praying for the revelation of inward light by the communication of the Holy Spirit. He speaks of himself as "knowing pureness and righteousness at eleven years of age." The Reformation in his view had done much towards introducing a more spiritual worship, but even after all that had been accomplished, he conceived that too much reliance was even yet placed on outward forms and on the agency of human means, to the neglect of the Holy Spirit of God, the necessity and importance of whose agency in the enlightenment, conversion, and sanctification of the soul, he was disposed to estimate far more highly than all subordinate agency whatever. Impressed deeply with the strong views which he had begun to entertain on this subject, George Fox felt it to be his duty to make known his principles throughout England. He accordingly set out on a preaching tour throughout different counties, traveling generally on foot, and everywhere declining to receive compensation for his labours. His preaching was eminently successful in persuading many to adopt his peculiar opinions, and in the course of a few years he gathered around him a large body, who conscientiously avowed their firm belief in the doctrines which he taught.

At the period when Fox commenced his ministry, the minds of the English people were much disturbed by the civil war which raged throughout the country, and their opinions were quite unsettled both as to political and religious matters. In such a state of the public mind any new theory, whether it regarded the church or the State, required only to be propounded to meet with ready acceptance from not a few. Hence, wherever George Fox promulgated his opinions, novel and extravagant though they might appear to some, he found crowds of admiring auditors, and a considerable body of ardent believers. All worship, he taught, which is acceptable to God must be conducted in spirit and in truth, and therefore all ritual religious services are unnecessary. On several occasions, we find him accordingly carrying his principles so far as to go into places of public worship and address the congregation during the time of service. This liberty seems to have been exercised to a greater extent than according to our modern notions was consistent with either prudence or propriety. But how often do we find cases in the history of every body of Christians in which zeal outruns discretion.

The ardour and enthusiasm which characterized some of the adherents of the new sect, exposed them to much misrepresentation and reproach. Cases of indiscretion are recorded which no doubt were exceptional and rare. To give some colour to the sever-

ities practised against them, pretexts were drawn from supposed violations of the regulations of civil policy: "A Christian exhortation to an assembly after the priest had done and the worship was over, was denominated interrupting public worship, and disturbing the priest in his office; an honest testimony against wickedness in the streets or market-place, was styled a breach of the peace; and their appearing before the magistrates covered, a contempt of authority; hence proceeded fines, imprisonments, and spoiling of goods. Nay, so hot were some of the magistrates for persecution, even in Cromwell's time, that by an unparalleled and most unjust misconstruction of the law against vagrants, they tortured with cruel whippings, and exposed in the stocks, the bodies of both men and women of good estate and reputation, merely because they went under the denomination of Quakers."

Several obsolete statutes were brought to bear most heavily upon Friends, though originally enacted with a view of reaching the Papists, who refused to conform to the established religion. Among these was an act passed in the 23d year of Henry VIII.'s reign, against subtracting or withholding tithes; obliging justices to commit obstinate defendants to prison, until they should find sufficient security for their compliance. Laws were made in Elizabeth's reign for enforcing a uniformity of worship, authorizing the levy of a fine of one shilling per week for the use of the poor, from such as did not resort to some church of the established religion, every Sabbath or holiday; and also another establishing a forfeiture of twenty pounds per month for the like default. A third law empowered the officers to seize all the goods, or a third part of the lands, of every such offender for the fine of twenty pounds. And, as if these were not sufficiently severe, another was enacted in the 35th year of Queen Elizabeth, obliging offenders in the like case to abjure the realm, on pain of death. No sect, indeed, suffered more severely than Friends from the disgraceful and intolerant acts against Protestant Dissenters, which were passed, from time to time, during the long period which elapsed, from the reign of Elizabeth to that of William and Mary, when the Toleration Act of 1688 secured religious liberty to all nonconformists. Friends, however, were still subject to prosecutions for tithes, and for refusing to swear; but, in 1695, a bill was carried in Parliament allowing the solemn affirmation of a Friend instead of an oath.

It is impossible to deny that, in the early history of this sect, individuals were sometimes found who mistook the promptings of their own minds for the impulses of the Holy Spirit, exposing the community to which they belonged to unmerited odium, but it is equally undeniable, that many of the followers of George Fox were earnest and devout men, who "felt," to use the language of one of their number, "that they needed to know more the power of Christ Jesus in their own hearts, making them new creatures, bruise-

ing Satan, and putting him under their feet, and re-awakening their souls up into the divine image, which was lost in Adam's fall, and sanctifying them wholly in body, soul, and spirit, through the inward operations of the Holy Ghost and fire." By the preaching of George Fox, such men were led to see that they had been resting contented with a mere historical belief of the doctrines of the gospel, without seeking to experience the living power of the truth in their hearts by the effectual inworking of the Holy Spirit. The rapid spread of the doctrines of the Friends was surprising, and although attempts were made to represent them to Cromwell as dangerous, and even seditious persons, the Protector was too sagacious and far-sighted to be prevailed upon to treat with intolerance a sect which, whatever might be thought of their theoretical opinions, were among the best friends and promoters of peace and good order in the country.

The infant society was soon joined by persons belonging even to the most noble families, as well as by several ministers of the gospel. In the course of a few years meetings were formed in all parts of the United Kingdom, and although exposed to severe persecution, the body continued to increase in numbers, and some zealous members of the Society travelled to foreign countries, believing themselves to be divinely called to propagate the truth of God. Some passed over to the Continent, preaching and establishing meetings in Holland and other countries; while others found their way into Asia, and even among the barbarous tribes of Africa. About the same period, some members of the Society of Friends arrived in America, and so rapid has been the progress of the sect in the United States, that at this day, by far the largest body of the Friends is to be found in that country.

In the reign of Charles II. both the doctrine and discipline of the Friends began to assume a more definite and fixed character; a result, for which they were chiefly indebted to the wisdom of their founder. Fox commenced at an early period to establish meetings for discipline, and the first objects to which the attention of these meetings was directed, were the care of the poor and destitute; the manner of accomplishing marriages; the registry of births and deaths; the education and apprenticing of children; the granting of suitable certificates of unity and approbation to ministers who travelled abroad; and the preservation of an account of the sufferings to which the Friends were subjected in maintaining their religious principles.

It must be quite obvious, even to the most superficial thinker, that the peculiar doctrinal views of the Friends cannot fail to affect materially the whole practical arrangements of the body. Thus the all-importance attached to the teaching of the Holy Spirit leads them to reject a ministry specially trained for the office, and to regard every one, whether male or female, on whom

the gift has been conferred by the Holy Spirit, from above, as having a call from heaven to preach the gospel. Accordingly, there is no paid ministry in the Society of Friends; and any brother or sister, who feels a conscious impulse from the Spirit to address the brethren, is allowed to do so. It not unfrequently happens, accordingly, that meetings are held for public worship, in which the whole time is occupied in secret meditation and prayer, without a single word being uttered by any one in the assembly. The practice of silent worship is thus defended by Elisha Bates: "When some formerly were urging our Lord to go to the feast of tabernacles, he said unto them: 'My time is not yet come: but your time is always ready,' John vii. 6. And his disciples can often adopt a similar language, feeling their utter incapacity, of themselves, for any good word or work; and that they know not what to pray for as they ought, without the helping influence of the Spirit of Truth: and therefore, they cannot presume to set about this solemn engagement, without the necessary qualification. For if 'no man can call Jesus Lord, but by the Holy Ghost,' how can any act of devotion be performed without this influence? Neither prayer, praise nor thanksgiving, can be acceptable, unless it arise from a sensible feeling in our hearts; which is produced only by the operation of grace there. This brings us into a sense of our own condition, and gives access to the Father of Mercies. Worship performed without these qualifications, must be *will-worship*, and as unacceptable as those outward pretences of the Jews, while their hearts were far from God.

"We, therefore, believe it right, when we assemble for the purpose of Divine worship, to sit down in reverent silence; endeavouring to abstract our minds from all things but the one great object of adoration: and in this humble, waiting state of mind, to remain in silence, unless we should be favoured with the qualification and command for vocal language, in preaching, prayer, or praise.

"God is a Spirit, and can be approached only by spirit. Hence vocal sound is not necessary to convey to him the desires, which his own Divine influence has raised in our hearts. Language is only necessary to convey sentiments from man to man. Our Father, who seeth in secret, and who knows what we need before we ask him, and who enables us, by the help of his own Divine influence, to make intercession according to his will—sees, hears, and knows what thus passes in the secret of the heart, without the intervention of words.

"When a number of individuals thus sit down, in solemn silence, waiting upon God—their minds being abstracted from all inferior objects, and their spirits engaged in exercise for the arising of the Word of Life, a spiritual communion is felt, and they are mutually helpful to each other. The heavenly virtue and solemnity is felt to flow as from vessel to vessel. For when a meeting is thus ga-

thered in the name and power of Christ, he is often pleased to appear among them in great glory, revealed to that perception and quickened understanding, which is the effect of his own Divine work in their hearts. All this may be effected, though there may not have been a word spoken in the meeting.

"There is, in silent worship, something so beautiful, so sublime, so consistent with the relation in which we stand to God, that it appears strange there should exist a single doubt of its propriety."

In the view of the Friends, outward ceremonies are not only useless, in a strictly spiritual religion, but they are absolutely injurious, withdrawing the mind from that pure abstracted communion with God which forms the very essence of acceptable devotion. Hence they reject baptism in the outward dispensation of it, admitting only the baptism of the Holy Ghost. They reject also the outward observance of the Lord's Supper, believing that its true object is accomplished by the inward communion of the soul with God. On the same ground, namely, that religion is purely spiritual in its character, they reckon it proper to avoid the observance of all fasts or festivals of a sacred kind, all outward adorning of churches, and the use of music in worship, whether of a vocal or instrumental character.

From the constancy with which they dwell on the necessity of the illumination of the Spirit, and their depreciation of the outward means of grace, the Friends have sometimes been charged with a want of sufficient reverence for the written Word of God. This, however, they uniformly deny, alleging that they hold the Bible in such veneration, that they obey its precepts to the very letter. Thus, in regard to swearing, they literally "swear not at all," even in a court of justice. "Thou shalt not kill," they strictly and literally obey by refusing to become soldiers, or to draw the sword even in self-defence; regarding war as opposed to the whole spirit of the gospel. In obedience to the command of Christ, which they interpret literally, they "call no man Master," and as Jesus said to his disciples, "Be ye not called Rabbi," they refuse to give or to take titles of honour and respect of every kind, addressing every one, man and woman, by their plain Christian name, or by the simple expression, "Friend;" and they always use the singular pronoun, "thou" and "thee," instead of the customary plural "you." They remain covered in the presence of the sovereign, in courts of law and in the church. Their dress is simple, their mode of living temperate, their whole deportment grave and sedate. They discountenance all frivolous amusements, or the reading of trifling productions. As they refuse remuneration for preaching the gospel among themselves, they decline to contribute for the support of the ministers of other denominations. Hence they refuse to pay tithes or church-rates, preferring to allow their goods to be seized and sold by the public authorities for the payment of the tax. As the natural consequence of

their opinions, they are strongly opposed to the endowment of any religious denomination by the State.

The Friends look upon the Sabbath as a day specially set apart for religious duties, and inculcate its observance both by public and private worship; and while they regard every day as alike holy, they gladly avail themselves of the opportunity of setting apart one day in seven, in common with other Christians, for the public worship of God. The Pagan names which custom has imposed upon days and months, are rejected by the Friends, who substitute "first day" for Sunday, "second day" for Monday; and in the same way they use "first month" for January, "second month" for February, and so forth.

To administer discipline and arrange the affairs of the Society, the Friends have monthly, quarterly, and yearly meetings. The females have a similar series of meetings, not however to exercise discipline, but simply for mutual edification. Every child of a member is, in virtue of his descent, entitled to all the privileges of the Society. Marriage is regarded as a Divine ordinance, but they view the interference of a priest in the matter as uncalled for, holding a human priesthood to be abrogated under the gospel. The monthly meetings consist of all the congregations within a limited circuit, and the objects for which they assemble are various, chiefly having a reference to the admission of new members, the granting of certificates to those who are changing their place of residence, the exercise of discipline, and the election of elders to watch over the ministry. Attention is also paid at these meetings to the making provision for poor members, and securing education for their children. Quarterly meetings are composed of several monthly meetings, from which they receive regular reports of their proceedings, while it is also their duty to hear appeals from their decisions. The yearly meetings, again, are composed of the quarterly meetings, or representatives from them. These are the final courts of appeal, and they have the general superintendence of the whole Society in a particular country. Connected with the yearly meeting there is a meeting for sufferings, composed of ministers, elders, and members chosen by the quarterly meetings. The original design of this assembly was to make application to government in behalf of those members of the Society who were exposed to suffering and persecution in the early history of the body. Its object, however, is now completely changed, and it forms a standing committee appointed to watch over the whole concerns of the Society when the yearly meeting is not assembled. There are frequent meetings, also, of preachers and elders for mutual consultation and advice. The Friends are not allowed to carry their disputes into the regular courts of law, but are bound by the laws of the Society to submit the matter to the arbitration of two or more of their fellow-members.

From the rise of the Society of Friends till the

Revolution in 1688 they were exposed to the most severe and harassing persecutions, ostensibly because they refused to take oaths, or to pay tithes, but in reality because of their nonconformist principles. Since the Revolution they have enjoyed the benefits of the Toleration Act. By enactments passed in the reign of William IV., their affirmations are accepted in courts of law instead of oaths, and by the abrogation of the Test Acts they have been rendered eligible to public offices. It would appear that since 1800, the Friends have been diminishing rather than increasing in numbers, a state of matters which they themselves account for by the constant emigration of members to America, where the Friends exist in large numbers. In 1800, the number of their meeting-houses in England amounted to 413, while the census in 1851 reports only 371, corresponding probably to not more than 20,000 members. In Scotland only six meeting-houses are reported, so that in all likelihood there are not more than 1,000 persons belonging to the Society of Friends in the northern parts of the island. Nearly twenty years ago a small secession from the body took place in Manchester, which did not exceed the number of 200 members, who assumed to themselves the name of Evangelical Friends. This body was but short-lived, the place of worship which they built for themselves having, in the course of a few years, been disposed of to another Christian body, and the congregation scattered.

The controversy which agitated the Society for some time, and led to a partial secession, is usually known by the name of the Beacon controversy, and involved the three points of Immediate Revelation, Perceptible Guidance, and Universal Saving Light. The seceding body argued, that the doctrine of the Society of Friends, in regard to Immediate Revelation, as being attested by consciousness alone, was a virtual denial of the Inspired Word of God, as being the only test of truth. In a certain sense, undoubtedly, as Dr. Wardlaw very clearly shows, in his 'Friendly Letters to the Society of Friends,' it is admitted by Christians generally, that the Holy Spirit imparts spiritual discernment to the soul, and this spiritual discernment may, in a modified sense, be called the revealing of Christ to the mind. But the grand difference between the general doctrine and that of the Friends is, that, in the belief of the former, the Holy Spirit teaches no more than what is contained in the Bible, but in the belief of the latter, the Spirit unfolds to the understanding of believers, the great principles contained in the Holy Scriptures, applying them to the various exigencies and duties of life. This view the Seceders regard as trenching on the authority of the inspired word. Such a doctrine, say they, excludes the Holy Scriptures from the place which Protestant Christians uniformly assign to them, that of being the sole standard and rule of faith and obedience. And, indeed, this consequence

would seem naturally to follow, did the Friends not plainly assert their belief, that "the Scriptures form the only fit outward judge of controversies among Christians, and that whatever doctrine is contrary to their testimony, may, therefore, be justly regarded as false." The Society of Friends refuse to give the Scriptures the title of the Word of God, reserving that title for Jesus Christ personally, and the Holy Spirit, by which he operates on the soul of the believer. They maintain, however, that the Holy Scriptures were given by inspiration of God, and that they are to be "reverently received, diligently read, and their commands faithfully obeyed." Besides, it is true of the Friends that no body of Christians lend a more efficient support to Bible Societies, or show greater zeal in diffusing the Scriptures all around them.

The doctrine of *Perceptible Guidance* is another of those peculiar tenets maintained by the Friends, which has been keenly disputed by the seceding party among them. To understand the precise meaning of this expression, we may simply quote the statement of William Penn on the subject. "When neither man," says he, "nor Scriptures are near us, yet there continually attends us that Spirit of truth, that immediately informs us of our thoughts, words, and deeds, and gives us true directions what to do, and what to leave undone. Is not this the rule of life? If ye are led by the Spirit of God, then are ye sons of God." Now, it is an undoubted truth, that every Christian depends upon the influence of the Spirit of God for grace to discharge the duties and endure the trials of life. The only point in dispute between the Friends and other Christian denominations is, whether the grace by which the Christian is guided be perceptible or not, and if perceptible, whether it is capable of being distinguished in our consciousness from the unassisted operation of our own thoughts. Even the Friends themselves, if we may take Mr. Gurney as representing the sentiments of his fellow-members, acknowledge that there is no infallible means of distinguishing between the true guide and the false guide. If so, then how are we to know that the impulses which we attribute to the Holy Spirit are not the dictates of our own imagination. We are compelled to seek a test external to ourselves, by which to try the two competing guides within the soul, and that test is no other than the Holy Scriptures of truth. But it is due to the Friends to state, that while they hold the doctrine of immediate spiritual guidance, they fully recognize the divine authority of the Holy Scriptures. Bible classes are in some places held in which the young are carefully instructed in the doctrines and precepts of the Bible, the teachers being members of the Society of Friends.

The last point which gave rise to the controversy between the seceding party and the general Society of Friends was the Universality of Saving

Light or Grace, or in other words, the Arminian doctrine that Jesus Christ by his finished work upon the cross hath brought all men into a salvable state, so that, to use the words of Dr. Adam Clarke, "every human soul may be saved, if it be not his own fault." The doctrine held by the Friends on this subject is, that "independently of any outward information whatever, every individual human creature may in himself come to the virtual knowledge of the Saviour." In some of the earlier writings of Friends, a few unguarded expressions occur, such as "Saving Light," and "the Christ within," which are seldom if ever to be found in the writings of Friends at the present day. These, however, have doubtless given rise to much misunderstanding on the part of those who are not intimately acquainted with the doctrines of the body. And this circumstance alone may account for the controversy on the three peculiar doctrines, the maintenance of which by the Friends gave rise some years ago to an extensive schism in the body. No change, however, has taken place in either the doctrines or discipline of the Society itself, but on the contrary, in the Minute of the London yearly meeting in 1848, they plainly avow their determination to "uphold their ancient standard of faith and practice in all its fulness, spirituality, and simplicity."

FRIENDS (SOCIETY OF) IN AMERICA. The origin of this sect in America is due to the violent persecutions which the Friends were called upon to endure in England in the early period of their history. About ten years after George Fox had first promulgated his peculiar opinions, so large a band of followers had gathered round him, that both Church and State began to dread the new sect which had arisen, and was daily growing in numbers and in influence. They were Nonconformists of a peculiar kind, more stern and unyielding than any that had yet appeared. They refused to pay tithes, believing that their doing so would be on their part a virtual recognition of an unchristian system. No wonder that in the intolerant reign of the Second Charles, these earnest men should call down upon them the vengeance of Laud and the Star Chamber. In the face of the most cruel persecution, the followers of Fox were steady and persevering in their proclamation of what they believed to be the truth of God. The result was, that thousands were imprisoned and their goods confiscated, while some, wearied and worn out with grinding oppression, sought a home on a foreign shore. Of these, two female Friends, Mary Fisher and Ann Austin, sailed for America. They reached the port of Boston in July 1656, and their arrival roused the inhabitants of the town to such fury that the poor unoffending women were not suffered to land, but compelled to return in the same ship to England. The most stringent enactments were passed against the introduction of Friends into the colony. All however was ineffectual, numbers found their way into the town of Boston, and their principles were embraced by a considerable number of the

people. The spirit of persecution now burst forth in America with even greater virulence than in England. The peaceable Friends were treated with the most inhuman cruelty, and several of them were put to death on the gallows. The New England Puritans exhibited a savage cruelty towards the persecuted strangers who had landed on their shores, such as it is impossible to read without feelings of horror. Some had their ears cut off, others their tongues bored through with a hot iron, others were stripped naked and publicly whipped, many were heavily fined, many were imprisoned, and many more were doomed to perpetual exile.

Mr. Marsden, in his 'Christian Churches and Sects,' gives a lively picture of the last hours of some of the martyrs of this bloody period in New England: "The first victims who sealed their testimony with their blood were William Robinson, a merchant of London, and Marmaduke Stephenson of Yorkshire, who, together with Mary Dyer, the wife of a respectable colonist, were sentenced to the gallows in October, 1659. Robinson and Stephenson had been banished under the law of the previous year; they soon returned, and paid the forfeit of their lives. Mary Dyer was reprieved after the halter had been put about her neck; for it appears that these cruelties disgusted many of the colonists, and that Endicot, struggling between a sense of shame, and the impulses of fanaticism, was disposed, upon the whole, to spare her life. She was conveyed on horseback, attended by four guards, to Rhode Island; in the spring she returned to Boston, and was immediately brought before Endicot, and condemned to die the next day. She was led through the town, guarded with a troop of soldiers, the drums beating all the way, to drown her voice, had she attempted to address the people. She was again beneath the gallows, when a reprieve was offered if she would promise to return into banishment. 'In obedience to the will of the Lord I came,' she said, 'and in his will I abide faithful unto death.' She was told that she was guilty of her own blood, to which she made answer thus: 'Nay; I came to keep bloodguiltiness from you, desiring you to repeal the unrighteous and unjust law of banishment under pain of death, made against the innocent servants of the Lord; therefore, my blood will be required at your hands who wilfully do it; but for those who do it in the simplicity of their hearts, I desire the Lord to forgive them. I came to do the will of my Father, and in obedience to His will I stand, even to death.' Thus Mary Dyer bore her last testimony to the two great Quaker doctrines of implicit submission to the guidance of the inward light, and of passive quietude in suffering without wrath and almost without remonstrance.

"We might give a frightful catalogue of men and women whipped from town to town, through the New England States; but it is enough to show the discipline through which Quakerism passed in its in-

fancy, and the character of the age in which it was cradled so roughly. The people of England and the Parliament were shocked; and Endicot and his friends felt it necessary to send home an apology for their cruelties, and 'to vindicate themselves,' as they say, 'from the clamorous accusations of severity.' They advance no extenuation, except the necessity of providing for their own security against 'the impetuous, frantic fury' of the Quakers—the impetuous, frantic fury, to wit, of Mary Dyer!

"Other martyrs followed. In 1661 William Leddra and Wenlock Christison thought fit to return from banishment, and were immediately imprisoned in chains. When brought to trial, Leddra asked, reasonably enough, 'What evil have I done?' The court answered, that his own confession was as good as a thousand witnesses; that he maintained the innocence of the Quakers who had been put to death; and, moreover, that he kept his hat on in court; and that he said thee and thou. 'Will you put me to death,' said he, 'for speaking English, and for not taking off my clothes?' 'A man,' replied the court, 'may speak treason in English.' 'And is it treason,' he rejoined, 'to say thee and thou to a single person?' He received no answer; but ten days afterwards he was hanged, exclaiming, 'I commit my righteous cause to thee, O God.' Christison was asked upon his trial by Endicot the governor, 'What dost thou here?' 'I am come here,' said the prisoner, 'to warn you that you shed no more innocent blood, for the blood which you have shed already cries to the Lord God for vengeance to come upon you.' Whereupon it was said, 'Take him away, gaoler.' He was brought up again, and tried by a jury, for the colonists now began to fear the opinion of the mother-country; he was brought in guilty, protesting manfully against the iniquity of their proceedings. 'I appeal,' said he, 'to the laws of my own nation; I never heard or read of any law in England to hang Quakers!' His courage saved his life: in a few days, Wenlock and twenty-seven of his friends were set at liberty. Wenlock treated his judges with contempt. 'What means this?' said he, 'have you a new law, that I am to be set at liberty?' 'Yes,' said they. 'Then,' he replied, 'you have deceived most people.' 'How so?' said they. 'Because they thought the gallows had been your last weapon.' Two of the company, Peter Pearson and Judith Brown, as some atonement for the wounded honour of the magistrates, were stripped to the waist, fastened to a cart's-tail, and whipped through the town of Boston. Soon afterwards an order arrived from Charles II., who was now restored, dated the 9th of December, 1661, commanding Endicot to desist from further proceedings against the Quakers; whatever their offence, and whether they had been condemned or not, they were to be sent over to England, together with the respective crimes and offences laid to their charge, and tried according to the laws of the land at home.

Happily for the persecuted Quakers, Governor Endicot died the next year. One of his last acts, in defiance of the crown, was the flogging of a Quaker.

It was with such a baptism of blood that the Society of Friends in America commenced its career. The principles of the body, however, continued to spread with the most amazing rapidity. In 1682, a large accession was made to their numbers by the arrival of William Penn from England, who, having had an extensive tract of land made over to him by royal charter, planted the flourishing colony of Pennsylvania. In the first year of its settlement, nearly three thousand colonists arrived, and with various fluctuations, the colony of Pennsylvania, with its large capital city Philadelphia, which contains about half a million of inhabitants, continues to be the chief seat of the Friends in America. In Indiana, the number of Friends amounts to about 40,000. The youth of the New England Friends, Dr. Schaff informs us, desert largely either to the Episcopal church or to the indifferent world.

The Friends in America are calculated to amount to nearly 200,000. As a body they are orthodox in doctrine, and firmly cleave to the Bible and the original doctrine and discipline of the sect; but a small party, named from their founder, Elias Hicks, HICKSITES (which see), having departed from the truth, separated from the main body in 1827. They hold Unitarian and rationalistic opinions in reference to the divinity of Christ, and identify the inward light with natural reason. The Hicksite Friends are among the most strenuous advocates of abolitionism and female emancipation. A class of American Quakers, contrary to the general views of the Friends, who condemn all war as unlawful, joined in the Revolutionary War, and hence received the name of "the Fighting Quakers." At an early period, immediately after the death of Fox, which occurred in 1691, George Keith, one of the most learned members of the Society, who had settled in Pennsylvania, became involved in a controversy with his brethren on the human nature of Christ, which terminated in 1695 in his expulsion from the body with his adherents. This gave rise to a sect called after their founder KEITHIANS (which see).

FRIENDS OF GOD, Christian societies which were formed in the south and west of Germany, as early as the thirteenth century, and continued onwards gradually preparing the way for the Reformation in the sixteenth century. These societies had their principal seats in Strasburg, Basle, Cologne, and Nuremberg. The name by which they were known, *Friends of God*, was not intended to designate an exclusive party or sect, but simply to denote that the members had reached that stage of spiritual life at which they were actuated by disinterested love to God, such as they considered was indicated by the words of our blessed Lord in John xv. 15, "Henceforth I call you not servants; for the servant

knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." One of the Friends of God, the Dominican John Tauler, thus comments on this passage, "The 'henceforth' was from the time they forsook all and followed him; then they were his *friends* and no longer servants." The characteristic features of the Friends of God as they were exhibited in practical life are thus noted by Neander: "From the number of these Friends of God came those monks and ecclesiastics who took the liveliest interest in the spiritual guidance of the laity, preached in the German language, and laboured not merely to educate the laity to orthodox thinking, to the devotional exercises of the church, to mortifications, and to various kinds of good works, but to lead them forward to a deeper experience of Christianity, to a truly divine life according to their own understanding of it. Great and striking was the difference between the common preachers who were eager to display their own acuteness and learning, who amused the people with tales and legends, warned them only against the grosser sins, and recommended almsgiving and donations to the church, and these preachers belonging to the Friends of God, who entered profoundly into the internal religious life, and sought to trace sanctification back to a hidden life in God as its inmost ground. Great and striking the difference between those who had no other object in view than to work on the imagination by descriptions of hell and of purgatory, and thus to frighten men from sin or drive them to purchase indulgences, and those men who pointed beyond fear and the hope of reward, to the love of God which could desire no higher portion than Himself! From the number of these Friends of God came those priests, who, scorning to be troubled by the common scruples during the time of the papal interdict and amidst the ravages of the Black Death, bestowed the consolations of religion on the forsaken people. They put forth from Strasburg, a letter addressed to the collective body of the clergy, arguing to show the injustice and wrong of leaving the poor ignorant people to die under the ban. Thus Tauler in Strasburg, without fear of the black vomit, which carried off many of the clergy, laboured incessantly during the interdict for the welfare of the people. These Friends of God could pursue their work with the less opposition because they recognized in all the standing regulations of the church the divine appointment; because they followed the principle of passive obedience, where it did not directly contradict the demands of their own consciences, and strictly submitted to their ecclesiastical superiors. They recommended the conscientious discharge of all duties required by the church laws, looked upon every outward exercise of religion prescribed by the church as a preparation for a higher stage of spiritual perfection; and yet they knew how to warn men at the same time against all externalization of religion

and supposed meritoriousness of good works. They pointed constantly from external things to the more hidden depths of the religious life. Thus Tauler, in a sermon where he compares many prelates of his time with blind leaders of the blind, after having spoken of the several gradations of spiritual superiors, from the pope downwards, remarks: 'Were they all disposed to treat me ill, to be wolves to me and snap at me, I am still to lay myself in true resignation and submissiveness humbly at their feet, and to do it without murmur or gainsaying.' The same preacher says: 'Behold, for this, have all works been invented and devised, with good exercises of virtue, such as prayer, reading, singing, fasting, watching, and kneeling, and whatever other virtuous exercises there may be, that the man may be occupied therewith and kept away from foreign, unsuitable, ungodly things. Know, that shouldst thou let thyself be stabbed a thousand times a-day, and come to life again; shouldst thou let thyself be strung to a wheel, and eat thorns and stones; with all this, thou couldst not overcome sin of thyself. But sink thyself into the deep, unfathomable mercy of God, with a humble, submissive will, under God and all creatures, and know that then alone Christ would give it thee, out of his great kindness, and free goodness, and love, and compassion.'

The Friends of God exercised a powerful influence over the laity, not only by their preaching and attention to common pastoral duties, but by acting as confessors and guides, urging upon those who submitted to them the duty of following their instructions as if they heard a voice from heaven. It often happened, accordingly, that priests adopted as confessors laymen whom they might happen to regard as more advanced than they in the Divine life. Thus we find a layman, A. D. 1340, impelled by a thrice-repeated vision, travelling to Strasburg that he might further enlighten John Tauler, who at that time was considered one of the most distinguished preachers, and after hearing from him a sermon on Christian perfection, the lay-stranger plainly told him that he considered him a mere man of books and a Pharisee. So deeply was the mind of Tauler impressed with what this layman told him, that he chose him as the Friend of God, who was to be his guide, and submitted himself wholly for a time to his directions. The layman, who thus became the confessor of a priest, was Nicholas of Basle, a man of great influence in his day, and who, belonging to the ancient church of the Waldenses, devoted himself to the work of introducing a more experimental Christianity. And in this respect he had a great advantage over the other Friends of God, not being fettered by the enslaving tendencies of the ritualism of Rome. Nicholas continued through a long life to propagate the pure gospel both in Germany and France, but at length in his old age he was arrested at Vienna by the Inquisition, and burned as a heretic at the stake. It was scarcely to be expected that in an age when

men were simply groping after the light, there should have existed no differences of opinion among the members of societies so numerous and wide-spread as the Friends of God. The fundamental idea of their teaching was, that men ought to long after union with God, and while the due subordination of the creature to the Creator was kept in view, as well as the infinite distance of sinful man from a holy God, there was little danger of such an idea leading to heresy. But when man began to throw aside his becoming humility, and to exalt and even deify himself, the consequence was, the gradual introduction of a fanatical pantheism, opposed to all positive revelation, to everything supernatural, to every intimation of a God above the world. Thus there arose in these Christian societies, in course of time, two parties widely differing from each other, a Theistic and a Pantheistic party, the first considering it necessary to unite the contemplative with the practical in actual life, the intuitive absorption in God with active love; while the other regarded it as the highest perfection to attain a pantheistic quietism that despised all active labour. The writings of Eckhart afford examples of the latter teaching; the writings of Ruysbrock, and Tauler of the former. The pantheism of Eckhart is displayed in such propositions as these: "We are transformed wholly into God, and transformed into him in the same way as, in the sacrament, the bread is transformed into the body of Christ. I become thus transformed into him, because it is he himself who brings it about that I am his. All that the Father gave to his Son when born into human nature, all this he has given to me; I except nothing here, neither unity nor holiness; but he has given all to me as to himself. All that the holy Scriptures say of Christ, is true also of every good and godlike man. Everything that belongs to the divine essence, belongs also to the godly and righteous man; therefore such a person does all that God does, and with God created the heavens and the earth, and is a begetter of the eternal Word, and God can do nothing without such a person. The good man must make his own will so identical with God's will as to will all that God wills; because God, in a certain sense, wills that I should have sinned, I ought not to wish that I had not sinned."

In the view of these Pantheists the great thing was God in the mind or consciousness of man. They imagined the creatures to be in themselves nothing; God the true being, the real substance of all things. Against such erroneous mystics Ruysbrock earnestly contended. "No doubt they reckon themselves," says he, "very wise and holy; but as they have not been baptized with the Divine Spirit and true love, they do not find God and his kingdom, but only their own essence, and a formless repose in which, as they fancy, they enjoy felicity." Their radical error Ruysbrock viewed as developing itself in a fourfold form, either as directed against the Holy Ghost, constituting what may be termed *Pantheistic Quiet-*

ism; or against the Father, forming *Pantheistic Realism*; or against the Son, a form of heresy which Ullmann proposes to call *Panchristianism*; or generally against God and the church, constituting pure *Nihilism*. The first form of heresy consisted in their placing themselves above the Holy Spirit, and in claiming a perfect identity with the absolute which reposes in itself, and is without act or operation. The second form consisted in placing themselves simply and directly on an equality with God, considering themselves as by nature God, and having come into existence by their own free will. The third form consisted in putting themselves upon a level with Christ, both according to his divine and human natures. The last form of heresy consisted in setting themselves on a level with the absolute nullity, having wholly lost themselves, and having become that nullity which they believed God to be. The spirit of Pantheistic mysticism in the different forms thus referred to, in process of time pervaded extensively the affiliated societies of the Friends of God. But by the strenuous efforts of Ruysbrock a more correct mode of thinking began to manifest itself, along with an earnest desire for practical reform. These two tendencies were combined in the teaching of Ruysbrock, and by his influence and instructions he was the instrument of giving John Tauler to Germany, and Gerhard Groot to the Netherlands, both of whom originated brotherhoods or societies more pure in doctrine and more practical in their spirit than the Friends of God. We refer to the *Brethren of the Common Lot*, the *Brethren of the Free Spirit*, and similar institutions, which tended powerfully to train the public mind to more correct views of Divine truth, and thus operated as useful forerunners of the Reformation.

FRIGGA, the principal goddess among the ancient Scandinavians. She is supposed to have been the *Earth*, which many ancient nations worshipped, calling her Mother Earth, and the Mother of the Gods. Frigga was the daughter of Fjörgyn, and as the wife of Odin, the *Alfadir* or All-Father, they and their offspring form the race that are called the *Æsir*, a race that dwelt in *Asgard* the old, and the regions around it. Frigga was at once the daughter and the wife of Odin. Their firstborn son was Asa-Thor, who is endowed with strength and valour, and therefore hath power over everything that hath life. Frigga has a magnificent mansion in *Asgard* called *Fensalir*.

FUNERAL RITES. It seems to have been the custom of the Hebrews at a very early period to bury their dead a few days after the vital spark had fled, as it was inconvenient to keep a dead body long unburied, any one who touched it being by the Levitical law ceremonially unclean, and consequently deprived of spiritual privileges, as well as cut off from all intercourse with friends and neighbours. During their sojourn in Egypt the Hebrews deferred burial, and it was probably in reference to this practice that

Moses extended the period of uncleanness contracted from a dead body to seven days, that the people might be induced to hasten the interment of their dead. The Jews used no coffin for the burial of the dead, but simply a bier or narrow bed, consisting of a plain wooden frame on which the body was placed, and thus carried by bearers to the tomb. In 2 Chron. xvi. 14, it is said of the bier or bed in which king Asa was laid after his death, "And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him." The coffin was not used except in Babylon or Egypt.

Funeral processions among the ancient Orientals were often on a grand scale, more especially when the deceased was a person of high rank. Thus we read an account of the funeral of Jacob in Gen. l. 7—9, "And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company." At the funeral of persons of inferior rank, the corpse was followed to the grave by the friends of the deceased, and also by mourners hired for the occasion. It appears to have been customary among many ancient nations to throw pieces of gold and silver along with other precious articles into the grave immediately after the body was deposited there. In very early times the dead were buried in caverns; afterwards the more humble classes were laid in holes dug in the earth, while the more wealthy were deposited in subterraneous recesses, either natural or artificial. The entrance into these latter burying-places was by a descent of a number of steps which led to several apartments. The bodies were laid in niches in the walls. The portals of these tombs were kept carefully closed, and the doors were painted white on the last month of every year, the month Adar, probably in order to prevent those who came to the passover from touching them, and thereby being rendered ceremonially unclean. To secure a family burying-place was regarded among the Jews as a matter of great importance, and accordingly, a minute account is given in the Book of Genesis of the purchase by Abraham of a sepulchre from the sons of Hetli. To be deprived of burial was accounted one of the heaviest of calamities, and it is denounced against Jezebel as a punishment for her crimes. The family tombs of the Jews were generally near their houses, and often in their gardens. Such was the case with the sepulchre belonging to Joseph of Arimathea, in which the body of our blessed Lord was laid. There seems to have existed at Jerusalem a separate burying-place for the Jewish kings, and no greater dis-

honour could be shown to any of their monarchs than to exclude him from this privileged resting place.

The modern Jews, instead of close coffins use four plain boards loosely joined together; and the Rabbies say that the bottom should only consist of laths, in order that the worms may destroy the body the sooner, for according to Rabbi Isaac, "A worm in a dead body is as painful as a needle in a living one." When the corpse is laid within the four plain boards, there is put over the other sepulchral garments the *Talleth* or square garment with fringes, which the deceased had been accustomed to wear in the synagogue. The funeral rites are thus described by Mr. Allen in his 'Modern Judaism': "When the body is carried to the place of interment, the coffin is opened; and some earth, supposed to have been brought from Jerusalem, is placed under the head in a small bag, or strewed about the body, as a preservative. The relations and friends of the deceased then approach the corpse, one after another, holding one of his great toes in each hand, and imploring him to pardon all the offences they had committed against him in his life-time, and not to report evil against them in the other world: and the nearest relations have their garments rent.

"Among the Jews in some countries, it is customary, after the coffin has been nailed up, for ten men to walk in solemn procession round it seven times; repeating at the same time, prayers for the soul of the deceased: but this custom is not universal.

"When the coffin is placed in the ground, each of the relations throws some earth upon it; and as soon as the grave is filled, the persons who have conducted the interment, all run away as fast as possible, lest they should hear the knock of the angel, who is supposed to come and knock upon the coffin, saying in Hebrew: Wicked! wicked! what is thy *Pasuk*?" See DEAD (BEATING THE).

"When the relations return from the funeral, they all sit down upon the floor, and a chair is placed before them, with eggs boiled hard, a little salt, and a small loaf; a small portion of which is eaten by each of them, in order to break the fast which they profess to have kept from the moment of the decease: and ten Jews who have passed the age of thirteen, repeat prayers for the dead morning and evening; and at the close of these prayers, the sons of the deceased, or his nearest male relatives, repeat the *Kodesh*,—a prayer which is considered as having sufficient efficacy to deliver the deceased from hell."

It is a current belief among the modern Jews, that the final resurrection will take place in Canaan, and that those who are buried in other countries will be rolled through subterranean caverns till they reach that sacred country. One of the greatest objects of ambition, therefore, with every Israelite is, that if at all practicable he may draw his last breath in the land of Palestine; and it is not unusual for those

who have it in their power, to resort thither in their old age, with the view of dying on the sacred soil, and thus sparing themselves the long journey after death, which, as they imagine, they would otherwise be compelled to undertake. When the modern Jews, in the case of a burial, reach the place of interment, a speech is addressed to the dead in such terms as these, "Blessed be God, who has formed thee, fed thee, maintained thee, and taken away thy life. O Dead! he knows your number, and shall one day restore your life. Blessed be he that takes away life and restores it."

At the first introduction of Christianity, the custom of burning the dead prevailed throughout the whole Roman Empire, but the early Christians protested against this custom, and manifested a decided preference for the practice of burying the dead after the example of the Jews. They had at first no separate burial-places, but laid their dead in the public places of interment, which, according to both Jewish and Roman laws, were situated outside the cities. It was not until the fourth century that an open space around the church was selected by the Christians as a place appropriated for the burial, first of the clergy, and afterwards of the members of the church. The practice of consecrating burying-grounds was not introduced before the sixth century. The dead began to be interred within the walls of churches so late as the ninth century. See CEMETERY. Places of interment among the early Christians were often styled sleeping places, the death of believers being considered as a falling asleep in the Lord. The church did not approve of separate family sepulchres, but preferred that all the brethren should rest together in one common place of interment. In times of persecution the Christians were wont to bury their dead by night, and with the utmost secrecy. But in times of peace, as under Constantine and his sons, the funerals of Christians took place by day, and with no small pomp and ceremony. Under Julian the Apostate, the practice of burying under cloud of night was restored by law.

The following detailed account of the funeral rites of the primitive Christians is given by Mr. Coleman in his 'Christian Antiquities:' "The body was borne on a bier in solemn procession to the burial-place, and followed by the relatives and friends of the deceased as mourners, among whom the clergy and some others were reckoned. Besides these, many others, as spectators, joined in the procession. These processions were sometimes so thronged as to occasion serious accidents, and even the loss of life. It was the duty of the acolyths to conduct the procession. The bier was borne sometimes on the shoulder, and sometimes by the hands. The nearest relations, or persons of rank and distinction, were the bearers. Even the bishops and clergy often officiated in this capacity.

"The tolling of bells at funerals was introduced in the eighth and ninth centuries. Previous to the use

of bells the trumpet and wooden clappers were used for similar purposes.

"Palms and olive branches were carried in funeral processions for the first time in the fourth century, in imitation of Christ's triumphal entry into Jerusalem. The cypress was rejected because it was a symbol of mourning. The carrying of burning lamps and tapers was earlier and more general. This was a festive representation of the triumph of the deceased over death, and of his union with Christ, as in the festival of the Lamb in the Apocalypse. The Christians repudiated the custom of crowning the corpse and the coffin with garlands, as savouring of idolatry. But it was usual with them to strew flowers upon the grave.

"Psalms and hymns were sung while the corpse was kept, while it was carried in procession, and around the grave. Notices of this custom are found in several authors. These anthems were altogether of a joyful character. But Bingham has well remarked, that 'we cannot expect to find much of this in the first ages, while the Christians were in a state of persecution; but as soon as their peaceable times were come, we find it in every writer. The author of the Apostolical Constitutions gives this direction, that they should carry forth their dead with singing, if they were faithful. "For precious in the sight of the Lord is the death of his saints;" and again it is said, "Return to thy rest, O my soul, for the Lord hath rewarded thee. And the memory of the just shall be blessed: and the souls of the just are in the hand of the Lord." These, probably, were some of the versicles which made up their psalmody on such occasions. For Chrysostom, speaking of this matter, not only tells us the reason of their psalmody, but also what particular psalms or portions of them they made use of for this solemnity. "What mean our hymns?" says he; "do we not glorify God and give him thanks that he hath crowned him that is departed, that he hath delivered him from trouble, that he hath set him free from all fear? Consider what thou singest at that time, Turn again unto thy rest, O my soul, for the Lord hath rewarded thee. And again; I will fear no evil, because thou art with me. And again; Thou art my refuge from the affliction which compasseth me about. Consider what these psalms mean. If thou believest the things which thou sayest to be true, why dost thou weep and lament, and make a mere pageantry and mock of thy singing? If thou believest them not to be true, why dost thou play the hypocrite so much as to sing?" He speaks this against those who used excessive mourning at funerals, showing them the incongruity of that with this psalmody of the church.'

"Funeral prayers also constituted an appropriate part of the burial service of the dead.

"Funeral orations were also delivered, commemorative of the deceased. Several of these are still extant, as that of Eusebius at the funeral of Constantine; those of Ambrose on the deaths of Theodosius

and Valentinian, and of his own brother Satyrus; those of Gregory, and of Nazianzum upon his father, his brother Cæsarius, and his sister Gorgonia.

"The sacrament of the Lord's Supper was administered at funerals, and often at the grave itself. By this rite it was intimated that the communion of saints was still perpetuated between the living and the dead. It was a favourite idea that both still continued members of the same mystical body one and the same on earth and in heaven. This mode of celebrating the Supper was also an honourable testimony to the faith of the deceased, and of his consistent Christian profession in life. The Roman Catholic superstition of offerings and masses for the dead took its rise from this ancient usage of the church. Some time previous to the sixth and seventh centuries, it became customary to administer the elements to the dead—to deposit a portion of the elements in the coffin—to give a parting kiss of charity, and to conclude the funeral solemnities with an entertainment similar to the *agapæ*. Of these usages the first mentioned were speedily abolished, and the last was gradually discontinued. It was universally customary with Christians to deposit the corpse in the grave, as in modern times, facing the east, and in the same attitude as at the present day."

Among the Mohammedans, the corpse is always buried on the day of the decease, or about twelve hours after it, the body having been previous to interment carefully washed, wrapped in grave-clothes, and placed on a bier covered over with a shawl, but it is not a Moslem custom to bury in coffins. The funeral procession is headed by six or more poor men, generally blind, who march slowly along chanting in a mournful tone the Mussulman profession, "There is no God but God, and Mohammed is his prophet." Then follow the male relations of the deceased, along with two or more Dervishes carrying the flags of their order. Next in the procession come a number of boys carrying a copy of the Koran, and chanting aloud parts of a poem in reference to the events of the judgment day. Immediately after follows the bier carried head foremost by the friends of the deceased, and behind the bier walk the female mourners and wailing women shrieking loudly. The female relatives and friends have their heads bound round with a strip of linen or muslin, usually blue, tied behind in a knot, and the ends hanging down a few inches. Among the lower classes the mourning women have frequently their faces, heads, and bosoms covered with mud. In the cases of the funerals of the wealthy, the procession is sometimes preceded by several camels carrying provisions which are to be distributed to the poor at the tomb.

The bier is first taken to the mosque where the service for the dead is read, at the close of which the procession is again formed, and marches slowly to the burial ground, where the body is taken out and laid in the vault or grave, with the face turned towards Mecca. It is not an infrequent custom to

leave a jug of water on the top of the grave, and to hang rags of different colours as votive offerings on the branches of the trees. The last act of the funeral rites of the Moslems is a peculiar ceremony already noticed under the article DEAD (EXAMINATION OF THE). The Turks generally believe that the soul is in a state of torment after death, until the body has been deposited in the grave, and accordingly, their funeral processions, instead of walking slowly and solemnly along, march at a quick and lively pace. It is declared in the Koran, that he who carries a dead body forty paces, procures for himself the expiation of a great sin.

Mr. Jowett, in his 'Christian Researches in Syria,' thus describes the funeral rites of the Montenegrins, which resemble somewhat those of the Oriental nations: "The deceased person is laid out for twenty-four hours, in the house where he expires, with the face uncovered; and is perfumed with essences, and strewed with flowers and aromatic leaves, after the custom of the ancients. The lamentations are renewed every moment, particularly on the arrival of a fresh person, and especially of the priest. Just before the defunct is carried out of the house, his relations whisper in his ear, and give him commissions for the other world, to their departed relatives or friends. After these singular addresses, a pall or winding-sheet is thrown over the dead person, whose face continues uncovered, and he is carried to church; while on the road thither, women, hired for the purpose, chant his praises amid their tears. Previously to depositing him in the ground, the next of kin ties a piece of cake to his neck, and puts a piece of money in his hand, after the manner of the ancient Greeks. During this ceremony, as also while they are carrying him to the burial-ground, a variety of apostrophes is addressed to the defunct, which are interrupted only by mournful sobs, asking him why he quitted them? why he abandoned his family? he whose poor wife loved him so tenderly, and provided everything for him to eat; whose children obeyed him with such respect, while his friends succoured him whenever he wanted assistance; who possessed such beautiful flocks, and all whose undertakings were blessed by Heaven."

It is the peculiarity of Eastern funerals that meditation and plaintive psalmody is more abundant than the other services. Touching addresses are also given as it were from the dead to his surviving relatives, as well as lamentations over him in return, as they bestow a parting kiss upon the clay-cold corpse. The custom is very prevalent among Christians of the Greek church, of putting into the hands of the deceased at his interment a written form of absolution, which is understood to be a discharge in full from all the sins which he has committed during life. The funeral rites observed in the Russo-Greek Church are thus described by Dr. Pinkerton: "As soon as a Russian dies, the corpse is immediately washed with lukewarm water; the members of the

body are all placed in their natural position, the eyelids and lips carefully closed, his best wearing apparel is put on, and the body is placed upon a bier, in an empty room among the rich, and below the sacred pictures in the huts of the poor. The Psalms are read over it night and day, until it is removed to the church on the day of interment, accompanied by the clergy, carrying pictures of the saints in their hands, and by the nearest friends, and a chorus of singers, who chant psalms as the procession moves slowly along the streets. 'It is still the practice among all ranks, but especially of the lower, to weep and make loud lamentations over their dead, uttering unconnected sentences in their praise. During the funeral procession, their excess of grief frequently discovers itself in this way. But to hire mourners for the express purpose of acting a part on such occasions, is not usual in Great Russia; and in Little Russia, this mode of publicly expressing grief is nearly done away with.' At the church, the burial-service (some parts of which are most pathetic and beautiful) is read over the body, after which the relatives and friends embrace the corpse, and, asking forgiveness, (as they express themselves,) take their last farewell. During the whole ceremony and service, the countenance is uncovered, and the head decorated with a crown made of gilt paper, or some more costly material, according to the condition of the deceased. At the shutting of the coffin, that which has been ridiculously styled the *passport*, after being read over the corpse by the officiating priest, is put into the hand of the deceased."

The ancient Northern nations were accustomed to burn their dead, a practice which was followed also by the ancient Britons, after which the ashes of the deceased were carefully collected and deposited in hilly mounds, which are called BARROWS (which see). Sometimes, however, the relics were placed in a chest, and in a later age in a funeral urn; but the custom of burying the dead had begun to be practised by the Anglo-Saxons when their history was first written by the Christian clergy, and was never afterwards discontinued. The ordinary coffins were of wood, and the superior ones of stone. Kings were interred in stone coffins, their bodies being wrapped in linen, but the clergy were dressed in their priestly vestments. "When a hero or chief," as Mallet informs us in his Northern Antiquities, "fell gloriously in battle, his funeral obsequies were honoured with all possible magnificence. His arms, his gold and silver, his war-horse, and whatever else he held most dear, were placed with him on the pile. His dependants and friends frequently made it a point of honour to die with their leader, in order to attend on his shade in the palace of Odin. Nothing, in fact, seemed to them more grand and noble than to enter Valhalla with a numerous retinue, all in their finest armour and richest apparel. The princes and nobles never failed of such attendants. His arms, and the bones of the horse on which Chilperic I. supposed he should

be presented to this warrior god, have been found in his tomb. They did in reality firmly believe, and Odin himself had assured them, that whatever was buried or consumed with the dead, accompanied them to his palace. The poorer people, from the same persuasion, carried at least their most necessary utensils and a little money, not to be entirely destitute in the other world. From a like motive, the Greeks and Romans put a piece of silver into the dead man's mouth, to pay his passage over the Styx. The Laplanders to this day provide their dead with a flint and every thing necessary for lighting them along the dark passage they have to traverse after death."

Among the Chinese the funeral rites are of a very peculiar description. As soon as an individual dies, his body is enclosed in an air-tight coffin, and kept for seven weeks in the house, in the course of which time, every fourth day is devoted to special funeral ceremonies. Food is offered to the dead body, the essence of which it is supposed to eat, and prayers are put up by Buddhist and Taoist priests for the happiness of their spirits. Women are the principal mourners among the Chinese, and it is often a most affecting sight to see them kneeling and howling in lonely burial-grounds, by the graves of their husbands and children. Their places of burial are in barren hills and mountain sides, but sometimes vaults are preferred: great numbers of dead bodies are placed in plank coffins, and retained above ground for many years. The deceased members of the same family may sometimes be seen laid side by side in open sheds to the amount of fifteen or twenty. The Buddhist priests burn the bodies of their dead and place them in common vaults.

The Japanese either burn or bury the corpse according to the wish of the person, which is usually expressed on his death-bed. Of the funeral ceremonies observed at Nagasaki, Titsingh, an old writer, gives the following account: "The body, after being carefully washed by a favourite servant, and the head shaved, is clothed according to the state of the weather, and (if a female, in her best apparel) exactly as in life, except that the sash is tied, not in a bow, but strongly fastened with two knots, to indicate that it is never more to be loosed. The body is then covered with a piece of linen, folded in a peculiar manner, and is placed on a mat in the middle of the hall, the head to the north. Food is offered to it, and all the family lament.

"After being kept for forty-eight hours, the body is placed on its knees in a tub-shaped coffin, which is enclosed in a square, oblong box, or bier, the top of which is roof-shaped, called *quan*. Two *ifays* are also prepared—wooden tablets of a peculiar shape and fashion, containing inscriptions commemorative of the deceased, the time of his decease, and the name given to him since that event.

"The *ifays* and *quan*, followed by the eldest son and the family, servants, friends and acquaintances

are borne in a procession, with flags, lanterns, &c. to one of the neighbouring temples, whence, after certain ceremonies, in which the priests take a leading part, they are carried, by the relatives only, to the grave, where a priest, while waiting their arrival, repeats certain hymns. The moment they are come, the tub containing the body is taken out of the quan and deposited in the grave, which is then filled with earth and covered with a flat stone, which again is covered with earth, and over the whole is placed the quan and one of the ifays, which is removed at the end of seven weeks, to make room for the *sisete*, or grave-stone. If the deceased had preferred to be burnt, the quan is taken to the summit of one of two neighbouring mountains, on the top of each of which is a sort of furnace, prepared for this purpose, enclosed in a small hut. The coffin is then taken from the quan, and, being placed in the furnace, a great fire is kindled. The eldest son is provided with an earthen urn, in which first the bones and then the ashes are put, after which the mouth of the urn is sealed up. While the body is burning, a priest recites hymns. The urn is then carried to the grave, and deposited in it, and, the grave being filled up, the quan is placed over it.

"The eldest son and his brothers are dressed in white, in garments of undyed hempen stuff, as are the bearers, and all females attending the funeral, whether relatives or not; the others wear their usual dresses. The females are carried in norimons, behind the male part of the procession, which proceeds on foot, the nearest relatives coming first. The eldest daughter takes precedence of the wife. The eldest son and heir, whether by blood or adoption, who is the chief mourner, wears also a broad-brimmed hat, of rushes, which hang about his shoulders, and in this attire does not recognize nor salute anybody."

In Western Africa funerals are conducted in a style of great pomp and magnificence. On this subject Mr. Wilson, who was many years a missionary in the country, affords minute information. "The corpse," he tells us, "is washed, painted, and decked in the handsomest clothes, with the greatest profusion of beads that can be procured, and is then placed in a rude coffin, in some conspicuous place, while the ordinary funeral ceremonies are performed. The character and pomp of the ceremonies, of course, depend upon the age and the standing of the man before death. If he has been a person of importance in the community, his friends and the townspeople assemble at an early hour in front of the house where the corpse reposes, and form themselves into a circle, enclosing a large open space. A live bullock, tied by the four feet, is placed in the centre of the circle, and is to be slaughtered at the proper time, nominally for the dead, but really for the visitors who come to participate in the ceremonies. Every body is expected to bring some kind of present for the dead, which may be a string of beads, a knife, a plate, a pipe, or a looking-glass; all of which

are laid in the coffin, or by its side, to be taken to the grave. Most of the men are expected to bring with them a good supply of powder, and testify their respect for the dead by the number of times they fire their guns in the open square, and the amount of ammunition with which they are loaded. Sometimes fifty or a hundred men are discharging their muskets at the same time, not only stunning the ears of all around, but enveloping themselves so completely with the smoke as not to be seen except by the flash from the fire-pan. The only precaution observed, is merely to elevate the muzzles of their guns above the heads of those in the circus with themselves.

"When these ceremonies are concluded, two persons take up the coffin (which, among the Grebos, is usually a section of a canoe boxed up at the two ends) to carry it to the graveyard. Sometimes the dead refuses to leave the town, and the bearers are driven hither and thither by a power which they affect not to be able to withstand. They go forward for a few moments, and then are suddenly whirled around, and carried back at the top of their speed. The head man of the family then approaches the bier, and talks plaintively and soothingly to the corpse—inquires why he is unwilling to go to the grave-yard—reminds him that many of his friends and kindred are already there, and assures him that every attention will be given by his surviving friends to his future wants.

"Under the influence of this persuasion, the restraints which were imposed upon the bearers are relaxed, and they set out once more to the place of burial. They have not gone far, however, when they are thrown violently against some man's house, which is tantamount to an accusation that the proprietor, or some other member of the household, has been the cause of the death. The suspected person is at once arrested, and must undergo the 'red-water' ordeal. The corpse, after this, is borne quietly to its resting-place, when the bearers rush to the water side, and undergo a thorough ablution before they are permitted to return to the town. Guns are fired, morning and evening, for some weeks afterward, in honour of the dead, provided he has been a man of prominence and influence in the community. Food is occasionally taken to the place of burial for months and years afterward, where a small house is built over the grave, furnished with a chair or mat, a jug to hold water, a staff to use when he walks abroad, a looking-glass, and almost every other article of furniture or dress that a living man would need. All blood-relations are required to shave their heads, and wear none but the poorest and most tattered garments for one month. The wives are required to come together every morning and evening, and spend an hour in bewailing their husband."

The funeral ceremonies in Southern Africa are of a very peculiar kind. They are thus described by Mr. Moffat, missionary in that continent: "When

they see any indications of approaching dissolution in fainting fits or convulsive throes, they throw a net over the body, and hold it in a sitting posture, with the knees brought in contact with the chin, till life is gone. The grave, which is frequently made in the fence surrounding the cattle fold, or in the fold itself, if for a man, is about three feet in diameter, and six feet deep. The body is not conveyed through the door of the fore-yard or court connected with each house, but an opening is made in the fence for that purpose. It is carried to the grave, having the head covered with a skin, and is placed in a sitting posture. Much time is spent in order to fix the corpse exactly facing the north; and though they have no compass, they manage, after some consultation, to place it very nearly in the required position. Portions of an ant-hill are placed about the feet, when the net which held the body is gradually withdrawn; as the grave is filled up, the earth is handed in with bowls, while two men stand in the hole to tread it down round the body, great care being taken to pick out every thing like a root or pebble. When the earth reaches the height of the mouth, a small twig or branch of an acacia is thrown in, and on the top of the head a few roots of grass are placed; and when the grave is nearly filled, another root of grass is fixed immediately above the head, part of which stands above ground. When finished, the men and women stoop, and with their hands scrape the loose soil around on to the little mound. A large bowl of water, with an infusion of bulbs, is then brought, when the men and women wash their hands and the upper part of their feet, shouting 'pùla, pùla,' rain, rain. An old woman, probably a relation, will then bring his weapons, bows, arrows, war axe, and spears, also grain and garden seeds of various kinds, and even the bone of an old pack-ox, with other things, and address the grave, saying, 'there are all your articles.' These are then taken away, and bowls of water are poured on the grave, when all retire, the women wailing, 'yo, yo, yo,' with some doleful dirge, sorrowing without hope. These ceremonies vary in different localities, and according to the rank of the individual, who is committed to the dust. It is remarkable that they should address the dead; and I have eagerly embraced this season to convince them that if *they* did not believe in the immortality of the soul, it was evident from this, to them now unmeaning custom, that their ancestors once did. Some would admit this might possibly have been the case, but doubted whether they could have been so foolish. But with few exceptions among such a people, argument soon closes, or is turned into ridicule, and the great difficulty presents itself of producing conviction where there is no reflection. When we would appeal to the supposed influence of the dead body in neutralizing the rain-maker's medicines for producing rain, and inquire how such an influence operated, the reply would be, 'The rain-maker says so.'

Such are a few specimens of the funeral ceremonies of modern heathendom. We pass now to notice the peculiar customs in this respect of the ancient Pagans. So important was the burial of the dead accounted among the Greeks of antiquity, that it was believed a soul could not enter Elysium until the body was interred; and accordingly, if a dead body was found lying unburied, any individual who passed that way considered it a sacred duty to throw earth upon it. To leave a relative unburied was in the understanding of the Greeks one of the most heinous crimes which a man could commit; and the sooner any one could make arrangements for burying his dead so much the greater honour was he considered as paying them. In some places the funeral took place on the day immediately following the decease, but the most general custom was that which was decreed by the laws of Solon, namely, to carry out the body for burial early in the morning of the third day, before sunrise. Hired mourners accompanied the funeral procession playing plaintive airs on the flute. The corpse was preceded by the men, and followed by the women. The practices both of burning and burying the dead seem to have alike prevailed in the early period of Grecian history. The former custom has been already noticed. See DEAD (BURNING THE). If the body was not burnt, it was placed in a coffin, which was usually constructed of baked clay or earthenware, and borne to the place of interment outside the town, where sometimes a simple mound of earth or stones marked the place of burial, while in other cases a splendid tomb was erected over the dead, having a suitable Greek inscription. At the close of the funeral ceremony, a feast was held in the house of the nearest relative, and on the second day a sacrifice was offered to the dead.

The ancient Romans, even in the earliest times, buried their dead, though from the Twelve Tables it appears that they practised also burning. At one time all funerals took place under cloud of night, but afterwards this custom was only followed in the case of the poor. The interment usually took place on the eighth day after death. In the case of the wealthy the funeral procession was arranged by an individual selected for the purpose. In front marched musicians of different kinds playing melancholy strains, and behind these followed hired female mourners, who sung the *nenia* or funeral hymn in praise of the deceased. Then came in some cases buffoons, one of whom imitated the actions and even gestures of the deceased. The slaves followed whom the deceased had liberated, each of them wearing the cap of liberty. The corpse was preceded by images of the deceased and of his ancestors, along with the crowns or military decorations he had won.

In the funeral processions of the ancient Romans, the dead body of a poor man was carried on a bier or coffin, but when the deceased happened to be wealthy his corpse was placed upon a couch, constructed

sometimes of ivory, covered with gold and purple, and carried to the tomb on the shoulders of his nearest relatives, or in some instances, of his freedmen. The other relations and friends of the deceased followed immediately behind the body, uttering loud wailings, and the females beating their breasts. The sons of the deceased walked in the procession with their heads veiled, and the daughters with their heads uncovered and their hair dishevelled. It was an ancient practice to carry the body through the forum, where the funeral train halted for a time, and an oration was pronounced in those cases in which the individual who had died was a man of note. At the close of this public eulogium, the procession moved slowly forward to the place of interment outside the city.

Roman burial-places were either public or private. The former were of two kinds; one for illustrious citizens who were interred as a mark of respect at the public expense, usually in the Campus Martius; the other for poor persons who were unable to purchase ground for themselves. Private burial-places were generally situated by the sides of the roads leading to Rome. It was not uncommon for the rich to have tombs built of marble, of various sizes and forms, according to the wealth and taste of the owner. It was usual for the family to give a feast in honour of the dead, sometimes on the day of the funeral, and at other times at the end of the nine days' mourning.

FUNERAL SERVICE, the office which the Church of England appoints to be read at the burial of the dead. It is said to have been of great antiquity, and to have been used both in the Eastern and Western churches. This service is read over all

the dead indiscriminately, with the exception of those who die unbaptized, of self-murderers, and those who die under sentence of the greater excommunication. It has often been objected to the Funeral Service, that it contains language which cannot be used in reference to men generally, being only applicable in its true signification to those who have died in the Lord. Thus it declares, "That Almighty God of his great mercy hath taken to himself the soul of this our dear brother." "We give God hearty thanks that it hath pleased Him to deliver him out of the miseries of this sinful world." "We pray God that when we ourselves depart out of this life, we may rest in Christ as our hope is this our brother doth." "We commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." Such expressions as these occurring in an office read over the dead indiscriminately, cannot fail to offend the consciences of not a few both of the ministers and members of the Church of England.

FURIES See **EUMENIDES**.

FURINA, an ancient Roman goddess, who had a grove consecrated to her at Rome. She is said to have presided over thieves and robbers, but her name must have early disappeared from the Roman Pantheon, as Varro says, that in his time the name of this goddess was almost forgotten.

FURINALIA, an annual festival celebrated by the ancient Romans, in honour of the goddess **FURINA** (which see). It was observed towards the end of July, and the sacred services were conducted by a flamen.

G

GABRES. See **GUEBRES**.

GABRIEL (Heb. God my strength), the name of an angel four times mentioned in the Sacred Scriptures. He is referred to twice in the Book of Daniel, as sent from God to instruct the prophet, and twice in Luke's Gospel, as commissioned to make known, first to Zacharias, then to the Virgin Mary, the approaching birth of Christ. In Luke i. 19, he thus describes himself, "I am Gabriel that stand in the presence of God," and hence we are warranted in concluding that he occupies a place of special honour and dignity among the angelic hosts. A Jewish tradition is mentioned in the Book of Tobit, that there are seven spirits who stand continually in the presence of God, one of whom is Gabriel, who the Jews believe is stationed on the left hand of

the throne. This angel is held in far higher estimation among the Mohammedans than the other angels as being in their view the chief ambassador of God and the personal friend of their prophet, who brought him the revelations from heaven which compose the Koran, and who conducted him to heaven mounted on his horse **ALBORAC** (which see). They regard him besides as decidedly hostile to the Jews, on account of their rejection of the Messiah, whom he particularly honours. Both the Talmud and the Koran abound in fables concerning the angel Gabriel. The Mohammedans allege that Gabriel possesses the power of descending from heaven to earth in an hour, and of overturning a mountain with one single feather of his wing.

GABRIEL (Str.) CONGREGATION OF, a so

ciety of laymen founded by Cæsar Bianchetti, at Boulogne, about A. D. 1646, for improvement in Christian knowledge and virtue. ●

GABRIEL (FESTIVAL OF), a festival in honour of the archangel Gabriel, celebrated by the Greek church, on the 26th of March.

GABRIEL (ST.), and **MICHAEL (ST.) (FESTIVAL OF)**, a festival held on the 1st of November by the Greek church, in honour of the two archangels Gabriel and Michael.

GAD, an ancient Syrian god. According to Solomon Jarchi, Gad is the name of an idol representing the star or constellation that presides over happy births, according to the ancient proverbs, Let Gad make him happy, and Let there be no weariness for him. Gad is supposed to have been the planet Jupiter, but some think it was Mars, and others allege it was the Moon, while Jurieu conjectures it to have been the Sun. In Gen. xxx. 11, occurs a much-contested passage, which our version translates, "And Leah said, A troop cometh, and she called his name Gad." In Arabic, the planet Jupiter is called Gad, and the Targum of Jonathan renders Leah's saying, "A propitious star cometh," while the Septuagint and the Vulgate give the meaning of the phrase simply, "good fortune." The Jews call the planet under whose presiding influence any one is born, good fortune, and at the marriage of their daughters present them with a ring, on which the words "good fortune" are engraved, and therefore Leah's expression has been supposed to mean that, according to astrological superstition, Gad was born under the propitious influence of the planet Jupiter.

GÆA. See **GE**.

GÆEOCHUS (Gr. the holder of the earth), a surname applied to *Poseidon*, under which he was worshipped near Therapne in Laconia. The same surname is also applied to other deities, as to *Artemis* at Thebes.

GAIANISTS, a sect of the **MONOPHYSITES** (which see), which arose in the sixth century, deriving its name from Gaianus, archdeacon of Alexandria, under the patriarch Timotheus III., at whose death, A. D. 543, he was elected patriarch of Alexandria by the monks and the populace in opposition to Theodosius the bishop of the court party. Great disturbances arose in Alexandria, and Gaianus was deposed, after which he fled first to Carthage, then to Sardinia, when we hear little more about him. Gaianus and his followers held the opinion of Julian of Halicarnassus, who maintained that the divine nature had so insinuated itself into the body of Christ from the very moment of his conception, that his body changed its nature and became incorruptible. Hence the sect received also the name of **APHTHARTOCITES** (which see).

GALENISTS, a name given to a party of the **MENNONITES** (which see) in Holland, in the seventeenth century. Their name was derived from their first teacher, Galenus Abrahams de Haan, a medical

man, and a minister at Amsterdam, who taught that the Christian religion was not so much a system of doctrines to be believed, as of precepts to be obeyed, and he considered that all ought to be admitted to the privileges of the Christian church who believed in the inspiration of the Bible, and led pure and blameless lives. Galenus Abrahams besides was accused of leaning towards Socinian sentiments. The States-General of Holland, however, investigated the charge, and acquitted him on the 14th of September 1663. His chief opponent was Samuel Apostool, from whom originated the **APOSTOOLIAN**s (which see), and who strenuously defended not only the divinity of Christ and the influences of his death, but also the peculiar sentiments of the Mennonites respecting the visible church of Christ on earth. The consequence of this contest was a schism among the *Flemings* in Amsterdam, the two opponents being ministers of the same church in that city. Some years afterwards the *Waterlander* church in Amsterdam united with the *Galenists*, who admitted all sects of Christians into communion with them, and were the only Anabaptists in Holland who refused to be called *Mennonites*. Galenus, in his Apology for his sect, recites one hundred and three articles of their opinions, which are chiefly upon mutual toleration and charity. He teaches that the Scripture, particularly the New Testament, is sufficient for salvation. He opposes the doctrine of original sin. He thus states the opinions of the sect upon the divinity of Christ: "We believe and profess that Jesus, born of the Virgin Mary, bred at Nazareth, and crucified, is truly the Messiah, the Son of God, who was to come into the world, in whom the patriarchs hoped with joy; whom they expected and earnestly desired; who was represented by many figures in the old law, and foretold by the prophets long before his coming.

"We think this profession is sufficient as to the person of our Lord Jesus Christ, and that it is not necessary for salvation to make any further inquiries as to his pre-existence, his becoming man, the union of what is called the two natures, divine and human, and other points so hotly contested amongst Christians; since Christ himself, and his apostles, were satisfied with this plain confession.

"But to explain our thoughts further on that subject: though we are fully convinced that the foregoing confession, with true obedience, suffices for salvation; yet we believe that the Son of God, whom St. John calls the Word or Speech, did not begin to exist when born of the blessed Virgin Mary: but that being the splendour of the glory of God his Father, and the imprinted image of his person, he has been in God his heavenly Father, before the world, this visible world was made. We acknowledge likewise and profess, that Jesus Christ our Lord, the Son of the living God, has been given unto us as our great Prophet, as our chief and eternal sacrificing Priest, and as our heavenly King."

The Galenists held that the submission of Christians was due to Christ alone, and therefore they refused to obey the decisions of councils, synods, or any ecclesiastical assemblies whatever. Christianity was in their view a mere system of morality. They rejected infant baptism, agreeing in this with the Mennonites generally, but they refused to acknowledge the practice of washing the feet, as at all designed by Christ to be literally followed by Christians in every age. They denied the power of the church to excommunicate its members, or to go beyond brotherly exhortations or remonstrances; and if these fail, the erring brother is to be plainly told in the presence of the brethren that communion and Christian brotherhood cannot be kept with them. Such were the chief peculiarities of this sect of ANABAPTISTS (which see).

GALILÆANS, a term of reproach sometimes applied to the early Christians. It was most generally used by Julian the Apostate, whenever he spoke of Christ or Christians. Various ancient writers say that he not only used the word himself, but that he forbade any one to call them by any other name, imagining that by such a decree he would entirely abolish the name of Christians.

GALILÆUM, the name given to the catechumenal oil in the Greek church. It is considered as sanctified by the drops of MEIRUN or holy CHRISM (which see), which are mingled with it.

GALILEANS, a sect which arose among the Jews A. D. 12. The circumstances which occasioned its rise were rather political than religious. About this period Judea became a Roman province, and was annexed to Syria, of which Quirinus was then governor. On obtaining this accession to his rule, Quirinus appointed a tax to be raised for the purpose of defraying the expenses of the Roman establishments. The imposition of a tax upon them roused the indignation of the Jews, and a party was formed to resist the payment of tribute. It was headed by Judas the Galilean, from whom it took the name of Galileans, although it was more frequently known by the names of *Zealots* and *Gaulonites*. The doctrine which Judas inculcated upon his followers was, that the Jews had no king but God, and that it was contrary to the law of Moses for a Jew to pay tribute to a foreign power. In company with one Zadok, a Sadducee, he succeeded in gathering round him a large party, who raised a partial insurrection against the Roman government, which was, however, speedily quelled, and Judas its leader slain. Two of the sons of Judas, James and Simon, attempted, after the death of their father, to revive the party which had been scattered, but they perished by the hand of justice. Menahem, the third son, having seized a strong fort, with the warlike weapons deposited in it armed his followers, and was bold enough to besiege Jerusalem. He levelled a tower, and had well-nigh taken the city, but the besieged, erecting a strong wall, succeeded in defeating the assaults of

the enemy. Menahem took upon himself the title of king, and, pretending to be actuated by zeal in behalf of the Jewish religion, headed a rebellion against the Romans; but his schemes were obviously the result of personal ambition rather than patriotism, and some of his countrymen discovering his design, subjected him to a cruel death. The rebellion did not end here. Eleazer, the grandson of Judas, rose to eminence among the Galileans or Zealots, and called upon all the Jews, under pain of death, to join the standard of revolt. He at last shut himself up in the castle of Masna, and, after holding out against the Romans for a long time, persuaded his followers rather to massacre one another than surrender themselves into the hands of their enemies. They did so, and only two women and five children survived to relate the dismal story.

GALILEE, a name given to a particular portion of a church in England, which is separated from the rest of the building. It is generally situated towards the west end. Sometimes, as Dr. Hook informs us, it was a gallery for seeing processions, sometimes a porch for penitents, and for placing the corpse before burial. The galilee is often found in the oldest churches.

GALINTHIAS, a goddess to whom sacrifices were offered generally at the festival of *Heracles* at Thebes. When the *Mærcæ* and *Eilythia* sought to prevent Alcmena from giving birth to *Heracles*, Galinthias interposed, and by an act of deception frustrated their purpose; whereupon these goddesses were so enraged, that they changed her into a cat or weasel. But *Heracles*, in return for the kindness of Galinthias, made her his attendant, and caused her to be worshipped at his own festival.

GALLI, priests of CYBELE (which see) among the ancient Romans, who received the worship of this goddess from the Phrygians. They were selected from the lowest classes of society, and were allowed at certain times to ask alms from the people. The chief priest among them was called *Archigallus*. In their fanaticism they mutilated themselves, thinking thereby to render themselves purer and more acceptable to the deity to whose service they were attached.

GALLICAN CHURCH, a name used to denote the Romish church in France, which has always stood on a different footing, in its relations with the see of Rome, from all the other portions of the same church throughout the world. Ever since the wars of the investitures they had been tenacious of their rights, and the French clergy had claimed, and frequently exercised, an exemption, in particular cases, from that general control in ecclesiastical affairs which is uniformly assumed by the holy see; an exemption which forms the foundation of what have been usually termed the rights of the Gallican church. Pretensions of this kind occur in history as far back as the time of St. Louis, and it is not improbable that they are of even earlier date; but in

A. D. 1438, the council of Basle, in opposition to Eugenius IV., who had summoned another council at Florence, passed several canons for the future regulation of the church, restricting the power of the Pope, and rectifying various abuses in church discipline. Eugenius, enraged at this open rebellion against his authority, rejected the new canons, and thereupon the council passed a decree deposing him from his papal dignity. His Holiness, however, triumphed over his opponents, and the regulations were not sanctioned by the head of the church; but notwithstanding they met with the approval of Charles VII., who at that time occupied the throne of France. Glad of this opportunity of asserting the independence of the Gallican church, Charles recommended an assembly of divines, which was then met at Bourges, to adopt the regulations of the council of Basle. This assembly, which is known by the name of the PRAGMATIC SANCTION, in fulfilment of the royal suggestion, sanctioned the regulations of Basle as the general rules of ecclesiastical discipline in France—a decision which is generally known by the name of the PRAGMATIC SANCTION (which see). The privileges thus secured rested on two maxims: (1.) That the Pope has no right to order any thing in which the temporalities and civil rights of the kingdom are concerned. (2.) That while the Pope's supremacy in things spiritual is admitted, his power in France is limited by the decrees of ancient councils received in that realm.

The canons thus formally adopted by an assembly of the French clergy were considered as forming the charter, as it were, of their ecclesiastical independence and liberty. Many and strenuous were the attempts of succeeding pontiffs to procure the repeal of these obnoxious decrees; but the French clergy and people persisted in maintaining their validity, and adhering to them as being essential, in their opinion, to the peace and prosperity of the kingdom. The sovereigns of France, too, were far from averse to any plan whereby they might be rendered independent of the papal see, and the Pragmatic Sanction was all the more agreeable to them, as it made provision for the nomination to benefices being submitted to the royal approbation, prohibited the payment of *annates* to the Pope, and put an end to the sale of ecclesiastical dignities. Accordingly, while the canons of the council of Basle are said to have been abrogated by successive kings of France, particularly Louis XI. and Louis XII., the claims of the French clergy, under the Pragmatic Sanction, were still considered as in full force. But Leo X. succeeded to the popedom, and keeping in view the aggrandizement of the church, he persuaded Francis I., king of France, to allow the abrogation of the Pragmatic Sanction, in express terms, by both the Pope and the king, and that instead of it should be substituted an act investing the king with greater power in the ecclesiastical concerns of the kingdom than he had hitherto possessed. Hence originated the celebrated

concordat, by which the nomination to all ecclesiastical benefices within the French dominions was granted to the king, with a reservation of the *annates* to the Roman see; and besides, the right of deciding all ecclesiastical controversies, with some few exceptions, was given over to the judicature of the sovereign without appeal. The conduct of both Francis and Leo was viewed by the French clergy with the utmost indignation. The university of Paris, in particular, lifted its bold remonstrance against both parties; defending the proceedings of the council of Basle in opposition to Eugenius IV.; asserting the rights of the Gallican church, and impeaching the character of Leo X. without reserve, while they appealed from both king and Pope to a future council. Even the laity were jealous of the authority in ecclesiastical matters which the king had unexpectedly obtained, thus combining in his own person both temporal and spiritual power.

In this position matters remained, in so far as the Gallican church was concerned, until the reign of Louis XIV. when a conspiracy was formed in behalf of that ambitious sovereign, to revive the empire of Charlemagne, and at the same time to re-establish popery throughout all Europe. Pope Innocent XI., although his election was chiefly due to French influence, was far from favouring the projects of Louis; he made several efforts, on the contrary, to restrain the royal prerogative in the conferring of benefices; and in attempting to destroy or limit the liberties of the Gallican church, he had nearly produced a schism in that country. In 1678 commenced a keen controversy between Louis XIV. and the Pope on the subject of the "Regale," the name given to the code which contained the privileges of the Gallican church. The pontiff made use of his ordinary weapons, edicts, bulls, and threats of excommunication. Louis, on his part, threw contempt upon the empty menaces of the Vatican, forbade the admission of the papal bulls into France, and declared it to be a capital crime in any of his subjects either to publish or obey them. The contest was conducted on both sides with great violence. At length, in 1682, the French king summoned a convocation of his bishops to meet at Paris, for the purpose of formally and definitively settling once more the precise relations which existed between the Gallican church and the see of Rome. The assembly consisted of eight archbishops, twenty-six bishops, and thirty-eight other clergymen. The ancient doctrine in reference to the exclusively spiritual authority of the Pope, and its inferiority to the authority of councils, was laid down by the assembly in four propositions as follows:

"1. That God has given to St. Peter and to his successors, the vicars of Christ, and to the church itself, power in spiritual things and things pertaining to salvation; but not power in civil and temporal things: our Lord having said, 'My kingdom is not of this world;' and again, 'Render unto Cæsar the

things that are Cæsar's, and unto God the things that are God's.' And therefore that injunction of the apostle stands firm: 'Let every soul be subject to the higher powers. There is no power but of God; and the powers that be are ordained of God.' Therefore, in temporal things kings and princes are subject to no ecclesiastical power of God's appointment; neither can they directly or indirectly be deposed by the authority of the keys of the church, nor can their subjects be exempted from fidelity and obedience, nor be absolved from their oath of allegiance. And this principle, which is necessary to the public tranquillity, and no less useful to the church than to the state, ought by all means to be held fast, as being consonant to the Word of God, to the tradition of the fathers, and to the example of the saints.

"2. That plenary power in spiritual things so exists in the apostolic see and in the successors of Peter, vicars of Christ, that at the same time the decrees of the holy œcumenical council of Constance, approved by the apostolic see, and confirmed by the practice of the Roman pontiffs and of the whole church, and observed by the Gallican church with perpetual veneration, respecting the authority of general councils, as contained in the fourth and fifth sessions, must also be valid and remain immovable. Nor does the Gallican church approve of those who infringe upon the force of these decrees, as if they were of dubious authority or not fully approved; or who pervert the words of the council by referring them solely to a time of schism.

"3. Hence the exercise of the apostolic power is to be tempered by the canons, which the Spirit of God dictated, and which the reverence of the whole world has consecrated. The rules, customs, and regulations received by the Gallic realm and church are also valid, and the terms of the fathers remain immovable; and it concerns the majesty of the apostolic see that statutes and usages confirmed by the consent of so great a see and of such churches should retain their appropriate validity.

"4. In questions of faith likewise, the supreme pontiff has a principal part, and his decrees have reference to all and singular churches; yet his judgment is not incapable of correction, unless it has the assent of the church."

These propositions, which so clearly and explicitly stated the old doctrine of the Gallican church, were unanimously adopted by the convocation, approved by Louis XIV., and registered by the parliament of Paris on the 23d March 1682. Thus ratified and confirmed, this important document was appointed to be publicly read and explained in all the schools of the kingdom from year to year, and to be subscribed by all clergymen and professors of universities. This was a heavy blow aimed at the authority of the Pope over the Gallican church; and feeling the importance of the crisis, Innocent XI. summoned to his aid the most able writers he could command. The four pro-

positions were condemned from the press by Italians, Spaniards, and Germans, all of whom, however, were successfully met by the celebrated Bossuet, bishop of Meaux, who, by order of the king, wrote and published a learned and able defence of the controverted propositions, establishing, by the most powerful arguments, the Gallican doctrine as to the exclusively spiritual authority of the Pope. The liberty and independence of the Gallican church were now secured by the complete establishment of the "Regale," which continued from this time undisturbed until the First French Revolution in 1789, when the Gallican church was utterly overthrown, and religion under every form was wholly disowned. Napoleon I., in 1801, restored the Romish church in France, and entered into a *concordat* with Pius VII., by which the government received the power of appointing the clergy, the Pope resigned the right of restoring the spiritual orders, but retained the privilege of the canonical investiture of bishops, and claimed the revenues which arose from it. This concordat, however, was abolished in 1817, and another concordat entered into between Louis XVIII. and Pius VII., placing the Gallican church on the same footing on which it stood in the concordat which was framed in 1516, between Francis I. and Leo X. This arrangement excited the greatest discontent among the French people. The Jesuits had been restored in 1814; and the Gallican church was now placed in a state of entire dependence on the Romish see. During the reign of Louis Philippe, the papal authority was maintained nominally in France, without making much effort to increase its power. But since the Revolution of 1848, and more especially since Napoleon III. assumed the imperial government, Ultramontane principles have made rapid and extensive progress, and the once boasted liberties of the Gallican church are contended for only by a small and uninfluential minority.

GAMAHEA, a word used by the THEOSOPHISTS (which see) to express that wisdom which was to explain and facilitate the union of the celestial and terrestrial in the phenomena and processes of nature.

GAMELIA, the name applied to a sacrifice among the ancient Greeks, which the parents of a girl about to be married were accustomed to offer to *Athena* on the day before the marriage. The word came at length to be applied to marriage solemnities in general.

GAMELII, ancient Grecian divinities who presided over marriage. Plutarch enumerates five,—*Zeus, Hera, Aphrodite, Peitho, and Artemis*; but the greater number of the gods were considered as included under the term *Gamelii*.

GAMES. It was customary among the heathen nations of antiquity to celebrate games in honour of their gods. Sacred games, indeed, formed an important part of the ritual service of the ancient polytheist, while the modern heathen also makes use of the same practices on occasion of the festivals of his

gods. But the most splendid solemnities of this kind which have been transmitted to us in the records of ancient history are the celebrated games of Greece. The chief of these were four in number, the *Olympic* and the *Pythian* games, celebrated every fifth year; and the *Nemean* and the *Isthmian* every third year. These games, which continued for several days, consisted of such exercises as leaping, wrestling, boxing, and throwing the discus or quoit; also races on foot, on horseback, and with chariots. Multitudes assembled from all parts of Greece on these festive occasions, and the most intense interest was manifested by the spectators in the result of the contests. Many were the candidates for victory, and only men of blameless character were privileged to enter the lists. After months spent in anxious preparation, they appeared on an appointed day before the assembled crowd of onlookers. At the commencement of the festivities a herald proclaimed the names of the competitors, and announced the established rules of the games, without the due observance of which no one, even though he obtained the victory, could carry off the crown. The combatants stripped off their garments that they might be wholly unencumbered. As soon as the signal was given the contest commenced. All was activity, energy, and intense anxiety to secure the victory, while the crowded spectators gazed with intense interest upon the exciting scene. In full view was placed the prize which awaited the successful competitors. On an elevated seat, at the farthest extremity of the race-course, sat the judges appointed to decide to whom the reward of victory was due. The contest was hazardous, but no exertion was accounted too great to obtain the conqueror's crown. The name of the victor was proclaimed by the herald with a loud voice, amid the deafening acclamations of the multitude; the wreath of conquest was placed upon his brow, and a branch of palm was put into his right hand. The prize was worthless in itself—a sprig of laurel or wild-olive, or even common parsley—but as the token of victory, it was held in the highest estimation, and its happy possessor was an object of admiration and envy to the whole assembly. He was lifted into a proud triumphal chariot, and conducted home with the greatest pomp and ceremony. The city was proud which owned him as her son, and honours of every kind were heaped upon his head.

To these famous Grecian games there are frequent allusions in the New Testament. Thus the writer of the Epistle to the Hebrews compares the life of the Christian to a foot-race, Heb. xii. 1—3, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down

at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The following passage in the First Epistle to the Corinthians contains an evident allusion of the same kind, 1 Cor. ix. 24—27: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." And again, Phil. iii. 12—14, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." In the same spirit, and with similar allusions, the Apostle Paul, writing to Timothy a little before his martyrdom, says, 2 Tim. iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Among the Romans also, as well as among the Greeks, games were very frequently celebrated at the festivals of the gods. Thus games were instituted in honour of Apollo, and the Circensian games in honour of Jupiter, Juno, and Minerva. There were games in commemoration of deified heroes, as for instance, the Emperor Augustus. To avert calamities also, such festivities were sometimes resorted to. Thus a plague having broken out in the reign of Tarquinius Superbus, the Tarentine games were instituted for the purpose of propitiating the infernal deities.

Among the important changes which took place in the manners and customs of the Jews after the time of Alexander the Great, may be mentioned the introduction of games in imitation of the nations of Pagan antiquity. Games were first introduced at Jerusalem in the reign of Antiochus Epiphanes, B. C. 174, by the profligate high-priest Jason. An innovation of this kind gave great offence to the more pious Jews of the time. Emboldened by success, however, Jason advanced a step further, and in the following year, when games were celebrated at Tyre, in honour of Hercules, he despatched some Jews of his own party to that city with three hundred talents as an offering to the god. But the deputies, instead of devoting the money to purposes of idolatry, spent it in building ships of war. At length the revival

of Jewish worship under the Maccaean princes put an end to the celebration of these Pagan games ; but they were renewed by Herod the Great, in order to ingratiate himself with the Emperor Augustus, to whom he consecrated them, and ordered them to be celebrated like the Olympic games every fifth year. The Jews were so indignant at this attempt to involve them in the practice of heathen customs, that, as we learn from Josephus, some of them entered into conspiracy to put Herod to death, and, doubtless, they would have accomplished their purpose had not the plot been discovered, and the conspirators sentenced to undergo capital punishment.

GANAPATYAS, the worshippers of *Ganesa* or *Ganapati*, a Hindu deity. They can scarcely be considered as a distinct sect, *Ganesa* being worshipped by all the Hindus as having power to remove all difficulties and impediments. Hence they never commence a journey, or engage in any important work, without invoking his protection. Some, however, pay this god more particular devotion, and, therefore, may be considered as specially entitled to be called *Ganapatyas*. And yet *Ganesa* is never exclusively venerated, and the worship, when it is paid, is addressed to some of his forms.

GANESA, a Hindu deity, the son of Mahadeva, or Shiva and Parvati. He is accounted the god of prudence and wisdom, who removes all hindrances out of the way, so that when about to engage in any difficult undertaking, a Hindu uniformly invokes this deity. He is considered as corresponding to the *Hermes* of Greece, or the *Mercury* of Rome, the great teacher, and presiding deity of authors. The greater number of the temples in the sacred city of Benares are dedicated either to Shiva, or his son Ganesa. The latter is always addressed as "that God upon whose glorious forehead the new moon is painted with the froth of Ganga." He is generally represented sitting cross-legged, with four arms and hands, and having the head and proboscis of an elephant. His temples are frequently ornamented with carvings and paintings of the limbs, but most frequently the head of this animal. Ganesa had formerly six classes of worshippers ; in the present day, he cannot boast of any exclusive worship, although he shares a kind of worship along with all the other gods.

GANGA (Sanskrit, the river), a name applied to denote the river Ganges in Bengal, one of the most sacred rivers in Hindustan. It is regarded as a deity ; and washing in its waters is viewed as securing the cleansing of the soul from sin in this life, and more especially as a valuable preparative in the prospect of dissolution. It is one of the four rivers which in the cosmogony of the Hindus have their source in the holy mountain of Meru. In their sacred writings this holy stream receives the most extravagant laudations. "The distant sight of it," as Dr. Duff informs us, "is declared to be attended with present benefit : the application of a few drops of its water

may remove much pollution : daily bathing in it is followed with inestimable advantages, both in this life, and in that which is to come : immersion in it on certain auspicious days of the moon and certain conjunctions of the planets, may wipe away the sins of ten births, or even of a thousand : ablution, accompanied with the prescribed prayers, on particular days of high festival, may entitle to a residence in one of the heavens of the gods, and insure an amount of blessings which no imagination can conceive." Sometimes strangers and friendless persons are left to die upon the banks without being permitted to drink the waters of the purifying stream. The practice is almost universal among the higher classes of Hindus to offer their dying relatives as a sacrifice to Ganga, and it is actually affirmed that were this barbarous custom of exposing the sick on the banks of this river abolished, thousands would recover from their diseases, who, in consequence of its prevalence, are doomed to certain death. Often the poor invalid is literally killed by his body being partly immersed in the Ganges, or by large quantities of the water being poured into his mouth when he is in a state of dangerous weakness. And it is a recognised principle of HINDUISM (which see), that when once the sick are brought forcibly down to the river's side to die, they cannot legally be restored to health. They are from that moment dead according to Hindu law ; their property passes to the next heir according to the terms of the bequest ; and should any one who has thus been exposed recover from his disease, he cannot be received into society, but becomes an outcast, so degraded in the estimation of his friends, that even his own children will not eat with him, nor give him the slightest accommodation. The consequence of this barbarity is, that the wretched survivor has no alternative left him save to associate henceforth with those who are outcasts like himself. And accordingly, about fifty miles north of Calcutta there are two villages whose inhabitants are wholly composed of individuals of this description.

Not only, however, are multitudes of the sick and the dying thus sacrificed to Ganga ; there are also many cases of voluntary self-sacrifice to the sacred river. It is often the last resource of a superstitious Hindu, who has sunk into hopeless poverty, disgrace, or disease. Some of the Shastras besides, encourage suicide in the Ganges, holding out to the self-murderer the promise of a temporary residence in the heaven of one of the gods. When a person has formed the resolution of thus sacrificing himself to the river-god, he goes through the preliminary process required by the Sacred Books, of making a present of gold to the Brahmans, and inviting them to a feast. This done, he dresses himself in red garments, and adorns himself with garlands of flowers, marching down to the river accompanied by a band of music. On reaching the sacred stream he takes his seat upon the bank, repeating the name of his idol, and declaring that he is now about to renounce

his life in this place, in order to obtain such or such a benefit in the next world. All the preliminary rites being now concluded, the formal act of self-sacrifice now commences. "The devotee," to use the language of Dr. Duff, "accompanied by one or more Brahmans, to officiate on the occasion, and utter the incantations,—proceeds in a boat into the middle of the stream, furnished with a supply of cord and water-pans. Then the pans are fastened to the neck and shoulders; and, while they remain empty, they keep the victim afloat. These are generally filled, sometimes by the friends in the boat, sometimes by the devotee himself, as he is carried buoyant along the current;—but when once they are surcharged, they sink; and down they drag the victim to the bottom, amid the incantations of ghostly confessors, the rejoicings of friends, and the shouts of applauding multitudes on the shore. A few gurgling bubbles rise on the surface, and speedily disappear,—all the monument that is ever raised to perpetuate the remembrance of the victim of superstition." How strikingly do such scenes fulfil the language of Holy Writ, "The dark places of the earth are full of the habitations of horrid cruelty."

GANGA SAGOR, a sacred island among the Hindus, situated at the point where the great western or holiest branch of the Ganges unites its waters with those of the Indian Ocean. Though dark, flat, and swampy, it forms one of the most celebrated places of pilgrimage in India, the waters of the sacred river being considered as peculiarly purifying at this spot. On the island stands a ruinous temple dedicated to *Kapila*, the distinguished sage who founded the *Sāṅkhya* system, one of the chief schools of Hindu philosophy. The temple is usually occupied by a few disciples of *Kapila*, belonging to the class of ascetics, who always keep an arm raised above their heads. Crowds repair to this temple in Ganga Sagor twice every year, at full moon in November and January, to perform obsequies for the benefit of their deceased ancestors, and to practise various ablations in the sacred waters. It was calculated that in 1837 no fewer than 300,000 pilgrims resorted thither from all parts of India. At one time the open and public sacrifice of children on occasion of the great festival took place on an enormous scale, but this inhuman practice is prohibited by the British government, and therefore has become comparatively rare.

GANGAS, the idolatrous priests of the inhabitants of Congo, a Portuguese settlement in Western Africa. While one Supreme Being is acknowledged by the Negroes of this district, they worship also a number of subordinate deities who preside over the different departments of nature, and the Gangas employ themselves in teaching the people to worship by various rites and ceremonies, but more especially by donations of food and apparel, which they appropriate to themselves as their means of support. These men are supposed to have a consi-

derable influence with the deities, and hence they pretend to bring down blessings upon the people, to avert judgments, to cure diseases, and to undo witchcraft.

GANNINANSES, (Singhalese, from *gana*, an assemblage), a name applied in Ceylon to the novices as well as priests among the BUDHISTS (which see).

GANJ BAKSHIS, a division of the SIKHS (which see), in Hindustan, who are said to have derived their name from their founder. They are few in number, and of little note.

GANYMEDES, the son of Tros and Calirrhoe, accounted by the ancient Greeks the most beautiful of men, and said to have been carried off to heaven by Zeus, that he might act as cupbearer to the gods. He was identified with the divinity who was said to preside over the sources of the Nile, and he was placed by astronomers among the stars, under the name of Aquarius or the water-bearer.

GAONS, a class of Doctors among the modern Jews. They were also called *Excellents*, an appellation indicating either their real or their supposed goodness. Their principal men were placed at the heads of the different academies. In consequence of their extensive learning, and their high intelligence, they were regarded as the interpreters of the law, consulted upon difficult and important matters, and their decisions were received with the utmost veneration. The decisions, however, of each Gaon, were only considered to be of force in that province where he resided, and his authority was acknowledged. The first of the order of Gaons was Chanan Meischka, who flourished about the beginning of the sixth century, and re-established the academy of Pundebita, which had been shut up for fifty years. About A. D. 763, one Jehuda, who was blind, belonged to this order of learned men. About the end of the tenth century, one Scherira appeared and rose to considerable eminence as a Gaon. Before his death he had retired from public life, and resigned the employment of a public teacher to his son. This doctor, whose name was Hadi, flourished in the beginning of the eleventh century, and was esteemed the most excellent of all the Excellents. With him terminated the order of Gaons, for about this time the academies of Babylon were destroyed, and the remains of the Jews were driven into Spain and France, where they formed new establishments, and exchanged the title of DOCTORS for that of RABBINS (which see).

GARLANDS. Among the ancient heathens it was customary to adorn the victims intended for sacrifice with fillets and garlands; and it was also a common practice to put garlands on the head of their idols. An allusion to the use of garlands by the heathen occurs in Acts xiv. 13, "Then the priest or Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people." It is not obvious for what precise purpose the garlands were brought on

this occasion, but it is not unlikely that they were meant to be placed on the heads of the apostles. The trees and flowers which were used on such occasions, were such as were most pleasing to the god in whose worship they were employed. The custom of weaving garlands for the gods is still found in almost all idolatrous countries. In the Hindu festivals and processions, for example, the images of the gods are decked out with garlands. The priests, and both the male and female worshippers, also wear sweet-scented garlands on festive occasions.

GARMANAS, Hindu priests mentioned by the geographer Strabo, and by which were probably meant *Budhist* priests. They are represented as having been very austere, feeding on fruits and roots, and wearing only a covering made of the bark of trees.

GARMR, the fabulous dog who, in the ancient Scandinavian mythology, was said to guard the entrance to the infernal regions. It corresponds to the CERBERUS (which see) of the ancient Romans.

GARUDA, the sacred bird of Vishnu among the Hindus, as the eagle was the sacred bird of Jupiter among the ancient Romans. Both these deities are represented as riding upon their respective birds. Garuda was worshipped by the Vaishnavas in the golden age of Hindu idolatry.

GASTROMANCY (Gr. *gaster*, the belly, and *manteia*, divination), a mode of divination practised among the ancient Greeks, in which they filled certain round glasses with pure water, placing lighted torches round about them. Then they prayed to the deity in a low muttering voice, and proposed the question which they wished to be answered. Certain images were now observed in the glasses representing what was to happen.

GATES. The gates of Oriental cities have always been accounted places of great resort, markets being held there, and also courts of justice. There public business of every kind is wont to be transacted. When Abraham purchased a field from the sons of Heth for a burial-place, the bargain was made "at the gate of the city." An instance of a contract entered into at the gate of the city, is thus given in Ruth iv. 1, 2, 9, 11, "Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem." Before

the gates of temples and other buildings used for sacred purposes, there was in ancient times a wide enclosure within which the people worshipped, and which looked toward the entrance of the edifices. "This was the Hieron," says Dr. Jamieson, "at the gates of holy places,—a part of the area or court or the building that was considered sacred, not only because it was the place where the people stood to worship, but also because religious rites were frequently performed there; and hence we find frequent allusions in scripture to the peculiar sanctity with which the gates or entrances of those venerable buildings were regarded, and to the homage which was offered there. Thus Ezekiel says, the people of the land shall worship at the door of the gate before the Lord in the Sabbaths, and in the new moons; and in the beautiful song of the sons of Korah, the gates of the sanctuary at Jerusalem are represented as of greater value and interest in the sight of God, than all the dwellings of Jacob. The knowledge of the peculiar sanctity that was attached to the entrance of a temple, explains the reason of the threshold being chosen for the demolition of Dagon's image. The temporary triumph which the Philistines had gained over the forces of Israel, signalized by the capture of the ark and sacred symbols of its worship, had intoxicated that idolatrous people, and led them in the fulness of their enthusiastic rejoicing, to proclaim a festival of thanksgiving to their national deity, to whose aid they ascribed the success of their arms. It was meet, therefore, upon an occasion when the true God, to punish his people for their apostacy, and convince them of their sins, had allowed the ensigns of his presence to fall dishonoured into the hands of the enemy, to vindicate his supremacy, and exhibit a striking proof of his living irresistible power; and no evidence more memorable could have been given of the vanity of his idol antagonist, than that in the august presence of Israel's God, the statue of Dagon was overthrown and dismembered on the *threshold* of his temple, the very spot which, in the estimation of his votaries, his rites had invested with more than ordinary sacredness."

GATES (HOLY), the name given to the folding gates in the centre of the *Iconostasis* or screen, which in the modern Greek churches separates the body of the church from the holy of holies. The holy gates are opened and shut frequently during the service, part of the prayers and lessons being recited in front of them, and part within the adytum or most holy place.

GATES (HOLY) OF ST. PETER'S AT ROME. These gates are never opened except in the solemnity of a jubilee, which now takes place every twenty-five years, when the Pope grants a plenary indulgence. On the twenty-fourth day of December of the jubilee year, all the clergy secular and regular in Rome assemble together at the Apostolical Palace, and from thence they march in pro-

cession to St. Peter's. When the clergy come into the great square in front of the Basilica, they find the doors of the church shut. Meanwhile the Pope, the cardinals, and bishops, dressed in white robes, with mitres on their heads, meet in Sixtus's chapel, where the Pope sings the *Veni Creator* with a lighted taper in his hand. All the cardinals, having each of them tapers in their hands, proceed to the Swiss portico, where the holy Father nominates three of them his legates *a latere*, to open the gates of the Lateran church, the church of Santa Maria Maggiore, and that of Santo Paolo. It is reserved for the Pope himself to open the sacred gate of St. Peter's. A throne is set in front of the gate, on which the Pope sits for a short time, when he is presented with a golden hammer, which he takes in his right hand. Then rising from his throne, the Pope advances forward and knocks at the sacred gate. His clergy follow him with tapers in their hands. The pontiff knocking thrice at the gate, says aloud, "Open to me the gates of righteousness," to which the choir add, "This is the gate of God, the just shall enter in," &c. At this moment a temporary wall of stone, which has been loosely set up, is made to fall down, and the people eagerly gather the rubbish, portions of which they preserve as sacred relics. In the midst of the confusion which thus ensues, the Pope returns to his throne, where he calmly takes his seat. As soon as the rubbish has been removed, and the passage to the holy gate cleared, his Holiness leaves his throne, and begins the anthem, "This is the day which the Lord hath made," &c., in which the choir loudly join. Being arrived at the holy gate, he repeats several prayers, takes the cross, kneels down before the gate, begins the *Te Deum*, and slowly passes through the holy gate, still singing as he goes along. He is followed by his clergy. After vespers the cardinals change their white robes for their ordinary dress, and accompanying his Holiness to the door of his apartment, leave him there, the ceremony being concluded. See JUBILEE (ROMISH).

GAULONITES. See GALILEANS.

GAULS (RELIGION OF THE ANCIENT). See DRUIDS.

GAURS. See GUEBRES.

GAUVRI (FESTIVAL OF). See FLOWERS (FESTIVAL OF).

GA'YATRI, the holiest verse of the Vedas among the ancient Hindus. It is addressed to the sun, to which it was daily offered up as a prayer in these words, according to the translation of Colebrooke: "Let us meditate on the adorable light of the divine sun (Savitri); may it guide our intellects. Desirous of food, we solicit the gift of the splendid sun (Savitri), who should be studiously worshipped. Venerable men, guided by the understanding, salute the divine sun (Savitri) with oblations and praise." Professor Horace Wilson gives it a more condensed form, "Let us meditate on the sacred light of that

divine sun, that it may illuminate our minds." In the first or Vedic era of the history of India, sun-worship occupied no inconsiderable place in the worship of the Hindus. See HINDUISM.

GAZEL, love songs with which the Mohammedan dervishes, called BACTASCHITES (which see), salute every one they meet. They are applied by way of allegory to the Divine love.

GAZITH, a place in which the Jewish Sanhedrim sat. It was a building erected of hewn stone, after the second temple was finished. Half of this fabric was holy and half common; that is, half of it stood within the court, and half of it within the CHEL (which see). The Gazith was near the altar of burnt-offerings, half of it being within the sacred court where the altar stood; and being thus near to the Divine presence, the Sanhedrim felt their obligation all the more to exercise righteous and impartial judgment. See SANHEDRIM.

GAZOPHYLACIUM, the treasury outside the church, in the days of the early Christians, in which the oblations or offerings of the people were kept. The word also denotes the chest in the temple of Jerusalem, in which the rich presents consecrated to God were kept; and it was sometimes used to imply the apartments in the temple in which the provisions for sacrifice and those allotted to the priests were stored.

GE (Gr. the earth), a goddess worshipped among the ancient Greeks as a personification of the earth. She is mentioned in Homer's Iliad as having black sheep offered in sacrifice to her, and as being invoked in oaths. Hesiod speaks of *Ge* as the offspring of Chaos, and the mother of *Uranus* and *Pontus*. She gave birth also to a variety of different beings, both divinities and monsters. In early times she had oracles both at Delphi and Olympia; she was worshipped as the all-producing parent, and was considered as the patroness of marriages. The worship of this goddess was universal among the Greeks. Among the ancient Romans the earth was worshipped under the name of *TELLUS* (which see).

GEDALIAH (FAST OF), a Jewish fast kept on the third day of the month *Tisri*, and said to be the same that Zechariah calls, viii. 19, "the fast of the seventh month." It is observed in memorial of the murder of Gedaliah, the son of Ahikam.

GEHENNA. This word, which is derived from two Hebrew words, signifying the valley of Hinnom, is applied to a valley near Jerusalem, where it was customary, in ancient times, for the Hebrews to offer up children to the god *Moloch*. It was also called *Tophet*, from the Hebrew word *Toph*, which denoted the Tympanum or Drum, with the noise of which the priests were wont to drown the cries of the children. Nothing is known concerning Hinnom, from whom the valley seems to have derived its name. The valley, or rather ravine, is only about 150 feet in breadth, and is said to have been shaded in ancient times with trees. From the

human practices followed there, the valley was denounced by Jehovah, Jer. xix. 6, "Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter." It was polluted by Josiah, who made it a kind of cess-pool for the city. After the captivity the Jews regarded the place with abhorrence, remembering the cruelties of which it had been the scene, and after the example of Josiah they threw into it the carcasses of animals, the dead bodies of malefactors, and all kinds of refuse. Constant fires were kept up in the valley to consume the filth which might otherwise have caused a pestilence. Hence it was regarded as a striking type of hell, and Gehenna came to be used to indicate the place of everlasting torment. The Mohammedans, however, do not consider the pains of Gehenna as eternal, but temporary and purgatorial.

GEMARA (Heb. perfect), a commentary on the Jewish MISHNA (which see). Two of these commentaries were prepared, the one at Jerusalem, and the other at Babylon. The former is supposed to have been the work of Rabbi Jochonan, who lived about the middle of the third century, while the latter, which is the more highly esteemed of the two, is supposed to have been the work of Rabbi Ashé, and some of his immediate successors, about the middle of the sixth century. The importance attached to the Gemara by the Jews may be seen from the following passage of the Talmud: "They who study the Bible do what is neither virtue nor vice; they who study the Mishna perform something of a virtue, and on that account receive a reward; but they who study the Gemara perform what may be esteemed the greatest virtue." The oral law is preferred by the Jews to the written law, and the Gemara to both; thus it is said, "The Bible is like water, the Mishna like wine, and the Gemara like spiced wine." "The law is like salt, the Mishna like pepper, and the Gemara like balmy spice." "At five years of age," says the Mishna, "let the child begin to study the Scriptures; let him continue to do so till the age of ten, when he may begin to study the Mishna. At the age of fifteen let him begin to study the Gemara." The Gemara or Jerusalem Talmud was considered defective, as containing the sentiments of only a small number of Jewish doctors. Besides, it was written in a mixed and impure language. Hence the *Amorajim* or *Gemarists*, the chief of whom was Rabbi Asa, produced the Gemara or Babylonian Talmud, which contains the traditions, the canons of the Jewish law, and all questions relating to the law. The Talmud consists of the Mishna and the Gemara, or commentary upon the Mishna. The Jerusalem Talmud is printed in one large folio volume; and the Babylonian extends in some editions to twelve, and in others to thirteen folio volumes.

GEMARISTS See AMORAJIM.

GEMATRIA, the Cabbalistic arithmetic of the Rabbinical Jews, or a species of *Cabbala*, which consisted in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of the letters. Any two words or phrases occurring in different texts, and containing letters of the same numerical amount, are considered mutually convertible; and any one or more words which, when added together, are of the same amount as any particular text, are viewed as giving the latent signification of that text. Thus the letters of the Hebrew words signifying "Shiloh shall come," amount to 358. Now, the Hebrew word *Messiah* contains precisely the same number; and hence the Cabbalists conclude, that on the principles of the Gematria, this is a satisfactory proof that the prophecy contained in Gen. xlix. 10, refers to the Messiah. Again, the word *Branch* in Zech. iii. 8, is of the same numerical value with the word *Comforter*, a name given to the Messiah by the Talmudists, and hence it is thought to be proved beyond question that the *Branch* of Zechariah is no other than the Messiah. See CABBALA.

GEMS (THE THREE). Among the BUDHISTS (which see), Budha, the sacred books, and the priesthood are accounted the three gems. They form the Triad, in which they place all their confidence and trust, and the worship of the *Three Gems* is universal among Budhists wherever they are found. The assistance they derive from this Triad is called *sarana*, protection, which, as we learn from Mr. Hardy, is said to destroy the fear of reproduction or successive existence, and to take away the fear of the mind, the pain to which the body is subject, and the misery of the four hells. By reflecting on the Three Gems the mind is delivered from scepticism, doubt, and reasoning, and becomes quite serene, calm, and unruddled.

GENEALOGIES, the register of the descent of individuals or families, which was accounted so important among the ancient Hebrews, that a special set of officers called *Shoterim* were set apart for the purpose of keeping such records. In all nations, even from the earliest times, such genealogical writings seem to have been carefully preserved. Even in the patriarchal period we find traces of them, as in Gen. x. 10, "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." The vast increase of the Hebrew population during their residence in Egypt rendered genealogical records absolutely necessary, that the tribes might be kept distinct from one another. The charge of these records was intrusted first to the *Shoterim* or scribes, and afterwards to the Levites. In later times these documents were kept in the temple. It is not at all unlikely that some confusion may have been introduced in regard to particular families during the Babylonish captivity; but on their return to Palestine the Hebrews seem to have reduced the whole to

complete order, as is quite evident from the care with which genealogical descents are traced in the First Book of Chronicles. And so carefully was the purity of lineage maintained in regard to the priesthood, that after the captivity those who could not produce their genealogical descent were excluded from the sacred office. Josephus also informs us, that the Jews had an uninterrupted succession of high-priests preserved in their records for nearly 2,000 years. Jerome declares that the Jews knew the genealogies from Adam to Zerubbabel as intimately as they knew their own names. The great importance of this marked attention to the genealogy of each family among the Jews arose from the necessity which existed of preserving the line of descent of the Messiah in unbroken continuance from Abraham and David. Hence the minuteness with which this line is traced by the Evangelists Matthew and Luke. And it is not a little remarkable, that the great end for which such genealogical records were kept having been accomplished, and there being no further necessity for them, the Jews have now utterly lost their ancient genealogies, and from the time of their total dispersion under Adrian, not a single family is able to produce the record of their connection with any one of the tribes of Israel. This is of itself a satisfactory proof that Messiah is already come, and that he is no other than Jesus of Nazareth, whose lineage has been so fully and accurately traced in each link back to David, to Abraham, and even to Adam. On this subject the late Dr. Welsh makes the following striking observations: "I cannot but remark, that the mere list of names by which Matthew connects our Saviour with Abraham, and by which Luke connects him with Adam, has always appeared to me inexpressibly sublime, and calculated to inspire us with a deep sense of the superintending providence of God. We are carried through a period of many thousand years, and amidst the revolutions of the mightiest empires, and the rise and fall of many kingdoms, and the convulsions of external nature, and a long succession of the generations of men,—amidst all these we see the hand of God continually exercised in bringing to pass his eternal decrees. We have, as it were, the fountain of a stream, scarcely discernible in its first beginning, in danger of being dried up in a scorching desert, then of being confounded amidst kindred floods, then of being lost amidst the interminable swamps of a new region, and finally, swallowed up in an opening of the earth and lost apparently to human vision for ever; and after having traced it through so many different and distant climes to such a termination, it rushes forth again revealed to view with matchless beauty and grandeur. The imagination of man is bewildered in attempting to form an idea of the long succession of many nations, and of the changes that took place in society from the times of Adam, and Abraham, and David, to that of Christ. But amidst the infinite diversity of human

character, and the fearful ebullitions of human passions, and the wide varieties of human situation, and amidst the many millions of human beings that came into the world and fulfilled their little part, and then passed away and were forgotten, amidst all this endless diversity of human beings, and human passions, and human plans, the purpose of the Almighty is in variably the same, and it he effects alike by the consent, the co-operation, the indifference, the ignorance, the opposition of man. In the king and in the slave, in the palace and in the cottage, in the city and in the fields, in the mountain and in the valley, in the righteous and in the wicked, we find the operations of Providence towards the same beneficent, the same God-like end. The faith of Abraham, the idolatry of Amaziah, the lowliness of Joseph, and the glory of Solomon, are all made to work together to one event. In the sheep-cotes of Mamre, in the prison-houses of Egypt, in the corn-fields of Boaz, on the throne of Judah, among the willows by the rivers of Babylon, in the temple of Jerusalem, in the work-shops of Galilee, in the manger of Bethlehem,—in all these we see the impress of the finger of God. And I cannot but think that in this commencement of the history of the New Testament church, we have, in the reference that is made to the former dispensation, and in the fact that God never for a moment forgot the word which he spoke to a thousand generations, a pledge that in his own time God will not fail to accomplish all that he has spoken respecting his kingdom. In contemplating the gloomiest periods of the Christian church, we also may derive encouragement in the belief that the Almighty has never wholly deserted the earth. And when the circumstances of the church appear most desperate, it should be remembered that it was when the cause of Israel and of mankind seemed lost for ever, when the throne of David was levelled in the dust, when the royal blood was almost lost amongst the meanest of the people, it was then that God raised up a Horn of salvation in the house of his servant David."

GENERAL ASSEMBLY. See ASSEMBLY (GENERAL).

GENERAL BAPTISTS. See BAPTISTS.

GENERAL COUNCILS. See COUNCILS (GENERAL).

GENERATION (ETERNAL), an expression used by Christian divines in reference to the Second Person of the Trinity, in order to indicate his derivation from the Father. The idea is involved in the Sonship of Christ. See SON OF GOD. It is dangerous to discuss the matter with too great minuteness, as we are apt to be led away by false analogies, reasoning from what is human, to what is purely divine. Hence the Christian Fathers speak with great caution on the point. "Speculate not upon the Divine generation," says Gregory Nazianzen, "for it is not safe. Let the doctrine be honoured silently; it is a great thing for thee to know the fact; the mode we cannot admit that even angels understand, much less

thon." Athanasius to the same effect declares, "Such speculators might as well investigate where God is, and how he is God, and of what nature the Father is. But as such questions are irreverent and irreligious, so is it also unlawful to venture such thoughts about the generation of the Son of God." Chrysostom also states in the same cautious spirit, "I know that he begat the Son: the manner how I am ignorant of. I know that the Holy Spirit is from Him; how from Him I do not understand. I eat food; but how this is converted into my flesh and blood I know not. We know not these things which we see every day when we eat, yet we meddle with inquiries concerning the substance of God." But while the Fathers thus prudently avoided seeking to be wise above what is written, or to explain what is and necessarily must be inexplicable, they nevertheless held the doctrine of the eternal generation of the Son as the only-begotten of the Father, and fully participating in the divinity of the Father. Hence we are commanded to honour the Son even as we honour the Father.

The doctrine of the derivation of the Son from the Father as conveyed in the expression Eternal Generation, gave rise at an early period to mistakes and misconceptions. The Valentinians and Manichees, for example, in the second century, rushed into the heresy of a sort of *ditheism*, or the asserting of such a separation between the Father and the Son as to make two Gods. The Eclectics again, and others who held the doctrine of Emanations, considered the Son to be both individually distinct from the Father, and of an inferior nature. The Arians both ancient and modern have uniformly denied the eternal generation of the Son, maintaining him to have had a beginning of existence, and to be essentially inferior to the Father. See **ARIANS**. The doctrine of the eternal generation of the Son, however, has not only been denied by both Arians and Socinians, but even by some in other respects orthodox Trinitarians, who believe the Sonship of Christ to be founded not on a natural, but an official relation to the First Person in the Godhead. They deny his eternal generation chiefly from the difficulty which they feel in conceiving of anything in the Divine nature, analogous to the process which the term generation denotes in its application to creatures. But it is altogether inconsistent with the nature of the subject to allow the mind to draw any such analogies. There can be no likeness between generation as used in a human sense, and the same term when applied to one of the Persons of the Godhead. The only intention in using such an expression in reference to the Son of God, is to express at one and the same time a distinction of persons, and a mutual relation between the Father and the Son. To go beyond this general explanation of the matter, and to assert that the generation of the Son consisted in the communication of the Divine essence and perfections to him; or to assert that the Father did not beget the essence

of the Son, but the person, is to attempt an exposition of that which it transcends the human faculties fully to comprehend. See **TRINITY**.

GENESIA, offerings mentioned by Herodotus, and probably consisting of garlands of flowers which were wont to be presented by the ancient Greeks, at the tombs of their deceased relatives on the return of each anniversary of their birthdays.

GENESIUS, a surname of Poseidon, under which he was anciently worshipped near Lerna in Greece.

GENETÆUS, a surname of Zeus, from Cape Genetus on the Euxine Sea, where he had a temple.

GENETHLIA (Gr. the nativity), the name given among the early Christians to the festivals which they were wont to observe on the anniversary of the death of the martyrs, terming it their **BIRTHDAY** (which see), as being the day on which they were born to a new and nobler state of being.

GENETHLIACI, a term which Augustine states was used to denote soothsayers, who pretended to calculate men's natiivities (*genethlia*) from the stars, and thus to predict their good or bad fortune. Such individuals were treated with the utmost severity under the heathen emperors of Rome, and by the early Christians they were expelled from the church.

GENETHLIUS, a surname of Poseidon, under which he was worshipped at Sparta.

GENETYLLIDES, a class of goddesses in ancient Greece, who presided over generation and birth.

GENETYLLIS, a goddess among the ancient Greeks, who presided over births. It was a surname also both of *Aphrodite* and of *Artemis*.

GENEVA (CHURCH OF). The principles of the Reformation were first introduced into Geneva, not by John Calvin, as has generally been believed, but by William Farel, who preached the gospel there with acceptance in the year 1532, but was driven from the city by the instigation of the bishop. This zealous Reformer was succeeded in Geneva by Anthony Froment, who, however, experienced the same treatment. A change, however, came over the views of the people, and the council, instead of supporting the bishop, abandoned him, and he found it necessary to retire from the city in 1533; whereupon the two banished ministers were recalled, and Reformed principles having acquired the ascendancy among all classes, Farel and Froment, along with Peter Viret, gathered around them a strong body of Protestants in Geneva; and so rapidly did the cause make progress in the city, that in 1535 the council declared themselves on the side of the Reformation. But though a Reformed church was thus formed in the city, having a numerous congregation drawn from all classes, it was not fully organized and established until the arrival of John Calvin in 1536. This eminent Reformer, who was a native of France, having been born there in 1509, was led to embrace Reformed principles, which he sought with diligence and zeal to diffuse among his countrymen. His fame had reached Switzerland, and having been provident

tially in the course of his travels brought to Geneva, he was persuaded to take up his residence in the town, and to devote himself to the building up of the newly formed Protestant church. Farel and Viret gladly availed themselves of the counsel and assistance of such a man as Calvin. His very presence with them they felt to be a tower of strength. And no sooner had he commenced his labours in conjunction with them, than the church and city of Geneva began to be torn with internal dissensions, a party having arisen who sought to restore some of the superstitious observances and feasts which the Reformation had happily abolished. The council joined in this retrograde movement, and the consequence was, that Calvin and Farel were banished from the republic. The church of Geneva suffered severely from the exile of her pastors, but the faithful among them were cheered by many a precious letter of comfort and encouragement. The citizens had publicly abjured Popery, and avowed their adherence to the Reformation on the 20th July 1539. Mourning the bereavement they had sustained through the arbitrary conduct of their civil rulers, again and again did they petition the council to recall their beloved pastors from exile. For a time their entreaties, earnest and urgent though they were, passed unheeded; but at length in 1540 a formal invitation was forwarded to Strasburg, both from the citizens and council, not only permitting, but imploring the return of Calvin. It was not, however, until September of the following year, that he yielded to the repeated and pressing invitations of the Genevans. It was a joyful day for the Church of Geneva when the great French Reformer found his way back to the scene of his former labours. They prized the privilege, and gave thanks to God for it. From 1541 till 1564, when he was called to rest from his earthly labours, did Calvin continue to build up the church in Geneva, which he had been chiefly instrumental in founding; and such was the practical wisdom of this distinguished man, that the organization and working of that church rendered it a model to all the Reformed churches of Europe. Not only on account of the purity of its doctrine, but also the completeness of its form of church government, the church which Calvin had set up in Geneva became one of the most influential churches of the Reformation. And what tended powerfully to extend its usefulness was the college which in 1558 Calvin had persuaded the senate to found in Geneva. There Calvin and Beza taught, and thither accordingly students in great numbers repaired from France, Italy, Germany, England, and Scotland. Geneva thus became a central point whence issued the light of the Reformation in all directions. In fact, the fame of Calvin and the celebrity of the college which he founded, have procured for the Church of Geneva the distinction of being the mother of the Reformed churches, as Wittenberg was that of the Lutheran communities.

One of the greatest benefits which Calvin conferred upon Geneva, and through it upon many of the Reformed churches throughout other countries, was the establishment of the Presbyterian form of church government. In opposition to the views of Zwingli, he maintained that the church is possessed of the power of self-government, independent of the civil magistrate, whose jurisdiction ought to be limited exclusively to temporal affairs, and in so far as the church was concerned, Calvin left to the magistrate the protection of the church, and an outward care over it. He held also entire parity by divine appointment of all the ministers of Christ. This principle lies at the foundation of that form of church government which Calvin introduced at Geneva. And following out this fundamental principle, he refused to acknowledge a gradation of offices among the pastors of the church; but established a judicatory or consistory, composed of ruling elders and teaching elders, the former being members of the church set apart solely to rule in the church, and the latter being set apart both to teach and to rule. This ecclesiastical body he invested with a high degree of power and authority. He also convened synods, and restored to its former vigour the ancient practice of excommunication. These arrangements were made with the consent of a majority of the senate.

The Church of Geneva thus threw off at one and the same time both Popery and Episcopacy, adopting a system of church government which bore somewhat of the republican character of their civil government. Calvin was principally concerned in the construction of both; and accordingly they bore no slight resemblance in the regular gradation of courts. The sovereign power of the state was vested in three councils, the general council, the council of two hundred, and the council of twenty-five. The general council was composed of those citizens and burgesses who had reached the age of twenty-five years; and the meetings of this council took place twice a-year for the election of magistrates. In this council was vested also the power of making laws, and settling as to war and peace, as well as of raising subsidies for the necessities of the republic. The council of two hundred was composed of two hundred and fifty citizens and burgesses, each of whom must be thirty years of age. The members of this council were elected for life, unless they became bankrupts, or were degraded by the censure which was annually made. This council formed the supreme court of justice, and were consulted on all matters of importance. The council of twenty-five or little council, as it was generally called, was chosen from the council of two hundred, all the members being elected for life, except in cases of bankruptcy or degradation.

The organization of the ecclesiastical bore some resemblance to that of the civil courts. The clergy on all public occasions held the same rank as the

members of the council of twenty-five. The consistory was composed of all the pastors of the republic, and twelve lay elders, two of them being members of the little council, a third one of the auditeurs, and the remaining nine taken from the council of two hundred. The pastors were perpetual members of the court, but the elders were only chosen for six years. The consistory met every Thursday, and Calvin was perpetual moderator during his life, but after his death a different arrangement was adopted, the moderator being changed every week, each of the pastors occupying the chair in rotation. It was the province of the consistory to take cognizance of all public scandals, and to inflict ecclesiastical penalties, but for civil punishment of delinquents it was necessary to hand them over to the little council.

Not only, however, did the church of Geneva differ in ecclesiastical organization from the churches holding by Luther, Zwingli, and other coadjutors, but also in their views as to the Lord's Supper. On this subject, Mosheim remarks: "The system that Zuingle had adopted with respect to the eucharist, was by no means agreeable to Calvin, who, in order to facilitate the desired union with the Lutheran church, substituted in its place another, which appeared more conformable to the doctrine of that church, and in reality differed but little from it. For while the doctrine of Zuingle supposed only a *symbolical* or figurative presence of the body and blood of Christ in the eucharist, and represented a pious remembrance of Christ's death, and of the benefits it procured to mankind, as the only fruits that arose from the celebration of the Lord's supper, Calvin explained this critical point in a quite different manner. He acknowledge a *real* though *spiritual* presence of Christ in the sacrament; or in other words, he maintained, that true Christians, who approached this holy ordinance with a lively faith, were, in a certain manner, united to the man Christ; and that from this union the spiritual life derived new vigour in the soul, and was still carried on, in a progressive motion, to greater degrees of purity and perfection. This kind of language had been used in the forms of doctrine drawn up by Luther; and as Calvin observed, among other things, that the *divine grace* was *conferred* upon sinners, and *sealed* to them by the celebration of the Lord's supper, this induced many to suppose that he adopted the sentiment implied in the barbarous term *impanation*, and differed but little from the doctrine of the Lutheran church on this important subject. Be that as it may, his sentiments differed considerably from those of Zuingle; for while the latter asserted that all Christians without distinction, whether *regenerate* or *unregenerate*, might be partakers of the body and blood of Christ, Calvin confined this privilege to the pious and regenerate believer alone."

In its early history none of the Reformed churches was equally privileged with the Church of Geneva in point of theological teaching. Under the minis-

try of such a master in theology as Calvin, that church could not fail to obtain an accurate and even profound knowledge of Divine truth; and such was the power with which Calvin expounded and enforced both from the pulpit, the professor's chair, and the press, the grand cardinal points which distinguished the Calvinistic from the Lutheran and Zwinglian churches, that he succeeded in bringing nearly the whole Reformed church, not in Switzerland only, but throughout Europe, to embrace his views. The consequence was, that while the Presbyterian system of church government which Calvin set up at Geneva was received only to a limited extent, as for example, by the French, the Dutch, the Scotch, and some other churches, his theological system, which even now goes by the name of CALVINISM, speedily obtained a very wide reception throughout the various churches of the Reformation. To such an extent was this the case, that in the beginning of the seventeenth century, no school of Protestant theology enjoyed a higher reputation than that of Geneva. Even then, however, there were a few divines, who, like Henry Bullinger of Zurich, deviated from the doctrines maintained in the Geneva school; and even among the Calvinists themselves there arose keen contentions between the *Supralapsarians* and the *Sublapsarians*, the former maintaining that God had from all eternity decreed the fall of man, the latter asserting that he had only permitted it, but not decreed it. No long time, however, elapsed before these petty divisions in the Genevan school were lost sight of, amid the keen and protracted controversy which arose in Holland between the *Calvinists* and *Arminians*, leading to the Synod of Dort in 1618, where the doctrines of Geneva triumphed. The great reputation, however, which the Genevan academy once enjoyed, began gradually to decline after the establishment of the Dutch republic, and the erection of the universities of Leyden, Franeker, and Utrecht. The Church of Geneva also, in process of time, became deeply imbued with the errors of the Dutch *Arminians* on the one hand, and the French *Amyraldists* on the other. Yet sound divines, even in her times of manifest declension, were found in her chairs of theology; and hence in the dispute which arose in reference to the opinions of La Place, we find Francis Turretin investigating the Genevan church to adopt the doctrine of the *immediate* imputation of Adam's sin as an article of faith, and thus to declare their belief in an imputation founded on the sovereign decree of God, and not one naturally consequent on the descent of men from Adam. Among the associated ministers of Geneva, there were some who held and sought to propagate the errors both of Amyraut and La Place, and being some of them men of eloquence and learning, they succeeded in persuading others to embrace heretical opinions. Matters began to assume a serious aspect, and the principal divines of Switzerland, accordingly, in the year 1675, had a book drawn up

by John Henry Heidegger, a celebrated divine of Zurich, in opposition to the French opinions. This treatise, which went by the name of the FORMULA CONSENSUS (which see), was appended by public authority to the common Helvetic formulas of religion. Many felt that they could not conscientiously sign this formula. Hence commotions arose in various parts of Switzerland, and among others, in the republic of Geneva, where several attempts were made to procure its abrogation, but without effect, as the Formula still maintained its credit and authority until the year 1706, when, without being abrogated by any positive enactment, it gradually fell into disuse.

In the early part of the eighteenth century, the Church of Geneva began rapidly to fall from the high position which it had once occupied among the churches of the Reformation. Not only did it cease to be Calvinistic in its doctrines, but actually assumed the lead in the inculcation of Arian and even Socinian views. In the middle of the century D'Alembert, in the French Encyclopédie, publicly charges its company of pastors with denying the divinity of Jesus Christ. Voltaire, in a letter to D'Alembert in 1763, glories in the departure of the Genevans from the ancient purity of their theological creed. The pastors feebly attempted to set themselves right in the eyes of the Christian public, by a vague statement which they sent forth to the world. It was too obvious, however, to be explained away, that while their ecclesiastical formularies were still strictly orthodox, the pastors were practically promulgating Arian or Socinian opinions. Such a discrepancy between the recognized standards of the church and the public teaching of its pastors soon became apparent to all. The pastors of Geneva saw that the time had come for modifying the standards, if they would preserve a character for consistency before the world. They published, accordingly, a new 'Catechism or Instruction of the Christian Religion for the use of the Swiss and French Protestant Churches;' and by maintaining complete silence on the doctrine of the 'Trinity, of justification by faith, and other peculiar doctrines of the Christian system, they taught, in a negative form at least, what amounted simply to a system of modern deism. To carry out their views still farther, they quietly withdrew the Confession of Faith from the Liturgy in use in the Church of Geneva, and introduced convenient changes into the Liturgy itself, and even into the venerable translation of the Scriptures. Both from the pulpit and the professor's chair, an uncertain sound was given as to the vital doctrines of Christianity. Continuing thus for a long series of years to suppress the truth, if not to inculcate error, the company of pastors, in May 1817, passed a resolution, that all candidates for the sacred ministry should subscribe the following engagement:

"We promise to refrain, so long as we reside and preach in the churches of the canton of Geneva, from

maintaining, whether by the whole or any part of a sermon directed to that object, our opinion, 1. As to the manner in which the Divine nature is united to the person of Jesus Christ; 2. As to original sin; 3. As to the manner in which grace operates, or as to efficacious grace; 4. As to predestination.

"We promise, moreover, not to controvert in our public discourses the opinion of any one of the pastors on these subjects.

"Finally, we engage, should we have occasion to express our thoughts on any one of these topics, to do it without insisting upon our particular views, by avoiding all language foreign to the Holy Scriptures, and by making use of the phraseology which they employ."

The circumstance which led the pastors to draw up this engagement, was the formation of a Protestant Evangelical Church at Geneva, which had been set on foot for the purpose of maintaining evangelical doctrine to which the company of pastors were so bitterly opposed. A persecution now commenced against the separatists, not only on the part of the pastors, but also of the government. They have continued to keep their ground, however, in the face of sore discouragement. It is gratifying to be able to state, that a very decided improvement has taken place among both the pastors and people of the church of Geneva, and the truth of God has begun to be faithfully preached once more in the city where Calvin so long lived and laboured in his Divine Master's cause, and where D'Aubigné, Gausson, and Malan have preached and written in defence of the pure Christianity of the New Testament.

GENEVIEVE (ST.), FESTIVAL OF, a Romish festival observed at Paris on the 3d of January, in honour of St. Genevieve, patroness of that city.

GENEVIEVE (ST.), CONGREGATION OF. This congregation of regular canons originated about the year 1615, and all the monasteries connected with it are under the abbot of St. Genevieve, who is their superior-general. Their costume is a white cassock, a surplice, and a long fur with a square cap, but in winter, instead of the fur and the cap, they wear a large black cowl with a hood.

GENEVIEVE (ST.) NUNS OF, an order of nuns at Paris, called also from their founder, *Miramiones*, who established the community in 1630. Another order bearing the same name was founded in 1636 by a lady named Mademoiselle Blosset. They educated young children, visited the sick, and employed themselves in deeds of charity and benevolence. The two communities, which were thus called by the name of St. Genevieve, were united together in 1665, Madame de Miramion being chosen superior. For some time the community took the name of *Miramiones*, and was joined in course of time by several other communities. The rules of the order required a sister to undergo two years probation before being admitted into the body, and also to be twenty years of age on her entrance into the order. She made no

vows, but as soon as she became a member of the community, she was bound to repeat the office of the holy virgin every day, and to spend an hour, morning and evening, in secret prayer. The habit of the order was of black woollen stuff.

GENII, a subordinate class of deities among the ancient Pagans, who were looked upon as the guardians and protectors of men from their cradles to their graves. Both the Greeks and Romans had a firm belief in the existence of these tutelary spirits, who carried the prayers of men to the gods, and brought down the answers from the gods to men. The Greeks called the Genii by the name of *Demons*. Every person had a good and an evil genius assigned to him through life; the good genius to incite him to deeds of virtue and piety, and the evil to prompt him to deeds of wickedness and crime. Hesiod, who speaks of the Genii as numbering 30,000, represents them as the souls of the righteous who lived in the golden age of the world's history. Plato not only gives one of these Genii to each man during life; but makes him conduct the soul of the man at death to Hades. Among the ancient Romans the Genii were viewed as not only attending man through life, but as actually producing life, and hence they were called often *Dii Genitales*, and an additional idea which the Romans connected with the Genii was, that every animal, as well as man, and even every place, had a special genius assigned to it. It was customary at Rome for each man to worship his own genius, especially on his birthday, with libations of wine, incense, and garlands of flowers. The whole Roman people as a nation had a particular genius to whom sacrifices were offered on special occasions. The *Genii* are to be carefully distinguished from the *Lares*, to whom was committed the guardianship of families, but the *Larentalia* were celebrated in honour of both the *Lares* and the *Genii*. In compliment to the emperors it was a frequent custom to swear by their genius, and Suetonius relates that Caligula put several persons to death because they refused to swear by his genius. The genius of Socrates, the Greek philosopher, must be familiar to almost every reader. That the modern heathen, in very many instances, believe in the existence of Genii has been abundantly shown in the article DEMONS.

A belief in Genii has prevailed in Asia from the remotest ages, and the Mohammedans assert, that before the time when the Mosaic narrative commences, the earth was inhabited by a race of beings intermediate between men and angels, which they call *Gins*, *Genii*, or *Devs*. Some Mussulman authors say that the dynasty of the Genii lasted seven thousand years; and that of the *Peris*, beings of an inferior but still a spiritual nature, two thousand years more. The sovereigns of both were for the most part named Solomon; their number amounted to seventy-two. "In riches, power, and magnificence," says Dr. Taylor, "these monarchs surpassed every thing that the race of Adam has witnessed;

but the pride with which such glories inspired them filled their breasts with impiety, and their monstrous crimes at length provoked the wrath of the Omnipotent. Satan, or Eblis, was commissioned to destroy them; he exterminated the greater part of the perfidious race, and compelled the rest to seek refuge in the vast caves beneath the mighty Káf. Káf is the name of the mountain frame-work which supports the universe; it includes both the Caucasian chains, Taurus, Imäus, and the most lofty peaks in Asia; its foundations rest on the mysterious Saklirath, an enormous emerald, whose reflection gives an azure colour to the sky. It was the confidence with which his victory filled Satan, that induced him to refuse homage to Adam. When the Gins fled to Káf, their leader, Gian-Ibn-Gian, carried with him an enchanted shield, graven with seven mystic signs, the possession of which entitled him to the sovereignty of the universe. Adam, directed by an angel, pursued the rebellious Gin to the capital which he possessed beneath the earth, and wrested from him the magic buckler. After his death, the buckler remained concealed in the island of Serendib, or Ceylon, where it was discovered by Kaiomers, king of Persia, who became, in consequence, sovereign of the East. The successors of Kaiomers, sustained by the power of this spell, subdued, not only men, but the Genii and Giants of Kaf; and, while they retained the shield, were lords of the material universe. No account is given of the manner in which it was lost. To the Persian narrative the Arabians add, that the Genii were subjected by Solomon, the son of David, and forced to aid in building his mighty structures, and that, at the period of Mohammed's mission, many of them embraced the creed of Islám, since which period they have ceased to hold communication with human beings."

GENITRIX (Lat. the mother), a surname among the ancient Romans of *Cybele*, but more frequently of *Venus*.

GENTILES, a word generally employed to indicate every other nation except the Jews. In the New Testament the Gentiles are often spoken of as Greeks, and the word is used by Paul not only to denote the uncircumcised in opposition to the Israelites, but generally those who are ignorant of the true God, and devoted to idolatry.

GENTILES (COURT OF). See TEMPLE (JEWISH).

GENUAL. See EPIGONATON.

GENUFLECTENTES (Lat. kneelers), a class of CATECHUMENS (which see) in the early Christian church, who were so called from their receiving imposition of hands while they knelt upon their knees. They sometimes had the name of catechumens more especially appropriated to them. Hence that part of the Liturgy which referred to them, was particularly called "The prayer of the catechumens," which was recited at the close of the sermon, along with the prayers of the ENERGIUMENS (which see) and

penitents. The kneelers had their station within the nave or body of the church, near the *ambo* or reading-desk, where they received the bishop's imposition of hands and benediction.

GENUFLEXION. See **KNEELING IN PRAYER.**

GEOMANCY (Gr. *Ge*, the earth, and *manteia*, divination), one of the four kinds of **DIVINATION** (which see), mentioned by Varro.

GEORGE (ST.), FESTIVAL OF, a festival observed by the Greek church on the 23d of April, in honour of St. George of Cappadocia, one of their most illustrious saints.

GEORGE (ST.), FESTIVAL OF, a Romish festival held on the 23d of April, in honour of St. George, the patron saint of England. The order of the Knights of the Garter, founded by Edward III., was put under the protection of this saint who is celebrated for his deeds. The greatest exploit attributed by the Romish legends to St. George is his overcoming the fabulous dragon in Libya.

GEORGIAN CHURCH. Georgia, anciently called Iberia, is a fertile Asiatic province on the southern declivity of the Caucasus, and now subject to the Russian empire. The prevailing religion in the country before its conversion to Christianity was probably some modification of the ancient Persian system. They worshipped an image of Ormuzd, though image worship formed no part of the genuine Zoroastrian religion. The circumstances which led to the introduction of Christianity among the Iberians in the fourth century, are intensely interesting. They are thus detailed by Neander: "Under the reign of the emperor Constantine, a Christian female, perhaps a nun, was carried off captive by the Iberians, and became the slave of one of the natives of the country. Here her rigidly ascetic and devotional life attracted the attention of the people, and she acquired their confidence and respect. It happened that a child who had fallen sick, was, after the manner of the tribe, conveyed from house to house, that any person who knew of a remedy against the disease might prescribe for it. The child, whom no one could help, having been brought to the Christian woman, she said that *she* knew of no remedy; but that Christ, her God, could help even where *human* help was found to be unavailing. She prayed for the child, and it recovered. The recovery was ascribed to the prayer; this made a great impression, and the matter finally reached the ear of the queen. The latter afterwards fell severely sick, and sent for this Christian female. Having no wish to be considered a worker of miracles, she declined the call. Upon this, the queen caused herself to be conveyed to her; and *she* also recovered from her sickness, through prayers of this female. The king, on hearing of the fact, was about to send her a rich present; but his wife informed him that the Christian woman despised all earthly goods, and that the only thing she would consider as her reward was when others joined her in worshipping her God.

This, at the moment, made no farther impression on him. But some time afterwards, being overtaken, while hunting, with gloomy weather, by which he was separated from his companions, and finally lost his way, he called to mind what had been told him concerning the almighty power of the God of the Christians, and addressed him with a vow that, if he found his way out of the desert, he would devote himself entirely to his worship. Soon after the sky cleared up, and the king safely found his way back. His mind was now well disposed to be affected by the preaching of the Christian female. Afterwards he himself engaged in instructing the men, while his queen instructed the women of his people. Next they sent in quest of teachers of the gospel and clergy men from the Roman empire; and this was the beginning of Christianity among a people where it has been preserved, though mixed with superstition, down to the present times."

From their vicinity to the Armenians, the Georgians joined that people in separation from the Greek church, but after a lapse of fifty years they returned to the orthodox Eastern church. It is difficult to ascertain when they came to be subject to the patriarch of Constantinople, but their subjection was limited to the mere payment of tribute, as for fifteen centuries they had independent patriarchs of their own, who governed their church without interference from any other power. The Georgian church was represented in the synod of Vagharshabad by its catholicos and a number of bishops; but A. D. 580, in spite of the remonstrances of the head of the Armenian church, the rejected decrees of Chalcedon were adopted by the Georgian ecclesiastics, who have ever since formed a part of the orthodox Greek church. They continued to maintain the doctrines and to adhere to the practices of the Greek church, so that when Georgia became a Russian province by its conquest from Persia in 1801, there was no difficulty in combining them with the other branches of the Oriental church. From that time the Georgian church has been under the ecclesiastical authority of the archbishop of Tiflis, subject of course to the sanction of the Holy Legislative Synod of the Russian-Greek church. The only peculiarity which distinguishes it from the other Eastern churches is that it delays the baptism of children till their eighth year.

In connection with the Georgian church, there are a number of monasteries, the monks of which follow the rule of St. Basil. They are habited like the Greek monks. There are also a number of nunneries, in which the Georgian females are carefully educated, so that it has been noticed as a remarkable trait of the Georgians, that the women are better instructed in a knowledge of Christianity than the men, or even than the priests themselves.

GEORGIAN ISLANDS (RELIGION OF). See **POLYNESIANS (RELIGION OF).**

GERIZIM (MOUNT), TEMPLE ON, a temple

erected by Sanballat, who obtained permission from Darius Nothus for that purpose. The circumstances which led to its erection are minutely detailed by Josephus. The substance of his account is as follows: "Manasses the brother of Jaddua the high-priest had married Nicasso the daughter of Sanballat, which thing the elders of the Jews resenting as a violation of their laws, and as an introduction to strange marriages, they urged that either he should put away his wife, or be degraded from the priesthood; and accordingly Jaddua his brother drove him away from the altar, that he should not sacrifice. Upon this Manasses addressing himself to his father-in-law Sanballat, tells him, that it was true indeed that he loved his daughter Nicasso most dearly, but he would not lose his function for her sake, it being hereditary to him by descent, and honourable among his nation. To this Sanballat replied, that he could devise such a course, as that he should not only continue to enjoy his priesthood, but also obtain a high-priesthood, and be made a primate and metropolitan of a whole country, upon condition that he would keep his daughter, and not put her away; for he would build a temple upon Mount Gerizim over Sichem, like the temple at Jerusalem, and this by the consent of Darius, who was now monarch of the Persian empire. Manasses embraced such hopes and promises, and remained with his father-in-law, thinking to obtain a high-priesthood from the king: and whereas many of the priests and people at Jerusalem were involved in the like marriages, they fell away to Manasses, and Sanballat provided them lands, houses and subsistence: but Darius the king being overthrown by Alexander the Great, Sanballat revolted to the conqueror, did him homage, and submitted himself and his dominions to him; and having now a proper opportunity he made his petition, and obtained it, of building this his temple. That which forwarded his request was, that Jaddua the high-priest at Jerusalem had incurred Alexander's displeasure for denying him help and assistance at the siege of Tyre. Sanballat pleaded, that he had a son-in-law, named Manasses, brother to Jaddua, to whom very many of the Jews were well affected, and had recourse; and might he but have liberty to build a temple in Mount Gerizim, it would be a great weakening to Jaddua, for by that means the people would have a fair invitation to revolt from him. Alexander easily condescended to his request, and so he set about the building with all possible expedition. When it was finished it made a great apostacy at Jerusalem, for many that were accused and indicted for eating forbidden meats, for violating the Sabbath, or for other crimes, fled away from Jerusalem to Sichem and to Mount Gerizim, and that became a common sanctuary for offenders. Thus far the historian."

The important historical fact which Josephus has here placed in the reign of Darius Codomanus, belongs properly to the last years of Darius No-

thus, from whom Sanballat received permission to build a temple for the Samaritans. The temple on Mount Gerizim occupied five years in building. It was planned on the model of the temple of Jerusalem, and stood for nearly two hundred years, when it was destroyed by Hyrcanus, king of the Jews, about B. C. 130. It is said to have been rebuilt by the Samaritans, but of this there is no absolute certainty. We find, however, in the conversation which our Lord held with the Samaritan woman, as narrated in John's Gospel, that the question was started as one which was commonly debated, whether men ought to worship at Jerusalem or on Mount Gerizim, showing evidently that if the temple was not rebuilt on Gerizim, the Samaritans at all events regarded it as still a peculiarly sacred place. Josephus gives an account of a dispute which arose at an earlier period between the Jews and Samaritans in reference to their temples. The arguments of the Samaritans in behalf of Mount Gerizim were, that on that mountain Abraham, and afterwards Jacob, built an altar unto the Lord, and thus consecrated it as a place for worship; and that for this reason God appointed it to be the hill of blessing. But the Jews could plead a far higher antiquity for their worship at Jerusalem than for that at Gerizim; and besides, Jerusalem was the place which God specially chose to place his name there.

GERMAN REFORMED CATHOLICS, a sect which arose in Germany in 1844, arising out of the famous protest of the Romish priest, John Ronge, against the superstitious veneration paid in that year to the seamless coat of Christ at Treves. See COAT (HOLY) AT TREVES. The protest was obviously so well founded, and loudly called for by the wild enthusiasm which animated thousands of pilgrims, that Ronge was looked upon as a second Luther sent to rebuke the superstition of the age, and to complete the downfall of the Man of Sin. Multitudes of Roman Catholics from various parts of Germany flocked to the standard of the new Reformer, who, however, instead of inculcating upon his followers the principles of a pure Christianity, soon showed himself to be only a teacher of rationalism and infidelity. Some, however, both priests and laymen belonging to the Romish church, gladly joined the movement, under the impression that they might possibly obtain a reform of some acknowledged abuses in the church. One of those most desirous of a Reformation in the Church of Rome was Czerski, to whom numbers of the new sect looked for guidance in seeking church reform; but they were not long in discovering that Czerski was too weak and vacillating to be the leader of a party. The new sect was joined by two eminent scholars, Theiner and Regenbrecht. But the system wanted positive grounds on which to rest; it was purely negative in its character. It was not long accordingly in declining even from the position it had reached, and at length resolved itself into lu-

manitarianism and worldly politics. The revolution of 1848 was so far favourable to the new sect, that they obtained complete liberty even in Bavaria and Austria. Ronge, who had now shown himself to be at heart an infidel, was elected a member of the Parliament of Frankfort, and joined the extreme radical party. The true character of the man was soon after this made too apparent. He absconded to England with another man's wife, and sank into the obscurity and contempt which his whole conduct merited. In a short time, the congregations which had been so rapidly formed, were as rapidly dissolved, either by being absorbed in other sects, or by being suppressed by the governments. In Vienna they quietly returned to the Roman church; in other places they joined the Protestant churches. Thus terminated a sect which it was at first supposed would give rise to a second Reformation of the Roman Catholic church, but being founded not on the revival of spiritual life and activity, but on a dead and ineffective rationalism, very speedily came to nothing.

GERMAN EBENEZER SOCIETY, a class of Christians from Germany, who emigrated to America only a few years ago. They are located six or seven miles east of Buffalo, in the State of New York. They number somewhere about a thousand souls, and are Prussian Lutheran Dissenters. Their property is held in common. Religion pervades the whole arrangements of the community. Each family commences the day with the worship of God, and at night on returning from labour they assemble by neighbourhoods, and spend an hour in prayer and praise. The afternoon of Wednesday and Saturday is devoted to religious improvement; and they are peculiarly strict in their observance of the Sabbath.

GERMANY (CHRISTIANITY IN). It has sometimes been alleged that Christianity was first introduced into Germany as early as the time of the apostles. But Ireneus, who was bishop of Lyons in the latter half of the second century, is the first who speaks in explicit terms of the spread of Christianity in Germany, referring, however, in all probability, exclusively to those districts of Germany which were in subjection to the Roman Empire. The first positive information we obtain respecting churches as established in Germany, is towards the end of the third century, when we read of the Bishops Eucharius, Valerius, and Maternus, who planted and presided over the churches of Treves, Cologne, Liege, and Mentz. The names of the bishops of these churches are found in the lists of the councils of Rome and Arles held under the authority of Constantine in the years 313 and 314. About the same time that we first hear of churches on the Rhine, the flames of persecution mark the spread of the gospel towards the Danube. Thus Afra, martyr of Augsburg, was committed to the flames about A. D. 304. The German nations who invaded the Western Roman Empire in the fifth century, were either Christians before that event, or they became so immediately afterwards,

that they might establish their authority in a Christian country. It is difficult to ascertain how the Vandals, Suevi, and other tribes were led to embrace the Christian faith. The Burgundians, who took possession of a part of the Roman territory on the banks of the Rhine, voluntarily became Christians near the commencement of the century, imagining that by taking such a step they would enlist the God of the Christians on their side, and thus be protected against the incursions of the Huns. Towards the middle of the century they joined the Arian party to which also the Vandals, Suevi, and Goths belonged.

In the end of the sixth century, a number of new churches were founded by zealous missionaries, who, under Columbanus, an Irish monk, had passed over to the Continent, and laboured for the conversion of the Swabians, Bavarians, Franks, and other nations of Germany. St. Kilian succeeded in planting the gospel in Franconia, and converting the duke, and a large proportion of his subjects, who had hitherto been wholly pagan; but in the midst of his benevolent exertions, he fell a martyr to his Christian faithfulness, about A. D. 696. Such was the respect in which the memory of this indefatigable missionary was held, that he became the tutelary saint of Würzburg. Several of the companions of Willibrord, the apostle of the Frieslanders, passed into Germany, and spread a knowledge of Christianity among various German nations, as for instance, in Westphalia, and other neighbouring provinces. But while some of the German tribes had thus become Christian, the great mass of them were still involved in the darkness of Paganism. In the eighth century, however, the cause of Christianity received a powerful impulse from the labours of Winifrid, an English Benedictine monk of noble birth, who afterwards bore the name of Boniface, and who, by his extraordinary success as a missionary, earned the honourable title of the Apostle of Germany, though it is to be feared, he sought rather the advancement of the Church of Rome, than the promotion of the cause of Christ. This famous man is said to have been a native of Devonshire, born in A. D. 680. His early life was passed in English monasteries, where he was trained for the sacred office, and at the age of thirty he was ordained a presbyter.

In the year 715, Winifrid, animated with ardent zeal, undertook a voluntary mission to Friesland, with two monks for companions. King Radbod, however, gave him no encouragement, and he returned to his convent. Unwilling to remain without active employment, he formed the project of a mission to Germany, and having obtained a formal commission from Pope Gregory II., he set out for that country, where he preached in Bavaria and Thuringia, and passing into Friesland, spent three years in assisting the aged Willibrord, bishop of Utrecht. Having again set out on a visit to Rome, he was created a bishop by the Pope, and his name changed

from Winifrid to Boniface. He now returned through France to Germany, where he preached the gospel among the Hessians, fearlessly rebuking their idolatrous customs, and openly demolishing an oak consecrated to the Scandinavian god *Thor*. From Hesse he proceeded to Thuringia, where he effected a similar reform.

On the accession, A. D. 731, of Gregory III. to the Papal chair, Boniface despatched an embassy to Rome, giving an account of his missionary labours among the pagan tribes of Germany. His Holiness received the narrative of his successful mission with great satisfaction, and in token of his approval sent him an additional supply of relics, and also raised him to the rank of an archbishop. In the year 738 Boniface visited Rome a third time, attended by a large retinue of priests and monks, and was most graciously received by the Pope. On his return through Bavaria, in the capacity of Papal legate, he divided that country into four bishoprics. In A. D. 741, he erected four more bishoprics in Germany, and in A. D. 744, he established the famous monastery of Fulda. As a reward for his missionary labours, and his fidelity to the See of Rome, Boniface was constituted, by Pope Zacharias, archbishop of Mentz, and Primate of Germany and Belgium. Thus exalted to one of the highest official dignities which Rome could confer, he presided in several councils held in France and Germany, where he signalized himself by the rigid strictness with which he enforced adherence to the canons of the Church of Rome. In his old age he left his archbishopric, and set out on a mission to Friesland, where with fifty-two companions, he was barbarously murdered by a party of pagans, who were enraged at the rapid progress which Christianity was making among their fellow-countrymen. It is quite possible besides, that they may have been not a little provoked by the military aspect which the journeys of this professed apostle of the Prince of Peace were made to assume, he having marched into Thuringia at the head of an army, and having a band of soldiers as his body-guard at the very moment when he was attacked by the pagan Frieslanders.

There were other monks, however, besides Boniface, who applied themselves to the conversion of the German tribes. Of these may be mentioned Corbinian, a French Benedictine monk, who laboured at Freysingen in Bavaria for six years; Pirmin, also, a French monk, who taught Christianity amid circumstances of no small difficulty and danger in Helvetia, Alsace, and Bavaria; Lebwinn, an English Benedictine monk, who, with twelve companions, engaged in a mission to West Friesland, on the borders of the pagan Saxons; Willibald, an Anglo-Saxon monk of honourable birth, who assisted Boniface in his missionary labours, and afterwards was appointed bishop of Eichstadt.

Towards the end of the eighth century, Charlemagne, king of the Franks, undertook the important

task of converting to Christianity the Saxons who occupied a large portion of Germany. This he sought to effect partly by threats and actual force of arms, partly by flattery and promises of rewards. Such means were successful in gaining over converts in great numbers to a mere nominal adherence to the Christian faith. To prevent them from apostatizing, however, the whole machinery of the Romish church, bishops, schools, monasteries, and so forth, were set up in the midst of them. In this way Charlemagne, by force or flattery, established an outward and empty form of Christianity in the extensive district of Germany inhabited by the Saxons. By the same speedy process he succeeded in Christianizing the Huns inhabiting Pannonia. The employment of such unhallowed means for advancing the Christian cause were not likely to be productive of any substantial and lasting benefit to the country. In the tenth century, accordingly, we find remains of pagan superstition still existing in various provinces of Germany, and Christianity but imperfectly established in many places. To remedy this state of matters, the Emperor, Otto the Great, erected bishoprics in various towns; built convents for those who preferred a monastic life, and established schools for the instruction of the young. On the bishops and monks he lavished the royal treasures with unsparing hand, endeavouring in this way to show his regard for the ministers of religion, while in reality he was only giving scope for that indulgence in luxury and extravagance which ere long came to be regarded as characteristics of the corrupt clergy of the middle ages.

At the commencement of the thirteenth century, Prussia was still to a great extent under the power of Pagan superstition, and the efforts which had hitherto been made for the conversion of the people had been almost wholly fruitless. Accordingly, the knights of the Teutonic order of St. Mary undertook the task of subjugating the Prussians, and converting them to the Christian faith. The war was of fifty-three years' duration, and at the end of that long period the conquest was effected, and Christianity became nominally the religion of Prussia. The remains of the old superstition were extirpated by the Teutonic knights and the Crusaders, not, however, by the diffusion of the gospel, but by wars and massacres.

In the course of the fourteenth and fifteenth centuries Christianity had not only taken deep root in the German states, but the corruptions of the Papal system had become so strongly developed, that both individuals and communities arose from time to time complaining loudly of the numerous abuses which had crept into the dominant church. It had become a hierarchy, or rather a hierarchical state. The priesthood had interposed with a claim of divinely ordained power and authority between God and his people, between the members of the church and the Divine Head of the church. The clergy asserted

their right to be regarded as the exclusive expounders of divine revelation, the guardians of tradition, and the dispensers of all higher blessings. Out of the church it was maintained there is no salvation, and apart from the priesthood, no church. Thoughtful men felt that such views were wholly opposed to the true idea of the church of Christ as set forth in the Bible. And not only did her doctrines proclaim the Church of Rome to be a heretical church, but her practices also. The reflective mind of Germany, as represented by Luther, was not long in discerning this, and proclaiming it as with a voice of thunder in the ears of the whole of Christendom. The intrepid German monk raised the standard of Reformation, and nations flocked around it. Like Dagon before the ark of God, the Romish church fell before the Bible in the hands of Luther. Long had been the conflict between the Popes and the Emperors of Germany for preponderance of power and authority over the people, but in the sixteenth century, an obscure monk—such is the invincible force of truth—effected a complete triumph at one and the same moment over Rome and Romanism.

From the date of the Reformation, Germany has continued to be, to a large extent, a Protestant country. Ever since the peace of Westphalia in 1648, which terminated the thirty years' war, and secured full liberty of worship and equality of rights to the two contending parties, Germany has been almost equally divided between Roman Catholicism and Evangelical Protestantism. The former, as we learn from Dr. Schaff, is numerically stronger, being calculated to amount to 21,092,000; but the latter, though numbering only 16,415,000, makes up the deficiency by a decided intellectual superiority. On the whole, the south of Germany is predominantly Roman Catholic, the north predominantly Protestant. "In Austria," continues Dr. Schaff, "about five-sevenths, in Bavaria about two-thirds, of the population profess the papal creed. Prussia numbers ten millions of Protestants and six millions of Catholics, while the kingdom of Saxony, the Saxon principalities and Mecklenburg, are almost entirely Lutheran. In Hanover, Württemberg, Baden, Hesse Cassel and Hesse Darmstadt, Nassau, Oldenberg, and the four Free Cities, the Protestant Confession has likewise the preponderance. But there is hardly a single state in Germany where the two churches are not mixed, the Catholics being subject to a Protestant, or the Protestants to a Catholic monarch. In Saxony we have the singular anomaly that a Roman Catholic prince rules over an almost entirely Lutheran population." The Protestant church in Germany is divided and cut up into a great number of separate sections. Each little government, or duchy, or principality, has its own church with its separate polity, worship, and administration quite independent of all the others. Territorially considered, there are no less than thirty-eight Protestant churches within the limits of the German con-

federation. Theologically viewed, however, there are only three branches of the Protestant church as connected with the state, the *Lutheran*, the *Reformed*, and the *Evangelical United Church*. Each of these we propose to consider in separate articles.

GERMAN LUTHERAN CHURCH. The Lutheran and the Reformed churches are the two great branches of Evangelical Protestantism. They are as old as the Reformation itself. They agree in all the essential doctrines of Christianity, but they represent two distinct ecclesiastical individualities. The Lutheran church is not only named from Luther, but pervaded by his genius and influence, and even the Reformed church in Germany is not altogether unaffected by Lutheran or rather moderate Melancthonian influences. The origin of the Lutheran church is properly to be dated from A.D. 1520, when Leo X. expelled Luther and his adherents from the Romish church. It acquired form and consistency when the public confession of its faith was laid before the diet at Augsburg. See **AUGSBURG CONFESSION**. But the consolidation of the Lutheran church in Germany took place in A.D. 1552, when Maurice, the Elector of Saxony, formed the religious pacification with Charles V. at Passau.

The Lutheran church in Germany, after the example of its illustrious founder, asserts the great Protestant principle that the Bible and the Bible alone is the only and a perfectly sufficient rule of faith and obedience. Yet it cannot be denied that most of the Lutheran symbols are silent upon the question as to the supreme and exclusive authority of the Sacred Scriptures, a principle which is asserted as a fundamental one in the symbols of the Reformed churches. The Lutherans accordingly retained those parts of the ancient system which were not expressly forbidden by the word of God; while the Reformed held that those doctrines and ceremonies were alone to be retained which the word of God sanctioned and commanded, and that all others were to be unsparingly rejected. The symbolical books of the Lutheran church are the *Augsburg Confession*, with the *Apology*; the *Articles of Smalcald* and the catechisms of Luther, the larger and shorter. To these may be added the *Formula of Concord*, which is held in high estimation by the strict old Lutherans.

The grand vital truth which Luther proclaimed as against the Romanists was the doctrine of justification by faith alone, which the great Reformer was wont to term "the article of a standing or a falling church." This was the shibboleth of the Reformation, and the holding forth of this central doctrine of Christianity proved the overthrow of the Papal system. It struck at the very root of Romish theology. But in some points Luther still held firmly by the ancient faith. Thus it happened in the case of the Lutheran dogma of the real presence in and with and under the material elements in the Lord's Supper, a dogma which, while it receives the name of *Consubstantiation*, may be said to differ little, if at all, from

Romish *Transubstantiation*, and is liable indeed to the same objections, involving, as it does, a belief of the ubiquity of the body of Christ, and the actual material partaking of it by the unworthy as well as the worthy communicants.

So intent was the great German Reformer on a revival of scriptural theology, which Rome had long obscured and perverted, that he directed little, perhaps too little, attention to the government and discipline of the church. The consequence was that freedom from the authority of the Roman pontiff was only exchanged for subjection to the authority, even in ecclesiastical matters, of temporal princes. Hence the Lutheran churches generally, and it is in an emphatic sense true of the Lutheran church in Germany down to the present day, have become interwoven with the state, so that spiritual independence has always, in that country, been a thing unknown. The congregations have not even the right of electing their pastors. "They are exclusively ruled by their ministers as these are ruled by their provincial consistories always presided over by a layman, the provincial consistories by a central consistory or *Oberkirchenrath*, and this again by the minister of worship and public instruction, who is the immediate executive organ of the ecclesiastical supremacy of the crown."

In regard to rites and ceremonies, the Lutheran church, while it has removed the grosser elements of the Romish ritual, such as the mass, the adoration of saints and relics, and the use of the Latin language instead of the vernacular in conducting divine service, adheres much more closely to the stated liturgical and sacramental system of Romanism than the Reformed church, which has adopted the utmost simplicity of worship. But in the Lutheran church of Germany down to the time of its union with the Reformed church in 1817, there was a warm spiritual life which beat with a steady pulsation in the hearts of both clergy and people, showing it to be a living section of the living church of Christ. A party of strict Lutherans refused to join the Union. This party is thus described by Dr. Schaff: "They take no part in the Evangelical Church Diet, and still less in the Evangelical Alliance. In this, they are more consistent than the Hengstenberg-Stahl party, who still remain in the Union. As the Puseyites confine the true church to the Episcopal organizations, and what they call the Apostolical Succession, so these high church Lutherans would fain confine it to a certain system of doctrine as embodied in the unaltered Augsburg Confession, Luther's Catechisms, and the Form of Concord. To this, every other department of church-life is made subordinate, as if religion were identical with orthodoxy or correct belief, whilst it is in reality life and power, affecting the heart and will even more than the head and intellect.

"It is especially the Lutheran tenet of the eucharist, commonly called consubstantiation, (although

they disown the term,) i. e., the view that Christ's body and blood are really present *in, with* and *under* the visible elements, which they make the touchstone of true orthodoxy. They conscientiously refuse to commune with those who hold to a merely symbolical, or dynamic, or spiritual real presence, and who confine the reception of the *res sacramenti* to the believing communicants. Some of them, I am certain, would at any time rather commune with Roman Catholics than with Zwinglians or Calvinists.

"The late excellent Claus Harms, a thoroughly original and truly pious Lutheran minister, winds up his ninety-five theses, which did a very good work in 1817, with the proposition:—'The Catholic Church is a glorious church, for it is built upon the Sacrament; the Reformed Church is a glorious church, for it is built upon the Word; but more glorious than either, is the Lutheran Church, for it is built both upon the Word and the Sacrament, inseparably united.' But many of the modern champions of Lutheranism would deny even this virtue to the Reformed Church, and charge it with rationalism, false subjectivism and spiritualism. Their excuse is that their views of the world are confined to certain sections of Germany. Were they properly acquainted with France, Holland, England, Scotland and the United States, they would probably form a very different opinion of the most active and energetic sections of Protestant Christendom. But much as they dislike the Reformed Church, they hate still more heartily the Union, which they regard as the work of religious indifference and even downright treason to Lutheranism, tending to poison and to destroy it.

"The most learned and worthy champions of this Lutheran theology are Harless, of Munich; Löhe, of Anspach; the whole theological faculty of Erlangen, (except Herzog,) especially Thomasius, and Delitzsch; Kahnis, of Leipzig; Kliefoth, and Philippi, of Mecklenburg; Vilmar, of Marburg (who was originally Reformed); Petri, of Hanover; Rudelbach, a Dane, and Guericke, of Halle.

"Their principal theological organs are the '*Zeitschrift für Protestantismus und Kirche*,' founded by Harless, and now issued monthly by the theological faculty of Erlangen; the '*Zeitschrift für die gesammte Lutherische Theologie und Kirche*,' a quarterly review under the editorial supervision of Rudelbach and Guericke; and the '*Kirchliche Zeitschrift*,' of Kliefoth and Mejer in Mecklenburg.

"As much as these admirers of the Form of Concord unite in the opposition to the Union and the Reformed Confession, they are by no means agreed among themselves. Some years ago a heated controversy broke out in their ranks concerning the nature of the ministerial office, which was carried on also by two old Lutheran Synods in the United States, (the Synod of Missouri, and the Synod of Buffalo,) with disgraceful violence and passion. More recently, Philippi, of Rostock, attacked Hofmann, of

Erlangen, and charges him with denying the true Lutheran doctrine of justification and of the atonement. The Lutheran conference which assembled at Dresden, in the summer of 1856, resolved to reintroduce private confession and absolution, and the Consistory of Munich issued an order to the churches of Bavaria to that effect. But it was answered by a number of protests from Nuremberg, and other strongholds of Lutheranism, which goes to show, that this hierarchical movement meets with no response from the heart of the people. In Mecklenburg, where this party is especially zealous, the churches, I am told, are nearly empty, and the statistics of illegitimate births are so awfully humiliating, that it would be far more important to revive general Christianity and good morals, than to denounce the Union, and to persecute Baptists and Methodists."

GERMAN REFORMED CHURCH. The founder of this church was Ulrich Zwingli, a native of Switzerland, born in what is now called the canton of St. Gall, on the 1st of January 1484. Educated for the church, he early displayed talents of no common order, and when his studies were completed, he was chosen pastor of Glaris, the chief town of the canton of that name. There he remained ten years, in the course of which he had devoted much of his time and attention to the study of theology, not only in the works of Romish divines, but in the writings of Wickliffe, John Huss, and Jerome of Prague. The result was, that his mind became imbued with those principles and views which qualified him to take an active part in the work of the Reformation. Even while still connected with the Church of Rome, he preached evangelical doctrine, and sought a reform of the errors, immoralities, and superstitions which had overspread the church. His labours in the cause of the Reformation in Switzerland were contemporaneous with, if not actually prior to, those of Luther in Germany. The opinion which Zwingli held of the German Reformer will be best stated in his own words: "Luther," says he, "is a very brave soldier of Christ, who examines the Scriptures with a diligence which no person else has used for the last thousand years. I do not care if the papists call me a heretic as they do Luther: I say this, there has not existed any person since the commencement of the Romish pontificate, who has been so constant and immoveable as Luther in his attacks on the Pope. But to whom are we to look as the cause of all this new light and new doctrine? To God, or to Luther? Ask Luther himself: I know he will answer that the work is of God. Luther's interpretations of Scripture are so well founded, that no creature can confute them; yet I do not take it well to be called by the papists a Lutheran, because I learned the doctrine of Christ from the Scriptures, and not from Luther. If Luther preaches Christ, so do I: and though—thanks to God—innumerable people, by his ministry, and more than by mine, are led to

Christ, yet I do not choose to bear the name of any other than of Christ, who is my only captain, as I am his soldier. He will assign to me both my duties and my reward, according to his good pleasure. I trust every one must now see why I do not choose to be called a Lutheran; though nevertheless, in fact, no man living esteems Luther so much as I do. However, I have not on any occasion written a single line to him, nor he to me, directly or indirectly. And why have I thus abstained from all communication with him? Certainly not from fear, but to prove how altogether consistent is the Spirit of God, which can teach two persons, living asunder at such a distance, to write on the doctrines of Christ, and to instruct the people in them, in a manner so perfectly harmonious with each other."

At an early period in the history of the Reformation, a difference in point of doctrine began to appear between Zwingli and Luther. This difference related to the presence of Christ in the Lord's Supper, Luther alleging a material presence in and with the elements, while Zwingli taught that to eat the flesh of Christ, and drink his blood, was symbolically to express our faith in the Lord Jesus Christ. Zwingli in 1527 wrote an explanation of his doctrine on this subject, and addressed it to the German Reformer. To this Luther replied, in an elaborate treatise, entitling it, 'Defence of the Words of Jesus Christ against the Fanatical Sacramentarians.' The controversy continued till 1529, when attempts were made to unite the contending parties. These efforts were chiefly promoted by the Landgrave of Hesse, who eagerly pressed a conference between the contending parties at Marburg. This was at length agreed to, and a public discussion took place between Luther and Melancthon on the one side, and Zwingli and Œcolampadius on the other. The debate, however, led to no satisfactory conclusion, but while both parties agreed to differ amicably on this one point, the Swiss and German divines drew up fourteen articles containing the essential doctrines of Christianity, which they signed by common consent.

The one grand point of difference between the Lutherans and Zwinglians continued to be maintained with undiminished firmness on both sides, and while the former presented their system of opinions at the Diet of Augsburg, the latter gave in their confession of faith, which agreed in every thing with the other except in the contested article in reference to the doctrine of the presence. Zwingli himself also sent to the diet a particular confession of faith, containing twelve articles relating to the principal doctrines of Christianity.

"This great man," says Mosheim, "was for removing out of the churches, and abolishing in the ceremonies and appendages of public worship, many things which Luther was disposed to treat with toleration and indulgence, such as images, altars, wax-tapers, the form of exorcism, and private confession. He aimed

at nothing so much as establishing in his country a method and form of divine worship, remarkable for its simplicity, and as far remote as could be from every thing that might have the smallest tendency to nourish a spirit of superstition. Nor were these the only circumstances in which he differed from the Saxon Reformer; for his sentiments concerning several points of theology, and more especially his opinions relating to the sacrament of the Lord's supper, varied widely from those of Luther. The greater part of these sentiments and opinions were adopted in Switzerland, by those who had joined themselves to Zuinglius in promoting the cause of the reformation, and were by them transmitted to all the Helvetic churches that threw off the yoke of Rome. From Switzerland these opinions were propagated among the neighbouring nations, by the ministerial labours and the theological writings of the friends and disciples of Zuinglius; and thus the primitive Reformed church that was founded by this eminent ecclesiastic, and whose extent at first was not very considerable, gathered strength by degrees, and made daily new acquisitions."

The principle which lies at the foundation of the Reformed church in Germany was declared by Zwingli, while he was yet pastor of Glaris,—that the Bible is above all human authority, and to it alone in all religious matters must appeal be made. Acting on this principle, he swept away from the church's ritual, as well as from her creed, all that was not authorized by the word of God either by a warrant expressed or implied. The right of private judgment in the interpretation of the Scriptures was also laid down as in his view an essential principle of the Reformation.

The influence of the school of Calvin was felt by the German as well as by the other Reformed churches. The spirit which issued from Geneva speedily diffused itself far and wide among the churches of the Reformation, so that those of them more especially which took the name of Reformed in opposition to the Lutheran became rather Calvinian than Zwinglian, in doctrine at least, though not perhaps in church polity. The points on which Calvin chiefly differed from Zwingli related to the Lord's Supper and the government of the church. In reference to the Lord's Supper, Calvin maintained that Christ was really present in the Supper, not materially, however, but spiritually; while Zwingli denied the presence of Christ in either sense, and maintained that the elements were only symbols of that faith by which we receive pardon and eternal life. On the question of church government Calvin and Zwingli differed as widely as on the subject of the Supper. Zwingli maintained the principle that in a Christian state the church is subject to the civil magistrate in all her arrangements. Calvin, on the contrary, claimed for the church an autonomy or power of self-government, subject only to Christ her head, while the duty of the civil magistrate he held to

be limited to the protection and support of the church in the exercise of the great mission which her Divine head has assigned her.

But while Zwingli and Calvin, by their combined influence, went far to give origin to the Reformed church, it was indebted also to several others among the Reformers for its establishment and constitution. Of these may be mentioned *Ceolampadius*, *Bullinger*, *Farel*, *Beza*, *Ursinus*, *Olevianus*, *Cranmer*, and *Knox*. It took its rise in German Switzerland, and found a home afterwards in the Palatinate, on the Lower Rhine, in Friesland, Hesse, Brandenburg, and Prussia. In Germany it has always been modified by Lutheran or rather by Melancthonian influences. The Reformed church, in her doctrine as well as her practice, draws a strict line of demarcation between scripture and tradition, discarding all that is not warranted by scripture. She separates also in the clearest manner between the sacramental sign and the sacramental grace, never confounding the two, nor attempting to allege that they are necessarily and inseparably connected together. The doctrine of the universal priesthood of believers is a recognized principle in the Reformed church, and hence, in the organization and outward frame-work of the church lay-elders and deacons, along with a strict discipline, have been introduced, thus creating a congregational and synodical self-government. "Romanism," says Dr. Schaff, "may be called the church of priests; Lutheranism, the church of ministers and theologians; Calvinism, the church of congregations and a free people." The Reformed church is more simple and primitive in its mode of worship than the Lutheran, and exhibits a practical energy and activity, liberality and zeal, which show it to be animated by a living power which fits it for accomplishing a great work in evangelizing the nations. "The Reformed divines in Germany," as we learn from Dr. Schaff, "are not strict Calvinists, especially as regards the doctrine of predestination; but stand in close affinity with the moderate or Melancthonian school of the Lutheran church. Hence they fell heartily in with the Union-movement, which originated with a Reformed prince, and are mostly identified with what we have called the Centre of the Evangelical Union. So Ebrard, for several years Reformed Professor in Zürich, and in Erlangen—now President of the Consistory in the United church of the Bavarian Palatinate; Herzog, his successor in the Reformed Professorship at Erlangen, a native of Basel and formerly member of the United Faculty of Halle; Sack, of Magdeburg; Hundeshagen and Schenkel, who were called from Swiss Universities—the one from Berne, the other from Basel—to Heidelberg in Baden, where the two denominations are likewise united; Hagenbach, the excellent Professor of church history in Basel, and editor of the *Reformed Church Gazette* for German Switzerland, but not differing in his theological position from the former; J ange, formerly of Zürich,

now labouring in Bonn. These are the most distinguished Reformed divines, who may just as well be enumerated under the first subdivision of our first class.

"Schweizer, of Zürich, on the other side, the able but unsound historian of the theology of the Reformed church, sympathizes most with the left or anti-symbolical wing of the school of Schleiermacher, and contributes to the *Protestant Church Gazette*, of Krause.

"The recent revival of Confessional Lutheranism, and its attacks upon the Reformed church, have roused the Reformed Confessionalism, especially in Hesse, and called forth a series of controversial works of Heppe in Marburg, and a denominational Reformed Church Gazette, published by Göbel, in Erlangen.

"For some years past, an annual Reformed Conference was held in connection with the sessions of the Evangelical Church Diet, in which Hundeshagen, Schenkel, Lange, Sack, Ebrard, Sudhoff, Heppe, Göbel, Herzog, Krummacher, Mallet, Ball, and other distinguished Reformed divines and pulpit orators take part. The last one was held at Lübeck, in September 1856, and resolved to call a general conference of German Reformed ministers and laymen at Bremen, in 1857. It would be desirable to give these scattered churches of the Reformed communion a regular organization and compact unity, which would increase their efficiency. At present, however, the main forces of the German Reformed church are flowing in the channel of the evangelical Union. If exclusive Lutheranism should succeed in breaking up the Union, it would call forth, as in the latter part of the sixteenth century, a powerful reaction and revive the spirit of Reformed denominationalism. But even in this case, the Reformed church would hold on to the evangelical Catholic theology of Germany, and carry it forward in friendly co-operation with the moderate section of the Lutheran church."

GERMAN UNITED EVANGELICAL CHURCH, the name given to the largest of the three branches of the Protestant church in Germany. It was formed in 1817 at the instance of King Frederick William III., by a union of the Lutheran and the Reformed churches under one government and worship. This union was effected in connection with the third centennial celebration of the Reformation. Attempts to unite the Lutheran and Reformed churches in Germany commenced shortly after their separation in the sixteenth century. This was the object which was contemplated by the Landgrave of Hesse, in the famous conference held at Marburg in 1529, where the leaders of the German and Swiss Reformations agreed upon fourteen fundamental articles of faith, while they differed only on the doctrine of the presence of Christ in the Lord's Supper. One of the most zealous among the Reformers in seeking to promote the union referred to, was

Martin Bucer, who, after various fruitless efforts, succeeded at length in 1536 in prevailing upon Luther and Melancthon to sign the Wittenberg Concordia, which proved, however, only a temporary compromise. In Bohemia a union was effected between the Lutherans and Reformed in 1570 by the Consensus of Sendomir, which also was of short duration. Melancthon, in the latter part of his life, had his heart set upon a union with the Reformed, and, for this purpose, he even proposed an alteration of the Augsburg Confession in 1540, a document which is usually appended to the Confession under the name of The Apology. The exclusive Lutheran party gained the complete ascendancy in Germany towards the end of the sixteenth and throughout the seventeenth centuries. But even during that period, when the prejudices of the Lutheran party against the Reformed were at their height, men of a conciliatory disposition from time to time appeared, who, like Melancthon, were disposed to make large concessions in order to bring about a union of the two opposing parties. Such were Calixtus, Leibnitz, Spener, and Zinzendorf, all of whom wished to unite the Christian confessions. The Reformed have always been more disposed to union than the Lutherans; and this has been more especially characteristic of the German Reformed, who have been all along animated to a large extent by the spirit of the school of Melancthon.

During the latter part of the eighteenth century, the differences among Christian churches were altogether lost sight of in Germany, amid a rising tide of indifferentism and infidelity, which threatened for a time to sweep away Christianity itself; and even when the religious spirit began to revive in the opening of the nineteenth century, the minds of Christians were almost wholly occupied in attempting to stem the torrent of infidelity which, taking its rise in France, had swept over Germany, and left the Christian churches in that country nothing but a name. Frederick, falsely surnamed the Great, prided himself on being the patron and the friend of French infidelity, and lending all his influence to its propagation among his subjects, he rendered Germany more completely infidel than even infidel France itself.

At length, after a keen and protracted struggle, Christianity resumed its former power over the minds of the German people, more especially after they had been emancipated from the French yoke. Such was the time selected by Frederick William III. of Prussia for effecting a union of the Lutheran and the Reformed churches. Chevalier Bunsen, in his 'Signs of the Times,' says, that the king matured the idea on his visit to England in 1814, and that he made the first arrangement for a union and a new liturgy in St. James's Palace in London. It was proposed to celebrate in Germany the third centennial jubilee of the Reformation, and in anticipation of this festival, which was so well fitted to recall the

broad general principles of Protestantism, irrespective of the differences among Protestant churches, he issued, on the 27th September 1817, the memorable declaration, that it was the royal wish to unite the separate Lutheran and Reformed confessions in his dominions into one Evangelical Christian church, and would set an example in his own congregation at Potsdam by joining in a united celebration of the Lord's Supper at the approaching festival of the Reformation. The execution of this plan was intrusted to the provincial consistories, synods, and clergy generally. The Synod of Berlin, headed by Schleiermacher and nearly all the clergy and laity of Prussia, responded cordially to the royal decree. And not in Prussia only, but in most of the German States, with few exceptions, the example of the king was followed.

The proposal for union started by the king was first adopted in Nassau, each clergyman of the United Church engaging to "teach the Christian doctrine, according to the principles of the Evangelical Church, in such a manner as he himself after honest inquiry, and according to the best of his convictions, draws it from Scripture." In the Palatinate of Rhenish Bavaria the union was effected in 1818, with an expression of respect for the symbolical books used by individual Protestant churches, but acknowledging no other ground of faith or rule of doctrine except the Scripture. In Baden, the Union was recognized in 1821, with an acknowledgment of both the Augsburg Confession and Heidelberg Catechism, as much, and in so far, as the right of free inquiry was claimed in the Augsburg Confession, and applied in the Heidelberg Catechism. The resolution adopting the Union in Rhenish Hessa was passed in 1822, with the declaration that "the symbolical books common to the two separated churches should in future also be the rule of teaching, with the exception of the doctrine on the Lord's Supper contained therein, and on which they had hitherto differed." In Würtemberg also the Union was accepted in 1827. But Saxony, Hanover, Bavaria proper, and Mecklenburg, were too exclusively Lutheran, while Switzerland was too exclusively Reformed to require any such change as the Union contemplated, and therefore matters continued as before. The Protestants of Austria also still exist in two separate branches, the church of the Helvetic Confession, and the church of the Augsburg Confession.

Thus the pious wish of Frederick William III. to combine the whole Protestants of Germany into one Church organization has not yet been fulfilled. On the contrary, it has rendered Germany the battlefield of a theological war, which is raging as keenly at the present hour as it did thirty years ago. The intentions of the king in bringing about the Union were undoubtedly righteous and benevolent. He had no wish to set aside the Confessions, as many alleged, but he seemed scarcely to be aware of the

importance of symbolical books in order to the maintenance of the purity and unity of a church, and more especially he seems to have lost sight of the fact, that multitudes would gladly accede to the proposed Union from no other wish than to get quit of the restrictions of a Confession altogether. Thus the benevolent aims of the pious monarch might after all be frustrated, and such was unhappily the result of the royal decree of 1817. A great mass both of the German clergy and laity embraced the Union from feelings of a pure indifferentism or vague latitudinarianism, which hailed the removal of all those restrictions which a creed or confession imposes.

The Union which the king contemplated was simply a union of government and worship. He did not advert to the doctrinal differences which existed, and in his proclamation of the Union he made no mention whatever of the symbolical books, which indeed had gone almost entirely out of use. To carry out the Union, it was the design of the monarch gradually to introduce Presbyterian and Synodical government, such as belongs to the Reformed church, and to have a liturgy published for the whole kingdom, which should be drawn chiefly from Lutheran sources.

In 1821 the new Liturgy was issued by the king, who commanded its reception, while the adoption of the Union was simply recommended, but not absolutely ordered. Seven years before, a clerical commission had been appointed for the preparation of a book of church service, but not having satisfactorily accomplished the object of their appointment, the king took the work into his own hands, and, with the assistance of the court chaplains and a pious layman, produced a Liturgy which was authoritatively enjoined to be used throughout his whole dominions. It was afterwards submitted to consistories for revision in 1829, and is reported to be at this moment (1857) again under revision. The introduction of this guide for public worship prepared by the sovereign himself, met with violent opposition from many both of the friends and foes of the Union. One of the most eminent divines which Germany has produced in modern times—Schleiermacher, disapproved of the step as an unhalloved and unlawful interference on the part of the king with the internal affairs of the church. The magistrates of Berlin, and also twelve clergymen of that city, rejected the Liturgy. To induce the dissentients to acquiesce, a new edition was prepared; in the second part of which many of the old prayers and formularies were inserted. This change decided the majority of the clergy to accept it.

On the 25th of June 1830, the third centenary of the presenting of the Augsburg Confession was celebrated. The king embraced this opportunity of completing his object; and, in virtue of his royal authority, he commanded that, on that day, the new Liturgy should be read in all the churches. But as some of the Lutheran clergy, among whom was Dr

Scheibel, professor in Breslau, refused to read it, several were suspended from their offices, to the great grief of their flocks. A great number of Lutheran clergymen were similarly treated the following year; and if they ventured to preach the Gospel and administer the sacraments in private houses, to their parishioners, they were thrown into prison, and compelled, with their families, to quit their respective parishes. And not only were pastors thus persecuted, many Lutheran families were also fined or imprisoned. In 1834 an edict was issued, by authority of the king, declaring all Lutheran worship illegal. This roused the attention of the public more than ever to the character of the new Liturgy; and, in the course of a few years, about twenty thousand publicly renounced the New United church, and determined to adhere to the tenets and the forms of the Lutheran church. They frequently presented petitions for toleration, to the king and his ministers, but in vain. The reply was imperative. They must either belong to the United church or submit to the punishment which their obstinacy had entailed upon them. This disgraceful persecution has been the most violent in Silesia and the grand-duchy of Posen, where most of the inhabitants are Lutherans.

The churches being in many instances deprived of their pastors, the ordinance of baptism could no longer be duly administered; and when, from a feeling of duty and necessity, the father of a family performed it, he was likewise sent to prison. The Lord's supper could only be observed during the night. The meetings for prayer, which were held in private houses, were broken up by the police. At a place in the duchy of Posen, they literally pulled the people from off their knees by the hair of their heads. It appears that, besides a number of private Christians, eleven ministers were sent to prison, some of them two or three times, for a quarter of a year together; and if, after regaining their liberty, they again visited their people, they were almost sure of being sent back to their dungeons.

In this state of circumstances, the persecuted Lutheran communities made a representation to the government; but instead of an answer, the police and commissioners were sent to distrain their goods, and carry off whatever they pleased. From one poor man they took away his whole provision for cattle, and also his cow; amounting, altogether, to one hundred and eighty francs! This cruel treatment was borne with the utmost meekness and resignation. Petitions and remonstrances, couched in the most respectful terms, were made to the civil authorities; but no redress could be obtained, nor any alleviation of the rigorous measures adopted against them. At length, in 1835, the suffering Lutherans in Silesia were led to believe that the Prussian government would grant them passports for emigration; and one of their ministers, named Augustus Kavel, was sent to England, to make arrange-

ments on the subject with the South Australian Company. Those arrangements were completed; a large vessel was chartered by the company, to take them out; and Kavel's flock, to the amount of some hundreds, had already embarked on the Oder, for the purpose of joining this vessel at Hamburg, having previously settled their affairs, and disposed of their surplus goods, when a government order was received, commanding them to return to their homes, where they were kept in suspense for nearly two years, consuming that little property which should have served them for capital in a new country. In the meantime, the South Australian Company had obtained other labourers; and it was not to be expected that they should again incur the heavy responsibility of providing the means of emigration for these persecuted people. The Prussian government having at length granted the desired permission, in the year 1836, six hundred individuals were sent out to the colony, through the princely aid of a British merchant, who also, with true Christian hospitality, maintained the distressed pastor during the two years he was kept waiting in this country.

In the beginning of the year 1837, a new Cabinet order appeared which seemed to promise a speedy termination of the unhappy persecution against the Lutheran church. The ordinance is to the following effect:—

1st. No new prosecution shall be commenced against the Lutherans, without the consent of the ministry of spiritual affairs.

2d. The prosecutions now pending shall be closed, and judgment given, but the execution of judgment shall be suspended till the king shall have confirmed the same.

3d. The Upper Court of Justice of Breslau shall no longer give judgment in the present prosecutions, but the judgment already given shall not be reversed.

The expectations, however, which the Lutherans formed in consequence of the appearance of this government decree, were soon destined to be disappointed. The civil power still continued to trample on the rights and liberties of the people, until the accession of the present king in 1840, who no sooner ascended the throne than he put an end to the persecutions which had so long disgraced the government of his predecessor. The Old Lutherans, as they are called, were permitted in 1845 to organize themselves into a separate ecclesiastical body, in the capacity of Dissenters, their legal existence and recognition being secured, though without pecuniary support from the state.

The most eminent theologians of the United church began now to think of carrying through an ordination formula, in which the *consensus* of the two churches was to be contained without depriving the individual congregation of the right of giving a call on the ground of the particular confessions. The principal task of the General Synod of 1846 consisted in carrying through this well-considered plan,

but the ordination formula was by itself rendered impracticable. The revolutionary spirit which pervaded the continent in 1848 was by no means favourable to the progress of Christian churches. Soon after that season of political commotion there arose within the United Evangelical church itself a strong Lutheran party, headed by Hengstenberg, who endeavoured to make the Union instrumental in advancing a High Church Lutheranism, by urging the necessity of a separate organization of both the Lutheran and Reformed churches within the general frame-work of the National church. To meet the views, to a certain extent, of this influential party, the present king of Prussia issued an order, dated 6th March 1852, authorizing the *Oberkirchenrath*, or supreme ecclesiastical court, which he had given to the United Evangelical church in 1850, to recognize a confessional division among its members. The consequence was, that at the meeting of the court, the members avowedly ranged themselves, some on the side of the Lutheran and others on the side of the Reformed Confessions, while Nitzsch was the only member who declared that he belonged to both churches, admitting the *consensus* of both. This solitary representative of the principle of the Union in a confessional sense was afterwards joined by Hoffman, formerly president of the Evangelical Missionary establishment at Basle. Thus, through the influence chiefly of Hengstenberg, the Union was seen to be not an amalgamation of the Lutheran and Reformed churches, but a mere confederation of three parties, the Lutherans, the Reformed, and the Unionists or Evangelicals proper. This discovery called forth violent protests from the Prussian Universities, and the king found it necessary to issue an explanatory order, dated July 12, 1853, declaring that the decree of the previous year was intended simply to secure to the Confessions all proper guarantee and protection within the established church, but by no means to abolish or even to disturb the Union of the two evangelical denominations founded by his father, and thus to create a schism in the national church. The truth is, the king has no sympathy with the exclusive spirit of the New Lutherans, and such is his desire for the union of all true Christians, that he has recently invited the Evangelical Alliance to hold its next general conference at Berlin. Another still more important step on the part of the king, is his resolution to call a General Synod during the present year (1857), and with this view he summoned a preparatory Evangelical Conference, consisting of fifty-seven delegates, which met in one of the palaces of Berlin in November 1856, to consider various important topics which will be submitted for decision to the proposed synod. The subjects laid before the Conference were these: the introduction of a Presbyterian form of government into the congregations of the Eastern provinces, the revival of the offices of deacons and deaconesses in the church, the revision of the present Liturgy, and the reform of

the laws of marriage. The Conference closed its sessions on the 5th of December last, and its deliberations were found to be more favourable to the cause of the Union than was at first expected, and it holds out a pleasing prospect for the future theology of Germany, that the Conference contained not a single representative of the rationalistic school.

The present state of ecclesiastical parties in Prussia is thus described by Dr. Schaff, to whose recent work on Germany we readily acknowledge our deep obligation: "The anti-confessional or latitudinarian Unionists, who base themselves on the Bible simply, without the church symbols, and embrace, besides the left wing of Schleiermacher's school, a number of liberal divines of different shades of opinions, held together by the mutual opposition to the reactionary tendencies in religion and politics, are deprived of power and influence in the highest councils; but they still live, are numerically strong in the ministry and laity, and hope for a radical change in their favour in case of an accession of the Prince of Prussia to the throne, who is known to be opposed to high-church tendencies, and rather loose and indifferent in matters of religion. But, as he is only two years younger than the king, his brother, such an event is neither probable nor desirable.

"The evangelical Unionists, or the *consensus* party, which takes for its doctrinal basis the Bible, and the common dogmas of the Lutheran and Reformed Confessions, is strongest in the universities, but in the minority in the *Oberkirchenrath*.

"The strict Confessionalists, who regard the Union as a mere confederation of the two Confessions under a common state-church government, and who are for the most part strict symbolical Lutherans and monarchical absolutists, although comparatively small in number, have at present the ascendancy in the seats of power and influence. It can hardly be disputed that the ultimate tendency of their zealous efforts is the dissolution of the Union altogether. A few of them have a strong leaning to Romanism, and would at any time prefer a union with Popery to a union with the Reformed confession. Their Lutheran brethren of other states have quite recently, in a conference at Dresden, resolved upon the reintroduction of auricular confession. 'Straws show which way the wind blows.'

"In the case of a dissolution of the Prussian Union, which though not very probable, is by no means impossible, both the Lutheran and the Reformed churches would be reorganized on their separate confessional basis. But the majority of the people would not be prepared to go back to the old state of things which they regard as for ever surmounted by the Union of 1817. The radical Unionists would perhaps run into the principle of independence. The orthodox Unionists would strive to build up a United Evangelical Church, on the consensus of the two confessions, with a small membership, perhaps, at the beginning, but—as an intelli

gent correspondent of the New York 'Independent' said some time ago—'with more theological learning at her command than any other church on the globe.'

"None of the three parties is willing to separate itself from the connection with the state, each striving to obtain the lion's share in the control of the establishment. But all the apparent indications to the contrary notwithstanding, the principle of freedom of religion and public worship, as already remarked, is making slow but sure and steady progress all over Europe, and the time may not be far distant, when the present relation of church and state will undergo a radical change.

"The present state of the Prussian Union is very excited, confused, unsatisfactory and critical. But it must not be forgotten, that its very troubles and agitations are indications of life and energy, as the somewhat similar movements of the low-church, high-church, and broad-church parties in the Anglican Communion, and must result at last in good. For nothing can be considered a failure which essentially belongs to the ever progressing historical development of Christ's kingdom on earth. The great merits especially of the German evangelical Union-divines for the solution of the doctrinal differences between the two great divisions of Protestantism, and for the promotion of all branches of sacred science and literature, are immortal, and have already made an impression upon the more recent French, Dutch, English, Scotch and American theology, which can never be effaced."

GERMAN LUTHERAN CHURCH IN AMERICA. The first emigration of German Lutherans to America is probably to be traced as far back as 1680, when the grant of Pennsylvania was given to Penn by Charles II. In twenty years from that date several hundred families emigrated from Germany to Pennsylvania, the greater proportion of whom belonged to the Lutheran church. The tide of German emigration, however, fairly commenced in 1710, when about 3,000 Germans, chiefly Lutheran, who had taken refuge in England from Romish intolerance, were sent at the expense of the government of Queen Anne to the United States of America. These were followed in 1727 by a large number of Germans from the Palatinate, from Wurtemberg, Darmstadt, and other parts of Germany. This colony which settled in Pennsylvania, was long destitute of a regular ministry, but was partially supplied with ordinances for twelve years by several ministers who had come from Sweden. At length in 1748, the German Lutheran Church in America was organized by Dr. Henry Melchiar Mühlberg, a missionary of the Halle Orphan House, who laid the foundation of what was called the United Ministry, and of the still existing Pennsylvania Synod of the Evangelical Lutheran Church. This devoted minister of Christ, who had been educated in the school of Francke, and had imbibed a large portion of his spi-

rit, laboured for nearly half-a-century among his German brethren in America, and is justly regarded as the father of the Lutheran Church in that country. Mühlberg was soon joined by other labourers in the same field, but the increase of pastors was by no means commensurate with the increase of the Lutheran population. When the first synod was held in 1748, there were only eleven regular Lutheran ministers in the United States. Three years after that time the number of congregations was estimated at about forty, and the Lutheran population at 60,000.

The Lutheran Church in America, as well as the other religious denominations of that country, suffered not a little from the disturbing influences of the Revolution. Its evil effects upon the religion of the people were felt for many a long year. Both the ministers and members of the German Lutheran Church, amid the political commotions which agitated their adopted country, experienced in consequence a sensible decline of vital religion. But with the return of peace, and a more settled state of society, came a decided improvement in the spiritual aspect of the church. The hearts of good men were cheered, and their prospects brightened. But while the German Lutherans were gradually increasing in numbers, and their zeal in the cause of Christ sensibly reviving, the want of organization was deeply felt and lamented, the church having gradually become divided into five or six different, distant and unconnected synods, which had no regular intercourse with each other. This evil, however, was remedied in 1820 by the formation of the General Synod of the American Lutheran Church; and the result of this general organization was soon felt in every department of her interests. Some of the permanent benefits which have sprung from it are the formation of a Scriptural formula of government and discipline; and the institution of a theological seminary and a college.

Within the last twenty years the German Lutheran Church has made the most gratifying progress. It stretches over all the Middle and Western States, and some of the Southern. According to its latest statistical reports, it numbers nearly 900 ministers, and perhaps thrice as many congregations. It has eight theological seminaries, five colleges, and nine periodicals, four in English, and five in German. Its home missionary field is larger than that of any other American denomination, and its missionary spirit and liberality are growing every year.

Though forming one united body, this church contains within it three different parties, the Old Lutheran, the New Lutheran, and the Moderate or Melancthonian party. The New Lutheran party, which is probably the largest of the three, consists chiefly of native Americans of German descent, and hence assumes to be the American Lutheran Church. The Old Lutheran party consists of a portion of the more recent emigrants from Saxony, Prussia, Bava-

ria, and other countries. This division of the Lutheran Church in America is engaged at present in a keen controversy on the subject of the clerical office, the two contending parties being the Synod of Missouri, and the Synod of Buffalo; the one holding the common Protestant view which makes the clerical office only the organ of the general priesthood of believers; the other holding the Romanizing doctrine of a separate clerical office resting on ordination, and specifically different from the general priesthood of believers. The Melancthonian party occupies a middle position between the New and the Old Lutherans. It is represented by the oldest and largest Synod, that of Pennsylvania, and partly also by the United Synod of Ohio. The Old Lutherans in America, like the strict Lutherans in Germany, hold the whole Book of Concord, laying particular stress on the Formula Concordiæ, while the Melancthonians content themselves with the Augsburg Confession and the Catechism of Luther. The New Lutherans reject the binding authority of all Lutheran symbols, except the Augsburg Confession, which, however, they receive only as an expression, "in a manner substantially correct," of the cardinal doctrines of the Bible, the only infallible rule of faith and practice. This party reject several Lutheran doctrines and practices, such as exorcism, private or auricular confession, lax views of the Sabbath, and the Lutheran doctrine of baptism in its relation to regeneration and the Lord's Supper.

The church government of the German Lutheran Church in America is in a somewhat confused and disjointed state, the Synods standing separate and apart from each other, differing in many cases in doctrinal views from one another. It was proposed to unite them in the triennial General Synod which was instituted in 1820; but several of the Synods refused to take any part in it. The General Synod assumes no legislative power, but only professes to give advice, and avoiding discussions on doctrinal points, it devotes its whole energies to the cause of education and that of missions. Besides the Synod, there is a ministerium consisting entirely of clergymen. The congregations are generally quite independent, and under no fixed system. All the children are baptized and confirmed without any regard to religious qualifications either in themselves or their parents.

Great differences are also found to exist between the Old and New Lutherans in the mode of conducting religious worship. In the Old Lutheran churches a liturgical altar-service is used, with crucifixes and lighted candles; but among the New Lutherans there is a rejection of all symbolical rites and ceremonies, and a very restricted use of liturgies, of which they have several, as well as a number of German and English hymn-books. An additional point of difference between the chief parties in the American Lutheran Church, has a reference to the revival system, the New Lutherans making use of what are called

the new measures, particularly the anxious bench, from about the year 1830; while the Old Lutherans, and also the Pennsylvania Synod, set themselves against all such mere human means of promoting revivals. The controversy on this subject was carried on with great keenness for a considerable time, but has now nearly subsided, and the system of new measures is almost wholly confined to the Western States. It is worthy of remark, however, that amid all the diversities of opinion which exist among the ministers and members of the German Lutheran Church in America, it is making rapid progress as a body, and when we consider that the Germans in the New World, including their English-speaking descendants, are estimated at nearly four millions, and that the number of German emigrants to the United States, averages at present at least 150,000 a-year, we can scarcely overrate the importance of a church which seems destined to occupy a very conspicuous place among the numerous Transatlantic denominations of Christians.

GERMAN REFORMED CHURCH IN AMERICA. As in Germany, the Reformed are not so numerous in the United States as the Lutherans. Their church was founded by emigrants chiefly from the Palatinate, who crossed the Atlantic in the time of Penn, and hence its principal seat in the early period of its history was Eastern Pennsylvania. It receives accessions from the Rhenish provinces and other parts of Germany, where the Reformed are found. Its churches are most numerous in Pennsylvania, and next to this in Ohio, where of late this denomination has made great progress. It has also several congregations in Maryland and Virginia, but in the more southern districts, and in the far west, it has done little more than gained a footing. The constitution of this church is Presbyterian, and it has two synods, an Eastern and a Western, separated by the Alleghany mountains; and each synod is subdivided into a number of classes or district synods. The ecclesiastical polity of the *German Reformed Church* in America, is formed after the model of the **DUTCH REFORMED CHURCH** (which see), to which she was subordinate until 1792, and it was only in 1819 that she adopted an independent constitution of her own. According to the most recent accounts she numbers about 300 ministers, and nearly 100,000 communicants; three theological seminaries, and as many colleges, two German, and four English popular and scientific periodicals.

The Heidelberg Catechism is the only symbolical book of the German Reformed Church in America, though the Reformed Church in Germany has several others besides. Subscription to the Catechism is not required from candidates for the ministry at their ordination; a mere verbal profession of the doctrine of the church being deemed sufficient. A professor of theology makes the following declaration at his ordination: "You, N. N., professor elect of the Theological Seminary of the German Re-

formed Church in the United States, acknowledge sincerely, before God and this assembly, that the holy scriptures of the Old and New Testament, which are called the canonical scriptures, are genuine, authentic, inspired, and therefore divine scriptures; that they contain all things that relate to the faith, the practice, and the hope of the righteous, and are the only rule of faith and practice in the church of God; that, consequently, no traditions, as they are called, and no mere conclusions of reason, that are contrary to the clear testimony of these scriptures, can be received as rules of faith or of life. You acknowledge, farther, that the doctrine contained in the Heidelberg Catechism, as to its substance, is the doctrine of the holy scriptures, and must, therefore, be received as divinely revealed truth. You declare sincerely that, in the office you are about to assume, you will make the inviolable divine authority of the holy scriptures, and the truth of the doctrine contained in the Heidelberg Catechism, the basis of all your instructions. You declare, finally, that you will labour according to the ability which God may grant you, that, with the divine blessing, the students intrusted to your care may become enlightened, pious, faithful, and zealous ministers of the gospel, who shall be sound in the faith."

During the last ten or twelve years, the German Reformed Church in America has been agitated by various keen theological controversies. The character of its teaching being chiefly that of the Evangelical United Theology of Germany, which is the joint product of both the Augsburg and the Heidelberg Confessions, it has been charged by other denominations with laxity of doctrine, and a neglect, if not a denial, of some of the cardinal truths of Christianity. The theological movement is going forward, and time alone will develop what is to be the result of it. Meanwhile the body is active and energetic both in home and foreign missionary work, seeking to discharge conscientiously the great work which has been assigned to them as a church, in the midst of a large and growing German population in America.

GERMAN EVANGELICAL ASSOCIATION OF THE WEST. This body of Christians corresponds in America to the Evangelical United Church of Prussia, and like its prototype in Europe, it rather aims at a union of the Lutheran and Reformed confessions, than boasts of having accomplished it. In this small denomination, which is as yet but in its infancy, those emigrants from Germany who have been baptized and confirmed in the United Evangelical Church may find a home. This church was instituted on the 4th of May 1841 at St. Louis, Mobile, by seven ministers of the United Church of Germany, and at present (1857) it numbers about thirty ministers. The object contemplated by the formation of this body is thus stated in the first paragraph of its revised statutes: "The object of the Association is, to work for the establishment and

spread of the Evangelical Church in particular, as well as for the furtherance of all institutions for the extension of the kingdom of God. By the Evangelical Church we understand that communion which takes the Holy Scriptures of the Old and New Testaments as the Word of God and our only infallible rule of faith and practice, and commits itself to that exposition of the Scriptures laid down in the symbolical books of the Lutheran and Reformed Churches, chiefly the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism, so far as these agree; and where they differ, we hold alone to the relevant passages of Scripture, and avail ourselves of that freedom of conscience which prevails on such points in the Evangelical Church." At its original formation this church was intended only for the more Western States; but an association connected with it, and having the same object in view, has been since formed in Ohio. It is not improbable that Evangelical Churches may spring up in other parts of the United States, and may prove of signal benefit to both the German Lutheran and German Reformed churches in that country.

GERON (Gr. the old man), a surname under which Nereus was worshipped at Gythium in Laconia.

GEROWIT, the god of war, and also of the sun among the ancient tribe of the Wends. A colossal buckler was wont to be suspended in his temple.

GERSHONITES, one of the three great branches of the **LEVITES** (which see), whose office it was to carry the veils and curtains of the tabernacle on the western side of which they encamped. The Gershonites were under the conduct and direction of Ithamar.

GHASL, one of the three kinds of Mohammedan ablutions or purifications. It is a species of immersion in water, and three rules are to be observed in its performance. 1. Those who do it must resolve to please God. 2. The body must be thoroughly cleansed. 3. The water must touch the whole skin and all the hair of the body. The *Sonna*, which is the oral or traditional law of the Mohammedans, requires five additional circumstances. 1. That the **BISMILLAH** (which see) be recited. 2. That the palms of the hands be washed before the vessels are emptied into the washing place. 3. That before the prayers some lustration should be made with peculiar ceremonies. 4. That to cleanse the surface of the body the skin should be rubbed with the hand. 5. That all this be continued to the end of the ablution.

GHAT, a flight of steps leading down from a Hindu temple to the waters of **GANGA** or other sacred streams. The Ghat is often remarkably handsome, and the pious Hindus will often lavish lakhs of rupees upon the construction of this part of a building, which is regarded as peculiarly sacred from its leading to the sacred river where the Hindu performs his ablutions.

GHAZI KHAN, a holy Mussulman, who first subdued the country of Dinagepore in Hindustan to the Mogul power; and whose humanity and impartial justice have gained for him the worship not only of true Moslems, but even of the Hindus themselves, who frequently perform long and painful pilgrimages to his tomb at Sheraghat.

GHAZIPORE, the favourite residence of **GHAZI KIAN** (which see). This place is remarkable for a sect of Brahmans who reside in it, practising religious ceremonies in great secrecy. They reject the belief of metempsychosis, which is a leading object of the Hindu faith. They teach that the entire universe was created by a Supreme Deity; that the souls of men were before this life pre-existent in the Divine Being, into which they will ultimately be again merged after having been purified from all evil and earthly propensities. A profound secrecy is imposed upon all the adherents of the sect, as to the immediate forms and observances with which their tenets are bound up; they are subject entirely to the Brahmans in the direction of their domestic affairs, and subsist upon a common stock, which is in the hands of the Brahmans. There is a marked resemblance in the opinions and observances of this sect to the ancient Pythagoreans.

GHET, a bill of divorce among the Jews. See **DIVORCE**.

Ghibellines, the faction which favoured the Emperors of Germany during those fierce contentions between the Popes and Emperors, which for several ages filled Italy and Germany with discord and bloodshed.

GHOST (HOLY). See **HOLY GHOST**.

GHOSTS. See **DEMONS, SPIRITUALISTS**.

GIABARIANS, a Mohammedan sect which denied the free agency of man, and taught that God is the Author and Origin of all the good and bad actions which man commits.

GIANTS. The Hebrew word *niphlim*, translated giants in Gen. vi. 4, is by several commentators regarded as referring not to bodily stature, but to enormity of wickedness; but no such interpretation can be given of the same word in Num. xiii. 33, which in that passage, at all events, denotes literal giants. We find the Rephaim spoken of, a race of Canaanitish giants, from whom was descended Og, king of Bashan, who is described in Deut. iii. 11, as a giant. The same word Rephaim is sometimes understood in other passages of Scripture, to refer to the spirits of the dead who are in a state of misery, and hence it seems to denote hell. It cannot be denied, however, that there have been men in ancient times of extraordinary stature. Thus Og was so gigantic that his bed was nine cubits long, and four broad. Goliath of Gath was six cubits and a span in height, which is computed by some to be ten feet seven inches, or according to others, nine feet six inches. In the time of Joshua and of David giants appear to have been common. Men of extraordi-

nary stature have been mentioned by many writers in modern times.

The story of the giants occupies a conspicuous place among the fables of ancient mythology. Homer refers to them as a savage race of men, who were under the rule of Eurymedon, and because of their insolence towards the gods were utterly extirpated. Hesiod, on the other hand, considers them not as human, but divine beings descended from *Uranus* and *Ge*, having horrific countenances, and the tails of dragons. They are said to have made an attack upon heaven with immense pieces of rock, and large trunks of trees. In this contest the giants were all of them slain by the gods, and some of them buried under volcanic islands. This fabulous war between the giants and the gods has probably been intended as a mythical description of some of the more striking phenomena of nature.

GIANTS OF THE FROST. See **HRIMTHURSAR**.

GIBON, the name of a remarkable idol-temple in Japan. It is surrounded with thirty or forty smaller temples all arranged in regular order. The temple itself is a large but narrow building. In the middle room, which is separated from the others by a gallery, stands a huge idol surrounded with many others of smaller dimensions.

GICHTELIANS, or **GICHTELLITES**, a small sect of mystics who appeared in Holland in the beginning of the eighteenth century. They were also called by the name of **ANGELIC BROTHERS** (which see).

GICKNIAHORES, hermits belonging to the **ARMENIAN CHURCH** (which see), who pass their lives in meditation on the tops of rocks. They are remarkable for the austerity of their manners.

GIFTS (SPIRITUAL). In the primitive Christian church each individual member was believed to be possessed of certain *charismata* or spiritual gifts, communicated to him by the Holy Spirit, and he was expected to co-operate with all the others, according to the nature and extent of his gifts, for the edification of the whole church, and the advancement of the common cause. Thus, though there were diversities of gifts, it was the same Spirit which wrought in them all for the increase and prosperity of the body of Christ. Nor did the Spirit work independently of, but by means of, the peculiar natural talents of the individual, elevating his natural gifts into spiritual *charismata*. The consequence of this was, that some were possessed of the gift of government, others of teaching, and so forth. The church was thus, as Neander describes it, a whole, composed of equal members, all the members being but organs of the community, as this was the body quickened by the Spirit of Christ. The spiritual gifts of the early Christians may be regarded as of a twofold character, the first belonging to the peculiar operation of the Holy Spirit in the apostolic age, and therefore special and extraordinary, the second belonging to



Masjid at Ghazipur, India.

Illustration by J. G. Fisher

the operation of the Holy Spirit through all succeeding ages of the church, and therefore common and ordinary.

GILBERTINES, a Romish order of religious founded in England by Gilbert of Sempringham, in Lincolnshire, in the reign of Henry I., in the twelfth century. The men followed the rule of St. Austin, and the women that of St. Benedict. The monasteries of this order were for some time very numerous in England.

GIMLI, one of the heavens or future abodes of the blessed among the ancient Scandinavians. The word means "the palace covered with gold," and was regarded as the place where, after the renovation of all things, the just were to enjoy delights for ever. It was also called *Vingólf*, and is regarded by Finn Magnusen as the heaven for righteous men, while he holds that there are other heavens for righteous giants, and for righteous dwarfs.

GINGOSIN, the name under which one of the ancient emperors of Japan was worshipped.

GINNUNGA-GAP, the cup or gulf of delusion, a vast void abyss which the ancient Scandinavians believed to be the primeval state of material creation, and the link of connection between its north and south poles. Into this capacious cup, light, as impalpable ether, flowed from the south, or at least from a torrid region, the envenomed streams of *Eli-vâgar*, and the farther they retired from their source, the more the heat, considered as the antagonism of cold, became reduced in its temperature, and at last the fluid mass congealed in *Ginnunga-gap*. Into this frozen mass flowed heat from *Muspelheim*, and thus was created the giant *Ymir* in the likeness of man, from whom descended the race of Frost-Giants or *Hrimthursar* (which see).

GIPCIERE, a small satchel, wallet, or purse worn by Romish monks.

GIRDLE, an indispensable article of Oriental dress, used for various purposes, but chiefly to confine their loose-flowing robes by which they were liable to be impeded in any work requiring activity and freedom. Some have alleged that the Jews wore two girdles, an upper and an under, the one worn above the tunic for the purpose of girding it; the other worn under the shirt and around the loins. The upper girdle was sometimes made of leather, as in the case of John the Baptist; but more generally of worsted woven into a variety of figures, and made to fold several times round the body. It is often used as a purse. The dervishes of the present day wear girdles of the same description as that of the Baptist. Among Orientals no stronger expression of affection and confidence could be shown to any one than the unloosing of the girdle, and presenting it as a gift. The Hebrews regarded it as a mark of distinction to wear a richly embroidered girdle, and at this day in the East, people of rank wear very broad silken girdles, ornamented with gold and silver and precious stones.

The girdle formed a part of the official dress of the Jewish high-priest, and indeed of the whole priesthood. It was composed of a mixed material of linen and worsted of different colours, and was worn throughout the whole year except on the day of atonement, when he had only a girdle of fine linen. Josephus asserts that these girdles were thirty-two ells long, and four fingers broad. When the priests were not engaged in official work, both ends of the girdle hung down to their very feet, but when employed in the exercise of any part of their priestly office, they threw them over their left shoulder.

When a peculiar costume came to be worn by the clergy in the Christian church, the girdle was employed as a cincture binding the alb round the waist. In former times it was flat and broad, and sometimes adorned with jewels; in the Roman Catholic church it has been exchanged for a long cord with dependent extremities and tassels.

GIRDLE OF ST. AUSTIN (**FRATERNITY OF**), a devotional society of the Church of Rome. The girdle which they wear is composed of leather, and it is alleged by the devotees, that the Blessed Virgin, who is Empress both of men and angels, wore it. The law of nature, the written law, and the law of grace, have all derived advantages from the use of this girdle. Our first parents, it is argued, wore coats of skins, and must therefore have had leathern girdles, and belonged to this order. Elias is adduced as an instance of its use under the written law, and John the Baptist of its use under the law of grace.

GIRDLE OF ST. FRANCIS. See **FRANCIS** (**ST.**), **FRATERNITY OF THE GIRDLE OF**.

GIWON, the domestic or tutelary god of the Japanese, an image of whom is generally stationed before the doors of their houses. He is called also *God-su-ten-oo*, which means "The Prince of the Heavens, with the head of an ox." The Japanese ascribe to this deity the power of averting from them all kinds of diseases, particularly small-pox.

GIZBARIM, certain officers employed in the service of the ancient Jewish temple. They were not to be less than three in number, and their office consisted in being the first receivers and treasurers of all that belonged to the treasury of the temple; for example, the half-shekel contributed by every Israelite, the vessels offered to the service of the temple, and things vowed or devoted to it. In the case of anything that was to be redeemed, they stated the price, and received the money. In short, they were sub-collectors or sub-treasurers under the seven **IM-MARCALIM** (which see).

GLASSITES, a Christian sect which arose in Scotland in the eighteenth century, deriving its name from its founder, Mr. John Glas. In England and America, it is usually known by the name of *Sandemanians*, from Mr. Robert Sandeman, a native of Perth, who became at an early period a convert to the doctrines inculcated by Mr. Glas, and ultimately

became better known in connection with the sect than the founder himself. Mr. John Glas was born 5th October 1695, at Auchtermuchty in Fife, of which parish his father had been appointed minister about the period of the Revolution. Young Glas was educated at the universities of St. Andrews and Edinburgh, and having passed through the ordinary curriculum of candidates for the ministry, he was licensed by the presbytery of Perth. Soon after, he was ordained in 1719 minister of Tealing, a rural parish, near Dundee. From the outset of his ministerial career, Mr. Glas approved himself to be a faithful and devoted servant of the Lord Jesus, "a workman that needeth not to be ashamed," earnest in preaching salvation by the sovereign grace of God. His fame as a preacher attracted numbers from the surrounding parishes to wait upon his ministry.

Not more than a very few years had elapsed after Mr. Glas commenced his ministry in Tealing, when he began to entertain, and even openly to promulgate, both from the pulpit and in his ministrations from house to house among his people, certain peculiar sentiments on the nature of Christ's kingdom. It was a favourite topic with the Established clergy of the time, in their pulpit addresses, to inculcate the binding obligation of the National Covenant and of the Solemn League and Covenant. While studying this subject, Mr. Glas was led to the conclusion that the kingdom of Christ not being of this world, but essentially spiritual and heavenly in its nature, was distinct from all earthly kingdoms, and entirely independent of the support of worldly governments. Thus he arrived at the notion that all national establishments of religion were unlawful and utterly inconsistent with the true nature of the church of Christ. This appears to have been the first exhibition in Scotland of what is now familiarly known as the *Voluntary* principle. Another opinion naturally arising out of the views which Mr. Glas had been led to entertain was, that the church of Christ being spiritual, ought to consist not of professing Christians, but of true spiritual Christian men. In this point he approached to the sentiments of the *Independents*, or as they are now generally called, the *Congregationalists*.

These opinions being avowedly opposed to the doctrines set forth in the standards of the Established Church of Scotland, Mr. Glas was summoned in 1727 to appear at the bar of the Presbytery of Dundee, of which he was a member, and afterwards at the bar of the provincial synod of Angus and Mearns. In his examination before the courts of the church, he made a clear and explicit statement of his peculiar opinions. He denied the Divine authority of the Presbyterian form of church government, and declared his decided disapproval of those passages in the Westminster Confession which treat of the power of the civil magistrate, *circa sacra*, and of those which treat of liberty of conscience. In regard to the form of church government laid down in the Word of God,

he maintained that a congregation or church of Jesus Christ, with its presbytery or eldership, is in its discipline subject to no jurisdiction under heaven, but to Christ alone. He avowed his conviction that every assembly of believers holding the faith and hope of the gospel is a Christian church. When questioned as to the lawfulness of established churches, he openly declared his firm belief that every national church established by the laws of earthly kingdoms is antichristian in its constitution, and persecuting in its spirit.

The avowal of opinions so completely opposed to the standards of the church left the Synod no other alternative than to suspend Mr. Glas from his office as a parish minister, which they accordingly did in April 1728. In the face of this decision of the provincial synod, however, he still continued to exercise his ministerial functions, and therefore in October of the same year, the Synod pronounced a still stronger sentence, deposing him from the office of the holy ministry; "prohibiting and discharging him to exercise the same, or any part thereof in all time coming, under the pain of the highest censures of the church." This sentence was confirmed by the Commission of the General Assembly on the 12th March 1730.

After the deposition of Mr. Glas, a small body of the parishioners of Tealing separated from the Church of Scotland, and adhered to him, voluntarily putting themselves under his ministry. A church was now formed on Congregational principles, and the first point to which they directed their attention was the subject of Christian elders. Denying the lawfulness of a lay-eldership, they held that there ought to be in every Christian assembly a plurality of elders, or as they are often called in Scripture, bishops or overseers. Mr. Francis Archibald, accordingly, one of their number, was conjoined with Mr. Glas in this office, and several members of the church were appointed as deacons. Thus was constituted the first *Glassite* church, which existed for some time in Tealing, but in a short time was transferred to Dundee. The members were most of them poor, and several who belonged to the wealthier classes finding the burden of contributing to the necessary expenses somewhat heavy, under specious pretences withdrew themselves from the connection. At its first formation the *Glassite* church observed the ordinance of the Lord's Supper monthly, but in a short time they came to the conviction that it was the practice of the primitive church to celebrate the sacrament of the supper as often as they assembled for public worship, and accordingly, they kept the ordinance every first day of the week, counting it to be the chief purpose of their meeting on that day that they might break bread. The discipline of the church was exercised with remarkable strictness and fidelity, to preserve as far as possible the purity of communion.

After his deposition, Mr. Glas removed with his

family from Tealing to Dundee, where his church continued regularly to assemble, and gradually to gather members, not only from the town, but from the surrounding parishes. Other churches holding the same principles, and placed on the same footing, now arose in different parts of the country. The difficulty, however, was how to supply these churches with elders. In a short time, however, this difficulty was overcome. At their meetings on the Lord's day, they followed the apostolic injunction in Heb. x. 24, 25, exhorting one another in brotherly love. By attending to the practice of exhortation, those of the brethren who possessed gifts for edifying the church soon exhibited their peculiar qualifications in this respect. Some were accordingly selected and set apart by fasting and prayer to the office of the eldership. The appointment of men to the ministerial office, who had never been trained for it by a previous university education, was looked upon by the other Christian denominations as a serious infringement upon the order of Christ's church. The clergy of Dundee inveighed from the pulpit against the followers of Mr. Glas for this anomaly in their ecclesiastical arrangements. Notwithstanding the reproaches which were heaped upon them at this time for ordaining unlearned elders, the brethren, firmly believing that their conduct in this matter had a good Scriptural warrant, went forward without hesitation in setting apart godly men, mighty in the Scriptures, as elders in the new churches which were formed. The first whom the brethren appointed to the eldership was James Cargill, who had been a glover, and whose gifts for edification were of no common kind. This man officiated as an elder for many years in a little church in Dunkeld.

Mr. Glas removed from Dundee to Edinburgh, where he officiated for several years as an elder in a Glassite church, which was formed in that city. He afterwards settled in Perth, labouring with the most exemplary zeal and diligence until 1737, when he returned to his beloved flock in Dundee, among whom he spent the remainder of his life. Nor were his labours confined to any one place; he visited the churches which had been founded in various parts of Scotland, comforting and establishing the brethren in the truth, and taking a lively interest in all their concerns. The churches which held the opinions of Mr. Glas were called Independents, being formed on strictly Congregational or Independent principles, but they had no connection whatever with the English Independents, from whom they differed on many material points. The peculiar principles on which the sect of the Glassites was founded, are set forth with great fulness, and a constant reference to Scripture, in the work which Mr. Glas published while his case was pending before the courts of the Church of Scotland. That work is entitled, 'The Testimony of the King of Martyrs concerning his Kingdom, John xviii. 36, 37, explained and illustrated in Scripture Light.' This was followed by various other

writings, which tended more perhaps than his oral teaching to diffuse his opinions far and wide. Two ministers resigned their charges in the National Church and joined the Glassite body, in consequence of having imbibed their principles. These were Mr. George Byers, at St. Boswell's in Teviotdale, and Mr. Robert Ferrier, at Largo in Fife. The former officiated for two years as an elder in the Glassite church in Edinburgh, and afterwards for several years in a church at Hippielaw in Teviotdale; the latter, on leaving the Established Church, refrained for a time from joining the Glassites, under some misapprehensions as to Mr. Glas, but at length having overcome these, he entered so cordially into the views of the body, that he published an edition of Mr. Glas's 'Testimony of the King of Martyrs,' with a Preface, in which he explained his own motives for leaving the Established Church of Scotland, and cleaving to Mr. Glas and the churches of Christ in connection with him.

A circumstance which, about this time, tended to give the writings of Mr. Glas a more extended circulation, was the publication by Mr. Robert Sandeman of Perth, of Letters on Mr. Hervey's 'Theron and Aspasio,' addressed to the author, who was a pious and much-respected minister of the Church of England. Mr. Sandeman had studied for two years at the university of Edinburgh, but instead of entering into one of the learned professions, as was at first his object, he returned to Perth, and became a linen manufacturer. At an early period he was led to embrace the views of Mr. Glas, and married his daughter Catharine, after having joined the church. In a few years he was called to the office of a Christian elder. This office he exercised not only in the church at Perth, but also at Dundee and at Edinburgh. The publication of Mr. Sandeman's Letters on Theron and Aspasio excited considerable interest throughout the whole country, and was the means of first making the sect known in England, where it has ever since been called, not after Mr. Glas as in Scotland, by the name of Glassites, but after Mr. Sandeman, by the name of Sandemanians. A discussion arose fifty years after, south of the Tweed, on the subject of justifying faith as explained by Mr. Sandeman in his Letters. Able pamphlets and treatises were published on both sides of the question, and among others, Mr. John Fuller argued the point with singular acuteness and logical power, in 'Strictures on Sandemanianism in Twelve Letters to a Friend.' This controversy on faith in all its branches, extended, with some intervals, to a period of more than twenty years. A consideration of the questions involved in this important and interesting controversy, we reserve for the article SANDEMANIANS. In 1760, Mr. Sandeman went to London on the earnest invitation of some who had embraced his opinions, and he assisted in founding a church there. Other churches were planted in other towns in England. Having been strongly urged to visit America, Mr. Sandeman

crossed the Atlantic in 1764, accompanied by Mr. Cargill. In that country several churches were planted on Glassite principles, particularly in New England. While Mr. Sandeman laboured indefatigably in preaching the gospel, and edifying the Transatlantic churches, he brought upon himself considerable opposition, particularly in consequence of the political opinions which he avowed, and which were, as might have been expected, strongly in favour of the mother country. The obloquy to which he was thus exposed, and the trials which he was called to endure, bore heavily upon his spirits, but after suffering for a time with the most exemplary patience, he finished his earthly course at Denbury, Connecticut, leaving behind him a sweet savour of that truth which he delighted to proclaim.

In the course of a very few years after the deposition of Mr. Glas, and the secession of his adherents from the Church of Scotland, the secession of the Four Brethren took place on entirely different grounds from those of the Glassites. See ASSOCIATE PRESBYTERY. The Established Church felt doubtless that it had nothing to fear from Mr. Glas and his followers, who were never likely to be very numerous, but it was otherwise with the new secession, and the General Assembly therefore resolved to exhibit a spirit of forbearance by mitigating or modifying the censure inflicted on Mr. Glas. Accordingly, without any application either from him or his friends, the Supreme Court of the National Church in May 1739, "did take off the sentence of deposition passed by the Commission 12th March 1730, against Mr. John Glas, then minister of Tealing, for independent principles; and did restore him to the character and exercise of a minister of the gospel of Christ; but declaring, notwithstanding, that he is not to be esteemed a minister of the Established church of Scotland, or capable to be called or settled therein, until he should renounce the principles embraced and avowed by him, that are inconsistent with the constitution of this church."

The peculiarity of the Glassite churches is, that they have a plurality of elders, pastors, or bishops in each church, who are chosen according to the instructions given by Paul to Timothy and Titus, without regard to previous education for the office, and even although the person so selected should happen to be actively engaged in secular employment. To have been married a second time is a disqualification for the office. The elders are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship. The discipline of the churches is strict, and they hold it to be unlawful to eat or drink with excommunicated members. In all the proceedings of the church unanimity is considered as necessary, and if any member therefore differs in opinion from the rest, he must either surrender his judgment to the church, or be shut out from its communion. The Glassites regard it as unlawful to join in prayer with any one that is not a brother or sister

in Christ. In addition to the weekly observance of the Lord's Supper, they have also love feasts after the example of the primitive Christians, and on these occasions it is incumbent on every member to be present. These love-feasts are held between the morning and afternoon services. It is customary on the admission of a new member to the church for each brother and sister to receive him with a holy kiss. Mutual exhortation is practised at their meetings on the Lord's day, any member who possesses the gift of edifying the brethren, being allowed to address the church. This denomination of Christians consider it to be their duty to abstain from blood, and from things strangled; considering the decree of the first council of Jerusalem to be still obligatory upon all Christians. The practice of washing each other's feet is also observed in obedience to what they consider a literal and express injunction given by our Lord to his disciples and followers in all ages. They regard it as unlawful literally to lay up treasures on earth, and each member considers his property liable to be called for at any time to meet the wants of the poor, and the necessities of the church. They look upon a lot as sacred, and accordingly they disapprove of all lotteries and games of chance. They make a weekly collection before the Lord's Supper for the support of the poor and defraying other necessary expenses. The Glassites hold no communion or fellowship whatever with other churches. The Glassites are much fewer in number than they formerly were. According to the last census in 1851, their churches in Scotland amounted to only six, with a membership probably not exceeding in all 800. In England the number of Sandemanian churches reported by the Census officers was six, having in all probability not more than 700 members.

GLAUCE, one of the NEREIDES (which see), and also one of the DANAIDES (which see).

GLAUCUS, a sea-god, an attendant on NEPTUNE (which see). It was believed in ancient Greece that once every year this deity visited all the coasts and islands accompanied by sea-monsters. He was worshipped particularly by fishermen and sailors.

GLEBE, church-land, or land belonging to a parish church. In the most general sense of the word, glebe is applicable to any land or ground belonging to any benefice, see, manor, or inheritance. In Scotland, the law requires the glebe to extend to four acres of arable land, though it generally, in point of fact, exceeds that measure. Besides the arable glebe, most parish ministers in Scotland have a grass glebe sufficient for the support of a horse and two cows.

GLORIA IN EXCELSIS (Lat. glory on high), a name sometimes applied to the ANGELICAL HYMN (which see).

GLORIA PATRI. See DOXOLOGY.

GLOSS, a comment.

GLOSSA ORDINARIA, the common exegetical

manual of the Middle ages. It consisted of short explanatory remarks, which Walafrid Strabo, abbot of Richenau, following for the most part his teacher Rabanus Maurus, compiled on the Sacred Scriptures.

GNOSIMACHI (Gr. knowledge-haters), a sect which is said to have sprung up in the fourth century, headed by one Rhetorius, who maintained that the essence of Christianity consisted not in speculative doctrines, but in practical conduct. "But it may be a question," as Neander well remarks, "whether there was ever a regularly constituted sect professing such indifference to doctrines; whether the fact ever amounted to anything more than this, that individuals at different times, and in different places, were led by the same opposition, and the same tendency of mind to entertain these views:— of which individuals Rhetorius may have been one."

GNOSTICS (Gr. *gnosis*, knowledge), the general name applied to various classes of heretics, which arose at an early period in the Christian church. The word from which their name is derived, had been previously used in schools of philosophy, to denote a higher and esoteric science, unknown to the vulgar. As used by the Gnostics themselves, however, it was designed to express the superiority of their doctrines to those of the Pagans and the Jews, as well as to the popular views of Christianity. The systems of Gnosticism were various, all of them referable to two fixed historical centres, Syria and Egypt. Hence, there was a marked difference between the Syrian and the Alexandrian Gnosis, the former being characterized by a predominance of Dualism, the latter by a predominance of Pantheism. The combination of these two principles gave rise to Manicheism.

The rise of the various Gnostic sects at so early a period in the history of the Christian church, is to be traced to the prevalence of a theoretical spirit which sought to solve all the great problems of religion by mere human speculation. The systems of thought which were thus to account for all difficulties, and to explain all mysteries, were themselves complicated in their nature, being composed of elements drawn from the Platonic philosophy, Jewish theology, and old Oriental theosophy. It is impossible even cursorily to examine Gnosticism in the diversified aspects which it assumes, without being at almost every point reminded of the old religious systems of Asia, Parsism, Brahmanism, and Budhism. Neander thinks that the class to which the speculations of the Gnostics belong is that of Oriental Theosophists, and that eminent ecclesiastical historian still further remarks: "They differed radically from the thinkers of the West. They moved rather amidst *intuitions* and *symbols* than *conceptions*. Where the Western thinker would have framed to himself an abstract conception, there stood before the soul of the Gnostic a *living appearance*, a *living personality in vivid intuition*. The conception seemed to him to be a thing without life. In the eye of the Gnostic everything became hypostatized, which to the West-

ern thinker existed only as a conception. The image, and what the image represented, were, in the Gnostic's mode of representation, often confounded together; so that the one could not be divided from the other. Hurried along, in spite of himself, from intuition to intuition, from image to image, by the ideas floating before or filling his mind, he was in no condition to evolve these ideas and place them in the clear light of consciousness. But if we take pains to sift out the fundamental thoughts lying undeveloped in their symbols, and to unfold them clearly to our consciousness, we shall see, gleaming through the surface, many ideas, which, though not understood by their contemporaries, were destined, in far later ages, to be seized upon once more, and to be more fully carried out by a science regenerated through the influence of faith. Intuition, anticipating the lapse of ages, here grasped in an immediate way what the process of logical analysis was to master only after long and various wanderings beyond and short of the truth."

The principal questions to which the speculations of the Gnostics were directed had reference to the origin of creation; such as How the finite could be evolved from the infinite? How creation can be conceived to have a beginning? and more especially in this department of thought, How a purely spiritual Being could originate a material world and a perfect Being, a world which is characterized by many imperfections? Whence have arisen the destructive powers of nature? What is the origin of moral evil? Such were some of the most important and intricate of those problems which the Gnostics set themselves to solve, and for the satisfactory solution of which all their theories and hypothetical systems were principally framed.

Hence at the foundation of most of the Gnostic systems lies the idea of two different and opposite worlds, the one the region of light, the other of darkness; the one the region of purity, the other of sin; the one the region of happiness, the other of wretchedness; the one the region of immortality, the other of mortality. Now in this duality of worlds so distinct, so diametrically opposite in their natures, it seems impossible to find a point of harmony so as to account for their creation by one Supreme, Perfect Being. To bridge over this apparently impassable gulf, the doctrine of EMANATIONS (which see) was borrowed from the Neo-Platonists. These emanations from the Divine essence were supposed to form a series which became less and less perfect in proportion as it was distant from the original source. The primary emanations were nearest in purity and perfection of character to the Divine essence from which they immediately sprung, thus giving rise to the superior world. At a remoter point of the series, the diminution of perfection became more and more apparent, thus giving rise to the inferior world. This hypothesis was obviously framed upon the supposition, that from the very first link in the chain in-

perfection began to be developed, which went on increasing progressively until at length imperfection became as it were the rule, and perfection the exception. But on this theory it is plain that there must have been a link in the chain in which perfection and imperfection were *in equilibrio*, neither having the preponderance. It is at this point that the DEMIURGE (which see) of the Gnostics is introduced, being the last emanation of the Pleroma, and the first person of the inferior world. A theory of this kind was a libel upon creation, which it supposed belonged not to the Supreme Being, but to an inferior being, who from his very nature was composed of perfection and imperfection in equal parts or proportions.

The primal source of being, according to the chief Gnostic systems, was the BYTHOS (which see), which like the БРАХМ (which see) of Hinduism was an invisible, incomprehensible being, enjoying perfect and imperturbable quiescence, and from whom all emanations proceeded. This Supreme Being, and the emanations which composed the superior world, together formed the *Pleroma* or fulness of intelligences, which are called *ÆONS* (which see). These *Æons* varied in numbers in the different Gnostic systems, those of the *Basilidians* amounting even to three hundred and sixty-five.

Gnosticism in all its phases contains the element of a fall, extending not to man merely, but to the whole inferior world, which as the production of the *Demiurge* is necessarily degraded. This fall is in some of the systems intimately connected with *Hylé* or matter, which was believed to be essentially corrupt. This Platonic notion is found to characterize the Alexandrian, as distinguished from the Syrian Gnosis. The mixture of matter with spirit, the imprisonment of souls in material bodies, was regarded by this class of Gnostics as sufficiently accounting for the appearance of moral evil in the world. The Gnostic sects which originated in Syria, however, adopted a different theory, embodying in it the Dualism of the old Parsic or Zoroastrian system. It supposed two original kingdoms, the one of evil, the other of good, which encroaching gradually upon one another, gave rise to a mixture of the two opposite elements of good and evil. Thus the Alexandrian Gnostics attempted a solution of the difficult question as to the origin of moral evil on a *Monoistic* hypothesis; while the Syrian Gnostics were equally confident of having found a solution in the invention of a *Dualistic* hypothesis.

Intimately connected with the explanation which the Gnostics gave of the fall, was their explanation of the recovery or redemption of man. The work of the *Demiurge*, we have seen, was to originate evil, and therefore it was not possible that he could also be the originator of good. It was necessary that one of the higher intelligences or *Æons* should descend from the superior to the inferior world, in order to teach man how he should find his way back

to the bosom of the *Pleroma*. This *Æon* is Christ, the open enemy of the *Demiurge*, and the destroyer of his creation. In most of the systems the Divine emanation or *Æon* who became the Christ, took not a real, but only a seeming body, it being impossible in their view that a pure *Æon* should assume a corporeal body, which as being composed of *Hylé* or matter, was necessarily impure. And following out the same line of thought, they alleged the God or Jehovah of the Jews to be the *Demiurge*, and the law which he promulgated in the Old Testament to be inferior and imperfect, whereas the law which Christ promulgated in the New Testament was the expression of the mind of the *Bythos* or Unknown Father. Before the coming of Christ men were under the *Demiurge* of the Jews, an inferior deity, but since that period men have been under the Great God, who is essentially holy, and just, and good. Valentinus taught his followers that mankind might be divided into three classes: (1.) The *Hylic*, or those who were under the power of matter as their guiding principle. This is exemplified in Pagans. (2.) The *Psychical*, or those who are subject only to the *Demiurge*. This is instanced in the Jews. (3.) The *Pneumatic* or Spiritual, or those who seek to return into the *Pleroma*. This is manifested in true Christians. Thus we learn, according to this Gnostic system, that the grand desire of man ought ever to be to rise from the *Hylic* or *Psychical* up to the class of the *Spiritual*, who alone shall find bliss in the bosom of the *Pleroma*.

Such is a connected view of Gnosticism in its general fundamental principles, as it developed itself in the Christian church in the second and the earlier part of the third century. The practical influence of this complicated philosophico-religious system is thus sketched by Neander: "This difference between the Gnostic systems was one of great importance, both in a theoretical and a practical point of view. The Gnostics of the first class, who looked upon the *Demiurge* as an organ of the supreme God, and his representative, the fashioner of nature according to his ideas, the guiding spring of the historical evolution of God's kingdom, might, consistently with their peculiar principles, expect to find the manifestation of the divine element in nature and in history. They were not necessarily driven to an unchristian hatred of the world. They could admit that the divine element might be revealed even in earthly relations; that everything of the earth was capable of being refined and ennobled by its influence. They could, therefore, be quite moderate in their ascetic notions, as we find the case actually to have been with regard to many of this class; although their notion of the *hylé*, continually tended to the practically mischievous result of tracing evil exclusively to the world of sense; and although their over-valuation of a contemplative Gnosis might easily prove unfavourable to the spirit of active charity. On the contrary, the other kind of Gnosis, which represented the Creator

of the world as a nature directly opposed to the supreme God and his higher system, would necessarily lead to a widely fanatical and morose hatred of the world, wholly at war with the spirit of Christianity. This expressed itself in two ways; among the nobler, and more sensible class, by an excessively rigid asceticism, by an anxious concern to shun all contact with the world—though to fashion and mould that world constitutes a part of the Christian vocation. The morality, in this case, to make the best of it, could be only negative, only a preparatory step of purification in order to the contemplative state. But the same eccentric hatred of the world, coupled with pride and arrogance, might also lead to wild enthusiasm and a bold contempt for all moral obligations. The principle once started upon, that the whole of this world is the work of a finite, ungodlike spirit; that it is not susceptible of any revelation of divine things; that the loftier natures who belong to a far higher world, are here held in bondage; these Gnostics easily came to the conclusion, that everything external is a matter of perfect indifference to the inner man,—nothing of a loftier nature can there be expressed; the outward man may indulge in every lust, provided only that the tranquillity of the inner man is not thereby disturbed in its meditation. The most direct way of showing contempt and defiance of this wretched, hostile world was, not to allow the mind to be affected by it in any situation. Men should mortify sense by braving every lust, and still preserving the tranquillity of the mind unruffled. We must conquer lust by indulgence,—said these *bold spirits*—for it is no great thing for a man to abstain from lust who knows nothing about it by experience. The greatness lies in not being overcome by it, when clasped in its embrace. Though the reports of enemies ought not to be used without great caution and distrust, and we should never forget that such witnesses were liable, by unfriendly inferences, or the misconstruction of terms, to impute to such sects a great deal that was false; yet the characteristic maxims quoted from their own lips, and the coincident testimony of such men as Irenæus and Epiphanius, and of those still more unprejudiced and careful inquirers, the Alexandrians, place it beyond all reasonable doubt, that they not merely expressed, but even practised, such principles of conduct. Besides, that enemy of Christianity, the Neo-Platonic philosopher, Porphyry, corroborates this testimony by citing from the mouth of these persons maxims of a similar import. ‘A little standing pool,’ said they, ‘may be defiled, when some impure substance drops into it; not so the *ocean*, which, conscious of its own immensity, admits everything. So little men are overcome by eating; but he who is an ocean of *strength* takes everything and is not defiled.’ Not only in the history of Christian sects of earlier and more recent times, but also among the sects of the Hindoos, and even among the rude islanders of Australia, instances may be found of such tenden-

cies which defied all moral obligations—tendencies that have arisen from speculative or mystical elements, or it may be from some subjective caprice setting itself in opposition to all positive law. In the connection of the present period, the false striving of the subjective spirit after emancipation, after breaking loose from all the bonds, holy or unholy, whereby the world had been hitherto kept together, is quite apparent. And this aim and tendency might seem to have found a point of union in that unshackling of the spirit, so radically different in its character, which Christianity brought along with it.”

The peculiar opinions of the different Gnostic sects had of course a marked effect upon their views of Christian worship and ordinances. Some of them held that salvation rested simply on knowledge; and that the man who possessed knowledge needed no more. Hence they held that baptism and the Lord’s supper were altogether unnecessary. Others again, for example, the Marcosians, maintained a twofold baptism, the first or *psychical* baptism being administered in the name of Jesus the Messiah of the psychical natures, by which believers obtained the forgiveness of sin, and the hope of eternal life in the inferior kingdom of the Demiurge; the second, or *pneumatic* baptism, being administered in the name of the Christ from heaven, united with Jesus, whereby the spiritual nature attained to self-consciousness and to perfection, and entered into fellowship with the Pleroma. When these two species of baptism were dispensed two different formulæ of consecration were used, and in the case of pneumatic baptism, the person to whom the ordinance was administered was anointed not with oil, but with a costly balsam. The Marcosians also practised a peculiar ceremony, anointing the dead with this balsam mingled with water, and pronouncing a form of prayer.

The special doctrines and practices of the different sects of Gnostics will be found under their separate heads, each of them being known by different names.

GOD, the term used in the English language to denote the Supreme Being. The corresponding word in Latin is *Deus*, in Greek *Theos*, and in Hebrew *Elohim*. Those who deny the existence of such a Being are called ATHEISTS (which see).

The first question which regards God is that which concerns the fact of His existence—a fact which is sought to be established by writers on the subject, by two different modes of reasoning, the one being termed *a priori*, the other *a posteriori*, the one directed to prove that God *must be*, and the other that He *is*. These two different tracks of thought have uniformly been pursued by two different classes of thinkers. The argument for the necessary existence of the Divine Being lies strictly within the domain of the abstract reasoner, while the argument from design to the designer, from the works to the workman, belongs to the popular expositor of Natural Theology.

The argument from necessity has been treated by

several writers of great ability and metaphysical acumen, of whom may be noticed Mr. Locke, Dr. Cudworth, Dr. Samuel Clarke, and Mr. Gillespie. The argument as conducted by Mr. Locke occurs in the tenth chapter of his fourth book of his *Essay on the Human Understanding*, and may be thus briefly stated: "Man knows that he himself is. He knows also that nothing cannot produce a being, and something must therefore be eternal. That eternal being must be most powerful. And most knowing. And therefore God."

The *a priori* argument of Dr. Cudworth, as given in his *Intellectual System*, may be thus stated in his own words: "Whatsoever is, or hath any kind of entity, doth either subsist by itself, or else is an attribute, affection, or mode of something that doth subsist by itself. For it is certain that there can be no mode, accident, or affection of nothing; and, consequently, that nothing cannot be extended nor measurable. But if space be neither the extension of body, nor yet of substance incorporeal, then must it of necessity be the extension of nothing, and the affection of nothing, and nothing must be measurable by yards and poles. We conclude, therefore, that from this very hypothesis of the Democritick and Epicurean atheists, that space is a nature distinct from body, and positively infinite, it follows undeniably that there must be some incorporeal substance whose affection its extension is; and because there can be nothing infinite but only the Deity, that it is the infinite extension of our incorporeal Deity."

Dr. Clarke, whose argument is precisely similar to that of Dr. Cudworth, sets out in his reasoning from the fundamental propositions, That something must have existed from all eternity, and that this something must have been a being independent and self-existent. Space and time, or as he calls it, duration, proves, he argues, the existence of something whereof these are qualities, for they are not themselves substances, and he concludes the Deity must be the infinite being of whom they are qualities. Having, from these propositions, established in his view the existence of God, he deduces still further from these same propositions the whole qualities or attributes of God.

It is interesting to observe the different phases which the *a priori* argument for the existence of a God assumes, in so far as the element or datum is concerned, from which it sets out as admitted on all hands to be indisputable. This datum is invariably some aspect or other of the notion of infinity. Proceeding on this fundamental notion, some of the ablest writers in the scholastic ages sought to establish the existence of a God. Thus Anselm of Canterbury reasons: "The fool may say in his heart: There is no God (Ps. xiv. 1.), but he thereby shows himself a fool, because he asserts something which is contradictory in itself. He has the idea of God *in* him, but denies its reality. But if God exists in idea, he must also exist in reality. Otherwise the *real*

God, whose existence we may comprehend, would be superior to the one who exists only in imagination, and consequently would be superior to the highest imaginable object, which is absurd; hence it follows, that that, beyond which nothing can be conceived to exist, really exists."

In the same category may be classed the argument of Des Cartes, which infers from the conception of his existence the fact of his existence. It is thus stated by the philosopher himself:

Proposition.—"The existence of God is known from the consideration of His nature alone."

Demonstration.—"To say that an attribute is contained in the nature, or in the concept of a thing, is the same as to say that this attribute is true of this thing, and that it may be affirmed to be in it."

"But necessary existence is contained in the nature, or in the concept of God."

"Hence it may with truth be said that necessary existence is in God, or that God exists."

The same argument Des Cartes still further explains by an illustration: "Just as because, for example, the equality of its three angles to two right angles is necessarily comprised in the idea of a triangle, the mind is firmly persuaded that the three angles of a triangle are equal to two right angles; so, from its perceiving necessary and eternal existence to be comprised in the idea which it has of an all-perfect Being, it ought manifestly to conclude that this all-perfect Being exists." Kant, taking up this illustration, thus exposes the fallacy of the Cartesian argument: "If I do away with the predicate in an identical judgment, and I retain the subject—that is to say, do away with the equality of the three angles to two right angles, and yet retain the triangle, or do away with necessary existence, and yet retain the idea of an all-perfect Being—a contradiction arises. But if I annul the subject together with the predicate, then there arises no contradiction, for there is no more anything which could be contradicted. To assume a triangle, and yet to do away with the three angles of the same, is contradictory; but to do away with the triangle together with its three angles is no contradiction. It is just the same with the conception of an absolutely necessary being. If you do away with the existence of this, you thus do away with the thing itself, together with all its predicates in which case there can be no contradiction."

By far the most philosophical and thoroughly conclusive exhibition of the *a priori* argument, however, is that which is given by Mr. Gillespie in his work entitled '*The Necessary Existence of God.*' Our limited space compels us to content ourselves with rapidly sketching the various steps of the lucid demonstration of this able author, to whom the modern philosophical world owe a deep debt of obligation for having placed this difficult part of natural theology in a light so clear and convincing. Mr. Gillespie thus lays down the successive steps of his argument: Part. 1. Prop. I. Infinity of Extension is necessarily

existing. Prop. II. Infinity of Extension is necessarily indivisible. Corollary from Prop. II. Infinity of Extension is necessarily immovable. Prop. III. There is necessarily a Being of Infinity of Extension. Prop. IV. The Being of Infinity of Extension is necessarily of Unity and Simplicity. Sub. Prop. The Material Universe is finite in extension. Prop. V. There is necessarily but One Being of Infinity of Extension.—Part 2. Prop. I. Infinity of Duration is necessarily existing. Prop. II. Infinity of Duration is necessarily indivisible. Corollary from Prop. II. Infinity of Duration is necessarily immovable. Prop. III. There is necessarily a Being of Infinity of Duration. Prop. IV. The Being of Infinity of Duration is necessarily, of Unity and Simplicity. Sub. Prop. The Material Universe is finite in duration. Corollary from Sub. Prop. Every succession of substances is finite in duration. Prop. V. There is necessarily but one Being of Infinity of Duration.—Part 3. Prop. I. There is necessarily a Being of Infinity of Expansion and Infinity of Duration. Prop. II. The Being of Infinity of Expansion and Infinity of Duration is necessarily of unity and simplicity. Prop. III. There is necessarily but one Being of Infinity of Expansion and Infinity of Duration.

The second division of Mr. Gillespie's argument goes to establish the attributes of this necessarily existing Being. The steps are as follows: Part 1. Prop. The simple, sole Being of Infinity of Expansion and of Duration is necessarily Intelligent and All-Knowing. Part 2. Prop. The simple, sole Being of Infinity of Expansion and of Duration who is All-knowing is necessarily All-Powerful. Part 3. Prop. The simple, sole Being of Infinity of Expansion and of Duration who is All-Knowing and All-Powerful is necessarily, entirely Free.

The third division contains the single Prop., The Simple, Sole, Being of Infinity of Expansion and of Duration, who is All-Knowing, All-Powerful, and entirely Free, is necessarily, completely Happy: and the Sub. Prop., The Simple, Sole Being of Infinity of Expansion and of Duration—who is All-Knowing, All-Powerful, entirely Free, and completely Happy, is, necessarily, perfectly Good. Thus by a closely connected chain of reasoning does Mr. Gillespie conclusively establish the Necessary Existence of the Being and Attributes of God, on a basis much firmer than any on which it has ever before been made to rest.

The *a priori* argument as stated by the Schoolmen too often involved vicious reasoning in a circle. As an instance we may adduce the argument as stated by Wesselius, following in the wake of Anselm: "The non-existence of God would involve that something did not exist which necessarily must exist." The same objection may with justice be alleged against the same argument as stated by Des Cartes, that in the very idea of God are contained such things as necessarily imply his existence, and neces-

sary existence being admitted on all hands to belong to the idea of God, therefore, we may with as much truth affirm that God exists, as that all the angles of a triangle are equal to two right angles. The entire force of this argument obviously rests on the assumption that the strongest evidence which we can have of the existence of anything, is a clear and distinct perception of it in our minds. But the atheist will never for a moment admit that our idea of a God is a certain and irrefragable proof of the existence of a God. We must start in the argument, as Mr. Gillespie does, from an admitted primary intuition or ultimate element of human consciousness, and such an intuition is found in the twofold notions of Space or Expansion, and Time or Duration. But to reason from our idea of God, to the actual existence of God, "seems, to use the language of Dr. Clarke, "to extend only to the nominal idea or mere definition of a self-existent Being, and does not with a sufficiently evident connection refer and apply that general nominal idea, definition or notion, which we frame in our own mind, to any real particular being actually existing without us."

Another argument for the existence of God may be thus briefly stated. Something now exists, and therefore something must from all eternity have existed. The truth of this proposition is indisputable, but in order to bring it to bear upon the existence of a God, it will be necessary to prove by a kind of exhaustive process, that the something which must have existed from eternity could be no other than God. The general proposition has been readily conceded by atheists both of ancient and of modern times, and for the indefinite word *something* they have substituted the universe, alleging it to be eternal. See ETERNITY OF THE WORLD. But that matter or the universe is not eternal might be proved in a variety of ways. Dr. Dick, in his Lectures on Theology, presents the proof in the following form: "If it has subsisted from eternity, it must have subsisted as it is; there being, on the hypothesis of atheists, no cause to produce a change, and a change being inconsistent with the idea of necessary existence. Hence we see, by the way, that matter cannot be that being which has existed from eternity. If it existed from eternity, it exists by necessity of nature. But it is an express contradiction to suppose that which exists necessarily, not to exist; and yet we are all sensible that there is no contradiction in supposing the non-existence of matter, for we can all conceive it to be annihilated. It is a contradiction to suppose that which exists necessarily, to exist in any other state or form. But we can conceive matter to be in motion or at rest; and finding some parts of it in the one state, and some in the other, we conclude that its existence is not necessary, but contingent. We can conceive it to be differently modified; that it might have wanted some of its properties, and possessed others which do not belong to it; that the frame of the universe might have been different; and

that in our system there might have been more or fewer planets, and these might have been attended with more or fewer satellites. But if the universe is self-existent, it must have always been as it now is. The sun must have always been the centre of this system, and the planets must have always described their orbits around him. There must have been eternal revolutions of Saturn and the Georgium Sidus, and eternal revolutions of the Earth and Mercury. Now, as these revolutions are performed in different times, and, on the supposition of their eternity, are all infinite in number, it follows that we have infinites which as infinites must be equal, but being made up of revolutions performed in unequal times, are unequal. But this is impossible, and the hypothesis from which it is deduced is absurd."

The *a posteriori* argument for the existence of a God is founded on the admitted principle, that where design is apparent there must have been a designer. Now it is easy to show, that the world around us teems with proofs of intelligent design. Whether we look to the beautiful and complicated structure of the human body, or to the laws which regulate the processes of the human mind; whether we contemplate the world of animated or inanimate matter, all proclaim the existence of a First Cause, possessed of intelligence and wisdom. In the early history of the human mind, the transition was rapid from the unintelligible wonders of nature to the workings of a superior intelligence. All nature was spiritualized; not only was there believed to be a soul in man, but in the plants, the animals, the very elements, nay, the world itself, so that even the abstract idealism of Fichté and Schelling arrives with all its laborious and mysterious efforts at nearly the same conclusions with the earliest exertions of human reason, those exertions which were the natural outgoings of man towards that exalted Being, in the knowledge of whom all his future knowledge could only find its consummation and its end.

To disprove, if possible, the doctrine of Final Causes, Mr. Hume attempted to start a prior question as to the validity of such a mode of reasoning. We can only argue from design in his view, when we previously know something of the alleged Designer, and what is the nature of the work that we are to expect at his hands. Thus from what we have learned of the capabilities of mind, we may safely reason from the nature of the work to the power and skill of the workman. But the universe, Mr. Hume alleges, is an effect so completely singular, that we can draw no valid conclusion from it as to the wisdom and skill of the great Creator. Now in this course of reasoning there is an obvious fallacy. It proceeds upon the assumption that the argument from Design involves far more than it actually does. From the limited extent of our mental constitution, we admit, that it is impossible for us to form any proper conception of infinite intelligence, but we can proceed so far at all events as to

recognize the traces of intelligence when they present themselves. This Mr. Hume readily concedes in reference to the works of man, but the singularity of this effect—the Universe—he holds to preclude all deduction from it. In many respects, however, the singularity of the Universe is of no consequence it has one thing in common with all other objects, that it bears marks of being *an effect*; and therefore by an original principle of our constitution we must refer it to a Cause. Though we may not know enough to declare what is *the Design*, the effect being singular; we know enough at all events to recognize traces of *a Design*, and hence we argue *a Designer*. Now such traces are numberless and infinitely varied. They appear in the structure of the whole, and in the structure of its particular parts. And if one single evidence of design in a piece of human workmanship shows wisdom and skill in the workman, may we not conclude from the innumerable proofs of design which the universe presents, that the Being who formed it is wonderful in counsel, and excellent in working.

In addition to the arguments for the existence of a God which we have now noticed, there are several others of a strictly subordinate character. Thus we may infer the existence of such a Being from the belief in His existence which has pervaded all ages and nations; from the order and regularity which prevail in the operations of nature, and the beneficial influences which arise from the moral arrangements of the universe; and finally, we may infer the existence of a Supreme Being from the existence of miracles and prophecy, both of which attest the existence of a Being of omnipotence and omniscience, who is the Supreme Governor and Lord of the universe.

Of the essential nature of God, strictly speaking, we can know nothing, and can form no adequate conception. "Who can by searching find out God?" But though we cannot describe or even know the essence of the Divine Being, we may understand the kind and qualities of that being which he possesses. He is a Spirit, an invisible being that understands and wills, but without material substance or bodily parts. Very little, however, is said in Scripture of the mode of the Divine existence, and the information which is conveyed upon the subject is of a merely negative kind, for while Jesus Christ describes God as a spirit, he explains the word in these terms, "A spirit hath not flesh and bones as ye see me have." God is made known to us in his revealed word chiefly by his attributes or perfections, which ought never to be conceived of as anything distinct from his being, or imagined ever to exist as separate from one another. The Divine attributes or excellencies are sometimes divided into communicable or incommunicable perfections, the former being such as are capable in some measure of being possessed by his creatures, viz., wisdom, power, holiness, justice, goodness, and truth; the latter being such as belong

to God alone, viz., infinity, eternity, and immutability. At other times the Divine attributes are divided into natural and moral, the former including his greatness, power, wisdom, spirituality, infinity, eternity, and unchangeableness, being such as belong essentially and exclusively to the nature of God, constituting his incomprehensible essence; and the latter including his holiness, justice, goodness, and truth, which together form the law of his nature, according to which he invariably acts and orders all things, and present in him a character which demands our supreme love and imitation.

To know that God is, and to know, as far as we are capable of ascertaining, what He is, forms the highest of all knowledge worthy of the earnest and prayerful examination of every intelligent creature in the universe.

GOD (FRIENDS OF). See **FRIENDS OF GOD.**

GODFATHERS AND GODMOTHERS. See **SPONSORS.**

GODS (FALSE). See **IDOLS.**

GOEL. See **AVENGER OF BLOOD.**

GOGARD, the tree of life in the cosmogonic myth of the ancient Persians. Upon the authority of the Bundelesh, Kanne states that this tree resembled two human bodies placed in juxtaposition.

GOKEI, long strips of white paper, emblems of the divine presence of the **CAMIS** (which see) among the Japanese. These symbols are found in all Japanese houses, kept in little portable mias.

GOLDEN AGE, used to denote, in the ancient heathen mythology, the reign of **SATURN** (which see), when justice and innocence were supposed to have reigned throughout the earth, and the soil produced what was necessary for the subsistence and enjoyment of mankind. From the circumstance of Saturn being coupled with the age of innocence, some have supposed him to be identical with Adam, and the Golden Age to be descriptive of the purity and felicity of Eden.

GOLDEN LEGEND, a collection of the Lives of the Saints, composed by John de Voragine, vicar-general of the Dominicans, and afterwards archbishop of Genoa, who died in A. D. 1298. For nearly two hundred years it maintained considerable reputation in the Romish church, but has since fallen into discredit.

GOLDEN NUMBER. See **METONIC CYCLE.**

GOLDEN ROSE. In 1366, Pope Urban V. sent a golden rose to Joan, queen of Sicily, at the same time passing a decree that the Popes should consecrate one on the fourth Sunday in Lent every year. This golden rose is set in precious stones, and is often sent as a mark of peculiar affection from the Pope of Rome to crowned heads. A gift of this nature was sent from the reigning Pope, Pius IX., to Louis Napoleon III., Emperor of France. His Holiness blesses the rose in the apartment where the ornaments are kept, immediately before going to hear mass in his own chapel. The blessing of the

rose is performed with frankincense, holy water balm, and musk, mixed together. The benediction being ended, the Pope leaves the room, one of his privy chamberlains carrying the rose before him and laying it on a candlestick. Then a Cardinal Deacon presents it to his Holiness, who taking it in his left hand, proceeds onward to the chapel, blessing the faithful with his right hand uplifted along the whole line of way. After this the golden rose is returned to the Cardinal Deacon, who gives it to a clerk of the chamber by whom it is laid upon the altar. Mass being ended, his Holiness gives the rose to any one for whom he wishes to express peculiar favour. It is one of the most signal tokens of regard which is ever bestowed by the Pope in his sacred character.

GOMARISTS, a name sometimes applied to the **CALVINISTS** (which see) in Holland in the seventeenth century, after *Gomarus*, one of the most distinguished among the Dutch divines, who opposed the Arminian party at the Synod of Dort.

GOOD FRIDAY, the Friday in Passion Week which probably was called by way of eminence Good Friday, because on that day our blessed Redeemer was believed to have obtained for his people all good things by his atoning death upon the cross. This day was observed in the ancient Christian church as a strict fast. The customary acclamations and doxologies were omitted, and no music was allowed but of the most plaintive description. No bell was rung for Divine worship on this day. None bowed the knee in prayer, because by this ceremony the Jews reviled Jesus, as we are informed in Mat. xxvii. 29. Neither was the kiss of charity used on this day, because with a kiss Judas betrayed his Lord. The sacramental elements were not consecrated on Good Friday, the altars were divested of their ornaments, and the Gospel of John was read because he was a faithful and true witness of our Lord's passion. On Good Friday the ceremony is practised in the Church of Rome of unveiling and adoring the cross. (See **CROSS, ADORATION OF THE.**)

What follows the ceremony of adoring the cross as practised in the Sistine Chapel at Rome is thus described by an eye-witness: "When the adoration was concluded, the procession set out to the Pauline Chapel, to bring the host from the sepulchre in which it was deposited yesterday.

"On arriving in the Pauline the Pope knelt and prayed, and the officiating Cardinal gave the key of the sepulchre to the Sacristan, who unlocked the door and took out the box containing the host. He then took out the host, and placed it in the vessel formerly mentioned, and presented it to the Cardinal, who presented it to the Pope, who covered it with a corner of his mantle, and set out with the procession to carry it back to the Sistine Chapel. The choir sang during the procession the hymn, '*Vexilla Regis prodeunt*,' '*The standards of the King come forth*;' and on the Pope's entry into the chapel the verse, '*O cruz, ave, spes unica*,' '*Hail, O cross, our only hope.*'

"The Pope carries the host to the altar, where he delivers it to the officiating Cardinal, who transfers it from the chalice to a paten. Wine and water are poured into the chalice, and the Cardinal officiating performs the rest of the service of the mass, using the host which had been deposited in the sepulchre. The mass on this occasion, as on several others during holy week, is not performed exactly in the usual manner, several of the prayers and benediction: being omitted; and in taking the sacrament the Cardinal puts a portion of the host (which he divides into three parts) into the chalice with the wine, and swallows both together. What became of the other two portions I do not know.

"In the afternoon the *Tenebræ* and *Miserere* are again performed; after which the Pope and Cardinals descend to St. Peter's, to adore the three great relics. The Pope and Cardinals kneel in the great nave of the church, and the relics are exhibited from a balcony above the statue of St. Veronica. The height at which they are displayed is so great, that, though I have been present repeatedly, I could never distinguish anything more than that they were glittering caskets of crystal set in gold or silver, and sparkling with precious stones. They are said, and by Roman Catholics believed, to contain the three following treasures:—a part of the true cross, one half of the spear which pierced our Saviour's side, and the *Volto Santo*, or holy countenance.

"The ceremony of the exhibition and adoration of these relics lasted about a quarter of an hour. The Pope and the Cardinals appeared to be praying while they knelt, but the whole was performed in silence. As soon as each Cardinal was satisfied, he rose from his knees and retired."

The Saxons were accustomed to call Good Friday by the name of Long Friday, probably because of the long fastings and services practised on that day.

GOOD SONS (THE ORDER OF), a congregation of religious of the third order of the Romish monks of St. Francis. It was founded in A. D. 1615 at *Armantieres*, a small town in Flanders, by five pious artisans who formed themselves into a small community, living in common, and wearing a black habit peculiar to themselves. In 1626 they embraced the third rule of St. Francis. The order gradually made progress, and in 1670 it consisted of two congregations, that of *Lisle* being added to that of *Armantieres*. Shortly after, a third was established in the diocese of St. Omer. Louis XIV. gave them the direction of various public hospitals. The order consisted of a number of families, each having a superior, a vicar, and three counsellors. They practised great austerity, and used the discipline of the scourge three times a-week.

GOOD WORKS. See **WORKS (GOOD)**.

GOODS (COMMUNITY OF). See **COMMUNITY OF GOODS**.

GORGONS, fabulous monsters in ancient heathen mythology. Homer speaks of only one, but Hesiod

mentions three, whose names were *Stheino*, *Euryale*, and *Medusa*. Earlier traditions assign them a residence in the Western Ocean, but later give them a dwelling-place in *Libya*.

GOSAINS, or **GOSWAMI**, the priests of *Eklinga* in *Rajast'han*. They all wear the distinguishing mark of the faith of *Shiva*, which is a crescent on the forehead. Their hair is braided, and forms a species of tiara round the head, which is frequently adorned with a chaplet of the lotus-seed. Like the other ascetics, they disfigure their bodies with ashes, and wear garments of a deep orange colour. They bury their dead in a sitting posture, and the tumuli which are erected over them are generally of a conical form. It is not uncommon to find Gosains, who have made a vow of celibacy, following secular pursuits, such as the mercantile and military professions. The mercantile Gosains are among the richest merchants in India. In regard to those who enter the army, Colonel Tod, in his '*Annals of Rajast'han*,' tells us, that "the Gosains who profess arms, partake of the character of the Knights of St. John of Jerusalem. They live in monasteries scattered over the country, possess lands, and beg or serve for pay when called upon. As defensive soldiers they are good."

GOSPELS, the name given to the narratives of the history of our blessed Lord as written by the four Evangelists, Matthew, Mark, Luke, and John. The word Gospel is Saxon, and denotes good saying, probably from the glad news of salvation which the Gospels contain. The Christian church never acknowledged any more than the four Gospels as canonical; but no sooner were they generally recognized as of Divine authority, than heretics who had deviated from the truth of God, began to support their doctrines by resorting to the expedient of forging gospels under the name of some of the apostles, or even of our Lord himself, taking care to embody their own peculiar tenets in these spurious productions. Irenæus, in the second century, mentions that the Gnostics had a large number of such apocryphal writings; and in the following century their number was greatly increased. Many of these books have passed into oblivion, and a collection of those which are still extant was embodied by Fabricius in the beginning of last century in his *Codex Apocryphus Novi Testamenti*. From these corrupt Gospels Mohammed seems to have derived the limited information which he possessed concerning the life of Christ; and the Oriental legends in general concerning our Lord are all drawn from apocryphal sources. See **APOCRYPHA**. That these works are not to be received as genuine, is plain not only from their vast inferiority to the canonical gospels, but still more decidedly from the fact that they were not recognized by the Fathers.

The Gospels form, along with the Acts of the Apostles, that portion of the New Testament which is strictly historical. The purpose which the four

writers of these Gospels seem to have in view is obvious from the whole structure of their writings. There are no marks of an intention on the part of any of the Evangelists to give to their narratives a regular chronological order, but rather to present to the reader such a body of well-authenticated facts in reference to the life, ministry, and sufferings of Christ, as might exhibit the nature, and afford sufficient proof of the truth of Christianity. Adopting this as the explanation of the purpose of the writers, we get rid of the difficulties with which the authors of Harmonies of the Gospels have had to contend. These Harmonies may be reduced to two classes; the first being that which supposes all the four Evangelists to have adhered in their narratives to the order of time; and the second that which adopts one of the Evangelists as the standard in point of chronological order to which the order of events in the other Gospels must be adjusted. It is difficult, however, implicitly to accept either of these hypotheses, but the preferable plan seems to be to fall back upon the solution of the matter adopted by Bengel and Michaelis, which, while it does not wholly lose sight of the chronological arrangement, keeps chiefly in view the great end or purpose for which the Gospels were composed. This purpose is very clearly stated by one at least of the Evangelists. Thus John xx. 30, 31, asserts in express terms that the purpose of his writing was to make such a selection of facts as might be good ground of faith in the divine mission of Jesus Christ, the Son of God. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

It is well worthy of remark, that while the great general purpose which the four Evangelists had in view was the same, the execution of this purpose has in it such variety as might be expected in the works of independent writers. Thus, besides the peculiarities of style belonging to each of the Evangelists, they have also each of them something peculiar in both the selection and statement of the events in the life of Jesus. The diversities which have thus arisen in the Gospel narratives have been eagerly seized upon by modern infidels, more especially by Strauss in his *Das Leben Jesu*, as constituting discrepancies so serious as to affect, if not entirely to destroy, our belief in the genuineness and truth of the Gospels themselves, and thus to uproot our confidence in the truth of Christianity. To ward off such assaults as those made by Strauss and other infidel writers of the same class, it has been usual either to deny the existence of the diversities alleged, or to make an attempt at doing away with them by reconciling the Gospel narratives with each other. That apparent diversities exist in the statements of the four Evangelists, we admit, but before endeavouring to reconcile them, a question arises, the solution of which

may go far, in every unprejudiced mind, towards the reconciliation, which is: Whence do such diversities arise? To this important question Mr. Gillespie has addressed himself with great ability and power in his recent work, entitled 'The Truth of the Evangelical History of our Lord Jesus Christ, proved in opposition to Dr. D. F. Strauss.' In the First Part of this Treatise—the only Part yet published—and which, treating as it does of the distinctive designs of the Four Evangelists, is complete in itself—Mr. Gillespie alleges, "The design will throw light on the event recorded: while at the same time the event will give evidence of, while it illustrates the design." The special object of each of the Evangelists is thus stated by Mr Gillespie:

"1. *Matthew*.—The great special object of Matthew is, to prove the Messiahship of Jesus, or that Jesus is the Messiah promised to the Jews: in other words, to evince from the Old Testament Scriptures, or in conformity with them, taken in conjunction with the events in the life of Jesus, that 'this is Jesus, the king of the Jews.' As a matter of course, therefore, Matthew's Gospel is primarily for Jews: First, for the Jews of that day, and, secondly, for those of all subsequent times. And as evidence that those, who would attain to Matthew's end, must use Matthew's means, it is to be noted that persons seeking to convert Jews, or Jewish-minded persons, of the present day to Christianity, pursue no other course than seeking to show, from the Old Scriptures, that they testify of Jesus—the very course pursued by Matthew.

"2. *Mark*.—The chief special design of Mark is, to set forth and prove, that Jesus was a divinely commissioned teacher; Mark's medium of proof being *the miracles wrought*, and not the fact of Jesus's Messiahship. Mark's history was, therefore, primarily intended for the benefit of Gentile readers, of that age, in the first place, and, in the second, of all subsequent ages. And those who have had to do with Gentiles, since Mark, must begin their method for conversion to the faith of Jesus where Mark began, namely, with setting forth and proving the miracles of Jesus. It is to be noted, that the second Evangelist *proved*, by *setting forth*, with all the circumstances of *time*, and *place*, and *person*, the miraculous events he records. For he wrote so near the times of which he treats, that any, thinking it worth their while, could verify his account on *the spot*, by an investigation of the fact-basis of the so recent tradition.

"3. *Luke*.—The great special purpose of Luke cannot be so easily stated in few words: however, Luke's great purpose has relation to the development of the humanity, or human nature, of that Jesus who, born of Mary, had however been conceived by the Holy Ghost. Luke's purpose is, to detail the history of Jesus, as '*the seed of the woman*,' with a constant eye to the private or personal aspect of *the man*,

"4. *John*.—In the last place, John has, for his peculiar object, the exhibition of the nature, or personal character, of the Divine LOGOS, together with his character and offices, being incarnate: His nature, as the only begotten, or proper, Son of God: his character and offices, as that true Lamb of God that taketh away the sins of the world.

"Thus, if these views be correct, it will be found, that Matthew is to be so far opposed to Mark, and Luke to John; besides other oppositions which I do not touch on at present. Matthew's great idea will be the proof of the Messiahship; Mark's the proof of a Divine commission: while Luke, being contrasted so far with John, will dwell on the development of the humanity; as John will delight, and expatiate, in the contemplation of the Divine glory of the common Saviour."

There can be little doubt that proceeding on the great principle thus laid down, Mr. Gillespie will throw much additional light on the differences and seeming discrepancies which exist in the Evangelical narratives. This indeed seems to be the right direction which speculation ought to pursue if it is ever to solve the difficulties referred to.

In the ancient Christian church the utmost respect was paid by the audience to the reading of the Gospels, which took place at the right hand of the altar, both the reader and the people standing. Cyprian represents this as having been the uniform practice in Africa. The Apostolical Constitutions recommend both the clergy and the people to stand during the reading of the Gospels. It was a general rule of the ancient church that the hearers sat during the ordinary reading of the Scriptures, and rose when the Gospels were read. If in the course of delivering a sermon the preacher introduced a passage from the Gospels the assembly immediately stood up—a custom which is thus explained by Chrysostom. "If the letters of a king are read in the theatre with great silence, much more ought we to compose ourselves and reverently to arise and listen when the letters, not of an earthly king, but of the Lord of angels, are read to us." Jerome is the first who mentions the custom of burning lighted candles in the Eastern church, though not in the Western, when the Gospels were read. No other ancient writer makes reference to this practice. In some churches, on particular solemn occasions, as for instance, on the anniversary of our Lord's passion, three or four lessons were read out of the Gospels on the same day. This custom prevailed particularly in the French churches. In the time of Justinian oaths were taken with the four Gospels in the hand, and special reference was made to them in the form of the oath. The practice was also common in the early Christian church in the ordination of a bishop, for two bishops to hold the book of the Gospels over his head. The ceremony of laying the Gospels upon the head of the bishop when about to be ordained, seems to have been in use in all churches.

GOSPELLER, a name applied to the priest in the Church of England, who reads the Gospel in the Communion Service, standing at the north side of the altar. In some cathedrals one of the clergy is specially appointed to perform this duty, and accordingly receives the name corresponding to it.

GOSPELLERS, a term of reproach applied both before and at the time of the Reformation, to those who encouraged the circulation of the Scriptures, and adhered strictly to the doctrines of the gospel in opposition to the traditions of the church.

GOSSIP, a word familiarly used in England to denote a sponsor for an infant in baptism. See SPONSORS.

GOTHS (CHRISTIANITY AMONG THE). The Goths constituted a large portion of the Germanic family of nations, and occupied a considerable district of country, first on the coast of the Baltic, and afterwards of the Black Sea. Their religion was of a strictly Pagan character, but having been actively engaged along with other wild tribes in incursions upon the Roman empire, in the course of the third century they gradually imbibed the Christian faith, which before this time was extensively received throughout the whole empire. By Sozomen, in particular, we are informed, that among the captives who were carried away by the Goths after an incursion into Thrace and Asia Minor, there were Christian priests whose holy life and heavenly doctrines induced their barbarian masters to relinquish the worship of their own gods, and to form themselves into churches under the guidance of the new pastors who had been brought among them. Additional teachers were sent for, and by their diligence and zeal Christianity was rapidly diffused among tribes who, until that time, had been characterized by the most barbarous and savage manners. No better evidence could be adduced of the success which attended the labours of these Christian teachers than the fact that among those who subscribed the decrees of the Nicene Council, A. D. 325, is to be found the name of Theophilus, bishop of the Goths.

Descended from the Roman captives, to whom under God the Goths owed their knowledge of Christianity, was the celebrated Ulphilas, who, by his translation of the Scriptures into their native tongue, did much for the promotion of the Christian cause among the Gothic tribes. This illustrious man, who was by birth a Cappadocian, rose to the dignity of a bishop of the Mæso-Goths, and took his seat as a member of the Council of Constantinople A. D. 349. He is said to have invented a Gothic alphabet similar to the Greek, and animated by the spirit as he has been called by the name of the apostle of the Goths, he devoted himself to the benevolent work of translating the Scriptures from the Greek into the Gothic language. The manuscript of this work still exists under the name of the CODEX ARGENTEUS (which see), from its being written on vellum in letters of silver. Some doubt exists as to the precise time

when Ulphilas lived and laboured. It is probable, however, that he exercised the office of a bishop among the Goths in the time of Constantine, and until near the end of the reign of the Emperor Valens. In the course of that lengthened period, he conducted on several occasions the most important negotiations between the Goths and the Roman Emperors; and so beneficial were his services in the capacity of mediator between the contending parties, that Philostorgius, says Constantine, was accustomed to call him the Moses of his time. For a long time, Ulphilas adhered to the Nicene doctrines in regard to the Person of Christ, but at a later period of his life he seems to have been prevailed upon to adopt Arian views.

The Goths were divided into two great tribes or nations, the western or Visigoths, and the eastern or Ostrogoths; both of which were often engaged in mutual hostilities. To the former class Ulphilas belonged, and when he sought therefore to diffuse Christianity among the rival tribes, a spirit of violent opposition was manifested, and persecution broke forth with such severity that many of the Christians, even of those who held Arian opinions, died as martyrs in the Christian cause. By this means the gospel spread extensively among the Goths.

One of the most zealous in labouring for the conversion of the Gothic tribes was the great Chrysostom, who, while patriarch of Constantinople, set apart a particular church in that city for the religious worship of the Goths, the Bible being there read in the Gothic translation, and discourses preached by Gothic clergymen in the language of their country. To promote the conversion of these barbarous tribes, he adopted the wise expedient of having native missionaries trained, who, he very properly supposed, would be more successful than others in labouring among their own people. In connection with this subject, we may quote an interesting incident related by Neander: "On a certain Sunday, in the year 398 or 399, after causing divine worship to be celebrated, the Bible to be read, and a discourse to be preached, by Gothic ecclesiastics, in the Gothic tongue, to the great surprise, no doubt, of the refined Byzantians in the assembly, who looked down upon the Goths as barbarians, he (Chrysostom) took advantage of this remarkable scene to point out to them, in the example before their own eyes, the transforming and plastic power of Christianity over the entire human nature, and to enlist their sympathies in the cause of the mission. He delivered a discourse, which has come down to us, full of a divine eloquence, on the night of the gospel, and the plan of God in the education of mankind. Among other things he remarks, quoting the passage in Isa. lxx. 25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." The prophet is not speaking here of lions and lambs, but predicting to us that, subdued by the power of the divine doctrine, the brutal sense of rude men should be transformed

to such gentleness of spirit, that they should unite together in one and the same community with the mildest. And this have you witnessed to-day—the most savage race of men standing together with the lambs of the church—one pasture, one fold for all—one table set before all.' This may refer either to the common participation in the sacred word, which had been presented first in the Gothic and then in the Greek language, or to the common participation in the communion."

In the fifth century, Christianity was not merely extensively known among the Goths, but their clergy made the Christian Scriptures a subject of special study. Hence the learned Jerome, while residing at Bethlehem A. D. 403, was not a little astonished at receiving from two Goths a letter in reference to certain discrepancies which they had observed between the vulgar Latin and the Alexandrian version of the Psalms. This of itself was a satisfactory proof that both Christianity and Christian culture had already made extensive progress among a people who, at a comparatively recent period, had emerged from a state of barbarism. Nay, even among those Gothic tribes who were still blinded by Pagan superstition, such was the civilizing influence of Christianity, that when Alaric, who commanded the army of the Visigoths, poured down with his immense hordes upon the Roman territory, and took possession even of Rome itself, they respected the Christian churches, and spared them amid the almost universal devastation. Not a stone of the sacred buildings was injured, and those who had taken refuge in the churches from the fury of the Pagan invaders, found there a safe and secure asylum. The intermixture of the conquerors and the conquered was highly beneficial to the Goths in many respects. Thus we find a Goth, by name Jordanes, writing in the Greek language a history of his country from the earliest times down to A. D. 552. The appearance at so early a period of such a work by the native of a recently barbarous tribe shows that the civilizing, if not the converting, influences of Christianity were deeply and widely felt.

GOVIND SINHIS, a sect belonging to the Sikh community in India. They are the professed followers of Guru Govind, the tenth teacher in succession from Nānak, the apostle of the Sikhs, and we are told that he flourished at the close of the seventeenth and beginning of the eighteenth century. Totally unlike the doctrines of Nānak, those of Govind are of a worldly and warlike spirit. He ordered his adherents to allow their hair and beards to grow, and to wear blue garments; he permitted them to eat all kinds of flesh except that of kine, and he threw open his faith and cause to all of whatsoever caste, who were willing to abandon *Hinduism* or *Islamism*, and to join an armed fraternity who devoted themselves to a life of plunder. It was then only that the Sikhs became a people, and were separated from their Indian countrymen in political constitu-

dion as well as religious tenets. At the same time the Sikhs are still to a certain extent Hindus; they worship the deities of the Hindus, and celebrate all their festivals; they derive their legends and literature from the same source, and pay great veneration to the Brahmanas. The impress of their origin is still therefore strongly retained, notwithstanding their rejection of caste, and their substituting the sacred compilation of Guru Govind for the Vedas and Puranas of the Hindu system.

GRAAL, the holy vessel or St. Graal, as it is sometimes called, supposed by the Romanists to have been the vessel in which the paschal lamb was placed at our Saviour's last supper.

GRACE (CONTROVERSIES UPON). See **AUGUSTINIANS**, **CALVINISTS**.

GRACES, three goddesses among the ancient Greeks and Romans who were said to be personifications of grace and beauty. By some they have been accounted daughters of Zeus, by others of Apollo, and by others of Dionysus. (See **CHARIS**.) Their names, according to Hesiod, were Euphrosyne, Aglaia, and Thalia. They were generally considered as attendants on other divinities, and as contributing to the promotion of gracefulness, elegance, sociality, and cheerfulness, both among gods and men. The Fine Arts, Poetry and Music were accounted their special favourites.

GRADIVUS, a surname of *Mars*, under which he had a temple outside the Porta Capena on the Appian Road. Numa is said to have appointed twelve Salii as priests of this god to attend on his temple.

GRADUAL. The antiphony which, before the Reformation, supplied the anthems or verses for the beginning of the Communion, the Offertory, &c. was often called the Gradual, because some of the anthems were chanted on the steps (Lat. *gradus*), of the *ambo* or reading-desk.

GRADUAL PSALMS, a name given to the fifteen psalms reaching from the cxx. to cxxxiv., which are also called Songs of the Steps or Degrees, because they were sung when the Jews came up either to worship in Jerusalem at the annual festivals, or perhaps from the Babylonish captivity. Some have supposed that the epithet gradual (Lat. *gradus*, a step), was applied to these Psalms because they were sung by the Jewish companies in ascending to Jerusalem by a steep rocky ascent, or in ascending the flight of steps which led to the temple.

GRÆÆ (Gr. the old women), daughters of Phorcys, and believed to have been sea-goddesses in the ancient heathen mythology, and personifications of the white foam of the sea.

GRAMMA (Gr. writing), a name applied by some early Christian writers to the **APOSTLES' CREED** (which see) as being appointed to be committed to memory by the catechumens.

GRANDIMONTANS (**ORDER OF**), a community of Romish monks, which derived its name from the circumstance that Muret, where they were first estab-

lished, was near to Grandmont in the territory of Limoges. This order was founded by Stephen of Thiers, a nobleman of Auvergne, who obtained permission from Gregory VII. in A. D. 1073, to institute a new species of monastic discipline. The rule drawn up for their guidance was of a very severe character. It inculcated poverty and obedience as first principles; prohibited the monks from possessing land beyond the bounds of the monastery; denied the use of animal food even to the sick, and to remove all temptation prevented the keeping of cattle. Silence was enjoined upon the inmates of the monastery, and they were strictly forbidden to converse with females. The care and management of the temporal affairs of the community were intrusted to the lay brethren, while the clerical brethren were required exclusively to devote themselves to spiritual matters. For a time the Order maintained a considerable reputation for sanctity and strictness of discipline; but in consequence of internal dissensions it at length fell into disrepute.

GRATIANI DECRETUM. See **DECRETISTS**.

GRAVE (**EXAMINATION OF THE**). See **DEAD** (**EXAMINATION OF THE**).

GRECIAN MYTHOLOGY. See **MYTHOLOGY**.

GREEK CHURCH. This church, which takes to itself the name of the Catholic and Apostolic Oriental Church, is the most ancient of existing Christian churches. It was the special command of Christ to his disciples, that they should "go into all the world, and preach the gospel to every creature," adding these words, "beginning at Jerusalem." The church of Jerusalem then was the mother of Christian churches. There the apostles remained until the promise of the Father had been fulfilled in the marvellous outpouring of the Spirit on the day of Pentecost. No sooner had they been fully prepared for their work by the extraordinary communication of spiritual gifts, than a persecution having arisen they were scattered abroad, and travelled as far as Phenice, and Cyprus, and Antioch, and it is expressly said, that there were some among them who "spake unto the Grecians, preaching the Lord Jesus." Paul and Barnabas spent a year in Antioch, and there the disciples were first called Christians. Thence the apostles passed through Asia Minor into Europe. By the arrangements of Divine Providence, Paul was carried a prisoner to Rome, where he dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. In the meantime Christianity was making progress in many countries, and among other places a church was founded in Alexandria. Flourishing churches were planted both in the East and in the West; and at as early a period as the second century a dispute arose between the Eastern and Western churches in reference to the observance of **EASTER** (which see). This controversy was conducted with considerable warmth on both sides, and a difference of opinion as to the

time of the observance of this sacred season forms one of the marks of distinction between the two churches.

In the fourth century another point of controversy was started between the churches of the East and the West. The establishment of Christianity as the recognized religion of the Roman Empire by Constantine the Great formed an important era in the history of the Christian church. In A. D. 324, the Emperor founded the new capital of his dominions Byzantium or Constantinople. The bishop of Rome, the old capital of the empire, and the bishop of Constantinople, the new capital, began to contend for precedence. In the second General Council, the bishop of Constantinople was assigned a place next to the bishop of Rome, and by a decree of the Council of Chalcedon, they were both declared to be of equal rank. At the close of the sixth century the contest for supremacy raged with greater severity than at any former period. The bishop of Constantinople not only claimed to exercise unrivalled dominion over the churches of the East, but maintained his own dignity to be equal to that of the bishop of Rome. Gregory the Great took an active part in resisting this claim; and John, the Faster, bishop of Constantinople, having assumed the title of universal bishop, Gregory, naturally supposing that his rival meant to assert supremacy over the whole Christian churches, opposed his pretensions with the utmost vehemence, denouncing the title as blasphemous and antichristian. The patriarch John, however, still continued to urge his claim, and having soon afterwards been removed by death, his successor Cynacus adopted the same pompous title as his predecessor. And it is not a little remarkable that the same title of Universal Bishop, which had been so loudly denounced by Gregory when assumed by his rival of Constantinople, was actually adopted by his own successor Boniface when conferred upon him by the Emperor Phocas.

For a long period a spirit of secret animosity prevailed between the Eastern and the Western churches. At length in the eighth century this hostile feeling found vent for itself in the keen controversy which ensued on the subject of image-worship. The Emperor Leo the Isaurian commenced the dispute by openly denouncing the use of images in Christian churches as unlawful and idolatrous. All who supported this view of the question were termed *Iconoclasts* or Image-Breakers. Pope Gregory the Second commenced a persecution of those who remonstrated against image-worship. From religious differences arose political commotions, which continued to rage for years; and although the Greek Emperor Constantine VI. and his mother Irene restored the use of images, the division between the Eastern and the Western churches on this subject became decisive and marked. The last General Council in which the churches of the East and West were united, was the Second Council of Nice, held A. D. 787, which the Eastern churches refuse to account œcumenical.

In the course of the controversy on image-worship, another question arose which referred to the abstruse theological point connected with the constitution of the Person of the Holy Spirit, whether he proceeded from the Father only, or from the Father and the Son. It would appear that either in the fifth or sixth century the Spanish church had introduced into the Constantinopolitan creed the words *FILIOQUE* (which see), "and from the Son." It is not improbable that this alteration in the creed may have originated in a desire to oppose the Arian doctrine, which denied the identity of nature between the Father and the Son. But from whatever motive it may have arisen, the change was adopted by the churches of France and Germany. The Greek churches, however, refused to recognize the additional *filioque*, accusing the Western churches of heresy on this point, while they in their turn maintained the change to be consistent with strict orthodoxy. This addition to the creed still forms a distinctive ground of separation between the two churches.

The hostility which thus existed between the East and West was much augmented by an event which took place in the ninth century, the Emperor Michael having deposed Ignatius, patriarch of Constantinople, and substituted a layman in his room. In 861, this step on the part of the Emperor was sanctioned by a large synod of divines, at which the papal legates were present, and gave their vote in its favour. Pope Nicholas, however, the following year summoned a council at Rome, which excommunicated Photius and his adherents, they in their turn excommunicating the Pope, and accusing him of heresy. The dispute lasted for a considerable period, widening the breach still more between the Eastern and the Western churches.

In the eleventh century Michael Cellularius, patriarch of Constantinople, revived in all their strength the accusations which had been so often made against the doctrines and practices of the Romish church, complaining more especially that in the celebration of the eucharist the Romanists made use of unleavened bread. The Pope, indignant at the conduct of Cellularius, forthwith issued against him a sentence of excommunication. Through the influence of the Emperor a reconciliation was attempted, but the negotiations were altogether fruitless, and at length, by a solemn written anathema which was placed on the great altar of St. Sophia, Cellularius and all his adherents were cut off from the fellowship of Rome. The whole Eastern church was thus virtually excommunicated; and the Greek and Roman churches continue to this day in a state of complete separation from each other.

At various intervals endeavours have been made, but without success, to effect a reunion of the Eastern and Western churches. One of the most noted of these attempts was that which originated with the Greek Emperor, Michael Palæologus, instigated in

all probability chiefly by political motives. Under his sanction the representatives of the contending parties met at Lyons A. D. 1274, and a show of harmony was restored, which led only to a temporary compact between the Pope on the one side, and the Emperor on the other, without effecting a reconciliation of the two churches. Again in the fifteenth century another effort of a similar kind was made by John Palæologus, which produced only partial and temporary results, without contributing materially to accomplish the main object contemplated, though a nominal union was concluded at Florence in 1438. This union was not acceded to by the Lithuanian churches, although some prelates had attempted to introduce it. The Jesuits, however, exerted themselves to the uttermost to subject the Greek church in Poland to the supremacy of Rome. The ground having been prepared, "the archbishop of Kioff, in 1590," says Count Krasinski, "convened a synod of his clergy at Brest, in Lithuania, to whom he represented the necessity of a union with Rome, and the advantages which would thereby accrue to their country and to their church; and, indeed, it was certainly not only more flattering to the self-love of the clergy, but even more congenial to the feelings of the more intelligent of them, to depend upon the head of the Western Church, who was surrounded by all the prestige that wealth and power can give, and whose authority, supported by men of the most eminent talents and learning, was acknowledged by powerful and civilized nations, than on the patriarch of Constantinople, the slave of an infidel sovereign, by whose appointment he held his dignity, and presiding over a church degraded by gross ignorance and superstition. The archbishop's project found much favour with the clergy, but met with a strong opposition from the laity. Another synod was convened at the same town in 1594, at which several Roman Catholic prelates assisted. After some deliberation, the archbishop and several bishops signed their consent to the union concluded at Florence in 1438, by which they admitted the *Filioque*, or the procession of the Holy Ghost from the Father and the Son, purgatory, and the supremacy of the pope; retaining the Slavonic language in the celebration of Divine service, and the ritual, as well as the discipline of the Eastern Church. A delegation was sent to announce this event at Rome, where it was received with great distinction by Pope Clement the Eighth. After the return of that delegation, the king, in 1596, ordered the convocation of a synod for the publication and introduction of the union. It assembled again at Brest; and the archbishop of Kioff, as well as the other prelates who had subscribed to that union, made a solemn proclamation of this act, addressed thanks to the Almighty for having brought back the stray sheep into the pale of his church, and excommunicated all those who opposed the union."

The greater part of the laity, headed by Prince

Ostrogski, palatine of Kioff, declared against the measure, and at a numerous meeting of the nobility and clergy adverse to Rome, the bishops who had brought about the union were excommunicated. The party of the union, however, supported by the king and the Jesuits, began an active persecution against its opponents, and a great number of churches and convents were taken from them by violence. The result was, that the union divided the Eastern Church of Poland into two opposite and hostile churches. About 3,500,000 Uniates or United Greeks are still found in the Austrian dominions. A few years ago the Uniates of Little Russia, to the number of 2,000,000, were received back into the Muscovite branch of the Eastern church, on disowning solemnly the Pope's supremacy, and acknowledging the sole Headship of the Lord Jesus Christ.

Various overtures have from time to time been made by Rome to the orthodox Eastern Church, with a view, if possible, to bring about a union of the two churches. The most recent official communication on the subject was a letter from the reigning Pope, Pius IX., addressed in 1848 to the Christians of the East, urging upon them by various arguments to return to the bosom of the Church of Rome. To this letter the Greek patriarchs penned a reply in the form of 'An Encyclic Epistle of the One Holy Catholic and Apostolic Church, to the faithful everywhere,' protesting against what they considered heresies on the part of the Romish Church, more particularly the doctrine of the double procession of the Holy Ghost, and the western innovations respecting baptism, holy orders, and the communion of the laity in one kind. To this protest the Greek patriarchs added these remarkable words, "Of these heresies which have spread over a great part of the world for judgments known to the Lord, Arianism was one, and at the present day Popery is another. But like the former, which has altogether vanished, the latter also, though not flourishing, shall not endure to the end, but shall pass and be cast down, and that mighty voice shall be heard from heaven, It is fallen!"

The rule of faith according to the Greek church includes the Holy Scriptures and the decrees of the first seven general councils. They deny infallibility either to their patriarch or to the church, and yet they refuse the right of private judgment to the laity in matters of religion. One of their distinctive doctrines refers to the nature and constitution of the Holy Spirit, who they allege to be consubstantial with the Father and the Son, but to proceed from the Father only. The Sacred Scripture they hold is to be received "according to the tradition and interpretation of the Catholic church," which is believed to have an authority not less than that of Sacred Scripture, being guided by the unerring wisdom of the Holy Ghost. Election is maintained as proceeding on foreseen good works, and not on the sovereign

decree of God. They admit the intercession of saints and angels, and above all, of the Virgin Mary, "the immaculate Mother of the Divine Word."

The Greek church has seven sacraments, which it terms "mysteries." These are baptism, chrism, the eucharist, penance, ordination, marriage, and the euchelaion or holy oil. In baptism, while both immersion and affusion are allowed, the act of immersion is the most general, and that too three times repeated in accordance with the threefold name of the Father, the Son, and the Holy Ghost. Before administering the ordinance, four prayers of exorcism are repeated, towards the close of which the priest blows on the infant's mouth, forehead, and breast, commanding the evil spirit to depart; while the sponsor also blows and spits upon the child. Among the Copts the exorcism is accompanied by making the sign of the cross thirty-seven times. In the Greek church, oil is mixed with the water in baptism, being poured upon it three times in the form of a cross. The oil is applied also in the figure of a cross to the child's forehead, breast, back, ears, feet, and hands; each application of the oil being accompanied with one of the following sentences: "A. B. is baptized with the oil of gladness;" "for the healing of the soul and body;" "for the hearing of faith," "that he may walk in the way of thy commandments," "thy hands have made me and fashioned me."

Corresponding to the Confirmation of the Western churches, the Greeks have the sacrament of *Chrism*, which follows immediately upon the dispensation of baptism. In this mystery, the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet are anointed with holy ointment in the form of a cross, the priest declaring each time that he applies the oil, "The seal of the gift of the Holy Ghost." In the course of seven days from the celebration of this ceremony, the child is brought again to the priest, who having washed it, cuts off some of its hair in four places on the crown of its head. This is designed to denote the dedication of the child to God. The *CHRISM* (which see) is prepared and sanctified by a bishop during Passion Week annually. And not only is the *Chrism* used in baptism consecrated for the purpose, but the ordinance is not considered to be valid unless the water used has been specially consecrated and blessed, a service which is termed the *Benediction of the Waters*.

The eucharist is administered in the Greek church both to laity and clergy in both kinds; and even infants are allowed to partake of it. Leavened bread is uniformly used, and in a particular form. (See *ANTIDORON*.) The wine is mixed with warm water, which Chrysostom explains as denoting the fervour of the saints. The mode of administration of the elements is somewhat peculiar. In general, for the practice varies, the communicants stand with their hands crossed on their breast, while the priest with a spoon puts into their mouth some of the bread

that has been dipped in the wine, while a deacon follows to wipe their lips with one of the sacred cloths.

Penance consists among the Greeks of extraordinary fastings or almsdeeds. Wednesday and Friday in each week are regular fast-days, and throughout the year there are in all two hundred and twenty-six appointed fast-days. Ordination is a complicated process in the Greek church. Marriage consists of three parts: the betrothal, the coronation, and the dissolving of the crowns. Prayer-oil or euchelaion is a sacrament administered in cases of sickness, but not like the extreme unction of the Roman Church in the anticipation of death. Seven priests are employed in this ceremony. Relics are held in great estimation among the Greeks, and in the eucharist the cloth on the altar is required to have in its web particles of a martyr's remains. The practice of signing with the cross prevails to a very great extent among the adherents of this church, the cross of the Greeks, however, being equi-limbed, while the cross of the Latins is elongated. The saints of the Greek calendar are more numerous than the days of the year. Purgatory has never been fully admitted in the Greek church.

GREEK CATHOLIC CHURCH. See *MELCHITE CHURCH*.

GREENLAND (RELIGION OF). See *LABRADOR AND GREENLAND (RELIGION OF)*.

GREYFRIARS. See *FRANCISCANS*.

GRIS-GRIS. See *FETISH-WORSHIP*.

GRONINGEN SCHOOL. See *DUTCH REFORMED CHURCH*.

GROVE-WORSHIP. At a very early period, even in the patriarchal ages, we find groves mentioned in connection with Divine worship. Thus in Gen. xxi. 33, we are informed that "Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." Various opinions have been entertained as to the origin of sacred groves. Some have supposed that such places were selected as being most agreeable to the worshipper, and to this reason the prophet Hosea seems to allude in his remark, iv. 13, "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery." "We pay a kind of adoration," says Pliny, "to the silence of the place;" and Seneca observes to the same purpose, "The great height of the trees, the retirement of the place, and the awe-inspiring shade serve to confirm a belief in the Divinities." Strabo affirms that it was so common to erect temples and altars in groves, that all sacred places, even those where no trees were to be seen, were called groves. In process of time, these groves became the scene of the most impious and abominable rites. So completely at length did the groves become associated with idolatry, that the

Israelites were commanded by God to cut down and burn their groves with fire, and to pluck down utterly all their high places. It has been alleged also that sacred groves originated with the worship of demons or departed spirits. Hence the sacred groves being constantly furnished with images of the heroes or gods that were worshipped in them, a grove and an idol came at length to be regarded as almost identical terms. Thus 2 Kings xxiii. 6, "And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people." Hence the use of such groves was strictly forbidden to the Israelites in Deut. xvi. 21, 22, "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up any image; which the Lord thy God hateth."

GUDARAS, a Hindu sect, deriving their name from a pan of metal, which they carry about with them, and in which they have a small fire for the purpose of burning scented woods at the houses of the persons from whom they receive alms. In the process of begging they only repeat the word *Alakh*, expressive of the indescribable nature of the deity. They have a peculiar garb, wearing a large round cap, and a long frock or coat, stained with yellow clay. Some also wear ear-rings, or a cylinder of wood passed through the lobe of the ear, which they term the *Khechari Mudra*, the seal or symbol of the deity, of Him who moves in the heavens.

GUEBRES, the descendants of the ancient Persians, who retain the old religion. Nearly two thousand families of these fire-worshippers still linger in Persia, chiefly in Yezd and in other cities of Kerman, under the name of *Guebres*, but they are found in greater numbers in India, to which their ancestors retired, and chiefly about Bombay, under the name of PARSIS (which see). The Guebres never allow the sacred fire to be extinguished.

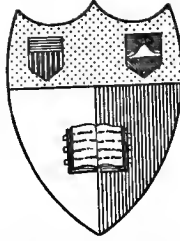
GURU, a teacher among the Hindus, occupying in some degree the place of the Confessor of the middle ages. He is looked upon as a representative and vehicle of divine power, and therefore entitled to the

most implicit submission on the part of the man whose *Guru* he is.

GYMNOSOPHISTS (Gr. *gymnos*, naked, and *sophos*, wise), a legendary sect of religionists in India, who were either altogether naked, or but imperfectly clothed. Some of these ascetics dwelt in the woods, and others lived among men, but passed their lives in the most extreme austerities and acts of self-denial. When Alexander the Great reached Taxila, he met with some Gymnosophists, and was quite amazed at the patience they exhibited in the endurance of pain. Mr. Spence Hardy tells us, that the Gymnosophists are referred to in the legends of the Budhists, and in speaking on the subject he goes on to remark: "In the age of Gótama they appear to have been held in high honour, and to have been regarded as possessing a virtue that raised them to superhuman pre-eminence. They could only perpetuate these honours by a strict observance of their professions; but at times there were individuals who disregarded the precepts of the community, and emulated the extravagancies of the Gnostics; teaching, like them, that as everything outward is utterly and entirely indifferent to the inward man, the outward man may give himself up to every kind of excess, provided the inward man be not thereby disturbed in the tranquillity of his contemplation; and representing themselves as like the ocean, that receives everything, but is still, from its own greatness, free from pollution, whilst other men are like the small collection of water that is defiled by a single earth-clod." Arrian, in speaking of the Indian Gymnosophists, represents them as having been well skilled in the art of divination, and in the art of healing. There are said to have been ascetics among the ancient Greeks, as well as among the Egyptians, resembling, if not actually identical with, the Gymnosophists of India.

GYROVAGI, a kind of monks mentioned by Benedict, always wandering, who committed great excesses; and of whom he says it is better to be silent about them than to speak of their iniquities. Both monks and nuns of this class are spoken of by Augustine as leading an unsettled life, at one time stationary, at another wandering; some sold the relics of martyrs, and others led an idle and unprofitable life.





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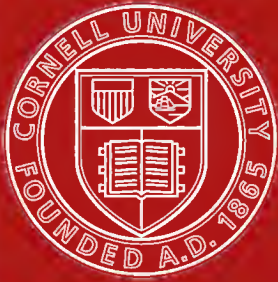
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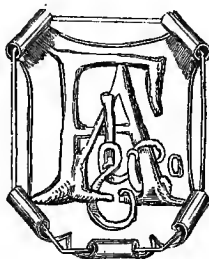
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FAITHS OF THE WORLD.

HABADIM, a branch of the modern *Chasidim* or Jewish Pietists in Poland, which was founded in the eighteenth century by Rabbi Solomon, in the government of Mohileff. Their name *Habadim* is composed of the initial letters of three Hebrew words, denoting wisdom, intelligence, and knowledge. They may not improperly be called *Quietists*, as their distinguishing peculiarity consists in the rejection of external forms, and the complete abandonment of the mind to abstraction and contemplation. Instead of the baptisms customary among the Jews, they go through the signs without the use of the element, and consider it their duty to disengage themselves as much as possible from matter, because of its tendency to clog the mind in its ascent to the Supreme Source of Intelligence. In prayer, they make no use of words, but simply place themselves in the attitude of supplication, and exercise themselves in mental ejaculations.

HABBA, a sort of garment which the Mohammedans throw over their shoulders after purification, somewhat in imitation of the Jewish *Talleth*.

HABDALA (Heb. distinction), a ceremony which is considered as dividing or separating the Jewish Sabbath from the other days of the week. It commences after the concluding service in the synagogue. "On their return," says Mr. Allen, "from this service they light a wax candle, or a lamp with two wicks, which is usually held by a child; and the master of the family, taking a glass of wine in his right hand, and a box containing some spices in his left, recites several passages of scripture: "Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.—Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.—The Lord of hosts is with us; the God of Jacob is our refuge. Selah.—The Jews had light, and gladness, and joy, and honour." Thus may it also be unto us.—"I will take the cup of salvation, and call upon the name of the Lord."

II.

Blessed art thou, O Lord our God, King of the universe! who hast created the fruit of the vine.' At these words a little of the wine is to be poured upon the floor. Then taking the glass of wine in his left hand, and the box of spices in his right, he says: 'Blessed art thou, O Lord our God, King of the universe! who hast created divers spices.' Here he smells the spices, and presents them to his family that they may have the same gratification. Then standing near the candle or lamp, he looks at it with great attention, and also at his finger nails, and says 'Blessed art thou, O Lord our God, King of the universe! who hast created the light of the fire.' Then taking the wine again in his right hand, he says: 'Blessed art thou, O Lord our God, King of the universe! who hast made a distinction between things sacred and profane; between light and darkness; between Israel and other nations; between the seventh day and the six days of labour. Blessed art thou, O Lord our God, who hast made a distinction between things sacred and profane.' As soon as this benediction is finished, he tastes the wine himself, and then hands it round to all the company." In some places where the Jews happen to be unable to bear the expense of performing the *Habdala* at home, the *Chassan* or reader performs it in the synagogue at the close of the Sabbath services. Those who are unable from any peculiarity in their circumstances to attend to this duty either at home or in the synagogue, are allowed to compensate for its performance by privately ejaculating at the close of the last Sabbath service, a short benediction, not mentioning the name of God; "Blessed be He who hath made a distinction between things sacred and profane." Thus the Sabbath terminates, and the people are at liberty to resume their ordinary week-day employments. See **SABBATH (JEWISH.)**

HADAD. See **ADAD.**

HADES, a name given among the ancient Greeks and Romans, especially by the poets, to Pluto, the god who was believed to preside over the infernal regions. He is represented as being the son of

A *

Chronos and **Rhea**, the husband of **Persephone**, and the brother of **Zeus** and **Poseidon**. He bore the character of being a fierce, cruel, and inexorable tyrant, dreaded by mortals, who, when they invoked him, struck the earth with their hands, sacrificed black sheep in his honour, and in offering their sacrifices stood with averted faces. The grim **Hades** shut up the shades of the dead in his dark domains. His wife **Persephone** shared the throne of the lower world with her cruel husband. And not only did **Hades** rule over the infernal regions; he was considered also as the author of those blessings which sprung from the earth, and more especially of those rich mineral treasures which are contained in the bowels of the earth. The worship of **Hades** pervaded both Greece and Italy. In **Elis**, at **Athens**, and **Olympia**, temples were built for the worship of this infernal deity. Among the earlier Greek poets, more especially in **Homer**, the name **Hades** is assigned to the god, but among the later writers it was applied also to his kingdom. See next article.

HADES, the dwelling-place of the dead, and hence the Septuagint renders by this word the Hebrew *Sheol*, while in the authorized English version of the New Testament it is generally rendered *hell*. In the classical writers both of Greek and Roman antiquity the word *Hades* is almost always used to denote the infernal regions, where the shades of the dead were believed to have their abode. Among the ancient Hebrews it was supposed to be a place of thick darkness, such as is referred to in **Job** x. 21, 22, "Before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Here the spirits of the dead are supposed to dwell till the resurrection in a state in which they are wholly devoid of thought and sensation. The word *Hades* in the New, as well as *Sheol* in the Old Testament, is often used in the most general sense to denote the state of the dead, including the grave as the residence of the body, and the world of spirits as the abode of the soul. In some cases, indeed, both words are employed either in reference to the body or the soul taken separately. From a minute consideration, however, of the various cases in which the word **Hades** occurs in the New Testament, we are brought to the conclusion that it expresses the state of the dead.

HADITH, a word used by the Mohammedans to express the sayings of **Mohammed**, and which were handed down by oral tradition from one generation to another. There are said to be six authors of these traditions, among whom are **Ayesha** the wife of the Prophet; **Abú-Horeira**, his intimate friend; and **Ebn Abbas**, his cousin-german. The collection of these traditions made by **Khuarezmi**, amounts to 5,266; all of which the Mohammedan doctors allege ought to be committed to memory, and where that cannot be done, they ought to be transcribed.

HADJI, or **EL-HHAGG** (Arab. pilgrim), a title given to a Moslem who has performed the pilgrimage to **Mecca** and **Mount Arafát**. He is not entitled to be called a **Hadji** until he has gone round the **Kaaba** at **Mecca** seven times, kissing the black stone each time. It is also indispensable that he should have visited **Mount Arafát**, six hours distant, on which **Abraham** is believed to have offered up his son. See **MECCA**, (PILGRIMAGE TO).

HAFEDHAH, an idol of the ancient Arabians, usually invoked on obtaining a prosperous journey whether by sea or land.

HAFIZI (Arab. keepers), a name given to Mohammedans who commit the **Koran** wholly to memory, and are on that account regarded as holy men intrusted with God's law.

HAGIGAH, the sacred feast that took place on the morrow after the celebration of the **Paschal Supper**, and also one of the two peace-offerings which those Jews who engaged in the passover were required to bring along with them to the solemnity. The peace-offerings behoved to be some beast, bullock or sheep, and they were called also the passover of the herd. These passover offerings were esteemed holy things, and none in their defilement might presume to eat of them.

HAGIOGRAPHIA (Gr. holy writings), the name given to the third division of the Jewish Scriptures, comprising the **Book of Psalms**, **Proverbs**, **Job**, **Song of Solomon**, **Ruth**, **Lamentations of Jeremiah**, **Ecclesiastes**, **Esther**, **Daniel**, **Ezra**, and **Nehemiah**, and also the two **Books of Chronicles**. Besides being called *Hagiographa*, this class of the Hebrew Scriptures was also called **KETUBIM** (which see) or **Writings**, because they were not orally delivered as the **Law of Moses** was, but were immediately revealed to the minds of their authors who wrote under the influence of **Divine inspiration**.

HAGIOSCOPE, a word used by English ecclesiastical writers to describe openings made through different parts of the interior walls of the church, generally on either side of the chancel arch, so as to afford a view of the altar to those worshipping in the aisles.

HAICTITES, a Mohammedan sect who profess to believe in **Jesus Christ** as well as in **Mohammed**. They regard **Jesus** as the true **Messiah**, and believe that he existed from all eternity, and that he took upon himself a true human body. They believe that he will come again to judge the world at the last day in the same body which he had on earth; that he will destroy **Antichrist**, and reign forty years, at the close of which the world will come to an end.

HAIL MARY. See **AVE MARIA**.

HAIR (CUSTOMS CONNECTED WITH). The Jews in ancient times attached great importance to long hair. Accordingly we find that the length of **Absalom's** hair led to his death, **2 Sam.** xviii. 9, "And **Absalom** met the servants of **David**. And **Absalom** rode upon a mule, and the mule went under the thick

boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away." One of the most degrading forms of expressing contempt among the Jews was plucking off the hair. We find Nehemiah (xiii. 25) mentioning this as a punishment inflicted upon those who had contracted irregular marriages, "And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." "Baldhead" seems also to have been used occasionally as a strong term of reproach. Thus 2 Kings ii. 23, "And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head." Shaving the head is sometimes referred to by the Hebrew prophets as denoting metaphorically affliction, poverty, and disgrace. The vow of the NAZARITE (which see) shows the importance which was attached to the hair as a sacred emblem among the ancient Hebrews. In ancient Greece also the hair was not unfrequently used for superstitious purposes. Thus it appears from Homer that parents were accustomed to dedicate the hair of their children to some god; and when the children had reached adult age, the hair was cut off and consecrated to that same deity. In the account which Virgil gives of the death of Dido, he mentions that the highest lock of her hair was dedicated to the infernal gods. To such practices there seems to be an allusion in Lev. xix. 27, "Ye shall not round the corner of your heads, neither shalt thou mar the corners of thy beard."

As an expression of sorrow for the dead, the hair was frequently cut off, and hence we find the prophet Jeremiah declaring, xvi. 6, "Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them." The same custom appears to have prevailed among the ancient Greeks, and Herodotus speaks of it as a universal practice throughout the world, except in Egypt, where the hair of the head and beard was allowed to grow in seasons of mourning, being at all other times shaved. It was a custom among the Greeks to hang up the hair of their dead at the door to prevent any one from defiling himself by entering the house. Eastern females have always considered the plaiting and adorning of their hair as an indispensable part of their toilette. To this practice we find frequent allusions in Sacred Scripture. Thus Paul strongly condemns it, 1 Tim. ii. 9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." Peter also adopts a similar strain of reproof, 1 Pet. iii. 3, "Whose adorning, let it not be that outward

adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." The idolaters who worshipped the heavenly bodies, but more especially the Arabians, in imitation of Bacchus, used to cut their hair equal behind and before, to make their head in the form of a hemisphere, and they likewise shaved the hair of their beards. It was probably in opposition to these practices that the Hebrews were enjoined to let the hair of their heads grow, and not to mar the corners of their beards.

HAIRETTES, a sceptical sect among the Mohammedans, who profess to doubt everything, and to hold their minds in constant equipoise, believing nothing, and maintaining that it is absolutely impossible to distinguish truth from falsehood. On any controverted point, therefore, their usual remark is, "God knows it, we do not." Notwithstanding this sceptical turn of mind, they scrupulously observe the Mohammedan ceremonies and laws, both civil and religious. Members of this sect have occasionally been raised to the dignity of MUFTI (which see), or chief of the Mohammedan law; but it has been alleged that they have been somewhat negligent in performing the duties of that high station, being ready to sign any thing, appending however their usual saying, "God knows what is best." The FETVA (which see) of the Mufti or Sheik-ul-Islam being in many cases of the highest importance, rashness or want of due consideration in signing it may be attended with the most dangerous consequences.

HAI-VANG, the god of the sea among the Chinese, answering to the Poseidon of the Greeks, and the Neptune of the Romans. He is represented holding a magnet in one hand, and a dolphin in the other, and with dishevelled hair to indicate the disturbed state of the waters.

HAKEM (EL), SECT OF. See DRUZES.

HAKEMITES, a heretical sect among the Mohammedans, originated by Hakem-ben-Haschem, who made his appearance about the middle of the second century from the Hegira. Being a man of considerable acuteness, he succeeded in attracting a great number of followers. He maintained that God assumed a human form after he had ordered the angels to adore Adam; that he appeared in the shape of several prophets and other great men, princes and kings. He met with great opposition in propagating his peculiar sentiments, and it is said of him that he threw himself into a cistern full of *aqua-fortis*, in which his whole body was consumed except his hair, which floated on the surface. Before committing suicide, he had taught his followers that he would return to them after death in the shape of an old man mounted on a grey horse, and that in this form he would conquer the whole world, and compel all nations to embrace his religion. In expectation of this event, the sect of the Hakemites is said by some authors to have lasted above five hundred years after his death.

HALAL, what is permitted and sanctioned by the Mohammedan Law.

HALCYON CHURCH, a denomination of Christians which arose in 1802 in Columbia, North America. The members of this sect reject all creeds and confessions of faith. They admit of only one person in the Godhead, and maintain that the Father cannot be known as a person but as he was pleased to assume personality in his Anointed or Christ. They deny the doctrine of eternal punishment, and hold that the existence both of apostate spirits and impenitent men will cease at the close of Christ's mediatorial kingdom. They deny infant baptism, and their mode of administering the ordinance to adults is peculiar. The persons to be baptized walk down into the water in procession, attended by the congregation, and accompanied with vocal and instrumental music. The ordinance is then dispensed in the name of the Lord Jesus Christ, by whom they allege is exhibited in one glorious Person, the Father, Son, and Holy Ghost. The Halcyons devote their children to God, not by baptism, but by dedicating them in prayer, and placing them under the guardianship of the members of the church, who take them into their arms and bless them.

HALDANITES. See BAPTISTS (SCOTTISH). CONGREGATIONALISTS (SCOTTISH).

HALF-COMMUNION. See CHALICE.

HALIA, one of the Nereides in the ancient heathen mythology. This was the name also of a goddess worshipped among the Rhodians, as the spouse of POSEIDON (which see)

HALIACMON, a river-god of Macedonia, sprung from Oceanus and Thetys.

HALLE (Gr. *hals*, the sea), a name given among the ancient heathens to sea-nymphs in general.

HALLEL, certain psalms which were accustomed to be sung by the Jews on very solemn occasions. It was divided into the Great Hallel and the Lesser Hallel, the former being understood to be Ps. cxxxvi., and the latter comprising six psalms, from Ps. cxliii. to Ps. cxviii. inclusive.

HALLELUJAH. See ALLELUIA.

HALLENSIAN CONTROVERSY. See PLETISTIC CONTROVERSY.

HALOSYDNE, a surname of *Amphitrite* and *Tethys* as being seaborne.

HAMADRYADES, subordinate female divinities among the ancient heathens, who presided over woods and forests. See DRYADES.

HAMET (SECT OF), the followers of Hamet, a Mohammedan prophet, who in 1792 began to teach on the Western Coast of Africa. He rejected the ancient doctrine of the Caliphs, and by the modifications which he sought to introduce into the Mussulman creed, he gathered around him a great number of disciples. At length Hamet was killed, and two of his generals disputing for the command, the successful one sold his antagonist to a French slave-dealer.

HAMMON. See AMMON.

HAMPTON COURT CONFERENCE. See CONFERENCE (HAMPTON COURT).

HAMUL, the angel who was regarded by the ancient Persians as the inspector of the heavens.

HANBALITES, one of the four orthodox sects of the Mohammedans, which derived its name from Ahmed-ebn-Hanbal, who is said to have been so well versed in the traditions of Mohammed, that he could repeat a million of them by rote. This zealous Mohammedan teacher strenuously maintained the eternity of the Koran, and thus brought upon himself the vengeance of the Caliph al Môtasem, who held the Koran to have been created. The controversy on this disputed point raged for a time with great keenness on both sides, and at length Hanbal, by the command of his antagonist, was imprisoned and scourged. He continued, notwithstanding, to propagate his opinions until his death, which took place towards the middle of the second century from the Hegira. The sect of the Hanbalites, from which the sect of the Wahabees seems to have been derived, prevails principally in the wilder districts of Arabia; its austere tenets being well suited to the simple manners of the Bedouins. In the reign of the Caliph Al Râdi, the Hanbalites, enraged at the wide prevalence of a luxurious spirit, raised a serious commotion in Bagdad, breaking into houses, spilling any wine they discovered, destroying musical instruments, and burning rich garments. Considerable alarm was excited for some time among the inhabitants of the city, and it was not without considerable difficulty that the disturbance was quelled. In these tumults several thousand lives were sacrificed.

HAND (CUSTOMS CONNECTED WITH THE). The custom of kissing the hand as an act of adoration seems to have existed in very early times. Thus we find a distinct reference to it in Job xxxi. 27, "And my heart hath been secretly enticed, or my mouth hath kissed my hand." In the East, even at the present, one of the most usual modes of paying respect to a person of superior rank is by kissing his hand and putting it to the forehead. A Mohammedan, when he cannot observe this custom, commonly kisses his own hand and raises it to his forehead. An oath is often taken in Oriental countries by joining hands, and to this practice there seems to be an obvious allusion in Ezek. xxi. 14, "Smite thy hands together," and again verse 17, "I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it."

One of the most expressive modes also in the East of indicating sorrow and deep humiliation is by putting the hands to the head. Hence we find it said in Jer. ii. 37, "Yea, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them." The same attitude in token of sorrow is frequently met with on the paintings in the tombs of Egypt. Mr. Roberts also, referring to modern customs in the East, says, "When people are in great distress they

put their hands on their head, the fingers being clasped on the top of the crown. Should a man who is plunged into wretchedness meet a friend, he immediately puts his hands on his head to illustrate his circumstances. When a person hears of the death of a relative or friend he forthwith clasps his hands on his head. When boys have been punished at school, they run home with their hands on their head. Parents are much displeased and alarmed when they see their children with their hands in that position, because they look upon it not merely as a sign of grief, but as an emblem of bad fortune."

HANDKERCHIEF (HOLY), a handkerchief said to have belonged to St. Veronica, on which is supposed to have been imprinted the likeness of the face of our blessed Lord. The legend is, that when Christ was led to crucifixion, Veronica, who followed him, put a handkerchief to his face, on which the impress of his features remained. This holy relic is still preserved at Rome, and exhibited for the veneration of Romanists on certain festivals. Dr. Middleton says, that two different holy handkerchiefs exist; the one alleged to have been sent by Christ himself as a present to Agbarus, prince of Edessa, who by letter had requested a picture of him; the other given by Christ at the time of his crucifixion to a holy woman, by name Veronica, upon a handkerchief which she had lent him to wipe his face upon that occasion. Both these handkerchiefs are said to be kept with the utmost reverence, the one in St. Sylvester's church, the other in St. Peter's, where, in honour of this sacred relic, there is an altar built by Pope Urban VIII., with a statue of Veronica, bearing a suitable inscription. It is related by Bower, upon the authority of Mabillon, that Pope Innocent III. composed a prayer in honour of the image imprinted upon the handkerchief, and granted a ten days' indulgence to all who should visit it, and that Pope John XXII. promised no less than ten thousand days' indulgence to every one who should repeat the following prayer, "Hail, holy face of our Redeemer, printed upon a cloth as white as snow; purge us from all spot of vice, and join us to the company of the blessed. Bring us to our country, O Happy Figure, there to see the pure face of Christ." The holy handkerchief is also said to be preserved which wrapped our Lord's face in the grave.

HANDS (IMPOSITION OF). In very ancient times the most usual ceremony adopted in conveying a blessing to another was to lay the hands solemnly upon the head of the individual accompanied with prayer. Thus in Gen. xlviii. 14, we find Jacob laying hands upon the heads of Ephraim and Manasseh, when he gave them his dying blessing. The high-priest also, when he pronounced a blessing upon the people, was wont to stretch out his hands as it were over the heads of the assembled multitude. And when our Lord conveyed a blessing to the Jewish children, we are told, "he laid his hands on them and prayed." According to the Law of Moses, the

ceremony to be followed in confessing sin over the head of an animal presented as a sin-offering, was to lay both hands upon the head of the victim. Witnesses also, when charging any one with a crime, laid their hands upon the head of the accused. The same custom was followed by the apostles, as we learn from Acts viii. 17, when they conferred the Holy Ghost on those who were baptized.

The imposition of hands has from a very early period formed an essential part of the ceremony by which priests and ministers have been consecrated and set apart to the sacred office. Thus in Num xxvii. 18, we are informed that when Moses constituted Joshua his successor he laid his hands upon him. In this solemn act indeed, accompanied with prayer, ordination to the ministry has usually consisted. The manner of performing the ceremony has differed at different times. As a part of the ordination of Christian ministers it has been usually traced to apostolic institution and practice. Three passages of Scripture are generally referred to in support of this ceremony. Thus in Acts viii. 17, mention is made of the apostles laying hands on those whom Philip had baptized; and in Acts xix. 6, Paul is said to have laid his hands on those whom he baptized after John's baptism; and finally, in Heb. vi. 2, imposition of hands is ranked as one of the elementary principles of religion. Hence **CHEIROTHESIA** (which see), the Greek term for the imposition of hands, is frequently used in the early Christian writers as synonymous with ordination. In the baptism of catechumens in the primitive Christian church, one of the ceremonies practised was the imposition of hands upon the head of the candidate, who stood with his head bowed down in a submissive posture. This was also one of the rites of **CONFIRMATION** (which see).

HANIFEES, an orthodox sect of Mohammedans, who derived their name from their originator Abu-Hanifa, the first of the Islamite casuists, who flourished in the second year of the Hegira. He learned the dogmas of the Mohammedan faith and its principal traditions from persons who had lived in the time of the prophet; and though he is now regarded as the chief authority among the Sonnites, he was through life a devoted partisan of the family of Ali. Being a man of inflexible uprightness, he shrunk from accepting the office of judge which was offered to him, and was in consequence thrown into prison. While in confinement he is said to have read the Koran no fewer than seven thousand times. According to D'Ohsson, he was poisoned by command of the Caliph for having in the Ulema or Council of the doctors of the law, resisted the severe punishment which it was proposed to inflict on the citizens of Mosul, A. D. 767. The Hanifees are usually called the followers of reason, because they are principally guided by their own judgment in giving a decision upon any point, while the other Mohammedan sects adhere more closely to the letter of tradition. This

sect, as we learn from Dr. Taylor, was first established in Irák; it is now the established faith of the Turks and Tartars, but it has branched into numerous subdivisions.

HANUCA. See **DEDICATION (FEAST OF).**

HANUMAN, the *Ape-God* of the Hindus, son of Pavan, lord of the winds. There is a reference to Hanuman in the Ramayana, an ancient epic poem, in which the monkey-general is introduced as heading the Cushites or Negroes of India, who had come to the assistance of Rama, and the Ariens of the Ganges. In memorial of the effective assistance which he rendered to Rama-Vishnu, a small pagoda is erected in his honour within the temples of Vishnu.

HAPHTOROTH, fifty-four sections of the Old Testament prophets, appointed to be read in the service of the Jewish synagogue. The Rabbies say that their forefathers read only the Law until the time of Antiochus Epiphanes, who conquered the Jews about B. C. 167, and issued an edict at Antioch commanding the inhabitants of the country to embrace the Pagan religion professed by the conqueror. Besides dedicating the Jewish temple to the worship of Jupiter Olympius, he prohibited the reading of the Law in the synagogues on pain of death. In consequence of this tyrannical prohibition, the Jews substituted a series of selections from the Prophets, which they termed *Haphtoroth*; and even when the reading of the Law was restored in the time of the Maccabees, the reading of the Prophets was still continued, and has remained in force down to the present day. The Jews in different countries have not in all instances chosen the same passages from the prophets; and there is no evidence to prove that in ancient times the lessons read from the prophets were the same as now. Dr. Adam Clarke remarks, that though the Jews are agreed in the sections of the Law which are read every Sabbath, yet they are not agreed in the *Haphtoroth*, for it appears in the selections from the prophets, that the Dutch and German Jews differ in several instances from the Italian and Portuguese. It is somewhat remarkable, that while, as we learn from Luke iv. 16—21, the sixty-first chapter of Isaiah was read in the synagogue in the days of our Lord, this and almost all the other prophecies respecting the Messiah are omitted in the modern Haphtoroth. From the custom among the Jews of reading regular portions of the Law and the Prophets in the synagogue, is supposed to have originated the custom in many Christian churches of reading a lesson every Sabbath out of the Old and New Testaments.

HARA, one of the names of SHIVA (which see), the Hindu deity.

HARAM, the term used by the Mohammedan doctors to denote what deserves a reprimand or punishment, being expressly forbidden by the Law. It is the opposite of HALAL (which see). The word *Haram* also signifies a sacred thing from which infi-

dels are to abstain, as the temple of Mecca or Mohammed's tomb at Medina.

HARBADS, a name substituted by Zoroaster for the *Magi* of the ancient Persians, and designed to denote the priests of the Guebres or Parsees, or Fire-Worshippers. Certain fixed regulations were laid down as to the appearance and costume of the Harbads. They were required to wear long beards, and conical-shaped caps falling down on their shoulders, and quite covering their ears. Their hair was never cut except as a sign of mourning for a near relative. When performing divine service before the fire, the cap was anciently so made as to cover the mouth of the officiating priest, but the priest of the modern Guebres wears a piece of stuff cut square for that purpose. The cloak or *Sudra* was of a scarlet colour, with long sleeves, and falling down to the middle of the leg. Round the body was worn a cloth sash or girdle of camel's hair, from which hung down four tassels, intended to remind the Harbad of four established maxims, which he ought never to forget. The first tassel was designed to remind him that he must have one God alone, one omnipotent Being always before his eyes; the second, that he was bound to believe in all the articles of the Magian faith; the third, that he must acknowledge Zoroaster as God's genuine and true disciple; and the fourth, that he must resolve by the grace of God, never to weary of well-doing. These girdles were believed to be of divine institution, and it was required of all the faithful of both sexes to wear them, that by the possession of this invaluable treasure they might overcome the devil and all his works. If, however, any one should happen through inadvertency or mistake to lose his girdle, he must neither eat, drink, speak, nor stir one foot until he has purchased a new one from some *Harbad*. The man who has lost his girdle has in their view lost his benediction. See **PARSEES**.

HAREM, the apartment in the East set apart exclusively for the women. It would appear that although polygamy was forbidden by the Law of Moses, the Hebrew kings, especially Solomon, formed to themselves large establishments of wives and concubines. In 1 Kings xxii. 25, we find mention made of the "inner chamber," which is supposed to refer to the harem, the words denoting literally a chamber within a chamber. In the East, the harem is held sacred, so that even the officers of justice dare not intrude therein, unless they have received certain information that a man is within the harem contrary to the law; and if on entering the harem they do not find what they look for, the women may punish and even kill them. The Mohammedan law requires that the faces of women be concealed from the view of men, with the exception of their husbands, fathers, and sons. In Egypt the strictest precautions are taken that no male visitors be allowed to enter the interior of the harem, not even the slaves who are in attendance. "Women," says Mr. Lane, "often pay visits to each other's harems, and sometimes spend whole

days in gossip, the display of finery, smoking or story-telling. It is deemed a breach of etiquette for the master of the house to enter the apartment on such occasions, unless his visit be upon some imperative occasion; even then he must give the usual notice of his approach, so that the strange lady may veil and retire." Female existence in the Oriental harem is one monotonous and unvarying scene of indolence and self-indulgence. The women seldom leave their apartments to take exercise in the open air, but reclining on soft divans, they spend their time in gold embroidery, or in trifling amusements, while they pamper their appetites with large quantities of sweetmeats, and a variety of rich dishes, the preparation of which they carefully superintend. In addition to this, by the constant use of relaxing, warm, and vapour baths, they soon grow so large that the symmetry of their forms and the regularity of their features entirely disappear, and nothing of beauty remains but the eyes. "When the moral state of the harem is closely examined," we are told in the Journal of a Deputation to the East, "a sad picture of depravity and misery is discovered. The women are left wholly uneducated, being unable either to read or write; their time is mostly occupied in attending to their toilette, feasting their appetites, frivolous gossip, and domestic squabbles. As respects the intellect, they live and die in a state of mental childhood; and with regard to morals, being without the restraints of either religion or reason, they are wholly abandoned to the sway of the sensual and malevolent passions of our fallen nature. Envy, jealousy, and malice are the natural fruits of this deep moral debasement. The elder women have generally the rule, by custom, over their juniors; factious intrigues against one another, acts of tyranny and cruel revenge, are the inevitable consequences of such a social system; so that, could the private and domestic life of the harems be disclosed, the majority of them would be found little *pandemonia*."

HARIGARA, a word which, when pronounced along with *Shiva* and *Rama*, is believed by the Hindus to bring down numberless blessings upon him who utters it. The moment these three sacred words escape from the lips, all sins are cancelled and blotted out, but if they are thrice repeated, the gods are so honoured that they are at a loss to find a recompense equal to the merit. Such privileged persons are no longer obliged to pass into other bodies, but are straightway absorbed in Brahm.

HARIOLI, magicians who are mentioned by Tertullian as waiting on the altars of the heathen to receive their inspiration from the fumes of the sacrifices.

HARISCHANDIS, a sect composed of *doms* or sweepers in the western provinces of Hindustan. Their name bears an allusion to the Pauranic prince Harischandra, who, becoming the purchased slave of a man of this impure order, instructed his master, it

is said, in the tenets of the sect. What these tenets were, however, is not known and Dr. H. H. Wilson thinks it may be doubted whether any adherent of the sect now exists.

HARKA-RE, a deity worshipped by the ancient Egyptians. He was the son of AMMON (which see), and supposed to be identical with the Grecian HERACLES (which see).

HARLOTS. See PROSTITUTION (SACRED).

HARMONAH, a goddess of the Shemitic nations corresponding to HARMONIA (which see) of the Greeks.

HARMONIA, a goddess among the ancient Greeks. She was the daughter of Ares and Aphrodite, or, as some allege, of Zeus and Electra. Cadmus, king of Thebes, received Harmonia in marriage, and all the gods of Olympus graced the nuptials with their presence. On that occasion the newly wedded spouse received either from Aphrodite or Athena a fatal necklace, which caused mischief and misfortune to every one who possessed it. After passing through various hands, it was at length dedicated in the temple of Athena at Delphi. Both Harmonia and Cadmus are said to have been changed into dragons, and transferred to Elysium; or as others affirm, they were carried thither in a chariot drawn by dragons.

HARMONIES, works designed to exhibit the narratives of Scripture in chronological order, so as to manifest the harmony or agreement of the statements made by the different writers. Attempts of this kind have been made from an early period after the completion of the canon. Thus Jerome mentions Theophilus of Antioch as having written a harmony of Scripture; but if such a work ever existed, it has long ago perished. Eusebius speaks with approbation of a harmony of the four gospels prepared about the middle of the second century by Tatian, and also of another work of a similar kind by Ammonius, an Alexandrian, in the commencement of the third century. Both harmonies have long ago been lost. Eusebius himself, who wrote in the early part of the fourth century, composed a very celebrated Harmony of the Gospels, in which he arranged the various events narrated by the Evangelists in ten tables, which serve as very useful indices to the four Gospels. A work having in view the object of a Harmony of the Evangelists was written about A. D. 400, by the illustrious Augustin, bishop of Hippo. Various attempts were made to harmonize the Sacred Writings, but more especially the Gospels, from the middle ages onward to the Reformation, but no work of the slightest value has been preserved. From the Reformation down to the present day, several harmonies have appeared both in Britain and on the Continent. Of these Lightfoot, Doddridge, and Macknight have been the most favourably received in our own country, and still more recently Towns end's Old and New Testaments, arranged in Historical and Chronological Order, has been received with

a considerable measure of public approbation. The term *Harmony* is now almost exclusively limited to a chronological arrangement of the narratives as given by the Four Evangelists. In this respect Archbishop Newcome and the Rev. Richard Greswell have done good service by presenting the parallel passages in a tabular form. Some of the harmonists proceed on the idea that the Evangelists intended to preserve the order of time, while others as strenuously deny that they had any such object in view. In Germany of late years, several carefully prepared harmonies have been published, among which may be mentioned De Wette and Lücke, Matthæi, Clausen, Roediger, Reichel, Overbeck, and Ziegler.

HARMONY SOCIETY, a community of Separatists in North America. Its founder was George Rapp, a Lutheran, who emigrated with a considerable number of followers from the kingdom of Wurtemberg in Germany. This excellent man, who was born in 1757 at Maulbronn, seceded from the Lutheran church at the age of twenty-five, and gathered around him a few adherents, to whom he officiated as pastor. In the midst of much opposition, and even open persecution, Rapp continued to maintain and to propagate his peculiar sentiments. At length he resolved to seek an asylum in the United States. Thither, accordingly, he went in 1803, accompanied by three friends, and purchased lands in Butler county. In the course of the two following years, about one hundred and twenty-five families joined Rapp and his companions, and in 1805 an association was formed on the model of the primitive church at Jerusalem, mentioned in Acts iv. 34, 35, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." The town which they formed on the principle of having all things in common, was situated about one hundred and twenty miles north of Philadelphia, and so well did the scheme succeed, that in 1815 they sold their property in Butler county, and formed a new establishment on an improved plan in Posey county, Indiana. Here they remained only two years, when they again sold their property and removed to Beaver county, Pennsylvania, where they built a third town called Economy, and devoted themselves with the most commendable industry to agriculture, manufactures, and commerce, and by the exertions of the whole community, amounting to somewhere about 4,000, not only are the wants of the members supplied, but a considerable surplus is yearly amassed. No member is allowed to join the community until he has passed through a year's probation, at the end of which he is required to sign a written contract, containing the basis or terms of membership, in which he surrenders not only his property, but himself personally to the community.

He loses in a manner his individuality, and becomes the property of the whole, being lost in the mass, each one living for all, and all for one. The venerable founder of this community, George Rapp, died in 1847. Immediately after his decease, the Society appointed a board of elders, consisting of nine members, seven of whom attend to the internal, and two to the external concerns. Jacob Henrici was chosen to succeed George Rapp as spiritual guide. A vote of six of the nine elders is binding. They can remove any one of the nine, and fill all vacancies.

HARPIES, fabulous birds of remarkable rapacity and swiftness which occur in the legends of ancient heathen mythology. Only one is mentioned by Homer, under the name of Podarge or swift-footed, the spouse of Zephyrus. Any one who was suddenly taken away by death was supposed to have been carried off by the Harpies. Two of these monstrous creatures are spoken of by Hesiod, under the names of Aëlo and Ocypete, who were so rapid in their motions as to outstrip the winds in their flight. Their residence has been placed either in the islands called Strophades, at the entrance of Orcus, or in a cave in the island of Crete. They are represented as fierce birds, with human heads and long claws. The harpies of Virgil had the face of a woman, and came out of Tartarus. Among the Greeks these creatures personified the tempests. The birds of Stymphalus were no doubt the harpies of some Arcadian tribes.

HARPOCRATES, the god of silence among the ancient Egyptians, said by some to have been the son of Isis; by others, of Isis and Osiris. His statues were usually placed in the temples near to the images of Osiris and Isis, to intimate, as Varro supposes, that the people ought to observe silence, and not divulge that these divinities had ever been mortals. Harpocrates was exhibited under the form of young man with one finger on his mouth, indicating silence. Egyptians cut his figure upon precious stones, which they carried about with them as amulets. Sometimes he was represented as mounted upon an ostrich, with the sun and moon upon the reverse; at other times he is represented with a lion's head and birds round it.

HARUSPICES. See **ARUSPICES**.

HARVEST (FESTIVAL OF). The Jews were accustomed in ancient times to observe a peculiar ceremony in honour of the introduction of harvest. On the second day of the passover, or the morrow after the Sabbath, as its first day was called, a sheaf of barley was waved before the Lord as an offering of the first fruits of the harvest in the name of the whole people. This ceremony was accompanied with a special sacrifice. The festival was observed annually according to the arrangements laid down in the law of Moses, Lev. xxiii. 10—14, "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf

of the first-fruits of your harvest unto the priest : and he shall wave the sheaf before the Lord, to be accepted for you : on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he-lamb without blemish of the first year for a burnt-offering unto the Lord. And the meat-offering thereof shall be two-tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour : and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God : it shall be a statute for ever throughout your generations in all your dwellings."

HASSAN, the eldest son of Ali, and the second of the twelve Imáms, of the line of Ali. On the death of his father A. D. 661, Hassan was immediately proclaimed Caliph and Imám in Irak; the former title he was forced to resign to Moáwiyah, the latter or spiritual dignity his followers regarded as inalienable. His rival granted him a pension, and permitted him to retire into private life. After nine years spent chiefly in devotion, Hassan was poisoned by his wife Jaadah, who had been bribed to perpetrate the crime by Yezid, the son of Moáwiyah. Hossein having learnt from the physician of the horrid deed, hastened to his brother's death-bed, and entreated him to name the murderer; but the dying prince replied, "O brother! the life of this world is made up of nights that vanish away. Let the murderer alone until we both meet at the judgment-seat of God, where justice will assuredly be done." Hassan appears to have been, like his father Ali, a person of amiable and pious dispositions, but at the same time to have been deficient in firmness and decision of character. It is said that when he surrendered the Caliphate A. D. 669 to Moáwiyah, he stipulated that the anathemas pronounced against his father Ali in the mosques should be discontinued, but that he afterwards was weak enough to concede the point so far as to be satisfied with the condition that they should not be pronounced in his presence. Hence one party have named him the disgrace of Mussulmans, while the ardent Schiites call him the young prince of Paradise.

HASSIDEANS. See **ASSIDEANS**.

HATI, one of the two wolves in the Scandinavian mythology which pursue the sun and moon. The one called Sköll pursues the sun, while the other called Hati, the son of Hrodvitnir, runs before her, and as eagerly pursues the moon that will one day be caught by him.

HATTEMISTS, a sect which arose in Holland in the seventeenth century, deriving its name from Pontian von Hattem, a minister in the province of Zealand. He pushed the Calvinistic doctrine to an extreme length, so as to teach the doctrine of a fatal and unintelligent necessity. He inculcated upon his followers that men were not responsible for their

actions, whether good or bad; that religion does not consist in active obedience, but in patient suffering and undisturbed tranquillity of mind. He also alleged that Christ by his death did not satisfy Divine justice, or expiate the sins of men; but that he signified to us that there was nothing in us to offend God, and in this way he made us just. This sect, as well as the kindred and contemporary sect of the **VERSCHORISTS** (which see), is no longer known by name to exist in Holland, but the extravagant opinions of Von Hattem are not altogether unknown in that country even at the present day.

HAUDRIETTES, an order of Romish nuns hospitaliers at Paris, founded in the reign of St. Louis, by Stephen Haudry, one of the secretaries of that prince. At first it was limited to twelve poor females, but the number gradually increased, and the order was confirmed by several popes. The members of this order afterwards received the name of Nuns of the Assumption. They wear a black habit and a crucifix on their breast. They observe the rule of St. Augustin, and make a vow of poverty, chastity, and obedience.

HEAD-DRESSES. In ancient times particular forms of head-dresses were considered as sacred, and appropriated to the gods. This is evident from the specimens of the Egyptian monuments in the British Museum. Thus on the figure of Osiris may be seen a species of crown which seems to have belonged to that deity at least, if not to others in the land of the Pharaohs. It consists of a conical cap, flanked by two ostrich feathers with a disk in front, placed on the horns of a goat. Among the Jews, while the turban anciently formed the common head-dress of both men and women, those worn by persons in sacred offices differed in some particulars from the ordinary turban. Thus Josephus says, speaking of the ordinary priest: "Upon his head he wears a cap, not brought in a conical form, nor including the entire head, but still including more than the half of it. It is called a mitre, but its make is such that it resembles a crown. It is made of thick swathes, but the contexture of it is linen, and it is folded round many times, and sewed together, besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and conceals the seams of the swathes, which would otherwise appear unseemly. This adheres closely to the head that it may not fall off during the sacred service." Again, the same Jewish historian remarks in regard to the high-priest's head-dress: "The high-priest's tiara or mitre was like that of the other priests, only it had another of purple or violet colour above, and a crown of gold of three rows about that, and terminating above in a golden cap, about the size of the joint of the little finger." In front of the mitre was a plate of gold tied with a blue lace, and on the plate were inscribed the words "Holiness to the Lord" in Hebrew characters. The modern Jews wear the **Te-**

PHILLIM (which see), or frontlets between the eyes, which they imagine to be commanded by the law of Moses. The Mohammedan sects are known by the colour of their head-dress. Thus the sect of Ali are distinguished from the rest by their green turbans.

HEALTH, a heathen deity worshipped in ancient times under the Latin names of *Sanitas* or *Salus*, both of which indicate health. Pausanias asserts the worship of this goddess to have been very common in Greece; and he says that there was an altar for this among other deities in the temple of *Amphiaraus*. The temple of the goddess of health stood in the city of Rome, on the Mons Quirinalis. The Greeks worshipped this goddess under the name of *HYGIEIA* (which see).

HEATHENS. See PAGANS.

HEAVEN. This word is frequently used in a strictly material signification as forming a part of the created universe. Thus Gen. i. 1, "In the beginning God created the heaven and the earth." The ancient Hebrews, however, seem to have entertained very strange notions as to the structure of the material heaven, believing it to be a solid arch resting on pillars, and having foundations. Thus Job xxvi. 11, "The pillars of heaven tremble, and are astonished at his reproof." And in other passages the heaven is compared to a curtain, or the covering of a tent, as in Ps. civ. 2, "Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain." The ancient Jews believed that there were several different heavens, the lower, the middle, and the third or higher heavens. The lower heaven they considered as including the clouds and the atmosphere; the middle as being the stellar or starry region; and the third as being the heaven of heavens, or the habitation of God and his angels.

The word heaven, however, is used not only in a material but also in a spiritual sense, to indicate the future abode of the righteous after death. That such a state of happiness exists after death is evident both from reason and Scripture. The belief in a heaven beyond the grave, accordingly, is not limited to Christians, being a recognized article of the creed of Heathens, Jews, and Mohammedans. Among the ancient Greeks and Romans the heaven which they allotted to the good was called *ELYSIUM* (which see), the precise locality of which was a subject of considerable discussion. Though the writers of classic antiquity, particularly the poets, declared the happiness of souls in Elysium to be complete, some of them believed that the blessed inmates would, many of them, return again to earth, and pass into new bodies, destroying all recollections of Elysian bliss, by drinking of the waters of Lethe, one of the rivers of hell. Eternal blessedness was, in the view of the ancient Pagans, reserved for those only who were distinguished for their exalted virtues, and who were accordingly admitted into the society of the gods, while their *idola* or *simulacra*, as the

poets alleged, continued to reside in the lower regions. The views of different heathen nations in regard to heaven are well described by Mr. Gross, in his valuable and ingenious work, 'The Heathen Religion in its Popular and Symbolical Development:'. "The ancient Mexicans, as it appears from the statement of Kaiser, taught the existence of numerous spirit-abodes, into one of which the innocent shades of children were received; into another,—the sun, the valiant and illustrious souls of heroes ascended; while the corrupt and hideous ghosts of the wicked were doomed to grovel and pine in subterranean caverns. Nine heavens served to circumscribe their fanciful visions and ardent dreams of future bliss. The Greenlanders were contented to predicate the doctrine of but one future Eden, which they located in the abyss of the ocean, and to which skilful fishermen alone might dare to aspire with the confident hope of success. The relentless martial spirit of the Appalachian Indians, proclaimed itself in consigning their cowardly red brethren to the profound chasms of their native mountains, where, overwhelmed by snow and ice, they fell victims to the tender mercy of shaggy and ferocious bears. The aborigines of America were unanimous in their belief in the immortality of the soul, and a happy state hereafter, somewhat similar to the Elysian bliss of the Greeks and Romans; but of a Hades, they know little and speak seldom, and the savage-like Appalachian hell just described, is one of the remarkable exceptions in the general creed. 'All,' writes Doctor Robertson, 'entertain hopes of a future and more happy state, where they shall be for ever exempt from the calamities which embitter human life in its present condition. This future state they conceive to be a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, and uninterrupted plenty shall be enjoyed without labour or toil. But as men, in forming their first imperfect ideas concerning the invisible world, suppose that there they shall continue to feel the same desires, and to be engaged in the same occupations, as in the present world; they naturally ascribe eminence and distinction, in that state, to the same qualities and talents which are here the objects of their esteem. The Americans, accordingly, allotted the highest place in their country of spirits, to the skilful hunter, the adventurous and successful warrior, and to such as had tortured the greatest number of captives, and devoured their flesh. These notions were so prevalent, that they gave rise to a universal custom, which is, at once, the strongest evidence that the Americans believe in a future state, and the best illustration of what they expect there. As they imagine that departed spirits begin their career anew in the world whither they are gone, that their friends may not enter upon it defenceless and unprovided they bury together with the bodies of the dead their bow, their arrows, and other weapons used in hunt

ing or war; they deposit in their tombs the skins or stuffs of which they make garments, Indian corn, manioc, venison, domestic utensils, and whatever is reckoned among the necessaries in their simple mode of life. In some provinces, upon the decease of a cazique or chief, a certain number of his wives, of his favourites, and of his slaves, were put to death, and interred together with him, that he might appear with the same dignity in his future station, and be waited upon by the same attendants. This persuasion is so deep-rooted, that many of the deceased person's retainers offer themselves voluntary victims, and court the privilege of accompanying their departed masters, as a high distinction."

The heaven of the Hindu is absorption in *Brahm*, and of the Buddhist, annihilation or *Nirvana*. The priesthood of the ancient Egyptians taught the immortality of the soul under the name of *Palingenesia*, or a second birth, being a return of the soul to the celestial spheres, or its reabsorption into the Supreme Being, without regard to the doctrine or the necessity of transmigration—a doctrine which was inculcated only upon the illiterate multitudes who could form no conception of the existence of the soul without the body. The ancient Scandinavians held that there were two different heavens; the one, the palace of *Odin*, which they called VALHALLA (which see), where that august divinity received all who died a violent death; and the other called GIMLI (which see), or the palace covered with gold, after the renovation of all things, was to be the everlasting home of the righteous, where they were to enjoy ecstatic and perennial delights. "The heroes," says the Edda, "who are received into the palace of Odin, have every day the pleasure of arming themselves, of passing in review, of ranging themselves in order of battle, and of cutting one another in pieces; but as soon as the hour of repast approaches, they return on horseback all safe and sound to the hall of Odin, and fall to eating and drinking. Though the number of them cannot be counted, the flesh of the boar Saehrimmir is sufficient for them all; every day it is served up at table, and every day it is renewed again to its original bulk: their beverage is ale and mead; one single goat, whose milk is excellent mead, furnishes enough of that liquor to intoxicate all the heroes. Odin alone drinks wine, the only fermented liquid to the use of which his good taste or his superior dignity invites his attention. A crowd of virgins wait upon the heroes at table, and fill their cups as fast as they empty them."

The Jewish Rabbis teach that there is an upper and a lower paradise or heaven. "Between them," says one writer, "is fixed a pillar: by this they are joined together, and it is called the strength of Zion. By this pillar, on every Sabbath and festival, the righteous climb up and feed themselves with a glance of the Divine majesty till the end of the Sabbath or festival; when they slide down and return to the lower paradise." Both in the upper and the lower

paradise there are said to be seven apartments for the residence and reward of the righteous. The inhabitants of these dwellings, in so far as the upper paradise is concerned, are thus described by Rabbinical tradition: "It is stated, that there are seven parties or orders which shall hereafter stand before God, and that each of these orders or parties has its particular abode or dwelling in the upper paradise. The first party or order consists of those who, for the kingdom and honour of God, suffered death, by the government under whose authority they were: as the Rabbi Akiba and his disciples were put to death by the government of Rome. The second order consists of those who have been drowned in the sea. The third is the Rabbi Jochanan Ben Zachai and his disciples. The fourth order consists of those on whom descended a cloud which covered them. The fifth consists of those who have repented: and in the same place as the penitents, stand the perfectly righteous. The sixth order consists of those who never married, and who in all their lives never tasted of sin. The seventh consists of the poor, who exercised themselves in the Bible and Mishna, and in an honest vocation.—Observe, then, that to every order is allotted a distinct abode: and the highest order, beyond which none can go, consists of those who, for the kingdom and honour of God, suffered death from the government under which they lived; as the Rabbi Akiba and his disciples."

The souls of the righteous, according to the Jewish Rabbis, do not ascend to the upper paradise immediately after they have quitted the body, but they are represented as undergoing a previous kind of noviciate in the lower paradise, which is situated midway between this corporeal world and the upper heaven. And even on reaching the purer abodes of the blessed disembodied spirits, are said to be in the habit of revisiting this lower world, and even of occasionally passing to the other apartments of the righteous. Thus the Rabbis affirm: "In paradise, every one has his particular abode, and is not allowed to go out, or ascend to the dwelling of his superior neighbour; for if he do, he is presently consumed by his neighbour's great fire. And thus they are called *standers*, because they stand or keep to their posts, or allotted places. There are, indeed, some pious ones, but their number is small, who, being worthy of cleaving to the holy and blessed God, are suffered to ascend or descend, to go into the upper and lower places, and to walk in all the quarters, and about all the gates and apartments: and this is a pre-eminence above which there is none: and these, when they walk about in the palaces of the angels, the quarters of paradise, and the dwellings of the other righteous, communicate to them of the lustre of that wisdom which God has abundantly vouchsafed to them."

The Mohammedans believe in "a heaven prepared for the blessed among the faithful, that is, for the professors of the true religion, and followers of the

holy prophet Mohammed; in which they shall be with him enjoying perpetual light and all heavenly pleasures, always beautiful, in their full strength and vigour, brighter than the sun, and thought worthy to see face to face the Most High God, and to adore him." They hold also that there are eight heavens or different degrees of happiness. Mohammed undoubtedly held out to his followers a heaven of carnal pleasures, in which the lowest appetites of man should have their full and free indulgence, but at the same time he taught in the Koran that the height of happiness will consist in seeing God face to face; that this pleasure will be the greatest, and make us forget all the other pleasures of Paradise, and amongst others those which are common to men and beasts. Mohammedan writers have allowed sensual pleasures to form a part of the lowest degree of happiness in heaven; others have excluded them entirely from those blessed mansions. The prophets are believed to go to heaven directly; the martyrs are in the throats of birds who live only on the fruits of Paradise; the souls of the common faithful either are about the graves, or in the well *Zemzem*, or with Adam in the lowest heaven.

HEAVE-OFFERINGS, ceremonies observed by the Jews under the Law, the offerings being lifted upwards in token of being presented to the Almighty; and, as was generally the case, being waved towards the four quarters of the earth, hence called a wave-offering, with the view of indicating that He to whom the offerings were presented was the Proprietor of the universe. In a few cases animals were subjected to the ceremony of heaving before they were killed. More commonly, however, it was performed with some particular parts after they were cut up; especially with the breast and right shoulder in all cases of peace-offerings, which were appropriated for the use of the priests by a perpetual statute. Bloodless offerings also were at times presented with the same ceremony, according to the injunction contained in Exod. xxix. 22—28. Before any bread was made of the corn of the land, a cake was first made out of the dough, consisting of a four and twentieth part, which was heaved, and then, as was the case with all heave-offerings, it was given to the priests. The Rabbis called by the name of *Therumah* or a heave-offering, the oblation which was given to the priests of corn and wine and oil, and whatever else was required to support life. The Hebrews called this payment sometimes the great heave-offering, in comparison of the tithes which the Levites paid to the priests, and which was called the heave-offering of the tithes.

HEBDOMADARI, a name applied to monks in ancient times by Cassian and Jerome, from their weekly service.

HEBDOMAGETES, a surname of *Apollo*, because, as some think, sacrifices were offered to this god on the seventh of every month, or as others suppose, because at the festivals in honour of this god

the processions were headed by seven boys and seven maidens.

HEBDOMAS MAGNA (Lat. the great week), an appellation given anciently to the week before Easter, which was observed with the greatest strictness and solemnity. The reasons of the observance are fully stated by Chrysostom, as quoted by Bingham: "It was called the great week, not because it consisted of longer days or more in number than other weeks, but because at this time great things were wrought for us by our Lord. For in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of peace made peace between things in heaven and things on earth; therefore it is called the great week: and as this is the head of all other weeks, so the great sabbath is the head of this week, being the same thing in this week as the head is in the body. Therefore in this week many increase their labours; some adding to their fastings, others to their watchings; others give more liberal alms, testifying the greatness of the Divine goodness by their care of good works, and more intense piety and holy living. As the Jews went forth to meet Christ, when he had raised Lazarus from the dead; so now, not one city, but all the world go forth to meet him, not with palm-branches in their hands, but with alms-deeds, humanity, virtue, tears, prayers, fastings, watchings, and all kinds of piety, which they offer to Christ their Lord. And not only we, but the emperors of the world honour this week, making it a time of vacation from all civil business, that the magistrates, being at liberty from business of the law, may spend all these days in spiritual service. Let the doors of the courts, say they, now be shut up; let all disputes, and all kinds of contention and punishment cease; let the executioner's hands rest a little: common blessings are wrought for us all by our common Lord, let some good be done by us his servants. Nor is this the only honour they show to this week, but they do one thing more no less considerable. The imperial letters are sent abroad at this time, commanding all prisoners to be set at liberty from their chains. For as our Lord, when he descended into hell, set free those that were detained by death; so the servants, according to their power imitating the kindness of their Lord, loose men from their corporal bonds, when they have no power to relax the spiritual." Fasting was carried by many Christians to a much greater extent on this week than on any other, some eating nothing the whole week till the morning of the resurrection. Epiphanius says, that during this week the people lived chiefly on dry meats, namely, bread and salt and water, which they only used at evening.

HEBDOME (Gr. the seventh), a festival observed

by the ancient Greeks in honour of *Apollo*, on the seventh day of every month, because one of them happened to be the birthday of the god. The festival was celebrated chiefly at Athens, when hymns were sung to *Apollo*, and the people walked in procession, carrying sprigs of laurel in their hands.

HEBE, the female attendant and cup-bearer of the gods, according to the ancient heathen mythology. She was the daughter of *Zeus* and *Hera*, and *Homer* in his *Odyssey* represents her as having been the wife of *Heracles*. She was worshipped at Athens under the name of *Hebe*, and at Rome under the corresponding Latin name of *Juventas*, both names signifying youth.

HEBON, a god anciently worshipped in Sicily in the shape of a bull. See BULL-WORSHIP.

HEBREWS, a name given to the descendants of *Abraham* according to the flesh. It was derived, as some think, from *Heber* or *Eber*, the father of *Peleg*, and the son of *Salah*, who was the grandson of *Shem*. Others, however, founding their idea on the meaning of the word *Heber*, which signifies one that passes, or a pilgrim, have derived the term *Hebrews* from the circumstance that *Abraham* and his family passed or journeyed from the other side of the *Euphrates* into *Canaan*. In reference to the name *Hebrew*, we may remark, that a peculiar expression occurs in *Phil.* iii. 5, where the apostle *Paul* speaks of himself as a "Hebrew of the Hebrews." In assuming such an appellation, the apostle probably meant to intimate that he was of pure unmixed *Hebrew* lineage, without the slightest admixture of *Gentile* blood. See JEWS (ANCIENT).

HECAERGE, a surname of *ARTEMIS* (which see).

HECAERGUS, a surname of *APOLLO* (which see). *Servius* speaks of a person of this name who was a priest of both *Apollo* and *Artemis*.

HECATÆA, apparitions mentioned in a strange story related by *Eusebins*. He gives an account of a magical statue of *HECATE* (which see) of a very extraordinary composition. It was said to be made by order of *Hecate* herself. They took *myrrh*, *incense of Arabia*, *styrax*, and certain animals called *ascalabote*, which some interpret to be lizards, others rats, and others moles; they reduced them all to powder, and made of them a paste which they moulded into the figure of *Hecate*. All those who exercised magic arts invoked this goddess. The ceremonies were performed at midnight by a river-side, under a tree called *lotus*, by a person in an azure-coloured garment, who was to dig a deep hole in the ground, and then cut the throat of an ewe-lamb, and burn it on a pile of wood over the hole, all the while pouring out honey and calling on *Hecate*. All being rightly done, certain apparitions called *Hecatæa* were seen which changed themselves into various shapes.

HECATE, an ancient heathen goddess, said to be the daughter of *Zeus* and *Demeter*. She is said to

have been sent in search of *Persephone*, to whom, when she was found, she became the constant attendant and companion, thus becoming a goddess of the infernal regions. In her capacity as a ruler in *Tartarus*, she had charge of the souls of the departed. Sometimes she is represented as having three bodies, and at other times three heads, but always accompanied by *Stygian* dogs. The worship of *Hecate* prevailed in different parts of *Greece*, but more especially at *Athens* and *Argos*, where small statues in honour of this goddess were kept inside the houses, or in front of them, and also at points where two cross roads met.

HECATOMB (Gr. *hecaton*, an hundred, and *bous*, an ox), a sacrifice among the ancient Greeks, of a hundred oxen, offered only upon very extraordinary occasions. *Herodotus* mentions such a sacrifice as having been offered by *Clisthenes*. Instead of being limited to oxen, however, the word is sometimes applied to denote the sacrifice of a hundred animals of any sort. Others again regard it as occasionally used to denote simply a large sacrifice of any kind a definite being used for an indefinite number. *Pythagoras* is said to have offered a literal hecatomb in token of joy and gratitude, that he had discovered the demonstration of the forty-seventh proposition of the *First Book of Euclid*, viz., That in a right-angled triangle, the square of the hypotenuse is equal to the square of the other two sides. From the word hecatomb, was probably derived the name of the Greek month *Hecatombæon*, which commenced on the first new moon after the summer solstice, and thus corresponded to the latter part of *June* and the first part of *July*, according to our reckoning.

HECATOMBÆA. See HERÆA.

HECLA, a volcanic mountain in *Iceland*, which was believed by the natives in their Pagan state to be the mouth of the infernal regions.

HEGELIANS, the followers of one of the latest and most eminent philosophers of *Germany*. The philosophy of *Hegel* is strictly rationalistic in its character, religion with him being not a matter of emotion and sentiment, but strictly of reason and thought. He regarded *thought* as the point of union between the human nature and the divine. "With him," says *Morell*, "God is not a person, but personality itself, i. e. the universal personality, which realizes itself in every human consciousness as so many separate thoughts of one eternal mind. The idea we form of the Absolute, is to *Hegel* the Absolute itself, its essential existence being synonymous with our conception of it. Apart from, and out of the world, therefore, there is no God; and so also, apart from the universal consciousness of man there is no Divine consciousness or personality. God is with him the whole process of thought, combining in itself the objective movement, as seen in nature, with the subjective, as seen in logic, and fully realizing itself only in the universal spirit of humanity. With regard to other theological ideas, *Hegel* strove to deduce philo-

sophically the main features of the evangelical doctrine. He explained the doctrine of the Trinity by showing that every movement of the thinking process is, in fact, a Trinity in Unity. Pure independent thought and self-existence answers to the Father—the objectifying of this pure existence answers to the Son, God manifested in the flesh; while the Spirit is that which proceedeth from the Father and the Son, the complete reunion of the two in the church. Hegel's Christology, again, agrees in the main ideas with the evangelical doctrine, except that his attempt to deduce the whole from philosophical principles gives to it a complete air of rationalism. He views the idea of redemption as the reunion of the individualized spirit of man with the Spirit of eternal truth and love. By faith we become one with God, forming a part of himself, members of his mystical body, as symbolized in the ordinances of the Church. This view of the Christian doctrines has been more fully developed by Strauss, who has entirely denied a historical truth to the New Testament, and made the whole simply a mythological representation of great moral and spiritual ideas. On the doctrine of immortality, Hegel has said but little, and that little by no means satisfactory. However the depth and comprehensiveness of his system may charm the mind that loves to rationalize upon every religious doctrine, it can, assuredly, give but little consolation to the heart, that is yearning with earnest longings after holiness and immortality."

In the view of Hegel, the absolute religion to which all the others are only preparatory stages is Christianity. In the God-Man is manifested the unity of man with God. In the mind of mankind God evolves himself, and thus it is that mankind's knowing of God is God's knowing of himself. The revelation of absolute knowledge is the very essence and design of Christianity, according to the system of Hegel, and hence he held in utter contempt all mere emotional religion. Thus, referring to the system of Schleiermacher, he declares, "If religion in man be founded on feeling only, this feeling can be correctly defined only as the feeling of dependence; and hence the dog would be the best Christian, for he has this feeling most strongly developed in himself, and lives chiefly in this feeling. The dog has even cravings for salvation when his hunger is appeased by a bone."

During his life, the doctrines of Hegel were ably supported by a few faithful and devoted followers, particularly by Daub, Heinrichs, and Marheinecke; but it was after his death in 1831 that a school of Hegelians assumed to itself a decided place in the literature of Germany. In the outset of their career as a philosophico-religious sect, the first and chief effort of this body of profound thinkers was to establish the accordance of the system which their master had bequeathed to them, with the doctrines of Christianity as laid down in the Bible. In connection with this main subject, the first point of contro-

versy which arose referred to the question, whether immortality in the sense of a personal existence after death had ever been taught by Hegel. The disciples of the Hegelian school now split into two parties, the orthodox and the unorthodox party. The former included Gabler, Göschel, Rosenkranz, and Schaller. The latter was headed by Strauss, the celebrated author of *Das Leben Jesu*, the Life of Jesus, a work which, published in 1835, denied the historical existence of the God-man, and pushed to its farthest limits the idea of Hegel, that not Christ but mankind was the Son of God. In boldness of statement the disciple far outran the master. He attempted to prove that the Christ of the Gospels is historically impossible, and can only be understood as a myth. Professing as Strauss did to follow in the steps of Hegel, the 'Life of Jesus' no sooner appeared, than it called forth from all quarters of Germany the loudest denunciations, not only against its author personally, but against the whole Hegelian school to which he belonged. Strauss was followed by the Tübingen school, including Baur, Teller, and Schwegler, who laboured to show that all the books of the New Testament, with the exception of five, were the fabrications of the second century. Feuerbach went still farther, and exerted his utmost ingenuity to show that theology was only a reflection of anthropology, and all religion only a dream. Thus was the absolute idealism of Hegel pushed by his followers to the extreme of infidelity, and no-religion. But at this point matters reached their crisis, and as might have been expected, a decided reaction took place. The ablest theologians of Germany entered the field of conflict in defence of the revealed truth of God. Neander, Tholuck, Lücke, Hoffmann, and Ebrard, with a host of others, replied to Strauss and the Tübingen school so effectively, that the whole religious aspect of Germany has within the last fifteen or twenty years undergone a complete revulsion in favour of evangelical Christianity.

HEGIRA (Arab. flight), the grand era from which all Moslem time is reckoned. It dates from the 16th July A. D. 622, being the precise period at which the prophet Mohammed fled with his followers from Mecca to Medina, that he might escape the persecution of the Koreischites. On account of rivalries in commerce, the inhabitants of Medina were jealous of those of Mecca, and no sooner therefore did the prophet arrive in their city, than they professed themselves his followers, and Mohammed seizing the opportunity declared his mission, and took up his residence in the town. This was in the fourteenth year after he had proclaimed himself a prophet, during the reign of Heraclius in Constantinople, and Khosron Parvis in Persia. The Medinese were delighted to receive the prophet, and forthwith changed the name of their city from Yatreb to Medinet-al-Nabi, which signifies the city of the prophet.

HEGOUMENOS (Gr. ruler), the superior of a

convent, the abbot or *archimandrite* of a monastery in connection with the Greek church.

HEIDELBERG CATECHISM, a "Form of Instruction," as it was originally called, drawn up by Caspar Olevianus and Zechariah Ursinus in 1562, for the use in the first instance of the Reformed Church of the Palatinate, but afterwards received throughout nearly the whole of the Reformed Churches. This excellent catechism, which was also called the Palatine Catechism, was the model on which the Westminster Divines formed the Shorter Catechism of the Presbyterian churches in Britain. In later times the Heidelberg Catechism was translated into almost all the modern languages, and many commentaries were written upon it. It is divided into 129 questions, and it consists of three principal parts: 1. Concerning the misery of man in consequence of sin; 2. Concerning the redemption from that state; and 3. Concerning man's gratitude for that redemption. The Heidelberg Catechism is a recognized symbolic standard by the Dutch Reformed Church both in Holland and America.

HEIDELBERG CONFESSION, a confession drawn up by Bullinger, and published by order of the Elector Palatine A. D. 1564. It appeared at first in Latin, and afterwards a German translation was prepared by the author himself. Though designed originally for the use of the Reformed Churches in the Palatinate, it came to be generally recognized by the Calvinian churches both in Germany and France.

HEIDRUN, a she-goat, which in the ancient Scandinavian mythology is said to stand above Valhalla, or the heaven of heroes, and to feed on the leaves of a very famous tree called Lærath. From the teats of this she-goat flows mead in such abundance, that every day a vessel large enough to hold more than would suffice for all the heroes, is filled with it.

HEIFER, a young cow anciently sacrificed by the Jews in the temple of Jerusalem. It is called in Num. xix. 2, by a term which in the original signifies "the red heifer." Special and minute directions were given in the Law of Moses in reference to the sacrifice of this animal. A heifer wholly red was to be selected, without one single spot of any other colour, "free from blemish, and on which the yoke had never yet come." This animal was to be brought to the priest, who was to slay her without the camp. Having slain the heifer, he was to dip his finger in the blood, and to sprinkle it seven times before the tabernacle; after which he was to burn the carcase, and taking cedar wood, hyssop, and scarlet wood, to cast them into the flames. The ashes were then to be gathered up, (see **ASHES**), and laid in a clean place for the use of the congregation, by the sprinkling of which ashes in water, it became a water of separation. This peculiar ceremony is supposed by some to have been intended as a reproof to the superstitions of idolatrous nations. But such a view of the

matter can scarcely be maintained, when we consider that cows never were sacrificed by the Egyptians, being considered as sacred to *Isis*. In connection with the red colour of the heifer, Sir William Ouseley has shown, that almost all over the East, idols were painted or smeared with red. It has been supposed that a red heifer was sacrificed every year by the Jews, and its ashes distributed over all the towns and cities of Israel. Maimonides, however, denies this, and states, "Nine red heifers have been sacrificed between the delivering of this precept and the desolation of the second temple. Our master Moses sacrificed the first; Ezra offered up the second; and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the second temple; the tenth, King Messiah himself shall sacrifice; by his speedy manifestation he shall cause great joy. Amen: May he come quickly." See **IDOLATRY**.

HEIMDALL, the porter or sentinel of the gods among the old Scandinavians. His province was to watch at one of the extremities of the bridge **BI-FROST** (which see), for fear the giants should make use of it to get into heaven. "It was a difficult matter," says Mallet, "to surprise him; for the gods had given him the faculty of sleeping more lightly than a bird, and of discovering objects by day or night farther than the distance of a hundred leagues. He had also an ear so fine that he could hear the very grass grow in the meadows and the wool on the backs of the sheep. He carried in the one hand a sword, and in the other a trumpet, the sound of which could be heard through all the worlds." The Prose Edda thus describes him: "One of them (the deities) is Heimdall, called also the White God. He is the son of nine virgins, who were sisters, and is a very sacred and powerful deity. He also bears the appellation of the Gold-toothed, on account of his teeth being of pure gold, and also that of Hallinski-thi. His horse is called Gulltopp, and he dwells in Himinbjörg at the end of Bifrost. He is the warder of the gods, and is therefore placed on the borders of heaven, to prevent the giants from forcing their way over the bridge. He requires less sleep than a bird, and sees by night, as well as by day, a hundred miles around him. So acute is his ear that no sound escapes him, for he can even hear the grass growing on the earth, and the wool on a sheep's back. He has a horn called the Gjallon horn, which is heard throughout the universe." In the confusion of the last times, Loki and Heimdall fight and mutually kill each other.

HEL, a term which in the Scandinavian mythology is synonymous with the hell or hades—the lower regions of other creeds, with the important exception, however, that it does not imply either a place or a state of punishment.

HELA, the goddess of Death among the ancient Scandinavians. She was said to have been banished into the lower regions, where she has the govern-

ment of nine worlds, into which she distributes those who are sent to her. Eating and drinking appear to have been observed in the hall of Hela, much in the same manner as in that of Odin. In the *Alvis-mal*, mention is made of a kind of corn which grows in the infernal regions, and it is stated that the inhabitants are regaled plentifully with supplies of mead. The regions over which Hela ruled were reserved for those that died of disease or old age. Her palace was Anguish; her table Famine; her waiters were Slowness and Delay; the threshold of her door was Precipice; her bed Care; she was livid and ghastly pale; and her looks inspired horror. Hela, who thus ruled over nine worlds in Nifheim, was the daughter of Loki, the contriver of all mischief, and the disgrace of gods and men.

HELENA, the daughter of *Zeus* and *Leda*, and being possessed of remarkable beauty, she was said to have been carried off by *Thesens* to Attica. She was delivered by the *Dioscuri*, who conveyed her to Sparta, where amid numerous suitors she became the wife of Menelaus. Afterwards she was seduced and carried off by Paris to Troy, thus giving rise to the Trojan war.

HELENA'S (St.) DAY, a festival in the Romish church, celebrated on the 18th of August in honour of the Empress Helena, the mother of Constantine the Great. This female saint is said to have discovered the wood of the true cross at Jerusalem, some two hundred and fifty years after the total destruction of that city by the Romans.

HELICONIDES, a name given to the Muses of ancient Greece, from Mount Helicon, where there was a sanctuary dedicated to their worship.

HELOGABALUS, an ancient Syrian deity, alleged by Dio and Herodian to be the Sun, the name being said to be derived from the Greek word *helios*, the sun. The symbol of this god was a large stone or rock, rising up in the form of a mountain; and at Rome he was worshipped under the form of a pyramidal stone. The Roman Emperor Elagabalus was in his early days a priest of this Syro-Phoenician Sun-god; and even after he had ascended the throne of the Cæsars, he demanded that his favourite god should take the precedence of all the gods of Rome, and even of Jupiter himself.

HELIOS, the Sun or the Sun-god of ancient Greece, the son of Hyperion and Theia. He is represented as riding in a chariot drawn by fiery steeds round the world. He is often confounded with *Apollo*, who is sometimes represented with rays round his head. Wherever Helios was worshipped, sacred flocks of oxen are mentioned in connection with this god, and in Sicily in particular, which was anciently sacred to him, he is said to have had large flocks of sheep and oxen. Temples to the worship of Helios appear to have existed in Greece at a very early period, and in later times in a great variety of different parts of Greece, more especially in the island of Rhodes, where the celebrated Colossus was

an image of Helios or the Sun. The animals offered in sacrifice to this god were white, and especially white horses were used for this purpose. Of the animals, the cock was considered as particularly sacred to *Helios*. The worship of the Sun was practised also among the ancient Romans, not however under the name of *Helios*, which was peculiar to Greece, but under that of *SOL* (which see).

HELL. Both in the Hebrew and Greek Scriptures there are two words, *Sheol* and *Hades*, which are sometimes translated "hell," but which denote the world of departed spirits in general; while there are other two words similarly translated—*Tartaros* and *Gehenna*—which signify the place of eternal punishment reserved for the wicked after death. The existence of a hell as well as of a heaven, of a place of everlasting misery as well as of a place of everlasting happiness, forms an essential part of every religious creed. The *Amenti* of the ancient Egyptians, the *Patala* of the Hindus, and the *Orcus* of the Romans, refer to a future state; but the doctrine of a future punishment is found embodied in all religious systems, whether Christian, Heathen, Jewish, or Mohammedan.

The Christian Scriptures describe hell as a place of torment, the bottomless pit, the worm that never dies, the fire that never shall be quenched. The eternity of hell's torments is placed on precisely the same footing as the eternity of heaven's bliss. Thus, "The wicked shall go away into everlasting punishment, but the righteous into life eternal." Some have ventured to deny the eternal duration of the punishment of the wicked, but the same word which is used in the Bible to express the duration of the misery of the wicked, is employed also to express the duration of the happiness of the righteous; and we have no reason to believe that the inspired writers would use the same word to express ideas essentially different from one another. The Jewish Rabbis, as we have seen in the article HEAVEN, believe in an upper and a lower heaven, and in the same way they believe that there is an upper and a lower hell. Some of them suppose that hell was created before the world, while others assign its formation to the second day of creation, and thus they account for no declaration being made concerning the work of that day that it was good. The usual appellation which the Rabbis give to hell is *Gehennom*, to which the Talmud adds seven other names, said to be applied to seven mansions into which hell is divided. It is further alleged, that "in hell there are seven dwellings or divisions; and in each division six thousand houses and in each house, six thousand chests; and in each chest six thousand barrels of gall." A high rabbinical authority affirms each of the divisions of hell to be as far in depth as one can walk in three hundred years. The whole extent is thus described in the Talmud: "Egypt is four hundred miles in length, and the same in breadth. Egypt is equal in extent to a sixth part of Ethiopia; Ethiopia to a sixth part

of the world; the world to a sixth part of the garden in Eden; the garden to a sixth part of Eden; Eden to a sixth part of hell. The whole world, therefore, in respect of hell is but as the cover of a caldron; and the extent of hell is inadequately expressed even by this comparison."

A Rabbinical writer, quoted by Mr. Allen in his 'Modern Judaism,' says of the first division: "In it there are many caverns, and in them are fiery lions: and when a man falls into one of those caverns, the lions devour him: and when he is consumed, he appears again, as perfect as if he had not been touched by the fire: and they who are thus restored, are afterwards thrown into the fire of every cavern in the first division.—In it are ten of the seventy nations: and among them is Absalom.—An angel beats every one with a fiery whip,—and they are thrown in and consumed with fire. Then are brought forth others, whom he likewise beats; and they are thrown into the fire. And thus are all of them served, till all have had their doom. Last of all, Absalom is brought forth, in order to his receiving the same punishment. But then is heard a voice from heaven, saying, Beat him not, neither burn him; because he is one of the sons of my beloved, who said at mount Sinai, All that the Lord hath said, we will do. This process of beating and burning is said to be repeated seven times in the day, and three times in the night; but Absalom is declared to be exempted from it all. The same writer proceeds to describe each of the six other infernal mansions as containing ten of the seventy nations who undergo the same punishments, and one or more wicked Israelites who enjoy the same exemption as Absalom. Such is the manner in which rabbinical justice dispenses vengeance to the Gentiles, and impunity to wicked Israelites. The Talmud declares, that the fire of hell has no power over the sinners among the Israelites. Another oracle says: Hereafter both the Israelites and the people of the world shall go down to hell: and the people of the world shall be consumed and destroyed; but the Israelites shall come out again unhurt."

Many of the Jews believe in hell, not as an eternal dwelling-place of the wicked, but, to the Israelites at least, as a place of temporary purgatorial punishment; and the Rabbis teach that the prayers of a son are of powerful efficacy in delivering his father's soul from hell. The repetition of the *KODESH* (which see), also, a certain prayer in the daily morning service, is powerful in accomplishing the same end. Very wicked people are believed by some Rabbis to be annihilated. The torments of hell, whether they be temporary or eternal in the view of Jewish writers, are at all events alleged to have seasons of intermission. Thus Menasseh says, "Even the wicked, of whom it is said that they descend into hell, and ascend not from thence, enjoy rest on the Sabbath. The Sabbath is therefore called 'a delight,' because thereon those above and below are both delighted. Another writer says: the Sabbath

is to the wicked in hell a day of rest.—But for this they receive a double punishment on the sixth day. Another says, that they have every day, at each time of prayer, morning, evening, and night, an hour and half of rest. Wherefore they rest, in the whole, every day, four hours and half.—They likewise rest twenty-four hours, every Sabbath; which, added to the other, make fifty-one hours of rest in the week.'

According to the teaching of various Rabbis there are three kinds of punishment in hell—heat, cold, and the perturbation of the soul. The heat they suppose to be occasioned by a violent fire, which, in the opinion of some, "is not properly a body that can receive its sustenance from wood and other combustible matter reducible to ashes, but God maintains and feeds it, and keeps it shut up in a place; as he has placed millions of angels in heaven." The punishment is said by some to be increased by changing its character, the unhappy victim being plunged at one time in scorching flames, and at another in freezing cold. To these material torments are also added the anxieties and devouring anguish of a guilty conscience.

The Mohammedans, like the Jews, divide hell, which they term *Gehennom*, into seven portions, but they are not agreed as to the inhabitants of its several districts. The most common opinion in regard to them is, that the first division, *Gehennom*, properly so called, is destined for those worshippers of the true God who have not acted up to the principles of the faith which they professed; the second division, called *Lodha*, is for the Christians; the third, named *Hothama*, is for Jews; the fourth, denominated *Säiv*, is destined for the Sabeans; the fifth, called *Sacar*, is for the Magians or Guehres; the sixth named *Gehim*, will receive Pagans and idolaters, while the seventh, the severest place of punishment in the lowest depths of the abyss, is named *Hooviat*, and reserved for the hypocritical professors of religion. A guard of nineteen angels keep watch over each of these apartments. Instead of the seven divisions, one Mohammedan commentator says, that hell has seven gates, by which he allegorically intimates seven sins: 1. Avarice; 2. Gluttony; 3. Hatred; 4. Envy; 5. Anger; 6. Luxury; and 7. Pride. Another says that these gates are seven members by which men commit sin.

The Mohammedans believe that the punishment of those in the district of *Gehennom* will not be eternal, but that after their crimes are expiated by purgatorial flames, they will be admitted into paradise. Between heaven and hell they believe there is an intermediate place called *ARAF* (which see).

The Hindus believe in a graduated scale of future punishments as well as rewards; the less wicked being sunk into a lower position in the next birth—the more wicked being sent down to one or other of innumerable hells, to reappear, however, on earth, in mineral, animal, and vegetable forms before they rise to the human,—the most wicked of all being

doomed to experience the misery and woe of perdition till the time of the dissolution of all things.

According to the system of the Budhists there are eight principal *narakas*, or places of torment, all of them situated in the interior of the earth, and so enclosed that there is no possibility of escape from it. The following description of the Budhist hell is given by Mr. Spence Hardy in his 'Manual of Budhism :'
 "Under the great Bó-tree, at the depth of 100 *yojanas*, is the roof of *Awíchi*, the flames from which burst forth beyond the walls, and rise to the height of 100 *yojanas*. There are 16 *narakas* called *Osupat*, exterior to *Awíchi*, four on each side. The distance from the centre of *Awíchi* to the outermost part of the *Osupat narakas* is 19,400 *gows*, and at this part they verge upon the great sea. By the power of the beings who suffer in *Awíchi*, the doors of the *Osupat narakas* are continually opening and shutting. The flames proceeding through the doors, when they are thus thrown open, burst upon the waters of the sea, to the distance of many *yojanas*, and thus cause a vacuum. Towards this vacuum the water of the sea is continually drawn, in a powerful manner, and with great noise and tumult, so that any ship coming near would be undoubtedly destroyed. This *naraka* is called *Awíchi*, from *a*, negative, and *wíchi*, refuge, because it affords no way of escape; it allows of no intermission to its misery.

"There is also the hell called *Lókántarika*, which is the intervening space between every three *sakwalas*. In this world, there is above neither sun, moon, nor light; and below there is water, extremely cold. The darkness is incessant, except in the time of a supreme Budha, when occasionally the rays proceeding from his person, and filling the whole of the 10,000 *sakwalas*, are seen; but this appearance is only for a moment, like the lightning, no sooner seen than gone.

"The inhabitants of *Sanjíwa* live 500 years, each year being the same length as a year in *Cháturmarájika*, so that their age is 160,000 *kelas* of the years of men. In *Kálasútra* the age is 1,296,000 *kelas* of years. In *Sanghata* it is one *prakóti* and 368,000 *kelas*. In *Rowrawa*, it is eight *prakóti*s and 2,944,000 *kelas*. In *Maha Rowrawa*, it is sixty-four *prakóti*s and 3,568,000 *kelas*. In *Tápa*, it is 530 *prakóti*s and 8,416,000 *kelas*. In *Awíchi* it is an entire *anta-kalpa*."

The hell or infernal regions of the ancient heathens was a mighty kingdom over which Pluto reigned, and within its vast domains included the whole subterranean world. Four rivers, *Acheron*, *Styx*, *Cocytus*, and *Phlegethon*, must be passed by the dead before they found an entrance to the gloomy realms of the shades below. According to the description of *Virgil* the regions of this kingdom were five in number. The first or preparatory region was the abode of all kinds of diseases, distresses, discord, and war, and next to these centaurs, harpies, giants, and fabulous monsters of every description. The second

region was that of the waters through which flowed the *Styx*. The third was *Erebus*, in which *Virgil* places infants, persons condemned to death without cause, suicides, and those who had fallen in war. This region was watched by *Cerberus*, the three-headed dog; and here was erected the judgment-seat of *Minos*, who assigned to each one of the shades its special residence. The fourth region was called *Tartarus*, where dwelt those who had been guilty of great crimes. The fifth region was *Elysium*, the abode of the blessed.

In the Scandinavian mythology the wicked first pass to *Hel*, which seems simply to denote the abode of the dead, and thence to *Helheim* or *Nifheim*, which is represented as being the dwelling-place of *HELA* (which see), in the ninth world. This, like *Val halla*, was not an eternal but a temporary place of residence, and in a remote futurity the inhabitants of both regions will be consigned by *Alfadir*, either to *Gimli* or to *Nastrond*, both of which will be eternal.

HELLENISTS, a name applied to the Grecian Jews who lived in Egypt and other countries where the Greek language was spoken, thus being distinguished from the Hebrews, properly so-called, who used the Hebrew tongue. It was in the time of Alexander the Great that the Jews began to divide themselves into Hebrews and Hellenists. They became acquainted at this era with the language, literature, and philosophy of the Greeks. The Greek translation of the Seventy was accomplished at this time, and synagogues were rapidly multiplied in all parts of the world. Thus, in a most remarkable manner, was preparation made for the diffusion of that blessed Gospel which should come from the Jews. No less important was the change which now took place upon the character and habits of the Jews themselves. Their literature had even from the remotest periods of their history been of a peculiar and almost exclusive nature. By the influence, however, of the language and literature of Greece, which at this period began to be largely felt, the foundation was laid of a new epoch in Jewish literature, which received the name of Hellenistic. Thus arose the Alexandrian school of philosophy, which, by combining Grecian with the Oriental modes of thinking, led to the diversified forms of Gnosticism which formed so characteristic a feature in the aspect of Christianity during the first two centuries after the Christian era.

HELLOTIA, a festival celebrated at Corinth in honour of *Athena*, and also in Crete in honour of *Europa*.

HELLOTIS, a surname of *Athena* at Corinth, supposed to be derived from *Hellotia*, a daughter of *Timander*, who, having taken refuge in the temple of *Athena*, when Corinth was burnt down by the *Dorians*, was destroyed, along with her sister, in the temple. A short time after this disaster, the plague broke out at Corinth, and it was declared by the oracle that the pestilence should not cease until a tem-

ple was erected in honour of *Athena Hellotis*. The term *Hellotis* was also used as a surname of *Europa* in Crete.

HELMSTADIAN CONTROVERSY, a name given to the controversy raised by Calixtus in the seventeenth century, from Helmstadt, the place where it originated. See CALIXTINS.

HELVETIC REFORMED CHURCHES. Christianity was first introduced into Helvetia or Switzerland, in the seventh century, by St. Gall, a native of Ireland. This pious monk was educated at Bangor near Belfast, under Columbanus, and was one of twelve Irish monks who left Ireland about A. D. 589, with the view of diffusing a knowledge of Christian truth on the continent of Europe. For twenty years these zealous Irish missionaries laboured in Burgundy, and at the end of that period, through the opposition of the Pagans in that district, Columbanus was driven into exile, accompanied by St. Gall. Ascending the Rhine, they entered Switzerland about A. D. 610, and took up their residence at the head of the lake of Zurich. Here the natives were wholly under the influence of Pagan idolatry, and St. Gall, burning with zeal, set fire to the Pagan temple of the district, casting the idols into the lake. This, as might have been anticipated, instead of gaining over the people to the side of Christianity, only roused their indignation against the missionaries, and the result was, that St. Gall and his companions were compelled to seek refuge in flight. Passing through the canton of St. Gall, they formed a settlement at Bregentz, at the eastern extremity of the lake of Constance. Taught by past experience that the wrath of man worketh not the righteousness of God, the monks conducted their mission here with zeal, tempered with prudence, and, accordingly, they met with some measure of success. At the end of two years, however, through the influence of the Pagan part of the population, they were banished from this place also. Columbanus and his companions, discouraged by the treatment they had experienced in Switzerland, quitted the country, and retired to Italy, leaving St. Gall behind so sick as to be unable to be removed. On recovering from his illness, he repaired with a few adherents to a sequestered spot, where he erected the monastery of St. Gall in the canton of the same name. Here he spent the rest of his days in works of piety and devotion, while from his monastery the light of Christianity was diffused over the surrounding country. St. Gall lived to a very advanced age, and died at Arbon A. D. 640.

After the death of Gallus or St. Gall, several of his scholars continued to labour for the conversion of the Swiss, founding monasteries, and sending forth missionaries to impart to the people a knowledge of Divine truth. Several monks also in succession came from Ireland, through whose exertions a Helvetician church was formed, strictly Romish in its character, and yielding implicit submission to the Papal

power. Paganism gradually lost its hold of the country, and Christianity, in the form of Romanism, was substituted in its place.

Matters continued with little variation in this condition down to the sixteenth century. For some time before that period, however, peculiar circumstances had been gradually undermining the influence of the Pope in Switzerland. Though strongly and enthusiastically attached to their native land, the Swiss people had, from want of employment in their own country, been in the habit of enlisting extensively in the service of foreign countries. Brave, hardy, and persevering, they were highly prized as soldiers, and they had often determined the fortune of war on the battle fields of northern Italy. In his contentions with other nations, the Pope frequently found it necessary to solicit the support of the thirteen cantons; and the more effectually to accomplish his purpose, he was in the habit of liberally distributing among the people indulgences and church benefices. The natural consequence of this indiscriminate distribution of church patronage was, that the clerical order became rapidly degraded, and that intense reverence which the Swiss church and people had so long entertained for the see of Rome was now much diminished. The Swiss governments assumed a much more independent bearing towards the Pope, and as Gieseler well remarks, "the evil of foreign enlistment, which was perpetually denounced by patriots as the ruin of Switzerland, brought with it its own cure, by helping to prepare the ground for the reformation of the church."

The Reformation in Switzerland, though contemporaneous with that in Germany, was entirely independent of it, and proceeded from forces peculiar to the Helvetic church. D'Aubigné divides it into three periods, in which the light of the Gospel is seen to emanate from three different centres, all of them, however, within the Swiss cantons. "From 1519 to 1526 Zurich was the centre of the Reformation, which was then entirely German, and was propagated in the eastern and northern parts of the confederation. Between 1526 and 1532 the movement was communicated from Berne: it was at once German and French, and extended to the centre of Switzerland from the gorges of the Jura to the deepest valleys of the Alps. In 1532 Geneva became the focus of the light; and the Reformation, which was here essentially French, was established on the shores of the Leman lake, and gained strength in every quarter."

The main instrument in commencing and carrying forward the work of Reformation in Switzerland was Ulric Zwingli, a man eminently qualified, in many respects, to take the lead in this great movement. Possessed of a strong and clear judgment, his ardent love of truth, and an earnest zeal for its propagation, combined with a coolness, caution, and fearless intrepidity of the most remarkable kind, marked him out

as well fitted to take rank with such illustrious men as Luther and Calvin. Zwingli was born at Wildhaus, a village on the lake of Zurich, on the 1st of January 1484. The first ten years of his life were spent in the house of one of his uncles, from which he passed to the care of Binzlius, a teacher of considerable reputation at Basle. Here he made remarkable progress in his studies, and distinguished himself by his superior talents and attainments. He was now removed to Berne, where he studied under Henry Luppulus, an eminent professor of the belles lettres. While thus engaged at Berne, the Dominicans wished to persuade Zwingli to join their order, and with this view they prevailed upon him to come and reside in their convent. The step, however, met with the decided disapproval of his father, who ordered him forthwith to leave Berne, and proceed to Vienna. Thither, accordingly, Zwingli went, and devoted himself to the study of philosophy.

Having spent two years at Vienna, Zwingli returned to Basle, where, though not yet eighteen years of age, he took upon him the charge of a school, studying theology at the same time under Thomas Wyttenbach, who did not conceal from his pupils the errors of the Church of Rome, but boldly exposed them, and inculcated a spirit of free inquiry altogether unfettered by human authority. To the prelections of this able theologian, Zwingli in after life was accustomed to acknowledge his deep obligations. After having studied for four years longer with great diligence and assiduity, he was created Master of Arts. His preparatory studies being now completed, he preached his first sermon in A. D. 1506, and was the same year chosen by the community of Glarus to be their pastor. Thus invested with a sacred character, and called to the discharge of most responsible duties, Zwingli not only continued the study of the Latin classics, but devoted himself zealously to the careful examination of the Sacred Scriptures. From the writings of the fathers of the church also, more especially those of Augustine, Ambrose, and Chrysostom, he drew much information, both as to the doctrines and practices of the early church. Thus the ecclesiastical abuses which Rome had introduced became obvious to his mind, and he hesitated not, while expounding the Scriptures from the pulpit, to expose faithfully and fearlessly the innovations which, in the course of centuries, had been ingrafted upon the simplicity and purity of the primitive ages of Christianity. As yet he was quite devoted to the Pope; he received from him a pension as an influential preacher, and publicly approved of the support rendered by the Swiss to the Holy See. Gradually, however, his opinions began to undergo a remarkable change, more especially as to some of the leading points of the Christian system. His studies being much directed to the Word of God, he arrived at the settled conviction that the Holy Scripture is the sufficient and only rule of faith and obedience. This

was the first step taken towards emancipation from the yoke of Rome.

The fame of Zwingli as a preacher and a divine from this time rose higher every day. In A. D. 1513 he set himself to the study of the Greek language, and entered with zeal into the examination of the New Testament in the original. His sermons were now characterised by a remarkably simple and Scriptural style. But Zwingli, while he sought to acquit himself as a faithful minister of Christ, took a lively interest in the public affairs of the time. He was both a Christian and a patriot, and he could not look without the deepest concern upon the unnatural position in which a large portion of his countrymen had at this period placed themselves, by engaging to fight on the side of France. He therefore raised his voice, as he had some years before used his pen, against pensions and foreign enlistments. Such a step, though thoroughly conscientious on his part, drew down upon him the indignation of a large portion of the people among whom he laboured. In these circumstances he readily availed himself of an invitation, which he received in A. D. 1516, to remove from Glarus, where he had laboured so successfully, to another sphere of usefulness, as preacher in the abbey of Einsiedeln, in the canton of Schwytz. Here he continued his studies, both in polite literature and theology. His eyes were opening more and more to the abuses of the church to which he belonged; in common with many others, he was deeply impressed with the necessity of a Reformation; but instead of inveighing openly against the errors of the system, Zwingli and his friends vainly hoped that in due time the church would reform herself, and thus supersede the necessity of any movement from without. Meanwhile, within his own limited sphere, he used all his influence to correct glaring abuses. Thus he succeeded in persuading the administrator of the convent to efface an inscription, which was placed over the entrance of the abbey, to the effect, "that here plenary remission of all sins is obtained;" the worship hitherto paid in the convent to saints and angels was discouraged; relics and other instruments of superstitious devotion were destroyed; the nuns were required to read the New Testament in the German language, and their attention was specially directed to the scriptural method of salvation through Christ alone.

Zwingli, however, while he thus laboured quietly to correct some of the most flagrant and palpable errors of the Romish church, came at length to the firm impression that the time had now arrived to make a public avowal of his sentiments. Availing himself, therefore, of the opportunity of the anniversary of the consecration of the abbey, when vast crowds were assembled, he took occasion to denounce the substitution of mere external ceremonies in place of the life of God in the soul, as an unscriptural and soul-destroying error. "Cease to believe," said he, "that God resides in this temple more than in any other place. What

ever region of the earth you may inhabit, he is near you, he surrounds you, he grants your prayers, if they deserve to be granted; but it is not by useless vows, by long pilgrimages, or offerings destined to adorn senseless images, that you can obtain the divine favour: resist temptation, repress guilty desires, shun all injustice, relieve the miserable, console the afflicted, these are works pleasing to the Lord. Alas! I know it; it is ourselves, the ministers of the altar, we who ought to be the salt of the earth, who have led into a maze of error the ignorant and credulous multitude. In order to accumulate treasures sufficient to satisfy our avarice, we put vain and useless practices in the place of good works; and the Christians of these times, too docile to our instructions, neglect to obey the law of God, and think they can make atonement for their crimes, instead of renouncing them. 'Let us live according to our desires,' say they, 'let us enrich ourselves with the goods of our neighbour; let us not fear to stain our hands with blood and murder; we shall find easy expiations in the favour of the church.' Senseless men! Do they think to obtain remissions for their lies, their impurities, their adulteries, their homicides, their treacheries, by prayers recited in honour of the Queen of Heaven, as if she were the protectress of all evil doers! Undeceive yourselves, erring people. The God of justice suffers not himself to be moved by words which the tongue utters and the heart disowns. Imitate the holiness of the lives of those saints at whose feet you come hither to prostrate yourselves, walk in their footsteps, suffering yourselves to be turned aside neither by dangers nor seductions; this is the honour you should pay them. But as to yourselves, in the day of trouble, put your trust in none but God, who created the heavens and the earth with a word: invoke only Christ Jesus, who has bought you with his blood, and is the sole Mediator between God and man."

The die was now cast; the Reformer had taken his position. His audience of course were divided in opinion. Some were convinced by his arguments, but not a few left the place of worship denouncing the preacher as a heretic and traitor to his church. The monks of the neighbouring convents, naturally anxious to prevent the new doctrine from spreading among the people, strove to depreciate the character and misrepresent the motives of Zwingli. But all their efforts were unavailing. The preacher of Einsiedeln was still in connection with the Romish church; he was looked upon by the highest authorities in the church as a man not only of eminent talents, but of irreproachable character, and so high did he stand in favour with the papal Legate even at this time, that in a document dated 1st September 1518, he was appointed by that dignity, chaplain to the Pope.

The intrepid reformer was not to be hindered in his work, either by desire of the favour or dread of the frowns of men. In the very same year, accord-

ingly, when he was thus honoured by a dignity of the church, he openly from the pulpit of the convent warned his hearers against a trafficker in indulgences, the Franciscan Bernhardin Samson, who made his appearance in Switzerland. Nor did his zeal in the cause of ecclesiastical reform stand in the way of his promotion. On the contrary, he had been only a year in Einsiedeln when he was pressed to accept the office of Lent priest in the great Minster of Zurich. The offer was tempting, but before accepting the office, he stipulated that he should not be confined in his preaching to the lessons publicly read, but should be allowed to explain every part of the Bible. The stipulation was conceded, and on the 1st of January 1519, he entered upon his new office in the spirit of a zealous and determined advocate of reformed principles. In his mode of preaching he departed widely from the universal practice of his time. Instead of confining his sermons to certain passages appropriated to the festivals and different Sundays in the year, he revived the practice of the Fathers in expounding whole books of the Bible in regular order.

At the commencement of the ministry of Zwingli in Zurich, the bull of Pope Leo X. for the sale of indulgences had been published throughout Christendom. Luther's protest against this monstrous abuse had been heard not in Germany alone, but in other countries also. Zwingli was no stranger to what was passing around him, and although he had already lifted his voice against indulgences in the convent of Einsiedeln, yet when Samson in the fulfilment of his mission came to Zurich, the intrepid Swiss Reformer denounced the unhallowed traffic in no measured terms, and loudly censured the corruptions of the clergy and monks. It was no small encouragement to Zwingli that the opinions which since 1516 he had openly promulgated, were now preached by Luther in another country, and that the Reformation was no longer an event to be desired, but an event which was actually in progress. Switzerland, like Germany, was now in a state of religious excitement, the adherents of the reformed opinions were daily on the increase, while the monks and clergy warmly deprecated the slightest attempt at innovation on the existing order of things. The Papal Legate then at Zurich tried to gain over the Swiss Reformer. But Zwingli resigned his pension from Rome in 1520, declaring, that no earthly consideration would prevent him from preaching the gospel.

Through the influence of Zwingli, and the effect of his preaching upon the minds of the people, many of the ceremonies prescribed by the church began to be disregarded, and to fall into disuse. So rapidly, indeed, did the principles of the Reformation make progress throughout Switzerland, that Erasmus, in a letter which he wrote in 1522 to the president of the court of Mechlin, declared, "that the spirit of reform had so much increased in the Helvetic confederacy that there were 200,000 who abhorred the see of Rome."

The civil authorities of the country became alarmed at the extent to which the people carried their disregard of the injunctions of the church. The fast of Lent, which had been kept with the utmost strictness, was now neglected by some of the townspeople of Zurich, and on the complaint of several priests they were committed to prison. When examined by the council they maintained, as they had been taught by Zwingli, that fasting during Lent was an ordinance of man altogether unauthorised by the Word of God. The bishop of Constance accordingly sent a commission to Zurich to enforce observance of the ceremonies. The zeal of the Reformer was now roused, and deeming it to be an imperative duty to vindicate those who were subjected to persecution for reformed principles, he published a tract on the subject of the Lenten fast, as being an unscriptural innovation of the Church of Rome. In vain did the superior clergy remonstrate against the new doctrines; they spread rapidly among the people. A second tract from the pen of Zwingli followed a few months after the publication of the first, and to exhibit the freedom with which he exposes ecclesiastical abuses a few passages may be cited from it, which may serve as a specimen of the spirit and style of the Swiss Reformer: "You defend human traditions," says he, "by asserting that the writings of the first disciples of Christ do not contain all that is necessary to salvation; and in support of your opinion you quote John xvi. 5, 12, 'I have yet many things to say unto you, but ye cannot bear them now;' but recollect that Jesus here speaks to his apostles, and not to Aquinas, Scotus, Bartholus, or Baldus, whom you elevate to the rank of supreme legislators. When Jesus adds, immediately after, 'Howbeit when the Spirit of truth is come, he will guide you into all truth,' it is still the apostles whom he is addressing, and not men who should rather be called disciples of Aristotle than of Christ. If these famous doctors added to Scripture doctrine what was deficient, it must be confessed that our ancestors possessed it imperfect; that the apostles transmitted it to us imperfect; and that Jesus Christ, the Son of God, taught it imperfect! What blasphemy! Yet do not they who make human traditions equal or superior to the law of God, or pretend that they are necessary to salvation, really say this? If men cannot be saved without certain decrees of councils, neither the apostles nor the primitive Christians, who were ignorant of those decrees, can be saved. Observe whither you are tending! You defend all your ceremonies as if they were essential to religion; yet it exercised a much more extensive empire over the heart when the reading of pious books, prayer, and mutual exhortation, formed the only worship of the faithful. You accuse me of overturning the state, because I openly censure the vices of the clergy; no one respects more than I do the ministers of religion, when they teach it in all its purity, and practise it with simplicity; but I cannot contain my indignation when I observe

shepherds who, by their conduct, appear to say to their flocks, 'We are the elect, you the profane; we are the enlightened, you the ignorant; it is permitted to us to live in idleness; you ought to eat your bread by the sweat of your brow; you must abstain from all sin, while we may give ourselves up with impunity to every kind of excess; you must defend the state at the risk of your lives, but religion forbids us to expose ours.' I will now tell you what is the Christianity that I profess, and which you endeavour to render suspected. It commands men to obey the laws, and respect the magistrate; to pay tribute and impositions where they are due; to rival one another only in beneficence; to support and relieve the indigent; to share the griefs of their neighbour, and to regard all mankind as brethren. It further requires the Christian to expect salvation from God alone, and Jesus Christ, his only Son, our Master and Saviour, who giveth eternal life to them who believe on him. Such are the principles from which, in the exercise of my ministry, I have never departed."

In addition to the subject of the Lenten fast, Zwingli called the attention of the Zurichers to the gross abuses which had sprung up in Switzerland from the celibacy of the clergy, and in a private letter to the bishop of Constance he strongly urged the removal of this human ordinance. Instead of listening, however, to the respectful remonstrances of the Reformer, the bishop began to persecute several of the clergy who had made themselves prominent in supporting the new opinions. Reproaches and calumnies of every kind were now heaped upon Zwingli and his friends. They were branded with the appellation of Lutheran heretics, and accused of holding opinions hostile to the See of Rome. Controversies of the most violent description now arose between the contending parties, and the most unseemly disputes often took place during divine service on the Sabbath. Such a state of matters was deeply distressing to the mind of Zwingli. He was afraid that the people might begin to lose all respect for religion, and that the most injurious consequences might result to the morals of the community. He appeared accordingly before the great council of Zurich, and respectfully requested that a public conference should be held at which he might have an opportunity of defending himself and his doctrines. The wish of the Reformer was acceded to, and a conference was arranged between the two parties, to take place on the 29th January 1523, when both were appointed to set forth their respective doctrines, and to support them by Holy Scripture alone.

In preparation for the proposed conference, Zwingli published and distributed extensively sixty-seven propositions embodying the chief doctrines he had preached. The most important of them were these: "That the gospel is the only rule of faith, and the assertion erroneous that it is nothing without the approbation of the church; that Christ is the *only*

head of the church; that all traditions are to be rejected; that the attempts of the clergy to justify their pomp, their riches, honours, and dignities, are the cause of the divisions in the church; that penances, and other satisfactory works, are the dictates of tradition alone, and do not avail to salvation; that the mass is not a sacrifice, but simply the *commemoration* of the sacrifice of Christ; that meats are indifferent; that the habits of monks savour of hypocrisy; that God has not forbidden marriage to any class of Christians, and consequently it is wrong to interdict it to priests, whose celibacy has become the cause of great licentiousness of manners; that excommunication ought only to take place for public scandals, and be pronounced by the church of which the sinner is a member; that the power which the Pope and bishops arrogate to themselves, is the effect of pride, and has no foundation in Scripture; that God alone has power to forgive sins; that to give absolution for money is to become guilty of simony; that the Scripture says nothing of such a place as purgatory; that the *opus operatum*, or the assertion that grace is necessarily derived from receiving the sacraments, is a doctrine of modern invention; that no person ought to be molested for his religious opinions, it being the duty of the magistrate to stop those only which tend to disturb the public tranquillity; and that the word of God acknowledges none as bishops and priests but those who preach the gospel."

The conference took place on the day appointed in the presence of the council of two hundred, the greater part of the nobility, and a large assembly of the people; and so successfully did the Swiss Reformer defend his doctrines against Faber the vicar-general, who was his chief and almost sole opponent, that the council closed the proceedings by passing the following decree: "That Zwingli having neither been convicted of heresy nor refuted, should continue to preach the gospel as he had done hitherto; that the pastors of Zurich should rest their discourses on the words of Scripture alone; and that both parties should abstain from all personal reflections." The publication of this decree gave a powerful impulse to the progress of the Reformation in Switzerland. The doctrines of Zwingli were generally embraced throughout the canton of Zurich, and spreading from one district to another, chiefly through the labours of the Swiss Reformer and his friend Leo Judae, who came to Zurich in the beginning of 1523, the minds of the people were every day becoming more alienated from the Romish church, and more favourable to the reformed cause.

The Pope meanwhile seemed to take little or no interest in the important religious movement which was carrying forward among the Swiss. Zurich was the only canton which steadfastly refused to join the league with France, and still supplied the Papal army with efficient soldiers; while the rest of the cantons lent their support to France, and treated the

Pope's legate with such determined hostility, that in Zurich alone could he reside with safety. In these circumstances Hadrian, who at that time filled the Papal chair, felt unwilling to take active measures in opposition to the reform movement in Zurich, and contented himself, even while the controversy was at its height, with despatching a flattering letter to Zwingli, entreating him to employ his influence in retaining on the side of the Pope a canton which had already done good service in the cause of the church. The Reformer had taken his ground, and he was resolved to maintain it. Backed by the Council of Zurich, he proceeded to rectify some of the more obvious ecclesiastical abuses. Nuns were allowed to leave their convents; several of the clergy, in defiance of the law of celibacy, entered into the married state; a German baptismal service was introduced in the city, and a new and more suitable constitution was given to the cathedral chapter. The citizens of Zurich had now become warm friends of the Reformation, and in their zeal they assembled and pulled down a crucifix which had been erected at the gate of the city. A tumult followed, and several of the ringleaders were apprehended and brought before the council, who, however, were divided in opinion as to the extent of punishment which ought to be inflicted upon the offenders. Before giving sentence, therefore, they resolved to summon a second conference on the worship of images and the sacrifice of the mass. This conference took place on the 28th of October 1523, nearly nine hundred persons being present. All the bishops and cantons of Switzerland had been invited, but only Schaffhausen and St. Gall sent delegates. The discussion terminated as in the first conference in favour of the Reformers, but the council came to the resolution that while they considered the worship of images as unscriptural, and the mass as no sacrifice, they would leave the ancient order of things for a time undisturbed until the people were more thoroughly informed on the disputed points. Meanwhile they liberated the prisoners whose trial had given rise to the conference. The bishop of Constance, ever zealous in supporting the doctrines of the Church of Rome, published a defence of the worship of images and the sacrifice of the mass. To this Zwingli replied in an able and conclusive treatise against these two leading doctrines of Romanism. So impressed were the council with the force of the arguments adduced by the Reformer, that they resolved to make open concessions to the desire so generally expressed for reform, and accordingly the shrined pictures in the churches were allowed to be closed up, and every priest was left free to celebrate mass or not as he chose. In the course of a few months more an order of council was issued decreeing the abolition of images in all places of public worship. This was followed by the rapid disappearance of all the objects and usages of superstition, and the substitution of a simple and Scriptural mode of worship. On

Maundy-Thursday 1525, the Lord's Supper was celebrated in its original simplicity in the great minster of Zurich. Monasteries were suppressed and changed into schools and almshouses.

After Zurich had begun the work of Reformation in Switzerland, Schafhausen and Appenzell openly joined the party. The other cantons, particularly Schweitz, Uri, Unterwalden, Lucerne, Friburg, and Zug, entered into a league "with all their power, so help them God, to stand by the old faith and banish the new; also to have no fellowship with its adherents." For some time matters assumed a very threatening aspect. A civil war seemed to be impending, which, however, was at this time happily averted.

About the period at which we have now arrived, the cause of the Reformation was not a little impeded in its progress, both in Switzerland and Germany, by a keen dispute which arose among the Reformers themselves on the subject of the bodily presence of Christ in the sacrament of the Supper. For a few years Zwingli had privately entertained and even publicly promulgated opinions on this subject contrary alike to those taught by the Church of Rome, and by the principal leaders of the Reformation. The expressions used by our blessed Lord, "This is my body," he maintained to be figurative in their character, and to imply nothing more than that the sacramental bread was a symbol or emblem of Christ's body. The Lord's Supper was thus in his view a simply commemorative ordinance. The same explanation of the words of institution was given by Ecolampadius of Basle, who professed to have derived his opinions on the point from the writings of Augustin. Transubstantiation, or the actual conversion of the sacramental elements into the real body and blood of Christ, was then, as it still is, the recognized doctrine of the Church of Rome. On this subject, therefore, the Swiss Reformer was so completely at variance with the teaching of the church to which he belonged, that he felt no small difficulty and delicacy in explaining the matter to the people. While meditating on the best mode of developing his sentiments, he had a dream which he thus relates: "I tell the truth, and moreover what I have to tell is so true, that my conscience compels me, against my will, to reveal what the Lord has bestowed upon me; for I am well aware to what jests and insults I shall in consequence expose myself. I say then, that at break of day, in a dream, I appeared to myself to have a tedious debate with my former opponent, and at length to have become so completely tongue-tied, as to have lost the power of saying what I knew to be true. This inability seemed to distress me exceedingly, as delusive dreams in the night sometimes do—for still, as far as I am concerned, I relate but a mere dream, although it is by no means a light matter which I have learnt by this dream—thanks be to God for whose glory alone I reveal these things. When in this perplexity I thought I saw a man

(whether he was black or white I do not remember for I am telling only my dream) who said to me, 'Stupid man that thou art, canst thou not answer as in Exodus xii. concerning the paschal lamb, This is the Lord's passover.' I immediately awoke, rose, consulted the passage in the Septuagint, and made use of it in my sermon that day with so much success, that those who had formerly entertained doubts on the subject of the Lord's Supper, immediately yielded to the conviction which it produced."

To promote the progress of Divine truth, not in Zurich alone, but throughout Switzerland generally, Zwingli established a new academy, one of the fundamental rules of which was, that, in the theological department, the teaching of the professors should be solely based on the Old and New Testaments. The benefit of this institution was felt not only during the lifetime of its founder, but has extended down even to the present day, many able and accomplished theologians having received their instruction within its walls.

In Switzerland, as in Germany and the Netherlands, the Reformation was hindered not a little by the extravagant excesses of the Anabaptists. A body of these fanatics having come to Zurich, succeeded in gaining over two learned men, Grebel and Manzius, and directed all their energies towards depreciating Zwingli, and diminishing his influence among the people; alleging that they alone were the true church, and that all those in connection with the reformed churches were unregenerate. They further insisted on the baptism of infants as invalid, on the necessity of adult baptism in all cases, and on re-baptization as the criterion of the genuine members of the Church of Christ. The council made every attempt to settle these disputes in an amicable manner. Under their authority Zwingli held private conferences with their leaders, desirous, if possible, to convince them of their errors. All, however, was unavailing, and the Reformer found it necessary publicly to censure their conduct, and to warn the people against them. Roused to madness by this public condemnation of their doctrines, they rushed to the city in crowds, with ropes round their waists, and branches of willow in their hands, pouring torrents of abuse upon Zwingli, and uttering the most fearful execrations against him. They re-baptized people in the public streets, proclaimed themselves to be the elect ones, and threatened to destroy all who should oppose them.

Amid the commotions which ensued, Zwingli exerted all his influence with the council to prevent them from using coercive measures against the Anabaptists, hoping by gentle means to reclaim them from the error of their ways. A small fine at first was the penalty imposed upon them for re-baptizing, and this being ineffectual, some of them were apprehended and committed to prison. Such moderate measures, however, had little effect in restraining these misguided men from disturbing the peace of the city

The council accordingly proceeded to take still more stringent steps, and issued an edict forbidding them under pain of death to re-baptize any person within the territories of Zurich. In the face of this decree, Manzius persisted in re-baptizing a number of people; whereupon, being apprehended, and declaring his determination to act in defiance of the law, he was publicly executed on the 5th of January 1527. This decided step, on the part of the civil authorities, which had not been taken without earnest remonstrances against it by Zwingli, had the desired effect in checking the excesses of the Anabaptists, and putting an end to the tumults they had raised.

The reformed doctrines were now professed generally throughout most of the cantons of Switzerland. In Berne especially, they had been extensively received. The old superstitions were fast disappearing; the Romish cathedrals and churches were almost wholly deserted; and the sermons of the reformed preachers were listened to by crowded and eager audiences. A proposal was made to abolish the mass, and to make a public avowal of adherence to the Reformation. Before doing so, however, the council summoned a convocation of the clergy of the canton for the purpose of inquiring whether the doctrines of Zwingli appeared to them consonant with Scripture. Zwingli, along with several Swiss and German divines, attended the convocation, which was held towards the close of 1527; and so successful were the reformed in defending their principles, that, with the sanction of the council of Berne, the reformed worship was established throughout the whole canton. The Romish cantons, perceiving that the Reformation was rapidly gaining ground, took alarm, and anxious to repress the growing tendency towards a revolt from Rome, commenced a system of oppression and persecution, expecting thereby to reclaim those who had quitted the communion of the church. The cantons of Zurich and Berne were resolved to maintain their ground in the face of all opposition, and they were quite prepared, if necessary, to defend themselves in open war. The calamity of a civil war, however, was obviated in the meantime by the mediation of the neutral cantons, and a treaty of peace was signed on the 25th of June 1529, which was favourable to the reformed throughout all the cantons of Switzerland.

One of the most grievous sources of discouragement to the friends of the Reformation arose about this period from the controversy on the subject of the Lord's Supper, and the separation thereby effected between the Saxon and Swiss Reformers. The doctrine of the bodily presence of Christ in the Supper had been established in the Romish church since the first Lateran council, in A. D. 1215, and to this ancient doctrine Luther, for a time, firmly adhered. The first who commenced the controversy was Carlstadt, (see CARLOSTADIANS), who poured forth from Basle his indignation against Luther, in a

succession of writings directed against his doctrine of the Lord's Supper. Luther had so far differed from the Romish church as to deny the *opus operatum*, or necessary efficacy of the sacrament, and to reject transubstantiation, but he had maintained the real presence of the body and blood of Christ in and with the sacramental elements. Dr. Carlstadt, on the contrary, maintained the Lord's Supper to be nothing more than a commemorative rite, and the elements simply symbols of the body and blood of Christ. Zwingli had long held this doctrine in secret, and now, therefore, he openly avowed his sympathy with the views of Carlstadt. Erasmus was understood to be inclined to the same opinion.

This controversy was conducted on both sides with great ability and power. In refutation of Carlstadt Luther wrote against the celestial prophets in 1525, while Bugenhagen directed his work on the same subject against Zwingli, who defended his doctrine in several works, followed by Oecolampadius, who had imbibed the same sentiments. In a preface which Luther prefixed to Agricola's translation of the Swabian Syngramma into German, the great Saxon Reformer first encountered the Swiss party, and from that moment a strife arose of the most bitter and exasperated kind, between Luther and Zwingli, who ought to have been united in the bonds of a common brotherhood against a common foe. Nor was the Swiss doctrine of the Lord's Supper confined to Switzerland; it had many supporters also in the south of Germany. For several years the Reformed churches were agitated to a lamentable extent by the unhappy controversy which had thus arisen, and it was not till 1529 that serious attempts were made to reconcile the contending parties. The Landgrave of Hesse was the most active in resorting to healing measures. Being himself an ardent friend of the Reformation, he was deeply distressed at the alienation and estrangement which had taken place of the two leaders of the movement from each other. With the view of bringing about a friendly conference on the disputed point, he prevailed upon Luther and Zwingli to meet at Marburg, accompanied by a few friends on each side. The meeting was held at the request of the Landgrave, but led to no satisfactory result, the two Reformers being at the close of it as far as ever from agreeing on the point in dispute. An attempt was made, however, to reconcile them personally, but while Zwingli entered readily into the proposal, it was sternly declined by Luther, who expressed his astonishment that Zwingli should lay claim to be regarded as his Christian brother, when they differed on a point so momentous. Before the conference terminated, however, fourteen articles were drawn up by the Swiss and German divines jointly, containing the essential doctrines of Christianity, which they signed by common consent. The disputed point of the Eucharist was left meanwhile in abeyance, both parties agreeing to exercise mutual charity and forbearance

towards each other. Once more did the Landgrave endeavour to persuade the two great Reformers to recognize one another as brethren. Zwingli held out the hand of reconciliation, but Luther was inexorable.

The effect of the discussion upon the mind of the Landgrave was, that he gave a decided preference to the doctrines of Zwingli. In vain did both Luther and Melancthon endeavour by correspondence to convince him of the truth of consubstantiation. The diet of the empire convened at Augsburg in 1530, and while the Lutherans presented their opinions to the diet, the Zwinglians also gave in their confession of faith which had been drawn up by Martin Bucer, and was called the Tetrapolitan Confession, from the four towns, Strasburg, Constance, Meiningen, and Lindau, by which it was presented. The only point in which the two confessions differed from each other respected the doctrine of the bodily presence of Christ in the Supper; the followers of Zwingli maintaining the simply symbolic character of the elements. At the same diet the Swiss Reformer presented his own private confession, which contained these words on the subject of the Lord's Supper: "I believe that in the holy eucharist or supper of thanksgiving, the real body of Christ is present to the eye of faith, that is, to those who thank the Lord for the benefits conferred on us in Christ his Son, acknowledge that he assumed a real body, truly suffered in it, and washed away our sins in his own blood; and thus the whole that Christ has done is, as it were, present to the eye of their faith. But that the body of Christ, in substance and reality, or that his natural body is present in the Supper, and is received into our mouth, and masticated by our teeth—as the papists, and some who look back to the flesh-pots of Egypt represent—that I not only deny, but unhesitatingly pronounce an error, and contrary to the Word of God." He subjoins elaborate proofs from Scripture, reason, and the Fathers, in support of these views. To this confession Eck, the Romish divine, replied; and Zwingli defended himself in a letter addressed to the Emperor and the Protestant princes.

Whilst the Swiss Reformer was thus engaged in refuting the doctrine of consubstantiation as taught by Luther, his mind was much occupied in devising means for promoting the progress of the Reformation in Switzerland. Both in private and in public he was indefatigable in his labours for the advancement of the good cause. Nor were the enemies of the Reformation indifferent to the inroads which were daily making on the kingdom of darkness; but they were resolved to make a determined effort to crush the Protestant cause. The diet of Augsburg had published a decree condemning the Protestants, and also the Sacramentarians, as they called the Zwinglians, and enjoining a strict conformity to the Church of Rome in all points. In consequence of this intolerant decree, the Protestant princes of Germany assembled at Smalkald in December 1530, and

bound themselves to defend their religion against all opposition from whatever quarter. The Emperor Charles V. was alarmed at this union; but being busily engaged in foreign wars, he left the Protestants to the free exercise of their religion throughout his whole dominions.

The doctrines of the Reformation had now diffused themselves throughout almost every town and village of Switzerland. A speedy and complete triumph seemed now to await the cause of truth and religious freedom. But at the very time when the hopes of success were at the highest, Zwingli commenced a course of acting which savoured more of the politician than the Reformer. He had evidently set his mind upon the overthrow of Charles V. and the substitution of a more popular sovereign in his place. With this view he listened to proposals for an alliance between Francis I., the king of France, and the Swiss republics. This line of policy began to alienate from Zwingli many of his warmest and steadiest friends. Even the Landgrave of Hesse drew towards Luther, and sought to check the Swiss Reformer. The five Romish cantons, enraged at the progress of Reformed principles, were eager to find some excuse for ridding themselves of the treaty of Cappel. Hitherto they had been restrained from proceeding to open violence by the superiority both in numbers and force of the Protestant cantons; but having, in the meantime, made ample preparations, they were now determined to make open war. Everything now assumed an alarming aspect; the tone of the Five Cantons became every day more threatening, and Zwingli passed from one place to another proclaiming the necessity of a new Helvetic Constitution, involving an armed confederacy of the friends of the Reformation in every part of Switzerland. In this critical state of matters, the Protestant cantons held a diet at Arau on the 12th of May 1531, when a middle course was adopted on the suggestion of the deputies from Berne. "Let us close our markets," said they, "against the Five Cantons; let us refuse them corn, salt, wine, steel, and iron; we shall thus impart authority to the friends of peace among them, and innocent blood will be spared." This proposal was resisted by Zurich, headed by Zwingli, that canton expressing a decided preference for war. The Bernese proposition, however, prevailed, and the consequences to the Five Cantons were of the most disastrous description. Famine, and its invariable attendant, disease, spread among the inhabitants despondency and death. Closely shut up in their mountains, all communication with them was intercepted by Zurich and the other allied cantons. Still the Romish cantons were inflexible. "We will never permit," said they, "the preaching of the Word of God, as the people of Zurich understand it." In vain were they reminded that by persecuting the reformed they were violating the treaty of peace. Holding a diet at Lucerne they came to the resolution of waging

war in defence of the church and the holy see. Having finished their preparations accordingly, they took the field on the 6th of October 1531.

Cappel, about three leagues from Zurich, was the point at which the army of the Five Cantons was concentrated. Alarmed at the intelligence of the arrival of the enemy, the militia of the canton were hastily assembled, and Zwingli accompanied them as chaplain to the scene of action. A battle ensued, fought with the utmost bravery on both sides, but the Zurichers being at length overpowered by numbers, were thrown into confusion and completely defeated. In the heat of the action Zwingli fell mortally wounded, and in a short time expired, exclaiming as he lay in the agonies of death, "What matters this misfortune? They may indeed kill the body, but they cannot kill the soul." Thus died the great Reformer of Switzerland, leaving behind him an imperishable name.

This victory at Cappel was hailed by the Romanists as a sure precursor, in their view, of the restoration of the Papal authority, not in Switzerland alone, but throughout all Europe. Their expectations, however, were doomed to be disappointed; the cause of the Reformation had in it a vital energy which no opposition of man could possibly destroy. Meanwhile the Zurichers were deeply discouraged by the reverses which they had sustained; and with no other stipulation than that their faith should be preserved, they concluded a peace with the Five Cantons.

The Church of Rome now succeeded in regaining the ascendancy in those very parts of Switzerland where her sway had been most indignantly disowned. "The wind of adversity," says D'Aubigné, "was blowing with fury: the evangelical churches fell one after another, like the pines in the forest whose fall before the battle of the Goubel had raised such gloomy presentiments. The Five Cantons, full of gratitude to the Virgin, made a solemn pilgrimage to her temple at Einsidlen. The chaplains celebrated anew their mysteries in this desolated sanctuary; the abbot, who had no monks, sent a number of youths into Swabia to be trained up in the rules of the order, and this famous chapel, which Zwingli's voice had converted into a sanctuary for the Word, became for Switzerland, what it has remained until this day, the centre of the power and of the intrigues of the Papacy.

"But this was not enough. At the very time that these flourishing churches were falling to the ground, the Reform witnessed the extinction of its brightest lights. A blow from a stone had slain the energetic Zwingli on the field of battle, and the rebound reached the pacific *Æcolampadius* at Basle, in the midst of a life that was wholly evangelical. The death of his friend, the severe judgments with which they pursued his memory, the terror that had suddenly taken the place of the hopes he had entertained of the future—all these sorrows rent the heart of *Æcolampadius*, and soon his head and his life in-

clined sadly to the tomb. 'Alas!' cried he, 'that Zwingli, whom I have so long regarded as my right arm, has fallen under the blows of cruel enemies! He recovered, however, sufficient energy to defend the memory of his brother. 'It was not,' said he, 'on the heads of the most guilty that the wrath of Pilate and the tower of Siloam fell. The judgment began in the house of God; our presumption has been punished; let our trust be placed now on the Lord alone, and this will be an inestimable gain.' *Æcolampadius* declined the call of Zurich to take the place of Zwingli. 'My post is here,' said he, as he looked upon Basle."

How often in the history of the Christian church has the truth of the proverb been realized, that "man's extremity is God's opportunity." The death of Zwingli, followed by that of *Æcolampadius*, appeared at first as if it were the death-blow of the Swiss Reformation. But at that very moment, when all seemed to be lost, was God preparing to commence a work of Reformation in Geneva, which should so effectually operate on the whole Helvetic territory, as to revive and finally establish the Reformed church in that country. Calvin may be considered as having succeeded to the authority of Zwingli in Switzerland. When the Swiss Reformer fell on the field of Cappel, Geneva was still under the power of Rome, but scarcely a year passes when William Farel is found preaching the gospel in that ancient city with acceptance and power, and in a few years more John Calvin arrives to complete what Farel had begun. The doctrine and discipline of the Reformed communion, as modelled by Calvin, (see GENEVA, CHURCH OF,) was received by the Helvetic Reformed Church generally. Zurich and Berne for a time adhered both to the tenets and form of government which Zwingli had established; but such was the prudence and powerful influence of the French Reformer, that he succeeded in overcoming their prejudices, and in effecting a union among the Helvetic churches. The doctrine of Zwingli on the subject of the eucharist, as being nothing more than a commemorative rite, and of the presence of Christ in the sacrament, as being merely *symbolical* or *figurative*, was now abandoned, and the doctrine of Calvin received, which acknowledges a *real*, though *spiritual*, presence of Christ in the sacrament, which is realized by the believer alone. The doctrine of predestination also, though resisted by Berne and Zurich for a time, was at length accepted by the Helvetic church, and a union effected between the Swiss churches and that of Geneva.

Purity of doctrine, however, did not continue long to characterize the Reformed churches of Switzerland. Socinus, the originator of the Socinian heresy, was himself a member of the Swiss church, and even professed to receive the Helvetic confession. And even during the lifetime of Calvin, Servetus, in Geneva itself, denied openly the divinity of Christ. During the last two centuries, the Helvetic Reformed

Church, while it has maintained its ground against Popery, has given way to an influx of Arianism, Socinianism, and Rationalism, which has reduced its influence among the Reformed churches of the Continent far below what might have been expected from its earlier history. Irreligion and infidelity have so completely pervaded Switzerland, even in its Protestant cantons, that a recent traveller of the highest intelligence and integrity, Mr. Samnel Laing, remarks, "The Swiss people present the remarkable social phenomenon of a people eminently moral in conduct, but eminently irreligious; at the head of the moral states in Europe for ready obedience to the law, for honesty, fidelity, and sobriety—at the bottom of the scale for religious feeling, observances, or knowledge." The full extent of this description, however, is scarcely borne out by the fact, that when the local authorities of Zurich, in 1839, appointed Dr. Strauss, the infidel author of 'Das Leben Jesu,' to a professorship of theology, the people, assisted by some of the clergy, rose in a mass to oppose his instalment, and so violent was the tumult, that even blood was shed.

Religion, it must be confessed, is at a low ebb in Switzerland generally, and although a revival is no doubt going forward at Geneva, chiefly through the influence of the Evangelical Protestant Church, this extends little farther than a few of the larger towns. The Evangelical Society of Geneva is no doubt effecting a good work in their own country, as well as in France, but much yet remains to be accomplished before the Helvetic Reformed Church will be able to assert anything like a conspicuous place among the Protestant churches of Europe.

HELVETIC CONFESSION. The first Helvetic Confession was published six years after the presentation of the Lutheran and Tetrapolitan Confessions to the Diet of Augsburg. At a meeting of the Swiss divines held at Basle in 1536, it was resolved to draw up a confession, not only on the disputed point of the eucharist, but embodying the general articles of the Reformed faith. The task was committed to Bullinger, Leo Judae, and three others. That which generally receives the name of the Helvetic Confession is, however, the larger one, called 'Expositio Simplex,' drawn up at the request of the Elector Palatine, and composed by Bullinger. It was put forth, first in Latin, and afterwards in a German translation made by the author himself. It consisted of thirty chapters, and was adopted not only in Switzerland, but also in Germany and Scotland, as well as by the Polish, Hungarian, and French Reformed churches. It was translated into French by Theodore Beza.

HELVIDIANS. See **ANTIDICA-MARIANITES**.

HEMERESIA, the soothing goddess, a surname of **ARTEMIS** (which see), under which she was worshipped in Arcadia.

HEMERO-BAPTISTS (Gr. Daily Baptists), a Jewish sect mentioned by Epiphanius, which derived

its name from practising daily ablutions, which they looked upon as an essential part of religious duty. They are said to have agreed with the Pharisees in doctrine, with the single exception, that like the Sadducees they denied the resurrection. It is not improbable that those who blamed the disciples of our Lord for eating with unwashed hands (Mark vii. 1—8), may have belonged to this sect.—The name *Hemero-Baptists* is also given, in consequence of their frequent washings, to the **MENDEANS** (which see), or Christians of St. John.

HEMIPHORIUM. See **COLLOBIUM**.

HEN, spirits among the **TAOISTS** in China. They are the souls of the intermediate class of men who are neither good nor evil. The Emperor puts his country under their protection, and he deposes them or degrades them if they neglect their duty. They are in general friendly to men, and though invisible they perform many good offices for him.

HENOTICON, a formula of concord drawn up A. D. 482 by the Greek Emperor Zeno, through the influence of Acacius, bishop of Constantinople. This document was designed to put an end to the dissensions which the Monophysite controversy caused both in church and state. In the Henoticon, or Deed of Union, the emperor explicitly recognized the creed of the Nicene and Constantinopolitan councils as the only established and acknowledged creed of the church. This creed, he says, was received by that council of Ephesus which condemned Nestorius, whom, along with Eutyches, the emperor declares to be heretics. He also acknowledges the twelve chapters of Cyril of Alexandria to be orthodox, and declares Mary to be the mother of God, and Jesus Christ to possess two natures, in one of which he was of like substance with the Father, and in the other of the same substance with us. Thus without naming the council of Chalcedon, he fully recognized its doctrines, and called upon all true Christians to unite on this basis. In this way the emperor hoped to maintain the truth, and yet to secure peace between the contending parties. In Egypt the object of Zeno was fully gained, but the bishops of Rome opposed the *Henoticon* as casting a slight upon the last general council; and Pope Felix II. went so far as to excommunicate Acacius, at whose instigation the deed had been drawn up. The other patriarchs of the Eastern church sympathized with Acacius, who anathematized in his turn the Latin Pope, ordering his name to be erased from the diptychs or sacred registers of the church. Thus the Oriental and Occidental churches continued in open hostility with one another for thirty-four years, until at length the former church gave in her formal adhesion to the canons of the council of Chalcedon.

HENRICIANS, a Christian sect which arose in the twelfth century, deriving their name from their leader Henry, a monk of Cluny, and a deacon, who came from Switzerland. In the retirement of his monastery, he had devoted himself to the study of

the New Testament, and drawing his knowledge of Christianity from the pure unsullied fountain of the Word of life, he imbibed an earnest desire to sally forth into the world and proclaim the truth to his fellowmen. Leaving the solitude of the cloister, therefore, he went out a preacher of repentance in the habit of a monk, and barefoot. The first scene of his missionary labours was the city of Lausanne, where, in the spirit of John the Baptist, he called upon the people to repent and turn to the Lord. After preaching here for a time, he proceeded into France, where, gathering around him a goodly number of earnest and devoted associates, he formed them into an apostolical society. These men, usually denominated Henricians, went before their master, bearing in their hands the banner of the cross, and calling upon men to follow the cross of Christ. For a time the preaching of Henry was limited to repentance, but waxing bolder and more zealous as he proceeded in his mission, he began unsparingly to expose the vices of the clergy and the errors of the dominant church. His preaching was so powerful and awakening, that it was said a heart of stone must have melted under it.

The effect of the discourses of this remarkable man is thus noticed by Neander: "On Ash-Wednesday of the year 1116, two of Henry's spiritual society arrived with the banner of the cross at the city of Mans; they came to inquire whether their master might visit the city as a preacher of repentance during the season of Lent. The people who had already heard so much of him, were now anxiously expecting the time when he would make his personal appearance. The bishop of the city at that time, Hildebert, a pupil of Berengar of Tours, one of the more discreet and pious bishops, received the two messengers in a very friendly manner, and as Henry was not known as yet to be guilty of any heresy, as only his mighty influence on the people was everywhere extolled, the bishop rejoiced at the opportunity of securing a preacher like him for his people during the Lent. And being then about to start on a journey to Rome, he gave directions to his archdeacon that he should allow Henry to preach without molestation. The latter soon won the same great influence here as he had done everywhere else. Among the clergy themselves there was a division. The higher clergy were prejudiced against him on account of his method of proceeding; the younger clergy of the lower class, who were less tied to the church system, and had nothing to fear from Henry's invectives, could not resist the impression of his discourses, and the seed of the doctrines which he scattered among them, continued to spring up for a long time after him. They became his adherents, and prepared a stage for him, on which he could be heard by the entire people. One effect of his preaching soon began to manifest itself. He chained the people to himself, and filled them with contempt and hatred towards the higher clergy. They would

have nothing to do with them. The divine service celebrated by them was no longer attended. They found themselves exposed to the insults and gibes of the populace, and had to apply for protection to the civil arm."

The oppositions which Henry encountered from the clergy only attracted the people the more towards him. Multitudes both of the poorer and the wealthier classes took him as their spiritual guide in all things. No wonder that when Hildebert returned from his journey to Rome, he found the affections of the people of his diocese entirely alienated from him, and his episcopal blessing, which had formerly been so eagerly courted, now treated with contempt. Henry had obtained an overwhelming influence over them. The bishop, with a meekness and prudence well fitted to win respect, instead of inveighing with bitterness against this powerful rival in his people's affections, contented himself with simply directing Henry to leave his diocese and betake himself to some other field. The zealous monk made no resistance, but forthwith directing his steps southward, made his appearance in Provence, where Peter of Bruis, a monk of similar spirit, had already laboured before him. Here he developed still more clearly his opposition to the errors of the Church of Rome, and drew down upon himself the bitter hostility of the clergy. At length the archbishop of Arles succeeded in apprehending him. Having secured the person of Henry, the Romish dignitary had him conveyed before the council of Pisa, which was held in 1134, under the presidency of Pope Innocent II. This council pronounced him a heretic, and condemned him to confinement in a cell.

In a short time the reforming monk was set at liberty, when returning to the former scene of his labours in the South of France, he resumed his mission as a determined opponent of the reigning evils of the dominant ecclesiastical system. All classes flocked to hear him, and such was the effect of his preaching, after labouring for ten years in the districts of Toulouse and Alby, that Bernard of Clairvaux, in a letter to a nobleman urging him to put down the heretics, plainly confesses, "The churches are without flocks, the flocks without priests, the priests are nowhere treated with due reverence, the churches are levelled down to synagogues, the sacraments are not esteemed holy, the festivals are no longer celebrated." So rapidly did the sect of the Henricians make way among the population generally, that Bernard was obliged to confess, "Women forsake their husbands, and husbands their wives, and run over to this sect. Clergymen and priests desert their communities and churches; and they have been found sitting with long beards among weavers."

The alarming progress of this reforming sect did not escape the anxious notice of the See of Rome. Pope Eugene III. happening to be at this time resident in France, thought it necessary to take active

measures for the suppression of the Henricians. With this view he despatched to the districts where they chiefly abounded, a legate accompanied by the abbot Bernard, whose ability and high character might produce, it was supposed, a favourable impression upon the minds of the people. But even the holy abbot of Clairvaux utterly failed in the object of his mission; the followers of Henry successfully repelled his arguments by apposite quotations from the Sacred Scriptures. Foiled in all their attempts to reconcile these sectaries to the dominant church, the clergy had no alternative left them but to have recourse to violent measures. Henry, accordingly, was once more seized and brought before the council of Rheims, which was held in that city in 1148. The archbishop of Rheims, who was his principal accuser, being averse to proceed to extremities, dissuaded the council from inflicting capital punishment, and by his advice Henry was simply condemned to imprisonment during life, with a meagre diet, that if possible he might be brought to repentance. Soon after his committal to prison he died, and the sect which bore his name disappeared, only, however, to give place to other sects holding the same principles, and animated by a similar spirit, who, in an almost unbroken series, continued till the period of the Reformation to lift their solemn protest against the errors and corruptions of the Church of Rome. See APOSTOLICALS, PETROBRUSIANS.

HEPHÆSTÆA. See LAMPADEPHORIA.

HEPHÆSTUS, the god of fire in the ancient Greek mythology. He was said to be the son of *Zeus* and *Hera*, and in the Roman mythology is known by the name of *Vulcan*. Born in Olympus, he was dropped from thence by his mother, or as is sometimes alleged, cast down by his father. An entire day was spent in passing from heaven to earth, and in the evening Hephæstus landed on the island of Lemnos in the Ægean Sea. As the deity who presided over fire, he had a palace in Olympus, which was fitted up with a smith's forge, where he constructed thunderbolts for gods, and weapons and armour for mortal men. Later Greek and Roman writers represent his workshop as not in Olympus, but in the interior of some volcanic island, for example, in Sicily, where he was supposed to have his forge under Mount Ætna, where, assisted by the *CYCLOPES* (which see), he prosecuted his arduous labours. Hephæstus is represented as having taught men the arts of life, and at a very ancient period he appears to have been a household god among the Greeks, small statues to his honour being placed near the hearth. His worship was sometimes combined, as at Athens, with that of *Athena*, and festivals were held in honour of both on one and the same day.

HERA, one of the principal goddesses of the ancient heathen mythology. Sometimes she is described as the sister, and at other times as the wife of *Zeus*. She was worshipped principally at Argos

and Samos. On the occasion of her marriage with the king of Olympus, all the gods are represented as having attended, bringing with them presents in honour of the bride, and among the rest *Ge* presented the gift of a tree with golden apples, which was guarded by the *Hesperides* in a garden at the foot of Mount Atlas. By her marriage with *Zeus*, she was raised, according to the later writers, to the exalted honour of being the queen of Heaven, but the union is said not to have been of the happiest description, so that she found it necessary to borrow the girdle of *Aphrodite* to win the love of her husband. She was the mother by *Zeus* of *Ares*, *Hebe*, and *Hephæstus*. *Hera* was the goddess of marriage and of childbirth. Her worship seems to have prevailed throughout Greece from a very ancient period, and she is generally believed to have been the goddess of nature. Among the Romans she was worshipped under the name of *Juno*.

HERACLEIA, a festival anciently celebrated at Athens every five years, in honour of the Grecian deity HERACLES (which see).

HERACLEONITES, a Christian sect which arose in the second century, professing in a modified form the doctrines of the Valentinian school of Gnostics. *Clement* and *Origen* make a number of quotations from the writings of *Heracleon*, from which it would appear that instead of interpreting the Gospel of *John*, on which he wrote a commentary, in the plain literal signification, he sought to find a profound meaning, warped, however, by his decided partiality for theosophic speculation. A specimen of the style of this Gnostic writer's expositions of Scripture is selected by *Neander* from *Heracleon's* interpretation of *John* iv. 5—26, containing our Saviour's conversation with the woman of Samaria: "With the simple facts of the history, *Heracleon* could not rest content; nor was he satisfied with a calm psychological contemplation of the Samaritan woman in her relation to the Saviour. His imagination immediately traced in the woman who was so attracted by the words and appearance of Christ, the type of all spiritual natures, that are attracted by the godlike; and hence this history must represent the entire relation of the *pneumatici* to the Soter, and to the higher spiritual world. Hence the words of the Samaritan woman must have a double sense,—that of which she was herself conscious, and that which she expressed unconsciously, as representing the whole class of the *pneumatici*; and hence also the words of the Saviour must be taken in a two-fold sense, a higher and a lower. True, he did not fail to understand the fundamental idea contained in the Saviour's language; but he allowed himself to be drawn away from the principal point, by looking after too much in the several accompanying circumstances. 'The water which our Saviour gives,' says he, 'is from his Spirit and his power. His grace and his gifts are something that never can be taken away, never can be exhausted, never can pass from those who have

any portion in them. They that have received what is richly bestowed on them from above, communicate of the overflowing fulness which they enjoy, to the everlasting life of others also.' But then he wrongly concludes, that because Christ intended the water which he would give to be understood in a symbolical sense, so too the water of Jacob's well must be understood in the same symbolical sense. It was a symbol of Judaism, inadequate to the wants of the spiritual nature—an image of its perishable, earthly glory. The words of the woman,—'Give me this water, that I thirst not, neither come hither to draw,'—express the burthensome character of Judaism, the difficulty of finding in it anything wherewith to nourish the spiritual life, and the inadequacy of that nourishment when found. When our Lord afterwards bade the woman call her husband, he meant by this her other half in the spiritual world, the angel belonging to her;—that with him coming to the Saviour, she might from the latter receive power to become united and blended with this her destined companion. And the reason for this arbitrary interpretation is, that 'Christ could not have spoken of her earthly husband, since he was aware, that she had no lawful one. In the *spiritual* sense, the woman knew not her husband—she knew nothing of the angel belonging to her; in the literal sense, she was ashamed to confess that she was living in an unlawful connection.' The water being the symbol of the divine life communicated by the Saviour, Heracleon went on to infer that the water-pot was the symbol of a recipient spirit for this divine life on the part of the woman. She left her water-pot behind with him; that is, having now a vessel of this kind with the Saviour, in which to receive the living water she came for, she returned into the world to announce that Christ was come to the psychical natures."

HERACLES, the most illustrious of all the herogods of heathen antiquity. His worship has prevailed very extensively among all nations both of the East and the West. Homer makes him the son of Zeus by Alcmena, the wife of Amphitryon, king of Thebes. He is said to have been born B. C. 1280. He became remarkable for his bodily strength, and is chiefly noted for the twelve labours which he successfully achieved. These were 1. The contest with the Nemean lion and its slaughter with his own hands. 2. The destruction of the Lernæan hydra with its nine heads. 3. The wounding and carrying off of the stag of Ceryneia in Arcadia. 4. The taking of the Erymanthian boar. 5. The cleaning of the stables of Augeas in one day. 6. The putting to flight of the Stymphalian birds. 7. The catching of the Cretan bull. 8. The fetching to Mycenæ of the mares of Diomedes. 9. The carrying off of the girdle of Hippolyte, queen of the Amazons. 10. The fetching of the oxen of the monster Geryones. 11. The plucking and carrying away of the golden apples of the Hesperides. 12. The fetching of Cer-

berus from the infernal regions. Besides these Heracles is said to have performed many other feats of strength and courage, and among the rest he fought against the giants and defeated them. After his death he was worshipped throughout Greece as a god, and numerous temples erected to his honour, while festivals were established in commemoration of him, called HERACLEIA (which see). Among the ancient Romans this deity was worshipped under the name of *Hercules*, his worship having been introduced into Italy by Greek colonies, and thence conveyed into Gaul, Spain, and Germany.

Among the ancient Egyptians, Sir Gardner Wilkinson mentions Hercules as one of the twelve secondary deities, under the name of *Gom*, or rather *Som*. He is a beneficent deity, connected closely with the good god *Osiris*. "Like Osiris," says Mr. Gross, "he is an emanation of the supreme and immortal divinity, and Amun, the primeval source of light, is his illustrious sire. To him his eyes are steadily directed from the zodiacal mansion of Aries; and, submissive to his parental behest, he diligently pursued the sidereal path pointed out to him as the sphere of his actions, and the bright domain of his power. Hercules is emphatically the propitious power, manifested in the blessings which the prolific waters of the Nile disseminate over Egypt. When it is asserted of him that he gagged or strangled Antæus, the son of Poseidon and the earth, the meaning is, that he overcame, or at least effectually resisted, the destructive sand-showers of this ill-willed giant of the desert, by the opposing flood of the Nile, and the introduction of canals into the Delta, especially towards the Libyan desert, and making them of such a width that the stifling winds of that arid and arenaceous region could no longer drive the sands across the ample channels. Steadily persevering in the execution of a laudable enterprise, he opposed an additional barrier to the devastating encroachments of the obnoxious and justly dreaded sands, by opening numerous ducts for the purpose of irrigation; and by thus wisely intersecting Lower Egypt with a seasonable and healthful aqueous circulation, he happily succeeded in still more effectually vanquishing Antæus, the surly, mischievous monarch of sand-plains and sand-storms. Hercules alone, the puissant god, and invincible wrestler, could accomplish labours at once so extensive, so arduous, and so useful: no wonder that mythic fame accorded to him the honour of sustaining the weight of heaven upon his Atlas shoulders! His name and daring still survive in the record of the *Heracleon* canal. Numerous cities bore his name and commemorated his deeds; and they were all situated at the mouth of the Nile, or on the banks of the canals: thus proclaiming to future ages that next to the Nile, Hercules was the most munificent dispenser of water to the often thirsty, arid, parched land of Egypt; the most renowned hero-god; and the illustrious prototype of the Jewish patriarch's viceregal

son, whose name and merits rank among those of the earliest and most successful patrons of *internal improvement*. In reference to Egypt, he is therefore properly surnamed Canobus, or the god of the waters; and the Canobian and the Heracleon mouths of the Nile, are synonymous phrases."

Hercules seems to have been worshipped from a very early period in Phœnicia, and children are said to have been sacrificed to him in the Phœnician colonies of Carthage and Gades, down even to the time of Constantine. Artists usually represent this deity under the figure of a strong muscular man, clothed in the skin of a lion, and carrying or sometimes leaning on an enormous club.

HERACLITEANS, the followers of Heraclitus, a Greek philosopher, and a native of Ephesus, who flourished about the end of the fifth century before Christ. The fundamental principle of his physical philosophy was, that fire was the origin of all material phenomena; but in addition to the physical world he acknowledged a spiritual and intellectual world. Sextus Empiricus has preserved fragments of the writings of Heraclitus, which show that he founded his intellectual philosophy on the basis of a common or universal reason, thus reminding us of the eclectic system of Cousin in the present day: "Universal and divine reason, according to him, is the *criterion* of truth. That which is universally believed is certain; for it is borrowed from that common reason which is universal and divine; and, on the contrary, every individual opinion is destitute of certainty. . . . Such being the character of reason, man remains in ignorance so long as he is deprived of the commerce of language; it is by means of this alone that he begins to know. Common reason, therefore, rightly claims deference. Now this common reason being nothing but the picture of the order of the universe, whenever we derive anything from it, we possess the truth; and when we interrogate only our own individual understanding, we fall into error."

Heraclitus in his philosophy distinctly recognized a God, and seems to have endeavoured to found a school which should avoid the excesses of idealist pantheism on the one hand, and materialist atheism on the other.

HERÆA, festivals celebrated in honour of HERA (which see), in various towns of Greece. Argos appears to have been the original seat of the worship of this goddess, where there were three temples erected to her honour, and her festivals were celebrated every fifth year. The ceremonies of the *Heræa* were commenced with a procession of young men clothed in armour, who marched to the temple of Hera, preceded by one hundred oxen, and hence the festival received the name of *Hecatombæa*. The high priestess accompanied the procession riding in a chariot drawn by two white oxen. On reaching the temple the hecatomb was sacrificed, and the flesh of the oxen distributed among the people. As celebrated

at Samos, the *Heræa* differed somewhat from the same festival at other places in Greece, the procession consisting not only of young men in armour, but of maidens and married women in splendid dresses. At Elis again the festival was celebrated chiefly by maidens, and conducted by sixteen matrons, who wore the *peplus* or sacred robe for the goddess. One of the principal parts of the festival consisted in a race of the maidens in the stadium, the prize being a garland of olive-branches, and part of a cow, which was sacrificed to Hera.

HERANASIKHA (Singhalese, *herana*, a novice, and *sikha*, a rule or precept), a formula required to be committed to memory by the Buddhist priest, while still in his noviciate. It is written in Elu, a dialect of the ancient Singhalese, and contains a number of rules or obligations under which the young priest professes to come.

HERBS (BITTER). At the original institution of the *passover*, the Jews were commanded to eat the paschal lamb with bitter herbs. The Mishna and Maimonides mention five sorts of bitter herbs, any one or all of which might be eaten. According to some Jewish writers, chicory, wild lettuce, and horseradish were among the herbs which were intended to be used at the Passover, and Forskal tells us, that the Jews in Egypt eat the lettuce along with the paschal lamb. The modern Jews generally use as bitter herbs some lettuce, chervil, parsley, celery and wild succory or horseradish. See PASSOVER.

HERCULES. See HERACLES.

HERCYNA, a surname of *Demeter*, under which she was worshipped at Lebadeia in Bœotia.

HERCYNA, a goddess of the infernal regions, worshipped at Lebadeia in Bœotia. She was a daughter of Trophonius, and a temple was erected to her containing the statue of a maiden carrying a goose in her hand. In this temple, which was reared on the banks of a river bearing her name, Hercyna was worshipped along with *Zeus*.

HERESIARCH (Gr. ruler or head of a heresy), the principal leader of a heretical sect, or the author of a HERESY (which see.) The ancient Christian Church always set a mark of infamy upon heresiarchs, making a distinction between them and those that followed them; allowing the latter sometimes to continue in the clerical function on giving evidence of repentance, but usually degrading the former without hope of restitution. This distinction was observed in the case of the Donatists, Donatus, who was proved to be the author of the schism, being alone condemned.

HERESY (Gr. *hæresis*, choice), a term which seems to have been originally applied to the selection of one opinion, or set of opinions, in preference to another. Hence, by a very easy and natural transition it came to denote a particular school or sect which maintained any particular class of opinions. In this sense the word heresy was used by the later Greek as well as by the Roman writers in speaking

of different schools of philosophy. It was also employed by the Hellenistic Jews to express the leading sects which existed among their countrymen, and hence we find Josephus speaking of the three heresies of the Pharisees, Sadducees, and Essenes. In early times Christianity was called by the Jews the heresy of the Nazarenes; and by the apostles, as well as the early Fathers, a man who was not a true orthodox Christian was designated a heretic. In process of time, when the errors of men came to be added to, or even substituted for, the truths of the Word of God, the term heresy came to be restricted in its signification to any partial or erroneous view of Divine truth held by a man who professed to believe in Christianity.

Almost innumerable heresies have arisen in the course of the history of the Christian Church, and so varied are the modifications of error which have sprung up in the very bosom of the church itself, that the origin and progress of heresy have become an important and almost indispensable department of ecclesiastical history. The advantages which accrue from this part of theological study are thus briefly noticed by Dr. Welsh: "It is of the greatest consequence, for example, in the controversy with unbelievers. The little success that Christianity has met with in the world, the divisions and heresies which have torn and afflicted the Church, and the frequent abuses and flagrant enormities which have often rendered the history of Christianity a melancholy record of the follies and vices of man, have been urged by infidels as arguments against the idea that our religion could be divine. We are able in so far to obviate this difficulty on general grounds, and to argue, that as it forms no valid objection to the doctrines of natural religion, that they have been rejected by multitudes of the human race altogether, and that they have exerted little influence upon many who have professed to receive them; so the doctrines of revelation may be true, notwithstanding the limited extent to which their influence has reached. But we may proceed farther, and draw an argument in support of the truth of Christianity from the very corruptions which have impeded its progress and marred its beauty. Though our Saviour confidently predicted the ultimate triumph of his cause, he was far from declaring that its success would be immediate and universal. And the minute accuracy with which Christ and his apostles described, not only the opposition which the Christian cause was to experience from its enemies, but also the greater evils to which it would be subjected from those who should pretend to embrace it, may be considered as a convincing evidence of the divinity of our religion. But the objections may take another form in the hands of the infidel and Roman Catholic, as implying an essential defect in the record, and the necessity of an addition to the written word in the decisions of an infallible church. To meet these views, an acquaintance with the different sects that

have appeared in the world is necessary; as by such acquaintance alone we are enabled to show, that wherever, in any essential question, men have erred from the truth, the cause is never to be found in any obscurity in the Scriptures, while differences upon points of minor moment are not repressed even by an infallible church. An acquaintance with the heresies is of great importance, from the remarkable fact in regard to many of the doctrines of our Confessions and Creeds, that while the germ of them is to be found in the works of the most ancient Christian writers, and though substantially they were always embraced by the Church, yet the full and distinct statement of them has generally been first occasioned by the existence of errors of an opposite description. Not that any thing essentially new has been discovered, but that the attention of the Church has been directed to those portions of holy writ that relate to such questions, by which means the nature and bearing of Christian doctrine have been more fully and more accurately evolved. Thus the spurious gospels forged by the Gnostics, and the false glosses made by them of the true gospels, first prepared the way for a right exegesis. Thus also the doctrine of the Trinity, though received by the Church from the earliest times, was never set forth in all its fulness till the Patripassian, Sabellian, Arian, and Macedonian heresies, brought the various passages of Scripture under the notice of minds solemnised by the subject, and sharpened in the controversy which was carried on. In like manner, the Apollinarian, Nestorian, and Eutychian errors led to a more definite explanation of the doctrines of the incarnation. And the same illustrations might be given respecting the doctrines of original sin, justification by faith, and others."

The different heresies which from time to time have sprung up in the Christian Church are minutely considered in the present work under their respective names, but it may not be without advantage to the reader if we give a rapid view in this article of the history of heresy in the different phases which it assumed during the successive centuries which elapsed from the Christian era down to the Reformation in the sixteenth century. The heresies which have arisen from that period onward to the present have been simply revivals of old errors, either in their original grossness, or in a somewhat modified form.

In its earliest development Christianity appeared in the closest connection with Judaism, the one, in fact, being the complement of the other. Both our Lord and his apostles habitually recognized this truth in all their teachings, making their appeal in explanation as well as vindication of the Christian system to the Jewish or Old Testament Scriptures. The consequence was, that first converts to the belief of Christianity were drawn from two very different classes of men, Jews and Gentiles, whose respective opinions and prejudices gave rise to no slight conflict and jar-

ring of sentiment among the members of the Christian Church. The Jewish converts, in their intense devotedness to the Mosaic institutions, were most unwilling to allow them to be superseded by the more spiritual doctrines and observances of Christianity. Many of them, accordingly, even during the first century, instead of contenting themselves with retaining circumcision, and the practice of some other Jewish ceremonies, were so unreasonable as to insist on the observance of Jewish rites by the Gentile converts also. Had this been acceded to by the church generally, it would have proved an insurmountable barrier with multitudes to the profession of the faith of Christ. So important, indeed, was the removal of this obstacle to the conversion of the Gentiles, that it was made the subject of a special revelation to the Apostle Peter, who was charged by a vision from heaven to make the offer of the gospel to the Gentiles as well as to the Jews. Notwithstanding, however, this plain and explicit intimation of the Divine will on the matter, the Judaizing party continued resolutely to urge upon their fellow-Christians the perpetual obligation of the law of Moses. A controversy arose at Antioch on this keenly disputed point, and so bitterly was it conducted by both parties, that it had well-nigh given rise, even at that early period, to a schism in the church. The apostles and elders, however, held a meeting at Jerusalem on the subject, and the result of their deliberations was, that circumcision was declared not to be binding, and nothing farther was demanded from the Gentile converts than the abstaining "from meats offered to idols, and from blood, and from things strangled, and from fornication," regulations somewhat similar to those which were required from proselytes of the gate. This decision of the brethren at Jerusalem was attended with the best effects, not only upon the Christians at Antioch, among whom harmony now prevailed, but upon the church at large. The Nicolaitans alone appear to have acted in literal opposition to the decree at Jerusalem, eating things offered to idols, and indulging in fornication. The destruction of Jerusalem by the Romans, A. D. 70, and the consequent dispersion of the Jews, proved in a great measure the deathblow of the Judaizing tendency in the church generally, although we find remains of the same spirit in the sect of the Nazarenes, who adhered to the ritual of the law of Moses. Of this sect the *Ebionites* appear to have been a branch who held that, along with faith in Christ, circumcision and the ceremonial law ought to be retained. They used only the gospel of Matthew, and celebrated both the Jewish and Christian Sabbaths.

The heresies of the first century, however, were not limited to those which had their origin in the Judaizing tendency; there were others of an equally injurious character which sprung out of the systems of Gentile philosophy which then prevailed both in the Eastern and Western nations. Hence arose a

mixed system of opinions which partook partly of the idealist and mystical, and partly of the sensualist and practical. Simon Magus and his disciple Menander appear to have drawn their heretical opinions from these Gentile sources. Thus they taught that Jesus did not really suffer, nor even possess a true body upon earth, but was merely a shadowy representation and a figure. The Cerinthians, on the other hand, maintained that Jesus had a true human nature at his birth, but nothing divine; that he was simply the son of Joseph and Mary, and that his divinity consisted in the communication of the Spirit at his baptism.

During the second century the church overflowed with heresies no longer of a strictly Jewish, but of a thoroughly Gentile character, being chiefly drawn from the idealistic system of the Grecian Plato, and the mystical theosophy of the Oriental philosophers. We refer, of course, to the different schools of the Gnostics (which see), all of which agreed in maintaining the necessary antagonism of mind and matter, so that the Demiurgus, who formed the material world, was viewed as essentially inferior to the great God who created the spiritual world. Hence man is dualistic in character, because dualistic in constitution. He possesses a material body which is corrupt and doomed to perish, while he has a soul or more ethereal framework, which must either perish or be saved. The body being thus in their view from its very nature corrupt, many of them doubted whether the body of Christ was a true body, or whether it was not rather a phantom which deceived the eyes of men. Others attempted to compromise the matter by alleging that it was truly visible, not however from its own nature, but simply by the will of God. They taught that the soul of man, when freed from the body at death, is carried to the highest planetary region, and there detained along with the soul of Christ, but that the mind, separated from the soul, traverses the whole planetary spheres, and is at length conveyed to heaven far above all the planets, thence passing to the *Pleroma*, where the soul of Christ dwells in unalloyed bliss. The *Cerdonians* so far differed from the Gnostics generally as to introduce the doctrine of a dualistic principle of all things, which was afterwards revived in several different forms. The belief in the existence of a good and an evil principle was coupled with the idea, that this world was created by the evil principle, and thus it was attempted to account for the introduction of moral evil. Marcian attached himself to Cerdo, but differed from him in various particulars. Thus he rejected the Old Testament as the work of an evil, or at least of an imperfectly good spirit. He believed the body of Christ not to have been real, but imaginary.

There were several heresies which arose in the second century in regard to the person of Christ; some going so far as openly to deny his divinity, among whom was Theodotus of Byzantium, the first

probably who dared to avow Christ to be nothing more than a man. The Artemites revived this heresy. To this century belong the *Montanists*, a fanatical and enthusiastic sect, who from the extravagant nature of the tenets which they maintained, gained considerable favour at this early period of the history of the church, when the minds of Christians were earnest and susceptible. It was firmly maintained by the Montanists that a true prophetic gift still existed in the church as in the days of the apostles, that extraordinary motions of the Spirit were still experienced by Christians, and that internal revelations were imparted which conveyed additional information to that which is contained in the written Word. Montanus arrogated to himself, and to all his followers, including women and children, the privilege of those supernatural motions and revelations of the Spirit.

A remarkable dissension broke out in the course of this century between the Eastern and Western churches in regard to the time when the Easter festival ought to be celebrated by the Christian church. The Eastern or Asiatic churches maintained that the proper period for its celebration was the day when the Jews observe the passover. The Western churches, on the other hand, asserted with equal firmness that the Lord's Day, immediately following the Jewish passover, was the proper time for observing Easter. Both churches, after much contention, adhered tenaciously to their own opinions. See EASTER.

The third century was marked by the appearance of a heresy which was of a strictly Oriental type, and was in many respects allied to the opinions of the Gnostics. Manes, the founder of this system, which from him received the name of the Manichean heresy, taught, that there were two original principles diametrically opposed to each other, the purest light, which he called God, and a dark matter which was the source of all evil, and which he believed to be endowed with a soul and life. In regard to the Divine Being, the Manicheans held that from God proceeded two spirits of the same substance and Divine nature with himself; but not equal to him. These were the Son and the Holy Spirit; the former inhabiting the sun and moon; the latter, the air. From the same Supreme God emanated the *Æons*, pure spirits infinite in number, but forming a kingdom over which God presided. From the mixture of light and darkness originated the world, and also man. Manes assumed to be an apostle, alleged that he had seen visions, and been translated to heaven, where he learned his peculiar tenets. He rejected the Old Testament, but admitted the New, with many interpolations and corruptions, adding his own gospel, and other apocryphal books.

Not long after this century had commenced, Noetus of Smyrna gave forth the heretical sentiment in reference to the nature of the Godhead, that it consists of only one person. The same heresy was revived after

the middle of the century by Sabellius, from whom it received the name of the Sabellian heresy. A similar set of opinions was afterwards taught by Paul of Samosata, who more directly opposed the deity of Jesus Christ, and in consequence of his heretical views he was condemned in two councils held successively at Antioch. A dissension occurred in this century, also, on the subject of ecclesiastical discipline. Novatus at Carthage, in opposition to Cyprian, the bishop of that city, seemed to deny the right of the church to exclude even delinquents from her communion. Novatian at Rome, on the contrary, held that none should be admitted into the communion of the church who had fallen into gross sin. Novatus, having been condemned at Carthage, fled to Rome, and adopted the opinions of Novatian, with whom he formed a separate sect, which maintained that the Church of Christ ought to be pure and free from all stain, and, therefore, that any individual who had once openly transgressed could no longer be a member of the church. The Novatian heresy lasted for several centuries. From this dissension on church discipline arose another controversy concerning the baptism of heretics, which continued till the first Nicene council in the following century.

The Arian heresy disturbed the peace of the church throughout the greater part of the fourth century. It originated in the teaching of Arius, a presbyter of Alexandria, who denied the eternal deity of the Son of God, and maintained that he was created by the Father before the foundation of the world. Arius was excommunicated by Alexander his bishop, but the heresy still continuing to spread, the Emperor Constantine, who had embraced the Christian faith, summoned the first council of Nice A. D. 325, at which the eternal deity of the Son and his consubstantiality with the Father were distinctly recognized. By this council, at which the emperor himself presided, the heresy of Arius was condemned, and he himself sent into banishment. In a short time, however, matters underwent a complete change. Arius, aided by his friends, secured the favour of the emperor, and he was in consequence recalled. The favour shown to Arius and his party did not terminate with the life of Constantine; it continued also during the reign of Constantius, his son and successor. Valens also strongly inclined to Arian views, and it was not till the death of that prince, and the succession of Theodosius the Great, that the church was delivered from the Arian heresy, and restored to its former harmony and peace.

The Arian party split up into different and even conflicting sects. The pure Arians held that the Son was of a totally different essence from the Father, and the Semi-Arians urged that he was of a similar essence; while the orthodox or Athanasian party maintained that he was of the same essence with the Father. In the course of this century Photinus revived the Sabellian heresy, which alleged that there was only one per-

son in the Godhead, and that Jesus Christ was a mere man, in whom God dwelt as he did in the prophets. This heretic was condemned and removed from his bishopric A. D. 351. Apollinaris, a bishop of Laodicea, taught about this time that in Jesus there was a divine nature and a human body, but he denied his human mind or soul. He maintained, also, that from the Divine Spirit and the human body of Christ, there was formed a divine nature, and hence he is often termed the father of the Monophysites.

Nor were the heresies of this century limited to the person of Christ, they extended also to the person of the Spirit. Thus Macedonius, a Constantinopolitan bishop, denied the divinity of the Holy Spirit, alleging that he was a created being, and subordinate to the Son. This heresy was condemned in the second general council of Constantinople, A. D. 381, and at this time there was added to the Nicene creed, a clause containing the doctrine of the true and eternal deity of the Holy Spirit. Thus the Nicene-Constantinopolitan creed was so framed as to convey the orthodox doctrine both on the person of the Son and on the person of the Spirit. In the course of this century a schism took place in an important section of the church, that of North Africa, founded on the question as to the true constitution of the Christian church; the point of dispute being whether a church, by the admission of unworthy persons into her communion, forfeited the title of a Church of Christ. The party which held the affirmative side of this question was headed by Donatus, from whom his followers received the name of Donatists.

In the commencement of the fifth century the Pelagian heresy arose, which denied original sin as extending from Adam to his natural posterity; and, consequently, denied also the necessity of Divine grace to renew and purify the heart. This heresy, which was promulgated by Pelagius and his friend Celestius, was speedily condemned, and those who held it proscribed. Augustin, bishop of Hippo, was the principal opponent of Pelagianism. There were some, however, who, without going so far as Pelagius, did not entirely agree with the opinions of Augustin. These, who received the name of Semi-Pelagians, while they admitted that man was in part corrupted by original sin, still held that by God's grace it might be corrected and overcome. Acts of faith and obedience they attributed partly to the will of man, and partly to the grace of God. In a very short time this modified form of Pelagianism was also reprobated by the church.

During this century Nestorius broached in the East his heretical opinions. He taught that a distinction ought to be drawn between Christ and God dwelling in Christ as in a temple; that from the moment of the conception in the womb of the Virgin, there commenced an intimate union between Christ and God; and that these two persons presented in Jesus Christ one aspect, but that the union

between them was one of will and affection. Nestorius was keenly opposed by Cyril, bishop of Alexandria, and a council being called A. D. 431, Nestorius was deposed, in the first instance, but on the arrival of the Eastern bishops, Cyril himself was deprived of his episcopal office. In opposing the Nestorian heresy, Eutyches fell into a contrary error, that of maintaining that Christ was possessed of only one nature, his human nature being absorbed in the Divine. Hence the Eutychian was likewise called the Monophysite heresy. After the fourth general council at Chalcedon, the Eutychians continued to increase in numbers; and, therefore, the Emperor Zeno, A. D. 482, proposed the Henoticon or Unitive Edict. This attempt, however, to unite the conflicting parties in the church, however well meant on the part of Zeno, was without effect, and, accordingly, the Henoticon was repealed by his successor Justin.

The Donatist schism, which had rent asunder the church in North Africa during the fourth century, still continued during the fifth, with this difference however, that the Donatists themselves split up into different sects. The religious dissensions, and even civil commotions, which this unhappy schism had so long caused, attracted the attention of the Emperor Honorius, who summoned a meeting of the contending parties, and the Donatists being foiled in argument, were commanded to join the church.

In the sixth century the Monophysite heresy gradually declined, chiefly through the exertions of the Emperor Justinian, who greatly favoured the council of Chalcedon, and put in force its decrees. From the name of one of their leaders the Monophysites were also called Jacobites. At length they divided into different sects bearing different names. The heresies which Origen had taught in the third century and which had led to his deposition and banishment, caused no small dissension in the church, even at this remote period. For nearly 150 years after the death of this eminent man, who, to a fanciful and allegorical style of interpreting Scripture, added an ardent love of combining philosophy with religion, the members of the Christian church were much divided in opinion concerning the true character of his views. Many eagerly called for the public condemnation of his works; and, accordingly, A. D. 400, a sentence, condemnatory of the writings of Origen, was pronounced by the synod of Alexandria. After a truce, which lasted nearly 140 years, the war against the memory of Origen again broke out, for A. D. 541, his dogmas were once more solemnly condemned. In the fifth general council, the condemnation of the works of Origen was again repeated.

During the seventh century the Manichean, Nestorian, and Jacobite heresies still continued to agitate the church, and in addition to these the Monothelite heresy sprung up, which asserted that, in the constitution of Christ's person, there was only a natural will. To silence the adversaries of this

sect, the Emperor Heraclius promulgated, A. D. 639, an Exposition of Faith, setting forth the double nature of Christ, but his single will. In 680, however, the sixth general council met at Constantinople, and condemned this heresy.

The commencement of this century was marked by two events of a most remarkable kind, which had an intimate and vital bearing on the history of the Christian church—the appearance of Mohammed, the Arabian prophet, who promulgated that peculiar system of religion which, down to the present day, has maintained so powerful a sway over so large a portion of the human race—and the assumption of the title of Universal Bishop by the bishop of Rome, thus arrogating authority over the whole visible Church of Christ upon the earth.

For several succeeding centuries some of the principal heresies, to which we have already adverted, disturbed the peace of the church, especially in the East, amidst the civil commotions by which the Greek empire was so long distracted. No new heresy for a time was promulgated, except perhaps the Paulician, which, without almost a single novel tenet, embodied the worst points of the Gnostic and Manichean heresies. The Paulicians prevailed very extensively in the East during the ninth and tenth centuries. In the eleventh century, Roscellinus, a presbyter in Gaul, invented a new form of error, alleging that the Three Persons in the Godhead were as distinct as three spirits and three angels, but that they, nevertheless, possessed only one will and power. This tenet, however, was no sooner condemned by the Snessian council, than in A. D. 1092 Roscellinus publicly revoked it.

For several centuries darkness had been gradually spreading over the church, and in the twelfth and thirteenth centuries the purity of the Christian faith had almost entirely disappeared amid the unintelligible follies and puerilities of the schoolmen. Men of high intellect and profound learning, an Aquinas, a Scotus, an Anselm, and others, shone out, no doubt, as lights amid the darkness; but even these men of might were feeble, and almost without the slightest perceptible influence, amid the ignorance and gross corruption which prevailed around them. This was emphatically the dark age of the Christian church, when religion was nothing but a name, and the church a nonentity. From time to time signs of life began to appear. Sects arose, the Bogomiles, the Cathari, the Henricians, and others, which, amid the errors and excesses into which they ran, protested loudly against the vices of the clergy, and the corruptions of the dominant church. The zeal of these well-meaning men was met only by persecution, and the truth which they preached was pronounced a heresy. At length, in the fourteenth century, the Lollards in England, and in the fifteenth the Hussites in Bohemia, raised the standard of open revolt from the haughty oppression of the Romish church and clergy, and made their appeal from the

canons of the church to the declarations of the Word of God—an appeal which met with no other reply than the fire and the faggot.

The sixteenth century came, and with it the Reformation, when Luther boldly affixed to the church of the castle of Wittenberg his ninety-five Theses against the sordid heresy of Rome on the sale of indulgences. The audacious monk was denounced from the Vatican as a heretic after many fruitless attempts to make him recant. Setting at nought, however, all the Papal fulminations which year after year were launched against him, Luther went forward with his great mission, joined by Melancthon, Zwingli, Calvin, and others, and thus were founded those churches which everywhere throughout the world to this day bear the name of Protestant, thus holding up their sustained and solemn protest against the Church of Rome as a heretical church, while she in turn retorts the charge, declaring the churches of the Reformation to be both heretical in doctrine, and guilty of the heinous sin of schism, rending asunder the Church of God.

HERETICS, those who hold such opinions as are considered to amount to heresy. In the ancient history of Christianity every man was accounted a heretic who rejected any point belonging to that form of doctrine which was acknowledged and set forth by the church. Hence his sin was regarded as greater or less according to the importance of the doctrine denied, and the circumstances attendant on the denial. But against heretics generally, laws were passed by the church subjecting them to peculiar ecclesiastical censures. And from the time of Constantine, when Christianity was first adopted as the established religion of the Roman Empire, to Theodosius the younger and Valentinian III., various penal laws were enacted by the Christian emperors against the heretics as being guilty of crime against the welfare of the state. Thus in both the Theodosian and Justinian codes, they were styled infamous persons; all intercourse was forbidden to be held with them; they were deprived of all offices of profit and dignity in the civil administration, while all burdensome offices, both of the camp and curia, were imposed upon them; they were disqualified from disposing of their own estates by will, or accepting estates bequeathed to them by others; they were denied the right of giving or receiving donations, of contracting, buying, and selling; pecuniary fines were imposed upon them; they were often proscribed and banished, and in many cases scourged, before being sent into exile. In some particularly aggravated cases, sentence of death was pronounced upon heretics, though seldom executed in the time of the Christian Emperors of Rome. Theodosius is said to have been the first who pronounced heresy a capital crime. This sanguinary law was passed A. D. 382 against the Encratites, the Saccophori, the Hydroparastatæ, and the Manicheans.

In the course of the period during which the laws

were passed, to which we have now referred, there were also many prohibitory enactments formed expressly against heretical teachers. Thus they were forbidden to propagate their doctrines publicly or privately; to hold public disputations; to ordain bishops, presbyters, or any other clergy; to hold religious meetings and assemblies; to build conventicles or avail themselves of money bequeathed to them for that purpose. Slaves were allowed to inform against their heretical masters, and to purchase their freedom by coming over to the church. The children of heretical parents were denied their patrimony and inheritance, unless they returned to the Catholic church. Finally, the books of heretics were ordered to be burned.

Such were the civil enactments against heretics which disgraced the otherwise valuable Theodosian and Justinian codes.

In the eye of the church heresy was accounted one of the most heinous crimes that a Christian could possibly commit, being nothing less than a voluntary apostasy from the faith. His sin was visited therefore with a sentence of formal excommunication, and as long as he continued impenitent, he was debarred from the very lowest of the privileges of the church. The council of Laodicea, by a decree, prohibited heretics from entering the house of God. This was by no means, however, a generally recognized law, as the common practice of the church appears to have been to encourage heretics to frequent one part of her service, that which was allowed to penitents and catechumens. All members of the church, however, were strictly prohibited from joining with heretics in any of their religious offices, more especially in their churches, under pain of excommunication. But the laws of the church went still further in these early times, when the principles of an enlightened toleration were scarcely if at all understood. Thus no Christian was allowed to eat at a feast or converse familiarly with heretics. No one was permitted to receive their *eulogies* or festival presents. No one was allowed to read or retain their writings, but was enjoined to burn them. Marriage, or any near alliance with a heretic, was forbidden, unless on condition that a pledge was given of their return to the Catholic church. As long as they continued in heresy, their names were erased from the diptychs of the church; and if they died in heresy, no psalmody or other solemnity was used at their funeral; no oblations were offered for them, or any mention ever after made of them in the solemn service of the church. It is remarkable to what an extent the ancient church seems to have carried her abhorrence of the heretic. In the exercise of her ecclesiastical discipline, the testimony of a heretic was inadmissible in the church courts. A law was passed forbidding the ordination of such as were either baptized in heresy, or fell away after they had been baptized. They were allowed to be received as penitent laymen, but not to be promoted

to any clerical office. This arrangement, however was not universally observed. The council of Nice dispensed with it in the case of the Novatians, and the African church in the case of the Donatists. Christians were forbidden to bring any cause, just or unjust, before a heretical judge, under pain of excommunication.

The length of time to which the excommunication of a heretic extended was very much dependent on the peculiar circumstances of the case. The council of Eliberis appointed a period of ten years, provided the heretic repented and confessed his sin. In the case, however, of bishops, presbyters, and deacons, who suffered themselves to be rebaptized by heretics, the council of Rome under Felix ordered them to be denied communion even among the catechumens all their natural lives, and to be only allowed lay communion at the hour of death. Heresiarchs or first founders of heresies were always treated more severely than their followers; and those who complied with heretical errors by force or compulsion were punished with much more leniency than those who of their own free will rejected the doctrines of the church. A difference was also made between those heretics who retained the regular form of baptism, and those who set it wholly aside or corrupted it in any essential part. The former were to be received only by imposition of hands, confessing their error; but the latter were to be received only as heathens, having never been truly baptized, and therefore requiring to be baptized anew in order to their admission into the Christian church. And yet amid all this severity on the part of the ancient church, she was slow to pronounce any man a heretic, even though entertaining dangerous error; the name being reserved for those who persisted in the maintenance of heretical opinions after a first and second admonition by the church, thus adding contumacy to their error.

HERETICS (BAPTISM OF). In the second half of the third century, a question arose in reference to the baptism of heretics, which excited considerable agitation in the Christian church. The point in dispute was simply this, Ought a heretic who had been baptized in his own sect, to be re-baptized in case of his returning to the bosom of the orthodox or Catholic church? There having been no rule laid down on the subject, the practice of the church had been different in different countries. In Asia Minor and the adjoining countries, the baptism of heretics had been regarded as null, and therefore those heretics who sought admission to the church were re-baptized. In the Roman Church a precisely opposite practice had prevailed; baptism in the name of Christ or of the Trinity being regarded as valid, by whomsoever and under whatsoever religious views it may have been administered. Heretics, therefore, who came over to the Church of Rome were regarded as baptized Christians, and only the rite of confirmation was administered by the bishop, that the Holy Spirit might render efficacious the baptism they had received.

towards the close of the second century, the attention of the Christian communities in Asia Minor began to be called to the subject, and the majority declared in favour of adhering to the old principle. The point was again agitated at a somewhat later period, and the same principle was confirmed by two councils, one held at Iconium, and the other at Synoada in Phrygia. This led to the discussion of the controverted point in other countries. Tertullian wrote a treatise in the Greek language supporting the view of the Asiatic in opposition to that of the Roman church. The North African church was divided on the question, but both parties still continued in brotherly fellowship with one another. Stephanus, however, a Roman bishop, attaching to the controversy more importance than it deserved, issued a sentence of excommunication, A. D. 253, against the bishops of Asia Minor, Cappadocia, Galatia, and Cilicia. Cyprian, the bishop of Carthage, proposed the disputed point for discussion at two councils, held in that city A. D. 255, both of them deciding in favour of the views of Cyprian, that the baptism of heretics was invalid. Stephanus, the Roman bishop, on learning that the decision of the North African council had been in opposition to his own, wrote a haughty indignant letter to Cyprian, and refused to give an audience to the bishops who had been sent as delegates from the council. The bishop of Carthage, however, was not a man to be easily overborne. He assembled at Carthage another and a larger council A. D. 256, which confirmed the views already expressed by the North African church, in opposition to the Roman bishop. Thus the North African and the Asiatic Churches were agreed in their views on the baptism of heretics, and Dionysius, bishop of Alexandria, was disposed to favour the same party, making an exception, however, in the case of the baptism of Montanists, which he could not consent to put on a footing with the baptism of other heretics. Stephanus continued to fulminate his anathemas, but without effect, and the opposition gradually died away, both parties retaining their respective opinions.

The true state of the question as between the two parties cannot be better stated than in the words of Neander: "There were two points of dispute. In respect to the first, the Roman party maintained that the validity of baptism depended simply on its being administered as instituted by Christ. The *formula of baptism*, in particular, gave it its objective validity; it mattered not what was the subjective character of the officiating priest, who served merely as an instrument in the transaction; it was of no consequence where the baptism was administered. That which is objectively divine in the transaction could evince its power, the grace of God could thus operate through the objective symbol, if it but found in the person baptized a recipient soul; that person could receive the grace of baptism, wherever he might be baptized, through *his own faith*, and through his own

disposition of heart. But Cyprian brings against his opponents a charge of inconsistency, from which they could not easily defend themselves. If the *baptism* of heretics possessed an objective validity, then, for the same reason, their *confirmation* must also possess an objective validity. 'For,' says Cyprian, 'if a person born out of the Church, (namely, to the new life,) may become a temple of God, why may not also the Holy Spirit be poured out on this temple? He who has put off sin in baptism, and become sanctified, spiritually transformed into a new man, is capable of receiving the Holy Spirit. The Apostle says, "As many of you as are baptized, have put on Christ." It follows, then, that he who may put on Christ, when baptized by heretics, can much more receive the Holy Spirit, which Christ has sent; as if Christ could be put on without the Spirit, or the Spirit could be separated from Christ.'

"The other party maintained, on the other hand, that no baptism could be valid, unless administered in the true Church, where alone the efficacious influence of the Holy Spirit is exerted. If by this was understood merely an outward being in the Church, an outward connection with it, the decision of the question would be easy. But what Cyprian really meant here, was an inward subjective connection with the true Church by faith and disposition of heart. He took it for granted that the officiating priest himself, by virtue of his faith, must be an organ of the Holy Spirit, and enabled, by the magical influence of his priestly office, duly to perform the sacramental acts, to communicate, for example, to the water its supernatural, sanctifying power. But when the matter took this shape—was made thus to depend on the subjective character of the priest—it became difficult, in many cases, to decide as to the validity of a baptism, which must be the occasion of much perplexity and doubt;—for who could look into the heart of the officiating priest?

"But the Roman party went still farther in their defence of the objective significancy of the formula of baptism. Even a baptism where the complete form was not employed, but administered simply in the name of Christ, they declared to be objectively valid. Cyprian maintained, on the other hand, that the formula of baptism had no longer significancy, when not in the full form instituted by Christ. We perceive here the more liberal Christian spirit of the anti-Cyprian party. The thought hovered vaguely before their minds, that everything that pertains to Christianity is properly embraced in the faith in Christ.

"Cyprian himself, however, did not venture to limit God's grace by such outward things in cases where converted heretics had already been admitted without a new baptism, and had enjoyed the fellowship of the church, or died in it. 'God,' he observes, 'is great in his mercy, to show indulgence and not exclude from the benefits of the Church, those who have been received into it informally, and thus fallen

asleep. A remarkable case of this sort is narrated by Dionysius of Alexandria. There was in the church of Alexandria a converted heretic, who lived as a member of the Church for many years, and participated in the various acts of worship. Happening once to be present at a baptism of catechumens, he remembered that the baptism which he himself had received in the sect from which he was converted, probably a Gnostic sect, bore no resemblance whatever to the one he now witnessed. Had he been aware that whoever possesses Christ in faith, possesses all that is necessary to his growth in grace and to the salvation of his soul, this circumstance could not have given him so much uneasiness. But as this was not so clear to him, he doubted as to his title to consider himself a real Christian, and fell into the greatest distress and anxiety, believing himself to be without baptism and the grace of baptism. In tears, he threw himself at the bishop's feet, and besought him for baptism. The bishop endeavoured to quiet his fears; he assured him that he could not, at this late period, after he had so long partaken of the body and blood of the Lord, be baptized anew. It was sufficient that he had lived for so long a time in the fellowship of the Church, and all he had to do was to approach the holy supper with unwavering faith and a good conscience. But the disquieted man found it impossible to overcome his scruples and regain his tranquillity. So destructive to peace of conscience were the effects of such tenacious adherence to outward things, of not knowing how to rise with freedom to those things of the Spirit, which the inward man apprehends by faith!"

While Stephanus recognized the baptism of heretics as valid, he demanded the laying on of hands as significant of penitence. The African bishops, on the other hand, restricted this rite to the lapsed, and appealed to the custom observed by the heretics themselves in confirmation of their view. At an after period in the history of the North African church, we find the Donatists insisting on the rebaptization of heretics. At the Reformation, when both Roman Catholics and Protestants charged each other with heresy, both parties were agreed, as they have ever since been, upon the disputed point of heretical baptism. The Roman Catholics, in accordance with the views which their church had always avowed on the subject, were compelled to acknowledge the validity of Protestant baptism, while the Protestants, on the other hand, have always maintained Romish baptism to be a Christian ordinance, and, with the exception of a few minor sects, have never dreamt of rebaptizing those who have been converted to the Protestant faith.

HERMÆ, a name given by the ancient Greeks to the rough unhewn stones which they used to represent their gods. The first unshapen statues of this kind were probably those of HERMES (which see), and hence the name *Hermæ* was applied to all those half wrought blocks, the invention of which is attri-

buted by Pausanias to the Athenians. Statues of this description, having no other part of the human body developed but the head and the sexual organs, were generally placed in front of the houses, where they were worshipped by the women. They stood also before the temples and public places, as well as at the corners of the streets and high roads, some of which travellers describe as still to be seen at Athens. The Romans used them as *termini* or landmarks, sometimes in the original form of rude misshapen stones, and at other times with the busts of eminent men resting on them. In this latter form the name *Hermæ* was generally compounded with that of the deity, whose figure it served to support. Hence the names of *Hermathena*, *Hermeros*, *Hermacræa*, and so forth.

HERMÆA, festivals dedicated to the ancient heathen deity HERMES (which see), and celebrated in different parts of Greece. The boys at Athens usually took an active part in the religious ceremonies, combining them with games and amusements of various kinds. In Crete and other places the *Hermæa* were characterized by excesses somewhat similar to the Roman *Saturnalia*.

HERMANDAD, societies in Spain which were wont to supply victims to the INQUISITION (which see).

HERMANUBIS, an ancient Egyptian deity, a son of *Osiris* and *Nephthys*, and usually represented as a human being with a dog's head. It was regarded as a symbol of the Egyptian priesthood, engaged in their inquiries into the mysteries of nature.

HERMAPHRODITUS (Gr. *Hermes*, Mercury, and *Aphrodite*, Venus), one of those compound deities which among the ancient heathens formed a part of the worship of nature. This divinity was represented by Pausanias as a *Hermes*, conjoined with a symbol of fertility, and in after times as a divinity, the head, body, and breasts being those of a female, and the lower parts those of a male. Hence the word "hermaphrodite" in our language is used to denote the combination of the male and the female in one.

HERMATHENA. See HERMÆ.

HERMENEUTÆ (Gr. interpreters), a class of officers in the ancient Christian church, mentioned by Epiphanius, whose employment it was to translate from one language into another, in those churches where the people spoke different languages. They were also required to assist the bishop in translating the correspondence of the church when necessary. This officer might be chosen from among the laity when no suitable person among the clergy could be found to discharge its duties, and when chosen he took his place among the clergy. Such officers might probably be required in the churches of Palestine, where some spoke Syriac, and others Greek; and also in the African churches, where some spoke Punic or Phœnician, and others Greek. Thus all who attended Divine worship were enabled

through the interpreters to understand both the portions of Scripture read, and the discourses preached.

HERMERACLEA. See HERMÆ.

HERMEROS. See HERMÆ.

HERMES, one of the most celebrated of the gods of ancient Greece. He was said to be the son of *Zeus* and *Maia*, and to him is usually ascribed the invention of divine worship and sacrifices. He was also the inventor of the lyre and other musical instruments, and thus became intimately associated with *Apollo*, the god of music, whose oxen, however, he was charged with having stolen at a former period of his life. Thus *Hermes* came to be regarded as the patron of thieves, while he was also the protector of flocks, and enjoyed the high distinction of being the winged messenger of the gods, who taught men the use of speech, and the noble art of persuasive eloquence. As an appropriate return for this last-mentioned gift, the tongues of animals which had been sacrificed were presented on his shrine. He was the god of prudence, sagacity, and skill, the guardian of travellers, and the god from whom success in expeditions of every kind was alone to be expected, and accordingly statues in honour of *Hermes* were placed in the most conspicuous places on the public roads, that travellers might have no difficulty in paying their homage to him, and asking his protection. This divinity was recognized also as the god of commerce, and the regulator of games of chance. The ancient games of the Greeks, particularly those which required bodily exertion, were supposed to be under the patronage of *Hermes*. Indeed, so varied were the offices assigned to him, that some writers have alleged that several gods of this name existed in ancient Greece. The worship of *Hermes* seems to have been first celebrated in *Arcadia*, then in *Athens*, and in the course of time throughout every part of Greece; temples and statues being everywhere erected to his honour, and festivals kept by his votaries under the name of *HERMÆA* (which see). By the Romans this god was worshipped under the name of *Mercury*. The animals sacred to him were the dog, goat, and cock.

As early as the time of *Plato*, the Greek *Hermes* was identified with the Egyptian *Thot*; and when pagan philosophy began to be mingled up with Christianity in the form of New Platonism, this Egyptian *Hermes* was looked upon as the author of all knowledge and wise inventions among men. Hence he received the high appellation of *Hermes Trismegistus*, or the thrice greatest. *Clemens Alexandrinus* mentions as extant in his time, that is in the second century, forty-two books of *Hermes*, containing all knowledge human and divine. *Jamblichus* asserts that *Hermes* was the author of 20,000 works, and *Manetho* even speaks of 36,525, being the same number as that which he assigns to his several dynasties of kings. The works which are still extant, bearing the name of *Hermes*, have probably been the production of the New Platonists, intended as they

obviously are to expound and to vindicate the doctrines of that philosophical school.

HERMIANS, an early Christian sect of which *Augustin* speaks as refusing the use of baptism by water. Their rejection of water baptism was grounded on the statement of *John the Baptist*, as to the difference between his baptism and that of *Christ*, "I indeed baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire." The baptism, therefore, which the *Hermians* regarded as the only true Christian baptism, was not by water but by fire; and as supporting this view, they alleged that the souls of men consisted of fire and spirit, and thus a baptism by fire was more accordant with their true nature. No distinct account occurs in the ancient writers of the mode in which baptism by fire was celebrated, but *Clemens Alexandrinus* states that some when they had baptized men in water, made also a mark upon their ears with fire, thus combining as they imagined water-baptism and fire-baptism together. There seems also to have been a sect, who, when they went down into the water to dispense baptism, made fire to appear upon the surface of the water, and this they called baptism by fire. But in what precise way the *Hermians* dispensed their fire-baptism we have no means of ascertaining.

HERMITS. See ANCHORETS

HERMOD, the son of *Odin*, the messenger of the *Ases*, and the *Mercury* of the Scandinavians.

HERMOGENIANS. Although there is no evidence of a distinct sect having ever existed under this name, yet from the prominence which must have been given to the opinions of *Hermogenes* in the end of the second and beginning of the third centuries, by the circumstance that *Tertullian* dedicated a treatise to their refutation, it were unpardonable to omit all reference to the anti-Gnostic system of the *Carthaginian* painter. This bold speculator felt himself utterly unable to sympathize with the prevailing opinions of his day. The questions which chiefly occupied his mind were the creation of the universe, and the existence of moral evil. In reference to the former, the Gnostic theory of emanations he felt to be quite unsatisfactory, inasmuch as it implied that material objects emanated from a Spirit, and sinful beings from a Being essentially holy. Neither did *Hermogenes* conceive that the difficulty was at all removed by the ordinary explanation that all things sprang from the creative power of God. This necessitated in his view a complete correspondence between the moral character of the creature and that of the Creator, such as is not found actually to exist. To account for the existence, therefore, and the continuance in the universe of the discordant elements of spirit and matter, holiness and sin, he devised a theory which he supposed would solve the great physical and moral difficulty, viz., that both the inconsistent principles were eternal. God existed as the active principle, and chaotic matter as the pas-

sive. To bring the two into contact so as to accomplish creation, he supposes God to be possessed of an eternal formative power over matter, in the exercise of which he is sovereign and uncontrolled. The resistance which matter gave to the formative power of God was the source Hermogenes conceived of all the imperfection and evil which exists in the universe; and this state of things would at last remedy itself, that part of matter which yielded to organization ultimately separating from that part which resisted it. Such was the theory by which Hermogenes imagined that he overturned the doctrines of the Gnostics in reference to creation and moral evil. From a tract, which though lost, Tertullian is known to have written, 'On the Soul,' in opposition to Hermogenes, it would appear that the speculative artist must have broached peculiar views on that subject also. What his sentiments were cannot now be known.

HERODIANS, a Jewish sect referred to in the New Testament, about whose character and opinions, however, considerable difference of opinion exists among the learned. It is generally supposed to have derived its name from Herod the Great, king of Judea, and appears to have been rather political than religious in its objects, having in view the support of Herod and his family, and the continued subjection of Palestine to the Roman government. The Herodians may have also agreed with Herod in conniving at many of the heathen practices which prevailed in the country, raising statues to the Emperors, and instituting games in honour of them. To this idolatrous tendency our Lord may perhaps refer in the caution which he gives to his disciples in Mark viii. 15, against the leaven of Herod. In matters of religion they seem to have been Sadducees, for what Matthew calls the leaven of the Sadducees, Mark terms the leaven of Herod. They were a kind of half Jews, who, while they professed the Jewish religion, occasionally conformed to the customs and practices of the Pagans. Many of the ancients suppose that the Herodians actually believed Herod to be the Messiah, applying to him some of the Old Testament prophecies, and particularly that of Micah, "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel." Whatever amount of truth there may be in the statements which are made concerning this sect, it is plain at all events, that the sect of the Herodians existed in the time of our blessed Lord, and joined with the other Jewish sects in opposing him.

HERO-WORSHIP. Next to the worship of nature, the most ancient, and probably the most prolific source of idolatry was the worship of heroes, or great men, who, from the extent to which they had been the instruments of good or evil while on earth, were reckoned among the gods when they were dead. The admiration, gratitude, reverence, or respect, which was yielded to them when alive, followed them

to their graves; and no sooner had they passed away from the earth, than the extravagant feelings, whether of love or of awe, with which their memory was regarded, led to their deification. This indeed appears in very ancient times to have been the usual mode of rewarding those who had approved themselves as the benefactors of their race. Plutarch tells us, that the Egyptian priests were wont to boast that they had the bodies of their gods embalmed and deposited in their sepulchres, and Syncellus reckons up seven gods and nine demi-gods who reigned in Egypt, assigning to each of them a certain number of years for his reign. The Egyptians, however, were somewhat unwilling to allow such a view of their gods to be entertained generally among the people. By the laws of the country it was a capital crime to allege that *Serapis* had once been a man. Nor was this feeling of jealousy confined to only one of their deities; they had in almost every temple the image of *Silence*, with her finger upon her mouth, and several images of *Sphinx* about the altars, the meaning of which, according to Varro, was, that no man should dare to affirm that their gods were of human origin.

It is scarcely possible, we conceive, to study attentively the ancient heathen mythology of the Greeks and Romans without being deeply impressed with the conviction, that its most prominent features manifest it to have been fundamentally and throughout a system of hero-worship: "That the ancient legends," says Mr. Crosthwaite, "concerning the deities of the Greeks refer to human beings, ought to be sufficiently evident to any plain candid inquirer, from the circumstances related of them. Their actions, their intermarriages, and other intercourse with men and women; their being driven out of Greece, as it is said, by giants, and their flight to Egypt, are all most unquestionably human affairs poetically embellished. Herodotus, Diodorus Siculus, Pausanias, and especially Cicero, who devoted much time and attention to the subject, have all left this as their decided opinion on the subject. Diodorus Siculus expressly declares, that Osiris, the Jupiter of the Greeks, was a man worshipped for the splendid benefits conferred by him on his country and mankind; and that his associate deities were likewise men and women, whom gratitude or fear raised into objects of worship." On this subject, however, it is unnecessary to enlarge, as it has already been fully considered in the article entitled DEAD, WORSHIP OF THE (which see).

HERRNHUTTERS. See MORAVIANS.

HERSEPHORIA. See ARREPHORIA.

HERTHA, the goddess of the earth among the ancient Germans, termed by Tacitus the mother of the gods. This divinity is sometimes represented as a male, and sometimes as a female. One of the principal seats of the worship of Hertha was the island of Rugen, where, according to Tacitus, human victims were offered in sacrifice to the earth goddess.

It has been alleged that Stonehenge on Salisbury Plain was consecrated to her, when the idolatrous worship of the Saxons was introduced from Germany into England.

HESPERIDES, the guardians of the golden apples, which are said in the mythology of the ancient Greeks to have been presented by *Ge* to *Hera*, on the occasion of the celebration of her marriage with *Zeus*. Their names were *Ægle*, *Erytheia*, *Hestia*, and *Arethusa*. They are described by the poets as remarkable for the richness of their melodious singing. The earlier legends fix the residence of the *Hesperides* or *Atlantides*, as they were sometimes called, in the remote west, on the banks of the *Oceanus*, but in the later writers they are usually spoken of as located in different parts of *Libya*, or even in the *Hyperborean* regions.

HESPERUS, the evening star worshipped among the ancient Greeks, and under the name of *Lucifer* also, or the morning star, among the ancient Romans. He is called by *Homer* and *Hesiod*, the bringer of light.

HESTIA (Gr. the hearth), the goddess of the hearth among the ancient Greeks, and the daughter of *Chronos* and *Rhea*. She was worshipped as the giver of all the comforts and blessings of home, and believed to dwell in the midst of families, rendering them the scenes of domestic happiness. This goddess presided in all sacrifices, watching over the sacred altar-fire, and was accordingly invoked at the very outset of the ceremony. She was also worshipped as a separate deity, sacrifices being offered to her of cows only one year old. When oaths of peculiar solemnity were taken among the Greeks, they swore by the goddess of the hearth, and it was accounted a high privilege also to claim her protection. Every town had its *prytanitis* or sanctuary of *Hestia*, where she had a statue and a sacred hearth, where foreign ambassadors were formally received by the public authorities of the city. The emigrant also as he left his native home carried with him a portion of the sacred fire to cheer his new, and it might be far distant home. "If it happens," says *Plutarch*, "the sacred fire by any accident has been put out, as the sacred lamp is said to have been at *Athens*, under the tyranny of *Aristion*; at *Delphi*, when the temple was burned by the *Medes*; and at *Rome*, in the *Mithridatic* war, as also in the civil war, when not only the fire was extinguished, but the altar overturned: it is not to be lighted again from another fire, but new fire is to be gained by drawing a pure and unpolluted flame from the sunbeams. They kindled it generally with concave vessels of brass, formed by the conic section of a rectangular triangle, whose lines from the circumference meet in one central point." The Romans worshipped this goddess under the name of **VESTA** (which see).

HESYCHAST CONTROVERSY. See **BARLAAMITES**.

HESYCHASTS. a name applied by *Justinian* in

one of his *Novels* to monks in general, on account of the quietness and retirement in which they lived, but it is more especially applied to the *Quietist* monks in the Greek convents on *Mount Athos* in *Thessaly*. They entertained the notion that tranquillity of mind and the extinction of all evil passions and desires might be obtained by means of contemplation. Accordingly, under the idea that there is a divine light hidden in the soul, which only requires to be developed, they seated themselves in some retired corner, and fixing their eyes upon their navel, they gave themselves up to intense contemplation for days and nights together, until at length, as they imagined, a divine light broke forth from the body, and they became luminous with the very light which shone on *Mount Tabor*. Thus by a motionless asceticism, they sought to attain to a sensible perception of the divine light. A similar practice prevailed among the ascetics in *Siam*. The Greek *Hesychasts* were attacked as enthusiasts by a *Calabrian* monk, named *Barlaam*, whose followers were called **BARLAAMITES** (which see), and defended by *Gregory Palamas*, archbishop of *Thessalonica*. A council was held at *Constantinople* on the subject, A. D. 1314, which decided in favour of the monks, and against *Barlaam*, who forthwith left *Greece* and returned to *Italy*.

HESYCHIA, a goddess among the ancient Greeks, who was considered as the patroness and producer of peace and quietness. She was said to be the daughter of *Dice* or *Justice*, which settles all disputes, and puts contending parties to silence.

HETÆRÆ. See **PROSTITUTION (SACRED)**.

HETÆREIUS, a surname of *Zeus* among the ancient Greeks, as protecting and patronising associations of companions and friends.

HETERODOX (Gr. *heteros*, another, and *doxa*, an opinion), an epithet applied to such opinions as are different from, or at variance with, the acknowledged creed of the orthodox Christian church.

HETEROOUSIANS (Gr. *heteros*, another, and *ousia*, substance or essence), a name given to the most open and avowed of the **ARIANS** (which see), in the fourth century, who, not content with denying the *homoousia* or identity of substance of the Father and the Son, rejected also the more modified Arian opinion of the *homoiousia*, or similarity of substance of the Father and the Son, and held in plain and explicit terms that the Son was entirely different in substance or essence from the Father. See **ÆTIANS**.

HEURIPPE, a surname of *Artemis*, to whom *Ulysses* offered sacrifice on finding his lost horses.

HEXAPLA, an edition of the Bible prepared with almost incredible industry and labour by *Origen* in the third century. It contained throughout six columns, generally eight, and occasionally nine, thus arranged; 1. The Hebrew text in the Hebrew characters; 2. The Hebrew text in Greek characters; 3. The version of *Aquila*; 4. The version of *Symmachus*; 5. The *Septuagint* version; 6. The

version of Theodotus; 7. and 8. Two other Greek versions of whose authors were unknown, the one found at Jericho, and the other at Nicopolis; 9. A Greek version of the Psalms. The three last being anonymous, are denominated the Fifth, Sixth, and Seventh Greek versions. When the edition contained only the four versions of the Septuagint, Aquila, Theodotus, and Symmachus, it was called the *Tetrapla* or the fourfold edition; and when it contained the whole except the Greek version of the Psalms, it received the name of *Octapla* or eightfold edition. Rufinus alleges that the object of Origen in undertaking this elaborate work was to put an end to the controversies between the Jews and the Christians. The Hexapla being found too cumbersome and expensive, Origen undertook to abridge it. He published, accordingly, a version of the Septuagint, adding supplementary renderings taken from the translation of Theodotus, where the Septuagint had not rendered the Hebrew text. The fragments of the Hexapla which are preserved, have been collected and published by Montfaucon, Paris, 1713. 2 vols. folio. The most useful parts of Montfaucon's edition, with additions, corrections and notes, have been published in two vols. 8vo, by Bahrdt, Leipzig, 1769—1770.

HI, the second member of a mystic triad composed by *Lao-Tseu*, the celebrated Chinese philosopher. It is thus described: "That which you look at and do not see is called *I*; that which you hearken after and do not hear is called *Hi*; that which your hand reaches after and cannot grasp is called *Wei*. These are three beings which cannot be comprehended, and which together make but one. That which is above is no more brilliant; that which is beneath is no more obscure. It is a chain without break which cannot be named, which returns into nonentity. It is that which may be called form without form, image without image, being indefinable. If you go to meet it, you see not this principle; if you follow it, you see nothing beyond. He who grasps the old state of reason (that is, the negation of beings before the creation) in order to estimate present existences or the universe, he may be said to have hold of the chain of reason."

HICKSITES, one of the two great sections into which the Society of Friends in America has, since 1828, been divided. Elias Hicks, from whom they derive their name, belonged to Philadelphia, and the peculiar sentiments which he taught, he imagined to be in accordance with the original principles laid down by Fox and the first founders of the Society. The great fundamental principle on which the leader of the schism in America rested his teaching is thus expressed by Dr. Gibbons, himself a Hicksite: "God hath given to every man coming into the world, and placed within him, a measure or manifestation of divine light, grace, or spirit which, if obeyed, is all-sufficient to redeem or save him. It is referred to and illustrated in the scrip-

tures, by the prophets, and by Jesus Christ and his disciples and apostles, under various names and similitudes. But the thing we believe to be one, even as God is one and his purpose one and the same in all, viz., repentance, regeneration, and final redemption. It is called *light*—of which the light of the natural sun is a beautiful and instructive emblem; for this divine light, like the natural, enables us to distinguish with indubitable clearness all that concerns us in the works of salvation, and its blessings are as impartially, freely, and universally dispensed to the spiritual, as the other is to the outward creation. It is called *grace*, and *grace of God*, because freely bestowed on us by his bounty and enduring love." According to this representation of the matter, there cannot be a doubt that the inward light is not only exalted above, but made actually to supersede the written word; and this inward light being communicated to every man without exception, and being sufficient, if obeyed, to save him, both the Word of Christ and Christ himself are rendered without effect. Such a doctrine plainly lays the *Hicksites* open to the charge which has been brought against them by the old school section or Friends, of having lapsed into deism. Nor does the statement which Dr. Gibbons gives of the views of the body, on the peculiar doctrines of Christianity, render them less amenable to the charge. "We believe," says he, "in the divinity of Christ—not of the outward body, but of the spirit which dwelt in it—a divinity not self-existing and independent, but derived from the Father, being the Holy Spirit or God in Christ. 'The Son can do nothing of himself,' said Christ; and again, 'I can of mine own self do nothing,' (John v. 19, 30;) and in another place, 'The Father that dwelleth in me he doeth the work,' (John xiv. 10;) 'As my Father hath taught me, I speak these things,' (John viii. 28;) 'Even as the Father said unto me, so I speak,' (John xii. 50.)

"We reject the common doctrines of the *Trinity* and *Satisfaction*, as contrary to reason and revelation. We are equally far from owning the doctrine of 'imputed righteousness,' in the manner and form in which it is held. We believe there must be a true righteousness of heart and life, wrought in us by the Holy Spirit, or Christ within; in which work we impute all to him, for of ourselves we can do nothing. Neither do we admit that the sins of Adam are, in any sense, imputed to his posterity; but we believe that no one incurs the guilt of sin, until he transgresses the law of God in his own person, (Deut. i. 39; Ezek. xvii. 10—24; Matt. xxi. 16; Mark x. 14, 15, 16; Rom. ix. 11.) In that fallen state, the love and mercy of God are ever extended for his regeneration and redemption. God so loved the world, that he sent his only-begotten Son into the world, in that prepared body, under the former dispensation, for the salvation of men. And it is through the same redeeming love, and for the same purpose that, under the 'new covenant,' he now sends the Spirit of his Son into our hearts, a mediator and intercessor, to

reconcile us, and render us obedient to the holy will and righteous law of God. We believe that all, that is to be savingly known of God, is made manifest or revealed in man by his Spirit, (Rom. i. 19;) and if mankind had been satisfied to rest here, and had practised on the knowledge thus communicated, there would never have existed a controversy about religion."

The opinions of Hicks spread to a large extent among the Friends throughout the United States, particularly in Pennsylvania where the members of the Society have always been numerous. Accordingly, at a yearly meeting held at Philadelphia in the fourth month, 1828, a declaration was agreed upon in reference to the proceedings of those who, during the previous year, had separated from the Society, in which the Hicksites are explicitly stated to have been led into "an open denial of the fundamental doctrines of the Christian religion;" and the orthodox party go on to say in their declaration, that "they believe it right to bear their decided testimony against such principles, and to disown those who hold them." The relative numbers of the two parties in that year were, Hicksites, 18,141; orthodox, 7,134. The Hicksites still continue to form a large majority of the whole Society of Friends in America. The yearly meetings of New York, Genessee, Baltimore, Ohio, and Indiana, hold an epistolary correspondence with the Philadelphia yearly meeting according to ancient practice. But the yearly meeting of London has declined this intercourse since the separation in 1827.

HIERACITES, a heretical Christian sect which sprung up in Egypt at the end of the third or beginning of the fourth century. Its founder was Hieracas, as he is called by Epiphanius, or Hierax by John of Damascus, an ascetic of Leontopolis, who earned his subsistence by the practice of the art of calligraphy, which, at that period, was highly esteemed in Egypt. He was intimately acquainted with the Holy Scriptures, on which he wrote several commentaries, both in the Greek and in the Coptic languages. Like Origen he seems to have made much use, in his expositions, of the allegorical mode of interpretation. He denied the resurrection of the body and of a heaven perceptible by the senses. He objected to the married life, and strongly inculcated celibacy, alleging that none of those who were married could inherit the kingdom of heaven. This doctrine he considered as forming the grand leading distinction between the Old and New Testaments. Paul, he alleged, permitted marriage only out of respect to human infirmity; but to remain unmarried indicated a high measure of moral goodness. It was a favourite notion of Hieracas that it ought to be the labintual aim of every man, by his own efforts of self-denial and asceticism, to earn a part in the blessedness of heaven; and as a corollary from this doctrine he maintained that children who died before they are able to enter upon the great moral conflict are

excluded from the inheritance of the righteous, but occupy a sort of middle position, such as Pelagius and many of the Orientals afterwards believed to belong to unbaptized children. Hieracas, among his other errors, was supposed to entertain false views on the doctrine of the Trinity. "The Son of God," said he, "emanates from the Father, as one lamp is kindled from another, or as one torch is divided into two." He held that Melchisedec typically represented the Holy Spirit. Into the sect of the Hieracites only unmarried persons were admitted, and some of the more rigorous among them abstained from animal food. Some writers have classed them with the *Manicheans*, but for this there is no foundation

HIERARCHY (ANGELIC). See **ANGEL**.

HIERARCHY (ECCLESIASTICAL), a word used to denote the Christian church when viewed in its ecclesiastical constitution as having a regular gradation of orders among its ministers. In the article **CLERGY** (which see), we remarked that there is no evidence of any difference of rank among the clergy either in the age of the apostles or of their immediate successors, nor indeed until the establishment of Christianity under Constantine. The gradual rise, however, of the hierarchical tendency may be traced from a very early period in the history of the Christian church. As might naturally have been anticipated, the earliest congregations or churches were formed in towns over which bishops or pastors were placed. From these as centre points Christianity was diffused throughout the surrounding rural districts, and separate churches were formed which became connected with the nearest town bishop, who supplied them with a presbyter or deacon to discharge the duties of the ministry among them, still continuing himself to take a general oversight of the infant church. The power of the town-bishops thus increased as the number of rural congregations were multiplied; and the management of the ecclesiastical affairs becoming too difficult and complicated to be overtaken by one individual, provincial synods were formed towards the end of the second century. These synods usually met once or twice a-year in the chief town of the province, the bishop of that town acting as president. Thus the bishops of the principal cities gradually assumed a kind of superintendence over the other bishops of the province. In the first instance, however, this arrangement took place only in the east, where the Christian churches particularly abounded. In the west, Rome was the ecclesiastical metropolis of a great part of Italy, where as yet only a small number of Christian churches existed. In Africa, where Christianity had made rapid progress, a more regular ecclesiastical organization had been formed. Every African province had a primate at the head of it, who, in Mauritania and Numidia, was usually, though not always, the oldest bishop, and in proconsular Africa was the bishop of Carthage. This last was at the same time

the head of all the provinces, and could summon general councils. The regular ecclesiastical organization thus early introduced into the African church was probably copied from the political arrangements of the country, all the provinces being under the proconsul in Carthage, under whom the two Mauritians were managed by procurators.

The bishops of the principal cities of the Roman Empire, Rome, Alexandria, and Antioch, having many rural bishops under their care, and presiding in their own provincial synods, which were large and more influential, naturally came to be looked upon as possessed of more weight and importance than their fellow-bishops, though the principle was as yet fully recognized that all bishops were equal in rank and power. In the West, it is true, no small respect was paid to the Church of Rome, as the largest and the only apostolic church in the whole of that extensive district, but no authority was claimed over any one of the Western churches, far less over the Eastern. In process of time the ministers of the Christian church coming to be looked upon as a class distinct from the members of the church, and set apart, like the Jewish priesthood, for special sacred offices, they naturally were treated with additional respect, and even reverence. For the inferior services of the church, particular officers were appointed, different, however, in the Greek and Latin churches. This arrangement increased the patronage, as well as the power, of the bishops, in whom was vested the appointment of the inferior clergy. Still, however, the authority of the bishop was not uncontrolled, as in the discharge of his duties he had not only to consult his presbyters, but, in some cases, to ask the opinion of the whole church.

The establishment of Christianity under Constantine the Great had a powerful influence in developing the hierarchical tendency which had now for a long period been gradually developing itself. "Ecclesiastical possessions," says Gieseler, "became very considerable, partly by the liberality of the emperors, partly by the legal permission to accept of inheritances and gifts, which alas, was often abused by the clergy, so as to become legacy-hunting. All these external advantages attracted many to the spiritual profession, the number of clergy was swelled beyond measure, and to the already existing classes were added *parabolani* and *copiatæ*. The emperors were obliged to meet this pressure, which became dangerous to the state, with stringent laws.

"Under these circumstances the power of the bishops particularly rose. At the head of a numerous clergy completely subject to them, they alone had power to decide on the appropriation of the church estates, and possessed ecclesiastical legislation by their exclusive privilege of having a voice at synods. Hence they continued to make the country bishops more subservient to them; to the other churches in cities and in the country, (*ecclesia plebana, titulus*), except the head church (*eccl. cathedra*)

they sent according to their own free choice, presbyters (*parochus, plebanus*), to conduct the worship of God, who were entirely dependent on them even in the matter of maintenance. The first person next to the bishop was the *archdeacon*, who helped him to manage the revenues. The *arch-presbyters*, an order which arose about the same time, were of far inferior rank. All the lower clergy and the presbyters too were now chosen by the bishop alone. The choice of bishops mostly depended on the other bishops of the provinces, except when the emperors interfered. Still, however, the consent of the people was required, and was not without weight, especially in the west.

"Under these external advantages, it is not surprising that the prevailing notions of priestly dignity, and especially of the bishops' authority, rose higher and higher; and that the bishops externally enjoyed the highest demonstrations of respect, their claims as the vicars of Christ and the successors of the apostles being capable of indefinite development. Yet their overweening pride often gave just cause for complaint."

Notwithstanding this rapid increase of priestly authority and power among the bishops of the Christian church at the council of Nice, A. D. 325, provincial councils were still acknowledged as the highest ecclesiastical authority. In the commotions, however, which were caused by the Arian controversy, the provincial councils were frequently found to be too weak to withstand powerful adversaries often backed by the overwhelming influence of the emperors. This consciousness of weakness led to the still further development of the hierarchical spirit in the churches both of the East and West.

In the East larger synods were formed called diocesan, framed according to the political distribution of the realm, which had been made by Constantine. The second general council, which met at Constantinople A. D. 381, raised the diocesan synods above the provincial synods, so as to be the highest ecclesiastical court, and gave the bishop of Constantinople the first rank after the bishop of Rome. Thus in the East the bishops of Constantinople, Alexandria, Ephesus, and Cæsarea, had risen above the metropolitans, and received the distinctive names of Exarch and Archbishop; and shortly before the council of Chalcedon the title of Patriarch, a name of respect which, in the fourth century, had been given to every bishop, was exclusively appropriated to them. "But," to quote again from Gieseler, "political relations and hierarchical ambition soon altered this arrangement. The bishops of *Constantinople*, favoured by their position, soon gained an influence over the affairs of other dioceses also, which manifested itself decidedly in the neighbouring dioceses of Asia and Pontus in particular. At first, indeed, they met with resistance; but since it was of moment to the emperors of the eastern Roman empire to make the bishop of their chief city powerful, as being their

principal instrument in ruling the church, and to make him equal in rank to the bishop of the capital of the western Roman empire, the council of Chalcedon formally invested the patriarch of Constantinople with the same rank as the bishop of Rome, the superintendence over those three dioceses, and the right of receiving complaints from all the dioceses against metropolitans. Thus the exarchs of Ephesus and Cæsarea were put back into a middle rank between patriarchs and metropolitans. The *bishops of Antioch* endeavoured likewise to draw over Cyprus into their ecclesiastical diocese, as it belonged to the political diocese of Asia; but the Cyprian bishops received from the Alexandrian party at the council of Ephesus the assurance of their independence. The *bishops of Jerusalem*, supported by the precedence which had been conceded to them at the council of Nice, after having long endeavoured in vain to shake themselves free of their metropolitan in Cæsarea, succeeded at last in rising to the rank of patriarchs, by an edict of Theodosius II., and by the synod of Chalcedon, the three Palestines were assigned them as their ecclesiastical domain. At the close of this period, therefore, we have four patriarchs in the east, viz. of *Constantinople, Alexandria, Antioch, Jerusalem*. In their dioceses they were looked upon as ecclesiastical centres, to which the other bishops had to attach themselves for the preservation of unity; and constituted, along with their diocesan synod, the highest court of appeal in all ecclesiastical matters of the diocese; while on the other hand they were considered as the highest representatives of the church, who had to maintain the unity of the church-universal by mutual communication, and without whose assent no measures affecting the interests of the whole church could be taken."

The bishop of Rome, from the peculiar position which he occupied in the Western church, was naturally looked up to by his brethren with the highest respect. He was bishop of the only apostolic congregation of the west, that is, of the only congregation of the west which could boast of having been planted by an apostle. He was besides possessed of large episcopal revenues, metropolitan of ten suburban provinces, and resided in the principal city of the world. With such peculiar advantages as these, it was not difficult for Julius, bishop of Rome, to obtain from the synod of Sardica, A. D. 347, the power of appointing judges to hear the appeals of condemned bishops, should he look upon them as well founded. Questions of apostolic doctrine and practice were naturally referred in the West to the bishop of the only apostolic and common mother-church, such questions in the East being referred not to one only, but to several distinguished bishops. In consequence of the numerous disputed cases submitted to their decision, the Roman bishops took occasion to issue a great number of didactic letters which soon assumed the tone of apostolic ordinances, and were

held in very high estimation in the West. All these circumstances had the effect of bringing about such state of things, that in the beginning of the fifth century the bishops of Rome practically exercised an oversight and supervision of the entire Western church.

The Eastern church meantime strenuously asserted its entire independence of the West. But the doctrinal controversies which so frequently disturbed the peace of the church tended not a little to increase the power of the bishop of Rome; for while the Eastern churches were agitated and split into factions, the Western churches stood united and firm with the bishop of Rome at their head. The high influence and authority which that dignitary had gained in the West rendered it important, whenever any ecclesiastical controversy broke out in the East, for each party to make all efforts to secure him on its side. Hence deference was frequently paid to the bishop of Rome in the East, which, in other circumstances, would have been denied him. But the portion of the Christian church, where the Roman bishops were least successful in obtaining influence, was the African church, which had been long accustomed to possess a firmly fixed ecclesiastical organization, through which its own affairs were readily managed, without needing the slightest interference from foreign churches.

The Christian church had now assumed a hierarchical form both in the East and in the West, being headed in the one case by the patriarchs, and in the other by the popes; and from this period commenced an earnest and sustained contention between these dignitaries for superiority of rank and power. At length their ambition could no longer be restrained within the bounds of their respective churches, but first the patriarch of Constantinople, and then the Pope of Rome, in course of time boldly put forth the arrogant and presumptuous claim to be regarded as the Universal Bishop, the sole head or the visible church of Christ upon the earth. And though the power and prestige of the patriarchs have long since fallen before the boundless ambition of the Russian czars, the pope of Rome, to this day, still proclaims as loudly as ever that he is "the head of all heads, and the prince moderator and pastor of the whole church of Christ which is under heaven."

The various orders of the ecclesiastical hierarchy differ in different churches. The Roman Catholic church adheres firmly to the principle on which the schoolmen were wont to insist, that the priesthood ought to consist of seven classes corresponding to the seven Spirits of God. Three belong to the superior order, presbyters or priests, deacons and subdeacons, while the inferior order contains four, acolytes, exorcists, readers, and doorkeepers. The Romish canonists, however, divide the clergy into nine classes, of which five belong to the inferior order, singers, doorkeepers, readers, exorcists, and

acolyths; and four to the superior order, sub-deacons, deacons, presbyters, and bishops. In the Greek church, again, the officers are as follows, bishops, priests, deacons, sub-deacons, and readers, to which last class belong the singers and acolyths. The higher orders of the clergy include archbishops, metropolitans, and patriarchs. To these was sometimes added another officer still higher, styled exarch. In the Russo-Greek church, at the head of all as the supreme ecclesiastical judicatory, is the Holy Synod. The Syrian and Nestorian churches affect to copy after the heavenly hierarchy, and to compare their officers with those of the court of heaven. The Nestorians compare their patriarchs and bishops with the orders of cherubim, seraphim, and thrones; their archdeacons, pastoral priests, and preachers, with angels of the second rank, styled virtues, powers, and dominions; their deacons, sub-deacons, and readers with those of the third rank, principedoms, archangels, and angels. In the Church of England there are three orders of clergy, bishops, priests, and deacons, and besides there are several dignities including archbishops, deans, and chapters, archdeacons, and rural deans. Episcopalians are wont to allege, in support of a gradation of office-bearers in the Christian church, that the Jewish church, in Old Testament times, partook of the nature of a hierarchy. To this Presbyterians usually reply by demurring against all attempts to draw an analogy between the Jewish and Christian dispensations, the two being so completely different from one another. For the arguments on both sides see article BISHOP.

HIERARCHY (ECCLESIASTICAL). The word *hierarchy* is not only used in reference to the internal government of the church; but it is also employed to denote the dominion which the church has sometimes exercised over the state. For three centuries the Christian church was wholly unconnected with the civil government of the Roman Empire in which it was first planted; nay, the hottest persecutions through which the church had to pass in her early history, had the express sanction of the Roman state. Constantine the Great, however, A. D. 312, took Christianity under the shelter of the government, and adopted it as the established religion of the country. While the emperor thus afforded the protection of law, and the sanction of the civil government to the proceedings of the church, he still retained in his hands the power of calling synods, and even of presiding over their deliberations, as well as of exercising a general oversight over the whole movements of the Christians. The tendency, for a long period, was rather to subjugate the church to the authority of the state, even in matters connected with its internal constitution. Some of the Roman emperors even went so far as to decide questions of faith by edicts, and to convoke synods almost entirely for the purpose of adopting imperial articles of faith. Nor was this confined to the Roman Empire; the same spirit on the part of the government to

lord it over the church was displayed in the Gothic, Lombard, and Frankish states. Gradually, however, the power of the clergy increased, and yet such was the jealousy with which they were viewed by the ruling powers in all the different countries of Europe, that it was not until the eleventh century that, under Gregory VII., the supremacy of the church over the state first assumed a perfectly organized system. From the time of his pontificate the face of Europe underwent a great change, and the prerogatives of the emperors, and other sovereign princes, were much diminished. The hierarchical principle was helped forward not a little by the influence of the crusades, and for nearly two centuries after the days of Gregory, the power of the church was completely in the ascendant. In the fourteenth century, however, it began gradually to diminish. The Reformation lent it a heavy blow; but while in Protestant countries the domination of the church over the state is unknown, the governments of Romish states have a constant struggle to prevent the growing power of the clergy, while the Pope endeavours, by means of concordats, to carry the hierarchical views of the Papacy as far as expediency or safety permits.

HIERATIC WRITING, a species of sacred writing among the ancient Egyptians, peculiar to the priests, especially the **HIEROGRAMMATISTS** (which see). This sacerdotal writing is chiefly found on the papyri, and is evidently derived from the Hieroglyphic writing, of which indeed it may be regarded as an abbreviated form. Though the signs, however, in the hieratic writing are considerably abridged, they include figurative, emblematic, and phonetic characters, the two former being sometimes found separate, and sometimes in groups. All the hieratic manuscripts exhibit the same character, that of abbreviated hieroglyphic writing, and seem to have been used chiefly, if not exclusively, in the transcription of texts in reference to matters of a purely religious or scientific description, and in the drawing up of religious inscriptions. The three species of writing in use among the Egyptians, were the Hieroglyphic, properly so called; the Hieratic, and the Demotic. Herodotus and Diodorus Siculus mention only two, afterwards referred to by Clemens Alexandrinus, the popular and the sacred characters, an arrangement which is borne out by the Rosetta stone, which speaks also of only two kinds of writing, the enchorial and the sacred. The only way in which this apparent discrepancy can be explained is, by supposing that the sacred writing referred to by Herodotus, Diodorus, and the Rosetta stone, includes both the hieroglyphic and the hieratic writing of Clemens Alexandrinus.

HIEREION. See SACRIFICE.

HIERODIACONI (Gr. *hieros*, sacred, and *diakonos*, a deacon), monks of the **RUSSO-GREEK CHURCH** (which see), who are also deacons.

HIEROGLYPHICS (Gr. *hieros*, sacred, and *glypho*, to carve, or engrave), sacred carvings, a term

applied by the ancient Greeks to that species of writing which they found engraved or sculptured upon the Egyptian monuments. It is not improbable from the word sacred being used as a part of the compound term hieroglyphics, that the Greeks supposed this species of writing to be employed to denote sacred things. But the discovery has been made by an examination of the inscriptions on the Rosetta stone, that, as Bishop Warburton acutely conjectured, these sculptured characters constituted a real written language, applicable to events of history and common life, as well as to subjects connected with religion and mythology. Picture writing, indeed, was one of the earliest modes of communication to which mankind resorted. They must have represented events and objects by painting them before they could have acquired the art of describing them in writing. Accordingly, when the Spaniards first landed on the shores of South America, their arrival was announced to the inhabitants of the interior by rude paintings of men, arms, and ships. Egypt is perhaps the only country whose monuments present to us the successive steps by which men have arrived at alphabetic writing, the first and simplest part of the process being the use of hieroglyphics, which would be gradually reduced and abbreviated, until at length they came to use arbitrary and conventional marks expressive of the sounds uttered by the human voice.

The hieroglyphic writing is of three kinds, the Phonetic, the Symbolic, and the Pictorial. The names of the Egyptian gods were usually expressed by symbols, and not by letters. These representations were of two kinds; *figurative*, in which the name of the deity is implied, by the form in which he was represented in his statue; and *symbolic*, in which a part of the statue or some object having a reference to the deity was employed.

It is interesting to mark the singular train of circumstances by which Dr. Young was first led to decipher the Egyptian hieroglyphics. The details are thus briefly given by Dr. Russell: "When the French were in Egypt they discovered, in the foundation of a fort near Rosetta, a block or slab of basalt, which presented an inscription in three distinct languages, namely, the sacred letters, the letters of the country, and the Greek. The first class obviously comprehends the hieroglyphic and hieratic, the mode of writing used by the priests; while the second not less manifestly identifies itself with what Clemens calls the Epistolographic, and which is now usually particularized as demotic or common. Unfortunately a considerable part of the first inscription was wanting; the beginning of the second and the end of the third were also mutilated; so that there were no precise points of coincidence from which the expounder could set out in his attempt to decipher the unknown characters. But the second inscription, notwithstanding its deficiencies near the beginning, was still sufficiently perfect to allow a comparison to

be made of its different parts with each other, and with the Greek, by the same method which would have been followed if it had been entire. Thus, on examining, in their relative situation, the parts corresponding to two passages of the Greek inscription in which *Alexander* and *Alexandria* occurred, there were soon recognised two well-marked groups of characters resembling each other, which were therefore considered as representing these names. A variety of similar coincidences were detected, and especially that between a certain assemblage of figures and the word *Ptolemy*, which occurred no fewer than fourteen times; and hence, as the Greek was known to be a translation of the Egyptian symbols, the task of the decipherer was limited to a discovery of the alphabetical power of the several marks, or objects, which denoted that particular name. It was by pursuing this path that success was ultimately attained; it being satisfactorily made out that hieroglyphs not only expressed ideas, or represented *things*, but also that they were frequently used as letters; and that, when employed for the last of these purposes, the names of the several objects in the Coptic or ancient language of the country supplied the alphabetical sounds which composed any particular word."

In hieroglyphical manuscripts or papyri the characters are generally placed in perpendicular lines; while in sculptures and paintings, especially when they refer to persons, the signs are arranged horizontally. The hieroglyphics are always to be read towards the faces of the figures. Thus if the front be to the left, they must be read from left to right; if to the right, from right to left; and if arranged in perpendicular lines, from the top downwards.

HIEROGRAMMATISTS (Gr. *hieros*, sacred, and *grammateus*, a scribe), the sacred scribes among the ancient Egyptians. Employing the hieratic or sacerdotal writing, they transcribed religious writings on papyri, and gave an account of religious rites and ceremonies. Their duty was also to expound the sacred mysteries as far as they were allowed to be made known to the people. They appear to have been skilled in divination. Like the other members of the priesthood, they were subjected to rules of the strictest austerity. They were highly esteemed at court, and assisted the monarch with their counsels. They carried a sceptre, and were dressed in linen garments. See EGYPTIANS (RELIGION OF THE ANCIENT).

HIEROMANCY (Gr. *hieros*, sacred, and *manteia*, divination), a species of divination among the ancient Greeks and Romans, which consisted in predicting future events by observing the various appearances which presented themselves in the act of offering sacrifices.

HIEROMNEMON, one of two deputies sent from each city in Greece to the Amphictyonic council in Athens, and whose duty it was to take charge of what related to sacrifices and religious ceremonies.

HIEROMONACHI (Gr. *hieros*, sacred, and *monachos*, a monk), monks of the *Russo-Greek Church*, who are priests. They are considered as sacred monks, and never officiate but on solemn festivals.

HIERONYMITES, a name given to the monks over whom Hieronymus or St. Jerome presided in Syria, in the end of the fourth and the beginning of the fifth century. The term is also applied to several orders of Romish monks which arose in Spain and Italy in the course of the fourteenth century. An order under this name was founded in Spain by Peter Ferdinand Pecha, chamberlain to Peter the Cruel, king of Castile; they were confirmed by Gregory XI. in 1373, and governed by the rule of St. Augustine. Their third general, Lupus Olivetus, with the consent of Martin V., A. D. 1424, formed among them a peculiar congregation, to which he gave a rule drawn from Jerome's works. In the year 1595, this order was reunited in Spain with the rest of the Hieronymites. In Italy, Peter Gambacorti, in 1377, established an order of Hieronymites. Besides, there was also the Fesulan Congregation, founded in 1417 by Charles of Montegravelli. Hieronymite monks, who are found in Sicily, the West Indies, and Spanish America, wear a white habit, with a black scapulary.

HIEROPHANTS, priests among the ancient Athenians, who officiated in sacrifices and sacred ceremonies. They were bound to observe the strictest continence, and in order to allay carnal desires, they are said to have drank decoctions of hemlock. The ceremonies of initiation into the *Eleusinian mysteries* were performed by the Hierophants, who were held in such veneration that the initiated were forbidden to mention them in the presence of the profane. The supreme Hierophant, when presiding at the mysteries, was anointed with the juice of hemlock as the type of Creative Omnipotence. He was dressed in gorgeous robes, the outer vestment being a sort of coarse brocade of woven gold, arabesqued with jewels, and scented with spikenard. He wore a diadem on his head lavishly adorned with emeralds. He was accompanied with three principal attendants, severally the representatives of the sun, the moon, and the planet Mercury. In the midst of the strange visions which passed before the initiated in the Eleusinia, it was an important part of the office of the Hierophants to read out of the sacred records of the goddess Ceres, the explanation of the stupendous types of the festivity.

HIEROPOIOI (Gr. *hieros*, sacred, and *poieo*, to make), persons employed anciently at Athens in superintending the oblations and in sacrificing the victims. Ten were appointed to this office every year, and at their girdles they wore a consecrated axe as an emblem of their duties.

HIGH CHURCHMEN, a term at first applied to the Non-jurors, who at the Revolution in 1688 refused to acknowledge William III. as their lawful sovereign. In the present day the name is given to

a party in the Church of England, who entertain high views of the authority of the church, the apostolical dignity of the clergy, and the efficacy of the sacraments when administered by a regularly ordained clergy. See ENGLAND (CHURCH OF).

HIGH PLACES. From the frequent mention which is made in the Old Testament of "high places," it is plain that from early times the tops of mountains and other elevated situations were selected by the heathen as suitable for their idolatrous observances. Hence we find the Israelites commanded, Deut. xii. 2, "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree." And in Exod. xxxiv. 13, they are enjoined to quite pluck up all their high places. In consequence of the heathen custom of worshipping idols in high places, several of the Jewish kings are reproached for not taking away these high places, but, on the contrary, imitating the heathen by setting up images and groves on every high hill, and under every green tree, and burning incense in all the high places. We are not to understand, however, that there was any sin involved in the act of worshipping in high places, provided God alone was worshipped. On the contrary, we find, in the time of the Judges, mention made of Gideon building an altar, and offering a sacrifice to God on the top of a rock, and afterwards we are told that the tabernacle itself was removed to the high place that was at Gibeon. The building of the temple limited the place of sacrifice to Jerusalem, but throughout a long line of kings, both of Israel and Judah, there appears to have been an unhappy tendency, even in those who were zealous for God, to retain the idolatrous high places. Not until the reign of good King Josiah do we find the high places wholly removed, and the land utterly purged from idolatry. Before the tabernacle was first set up, says the Talmud, high places were permitted, and the service was performed by the first-born; but after the tabernacle was erected high places were prohibited, and the service was performed by the priesthood. The reason why the heathen imagined that their sacrifices were more acceptable to the gods when offered on the hills than in the valleys, is alleged by Lucian to have been because there men were nearer to the gods, and so the more readily obtained an audience.

HIGH-PRIEST, the head or chief of the Hebrew priesthood. This high dignitary was invested with great influence and authority, and enjoyed many peculiar privileges. He alone was permitted once a year to enter the Holy of Holies on the great day of atonement. He was the appointed judge in all religious matters, and, indeed, the final arbiter in all controversies. In later times he presided over the Sanhedrim, and held the next rank to the sovereign or prince. In the time of the Maccabees he united in his own person the offices of priest and king. Some-

times in the Old Testament he is called by way of eminence "the priest," as in Exod. xxix. 29, 30, "And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place." The office was held for life, and was hereditary, but in New Testament times the high-priest, under Roman domination, held his office only for a time. Accordingly, we find, Matt. xxvi. 57, 58, the title high-priest given not only to the person who actually held the office, but also to individuals who had formerly been invested with the high-priesthood. When the high-priest from age was incapacitated for his duties, a *sagan* or substitute was appointed in his room.

In the law of Moses the office of the high-priesthood was vested in the family of Aaron, being appointed to descend hereditarily from the first-born. The succession in the family of Aaron appears to have been regular during the existence of the first temple; but, according to the Talmud, the high-priests under the second temple purchased the office, and some say destroyed one another by witchcraft, so that it is alleged there were fourscore high-priests from the return of the Jews out of Babylon till the destruction of Jerusalem and the second temple, when the office of high-priest was abolished.

The ceremony of consecration to the high-priesthood was performed with great solemnity and splendour. It commenced, as in the case of all the priests, with ablution, which was performed with water brought from the sacred laver to the door of the tabernacle of the congregation. On this occasion his whole body was washed in token of entire purification; and being once cleansed he had no occasion to do more, when he went to minister, than to wash his hands and his feet. After being washed, the high-priest was solemnly invested with the sacred garments, four of which were peculiar to himself, viz. the *breast-plate*, the *ephod*, the *robe*, and the *plate of gold*. The sacred garments were of the most gorgeous description, and the materials of which they were composed consisted exclusively of woollen or linen, nothing of hair or silk being used in their formation.

The next part of the ceremony of consecration was one peculiar to the high-priest, the anointing with sacred oil. This solemn rite is thus described by Mr. Lewis in his 'Hebrew Antiquities': "The ingredients of this oil were five hundred shekels of pure myrrh, and half so much of sweet cinnamon, two hundred and fifty shekels of sweet calamus, five hundred shekels of cassia, after the shekels of the sanctuary, and of oil olive a hin. The making up of these simples into the compound of the anointing oil was thus: The spices (except the myrrh, which was liquid) were bruised every one apart and by themselves, and then were they mingled, and boiled

in clean water, till all their strength was come out into that decoction; which decoction strained, and having oil put to it, was again boiled to the height of an ointment, and so reserved. This anointing oil was only in use in the times of the tabernacle and the first temple; and whilst it continued the high-priests successively were anointed with it. The manner was thus: it was poured upon the top of his head, which was bare, and ran down his face upon his beard; and he that anointed him drew with his finger the figure of the Greek letter *chi* upon his forehead. The reason of the form of the letter *chi*, was to distinguish the anointing of the high-priest from that of their kings, who were anointed in the form of a circle or crown. The high-priest (the Jews say) was anointed by the Sanhedrim, and when the oil failed, he was clothed in the pontifical garments. If he were anointed, he was anointed daily seven days together; and if he were not (when the holy oil was gone) he was clothed with the eight vestments of the priesthood, every day, for seven days, and he was called the installed by the garments."

The last rite which was performed by the high-priest, on his consecration to office, consisted in the offering up of three sacrifices, namely, an offering for sin, a holocaust or whole burnt-offering, and a peace-offering. These sacrifices were repeated daily for seven days. There was also a meat-offering on such occasions, consisting of unleavened bread, unleavened cakes mingled with oil, and unleavened wafers anointed with oil; all of which were put into one basket, and brought to the door of the tabernacle, to be presented there to God, along with the other sacrifices. All these ceremonies having been performed, Aaron and his sons were set apart to minister in holy things, which rites of initiation were always used before a high-priest could enter upon his office. But the sons of Aaron being once consecrated by Moses, their posterity were never after consecrated, because they succeeded to the priesthood by hereditary right.

A few of the peculiar privileges which belonged to the high-priest, are thus stated by Mr. Lewis: "To heighten the dignity of his office, he was obliged to marry a virgin, one who was not so much as espoused to any other person; nor was any sort of virgin thought fit to be his wife, but only one that was newly come out of her minority, and had not yet attained to her full puberty. This (the Hebrew doctors say) is to be understood of the high-priest after he was in his office; for if he had married a widow before (which was permitted to the common priests) he was to keep her, and not to put her away when he was advanced to the pontifical dignity. It was peculiar to the high-priest, that besides other women which no priests might marry, he alone was forbidden to marry a widow. In this law is prohibited not only a woman that had been married; but if she had been merely espoused, it was unlawful for

the high-priest to take her for his wife. He was not allowed to marry the wife of his brother, to which others were obliged; nor a woman born of a person whom a high-priest was forbidden to marry: as, if the high-priest had taken a widow, and had a daughter by her, that child might not be married, though a virgin, by a succeeding high-priest; but he was to marry a virgin of Israel; and though he was not confined to his own tribe, yet she was to be nobly born, in order to preserve the dignity of his function. It is generally supposed that polygamy was not allowed to the high-priest, who was to have but one wife at a time, though other men were permitted to have more: if he took another, he was to give a bill of divorce to one of them before the great day of expiation, otherwise he was incapable to perform the offices of it; but if his wife died, it was not unlawful for him to marry again.

"The high-priest was exempt from the common laws of mourning: he was not to let his hair grow neglected, which was a funeral ceremony, nor was he to rend his clothes; though the Talmudists will have it, as Cunæus observes, that he might rend his garments at the bottom about his feet, but not at the top down to his breast. He was forbidden to go into the house where the body of his father or his mother lay dead, (which was permitted to the inferior priests) and consequently he was not to make any external signs of mourning for son or daughter, brother or sister. But before his anointing and consecration, and putting on the holy garments, it was not unlawful for him to attend the funeral of his father; and therefore Eleazar was present when Aaron died, being as yet in a lower ministry, and not completely advanced to the high-priesthood. If the high-priest was in the sanctuary when he heard of the death of his father or mother, he was not to stir from thence till he had finished his ministry; for he had a little house, after the temple was built, within the precincts of it, where he commonly remained all the day-time, which was called the parlour of the high-priest. At night he went to his own dwelling-house, which was at Jerusalem, and no where else. There he might perform all the offices of a mourner (except uncovering his head, rending his clothes, or going into the house where the dead body was) and there the people came to comfort him; and sitting on the ground, while he sat in his chair, at the funeral-feast, they said, Let us be thy expiation (that is, let all the grief that is upon thee fall upon us) to which he answered, Blessed be ye from heaven.

"There are other marks of honour bestowed by the Jews upon their high-priest. As all the lower priests were esteemed holy, he was always accounted the most holy. He was, says Maimonides, to excel the rest of his brethren in five perfections, in the comeliness of his body, in strength, in riches, in wisdom, and in a beautiful complexion; and if the heir of the high-priest had all the other accomplishments, and was not the most wealthy among his brethren, it

was thought just that so great a personage should be made most rich by the contributions of the other priests. He was only second to the king; and as no person of mean descent or occupation could be advanced to the regal dignity, so neither could he into the high-priesthood: And some among the Jews go so far as to say, that the high-priest was as valuable as the whole people of Israel. He was never to converse with the commonalty, or show himself naked to them; and therefore he was to avoid all public baths, and be cautious of going to feasts and entertainments, the better to secure the reverence due to the sanctity of his character. When he went abroad to those that were in mourning, he was always attended by other priests: he was to clip his hair twice a-week, but not to suffer a razor to come upon his head: he was to be every day in the sanctuary, and not to go to his house above twice in one day: he was not obliged to give testimony in any cases, but what related to the king, and in those he could not be forced but by the great sanhedrim: he was to have but one wife at one time. When he went into the temple, he was attended by three priests. He was not bound to sacrifice by lot, (as the other priests were) but might do it as often as he pleased, and take whatever sacrifice he thought fit.

"But the greatest privilege and dignity of the high-priest consisted in his performing the most holy parts of Divine worship. He was the mediator, as it were, between God and the people, to appease the Divine anger, and to make atonement for the sins of the whole nation: he was obliged to offer a meat-offering every day at his own charges, half of it in the morning, and half at night, which was a distinct offering from that which attended the daily burnt-offerings: he alone was permitted to enter into the holy of holies, and that but once in a year, upon the day of expiation; and, upon great occasions, to enquire of God by Urim and Thummim."

The greatest of all the privileges of the high-priest was that of entering the most holy place, which was only permitted once a-year on the great day of expiation. See ATONEMENT (DAY OF). In this respect, and indeed in many others, the Jewish high-priest was an eminent type of our Lord Jesus Christ, who "offered himself up once for all a sacrifice for sin," who blesses his people, and "hath entered not into the holy place made with hands, which is a figure of the true, but into heaven itself, there to appear in the presence of God for us."

HIISI, the name given to the devil among the Finns. He is supposed to have his residence in the forests, whence he sends out diseases and calamities of every kind among men. He is described as having only three fingers on each hand, and as having these fingers armed with large nails, with which he tears in pieces all who fall into his power. See FINNS (RELIGION OF).

HILARIA, a general term among the ancient

Romans, for days of feasting and rejoicing on any account whatever. It was usually applied, however, in a more restricted form, to denote a festival held on the 25th of March, in honour of Cybele, the mother of the gods. It seems to have been celebrated with games and amusements of every kind. Among other rites there was a solemn procession in which the statue of the goddess was borne along, preceded by specimens of plate and other works of art provided by the wealthy Romans for the occasion.

HILLEL (SCHOOL OF), one of the most eminent of the Jewish academies for giving instruction in the Law of Moses. It was founded by Hillel, a famous Jewish doctor, who was surnamed the Babylonian, because he was a native of Babylon. Thirty years before the birth of Christ, this distinguished Rabbi arrived at Jerusalem, and was consulted about the celebration of the passover, which fell that year upon a Saturday. His answer was so satisfactory, that they elected him patriarch of the nation, and his posterity succeeded him down to the fifth century, when the patriarchs of Judea were abolished. Hillel was forty years of age when he left Babylon, and having devoted himself to the study of the law, he was elected patriarch at the age of eighty, and also head of the sanhedrim. The Jews allege, that like Moses, to whom they often compare him, he lived to the advanced age of one hundred and twenty years. Hillel was the disciple of Schammai, and differing in opinion from his master, he set up a rival school; and so violent was the opposition of the disciples of Hillel to those of Schammai, that a bloody contention ensued, in the course of which several of the combatants were slain. The quarrel, however, was brought to a close, by the declaration of the BATH-KOL (which see), in favour of the superiority of the school of Hillel. The Jews blame Schammai, and highly extol Hillel, who they say was so much esteemed as a teacher, that he had no fewer than a thousand scholars. Eighty of his disciples rose to great distinction, for the Jewish writers allege, that thirty of them were worthy of having the glory of God resting upon them as it did upon Moses; thirty who, like Joshua, were able to stop the course of the sun; and the other twenty, little inferior to the first, but superior to the second.

HINA, a goddess among the New Zealanders, who is regarded as the spouse of Mawi, the supreme god, and by whose two sons the world is believed to have been peopled.

HINDUISM, the prevailing religion of Hindustan, professed by 150,000,000 of people. It has been a favourite idea with some Orientalists, that the system of religion which is termed Brahmanism or Hinduism is of very remote antiquity, long before the days of Moses. Niebuhr, however, has clearly shown that Hindu civilization is of comparatively recent origin, not dating long before the conquests of Alexander the Great. And this latter view is fully borne out by the remnants of the primitive

inhabitants, which are still to be found in the hill country, beyond the borders of the cultivated plains. These hill and forest tribes are diminutive in stature, with small eyes and flat noses. They have no caste, and no idols, although they have various superstitious practices. These aboriginal or non-Aryan tribes, have evidently been compelled to take refuge in the woods and fastnesses from the incursions of the Hindus or Aryans, as they call themselves. In the Vedas all who withstood the onward march of the men of Aryan, are termed *Dasyus*, and are said to perform no religious rites. They are also termed "those who do not tend the fire," and "fail to worship Agni." Another appellation by which the Vedas describe them is "flesh-eaters," and in accordance with this name, it is a well known fact that the Bhils, who are the most numerous and important of all the aboriginal tribes, eat the flesh not only of buffaloes, but also of cows, when it can be obtained, a peculiarity which more perhaps than any other marks them out as entirely separate and distinct from the Hindus, with whom the cow is an animal of special sacredness. The following points of distinction between the aborigines and their Aryan conquerors are stated by General Briggs in the Journal of the Asiatic Society:

1. Hindus are divided into castes.
The aborigines have no such distinctions.
2. Hindu widows are forbidden to marry.
The widows of the aborigines not only do so, but usually with the younger brother of the late husband—a practice they follow in common with the Scythian tribes.
3. The Hindus venerate the cow and abstain from eating beef.
The aborigines feed alike on all flesh.
4. The Hindus abstain from the use of fermented liquors.
The aborigines drink to excess; and conceive no ceremony, civil or religious, complete without.
5. The Hindus partake of food prepared only by those of their own caste.
The aborigines partake of food prepared by any one.
6. The Hindus abhor the spilling of blood.
The aborigines conceive no religious or domestic ceremony complete without the spilling of blood and offering up a live victim.
7. The Hindus have a Bráhmical priesthood.
The indigenes do not venerate Bráhmans. Their own priests (who are self-created) are respected according to their mode of life and their skill in magic and sorcery, in divining future events and in curing diseases: these are the qualifications which authorise their employment in slaying sacrificial victims and in distributing them.
8. The Hindus burn their dead.
The aborigines bury their dead, and with them their arms, sometimes their cattle, as among

the Scythians. On such occasions a victim ought to be sacrificed to atone for the sins of the deceased.

- 9 The Hindu civil institutions are all municipal. The aboriginal institutions are all patriarchal.
10. The Hindus have their courts of justice composed of equals.

The aborigines have theirs composed of heads of tribes or families, and chosen for life.

11. The Hindus brought with them (more than three thousand years ago) the art of writing and science.

The indigenes are not only illiterate, but it is forbidden for the Hindus to teach them."

The aboriginal tribes of Hindustan, as far as they have yet been examined, are generally supposed to be of a Mongolian type, and to have come from the northern parts of the country, probably at a remote period having inhabited some part of the regions of Central Asia. The best account of the religion of the different non-Aryan tribes is to be found in a memoir furnished to the Journal of the Asiatic Society by Major Macpherson, under the title of 'An Account of the Religion of the Khonds in Orissa.' The chief object of their worship is stated to be the Earth-god, under the name of BURA-PENNU (which see), to whom they offer human sacrifices annually, in the hope of thereby obtaining success in their agricultural operations. See KHONDS (RELIGION OF). But in addition to the aborigines who inhabit Northern India, such as the Bhils, the Mirs, the Khulis, the Khonds, there has always been a large body of Nishadas or non-Aryan tribes in the southern part of the Peninsula. Mr. Caldwell, in his 'Comparative Grammar of the Dravidian or South Indian family of Languages,' thus describes the religious character of these aborigines of the south: "The system which prevails in the forests and mountain-fastnesses throughout the Dravidian territories, and also in the extreme south of the Peninsula amongst the low caste tribes, and which appears to have been still more widely prevalent at an early period, is a system of demonolatry, or the worship of evil spirits by means of bloody sacrifices and frantic dances. This system was introduced within the historical period from the Tamil country into Ceylon, where it is now mixed up with Buddhism. On comparing this Dravidian system of demonolatry and sorcery with 'Shamanism'—the superstition which prevails amongst the Ugrian races of Siberia and the hill-tribes on the south-western frontier of China, which is still mixed up with the Buddhism of the Mongols, and which was the old religion of the whole Tatar race before Buddhism and Mohammedanism were disseminated amongst them—we cannot avoid the conclusion that those two superstitions, though practised by races so widely separated, are not only similar but identical."

But while the native tribes of Hindustan occupy the forests and the hills, the whole of the open coun-

try or plains of the Ganges intervening between the Himalaya mountains and the Vindhya hills, is occupied by the Hindu or Aryan races, who, at a remote period, seem to have crossed the Indian Alps, and been diffused over the Panjáb, ultimately overrunning the whole Peninsula.

The religion of the Hindus, as it now presents itself in the system of Brahmanism, differs essentially from the religion of the same people in its more ancient form, as it is found in the Vedas. These sacred books, which are of great antiquity, are four in number, and are denominated the Rig-Véda, the Yajur-Véda, the Sama-Véda, and the Atharva-Véda. The four Vedas were formerly supposed to be of equal antiquity, but now it is ascertained that whilst the hymns of which the Rig-Véda consists, rank "as amongst the oldest extant records of the ancient world," the Sama-Véda merely gives extracts from these hymns arranged for worship, the Yajur-Véda contains hymns of later date, mixed with repetitions of the early specimens, and the Atharva-Véda is a much later compilation consisting of formularies required on certain rare occasions. The Rig-Véda, which is the earliest of these collections of sacred hymns, is believed to have been written B. C. 1200 or B. C. 1400. It contains 1,017 *mantras* or prayers, about one-half of which are addressed to *Indra* the god of light, or Hindu Jupiter, or *Agni* the god of fire, or rather perhaps fire itself, viewed partly as a vivifying principle of vegetation, and partly as a destructive agent. The next divinity, which in the view of some Orientalists completes the triad of the Vaidic system, is *Varuna* the god of water. Thus the Hindu religion of this early period seems to have been a system of worship addressed to natural phenomena, the light, the fire, the water; and must therefore have partaken of a pantheistic character. The elements were deified, and the very sacrifices they offered were converted into gods. Thus the hymns comprising one entire section of the Rig-Véda are addressed to *Soma* (which see), the milky juice of the moon-plant (*asclepias acida*), which was a libation offered to the gods, and without a draught of which even they could not be immortal.

The language in which the Vedas are written is the Sanskrit, which the Hindus seriously believe to be the language of the gods, and to have been communicated to men by a voice from heaven; while the Vedas themselves have proceeded from the mouth of the Creator. But the *Shastras* or sacred writings of the Hindus are not limited to the four Vedas; besides these, there are four *Upa-Vedas* or Sub-Scriptures; six *Ved-angas* or bodies of learning; and four *Up-angas* or appended bodies of learning, forming in all an immense mass of secular and sacred lore, such as any single individual would in vain attempt even cursorily to peruse, much less fully to master.

At the foundation of the complicated system of Hinduism in its present form, lies the existence of one great universal, self-existing Spirit, who is de



BRAHMA

VISHNU

SHIVA

THE TRIMURTI OR HINDU TRINITY.

Y TRIMURTI. NEU DRINDOD HINDWAIDD

nominated BRAHM (which see). It is one grand peculiarity of this the Supreme God of India, that while all natural attributes are ascribed to him in infinite perfection, he is not alleged to possess a single moral attribute. And even his natural attributes, though they may be momentarily exercised for the purpose of manifesting the universe, they are speedily recalled and reabsorbed into his mysterious essence. Hence throughout all India, there are neither temples, nor sacred rites, nor acts of worship in honour of Brahm. The excuse given for this strange state of matters is, that "the representing the Supreme Being by images, or the honouring him by the institution of sacred rites, and the erection of temples, must be perfectly incompatible with every conceivable notion of an all-pervading, immaterial, incorporeal spirit." Such an excuse would undoubtedly be valid, in so far as an outward image is concerned, but has no force whatever when applied to the spiritual worship of an intelligent creature.

In the creed of the Hindus, Brahm alone exists; all else is illusory. How then is creation on such a system to be accomplished? The mode in which the universe sprang into existence is thus sketched by Mr. Hardwick in his 'Christ and other Masters:' "Alone, supreme, and unapproachable, a feeling of dissatisfaction with Himself had crossed the mind of the Great Solitary. He longed for offspring, and at length determined to resolve the primitive simplicity of His essence, and transform Himself into a world which might contrast with His eternal quietude. From this desire of God has sprung whatever is, or is to be: the earth, the sky, the rock, the flower, the forest, the innumerable tribes of gods and men, of beasts and demons,—these, so far as they possess a true existence, are all consubstantial with divinity. The basis underlying all the forms which they assume is the Ineffable, the Uncreated. God may be regarded as the undeveloped world, the world as the development of God. He is both the fountain and the stream, the cause and the effect, the one Creator and the one creation. 'As the spider spins and gathers back [its thread]; as plants sprout on the earth; as hairs grow on a living person; so is this universe here, produced from the imperishable nature. By contemplation the vast one germinates; from him food [or, body] is produced; and thence, successively, breath, mind, real [elements], worlds and immortality arising from [good] deeds.' Expressions of this kind had not unnaturally suggested to some minds the inference that the pantheism of ancient India was simple and materialistic: but a further insight into the philosophy, at least so far as it appears in monuments of the Bráhmnic age, will prove such inferences to be erroneous. We may not, indeed, be able to decide with confidence respecting the complexion of the earliest Hindu metaphysics, since the Védas, notwithstanding the ingenuity of their commentators, will be found to have contained a very slender metaphysical element: but

as soon as ever an attempt was made to bring the ruder superstitions of their forefathers into harmony with more refined conceptions of the Godhead, the whole tone of Hindu pantheism is subtilized, to the extent of questioning the reality of the material world itself. All forms assumed by matter are then held to be not only transient but illusive. The semblance of reality which they possess is due to *Máyá*,—the personification of God's fruitless longing for some being other than His own,—the power, by which, in different words, the Absolute had been Himself beguiled from His original quietude. But while matter is thus held to be essentially non-existent, that which underlies and animates the whole of the phenomenal universe is one with the Divinity, who, by a species of self-analysis, has brought Himself under the conditions of the finite and the temporal, and must in future so continue till the visible is ultimately reabsorbed by the invisible, and multiplicity reduced afresh to simple unity."

Thus it is that, according to Hinduism, every object in the universe, nay, the soul of man himself, is nothing more than an illusory manifestation of the essence of Brahm. But in all cosmological speculations the difficulty is apt to start itself, how spirit can exert energy at all; and more especially how it can operate directly upon matter. It was conceived, therefore, that in order to put forth his energy, Brahm must assume a form, or the appearance of a form. Under this assumed personal form he drew forth in some ineffable manner from his own impersonal essence three distinct beings or hypostases, which became invested with corporeal forms. This is the celebrated Hindu Triad or Trimurti,—*Brahma*, *Vishnu*, and *Shiva*. To these three beings were intrusted the arrangement and government of the universe after Brahm had relapsed into his proper state of profound sleep and unconsciousness.

The creation of the universe is accounted for in the Hindu Shastras by the production of the Mundane Egg, from which the whole universe sprang forth in perfected form. To produce the egg, *Brahm* is represented as having assumed a new and peculiar form, in which he is usually called *Purush*, or the primeval male; while his divine energy separated from his essence is personified, under a female form named *Prakriti* or Nature. From the combination of *Purush* and *Prakriti* proceeded the Mundane Egg. See CREATION. Thus the elements of universal nature came into being, consisting of fourteen worlds; seven inferior, or below the world which we inhabit; and seven superior, consisting—with the exception of our own which is the first—of immense tracts of space, bestudded with glorious luminaries and habitations of the gods.

But the worlds having thus been educed from the *Mundane Egg*, the question arises, who is the maker of the different orders of being who are to inhabit the worlds. This office is exclusively assigned to BRAHMA (which see), the first person of the Hindu

Triad, who is accordingly styled the Creator. From him also proceeded by emanation or eduction the four castes into which the Hindus believe mankind to be divided. From his mouth came the highest or Brahman caste; from his arm the Kshattrya or military caste; from his breast the Vaishya or productive caste; and from his foot the Shudra or servile caste. The life of *Brahma* measures the duration of the universe, and is believed to extend to three hundred billions of common years; and as a partial destruction or disorganization of the ten lower worlds recurs at the close of every *kalpa* or day of Brahma, there are understood, according to this system, to be thirty-six thousand partial destructions or disorganizations of the larger half of the universe, and as many reconstructions of it during the period of its duration. And when the life of *Brahma* shall have terminated, there will be no longer a partial destruction, but an utter annihilation of the universe called a *Maha Pralaya*, and Brahm alone will exist. "Thus," to use the language of Dr. Duff, "there has been, according to the Hindu Shastras, an alternating succession of manifestations and annihilations of the universe, at intervals of inconceivable length, throughout the measureless ages of a past eternity;—and there will be the same alternate never-ending succession of manifestations and annihilations throughout the boundless ages of the eternity that is to come."

The Hindus believe in the doctrine of transmigration, holding that every human soul in order to expiate its guilt passes through millions and millions more of different bodily forms throughout the whole duration of the present universe. To this arrangement, however, there is an exception, the superior gods not being subject to undergo these numberless changes, but enjoying the highest happiness attainable apart from absorption through the whole of Brahma's life. It is the earnest desire, accordingly, of every Hindu that he may rise a grade higher in the next birth, and thus attain one step in advance towards ultimate deliverance. A higher species of future bliss set before the devotee of Brahmanism, is the enjoyment of carnal delights in the heaven of one or other of the superior gods. But the last and highest kind of future bliss consists in the absorption of the soul into the essence of Brahm. See ABSORPTION. This is the consummation of felicity, for the soul once absorbed is not liable to any further transmigration. But while there is thus a graduated scale of future rewards for the righteous, there is also a graduated scale of future punishments for the wicked. Thus an individual may by his evil deeds in this life incur a degraded position in the next birth; or if more wicked, he may be sent down to one or other of innumerable hells, to reappear, however, on earth in mineral, animal, and vegetable forms before he rises to the human; or if a peculiarly heinous transgressor, he may be consigned to perdition until the dissolution of all things

Now to attain each of the three distinct kinds of future bliss, and escape the three distinct kinds of future punishment, there are three equally distinct paths marked out in the sacred books of the Hindus. To secure advance in the next birth, all the necessary duties peculiar to caste must be carefully discharged; and the ordinary practices and ceremonies of religion must be diligently observed. To obtain an entrance into the paradise of one of the superior gods, there must be the performance of some extraordinary services to the deities, or some acts of extraordinary merit. But to render a man worthy of absorption into Brahm, he must adopt peculiar austerities in his mode of life; he must apply himself sedulously to divine knowledge; and above all, he must give himself up to pure and intense meditation on the Eternal Spirit. It is in the power of the three higher castes to reach any one of the kinds of bliss set before the Hindu; but the Sudra must limit his ambition in either of the inferior kinds of bliss, and when he has attained this primary object in a future birth, he may then aspire to the highest beatitude—final absorption in Brahm.

The gods of Hinduism are almost numberless, and hence the immense variety of sects in India, each deriving its denomination from the name of its favourite divinity. At the head of this immense pantheon must be placed the members of the Hindu Triad, who, of course, attract the greatest number of votaries and the largest amount of reverence. It is not a little remarkable, that though *Brahma* occupies the first position among the Sacred Three, and might be supposed, as the Creator, to call forth the special homage of the creature, the active worship of this deity has almost completely fallen into desuetude among the people generally. He is still worshipped by one class, the Brahmans, at sunrise every morning, when they repeat an incantation containing a description of his image, and as an act of worship present him with a single flower; but as Mr. Elphinstone informs us, he was never much worshipped, and has now but one temple in India. *Vishnu* and *Shiva*, however, with their consorts, have always secured the greatest amount of practical homage, and their sects are more numerous than any other of the sects of India. Professor Horace Wilson says, that the representatives of these two superior deities have in course of time borne away the palm from the prototypes, and that *Krishna*, *Râma*, or the *Lingam*, are almost the only forms under which *Vishnu* and *Shiva* are now adored in most parts of India.

The worshippers of the *Sakti*, the power or energy of the divine nature in action, are exceedingly numerous among all classes of Hindus. It has been computed that of the Hindus of Bengal, at least three-fourths are of this sect; of the remaining fourth, three parts are *Vaishnavas*, and one *Sâivas*. When the worshippers of *Sakti* incline towards the adoration of *Vishnu*, the personified *Sakti* is termed *Laksh-*

mī or *Maha Lakshmi*; but when they incline towards the adoration of *Shiva*, the personified *Sakti* is termed *Parvati*, *Bhawani* or *Durga*. The bride of *Shiva*, in one or other of her many and varied forms, is one of the most popular emblems in Bengal and along the Ganges. The chief ceremony of initiation in all Hindu sects is the communication by the teacher to the disciple, of the *Mantra*, which generally consists of the name of some deity, or a short address to him; it is communicated in a whisper, and never lightly revealed to the uninitiated. Another distinction amongst sects, but merely of a civil character, is the term or terms with which the religious members salute each other when they meet, or in which they are addressed by the lay members. But the usual mode of discriminating one sect from another is by various fantastic streaks on the face, breast, and arms. For this purpose all the Vaishnava sects employ a white earth called *gopichandana*, which, to be of the purest description, should be brought from Dwārakā, being said to be the soil of a pool in that place where the *Gopis* drowned themselves when they heard of *Krishna's* death. The common *gopichandana*, however, is nothing but a magnesia or calcareous clay.

The worship of *Shiva* appears to be the most prevalent and popular of all the modes of adoration, if we may judge from the number of shrines dedicated to the only form under which *Shiva* is revered, that of the *Lingam*; yet these temples are scarcely ever the resort of numerous votaries, and are regarded with comparatively little veneration by the Hindus. Benares, however, forms an exception, and the temple of Visweswara, "the Lord of all," an epithet of *Shiva*, represented as usual by a *Lingam*, is thronged with a never-ceasing crowd of worshippers. "The adoration of *Shiva* indeed," as Professor H. H. Wilson remarks, "has never assumed, in upper India, a popular form. He appears in his shrines only in an unattractive and rude emblem, the mystic purpose of which is little understood, or regarded by the uninitiated and vulgar, and which offers nothing to interest the feelings or excite the imagination. No legends are recorded of this deity of a poetic and pleasing character; and above all, such legends as are narrated in the Puranas and Tantras have not been presented to the Hindus in any accessible shape. The *Saivas* have no works in any of the common dialects, like the *Rāmāyana*, the *Bārta*, or the *Bhakti Mālā*. Indeed, as far as any inquiry has yet been instituted, no work whatever exists, in any vernacular dialect, in which the actions of *Siva*, in any of his forms, are celebrated. It must be kept in mind, however, that these observations are intended to apply only to Gangetic Hindustan, for in the south of India popular legends relating to local manifestations of *Siva* are not uncommon. Corresponding to the absence of multiplied forms of this divinity, as objects of worship, and to the want of those works which attach importance to particular mani-

festations of the favourite god, the people can scarcely be said to be divided into different sects, any farther than as they may have certain religious mendicants for their spiritual guides. Actual divisions of the worshippers of *Siva* are almost restricted to these religious personages, collected sometimes in open and numerous associations; but for the greater part detached, few, and indigent."

The course of worship among the Hindus consists in circumambulating the temple, keeping the right hand to it, as often as the devotee pleases: the worshipper then enters the vestibule, and if a bell is suspended there, as is commonly the case, he strikes two or three times upon it. He then advances to the threshold of the shrine, presents his offering, which the officiating Brahman receives, mutters inaudibly a short prayer, accompanied with prostration, or simply with the act of lifting the hands to the forehead, and then departs. There is no thing like a religious service, and the hurried manner in which the whole is performed, the quick succession of worshippers, the gloomy aspect of the shrine, and the scattering about of water, oil, and faded flowers, inspire anything but feelings of reverence and devotion.

Besides the usual forms of religious homage and rites of worship, there are other acts which, according to the religion of the Hindu, possess such extraordinary merit as to entitle the performer to an entrance into one or other of the heavens of the gods. Some of the most prominent of these are thus enumerated by Dr. Duff: "Fastings, frequent, long-continued, and accompanied by various meditative exercises:—the presenting of gifts to the Brahmins, such as a valuable piece of land, cows, horses, or elephants, large sums of silver or of gold, houses well stored with food, clothes, and utensils:—the honouring of Brahmins with feasts, which are replenished with all manner of rare delicacies and expensive luxuries: readings and recitations of portions of the Mahabharat and other Shastras, on auspicious days; and rehearsals for weeks or months together of those legends which embody the histories of their gods, accompanied with dancings and wavings of brushes, and the jinglings of rings, and the noises of instrumental music:—the digging of public wells, or tanks, or pools of water 'to quench the thirst of mankind;' the building of public ghâts or flights of steps along the banks of rivers, to assist the faithful in their ablutions; the planting and consecrating of trees to afford a shade, and of groves to furnish refreshment to holy pilgrims; the repairing of old temples, or the erecting of new, in honour of the gods:—long and arduous pilgrimages to the confluence of sacred streams,—to spots that have been immortalized by the exploits of gods or the penances of holy sages,—or to shrines where the presence of some divinity may be more than ordinarily realized, and his favours and blessings with more than wonted affluence bestowed. Besides these, and others too

tedious to be recounted, must be specially noted the manifold practices of self-murder. Certain modes of voluntary religious suicide some of the Shastras distinctly recommend, annexing thereto promises of a heavenly recompense. To the modes thus divinely appointed the fervent but blind and perverse zeal of deluded votaries has not been slow in adding many more to testify the intensity of their devotion. Hence it is that numbers annually throw themselves over precipices and are dashed to pieces,—or cast themselves into sacred rivers and are drowned,—or bury themselves alive in graves which may have been dug by their nearest kindred. All these, and other modes of self-murder, are practised with the distinct expectation of *earning* an entrance into heaven. But the most celebrated of them all is the rite of Sati or Suttee."

The primitive form of Hinduism was, as we have seen, the religion of the Vedas, dating somewhere about B. C. 1400. At length philosophers appeared who avowed themselves not only critics, but opponents of the doctrines of these ancient sacred books. Three systems arose, the *Sankhya*, the *Nyaya*, and the *Vedanta*; and each system being divided into two parts, six schools of philosophy were formed somewhere between B. C. 700 and B. C. 600, which systems are, even at this day, taught at Benares. The earliest of these systems is undoubtedly the *Sankhya*, which is attributed to the sage *Kapila* as its author; but the precise date of any one of the three it is impossible to discover. One thing, however, is certain, that they gradually succeeded in destroying the credit and authority of the Vedas. At length, while Brahmanism was still struggling with the metaphysical schools which were dividing the public mind, Budha appeared, regarding it as the great object of his mission to overturn the ancient religion of the Hindus. A contest now commenced between *Budhism* and *Brahmanism*, which lasted for a long period. For seven or eight centuries after the Christian era, *Budhists* were in turn patronised, neglected, and persecuted by the kings of India. When driven from the Ganges they fled to Nepal, or sought refuge among the hills of the Dekkan.

"We first hear of Siva worship," says Mrs. Speir, in her recent work, entitled 'Life in Ancient India,' "about B. C. 300, some centuries after the first promulgation of Buddhism, but before Buddhism had become the court religion. At that time Alexander the Great was dead: Seleucus held Bactria and Babylon, and his ambassador Megasthenes dwelt with Hindu Rajas at Patna, on the Ganges. Brahmanical philosophy had before this time made war upon the Vedas; Rain and Fire-worship had become obsolete, and Sacrifice typical; the Greeks were not therefore likely to see Soma-festivals, or to hear of offerings to Indra and Agni; and as the philosophic Brahmins reserved their religious doctrine for the privileged few, the only obvious religions were those

of the populace, which Megasthenes describes as Siva worship on the hills and Vaishnava worship in the plains. The first was, he says, celebrated in tumultuous festivals, the worshippers anointing their bodies, wearing crowns of flowers and sounding bells and cymbals. From this the Greeks conjecture that Siva worship must be derived from Bacchus or Dionysus, and have been carried to the East in the traditional expedition which Bacchus made in company with Hercules. This view was confirmed by finding that the wild vine grew in some of the very districts where this worship flourished. But these conjectures are treated by Professor Lassen as pure invention, and all that he accepts from the observations of Megasthenes is, that Siva worship was prevalent in the hills of India previous to the reign of Chandragupta.

"For a time the Brahmins resisted this innovation, and refused their patronage both to Siva and his worshippers; but the popular current was too strong for their virtue, it swept away their breakwaters, and left them in danger of unimportance and neglect. Then perceiving their selfish errors, and looking for a selfish remedy, the old Brahmins resolved to consecrate the people's harbours, or, in other words, to adopt the people's gods. Unable to stand like Moses, firmly promulgating a law which they declared Divine, they took the part of Aaron and presided over worship to the Golden Calf. From this era the morality and grandeur of ancient Brahmanism degenerated."

From the Chinese we learn that Buddhism was patronized in Central India so late as A. D. 645; but in the course of the seventh century it seems to have gradually disappeared, and *Sivaism* to have taken its place as the favourite worship of the Brahmins, and Shiva as the presiding deity of their order. To this day the greater number of sacred castes, particularly those who practise the rites of the Vedas, or who profess the study of the Shastras, receive Shiva as their tutelary deity, wear his insignia, and worship the *Lingam* either in temples, in their houses, or on the side of a sacred stream, providing in the latter case *Lingams* kneaded out of the mud or clay of the river's bed. The worship of the god *Vishnu* now began to prevail. He had been mentioned in the Rig-Véda, but merely as an inferior divinity. The publication of the *Bhagavat-Gita*, which is generally dated about the seventh or eighth century, made Vishnu a prominent god, styling him even the Supreme Deity, from whom all things have issued, and into whom all things shall be absorbed. For a time the religions of the *Vaishnava* and of the *Shiva* sects contended for the mastery. The two parties split up into numberless little sects, worshipping either the one deity or the other, in some one of his varied forms, or perhaps his consort, under one or other of her varied appellations. What has been the effect of the cumbrous and complicated system of idolatry which now constitutes Hinduism is seen

to the degraded, debased, and immoral condition into which the whole Hindu population is plunged. Such is, indeed, the natural result of their religion. "It matters not," Professor Horace Wilson truly remarks, "how atrocious a sinner may be, if he paints his face, his breast, his arms, with certain sectarian marks; or, which is better, if he brands his skin permanently with them with a hot iron stamp; if he is constantly chanting hymns in honour of Vishnú; or, what is equally efficacious, if he spends hours in the simple reiteration of his name or names; if he die with the word Hari, or Ráma, or Krishná, on his lips, and the thought of him in his mind, he may have lived a monster of iniquity,—he is certain of heaven."

During the last half century much has been done to ameliorate the condition of the Hindus. Missions have been established throughout almost every part of India; somewhere about 200 stations and 400 missionaries are scattered over the entire Peninsula; and from the indirect, as well as the direct influence of Christianity, a decided improvement has been effected in the general aspect and condition of the country. The Marquis of Hastings, who went to India in 1813 as governor-general, was the first to lend the influence of government to the cause of civilization among the natives. He gave every encouragement, private and public, to schools and colleges. Under his auspices the Calcutta School Society, the School Book Society, the Hindu College, and other institutions sprung into being. He also abolished the censorship of the press. Lord Bentinck abolished the *Suttee* throughout the British possessions of India, and Lord Hardinge made great, and in various instances, successful exertions to have it abolished in the dominions of the native princes not under British rule. Infanticide has been very extensively suppressed. The Phansigars or Thugs, with whom it was a religious duty to murder and plunder, have been nearly, if not entirely, rooted out. A stop has been put in a good degree to the Meriah sacrifices in the extensive hill-tracts of Orissa. The law which declares that a native shall forfeit his paternal inheritance, by becoming a Christian, has been abrogated. Caste, the greatest obstacle to the spread of Christianity in India, has, in some degree, been put down. The marriage of Hindu widows has been sanctioned. In the courts the practice of swearing is in some places changed, the Bible being substituted for the water of the Ganges; or the witnesses only required to make a declaration that they speak the truth. Above all, the preaching of the gospel extensively, both by European and native missionaries, and the establishment of schools for the instruction of the young in general knowledge, and the elements of pure Bible Christianity, have done much to undermine and prepare for the final overthrow of the gigantic fabric of Hinduism. No doubt the recent insurrection in the North-western parts of India has put a temporary arrest on the

progress of missions in that quarter; but when the cloud which now darkens the horizon of India shall have passed away; when this fierce outbreak of Mohammedan ambition and Brahmanical jealousy shall have been suppressed, the work of missions will be resumed with redoubled zeal and energy, and Christianity will at length, by God's blessing, cover the whole peninsula of Hindustan from the Himalaya mountains to Cape Comorin.

HINNOM (VALLEY OF), a noted valley situated on the south of Jerusalem, where the apostate Israelites celebrated the horrid rites of MOLOCH (which see), often accompanied with human sacrifices. This valley is rather more than half-a-mile long, about fifty yards broad, and twenty deep. By the Old Testament prophets it is sometimes called *Tophet*, from the tabrets, in Hebrew *toph*, with which the cries of the victims were drowned. After the Babylonian captivity, when the Jews had renounced their love of idolatry, they held Hinnom in abhorrence, casting into it the carcases of dead animals and the bodies of malefactors; lighting up fires in the valley to consume the offal. Hence *Gehenna* came to signify the place of final torment.

HIPPOCAMPUS, the mythical sea-horse of the ancient classical mythology. It was believed to be a kind of marine deity, half horse, half fish, and employed in the service of *Poseidon* of the Greeks or *Neptunus* of the Romans.

HIPPOCENTAUR. See CENTAURS.

HIPPOCRATIA, a festival held by the Arcadians in honour of *Poseidon*, in course of which it was customary to lead horses and mules gaily caparisoned in procession. It is supposed to have corresponded to the CONSUALIA (which see) of the Romans.

HIPPOLAITIS, a surname of *Athena*, under which she was worshipped at Hippola in Laconia.

HIPPONA, an ancient heathen deity worshipped by grooms who usually kept an image of this goddess in the stables that they might invoke her to bless the horses.

HIRSCHAU (CONGREGATION OF), a class of religious established by William, abbot of Hirschau, in the diocese of Spire in Germany. It was formed on the model of that of Clugny. (See CLUNIACENSIS.) Its founder died in 1091. The monks went by the name of the Hirsaugian monks.

HISAGUS, a river-god who decided the dispute between *Athena* and *Poseidon* about the possession of Athens.

HISTOPEDES, a name given to the EUNOMIANS (which see), a branch of the Arians, in the fourth century, because they immersed in baptism, as Epiphanius relates, with the heels upwards and the head downwards, baptizing, however, in this singular way, only the upper parts of the body as far as the breast.

HOAGNAM, a deity among the Chinese, who is believed to preside over the eyes.

HOBAL, an idol of the ancient Arabians, which

was demolished by Mohammed after he had taken possession of Mecca. It was surrounded with three hundred and sixty smaller idols, each of them presiding over one day of the lunar year.

"HOC AGE" (Lat. Do this), a form of words solemnly pronounced by a herald, when the ancient Romans were about to engage in a public sacrifice. It implied that the whole attention of the people was to be fixed on the sacred employment. Do this, as it were, and nothing else.

HO-CHANG, a name given in China to the priests of Fo or Budha. They strongly inculcate upon their followers the worship of Budha, the sacred books, and the priesthood, which are termed the three gems. See GEMS (THE THREE).

HODAMO, a priest of the Pagan inhabitants of the island of Socotra, on the coast of Africa, who worshipped the moon, and had temples called Miquamos, in which that luminary was adored. The Hodamo was annually chosen and presented with a staff and a cross as the emblems of his functions.

HODUR, a Scandinavian god, son of Odin. He is represented in the Edda as blind, and yet so strong that he slew *Baldur* by throwing at him the twig of a mistletoe, which pierced him through and through. Referring to this murder the Edda says of Hödur, "Both gods and men would be very glad if they never had occasion to pronounce his name, for they will long have cause to remember the deed perpetrated by his hand." See BALDUR.

HOFFMANISTS, the followers of Daniel Hoffman, professor first of logic, and afterwards of theology, in the university of Helmstadt in Germany. In the end of the sixteenth and the beginning of the seventeenth century he taught that the light of reason, even as it is set forth in the writings of the most eminent philosophers, such as Plato and Aristotle, is injurious to religion; and, accordingly, he declared his decided opposition to all philosophical inquiry. This led to a keen controversy, in which Hoffman was joined by a number of ardent supporters. At length such was the heat and animosity manifested between the two parties, that the civil government found it necessary to interpose, and to refer the matter to arbitration, the result of which was, that Hoffman was called upon to recant, which accordingly he did, and thus escaped all further persecution.

HOFFMANNITES, a new sect of a mystic and apocalyptic character, which arose in 1854 among the Pietists in Würtemberg. Their leader is Dr. Hoffmann of Ludwigsburg, son of the founder of the pietistic colony of Kornthal, and brother to the distinguished court-preacher at Berlin. He is described by Dr. Schaff as a man of much talent, learning, and piety. He was elected in 1848 a member of the parliament of Frankfort in opposition to Dr. Strauss, the author of 'The Life of Jesus.' Dr. Hoffmann regards the church, in its present mixture with the world, as the modern Babylon hastening to destruction, dimly foreshadowed by the revolution of 1848,

and he looks to the Holy Land as destined to be the scene of the gathering of God's own people to await the second coming of Christ. His friends made preparation for an emigration to Palestine, and we learn, on the authority of Dr. Schaff, that they actually applied to the Sultan for a gift of that country, but of course without success. They formed great expectations from the Eastern war, but these have not as yet been realized.

HOG (THE SACRIFICE OF THE). The Jews were strictly prohibited from using the hog as food. The reason of this prohibition is supposed by Maimonides to have been the filthy feeding of the animal, and its wallowing in the mire; others trace it to the circumstance that the hog is a carnivorous animal, and others still believe that the flesh of the hog, when used as food, would have produced the leprosy, to which the inhabitants of the East have always been liable. But whatever might be the cause of its prohibition as an article of food, the hog has always been held in special abhorrence by the Jews. They were not allowed so much as to open one of these animals, to take out the fat and apply it to any use. In regard to this animal the Jews are so scrupulous, that they say they may not touch a hog when alive with one of their fingers, it being a proverbial saying among them, that ten measures of leprosy descending into the world, swine took to themselves nine of them, and the rest of the world one. It is a curious circumstance, and one which strikingly shows the ignorance which prevailed among the ancient Pagans as to the religion of the Jews, that Plutarch, in his writings, introduces one Callistratus saying, that the Jews refrained from eating the flesh of a hog out of the great respect in which they held that animal, because, by turning the ground with his muzzle, he had taught men husbandry. Such an assertion is unworthy of a writer so intelligent and generally well-informed as Plutarch undoubtedly was. The true reason probably why the Jews accounted the hog an abomination was, because of its use among some idolatrous nations. Not only, however, did the Hebrews abstain from the use of hog's flesh; the Egyptians, Arabians, Phœnicians, and other neighbouring nations also refrained from this kind of food. And yet from the frequency with which swine are seen painted on the monuments, these animals appear to have been reared in considerable numbers among the Egyptians; but for what purpose it is difficult even to conjecture. The Scythians would not sacrifice them, nor even rear them. At this day the Kalmuck Tartars will not feed these animals, though the Buddhist religion does not forbid them. Among the ancient Greeks and Romans hogs formed a frequent class of victims in their sacrifices, so that the *Suovetaurilia* of the Romans, and the *Trittva* of the Greeks, consisting of a pig, a sheep, and an ox, were not unfrequently employed on sacred occasions. Thus in the regular and general lustration or purification of the whole Roman people, which took place

at the end of every five years, this was the species of sacrifice which was offered in the Campus Martius, where the people assembled for the purpose. These, indeed, were the most common animal sacrifices at Rome. They were performed in all cases of a lustration, and the victims were carried around the thing to be lustrated, whether it was a city, a people, or a piece of land. In the arch of Constantine at Rome there is still seen a representation of the *Suovetaurilia*. It was a practice also among the Greeks and Romans to offer a hog in sacrifice to Ceres at the beginning of harvest, and another to Bacchus before they began to gather the vintage; because the animal is equally hostile to the growing corn and the loaded vineyard. It is possible that to this practice there may be an allusion in Isa. lxvi. 3, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."

The Hindus hold the hog in as great abhorrence as the Jews themselves do. In his third *avatar* or incarnation, Vishnu assumed the form of a hog. The Mohammedans, also, who have imbibed many Jewish prejudices and customs, abhor hogs, and look upon them as so unclean that they dare not touch them; and should they do so, even by chance, they become thereby polluted.

HOLOCAUSTS. See BURNT-OFFERINGS.

HOLY, that which is morally pure, set apart from a common to a sacred use, or devoted to God.

HOLY ASHES. See ASHES, ASH-WEDNESDAY.

HOLY CANDLES. See CANDLEMAS-DAY.

HOLY-CROSS-DAY. See EXALTATION OF THE CROSS.

HOLY-DAYS. See FESTIVALS.

HOLY FIRE. See FIRE, FIRE (HOLY).

HOLY FONT. See FONT

HOLY GHOST, the third Person in the blessed Trinity. He is also termed the **HOLY SPIRIT**, and believed by all Trinitarian Christians to be the same in substance with the Father and the Son, and equal to them in power and glory. This was the doctrine of the primitive Christian church, founded on numerous passages of the Holy Scriptures. Thus we find the Holy Ghost combined with the Father and the Son on a distinct footing of equality, or rather identity in the baptismal formula, Matt. xxviii. 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And again, the name Holy Ghost is interchanged with that of God in Acts v. 3, 4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied

unto men, but unto God." Not only is the Holy Ghost thus termed God, but the Divine attributes are ascribed to him in various passages. Thus He is said to be omniscient, 1 Cor. ii. 10, 11. Omnipotent, Luke i. 35, where he is termed "the Power of the Highest;" Eternal, Heb. ix. 14. The works of God are ascribed also to the Holy Ghost; for example, creation, Gen. ii. 2; Job xxvi. 13; Ps civ. 30. The Holy Ghost is joined with the Father and the Son in the apostolic blessing pronounced upon the Corinthian church, 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." He is stated also to be the author of all those extraordinary gifts which were communicated to the Church of Christ in the earliest period of her history, and to impart to the souls of men in all ages those regenerating and sanctifying influences which can alone fit them for serving God on earth, and enjoying him in heaven. From considerations such as these, the Holy Ghost is concluded to be a Divine Person, equal to the Father and the Son.

In the fourth century, when the church was agitated with the Arian controversy, various different opinions began to be expressed in regard to the nature and constitution of the Holy Ghost. The council of Nice, A. D. 325, had been silent on the subject. Lactantius, while he separated the Son from the Father after the manner of the Arians, confounded the Holy Spirit with the Son, as the Sabellians did. Some writers followed his example, while others ascribed a distinct personality to the Spirit, but asserted that he was subordinate to both the Father and the Son. The most prominent individual, however, in the fourth century, who denied the divinity of the Holy Spirit, was the Semi-Arian Macedonius, bishop of Constantinople, who is said to have reasoned thus: "The Holy Spirit is either begotten or not begotten; if the latter, we have two uncreated beings, the Father and the Spirit; if begotten, he must be begotten either of the Father or of the Son; if of the Father, it follows that there are two Sons in the Trinity, and hence brothers; but if of the Son, we have a grandson of God." In opposition to this reasoning, Gregory of Nazianzum simply remarked, that not the idea of generation, but that of procession is to be applied to the Holy Spirit, according to John xv. 26, and that the procession of the Spirit is quite as incomprehensible as the generation of the Son.

The rise of the Macedonian heresy occasioned considerable discussion, and at length the general council of Constantinople, A. D. 381, influenced chiefly by Gregory of Nazianzum, decided the point as to the nature of the Spirit, not by applying the term *Homousios*, of the same substance, to the Spirit, as the Nicene council had done in the case of the controversy as to the nature of the Son, but simply by determining that he proceeded from the Father. It

would appear that when the Nicene-Constantinopolitan creed was formed, the most conflicting opinions were held by different divines, thus clearly calling for a definite deliverance of the church upon the subject. Gregory of Nazianzum gives a summary of the chief opinions in regard to the Holy Spirit at the time when the council of Constantinople was held: "Some of the wise men amongst us regard the Holy Spirit as an energy, others think that he is a creature, some again that he is God himself, and, lastly, there are some who do not know what opinion to adopt, from reverence, as they say, for the Sacred Scriptures, because they do not teach anything definite on this point. Eustathius of Sebaste belonged to this latter class. Eusebius of Cæsarea was the more willing to subordinate the Spirit to both the Father and the Son, the more he was disposed to admit the subordination of the Son to the Father. He thinks that the Spirit is the first of all rational beings, but belongs nevertheless to the Trinity. Hilary was satisfied that that, which searcheth the deep things of God, must be itself divine, though he could not find any passage in Scripture in which the name 'God' was given to the Holy Spirit. He also advises us not to be perplexed by the language of Scripture, in which both the Father and the Son are sometimes called Spirit. Cyrill of Jerusalem, too, endeavours to confine himself to the use of scriptural definitions on the nature of the Holy Spirit, though he distinctly separates him from all created beings, and regards him as an essential part of the Trinity." Basil, surnamed the Great, also, at the same period, published a treatise expressly on the subject of the Holy Spirit, in which he maintained that the name *God* should be given to the Holy Spirit, and appealed, in support of this view, both to Scripture in general, and to the baptismal formula in particular. Without, however, laying much stress upon the name itself, he simply demanded that the Spirit, so far from being regarded as a creature, should be considered as inseparable from both the Father and the Son.

In so far as the particular heresy of Macedonius was concerned, the canons of the council of Constantinople were quite satisfactory. "The relation," says Hagenbach, in his 'History of Doctrines,' "of the Spirit to the Trinity in general had been determined, but the particular relation in which he stands to the Son and the Father separately, remained yet to be decided. Inasmuch as the formula declared, that the Spirit proceeds from the Father, without making any distinct mention of the Son, room was left for doubt, whether it denied the procession of the Spirit from the latter, or not. On the one hand, the assertion that the Spirit proceeds *only* from the Father, and not from the Son, seemed to favour the notion, that the Son is subordinate to the Father; on the other, to maintain that he proceeds from both the Father and the Son, would be placing the Spirit in a still greater dependence (*viz.* on two persons in-

stead of one). Thus the desire fully to establish the Divinity of the Son, would easily detract from the Divine nature of the Spirit; the wish, on the contrary, to prove the self-existence and independence of the Spirit, would tend to throw the importance of the Son into the shade. The Greek fathers, Athanasius, Basil the Great, Gregory of Nyssa, and others, asserted the procession of the Spirit from the Father, without distinctly denying that he also proceeds from the Son. Epiphanius, on the other hand, ascribed the origin of the Spirit to both the Father and the Son, with whom Marcellus of Ancyra agreed. But Theodore of Mopsuestia and Theodoret would not in any way admit that the Spirit owes his existence to the Son, and defended their opinion in opposition to Cyrill of Alexandria. The Latin fathers, on the contrary, and Augustine in particular, taught the procession of the Spirit from both the Father and the Son. This doctrine was so firmly established in the West, that at the third synod of Toledo (A. D. 589) the clause *filioque* was added to the confession of faith adopted by the council of Constantinople, which afterwards led to the disruption between the Eastern and Western church."

The addition made by the Spanish church to the Nicene-Constantinopolitan creed, was afterwards adopted by the churches of France and Germany. The Eastern or Greek church refused to recognize the change, as, in their view, unwarranted and heretical (see *FILIOQUE*), and to this day, the question as to the single or double procession of the Holy Ghost is one of the main grounds of difference between the Greek church and the churches of the West. See *PROCESSION (DOUBLE) OF THE HOLY GHOST*.

HOLY HANDKERCHIEF. See *HANDKERCHIEF (HOLY)*.

"**HOLY, HOLY, HOLY.**" See *CHERUBICAL HYMN*.

HOLY MORTAR. See *MORTAR (HOLY)*.

HOLY OIL. See *ANOINTING OIL*.

HOLY PLACE. See *TABERNACLE, TEMPLE*.

HOLY OF HOLIES. See *TABERNACLE, TEMPLE*.

HOLY ROOD DAY, a festival celebrated on the 3d of May in commemoration of the Empress Helena, the mother of Constantine, having discovered what was believed to be the true cross. This festival was instituted in the sixth century by Pope Gregory the Great.

HOLY SCRIPTURES. See *BIBLE*.

HOLY SYNOD. See *SYNOD (HOLY)*.

HOLY TABLE. See *COMMUNION TABLE*.

HOLY THURSDAY. See *MAUNDY THURSDAY*.

HOLY WARS. See *CRUSADES*.

HOLY WATER, See *WATER (HOLY)*.

HOLY WEEK. See *PASSION WEEK*.

HOMA, a sacrifice to fire among the *Hindus* which the Brahmins alone have the privilege of per-

forming. It is simply a fire kindled with a kind of consecrated wood, into the flames of which they cast a little boiled rice sprinkled with melted butter. This sacrifice is performed by the father of the novice at the initiation of a Brahman. When the fire has been consecrated, it is carried into a particular apartment of the house, where it is kept up day and night with great care, until the ceremony is ended. It would be considered a very inauspicious event if for want of attention, or by any accident, it should happen to go out.

HOMAGYRIUS, a surname of Zeus among the ancient Greeks, under which he was worshipped at Ægium, on the north-west coast of the Peloponnesus, where Agamemnon is said to have assembled the Greek chiefs for the purpose of deliberating about the Trojan war. It was under this name also that Zeus was worshipped as patronising the Achæan league.

HOMILIARIUM OF CHARLEMAGNE, a selection of sermons made by order of Charlemagne in the eighth century, in order to assist those clergymen, and they were numerous at that period, who were unable to compose their own sermons. At an earlier period, there had been prepared for this purpose selections from the discourses of the Fathers, and which the clergy were permitted to read in their churches. But these selections having been greatly corrupted through the ignorance of the age, the Emperor Charles directed an improved collection to be made by one of his clergy, Paul Warnefrid or Paulus Diaconus of the abbey of Montecassino. Thus by means of this Homiliarium, the sermons preached on Sundays and festival days were collected and arranged, and the order of biblical texts being observed which had been gradually formed in the Roman church from the time of Gregory the Great, that order came more generally into use, and a greater degree of uniformity in this respect was introduced. To extend the usefulness of the Homiliarium, several councils ordered its translation into different languages. The example of Charlemagne was speedily followed, and several Homiliaria appeared in the eighth and ninth centuries, all of them, however, in the Latin language. Otfrid of Weisenburg appears to have been the first who composed a Homiliarium in the German language.

HOMILIES (Gr. *Homiliai*, discourses), the name given in the ancient Christian church to the SERMONS (which see), or discourses which were delivered on the Lord's Day, and on festivals, for the instruction and edification of the people. All the homilies which have been preserved both by the Greek and Latin Fathers were composed by bishops.

HOMILIES (BOOK OF), plain discourses drawn up at the Reformation, to be used in the churches in England "on any Sunday or holy-day when there is no sermon." The first book, which appeared in the reign of Edward the Sixth, is attributed chiefly to Archbishop Cranmer, aided, as is generally supposed,

by Ridley and Latimer. The second book appeared in 1562 in the reign of Elizabeth. It is difficult, if not impossible, to ascertain precisely the authors of the discourses in either Book, and many members of the Church of England disapprove of some of the doctrines which they inculcate, such as the sacramental character of marriage, baptismal regeneration, and the real presence in the eucharist.

HOMINICOLÆ (Lat. man-worshippers), a term of reproach applied by the APOLLINARIANS (which see), and others to those who worshipped the God-man Christ Jesus.

HOMMES D'INTELLIGENCE (Fr. men of understanding), a sect which appeared in the Netherlands in the fifteenth century, headed by William of Hildesheim or Hildenissen, a Carmelite friar. They are thought by Mosheim to have been a branch of the BROTHERS OF THE FREE SPIRIT (which see); for they asserted that a new law of the Holy Spirit and spiritual liberty was about to be announced. They taught various doctrines which tended no doubt to prepare the way for the Reformation. Thus they preached justification through the merits of Christ without the deeds of the law. They rejected priestly absolution, maintaining that Christ alone can forgive sins. They held that voluntary penances are not necessary to salvation, but true repentance and a change of heart. Along with the Brethren of the Free Spirit, they appear to have believed that the period of the old law was the time of the Father, the period of the new law the time of the Son, and the remaining period that of the Holy Ghost or Elias.

HOMOIOUSIANS (Gr. *homoios*, similar, and *ousia*, substance or essence), a name sometimes applied to the high ARIANS (which see), on account of the opinion which they held in regard to the Person of the Son, maintaining that he was not of the same but of similar substance with the Father.

HOMOIOUSIANS (Gr. *homos*, together, and *ousia*, substance or essence), a name given to the orthodox or ATHANASIANS (which see), in the fourth century, because they held the Son to be of the same substance or consubstantial with the Father.

HOMUNCIONITES. See PHOTINIANS.

HONEY. The Jews were forbidden in Lev. il. 11, to mingle honey in any burnt-offering made by fire; at the same time they were commanded to present the first-fruits of their honey, these being intended for the support of the priests, and not to be used in sacrifices. The Jewish doctors allege that the honey here referred to was not that which is produced by bees, but a sweet syrup procured from ripe dates. The reason why it was forbidden as an ingredient of the Jewish sacrifices is probably to be found in the circumstance that it was so used by the heathen. It was much employed in the preparation of ordinary beverages, both among the Greeks and Romans, and it also formed an ingredient in sacrifices to many of their gods, besides constituting

an important part in offerings to the dead. At this day the Russians place near the grave a dish into which honey enters as an ingredient, and the Esthonians a clay vessel full of honeyed drink. Herodotus mentions it in describing the sacrifice of an ox to the Egyptian goddess *Isis*.

Among the early Christians, it was customary to give to the newly baptized a small portion of milk and honey, to signify, as Jerome and Tertullian allege, that they were now as children adopted into God's family. From the third council of Carthage it appears that this milk and honey had a peculiar consecration distinct from the eucharist. It is said in the canons of that council to be offered at the altar on a most solemn day, and there to have its proper benediction for the mystery of infants, that is for the baptized, who are considered to be new-born babes, in a spiritual sense.

HONOR, a personification of Honour, which was worshipped at Rome, having a temple dedicated to him outside the Colline gate. Caius Marius built a temple to this deity after his victory over the Cimbri and Teutones. Those who sacrificed to *Honor* required to have their heads uncovered.

HONORINUS, the name by which Augustin describes the Roman god *Honor* (see preceding article).

HONOR CATHEDRÆ, an expression used in Spain in the sixth century, to denote the honorary acknowledgment which the bishops received in their parochial visitations.

HOOD, an ornamental fold that hangs down the back of a graduate in England to mark his degree. Formerly the different degrees were known in the universities by the colour and materials of the hood. By the canons of the Church of England, all ministers saying the public prayers, or ministering the sacraments, or other rites of the church, if they are graduates, shall wear upon their surplices at such times such hoods as by the orders of the universities are agreeable to their degrees.

HOPKINSIANS, or HOPKINSIAN CALVINISTS, the followers of the Rev. Samuel Hopkins, a North American divine, who was pastor of the first Congregational Church at Newport, Rhode Island, about A. D. 1770. Being a man of a somewhat metaphysical turn of mind, he was particularly partial to the writings of President Edwards, but instead of following closely in the steps of that eminent philosophical theologian, Dr. Hopkins struck out in some respects a path of his own, and in his 'System of Divinity,' which was published at Boston, New England, a short time after his death, has given forth sentiments on the most important points of Christian doctrine, at variance not only with the views of Edwards, but of orthodox divines in general. The peculiar opinions of Hopkins, however, have found considerable favour with some Christians, who, though not forming a separate sect or denomination, are called from their leader *Hopkinsians*, though they themselves prefer to be called *Hopkinsian Calvinists*.

At the foundation of this system of theology lies the notion that all virtue or true holiness consists in disinterested benevolence, and all sin in interested selfishness, the latter principle being in its whole nature, and in every degree of it, enmity against God, the enthroning of the creature, and the dethroning of the Creator. The distinction is not sufficiently kept in view in the writings of Hopkins between legitimate *self-love* and illegitimate *selfishness*. The former is an inherent part of our moral constitution, and its exercise is both lawful and necessary; the latter is the offspring of the fall, and in its very nature vicious and sinful. But the very existence of self-love as a part of our moral constitution, and the Divine sanction given to it in the command, "Thou shalt love thy neighbour as thyself," shows plainly that disinterested benevolence cannot be of the essence of human virtue. The goodness which the Bible commands, in so far at least as regards the second table of the law, consists not in total self-forgetfulness or self-extinction, but in a beautiful equipoise of love to self and to our neighbour. Neither, in so far as the first table of the law is concerned, can disinterested benevolence be said to be of the essence of human virtue, seeing the whole Christian scheme revealed to us in the Word of God, is so constructed as to establish the great moral principle arising out of the whole, "We love Him, *because* he first loved us." The fundamental principle then of Hopkinsianism as a moral system is obviously fallacious.

In this theological system, the distinction on which Edwards so much insists between natural and moral inability is firmly maintained, and it is clearly pointed out, that the inability of man to believe in Christ is wholly of a moral character, as Christ himself says to the Jews, "Ye will not come to me that ye might have life." Unbelief, therefore, is not an infirmity, but a crime. In this point the Hopkinsians are correct. But whenever their favourite notion of disinterested benevolence is introduced, their views become erroneous. Thus they allege that, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever. Now it is undoubtedly true that conviction of sin, or a deep heartfelt consciousness of guilt and demerit, precedes conversion, but while we judge ourselves to be righteously condemned sinners, we are not called upon to pronounce judgment upon the divine conduct in a hypothetical case. Our own sinfulness, and our own need of a Saviour, are at that important stage of our spiritual history the chief objects of our concern. The Hopkinsians are thoroughly *Supralapsarians* in their Calvinism, for they believe that God has predestinated the fall and all its consequences, and that he designed the introduction of sin to operate for the production of the general good. They allege also that repentance is necessarily prior in point of time to the exercise of faith in Christ—a point which is of little im-

portance, as the two graces of faith and repentance are so closely and intimately connected, that it is difficult to assert priority in regard to either the one or the other. But the great theological distinction of the *Hopkinsian* system is a denial of the doctrine of imputation, whether of Adam's guilt on the one hand, or of Christ's righteousness on the other. This peculiarity has been extensively embraced both in Britain and America, not so much from the diffusion of the writings of Hopkins, as from the wide circulation which Dr. Dwight's System of Theology has obtained on both sides of the Atlantic—a work which, amid all its excellencies, is pervaded by this one error. Both sin and righteousness, it is alleged by those who deny imputation, are strictly personal in their nature, and cannot possibly be transferred from one person to another. But the fallacy of this objection consists in confounding two things which are essentially distinct, the *actual* and the *legal*. It is nowhere alleged that Adam's posterity have become *actually* guilty of Adam's personal sin, but it is alleged that in consequence of their federal connection with their first father they have become *legally*, or in the eye of law chargeable with, or rather involved in, his guilt. In the same way it is nowhere alleged that the righteousness of Christ is *actually* conveyed over to believers, but it is asserted that his righteousness is *legally*, or in the eye of law imputed to them, or put down to their account. Imputation then is not an *actual* but a *legal* transference. The term is strictly forensic, and the principle which it involves is familiarly known to us in the transactions of every day life. Let but a royal ambassador be insulted at a foreign court, and the whole nation whence the insult has proceeded will be made to suffer for it. How often do we find the debts of one man put down to the account of another, who may happen to be his surety? And the same principle is often seen at work in the providential dealings of God. Thus in a thousand instances the child suffers for the vices of his parent, and the wife for those of her husband, and even a whole people for the crimes of their rulers. After all, the distinction which the Hopkinsian draws is nominal rather than real. We are become sinners *by* Adam's sin, not *for* it; we become righteous *by* or *through* Christ's righteousness, but not *for* it. The result is the same on either supposition; the controversy is as to the mode in which the result has been produced.

In regard to the doctrines of grace and the divine decrees, the *Hopkinsians* are high Calvinists. They believe both in particular election and in reprobation; they hold the total depravity of human nature; they contend for the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the complete consistency between free agency and absolute dependence on the grace of God.

The Hopkinsian controversy is but little known

in Britain, but in the United States of America it was some years ago warm and protracted, giving rise to a number of publications on both sides, marked by considerable ability and polemic power.

HORÆ, the goddesses of the seasons among the ancient Greeks, and the servants of *Zeus* in conveying benefits to men. Two of them were worshipped at Athens from a remote period, one of them, *Thallo*, presiding over spring, and the other, *Carpo*, presiding over autumn. They are often combined with the *Charites*. They were worshipped not only at Athens, but also at Argos, Corinth, and Olympia. Hesiod makes them three in number, *Eunomia*, *Dice*, and *Eirene*, and calls them the daughters of *Zeus* and *Themis*, who, in accordance with their respective names, give to a commonwealth good laws, justice, and peace.

HORCUS (Gr. an oath), the personification of an oath among the ancient Greeks. He is mentioned by Hesiod as the son of Eris, and ready at all times to punish perjury.

HORDICALIA, or HORDICIDIA, an ancient Roman festival, celebrated on the 15th of April in honour of the goddess *Tellus*. Thirty cows with calf were sacrificed on the occasion, part of them in the temples of Jupiter.

HORME, the personification of energy among the ancient Greeks. She had an altar dedicated to her at Athens.

HORNS. The principal instruments of defence in many animals being in their horns, it often happens that the horn is used as a symbol of power. Thus in the Old Testament we find such expressions as the Lord exalting the horn of David, and breaking the horn of the ungodly. It is said, Psal. xviii. 2, "The horn of my salvation," that is, my Saviour and defence. Horns are also used in Scripture as the symbols of royal dignity and authority. Thus Jer. xlvi. 25, "The horn of Moab is cut off;" and in Zech. i. 18, the four horns are four great monarchies. "The ten horns," says Daniel, "are ten kings." In Judea, in Persia, in China, and even, according to Schoolcraft, among the Red Indians of North America, horns have been used as a symbol of power. The pictures and statues of the gods of heathen antiquity were often adorned with horns. The Greeks, Porphyry tells us, fixed the horns of a ram to the image of Jupiter, and those of a bull to that of Bacchus. The same ornament is found according to Spanheim, on medals of Jupiter Ammon, Bacchus, Isis, and Serapis. Clemens Alexandrinus alleges that Alexander the Great wore horns in token of his divine extraction. Accordingly, he is called in the Koran the two-horned, as the famous era of the Seleucidæ is called the era of the two-horned.

HOROLOGIUM, the name given to a collection of prayers used in the Greek church, corresponding nearly to the *Hours* of the Romish Church.

HORSE-SACRIFICE. At a very ancient period this rite appears to have been practised in some coun-

tries. Thus the Massagetæ, a great and powerful nation, whose territories extended beyond the Araxes to the extreme parts of the East, are said by Herodotus to have sacrificed horses to the Sun, deeming it most proper to offer the swiftest of all animals to the swiftest of the gods. Larcher, in reference to this species of sacrifice, remarks, "This was a very ancient custom; it was practised in Persia in the time of Cyrus, and was probably anterior to that prince. Horses were sacrificed to Neptune and the deities of the rivers, being precipitated into the sea or into the rivers. Sextus Pompeius threw into the sea horses and live oxen in honour of Neptune, whose son he professed to be." Hence we find the surname applied to Neptune of *Hippius*, from the Greek word *hippos*, a horse. Among the Lacedæmonians, a horse was sacrificed to the winds, which by their force carried the ashes of the victim to a distance. Nay, from its swiftness the horse is sometimes used as the emblem of the winds. Thus in the Scandinavian mythology, *Sleipnir*, the horse of *Odin*, has eight legs, probably to indicate the extreme rapidity of the winds. In the Rig-Veda, the car of the winds is represented as being drawn by reddish and yellow horses.

But in the different systems of heathen mythology, both ancient and modern, horses are often introduced in connection with the Sun, the great king of day, who starts from the East, and with great rapidity traverses the heavens until he finds his resting place in the West. In Persia, white horses were consecrated and sacrificed to the Sun. In Thrace, the man-eating horses of Diomedæ show that the god of the country was the Sun, and that they offered him human victims. The Romans also sacrificed a horse to Mars with peculiar ceremonies. Apollo the Sun-god had his four-wheeled chariot drawn by swift-flying steeds. The Greeks gave several of their gods cars supplied with splendid horses. The Scandinavians and the Germans attributed a prophetic virtue to horses, especially those of Freyr, the god of day. The Slavonians reared sacred horses, some of them white, others black. Among the ancient Romans a horse was sacrificed annually to *Mars*, in the Campus Martius at Rome, in the month of October. On that occasion the blood which dropped from the tail of the October horse, as it was called, was carefully preserved by the Vestal virgins in the temple of *Vesta*, for the purpose of being used at the *Pablicia* or shepherd-festival, which was annually celebrated at Rome in the month of April, when the blood was burned along with other articles to produce a purifying smoke.

The horse is not unfrequently mentioned in heathen mythology in connection with water, probably on account of its rapidity. In the *Zend-Avesta*, the water Ardonissour, which gushes forth from Albordj, the sacred mountain, is represented under the form of a young girl with the body of a horse. The Rig-Veda makes the Sun which dries

the earth struggle against *Etasa*, the horse, or the water, and in the *Zend-Avesta*, *Taschter* the genius of rain fights under the figure of a horse against *Epeoscho* the genius of dryness.

In the Rig-Veda, are two hymns in honour of the horse sacrifice, called *Auwamedha*: "The horse," says Mrs. Speir, "is a mystical horse, 'sprung from the Gods,' 'fabricated from the sun.' The actual sacrifice was probably a custom belonging to the Hindus' earlier home in Northern Asia, where the Scythians and Massagetæ are known to have offered horses to the sun; and later, when treated as an emblematic ceremony, the mythical horse typified the Sun, and the Sun typified the universal soul. The hymns describe the horse as 'bathed and decorated with rich trappings, the variously-coloured goat going before him.' Three times he is led round the sacrificial fire; he is bound to a post and immolated by an axe, and the flesh is roasted on a spit, boiled, made into balls and eaten, and finally—

'The horse proceeds to that assembly which is most excellent:
To the presence of his father and his mother (heaven and earth).
Go horse to-day rejoicing to the Gods, that (the sacrifice) may yield blessings to the donor.'

"This ceremony was afterwards performed symbolically, and is alluded to in Upanishads and Brahmanas (which are treatises attached to the Vedas,) as a ceremony of peculiar solemnity and deep significance, and one which is supposed to procure universal dominion. In the very much later writings called Puranas the rite is altogether travestied: a mortal rajah there performs the sacrifice in order to dethrone the God Indra; and it is upon this version of the story, that Southey constructed his 'Curse of Kehama,'—correctly enough, Professor Wilson observes, according to the authorities which he followed, 'but the main object of the ceremony, the deposal of Indra from the throne of *Suvarga* and the elevation of the Sacrificer after a hundred celebrations to that rank, are fictions of a later date, uncountenanced by the Veda.'

The horse sacrifice at this day is one of the great annual ceremonies of the Hindus. It is thus described: "The animal must be of one colour, if possible white, of good signs, young and well formed. The sacrificer must touch, on an auspicious day, the head of the horse with clay from the Ganges, with sandal-wood, a pebble, rice not cleansed from the husk, leaves of *durva* grass, flowers, fruits, curds, a shell, a lamp, a mirror, silver and gold, repeating the necessary formula. Having first been bathed with water, in which had been immersed a ball composed of the bark of different trees and various kinds of spices, the horse is next superbly caparisoned. Then the god Indra is invoked by a number of prayers to come and preserve the horse, which is about to be set at liberty. After this a small piece of paper is

fastened on the forehead of the horse, inscribed with the following words: 'I liberate this horse, having devoted it to be sacrificed. Whoever has strength to detain it, let him detain it. I will come and deliver it. They who are unable to detain it, will let it go, and must come to the sacrifice, bringing tribute.' These ceremonies being concluded, the horse is let loose, and runs at liberty for a whole year, during which whole time, however, he is constantly followed by servants belonging to the sacrificer. The year being expired, he is caught and bound. A proper place for the sacrifice having been selected and walled round with bricks, a roof is raised on pillars, under which is erected an altar of earth. At the eastern extremity of the altar a small terrace of sand is raised for receiving the fire; and from the roof is suspended a canopy, with elegant curtains on all sides. On the pillars of the altar are suspended branches of the mango-tree, bells, garlands of flowers, with *châmaras*, or tails of the cow of Tartary. The sacrificer, accompanied by a number of persons engaged to officiate at the rites, then enters, while portions of the Sâma-Veda are recited. Twenty-one posts, to one of which the horse is fastened, are then fixed in the earth, adorned with garlands, and having thirty inferior victims tied to them. These are purified by aspersions of holy water, and numerous incantations. A silver image of Garuda, with sixteen golden bricks, is then borne in, and the sacrificer and his wife wash the feet of the horse, and caparison him anew. The fire is blown with a fan of deer's skin. The holy water is contained in a fig-tree bowl. There is likewise provided an earthen vessel of water, with the image of a man painted on it, which is covered with branches, fruit, and flowers, and ornamented with gold, silver, pearls, and other gems. The horse is then slain, and his flesh, cut into small pieces, is cast into the fire, while the sacrificer and his wife sit upon the altar and receive the fumes. After this the other victims are slain, amidst the chanting of repeated incantations. The gods to whom these sacrifices are offered are Brahma, Vishnu, Siva, and the ten guardian deities of the earth."

HORSES (BLESSING OF). See ANTHONY'S (ST.) DAY.

HORTA, a name sometimes given to ANGERONA (which see).

HORUS, the ancient Egyptian god of the sun. He was the son of Osiris and Isis, and the symbol under which he was represented was with the head of the sacred hawk. He is thought to have been the same as Aroueris. His worship extended from Egypt to Greece, and even to Rome, though under a somewhat modified form. In the astronomical view of the Egyptian mythology, he was Osiris in the sign of Leo. He was identified with the Greek Apollo, so early as the time of Herodotus, and in some respects with the Egyptian god of silence, Harpocrates, being born like him with his finger on his

mouth, indicative of mysterious secrecy and silence.

HOSANNA, a form of blessing used by the Jews at the feast of tabernacles. In the course of that ancient festival they carried branches of palm-trees, olives, citrons, myrtles, and willows, singing all the while Hosanna, "Give salvation," or "Save I beseech thee," meaning thereby to pray for the coming of the Messiah. The branches which they carried were called Hosanna, as well as all the days of the feast. During the continuance of the feast, which in ancient times lasted for seven days, the Jews walked in procession round the altar with branches in their hands, amid the sound of trumpets, singing Hosanna; and on the last day of the feast, which was called the Great Hosanna, they marched round the altar seven times. Among the modern Jews, the feast of tabernacles is made to extend to nine days. The seventh day is called *Hosanna Rabba*, that is, "assist with great succour," being a solemn acclamation used in the prayers of this day.

The Christian church, both ancient and modern, ascribe to the word *Hosanna* a signification somewhat similar to that of HALLELUJAH (which see). Eusebius gives the first instance on record of its use, where, at the death of a certain martyr, the multitude are said to have shouted, "Hosanna to the Son of David." The use of it is prescribed in religious worship in the Apostolical Constitutions, in connection with a doxology to Christ. It occurs also in the liturgy of Chrysostom. By the ancients it was uniformly regarded as a doxology. Jerome speaks of a custom which existed in his time, and which he strongly condemns, that of the people singing hosannas to their bishops, as the multitudes did to our Saviour on his entrance into Jerusalem. The hosanna used to the bishops appears to have been couched in these words: "Blessed be ye of the Lord, and blessed be your coming; hosanna in the highest." In the Apostolical Constitutions, the Hosanna is appointed to be used after participating in the communion, and the precise form is thus recorded: "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord: blessed be the Lord our God who was manifested to us in the flesh."

HOSPITALLERS. See KNIGHTHOOD (ECCLESIASTICAL ORDERS OF).

HOSPITALS, houses in which the poor are gratuitously accommodated and supported. Such buildings were often erected in connection with Christian churches in ancient times; and it became an express regulation that a fourth part of the revenues of the church should be set apart for the poor and sick. Priests and deacons often had the management of the hospitals, being responsible to the bishop for the right management of their trust

HOSPITIUM, a place sometimes attached to monasteries in former times, with the view of affording temporary relief to travellers, and in which

a certain number of the poor were relieved by a daily alms. It was also called a *xenodochium*.

HOSSEIN, the second son of *Ali* and *Fatima*, and the third of the Twelve *Imáms*. He had been born prematurely, which some of his followers accounted a miracle. He endeavoured to dissuade his brother *HASSAN* (which see) from resigning the Caliphate in favour of *Moáwiyah*, but on finding his remonstrances unavailing, he was one of the first to declare submission to the new Caliph, not only attending at the court to pay homage, but actually serving in the Caliph's army when the Saracens first attacked Constantinople. On the death of *Moawiyah*, A. D. 679, his son *Yezid* succeeded, but *Hossein* was persuaded to contest the Caliphate with him, being deceived by the promise of powerful support from the professed adherents of the house of *Ali*. Overpowered by numbers, and deserted by many of his followers, he was in imminent danger of falling into the hands of his enemy: "That night," says *Dr. Taylor*, "*Hossein* slept soundly, using for a pillow the pommel of his sword. During his sleep, he dreamed that *Mohammed* appeared to him, and predicted that they should meet the next day in *Paradise*. When morning dawned, he related the dream to his sister *Zeinah*, who had accompanied him on his fatal expedition. She burst into a passion of tears, and exclaimed, 'Alas! alas! Woe worth the day! What a destiny is ours! My father is dead! My mother is dead! My brother *Hassan* is dead! and the measure of our calamities is not yet full' *Hossein* tried to console her; 'Why should you weep?' he said; 'Did we not come on earth to die? My father was more worthy than I—my mother was more worthy than I—my brother was more worthy than I. They are all dead! Why should not we be ready to follow their example?' He then strictly enjoined his family to make no lamentation for his approaching martyrdom; telling them that a patient submission to the Divine decrees was the conduct most pleasing to God and his prophet.

"When morning appeared, *Hossein*, having washed and perfumed himself, as if preparing for a banquet, mounted his steed, and addressed his followers in terms of endearing affection that drew tears from the eyes of the gallant warriors. Then opening the *Korán*, he read the following verse; 'O God! be thou my refuge in suffering, and my hope in affliction.' But the soldiers of *Yezid* were reluctant to assail the favourite grandson of the prophet; they demanded of their generals to allow him to draw water from the *Euphrates*, a permission which would not have been refused to beasts and infidels. 'Let us be cautious they exclaimed, 'of raising our hands against him who was carried in the arms of God's apostle; it would be, in fact, to fight against God himself.' So strong were their feelings, that thirty cavaliers deserted to *Hossein*, resolved to share with him the glories of martyrdom.

"But *Yezid's* generals shared not in these senti-

ments, they affected to regard *Hossein* as an enemy of *Islám*; they forced their soldiers forward with blows, and exclaimed, 'War to those who abandon the true religion, and separate themselves from the council of the faithful.' *Hossein* replied, 'It is you who have abandoned the true religion, it is you who have severed yourselves from the assembly of the faithful. Ah! when your souls shall be separated from your bodies, you will learn, too late, which party has incurred the penalty of eternal condemnation.' Notwithstanding their vast superiority, the *Khaliph's* forces hesitated to engage men determined on death; they poured in their arrows from a distance, and soon dismounted the little troop of *Hossein's* cavalry.

"When the hour of noon arrived, *Hossein* solicited a suspension of arms during the time appointed for the meridian prayer. This trifling boon was conceded with difficulty; the generals of *Yezid* asking, 'How a wretch like him could venture to address the Deity?' and adding the vilest reproaches, to which *Hossein* made no reply. The Persian traditions relate a fabulous circumstance, designed to exalt the character of *Hossein*, though fiction itself cannot increase the deep interest of his history. They tell us, that whilst he was upon his knees, the king of the *Genii* appeared to him, and offered, for the sake of his father *Ali*, to disperse his enemies in a moment. 'No,' replied the generous *Hossein*, 'what use is there in fighting any longer? I am but a guest of one breath in this transitory world; my relatives and companions are all gone, and what will it profit me to remain behind; I long for nothing, now, save my martyrdom; therefore, depart thou, and may the Lord recompense and bless thee.' The *Ginn* was so deeply affected by the reply, that his soul exhibited human weakness, and he departed weeping and lamenting.

"When the hour of prayer was passed, the combat was renewed; *Hossein* soon found himself alone; one of his sons, six of his brethren, and several of his nephews, lay dead around him; the rest of his followers were either killed or grievously wounded. Hitherto he had escaped unhurt, for every one dreaded to raise a hand against the grandson of *Mohammed*; at length a soldier, more daring than the rest, gave him a severe wound in the head; faint with the loss of blood, he staggered to the door of his tent, and with a burst of parental affection, which at such a moment must have been mingled with unspeakable bitterness, took up his infant child and began to caress it. Whilst the babe was lisping out an inquiry as to the cause of his father's emotion, it was struck dead by an arrow in *Hossein's* arms. When the blood of the innocent bubbling over his bosom, disclosed this new calamity, *Hossein* cast the body towards heaven, exclaiming, 'O Lord! if thou refusest us thy succour, at least spare those who have not yet sinned, and turn thy wrath upon the heads of the guilty'

"Parched by a burning thirst, Hossein made a desperate effort to reach the Euphrates; but when he stooped to drink, he was struck by an arrow in the mouth, and at the same moment one of his nephews, who came to embrace him for the last time, had his hand cut off by the blow of a sabre. Hossein, now the sole survivor of his party, threw himself into the midst of the enemy, and fell beneath a thousand weapons. The officers of Yezid barbarously mangled the corpse of the unfortunate prince; they cut off his head, and sent it to the Khaliph."

A splendid mosque was erected over the place where Hossein's body was buried; and the place, which is named *Mesched Hossein*, that is, "the place of Hossein's martyrdom," is a favourite resort of pilgrims to this day. The *Schiites* believe that the martyr's head, after having wrought several miracles, left Egypt, and joined itself to his body at *Kerbela*, and one of the days of the *Mohurrum* is dedicated to the commemoration of this event. There is a curious tradition in reference to Hossein's head, which may be related: "When Hossein's head was sent to be presented to Yezid, the escort that guarded it, halting for the night in the city of Mosul, placed it in a box, which they locked up in a temple. One of the sentinels, in the midst of the night, looking through a chink in one of the doors, saw a man of immense stature, with a white and venerable beard, take Hossein's head out of the box, kiss it affectionately, and weep over it. Soon after, a crowd of venerable sages arrived, each of whom kissed the pallid lips and wept bitterly. Fearing that these people might convey the head away, he unlocked the door and entered. Immediately, one of the number came up, gave him a violent slap on the face, and said, 'The prophets have come to pay a morning-visit to the head of the martyr. Whither dost thou venture so disrespectfully?'—The blow left a black mark on his cheek. In the morning he related the circumstances to the commander of the escort, and showed his cheek, on which the impression of the hand and fingers was plainly perceptible."

Hossein, like his father Ali, is said to have been remarkable for his piety, and his biographers actually affirm that he paid his adorations to the Most High a thousand times every day.

HOSSEIN'S MARTYRDOM (ANNIVERSARY OF), a religious solemnity observed both in Persia and India with extraordinary splendour. It lasts for ten days, during which the *Schiites* keep up continual mourning for the martyr's fate, giving themselves up to sighs and groans, fastings and tears. They abstain from shaving their heads, from bathing, and even from changing their clothes. The observances consist of a series of representations of the successive scenes in the life of Hossein, from the date of his flight from Medina, onward to his martyrdom on the plains of Kerbela; and the exhibition of each day is preceded by the reading in a

plaintive and pathetic tone a portion of the history of Hossein. The mosques are hung with black, and the pulpits are also covered with cloth of the same colour. Parts of the history recited are in verse, and chanted in most doleful strains. The audience is soon wrought up to a high pitch of grief, waving their bodies to and fro, and smiting their breasts, exclaiming, "O Hossein!" "Alas, Hossein!" Wandering minstrels go about the streets every day during the solemnity, carrying pictures relating to the martyr's history, and crowds of men, follow in their train, some representing the soldiers of Hossein and others his enemies. The two opposing parties often come into collision, and mock fights ensue which are occasionally attended with serious consequences. The events of the last or tenth day, comprise the circumstances of Hossein's murder, which are acted in the presence of the King of Persia, in the great square of Ispahan. "I have been present," says Mrs. Meer Hassan Ali, in her description of Mohammedanism in India, "when the effect produced by the superior oratory and gestures of a Maulvee reading the history of the house of Ali has almost terrified me; the profound grief evinced in his tears and groans, being piercing and apparently sincere. I have even witnessed blood issuing from the breasts of sturdy men, who beat themselves simultaneously as they ejaculated the names 'Hassan!' 'Hossein!' for ten minutes, and occasionally for a longer period in that part of the service called *Mortem*." Mr. Morier, in his *Travels in Persia*, gives the following account of what he witnessed on the eighth night of the *Mohurrum*: "On entering the room, we found a large assembly of Persians, clad in dark-coloured clothes, which, accompanied with their black caps, black beards, and their dismal faces, looked really as if they were 'afflicting their souls.' We observed that 'no man did put on him his ornaments,' Exod. xxxiii. 4. They wore neither their daggers nor any other part of their dress which they regard as ornamental. A mollah of high consideration sat next to the grand vizier, and kept him in serious conversation, while the remaining part of the company communicated with each other in whispers. After we had been seated some time, the windows of the room in which we were seated were thrown open, and we then discovered a priest, placed on a high chair, under the covering of a tent, surrounded by a crowd of the populace, the whole place being lighted up with candles. He commenced with an exordium, in which he reminded them of the great value of each tear shed for the sake of the Imaum Hossein, which would be an atonement for a past life of wickedness; and also informed them, with much solemnity, that 'whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among the people,' Lev. xxiii. 29. He then began to read from a book, with a sort of nasal chant, that part of the tragic history of Hossein appointed for the day, which soon produced its effect upon his au-

dience, for he had scarcely turned over three leaves, before the grand vizier began shaking his head to and fro, and uttering in a most piteous voice, the usual Persian exclamation of grief, '*Wahi! wahi! wahi!*' both of which acts were followed, in a more or less violent manner, by the rest of the audience.

"The chanting of the priest lasted nearly an hour, and some parts of the story were indeed pathetic, and well calculated to rouse the feelings of a superstitious and lively people. In one part of it all the people stood up; and I observed that the grand vizier turned himself towards the wall, with his hand extended before him, and prayed. After the priest had finished, a company of actors appeared, some dressed as women, who chanted forth their parts from slips of paper, in a sort of recitative, that was not displeasing even to our ears. In the very tragical parts most of the audience appeared to weep very unaffectedly; and as I sat near the grand vizier and his neighbour the priest, I was witness to many real tears that fell from them. In some of these mournful assemblies, it is the custom for a priest to go about to each person, in the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and then squeezes it into a bottle, preserving them with the greatest caution. This practice illustrates that passage in Psalm lvi. 8, 'Put thou my tears into thy bottle.' Some Persians believe that in the agony of death, when all medicines have failed, a drop of the tears so collected, put into the mouth of a dying man, has been known to revive him. It is for this use they are collected."

HOST, a term applied by Romanists to the eucharistic wafer after it has been consecrated by the priest. The word is evidently derived from the Latin word *hostia*, a sacrificial victim, under the idea that the MASS (which see), is a sacrifice in which the real body, soul, and divinity of the Lord Jesus Christ is offered up to God. The host is composed of meal and water, which is baked into small circular cakes like wafers. See BREAD (EUCCHARISTIC). It is offered daily in the mass, as a sacrifice for the sins of mankind. The consecrated wafer or host is kept in a small tabernacle called CIBORIUM (which see), or Pyx. The practice which is followed in the Greek and Roman churches of elevating the host immediately after consecration, does not appear to have existed before the eighth century. Germanus, bishop of Constantinople, who lived about A. D. 715, is the first writer who refers to it in connection with the Greek church; and assigning a reason for the custom, he says it was to represent our Saviour's elevation upon the cross, and his dying there, together with his rising from the dead. In the Latin church there is a perfect silence observed by all the older ritualists in regard to it until the eleventh century, when it is mentioned by Ivo Carnotensis and Hugo de Sancto Victore, who assign the same reason for it as that which is alleged

by Germanus, but make not the slightest allusion to the practice of adoration of the host. (See next article).

HOST (ADORATION OF THE). The worship of the host or consecrated sacramental wafer, was the natural result of the adoption of the doctrine of transubstantiation. From the Roman canon law, we learn that Pope Honorius, who succeeded Innocent III., in the beginning of the thirteenth century, ordered that the priests, at a certain part of the mass service, should elevate the consecrated wafer, and at the same instant the people should prostrate themselves before it in worship. In A. D. 1264, the festival of CORPUS CHRISTI (which see), which is still observed with so much pomp, was established by Pope Urban IV. On that occasion the host is carried in solemn procession through the streets, every individual, as it passes him, bowing the knee in token of adoration. In all Roman Catholic countries the practice of kneeling to the host is universal. In Spain, when a priest carries the consecrated wafer to a dying man, a person with a small bell accompanies him. At the sound of the bell all who hear it are obliged to fall on their knees, and to remain in that posture till they hear it no longer. The first writer who mentions the elevation of the host in connection with its adoration, is Gulielmus Durantus, who wrote about the year 1386. Some Romish writers have endeavoured to claim for the practice of adoring the host an almost apostolic origin. In support of this claim they refer to the *Sursum Corda*, or invitation to lift up the heart, of early times, as an admonition to worship the consecrated bread, whereas it was an exhortation to lift their souls from earth to heaven, setting their whole affections upon Divine and heavenly things.

If the adoration of the host was indeed a practice of the early Christian church, it is surely most unaccountable that not the remotest allusion is made to it by the Fathers of the church, whether Greek or Latin; and equally strange is it that amid all the objections and calumnies urged by the heathens against the Christians, they never object to them the worship of bread and wine, which they assuredly would have done if it had been in their power. Bingham, in his 'Christian Antiquities,' gives an admirable summary of the arguments urged against the adoration of the host, which we cannot do better than quote: "As, 1. From the silence of all ancient writers about it. 2. From their using no elevation of the host for worship for many ages. 3. The ancients knew nothing of ringing a bell, to give notice of the time of adoration to the people. 4. There are no histories of beasts miraculously worshipping the eucharist, which sort of fictions are so common in later ages. 5. The ancients never carried the eucharist to the sick or absent with any pomp or signs of worship; never exposed it to public view in times of solemn rejoicing or sorrow; never adored or invoked its assistance in distress, or upon any great undertaking: which

are now such common practices in the Roman church. 6. The ancients never enjoined persons newly baptized and penitents to fall down before the eucharist and worship it, as is now commonly done in the Roman church. 7. The ancients never allowed non-communicants to stay and worship the eucharist, as the practice now is; which yet had been very proper, had they believed the eucharist to be their God. But they used it only for communion, not for adoration. 8. The ancients never used to carry the eucharist publicly in processions, to be adored by all the people; which is a novel practice in the judgment of Krantzius and Cassander. 9. The ancients lighted no lamps nor candles by day to the eucharist, nor burned incense before it, as is now the practice. 10. They made no little images of the eucharist, to be kissed and worshipped as the images of Christ. 11. They had no peculiar festival appropriated to its more solemn worship. This is of no longer date than Pope Urban IV., who first instituted it, anno 1264, and it is peculiar only to the Roman church. 12. The ancient liturgies have no forms of prayers, doxologies, or praises to the eucharist, as are in the Roman Missal. 13. The adoration of the eucharist was never objected by the heathens to the primitive Christians; nor were they reproached as the Romanists have been since, as eaters of their God. It is a noted saying of Averroes. Since Christians eat what they worship, let my soul rather have her portion among the philosophers. This learned philosopher lived about the year 1150, when the host worship began to be practised, which gave him this prejudice to the Christian religion. 14. The Christians objected such things to the heathens, as they never would have objected, had they themselves worshipped the host; as that it was an impious thing to eat what they worshipped, and worship what they eat and sacrificed. Which objections might easily have been retorted upon them. 15. The Christians were accused by the heathens of eating infants' blood in their solemn mysteries, but never any mention is made of eating the blood of Christ, either in the objection or answer to it. The ground of the story arose from the practice of the *Carpocratians* and other heretics, and not from the Christians eating the blood of Christ. 16. Lastly, the Christians never urged the adoration of the eucharist in their disputes with the *Ebionites* and *Docetæ*, which yet would have been very proper to confute their errors, who denied the reality of the flesh of Christ."

These arguments are drawn by Bingham from the able and learned treatise of Daillé on the object of religious worship against the Latins, and they are sufficient to show, that although respect was undoubtedly shown by the early Christian church to the sacramental elements, the practice of host-worship was totally unknown.

HOST OF HEAVEN (WORSHIP OF THE). See TSABIANS.

HOSTIA, an animal among the ancient Romans, which was destined for sacrifice to the gods. In early times it seems to have been the custom to burn the whole victim upon the altars of the gods. In later times this was done in the case of sacrifices to the infernal gods. So far back as the time of Homer, however, only the legs and part of the intestines were consumed by fire, while the rest of the animal was eaten. It was the smoke ascending from the sacrifice which was considered to be chiefly pleasing to the gods, and, accordingly, it was imagined that the more numerous the animals consumed upon the altar, so much the more plentiful the smoke, and, therefore, so much the more acceptable the sacrifice. Hence a *hecatomb*, or a hundred bulls, sometimes smoked upon the altars at once. The *hostiæ* or victims were generally animals of the domestic kind, such as bulls, cows, sheep, rams, lambs, goats, pigs, dogs, and horses. The beast to be sacrificed, if it was of the larger sort, used to be marked on the horns with gold; if of the smaller sort, it was crowned with the leaves of that tree which the deity was thought most to delight in for whom the sacrifice was designed. And besides these they wore the *infule* and *vitta*, a sort of white fillets, about their heads. The animal selected for sacrifice required to be free from all blemishes and diseases. Having been decorated for the solemn occasion, it was led to the place of sacrifice, preceded by the officiating priest clothed in a white robe, white being a colour particularly pleasing to the gods. A libation of wine was then poured upon the altar, and a solemn invocation addressed to the deity. After this the victim was usually slain, though sometimes it was previously consecrated by throwing some sort of corn and frankincense together with the *mola*, that is bran or meal mixed with salt, upon the head of the beast. This was technically called *immolatio*. Before the animal was killed, a bunch of hair was cut from its forehead and thrown into the fire as first-fruits. Wine was then poured between its horns, and if it was to the gods above, its head was drawn upwards, but if to the gods below, downwards; after which it was slain, and laid upon the altar to be consumed. While burning, wine and incense were poured upon it, and prayers and music accompanied the solemnity. Among the Greeks the victims were usually killed by the priests, but among the Romans by a person called *Papa*, who struck the animal with a hammer before using the knife. The better parts of the intestines were strewed with barley-meal, wine, and incense, and were burnt upon the altar; but if the sacrifice was made to the gods of the rivers or of the sea, these parts were not burnt, but thrown into the sea. See SACRIFICE.

HOSTILINA, a female deity worshipped among the ancient Romans when the ground shot forth new ears of corn.

HOTRI, in the system of Hinduism, one who invokes the gods, or calls them to sacrifice.

HOTTENTOTS (RELIGION OF THE). The Hottentots comprise a number of connected tribes in South Africa, the Corannas, the Namaquas, and the Bushmen, formerly inhabiting the territory which is now embraced in the English colony of the Cape of Good Hope. Mr. Moffat describes them as "not swarthy or black, but rather of a sallow colour, and, in some cases, so light that a tinge of red in the cheek is perceptible, especially among the Bushmen. They are generally smaller in stature than their neighbours of the interior; their visage and form very distinct, and in general the top of the head broad and flat; their faces tapering to the chin, with high cheek bones, flat noses, and large lips." They resemble none of the Kafir tribes, and are equally distinct from the Negro race. Mr. Moffat concurs with Mr. Barrow in supposing, that they resemble the Chinese more than any other people. Gibbon alleged them to be "the connecting link between the rational and irrational creation." This remark, however, applies rather to the Bushmen who inhabit the deserts and mountain fastnesses of the interior than to the Corannas and Namaquas who are the unmixed Hottentots. The language of the latter tribes is characterized by a peculiar click, which it is exceedingly difficult for any European to imitate. Dr. Philip, in his *Researches in South Africa*, gives a very favourable view of the native character of the Hottentot tribes, alleging that when the Portuguese first visited the Cape of Good Hope, they found them rich in cattle, living comfortably, and so distinguished for their morality and good conduct, that they received the appellation of "The good men." Mr. Barrow says, that Hottentots are capable of strong attachments, are grateful for kindness shown, and honest and truthful. The present number of Hottentots, including all the tribes, is estimated at 150,000.

It is difficult to give any satisfactory account of the religion of the Hottentots. Dr. Philip, who passed many years as a missionary in the Cape Colony, says of them, "I have never been able to discover from my intercourse with the natives, or from any other source, that this nation had ever attained any distinct notion of a Supreme Being, or that an idea of a future state had at any period prevailed among them." The Hottentot word *Uti'ko* seems to be the name which denotes the Supreme Being, and, accordingly, it is used among the frontier or Kafir tribes to denote the Christian's God. The Namaquas use the term *Tsui'kuap*, or as some tribes pronounce it, *Uti'kuap*; the *Uti'ko* of the Hottentots is articulated with the click peculiar to that language. "In my journey," says Mr. Moffat, in his *Missionary Labours and Scenes in South Africa*, "to the back parts of Great Namaqualand, I met with an aged sorcerer, or doctor, who stated that he had always understood that *Tsui'kuap* was a notable warrior, of great physical strength; that, in a desperate struggle with another chieftain, he received a wound in the knee, but hav-

ing vanquished his enemy, his name was lost in the mighty combat, which rendered the nation independent; for no one could conquer the *Tsui'kuap* (wounded knee.) When I referred to the import of the word, one who inflicts pain, or a sore knee, manifesting my surprise that they should give such a name to the Creator and Benefactor, he replied in a way that induced a belief that he applied the term to what we should call the devil, or to death itself, adding, that he thought 'death, or the power causing death, was very sore indeed.' To him, as to many others, this *Tsui'kuap* was an object neither of reverence nor love. During tremendous thunder-storms, which prevail in that climate, and which it might be supposed would speak to the mind of man with an awful voice, I have known the natives of Namaqualand shoot their poisoned arrows at the lightning, in order to arrest the destructive fluid. May not the *Tsui'kuap* of these people be like the *Thlanga* of the Kafirs, an ancient hero; or represent some power, which they superstitiously dread, from its causing death or pain?"

The Rev. Mr. Henry Tindall, who spent several years in Great Namaqualand, thus states his impressions of the religion of the Namaqua branch of the Hottentot family: "As to religion, their minds appear to have been almost a blank. They do not seem, before they became acquainted with the first principles of Christianity, to have been in the habit of observing any rites or ceremonies of a religious character, or to have had any idea of responsibility to a higher Being. The fact that their language contains appellations for God, spirits, and also for the wicked one, seems to indicate that they were not totally ignorant of those subjects, though there is nothing more in the terms of the language, or in their ceremonial observances and superstitions that affords evidence of anything beyond a crude notion of a spiritual world. I believe that the superstitious tales which have been gleaned from them by travellers, and advanced as religious records, are regarded by the natives themselves in the light of fables, which are either narrated for amusement, or intended to illustrate the habits and characteristics of wild animals.

"They have much more confidence in witchcraft than in religion. Almost all disease or calamity, and sudden death in particular, is attributed to some enemy who is supposed to hold the fatal charm. The practice of medicine is almost exclusively confined to the witch doctor, and though his efforts often result in a signal failure, yet occasional success, attributable to the simple remedies which he employs, or the recovery of patients under his treatment in the course of nature, confirms them in their belief of the accusations which he makes, and the power that he arrogates. The doctor generally practises some sleight of hand, and pretends to extract pieces of sticks, sheep's bones, and other substances from the limbs of his patients. As a native council will sel-

dom meet without breathing destruction to some well-fed beeves, so the witch doctor never carries on his operations without sacrificing the best of his patient's flock to his art, or rather to his appetite, and besides this, demands exorbitant pay."

The same intelligent writer, speaking of the Bushmen scattered up and down the interior, remarks, "They are almost entire strangers to religious knowledge or sentiment. Their ideas of a Supreme Being and of a spiritual world are extremely vague, and superstition has little hold upon them. Many of them wear pieces of wood or bone dangling from their necks, which they regard as charms to avert the influence of witchcraft; it is also customary for them when going to hunt to cast a stone on a heap which has been raised over the grave of some departed friend, by successive offerings, in order to insure success; but this custom appears to be confined to those who have had most intercourse with their Namaqua neighbours. If unsuccessful they become petulant, and on their next expedition will pass the spot without taking any notice of it; of course, they still have ill luck, which they attribute to the insult which they have offered to their god; they generally become penitent, return home, and after having spent a sleepless night, rise early on the following morning, hasten to the place of offering, and atone for the past by casting another stone on the heap. A Bushman was once asked by a missionary if he knew there was a God, and if he had any idea where He was. He replied that he had heard that there was such a Being, and that the missionary was the most likely person he had ever seen to be He."

It has long been alleged that one peculiarity of the religion of the Hottentots was, that they worshipped an insect which has received the name of the "Praying Mantis," from the erect position and motion it assumes when alarmed. Considerable doubt, however, is now entertained as to the truth of this allegation. That there is a diminutive species of insect which goes in the colony by the name of the "Hottentot's god," is admitted on all hands; but the missionaries who have been long resident in South Africa, entertain very serious doubts whether such worship was ever known among the Hottentots, and they state that the fullest information which they have been able to obtain upon the subject amounts to nothing more than that the insect in question was viewed with such superstitious feelings that they accounted it a crime to kill it, and believed that if by any accident they should happen to do so, they would be unfortunate during the rest of their lives. All this, even admitting it to be well-founded, does not substantiate the charge of insect-worship. But though not perhaps chargeable with the gross idolatry of worshipping the "Praying Mantis," their whole religion, if religion it can be called, consists of sorcery, superstition, and witchcraft.

Missions have been established for many years among the Hottentot as well as the other tribes of

Southern Africa, and it is remarkable, in consequence of the progress of Christianity and the influence of the civilization of the English and Dutch colonists, what a complete change has been effected, both in the physical and moral condition of the Hottentots. They have lost many of their former characteristics, and are becoming rapidly amalgamated with the colonists among whom they live. This remark, at the same time, is limited to those Hottentots who are resident within the colony, the more distant tribes being still the victims of the most degrading superstition.

HOUAMES, a set of vagrant Mohammedans in Arabia, who dwell in tents. They have a law by which they are commanded to perform their ceremonies and prayers under a pavilion. They are held in great contempt and abhorrence for their wicked and immoral conduct.

HOUR. This division of time, according to Herodotus, originated with the Chaldeans, from whom probably it passed to the Jews. The first mention of hours in the Scriptures occurs in Dan. iii. 6. The Jews reckoned the hours of the civil day from six in the morning till six in the evening. The morning sacrifice was offered at the third hour, that is, at nine o'clock of our time, and the evening sacrifice at the ninth hour, that is, at three o'clock of our time. The evening watches lasted each of them three hours, the first reaching from six till nine, the second from nine till twelve, the third from twelve till three, and the fourth from three till six, when the day commenced. At an after period the natural day was divided into twelve portions or hours, which varied in their length with the season, being longer in summer and shorter in winter.

The division of the day into hours has been adopted by almost all nations. One case, however, may be mentioned in which the hours differ in length from those of other countries. We refer to the Japanese, whose division of time is of a peculiar kind. The day, we learn from Siebold, "extending from the beginning of morning twilight to the end of evening twilight, is divided into six hours, and the night, from the beginning to the end of darkness, into six other hours. Of course the length of these hours is constantly varying. Their names (according to Titsingh) are as follows: *Kokonots*, noon and midnight; *Yaats*, about our two o'clock; *Nanats*, from four to five; *Moutsdouki*, end of the evening and commencement of morning twilight; *Itsous*, eight to nine; *Yoots*, about ten; and then *Kokonots* again. Each of these hours is also subdivided into four parts, thus: *Kokonots*, noon or midnight; *Kokonots-fan*, quarter past; *Kokonots-fan-souki*, half-past; *Kokonots-fan-souki-maye*, three-quarters past; *Yaats*, commencement of second hour; *Yaats-fan*, &c., and so through all the hours.

"The hours are struck on bells, *Kokonots* being indicated by nine strokes, preceded (as is the case also with all the hours) by three warning strokes, to

call attention, and to indicate that the hour is to be struck, and followed, after a pause of about a minute and a-half, by the strokes for the hour, between which there is an interval of about fifteen seconds—the last, however, following its predecessor still more rapidly, to indicate that the hour is struck. *Yaats* is indicated by eight strokes, *Nanats* by seven, *Mouts-doukei* by six, *Itsous* by five, and *Yoots* by four. Much speculation has been resorted to by the Japanese to explain why they do not employ, to indicate hours, one, two, and three strokes. The obvious answer seems to be, that while three strokes have been appropriated as a forewarning, their method of indicating that the striking is finished would not be available, if one and two strokes designated the first and second hours." See DAY.

HOURS (CANONICAL). See CANONICAL HOURS.

HOUSE OF EXPOSITION. See BETH-HAMMIDRAS.

HOUSE OF JUDGMENT. See BETH-DIN.

HOUSE OF READING. See BETH-HAMMIKRA.

HOUSE OF THE LIVING. See BETH-HAIM.

HOUSEL, the term which, in the Saxon language, denotes the Lord's Supper.

HRIMFAXI, the horse in the ancient Scandinavian mythology, on which Night rides, and which every morning, as he ends his course, bedews the earth with the foam which falls from his bit.

HRIMTHURSAR, the frost-giants of the Scandinavian mythology sprung from the giant *Ymir*. The Prose Edda says, that "when *Ymir* slept, he fell into a sweat, and from the pit of his left arm was born a man and woman, and one of his feet engendered with the other a son from whom descended the Frost-Giants, and we, therefore, call *Ymir* the Old Frost-Giant."

HU, the supreme god of the ancient Cymri, who, with his spouse CERIDWEN (which see), dwelt at the extremity of an immense lake, called *Llion*, which was always threatening to burst its barriers, when a black beaver, the degenerate offspring of these two divinities, let out the waters, and a universal destruction took place. *Hu* is represented as winged. He is said to have drawn forth the destroyer out of the water, so that the lake should no more bring a deluge upon the earth. This he is said to have done by means of oxen. He also instructed the primitive race in the art of tilling the soil. He first collected and arranged them in different tribes, and transferred the Cymri or Celts into Britain. In various points there is thought to be an analogy between this deity and Noah.

HUGUENOTS, a name given to the Protestants of France at a very early period of their history. The earliest known instance of its occurrence is in a letter addressed by the Count de Villars, lieutenant-general of Languedoc, to the king, dated November 11, 1560, in which he terms the riotous Calvinists of the Cevennes, Huguenots. It is impossible, at this

distance of time, to ascertain with certainty the precise origin and meaning of the word. The derivation which D'Aubigné thinks the most probably correct is that drawn from *Hugon*, a gate in Tours, where the Protestants first assembled. Others derive it from a corruption of the first words of their protest, "Huc nos." Browning, in his 'History of the Huguenots,' gives no fewer than ten different derivations of the term, the most ancient of them taken from a work printed at Lyons in 1573, tracing it to John Huss, whose doctrines they professed, and from whom they were called in derision, "Guenons de Huss," or Huss's apes. Conder thinks a more probable etymology is found in the German word *eid genossen*, confederates, softened into *egnotes*, a term which was originally applied to the brave citizens of Geneva, who entered into the alliance against the tyrannical attempts of Charles III., duke of Savoy. See FRANCE (PROTESTANT CHURCH OF).

HULSEAN LECTURES, an annual series of theological lectures delivered at Cambridge under the will of the Rev. John Hulse, late of Elworth, bearing date the 12th July 1777. The course extended originally to twenty lectures, but is now reduced to eight.

HUMAN SACRIFICES. It is a melancholy fact, that, in almost all heathen nations at one period or another of their history, the practice has been found to exist of offering human beings in sacrifice to their gods. The earliest instance on record of this barbarous practice, is the ancient sacrifice to Moloch, in which children were caused to pass through the fire to this sanguinary deity. Attempts have sometimes been made to explain away the expression which describes this inhuman rite as indicating something less than the sacrifice of children; but all doubt as to the real existence of such a practice among the Jews is removed by the plain statement of the prophet Jeremiah vii. 31, "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart." And again, in regard to the service of another false god, whose worship had been adopted by the Jews, the same prophet mentions, xix. 5, "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." Both these quotations establish beyond a doubt that the Jews were chargeable, at least in the degenerate days of Manasseh, with offering human beings in sacrifice to heathen idols. In all probability, however, this cruel rite had been learned from the Canaanites, as indeed appears very plainly from Ps. cvi. 37, 38, "Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood." The practice of this horrid ceremony is expressly forbidden under pain of death in the

law of Moses, Lev. xx. 2, "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones."

Far from being limited to the Canaanites, human beings were offered in sacrifice by almost all the heathen nations of antiquity. The Egyptians, the Cretans, the Arabians, brought human blood to the altars of their gods. The ancient Mexicans deemed human sacrifices the most acceptable offerings which they could present to their deities. Tacitus relates that it was the custom of the ancient Germans to sacrifice human victims to their gods. The Phœnicians, the Cyprians, the Rhodians, all had human sacrifices. In the early ages of Grecian history such a mode of propitiating their deities seems to have prevailed, and Pausanias informs us that the practice of shedding the blood of human victims in honour of *Zeus Lyceus*, existed in Arcadia, and it appears to have continued down to the time of the Roman emperors. In Leucas, every year at the festival of Apollo, a man was thrown from a rock into the sea. At an annual festival, also, called *Thargelia*, which was celebrated in honour of the Delian *Apollo* and *Artemis* at Athens, two human beings were burnt on a funeral pile, the one sacrificed in behalf of the women of Athens, and the other of the men. It is not certain that on every return of the festival such a sacrifice was offered, but more probably it was reserved for extraordinary emergencies, such as the occurrence of heavy calamities seriously affecting the welfare of the city. In the later ages of the history of Greece, the custom of sacrificing human victims seems to have disappeared before the advancing progress of civilization.

Among the Romans, also, human sacrifices existed. To Saturn human victims were offered. "As Saturn," says Tertullian, "did not spare his own children, so he persisted in not sparing those of other people; for parents offered up their own children to him." Curtius and the Decii are well known examples in Roman history of self-sacrifice for the good of the country. Among the early Italian nations, more particularly the Sabines, votive offerings, like that of Jephtha in Old Testament history, often involved the sacrifice of human beings. But even in the latest period of the Roman republic, an instance of such bloody offerings is to be found. In the reign of Julius Cæsar, when a military insurrection took place, two of the soldiers were sacrificed to *Mars* in the Campus Martius.

Human sacrifices seem to have formed an essential part of the Druidical religion. Procopius Cæsariensis, who flourished so late as the sixth century affirms that these sacrifices were offered by the Druids in Gaul in his time; and Strabo expressly declares, that it was because the Druids offered human sacrifices that the Romans were determined to

abolish their religion. Cæsar, in speaking of this custom as it existed among the Gauls, says, "Those who are afflicted with any grievous distemper, or whose lives are hazarded in war, or exposed to other dangers, either offer up men for sacrifices, or vow so to do; and they make use of the Druids for their priests upon such occasions, imagining their gods are to be satisfied no other way for sparing their lives than by offering up the life of another man." There is no doubt that the Druids followed the same cruel practice also in Britain.

Numberless are the ancient divinities who seem to have delighted in blood. Cyprus sacrificed a man every year to Agraulus, Rhodes to Saturn, Chios, Lesbos, Tenedos to Bacchus, Phœcea to Diana, Lacedæmon to Mars. The sacrifice of children, as we have seen, had its origin among the Canaanites and the Phœnicians. Colonies from these nations carried the practice to Cyprus, to Crete, to the coasts of the Ægean Sea, to Carthage, Sicily, and Sardinia. From the Canaanites, also, doubtless, had the Moabites and Ammonites learned the custom. It existed among the Syrian worshippers of Adonis, among the Lydians towards the north, and among the Arabians towards the south. We find it also among the ancient Scandinavians, and even among the primitive races of Peru and of Mexico, as well as among the savages of Florida. Some nations have persuaded themselves that the gods would be satisfied with the blood of old men, of prisoners of war, of slaves, or criminals. Such was the case with the Egyptians, the Syrians, the Scythians, the Celts, the Germans, the Sclavonians, and even the Persians, the Greeks and Romans. But other nations carry farther still this horrid immolation of human victims. The ancient Mexicans, and even, at this day, some tribes of Western Africa, butcher their prisoners of war by hundreds, and even by thousands, in one day, not to propitiate the gods but as a triumphal offering in honour of victory over their enemies.

In many of the nations of modern heathendom, the practice of offering human victims to the gods still exists in full vigour. Not to speak of the cruel acts of self-torture perpetrated by the votaries of *Kali* and *Durga* among the Hindus, numberless human sacrifices were offered down to a recent period by the Thugs under the sanction of their patron goddess *Kali*, and by the Khonds of Goomsoor, who, till very recently, offered up their annual *Merias* or human victims. In the *Kalika Purana* minute directions are given for the performance of a human sacrifice, by which the goddess *Kali* is said to be rendered propitious for a thousand years. What multitudes have sacrificed themselves to the idol *Jagat'nath*, and what multitudes more have given up their lives to the waters of the all-devouring Gunga! Dr. Spry, in his 'Modern India,' gives an account of a tribe, in the Nagpore district, who not only sacrifice human victims, but feast upon the sacrifice. See CANNIBALS.

The practice of offering human sacrifices has pre-

vailed, to some extent, among the North American Indians, and is still found attended with shocking barbarism among most of the heathen tribes of Southern and Western Africa. The same rite was generally prevalent among the islands of the Pacific before the introduction of Christianity, and even yet has not altogether disappeared among the Pagan inhabitants of some of those islands.

HUMANISTS, a class of thinkers which arose in Germany towards the end of the eighteenth century, originating chiefly from the diffusion of the writings of Rousseau. Their views were thoroughly infidel, their chief aim being to sink the *Christian* in the *man*. Hence the name given to their system, which was usually called *Humanism*. It sought to level all family distinctions, all differences of rank, all nationality, all positive moral obligation, all positive religion, and to train mankind to be *men*, as the first, the last, the highest accomplishment. This was the kind of education which Rousseau professed to represent in his 'Emile,'—a work which sapped the foundations of Christian principle in the case of multitudes both in France and Germany. In the latter country particularly, the Deistic tendencies which were fostered by the writings and the example of Frederick II., began to shoot forth in the direction of Humanism. The practical aspect which it now assumed, was that of the Philanthropic education, as it was termed, of Basedow. The first *Philanthropinum* was formed at Dessau in 1774. One of its fundamental regulations was, that all religious distinctions were to be entirely kept out of view, and the private devotional exercises, accordingly, were so framed as that nothing should be done which would not be approved of by every worshipper of God, whether he were a Christian, Jew, Mohammedan, or Deist. In the system of teaching, which was adopted by Basedow, and the others who followed in his wake, the chief object was not so much to impart knowledge as to develop all the human powers and faculties. The entire education was based on the supposed goodness of human nature. "While the former education," says Dr. Kahn, in his 'Internal History of German Protestantism,' "had required all which it was in the power of youths to do, whether it gave them pleasure or pain, the philanthropic education asked, in the first place, What is in accordance with the nature of the child? What affords him enjoyment? How do all the inclinations and dispositions of childhood find their suitable sphere? The delight of children in bodily exercise is made use of as bodily gymnastics; the inclination for play, as mental gymnastics; walks, as opportunities for educating and teaching; ambition as a moral engine. But although the Philanthropina at first promised to teach every thing better and more quickly than the ordinary school did, yet it soon appeared that linguistic knowledge, and all matters of memory, would not thrive. Because they would not teach any thing from without, and mechanically, but would develop

every thing according to nature, rational knowledge such as logic, mathematics, arithmetic, natural religion, and morals, as well as those sciences based upon perception, experience, and advantage, were there chiefly cultivated. The fresh youth, grown up under fine bodily training, simply and easily dressed in an age of wigs and pigtails, walked about the fields and forests to acquire a knowledge of nature; went into the workshops of tradesmen to acquire a knowledge of common life, with its arts and wants; exercised themselves in the labour of the husbandman, in the art of the citizen, in order to stand a future like that of *Robinson Crusoe*, better than the hero of that book himself."

The plausible manner in which Basedow, Campe, and others had set forth the advantages of this system of philanthropic education blinded the minds of many to its true character. But the spell was speedily broken, the delusion vanished. Men began to look coldly at this utilitarian mode of educating the human being. The Philanthropic Humanism soon gave place to a higher Humanism, which began to spring out of the ardent study of the ancient classics. But neither the one species of Humanism nor the other was fitted to render the human being either morally good or practically useful, but thoroughly selfish in his whole nature and actings. He was not trained to be a member of a family, of a nation, of a church, but of that great totality, the human race. A training so vague and unpractical was altogether unsuited to man in the various positions which he is called to occupy in this world, or to fit him for a higher sphere in the world to come.

HUMANITARIANS, a name sometimes applied to those modern *Socinians* who maintain, with Dr. Priestley, the doctrine of the simple humanity of Christ. Socinianism, in its original form as taught in the Racovian Catechism, and in the writings of the Polish divines, admitted the miraculous conception, and inculcated the worship of Christ. Dr. Priestley, however, anxious to remove what he considered the corruptions of Christianity, carried his Socinian principles to their full length, and taught that Jesus was a mere man, the son of Joseph and of Mary, and naturally as fallible and peccable as Moses, or any other prophet. This view of the nature of Christ is held by the modern school of Socinians in Britain, which may be said to have been founded by Dr. Priestley, and consolidated by Lindsey, Belsham, and others. That portion of their creed which relates to the person of Christ, and which may well entitle them to the appellation of Humanitarians, is thus expressed by Belsham in his 'Calm Inquiry:' That Jesus of Nazareth was "a man of exemplary character, constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties." See **SOCINIANS**.

HUMANITY (RELIGION OF), a species of infidelity which has grown up during the last twenty years in Britain and America. It is a kind of idealism,

which resolves all true religion, not into any of the special forms of belief which are found in the world, but into the instincts of humanity. This system of thought is sometimes called the *Absolute Religion*, ignoring all written revelation, and finding religion only in the outward universe, and the inward man. Thus Theodore Parker, one of the most able expositors of the system, remarks, that "we are never to forget that there is no monopoly of religion by any nation or any age. Religion itself is one and the same. He that worships truly, by whatever form, worships the Only God. He hears the prayer, whether called Brahma, Jehovah, Pan, or Lord; or called by no name at all. Each people has its prophets and its saints; and many a swarthy Indian, who bowed down to wood and stone—many a grim-faced Calmuck, who worshipped the great God of storms—many a Grecian peasant, who did homage to Phœbus-Apollo when the Sun rose or went down—yes, many a savage, his hands smeared all over with human sacrifice, shall come forth from the east and west, and sit down in the kingdom of God, with Moses and Zoroaster, with Socrates and Jesus."

In regard to the name of the system, Mr. Parker says, "I call this the Absolute Religion, because it is drawn from the absolute and ultimate source; because it gives us the Absolute Idea of God—God as Infinite; and because it guarantees to man his natural rights, and demands the performance of the absolute duties of human nature." Mr. W. J. Fox, who, though formerly a *Unitarian*, has adopted a creed identical with that of Mr. Parker, calls it a Religion of Humanity, stating that, in his belief, "the source of all revelation is the moral constitution of human nature, the human mind and heart."

The views of the writers, both in England and America, who have adopted the Religion of Humanity, are thus set forth in the Westminster Review, which is their ablest organ in this country: "It is not the *presence* of God in antiquity, but his presence *only* there,—not his inspiration in Palestine, but his withdrawal from every spot besides,—not his supreme and unique expression in Jesus of Nazareth, but his absence from every other human medium,—against which these writers protest. They feel that the usual Christian advocate has adopted a narrow and even irreligious ground; that he has not found a satisfactory place in the Divine scheme of human affairs for the great Pagan world; that he has presumptuously branded all history but one as 'profane;' that he has not only read it without sympathy and reverence, but has used it chiefly as a foil to show off the beauty of evangelical truth and holiness, and so has dwelt only on the inadequacy of its philosophy, the deformity of its morals, the degenerate features of its social life; that he has forgotten the Divine infinitude when he assumes that Christ's plenitude of the Spirit implies the emptiness of Socrates. In their view, he has rashly undertaken to prove, not *one positive fact*,—a revelation of Divine

truth in Galilee;—but an *infinite negative*;—no inspiration anywhere else. To this *negation* and to this alone is their remonstrance addressed. They do not deny a *theophany* in the gift of Christianity, but they deny two very different things, viz. 1. That this is the *only* theophany; and 2. That this is theophany *alone*; that is, they look for *some* divine elements elsewhere, and they look for *some* human here. It is not therefore a smaller, but a larger, religious obligation to history, which they are anxious to establish; and they remain in company with the Christian advocate so long as his devout and gentle mood continues; and only quit him when he enters on his sceptical antipathies."

One marked characteristic of this the latest form which infidelity has assumed, is a rejection of all outward revelation, except in so far as it is an expression of the fundamental beliefs inherent in our spiritual nature. It demands of every man that if he would find religion, he must look not to the Bible, the Koran, or the Shastras, but to the original intuitions of his own heart. There he will find engraven in indelible characters the primitive idea of an Infinite God, and this one idea is sufficient in the view of the writers whose opinions we are now considering, to give shape and form, as well as impulse and energy, to the religion of every age and people. "Nor can these," says Mr. Hardwick, in his 'Christ and other Masters,' "be termed the speculations of a band of ignorant or dreamy mystics. They are entertained by men of learning; who profess moreover a peculiar interest in the progress of civilization, and who labour to advance what they believe to be the disenthralment of the human spirit. They affirm that something higher, deeper, heavenlier, is reserved for us; that growth must be expected and promoted not only in our apprehension of religious truth, but in the orb of truth itself; that their peculiar mission is to hasten this result by showing man his real dignity and destiny, by sounding all the depths of human consciousness, and calling to their aid the newest facts of history and the last discoveries of science. They do not, indeed, condemn the worthies of antiquity. The statues of Confucius, Moses, and Pythagoras; of Socrates and Zoroaster; of Buddha, Christ, and Apollonius; of Mani and Muhammed, are all elevated side by side in the Walhalla of spiritualism. These all in different measures are applauded as the saints, the prophets, the apostles of their age; yet, notwithstanding the enormous latitude of his belief, the spiritualist is not content with any of the forms in which religion has hitherto appeared on earth. However well adapted to peculiar countries or to transitory phases of the human mind, they are unequal to the wants and the capacities of the present century. He would not himself have worshipped either with his 'swarthy Indian who bowed down to wood and stone,' or with his 'grim-faced Calmuck,' or his 'Grecian peasant,' or his 'savage,' whose hands were 'smeared all

over with human sacrifice;' but rather aims, by analysing the principles of heathenism and cultivating a deeper sympathy with what is termed the 'great pagan world,' to organise a new system which he calls the Absolute Religion, the Religion of Humanity, the Religion of the Future. From it all special dogmas are to be eliminated; sentiments which every one may clothe according to his fancy, are to occupy the place of facts; the light of a spontaneous Gospel is to supersede the clumsy artifice of teaching by the aid of an historical revelation. Thus, while the promoters of this scheme affect the greatest reverence for the wisdom and the so-called 'inspirations' of the past, they aim to soar indefinitely above it. Nearly all the doctrines of ancient systems are abandoned or explained away, as things which really have no stronger claim upon us than the cycle of luxuriant mythes that captivated Greek imaginations in the pre-historic period. The Christ and Christianity of the Bible are thus virtually denied: 'superior intellects' are bidden to advance still higher, to cast off as worthless or ill-fitting the old garments of the Church, to join the standard of the Absolute Religion, and so march forward to the 'promised land.'

The only positive and prominent article of the creed of this sect of infidels is, that there is one Infinite God, and beyond it is a mere series of negations. Thus Mr. Parker, "Of course I do not believe in a devil, eternal torment, nor in a particle of absolute evil in God's world or in God. I do not believe that there ever was a miracle, or ever will be; everywhere I find law,—the constant mode of operation of the Infinite God. I do not believe in the miraculous inspiration of the Old Testament or the New Testament. I do not believe that the Old Testament was God's first word, nor the New Testament his last. The Scriptures are no finality to me. Inspiration is a perpetual fact. Prophets and Apostles did not monopolize the Father: He inspires men to-day as much as heretofore. In nature, also, God speaks for ever. . . . I do not believe in the miraculous origin of the Hebrew Church, or the Buddhist Church, or the Christian Church; nor the miraculous character of Jesus. I take not the Bible for my master, nor yet the Church; nor even Jesus of Nazareth for my master. . . . I try all things by the human faculties. . . . But at the same time, I reverence the Christian Church for the great good it has done to mankind; I reverence the Mahometan Church for the good it has done,—a far less good."

Such is the Absolute Religion, or the Religion of Humanity, which some writers in our own day would extol as destined to form a new era in the history of religious thought, but which from its very meagreness and vagueness is in all probability destined ere long to dwindle away and be forgotten.

HUMILIATI, an order of Romish monks which originated in A. D. 1164. They were brought out of Lombardy into Germany, as captives by Barbarossa,

who after a time permitted them to return into their own country, where they built monasteries, and gave themselves up to fasting, prayer, and meditation. They followed the rule of St. Benedict, and were approved and confirmed by Pope Innocent III. Their dress was a plain coat, a scapular, and a white cloak over it. They were suppressed by Pius V. in 1571, on account of the degenerate and immoral habits which had begun to characterize the monks of the order.

HUNGARIAN CONFESSION, a Confession of the Reformed Churches in Hungary, drawn up at a Synod held A. D. 1557. It consisted of eleven articles.

HUNGARY (PROTESTANT CHURCH OF). The kingdom of Hungary, though once mighty and powerful, has for some time been a mere political dependency of the Austrian empire. The climate is temperate and healthy, the inhabitants industrious and active, and the country, by proper cultivation, is capable of supplying within itself all that the necessities and comforts of life demand. When Rome was mistress of the world, Hungary was colonized by that warlike people, from whom it received the name of Dacia; and on the irruption of the northern nations, it was overrun, first by the Goths, and afterwards by the Huns, who were followed in succession by other equally savage tribes, until the days of Charlemagne.

The ninth century found Hungary in the hands of the Magyars, the ancestors of its present inhabitants, a rude and warlike, and withal, an idolatrous people, worshipping Mars as their chief god, and paying their adorations also to the sun and moon, the earth and fire. It was about this period, when the Magyar faith predominated, that Christianity began to be introduced into the country, and to spread silently and slowly, but not on that account the less surely, among all classes, from the palace to the peasant's hut.

It is with Stephen, a prince who ascended the throne in A. D. 997, at the early age of eighteen, that the history of Christianity in Hungary properly commences. The period of Stephen's accession had been preceded by events of the greatest magnitude and interest. Charlemagne had succeeded, though not without bloodshed, in spreading Christianity in Germany; and about the year 890, the Christian religion had been established in Bohemia. Poland not long after embraced the true faith; and missionaries from Italy and Greece poured into all parts of Hungary. No sooner had Stephen succeeded to the government, than under the influence of his pious mother and the Christian teachers, he made an open profession of Christianity, calling upon his people, under heavy penalties, to take the same step. Such a daring infringement of the rights of toleration was met by the most determined opposition on the part of the people, who broke out into open rebellion. The young king attacked the insurgents, and speed

ily reduced them to subjection. Having succeeded in restoring quiet and order in the kingdom, he passed various laws in favour of Christianity, enforcing a strict observance of the Sabbath, building and endowing churches, establishing schools for the education of youth, and endeavouring in every possible way to advance the religious welfare of his people.

The beneficial influence of Stephen's exertions however was not long in being completely neutralized. The Magyars still loved their idolatry, and seized the first opportunity that occurred after the death of Stephen to demolish all that bore the Christian name. An attempt was made by more than one sovereign to repress the violence of the people, and to restore the true religion; but with the exception of Ladislaus, a long unbroken line of princes only prolonged the darkness which now covered the land. It is pleasing however to notice, that so early as the year 1176, there were many to be found in Hungary adhering to the doctrines of the Waldenses, who had sought an asylum in that country from the intolerance and persecutions of Rome. There that devoted people laboured for many years in spreading among the Magyars the pure and unsophisticated doctrines of Bible truth. Rapidly increasing in numbers, we find them, about the year 1315, amounting to 80,000. No wonder, that both from their numbers and their zeal, the Waldenses in Hungary should have caused no little anxiety to Rome. Calumny, the ever ready weapon of the Papacy, was resorted to with unsparing malignity. These active propagators of pure Christian truth were represented as teaching the most terrible heresies. But all was unavailing. The cause of Christ steadily advanced; and many, even of the nobility, embraced the new doctrines.

Thus did the Waldenses continue to maintain their ground in free Hungary until the reign of the emperor Sigismund, in the beginning of the fifteenth century. It was at this eventful period in the history of Protestant truth that John Huss arose, who, followed by Jerome of Prague and other pious and devoted men, openly proclaimed the Pope of Rome to be antichrist. The consequences of such plain declarations of their conscientious convictions were such as might have been expected wherever the Papacy is concerned. Both Huss and Jerome were burned at the stake. But these noble men died as became martyrs to the truth of God. On their way to the stake they sang hymns; and as Æneas Sylvius remarks, "no mere philosopher ever suffered the fiery death so nobly as these men did."

From that moment Protestant truth made the most astonishing progress. The Hussites, as they were now called, were to be found in multitudes in Hungary and Transylvania. The Scriptures were translated into the native language; and as a natural result, more especially in days of fiery persecution, the Word of God grew mightily and prevailed. In almost every part of Hungary, many congregations of the Hussites were formed, and churches

built, where they worshipped God according to their consciences. The progress of Bible truth annoyed Rome very much; but what was to be done? If the Hussites were to be driven from Hungary, such a step would only propagate the evil, not arrest it. The new doctrines must be extirpated, whatever may be the consequences. Torrents of blood may flow, but Rome is inexorable. How true is it, that "she makes herself drunk with the blood of the saints." In the year 1444, Cardinal Julian concluded a contract with King Uladislaus, that the Hussites, wherever found, should be completely destroyed. Providence, however, thwarted this bloody decree. Before it could be carried into execution, King Uladislaus was killed in battle, and Cardinal Julian also was slain in attempting to escape. Thus did the Lord mercifully deliver his people, as he has often done of old, by the destruction of their foes.

Though the hand of persecution was thus mercifully stayed for a time, the Hussites became at every little interval the victims of the most cruel treatment, and always at the instigation of Rome. Representing them as maintaining opinions the most heretical and blasphemous, the adherents of the Papacy called upon the civil power to put forth its strong arm for their destruction. Too often were such appeals listened to, and these faithful followers of Jesus were subjected to sufferings of the most cruel and heartless description. It was remarkable, that for some time before the dawn of the Glorious Reformation, they were permitted to live in quietness and peace, prepared to hail the blessings of that happy era in the history of the Christian Church.

As the era of the Lutheran Reformation approached, religion in Hungary, as elsewhere, had degenerated into empty ceremony. Rome endeavoured as usual to support her authority and influence by the propagation of lying wonders; and the better educated among the people, especially among the nobility, were disgusted with the palpable tricks which were attempted to be palmed upon them. In this condition of things, more especially taken in connection with the previous success of the Hussites, the Reformation, as may easily be supposed, was hailed in Hungary as a happy deliverance from the ignoble fetters of a degrading and idolatrous superstition. No country more readily declared in favour of the Reformation. The way had no doubt been previously prepared to no small extent by the zealous labours of the Hussites, in proclaiming far and wide the truth as it is in Jesus; and the good seed of the Word had also been sown by the German troops, who came to help Hungary against the Turks. Accordingly, at so early a period as 1521, so numerous were the adherents of Luther in Hungary, that it was deemed necessary to read a condemnation of the writings of the Reformer from the pulpits of the principal churches.

One of the most zealous and active in propagating throughout Hungary the tenets of Luther was Simon Grynæus, a professor in the academy in Ofen, who was in consequence imprisoned, but only for a short time, public opinion having risen so strongly in his favour as to demand his speedy liberation. For a considerable period the truth advanced among all classes, but a sudden and fearful check was given to its progress by the publication of the edict of King Louis in 1523, according to which, "All Lutherans, and those who favour them, as well as all adherents to the sect, shall have their property confiscated, and themselves be punished with death, as heretics and foes of the most Holy Virgin Mary." This violent decree, though it seemed to satisfy the priests, did not produce the desired effect. The truth still made progress, and at length in 1525, Louis was prevailed upon by the Romish clergy to issue a decree, that "All Lutherans shall be rooted out of the land; and wherever they are found, either by clergy or laymen, they may be seized and burned."

This bloody law Louis had so far yielded to the priests as to enact, but now that it was enacted he had not courage to execute it. All that he could be persuaded to do, was to write to the authorities of the different towns, reminding them of their duty. Providentially, at this critical period in the history of the Protestant Church in Hungary, political events arose which directed the attention of the king in another channel, and produced a most powerful effect on the progress of the Reformation in that country.

Soliman, the then reigning emperor of Turkey, was resolved upon the subjugation of Hungary. So boldly had he carried forward his plans, that early in 1526 Belgrade was taken; the Turkish emperor was already in Peterwardein, the Hungarian Gibraltar, and Louis, though his treasury was exhausted, was summoned to pay immediate tribute. On the 23d July, the king set out to meet his powerful enemy, and on the 29th August he was signally defeated in the plain of Mohács; and in attempting to fly, Louis's horse fell backwards, and crushed him to death in the mud. The carnage on that eventful day was tremendous. Seven bishops, twenty-eight princes, five hundred nobles, and twenty thousand warriors lay on the field.

This sanguinary engagement, while it cut off large numbers of the bitter persecutors of the truth, was productive of no ultimate benefit to the Protestant cause. On the death of Louis, two individuals contended for the throne, neither of them favourable to the Lutheran party. The consequence was, that persecution still raged in Hungary, prevented no doubt from reaching its former severity by the prevalence of civil war. With this unceasing strife time passed on, until at length arrived the 25th of June, 1530, when the Augsburg Confession was read. Its simplicity, clearness, and power, subdued many enemies, and converted them into decided friends of the truth.

About this time there arose in Hungary a man on whom the spirit of Luther had descended. Honoured with the friendship of the great reformer and his illustrious coadjutors, Matthew Devay had returned to his native land, resolved, in the strength of God, to preach the doctrines of the Reformation. He was remarkably successful in bringing over converts from Popery; and for this heinous crime he was imprisoned in Ofen. The following little anecdote connected with Devay's imprisonment is well worth relating: "It happened that in the same prison was a blacksmith, who in the shoeing had lamed the king's favourite horse, and the passionate John had sworn that he should die for it. The blacksmith heard Devay converse as never man spoke; the words were to him as the words of Paul to the jailer at Philippi, and the consequence was, that when the blacksmith was shortly after to be set free, he declared he would share Devay's fate as a martyr, for he also partook of the same faith. The king moved by this declaration, pardoned both, and set them free."

Soon after his liberation, Devay became pastor of Kashaw in Upper Hungary, which was then in the possession of Ferdinand. Jealous of the success of his eloquent invectives against Rome, the monks complained of him to the king, who had him brought immediately to Vienna, and given over for examination to Dr. Faber, the bitterest foe of the Reformation. For nearly two years Devay lay in prison, at the end of which time Ferdinand relented and liberated him.

This apostolic man was no sooner delivered from prison than he proceeded to itinerate in Hungary, preaching the Gospel, and assisting in the translation of the Epistles of Paul into the Hungarian language. Overjoyed with the thought that the truth was making such progress in Hungary, Devay hastened to Wittenberg to refresh the heart of Luther with the glad tidings. They were men of a kindred spirit, and no greater happiness did they know on earth than in hearing that the cause of God was advancing. In his absence, Devay's pastoral charge in Upper Hungary was occupied by a man of great learning and Christian courage, Stephen Szantai. A man of this stamp was not likely to escape the persecution of the monks, who demanded of Ferdinand that he should be arrested and punished as a heretic. The king, however, who had before this time relaxed in his opposition to the Protestant faith, proposed, to the dismay of the priests, that a public discussion should be held on the great disputed points of religion. This discussion took place in 1538. To oppose Stephen Szantai the monks had chosen Gregory of Grosswardein. Szantai continued the discussion for several days, and after the umpires had noted all down, they came to present their decision to the king. They reported that all which Szantai had said was founded on the Scriptures, and that the monks had brought forward only fables and idle

tales "But," they added, "should we state this publicly, we are lost, for we should be represented as enemies to our religion; if we condemn Szantai, we act contrary to truth and justice, and would not escape Divine retribution." They begged, therefore, that the king would protect them from the danger on both sides. Ferdinand promised to do his utmost, and let them go.

From the tenderness which Ferdinand showed to Stephen Szantai, it appears plain, that Ferdinand's mind had undergone a great change; but that it was really a saving change, we have no satisfactory grounds for believing.

One circumstance which tended to promote the progress of Protestantism in Hungary, was the constant correspondence which the Reformers maintained with those of the princes and clergy, who were known to be friendly to the new movement. The truth spread far and wide among all classes of the people, and King Ferdinand, perceiving that the chasm which separated the Protestants from Rome was every day becoming wider, urged earnestly upon the Pope that he should summon a general council. At length the Council of Trent was appointed to meet on the 13th December, 1545. Two distinguished bishops were despatched as deputies from Hungary, and the instructions which they received show clearly that the king's views were far from unfavourable to the Reformation.

"Ferdinand charged them to use their influence to bring on the discussion respecting a reformation of morals first, and of faith afterwards; to have a reformation in the court at Rome; to have the number of cardinals reduced to twelve or twenty-four; to have the number of indulgences diminished; to have simony completely abolished, as well as all payments in spiritual matters; to have the clergy brought back to their original purity in dress, morals, and doctrines; to have the eating of flesh permitted, and the Lord's Supper administered in both kinds."

The sittings of this far-famed council lasted for eighteen years, during which those decrees were passed which form the established creed of the Roman Catholic Church down to the present day.

Ferdinand could not conceal from the Pope the deep disappointment which he felt at the result of the Council of Trent, more particularly in forbidding the cup to the laity. The remonstrance which he tendered, along with the advice of some of the bishops, extorted a bull in favour of communion in both kinds,—a concession which gave so much delight to Ferdinand that he had a medal struck to commemorate the transaction. It was not, however, until his son Maximilian I. succeeded to the throne that permission to the laity to use the cup in the sacrament was extended to Hungary. This prince, throughout the whole of his reign seems to have treated the Protestants with lenity if not with favour. With his son Rudolph, however, begins a period of thirty-two years, which

for the Church in Hungary abounded in sufferings and trials. It was by this cruel and bigoted king that the decree was passed, which once more sanctioned the persecution of all who dissented from the Church of Rome. In vain did the States protest against a decree so arbitrary and intolerant; the Protestant clergy were expelled in multitudes, and Popish priests appointed in their place.

The peace of Vienna, which was concluded on the 23d June, 1606, put an end for a time to the troubles of the Church in Hungary. It declared the persecuting decree to which we have just referred, to be illegal; it set aside all decrees which had been passed against the Protestants; it proclaimed liberty of conscience and free exercise of worship. The hero of this great achievement for the Protestant Church was destined to see little of its fruits. It was but a few months till the prince, in the vigour of manhood, sunk into his grave. He died from poison, on the 7th January, 1607, to the great grief of the Protestants by whom the loss of a prince so noble and generous was severely felt.

The Roman party now acquired fresh courage. The persecuting enactments were renewed, and attempts were made to crush the liberties of the Hungarian Church. In the providence of God, however, Hungary and Austria were transferred from Rudolph to his brother Matthew, who declared upon oath his determination to protect the rights and privileges of the Protestants. One of their party was elected palatine, and by his influence the Synod of Sillein was summoned, which went far by its decrees to place the Church of Hungary on a secure footing. The Popish party were exasperated. Within eighteen days the Cardinal and Archbishop Forgacs protested against the decrees, and pronounced a curse upon all who should observe them. The Protestants replied with the most determined boldness. A controversy ensued, which was conducted with intense bitterness on both sides. The Papists, however, through the influence which they possessed at court, succeeded in bringing the reformed party into fresh and even severer troubles. No attack made upon them did them so much injury as the appearance of a work, entitled 'The Guide to Truth,' which was published at Presburg in 1613. The author in this volume defended, with no small ingenuity, the doctrines of Rome, and represented Luther and Calvin as servants of Antichrist. Many were by this book—which was full of plausible reflections—drawn back into the Romish Church. Years passed away, and this dangerous work remained unanswered; the time was wasted in unseemly quarrels between the two sections of the Protestant Church—the Reformed and the Lutheran. These quarrels were very acceptable to the Romish clergy, but notwithstanding their dissensions the Protestant party continued to maintain their protest against Rome with firmness and zeal.

In the year 1618, through the influence of the

Jesuits, the Hungarian crown fell to the Archduke Ferdinand of Austria. At this period matters were in a very critical condition. "All Europe was in such a state of religious excitement as had not been the case since the time of Luther; and this was the work of the Jesuits and Pope Clement VIII., who had entered into a contract with the princes and kings of Europe, since the beginning of the century, to annihilate the Protestant name. As the storm raises the water, and drives the mud and scum to the top of the waves, so did they by their immoral principles goad the nations to madness. They had, within the memory of that generation, made France a great churchyard; and in the St. Bartholomew's Day—the height of their glory—they showed what they could do when aided by debased women and a fanatical king. By the Gunpowder Plot they would have destroyed England's liberty, had not Providence interfered and prevented. In Carinthia, Styria, and Austria, they had, in the name of the one true Church, 'out of which is no salvation,' practised deeds which cried to high heaven for a speedy vengeance. In Hungary, Bohemia, and Transylvania, they deserved the credit of having done only all the evil they could. In these lands, where a recognized constitution existed, and where considerable civil and political liberty prevailed, their influence was limited, and the people took to arms rather than bow themselves under the yoke of tyranny and unjust persecution."

With the reign of Leopold, however, in 1657, began the golden age of the Jesuits, and the decay of the Hungarian Church. The king, the Popish nobles, and the army, all combined to do their utmost to eradicate Protestantism from the land. But a small witnessing remnant were still to be found. "Putting their lives in their hands, there were a few pastors who either had not been summoned to Presburg, or who had not gone, and in lonely glens, in woods and mountains wild, in ruined castles and morasses, inaccessible except for the initiated, these men resided, and preached the Gospel to the faithful who were scattered over the land. From the dark cavern, scantily lighted, arose the psalm of praise sung to those wild melodies which to this day thrill the heart of the worshipper. From lips pale and trembling with disease, arising from a life spent in constant fear and danger, the consolations of the Gospel were proclaimed to the dying. The Lord's Supper was administered; fathers held up their infants to be devoted in baptism to Him for whom they themselves were willing to lay down their lives; and, amid the tears which oppression wrung from them, they joined their hands and looked up to Him who bottles up the tears, and looked forward to a better land beyond the grave."

This melancholy state of matters continued until the death of Leopold in 1705. His successor was Joseph the First of Austria, whose accession to the throne proved the dawn of a better day to the Hun-

garian Church. But alas! how short. In the midst of his benevolent efforts to restore peace and harmony among his subjects, he was suddenly cut off by an attack of small-pox.

Shortly after the sudden and unexpected death of Joseph the First, the Protestant Church in Hungary obtained a considerable share of religious freedom by the establishment of the "Peace of Szathmar," which was signed on the 10th May, 1711. For some time the Popish bishops attempted to evade the conditions of this famous treaty, but the succession of Charles to the vacant throne put an end to the arbitrary acts of the clergy, and secured impartial justice to the Protestants. At length, however, the Romanist party so far succeeded in gaining an influence over the mind of the king, that he was prevailed upon, at their instigation, to pass an edict, imposing various restrictions upon the Protestant pastors. Such public enactments were extorted from Charles completely in opposition to his own individual wishes; and on all fitting occasions, therefore, he lent his powerful protection to the oppressed adherents of the Protestant cause, defending them, as far as he possibly could, from their sworn enemies—the Jesuits. But in secret defiance of the royal inclination, freedom of conscience and of religious worship were little more than nominally enjoyed. At length the complaints which reached the king were so numerous, that a royal commission was summoned to meet at Pesth on the 16th March, 1721, with the view of adjusting matters between the two great religious parties in the country. The attempt proved utterly abortive. The commission was completely divided in opinion. Warm debates arose, and at length the king found it necessary to adjourn the meeting *sine die*.

Charles was at heart an amiable and kind-hearted person. He grieved over the feuds and animosities which so much disturbed the tranquillity of his kingdom. Many were his efforts to establish harmony and peace, but all had hitherto been unsuccessful. At length he hoped to find a remedy for these crying evils, in the establishment of a new court, which he constituted under the name of a deputy privy council. It consisted of twenty-two members, nominated by the king—the Palatine being always president; and the purpose for which it had been appointed, was to publish and to watch over the execution of the laws of the land. This council, however, completely disappointed the expectations of the king. Instead of being impartial, all its decisions were one-sided; so that it was well termed by one of the Popish bishops of the time, the "hammer of the heretics." The king's influence in favour of the Protestants was now gradually decreasing. He summoned a diet at Presburg in 1729, but without the least effect. Still the Protestants hoped, that when the report of the Pesth Commission should be given in and examined, the king would have good ground for publishing an authoritative edict in their favour

Here, also, their hopes were blasted. Charles issued a series of resolutions, which infringed upon the rights of the Protestants, and gave no small encouragement to the Popish party. In vain did the Protestants remonstrate. The king followed up his "Resolutions" by an Imperial decree, directing all the churches still in possession of the Protestants, which had not been guaranteed to them, to be confiscated.

The sovereign was now completely under the influence of the Jesuits. The kingdom was ruled on the principles of Rome. No promise, no contract, no oath, was kept with heretics. Even the private religious exercises, in the families of the Protestant nobility, were often prohibited on the most frivolous and vexatious grounds. The writings of Protestant authors were subjected to a strict censorship, which was entirely in the hands of the Jesuits, whose arbitrary decisions knew no limits. Feeble attempts were made by the Court of Vienna to check the tyrannical domination exercised over the Protestants; but Rome has a thousand means of defeating the temporal power, and the persecution therefore, though perhaps in a more concealed form, raged as fiercely as ever.

At length Charles VI. died, and was succeeded by his daughter, Maria Theresa, who was crowned on the 18th March 1741. Shortly after the new sovereign had ascended the throne, and even before her coronation, a deputation appeared in Vienna, and presented a petition, setting forth, in strong colours, the numerous grievances of the Hungarian Protestants. To this petition, the queen, by the advice first of her chancellor, and then of her privy council, returned no answer. The queen and the Protestant cause were still in the hands of the Jesuits. The utmost restrictions were put upon the Protestant schools. The popish bishops and archdeacons interfered in a most provoking way with all the affairs of the Protestant churches. In many cases the marriage with Protestants was forbidden unless the Protestant party should consent to join the Church of Rome; or if it was tolerated, all the children were regarded as by right belonging to that church. The husband was no longer "the head of the wife" in this respect, but all must be subject to the priests, who made themselves "lords over God's heritage."

Several foreign powers, but more especially the King of Prussia, attempted to interfere on behalf of the Protestants, but without much effect. The Jesuits and their colleagues, the Romish bishops of Hungary, continued to carry on the work of persecution. Heavy fines were imposed for holding religious meetings; the Protestants were removed from all civil offices, and their pastors were subjected to examination by the bishops and archbishops.

It is impossible to enumerate the complicated trials and sufferings to which the Protestants in Hungary were exposed under the reign of Maria Theresa. The Seven Years' War with Prussia broke out, but

brought with it no relief to the persecuted Protestants; and when at length, in 1763, the peace of Hubertsburg was ratified, Popish intolerance continued as strong as ever.

On the death of her husband, Francis First, who was cut off in 1765, Maria Theresa gave her son Joseph a share in the government. This arrangement was productive of little improvement in the state of the Protestants. About this time the Romanists commenced a system of active proselytising in Hungary, erecting missionary institutions in the districts where the Protestants chiefly resided, and engaging in street and field preaching, with the view of gaining over, if possible, some to the adoption of Popish principles. But these efforts were almost entirely fruitless. The Bible was so widely diffused among the Protestants, and they were so well acquainted with Scripture truth, that they had no relish for those idle legends and miraculous tales in which the sermons of the friars so much abounded.

It so happened, in the providence of God, that about this time the Emperor Joseph set out on a tour through his Hungarian dominions. This brought him much in contact with Protestants, with whom he freely conversed, and thus became intimately acquainted with their grievances. He was not long in discovering, that the Jesuits were the principal cause of all the calamities and immorality which prevailed. The influence, besides, of the minister Kaunitz over the mind of the Empress was considerable, and this influence he used to turn her against the Jesuits. In 1773, accordingly, was the order of the Jesuits suspended, and with the banishment of these enemies of the truth a new day dawned upon Hungary. The Protestant church now began to rouse herself from the torpor into which she had fallen. The Roman Catholic priests and bishops were prohibited from having any communication with Rome, otherwise than through the foreign secretary at the Court of Vienna. It was forbidden to apply to Rome for dispensations in case of marriage and for divorces. New decrees were from time to time published, limiting the authority of the priests and relieving the Protestants. On the 24th March, 1781, all connection was ordered to be broken off between the monasteries of the country and foreign monks or inspectors. None but natives could be received into the religious brotherhoods, and neither monks nor nuns dared collect money to send out of the kingdom. It was also ordered, that no papal bull should be published in any part of the empire without first having obtained the emperor's sanction.

This was the dawning of a bright day for the Protestants. But in this same year (1781) the great principles of Christian freedom were nobly vindicated by the publication of the *Edict of Toleration*, which gave full liberty to the Protestants to follow out their conscientious convictions without let or hinderance of any kind. Soon after the promulgation of this famous and welcome edict, a meeting of

Protestants was held at Pesth, at which a vote of thanks to the emperor was passed, which was written in Latin and German, and sent to Vienna under charge of a numerous deputation.

The reforms introduced by Joseph were far from being agreeable to the Papists, who now felt that their authority and influence were completely destroyed. The Pope, Pius VI., became alarmed, and he resolved to pay a visit to the minister Kaunitz, hoping to gain him over to his side, and in this way perhaps to influence the Emperor. Kaunitz, however, received his Holiness without any ceremony, and cautiously avoided all allusion to ecclesiastical topics. The emperor hoped that the recent measures of toleration were approved by his Holiness, but assured him at the same time, that if they were not, he could dispense with his approbation. The Pope, having received from Joseph a present of a cross set with diamonds, value £20,000, went on his way to Rome, and the emperor pursued his course of reform quite unmoved. The Protestants were permitted to print their Bibles and other religious books in the country. The books, but especially the Bible, which had been confiscated during the previous reign, were ordered to be restored, and, shortly after, the compulsory attendance of Protestant children on Popish schools was dispensed with.

Such measures naturally enraged the adherents of the Church of Rome, and calumny, her usual weapon, was employed against the emperor—the report being widely spread, that he was disposed to leave the Romanist and join the Protestant party. So far had this groundless rumour been diffused, that Joseph found it necessary to publish a disclaimer in the most earnest terms. He did not however pause for a moment in the work of reform. A national school system, on the most liberal plan, was introduced, and the Protestant schools were placed on the best footing. In the year 1785 all bishops were removed from the civil and judicial offices which they held, and their power in other respects was very much limited. The time was not to be long, however, in which the Protestants could enjoy such favours. The emperor was hastening fast to his grave. On the 28th January, 1790, he was so far exhausted with the opposition made to his benevolent plans, that with his own hand he withdrew many of the reforms which he had introduced; but he still retained the famous Edict of Toleration and the new parishes which he had formed. In less than a month he was found sitting up in his bed in the attitude of prayer, but life had fled.

The reign of Leopold II., who succeeded to the throne on the death of Joseph, was very brief, but long enough to manifest with sufficient clearness that the new sovereign was resolved to follow in the steps of his predecessor. In February, 1792, he was cut off by a violent inflammation, and his son, Francis I., succeeded to the government. This was the commencement of a new series of an-

noyances and persecutions which the Protestants experienced at the hands of the Romanists. The cruelties of the French Revolution gave the Roman party an opportunity of representing their church as the only bulwark against anarchy. According to them, the Revolution was the cause of all the evils in France. The king was often absent, and advantage was frequently taken of this circumstance to treat the Protestants with harshness and severity. Francis wanted firmness, and matters therefore grew gradually worse, until at length, in 1799, a complaint and petition, occupying sixty sheets, was handed to the emperor; but pretexts of one kind or another were constantly found to leave the Protestants without relief. Attempts were meanwhile made to reduce their number, by encouraging the youth to be sent to Roman Catholic schools.

The state of the Continent, for the first sixteen years of the present century, was such, that little could be done to protect the Hungarian Protestants against the persecutions of the Romanists. At length, in April, 1817, a deputation from both the Lutheran and Reformed Churches proceeded to Vienna, with the view of laying their grievances at the foot of the throne. The emperor received them with the utmost civility, and promised, along with the Prime Minister Metternich, to see that justice was done to the Protestants of Hungary. These promises, however, were far from being realized. A time of severe trial soon broke loose on Hungary, and the schools experienced the withering blast. When the king came to Hungary in 1822, a Protestant deputation again waited upon him, and was kindly received. After a lengthened audience, the deputation was dismissed with the assurance that, on his return to Vienna, the emperor would attend to all their grievances and have them redressed. In vain do we search for any of the good fruits which the Protestants anticipated from this interview with the emperor. A diet was summoned at Presburg in 1825, and here the Protestants did their utmost to obtain relief, but the majority was too heavy against them. Matters continued much in the same state until the death of the king in 1835.

With the death of the king the Protestants had expected a change of ministry, but Metternich still continued at the head of the government, and all went on as before. In 1843 a royal resolution appeared, declaring that all the different confessions should have equal rights and privileges, and at the same time recommending that the education of the children of mixed marriages should be left to the free choice of the parents, as they might choose to agree between themselves. This royal resolution was unsatisfactory both to Protestants and Papists.

The Hungarian insurrection, which broke out soon after this period, was not a little hastened on by the publication of an edict by General Haynau, threatening the extinction of the Protestant Church of Hungary. Sorrow, astonishment, and abhorrence, were the feelings awakened in the minds of the Pro-

testants on the publication of this edict. Private meetings were held to consider how the impending evil was to be averted. Upwards of ten deputations in succession appeared before the throne, begging for relief in this critical emergency, but in vain. In the year 1851, the church wished to hold several meetings, and sent deputations to Vienna to state their wishes; but the deputations were refused permission to go to Vienna.

Recently both the Lutheran and Calvinistic communities in Hungary have begun to display an independent and energetic spirit, which has not a little surprised the government of Austria. They have positively rejected a ministerial programme of a "Constitution for the Protestant Church," and have taken steps to petition the Emperor to permit them to draw up a Constitution for themselves, and to lay it before him for his sanction. The resolutions which have been taken by the Lutherans beyond the Theiss, are, 1. To petition his majesty to permit a general synod to assemble and to draw up a Constitution. 2. That the ministerial draft was not acceptable, because it was in a spirit foreign to the Hungarian Protestant Church, and would tend to further principles which Hungarian Protestants can never subscribe to. What the Protestants require is, (1.) That the Protestant schools shall be under the exclusive direction of Protestants. (2.) That there shall be no hierarchy in the Hungarian Protestant Church, but that, as has heretofore been the case, the affairs of the communities shall be managed by laymen as well as clergymen. (3.) That the high Consistorial Council (Oberkirchenrath) shall be appointed by the synod, and not by the state. (4.) As a rule, publicity in clerical matters, but the consultations of the consistories shall be private. (5.) The communities shall be at liberty to give positive instructions to their deputies how to act. (6.) The protocols of the "Local Convent" shall be submitted to the elders, and those of the "Convent of Elders" to the superintendents. (7.) The spheres of action of the General Convent, District Convents, and General Synods, shall be the same as they are now. The superintendents and district inspectors shall be elected. (8.) The topographical distribution of the various superintendencies shall remain unchanged.

The Protestants in Hungary are earnestly desirous to reorganize their own church and schools, but they have sustained no small discouragement and damage from the stringent manner in which the Romish clergy carry out the provisions of the concordat which has been lately concluded between the Austrian government and the Papal see. The Hungarian Protestants are calculated to number somewhere about three millions, including both the Lutheran and the Reformed communions, and although the utmost efforts are put forth by the Romanists to prevent secessions from their body, numbers are every year found to join the ranks of Protestantism. "But to enable the Church of Hungary," we use the

language of Merle D'Aubigné, "to take the position that belongs to her among the other reformed churches, the pure faith held by the children of God must become mighty within her. She must, in obedience to the Word of God, believe with the heart and confess with the mouth, the fall of man through Adam's transgression—his corruption through sin—his utter inability to raise himself from the miserable condition into which he has fallen—the eternal Godhead of the Son of God, who became man, and was offered up for us on the altar of the cross—justification by faith, which, resting upon that sacrifice, rescues the sinner from the death which he has deserved, and gives him eternal life;—finally, the Holy Ghost (God as well as the Father and the Son) ruling in, the heart by the Word, and liberating it from the law of sin. It is necessary, then, that the Church of God in Hungary should confess in heartfelt sincerity, with Luther, as have also confessed Calvin and all the other Reformers: 'The first and principal article of our faith is, that Jesus Christ our God and Lord died for our sins, and rose again for our justification. All have sinned and are justified freely by his grace without works or merit of their own, by the redemption that is in Christ Jesus through his blood. No pious man can give up any portion of this belief, even if heaven, and earth, and all things, should be involved in ruin. In this belief is contained all that we teach, bear witness to in our lives, and act upon, in spite of the Pope, the devil, and the whole world.'

"If faith in these articles be a living principle in the church of Hungary, that church is secure. We demand then of that church to hold this belief, to proclaim it from the pulpit, to keep it alive in the heart. We make this demand for the sake of its forefathers, for the sake of its martyrs, for the sake of its own life and prosperity, in the name of the Father, Son, and Holy Ghost, which is pronounced over the heads of all its children. This church has been illustrious in ancient times, and ought at the present period to rise up and again take her place among us. Perhaps she may only be able to raise herself amidst privation and tears, bound like Lazarus 'with grave-clothes, and swathed in a shroud;' but if she lives by faith, that is sufficient: her reward will not fail her."

HUNTINGDON'S (COUNTESS OF) CONNEXION, a denomination of Christians in England, which originated in the first half of the eighteenth century, with Lady Selina Shirley, Countess of Huntingdon. The mind of her Ladyship had been from early childhood impressed with the importance of Divine things, and though her views of the way of salvation were not then satisfactory and clear, yet even after she became involved in the cares and anxieties of a married life, she took a particular delight in the diligent and prayerful perusal of the Word of God. While thus carefully studying her Bible, and scrupulously observant of the outward ordinances of reli-

gion, this amiable lady was as yet a stranger to the power of a living Christianity. About this time, however, her attention was called to the earnest and energetic labours of the Methodists, who had recently commenced a work of revival and reformation in England. She became deeply interested in the missionary work, which was actively carried on by Whitefield, John and Charles Wesley, and others. Several of Lady Huntingdon's sisters had, through the instrumentality of these truly devoted and apostolic men, been brought to a saving knowledge of the truth as it is in Jesus. Amid the awakening influences of this time of revival, her Ladyship's mind began to be aroused to more serious reflection upon her state before God; and while in this condition of mental anxiety, having been seized with a severe and almost fatal illness, she availed herself of the opportunity which her sickbed afforded for calm meditation and prayer, which, by God's blessing, resulted in inward satisfaction and peace.

No sooner had Lady Huntingdon recovered her wonted health than she set herself to commence a life of active usefulness. She attended stately, accompanied by her husband, on the ministry of Mr. Whitefield, and so highly did she prize his valuable instructions, that she selected him to be her chaplain. The Methodists now entered upon a system of lay-preaching, which gave great offence to many pious members of the Church of England, but which, nevertheless, appeared to her Ladyship as a plan likely under God to be productive of much good. It was quite plain that the low state of religion at the time called for some extraordinary measures to prevent the light of the gospel from being altogether extinguished in many districts of the country. The zeal and energy, however, which Wesley and his followers displayed, attracted, as might have been expected, keen opposition from many, both in and out of the Established Church, and not only were the Methodists, in this early stage of their history, called to encounter much violent opposition from without, but they were also exposed to bitter dissensions and discouragements from within. Many of the Moravians had found their way into the infant sect, and sought actively to propagate among its members their peculiar opinions. The chief scene of the bitter contentions which ensued was Fetter Lane chapel, London, which was at length abandoned by the Methodists, and given up wholly to the Moravians. Lady Huntingdon retired with the Wesleys and their followers to the Foundry, Upper Moorfields. For a time Charles Wesley favoured the Moravian sentiments, and a rupture between the two brothers seemed to be impending, when, through the judicious intervention of Lady Huntingdon, not only was a separation prevented, but Charles Wesley was led to renounce the errors which he had adopted.

The itinerant labours of the Methodist preachers began to be attended with no small success, and some of the most determined enemies of lay preach-

ing became its warmest friends. Lady Huntingdon was deeply impressed with the peculiar advantages of such a mode of extending the gospel, more especially among the simple peasantry of the rural districts. She resolved, accordingly, to try the plan in the neighbourhood of her own residence, Donnington Park. She despatched one of her servants, David Taylor, to preach the gospel in the surrounding villages and hamlets, and so favourable was the result, that, with her Ladyship's sanction, this plain pious man extended the range of his missionary labours to various parts of Cheshire and Derbyshire, where the fruits of his preaching were soon apparent in the conversion of not a few to the knowledge and experience of the truth.

Donnington Park now became a centre of attraction to pious men of all Christian denominations, but more especially to the adherents of Wesley and Whitefield. The first Methodist Conference was held in London on the 25th June 1744. It was attended by only six ministers and four travelling preachers. Lady Huntingdon, who was then in London, invited them to her house, and treated them with the utmost hospitality and kindness. This devout lady watched with the greatest interest every movement of the rising sect, sympathizing with them in their difficulties, and by her money, her counsel, her influence, and her prayers, she was of invaluable service to the Methodist body. No doubt, her exertions in their behalf exposed her to much reproach and bitter obloquy, but she had counted the cost, and was ready to endure all for Christ. But while she meekly bore the insults heaped upon herself, when the faithful men, who were preaching the gospel under her auspices were assailed, she came boldly forward and claimed the protection of government, and even the interposition of the sovereign in their behalf.

The leaders of the Methodist body were not men who would shrink from discharging their duty to their heavenly Master through fear of their fellow-men; they only waxed more and more bold under the persecution to which they were subjected. And at length the body asserted for itself a high and conspicuous place among the Christian denominations of the land. Their useful and self-denying labours in the diffusion of the gospel, both in town and country, secured for them the warm approval, and, in many cases, the earnest prayers and cordial co-operation of good men. Government itself extended its countenance as well as protection to the once reviled and calumniated Methodists, and Lady Huntingdon had the gratification of seeing the good work carried forward without molestation throughout all parts of England.

After the death of Lord Huntingdon, which happened in 1746, her Ladyship evinced a more active interest than before in the progress of the Methodist cause. Having soon after taken up her residence in London, she employed Mr. Whitefield to preach at her house twice a-week. Numbers, chiefly of the

nobility, both English and Scotch, attended on these occasions, and some of them in consequence underwent a saving change.

Mr. Whitefield and Mr. Wesley laboured together for several years with unbroken harmony and peace. But in 1748 dissensions arose between them on some of the vital doctrines of Christianity; the views of the former being Calvinistic, and of the latter Arminian. Lady Huntingdon favoured the opinions of Mr. Whitefield, and when a separation took place between the two leaders of the Methodist body, she attached herself to the Whitefield or Calvinistic party. She contributed liberally to the erection of Tottenham-court chapel, and it afforded her sincere satisfaction, when, on the 7th November 1756, it was opened for Divine worship according to the forms of the Church of England. About this time Lady Huntingdon established a college at Trevecca in South Wales, for the education and training of young men for the office of the ministry. She erected also a number of churches at various places, such as Worcester, Gloucester, and Bath. In one year (1775) four chapels were erected by her Ladyship at Bristol, Lewes, Petworth, and Guildford. She spent some portion of every year at Trevecca, sending out the students to preach in the destitute districts of the country, and encouraging them to go forward in preparation for the work of the ministry. She sent some of the young men also to itinerate in Ireland, and at her suggestion several of them set out as missionaries to North America.

In the year 1770 a very important controversy arose between the Calvinistic and the Arminian Methodists. From the minutes of the Wesleyan Conference of that year, it appeared that several erroneous tenets were held and avowed by that division of the Methodist body. Lady Huntingdon and the Calvinistic Methodists generally, entered upon the controversy with an earnest desire to uphold what they considered to be the truth of God. A keen and protracted contest ensued, which, though suspended for a time in consequence of the excitement occasioned by the breaking out of the American war, was renewed and carried on for several years with great ardour and ability by Mr. Toplady and Mr. Rowland Hill on the one side, and Mr. Wesley and Mr. Fletcher on the other. The most bitter and caustic remarks were indulged in on both sides; and for several successive years the two sections of Methodists were more hostile to each other than any other differing sects in Christendom.

The unwearied exertions of Lady Huntingdon to promote the progress of evangelical religion throughout England, could scarcely fail to awaken the eager hostility of many. But the most determined of her opponents was the Rev. William Sellon, minister of St. James's, Clerkenwell, London, who raised an action against several devoted ministers belonging to the Establishment for the crime of preaching in her Ladyship's chapels. To avoid all further molestation it was

resolved to take shelter under the Toleration Act and, accordingly, several of the Established ministers seceded and took the oaths of allegiance as dissenting ministers—retaining such part of the church service as is allowed to the Dissenters by the canons. The processes raised in the Consistorial courts against several of the clergy of the Established Church, led Messrs. Romaine, Venn, Townsend, and others, to withdraw from the service of her Ladyship's connexion, though they continued still to hold the most friendly private intercourse with her and her ministers.

It had from the beginning been the earnest wish of Lady Huntingdon that both she and her connexion should not sever the tie which bound them to the Church of England. They were most reluctant to assume the position of Dissenters, but in consequence of the processes instituted in the Ecclesiastical courts, and the law laid down on the subject, which proclaimed them Dissenters, no alternative was left them, and, accordingly, in 1783, they were compelled to become a separate and independent body, at the same time retaining the Liturgy with a few modifications, the forms, and even the vestments of the Church of England, without its Episcopacy. A Confession of Faith, being in substance the same with the Thirty-Nine Articles, was drawn up in consequence of the altered position of the body, and a declaration was set forth, that "some things in the Liturgy, and many things in the discipline and government of the Established Church, being contrary to Holy Scripture, they have felt it necessary to secede."

One circumstance which forced on the Secession more quickly than it would otherwise have happened, was the refusal on the part of the English bishops to ordain the young men trained at Trevecca. Now therefore that the tie was completely severed, and the "Connexion" was left to its own independent action, the ordination of six students took place at Spa-fields chapel, which her Ladyship had recently purchased. The solemn service was conducted by two presbyters of the Church of England, who had resigned their charges and joined the new denomination. An attempt was now made on the part of the Ecclesiastical Courts to deny the legality of the proceedings of the Connexion, to shut up their chapels, and silence their ministers. But at length the regularity and completeness of the act of Secession having been recognized, the legal position of the chapel was fixed by the Spiritual Courts as Dissenting Chapels, and tolerated accordingly. The body was permitted therefore to prosecute its great work without further molestation or hindrance.

Hitherto the great burden of conducting the affairs of her numerous chapels had mainly devolved upon Lady Huntingdon herself, with the assistance of trustees in the different localities; but now feeling the infirmities of age, she was desirous of adopting some plan for perpetuating the great work which she

had so successfully begun. With this view she took steps for the formation of an Association composed of ministers and laymen; but in consequence of the opposition of Dr. Haweis and Lady Ann Erskine, the scheme was abandoned. Her wishes in this matter being frustrated, she turned her attention to the best mode of settling her chapels on a proper basis. This was a point of some difficulty, in consequence of the existing state of the law of England, which declared all bequests of buildings or lands for religious or even charitable uses to be null and void. Her Ladyship, accordingly, having consulted with several legal friends on the subject, came to the resolution of adopting the only mode of settlement which remained to her, that of leaving the chapels and houses by will to certain persons, with unrestricted power to sell or dispose of the same to such uses as they might think proper. Following up this resolution, she bequeathed them to Dr. Haweis and his wife, Lady Ann Erskine, and Mr. Lloyd. These four trustees accordingly, at the death of Lady Huntingdon, which took place on the 17th June 1791, obtained possession of her chapels, and employed them strictly in accordance with her Ladyship's wishes. The college was also vested in seven trustees, who have the sole power of admitting and rejecting students, as well as of appointing and dismissing tutors. The young men are left at liberty when their studies are completed, "to serve in the ministry of the Gospel, either in the late Countess of Huntingdon's Connexion, or in the Established Church, or in any other of the churches of Christ." This theological seminary is one of the wealthiest of the Dissenting colleges in England. The allotted term of study is four years, the maintenance and education being entirely free. The lease of the college at Trevecca having expired in 1792, about a year after her Ladyship's decease, the institution was removed by the trustees to Cheshunt, where it still exists in a state of efficiency and usefulness.

Lady Huntingdon's Connexion is a trust rather than a separate sect or denomination; and is strongly bound by affinity with the Calvinistic Methodists. The original mode of supplying the churches was by itinerancy, as in the case of the Wesleyan body; but for some time a settled ministry has been deemed preferable. The Liturgy of the Church of England is generally used, while the ministers are also in the habit of offering extemporary prayers. Although the term "Connexion" is applied to the body, they do not exist in the form of a federal ecclesiastical union. The Congregational mode of church government is practically in operation among them; and of late years several of the congregations have joined the Congregationalist communion. The number of chapels returned in the Census of 1851, as belonging to Lady Huntingdon's "Connexion," or described as "English Calvinistic Methodists," was 109, containing accommodation for 38,727 persons. See METHODISTS (CALVINISTIC).

HUNTINGTONIANS, a class of ANTINOMIANS (which see) in England, towards the close of the eighteenth century. They were followers of William Huntington, or rather Hunt, who, though originally a coal-heaver, and the victim of dissipated habits, was rescued by the grace of God from his vicious propensities, and was for many years the popular minister of Providence Chapel, Gray's-Inn-Lane, London. His writings, which obtained a large circulation among his admirers, form twenty octavo volumes. To the crowds who stately waited on his ministry, as well as to multitudes who flocked to hear him, as he travelled on preaching tours throughout the country, he taught the most extravagant Antinomian opinions. He maintained that the elect are justified from all eternity, an act of which their justification in this world by faith is simply the manifestation; that God sees no sin in believers, and is never angry with them; that the imputation of our sins to Christ, and of His righteousness to us, was *actual*, not *judicial*; that faith, repentance, and holy obedience, are covenant conditions on the part of Christ, not on our part; and finally, that sanctification is no evidence of justification, but rather renders it more obscure. The sentiments of the *Huntingtonians*, indeed, were little more than a revival of the sentiments of the CRISPITES (which see) in the seventeenth century. In a number of chapels, particularly in Sussex, these doctrines continue still to be taught.

HURDWAR, a place of unequalled sanctity among the Hindus. To its temples pilgrims resort from all parts of Hindustan; the water of the Ganges being considered as so holy at this particular spot, that even the most notorious criminal will be cleansed by a single ablution; provided only that sufficient gold be given to the gods. The gold must be dropped in the river at the time of prayer, and the Brahmins as the reward of their services have alone the privilege of searching for the treasure. At the *Mela* or annual grand festival of Hurdwar, the pilgrims amount in number to from 300,000 to 1,000,000 souls, who resort to this sacred place in the hope of washing away in the waters of the Ganges all their numberless transgressions.

HUSCANAWER, a ceremony which was anciently practised among the North American Indians of Virginia, when they wished to prepare those who aspired at the dignity of the priesthood, or who sought to be enrolled among the number of their great men. The principal men of the place where the ceremony was to be performed, made choice of the handsomest and sprightliest youths to be their *Huscanawers*. They shut them up for several months together, giving them no other sustenance than the infusion or decoction of certain roots, which strongly affected the nervous system. They continued for some time under the influence of this maddening draught, during which they were enclosed in a strong place, built in a conical form, and provided

with numerous air-holes. Here these novices, supplied with quantities from time to time of the stupefying liquor, quite lost their memory; they forgot their possessions, parents, friends, and even their language, becoming at length deaf and dumb. The Indians pretended that their sole motive for resorting to this singular practice, was in order to free their young people from the dangerous impressions of infancy, and from all those prejudices which they contracted before reason was capable of gaining the ascendant. They alleged further, that being then at liberty to follow the dictates of nature, they were no longer liable to be deceived by custom or education, and were thereby the better enabled to administer justice uprightly, without having any regard to the ties of blood or friendship. The ceremony now described cannot fail to remind the classical reader of the ELEUSINIAN MYSTERIES (which see).

HUSSEYITES, the followers of Mr. Joseph Hussey, a learned but eccentric divine, formerly of Cambridge, who, besides other peculiarities of opinion, held the Antinomian views of Dr. Crisp. (See CRISPITES.) He maintained also the pre-existence of Christ's human soul, or rather of a spiritual or glorious body in which he appeared to Adam, Abraham, and others; this body being the image of God in which man was created. On the subject of the divine decrees, he was a supra-lapsarian Calvinist, and he published a treatise, entitled 'Operations of Grace, but no Offers,' in which he objected in the strongest manner to all offers of salvation, or invitations to the unconverted. See ANTINOMIANS.

HUSSITES, the followers of John Huss, the celebrated Bohemian reformer and martyr, who lived in the end of the fourteenth and the beginning of the fifteenth century. The kingdom of Bohemia, though small in point of geographical extent, occupies a very prominent and conspicuous place in the religious history of Europe. It is probable that Christianity was first introduced into the country about the time of Charlemagne, who reduced it under his subjection, and compelled it to pay tribute. The successors, however, of that illustrious Emperor, were unable to retain the conquered province, which vindicated its independence of Germany, and placed itself under the protection of Sviatopluk, king of Great Moravia, where Christianity had been established by the apostolical labours of Methodius and Cyrillus. Bohemia was thus brought completely within the range of Christian instruction and influence, which operated so effectively that Borivoy, duke of Bohemia, was baptized by Methodius, and the celebration of divine worship in the national language, along with the rites and discipline of the Greek church, was introduced into the country. The kingdom of Moravia was destroyed A. D. 907 by the Pagan Magyars or Hungarians; and when these conquerors were converted to Christianity, the Latin service was introduced, and the national Slavonic liturgy disappeared. Bohemia seems to have enjoyed the privilege for sev-

eral centuries of retaining the liturgy in her own tongue, for L'Enfant relates upon the authority of Spondanus, that Pope Innocent IV. allowed the Bohemians about the middle of the thirteenth century to perform divine service in the national language. Such an arrangement must have had a powerful effect in diffusing a knowledge of Divine truth among the people, and accordingly, though the Bohemian church acknowledged the supremacy of the Pope, and thus formed as yet a branch of the Romish church, we find that numbers of those who were persecuted for their resistance to Roman domination, sought a refuge in Bohemia. This was the case with many of the Waldenses when compelled to flee from France, and it was the case even with the great reformer of Lyons, Peter Waldo himself. Thus the Protestant Bohemian writer Stranski, quoted by Count Krasinski, says: "As the purity of the Greek ritual was insensibly becoming corrupted amongst the people, either through the remains of Paganism, or by the influence of the Latins, there arrived in Bohemia in 1176 several pious individuals, disciples of Peter Waldo, very commendable, not only on account of their piety, but also by their knowledge of the Scriptures, and who had been expelled from France and Germany. They settled in the towns of Zatec and Lani. They joined the adherents of the Greek ritual whom they found there, and modestly corrected by the Word of God the defects which they discovered in their worship. Another Protestant writer, Francovich, better known under his assumed name of Illyricus Flaccius, relates that he had an account of the proceedings made by the Inquisition of Poland and Bohemia about 1330, which positively stated that it had been discovered that subscriptions were collected in these countries, and sent to the Waldensians of Italy, whom the contributors regarded as their brethren and teachers, and that many Bohemians visited these Waldensians, in order to study divinity. The Roman Catholic writer Hagec says,—'In the year 1341, heretics called Grubenhaimer, *i. e.*, inhabitants of caverns, again entered Bohemia. We have spoken of them above, under the year 1176. They settled in towns, but particularly at Prague, where they could better conceal themselves. They preached in some houses, but very secretly. Although they were known to many, they were tolerated, because they knew how to conceal their wickedness under a great appearance of piety.'"

The fact that Bohemia thus afforded shelter to many from Roman oppression, shows that she herself, though nominally subject to the authority of the Papal see, was disposed to some extent to assert her own independence. And it is not unlikely that the Waldensian pastors and people, who found a home in Bohemia, may have tended to foster that love of religious liberty, which afterwards shone forth as so conspicuous a feature in her bold and undaunted peasantry. It is no wonder, there-

fore, that Æneas Sylvius, afterwards Pope Pius II., should have asserted the Hussites to be a branch of the Waldensians.

Several important circumstances tended to prepare the way for the appearance of the great Bohemian reformer, and the terrible commotions which are commonly known by the name of the Hussite wars. Charles the First of Bohemia, and the Fourth of Germany, had no sooner ascended the throne than he set himself to develop the resources, physical, intellectual, and literary of the Bohemian kingdom. He reformed many abuses ecclesiastical and civil; repressed the exorbitant power and rapacity of the nobles; extended the municipal liberties of the towns; encouraged commerce and industry, and raised agriculture to a flourishing condition. To this enlightened prince, Bohemia owes the foundation of the University of Prague, A. D. 1347; and to him also she owes the first solid development of her national language and literature. Besides, Charles did much to arouse the martial spirit of the Bohemians, by introducing into the country a regular military organization. Such was the state of Bohemia in the end of the fourteenth century. "The country," to use the language of Krasinski, "was rich, enlightened, and warlike; but above all, the national feeling of her inhabitants had acquired an extraordinary degree of intensity, which I believe was the mainspring of the energy which they displayed in the defence of their political and religious liberty, and which I have no hesitation in saying, has no parallel in the pages of modern history."

Before the great Slavonic reformer entered on his mission, the way had been paved for him by several energetic ecclesiastics in the Bohemian church, who sought to reform the corrupted manners of the age, and protested against some of the errors of Rome, particularly the doctrine of communion in one kind only. Conrad Stiekna, John Milicz, and Matthew of Janow, may be mentioned as preparing the way for a reformation in the church of Bohemia. But to John Huss is due the merit of having originated that great revolution which marks an important era in the ecclesiastical history of Europe.

The Bohemian reformer was born in 1369, at a village called Hussinetz. He was of humble parentage, but his talents being of a high order, he was sent to the university of Prague, with the view of studying for the church. Here he distinguished himself by his extensive attainments as a scholar. By means of Wycliffe's works, which at that time had spread as far as Prague, John Huss was won over to the side of Augustin in theology, and to realism in philosophy. His eyes began to be opened to some of the most obvious errors of the church, and he was not ashamed to avow his adherence to most of the doctrinal opinions of the English reformer. The teachers at the university, who were chiefly Germans, were keen nominalists in philosophy, and equally keen opponents of Wycliffe in

theology. The young Reformer, therefore, was exposed to the frowns and the reproaches of both his professors and fellow-students. With one man, however, who warmly sympathized with him in his admiration of Wycliffe, he contracted a close friendship, which afforded him no small comfort and encouragement. This individual was Jerome Faulfisch, commonly called Hieronymus Pragensis, or Jerome of Prague.

Meanwhile Huss attracted great notice at the university by the solidity and extent of his learning. In 1393, he was made both Bachelor and Master of Arts, and in 1401, Dean of the Philosophical Faculty, having previously been honoured with the appointment of Confessor to the Queen, on whom he had a great influence. In the course of two years more, he began to preach in the national language, but it was not before the year 1409 that he commenced his public attacks upon the established church. The first abuse to which he called the attention of the synods was the corruption of the clergy. On this subject he spoke with the utmost freedom, and all the more readily as he had entrenched himself in popular favour, not only by preaching in the vernacular tongue, but by introducing, in conjunction with his friend Jerome of Prague, such alterations into the constitution of the university that the Germans were compelled to quit it. The decree which, through the influence of John Huss, Wenceslav, king of Bohemia, was persuaded to issue, was as follows: "Although it is necessary to love all men, yet charity ought to be regulated by the degrees of proximity. Therefore, considering that the German nation, which does not belong to this country, and has, moreover, as we have learnt from the most veritable evidence, appropriated to itself, in all the acts of the university of Prague, three votes, whilst the Bohemian nation, the legitimate heir of this realm, has but one; and considering that it is very unjust that foreigners should enjoy the privileges of the natives of the country, to the prejudice of the latter, we order, by the present act, under the penalty of our displeasure, that the Bohemian nation should, without any delay or contradiction, enjoy henceforward the privilege of three votes in all councils, judgments, elections, and all other academic acts and dispositions, in the same manner as is practised in the university of Paris, and in those of Lombardy and Italy."

The result of this decree, which tended so much to establish the popularity of Huss, was, that besides the professors, most of whom were Germans, no fewer than five thousand students, according to the statement of Æneas Sylvius, emigrated from Bohemia to Germany, where for their accommodation it was found necessary to establish a university at Leipsic, as well as other similar institutions at other places. The popularity which Huss had thus obtained contributed more than anything else to spread his doctrines in Bohemia. He was now elected

rector of the university of Prague, and the high position which he had reached as a theologian and a popular preacher, gave him no common influence over the people. He translated several of the works of Wycliffe, and sent them to the principal noblemen of Bohemia and Moravia. It was not to be expected that such a course could be followed without calling forth the most determined opposition from the clergy. Sbinko, archbishop of Prague, in 1410, caused a number of the writings of Wycliffe to be publicly burnt; and still farther to work the overthrow of Huss, he procured from Pope Alexander V. full powers to forbid preaching in private chapels, or in any other places, except in parochial, conventual, and episcopal churches. This blow was aimed at the Reformer, who at that time preached in the Bethlehem chapel. This bull was no sooner proclaimed accordingly, than Huss was summoned to appear before the court of the archbishop on a charge of heresy. An excommunication was forthwith issued, but the king and queen, the nobility, and university took up and obtained a reconsideration of the matter. Meantime Huss continued to preach, defending the doctrines which he taught by a reference to the Word of God, and besides his sermons, he and his friends held public disputations in support of the writings of Wycliffe. At length, in consequence of the universal sympathy manifested in favour of the persecuted Reformer, the archbishop Sbinko felt himself compelled to revoke his accusation of heresy.

The opposition to the doctrines which Huss preached seemed now to be abandoned, but in a few short months circumstances occurred which kindled anew the flames of religious contention in Bohemia. The Pope, John XXIII., proclaimed a crusade against Ladislaus, king of Naples, promising a plenary indulgence to all who should take part in it, either personally or by pecuniary contributions. On this subject a papal legate was despatched from Rome to Bohemia, where he succeeded in obtaining from many of the people considerable sums of money. Huss and his friend Jerome of Prague, now publicly and solemnly protested against papal indulgences and other ecclesiastical abuses. This bold exposure of Rome's misdeeds called forth immediate fulminations from the Vatican; the writings of Wycliffe were condemned in a synod at Rome; John Huss was excommunicated, and the place of his residence laid under an interdict.

Bohemia was now the scene of the most bitter contentions, and although the king attempted to allay the disturbances by convoking a synod for the discussion of the disputed points, all his efforts were ineffectual. The Reformer was called upon to quit the capital, and accordingly, he retired to his native village of Hussinetz, continuing however to preach in the national language, and to expose the abuses of the church both from the pulpit and the press. In the agitated and convulsed state of the king-

dom, the Emperor Sigismund applied to the Pope for a general council, which was accordingly summoned to meet at Constance on the 1st November 1414. A message was sent to Huss, inviting him to appear and defend himself and his doctrines in person. Provided, therefore, with a letter of safe-conduct from the Emperor, he arrived at the appointed place of meeting. His entry into Constance was no sooner known, than his enemies began to take steps for, if possible, effecting his destruction. False accusations of every kind were drawn up, and witnesses induced to come forward and establish them. In this way a long list of charges was preferred against him, and laid before the council. In the meantime, at the instigation of his enemies, particularly the Bohemian clergy, Huss was seized on the 28th of November, notwithstanding his safe-conduct, and thrown into prison, on a charge of heresy. Denied all opportunity of defending himself, he was called upon to make an unconditional recantation; and on his refusing to do this, he was committed to the flames on the 6th of July 1415. The council of Constance, in order to pacify the Emperor Sigismund for their flagrant breach of honour in disregarding his safe-conduct, passed a decree that no faith ought to be kept with heretics. The associate and friend of Huss, Jerome of Prague, soon after met a similar fate. The ashes of both the martyrs were carefully collected and thrown into the Rhine.

The death of Huss gave impulse and energy to the actings of his friends and followers. No sooner did the tidings of his bloody martyrdom reach Bohemia, than a universal cry of indignation rose against the perpetrators of the murder. The university of Prague came boldly forward to vindicate the memory of the Reformer, and addressed a manifesto on the subject to the whole of Christendom. A medal was struck in honour of the martyr, and a day in the calendar of saints, the 6th of July, was consecrated to him. His followers began now to be called Hussites, and their number was daily on the increase. One of the chief peculiarities for a time was, their demand for communion in both kinds. The council of Constance had sanctioned the ordinary usage of the church on this point, and pronounced all who were opposed to it to be heretics. But this decree, followed by the execution of Huss, roused the most violent ferment in Bohemia. Jacobellus, as he was commonly called, or James of Misa, a priest of Prague, defended the doctrine of communion in both kinds against the decree of the council, and a league was formed among the Bohemian and Moravian nobles for six years in support of purity of doctrine. The council of Constance, which was still sitting, summoned the nobles before them, but in vain. All this only added to the number and the influence of the Hussites. Unfortunately, however, they began to differ among themselves, some of the body going so far as to set aside entirely the authority of the church, and to

admit no other rule than the Holy Scriptures, whilst others were contented with communion in both kinds, the free preaching of the gospel, and some reforms of minor importance. The former party afterwards took the name of TABORITES (which see), and the latter of CALIXTINES (which see).

The adherents of the Roman Catholic Church were a powerful minority at this time in Bohemia, and had the advantage of being backed by the authority of Rome, and also of the Emperor Sigismund, who had declared against the Hussites. Besides, the council of Constance thought it necessary to adopt the most stringent measures in order to quell the heretics of Bohemia. They summoned to their presence, therefore, about four hundred chief men of the Hussites, offering them a safe-conduct. But the example of Huss was too recent to permit his followers to put any confidence in promises of protection coming from such a quarter. The summons accordingly was disregarded; and the council issued a declaration against them extending to twenty-four articles, in the course of which they called upon king Wenceslav to make strenuous efforts to extirpate the heretics from his kingdom. A papal legate was sent to Bohemia to fulfil the wishes of the council, and carrying with him a bull from the new Pope, Martin V., addressed to the clergy of Bohemia, Poland, England, and Germany, which ordered that all the followers of Huss and Wycliffe should be examined, judged, and given over to the secular powers for summary punishment. To this papal bull were appended forty-five articles of Wycliffe, and thirty of Huss, which had been condemned by the council of Constance. On the arrival of the Pope's legate in Bohemia, he endeavoured to strike terror into the minds of the heretics by the execution of two Hussites, in a town called Slan; but such was the indignation which this act aroused against the papal emissary, that he found it necessary to quit the country, addressing a letter to the Emperor Sigismund, declaring that the Bohemians could only be reconciled to the church by fire and sword.

The whole kingdom of Bohemia was now in a state of indescribable ferment, and particularly the capital city, Prague. The Hussites felt that the time had come when they were imperatively called upon to take arms in defence of their religious liberties. All they wanted was a leader capable of regulating and directing their movements, and that leader they found in John Trocznowski, known in Europe by the name of Ziska, or the one-eyed, a Bohemian nobleman of extraordinary talents, and the most indomitable energy. Along with Nicholas of Hussinetz, another Bohemian noble of great wealth, he put himself at the head of the Hussite army, which was equipped for self-defence. They commenced with occupying a strong mountainous position, to which they gave the name of Tabor, and which they fortified in the most skilful manner. There thousands attended

for the celebration of the Lord's Supper in both kinds, and on that eminence they afterwards founded the city of Tabor.

Ziska, in commencing the war, issued a proclamation to the Bohemians, which he caused to be circulated throughout the whole country. It ran as follows:—"Dearest Brethren,—God grant, through his grace, that you should return to your first charity, and that, doing good works, like true children of God, you should abide in his fear. If he has chastised and punished you, I beg you, in his name, that you should not be cast down by affliction. Consider those who work for the faith, and suffer persecution from its adversaries, but particularly from the Germans, whose extreme wickedness you have yourselves experienced, for the sake of Jesus Christ. Imitate your ancestors the ancient Bohemians, who were always able to defend the cause of God and their own. For ourselves, my brethren, having always before our eyes the law of God and the good of the country, we must be very vigilant; and it is requisite that whoever is capable to wield a knife, to throw a stone, or to lift a cudgel, should be ready to march. Therefore, my brethren, I inform you that we are collecting troops from all parts, in order to fight against the enemies of truth and the destroyers of our nation; and I beseech you to inform your preachers, that they should exhort, in their sermons, the people to make war on the Antichrist, and that every one, old and young, should prepare himself for it. I also desire, that when I shall be with you there should be no want of bread, beer, victuals, or provender, and that you should provide yourselves with good arms. It is now time to be armed, not only against foreigners, but also against domestic foes. Remember your first encounter, when you were few against many,—unarmed against well-armed men. The hand of God has not been shortened. Have courage and be ready. May God strengthen you!—Ziska of the Chalice, in the hope of God, chief of the Taborites."

Multitudes of the Bohemian peasantry flocked to the standard of Ziska, and entering Prague he was gladly received by the population generally. His first assault was upon the Roman Catholic churches, and the civil authorities having interfered, a fierce riot ensued, in which several of the magistrates were killed, and many churches and convents pillaged. This turbulent outbreak so affected King Wenceslav, that he died in a fit of apoplexy. The kingdom now devolved upon his brother, the Emperor Sigismund, who, being engaged at the time in a war with the Turks, found it difficult to adopt measures for repressing the Hussites, who committed in consequence the most deplorable excesses, destroying churches and convents, and murdering Romish priests, monks, and nuns. Besides, the Bohemians were most unwilling to submit to the rule of Sigismund, whom they hated, and a complete anarchy ensued. The new sovereign commenced his reign by offering a

complete pardon to the Hussites, on condition that they should return to the church; and this offer being rejected, he prepared to reduce the heretics by force of arms. The city of Prague was in the hands of the Hussites; but the castle of that city was occupied by an imperial garrison. Twice in the course of the year 1420 did the emperor attempt, but in vain, to wrest Prague from the Hussites. They continued to hold the capital against the enemy, fighting with all the enthusiasm which a war on religious grounds is fitted to excite. In the front of the Hussite army, as it marched, were priests bearing chalices in token of their adherence to the doctrine of communion in both kinds, while the warriors followed singing psalms, and the rear was brought up by the women, who wrought at the fortifications and took care of the wounded.

The hatred which the Bohemians bore to the now reigning sovereign tended to combine political with religious motives in their proceedings. A diet was assembled to deliberate on the affairs of the country, when they declared Sigismund unworthy of their crown, and resolved to offer it either to the King of Poland, or to a prince of his dynasty. At this meeting, also, they drew up four articles, to which they resolved to adhere in all their negotiations, both with the government and the church. These celebrated articles, which occupy a conspicuous place in the history of the period, were as follows:

"1. The Word of God is to be freely announced by Christian priests throughout the kingdom of Bohemia and the margraviate of Moravia.

"2. The venerable sacrament of the body and blood of Jesus Christ is to be given in two kinds to adults as well as children, as Jesus Christ has instituted it.

"3. The priests and monks, of whom many meddle with the affairs of the state, are to be deprived of the worldly goods which they possess in great quantity, and which make them neglect their sacred office; and their goods shall be restored to us, in order that, in accordance with the doctrine of the gospels and the practice of the apostles, the clergy should be subject to us, and, living in poverty, serve as a pattern of humility to others.

"4. All the public sins which are called mortal, and all other trespasses contrary to the law of God, are to be punished according to the laws of the country, by those who have the charge of them, without any regard to the persons committing them, in order to wipe from the kingdom of Bohemia, and the margraviate of Moravia, the bad reputation of tolerating disorders."

This diet, at which several Roman Catholics attended, established a regency, consisting of nobles and burghers, at the head of which was Ziska. Sigismund made proposals with a view to conciliate the diet; but all were rejected, and he accordingly entered Bohemia with an army composed chiefly of Hungarians, but in several successive engagements

the imperial forces were repulsed by Ziska and his army. Not contented with repelling the invading army, the Hussites made aggressive incursions into the adjacent German territory. Flushed with success, the Hussites, though by no means united either in their political or religious views, Bohemia being then divided into three parties, nevertheless agreed in their hatred of the emperor, and now that he had taken the field against his own subjects, they disowned his authority, and offered the crown to the King of Poland. Vladislav Jaguillon, who then occupied the Polish throne, was flattered by the offer, and while, from his advanced age as well as other motives, he declined to become the sovereign of the Bohemians, he despatched his nephew Coributt with five thousand cavalry, and a sum of money, to aid them in defending their country against the assaults of Sigismund. The arrival of Coributt was hailed by the Hussites with great satisfaction, and a strong party wished to elect him king; but the project was defeated by Ziska, who declared that he would not submit to a foreigner, and that a free nation had no need of a king. On further reflection, however, he acknowledged Coributt as regent of Bohemia, and marching with him into Moravia, which was partly occupied by the imperialists, he was seized with the plague, which cut him off on the 11th October 1424.

The death of their leader excited great consternation in the Hussite army, which now divided into three parties. "One of them," says Krasinski, "retained the name of Taborites, and chose for their chief Procop *Holy*, *i. e.*, the Tonsured, whom Ziska had pointed out as his successor. The second declared that they would have no commander, as there was not in the world a man worthy to succeed Ziska; and took, on that account, the name of Orphans. These Orphans elected, however, some chiefs to command them; and they always remained in their camps, fortified by waggons, and never went into towns, except on some unavoidable business, as, for instance, to purchase victuals. The third party were the *Orebites*, who had taken this name from a mountain upon which they had assembled for the first time, and to which they had probably given the biblical appellation of Horeb on that occasion. They always followed the standard of Ziska with the Taborites, but now chose separate leaders. Yet although the Hussites were thus divided into several parties, they always united whenever it was necessary to defend their country, which they called the *Land of Promise*, giving to the adjacent German provinces the names of Edom, Moab, Amalek, and the country of the Philistines."

The war continued, and in almost every encounter the imperialists were defeated. At length the Emperor Sigismund endeavoured to obtain by negotiation what he despaired of accomplishing by force of arms. In this, however, he was as unsuccessful as he had been in the field. The Hussites of all parties

cordially acceded to the proposal of Procopius to invade Germany. He entered that country, laying waste Saxony, Brandenburg, and Lusatia, and returned to Bohemia laden with spoil. Encouraged by success he collected a still larger army, and the following year (1431) he ravaged Saxony and Franconia. These successful invasions spread consternation throughout Germany, and on application the Pope proclaimed a third crusade against the Bohemians, which, however, failed as signally as the two former had done. It was now plain to both the emperor and the Pope, that nothing could be effected against the Hussites by force; and hence the council of Basle, at the suggestion of Julius Cesarini, the papal legate who had accompanied the last crusade, resolved to open negotiations with the heretical Bohemians. After some delay, Hussite ambassadors, to the amount of three hundred, appeared at Basle, and an unsuccessful disputation was held at the council, almost exclusively founded upon the celebrated four articles, the concession of which the delegates declared to be the point on which all negotiations in reference to peace must turn. After residing three months the deputies returned to Bohemia without accomplishing the object of their mission. The council, however, were unwilling to surrender all hope of an amicable settlement, and they despatched, therefore, an embassy to Prague to renew the negotiation. On the arrival of the ambassadors a diet was summoned to meet them, and the result of the conference was, that the Bohemians agreed to receive the four articles of Prague, with certain modifications, which the council confirmed under the name of the *Compactata*; and their acceptance was followed by the acknowledgment of the Emperor Sigismund as legitimate king of Bohemia. This mutual compact was agreed to on the 30th November 1433, and solemnly ratified at Iglau, though the extreme Hussites, including the *Taborites*, the *Orphans*, and the *Orebites*, were much dissatisfied with the arrangement, being still unwilling to recognize Sigismund as their king.

A deadly feud now arose between the Calixtines, who were the main instruments in obtaining the *Compactata*, and the extreme Hussite parties, headed by Procopius. The two armies met in mortal combat on the plains of Lipau, about four miles from Prague, when Procopius was defeated and slain. With this unhappy battle between two divisions of the Hussites themselves may be said to have ended the Hussite war, in which the comparatively small kingdom of Bohemia, for fifteen years, withstood the armies of Germany and Hungary, and even laid waste large provinces of these hostile countries.

The Calixtines and the Roman Catholics now received the Emperor Sigismund as their lawful monarch, and he, on his part, swore to maintain the *Compactata* and the liberties of the country. The *Taborites* silently, though sullenly, acquiesced, and no longer mingling in public affairs, they sought

peacefully to discharge their duties as private citizens. About 1450 they dropped the name of *Taborites*, exchanging it for that of the Bohemian Brethren, and in the course of a few years more they began to form themselves into a separate religious community distinct from that of the rest of the Hussites or Calixtines. They were, for a number of years, exposed to severe persecution, not only at the hands of the Roman Catholics, but of their former associates the Calixtines. In the face of all opposition, however, they established themselves as a regular Christian denomination, being the first Protestant Slavonic church which was ever formed. The organization of the body only brought upon them more determined opposition, and the church was compelled to hold its synods, and to perform Divine worship in dens, and caves, and forests, while its members were loaded with the most opprobrious epithets, being termed *Adamites*, *Picardians*, and *robbers*. Notwithstanding all the sufferings which they were called to endure, so rapidly did the Bohemian Brethren increase in numbers, that, in 1500, they were able to reckon two hundred places of worship. Again and again did the Romish clergy excite severe persecutions against them, but the zeal of the Brethren continued unabated. In 1506 they published a version of the Bible in their own language. The succession of the Austrian dynasty to the Bohemian throne proved fatal to the interests of these Slavonic Protestants. In 1544 the diet of Prague enacted rigorous laws against them; their places of worship were shut up, and their ministers imprisoned; and in 1548 Ferdinand the First issued an edict, enjoining the Brethren to leave the country under the most severe penalties in forty-two days. A great number of them, including their chief ministers, emigrated to Poland, where they became the founders of flourishing churches. See POLAND (PROTESTANT CHURCH OF).

Some remnants of the Brethren were scattered in Moravia, which afterwards gave rise, in the eighteenth century, to the sect of the MORAVIAN BRETHREN (which see). The further history of the moderate Hussites is detailed under the article CALIXTINES (which see).

HUTANGI, an apartment which is generally found in the houses of the wealthy Chinese, and devoted to ANCESTOR-WORSHIP (which see). On entering the *Hutangi* there is seen on a large table set against the wall an image, which is generally that of the most illustrious ancestor of the family, and there are also several small boards on which the names of all the men, women, and children of the family are arranged in order. Twice a-year, generally in spring and autumn, the relations hold a meeting in this room, when rich presents, of various kinds of meats, wines, and perfumes, with wax tapers, are laid upon the table with great ceremony as gifts to their deceased ancestors. Where the circumstances of the family do not admit of a separate

Hutangi, lists of their ancestors are hung up in some conspicuous place in the house.

HUTCHINSONIANS, a school of English divines which arose in the early part of the eighteenth century, deriving its origin and name from John Hutchinson, Esq., a learned layman, who published various works containing peculiar philosophical and philological opinions. The fundamental principle of the mode of Scripture interpretation adopted by the Hutchinsonians was, that the Hebrew language contains in its construction and radical terms certain concealed truths; being not only the primitive language of the human race, but expressly revealed to them from heaven. The Hebrew Scriptures, accordingly, were interpreted by this school as by the COCCELIANS (which see) of Holland in a typical sense. The Hebrew roots were considered as having each of them an important meaning, which ran through all their various derivative forms. Thus, by a careful and minute study of the original language, discarding, however, its points and accents as of human invention, this school of philological theologians imagined that they had found the true key of the meaning of Scripture. For example, the Hebrew name of God in the Old Testament, *Elohim*, which they pronounced *Aleim*, was not only considered as a plural noun, thereby indicating a plurality of Persons in the Godhead, and in its connection with a singular verb as indicating the unity of the Divine essence under a plurality of Persons; but it was supposed, in its radical meaning, to denote *Covenanters*, in allusion to the covenant entered into by the Three Persons in the Godhead, for the redemption of man. Mr. Hutchinson, in a work which he published in 1724 and 1727, endeavoured to show that the Scriptures contained a complete system of physical science, which, in his view, was wholly at variance with the Newtonian system of the universe. The Hebrew word *shemin*, the heavens, he regarded as, in its radical meaning, denoting "names" or "representatives," and that, therefore, the heavens, in their threefold condition of *fire*, *light*, and *spirit*, were thus framed in order to be an emblematic representation of the Trinity in Unity. Another word of mysterious signification in this system, is that of *Cherubim*. In the cherubic form, the ox, the lion, and the eagle, Mr. Hutchinson saw a typical representation, first, of the trinity of nature, fire, light, and air; and, secondly, of the Trinity of Persons in the Godhead; while the junction of the lion and the man in this emblematic figure, he understood as pointing out the union of the human nature of the Son of God, who is called "the Lion of the tribe of Judah."

On the publication in 1748 of the philosophical and theological writings of Mr. Hutclinson, several English divines openly avowed their partiality for his peculiar mode of Scripture interpretation, and among these were several Oxford heads of houses. A formidable opponent of the system, however, appeared in the person of Archdeacon Sharp, who, in

1750, published a treatise assailing, with great ability and learning, those points which formed the main props of the system. Several Hutchinsonian divines replied to Mr. Sharp, and the controversy was carried on for a few years with considerable talent on both sides. Among the leading defenders of the new system, were Mr. Spearman, Mr. Parkhurst, the lexicographer, Bishop Horne, Lord President Forbes, and Mr. Catcott of Bristol, who wrote a defence of Hutchinsonianism in Latin, which was afterwards translated into English, with a valuable Introduction and Notes by Mr. Maxwell. Various other writers of eminence ranged themselves on the same side; but although not a few Scripture interpreters and expositors have, from time to time, appeared, evincing a decided leaning towards the peculiar scheme of interpretation followed by the Hutchinsonians and Cocceians, the system itself has now given way to hermeneutical principles of a more solid and accurate description.

HUTTERIANS, the followers of Hutter, an Anabaptist leader in Moravia in the sixteenth century. See ANABAPTISTS.

HVERGELMIR, in the ancient Scandinavian cosmogony, a spring of hot water from which issue twelve rivers. It is located in *Niflheim*, a region of ice, and night, and mist.

HYACINTHIA, a great national festival anciently celebrated annually at Amyclæ in Greece. Some writers affirm that it was instituted in honour of *Amyclæus Apollo*, others, of *Hyacinthus*, and others of both together. The festival lasted for three days, on the first and last of which sacrifices were offered to the dead, and lamentations were held for the death of HYACINTHUS (which see), all the people laying aside their garlands and partaking only of simple cakes, with every sign of grief and mourning. The intermediate day, however, between the first and the last was spent in mirth and rejoicing, pæans being sung in honour of Apollo, and the youth spending the day in horse-racing, games, and other amusements. Sacrifices were offered and splendid processions took place. Much importance was attached to this festival by the Amyclæans and Lacedæmonians, who were careful in no circumstances to neglect it.

HYACINTHIDES, the daughters of HYACINTHUS (which see), who suffered themselves to be sacrificed, some say to *Athena*, others to *Persephone*, that Athens might be delivered from famine and the plague, to which it was exposed in the war with Minos. According to some traditions, the *Hyacinthides* were daughters of Erectheus, and derived their name from a village called Hyacinthus, where they were sacrificed. But this confounds them with the HYADES (which see).

HYACINTHUS, a Lacedæmonian, who is said to have been commanded by an oracle to sacrifice his daughters for the deliverance of Athens from the two direful calamities of plague and famine. See preceding article.

HYADES (Gr. the rainy), a class of nymphs in the mythology of ancient Greece, daughters of *Atlas* and *Æthra*. Authors differ both as to their number and their names. In return for their kindness in saving the life of the infant Dionysus, Zeus is said to have raised them to the heavens, where they form a constellation of stars, five in number. When the Hyades rose along with the sun, it was considered as betokening rainy weather, and hence their name.

HYÆNÆ, a name applied by Porphyry to the priestesses of *Mithras* or the sun.

HYDRA, a fabulous serpent in the lake Lerna, which, according to ancient heathen mythology, had a hundred heads; and when any one of these heads was cut off, another presently sprang up in its place, unless the blood which issued from the wound was stopped by fire. Hercules destroyed the monster by staunching the blood of each head as he cut it off.

HYDRIAPHORIA (Gr. *hudor*, water, and *phero*, to carry), a ceremony in which the married alien women carried a vessel with water for the married females of Athens as they walked to the temple of *Athena* in the great procession at the **PANATHENÆA** (which see).

HYDROMANCY (Gr. *hudor*, water, and *manteia*, divination), a species of divination practised by the ancient heathens, in which, with the employment of certain incantations, they imagined that they beheld the images of the gods in the water. "Numa," says Augustin, "unto whom neither prophet nor angel was sent, was obliged to have recourse to Hydromancy to get sight in the water of the images of those gods, or rather illusions of demons, to be instructed by them what ceremonies and what sort of religious worship he was to introduce among the Romans." This kind of divination, according to Varro, was brought from Persia, and practised by Numa and Pythagoras, who, after having offered certain sacrifices, used to inquire of the infernal demons. See **DIVINATION**.

HYDROPARASTATÆ. See **AQUARIANS**.

HYEMANTES, a name given by the Latin Fathers of the Christian church to *demoniacs*, as being tossed about as in a winter storm or tempest. The council of Ancyra, in one of its canons, orders certain notorious sinners to pray in the place allotted to the *Hyemantes*; in other words, in that part of the church where the demoniacs stood, which was a place separate from all the rest. See **ENERGUMENS**.

HYETIUS, a surname of *Zeus* as sending rain, and thereby softening the earth, and rendering it fruitful. Under this name Zeus was worshipped at Argos, and had a statue in the grove of Trophonius near Labadeia.

HYGIEIA, the ancient Grecian goddess of health. She was the daughter of Asclepius, and was worshipped along with him in various cities of Greece. She had a statue also at Rome in the temple of *Concordia*. Hygieia was, besides, a surname of *Athena*.

HYLATUS, a surname of *Apollo*, derived from

the town of Hyle in Crete, which was sacred to this god.

HYLE, matter, or the material principle of the universe, which, in the philosophy of Plato, was self-existent, and, therefore, from all eternity out of God. In thus explaining the existence and continuation of evil by the introduction of a Dualistic system which recognized God and *Hyle* or matter, as equally eternal and self-existent, Plato wished to avoid the necessary consequence of referring the principle of evil, as matter was considered to be, to God, viz. that it destroyed the purity of the divine essence. The notion of Plato was, that evil exists necessarily in the *Hyle*, or the material principle, only so far as it is not informed by the divine ideas. In acting upon it, God tends to destroy evil by bringing the *Hyle* into subjection to the proper laws of idea, and the creation, throughout its whole duration, is nothing but the development of this divine conflict. This Platonic notion of the *Hyle* was adopted into the Gnostic system of the second century, and the predominance of this notion formed, in fact, the characteristic of the Alexandrian, as distinguished from the Syrian, Gnosis. "This *Hyle*," says Neander, "is represented under various images—as the darkness that exists along with the light; as the void in opposition to the fulness of the divine life; as the shadow that accompanies the light; as the chaos, the stagnant, dark water. This matter, dead in itself, possesses by its own nature no active power, no *nisus*. As life of every sort is foreign to it, itself makes no encroachment on the divine. But since the divine evolutions of life (the essences developing themselves out of the progressive emanation) become feebler the further they are removed from the first link in the series; since their connection with the first becomes more loose at each successive step, hence, out of the last step of the evolution proceeds an imperfect, defective product, which cannot retain its connection with the divine chain of life, and sinks from the world of *Æons* down into the chaos;—or—which is the same notion somewhat differently expressed—a drop from the fulness of the divine life spills over into the bordering void. Now first, the dead matter, by commixture with the living, which it wanted, receives animation. But at the same time also, the divine living particle becomes corrupted by mingling with the chaotic mass. Existence becomes multiform; there springs up a subordinate, defective life. The foundation is laid for a new world; a creation starts into being beyond the confines of the world of emanation. But since now, on the other hand, the chaotic principle of matter has acquired a sort of life, hence there arises a pure active opposition to the godlike—a barely negative, blind, ungodly nature-power, which obstinately resists all plastic influence of the divine element: hence, as products of the spirit of the *Hyle*, Satan, malignant spirits, wicked men, in all of whom no reasonable, no moral principle, no principle of a ra-

fional will, but blind passions only have the ascendancy. There is the same conflict here as in the scheme of Platonism, between the soul under the guidance of divine reason, and the soul blindly resisting reason—between the divine principle and the natural."

From this view arose the Gnostic notion that a class of men represented by the Pagans, suffered themselves to be so captivated by the inferior world as to live only a *hylic*, or material life of which the *Hyle* or matter is the principle. The *hylic* principle was viewed as subject to death, and according to many Gnostics those who remain under its control throughout their lives will then be completely annihilated. According to the Valentinian Gnostics, from the mixture of the mundane soul with the *Hyle*, springs all living existence in numberless gradations, higher or lower, in proportion to the extent of their freedom from contact with the *Hyle*. This sect regarded Satan as the representative of the *Hyle*. Tatian and the *Encratites* derived the evil or *hylic* spirits, as he called them, from the hypothesis of an ungodlike spirit of life wedded to its kindred matter. They regarded the human soul as a *hylic* spirit, and, therefore, by its own nature mortal; but they held that the first man living in communion with God had within him a principle of divine life, which enabled him to rise above the influence of the *hylic* spirit, and that this constitutes the divine image by which man is rendered immortal. The fall made him subject to matter and mortality. See DUALISM, GNOSTICS.

HYLOBIANS. See GYMNOSOPHISTS.

HYMENÆUS, the god of marriage in the ancient Greek poets, and thought by many to be a personification of the Hymeneal or marriage song. (See EPITHALAMIUM.) This deity was said to be the son of *Apollo*, and one of the *Muses*; others considered him to be the son of *Dionysus* and *Aphrodite*. He was worshipped by newly married women, and it was customary, during nuptial ceremonies, to sing a hymn to *Hymenæus*.

HYMNIA, a surname of *Artemis*, under which she was worshipped in Arcadia. The priestess of this goddess was at first a virgin, but afterwards a married woman.

HYMIR, a giant referred to in the records of the ancient Scandinavian mythology, in connection with the *Midgard serpent*. The Prose Edda thus speaks of him: "Thor went out of Midgard under the semblance of a young man, and came at dusk to the dwelling of a giant called Hymir. Here Thor passed the night, but at break of day, when he perceived that Hymir was making his boat ready for fishing, he arose and dressed himself, and begged the giant would let him row out to sea with him. Hymir answered, that a puny stripling as he was could be of no great use to him. 'Besides,' he added, 'thou wilt catch thy death of cold if I go so far out and remain so long as I am accustomed to do.' Thor said,

that for all that, he would row as far from the land as Hymir had a mind, and was not sure which of them would be the first who might wish to row back again. At the same time he was so enraged that he felt sorely inclined to let his mallet ring on the giant's skull without further delay, but intending to try his strength elsewhere, he stifled his wrath, and asked Hymir what he meant to bait with. Hymir told him to look out for a bait himself. Thor instantly went up to a herd of oxen that belonged to the giant, and seizing the largest bull, that bore the name of *Him inbrjót*, wrung off his head, and returning with it to the boat, put out to sea with Hymir. Thor rowed aft with two oars, and with such force, that Hymir, who rowed at the prow, saw, with surprise, how swiftly the boat was driven forward. He then observed that they were come to the place where he was wont to angle for flat fish, but Thor assured him that they had better go on a good way further. They accordingly continued to ply their oars, until Hymir cried out that if they did not stop they would be in danger from the great Midgard serpent. Notwithstanding this, Thor persisted in rowing further, and in spite of Hymir's remonstrances was a great while before he would lay down his oars. He then took out a fishing-line, extremely strong, furnished with an equally strong hook, on which he fixed the bull's head, and cast his line into the sea. The bait soon reached the bottom, and it may be truly said that Thor then deceived the Midgard serpent not a whit less than Utgard-Loki had deceived Thor when he obliged him to lift up the serpent in his hand: for the monster greedily caught at the bait, and the hook stuck fast in his palate. Stung with the pain, the serpent tugged at the hook so violently, that Thor was obliged to hold fast with both hands by the pegs that bear against the oars. But his wrath now waxed high, and assuming all his divine power, he pulled so hard at the line that his feet forced their way through the boat and went down to the bottom of the sea, whilst with his hands he drew up the serpent to the side of the vessel. It is impossible to express by words the dreadful scene that now took place. Thor, on one hand, darting looks of ire on the serpent, whilst the monster, rearing his head, spouted out floods of venom upon him. It is said that when the giant Hymir beheld the serpent, he turned pale and trembled with fright, and seeing, moreover, that the water was entering his boat on all sides, he took out his knife, just as Thor raised his mallet aloft, and cut the line, on which the serpent sunk again under water. Thor, however, launched his mallet at him, and there are some who say that it struck off the monster's head at the bottom of the sea, but one may assert with more certainty that he still lives and lies in the ocean. Thor then struck Hymir such a blow with his fist, nigh the ear, that the giant fell headlong into the water, and Thor, wading with rapid strides, soon came to the land again."

HYMNS. See **MUSIC (SACRED)**

HYPAPANTE. See **CANDLEMAS-DAY.**

HYPATUS (Gr. the Most High), an epithet sometimes applied by the Greek poets to Zeus, and under this surname he was worshipped at various places throughout Greece, more especially at Sparta and Athens, in the latter of which places he had an altar on which only cakes were allowed to be offered.

HYPERCHEIRIA (Gr. *hyper*, over, and *cheir*, a hand), a surname given to Hera at Sparta, where, at the command of an oracle, a sanctuary was built to her, when the country was laid waste by the overflow of the river Eurotas.

HYPERDULIA (Gr. *hyper*, over or beyond, and *doulia*, service), one of the three species of **ADORATION** (which see), maintained by Romish divines. This degree of worship was first devised by Thomas Aquinas, and ascribed by him to none but the Virgin Mary. To her alone, accordingly, Romanists still consider this degree of worship as due.

HYPERENOR, a hero-god worshipped at Thebes, as having been one of the men who sprung from the dragon's teeth sown by Cadmus.

HYPERION, one of the **TITANS** or Giants, a son of *Uranus* and *Ge*, and according to Hesiod, the father of *Helios*, *Selene*, and *Eos* by his sister *Theia*.

HYPEROCHE, one of two maidens, who, according to Herodotus, were honoured with certain religious rites at Delos, in consequence of having been commissioned by the Hyperboreans to carry to that place sacred offerings enclosed in stalks of wheat.

HYPOPSALMA. See **ABECEDARIAN HYMNS.**

HYPORCHEMA, the sacred dance around the altar, which, especially among the Dorians, was wont to accompany the songs used in the worship of *Apollo*. Both men and women were engaged in it. The *Hyporchema* was practised in Delos, apparently down to the time of Lucian, who refers to this species of religious dance.

HYPORCHEMATA, the songs which were sung in the worship of *Apollo* in Delos, and were accompanied by the sacred dance called *Hyporchema* (see preceding article).

HYPOSTASIS, a theological term, brought into use more especially in the controversies on the Trinity, which took place in the fourth century. This word was for a time rather doubtful in its meaning, and contending theologians used it in two different senses indiscriminately, first, as denoting an individual particular substance, and secondly, a common nature or essence. Two different significations being thus attached to the word *Hypostasis*, some confusion was liable to be introduced into theological disputes, in which *Hypostasis* and *Ousia* were not sufficiently distinguished from each other. At length, chiefly through the influence of Augustin, it was agreed that the term *Ousia* should be used to denote what is common to the Father, the Son, and the Holy Spirit, or the abstract; and the term *Hyposta-*

sis should be used to denote the individual, the concrete. Before a distinct understanding was come to on the subject, some theologians asserted that there were three *Hypostases* in the Godhead, while others refused to make such an assertion. The former meant simply to declare that there were three Persons in the Godhead, while the latter understanding the word *Hypostasis* to mean the essence of the Godhead, were afraid of being charged with the belief of Three Gods.

HYPOSTATICAL UNION, an expression used in speaking of the constitution of the person of Christ, to denote the union of his human and divine natures, so as to form two Natures in one Person, and not, as the *Nestorians* assert, two Persons in one Nature.

HYPOTHETICAL BAPTISM, an expression sometimes employed to denote baptism administered to a child of whom it is uncertain whether he has been previously baptized or not. The rubric of the Church of England states, that "if they who bring the infant to the church, give such uncertain answers to the priest's questions as that it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost," the priest in baptizing the child is to use this form, "If thou art not already baptized, N—, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

HYPOTHETICAL UNIVERSALISTS, a name sometimes applied to the **AMYRALDISTS** (which see).

HYSISTARIANS (Gr. *hupsistos*, the Highest), a small heretical sect which arose in the fourth century, who, like the **EUPHEMITES** (which see), with whom Neander thinks, they may have been identical, worshipped only the Supreme, the Almighty God. Gregory of Nazianzum, whose father at first belonged to the sect, charges them with combining Jewish with Pagan elements, worshipping fire with the Pagans, and observing the Sabbath and abstinence from meats with the Jews. Ullmann, in a monograph upon this sect, explains their origin, from a blending together of Judaism and Parsism; Böhmmer, who has also devoted a separate treatise to the subject, regards them as identical with the *Messalians*, and perceives in them the remnant of a monotheism, derived from primitive revelation, but afterwards disfigured by *Tsabaism*. Gesenius classes them with the *Abelians*, a sect of the same century.

HYSSOP, a plant much used in the ancient Hebrew ritual for ceremonial sprinklings. Thus when the Israelites came out of Egypt, they were commanded to take a bunch of hyssop, to dip it in the blood of the paschal lamb, and to sprinkle with it the lintel and the two door-posts of their houses. The same plant was used also in the solemn ceremony followed for the purification of lepers, when the Jewish priests dipped a bunch of vegetable and animal matter, composed of hyssop, the branches of cedar

nd red wool, in water, and mingling with it the lood of a bird, sprinkled the leper. David, in Ps. . 7. speaking of spiritual purification, says, "Purge me with hyssop, and I shall be clean." Great difficulty has been experienced by commentators in fixing upon the precise plant to which reference is made in Scripture. In 1 Kings iv. 33, the sacred historian, in speaking of the wisdom and extensive learning of Solomon, says, "he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." This passage would seem to indicate that it was one of the smallest of plants, and moreover, grew out of a wall. Hasselquist, followed by Linnæus and Sir James Smith, declared the *hyssop* of Solomon to be the *Gymnostomum fasciculare*, because he found that minute moss growing in profusion on the walls of the modern Jerusalem. A passage, however, occurs in the New Testament, which seems completely to upset this idea. The Apostle John, in describing the details of the crucifixion of Christ, says, xix. 29, "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." This

statement would seem to imply, that the hyssop here spoken of could not be a small and feeble plant of the *musci* tribe, such as is referred to in the passage already quoted in reference to the wisdom of Solomon. Bochart, in his erudite 'Hierozoicon,' discusses the claims of no fewer than eighteen different plants. Dr. Kitto, in the Pictorial Bible, states his preference for the *Phytolacca decandra*, and certainly the length and straightness of the stem which form a characteristic of the various species of *phytolacca*, seem to explain why the Roman soldier at the crucifixion placed a sponge filled with vinegar upon hyssop in order to raise it to the lips of the Saviour upon the cross. And another circumstance which makes it not unlikely that some plant of the *Phytolacca* genus, corresponds to the *hyssop* of Scripture, is the fact that all the species of this genus have peculiar detergent qualities, containing as they do a considerable quantity of potash, so that a hundred pounds of its ashes afford forty-two pounds of pure caustic alkali. Thus such plants are obviously suitable for purification or cleansing. The *Phytolacca* usually grows to about a foot and a half in height, but in Palestine it sometimes exceeds two feet.

HYSTEROPOTMI. See DEUTEROPOTMI

I

IACCHAGOGI, those whose office it was to carry the statue of IACCHUS (which see), in solemn procession at the celebration of the *Eleusinian Mysteries*. When thus engaged their heads were crowned with myrtle, and they beat drums and brazen instruments, dancing and singing as they marched along.

IACCHUS, the name applied to the mystic *Bacchus* in the ELEUSINIAN MYSTERIES (which see). He was regarded as a child, the son of *Demeter* and *Zeus*, and is by no means to be confounded with *Dionysus* the son of *Zeus* and *Semele*. The name of *Iacchus* was evidently given to the Phrygian god, because of the festive song of that name, which was sung in honour of him. The sixth day of the Eleusinia was specially dedicated to him, and on that day which bore his name, the statue of the god of vintage carrying a torch, and crowned with a myrtle wreath, was carried triumphantly from the *Ceramicos* to Eleusis. Then it was that the famous torch procession was held, the people who took part in it being decorated with vine leaves, and marching to the melody of instrumental music, while a numerous procession of the initiated carrying mystic baskets, chaunted in a most tumultuous manner the festive

song of *Iacchus*. Then, moreover, the votaries paused on the bridge of the *Cephalissus*, to ridicule those who passed underneath, and on re-entering the sacred precincts by a gateway, called the mystical entrance, were admitted during the night to the most solemn of all the rites, being themselves thereupon designated the *epoptæ* or the fully initiated.

IALDABAOTH, the name given by the *Ophite* sect of Gnostics in the second century to the DEMIURGE (which see), or world-former. In opposing the Judaizing sects of Gnostics, the Ophites evidently inclined to the side of Paganism. The distinction in regard to the Demiurge, between the classes of Gnostic sects, is well pointed out by Neander: "The Ophitic system," says he, "represented the origin of the Demiurge, who is here named Ialdabaoth, in altogether the same way as the Valentinian; moreover, in the doctrine of his relation to the higher system of the world, it is easy to mark the transition-point between the two systems. The Valentinian Demiurge is a limited being, who in his limitation imagines he acts with independence. The higher system of the world is at first unknown to him; he serves as its unconscious instrument. In the phenomena, or appearances coming from that

higher world, he is at first bewildered and thrown into amazement; not, however, on account of his malignity, but his ignorance. Finally, he is attracted, however, by the godlike, rises from his unconsciousness and ignorance to consciousness, and thereafter serves the higher order of the world with joy. According to the Ophitic system, on the other hand, he is not only a limited being, but altogether hostile to the higher order of world, and so remains. The higher light he is possessed of in virtue of his derivation from the Sophia, he only turns to the bad purpose of strengthening his position against the higher order of the universe, and rendering himself an independent sovereign. Hence the purpose of 'Wisdom' is to deprive him of the spiritual natures that have flowed over into his kingdom, and to draw them back into itself, that so Ialdabaoth with his entire creation, stripped of every rational nature, may be given up to destruction. According to the Valentinian system, on the contrary, the Demiurge constitutes through eternity a grade of rational, moral existence, of subordinate rank indeed, but still belonging to the harmonious evolution of the great whole. Yet here again we can trace a *relationship* of ideas in the two systems; inasmuch as the Ophites represent the Demiurge as unconsciously and involuntarily subservient to Wisdom, working towards the accomplishment of its plans, and ultimately bringing about his own downfall and annihilation. But if Ialdabaoth is, without willing or knowing it, an instrument to the purposes of divine wisdom, yet this gives him no distinction, as in the Valentinian system, but in this he is even put on a level with absolute evil:—it does not proceed from the excellence of his nature, but from the almighty power of the higher order of world. Even the evil spirit—the serpent form that sprang into existence when Ialdabaoth, full of hatred and jealousy towards man, looked down into the Hyle, and imaged himself on its surface, must against his will serve only as an instrument to bring about the purposes of wisdom."

According to the system of the Ophites, the empire over which Ialdabaoth rules is the starry world, and through the influence of the stars he holds the spirit of man in bondage and servitude. Ialdabaoth, and the spirits begotten by him, are the spirits of the seven great planets, the Sun, the Moon, Mars, Venus, Jupiter, Mercury, and Saturn; and to assert his authority as the self-subsistent Lord and Creator, he gives orders to the six angels under his command to create man after their own common image. The order is obeyed, and man is created a huge corporeal mass, but without a soul, until Ialdabaoth animates it with a living soul, a portion of himself. Thus, to the amazement and indignation of Ialdabaoth, in man was concentrated the light, the soul, the reason of the whole creation. Jealous of the newly formed man, he endeavours to reduce him to a state of blind unconsciousness, and thus of abject submission; but the mundane soul employed the

serpent to tempt man to disobedience. Thus the eyes of the first man were opened, and he passed from a state of unconscious limitation to a state of conscious freedom. Man now renounced allegiance to Ialdabaoth, who, to punish him, thrust him down from the region of the upper air, where until now he had dwelt in an ethereal body, into the dark earth, and banished him into a dark body. Man is now in a perilous situation, exposed to the evil influences not only of the seven planetary spirits, but of the purely wicked and material spirits. Wisdom, however, never ceases to support man's kindred nature by fresh supplies of the higher spiritual influence, and thus there is preserved in every age a race in which the seeds of the spiritual nature are saved from destruction.

Ialdabaoth, the god of the Jews, was said by the Ophites to have brought about the crucifixion of Jesus, because by the revelation of the unknown Father he sought to subvert Judaism. After his resurrection, they alleged Jesus remained eighteen months upon the earth, during which time he acquired a clearer knowledge of the higher truth which he communicated to a few of his disciples. Upon this he is raised by the celestial Christ to heaven, and sits at the right hand of *Ialdabaoth*, unobserved by him, for the purpose of receiving to himself every spiritual nature that has been emancipated and purified by the redemption, and in proportion as Jesus becomes enriched by the attraction to himself of kindred natures, Ialdabaoth is deprived of all his higher virtues. The end is by means of Jesus to procure the enlargement of the spiritual life, confined in nature, and bring it back to its original fountain, the mundane soul, from which all has flowed.

IAPETUS, a Titan, a son of *Uranus* and *Ge*, and the father of Prometheus. Hence he was regarded by the ancient Greeks as the ancestor of the human race.

IASO, a daughter of *Asclepius*, and sister of *Hypægeia*, and worshipped among the ancient Greeks as the goddess of recovery from sickness.

IASONIA, a surname of *Athena* at *Cyzicus*.

IBERIAN CHURCH. See GEORGIAN CHURCH.

IBIS, a bird held in the highest veneration among the ancient Egyptians, being consecrated to Thoth, who is generally represented with the head of an Ibis. This bird is known in natural history as the *Ardea Ibis*, and belongs to the order of birds called the *Grallatores* or Waders. Its colour is entirely black; its beak remarkably crooked; its neck long and flexible. In general appearance it considerably resembles the stork. By destroying the serpents, frogs and toads which bred in the miry ground and slimy pools after the ebbing of the Nile, it became noted for its usefulness; and so highly were its services valued, that to kill one of these birds was a capital crime. Haselquist, Savigny, and others, consider the Ibis as identical with the *Numenius albus* of Cuvier. They

admit that it devoured the worms and insects which lay scattered over the muddy nitrous precipitations of the overflowed fields of the Egyptians; and affirm that it was held sacred, not on account of its usefulness in this respect, but simply as being a hieroglyphical symbol of the Nile. It was regarded as pre-iding over all sacred and mystical learning of the Egyptian hierarchy, and accordingly it was often embalmed; hence many skeletons and mummies of his bird are found in the British Museum. The *Numenius albus* was considered by Cuvier as identical with the Abohaunes, a species of curlew which was frequently seen by Bruce on the banks of the Nile.

IBUM, the marriage of a Jew with the widow of his deceased brother, according to the arrangement of the Law of Moses. Thus in Deut. xxv. 5, it is expressly commanded, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her." See LEVIRATE.

ICELANDERS (RELIGION OF). See SCANDINAVIANS (RELIGION OF ANCIENT).

ICELUS, the son of Somnus, and the brother of Morpheus, a god believed by the ancient Romans to preside over dreams. Ovid says that this deity was called *Icelus* by the gods, but *Phobetor* by men.

ICHNÆA, a surname of the ancient Greek goddess *Themis*, derived probably from *Ichnæa*, where she was worshipped. *Ichnæa* was also a surname of Nemesis.

ICHTHUS (Gr. a fish), a technical word sometimes used among the early Christians to denote Christ, because the initial letters of his names and titles in Greek, Jesus Christ, the Son of God, our Saviour, technically put together make up the name *Ic̄th̄us*. This is alluded to by Tertullian and Optatus, the latter of whom alleges that from this circumstance the font in Christian churches was termed *Piscina* or fish-pool. A curious allusion to this subject occurs in the work of Tertullian on Baptism, where he says, "We fishes are born in water, conformable to the name of our Lord Jesus Christ, *Ic̄th̄us*, a fish;" and Optatus, when speaking of his technical name, says, "This is the Fish," meaning Christ, "which is brought down upon the waters of the font in baptism by invocation and prayer."

ICHTHYOCENTAURI, fish-centaurs, fabulous beings in the ancient heathen mythology, having the upper part of their bodies of human shape and the lower in the form of a fish; besides a peculiarity which distinguished them from *Tritons*, was that the place of the hands was supplied with horses' feet.

ICONOCLASTS (Gr. *eikon*, an image, and *klazo*, to break), image-breakers, a name which was given to those who rejected the use of images in churches, on account of the zeal which they occasionally displayed in destroying them. It was particularly ap-

plied in the eighth century to Leo the Isaurian and his followers, who sought in many cases by deeds of violence to show their abhorrence of IMAGE-WORSHIP (which see).

ICONODULI AND ICONOLATRI (Gr. *eikon*, an image, and *dulia* and *latria*, worship), terms applied to those in the eighth century who favoured the worship of images.

ICONOSTASIS, the screen in Greek churches which separates the holy table, prothesis, and vestry from the nave or body of the church. Within this screen the clergy alone are permitted to enter; there are even express canons to prohibit women going within it. This screen is called *Iconostasis*, because several *ikons* or pictures of a sacred character are usually painted upon it. The idea of this screen or veil seems to have been taken from the veil which separated the holy place from the holy of holies in the Jewish temple.

ICOXUS, a sect of religionists in Japan, originating from an individual so esteemed for his sanctity, that his devotees celebrate his festival every year. On that occasion multitudes assemble from all parts of the empire of Japan, imagining that he who first sets foot in the temple is entitled to peculiar blessings. The excessive anxiety of every one to obtain this privilege sometimes leads to fatal consequences from the pressure of the crowd.

IDA, a sacred mountain in Crete, celebrated among the ancient Romans as being the nursing-place of Jupiter. There was a mountain also, or rather a chain of mountains, in Troas, famed as having, according to Homer, been frequented by the gods during the Trojan war.

IDÆA MATER, a name sometimes applied to the goddess CYBELE (which see).

IDÆI DACTYLI. See DACTYLI IDÆI.

IDALIA, a surname of *Aphrodite*, derived from the town of Idalion in Cyprus.

IDE, one of the Idæan nymphs, to whose care Rhea intrusted the infant Zeus. This was also the name of one of the Idæan nymphs by whom Zeus became the father of one of the *Idæan Dactyls*.

IDEALISTS, a class of philosophic thinkers, which has chiefly arisen in modern times. They may conveniently be divided into two classes, the subjective idealists, who absorb every thing in the subject, the *me*; and the objective idealists, who reduce everything to the one infinite, unchangeable, objective substance or being, of which, and in which all things consist. The first in modern times who laid the foundation of idealism in philosophy was Des Cartes, who derived some of our most important notions from the inward activity of the mind, without any reference whatever to sensation, or to the material world around us. By thus removing the notion of matter to a distance, and concentrating the whole attention of the mind upon its own innate ideas, he brought out into peculiar prominence the notion of the infinite and all-perfect Being. Male

branche, pushing to its legitimate conclusions the idealism of Des Cartes, taught that the human mind sees everything in the Divine, and that God himself is our intelligible world. All secondary causes were thus merged in the one infinite cause, and human liberty was lost in a continued succession of Divine impulses. It was Spinoza, however, who developed the ultimate results of the Cartesian principles. He absorbed both man and nature in God, our whole individuality being absorbed in the Divine substance, human freedom giving place to the most absolute fatalism, and God being deprived of all personality, becoming synonymous with the universe, embracing in himself alone all its endless phenomena.

In England, Herbert, Cumberland, and Cudworth came forward as advocates of the idealist system, declaring certain connate principles or laws of nature as being at the foundation of the whole social nature of man, as well as the framework of society. The "connate principles" of Cumberland are the "pure conceptions" of Cudworth, and are no other than the eternal truths of Plato, which existed from all eternity in the mind of God, and towards which the mind may ever strive to attain. With Locke commenced a reaction against idealism, and the introduction of a system of sensationalism which struck at the root of those fundamental principles which are so important to the interests of morality and religion. Lord Shaftesbury was the first to point out the dangerous influence of the sensational system of Locke. Clarke and Butler followed with powerful arguments in favour of God and revealed religion drawn from the mental and moral constitution of man. So far all was moderate and useful. But Bishop Berkeley appeared, setting forth a system of extreme idealism, which went far to ignore the existence of an external world, and to make man live only in a world of objectless ideas. The idealistic system of Berkeley, combined with the idealistic scepticism of Hume, threw the utmost discredit upon the whole speculative philosophy of the idealists, and led to the formation of a school of Scotch philosophy, which, by a combination of all that was good in both the sensationalist and idealist systems, tended to reconcile the two conflicting philosophies on the ground of common sense.

It is Germany, however, that may properly be considered as the native soil of Idealism. The German mind is naturally prone to idealistic views, which, accordingly, form the staple of their most profound philosophical systems. Previous to the days of Leibnitz it had been a recognized axiom, that "all that exists in the understanding, previously existed in sensation," and to that illustrious philosopher belongs the high merit of having first made the important remark, "except the understanding itself." Hence he drew the inference that there are necessary truths, the certainty of which is founded not on experience, but on intuition. He saw plainly that the

idealism of Des Cartes, Malebranche, and Spinoza went to deprive the universe of a cause, and to render all created things nothing more than modes of the one infinite and unalterable existence. To obviate this difficulty he supposed material objects to be all of them of a compound character, consisting of monads or ultimate atoms, each of them containing an inward energy, by virtue of which they develop themselves spontaneously. The absolute, the original monad, is God, from which all other monads have their origin, both the conscious atoms of soul, and the unconscious atoms of matter. The atoms are all of them independent of one another, and, therefore, can have no mutual action and reaction. To explain this, Leibnitz devised the doctrine of a pre-existent harmony, whereby all the monads, though acting separately and independently, act nevertheless in complete unison and harmony, so as to accomplish the great purpose of their creation. Thus, in the view of Leibnitz, God has brought into actual operation the best possible order of things. "Hence again," says Mr. Morell, "his theory of metaphysical evil, as consisting simply in limitation; of physical evil, as the result of this limitation; and of moral evil, as being permitted for the sake of a greater ultimate good. Hence, lastly, his support of the doctrine of philosophical necessity, as being the only kind of liberty which is consistent with the pre-established order of the universe. In the view, therefore, which Leibnitz took of the innate faculties of the human mind, as opposed to the empiricism of Locke; in his dynamical theory of matter, making it ultimately homogeneous with spirit; in his denial of the mutual influence of the soul and the body, thus destroying, to say the least, the necessity of the latter in accounting for our mental phenomena; in all this we see the fruitful seeds of idealism, which only needed to be cast into a congenial soil, to expand into a complete and imposing system."

But the eminent German thinker, who gave a decided form and shape to the Idealist philosophy, was Immanuel Kant. He set himself to discover the primary elements of consciousness, and to lay down with simplicity and clearness the possibility value, and extent of *à priori* notions or intuitions. The true tests of such *à priori* conceptions were, according to Kant, universality and necessity, and by applying these tests we discover two universal and necessary ideas attached to every perception, namely *time* and *space*. Our knowledge, then, is strictly phenomenal under the two fixed forms of time and space; and all investigations into the essence of things must necessarily be fruitless. We are furnished, according to the philosophy of Kant, with another faculty, that of *understanding*, which gives form and figure to the material furnished by sensation. He discovered, also, certain necessary forms of our understanding, which he called categories, or fixed relations. Thus, by a close analytical investigation, he was able to unfold the quantity, quality, relation, and mode of ex-

istence of all objects whatever. The sensitive faculty affords the matter of a notion, and the understanding the form. That which connects the two, and which forms the schema of our notions, is *Time*. The highest faculty in the Kantian philosophy is pure reason, which aims at the final, the absolute, the unconditioned in human knowledge. "But now the best," to quote the language of Morell, "the most satisfactory, and by far the most useful part of the Kantian philosophy is to come, that, namely, in which he sets aside the results of speculative reason by those of the *practical* reason. The immortality of the soul, the freedom of the will, the existence of God, and all such supersensual ideas cannot, it is true, be demonstrated; but, says Kant, our reason has not only a speculative movement, it has also a practical movement, by which it regulates the *conduct* of man, and does this with such a lofty bearing and such an irresistible authority that it is impossible for any rational being to deny its dictates. (Categorical imperative.) Ideas, therefore, which in theory cannot hold good in practice are seen to have a reality, because they become the cause of human actions, an effect which could never take place if there were not some real existence to produce it.

"That man has indisputably a moral nature, and that he is imperatively commanded to act according to it, no good man will deny. But what does this moral nature and this command to action imply? Manifestly it implies the freedom of the will, for otherwise action on moral principles is impossible; it implies also the existence of God, otherwise there were a law without a lawgiver; and it implies, lastly, a future state as the goal to which all human actions tend. In this part of his philosophy, therefore, Kant rendered good service to the true interests of morality; neither can we too much admire the force with which he repels all the low, selfish, and utilitarian grounds of morality, basing it all upon the categorical imperative, the authoritative voice of the great Lawgiver of the universe, as its everlasting foundation. It is true that all these matters lie beyond the region of actual science, but nevertheless they are within the bounds of a rational faith (*vernunft-glaube*), the dictates of which every good, virtuous, and religious mind will readily admit."

Thus Kant laid a new foundation for philosophy upon the twofold ground of the *pure* and the *practical* reason, making scientific knowledge almost entirely subjective.

The modern German school of philosophy is in its true character essentially idealistic. It concerns itself little with the ever-changing phenomena, whether of the internal or the external world, but directs its whole energies to the solution of the great problems which relate to the existence and the nature of God, of the universe, and of human freedom. It passes from the finite and the conditioned to find a solid foundation for all its inquiries in the infinite and unconditioned. "The philosophy of the abso-

lute," says one of the most recent historians of modern philosophy, "that which seeks to penetrate into the *principles* of things,—although it may seem strange to our modes and habits of thought, yet has played a great part in the scientific history of the world. It formed the basis of the early speculations of the Asiatic world. It characterized some of the most remarkable phases of the early Greek philosophy, particularly that of the Eleatic school. Plato, with all the lofty grandeur of his sublime spirit, sought for the absolute, in the archetypes existing in the Divine mind. The Alexandrine philosophers aimed at the solution of the same problem; mingling their theories with the mysticism of the East, and calling, even, to their aid, the lights of the Christian revelation. In more recent times Spinoza originated similar investigations, which were soon moulded into a system of stern and unflinching pantheism; and in him we see the model, upon which the modern idealists of Germany have renewed their search into the absolute ground of all phenomena. It is, in fact, in the various methods, by which it is supposed, that we are conducted to the absolute, whether by faith, intuition, or reason, that the different phases of the German metaphysics have originated; and, consequently, it is by keeping our eye upon this point, that we shall possess the most ready key to their interpretation."

Kant led the way in Germany towards subjective idealism, but Fichte went far beyond his master in the same direction, making self or the Ego the absolute principle of all philosophy both intellectual and moral. The outward universe was, in his view, nothing more than the reflex of our own activity. All reasoning being thus necessarily limited within the narrow circle of our own conscious existence, it was plainly impossible to arrive at any satisfactory conclusion in reference to the existence of God. Nature and God alike disappeared in the system of Fichte; and self, or the Ego became the sole existence in the universe. At this point the idealism of Germany reached its climax and consummation. In his later years, Fichte felt the difficulty, if not the impossibility, of maintaining the position in which he had at first entrenched himself. If self is the sole absolute existence by which the whole universe is constructed, the question naturally arises, What is the foundation of this activity of the Ego, which we term mind? Is there not something real at the foundation of these subjective phenomena? Questions of this kind led to a modification by Fichte of his philosophical system, by introducing another absolute principle besides the Ego or self. Hence the philosophy of Identity, which, though originating with Fichte, was afterwards matured and systematized by Schelling. Self was no longer viewed as the one absolute existence, but the one absolute existence was now asserted to belong both to the subject and the object, the *me* and the *not-me*, self and the universe, both of which are identical, being alike manifestations of one

and the same absolute Divine mind, or actual modifications of the Divine essence. God and the universe, as well as God and self are pronounced to be identical: "This infinite *Being*, containing everything in itself potentially which it can afterwards become actually, strives by the law which we have above indicated after self-development. By the first movement (the potency of reflection) it embodies its own infinite attributes in the finite. In doing this, it produces finite objects, *i. e.* finite reflections of itself, and thus sees itself objectified in the forms and productions of the material world. This first movement then gives rise to the philosophy of nature. The second movement (potency of subsumption) is the regress of the finite into the infinite; it is nature, as above constituted, again making itself absolute, and reassuming the form of the Eternal. The result of this movement is *mind*, as existing in man, which is nothing else than nature gradually raised to a state of consciousness, and attempting in that way to return to its infinite form. The combination of these two movements (the potency of reason) is the reunion of the subject and object in divine reason; it is God, not in his original or potential, but in his unfolded and realized existence, forming the whole universe of mind and being."

According to this extreme idealistic system, there is no difference between God and the Universe. The system was as completely as that of Spinoza, a system of absolute pantheism, and the whole universe, both of mind and matter, was made one necessarily acting machine. Schelling felt that his philosophy was liable to this serious and even fatal objection, and after revolving the whole subject more maturely, he gave to the world his *Positive Philosophy*, as he called his new system, in opposition to his former views, which he termed his *Negative Philosophy*. The one system was not intended to contradict, but to complete and perfect the other.

The following admirable resumé of Schelling's new or positive philosophy is given by Morell: "In order to rise above the pantheistic point of view, we must distinguish between the *Absolute*, as ground of all things, and *Godhead*, as one particular manifestation of it. The primary form of the Absolute is *will* or *self-action*. It is an absolute power of becoming in reality what it is in the germ. The second form in which it appears is that of *being*; *i. e.* the realization of what its will or power indicated to be possible. But as yet there is no personality, no Deity properly so called. For this we must add the further idea of freedom, which is the power that the Absolute possesses of remaining either in its first or its second potency, as above stated. *In this unity, which contains the three ideas of action, of existence, and of freedom, consists the proper idea of God.* God, before the existence of the world, is the undeveloped, impersonal, absolute essence, from which all things proceed; it is only *after* this essence is developed, and has passed successively into the three states of

action, of objective existence, and of freedom, that he attains personality, and answers to the proper notion of Deity.

"With regard to creation, we can now explain the existence of the world without identifying it with Deity, as is done in the ordinary pantheistic hypothesis. The absolute is the real ground of all things that exist, but the absolute is not yet Deity. That element in it, which passes into the creation and constitutes its essence, is not the whole essence of Deity; it is not that part of it which, peculiarly speaking, makes it divine. The material world then, is simply one form or potency in which the absolute chooses to exist; in which it freely determines to objectify itself, and consequently is only one step towards the realization of the full conception of Deity, as a Divine Person.

"Man is the summit of the creation—he is that part of it in which the absolute sees himself most fully portrayed as the perfect image or type of the infinite reason. In him, objective creation has taken the form of subjectivity; and hence he is said, in contradistinction to everything else, to have been formed *in the image of God*.

"To solve the problem of moral evil, we must keep in mind, that man, though grounded in the absolute, still is not identified with Deity; since the divine element, namely, the unity of the three potencies of the original essence, is wanting to him. Still, man bears a perfect resemblance to God, and therefore must be *free*, and fully capable of acting, if he choose, against his own destiny. This actually took place, inasmuch as he attempted, like God, *to create*, separating the three potencies, which were shadowed forth in him as the image of Deity, and not being able in doing so to retain their unity. Hence the will or man was removed from the centre of the divine will, attempted to act independently, and brought confusion and moral obliquity into his nature. Man would become like a God, and by attempting to do so, he lost the very image of God which he did possess."

The idealist views of Fichte and Schelling, though agreeing in some respects, start from two different and even opposite points; the former setting out from the subjective, and the latter from the objective, the one regarding self as the absolute, the other, the infinite and eternal mind. Hegel, however, has carried to its extreme limit the idealism of Germany. He denies the existence alike of the subject and the object, self and the universe, and considers the only real existence to be the relation between the two, and the universe therefore to be a universe of relations. God, instead of being an absolute and self-existent reality, is a constantly developing process, manifesting itself in the progress of the human consciousness. He is an eternally advancing process of thinking, going onward in a threefold movement, the first, being thought simply considered in itself, the second, thought in its objective aspect, which is nature, and the third, thought returning to itself, which

s mind. Thus with Hegel, God is not a person, but a series of thoughts of an eternal mind.

Germany, during the last quarter of a century, has been the scene of an almost uninterrupted struggle between Bible theologians and Atheistic or rather Pantheistic Idealists. Nowhere else has the pernicious influence of Idealism upon the religion of a country been felt so sensibly as in Germany. There we find a class of writers terming themselves Rationalists, and carrying with them a large body of intelligent and thoughtful men, who have reasoned themselves into a rejection of the whole objective element of Christianity, leaving nothing but the *a priori* religious conceptions of the human mind. And even these original conceptions are not left intact by this baneful philosophy. The belief in the existence of a God, for example, what does it become in the hands of a German idealist, who has arrived at the conviction that God is one with the universe itself? Such a natural theology is nothing less than pure unblushing infidelity in a different form from that which it was wont to assume. The infidel has often declared that God is the universe, and the modern German Idealist affirms that the universe is God. In both cases alike, the one personal God is lost in a vague abstraction which can neither attract our love nor awaken our fears.

For a time, in consequence of the extreme views put forward by Strauss and the Tübingen school, a reaction took place, and idealism began to lose its prestige and influence, but between 1844 and 1848, in Northern Germany more especially, the system was revived in its worst forms by the *Friends of Light*, headed by Uhlich of Magdeburg, and the *German Catholics*, headed by Ronge. This movement, though it excited a great sensation while it lasted, was fortunately only temporary in its duration; and for some years past Idealistic infidelity has been giving place throughout almost every part of Germany to a practical Christianity, which, by means of Young Men's Associations, Inner Missions, and other religious and philanthropic movements, is rapidly diffusing a love of evangelical truth among all classes of the people. See HEGELIANS, INFIDELS, INTUITIONISTS.

IDENTITY (PHILOSOPHY OF), that system of philosophical belief which originated in Germany in the present century with Fichte, and was carried out to its full extent by Schelling, whereby an entire identity was maintained to exist between God and the Universe. See IDEALISTS.

IDINI, the term used to denote sacrifice among the *Kafirs*. This rite is performed to their ancestors, not to the Supreme Being. They seem to think that by burning fat or rather bones to them, they can appease their anger. The *Idini* was rarely practised, and only in cases where they wished to avert some apprehended evil.

IDIOTÆ (Gr. private men), a name applied by some of the early Christian writers to the private

members of the church as distinguished from the clergy and those who held public office in the church. The same term was applied by the Jews to private judges or arbiters, chosen by private parties to settle disputes, and they received the name of *Idiote*, because they were the lowest rank of judges, and not settled as a standing court by the Sanhedrim.

IDMON, a son of *Apollo* and *Asteria*, worshipped by the Megarians and Bœotians at Heracleia as the protector of the place.

IDOL, a fancied representation of a heathen god. According to the popular traditions of ancient Greece, there never was a time when the gods had not a visible representation of one form or another. It is probable indeed, that for a long period there existed in Greece no other statues than those of the gods. According to Eusebius, the Greeks were not worshippers of images before the time of Cærops, who first of all erected statues to Minerva. Plutarch informs us, that Numa forbade the Romans to represent the deity under the form of a man or an animal. Lucian says that the ancient Egyptians had no statues in their temples, and Herodotus affirms that the ancient Persians had no images of their gods, while Cæsar alleges that the Germans had few. Tacitus, speaking of the last-mentioned people, says, "Their deities were not immured in temples, nor represented under any kind of resemblance to the human form. To do either, were in their opinion to derogate from the majesty of superior beings."

Idols were probably at first of the rudest form, being nothing more than shapeless blocks of wood or stone. The Phœnicians indeed in very remote times worshipped the BÆTYLIA (which see), or large meteoric stones which had fallen from the atmosphere, and which were believed to be sent down by the gods themselves as their images. Hence these stones were sometimes called heaven-stones. The worship of the Bætylia, however, was not limited to the Phœnicians; a holy stone was held as sacred to *Cybele* in Galatia; another to the sun-god *Heliogabalus* in Syria; and another still to *Apollo* at the temple of Delphi. Jablonski also declares that the principal idol among the ancient Arabians was a square black stone, four feet high, and two feet broad, to which they gave the name of *Dysares*. In the same category may be classed the Kaaba of the modern Mohammedans.

From the barbarous and uncouth appearance of the idols of many heathen tribes, it may be inferred that the earliest efforts of the *theopoioi* or god-makers must have been sufficiently unartistic. And yet from several passages in the Iliad of Homer, we learn, that both temples and statues of the gods existed in the early ages of Grecian history. The Ionians of Asia Minor were more especially remarkable for their sculptured representations of the gods. The first efforts at statuary, both in the colonies and in the mother-country of Greece, were undoubtedly

statues of their divinities. For private and domestic devotion, rather than public worship, idols were constructed of baked clay. Those which were designed to be placed in temples were composed more generally of wood, but afterwards of marble and bronze, executed in what is called the archaic or hieratic style, which was so scrupulously followed for a long period that Greek art in this department was stationary. The ancient forms of the gods were strictly preserved, even when improvement had taken place in the material of which they were composed, wood being exchanged for marble, bronze, ivory, and even gold. In one class of statues of the gods, those namely which were dedicated in the temples as *anathemata*, no such rigid adherence to traditional custom was demanded, and here, accordingly, artists gradually rose to a higher style of art. When Athens, however, in the end of the fifth and beginning of the fourth century before Christ, became the centre of the fine arts in Greece, statuary became emancipated from its ancient restrictions, and the representations of the gods were executed in a style of surpassing beauty approaching even to the sublime. The statue of Pallas by Phidias, and much more that of the Olympian Zeus by the same artist, were universally admired. After the Peloponnesian war, the school of Scopas and Praxiteles arose, which was for a time considered as superior even to that of Phidias; but though their female statues were probably unrivalled, the productions of this school, generally speaking, failed to affect the mind of the spectator with those pure and ennobling feelings which were excited by the contemplation of the statues which came from the hand of Phidias. In the various kingdoms which arose out of the conquests of Alexander the Great, statues of the gods were seldom made, and the arts both of painting and statuary finding ample scope in secular objects, ceased to direct their exclusive or even their happiest efforts to representations of pagan deities. Nay, the vanity of kings tended to introduce a new kind of statues, the bust of a king being sometimes placed upon the body of a statue of a god. Etruscan art combined the Grecian style of statuary with the old Asiatic or Babylonian, which, while it constructed idols of a colossal size, formed them of a composite character of beasts and men, being intended rather as typical and emblematic figures than statues of gods.

The Romans are believed to have had no images of the gods before the time of the first Tarquin; and for a long time after that period they were indebted to Etruscan artists for their statues of wood or clay. The earliest metal statue of a deity is asserted by Pliny to have been a statue of Ceres, about B. C. 485. Livy, however, mentions a metal colossal statue of Jupiter Capitolinus, as having been made about B. C. 490. During the Empire, artists sometimes flattered the Emperors by representing them in statues under a deified character, and the ladies of the imperial family as goddesses.

The introduction of Christianity, and more especially its establishment in the Roman Empire in the fourth century of our era, proved the destruction of pagan idols, however skillfully and elegantly formed. This crusade against the statues of the gods commenced in the latter part of the reign of Constantine, and continued gradually to advance, until under Theodosius the Younger it pervaded all parts of the Empire. Not that the Christians despised the arts, or were incapable of appreciating æsthetic excellence whether in painting or in sculpture, but their hostility to pagan idols was wholly of a religious nature. They detested idolatry, even though decorated with the most attractive charms of artistic beauty. It is enough to point to the remarkable progress of art in the middle ages, in order to vindicate Christianity from the charge which has sometimes been ignorantly brought against it, that the spirituality of its character has rendered it the enemy of the fine arts.

Idols, in the early ages, were usually coloured not so much from a love of ornament as to convey emblematic truths. On this subject Mr. Gross makes the following judicious remarks: "The colours of the images of the gods were usually of symbolical import, and they seem to require a brief notice in this place, as they are a constituent element of iconology. According to Winckelmann, 'On Allegory,' Bacchus was clad in a red or scarlet robe, the emblem of wine, or as some suppose, of the victory which the jolly god achieved over mankind when he introduced among them many of the arts and comforts of life. Pan, Priapus, the Satyrs, etc., were likewise painted red, and Plutarch assures us that red was originally the prevailing colour of the idols. Osiris—the personification of the solar year of the Egyptians—was represented in a painting of vast dimensions, with a blue face and blue arms and feet, and resting on a black ground; symbolical of the sun in its subterrestrial orbit. Black and blue also distinguished the portrait of the planetary god Saturn, and were typical of the sun in Capricorn, or its southern declension to the zone of sable Ethiopia. As the king of the lower regions, Serapis was painted black among the Egyptians, while the image of Jupiter among the same people, was ash-grey or scarlet; that of Mars a red stone, and Venus's dyed with the same colour; that of Apollo shone in the lustrous hue of gold, and Mercury's was covered with the modest blue. The natural colours of the stones of which the images of the gods were formed, were often selected on account of their allegorical significance. Thus that indefatigable traveller, Pausanias, informs us that the river-gods of the ancients were made altogether of white marble, and that only for the statue of the Nile, a black stone was chosen to denote the Ethiopic origin of the fluvial divinity: a Nilic bust in the Napoleon-museum confirms this statement. Agreeably to their cosmogony, the Hindoos selected the dark-blue colour to typify water as the primordial

element of creation. Hence this colour also designated Narajan, the mover of the primitive waters. According to Jones' *Dissertations relating to Asia*, a handsome image of this god wrought in blue marble, might be seen at Catmandu, the principal city of Nepal, in a reclining attitude, and in the act of swimming. On the first of January, the Roman consul, clothed in a white toga, and mounted upon a white horse, rode up to the Capitol: it was in honour of Jupiter, who—as we learn from Pherecydes, was adored there as the sun-god of the Romans, as also in commemoration of the victory of that deity over the giants, when the many-eyed and many-handed Briareus—winter, as the mischievous leader of the rebellious host, was himself most signally defeated. This consular ceremony presented the living image of the solar deity, imbued with the hue of light. Finally, Ceres was the black or the refulgent goddess, accordingly as she spent her time in the hadean or supernal regions; and Vesta, as the earth, was green, while in her capacity of fire-goddess, the colour of flame defined and illustrated her divinity."

The idea which heathens generally have formed of idols is, that after they are consecrated with certain ceremonies the gods come down and take up their abode in them, so that the images are honoured as the mansions of the gods. And Augustin, giving an account of the opinions of the Egyptian Hermes Trismegistus, says, "He maintained images to be, as it were, the bodies of the gods; certain spirits had their residence in them, having been invited thither by their worshippers, and had great power in granting the prayers and bringing about such things as were requested of them. This uniting of invisible spirits with images, and forming them into one animated body, he termed the making of gods; and held that there were people who were masters of that great and wonderful art." This was the common opinion among the heathens. Dr. Poccoke asserts, that the adoration which the ancient Arabs paid their gods was founded on this indwelling principle; and he informs us from their writers that when Mohammed and his followers destroyed their idols at Mecca, they believed the spirits which dwelt in them were to be seen in tears bewailing and lamenting their condition as being deprived of their earthly abodes.

IDOLATERS, worshippers of idols, or persons who ascribe to created objects qualities and attributes peculiar to the Creator. It is difficult to ascertain at what precise period mankind began to swerve from the worship of the only true God into idolatry. There is some reason to believe that the Antediluvian world was not altogether free from this heinous sin. In Gen. vi. 11, we are told that "the earth also was corrupt before God," which is interpreted by the Jewish doctors as referring to the prevalence of impurity or idolatry. And when it is said, in reference to the days of Enos, the son of Seth, "Then began men to call upon the name of the Lord,"

Maimonides and the Rabbis generally translate the passage thus: "Then was there profanation by invoking the name of the Lord," implying in their view that the name of God was given to creatures. But whether such a rendering of this passage be allowable or not, a comparison of Gen. vi. 5, with Rom. i. 23, seems to favour the notion that idolatry was practised before the Flood. And Sanchoniatho, one of the oldest of profane writers, states, that the sun came to be worshipped in the second generation from Adam, and pillars or rude stones in the fifth generation, and statues and eminent persons in the ninth.

Soon after the Deluge we find idolatry prevailing in the world. The family of Abraham worshipped idols beyond the river Euphrates in Ur of the Chaldees, and Laban of Mesopotamia had teraphim or idols, which Rachel secretly carried with her when she left her father's house. The Egyptians were given to idolatry before Jacob and his sons went down thither; and from Josh. xxiv. 14, it appears plain that the Israelites served idols in the land of Egypt. On their departure from the land of bondage, we find them worshipping idols, and when they had settled in the land of Canaan, they adopted various deities, which were worshipped by the Canaanites and other neighbouring nations.

The first of the Jewish kings who introduced idolatry as a national worship was Solomon, who not only himself served strange gods, but caused temples to be erected throughout the country in their honour, and burnt incense to them. Jeroboam, who headed the rebellion of the ten tribes, set up the worship of two golden calves, one at Bethel, and the other at Dan. Nor was the king of Judah guiltless of this gross sin; on the contrary, his people excelled their fathers in the homage which they paid to false gods, for we are told 1 Kings xiv. 23, that "they also built them high places, and images, and groves, on every high hill, and under every green tree." Many of the kings of Judah were idolaters, but Ahaz surpassed them all. He walked in the ways of the kings of Israel, made molten images of Baalim, and it is related of him in 2 Kings xvi. 3, "But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel." The brazen serpent which Moses had made at the command of God had been converted into an idol, and incense was burned to it, but Hezekiah, in his zeal for the worship of the true God, broke it in pieces, and called it Nehushtan, a mere piece of brass. The succeeding princes vied with each other in their attachment to idols with the honourable exception of good king Josiah. After the return of the Jews, however, from their seventy years' captivity in Babylon, they wholly renounced idolatry by the advice of Ezra and Nehemiah.

The earliest form of idolatry was that which is

known by the name of *Tsabaism*, or the worship of the heavenly bodies, namely, the sun, moon, and stars. This seems to have prevailed among the Babylonians, Chaldeans, and Assyrians. To that may have succeeded the worship of the elements, particularly of fire, which was practised at an early period in Chaldea and Persia. "Each element," says Mallet in his *Northern Antiquities*, "was, according to the faith of primeval man, under the guidance of some being peculiar to it. The earth, the water, the fire, the air, the sun, moon, and stars, had each their respective divinity. The trees, forests, rivers, mountains, rocks, winds, thunder, and tempests, had the same; and merited on that score a religious worship, which at first could not be directed to the visible object, but to the intelligence with which it was animated."

An idea has prevailed among almost all heathen nations, that the authority and influence of the gods were limited to particular localities. Hence in 2 Kings xvii. 26, the colonists sent by the king of Assyria to Samaria, attributed a severe calamity with which they were visited to their ignorance of the manner of the local deities. "Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land." And again, 1 Kings xx. 23, we find the servants of the king of Syria endeavouring to persuade their master that the gods of the Israelites were gods of the hills only, and not of the plain. The same notion seems to have pervaded the whole mythology of Greece and Rome; for while the higher deities were regarded as having a more extensive range of authority in every separate department of nature, every city or single locality had its own special authority who presided over it. The greater deities also were imagined sometimes to clothe themselves in the bodies of men, and quitting Olympus for a time, to hold converse with the inhabitants of earth. Hence the exclamation in Acts xiv. 11, "The gods are come down to us in the likeness of men." In any great emergency it has been the custom of all heathen nations to seek to propitiate the favour of one or other of the gods; and any sudden deliverance or special event, whether wearing a good or evil aspect, has been generally ascribed to the interposition of their deities.

In the early Christian church, idolatry was accounted one of the great crimes which were punished with excommunication. There were several degrees of the sin. Some went openly to the heathen temples, and there offered incense to the idols, and were partakers of the sacrifices. Cyprian often styles such persons *sacrificati* and *thurificati*; and he draws a distinction between those who not only themselves sacrificed, but compelled their wives and children and servants to go and sacrifice along with

them; and those who, to deliver their families and friends from persecution, went to sacrifice themselves alone. The latter he considered as less aggravated transgressors. In the same view of the case, the council of Ancyra, in its fourth canon, orders, "that they who were compelled to go to an idol temple, if they went with a cheerful air, and in a festival habit, and took share of the feast with unconcernedness, should do six years' penance, one as hearers only, three as prostrators, and two as co-standers to hear the prayers, before they were admitted to full communion again. But if they went in a mourning habit to the temple, and wept all the time they eat of the sacrifice, then four years' penance should be sufficient to restore them to perfection." The eighth canon of the same council orders, "Those who repeated their crime by sacrificing twice or thrice, to do a longer penance; for seven years is appointed to be their term of discipline." And by the ninth canon, "If any not only sacrificed themselves, but also compelled their brethren, or were the occasion of compelling them, then they were to do ten years' penance, as guilty of a more heinous wickedness." The seventh canon, however, assigns only two years' penance to those who neither sacrificed nor eat things offered to idols, but only their own meat on a heathen festival in an idol temple. In extreme cases, where a professing Christian lapsed into idolatry voluntarily, and without compulsion, severe punishment was inflicted. By one of the Nicene canons, they were appointed to undergo twelve years' penance before they were perfectly restored again to full communion. The council of Valence in France goes farther, and obliges them to do penance all their lives, and only to receive absolution in the hour of death. The council of Eliberis goes beyond even this, and denies such deliberate apostates communion in the very last extremity; declaring, "That if any Christian took upon him the office of *flamen* or Roman priest, and therein offered sacrifice, doubling and trebling his crime by murder and adultery, he should not be received to communion at the hour of death."

Another class of professing Christians who lapsed into idolatry, and were in consequence charged with renouncing the faith, received the name of *Libellatici*, from certain libels or writings, which they either gave to the heathen magistrates or received from them, in order to be excused from doing sacrifice in public. Some of this order of idolaters gave a written statement subscribed with their own hands, declaring themselves not to be Christians, and professing their readiness to sacrifice when called by the magistrate to do so. Others, in order to screen themselves from an open avowal of apostasy, sent a heathen friend or servant to sacrifice in their names, and thus to procure a written testimonial, which might make them pass for heathens. Others, still, confessed openly to the heathen magistrates that they were Christians, and could not sacrifice to idols, but at the same time they offered a bribe to obtain

a libel of security. Cases actually occurred of Christians who feigned madness to avoid being called upon to offer sacrifice, and it sometimes happened that individuals would go forward to the heathen altar as if to offer sacrifice, and would fall down suddenly, as if in an epileptic fit, in order to excite the compassion of the magistrate, and lead him to exempt them from the performance of the heathen rite. This was of course looked upon by the church as an act of dissimulation, and by the penitential rules of Peter, bishop of Alexandria, the persons who were guilty of it were subjected to penance for six months. And not only those who were directly chargeable with sacrificing to idols, but all who in any way promoted or encouraged or even connived at idolatrous practices, were visited more or less severely with ecclesiastical censures. Thus the trade of making idols for the heathen was accounted by the early Christians a scandalous profession, and no man who lived by such a calling could be admitted to baptism, unless he promised to renounce it. Tertullian charges it as a great crime upon Hermogenes, that he followed the trade of painting images for idolatrous worship. From the remarks of Tertullian in his book on Idolatry, it would appear that in his time the discipline of the church in regard to idol-makers was so lax, that such offenders were permitted not only to communicate, but to take orders in the church. The same Father considers those involved in the charge of idolatry, who contributed toward the worship of idols, either by erecting altars, or building temples, or making shrines, or beautifying and adorning idols. He denounces also those whom he terms purveyors for idolatry, among whom he includes all merchants selling frankincense to the idol-temples, and all who made a trade of buying and selling the public victims.

At a very early period in the history of the Christian church, a dispute arose as to the lawfulness or unlawfulness of eating meats offered in sacrifice to idols. The apostle Paul, in 1 Cor. viii., places the question in a clear and convincing light. He admits that an idol is nothing, and that which is offered in sacrifice to idols is nothing, or of no importance, abstractly considered. But much depends upon the circumstances in which the action is performed. If a Christian man enters an idol temple, and there sits down with idolaters, partaking of their feast upon that which has been sacrificed to idols, he is plainly guilty of an abuse of his Christian liberty, a direct encouragement of idolatry, and an offence against the conscientious scruples of his Christian brethren. In the Acts of Lucian the martyr, he is said to have chosen rather to die with hunger than to eat things offered to idols, when his persecutors would allow him no other sustenance in prison. In doing so Lucian acted on clear Christian principle, well knowing that his heathen enemies wished to involve him in what they considered a connivance at idolatry. And Baronius, in his Annals, gives a simi-

lar instance in the case of the Christians of Constantinople, who, when Julian the Apostate had ordered all the meat in the shambles to be polluted with idolatrous lustrations, firmly and resolutely abstained from purchasing the polluted food, and used boiled corn instead of bread, thus defeating the intention of the Emperor. It was regarded even as a breach of Christian duty to be present at an idol-sacrifice through mere curiosity, although no active part was taken in it,—an indirect encouragement of idolatry which was forbidden by the council of Eliberis, under the penalty of ten years' penance. And the council of Ancyra made a decree, that such as feasted with the heathen upon any idol festival, in any place set apart for that service, though they carried their own meat and eat it there, should do two years' penance for it. Among the Apostolical canons there is one which forbids Christians to carry oil to any heathen temple or Jewish synagogue, or to set up lights on their festivals, under the penalty of excommunication. Every kind of idolatry was visited in the primitive ages with the censures of the church. Thus the *Angelici* were accounted heretics for worshipping angels; the *Simonians* and *Carpocratians* for worshipping images; and the *Collyridians* for worshipping the Virgin Mary. Nay, so far does Tertullian carry his views of this subject that he determines it to be a species of idolatry for a schoolmaster to teach the names of the heathen gods to his scholars, or for a Christian to bear arms or fly in times of persecution. But while such extreme opinions are nowhere found in the writings of the earlier Christian fathers, one great principle pervades the whole, that no creature, of whatsoever excellence, was to be worshipped with religious worship except the Living and the True God. Idolatry of every kind was viewed with the utmost abhorrence, and called down the heaviest spiritual censures which the Church could inflict.

IDRIS. See EDRIS.

IDUNA, the wife of BRAGI, (which see) in the Scandinavian mythology. She is alleged to keep in a box the apples which the gods, when they feel old age approaching, have only to taste to become young again. Thus they are kept in renovated youth.

IDYA, the knowing goddess among the ancient Greeks, the daughter of *Oceanus* and *Tethys*, and the wife of *Æetes* the king of Colchis.

IFAYS, wooden tablets among the Japanese of a peculiar shape, containing inscriptions commemorative of the dead, mentioning the date of his decease, and the name given to him since that event. The *ifays* are carried in the funeral procession along with the body to the grave, and one of them is placed over it, remaining there for seven weeks, when it is removed to make way for the grave-stone. Another of the *ifays* is set up during the period of mourning in the best apartment of the house of the deceased. Sweetmeats, fruits, and tea are placed before it, and morning, noon, and night, food is of-

ferred to it, served up as to a living person. Two candles, fixed in candlesticks, burn before it, night and day, and a lighted lantern is hung up on either side. The whole household of both sexes, including the servants, pray before it morning and evening. This is kept up for seven weeks, and during each week a priest attends each day and reads hymns for an hour before the *ifay*. He is each time supplied with ornaments and paid a fee of from five to six mas.

IGLAU (TREATY OF), a celebrated compact ratified at Iglan in Bohemia, which closed the long protracted war between the *Hussites* and the *Roman Catholics*. The date of this treaty is the 30th November 1433. See *HUSSITES*.

IGNATIUS (ST.) FESTIVAL OF, a festival observed by the Greek church on the 20th December annually, in honour of Ignatius, the Christian martyr, who perished in the reign of Trajan, in the beginning of the second century.

IGNISPICIUM, a species of divination practised by the ancient Romans, consisting of observations made on the flames ascending from the sacrificial altar. See *DIVINATION*.

IKONOBORTSI, a small sect of dissenters from the *RUSSO-GREEK CHURCH* (which see), who are so violently opposed to images, that they will not suffer even pictures in their places of worship; and renounce all superstitious reverence for the buildings themselves, declaring their steadfast adherence to the scriptural statement, that the Almighty dwelleth not in temples made with hands. They rest their rejection of pictures and images on the second commandment.

IKO-SIU, the sect of the worshippers of *AMIDAS*, (which see), the most numerous and powerful ecclesiastical body in Japan. See *JAPAN (RELIGION OF)*.

ILAHÍ (Arab. the divine) OF *AKBAR*, a system of philosophic *Deism* introduced by Akbar, the emperor of Delhi, who ascended the throne in 1556, and reigned for the long period of fifty-one years. His desire was to found a new creed on the basis of universal toleration, so as to combine in one religious body the Hindus, Mohammedans, and Christians, along with the followers of Zoroaster. His object, in establishing a new creed, was both political and religious; he was the only one of the Delhi emperors who regarded India as his country, and who sought to efface from the memory of the Hindus that they were a conquered people. He hoped that the adoption of a new and common creed would efface the distinction between the conquerors and the conquered; but the task was too mighty for even imperial resources, and his project perished with him, the Mohammedan system being revived under the auspices of Jehanghír, Akbar's son and successor.

By means of the commercial establishments of the Saracens in the Indian Ocean, a knowledge of the Mohammedan faith had, even in the ninth century, been diffused among some minor tribes

on the coasts of the Indian peninsula. The creed of Islám, however, though extensively prevalent in the northern provinces, has never penetrated to the southern parts. About A. D. 1000, the Sultan Mahmúd, the first great monarch of the Ghizni dynasty, entered India, and effected a permanent establishment in the north-west, destroying the Hindu temples and idols, and erecting mosques in all the chief towns of the district. At first the usual warlike measures were adopted to compel the people to renounce the Brahmanical creed, and adopt that of Islám. Soon, however, a system of mutual toleration was adopted, which continued to be maintained after the Mongolian conquest, the effect of which was, that a mixture to some extent of the two creeds took place, the Mohammedans, on the one hand, adopting some Brahmanical practices, and many of the prejudices of caste, and the Hindus, on the other, learning to speak with respect of Mohammed and the prophets of Islám.

When Akbar mounted the throne of the Mogul emperors, in the sixteenth century, he was only fourteen years of age; but being of an active inquiring mind, he was early led to forsake Mohammedanism, and although ignorant of the pure Christian faith, he was still disposed to favour the Gospels rather than the Koran. It did not escape his observant eye that the adherents of two religions so essentially different as Brahmanism and Islamism lived, nevertheless, in harmony and peace, as they had done for nearly six hundred years before, tolerating, and even apparently respecting, one another's faith. In these circumstances, with a mind naturally inclined to liberality, or rather latitudinarianism, he bethought himself of framing a new religion, which might combine his whole subjects in one religious community. The materials thus proposed to be amalgamated were by no means of a promising kind, including, as they did, Mohammedans, Hindus, the followers of Zoroaster, and even Jews and Christians. Nevertheless, the difficulty of the task, and the discouragements which he was sure to encounter in seeking to accomplish it, did not prevent Akbar from making the attempt.

Ilahi, or the divine system, as its founder proposed to call it, was essentially eclectic in its character, its elements being drawn from different religions. In accordance with the Mohammedan views in which he had been educated, the fundamental point on which Akbar insisted was the great doctrine of the Divine Unity, which he declared was but obscurely revealed to the prophets. But while he thus adopted a Mohammedan basis for his creed, he took care at the same time to declare his entire disbelief of the divinity of the Koran. And the circumstances of the times peculiarly favoured him in doing so. It so happened that in 1575, a dispute arose among Mohammedan doctors as to the number of wives that a Moslem might legally marry. The Koran says, "two, or three, or four," but the conjunction (*vau*)

which is translated "or," admits also of being translated "and," in which case the followers of Mohammed would be authorized in taking "two, and three, and four," or, in all, nine wives. The difficulty as to the real meaning of the passage was felt to be great, and, besides, it involved various other questions connected with marriage, which it seemed impossible satisfactorily to explain. Much both of learning and ingenuity was expended in the discussion of these disputed points, and the opinions of those versed in the Mohammedan law were so various, that the whole subject was thrown into inextricable confusion. Akbar availed himself of this opportunity to avow his scepticism, declaring that no religious system could assert a valid claim to be divine which involved such plain and palpable contradictions. From this time the emperor professed himself to be an impartial inquirer after truth, and, accordingly, he openly conversed with the teachers of every religion. The spirit by which he was actuated may be discerned in the following extract from a letter addressed in 1582 to the king of Portugal: "Your majesty knows that the learned and divines of all nations and times, in their opinions concerning the world of appearance and the intellectual, agree in this, that the former ought to be of no consideration in respect to the latter; yet the wise men of the times, and the great ones of all nations, toil much in perfecting themselves, as to this perishable and showy state, and consume the best of their lives, and the choicest of their time, in procuring apparent delights, being swallowed up and dissolved in fleeting pleasures and transitory joys. The most High God, merely through his eternal favour and perpetual grace, notwithstanding so many obstacles, and such a world of business and employment, has disposed my heart so as always to seek him; and though he has subjected the dominions of so many powerful princes to me, which to the best of my judgment I endeavour to manage and govern, so as that all my subjects are contented and happy; yet, praise be to God, his will and my duty to him is the end I propose in all my actions and desires. And as most people, being enchained by the bonds of constraint and fashion, and regarding the customs of their ancestors, relations, and acquaintances, without examining the arguments or reasons for it, give an implicit faith to that religion in which they have been brought up, and remain deprived of the excellency of the truth, the finding of which is the proper end of reason; therefore at times I converse with the learned of all religions, and profit by the discourses of each."

Akbar being earnestly desirous to arrive at some settled conviction on matters of religion, passed much of his time, and particularly the evening of Friday, the Mohammedan Sabbath, in conversing with learned men in reference to the nature and distinctive tenets of different religions. It fortunately happens that the substance, if not the exact words,

of these discussions have been handed down to us in the Dabistán or School of Manners, an extraordinary work, containing much valuable information in reference to the principal religions of Central and Western Asia. An extract from the translation of that work published by the Oriental Translation Committee, probably affords as accurate a view as can be found anywhere of *Ilahí* of Akbar. A philosopher is introduced thus developing "the divine" creed: "Know for certain, that the accomplished apostle and perfect messenger from God is the illustrious Akbar; that is the imperial wisdom, on whom be the blessings of God! Nor can you require a stronger proof than this, his being from his own essence skilled in all knowledge, and that his precepts are such as are intelligible to the understandings of all men. And since reason proves that a wise and almighty Creator has formed this world, and has showered many blessings on the inhabitants of this temporary abode, which are deserving of praise and thanksgiving, let us, as far as the light of our understandings will enable us, meditate on the mysteries of his creation, and render praises unto him according to the extent of our knowledge of his sublime perfections. Then when we have obtained such knowledge, and have been led into the right path, should we deny his unity and become unmindful of his benefits, shall we not deservedly incur punishment? Since such is the case, why should we pay obedience to any man, who was a mortal like ourselves, and was subject to anger, and lust, and covetousness, and pain, and joy, and love of rank and power, even more than ourselves. For if this mortal should teach knowledge and thanksgiving, we have been already made acquainted with these by the assistance of our own understandings; and if he should teach what is contrary to reason, this would alone be a sufficient proof of his falsehood. For reason assures us, that the Creator of this world is wise, and a wise being would not prescribe to the created any worship which would appear to their reasons to be evil, since what appears evil cannot remain permanent. Now, all religions are founded on circumstances which must be considered as evil, such as believing in the conversations of God, the incarnation of the incorporeal essence in a human form, and his reascension into heaven in a human body; the ascension of men into heaven, the pilgrimage to particular edifices, and the ceremonies attending it; the throwing of stones, and running between two hills, and kissing the black stone. For if it be said, that it is impossible to adore God without some visible medium, and that it is therefore necessary to have some fixed point to which the mind can attach itself, it is evident that, for remembering and praising God, no medium nor particular place is at all requisite. But if they should be admitted to be necessary, the sun and the planets deserve the preference. Yet neither can be considered as exempt from a resemblance to

Paganism, though the devout respect paid to particular edifices is most objectionable, as their being called the house of God may induce the ignorant to ascribe a corporeal form to God; and as also different prophets have conferred a sanctity on different places, such as the Kaaba and Jerusalem. Since therefore a resemblance to Paganism exists in all worship of stone, earth, and corporeal forms, the most proper objects on which to fix the mind are fire, water, and the planets. If then any object be necessary, let it be the sun and the planets."

From the view of his system thus given in the Dabistan, which was written by Mohsan Fani, a Persian, who arrived in Northern India while the attempts of Akbar to found a new religion were still fresh in the minds of the people, it appears that the design of this Mohammedan reformer was to revive the religion of Zoroaster in a modified form; he was a firm believer in astrology, and according to Mohsan Fani, he borrowed this portion of his creed from Jenghiz Khan, whom he claimed as his ancestor. Having acquired sufficient influence over the theologians, doctors of the law, and learned men, to secure their public recognition of him as the sole protector of the faith, Akbar propounded his creed, which was accepted by several Hindus and Mohammedans. Encouraged by his success, he now ordered the abolition of the old confession of Islam, "There is no God but God, and Mohammed is his prophet," and the substitution of the following formula in its stead, "There is no God but God, and Akbar is the vicar of God." Thus did this ambitious Mogul Emperor boldly claim the place of the great Prophet of Arabia.

Having succeeded so far in abolishing the creed of Islám, he found little difficulty in ordering the discontinuance of its outward forms and ceremonies. He abrogated the five daily prayers, the ablutions, fasts, alms, and pilgrimages enjoined upon the faithful. He abolished the religious services observed on Fridays, and dismissed the Muezzins or criers of the mosques. He ordered that that should be considered as clean which was declared by the Koran to be unclean. He permitted the sale of wine, and the practice of games of chance. He forbade the marriage of more than one wife, and enjoined the postponement of the circumcision of boys until twelve years of age, when even then the ceremony was to be entirely optional. The more effectually to abolish the memory of the ancient religion, he ordered the era of his own accession to the throne to be used instead of the Hegira. In these innovations, Akbar was at first supported by the *Shiites*, who thought thereby to gain a triumph over the *Sonnites*, but on perceiving the tendency of the new creed wholly to destroy Islamism, they withdrew the partial encouragement they had given, and contended earnestly for the old Mussulman faith. To gain over the Hindus to his system Akbar proceeded with the utmost caution, knowing well the obstinacy with which they adhered

to ancient institutions. He issued no edict against idolatry, but contented himself with ordering trials by ordeal to be discontinued, and also the burning of widows on the funeral pile of their husbands. The abolition of *Suttee*, however, was violently opposed by the Hindu community, so that in a short time he was compelled to revoke his edict on that point.

Akbar had directed much of his attention to the establishment of the doctrines of his new system of religion, but he began soon to perceive that a ritual was necessary as well as a creed, and after much careful consideration, he decided upon adopting the forms and ceremonies of the religion of Zoroaster; insisting much upon due reverence being paid to the sun and planets as the most glorious symbols of Deity. Among the innovations which the Emperor introduced there was one which, simple though at first sight it may appear, and even unimportant, proved the death-blow of *Ilahi*. This was the edict which he issued,—forbidding his subjects to wear beards. On this point the reforming monarch met with determined resistance; for several years he contended with his subjects on this trifling matter; the progress of his religion was now arrested, and when the son of Akbar succeeded to the throne in 1605, *Ilahi* disappeared, and *Islamism* regained its wonted ascendancy. But though the Deistic system of Akbar never obtained root in Hindustan, but perished with its founder, it has not been altogether barren and unproductive of results, for to this source is to be traced in a great measure the success which afterwards attended the labours of *Nanak*, the Sikh reformer, as well as the rise and subsequent growth of the principles of the Persian Sufis, and of the Vedanti school of Hindu philosophy.

ILICET (Lat. *ire licet*, you may go), a solemn word pronounced at the conclusion of the funeral rites among the ancient Romans. It was uttered by the *præficus* or some other person at the close of the ceremony, after the bones and ashes of the deceased had been committed to the urn, and the persons present had been thrice sprinkled with pure water from a branch of olive or laurel for the purpose of purification. From the occasion on which the word *Illicet* was employed, it is sometimes used proverbially among Roman authors to signify, "all is over." See FUNERAL RITES.

ILLUMINATED, a title given sometimes in the early Christian church to those who had been baptized. Some commentators suppose that the Apostle Paul refers to this use of the word in Heb. x. 32, "But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions." Justin Martyr says, that this name was given because of the knowledge which the baptized were understood to possess; all the mysteries being revealed to them which were concealed from the catechumens. Others allege that the name arose from a lighted taper being put in the hands of the baptized.

ILLUMINATI, a Christian sect which appeared in Spain in 1575, under the Spanish name *Alumbra-dos* or enlightened. They are charged with maintaining a kind of perfection in religion; and many of them were banished or executed by the Inquisition at Cordova. Though thus apparently suppressed for a time, the sect appeared in 1623 in the diocese of Seville. The Bishop Don Andreas Pacheco, Inquisitor-General of Spain, having apprehended seven of the ringleaders, caused them to be burnt, and gave their followers the alternative either of abjuring their errors or quitting the kingdom. The doctrines imputed to them were,—that by means of mental prayer and union with God they had reached such a state of perfection as to stand in no need of good works or the sacraments of the church, and that whatever they might do, they could not possibly commit sin.

After the suppression of the *Illuminati* in Spain, another sect of the same description, and bearing the same name, appeared in France. It sprung up in the reign of Louis XIII., by whose orders its members were so incessantly harassed and persecuted that the sect totally disappeared in 1635. Among other extravagant notions they are said to have held that one Anthony Buquet, a friar, had received from heaven a revelation of a certain system of faith and practice, so complete that by means of it any one might arrive at a state of perfection equal to that of the Saints and the Virgin Mary; and that by going forward in the same course their actions would become divine, and their minds wholly under the constraining influence of the Almighty.

ILLUMINATEN, a secret society in Germany professing philosophical Atheism, which was founded in 1777 by Dr. Adam Weishaupt, professor of canon law in the university of Ingolstadt. The ostensible object of the association was of a strictly philanthropic character, embracing "the plan of diffusing light, union, charity, and tolerance; of abolishing the slavery of the peasantry, the feudal rights and all those privileges which, in elevating one portion of the community, degraded the other; of disseminating instruction among the people, of causing merit to triumph, of establishing individual and political liberty; and gradually and without a shock, of meliorating the social order." But while these were the open and avowed objects which the *Illuminaten* had in view, they had also a secret or esoteric doctrine, and their whole proceedings were conducted on a plan of mysterious signs. Each individual, on joining the society, assumed a new name, drawn generally from Grecian or Roman history, Weishaupt, the founder, taking to himself the name of Spartacus. The names of places also were changed, ancient names being given to them; thus Munich was called Athens, and Vienna Rome. They adopted the Persian calendar and gave new names to the months, commencing their era in A.D. 630. They had a secret alphabet of cyphers, in which the numbers

were reversed. They had also a mock priesthood, and went through various ceremonies designed obviously to ridicule Christianity. The real intention of the association indeed was to abolish Christianity and establish a propaganda for the diffusion of *Illuminism* (which see). After a few years Weishaupt's plan was combined by Knigge with *Free-Masonry*, and in this form the institution received a large accession to its numbers. "In the many grades which it contained," says Dr. Kahnis, "it afforded scope to the various stand-points; by a true Jesuitical system of observance and guidance it secured the single individuals, and put into the hands of the heads, reins which could be easily employed for the management of the whole." Perthes, quoted by Kahnis, gives the following detailed account of the construction of the order: "At the head of it stood, as *Primus* or *National*, the founder. Under him, the order was organically divided into a number of inspections, which is differently stated; the inspection was divided into provinces; and in the provinces were the *Illuminati* meetings of the individual towns. At the head of each division was a director, assisted by a chapter. In order to secure the existence of the order, and the employment for one object of all the powers of the order, manifold trials and solemnities preceded the reception. The action of the consecration—so it was called—takes place either by day in a solitary, retired, and somewhat dark place, *e. g.*, in a forest; or by night, in a silent, retired room, at a time when the moon stands on the sky. He who was to be received, confirmed by an oath the declaration that with all the rank, honours, and titles which he might claim in civil society, he, at bottom, was nothing else than a man. He vowed eternal silence, inviolable fidelity, and obedience to all the superiors and ordinances of the order; he solemnly renounced his private opinions, and every free use of his power and faculties. In order afterwards, also, to keep every member of the order in the most complete dependence upon the order, every superior, not only kept the most minute records of the conduct of all his inferiors, but every inferior also was obliged, by filling up certain prescribed schedules, to give information about the state of the soul, the correspondence, the literary employment, not only of himself, but also of his relatives, friends, and patrons. Of those to be received, they preferred 'persons of from eighteen to thirty years of age, who were wealthy, eager to acquire knowledge, manageable, steady, and persevering.'"

The Abbé Barruel in France and Professor Robison in Scotland sounded a loud note of warning against this secret society, as being a conspiracy against all the religions and governments of Europe. Great was the alarm excited in many minds by the startling revelations of these two authors, derived as they were from the most undoubted evidence, and collected from the most authentic sources. But however formidable were the designs

of the "Illuminaten," the society was of short duration, for, in 1785, it came to an end, partly through the machinations of the ex-Jesuits in Bavaria, and partly in consequence of the accession of Frederick William II. to the throne of Prussia.

ILLUMINISM, the name given to that system of Deism and Infidelity which prevailed so extensively in Germany during the latter half of the eighteenth century. It rejected all that is positive in religion, and professed a philosophic Deism, which confines its belief to natural religion, or the religion of common sense. Whatever in Christianity, or any other positive religion, cannot be reduced to natural religion, was, in the view of Illuminism, either frivolous or false. This system of infidelity was simply a combination of French and English Deism; the latter represented by Herbert, Hobbes, Toland, Tindal, Chubb, Shaftesbury, Bolingbroke, and others; the former by Rousseau, Voltaire, Diderot, and Helvetius. The head quarters of Illuminism was Prussia, under Frederick II., a monarch who contributed much to the spread of deistic tendencies, especially among the higher classes. One of the ablest and most powerful agents, however, in diffusing the principles of Illuminism, was Nicolai, the Editor of the 'Allgemeine Deutsch Bibliothek,' or the Universal German Library. His periodical was commenced in 1765, and during the first period of its existence, it enjoyed unlimited authority in the literary world, of which it most effectually took advantage to sap the foundations of the faith of the country, promulgating Deism and Infidelity in a covert and insidious manner. While the most pernicious principles were thus being instilled into the minds of the literati, Basedow and Campe were busily spreading them in families and schools by means of their imposing and plausible *Philanthropinism*. (See HUMANISTS.) The German people had before this time lost their relish for systematic theology; religion was reduced to a mere code of morals, bearing only upon the present comfort and well-being of man. The works of Wieland, besides, had no small influence in scattering among the people deistic, and even immoral, principles. And to crown the whole, the association of the ILLUMINATEN (which see), formed by Weishaupt in 1777, and joined by great multitudes from all classes of society, including the most eminent men of the time, gave to *Illuminism* an importance and an influence which it would never otherwise have enjoyed.

When Frederick William II. succeeded to the throne of Prussia, he had sagacity enough to perceive that if *Illuminism* should gain the ascendancy in the country, both church and state would be ruined. He, therefore, issued an edict on the 9th July 1788, commonly called Wollner's Religious Edict, the preamble of which ran as follows: "With grief it has been remarked that so many clergymen have the boldness to disseminate the doctrines of the Socinians, Deists, and Naturalists under the name of

Illuminism. As sovereign and sole lawgiver in our state, we command and enjoin, under the penalty of immediate deposition and still severer punishment and visitation, according to circumstances, that henceforth no clergyman, preacher, or teacher of the Protestant religion, shall make himself guilty of the indicated and other errors, by venturing to spread such errors, in the discharge of his duty, or in any other way, publicly or secretly." The king was too late, however, in issuing his edict; the poison had already diffused itself throughout all classes too extensively to be arrested forcibly by a royal edict. Illuminism had become, to a great extent, the religion of Germany, just as Deism had become the avowed religion of France. And the wide-spread influence of such principles soon produced its natural results. The French Revolution broke forth with a frenzied violence which burst all barriers, and covered the country with anarchy and bloodshed.

At the time when Wollner's religious edict was issued, Bahrdt conceived a plan whereby to propagate *Illuminism* secretly, and thus defeat the object of the king. In conjunction, accordingly, with a Leipzig bookseller, named Dagenhard Pott, he formed a society called the German Union, the aim of which was declared to be "to carry out the great object of the sublime Founder of Christianity, viz. the enlightenment of mankind, and the dethroning of superstition and fanaticism." Though numbers were ensnared by the plausible representations of Bahrdt, the dangerous tendencies of the German Union soon began to be suspected, and the Prussian authorities, having apprehended the author of the scheme, he was sentenced to two years' imprisonment in a fortress, which was mitigated by the king to one year's imprisonment.

The publication of the *Wolfenbüttel Fragments*, from 1774 to 1778, edited by Lessing, gave great impulse to the progress of *Illuminism*. The principle uniformly insisted on by all who held this species of Deism was, that clearness was the test and standard of truth. It was not likely that, in a speculative age and country, this could form a resting-place. Men pushed their inquiries farther, and having thrown aside all belief in a positive written revelation, they rushed onward in the path of error, until from *Illuminists* many of the most able theologians of Germany became RATIONALISTS (which see).

IMAGES, representations or similitudes in sculpture or painting of persons or things used as objects of religious homage or adoration. A distinction is drawn by ecclesiastical writers between *idols* and *images*; the former being the representations of fictitious objects, the latter of real and actually existing objects. But most commonly the words are used indifferently to signify one and the same thing.

Among the early Christians religious images were first introduced for private ornament rather than in their churches. The Pagans, with whom they min

gled in the ordinary intercourse of every day life, were accustomed to have images of their gods in their houses and shops, and even to wear them about their persons. The sight of such objects, therefore, became familiar to the Christians, and they naturally thought of supplanting these tokens of a false and idolatrous worship, by emblems more in accordance with their own pure religion. The dove as a representation of the Holy Spirit, the fish as a sign of the *ICHTHUS* (which see), or anagram of Christ's name, a ship as a symbol of the church, or an anchor as a symbol of hope, were sometimes engraven on their rings, or otherwise used as personal or domestic ornaments. It was not, however, till the end of the third century that images of this kind were found in Christian churches. In the year 303 the council of Elvira passed a decree forbidding "the objects of worship and adoration to be painted on the walls." Before this time probably visible figures of the cross came to be used both in houses and churches, this being regarded as the most significant emblem of that faith in Christ crucified which they gloried in as their peculiar distinctive doctrine. But even in the fourth century we have a striking evidence of the hostility manifested to the use of images in churches, by a remarkable letter from Epiphanius to John of Jerusalem, in which he says, "Having entered into a church in a village of Palestine, named Anablatha, I found there a veil, which was suspended at the door, and painted with a representation, whether of Jesus Christ, or of some saint, for I do not recollect whose image it was, but seeing that, in opposition to the authority of Scripture, there was a human image in the church of Jesus Christ, I tore it in pieces, and gave orders to those who had care of that church, to bury the corpse with the veil." From this letter, it is plain, that in the end of the fourth century, when it was written, the use of images in churches, even for ornament alone, was regarded as unscriptural, and therefore unlawful.

Some of the Christian Fathers, for example Tertullian, Clemens Alexandrinus, and Origen, carried their opposition to all sorts of images to such an extent, as to teach that Scripture forbids the practice of both statuary and painting. "It is an injury to God," says Justin Martyr, "to make an image of him in base wood or stone." Augustine says, that "God ought to be worshipped without an image; images serving only to bring the Deity into contempt." The same Father says, that "it would be impious in a Christian to set up a corporeal image of God in a church; and that he would be thereby guilty of the sacrilege condemned by St. Paul, of turning the glory of the incorruptible God into an image made like to corruptible man." "The primitive Christians," says Mr. Gibbon in his *Decline and Fall of the Roman Empire*, "were possessed with an unconquerable repugnance to the use and abuse of images, and this aversion may be ascribed to their descent from the Jews, and their enmity to the Greeks.

The Mosaic law had severely proscribed all representations of the Deity, and that precept was firmly established in the principles and practice of the chosen people. The wit of the Christian apologists was pointed against the foolish idolaters, who had bowed before the workmanship of their own hands;—the images of brass and marble, which, had *they* been endowed with sense and motion, should have started rather from the pedestal to adore the creative powers of the artist. The public religion of the Christians was uniformly simple and spiritual; and the first notice of the use of pictures is in the censure of the council of Illiberis, three hundred years after the Christian era. Under the successors of Constantine, in the peace and luxury of the triumphant church, the more prudent bishops condescended to indulge a visible superstition, for the benefit of the multitude, and, after the ruin of Paganism, they were no longer restrained by the apprehension of an odious parallel. The first introduction of a symbolic worship was in the veneration of the cross, and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God; but the gracious, and often supernatural favours, which, in the popular belief, were showered round their tombs, conveyed an unquestionable sanction of the devout pilgrims, who visited, and touched, and kissed these lifeless remains, the memorials of their merits and sufferings. But a memorial, more interesting than the skull or the sandals of a departed worthy, is a faithful copy of his person and features, delineated by the arts of painting or sculpture. At first the experiment was made with caution and scruple, and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow, though inevitable progression, the honours of the original were transferred to the copy, the devout Christian prayed before the image of a saint, and the pagan rites of genuflexion, luminaries, and incense, again stole into the Catholic church."

The intense love of art which prevailed among the Pagan Romans, and which led them to construct the statues and images of their gods with æsthetic refinement and skill, took an entirely different direction on the introduction of Christianity as the established religion of the Empire. Art no longer exhausted its resources on a false, but sought to embellish and adorn the true religion. In place of the remains of old pagan art, Constantine substituted on the monuments with which he embellished the imperial city, figures and scenes taken from the Old and New Testaments. Abraham offering up Isaac, Daniel in the lions' den, the good Shepherd, and similar scenes, were at this time favourite subjects of Christian art. Constantia, the sister of Constantine the Great, applied to Eusebius, bishop of Cæsarea, for an image of Christ. Images of martyrs, monks, and bishops, were often engraven on the seals of Christians, and painted on their cups and goblets, and the walls of

their apartments. Their very garments were in many cases embroidered with Scripture scenes, which they considered as an evidence of remarkable piety in the wearer. No better instance could be selected from the writers of the fourth century, of determined opposition to images, than is afforded by the letter of Ensebius, in a reply to the application of Constantia for an image of Christ. "What do you understand, may I ask, by an image of Christ?" says he. "You can surely mean nothing else but a representation of the earthly form of a servant, which, for man's sake, he for a short time assumed. Even when, *in this*, his divine majesty beamed forth at the transfiguration, his disciples were unable to bear the sight of such glory; but now the figure of Christ is become wholly deified and spiritualized,—transfigured into a form analogous to his divine nature. Who, then, has power to draw the image of such a glory, exalted above every earthly form? Who, to represent in lifeless colours the splendour which radiates from such transcendent majesty? Or could you be satisfied with such an image as the Pagans made of their gods and heroes, which bore no resemblance to the thing represented? But if you are not seeking for an image of the transfigured godlike form; but for one of the earthly, mortal body, so as it was constituted before this change, you must have forgotten those passages in the Old Testament, which forbid us to make any image of that which is in heaven above or on the earth beneath. Where have you ever seen any such in the church, or heard of their being there from others? Have not such things (images, therefore, of religious objects) been banished far from the churches over the world?" And in the close of the letter he beautifully remarks: "But we, who confess that our Lord is God, we must let the whole longing of our hearts be directed to the intuition of him in his divine character; we must therefore cleanse our hearts with all earnestness, since none but the pure in heart can see God. Still, should any one be anxious to see an image of the Saviour, instead of beholding him face to face, what better could he have, than that which he himself has drawn in the sacred writings?"

Asterius, in the same century, objected as strongly as Eusebius to all images designed to represent Christ, but at the same time he expressed his approval of the pictures of suffering martyrs. In the sermons of Chrysostom, not the slightest allusion is made to images in the churches. In the fourth century, however, the custom seems to have gradually crept in, of adorning the churches with images, but it did not become general till towards the close of the century. Those churches, more especially, which were built in memory of particular martyrs, were frequently adorned with pictures representing their sufferings, and with striking scenes drawn from the Bible. To this practice, both at its first introduction, and for some time after it, many pious Christians objected in the strongest manner; but in spite

of all remonstrances, the use of images in churches became more and more common, and thus an inlet was afforded to that flood of idolatry which in the course of a few centuries swept away every vestige of true spiritual Christian worship. See next article.

IMAGE-WORSHIP. On the first introduction of images and pictures into Christian churches, which took place in the course of the fourth century, the only design of such a manifest deviation from the simplicity of primitive Christianity appears to have been in order to decorate and thus do honour to buildings erected specially for divine worship. Churches were sometimes built at the sole expense of wealthy men, who sought not only to rear substantial and even elegant fabrics, but to embellish them with the rich and attractive adornments of images and pictures. And besides, it was alleged, that these artistic ornaments served a most important purpose, inasmuch as they both entertained and instructed the ignorant and uncultivated among the Christians, who had no opportunity of receiving information through the medium of books. Pictures of saints and martyrs, and even of the Redeemer himself, under the emblem of a kind and careful shepherd, naturally attracted the unlettered masses, who learned to gaze upon them with delight and admiration as works of art, and with veneration for the sacred persons and objects thus presented vividly before the eye. The slightest knowledge of human nature will moderate our surprise, that the reverence paid to saints should be transferred to their pictures. As early, accordingly, as the end of the fourth century, we find Augustin complaining that many worshippers of images were to be found among the rude Christian multitude; and so far had this practice gone, that the Montanists charged it upon the whole church.

In the Eastern church, as might have been expected from the warm imaginations of the Orientals, and their love of pictorial representations, image-worship spread with great rapidity, and was even defended by the clergy with much acuteness and plausibility. In the course of the sixth century, it had already become a universal custom in the Greek church for persons to prostrate themselves before images as a token of reverence to those represented by them. This formed a plausible ground of accusation on the part of the Jews against the Christians as being guilty of idolatry, and a palpable breach of the Divine commandments. It was argued in defence of the Christians, that the images were not their gods, but simply representations of Christ and his saints, which are venerated for their sakes, and in honour of them, but not adored with Divine homage. There were not wanting many, however, who endeavoured at the outset to resist, even in the East, the introduction of the dangerous innovation of prostration before images; some of the clergy, indeed, to prevent the evil, causing the images to be removed from the churches.

Not in the East alone, but in the West also, images were in general use in the churches in the sixth century, not however for purposes of worship, but as helps to the memory, and books to instruct the ignorant. With this view, Gregory the Great, in the beginning of the seventh century, allowed the barbarian Franks, on their conversion to Christianity, to continue the use of images in their churches, that they might not be suddenly and without due preparation withdrawn from their idolatrous practices. The Western churches took advantage of this incautions proceeding on the part of the Pope, and before the commencement of the eighth century image-worship had become general throughout the whole of Christendom. In A. D. 713, the Pope Constantine issued an edict pronouncing an anathema upon all who "deny that veneration to the holy images which is appointed by the church." Both in the Latin and the Greek churches, the practice of thus adoring images was now fully established; but more especially among the members of the Greek church it had come to be mixed up, not only with their public worship, but with their social and domestic customs. "Not only," says Neander, "were the churches and church-books ornamented with images of Christ, of Mary, and the saints, but the same images were employed to decorate the palaces of the emperor, the walls of private houses, furniture, and even clothes. The artists, many of whom were monks, emulated each other in framing these images, sometimes of the most costly materials, and at other times of wax. The reverence for images was closely connected with the excessive veneration entertained for Mary and the saints. That which relics were in the Western church, images were in the Eastern. On various occasions of necessity, people threw themselves prostrate before the figures of saints, and many images were celebrated for effecting miraculous cures. It being believed that the saints were themselves present in their images, these latter were often employed as witnesses to baptisms, and children were called after their names. In that uninquiring age, many popular sayings were allowed, without further proof, to be taken as sufficient evidence of the honour due to images. There were some to which epithets were applied signifying that they were not made with hands, and which were regarded as especially deserving of respect, and most valuable as amulets. Of these, some derived their supposed worth from the belief that they had been miraculously made by Christ himself; others were treasured because their origin was utterly unknown."

The evil had now come to a height. Jews, Mohammedans, and heretics of every kind, were loud in their reproaches against the Christian church, as violating the Divine law, by bowing down before graven images. The extensive prevalence of this idolatry attracted the notice, and impressed the mind of the Greek Emperor Leo, the Isaurian. He resolved, therefore, to check if possible this growing

superstition, and to restore the primitive simplicity of Christian worship. In A. D. 726, accordingly, he issued an edict forbidding any worship to be paid to images, but without ordering them to be demolished or removed from the churches. This edict was no sooner issued than a commotion arose of the most serious and alarming description. Leo was denounced by his subjects as a tyrant and a persecutor. Germanus, bishop of Constantinople, declared his determination to oppose the emperor, and without delay he made application for aid to Gregory II., the then reigning Pope. From this time commenced a controversy between the Greek emperors and the Popes of Rome on the subject of image-worship, which lasted for more than half a century. The proceedings of Leo, in the commencement of the struggle, were marked by the utmost prudence and moderation. He set out with summoning a council of senators and bishops, and with their approval issued an order that all the images in the churches should be removed to such a height on the walls, that though they might be seen, the people could not fall prostrate before them. This attempted compromise of the matter was productive of no good, but only excited greater hostility against the emperor; and even his friends urged him to adopt the decided conduct of Hezekiah, who broke in pieces the brazen serpent which had become an object of idolatrous worship to the Jews.

The emperor, wishing to act with mildness and moderation, endeavoured to win over Germanus, the bishop of Constantinople, to his views; but finding all his attempts ineffectual, he deposed him from his see, putting in his place Anastasius, who was opposed to the worship of images. In A. D. 730, an imperial edict was issued, authorizing and enjoining the destruction of images, or their removal from the churches. On news of this edict reaching Rome, the statues of the emperor were pulled down and trodden under foot. All Italy was in a state of ferment, and the Pope issued an injunction to his people not to pay tribute any longer to Leo. In the midst of this excitement and turmoil, the life of Gregory came to a close A. D. 731, and he was succeeded in his office by Gregory III., who was an ecclesiastic of a kindred spirit, and of similar sentiments. On his elevation to the chair of St. Peter, the new Pope addressed an insolent letter to the emperor, calling upon him to cease to persecute images. All hope of conciliation was now entirely excluded. Gregory, in a council held in A. D. 732, formally excommunicated all who should remove or speak contemptuously of images. And to show his utter disregard of the imperial edict, he expended immense sums on pictures and statues to adorn the churches at Rome. Keen was the hostility, and bitter the contention between Gregory and Leo; but their dissensions were arrested by the death of both, which happened about the same time, in A. D. 741. The Emperor Leo was succeeded by his son Constantine V, surnamed Co-

pronymus, and Pope Gregory, by Zachary, a native of Greece.

The new emperor followed in the steps of his father, using all the means at his command for the extirpation of image-worship. His exertions, however, to rid the land of idolatry were for a time interrupted by the usurpation of his brother-in-law, Artabasdu, who, taking advantage of the absence of Constantine on an expedition against the Saracens, stirred up the people to insurrection, and took possession of the throne, restoring the worship of images, and forbidding any one to question its lawfulness upon pain of exile or of death. The usurpation of Artabasdu, however, was of short duration. In a few months Constantine recovered his throne, and renewed his former edicts against image-worship, at the same time promising to the people that as soon as possible he would refer the whole matter to a general council. In fulfilment of this promise, the emperor, in A. D. 754, during the pontificate of Stephen II., summoned a council at Constantinople. This council, the largest that had ever yet been known in the history of the church, consisted of 388 bishops. It met on the 10th of February, and continued in session till the 17th of August, when with one voice the assembly condemned the use and the worship of images, declaring "that to worship them or any other creature is robbing God of the honour that is due to him alone, and relapsing into idolatry." This council is reckoned by the Greek church the seventh general council, but its title to this name is disputed by the Romish church on account of its prohibition of image-worship. The Emperor finding his views supported by so numerous a council, proceeded to burn the images, and to demolish the walls of churches on which were painted figures of Christ, of the Virgin and Saints.

On the death of Constantine, in A. D. 775, the throne of the Greek empire passed to his son, Leo IV., who, like his father and grandfather, was a determined iconoclast; while his wife, Irene, was an equally determined favourer of image-worship. The reign of Leo was brief and his end sudden, caused, as some writers believe, and Mosheim plainly asserts, by poison administered by his wife in revenge for his opposition to her proposal to introduce the worship of images into the palace. The natural successor to the throne was Constantine VI., the son of the deceased Emperor; but to obtain the government for herself, Irene, with a barbarity and cruelty almost unparalleled, caused the young man to be seized and his eyes to be put out. "In the mind of Irene," says Gibbon, "ambition had stifled every sentiment of humanity and nature, and it was decreed in her bloody council, that Constantine should be rendered incapable of the throne, her emissaries assaulted the sleeping prince, and stabbed their daggers with such violence and precipitation into his eyes, as if they meant to execute a mortal sentence. The most bigoted orthodoxy has justly execrated the unnatural

mother, who may not easily be paralleled in the history of crimes. On earth, the crime of Irene was left five years unpunished, and if she could silence the voice of conscience, she neither heard nor regarded the reproaches of mankind."

Irene had now established herself on the throne by the murder, if not of her husband, at all events of her son, and her great anxiety now was to undo all that for several reigns past had been done in the matter of image-worship. In conjunction with Pope Adrian she summoned a council to be held at Nice in support of the worship of images. This famous council, which Romanists call the seventh general council, while the Greek church disowns it, met at Nice A. D. 787. The number of bishops who attended on this occasion was 350, and the result of their deliberations was, as might have been expected from the combined influence of Irene and the Pope, favourable to the complete establishment of image-worship. The decree of the council was to the following effect: "That holy images of the cross should be consecrated, and put on the sacred vessels and vestments, and upon walls and boards, in private houses and in public ways. And especially that there should be erected images of the Lord God, our Saviour Jesus Christ, of our blessed Lady, the mother of God, of the venerable angels, and of all the saints. And that whosoever should presume to think or teach otherwise, or to throw away any painted books, or the figure of the cross, or any image or picture, or any genuine relics of the martyrs, they should, if bishops or clergymen, be deposed, or if monks or laymen, be excommunicated. They then pronounced anathemas upon all who should not receive images, or who should apply what the Scriptures say against idols to the holy images, or call them idols, or wilfully communicate with those who rejected and despised them, adding, according to custom, 'Long live Constantine, and Irene, his mother—damnation to all heretics—damnation on the council that roared against venerable images—the holy Trinity hath deposed them.'" Thus was image-worship at length established by law and sanctioned by the second council of Nice, which reversed the decree of the council of Constantinople, pronouncing it to be an illegitimate council. This decree, however, decided and explicit though it was, did not long remain undisputed either in the west or in the east. In A. D. 794 Charlemagne assembled a council at Frankfort, consisting of 300 bishops, who reversed the decision of the second Nicene Council, and unanimously condemned the worship of images. And in A. D. 814 the Greek Emperor, Leo, imitating Charlemagne, summoned another council at Constantinople, which declared the reversal of the decree of the second council of Nice and the abolition of image-worship in the Eastern churches. Still another council, however, was called at Constantinople, in A. D. 842, by the Empress Theodora, who held the reins of government during the minority of her son;

and this assembly, in conformity with the imperial wishes, restored the decrees of the second Nicene council, and re-established image-worship in the East. To confirm this decision an additional synod was held at Constantinople, in A.D. 879, which ratified and renewed the decrees of the second Nicene council. So much delighted were the Greeks with the decision of this synod that a festival was instituted in commemoration of it, which received the appropriate name of the feast of Orthodoxy.

In the West also, the decision of the council of Frankfort, in opposition to image-worship, though confirmed by a synod assembled at Paris A.D. 824, by Louis the Meek, has been entirely thrown aside by the church of Rome and her firm adherence given to the decrees of the second council of Nice. Thus the council of Trent, by whose decisions she acknowledges herself to be implicitly bound, decreed in its twenty-fifth session: "Images are not only to be placed in temples but also to be worshipped; as if the persons represented thereby were present." The creed of Pope Pius IV. which, among Romanists, is equally authoritative with the decrees of the Holy Synod of Trent, declares in its ninth article: "I most firmly assert that the images of Christ and of the Mother of God, ever Virgin, and also of other Saints, are to be had and retained; and that due honour and veneration are to be given to them." Romish divines are by no means agreed as to the nature of the worship which ought to be rendered to images. Some think, and the idea is borne out by the Tridentine decree, that they ought to be worshipped with the same degree of worship which the parties whom they represent would have received had they been present; others would yield to all of them the *Latria* or the highest degree of worship; while others would assign them only the *Dulia* or lowest degree of worship, that namely which is paid to saints and angels.

In the Greek church not images but pictures of saints are used in the churches, and the worship paid to them is alleged to be merely a secondary or relative, not a primary and absolute worship. The following definition on this subject given by the second Nicene or seventh general council, to whose decisions they profess to adhere, shows what was the nature of the worship which that important synod considered to be warrantably due to the images of the saints. "We define, with all accuracy and distinctness, that the venerable and holy images, fitly prepared with colours and inlaying, or any other matter, according to the fashion and form of the venerable and life-giving Cross, are to be dedicated and placed and kept in the sacred temples of God; on sacred vessels and garments also, on walls and tables, in private houses and in public ways: but, chiefly, the image of the Lord and God our Saviour Jesus Christ; next, that of our unspotted Lady, the Mother of God, those of the venerable angels, and holy and pure men. For, as often as these

painted images are looked at, they who contemplate them are excited to the memory and recollection and love of the prototypes, and may offer to them salutation and an honorary adoration: not that which, according to our faith, is true worship, *latria*, and which pertains to the Divine Nature alone; but in like manner as we reverently approach the type of the venerable and life-giving cross, and the Holy Gospels, and the other sacred things, with oblations of censers and lighted tapers, according as this custom was piously established by the ancients. For the honour done to the image redounds to the prototype; and he who does obeisance to the image, does obeisance through it likewise to the subject represented."

Although only pictures are allowed to be used in Greek churches, this rule is sometimes transgressed, and in Russia particularly, carved images are sometimes found. The same degrees of worship which are recognized in the Romish church, are also maintained among the Greeks. Thus they consider that the Virgin Mary ought to be worshipped with *hyperdulia*; saints and angels by *direct dulia*, referring both to their relation to God and their own sanctity; and the pictures and relics of the saints, and holy places, and articles such as crosses and sacramental vases, by *indirect dulia*; while *latria* is to be exclusively reserved for the Divine Being. The writer, whose sentiments on the subject of image-worship are most in accordance with those of the Greek church, is John of Damascus, one of the most acute and able champions of what they term orthodoxy on this point. "The Lord called his disciples happy," says this acute controversialist, "because their eyes had seen and their ears heard such things. The apostles saw with bodily eyes Christ, his sufferings, his miracles; and they heard his words. We also long to see and hear such things, and so to be accounted happy. But as he is not now bodily present, and we hear his word by books, and venerate those books, so we also, by means of images, behold the representation of his bodily form, of his miracles and sufferings; and we are thereby sanctified, and filled with confidence and delight. But while we behold the bodily form, we reflect as much as possible on the glory of his Godhead. Since, moreover, our nature is twofold,—not spirit merely, but body and spirit,—we cannot attain to the spiritual without sensible aids; and thus as we now hear with the ears, and by means of sensible words learn to think of what is spiritual, so by sensible representations we attain to the view of what is spiritual. Thus, too, Christ assumed a body and a soul, because man consists of both; and baptism, and the Lord's Supper, and prayer, song, lights, incense, all, in short, are twofold, and are, at the same time, corporeal and spiritual."

IMA'M, or IMAUM, a minister among the Moham-medans, who conducts the services of a mosque or place of worship. They correspond to our parish

ministers, and are generally chosen from the *Muezzins* or criers, who call the people to prayers. The only qualifications required for an Imám are a good moral character and ability to read the Koran. The Moslems of the vacant mosque recommend to the Vizier the person whom they consider as best fitted to undertake the office of Imám; on which the Vizier orders him to read some verses of the Koran, and he is forthwith admitted to the position of a Mohammedan priest without any farther ceremony. The Imáms do not pretend to any indelible sacredness of character, and may become laymen, and lay aside their priestly character without any formality. They say the prayers aloud at the appointed time. Every Friday they read some verses of the Koran in the mosque. They sometimes preach, but on great festivals this duty is performed by the Hadjis, who are at once doctors, preachers, and lawyers. The people when in the mosque are bound to repeat all that the Imám says, as well as to imitate all his movements. To pass by the Imám during his prostrations renders their prayers ineffectual.

IMA'M, a name applied by way of excellence to each of the chiefs or founders of the four principal sects of the Mohammedan religion.

IMA'MATE, the office of an IMA'M (which see), or Mohammedan priest.

IMA'MS (THE TWELVE), the twelve chiefs of the faith of Islám, according to the Persian Mohammedans, who belong to the Schiite sects. They reckon ALI (which see) the first Imám, and the immediate successor in spiritual dignity, of the Prophet, and in this view they take no account of the usurpations of Abubeker, Omar, and Othman. So high is the estimation, indeed, in which Ali is held by the Schiites, that a number of them consider him as superior to the Prophet himself, alleging that he was chosen by God to propagate Islámism, but that the angel Gabriel by mistake delivered the letter to Mohammed. Others again pretend that Mohammed was commanded to deliver his revelations in the name of Ali, but that from motives of pride and ambition he falsely proclaimed himself to be the chosen apostle of God. HASSAN (which see), the eldest son of Ali, was the second Imám, a pious but feeble-minded prince, who was persuaded to surrender his caliphate or civil dignity into the hands of his rival Moáwiyah, but of course retained his Imámate, which was considered inalienable. At his death, which happened from poison, administered by his wife Jaadah, he was succeeded in his spiritual office by his brother HOSSEIN (which see), who is accordingly reckoned the third Imám, and held in such estimation by the Schiites, that the anniversary of his martyrdom in the month Mohurrum is celebrated with great pomp and ceremony both in Persia and India. The fourth Imám was Ali, the son of Hossein, who, from his constancy in prayer, has been named "the Imám of the Carpet," because Mussulmans, when they pray, usually kneel on a square piece of carpet. He is also

termed "the glory of pious men," and his body having become deformed through his frequent devotional prostrations, he has sometimes received the name of "the possessor of callosities." At his death, which happened A. D. 712, he was succeeded by his son Mohammed, the fifth Imám, who is called by the Schiites the "possessor of the secret," because he spent much of his time in the study of magic. He is also termed "the director," because in an age which peculiarly abounded in heresy, he directed the Mohammedans in the right way. During the period that Mohammed held the Imámate, the Budhistic notion was introduced among the Persian Mohammedans, that the soul of one Imám passed into that of his successor. This idea gave additional strength of course to the house of Ali, and in jealousy the Caliph Hesham caused Mohammed to be poisoned. Some of the Schiites however believe that he is not yet dead, but that he wanders secretly over the earth.

The sixth Imám was Jaafar, the son of Mohammed, who was believed to be scarcely if at all inferior in learning to Solomon. It is alleged that he wrote a supplement to the "Book of Fate," originally composed by Ali. So highly is the memory of this Imám esteemed, that an entire sect received the name of Jaafarites, from the respect which they entertain for him. When Nadir Shah wished to combine into one religion the Mohammedanism of Turkey and that of Persia, and to render the Schiite system a fifth orthodox sect, he proposed that the Imám Jaafar should be regarded as the head of the national faith. His efforts, however, to combine the rival systems of the Sonnites and the Schiites were utterly ineffectual. To this day they continue in determined hostility to each other.

Jaafar nominated his son Ismail his successor, but the heir-apparent having prematurely died, he named his second son Moussa his heir. Ismail, however, had left children, and as a number of the Schiites regarded the office of Imám as hereditary, they denied the right of Moussa to the Imámate. Hence arose a new sect called the ISMAELIANS or ISMAILIYAH (which see), and ASSASSINS (which see), or followers of the Old Man of the Mountain, whose name was once an object of so much dread both in Europe and Asia. The Suffavean monarchs of Persia, claiming to be descended from Moussa, have strenuously advocated his claim to be the seventh Imám, and this claim is now universally admitted throughout Persia. Ali, the son of Moussa, was the eighth Imám. He is called by the Schiites "the beloved," and his tomb, termed Mesched Ali, is a favourite object of pilgrimage. The ninth Imám was Mohammed, the son of Ali, who lived in retirement at Bagdad, where he died at an early age, leaving behind him so high a character for charity and benevolence, that he has received the name of "the Generous." His son, Ali, the tenth Imám, was but a child when his father died, and having been seized by the Caliph Motawakkel, who was a determined enemy of the

Schiites, he was confined for life in the city of Asker; hence deriving the name of "the Askerite." He was poisoned by order of the Caliph A. D. 868. His son and successor, Hassan, also perished by poison, leaving the sacred office to his son, Mohammed, the twelfth and last Imám, who, at his father's death, was a child of only six months old. He was kept in close confinement by the Caliph, but at the age of about twelve years he suddenly disappeared. The Sonnites allege that he was drowned in the Tigris, but the Schiites deny the fact of his death, and assert that he is wandering over the earth, and will continue so to wander until the appointed period shall arrive when he shall claim and receive universal empire. "The belief in the eternal existence of the last Imám," says Dr. Taylor, "is common to several Schiite sects; the Nosairians stop at Ali the first Imám, the Ismaelians at the seventh, the Druses give the title to Hamza, whose descent from Ali, however, is equivocal, but the great majority acknowledge twelve Imáms. They all say, that the earth will not have a legitimate sovereign until the re-appearance of the last Imám. The Persian kings of the Suffavean dynasty, or the Sophis, as they were anciently called in England, styled themselves 'slaves of the lord of the country,' that is of the invisible Imám; they always kept two horses bridled and saddled in the royal stables at Ispahan, one for the twelfth Imám, whenever he should appear, the other for Jesus Christ, by whom they believed that he would be accompanied. Impostors have frequently appeared, who called themselves the last Imám or Imám Mahdí, that is 'the directed,' or 'the director;' the Fatimite Khaliphs of Egypt asserted that the soul of the last of the Imáms animated them in succession, and made this pretext the foundation of their authority. Some of the Oriental Christians have adopted this curious superstition; they say, that the last Imám became converted to the faith of the Gospel, and that he and the prophet Elijah are the two witnesses spoken of in the Book of Revelations."

IMBRAMUS, a surname of *Hermes*.

IMBRASIA, a surname of *Artemis* and also of *Hera*.

IMMACULATE CONCEPTION. See CONCEPTION (IMMACULATE).

IMMANUEL (Heb. God with us), a name applied to Jesus Christ both in the Old and New Testaments. It was first communicated to the prophet Isaiah, when the people of Israel were in great distress, being beset by two powerful enemies. In these circumstances it was revealed to them as a sign of perfect security, and an earnest of their deliverance, that the Messiah was their omnipotent *Immanuel*, or God with us, which is equivalent to God in our nature, engaged in our behalf, and manifested for our salvation. This name is also applied to Christ in Matt. i. 23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall

call his name Emmanuel, which, being interpreted, is, God with us,"—a passage which clearly shows that the prophecy of Isaiah on this subject was fulfilled in Jesus Christ, who was possessed both of a divine and a human nature.

IMMARCALIN, officers among the ancient Jews whose precise duties have not been distinctly ascertained. They were seven in number; they carried the keys of the seven gates of the court of the Temple, and one could not open them without the rest. It has been also alleged, that there were seven rooms at the seven gates, where the holy vessels and vestments were laid up, these seven men keeping the keys, and having the charge of them. The office of the Immarcalin was perpetual, like that of the high-priest.

IMMATERIALISTS, a name applied to those who believe the soul to be a spiritual substance distinct from the body—an opinion which forms a part not of the Christian religion alone, but of all other religions, Jewish, Mohammedan, and Pagan, with the single exception, perhaps, of the Buddhist faith. The immateriality of the human soul is denied, indeed, by a class of infidels, who, from this article of their creed, receive the name of MATERIALISTS (which see).

IMMATERIALITY OF THE SOUL. That the soul of man is not material, or composed of matter like his body, has been the general, nay, almost universal, belief of the human race in all ages, with the exception of a few athelsts who, led astray by the phantoms of a vain philosophy, have attempted to account for every thing by matter and motion. But the question meets us at the very outset, What reason have we to believe that matter thinks? All that we know of matter is, that it is inert, senseless, and lifeless. It is an entirely gratuitous assumption, therefore, to maintain, that, in addition to those qualities which we see it to possess, it is invested with the quality of thinking. "It was never supposed," says Dr. Samuel Johnson, "that cogitation is inherent in matter, or that every particle is a thinking being. Yet if any part of matter be devoid of thought, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion, and direction of motion: to which of these, however varied or combined, can consciousness be annexed? To be round or square, to be solid or fluid, to be great or little, to be moved slowly or swiftly one way or another, are modes of material existence all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification, but all the modifications which it can admit, are equally unconnected with cogitative power." Thought is, in its nature, simple and indivisible; but if each atom were a thinking being, then millions of these thinking beings would go to constitute man. And matter being divisible, if thought be an essential quality of matter, thought must be divisible also. But that

this is not the case is plain from the fact, that each particle of any one of the organs of sense does not possess the same qualities which are possessed by the entire organ. Neither does each particle of the brain, which is believed to be the organ of the mind, possess the same qualities which belong to the entire brain.

Further, if the soul be material, then is it like the body liable to decay, so that man, without a single principle of identity being left him, changes all that constitutes himself, soul and body, some ten or twelve times during his life. Thus the moral responsibility of man is entirely destroyed, and he ceases individually to be chargeable with sins, which must necessarily have been performed by a plurality of beings under the fiction of one name. Reason, in short, in a thousand forms, proclaims the utter folly and absurdity of that philosophy which would explain all the actings of the human soul by matter and motion. "All that is pure in love," as Mr. Godwin eloquently describes it in his Lectures on the Atheistic controversy, "all that is exalted in friendship, that is tender in maternal regard, is only the result of some mechanical action or chemical affinity. All the bright visions of glory that stood before the mind of a Milton, were but the dance of certain atoms in his brain,—the enlarged conceptions and the profound reasonings of Newton, by which he generalized innumerable insulated facts, and discovered the great law of nature, was only a lucky congregation of certain medullary particles, that meeting together most appropriately, and in a most fortunate position in his brain, kindled a light that diffused itself through the whole world of mind, and commenced a new era in science. Every virtue that adorns, every grace that beautifies, and every sublime trait of magnanimity that ennoble the human character;—the daring of the hero, the devotion of the patriot, the benevolence of the philanthropist, and the piety of the martyr, are nothing but the properties of that food which, after having existed in a vegetable form, entered into the composition of the animals on which man has fed; which having been taken into the stomach and digested, and received into the general mass of blood, after having passed through all these parts and processes, became all that was brilliant, and powerful, and lovely in mind!"

But while reason shuts us up to a belief in the immateriality of the human soul, the Scripture determines the point beyond debate. "Then," says Solomon, referring to the period immediately after death, "shall the dust return to the earth as it was, and the spirit shall return to God who gave it." In this passage a clear distinction is established between the mortal body and the immortal soul. The one returns to the earth; the other returns to God. In Ps. xxxi. 5, David says, "Into thine hand I commit my spirit," and Stephen immediately before death, prayed to Christ in these words, "Lord Jesus,

receive my spirit." In Isa. xxxi. 3, the distinction between the material body and the immaterial soul is thus expressed: "Now the Egyptians are men, and not God; and their horses flesh, and not spirit." Paul again, in 2 Cor. v. 6, says, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

Thus both reason and revelation alike declare, that the soul of man is in its nature and constitution immaterial, and therefore, as we are authorized in concluding, immortal.

IMMENSITY. See INFINITY.

IMMERSION. See BAPTISM.

IMMERSIONISTS. See BAPTISTS.

IMMOLATION, a ceremony performed in offering sacrifices among the ancient Romans; the head of the victim before it was killed being generally strewed with roasted barley meal mixed with salt. This composition was called *mola salsa*, a salted cake, and hence an entire sacrifice was often called an immolation. See SACRIFICE.

IMMORTALITY OF THE SOUL. The doctrine of the soul's immortality is clearly taught in the Word of God, and it is, besides, a prominent article in the religious creed of every nation on the face of the earth. So nearly universal, indeed, has been the belief in this tenet, that it seems as if it were a natural deduction of human reason. Frequent allusions to a state of existence allotted to man beyond the grave, are found in the most approved writers of heathen antiquity, but withal so obscure and indistinct as scarcely to convey to the mind of the candid reader the impression that by any individual in these remote ages the doctrine was steadily and undoubtedly believed. Even Socrates, though a martyr to the comparative purity of his doctrines, and held forth by Bishop Warburton as of all the ancient philosophers the only believer in a future state, must needs in his last moments, when his view of immortality might have been expected to have been at the strongest, remind his friend that he owed a cock to Æsculapius; and Cicero himself, with all his high notions of moral truth, could reach no further in his belief of a future state, than the ardent longing after immortality. "If I err," says he, "I willingly err." That the doctrine of the immortality of the soul is to some extent taught by human reason, is capable of being proved by the whole analogy of natural objects, by innumerable facts in the past history of the human mind and by some of the noblest aspirations of our intellectual and moral nature.

The immortality of the human soul may be proved not only from the fact of the universal belief of the doctrine prevailing in all ages and countries, but from the equally extensive prevalence of a dread of annihilation. The mind of man revolts at the very idea of ceasing for ever to exist. The only approach to a belief in such a dread negation of existence is to be found in the *NIRWANA* (which see) of the Buddhists, which they are said to regard as the highest

object of human desire. With this strange unaccountable exception, existence even in the very depths of misery is less dreadful to the human mind than the thought of eternal non-existence.

Another argument in favour of the soul's immortality is sometimes drawn from the capability of the human mind progressively to advance in knowledge, without reaching perfection in this world. The brute creation soon arrives at certain limits, beyond which generation after generation cannot pass; but no such limits are imposed upon the human being. He goes indefinitely onward from one degree of attainment to another, investigating with ever-increasing anxiety every department of inquiry in the realms both of mind and matter. Can we suppose that the soul thus endowed with an insatiable thirst for knowledge, which it incessantly seeks to gratify, without ever being sated, will after the lapse of a few years be arrested in its onward course and plunged into eternal non-existence? How much more rational is it to suppose that when the body has mouldered in the dust, the soul will still exist and advance progressively in the attainment of higher and higher degrees of knowledge throughout the ceaseless ages of eternity? The same remark applies to the amiable affections and desires of the human heart; which both in their exercise and enjoyment are evidently fitted to last for ever.

Another argument in behalf of the immortality of the soul, may be derived from a contemplation of the attributes of God, as the Creator and Moral Governor of the world. He has endowed man with earnest longings after immortality, and it cannot be that he designs to mock us by rendering these desires utterly fruitless. And what is the moral aspect which this world presents? Vice often flourishes and triumphs, while virtue is doomed to linger out a weary life of affliction and disappointment and painful suffering. Whence this apparent anomaly? Should we not regard it as far more consistent with our conceptions of the Moral Governor of the universe, that if there is to be no hereafter, the righteous should be rewarded, and the wicked punished on this side the grave. To account, therefore, for the obvious discrepancies which meet us everywhere in the survey of God's providential dealings with men, we are forced to the conclusion that the soul of man will exist in a future world, where the righteous will be duly rewarded, and the wicked justly punished.

But while powerful presumptive arguments for the immortality of the soul are discoverable by the light of natural reason, it is in the Gospel of Christ that life and immortality have been clearly brought to light. We cannot for a moment believe, however, as Dr. Warburton, followed by Dr. Whately, has taught, that the Jews under the law were entirely unacquainted with this important doctrine. That obscure intimations of a future state may be afforded even by unassisted reason, is sufficiently obvious, we think, from the fact that it has been in all ages a

matter of speculation and anxious discussion; and if so, can we believe that a system of policy so complete as that of the Mosaic economy would have contained not the remotest allusion to a matter of paramount interest to the whole human family? This it may be said is the language which has been currently adopted by the sceptic and the infidel, when objecting to the Divine authority of the Jewish law; and yet it is language in which we would cordially join. With all deference to the distinguished author of 'The Divine Legation,' we would be far from thinking it necessary to change our position, and endeavour to show his omission of the doctrine of a future state, to have been any proof that Moses was divinely inspired. It is giving no undue advantage, as Dr. Whately would seem to imagine, to the adversaries of our holy faith, should we admit the doctrine to be set forth in the law not prominently and directly but by implication. This is precisely the mode in which *a priori* we should have expected the revelation of a future state to have been made to the Jews. As the motives of human actions, founded on eternal rewards and punishments, could not have been fairly urged without a clear and explicit proclamation of all the *peculiar* doctrines of the gospel which are necessarily connected with it, and it did not seem consistent with the purposes of God to give such a clear and simple and spiritual explanation of his will as was afterwards given; was it not more accordant with the obscurity which pervaded the other parts of the Jewish system, that "life and immortality" should be also covered with an almost impenetrable veil of mystery and darkness? If the infidel presses his objection from the difficulty of finding in the law any allusion to a future state, we would remind him that it is equally difficult to discover in the law any of those peculiar doctrines which are unfolded to us with such simplicity and clearness in the Christian Scriptures. It is not enough to affect surprise, that a truth discoverable by human reason should have so rarely, if it all, been mentioned by the Jewish legislator. We admit the doctrine, absolutely speaking, to form a part of the religion of nature, but we unhesitatingly deny, that in the *form and connexion* in which it is set forth in revelation, it either has been, or even could be discovered, by the most persevering efforts of human reason. It is this, then, which we allege to constitute it a *peculiarity* of the Christian system; and in the same view we are warranted in expecting *a priori*, that it should share in the obscurity which covers all the other peculiar doctrines of Christianity, in so far as they are mentioned in the law of Moses. The hour of full and unclouded revelation was not yet come. To imagine, therefore, that any other than the darkest reference would be made to eternal rewards and punishments, is to indulge the idea, that Moses, as a divinely inspired writer, would have imparted to the Jews a distorted view of the divine arrangements. He must either have simply

stated the fact, that such rewards and punishments would hereafter exist, without developing the principles of the Divine government on which they would be bestowed, and in this case he would have conveyed a false impression to the minds of the people in reference to a subject of infinite moment; or, he must have stated the fact in connexion with the full details of the Christian scheme, which would have been entirely subversive of the end and design of the ancient dispensation. Either the one mode of acting or the other would, if adopted, have been alike unworthy of a divinely-commissioned legislator. Moses, however, on this as well as on other points, has been completely consistent. He has referred to a future state of retribution just as frequently, and with as much clearness, as to the other peculiarities of the later and more spiritual dispensation.

IMMOVEABLE FEASTS, those feasts kept in various Christian churches which fall always on the same day in the calendar in each year. Thus the saints' days are immoveable feasts. See **FESTIVALS**.

IMMUTABILITY, an essential attribute of the Divine nature. God is necessarily unchangeable, there being no power external to himself which can produce any change on him. Nor could any change in his own nature originate from himself, any change, whether to a higher or a lower, a better or a worse condition, being equally an impossibility. If God be necessarily what he is, then he cannot change, since it would imply what God is to be necessary and not necessary at the same time, which is impossible. See **GOD**.

IMPANATION (Lat. *in pane*, in the bread), the doctrine that Christ's presence is in or with the bread in the Lord's Supper. It is synonymous with **CONSUBSTANTIATION** (which see), a doctrine adopted by Luther and his followers.

IMPECCABLES (Lat. *in*, not, and *peccabilis*, capable of sinning), those heretics who believed that they were incapable of sinning. This notion was entertained by the Priscillianists and some of the Gnostic sects.

IMPLICIT FAITH, an undoubting assent yielded to all that is taught by the church, as being the oracle of religious truth. This is required by the Romish church from all within her communion. On this great duty of Romanists, Dr. Newman thus expresses himself in his Discourses to Mixed Congregations: "And so, again, when a man has become a Catholic, were he to set about following a doubt which has occurred to him, he has already disbelieved. I have not to warn him against losing his faith,—he is not merely in danger of losing it, he has lost it; from the nature of the case he has already lost it; he fell from grace at the moment when he deliberately determined to pursue his doubt. No one can determine to doubt what he is sure of; but, if he is not sure that the church is from God, he does not believe it. It is not I who forbid him to

doubt; he has taken the matter into his own hands, when he determined on asking for leave; he has begun, not ended in unbelief; his wish, his purpose, is his sin. I do not make it so; it is such from the very state of the case. You sometimes hear, for example, of Catholics falling away, who will tell you arose from reading the Scriptures, which opened their eyes to the 'unscripturalness,'—so they speak of the church of the living God. No. Scripture did not make them disbelieve; (impossible!) They disbelieved when they opened the Bible; they opened it in an unbelieving spirit, and for an unbelieving purpose. They would not have opened it had they not anticipated, I might say hoped, that they should find things there inconsistent with Catholic teaching. They begin in pride and disobedience, and they end in apostasy. This, then, is the direct and obvious reason why the church cannot allow her children the liberty of doubting the truth of her word. He who really believes in it now, cannot imagine the future discovery of reasons to shake his faith; if he imagines it, he has not faith; and that so many Protestants think it a sort of tyranny in the church to forbid any children of hers to doubt about her teaching, only shows they do not know what faith is; which is the case; it is a strange idea to them. Let a man cease to examine, or cease to call himself her child." Cardinal Toletus, in his instructions for priests, says, that "if a rustic believes his bishop, proposing an heretical tenet for an article of faith, such belief is meritorious." Cardinal Cusanus affirms, that "irrational obedience is the most consummate and perfect obedience, when we obey without attending to reason, as a beast obeys his driver."

IMPLUVIUM. See **ATRIUM**.

IMPOSITION OF HANDS. See **HANDS** (IMPOSITION OF).

IMPRECATIONS, prayers invoking the wrath of God either upon the suppliant himself, or upon others. These were sometimes so terrible, that among the ancient Hebrews, a person, in taking an oath, omitted the imprecation, although it was sufficiently well understood from his performing the action by which it was usually accompanied. We find a form of imprecation mentioned in 1 Kings xx. 10, "And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." Among the heathen nations of antiquity, imprecations were sometimes regarded as so powerful that they occasioned the destruction, not only of single persons, but even entire families and cities. Thus the calamities which came upon the family of the *Atridae* were supposed to arise from the imprecations pronounced by Myrtilus upon their ancestor Pelops, by whom he was thrown into the sea; or from the imprecations of Thyestes, the brother of Atræus. The most terrible imprecations were those uttered by parents, priests, kings, or other sacred

persons. It was customary for men condemned for any notorious crime among the Greeks, to be cursed by the priests. This punishment was inflicted upon Alcibiades, in addition to banishment and the confiscation of his property.

IMPROPRIATION, a term used in *Canon Law* to denote the possession of an ecclesiastical benefice by a layman who draws the secular fruits or profits of it. The word is to be carefully distinguished from **APPROPRIATION** (which see).

IMPUTATION, a term used in theological language to signify the legally or judicially putting down to the account of another that which is not actually his. Thus the first sin of Adam is said to be imputed, or legally charged, to all his posterity; and the righteousness of Christ is imputed judicially to all believers. Had Adam, as the Pelagians affirm was the case, not been the representative of all his posterity, none would have been affected by his sin but himself. But Adam being the federal head of his natural descendants, his sin became, in a sense, theirs, and all its consequences also became theirs. In virtue of the covenant made with their first father, all men are viewed by God as in Adam, and involved in his guilt. And on the same principle, in virtue of the new covenant, or covenant of grace, all believers are viewed by God as in Christ, and partakers of his perfect righteousness, which was wrought out in their name. Hence the principle of imputation, in its twofold aspect, is thus set forth in Scripture, "As in Adam all died, even so in Christ shall all be made alive." "As by one man's disobedience the many were made," or accounted, "sinners; even so by the obedience of one shall the many be made," or accounted, "righteous."

The doctrine of imputation, however, though plainly laid down in the Bible, has given rise to occasional controversy in the course of the history of the church. In the fifth century, the Pelagians denied the whole doctrine of original sin, without, however, making any special objections to the doctrine of imputation. Placeus or La Place, a French divine of Saumur in the seventeenth century, the colleague and friend of Amyraut, (see **AMYRALDISTS**) was the first who made a formal denial of the imputation of Adam's first sin to his posterity, declaring that original sin is imputed to men not immediately but mediately; that is, not immediately by the sovereign decree of God, but mediately, or by inward depravity transmitted from Adam to all his natural descendants. La Place was accused of heresy in 1645, before the national synod of Charenton, by Antony Garißol, a divine of Montauban, and by his influence the opinions of La Place were condemned in his absence. For a time he bore patiently this injurious treatment, but at length, in 1655, he published a new disputation on the subject of imputation, in which he showed that his opinions had been entirely misunderstood by the synod. This explanation, however, did not satisfy his opponents, who continued

to assail him; and at the instance of Francis Turretin in particular, the church of Geneva was persuaded in 1675 to adopt the doctrine of immediate imputation as a settled article of their faith. This was done in a work drawn up by John Henry Heidegger, a divine of Zurich, under the title of the **FORMULA CONSENSUS** (which see). This document gave rise to considerable discontent in the Helvetic churches, but, nevertheless, continued in force for many years, until it gradually fell into disuse.

Another controversy on the doctrine of imputation was originated in North America, by Dr Samuel Hopkins, towards the end of the eighteenth century. (See **HOPKINSIANS**.) This learned divine denied imputation both in the case of Adam's sin and of Christ's righteousness, chiefly on the ground that sin and righteousness being strictly personal, cannot be transferred from one person to another. The question was freely discussed by several American divines, and the controversy passed to Great Britain, but has never attracted much attention. One of the ablest works on the subject is a 'Contrast between Calvinism and Hopkinsianism,' by Ezra Styles Ely, published at New York in 1811.

INABILITY, want of power sufficient for the performance of any work or the accomplishment of any design. It is generally regarded as of two kinds *natural* and *moral* inability. These are very clearly explained by President Edwards, in his 'Inquiry into the Freedom of the Will.' Thus we are said to be *naturally* unable to do a thing when we cannot do it if we will, because of some impeding defect or obstacle that is extrinsic to the will; either in the faculty of understanding, constitution of body, or external objects. *Moral* inability consists either in the want of inclination, or the strength of a contrary inclination; or the want of sufficient motives to induce and excite the act of the will or the strength of apparent motives to the contrary. When Jesus Christ said to the Jews, "Ye will not come unto me that ye may have life," he refers not to a natural but to a moral inability. President Edwards also points out an important distinction between two kinds of *moral inability*;—that which is *general* and *habitual*, and that which is *particular* and *occasional*. "By a general, habitual, moral inability," says he, "I mean an inability in the heart to all exercises or acts of will of that nature or kind, through a fixed and habitual inclination, or an habitual and stated defect, or want of a certain kind of inclination. Thus a very ill-natured man may be unable to exert such acts of benevolence, as another, who is full of good nature, commonly exerts; and a man, whose heart is habitually void of gratitude, may be unable to exert such and such grateful acts, through that stated defect of a grateful inclination. By particular and occasional moral inability, I mean an inability of the will or heart to a particular act, through the strength or defect of present motives, or of inducements presented to the view of the understanding, on this occasion.—

If it be so, that the will is always determined by the strongest motive, then it must always have an inability, in this latter sense, to act otherwise than it does; it not being possible, in any case, that the will should at present, go against the motive which has now, all things considered, the greatest strength and advantage to excite and induce it."

INACHIA, a surname of *Io*, the daughter of *Inachus*. (See next article.)

INACHUS, the most ancient deity of Argos, a river-god, and son of Oceanus and Tethys.

INAUGURATIO, the ceremony by which among the ancient Romans a person or a thing was consecrated to the gods. It was performed by the **AUGURS** (which see), who offered prayer to the gods, asking them to show by signs whether the intended consecration met with their sanction. If the signs appeared favourable, the inauguration was regarded as completed. Though this ceremony properly belonged to the augurs, the inauguration of the *flamens* devolved upon the college of pontiffs. The kings of Rome were inaugurated by the augurs as the high-priests of the people. Magistrates, tribes, and even the comitium came to be inaugurated, though no priestly dignity was conferred by means of it.

INCANTATIONS. See **ENCHANTMENTS**, **WITCH-CRAFT**.

INCARNATION (Lat. *in carne*, in flesh), a word used to describe that solemn mystery by which the Son of God became man to accomplish our redemption. It is thus described in Luke i. 35: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Now the Divine Word in becoming incarnate took to himself a true body and a reasonable soul. The reality of his body may be proved of course by the same arguments by which we are accustomed to prove the reality of our own bodies. He hungered and thirsted, he was weary and slept, he was born and grew, he died and was buried; thus showing that his body was no phantom as the *Docetæ* taught, but truly flesh and blood. That he possessed a reasonable soul admits of equally easy and satisfactory proof. He grew in wisdom as well as in stature, he was sorrowful and deeply grieved, and moreover he died, his soul thus being separated from his body. But was he truly the son of Mary, did he take his flesh of her substance? That this question must be answered in the affirmative is ably and conclusively proved by Mr. Dods, in his work 'On the Incarnation of the Eternal Word.' "If he took not a body," says he, "of the substance of his mother, then was his whole life one continued scene of deception. Not only did Mary call him her son, but he called her his mother,—he was subject unto her, and on the cross he manifested his filial duty to her by providing for her a home in the house of the beloved disciple. Now if Mary was not as truly his

mother, as any other woman is the mother of her child, his recognizing her as his mother, from the beginning to the end of his life, was in reality a deception. And, as Tertullian most justly remarks, if the Marcionites considered it as a degradation of the eternal Word, to suppose that he would submit to be born of woman, it is surely a much greater degradation of him to suppose that he would profess to be her son, while in reality he was not. He would much rather be the son of Mary in reality, than falsely pretend to be so. Again, if he took not flesh of Mary, then is he no brother, no kinsman of ours, and his right of redemption altogether fails. In this case, he not only is not David's son, but he is not the son of man at all, as he almost uniformly calls himself,—deceptively it must be admitted, unless Mary was truly his mother. Neither in this case could we with any truth be said to be 'members of his body, of his flesh, and of his bones,' if in reality his body was a different substance, and derived from a different source from ours. Moreover he could not call us 'brethren,' any more than we can apply that appellation to the angels that surround the throne of God, or to the worm that creepeth in the dust. Fellow-creatures they are, but, without an entire community of nature, our 'brethren' they are not. And when we are required to 'put on the Lord Jesus Christ,' we are required to do what is not merely a moral, but a physical impossibility, if there lie between us and him, the utterly impassable barrier of a different nature. If he took not his fleshy substance of the flesh of his mother, then not being as truly man as we are, he could not fairly meet and conquer our oppressor, or at least his victory can give no assurance of victory to us. For, to express a very common sentiment in the language of Irenæus, 'Had he not been man who conquered our enemy, he would not have been fairly conquered; and on the other hand, had he not been God who gave us the victory, we could hold it upon no secure tenure.' And finally, if he took not flesh of the substance of Mary, then was he not truly the 'woman's seed,' and the great original promise, upon which all subsequent promises are built, remains as yet unfulfilled. But it is not more essential that the serpent's head should be bruised at all, than it is that it should be bruised by the 'woman's seed.' Hence if Christ was not truly and really the 'woman's seed,' then the whole foundation of our hopes fails. Upon these grounds we not only hold it most important to believe, but consider it to be most irrefragably proved, that Christ was as truly 'made of a woman' as we are,—that his body was truly a body composed of flesh and blood, as ours is."

From this view of our Lord's humanity it seems naturally to follow, as the late Mr. Edward Irving taught, that the nature which our Lord took upon him was a fallen, sinful nature, it being acknowledged by all Protestant churches at least, that the Virgin Mary was a fallen, sinful woman. The sinfulness of

Christ's human nature, however, does not necessarily follow from his being born of a sinful woman; for neither is the body of man, viewed singly, a fallen body, nor the soul of man, viewed singly, a fallen soul, but the whole man consisting of both soul and body. The body of Christ, therefore, might partake of the substance of his mother without involving any necessity that he should be a fallen man. Again, the guilt of Adam's first sin and the depravity of his nature consequent upon the fall, could be propagated only, as far as we know, by ordinary generation. But as Jesus Christ descended from Adam in a singular and extraordinary way, it is plain that he was not at all involved in the guilt of Adam's sin, nor tainted by the contagion of the fall. Hence he is described as "holy, harmless, undefiled, separate from sinners;" "tempted in all things like as we are, yet without sin." It must be observed, besides, that the humanity of our Lord is termed "a thing," not a person,—that *holy* thing which shall be born of thee; and no wonder it is termed holy, when we find that it was generated by the Holy Ghost, as the angel declared to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

INCENSE, a compound of sweet spices, which was commanded in the Law of Moses to be offered upon the golden altar. (See ALTAR OF INCENSE.) The spices are mentioned in Exod. xxx. 34, to have been stacte, onycha, and galbanum, with pure frankincense, equal weights of each. This incense was offered twice every day, morning and evening, by the officiating priest, the people remaining without in solemn silence. On the great day of atonement, the high-priest himself took fire from the great altar in a golden censer; and having received incense from one of the priests, he offered it on the golden altar. (See ATONEMENT, DAY OF.) Incense is the symbol of prayer in Scripture. In the daily service of the temple, the priest, whose lot it was to burn incense, offered the incense of the morning sacrifice, between the sprinkling of the blood and the laying of the pieces upon the altar; and that of the evening sacrifice, between the laying of the pieces upon the altar and the drink-offering.

Incense is said to have been offered among the ancient Egyptians. Plutarch alleges that they offered incense to the sun, resin in the morning, myrrh at noon, and about sunset an aromatic compound, which they called *Kyphi*. Accordingly, on the Egyptian monuments are to be found representations of incense-altars. The use of incense in connection with the eucharist in the Christian church was unknown until the time of Gregory the Great, in the latter part of the sixth century. After this period it became prevalent in the churches. Cardinal Bona, and other Romish writers, attempt to trace the use of incense as far back as the days of the Apostles. No mention of it, however, occurs in the writings of the first three centuries, with the exception of the

Apostolical Canons, which speak of incense in the time of the oblation. These canons cannot, however, be proved to have existed before the third century, and indeed, the first reference to them as an entire collection is by the council of Nice A. D. 325. We find no allusion to the use of incense in the *Apostolical Constitutions*, which contain express arrangements for conducting the worship of the church. The use of incense has been discontinued in the Church of England since the Reformation, but is still preserved in the Church of Rome.

INCHANTMENTS. See ENCHANTMENTS.

INCIPIENTES (Lat. beginners), a name some times applied to CATECHUMENS (which see) in the early Christian church.

INCOMPREHENSIBILITY, an attribute of the Divine Being, having a reference to the limited understanding of the creature, which must necessarily be utterly unable to comprehend God. To understand God, as has been well said, we must needs be Gods. "Who can by searching find out God? Who can find out the Almighty unto perfection?"

INCORRUPTICOLÆ. See APHTHARTODOCITES.

INCUMBENT, the present possessor of a benefice.

INDELIBLE CHARACTER, a spiritual sign alleged by the Romish church to be impressed upon the soul by certain sacraments, which cannot therefore be repeated. The sacraments which convey this indelible character are baptism, confirmation, and orders. Romish divines differ considerably in opinion as to the precise nature of this indelible character; some placing it in an external denomination, others in a real relationship; some in an absolute entity, and others in the interability of the sacrament itself. All of them agree, however, in classing it among their articles of faith. The passages of Scripture by which they allege it to be proved, are 2 Cor. i. 21, 22, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts," and Eph. i. 13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." The councils of Florence and of Trent lay down distinct definitions of sacramental character; the one terming it a certain spiritual indelible mark, the other a certain spiritual indelible sign; while both declare that the three sacraments which impress this character cannot be repeated. See SACRAMENTS.

INDEPENDENCE, an essential attribute of the Supreme Being. It implies his existence in and of himself, without depending on any other being whatever. This indeed necessarily follows from the perfection of his nature as underived and uncommunicated, and from his infinite superiority to all other

beings, which could not be asserted of him if he were in the slightest degree dependent on them.

INDEPENDENTS. See CONGREGATIONALISTS.

INDEX EXPURGATORIUS, a class of catalogues of authors and works censured and corrected chiefly by expurgation or erasure of passages. They are issued from time to time by the Church of Rome, and published by authority of her ruling members or societies so empowered. During the pontificate of Sixtus IV., regulations were laid down for preventing the printing of any work except such as was previously licensed by an officer appointed for that purpose; and in the tenth session of the council of Lateran under Leo X., it was decreed that no one under the penalty of excommunication should dare to publish any new work without the approbation either of the ordinary jurisdiction of the place or of the Holy Inquisition. This class of Indexes contains a particular examination of the works occurring in it, and specifies the passages condemned to be expunged or altered.

INDEX PROHIBITORIUS, a class of catalogues of authors and works wholly condemned by the Church of Rome. It specifies and prohibits entire authors or works, whether of known or unknown authors. This book has been frequently published with successive enlargements, down to the present time, under the express sanction of the reigning Pontiff. The first regular Index was constructed after a decree of the council of Trent, delegating that undertaking to the Pope. Pius IV. lost no time in preparing a catalogue, with certain rules prefixed, all of which he sanctioned by the authority of a bull.

INDIANS (NORTH AMERICAN), RELIGION OF. See NORTH AMERICAN INDIANS (RELIGION OF).

INDIFFERENT THINGS. See ADIAPHORISTS.

INDIGETES, a name given among the ancient Romans to those gods who had once lived upon earth as ordinary mortals, but after their death had been exalted to the rank of deities. They were the hero-gods of the Romans, and worshipped as the protectors of their country. See HERO-WORSHIP.

INDRA, one of the most ancient gods of HINDUISM (which see). He was the god of light, and was one of the Triad of the Vaidic period. He is not unfrequently styled "lord of heaven." The name *Indra* is of doubtful origin, meaning either "blue," or "the illuminator," or "the giver of rain." He occupies a prominent place among the Vaidic gods, and in the Rig-Veda, he is represented as the offspring of *Aditi*, the mother of the universe. In the next period of Hindu mythology, the same Indra becomes a deity of the second order, and he occupies only the fourth heaven. In the Vedas he is "a personification of the phenomena of the firmament, particularly in the capacity of sending down rain." He is the god of clouds and storms, and engages in battle with the demon *Vritra*, who withholds the periodical rains on which the country depends for its fertility. He is represented as young and hand-

some, with a beautiful nose or chin, wearing two golden earrings, ever joyous and delighting in exhilarating draughts of the Soma juice. "One man," says the Rig-Veda, "propitiates him with sacrifice, another worships with mind averted: to the first he is like a lake to a thirsty traveller; to the other like an ever-lengthening road." He is sometimes recognized in the same Veda as the Creator.

INDUCTION, in the Church of England a term used to denote putting a minister in actual, or, as the canon law calls it, "corporal," possession of the church to which he is presented, along with all its temporalities. A presentee, though admitted and instituted by the bishop, is not complete incumbent until he has been inducted. The bishop or ordinary issues a mandate for induction addressed to the archdeacon, who either inducts in his own person, or issues a precept for others to do it. The method of induction is as follows:—The archdeacon or person inducting takes the clerk by the hand, and lays it upon the key, or upon the ring of the church-door, or if the key cannot be had, and there is no ring on the door, on any part of the wall of the church or churchyard, and pronounces these words: "By virtue of this mandate I do induct you into the real, actual, and corporal possession of the church of ——— with all the rights, profits, and appurtenances thereunto belonging." After making this declaration, the inductor opens the door, and puts the person inducted into the church, who usually tolls a bell to make his induction notorious to the parish. The archdeacon or other inductor now certifies the induction, either in a separate document, or on the back of the bishop's mandate. The word *Induction* is often employed by Presbyterians to denote the ceremony by which an ordained minister is admitted into a ministerial charge by the Presbytery of the bounds within which the charge is situated.

INDULGENCE, the remission, according to the Romish church, of the temporal punishment due to sins, remitted as to their guilt by the power of the keys, without the sacrament, by the application of the satisfactions which are contained in the treasury of the church. This treasury is described by Dens as the collection of the spiritual goods remaining in the divine possession, the distribution of which is intrusted to the church; and the collection is made from the superabundant satisfactions of Christ, along with the superfluous satisfactions of the Virgin Mary and of the other saints. On the subject of indulgences, the creed of Pope Pius IV. declares, "I also affirm that the power of indulgences was left by Christ to the church, and that the use of them is most wholesome to Christian people." Indulgences are divided into local, real, and personal; into plenary, non-plenary, more plenary, and most plenary; and into perpetual and temporal. The Pope, according to the view of Romanists, is the sovereign dispenser of the church's treasury, and this power he dispenses to bishops in their respective dioceses. The power of granting

plenary indulgences to all Christians is vested in the Pope; but the power of a bishop to grant indulgences is limited to his own diocese. It is by divine right that the Pope claims to exercise this power, while it is possessed by the bishops only by ecclesiastical right. This distinction is denied by the Gallican church, which holds that all bishops possess this power on an equal footing with the Pope himself. Indulgences are not only wont to be granted to the living, but to souls already in purgatory, of whom Bellarmine says, that "the Pope applies the satisfactions of Christ and the saints to the dead, by means of works enjoined on the living. They are applied not in the way of judicial absolution, but in the way of payment."

The passages of Scripture which are usually adduced by Romanists in support of indulgences, are such as these, Matt. xvi. 19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven;" John xxi. 15, "Feed my sheep;" Col. i. 24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church;" 2 Cor. ii. 10, "To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;" and John xx. 23, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Some Romish writers, for example Durandus, deny that indulgences have any foundation either in Scripture or in the ancient Christian Fathers. Thomas Aquinas tells us, that there were some in the church who affirmed that the intention of the church in indulgences was only, by a pious fraud, to draw men to charitable acts, which otherwise they would not have done. Indulgences being usually expressed in large and general terms, the question came to be discussed among the Schoolmen, whether the power of indulgences extended as far as the words implied. Some asserted that indulgences signified as much as the church declared, but with these conditions, that there be sufficient authority in the giver, and necessity in the receiver; that he believe the church to have power to forgive him; that he be in a state of grace, and give a sufficient compensation. Some asserted that common indulgences were efficacious only for sins of ignorance; others for venial sins; others for penances negligently performed; others for the pains of purgatory. Some maintained that indulgences extended no farther than the canonical power of the church; others that they included the judgment of God.

It is not easy to discover the precise period at which indulgences began to be issued by the Romish church. The earliest trace of them is probably to be dated from the ninth century, when the Penitential Books gave directions for substituting almsgiv-

ing instead of canonical punishments; and these exchanges appear soon to have degenerated into a system of regular bargaining with penitents on the part of the church. The first formal indulgence on record seems to be that which was bestowed by Pontius, archbishop of Arles, A. D. 1016, on a new conventual church. In the eleventh century, the Popes too began occasionally to issue plenary indulgences. This was done, for instance, by Benedict IX., and Alexander II. After the time of Gregory VII. the popes began to promise full pardon in return for certain important services rendered to the church. As early as the year A. D. 1100, Urban II. granted a plenary indulgence and remission of sins to all such persons as should join in the Crusades to liberate the sepulchre of Christ from the hands of infidels. It became customary, also, to grant indulgences to such as, without adventuring in their own persons, should provide a soldier for these expeditions. According to Morinus, the French bishops professed, during the twelfth century, to remit a third or fourth part of penance to persons who should contribute a certain sum of money towards the building or restoring of a place of worship. In this way Mauritius, bishop of Paris, built the splendid cathedral of Notre Dame, and four abbeyes. Innocent III., in A. D. 1215, imposed restrictions on episcopal indulgences on account of some abuses which had arisen, for not only were indulgences bestowed by the popes on those who took part in the successive Crusades, but several orders of monks, with papal sanction, offered peculiar indulgences with trifling demands. In A. D. 1300, Boniface VIII. proclaimed the year of jubilee, in which the most complete forgiveness of sin was to be guaranteed in return for small contributions in money.

The doctrine of indulgences came now to be a recognized dogma of the Church of Rome, and at length Clement VI. first proclaimed it in his Jubilee-Bull issued in A. D. 1343, when he reduced the period of Jubilee from one hundred to fifty years. Urban VI. altered the Jubilee in 1389 to every thirty-third year, and accordingly, Boniface IX. repeated it in 1390, and not contented with the increased revenue which the indulgences of that year afforded him, he offered the Jubilee-Indulgence for sale out of Rome in the years following, and, besides, drove a sordid traffic in indulgences under various names.

Thus the system of indulgences prevailed more and more extensively as time advanced, and although, in consequence of its glaring abuses, the Council of Constance sought to keep it within bounds, yet so rapidly did indulgences multiply, that they formed a characteristic feature of the fifteenth century. The Jubilee and Postjubilee years now returned at shorter intervals, and at length in 1470, a standing ordinance was determined on by Paul II. according to which every twenty-fifth year was to be a jubilee year. "General indulgences," says Gieseler, "were frequently granted for taking part in warlike expeditions

against unbelievers, and enemies of the papal see, or put up to sale for the maintenance of such wars. Other indulgences were conceded for other services rendered to the church. Besides, various ecclesiastical associations, especially the monastic orders, were provided with rich indulgences, not only for their own members; but the later orders, particularly the Mendicants, were supplied for a lucrative trade with laymen as well as with other orders. Moreover, the numerous resorts of pilgrimages were endowed with large indulgences; and at length indulgences were granted for certain festivals, for certain prayers, even in honour of crowned heads. That the papal indulgence extended over purgatory too, had been long ago maintained by some divines, though impugned by others. Now, the doctrine, that it availed there *per modum suffragii*, was the one most generally held, and was even officially ratified by Sixtus IV. in 1477. Henceforth the Popes, in their bulls of indulgence, continually issue decrees in favour of souls in purgatory, and demean themselves, in spite of that mitigating formula, as holding full authority over it, and as gate-keepers of heaven, and dispensers of everlasting blessedness. Persons who denied this universal power of the Popes were persecuted, and the Sorbonne alone curbed its extravagant exaltation. Besides there were several other graces connected with the Pope's indulgences, some of which, as for instance the concessions with regard to property unrighteously gotten, were open perversions of morality. Others, such as the permission to take milk diet in fasting times, contributed at any rate still further to perplex all ideas of conscience. As it was evident that this constitution of indulgences could produce no other than the most injurious effects upon morality: so these effects were still further heightened by the universal frauds, which were constantly intermingled with the traffic in indulgences. Moreover at times forged indulgences, which even outstrip the real in stupidity, were often believed by the common people: at times the Pope's indulgence preachers overstept their commission, and were ashamed of no method of turning their indulgences, like common wares, to the best possible account. Thus the papal sale of indulgences was universally regarded as a mere money-speculation; and it happened more and more frequently that the very act, which was announced as the dispensation of the loftiest spiritual graces, was not allowed by the secular nobles, or was regarded with suspicion, or gave rise to the strongest remonstrances. Now also men began to come forward in increasing numbers, whose zeal in the cause of religion and morality was especially directed against the system of indulgences; although persecution was usually the reward of their labours."

The evils connected with the traffic in indulgences had now become so manifest, that not a few earnest men publicly protested against the whole system as unscriptural in its character and immoral in its

effects. In Germany, and in the Netherlands, indulgences were loudly denounced by many otherwise warm friends of the church. In the face, however, of the opposition to the system which was beginning to be manifested in various parts of Europe, Leo X., with an exhausted treasury, and earnestly intent upon the completion of the immense fabric of St. Peter's at Rome, which had been commenced on so magnificent a scale by Julius II., issued a bull granting plenary indulgences to all who should contribute towards the accomplishment of his favourite object. The right of promulgating these indulgences in Germany, along with a share in the profits arising from them, was granted to Albert, Elector of Metz, and archbishop of Magdeburg, who, as his chief agent for retailing them in Saxony, employed Tetzel, a Dominican friar of great zeal and eloquence. "The indulgence dealers," says D'Aubigné, "passed through the country in a gay carriage, escorted by three horsemen in great state, and spending freely. One might have thought it some dignity on a royal progress with his attendants and officers, and not a common dealer or a begging monk." For a time Tetzel drove a lucrative trade, but at length the princes and nobles were irritated at seeing their vasals drained of so much wealth in order to replenish the Papal treasury. Men of piety lamented the credulousness of the people, and all began to wish that an end were put to this shameful traffic, which was injurious alike to the welfare of the community and the interests of true religion. It was at this favourable juncture that Martin Luther first began to call in question the efficacy of indulgences. An earnest controversy now commenced, which ended in the establishment of the Reformation in Germany, whence it rapidly spread to other European countries.

In consequence of the withering exposure which Luther and the other Reformers had made of the abuses practised in the sale of indulgences, the council of Trent found it necessary to decree that while the use of indulgences should be retained in the church, "all wicked gains accruing from them shall be wholly abolished." In the same spirit Pius, in 1567, revoked all the indulgences which had been granted for lucrative purposes. Paul V., in 1606, repealed all those which were granted by his predecessors to the Regulars of every Order, and gave others in their place. Innocent XI. in 1678, also withdrew many indulgences as false, forged, and apocryphal. Indulgences have continued, nevertheless, down to the present day to be issued by the Roman see, more particularly on the occasion of a jubilee.

INDULGENTIA (Lat. indulgence), a name sometimes applied to baptism in the early Christian church, as being attended, when blessed by the Spirit, with absolution or the remission of sins. This ordinance was always esteemed the most universal absolution and grand indulgence in the ministry of the church

INDULTS, a term used in the Church of Rome to denote the power of presenting to benefices granted to certain persons by the Pope. Sometimes indults have been given to kings and sovereign princes. In 1424, Pope Martin V. presented an indult to the parliament of Paris, which, however, they refused to accept. The cardinals likewise have an indult granted them by agreement between Pope Paul IV. and the sacred college in 1555, which is always confirmed by the Popes at the time of their election. Thus the cardinals have the free disposal of all the benefices depending on them, without being interrupted by any prior collation from the Pope. By this indult they may also bestow a benefice *in commendam*.

INDWELLING SCHEME, a hypothesis of very high antiquity, which alleged the pre-existence of Christ's human soul in union with the Deity, thus constituting, as some have supposed, the *Logos*, the wisdom and power of God, by whom the worlds were made, and the whole dispensation of Providence has been since administered. The Jews have ever been wont to assert that the soul of the Messiah was made before all creatures. This opinion was strongly maintained by Dr. Thomas Goodwin and Bishop Fowler, but more especially by Dr. Isaac Watts, in his 'Glory of Christ as God-Man.' The Indwelling Scheme appears to be founded, both in name and in reality, on Col. ii. 9, "In whom dwelleth all the fulness of the Godhead bodily." It supposes the human soul of Christ not to have been created at his conception in the womb of the Virgin Mary, but to have existed previous to his incarnation in union with the Godhead. See PRE-EXISTENTS.

INFALLIBILITY, a privilege claimed by the Church of Rome, in virtue of which she declares that she cannot at any time cease to be pure in her doctrine, nor fall into any destructive error. This prerogative she alleges she has received from Christ as the true Catholic church, and, therefore, she requires and expects that the whole Christian world should bow to her decisions. In proof of the infallibility of the church, Romanists are wont to adduce various passages of Scripture, such as these: Matt. xvi. 18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it;" John xx. 23, "Whose sins ye remit, they are remitted unto them;" Matt. xxviii. 20, "Lo, I am with you alway, even unto the end of the world;" John xvi. 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come;" 1 Tim. iii. 15, "The church of the living God, the pillar and ground of truth."

In addition to the support which Romanists suppose the doctrine of infallibility to derive from Scripture, they are accustomed to argue, that the Catho-

lic church cannot err in her doctrines, because they have regularly descended to her, link by link, in an unbroken chain from the apostles themselves, whose inspired infallibility was universally acknowledged. But considerable difference of opinion exists in the Romish church as to the precise seat of this infallibility. Some suppose it to be seated in the universal church scattered over the whole world; others allege it to reside in the Pope; others in a general council independent of the Pope; and others still, in a general council with a Pope at its head.

The opinion which places infallibility in the Pope is held by the Jesuits, and almost without exception by the Italian clergy, who, above all others, are under papal influence. It has been embraced, also, by the councils of Florence, Lateran, and Trent. According to Bellarmine and Dens, however, the Pope is liable to error in a personal and private capacity, and as some allege, may even be guilty of heresy and infidelity. The Jesuits and Canonists in general, extend infallibility both to questions of right and of fact. This was claimed by Leo himself in the Lateran council.

The Italian school, while they vest infallibility in the Roman pontiff, vary with respect to the form which this prerogative assumes. They limit his infallibility to his official decisions, but they differ as to the time when he is to be understood as speaking with official authority. Some allege that he does so only when he decides in council; others when he decides according to Scripture and tradition; and others still when he decides after mature and diligent examination. The most general opinion, however, on this subject is, that the Pope is infallible when, in his public and official capacity, as head of the church, he gives forth his instructions on points of faith and morality. But even on this view of the matter great variety of opinion exists in the Romish church. Some say that the Pope speaks in his official capacity when he enacts laws, and others when he issues rescripts. A large party in the present day hold, that the question as to the infallibility of the Pope is a point not of faith but simply of opinion.

In opposition to the Italian, or, as it is sometimes called, the Ultramontane party, the Gallican church, or Cisalpine party, has always held that infallibility is seated in a general council lawfully assembled; and that the Pope, as distinct from the council, is liable to error, and in case of disobedience, is subject to deposition by the council. The Pontiff's liability to error, even in matters of faith, has been maintained accordingly by the ablest French divines, and conceded by many of the popes themselves. The Gallican view of infallibility was held by the general councils of Pisa, Constance, and Basil.

A third party differ on this question from both the French and Italian schools. This party may be considered as represented by Dr. Milner, who, in his 'End of Controversy,' thus defines infallibility: "A general council," he says, "with the Pope at its head, or the

Pope himself issuing a doctrinal decision which is received by the great body of Catholic bishops, is secure from error." According to this theory, a Pope or a council may singly fall into error; but when united they are infallible. This opinion of course goes to overthrow the decisions of the first and second councils of Nice, the council of Ephesus, and that of Constantinople, in all of which the Pope presided neither in person nor by proxy. And, again, several general councils were not sanctioned, but, on the contrary, resisted by pontifical power.

Another, though a very small section of the Romish community, considers infallibility as lodged in the church universal, comprehending the assembly of all the faithful. But even this party, small though it be, is divided into two sections; the one holding that the church universal implies only the clergy scattered throughout all Christendom; the other alleging that it includes both the clergy and the laity, who form collectively the church Catholic. Such are the varied opinions existing in the Romish church as to the precise seat in which the infallibility of the church resides. The church has not given her authoritative decision on this much vexed question, and, therefore, the utmost diversity of sentiment is allowed to prevail upon the subject. It is also doubtful how far this infallibility extends. Some limit it to articles of faith and precepts of morality; others make a distinction between matters of *right* and *facts*, and also between facts simply, and facts connected with faith. The united opinion of all Protestant churches is, that infallibility resides not in the church, but in the Bible; and, therefore, to its decisions all must implicitly bow. This is the standard, the only true, infallible standard to which all the opinions both of individuals and of churches must ultimately be referred. And if any person or community of persons wish to be guided into all the truth, they must look for the aid of the infallible heavenly Teacher, even the Spirit of the Living God, who, while he makes use of the word as his instrument, gives light along with the truth, and thus teaches savingly and to profit.

INFANT-BAPTISM. See BAPTISM.

INFANT-COMMUNION. See COMMUNION (INFANT).

INFANTICIDE, the practice of destroying infants. This barbarous and inhuman custom has prevailed among almost all heathen nations, showing very strikingly the truth of the scriptural statement, "The dark places of the earth are full of the habitations of horrid cruelty;" and the correctness of the apostolic description of the heathen, as being "without natural affection." The Canaanites, in ancient times, sacrificed their sons and their daughters to devils or demons. (See HUMAN SACRIFICES.) The Jews also were guilty of this crime, having learned it from the heathen nations around them. Even among the ancient Greeks infanticide was not unknown. The Spartans, for instance, permitted only promising children to be reared, all the others being

without remorse put to death. But in modern heathendom this horrid custom has been extensively prevalent. In the Sandwich islands, it was estimated, by the foreigners who first visited them, that two-thirds of the infants born were destroyed by their own parents. Mothers would cast their children into a hole dug in the earth, and covering them up, would trample upon them with their feet, and thus stifle their cries. In the Georgian and Society Islands, it is almost incredible to what an extent this practice was carried. On this subject we may adduce the testimony of the Rev. John Williams, as given in his 'Narrative of Missionary Enterprises in the South Sea Islands': "Generally, I may state that, in the Society Islands, I never conversed with a female that had borne children prior to the introduction of Christianity, who had not destroyed some of them, and frequently as many as from five to ten. During the visit of the deputation, our respected friend, G. Bennett, Esq., was our guest for three or four months; and, on one occasion, while conversing on the subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments, under Mrs. W.'s direction; and, after replying to Mr. Bennett's inquiries, I said, 'I have no doubt but that each of these women have destroyed some of their children.' Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, 'Impossible! such motherly respectable women could never have been guilty of so great an atrocity.' 'Well,' I added, 'we'll ask them.' Addressing the first, I said to her, 'Friend, how many children have you destroyed?' She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied, with a faltering voice, 'I have destroyed nine.' The second, with eyes suffused with tears, said, 'I have destroyed seven;' and the third informed us that she had destroyed five. Thus three individuals, casually selected, had killed one-and-twenty children!—but I am happy to add, that these mothers were, at the time of this conversation, and continued to be so long as I knew them, consistent members of my church.

"On another occasion, I was called to visit the wife of a chief in dying circumstances. She had professed Christianity for many years, had learnt to read when nearly sixty, and was a very active teacher in our adult school. In the prospect of death, she sent a pressing request that I would visit her immediately; and, on entering her apartment, she exclaimed, 'O, servant of God! come and tell me what I must do.' Perceiving that she was suffering great mental distress, I inquired the cause of it, when she replied, 'I am about to die, I am about to die.' 'Well,' I rejoined, 'if it be so, what creates this agony of mind?' 'Oh! my sins, my sins,' she cried

'I am about to die.' I then inquired what the particular sins were which so greatly distressed her, when she exclaimed, 'Oh my children, my murdered children! I am about to die, and I shall meet them all at the judgment-seat of Christ.' Upon this I inquired how many children she had destroyed, and, to my astonishment, she replied, 'I have destroyed sixteen! and now I am about to die.' As soon as my feelings would allow me, I began to reason with her, and urged the consideration that she had done this when a heathen, and during 'the times of ignorance, which God winked at;' but this afforded her no consolation, and again she gave vent to her agonized feelings by exclaiming, 'Oh my children, my children!' I then directed her to the 'faithful saying, which is worthy of all acceptance, that Christ Jesus came into the world to save sinners.' This imparted a little comfort; and after visiting her frequently, and directing her thoughts to that blood which cleanseth from all sin, I succeeded, by the blessing of God, in tranquillizing her troubled spirit; and she died, about eight days after my first interview, animated with the hope 'that her sins, though many, would all be forgiven her.'

"The modes by which they perpetrated this deed of darkness were truly affecting. Sometimes they put a wet cloth upon the infant's mouth; at others, they pinched their little throats until they expired. A third method was to bury them alive. And a fourth was, if possible, still more brutal. The moment the child was born, they broke the first joints of its fingers and toes, and then the second. If the infant survived this agonizing process, they dislocated its ancles and the wrists; and if the powers of endurance still continued, the knee and elbow joints were then broken. This would generally terminate the tortures of the little sufferer; but if not, they would resort to the second method of strangulation. We had a servant in our employ for fifteen years, who previously performed infanticide as her trade; and we have many times listened with feelings of the deepest agony, while she has described the manner in which she perpetrated the horrid deed."

Infanticide prevails also in China. Mr. Barrow computes from authentic data that not less than nine thousand children are exposed in the streets of Peking every year, and as many more in the provinces. He states that it is part of the duty of the police to carry away in carts every morning those that have been exposed during the night, some of them still alive; but they are all carried to a pit without the walls, and buried promiscuously. In some parts of Hindustan, particularly in Orissa, and the eastern parts of Bengal, the people frequently offer their children in sacrifice to Ganga, by drowning them in the river. At one time the revolting crime of infanticide was extensively practised in Benares, and the adjoining districts. "The great supporters of this iniquitous practice," as we are informed by one who was long resident in India, "were formerly the Rajh-

poots, the Rajhkomars, and the Rajhvansis, among whom a single female infant was never permitted to exist, nor did they consider their destruction as an act of sin or cruelty, though I am unable to believe, as many have affirmed, that they regarded the sacrifice as an acceptable offering to the gods. It appears rather to have originated in convenience, on account of the ruinous expense attending their marriage, and to have been practised without fear of offence to the deities, for their belief is, that the souls of those daughters who were thus destroyed were eventually returned to them in the persons of sons; and when this did not appear to be borne out by the birth of a male child, it only followed that Siva was displeased, and conciliation was resorted to, until a son should really be born to them. In these cases it was usual to seek propitiation by placing the next female infant in the hands of the Brahmins, to be solemnly sacrificed in the temple of Ganesa, whereby that god might be moved to compassion for the babe, and be induced to intercede with Siva for the future birth of male children to the parents. It is easy to perceive whence this delusion had its commencement, since a handsome douceur to the immolating priests was an indispensable part of the ceremony, which in all respects differed from the method of destruction privately used. In the latter place the operation was performed with very little form or expense, by what the Hindoos call *drinking milk*. No sooner had the sex of the infant been ascertained, than a cauldron of warm milk was brought into the apartment where the mother lay, and after prayers for the child's return in the form of a son, the little innocent was immersed in the milk, and held down until life became extinct, and then it was carried to the Ganges and thrown into the stream. When, however, the deed was committed to the Brahmins to be executed by way of sacrifice to Ganesa, the poor babe was carried to the temple, and, being laid upon its back, was, after certain diabolical ceremonies, destroyed by the club of the inhuman *fakhir*."

In some districts of India, the inhuman parents have been known to bury their living children up to the throat in the earth, leaving the head exposed to the attacks of the wild beasts and birds of prey; others have bound the poor innocents by the feet to the branch of a tree, there abandoning them to the most horrible of deaths; others have hurled them from a height into the waters of a sacred river. In Madagascar, the fate of the infant depends on the calculation of lucky and unlucky days. Should the destiny of the child be declared by the astrologer to be evil, the poor helpless babe is doomed to destruction. The practice of infanticide has been long prevalent in Madagascar; and although, during the reign of Radama, it was abolished, the inhuman custom has been again revived with all its attendant circumstances of barbarity. From Mr. Moffat we learn that the Bushmen in South Africa will kill their children without remorse on various occasions, as when they are ill

shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from the farmers or others; in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry lion, who stands roaring before their cavern, refusing to depart till some peace-offering be made to him. Many other instances of the prevalence of infanticide among heathen nations might be mentioned, but those which we have adduced are sufficient to show that wherever men are unenlightened and uninfluenced by gospel truth, cruelty and inhumanity characterize the human heart.

INFERI, the gods of the lower world among the ancient Greeks and Romans, as distinguished from the gods who dwell in the high or heavenly regions. The Greeks, however, more generally applied the term *inferi* to the inhabitants of the infernal regions, including both gods and the souls of the departed. See HELL.

INFERIÆ, sacrifices which the ancient Romans offered at the tombs of their deceased relatives at certain periods. They seem to have regarded the manes of their ancestors as gods, and hence they presented to them oblations consisting of victims, wine, milk, garlands of flowers, and other things. See FUNERAL RITES.

INFIDELS, unbelievers, a general term used to describe all who subscribe to any of the different forms which unbelief has assumed. It comprises those who deny the Divine existence, or, as they are usually termed, *Atheists*; those who deny the Divine Personality, and are called *Pantheists*; those who deny the Divine Providential government, and receive the name of *Naturalists*; those who admit the existence and government of God, but deny the authority and inspiration of the Bible, and who are denominated *Deists*; those who consider human reason as the measure and test of Divine Revelation, and who bear the designation of *Rationalists*; and those who, like the *Secularists* of our own day, deny the possibility of establishing, by valid argument, anything whatever which is beyond the reach of our bodily senses; or the adherents of the religion of *Humanity*, who ignore all written revelation, and find religion only in the outward universe and the inward man; or the *Humanists* of the last century in Germany, who sought to sink Christianity in the elements of human nature. Infidelity assumes the most diversified shapes and aspects, according to the age and country in which it makes its appearance. And yet in all its varied forms, by one distinctive feature it is uniformly characterized—its being strictly negative. It denies rather than affirms; it disbelieves rather than believes. Its creed is comprised in one single article, brief but comprehensive: "I believe in all unbelief." At one time it assails the being, the attributes, the Personality, the Providence of God; at another it seeks to demolish the

arguments for the genuineness, the authenticity the inspiration, the exclusive authority of the Word of God; at another it controverts the soul's immortality, and a judgment to come. At one time it is metaphysical; at another, physical; at another moral, in its character and bearings. The rapid advance which the natural sciences have made during the last quarter of a century, particularly in the department of geology, has tended, in no slight degree, to alter the whole aspect of the infidelity of our day. It affects to wear the appearance of a regular scientific argument, which, by the introduction and plausible explanations of the development hypothesis, would seek to destroy our confidence in the statements of the Bible. Such is the decided tendency of the 'Vestiges of Creation,' and works of a similar kind. But if we have a physical school of infidels, we have also a metaphysical school, who endeavour, by the most profound subtleties, to undermine the authority of the Bible. To this latter school belong the Emersons and Theodore Parkers of our own day, who attempt to discredit the outward and objective revelation of the Scriptures, by substituting in its place an inward and subjective revelation in the consciousness of the human being. "Recent theories," says Dr. Bannerman, "on the subject of inspiration have left us in doubt as to what, in the volume of Scripture, is the wisdom of God, and what the foolishness of man. It is not now merely the ancient form of the error that meets us in regard to the different degrees and kinds of inspiration attributed to the different parts of the Scriptures of God. But the very distinction itself between what is of God and what is of man has been done away with; the objective revelation is confounded, or, to a great extent, identified with the subjective belief; and the spiritual intuition or convictions of man are made to occupy the place, and mimic the authority, of an inspiration by God. In the same manner, recent tendencies of religious speculation and feeling have served to revive, in all its former interest and importance, the question of the sole and supreme authority of the written and inspired Word of God. On the one side, we have the claims put forth on behalf of the intellectual powers or inward intuitions of man to be the judge of truth apart from the Word and authority of God, and to receive the communications of that Word only in so far as they commend themselves to his reason or spiritual apprehensions; and, on the other side, we have dangers to the truth no less imminent. To find an infallible interpreter for the infallible Word of God; to find rest from the conflict of doubt and unbelief, without the responsibility or the pain of the exercise of private judgment and personal inquiry; to enter the haven of undisturbed faith, without passing through the storm of conflicting opinion—this is a desire at all times most natural to the human heart, and especially so in an age like the present of reviving earnestness in religion;—and hence an approximation to the views

and tenets of the Popish church, on the subject of ecclesiastical authority and tradition, is a state of feeling extensively prevalent in the midst of us."

It is wonderful to what an extent a change of name may sometimes be successful in removing old prejudices, which may have been connected with a system. Infidels in this country have, of late years, attempted by this paltry subterfuge to insinuate themselves into the confidence of the public. They are no longer *Atheists* and *Infidels*, as in former days, but simply *Secularists*, who allege that "precedence should be given to the duties of this life over those which pertain to another;" and that "there exist, independently of Scriptural authority, guarantees of morals in human nature, intelligence, and utility." The design of such statements is obviously to set aside the Bible as the rule of human faith and duty, and to substitute, as impelling motives of action, the things which are seen and temporal for those things which are unseen and eternal. See INTUITIONISTS, SECULARISTS.

INFINITY, an essential attribute of the Divine Being. He must necessarily be boundless; we can assign to him no limits either in duration or space. The material universe cannot be otherwise than finite or limited, form being essential to matter, and form being necessarily finite or confined within bounds. But we cannot conceive limits to Him who created the universe. His necessary existence must, as far as we can perceive, be necessary in every point of space, as well as in every moment of duration. The self-existent First Cause of all things must necessarily be infinite, both in space and duration, otherwise there might be a point in both the one and the other, where his presence and power were alike wanting. See GOD.

INFRALAPSARIANS (Lat. *infra*, below, *lapsus*, the fall), a name applied to those *Calvinists* who believe unconditional election, on the part of God, to be subsequent to the foreseen apostasy of man. Hagenbach alleges that the synod of Dort approved of the *Infralapsarian* scheme. The utmost, however, that can be said upon the subject is, that its decrees make no express mention of *Supralapsarianism*.

INFULÆ. See GARLANDS.

INGATHERING (FEAST OF), an ancient Jewish festival observed on the day which immediately followed the seven days of the Feast of Tabernacles. Hence it is often called the eighth day of that feast, although it was undoubtedly a separate festival in token of thanksgiving for the safe ingathering of the fruits of the ground. After dwelling in booths for seven days the people returned to their houses, and on the day thereafter they observed the Feast of Ingathering. No servile work was allowed to be done on it, and praises were sung to God at the temple with trumpets and instruments of music. On this day they read the last section of the law, and began the first lest they should appear to be more joyful in ending the law than willing to begin it. There was

no sacrifice of six bullocks as on the Feast of Tabernacles, but of only one bullock. A peculiar benediction was used on this festival, called the Royal Blessing, in allusion to 1 Kings viii. 66, "On the eighth day he sent the people away; and they blessed the king, and went unto their tents joyful and glad of heart." They observed the same solemnities, however, about the pouring out of water, as they had done on the seven preceding days. This eighth day festival came to be held in great veneration among the Jews, and the Rabbis thus speak of it: "The eighth day shall be holy. Thou seest, O God, that Israel in the Feast of Tabernacles offers before thee seventy bullocks for the seventy nations for which they ought to love us; but for our love they are our adversaries. The holy blessed God, therefore, saith to Israel, offer for yourselves on the eighth day."

INGEN, a hero-god of Japan, and a native of China, who lived about the year 1650. He was a zealous *Buddhist* or *Budhist*, and looked upon as an illustrious saint. But he was more especially venerated because in answer to a *Kitoo*, or special prayer which he offered, a plentiful rain had fallen in a time of drought.

INGHAMITES, the followers of Benjamin Ingham, Esq. of Aberford Hall, Yorkshire. About the year 1732, he left the Church of England and joined the Society of the first Methodists at Oxford. He accompanied John and Charles Wesley on their first voyage to Georgia in North America; and on his return home, after a year's absence, he parted from the Methodists, and attached himself to the United Brethren. In a short time he set out on an itinerating tour in the North of England, and established a number of churches on the footing of the INDEPENDENTS or CONGREGATIONALISTS (which see.) Mr. Ingham was married to Lady Mary Hastings, daughter of the Countess of Huntingdon; and in imitation of that excellent lady, he devoted much of his wealth to the advancement of the cause of Christ throughout England. In 1760, Mr. Ingham, having met with the writings of Mr. Glas and Mr. Sandeman, adopted some of their opinions, both in reference to doctrine and discipline; and in consequence many of his followers abandoned him, but a great number still continued to adhere to him. The churches which belonged to his communion admitted their members by lot, like the Moravian Brethren, and required them to declare their experience, that the whole Society might judge of the gracious change which had been wrought in their hearts. The congregations soon began to fall into confusion and disorder, and Mr. Ingham found it necessary to remodel them, laying aside some of those peculiarities which had given rise to contentions among the members. He contended very strongly for the imputed righteousness of Christ; but he objected to the language usually adopted in speaking of distinct persons in the Godhead. He practised infant baptism, but did not consider a plurality of elders to be necessary

for the dispensation of church ordinances. He particularly inculcated upon his followers the impropriety of eating things strangled or partaking of blood. Remains of the *Inghamites* are still found in England, but they are a very small body, only nine congregations having been reported at the last census in 1851.

INITIATI, a name applied to the faithful in the early Christian church, as being initiated, that is admitted to the use of sacred offices, and to the knowledge of the sacred mysteries of the Christian religion. Hence Chrysostom and other ancient writers, when speaking of any doctrines which were not explained to the catechumens, were wont often to say, "The initiated know what is said." St. Ambrose addresses a work expressly to the *Initiati*.

INLAGA, a class of spirits, the worship of which forms the most prominent feature in the superstitious practices of Southern Guinea. They are the spirits of dead men; but whether good or evil spirits, even the natives themselves do not know. The spirits of the ancestors of the people are called *Abambo*; but the *Inlagâ* are the spirits of strangers, and have come from a distance. Sick, and especially nervous persons, are supposed to be possessed with one or other of these classes of spirits, and various ceremonies are performed to deliver them from their power. In the first instance the patient is taken to a priest or priestess, who applies certain tests in order to discover to which class of spirits the disease belongs, and this being ascertained, the patient is put under the care of the proper priest. The ceremonies in both cases are very similar. They are thus described by Mr. Wilson, who was for many years resident in the country: "In either case a temporary shanty is erected in the middle of the street for the occupancy of the patient, the priest, and such persons as are to take part in the ceremony of exorcism. The time employed in performing the ceremonies is seldom less than ten or fifteen days. During this period dancing, drumming, feasting, and drinking are kept up without intermission day and night, and all at the expense of the nearest relatives of the invalid. The patient, if a female, is decked out in the most fantastic costume; her face, bosom, arms, and legs are streaked with red and white chalk, her head adorned with red feathers, and much of the time she promenades the open space in front of the shanty with a sword in her hand, which she brandishes in a very menacing way against the by-standers. At the same time she assumes as much of the maniac in her looks, actions, gestures, and walk, as possible. In many cases this is all mere affectation, and no one is deceived by it. But there are other cases where these motions seem involuntary and entirely beyond the control of the person; and when you watch the wild and unnatural stare, the convulsive movements of the limbs and body, the unnatural posture into which the whole frame is occasionally thrown, the gnash-

ing of the teeth, and foaming at the mouth, and the supernatural strength that is put forth when any attempt is made at constraint, you are strongly reminded of cases of real possession recorded in the New Testament."

The priests have certain tests by which it is known when the patient is healed, and he is required in token of gratitude for deliverance to build a small house or temple near his own, in which the spirit may reside, to take occasional offerings to him, and pay him all due respect, failing which, he is liable to renewed assaults at any time. Certain restrictions also are laid upon the dispossessed demoniac. He must refrain from certain kinds of food, avoid certain places of common resort, and perform certain duties; otherwise the spirits will assuredly recover their power over him. See DEMONS.

INNER MISSION, a scheme of operations devised of late years in Germany, for elevating the masses within the pale of the church from their destitution and corruption by united efforts, especially in the form of societies, without being under the management of organized Christian churches. Its objects and aims are thus sketched by Dr. Kahnis, who, being himself a Lutheran of the High Church party, is opposed to all efforts for the Christianization of the masses made by bodies not having an organic connection with the church. "The Inner Mission," says he, "opens to children, to whom the parents cannot devote the necessary care and attention, its infant-schools and nurseries; to destitute and demoralized children, its asylums and reformatory schools; and takes care of the spiritual and temporal improvement of the adults, in Sunday Schools and Young Men's Associations. It takes care of the poor in relief-associations, which not only support, but also watch over the bodily and spiritual welfare of their charge. It nurses the sick; gets up healthy and cheap lodgings; increases, in savings' banks, the mite of the poor; seeks, by the power of communion, to educate the intemperate to renunciation; penetrates into the goals of the criminals, and takes care of those who have been dismissed; circulates Bibles and Christian books, for awakening Christian faith and love, and seeks to make the Sunday again a Sabbath, a day of rest and of elevation to the Lord. It takes care of prostitute girls; descends, reproving and helping, into the abodes of filth; offers to the travelling journeymen places of spiritual recreation; brings the Word of God to the crowds of labourers who do not find time to take care of their souls; endeavours to strengthen destitute and sunken congregations, by itinerant preachers; educates nurses, who not only attend to the bodies, but also to the souls of the sick."

From this statement, though given by one who looks upon the Inner Mission with a jealous eye, it is quite plain that it has reference chiefly to domestic heathenism, which has crept into German Protestantism to such a fearful extent, and it proposes

by all legitimate means to reclaim the heathen masses to living Christianity. The originator and the main-spring of this noble work, which bids fair to infuse new life into German Protestantism, is Dr. Wichern, one of the greatest and best men of the age. This eminent Christian philanthropist was born at Hamburg in 1808. He studied at Berlin under Schleiermacher and Neander, and even while yet a student, he conceived a strong desire to devote himself to the Christianization and moral elevation of the humbler classes. In 1833, he opened a sort of ragged school under the name of the 'Raube Haus,' or Rough House, in the neighbourhood of the village of Horn, about three miles from Hamburg. "This noble establishment," says Dr. Schaff, "is a large garden full of trees, walks, flowers, vegetables, and adjoining corn-fields, with several small, but comfortable, wood-houses, and a neat, quiet chapel. It embraces various workshops for shoemaking, tailoring, spinning, baking, &c., a commercial agency (*Agentur*) for the sale of the articles made by the boys; a printing and publishing department; a lithograph and wood engraving shop, and a book-bindery—all in very energetic and successful operation. Many excellent tracts and books are annually issued from the Institution, also a monthly periodical, under the title '*Fliegende Blätter*,' Fly Leaves, which is, at the same time, the organ of the central committee of the German Church Diet for Inner Mission. The children are divided into families, each about twelve in number, and controlled by an overseer, with two assistants. These overseers are generally theological students who prepare themselves here for pastoral usefulness. Many of them have already gone out to superintend similar institutions in Germany, Switzerland, and Russia, established on the plan of the Rough House. The general management is, of course, in the hands of Wichern, who is universally respected and beloved, as a spiritual father."

After labouring for several years in this private work of faith and labour of love, Dr. Wichern conceived the design of enlisting Christians of the different Evangelical denominations of German Protestants in the great and truly Christian scheme of the *Inner Mission*. A noble opportunity presented itself in 1848 of calling the attention of his fellow Christians in Germany to the grand idea which for fifteen years had been occupying much of his time and thoughts. The first KIRCHENTAG (which see), or Church Diet, met that year at Wittenberg, for the purpose of consulting on the true interests of the Evangelical Church of Germany. Five hundred Christian men, both clerical and lay, were assembled from all parts of Germany. Dr. Wichern was present at that deeply solemn and interesting meeting, and having made a powerful and heart-stirring appeal on the all-important and urgent work of the Inner Mission, a resolution was passed, that one of the leading objects which should be kept in view in the proposed confederation of the Evangelical German

Churches must be the furtherance of ecclesiastical and social reforms, especially Inner Mission. From the meeting of that great assembly over the grave of Luther at Wittenberg, this benevolent Christian enterprise has every year formed one of the chief topics of discussion at the *Kirchentag*, which continues its sittings for four days, two of which are devoted to the congress of Inner Mission. The cause has received a remarkable impulse from the sanction of the *Kirchentag*, and although strongly opposed by the High Church Lutherans, it has spread since 1848 with unusual rapidity all over Germany and Switzerland, and at this day the Inner Mission is looked upon by evangelical Christians as one of the most important movements which has ever been made by means of associations of private Christians in any country.

INNOCENTS (FESTIVAL OF THE), a festival instituted in memory of the murder of the children at Bethlehem, on the occasion of the birth of Christ. This cruel massacre of the innocents is thus recorded in Mat. ii. 16, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." At an early period in the history of the Christian church, these murdered children began to be spoken of as Christian martyrs. Irenæus says, "Christ, when he was an infant, made infants martyrs for himself, and sent them before him into his kingdom." Cyprian speaks in similar language. Hilary declares that Bethlehem flowed with the blood of the martyrs, and that they were advanced to heaven by the glory of martyrdom. Augustin also says, "These infants died for Christ, not knowing it: their parents bewailed them, dying martyrs: they could not yet speak, and yet for all that they confessed Christ: Christ granted them the honour to die for his name: Christ vouchsafed them the benefit of being washed from original sin in their own blood." The same Christian Father tells us, that the church received them to the honour of her martyrs. Origen not only calls them the first-fruits of the martyrs, but says that their memorial was always celebrated in the churches after the manner and order of the saints, as being the first martyrs that were slain for Christ. It is not unlikely that the festival of EPIPHANY (which see), may at an early period have included as one of its objects the commemoration of the massacre of the innocents. When this event came to have a separate festival of its own does not appear. It is observed now, however, on the 28th of December. The Greek church in their calendar, and the Abyssinian church in their offices, mention fourteen thousand children as having perished at Bethlehem by the inhuman decree of Herod.

INQUISITION, a sacred tribunal or court of justice, erected with Papal sanction in Roman Catholic

countries for the examination and punishment of heretics. Historians are by no means agreed as to the precise period at which the Inquisition was founded. From the establishment of Christianity by Constantine, penal laws were both enacted and executed against heretics, as being in the view of the Christian Emperors enemies to the peace and prosperity of the commonwealth. Theodosius, however, is generally allowed to have been the first of the Roman Emperors who pronounced heresy to be a capital crime (see HERETICS), and the first sanguinary law which doomed heretics to death was passed A. D. 382. About this time, we find officers, called Inquisitors, employed to assist in the execution of the bloody enactments, which visited with the severest punishment the slightest deviation from what was considered to be the orthodox doctrine of the church. These officers, however, were not like the Inquisitors of the Romish church in after ages belonging to the clerical order, but laymen appointed by the Roman prefects.

Heresy was from early times viewed by the church as a very heinous crime, incurring excommunication in its severest form; but so far were the clergy from desiring the death of heretics, that Martin, bishop of Treves, strongly remonstrated with the Emperor Maximus against putting the heretic Priscillian to death—a deed which he declared “all the bishops of France and Italy regarded with the utmost abhorrence.” And we find Augustin protesting to the proconsul of Africa, “that rather than see the punishment of death inflicted upon the heretical Donatists, both he and all his clergy would willingly perish by their hands.”

As centuries rolled onward, the proceedings against heretics were marked by increasing severity, until in the eleventh century capital punishment even in its most dreadful form, that of burning alive, was extended to all who obstinately adhered to opinions differing from the received faith. It was not, however, until the thirteenth century, that the court of the Inquisition was first established, its immediate motive being the suppression of the alleged heresy of the ALBIGENSES (which see). At the Lateran council in 1215, in the midst of the thirty years' bloody crusade against these determined opponents of the Church of Rome, the plan of an inquisition or sacred tribunal for the punishment and extermination of heretics was conceived by Innocent III., who then occupied the Papal see. At a council held at Toulouse in 1229, it was ordered that a permanent Inquisition should be established against the heretics. It was not, however, until Pope Gregory IX. in 1233 had deprived the bishops of the power of punishing the heretics of their respective dioceses, and intrusted that duty to the friars of St. Dominic, that the Inquisition was erected into a distinct tribunal. These Inquisitors of the Faith, as they were called, held their first court in the city of Toulouse. This dreaded tribunal was gradually introduced into all the

Italian States except Naples, into some parts of France, and into the kingdoms of Spain and Portugal.

The proceedings of the Inquisition, at its first establishment, were comparatively simple, and their examinations were conducted much in the same way as in ordinary courts of justice. Nor did the church, in these trials for heresy, pretend at the outset to assume any other than a merely spiritual authority. Convicted heretics being excommunicated by the spiritual tribunal of the Inquisition were handed over to the secular power, which consigned them to the flames. Gradually the authority of the Inquisitors was extended, and they were called upon to pronounce judgment, not only upon the words and actions, but even upon the thoughts and intentions of the accused. It was not sufficient that a man could prove himself innocent of any expression or overt act which could be considered as detrimental to the Church of Rome; if they could only, by the application of cruel torture, extract from him a confession of having wronged the church in thought, they forthwith pronounced him guilty of heresy. No sooner did a man incur the suspicion of heresy than spies, called Familiars of the Inquisition, were employed narrowly to watch him with the view of discovering the slightest possible excuse for handing him over to the sacred tribunal of the Holy Office. The tortures to which the accused were subjected, in order to obtain such a confession as the Inquisitors desired, were of three kinds, which are thus described by Mr. Shoberl, in his ‘Persecutions of Popery:’ “The first, called squassation, consisted in tying back the arms by a cord, fastening weights to his feet, and drawing him up to the full height of the place by means of a pulley. Having been kept suspended for some time, he was suddenly let down with a jerk to within a little distance of the floor, and with repeated shocks all his joints were dislocated; for this species of torture was continued for an hour and sometimes longer, according to the pleasure of the inquisitors present, and to what the strength of the sufferer seemed capable of enduring. If this torture was not sufficient to overcome him, that of water was resorted to. He was obliged to swallow a great quantity, and then laid in a wooden trough, provided with a lid that might be pressed down as tight as the operators pleased. Across the trough was a bar, on which the sufferer's back rested, and by which the spine was broken. The torture by fire was equally painful. A very brisk fire was made; and, the prisoner being extended on the ground, the soles of his feet were rubbed with lard or some other combustible matter, and placed close to the fire, till the agony extorted from him such a confession as his tormentors required. Not satisfied with their success, the judges doomed their miserable victims to the torture a second time, to make them own the motive and intention for the actions which they acknowledged to have committed; and a third time, to force them to reveal their accomplices or abettors.

"If these infernal cruelties failed to wring a confession, artifices and snares were resorted to. Suborned wretches were sent to their dungeons: pretending to comfort and assist them, or even to be prisoners like themselves, they launched out against the Inquisition as an insupportable tyranny and the greatest of all the scourges with which God had ever afflicted mankind. Their dupes fell the more readily into the snare, as it is hard to withstand the services of friendship and compassion performed for us when in the extremity of misery. The inquisitors seconded these artifices to the utmost of their power. They assured the sufferers that they sympathized with them; that all they aimed at was their conversion; that the slightest confession, which they might make to them in private, and which they promised to keep inviolably secret, would be sufficient to put an end to their afflictions and to procure their liberation.

"The upshot was that, if the accused was held to be convicted in the judgment of the inquisitors, or by witnesses, or by his own confession, he was sentenced, according to the heinousness of the offence, to death, to perpetual imprisonment, to the galleys, flogging, or some other punishment. After condemnation, the execution was deferred for one or perhaps several years, that the sacrifice of a great number of delinquents at once might produce a more striking and terrible effect."

The cruel death by which the Inquisition closed the career of its victims was styled in Spain and Portugal an *AUTO-DA-FE'* (which see), or Act of Faith, being regarded as a religious ceremony of peculiar solemnity. These wholesale executions in Spain were for a long time of very frequent occurrence. The Roman Catholic writer Llorente, who was for some years secretary to the Spanish Inquisition, computes that from 1481 to 1517, no fewer than 13,000 human beings were burnt alive, 8,700 burnt in effigy, and 17,000 condemned to different penances. Thus, in the short space of thirty-six years, 191,423 persons were sentenced by the several Inquisitorial Tribunals of Spain alone. The Jews and the Moors formed the great majority of the victims of the Holy Office. It was not until the eighteenth century, that though the Inquisition retained its original constitution almost unaltered, yet the horrors of that dark tribunal began gradually to abate. The awful spectacle of an *auto-da-fé* was now more rarely exhibited. But even during that century cases, from time to time, occurred, in which, by the authority of the Inquisition, individuals were committed to the flames. The Holy Office of the Inquisition in Spain, however, was abolished by Napoleon Buonaparte in 1808, and its funds applied to the reduction of the public debt. It was restored by Ferdinand VII., in 1814, but totally abolished by the constitution of the Cortes in 1820, and, on the recommendation of the chief European powers in 1823, its re-establishment was refused. According to the calculation of Llorente, in his 'History of the Spanish Inquisition,' compiled

from its own records, it appears, that from the year 1481 to 1808, this tribunal condemned in Spain alone, 341,021 persons.

The abolition of the Holy Office in Spain was generally supposed to have been followed by the extinction of similar tribunals in other parts of Europe, where they had existed and been in operation. This, however, was not the case in regard to Rome at least. From the statements of M. Tournon, who was prefect of the department of Rome from 1810 to 1814, it would appear that when the French took possession of the eternal city in 1809, they found the prisons of the Inquisition nearly empty and learned that they had been so for many years before. But whatever may have been the state of matters at the period referred to, it was at all events found to be necessary in 1825 to rebuild the prisons. From that time till the revolution in 1848, when the Pope fled from Rome, nothing further was heard of the Holy Office; but when the government passed into the hands of the Constituent Assembly, that body suppressed the Inquisition, and when the prisons were thrown open, only a single ecclesiastic and a solitary nun were found lodged there, the former being a bishop, who had been imprisoned for upwards of twenty years. Skeletons of human bodies were found in the vaults of the building, which, from the manner in which they were placed, must have been deposited there at a comparatively recent period. Since the occupation of Rome by the French, the prisons of the Inquisition appear to have been used for the confinement of criminals not amenable to the laws. There is no evidence, however, that the atrocious cruelties formerly perpetrated by the Holy Office, either have been, or are likely soon to be revived. That the spirit of Rome is persecuting and intolerant, her past history too plainly shows, but it is earnestly to be hoped that in future, such is the intelligence of the age and the refinement of advancing civilization, as well as the progress of more enlightened views on the subject of toleration, that the Inquisition will never again be permitted to light its fires, or to torture its victims under the hallowed name of religion.

INSACRATI (Lat. unconsecrated), a name given in the ancient canons to the inferior orders of the clergy in the Christian church. Thus in the council of Agde, the *unconsecrated* ministers are forbidden to touch the sacred vessels, or to enter into the *diacomicon* or sanctuary.

INSTALLATION, the act in the Church of England of giving possession of his office to a canon or prebendary of a cathedral, by placing him in his stall.

INSTITUTION, the act in the Church of England by which the bishop commits to a clergyman the cure of a church. No person can be instituted to any benefice unless he be in priest's orders. If he has been already ordained by a bishop, he must present his letters of orders, and show a testimonial

of previous good behaviour, if the bishop shall require it; and further, he must manifest himself, on due examination, to be worthy of his ministry. At his institution, the presentee subscribes, in the presence of the ordinary, the *Thirty-Nine Articles*, and also the following three articles:

"1. That the king's majesty, under God, is the only supreme governor of this realm, and of all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal; and that no foreign prince, person, prelate, state or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within his majesty's said realms, dominions, and countries.

"2. That the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and that he himself will use the form in the said book prescribed in public prayer, and administration of the sacraments, and none other.

"3. That he alloweth the Book of Articles of religion agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the convocation holden at London in the year of our Lord God one thousand five hundred sixty and two; and that he acknowledgeth all and every the articles therein contained, being in number nine-and-thirty, besides the ratification, to be agreeable to the Word of God."

"An oath is taken against simony—'I, A. B., do swear, that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself, or by any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this ecclesiastical dignity, place, preferment, office, or living—[*respectively and particularly naming the same, whereunto he is to be admitted, instituted, collated, installed, or confirmed*] nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise, made by any other without my knowledge or consent. So help me God, through Jesus Christ.' Also the Oath of Allegiance—'I, A. B., do sincerely promise and swear, that I will be faithful and bear true allegiance to her Majesty, Queen Victoria. So help me God.' And the Oath of Sovereignty—'I, A. B., do swear, that I do from my heart, abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whomsoever. And I do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm. So help me God.' There is, likewise, the Oath of *Canonical Obedience* to the bishop; and every clergyman, on being either

licensed to a curacy, or instituted to a benefice, signs the following declaration:—'I, A. B., do declare that I will conform to the Liturgy of the United Church of England and Ireland, as it is now by law established;' which is subscribed in the presence of the bishop, or of some other person appointed by the bishop as his 'commissary.'" These various oaths having been taken, a particular and distinct entry of the institution, mentioning the date, the name of the patron of the living, and other circumstances, is to be made in the public register of the Ordinary.

INSPIRATION. It was the general belief of the ancient Christian church, that the prophets and apostles wrote as well as taught under the inspiration of the Holy Ghost, that is, they were unerringly guided into all the truth, and their writings must therefore be regarded as infallible. That such was the belief of the Jews in regard to the Old Testament Scriptures in the time of Christ, is clear from the statement of Josephus, who says, that his countrymen universally believed them to have been written by men, "as they learned them of God himself by inspiration," and were justly regarded as divine. "How firmly we have given credit," he says, "to these books of our own nation, is evident from what we do: for during so many ages as have already passed, no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it is become natural to all Jews, immediately, and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and if occasion be, willingly to die for them." In the New Testament also we have decisive testimony as to the inspiration of the Old. Thus Paul declares in 2 Tim. iii. 16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In Acts vii. 38, the Jewish Scriptures are termed "the lively oracles," and in Rom. iii. 2, and Heb. v. 12, they are described as the "oracles of God." In John v. 39, our blessed Lord appealed to the ancient Jewish Scriptures in these words, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And in regard to the New Testament, the Apostles received the distinct assurance from the mouth of Christ, that the Father should send the Spirit, who should teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. "Howbeit," he adds, "when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come." And Paul declares in the name of his fellow-apostles, 1 Cor. ii. 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual." John also speaks in the name of all his brethren thus, 1 John v. 6, "We are of God: he

that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

Not only the apostles, but the primitive churches also recognized the Sacred Writings as inspired. Thus Justin Martyr, who was contemporary with the apostle John, says, that "the Gospels were written by men full of the Holy Ghost." Irenæus, a few years later, declares, that "the Scriptures were dictated by the Spirit of God, and that, therefore, it is wickedness to contradict them, and sacrilege to alter them." The Fathers, however, differed in their views of inspiration; some took it in a more restricted, others in a more comprehensive sense. But they were usually more inclined to admit verbal inspiration in the case of the Old than of the New Testament; and it was not till the canon of the New Testament had been completed, that they adopted concerning it the views which they had long entertained concerning the verbal inspiration of the Old Testament. Many of the early writers held very strong views on the subject of inspiration. Eusebius of Cæsarea considers it highly improper for any man to assert that the sacred writers could have substituted one name for another, for example, Abimelech for Achish. Chrysostom calls the mouth of the prophets, the mouth of God, and Augustin compares the apostles with the hands which noted down that which Christ the head dictated. Many of the Jews held that in penning the Old Testament, the inspired writers were entirely passive.

The first of the ancient Christian writers who took up the notion of different degrees of inspiration, was Theodore of Mopsuestia, who on this account incurred the reprehension of the fifth œcumenical synod. The Jews were accustomed to speak of three different degrees of inspiration. Moses, they alleged, possessed the highest degree, with whom God spake mouth to mouth; the second, according to their view, was the gift of prophecy; and the lowest, the inspiration of the Holy Ghost, from which proceeded the holy writings or *Hagiographa*. The three degrees of inspiration often spoken of by Christian writers, are superintendence, elevation, and suggestion. This distinction is framed on the supposition that in some circumstances men would require a smaller portion of the Spirit's influences than in others—a supposition which is altogether gratuitous and unnecessary. Suffice it to say, that "holy men of old spake as they were moved by the Holy Ghost." All that they wrote was dictated by the express inspiration of the Spirit of God. To admit, even in the slightest degree, the unaided and uninspired exertions of erring man, is dangerous in the extreme. It throws an air of doubt and uncertainty over the whole of the sacred record. Nor are we relieved by the admission, that the sentiments are entirely of divine inspiration. Such is the power of language in modifying the thought intended to be conveyed, that even although the additional concession is made, that "occasionally

a more proper word or expression is suggested," our confidence in the Bible must be somewhat shaken. The sentiments are of divine origin, but the mode of conveying them to us is, with a few slight exceptions, of man's devising. Such an opinion is highly dangerous. It is one of those unhallowed interferences with the express declarations of God which are too frequently to be charged upon speculative theologians. The Spirit of Christ hath led the sacred penman "into all truth," and if any man shall dare to assert that they have clothed "the truth" in any case in such language as to convey an erroneous impression to the mind of the reader, we unhesitatingly accuse the caviller of denying altogether the inspiration of the Bible; since to have been guided in thought, and to have been permitted to err in the expression of it, is to charge absurdity upon the Spirit of God. It is unnecessary to remark, that we speak not of any other than the original communications made from heaven. Errors in the transcription of manuscripts, and in the translation of versions from one language to another have been permitted, but our present remarks are limited to that which forms the ground-work of the whole. Our object is to maintain the entireness of the work of the Spirit in dictating to men the sacred record. The objection against this view of inspiration, founded on the diversity of style which may be observed in the books of Scripture, is scarcely worth a moment's notice; just as if the Spirit, in operating upon the minds of men, must necessarily destroy the whole of their mental framework. There can be little doubt that, so far from feeling the slightest constraint, the writers of the sacred volume would carry forward their work to its completion without being conscious of writing under the influence of any supernatural impulse whatever. Such is the usual mode of the Spirit's operation, at least in the work of conversion. It is silent and unperceived in its effects, which are obvious and palpable to all. The sinner has been "made willing" in the day of the Redeemer's power, and in his whole deportment throughout the future part of his life, however different his actions may be from those of his unregenerate state, they are characterized, in reality, by as much freedom in thought and action as before. Similar then, we are entitled analogically to reason, would be the operations of the Spirit in inspiration. In exerting his power over the mind, he acts, not by destroying the ordinary laws of thought and emotion, but by employing these very laws to accomplish his all-gracious purpose.

Various theories of inspiration have been proposed with the view of reconciling the two different and apparently conflicting elements of the Divine and the human. Both are obviously in operation, but how much is to be attributed to the one, and how much to the other, it is difficult precisely to state. Some, as Eusebius and Chrysostom, merge the human element wholly in the Divine, man being entirely passive, and the Holy Spirit being the sole agent in the

matter. But the more common view of the subject is, that the Divine is found in the contents of the communication, and the human in the channel through which the communication has flowed. Now the very use and design of inspiration, or the infallible guidance of the Spirit of God, is to preserve the Divine contents from being injured by the human, and, therefore, imperfect channel through which they are made to pass. The modern German school, however, represented by Neander, Olshausen, and Tholuck, lose sight of the great end and advantage of inspiration, and make a distinction between the actual revelation from heaven, and the outward and written record in which that revelation is contained. They admit the infallibility of the former, but they just as plainly and distinctly declare the fallibility of the latter. Opinions of a similar kind were stated by Soame Jenyns, in his 'View of the Internal Evidence of the Christian Religion.' "I readily acknowledge," says this professed champion of Christianity against the infidel, "that the Scriptures are not revelations from God, but the history of them: the revelation is derived from God; but the history of it is the production of men, and therefore the truth of it is not in the least affected by their fallibility, but depends on the internal evidence of its own supernatural excellence." Such sentiments go far to discredit, and even to destroy the alleged inspiration of the Sacred Writings. It is impossible for us to draw a practical line of distinction between that which is actual Divine revelation, and that which is the mere human record of this revelation. "There is an internal repugnancy," Mr. Gillespie well remarks, "in the parts of this idea, That the Most Wise Being should bestow a universal revelation of himself upon man, and yet not provide suitably for the communication of the revelation. That such Being should reveal, for all time, a set of doctrines about man's condition and destination, as in relation to his Creator; and yet not make provision, at the same time, for an unobjectionable and perpetually valid vehicle for the revelation of the doctrines: this seems plainly to amount to a position the constituents of which are so repugnant to each other that they must mutually destroy each other. The internal inconsistency is so great that nothing less than the destruction of the whole by itself can be the result. Self-destruction were the only end to which a whole composed of such parts could logically attain."

Three different classes of men in modern times deny the doctrine of the inspiration of the Sacred Scriptures. Some, as Priestley, Belsham, and other Socinians of our own country, as well as Schleiermacher, De Wette, and other German divines, reject all miraculous inspiration. "I think," says Dr. Priestley, "that the Scriptures were written without any particular inspiration, by men who wrote according to the best of their knowledge, and who from their circumstances could not be mistaken with re-

spect to the greater facts of which they were proper witnesses, but, like other men subject to prejudice, might be liable to adopt a hasty and ill-grounded opinion concerning things which did not fall within the compass of their own knowledge, and which had no connection with any thing that was so."

Another class of writers, such as Michaelis, deny the universality of the inspiration, confining it to a part only of the sacred books, which they allow to be from God, while the others they believe to be from man. A third class of divines again, among whom are to be ranked Dr. Pye Smith and Dr. Dick, believe the whole Bible to be inspired, but not all parts of it equally inspired, some passages being written under one degree of inspiration, and others under another. According to this theory, the Scriptures may be considered as classed into the inspired, the half inspired, and the uninspired. "One part of the Bible," says Gausson in his admirable 'Theopneustia, "is from man, people venture to say, and the other part is from God. And yet, mark what its own language on the subject is. It protests that 'ALL Scripture is given by inspiration of God.' It points to no exception. What right, then, can we have to make any, when itself admits none? Just because people tell us, if there be in the Scriptures a certain number of passages which could not have been written except under plenary inspiration, there are others for which it would have been enough for the author to have received some eminent gifts, and others still which might have been composed even by a very ordinary person! Be it so; but how does this bear upon the question? When you have been told who the author of a book is, you know that all that is in that book is from him—the easy and the difficult, the important and the unimportant. If, then, the whole Bible 'is given by inspiration of God,' of what consequence is it to the question that there are passages, in your eyes, more important or more difficult than others? The least among the companions of Jesus might no doubt have given us that 5th verse of the 11th chapter of St. John, 'Now Jesus loved Martha, and her sister, and Lazarus;' as the most petty schoolmaster also might have composed that first line of Athalie, 'Into his temple, lo! I come, Jehovah to adore.' But were we told that the great Racine employed some village schoolmaster to write out his drama, at his dictation, should we not continue, nevertheless, still to attribute to him all its parts—its first line, the notation of the scenes, the names of the *dramatis personæ*, the indications of their exits and their entrances, as well as the most sublime strophes of his choruses? If, then, God himself declares to us his having dictated the whole Scriptures, who shall dare to say that that 5th verse of the 11th chapter of St. John is less from God than the sublime words with which the Gospel begins, and which describe to us the eternal Word? Inspiration, no doubt, may be perceptible in certain passages more clearly than in others; but it is not, on

that account, less real in the one case than in the other."

The most recent school of Absolute Religionists, or those who adhere to what they term the Religion of Humanity (see HUMANITY, RELIGION OF), allege, that the pure instincts of our spiritual nature enable us to determine what portions of the Holy Scriptures are divine, and really entitled to be called the Word of God. The subjective revelation is declared to be the test of the objective, and man is made the judge of the inspired Word of God. In this view the true inspiration is that of human instinct, and the true revelation is the Word of God written in the nature of man, and the true design of the Spirit's mission is to waken up a slumbering consciousness of Christianity already planted in the soul. Such doctrines lead to the rejection of every kind of outward revelation. Man is constituted his own Deity, and the instincts of his heart his only Bible.

INSUFFLATION, a part of the ceremony of EXORCISM (which see), both in the Greek and Romish churches.

INTENTION (DOCTRINE OF), a peculiar doctrine of the Church of Rome, which is thus stated by the council of Trent: "Whosoever shall affirm that when ministers perform and confer a sacrament, it is not necessary that they should have at least the intention to do what the church does: let him be accursed." Intention on the part of a minister in administering a sacrament, is defined by Dens to be "the act of his will, whereby he wills the external act of the sacrament under the profession of doing what the church does." The intention is distinguished into four kinds: *actual, virtual, habitual, and interpretative*. The two first are not considered as sufficient to the perfecting of a sacrament; but the two last are sufficient to render a sacrament complete and valid. The intention of doing what the church does is alleged by Dens to be fourfold: "(1.) The intention of doing merely an act of external ceremony, as it were formally undertaken, without any personal will of solemnizing a sacrament, or of doing what the church does. This intention is usually called merely *external*. (2.) The intention can be not only of externally performing the outward rite, but inwardly, and in the mind, of doing generally what the church doeth, whatever, in the meantime, the minister may think concerning the church itself. This intention is called *internal*. (3.) The intention of administering a sacrament of the true name as the Roman church does. (4.) The intention of conferring sacramental effects." As, according to the doctrines of the Church of Rome, the effect does not refer to the essence of a sacrament, the fourth of the different species of intention just enumerated is not absolutely necessary. It is enough if the minister intends to do what the church does, even though he may will not to confer the effect. Accordingly, a Protestant baptism is held by the Romish church to be valid, although the Protestant churches do not believe

that grace is conferred by the sacraments. The mere *external* intention, however, is not sufficient; it must be accompanied also by the *internal*. But according to Dens, "a general, implied, and confused intention is enough, when it sufficiently determines to do those things externally, which belong to the sacramental action." It is in reference to this doctrine of intention as taught by the Church of Rome, that the Westminster Assembly's Shorter Catechism declares, that the sacraments derive their efficacy "not from any virtue in them, or *in him that doth administer them*." The doctrine of intention makes the partaker of a sacrament dependent for the benefits of it on the administrator; and must render him utterly uncertain whether in any case it has or has not been effectual.

INTERCESSORS, an appellation anciently given to some bishops in the African councils. In the African churches, on a bishopric becoming vacant, it was usual for the primate to appoint one of the provincial bishops to be a sort of procurator of the diocese, partly to exercise a temporary supervision over the vacant see, and partly to promote the speedy election of a new bishop. Hence he had the name of *Intercessor* or *Interventor*. Such an office, from its very nature and the circumstances attending it, was very liable to abuse. In the fifth council of Carthage, accordingly, the African fathers passed a decree that no intercessor should continue in office longer than a year, and the more effectually to prevent corruption, an intercessor was prohibited from succeeding to the bishopric which he had temporarily filled, even although he should happen to be the choice of the people.

INTERCIDONA. See DEVERRA.

INTERCISI DIES, days among the ancient Romans, which were devoted partly to the worship of the gods, and partly to ordinary business.

INTERDICT, a public censure sometimes pronounced by the Church of Rome, whereby Divine service is prohibited to be performed in some particular city, district or kingdom. During an interdict the churches are closed, and no rite of religion is allowed to be performed except baptism and extreme unction. This strong ecclesiastical measure was occasionally resorted to by bishops in ancient times, in order to compel the delivering up of a criminal, but it was always disapproved. Thus Augustin blamed a bishop, called Auxilius, on account of a proceeding of this kind. The interdict which Hincmar, bishop of Laon, inflicted on his diocese in 869 was much disapproved, and removed by Hincmar of Rheims. It was first in the eleventh century that the more regular employment of this species of ecclesiastical censure commenced. Thus in A. D. 1031, in the province of Limois, a synod interdicted certain predatory barons, who refused to take part in what was called the truce of God. "A public excommunication," to quote the description of Neander, "was pronounced on the entire province

No person, except a clergyman, a beggar, or a child not above twelve years old, should receive burial according to the rites of the church, nor be conveyed for burial to another diocese. In all the churches divine service should be performed only in private; baptism should be imparted only when asked; the communion should be given only to the dying. No person should be able to hold a wedding while the interdict lasted. Mass should be celebrated only with closed doors. A universal mourning should prevail; the dress and mode of living should wear the appearance of a general penance, of a continuous season of fasting."

Interdicts have been frequently inflicted in France, Italy, Germany, and England. In 1170, Pope Alexander III. put all England under an interdict, forbidding the clergy to perform any part of Divine service, except baptizing infants, taking confessions, and giving absolution to dying penitents. In the following century, in the reign of King John, England was again laid under an interdict. The consequences of this Papal censure are thus described by Hume the historian: "The execution," says he, "was calculated to strike the senses in the highest degree, and to operate with irresistible force on the superstitious minds of the people. The nation was, of a sudden, deprived of all exterior exercise of its religion; the altars were despoiled of their ornaments; the crosses, the relics, the images, the statues of the saints, were laid on the ground; and as if the air itself were profaned, and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in all the churches; the bells themselves were removed from the steeples, and laid on the ground with the other sacred utensils. Mass was celebrated with closed doors, and none but the priests were admitted to that holy institution. The laity partook of no religious rite, except the communion to the dying; the dead were not interred in consecrated ground; they were thrown into ditches, or buried in common fields, and their obsequies were not attended with prayers, or any hallowed ceremony. Marriage was celebrated in the churchyard, and that every action in life might bear the marks of this dreadful situation, the people were prohibited the use of meat, as in Lent, or times of the highest penance; were debarred from all pleasures and entertainments, and were forbidden even to salute each other, or so much as to shave their beards, and give any decent attention to their apparel. Every circumstance carried symptoms of the deepest distress, and of the most immediate apprehension of divine vengeance and indignation."

INTERIM. See ADIAPHORISTS.

INTERMEDIATE STATES, subterranean regions believed by the scholastic theologians of the middle ages to occupy a middle place between heaven and hell. These intermediate localities are subdivided into 1. PURGATORY (which see), which is

nearest to hell. 2. The LIMBUS INFANTUM (which see), where all those children remain who die unbaptized. 3. The LIMBUS PATRUM (which see), the abode of the Old Testament saints where Christ went to preach to the spirits in prison. These intermediate states have been adopted from the schoolmen by the Church of Rome, but they are unanimously rejected by the Protestant churches, and also by the Greek theologians, who, however, some of them, admit the existence of an intermediate state of the departed; but the Greek church herself determines nothing dogmatically about the state of the dead. The Jews believe that after death the soul is refused admittance either into a place of happiness or misery until the body is committed to the grave. Many of the Rabbis maintain, that all departed souls travel between heaven and earth for the space of twelve months; that they often hover about the graves where their bodies are interred; and that during this time they are subjected to the powers of the air which break their bones in the grave, and reduce them to dust.

Some modern writers hold the doctrine of an intermediate state, of a nature, however, altogether different from the purgatory of the Romish church. Thus Jung Stilling, in his 'Geisterkunde,' says, "If the departed spirit who has left this world in a state of imperfect holiness, carries with him some elements which he is not permitted to introduce into the heavenly regions, he must remain in Hades until he has put away all that is impure; but he does not suffer pain, excepting that of which he himself is the cause. The true sufferings in Hades are the desires still adhering to the soul for the pleasures of this world." Swedenborg maintains that between heaven and hell there is an intermediate place called the world of spirits, into which every man goes immediately after death, and that the intercourse which there takes place between the departed spirits is similar to that which men carry on upon earth.

INTERMENT. See FUNERAL RITES.

INTERNUNTIUS, a messenger or representative of the Pope sent to small foreign courts. A papal ambassador sent to kings or emperors is called *Nuntius* or *Nuncio*.

INTERPRETERS. See HERMENEUTÆ.

INTERSTITIA, a term used in ancient ecclesiastical law, to denote the degrees by which an ecclesiastic might ascend to the higher spiritual offices.

INTONSUS (Lat. unshorn), an epithet applied to *Apollo* and *Bacchus*, referring to their immortal youth, as the Greeks never cut their hair till they had reached the years of manhood.

INTROIBO (Lat. I will go in), part of the fifth verse of the forty-second Psalm in the Vulgate version, and the forty-third of the authorized version. It is with this word that the Romish priest at the foot of the altar, after having made the sign of the cross, begins the mass, on which the servitor responds, by repeating the rest of the verse. The whole Psalm

is then repeated alternately by the priest and the servitor. In masses for the dead, and during passion-week, this Psalm is not used.

INTROIT. In the ancient church, and in the Church of England, in the time of Edward VI., it was customary to sing or chant a psalm immediately before the collect, epistle, and gospel. As this took place while the priest was entering within the rails of the altar, it received the name of *Introit* or entrance. This name is also applied by Aquinas to the first part or preparation of the *Mass*, beginning at the *Introito*, and ending with the Epistle exclusively.

INTUITIONISTS, a name given to that modern class of thinkers, both in Germany and in England, who are accustomed to put implicit faith in the primary intuitions, or intellectual and moral instincts of the human soul, and to substitute the inward revelation of the heart for the outward revelation of the Written Word. This peculiar species of infidelity very early appeared in the Christian church, under the guise of a high spiritualism. Though existing for some time previously, it was first developed plainly in the apocryphal book called the *Clementines*, or the eighteen Homilies, where all Divine revelation is said to have commenced with the primal spirit of Humanity, which was the Spirit of God in Adam; and every future revelation has been simply a repetition, or rather a restoration of the primitive truth. The early Gnostics also boasted of the name of spiritualists, and regarded themselves as exalted by intuition far above the sphere of faith. It is not a little remarkable, that this very ground—the raising of intuition above outward revelation—was taken by Celsus and other early opponents of Christianity, who strenuously maintained that nowhere without us could more enlarged or accurate views of God and truth be obtained than by searching the inward recesses of the human mind and heart. Some of the Neo-Platonists were somewhat inclined to adopt this sentiment.

It was after the Reformation, however, that a class of intuitionists began to denounce boldly all dependence on an objective revelation. Servetus and others belonged to this school. But it was in the seventeenth and eighteenth centuries that an intelligent and influential body of Intuitionists appeared in England desirous to put an end to Christianity, by leading men back to the religion of nature and the fundamental teachings of the inward man. Lord Herbert of Cherbury, in the reign of Charles the First, led the way, and professed to found a universal religion, which the whole world would recognize as true. He was followed by others, who made no secret of their design to destroy the credibility of the Bible, and to set up a religion of intuitions. Thus Tindal, in his 'Christianity as Old as the Creation,' attempts to show, that there neither is, nor can be, any external revelation at all distinct from the internal revelation of the law of nature in the

hearts of all mankind. To those who were in favour of an outward revelation, he gave the contemptuous name of Demonists. Various writers in England, France, and Germany followed in the same track until the Intuitionists became an influential body. But the champions of Christianity triumphed, and infidelity, even though defended by men of high intelligence, such as Hume, Bolingbroke, and Gibbon, was completely silenced.

A reverence for intuitions, however, and the instincts of the human spirit, as forming the only true revelation, has once more made its appearance both in this country and in America. The most able representative of this modern school of Intuitionists, is Ralph Waldo Emerson, a man of undoubted talent, but with a genius of a dreamy, vague, unpractical cast. He professes to be the champion of the soul of man against Christians and the Bible. "The relations of the soul," says he, "to the Divine Spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh, he should communicate not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls from the centre of the present thought; and new-date and new-create the whole. Whenever a mind is simple, and receives a divine wisdom, then old things pass away—means, teachers, texts, temples fall; it lives now and absorbs past and future into the present hour. All things are made sacred by relation to it,—one thing as much as another. All things are dissolved to their centre by this cause, and in the universal miracle petty and particular miracles disappear. This is and must be. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his being? Whence then this worship of the past? The centuries are conspirators against the sanity and majesty of the soul. Time and space are but physiological colours which the eye maketh, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury, if it be anything more than a cheerful apologue or parable of my being and becoming."

With this apostle of intuitionism, man is at once a God, a Saviour, and a Bible to himself. Nought else is necessary but man and his own inward promptings. "In the soul," declares Emerson, addressing a class of students in theology, "let the redemption be sought. Wherever a man comes there comes revolution. The old is for slaves. When a man comes all books are legible, all things transparent, all religions are forms. He is religious. Man is the wonder-worker. He is seen amid miracles. All men bless and curse. He saith yea and nay only. The stationariness of religion; the assump

tion that the age of inspiration is past, that the Bible is closed; the fear of degrading the character of Jesus by representing him as a man; indicate with sufficient clearness the falsehood of our theology. It is the office of a true teacher to show us that God is, not was; that he speaketh, not spake. The true Christianity—a faith like Christ's in the infinitude of man—is lost. None believeth in the soul of man, but only in some man or person old and departed. Ah me! no man goeth alone. All men go in flocks to this saint or that poet, avoiding the God who seeth in secret. They cannot see in secret; they love to be blind in public. They think society wiser than their soul, and know not that one soul, and their soul, is wiser than the whole world. See how nations and races flit bye on the sea of time, and leave no ripple to tell where they floated or sunk, and one good soul shall make the name of Moses, or of Zeno, or of Zoroaster, reverend for ever. None assayeth the stern ambition to be the Self of the nation, and of Nature, but each would be an easy secondary to some Christian scheme, or sectarian connection, or some eminent man. Once leave your own knowledge of God, your own sentiment, and take secondary knowledge, as St. Paul's, or George Fox's, or Swedenborg's, and you get wide from God with every year this secondary form lasts, and if, as now, for centuries—the chasm yawns to that breadth that men can scarcely be convinced there is in them anything divine."

The *intuitionists*, led on by Emerson, are nearly allied to, if not identical with, the adherents of the *Religion of Humanity*, headed by Theodore Parker. The latter, perhaps, admit more of the objective than the former. Emerson holds to man, and man alone, but Parker combines the outward universe with man. "Not in nature, but in man," cries Emerson, "is all the beauty and worth that he sees. The world is very empty, and is indebted to this gilding, exalting soul for all its pride. Earth fills her lap with splendours not her own." "The Absolute Religion," says Parker, "is derived from the real revelation, God, which is contained in the universe, this outward universe of matter, this inward universe of man." Both systems are alike opposed to a written revelation, as being in their view unnecessary. But it unfortunately happens, that all which is made known to us either by our inward intuitions or the outward universe, falls far short of what the Bible, and the Bible alone reveals to us.

INVENTION OF THE CROSS (FESTIVAL OF THE), a festival of the Romish church, celebrated annually on the 3d of May, in honour of the alleged discovery of the true cross by Helena the mother of the Emperor Constantine. This festival was instituted in the fifth, or more probably in the sixth century. See **Cross**.

INVESTITURE, the rite in the Romish church of inaugurating bishops and abbots, by investing them with the ring and crosier, or staff, as the sym-

bols of office; the ring being a token of their epousal to the church, and the staff of their pastoral duties as the shepherds of the flock. The custom seems to have been introduced in the seventh century, of presenting the clergy on ordination with the badges or insignia of their office, which varied of course according to the ministerial functions which they were bound to discharge. But the mode of inaugurating bishops or abbots was first practised probably towards the end of the tenth or beginning of the eleventh century, when the emperors and kings assumed to themselves the power of conferring, and even of selling, sacred offices. In such cases they gave to the bishop or abbot whom they appointed, written instruments, green twigs, and other things. Then followed the practice of giving a ring and a staff. The clergy who claimed by law the right of electing their bishops and abbots, were of course unwilling to surrender their privilege into other hands, and therefore, they resorted to an expedient which they found to be most effectual in defeating the designs of the emperors and kings. As soon as their bishop or abbot was dead, they hastily elected another and consecrated him, and thus the emperor or king was reduced to the necessity of confirming the ecclesiastic who had already been formally consecrated. Numerous cases of this kind are to be found in the records of the tenth century. To prevent the clergy from thus trenching on what the sovereigns regarded as their right of investiture, they required the insignia of the episcopal office, namely, the ring and the staff, to be transmitted to them immediately after the death of a bishop. By this means consecration was rendered impossible, as, according to ecclesiastical law, official power is conveyed by delivering the staff and ring; and every election till it had been ratified by consecration, could be set aside without violation of ecclesiastical law; nor could a bishop, though elected, perform any episcopal function till he was consecrated.

The whole power of a sovereign over his bishops and clergy depended on his possessing the right of investiture, which indeed was the universally recognized sign of feudal sovereignty on the one side, and of allegiance on the other. In the eleventh century, accordingly, when Gregory VII., generally known by the name of Hildebrand, wished to increase the power of the clergy, and to diminish the power of temporal princes, he could think of no better expedient for accomplishing both purposes than the publication of his celebrated decree, by which all clergymen were forbidden under penalty of deprivation to receive investiture of a bishopric, abbey, or any ecclesiastical office at the hands of a layman; while all laymen without exception were forbidden to grant investiture to a spiritual person, under pain of excommunication. This decree Gregory sent into all kingdoms, especially into France, Germany, England, and Spain, urging as his ostensible reason for prohibiting lay investitures his desire to put an end to the practice

of simony. The real object of the ambitious Pontiff was to render the Church entirely independent of the State, and to deprive the civil rulers of all influence, direct or indirect, in the affairs of the church.

From this decree of Gregory must be dated the commencement of a conflict on the subject of investiture between the Popes and Emperors, which lasted for half-a-century. The right which the Pope thus invaded had belonged to temporal princes for a long period, and had often been distinctly recognized by Popes themselves. It was not to be expected that they would surrender so important a privilege without a struggle. At first they treated the decree with the utmost contempt, taking no notice of it, and proceeding with investitures as before. The wily pontiff foresaw the opposition which his measures would encounter both from temporal princes and many of the clergy. But Gregory was not a man to be easily frightened. Henry IV., the emperor of Germany, having persisted in defiance of the papal decree in appointing bishops and abbots, the Pope summoned him to appear at Rome and answer to the charges made against him. Instead of obeying the papal summons, however, the Emperor called a convention of German bishops to meet at Worms, and there proceeded to depose Gregory from his office as Pope. No sooner did intelligence of this bold act reach Rome, than a bull was issued from the Vatican, excommunicating Henry, deposing him from the throne, and absolving his subjects from their oath of allegiance. It was unfortunate for Henry that a considerable portion of his people, including the Swabians and Saxons, in obedience to the papal decree threw off their allegiance to Henry, who, alarmed at the storm of disaffection which had thus been raised in his kingdom, repaired to Rome to implore the forgiveness of the pontiff. Gregory was then residing at the castle of Canossa, and on the arrival of the emperor, instead of affording him an immediate audience, he kept him standing for three days together, in the depth of winter, barefooted, and bareheaded, and meanly clad, within the walls of the castle, professing himself a penitent. The humiliation of the emperor was flattering to the pride of the Pope, and, therefore, with the utmost haughtiness he refused to deliver Henry from the ban of the church, reproaching him with the utmost severity for resisting the will of the earthly head of the church. At length, on the fourth day, he admitted the king into his presence, and gave him absolution on condition that, in the meantime, he should renounce the government, and if he should ever obtain it again, that he should support the Pope in everything requisite for the maintenance of the ecclesiastical laws. Henry broke his pledge, resumed the regal power, and, during the rest of Gregory's life, an incessant war was maintained between the emperor and the Pope.

After the death of Gregory, who is venerated as a saint by the Church of Rome, though he was never formally canonized, the papal chair was occupied by

Victor III., who, after a brief pontificate, was succeeded by Urban II. This pontiff, animated by the spirit of Gregory, not only renewed that Pope's decree concerning lay investitures, but he proceeded to take active steps to inflict punishment on those sovereigns who dared to violate it. Henry I., who then sat upon the throne of England, was one of the first to incur the papal resentment, having banished Anselm, Archbishop of Canterbury, from the kingdom, because he insisted upon fetching his pall from Rome, and receiving it at the hands of the Pope. Urban was indignant, and was only prevented from publicly excommunicating the English sovereign by the earnest entreaties of Anselm himself. Nay, not contented with renewing the decree of Gregory, prohibiting lay investitures, he advanced a step further, and at the council of Clermont, he caused it to be laid down broadly and universally as a new law, that no ecclesiastic should take the oath of fealty to a layman. This act completed what Gregory, doubtless, had in view from the very commencement of the controversy on investitures—the dissolution of all feudal connection between the church and the state.

Urban II. died in 1099, and was succeeded by Rainerius, a cardinal of the Gregorian party, who took the title of Paschal II. The emperor of Germany was still granting investitures as formerly in utter defiance of the papal decrees, and was living in total disregard of the sentence of excommunication which had been passed against him. To put an end to this rebellion against the authority of the church, the new Pope endeavoured to instigate Henry's subjects to renounce allegiance to their sovereign, and so well did he succeed in his object, that Henry's second son raised the standard of rebellion against his father in 1105. From the manifesto which the young prince issued in vindication of his conduct, the only charge brought against the emperor was, that he had caused a schism in the church, and had refused obedience to the Pope. The rebellion was successful, the emperor having resigned, and his son having been elected and crowned king.

Henry V. commenced his reign, by vowing submission to the Holy See; and the Pope, to display a clement and conciliatory spirit, while he confirmed the election of the new king, coupled his renewed sanction of the decree against lay investitures, with the declaration of an universal amnesty for all past offences. No sooner, however, had Henry ascended his father's throne than he threw off the mask which for his own selfish purposes, he had assumed, and despatched an embassy to the Pope, declaring that he intended to proceed in future with the investiture of bishops, notwithstanding his former promises. A war now commenced between Henry and the Pope. The emperor marched into Italy in 1110 at the head of an army of 30,000 men, demanding the consent of the Pope to crown him emperor, and formally to recognize his right of granting investitures. Paschal did not find himself in a situation to resist Henry

and his forces; he therefore proposed to adjust matters by a compromise, agreeing to allow the emperor to resume all those possessions and regalia with which he had formerly invested the bishops and abbots of his dominions. The proposal was accepted by the king, and the compact was solemnly confirmed by oath, Henry agreeing to renounce the right of investiture on the day of his coronation, and the Pope agreeing to command all bishops and abbots to restore whatever property had been granted to them since the days of Charlemagne. Henry now repaired to Rome, accompanied by a train of German and Lombard bishops, who, instead of giving their assent to the compact, attacked the Pope, charging him with having helped himself in his necessity at their expense. The Pope, beset both by the clergy and the imperial princes, was obliged to consent to the coronation; but having hesitated about recognizing the emperor's right of investiture, his holiness was seized as a prisoner, and carried away; whereupon he entirely yielded, and a new compact was entered into granting to the emperor in future full right of investiture. Paschal was accordingly set at liberty, and Henry returned in triumph to Germany, having gained the point which had been so long contested between the emperors and the Popes.

After the departure of the emperor from Rome, the Pope, in a Lateran council A. D. 1112, revoked all the concessions which had been extorted from him, and annulled the compact which had been made between Henry and himself. Yet even this step did not satisfy the adherents of the Gregorian party, and to allay their clamours, the Pope found himself, after a time, compelled to pronounce sentence of excommunication against the emperor. The same sentence was afterwards passed by Calixtus II., who gave a fresh sanction to the decrees against investiture. The estates of Germany now became urgent for a reconciliation between the emperor and the Pope, and chiefly through their exertions the celebrated concordat of Worms was agreed to on the 23d of September 1122, and ratified in the following year by a general council in the Lateran palace at Rome. This was the first œcumenical or general council held in the West; it is reckoned by the Church of Rome the ninth general council. The nature of the treaty made at Worms between the emperor and the Pope, is thus briefly described by Mr. Riddle, in his 'History of the Papacy': "By this concordat, the emperor bound himself to maintain perpetual peace with the popes, and to restore to the Church of Rome and all the churches in his dominions whatever property had been taken from them,—promising also that there should be in future no interference with the free elections of bishops and abbots,—and undertaking not to grant investiture with the crosier and ring. In return for this, the Pope conceded the following particulars: 1. That all elections of bishops and abbots in the German

empire should take place only in the presence of the emperor, or his deputies or commissioners, but without simony; in case of a disputed election, the emperor to decide in favour of the candidate who should be declared duly elected by the metropolitans and bishops of the province. 2. The elect to be invested with his temporalities at the imperial court by the sceptre only, without the crosier and ring, and to pledge himself to fulfil all his obligations to the emperor and the state. 3. With reference to bishops within the empire, but beyond the limits of Germany, the same regulations should take place, but with this limitation, that such investitures should be performed within six months from the date of consecration." Thus terminated the fifty years' struggle between the popes and the emperors of Germany on the right of investiture.

The contest, however, had not been confined to Germany; it was carried on also in other countries, particularly in England and France. The first who raised the standard of independence as a churchman against the sovereign in England was Anselm, archbishop of Canterbury, who was sent into exile, but after a time, at the earnest solicitation of the king's sister, was permitted to return to England, and to resume possession of his see. The controversy between Henry and the Pope was not of long continuance, as the king consented to forego his right of investiture with crosier and ring, but insisted upon his right to demand the oath of allegiance to be taken by all ecclesiastics. This practice, accordingly, was from that period established as the law of England, the king being recognized as having a right of sovereignty over all persons ecclesiastical as well as civil.

In the same manner, but after a shorter struggle, the controversy was settled in France. The first who refused the oath of fealty to the French king was Rodolph, archbishop of Rheims, who, having been elected to his office in 1106, proceeded to contest the matter with the king, Philip I. The Pope, Paschal II., happening to be in France while the controversy was raging, himself consecrated Rodolph at a council which he held at Troyes. In the following year Philip died, and was succeeded by Louis VI., who agreed to recognize the election of Rodolph, provided he would take the oath of allegiance, a condition which was readily assented to, and the dispute terminated. In a council at Rheims in 1119, the Pope, Calixtus II., insisted upon a renewal of the decrees against lay investitures, but Louis with equal firmness insisted upon a reservation of all the rights which the king of France had hitherto exercised in the case of bishops and their sees. Investitures with crosier and ring had for some time fallen into disuse in France, and the king made no opposition to its final prohibition. Louis VI., and the succeeding kings of France, distinctly recognized the freedom of episcopal elections, renouncing the right of nominating to bishoprics which had been formerly exercised

by the French sovereign. But to the end of the twelfth century, the custom remained unchanged of asking the royal permission before proceeding to the election of a bishop for any vacant see.

INVIDIA, the personification of Envy, a goddess among the ancient Romans. She was considered to be the daughter of Pallas and Styx.

INVISIBILITY, an attribute ascribed to God in the Sacred Scriptures. Thus he is styled by the apostle Paul, "the King eternal, immortal, *invisible*;" "whom no man hath seen, nor can see." "No man," said Jesus, "hath seen the Father at any time." He is therefore the *invisible* God. Were he the object of sight, he must be limited, confined to a certain, determinate portion of space; in short, he would cease to be the Infinite God.

INVISIBLES, a name given to those at the period of the Reformation in the sixteenth century, who, like Osiander, Schwenkfeld, and others, denied the perpetual visibility of the church.

INVITATORY PSALM, a psalm, usually the thirty-fourth, which was sung in the ancient Christian church before commencing the dispensation of the Lord's Supper. It was an invitation to participate of the communion, and was a distinct psalm from those which were sung afterwards while the people were communicating.

INVOCATION OF THE SAINTS. See **SAINT-WORSHIP**.

INWARD LIGHT. See **FRIENDS (SOCIETY OF)**.

IO, a priestess of *Hera* at Argos, whose worship is said to have been founded by her father Inachus. Zeus is reported to have fixed his affections upon *Io*, and on account of *Hera's* jealousy, to have changed her into a white cow. *Hera* sought the cow from Zeus, and having obtained her, committed her to the care of Argus, who, however, was slain by *Hermes*, and *Io* delivered. *Hera* then despatched a gad-fly to torment *Io*, who, after being driven through the whole earth, found a resting-place in Egypt. She is said to have founded the worship of the Egyptian goddess *Isis*, and by some believed to be identical with her, while her son *Epaphus*, by *Jupiter*, was, according to *Herodotus*, an Egyptian deity, to whom bulls were sacred. The ancients believed *Io* to be the moon, which indeed among the Argives received the name of *Io*.

IONIC SCHOOL, the earliest of the schools of philosophy in ancient Greece. It was founded by *Thales* of Miletum, who lived about B. C. 600. His researches were more of a physical than a metaphysical character, and were chiefly directed to the primitive formation of the universe. From observation *Thales* was led to believe in the existence of two fundamental principles—a pre-existing, uncreated matter, and an intelligent principle or soul. The primary matter he supposed to be in a state of fluidity, and hence he is usually represented as teaching that water is the original or elementary principle of

things. From the operation of the intelligent principle upon matter, or the primary fluid, resulted the formation of the universe. Both *Ritter* and *Cousin* charge *Thales*, who is well entitled to be called the Father of Greek philosophy, with atheism, but instead of considering this weighty charge as borne out by his opinions, we would be inclined rather to view the intelligent principle or *nous*, which he considered as necessary to the creation of the universe, to be, if not a full recognition of God, at all events, "a feeling after him, if haply he might find him."

The successors of *Thales* in the Ionic school were *Anaximander*, *Anaximenes*, and *Anaxagoras*. *Anaximander* seems to have deviated entirely from the opinions of *Thales*, laying aside as unnecessary the notion of an intelligent principle, and seeking only to find a material explanation of the creation of all things. With this view, instead of water or fluid matter, he substituted what he called the infinite, which by its eternal motion produced individual things. Creation was with him the decomposition of the Infinite; the emanation of separate phenomena from the all-comprehending Infinite. *Anaximenes* made air, not water, the original of all things, and in this notion he was followed by *Diogenes* of *Apollonia*, who, however, gave it life and intelligence. *Anaxagoras*, again, the philosopher of *Clazomene*, restored the views of *Thales*, maintaining matter to be the subject of forms, and intelligence the active principle of forms. The union of these constituted in his opinion the first principle of the universe. Thus *Anaxagoras* more clearly developed and strictly demonstrated what *Thales* had only obscurely hinted at—the idea of God. He also developed the primitive matter which he believed to consist of primitive elements, called by him *homœomerice* or similar parts. Not that he believed the elements to be similar to each other, but similar to the qualities which, by our senses, we discover in different sorts of bodies. The system of *Anaxagoras* was to a certain extent an anticipation of the Atomic theory of modern times, all phenomena being regarded as the result of the combination in different degrees and in various proportions of these original elements.

IODAMEIA, a priestess of *Athena*, who on one occasion, as she was entering the temple of the goddess by night, was changed into a block of stone on seeing the head of *Medusa*, which was worked in the garment of the goddess. In commemoration of this event, a fire was kindled every day upon the altar of *Iodameia*, amid the exclamation, "Iodameia lives, and demands fire."

IONIDES, four nymphs possessed of healing powers, who had a temple reared in honour of them on the river *Cytherus* in *Elis*.

IPHIGENEIA, a daughter of *Agamemnon* and *Clytemnestra*. Her father having offended *Artemis* from some cause or other, probably from failing to fulfil a vow which he had made, was warned that the

goddess would only be propitiated by the sacrifice of Iphigeneia. Agamemnon was most unwilling to discharge so painful a duty, but at length he was prevailed upon to yield, but before the sacrifice was performed, Artemis carried off Iphigeneia to Tauris, conferring upon her the honour of officiating as a priestess at her shrine. While thus engaged, her brother had formed the plan of sacrilegiously stealing and carrying to Attica the statue of *Artemis* in Tauris, which was believed to have fallen from heaven. For this crime, Orestes was about to be sacrificed on the altar of the goddess, but Iphigeneia recognizing him as her brother, saved him from death, and fled with him and the statue of the goddess, to the Attic town of Brauron near Marathon, where she continued till her death to act as priestess of *Artemis*. She was held in veneration after death, the garments worn by women who died in childbirth being offered up to her. Iphigeneia, under the name of *Artemis Orthia*, was worshipped as a goddess in Attica and Lacedæmon. Both Pausanias and Herodotus say that the Taurians offered sacrifices to Iphigeneia the daughter of Agamemnon.

IPHITHIME, one of the Nereides, and the mother of the Satyrs, in ancient Greek mythology.

IRELAND (CHRISTIANITY IN). Christianity is supposed to have been introduced into Ireland in the course of the fifth century by Patricius or St. Patrick, who appears to have been the first instrument of planting the Christian church in that country. Considerable obscurity, and even doubt, however, has been thrown over the labours, and even the very existence, of this reputed apostle of the Irish. From ancient legends, it appears, that even prior to the mission of Patrick to Ireland, Pope Celestinus had sent Palladius to that country, having ordained him as a bishop to the Scots, by whom may have been meant the Irish. The Romish missionary being unacquainted with the language of the people, did little or no good, and his labours besides were brought to a close by his premature decease. Romish writers are wont to allege that Patrick obtained his powers and authority as a Christian missionary from the Papal see, but this notion is rendered very improbable by the well-known fact, that for a considerable period of its early history, the Irish church, like the ancient British church, preserved an entire independence of Rome.

Patrick, according to Ussher, was a native of the West of Scotland, having been born in a village between Dumbarton and Glasgow, which has received from him the name of Kilpatrick. Other and more recent authorities make him a native of Boulogne in ancient Brittany in Gaul. While yet a youth, he was carried off by pirates to the North of Ireland, where he was sold as a bondman to a chieftain of the district, who employed him in tending his flocks. During the six years which he spent in this service, he became familiar with the Irish language, and deeply interested in the Irish people. Having ef-

fecting his escape from bondage, he returned to Scotland, or, as some allege, to Gaul. At a later period he was seized with an irrepresible desire to revisit Ireland, and to consecrate his life to the service of God among the Irish people. It would appear from his published confession, that in his forty-fifth year he was consecrated to the episcopal office in Britain, and commenced his mission to Ireland in A. D. 432. The country had for ages been the seat of Pagan idolatry, and the DRUIDS (which see) exercised, in virtue of their priesthood, an unlimited authority and influence over the people. The old annalists, it is true, tell us of Cormac O'Conn, one of their princes in the fourth century, who first taught his subjects to despise the pagan rites. But however much the Druidical order may have declined in importance before the arrival of Patrick, his first attempts to diffuse Christian knowledge among the people met with the most powerful resistance from these pagan priests. Yet amid all opposition, the zealous devoted missionary relaxed not in his efforts. Possessing an intimate acquaintance with the customs and the language of the country, he prosecuted his great work with unwearied diligence, among all classes of society. Nor were his labours without manifest success. Several of the Irish chieftains became converts to Christianity, and in gratitude to their spiritual instructor, they conveyed over to him portions of their lands which he used as sites for the erection of monasteries. These he designed to be schools in which priests might be trained for the evangelization of the Irish people. As a fundamental means of imparting knowledge, he is said to have invented an alphabetical character for the Irish language. He preached to the people in their native tongue, and according to Archbishop Ussher, the doctrines which he taught were free from the errors of the Church of Rome. In 472, he established at Armagh the see of an archbishop.

The benefit of Patrick's labours in Ireland long survived him. He left behind him at his death in A. D. 492, a band of well-educated, devoted men, who sought to follow in the footsteps of their master. Drawing their own knowledge of the truth from the Holy Scriptures, they referred the people to the same source of infallible teaching; and planting throughout the country monasteries and missionary schools, the fame of Ireland as the seat of pure Scriptural teaching soon rose so high, that it received the honourable appellation of "the Isle of Saints." And on the testimony of Bede, we learn, that about the middle of the seventh century, many of the Anglo-Saxon nobles and clergy repaired to Ireland, either for instruction or for an opportunity of living in monasteries of a stricter discipline; and the Scots, as he terms the Irish, maintained them, taught them, and furnished them with books without fee or reward.

The labours of the Irish clergy, however, were not confined to their own country, but missionaries were

dispatched both to Britain and the Continent, to spread the knowledge of the gospel of Christ. The Culdees of Iona owed their origin as a Christian community to the preaching of the Irish apostle Columba. Burgundy, Germany, the Low Countries, and other parts of the Continent of Europe, were mainly indebted to Irish missionaries for their first acquaintance with Divine truth. The Irish divines in the eighth century held a high character for learning, and Charlemagne, emperor of Germany, himself a man of letters, invited to his court various eminent scholars from different countries, but especially from Ireland. For a long period, from its first foundation, indeed, until the middle of the twelfth century, the Church of Ireland continued to assert its independence of Rome, and to maintain its position as an active, living branch of the Church of Christ, owning no earthly head, but faithfully discharging its heavenly Master's work, and obeying his will. Various attempts were, no doubt, made by Roman pontiffs to subject the Irish church to papal domination; but without success. At length, in 1155, Pope Adrian IV., assuming to himself authority over Ireland, published a bull, making a grant of it to Henry II., king of England. The ground on which the Pope rested his right to make this grant, was thus expressed in the body of it: "For it is undeniable, and your majesty acknowledges it, that all islands on which Christ the Sun of Righteousness hath shined, and which have received the Christian faith, belong of right to St. Peter and the most holy Roman church."

From this period the Irish church came to be essentially Romish in its doctrines, constitution, and discipline. At one time it was said to have been so flourishing, that it had no fewer than three hundred bishops; but in a national synod, held in 1152, only three years before the submission of the church to the see of Rome, the number amounted to thirty-four, and before the Reformation, in the sixteenth century, a number of these had disappeared.

The interference of the popes with the Irish church was limited, for half a century, almost exclusively to the bestowing of palls on the archbishops as the sees happened to become vacant. But at length, in 1172, Henry completed his conquest of Ireland, when the clergy in synod convened, directed that the divine service in the Church of Ireland should, for the future, be in all things conformable to that of the Church of England. In 1177, an assembly of the Irish clergy was convened at Waterford, in which Henry's title to the sovereign dominion of Ireland was formally asserted and declared, with the most dreadful denunciations of the severest censures of the church against all who should dispute his rightful authority. To maintain his sovereignty over the Irish clergy, Henry filled up the vacant sees mostly with Englishmen favourable to his interests, and the consequence was, that a spirit of jealousy, and even of bitter hostility, began to be manifested between

the English and the Irish ecclesiastics. At length, when John succeeded to the throne of England, this animosity, which had long been smouldering, burst forth into a flame. The archbishopric of Armagh being vacant, the king asserted his privilege, and nominated an Englishman, Humphry de Tickhull, to the see. But the suffragan bishops, and some clergy of the diocese, proceeded, without regard to the royal mandate, to elect Eugene MacGillivider, one of their own countrymen. John, enraged at this infringement of his prerogative, addressed an appeal to the Irish legate against the irregular election; while Eugene, meanwhile, repaired to Rome, and was confirmed by the Pope. Still more incensed at this open defiance of his authority, the king prohibited the reception of Eugene by the clergy of Armagh. The contest was protracted for a considerable time, the clergy adhering to the Pope and Eugene; the king insisting on his privilege, and withholding the temporalities of the see. Through the influence of a bribe, however, John was prevailed upon to yield, and Eugene was formally invested with all the rights of the see, and the Pope's authority fully conceded.

The Pope now occupied a firm vantage ground, in so far as Ireland was concerned, and although the king and the clergy were often at variance on the subject of nominations to vacant sees, the Pope did not fail to take advantage of his improved position to settle all such disputes, by thrusting in some creature of his own in utter disregard of the alleged claims of both the contending parties. The papal encroachments were tamely submitted to, and both the civil and spiritual rights of the Irish prelates were at the entire disposal of the Roman pontiff. Henry III., with the concurrence of the Pope, made the most oppressive demands upon the Irish clergy, exacting, in 1226, a fifteenth of all cathedral churches and religious houses, and a sixteenth of all other ecclesiastical revenues. Attempts were also made to overspread the kingdom with Italian ecclesiastics, who, though luxuriously fattening upon the revenues of the Irish church, refused to discharge their clerical functions, or even to reside in the country which they pillaged by their extortions. Besides, the Irish clergy, who possessed the most exalted views of the superior excellence of their own church, were not a little offended by some of the most worthless of their English brethren seeking refuge in the Church of Ireland. Indignant at the intrusion of these aliens into a church which could look back upon a long catalogue of holy and devoted men, they passed a strong ordinance that no Englishman should be admitted or received into a benefice in any one of the Irish churches. At the request of Henry, the Pope interfered, commanding this ordinance to be formally rescinded within the space of one month, and in case of a refusal threatening himself to rescind it, and to declare it null and void. The constant tendency of the clergy in Ireland, indeed, during the

thirteenth century, was to encroach on the jurisdiction of the civil power, and to extend the authority of the spiritual courts over matters which rightfully belonged to the courts of civil and criminal law. And even on points which were included within the jurisdiction of the spiritual courts, it sometimes happened that the canon law was at variance with the law of the land. This was particularly the case with the law of bastardy. According to the common law, a person born before lawful wedlock was incapable of inheriting property, whereas, according to canon law, he possessed all the privileges of a regular heir. This was in great danger of leading to a collision between the civil and spiritual courts. But to prevent such an unhappy result, it was resolved to limit the spiritual courts to the investigation of the simple point of fact, whether the person was or was not born before lawful wedlock, the legal rights of the party being left exclusively in the hands of the civil courts.

For two centuries before the Reformation incessant contests were carried on between the Irish clergy and the English sovereigns, both parties struggling for supremacy in ecclesiastical matters. Not that they sought the spiritual independence of the church, for, indeed, they sought nothing more than to transfer their allegiance as churchmen from the sovereign of England to the Pope of Rome. They were content to bow implicitly in submission to the papal authority. The power of the church and the privileges of the clergy were carried to an extravagant extent. Clerical debtors claimed to be exempted from arrest, and their properties from being taxed, without their own consent. The clergy exercised the right of pardoning felons within their own dioceses, or commuted their punishment for money. They engaged in the most unseemly disputes with one another, and sometimes even settled their quarrels by single combat. The church revenues were, in many cases, utterly inadequate for the support of the clergy, and in proportion to their poverty they were rapacious and oppressive. Exorbitant demands were made for the performance of religious offices. Ecclesiastical censures were commuted for money. Indulgences were sold, and every opportunity was seized of extorting money from the people. Instead of being examples to their flocks of every good work, the priesthood almost universally was notorious for the most shameless profligacy. With a clergy both ignorant and dissolute, true piety was, of course, well nigh a stranger in the land, while its place was occupied by the grossest superstition. Nearly six hundred monastic establishments, belonging to eighteen different orders, were scattered over the entire face of the country. Ghostly friars, black, white, and grey, swarmed in countless multitudes, practising upon the credulity of an ignorant and deluded people. Crowds of Irish pilgrims resorted to Italy, Spain, and other popish countries, many of whom perished by the way. At home, also, immense numbers were persuaded an-

nally to visit St. Patrick's purgatory at Lough Derg, in the county of Donegal, in the expectation that penances performed at that privileged station would purge away even the deadliest sins. Such were the impositions practised by the priests at this celebrated place, that the Pope ordered its demolition in the fifteenth century. In the face, however, of a distinct prohibition from the Roman pontiff himself, the station at Lough Derg continues to this day to be a place of favourite resort to the deluded victims of Romish superstition.

To such a state of degradation was the Irish church reduced before the light of the glorious Reformation dawned upon the once far-famed "Island of the Saints." Darkness, indeed, covered the land, and gross darkness the people. Both the clergy and the laity had thrown off not the restraints of religion alone, but even of morality and common decency. No wonder, therefore, that the spirit of religious inquiry, which so rapidly spread throughout all the other countries of Europe in the sixteenth century, should have found a greater difficulty than anywhere else in effecting a lodgment for itself in the minds of the people of Ireland.

IRIS, mentioned by Homer as the minister of the gods, who conveyed messages both to gods and men. The rainbow received the name of Iris, and the goddess in all probability was a personification of that brilliant phenomenon in the heavens. In the later classics she generally appears as the attendant of *Hera*. Little is known concerning the worship of Iris, except that she was worshipped by the Delians with offerings of wheaten cakes, honey, and dried figs.

IRISH EPISCOPAL CHURCH. The Irish clergy and people sunk, as we have seen in a preceding article, to the lowest state of intellectual and moral degradation, were not in a condition to appreciate the benefits likely to arise from the Lutheran Reformation. Since the twelfth century Romanism had held undisputed sway over the minds of the ignorant and uninquiring natives. A spirit of religious investigation had, indeed, for some time previous to the Reformation, forced its way into Ireland by means of English settlers; and, in the tenth year of Henry VII., it had been found necessary to enact statutes with the view of preventing the growth of Lollardism and heresy. But such seeds of the Reformation, introduced into Ireland by English emigrants, seem to have fallen upon an ungenial soil, and, therefore, speedily withered away. For while, in the reign of Henry VIII., reformed principles met with a ready reception in England, a considerable period elapsed before they could find a footing in Ireland. "Prelates of the more eminent dioceses," says Dr. Leland in his 'History of Ireland,' "slept in monastic tranquillity, while all Europe resounded with the tumult of theological disputes. It is ridiculous to find an Irish bishop renowned for the composition of a hymn in barbarous Latin rhymes in

praise of a Saint Macartin, while his brethren in other countries were engaged in discussion of the most important points of religion; or others depending for salvation on being wrapt at their dying hour in the cowl of St. Francis, when Rome herself had confessed with shame the follies and enormities which had disgraced her communion."

No sooner had Henry VIII. secured the cordial and prompt compliance of his English subjects with the principles of the Reformation than he resolved to procure, if possible, a reception for the new doctrines in Ireland also. With this view he dispatched commissioners to confer with the clergy and nobility of that country, and to obtain a general acknowledgment of the king's supremacy as the earthly head of the church. Instead, however, of the royal commissioners succeeding in the accomplishment of their object, they were treated, to Henry's mortification and disappointment, with the greatest indifference and neglect. The advocates of the Pope's supremacy, in opposition to the supremacy of the king, were zealous and determined. They were headed by Cromer, Archbishop of Armagh, a prelate of ability and learning, and who, being primate of all Ireland, possessed sufficient influence to defeat the purposes of Henry, and to retard the progress of the Reformation in Ireland. The chief agent in forwarding the royal designs was George Brown, who had been a provincial of the friars of St. Augustin, but who was the first Protestant prelate that held a see in Ireland, having been appointed by Henry, Archbishop of Dublin. He had attracted peculiar notice by the zeal with which he preached doctrines utterly opposed to the dogmas of the Romish church, and being thus, for a long period, favourable to reformed opinions, he was thought to be well adapted for leading the way in planting a reformed church among the bigoted Irish Romanists. His labours in the cause of Protestantism met with the most violent opposition, and his life was frequently in imminent danger from the zealots of the popish party. He reported to the king the melancholy position of ecclesiastical affairs in Ireland, and strongly recommended that an Irish parliament should be summoned without delay in order to enforce a general acknowledgment of the king's supremacy. The suggestion of Archbishop Brown was adopted, and a parliament was convened at Dublin on the first of May 1536, by which all opposition was silenced, and the national religion was formally changed, the Reformed faith being established as the recognized religion of the country. Various statutes were enacted with the view of carrying out this great object. The king was declared supreme earthly head of the church of Ireland; the king was invested with the first-fruits of bishoprics, and other secular promotions in the Irish church, as well as the first-fruits of abbeys, priories, colleges, and hospitals; all appeals to Rome in spiritual causes were forbidden; the authority of the Pope was solemnly renounced, and all

who should dare to acknowledge it in Ireland were made subject to *præmunire*; all officers of every kind and degree were required to take the oath of supremacy, and the refusal to take it was pronounced, as in England, to be high treason. Thus was Protestantism declared to be the religion of Ireland by law established. The religious houses were suppressed and their lands vested for ever in the crown.

The partizans of Rome in Ireland were indignant at the spiritual authority assumed by the king; and numbers of the old Irish chieftains avowed their readiness to take up arms in defence of the ancient religion. Archbishop Brown found the utmost difficulty, even at the seat of government, in counteracting the secret movements of Cromer and the popish party, who had sent a special emissary to Rome to express their devotion to the holy father, and to implore his interposition in behalf of his spiritual authority in Ireland. Several incumbents of the diocese of Dublin chose to resign their benefices rather than acknowledge the king's supremacy. Commissioners were despatched secretly from Rome to encourage Cromer and his associates in their opposition to the recent enactments, and to rouse the Irish chieftains of the North to rise in defence of the papal supremacy. A confederacy was soon formed for the suppression of heresy; an army was raised to do battle in defence of the Pope's authority; but the victory of Bellahoe, on the borders of Meath, broke the power of the Northern Irish, and sent them to their homes. After a while, recovering from the consternation into which they had been thrown, the Irish chieftains prepared once more to draw the sword against the heretics. But the prompt measures of the government frustrated this new attempt at insurrection, and the chieftains with their tumultuary bands were dispersed in all directions. These repeated defeats weakened the influence of the Ulster nobles, and rendered the cause of the Pope more and more hopeless every day. Numbers of monasteries were now resigned into the hands of the king, and many of the warmest adherents of Rome submitted themselves to the royal authority. From Connaught, from Meath, from Munster, the most turbulent of the Irish lords vied with each other in professions of reconciliation to the king's government, and agreed to their indentures being couched in the strongest terms of submission. Henry gladly received the most powerful of these chieftains at his court; loaded them with presents, constituted them peers of parliament and members of the Irish council, and confirmed to them by patent their hereditary possessions to be held of the king by military service.

Thus peace was restored to Ireland, in so far as the Irish chieftains were concerned. The clergy, however, were not so easily won over to the cause of the Reformation. During the lifetime of Henry VIII. they felt themselves under considerable restraint, but the accession of Edward VI. to the throne, and the proclamation of the new English

liturgy, roused them to a bold and determined opposition to the innovations introduced into the religion of their country. Archbishop Brown had removed the relics and images from the churches, and this change, though submitted to with reluctance, had given rise to no open manifestation of resistance to the royal will. But no sooner was the proclamation made, enjoining the acceptance of the new liturgy, than the slumbering spirit of discontent among the clergy broke forth into deeds of open opposition. The new liturgy was treated with the utmost scorn, more especially as no law had yet established it in Ireland. The court was insulted without a power of vindicating its authority; and the people, strong in their attachment to the old religion, sympathized cordially with the clergy in their hostility to the reformed mode of worship. In the midst of these distractions, the English government embraced every opportunity of advancing the Protestant cause in Ireland, by the appointment of reformed ministers to the vacant charges. These, however, found no small difficulty in discharging their sacred duties, in consequence of the prejudices, and even enmity of their parishioners. A striking instance of this occurred in the case of John Bale, who was appointed to the see of Ossory, and whose zeal for the cause of the Reformation was so strong, that the people rose against him, and five of his domestics were slain before his face, while his own life was only saved by the vigorous interposition of the civil magistrate.

The death of Edward the Sixth and the succession of Mary to the throne, proved a grievous discouragement to the friends of Protestantism in Ireland. The Reformation, imperfectly though it had yet been carried out in the Irish church, was for a time completely arrested. A license was now published, as in England, for the celebration of mass without penalty or compulsion. The reformed clergy dreaded the approach of a time of persecution, and some of them sought safety in flight, while others were ejected to give place to ecclesiastics devoted to the Romish communion. An Irish parliament was convened at Dublin in 1556, for the purpose of re-establishing the ancient faith and worship. A papal bull to that effect was read, the whole assembly of Lords and Commons listening to it on their bended knees, in token of reverence and contrition; after which, they adjourned to the cathedral, where *Te Deum* was solemnly chanted in thanksgiving to God for the restoration of Ireland to the unity of the holy church of Rome.

The Roman Catholic faith and worship were now once more established in Ireland as well as England; all acts made against the holy see were repealed; the jurisdiction of the Pope was revived; the property and emoluments vested in the crown were restored to the church, with the exception of such lands as had been granted to the laity, and which it might have been dangerous to wrest from them. Matters now returned to nearly the same state as before the

Reformation; and the Protestants who had not quitted the country, were permitted to enjoy their opinions and worship in privacy without molestation or hindrance; the persecuting spirit which, during this unhappy reign, raged in England, not having extended across the Irish channel.

On the accession of Elizabeth at her sister's death, the new queen's well-known adherence to the cause of the Reformation revived the hearts of the Protestants in all parts of her dominions. Agreeably to the royal instructions, an Irish parliament was convened in January 1560, with the view of establishing anew the reformed worship. Not a few, both of the Lords and Commons, assembled on that occasion, were keen partizans of Rome, but after a session of only a few weeks, and amid considerable opposition, statutes were passed reversing the whole ecclesiastical system of Queen Mary, and establishing Protestantism as henceforth the established religion of Ireland. The ecclesiastical supremacy was now restored to the crown; all laws against heresy were repealed; the use of the Book of Common Prayer was enforced, and all the queen's subjects were obliged to attend the public service of the church. The Romish party inveighed against the heretical queen and her impious ministers. The clergy who could not conscientiously conform, resigned their livings, and as no reformed ministers could be found to supply their places, the churches fell to ruin, and whole districts of the country were left without religious ordinances. The Irish people generally had never lost their ancient attachment to the Romish religion, and finding the doctrines and practices of their forefathers, since the time of the Second Henry, now set at nought by the government, their clergy removed, and no others substituted in their room, they naturally conceived a bitter hatred against their English rulers, and prepared themselves for the first opportunity which should occur of vindicating their religion even by force of arms against the heretics. Such hostile feelings met with no small encouragement, both from the Pope whose authority had been treated with contempt, and from the king of Spain who happened at this time to be on no very friendly footing with Elizabeth.

Ireland continued to be exposed to constant internal commotions, caused by the ambition and jealousy of the petty chieftains, who complained loudly of the uncompromising firmness with which Elizabeth maintained her royal prerogative in the matter of pecuniary assessments. One of these discontented nobles, by name Fitz-Maurice, after urging in vain upon the king of France an invasion of Ireland, made the same proposal to the Pope, and so cordially did His Holiness enter into the project, that he forthwith issued a bull addressed to the prelates, princes, nobles, and people of Ireland, exhorting them to assist Fitz-Maurice in contending for the recovery of their liberty and the defence of the holy church. Philip II., king of Spain, aided in this enterprize.

which, however, proved entirely unsuccessful, and yet not before the flame of rebellion had been kindled throughout the greater part of Ireland, raised chiefly by the Earl of Desmond, whose death, by the hand of violence, put an end to the insurrection in the meantime. One rebellion after another kept the country in a state of commotion, fomented by the Popes of Rome, who were anxious to recover the authority which they had so long claimed over the church and people of Ireland. With the view of accomplishing this object, they succeeded in organizing a strong popish party, which the vigour of Elizabeth's government kept in some restraint; but on the accession of James I., they assumed a bolder attitude than ever. Several cities of Leinster, and almost all the cities of Munster, entered into a conspiracy to restore the Romish worship in open contempt of the penal statutes of the realm. In furtherance of this design they proceeded to eject the reformed ministers from their churches, they seized such religious houses as had been converted to civil uses, they erected their crosses, celebrated their masses in public, and their ecclesiastics might be seen marching in public procession clothed in the habits of their respective monastic orders. The seditious spirit now pervaded the whole of the southern counties of Ireland, and the government found it necessary to take active measures for its suppression; and so prompt, as well as energetic, were these measures, that the insurrection of the Southern, alarming though it appeared for a time, was brought to a speedy termination.

There is no doubt that the undecided and vacillating conduct of James led the Irish Romanists to believe that he was not unfriendly to their communion. Presuming on the tenderness of the king towards their church, the Romish ecclesiastics denounced from the altar all who ventured to attend on the established worship. Abbeys and monasteries were repaired, and the rites of the ancient faith were celebrated openly in different parts of the country. But though James might seem to be somewhat indulgent to the erroneous tenets of the Church of Rome, no monarch could hold in greater abhorrence all attempts to trench upon the royal prerogative, by maintaining the ecclesiastical supremacy of the Pope of Rome. With such feelings, he had published a proclamation in England, commanding all Jesuits and other priests who had received orders from any foreign power to depart from the kingdom; and to maintain his consistency, he issued a similar proclamation in Ireland, ordering all the Romish clergy to quit the country within a limited time, unless they consented to conform to the laws of the land. This latter proclamation, instead of frightening, only enraged the popish party, who represented it as an act on the part of government of the most wanton injustice and oppression. A remonstrance and petition was immediately got up, demanding the free exercise of their religion, but this document

having been laid before the council, on the very day when intelligence reached Dublin of the Gunpowder Plot, the chief petitioners were seized and imprisoned in the castle, while Sir Patrick Barnwell, their principal agent, was sent in custody into England, by the command of the king. The dissatisfaction and discontent which prevailed among the Romanists in every part of Ireland, kept the government in a state of perpetual suspicion and uneasiness, and gave weight to every report of insurrection and conspiracy. Nor were the fears of the king and his ministers altogether without foundation. The Northern chieftains, followed by numbers of the native Irish, were imprudent enough to form the plan of a new rebellion, which was speedily brought to an end, however, by the vigilance of the government. The consequence was, that a vast tract of land amounting to 500,000 acres in six northern counties was forfeited to the crown. This led to the plantation of Ulster, the benefits of which are felt at this day. A large population of loyal and industrious inhabitants, chiefly Protestants, settled in the northern counties, the lands were cultivated and improved, a number of flourishing towns were established, and the province of Ulster became the most prosperous and thriving district of Ireland.

To enforce the royal authority, and put an end to the religious dissensions and animosities which still prevailed in various parts of the country, James resolved to summon an Irish parliament. The recusants, who formed a large and powerful party, were alarmed lest some additional enactments were contemplated against those who refused to abandon the Romish communion. To prevent any further penal statutes being passed, every exertion was made to strengthen the popish faction. The priests harangued the people on the dangers of the present crisis; excommunication was threatened against every man who should vote in opposition to the interests of holy mother church. But notwithstanding the extraordinary efforts made to increase their numbers, the recusants were mortified to find, on the assembling of parliament, that a considerable majority of the members were Protestants, and therefore friendly to the government. The recusants, however, were sufficiently numerous to render the debates violent and disorderly, more especially as they claimed to form a majority of members legally elected. At the very outset an animated and even angry discussion arose on the election of a speaker, and Sir John Davis, who had been recommended by the king, having been chosen to the office, the recusants refused to sit or to take any share in the proceedings of an assembly so illegal, so violent, and arbitrary. In this state of matters it was deemed prudent to prorogue the parliament. The recusants laid their complaints against the validity of many of the elections before the king, who succeeded in quieting their scruples, and prevailing upon them to take part in the deliberations of the parliament.

directed, as these were, chiefly to the civil affairs of the country.

While the parliament was sitting, a convocation of the clergy was directed to be held in Dublin, for the purpose, chiefly, of framing a public confession of faith for the established church of Ireland. This confession appears to have been drawn up in 1615 by Archbishop Ussher, one of the most able and learned men of his day. The document, when completed, consisted of no fewer than one hundred and four articles, including the nine Calvinistic ARTICLES OF LAMBETH (which see), prepared in 1595; and having been submitted to the convocation, it was approved by that body, and ratified by the lord-deputy of Ireland.

At the death of James I., and the accession of his son Charles I., England being involved in foreign wars, and embarrassed by domestic dissensions, the Irish recusants gladly availed themselves of the opportunity to fan the flame of discontent among their own countrymen. In this they were aided as usual by Rome, a bull having been issued by Urban VIII., calling upon them rather to lose their lives than to take that wicked and pestilent oath of supremacy, whereby the sceptre of the Catholic church was wrested from the hand of the vicar of God Almighty. Such an appeal coming from the Pope himself, could not fail to exert a powerful influence upon an ignorant and superstitious people. Charles, however, by the advice of the Irish council, provided against the apparently impending danger by making a large addition to his army in Ireland. Hopes were held out to the popish party of obtaining some favourable concessions from the king, and reports were industriously spread that they were to be gratified with a full toleration of their religion. The Protestant clergy forthwith took the alarm, and at the instigation of the archbishop of Armagh, hastened to lay before the government a firm but respectful protest against all toleration of Popish worship and ceremonies. "The religion of the papists," said they, "is superstitious and idolatrous; their faith and doctrine, erroneous and heretical; their church, in respect of both, apostatical. To give them therefore a toleration, or to consent that they may freely exercise their religion, and profess their faith and doctrine, is a grievous sin, and that in two respects; for, first, it is to make ourselves accessory not only to their superstitions, idolatries, and heresies, and, in a word, to all the abominations of popery, but also, (which is a consequence of the former) to the perdition of the seduced people, which perish in the deluge of the Catholic apostacy. Secondly, to grant them a toleration, in respect of any money to be given, or contribution to be made by them, is to set religion to sale, and with it the souls of the people, whom Christ hath redeemed with his blood. And as it is a great sin, so it is also a matter of most dangerous consequence: the consideration whereof we commit to the wise and judicious, beseeching the

God of truth to make them who are in authority, zealous of God's glory, and of the advancement of true religion; zealous, resolute, and courageous, against all popery, superstition, and idolatry."

The pulpits of the Irish church now resounded with strong condemnation of the errors of Popery, while the Romanists themselves, encouraged by the expectation of full toleration, publicly professed their religion, and practised its rites in all parts of the country, to the great offence of the Protestant people and clergy. Nor were the hopes which they were led to entertain of receiving some marks of royal indulgence doomed to be disappointed. Various concessions of a very favourable kind were granted by government to the recusants, and among others, instead of the oath of supremacy, an oath was substituted by which they professed to acknowledge and promised to defend Charles as the lawful and rightful king of the realm. Encouraged by the indulgence which had been shown by government to the professors of the Romish religion, their priests urged them to the most imprudent excesses. "Their religious worship," says Leland, "was once more celebrated with public solemnity, and with the full parade of their ostentatious ritual. Churches were seized for their service; their ecclesiastical jurisdiction was avowedly and severely executed; new friaries and nunneries were erected; and even in the city of Dublin, under the immediate notice of the state, an academical body was formed, and governed by an ecclesiastic of some note, for the education of popish youth. The clergy, by whose influence these violent proceedings were directed, were by their numbers, and by their principles, justly alarming to government. They swarmed into the kingdom from foreign seminaries; where they had imbibed the most inveterate prejudices against England, and the most abject and pestilent opinions of the papal authority. Seculars and regulars alike had bound themselves by solemn oath, to defend the papacy against the whole world; to labour for the augmentation of its power and privileges; to execute its mandates, and to persecute heretics. Their whole body acted in dangerous concert under the direction of the Pope, and subject to the orders of the congregation *de propaganda fide*, lately erected at Rome; and many of them, by their education in the seminaries of Spain, were peculiarly devoted to the interests of that monarchy; habituated to regard the insurrections of the old Irish in the reign of Elizabeth as the most generous exertions of patriotism, and taught to detest that power which had quelled this spirit, and established a dominion on the ruins of the ancient dignity and pre-eminence of their countrymen."

Lord Faulkland was at this time lord-deputy of Ireland, and though himself disposed to moderation in religious matters of controversy, he felt that it was impossible for him to shut his eyes to the turbulent conduct of the recusants, which threatened seriously

to disturb the peace of the country. Supported by his council, therefore, he issued a proclamation to the effect that "the late intermission of legal proceedings against popish pretended titular archbishops, bishops, abbots, deans, vicars-general, jesuits, friars, and others, deriving their pretended authority from the see of Rome, in contempt of his majesty's royal power and authority; had bred such an extravagant insolence and presumption in them, that he was necessitated to charge and command them in his majesty's name to forbear the exercise of their popish rites and ceremonies."

This proclamation was treated with the utmost contempt, and popish worship was maintained as openly as formerly. But neither the inclinations nor instructions of the lord-deputy allowed him to adopt more stringent measures. Perceiving his weakness and timidity, the popish party began in a discontented spirit to utter loud complaints of the oppressive weight of the public burdens. The government now resolved to adopt a more active course of proceedings. Accordingly, having recalled Lord Faulkland, and committed the administration of the affairs of Ireland in the meantime to two lords justices, Lord Ely, and the Earl of Cork, who without waiting for instructions from the king, proceeded to act with the utmost firmness, threatening all absentees from the established worship with the penalties of the statute enacted in the second year of Queen Elizabeth's reign. This severity, however, was soon checked by an announcement from the government, that such stringent measures were not acceptable to the king. The recusants, delighted with the royal interference in their favour, were more insolent than before. A band of Carmelite friars, dressed in the habit of their order, made their appearance in one of the most public thoroughfares of Dublin, and openly celebrated their religious rites. The archbishop of the diocese, and the chief magistrate of the city, called upon the military to disperse the assembly; but the friars and their congregation opposing force to force, put the soldiers to flight. Tidings of this incident reached the English government, who, to maintain their own authority, and overawe the recusants, ordered fifteen religious houses to be seized and appropriated to the king's use; and the popish college which had been erected in Dublin, to be given over to the university, which forthwith converted it into a Protestant seminary.

It is lamentable to observe how far the Irish church and clergy had degenerated in the divided and distracted state of the country. Many of their places of worship were in a ruinous and dilapidated state; the church revenues were to a great extent alienated; many of the rural clergy were in a state of extreme poverty, and some of them characterized by the most deplorable ignorance and immorality. The Romish hierarchy, on the other hand, with a large and powerful body of adherents, was not slow to take

advantage of the depressed state of the Established Church, and in some places had actually taken possession of the church lands. A convocation of the Irish clergy accordingly was held, and the melancholy state of ecclesiastical affairs having been represented to the king, Lord Wentworth, who was at this time lord-deputy, received instructions to take immediate steps for rendering the Established Church more efficient and better provided. He began, therefore, with erecting churches, and supplying them with suitable ministers. Laws also were passed for the restitution of the rights of the clergy, and provision made to prevent all future alienations. Measures were adopted for the better education and training of candidates for the ministry in connection with the Irish church. The university of Dublin was placed upon a better footing, its statutes revised, and an efficient governor placed over it.

One point which the king, as well as Archbishop Laud and the lord-deputy, had much at heart, was the complete union of the churches of England and Ireland, by establishing the English articles and canons in the latter kingdom as the rule of doctrine and discipline. Ussher, and a considerable portion of the Irish clergy, were by no means favourable to this proposal, being desirous of maintaining the thorough independence of the Irish church, and the authority of its own articles which had been adopted in convocation during the late reign. To reconcile Ussher, who had been the compiler of the Irish articles, to the projected reformation, it was agreed that no censure should be passed on any of these articles, but that they should be virtually, not formally, abrogated by the establishment of the articles of the Church of England; and further that the English canons should not be adopted in a body, but a careful selection made from them to form a code of discipline for the Irish church. Chiefly through the influence of the lord-deputy, and in deference to the wishes of Charles and his ministers, the English articles were accordingly received and the canons established. This important alteration in the ecclesiastical system of the Church of Ireland was followed by the establishment of a High-Commission court in Dublin on the same model and with the same tremendous powers as the court of the same name in England. This court, however, seems not to have taken the strong steps which might have been expected from so powerful an engine of tyranny and oppression.

The whole conduct of Charles I. in his government of Ireland was so vacillating and insincere, that the people were every day more and more alienated from the English government. The people generally were devoted to the Church of Rome, and the feelings of bitter hatred which they entertained towards their English rulers, were fostered and strengthened by their clergy, who, having been educated in foreign seminaries, particularly those of France and Spain, returned to Ireland thoroughly ultramontane in their sentiments and unpatriotic in their

attachments. Bound by solemn allegiance to the Pope, they felt no obligation of submission to the king. These men, thus estranged from the English government, held consultation with its enemies at home, maintained secret correspondence with its enemies abroad, and formed schemes of insurrection for the purpose, as they alleged, of promoting the interests of mother church. In these circumstances a rebellion commenced, led on by Roger Moore, the head of a once powerful family in Leinster. Appealing to the prejudices, and rousing the passions of the native Irish, this man speedily gathered around him a large and enthusiastic band of conspirators. A considerable number of the old Irish chieftains flocked to his standard. Money, arms, and ammunition were supplied from foreign parts. The Romish clergy entered into the plot with the greatest cordiality, hoping to be able to expel the heretics from Ireland, and establish once more the ancient faith as the religion of the country. When the rebellion was at its height, accordingly, a general synod was convened at Kilkenny, in which the war was declared to be lawful and pious; an oath of association was proposed as a bond of union, and a sentence of excommunication was denounced against all who should refuse to take it. The clergy, also, at this synod, proposed to dispatch embassies to foreign potentates, and to solicit the emperor of Germany, the king of France, and the Pope, to grant assistance to their cause.

The melancholy and protracted civil war which now raged in Ireland rendered it a scene of desolation and bloodshed. The extermination of the heretics and the annihilation of the Irish church were the main objects of the movement; and during the life of Charles I. the rebels met with powerful though secret encouragement from Henrietta his queen. Oliver Cromwell, by his stern and inflexible resolution, succeeded in extinguishing the rebellion, and restoring Ireland, for a time at least, to some measure of tranquillity. Charles II. was a covered and concealed friend of the Romish party in Ireland; but his brother, James II., who succeeded him, was an open and avowed Romanist. The accession of a popish prince to the English throne naturally excited the most extravagant expectations in the minds of the Irish people. They anticipated now the full and final triumph of their religion over all its enemies. The hearts of the Protestants, on the other hand, were filled with the most melancholy apprehensions. For a time James sought to allay the fears of the Protestant clergy; but as soon as he had fully matured his plans, he made no secret of his ultimate design. Orders were now issued by royal authority that the Romish clergy should not be disturbed in the exercise of their duties; and this permission was followed by an announcement that it was the pleasure of the king that the Roman Catholic prelates should appear publicly in the habit of their order. The Protestant clergy were at the same

time forbidden to introduce points of religious controversy into the pulpit; and the slightest allusion to the errors of popery was regarded as an act of sedition. Such marks of favour shown to the friends of the old faith strengthened their hands and cheered their hearts. Almost the whole army was at this time composed of Irish Romanists, and a number of Protestant officers were deprived of their commissions, and driven from the kingdom. It was the evident wish of James to invest the popish party with the whole authority and influence of the kingdom, and especially the power of controlling all future parliaments.

Protestants were now heavily discouraged. Their clergy were reduced to extreme destitution; their churches were, many of them, seized by the popish priests both in rural districts and in the towns, while such acts of spoliation and injustice were connived at by the magistrates. The anxiety of the king was to make Ireland a Catholic kingdom. An order was issued that no more than five Protestants should meet together even in churches on pain of death. But these acts of tyranny and oppression were only to last for a short period. James was driven from his throne by his indignant English subjects, and the Revolution of 1688 rendered it imperative that henceforth the sovereign of Great Britain should be a Protestant, and bound to uphold Protestantism as the established religion of the realm. William, prince of Orange, who was called to the throne on the flight of James II. after the battle of the Boyne, commenced his reign by assuring the Irish Protestants that he had come to Ireland to free them from Popish tyranny, and that he doubted not, by the Divine assistance, to complete his design. After a somewhat protracted contest, the war was brought to a close, and peace restored.

The Protestant church having been fully reinstated in all its privileges as the Established Church of Ireland, now addressed itself to its great work, the evangelization of that benighted country. Throughout the whole of the eighteenth century, though some men of great ability, fervent piety, and unwearied activity, were found among the Episcopalian clergy of Ireland, yet the cause of Protestantism made little progress. At the close of the century Ireland numbered a population of nearly 5,000,000, while the members of the Established Church did not exceed 600,000. According to the Report of the Commissioners of Public Instruction issued in 1834, the adherents of the Established Church had, in the interval, increased to 853,064.

The Act of Union, which passed in 1801, united the Church of Ireland with that of England in all matters of doctrine, worship, and discipline, thus forming "the United Church of England and Ireland." But though the Irish church has been incorporated with the Church of England she is not subject to the English canons. Neither is the Irish church represented in the *Convocation* of the English

clergy. In England subscription of the Thirty-Nine Articles is required from every candidate for holy orders or presentee to a benefice; but in Ireland such subscription is dispensed with, although the Act of Uniformity passed in the reign of Charles II., in so far as it applies to the Irish church, imposes upon all its clergy subscription to the Thirty-Nine Articles of the Church of England.

From the date of the Union, the Irish branch of the Church of England has made rapid progress in all that goes to constitute the usefulness and efficiency of a Christian church. Her position is one of peculiar difficulty, her clergy being called to labour in a land where ignorance and Romish superstition prevail to a lamentable extent. But in the midst of much discouragement they have sought faithfully to discharge their duty, not only to their own people, but to all around them. Engaged in a constant struggle with Romish error, they are almost to a man strangers to High Church or Puseyite principles. One of the principal agencies which the Irish church employs for the evangelization of the Irish-speaking population, is the Irish Society, which was established in 1826, and employs 59 readers and 719 teachers, whose labours are of great importance, there being, according to a calculation made before the famine in 1846, no fewer than 3,000,000 of Irish-speaking Roman Catholics in the country. Another valuable missionary institution connected with the Established Church is the Irish Island Society, which employs about 25 readers and teachers on the islands and coasts, and has brought the gospel within reach of about 13,000 souls. For the instruction of the young, the Irish church supports the Church Education Society for Ireland, which in 1851 had 1,882 schools, and 108,450 scholars on the roll, with an average attendance of 64,647.

Two of the most interesting colonies in Ireland are Dingle in the county Kerry, and the island of Achill in the county Mayo; both connected with the Established Church. "In the year 1831," says Dr. Dill, in his 'Mystery Solved,' "the Rev. George Gubbins was appointed curate of Dingle. At this time there was in the district neither church nor school-house; and this excellent man lived in a cabin at one shilling per week, and had stated services in the private dwellings around. In about a year after the district was visited and fearfully ravaged by the cholera. There being no physician to apply to, Mr. Gubbins became physician-general to the poor; and his kindness during a crisis so awful won the people's affections, and prepared the way for the harvest which soon followed. In 1833, the Rev. Charles Gayer arrived in the district; the following year several of the inhabitants, including two Popish priests, renounced the Romish faith; upwards of 150 families have since followed their example. Some time ago, the colony consisted of 800 converts; and notwithstanding the brutal persecution to which its present excellent missionary, Mr. Lewis, has been

subjected, and the extensive emigration of the people of that district, it now consists of 1,200. Amongst the many cheering instances of the Divine blessing on the labours of these missionaries, we may mention that of Mr. Moriarty, the present curate of Ventry, who was once a bigoted Romanist, and went on one occasion into a congregation *on purpose to disturb them in their devotions*; and who, while waiting for the moment when he should commence his interruptions, received such impressions from the truth he heard, as ultimately led to his conversion.

"Achill is the largest island on the coast of Ireland. It stands on the extreme west of Mayo, is washed by the billows of the Atlantic, and consists of mountain and bog, interspersed with small patches of cultivated land. Being visited with famine in 1831, the Rev. Edward Nangle took charge of a cargo of potatoes sent to its relief. Having found the people willing to listen to the truth, he conceived the design of founding amongst them a colony on the Moravian plan; and, with the full countenance of the principal proprietor of the island, and the cordial aid of numerous Christian friends, he soon after founded 'the Colony of Achill.' A wild tract of moor has now been reclaimed, and a number of cottages have been erected upon it for the colonists; a neat church and school-house stand in the interesting little village; several families and individuals have renounced the errors of Popery; the young generation are growing up a different class of beings from what their progenitors were; the sides of the once barren mountain are now adorned with cultivated fields and gardens; most of the island has lately been purchased by the friends of the colony, at a cost of £17,000; and thus the gospel will in future have 'free course and be glorified' in the spot which for ages has slumbered in the midnight of Popery!"

The activity and zeal of the Irish church, as well as the success which attended their efforts, led the Romanists, headed by O'Connell, to make strenuous efforts for the overthrow of the national church. Through their efforts, accordingly, the payment of tithes and church cess was for a time withheld, and many of the Protestant clergy were in great pecuniary difficulties. At length the government found it necessary to introduce various modifications of the ecclesiastical system, with a view to remove alleged abuses. An act was passed accordingly in 1833, which was considered by many as a heavy blow and sore discouragement to Protestantism in Ireland. By this measure payment of first-fruits to the crown was abolished, and in its place was substituted a yearly tax on a graduated scale of from 2½ to 15 per cent. on benefices; and from 5 to 15 per cent. on episcopal revenues. Another act was passed reducing by 25 per cent. the tithes payable throughout Ireland. The incomes of the sees of Armagh and Derry were reduced; ten bishoprics and two archbishoprics were suppressed; and the deanery of St. Patrick's was united to that of Christ Church, Dublin. The

funds realized by these alterations were appointed to be expended by an ecclesiastical commission in "the building and repairing of churches, the augmentation of small livings, and such other purposes as may conduce to the advancement of religion."

In consequence of the combined operations of famine, disease, and emigration, the population of Ireland, as the census of 1851 demonstrates, has undergone a very remarkable diminution, amounting to nearly one-third of the whole inhabitants of the country. Great numbers have for some years past left the Romish church, so that the Protestants of all denominations are computed to amount to 2,000,000, while the Romanists are supposed to amount to somewhere about 4,500,000. For some years past, the Irish Episcopal Church has been blessed to do a good work in Ireland. Among her clergy are to be found many laborious servants of Christ, who, amid much discouragement and neglect, have been honoured to advance the cause of truth and righteousness in that benighted land.

IRISH PRESBYTERIAN CHURCH. In tracing the origin of this important section of the Christian Church in Ireland, it is necessary to revert to an event already noticed in the preceding article—the plantation of Ulster by James I. During the latter years of the reign of Elizabeth, as well as the early part of the reign of her successor, the northern provinces had been the scene of incessant conspiracies and insurrections fomented chiefly by the old hereditary chieftains who held estates in that part of the country. The active part which these nobles took in successive plots against the government led to the forfeiture of their estates; and thus, in the course of a few years after James I. had ascended the throne of England, about half a million of acres, and nearly six whole counties in the province of Ulster, reverted to the crown. The acquisition of so large an extent of land afforded James an admirable opportunity of making an experiment with the view of discovering the best means of promoting both the religious and civil reformation of Ireland. He resolved, accordingly, to plant the greater part of the territory which had fallen into his hands with English and Scottish colonies. By this step the king hoped that an improved system of agriculture would be introduced, a spirit of industry and commercial activity would be developed among the people, and a central point would be secured, from which the Protestant faith might be speedily disseminated throughout the country generally.

At the period when this wise and sagacious project was devised by James, the province of Ulster had sunk to the lowest stage both of physical and moral degradation. The country was almost depopulated, and its resources wasted by a long protracted series of exterminating wars. Its towns and villages were in ruins, the lands uncultivated, and the thinly scattered inhabitants in a state of utter wretchedness. Its religious condition also was scarcely less deplor-

able. The nobles and their retainers were devotedly attached to the old religion, and the reformed faith had scarcely found a footing among the people. In this melancholy state of matters, the scheme for the colonization of Ulster commenced in 1605, the chief management of the enterprize being intrusted to Sir Arthur Chichester, the lord-deputy of the kingdom. In distributing the forfeited lands among the settlers, the king took care to make suitable provision for the support of the church. The ecclesiastical revenues which had been alienated by the nobles were restored to the clergy; parish churches were repaired; and for the encouragement of learning, a free school was endowed in the chief town of every diocese.

The majority of the original settlers were from Scotland, owing to the vicinity of that country to Ulster, and these being of hardy constitutions and an enterprising spirit, were well fitted to encounter the difficulties attendant on the first plantation of a colony. A few English immigrants also came over, who occupied the southern and western parts of the province. In 1610, the lands were generally occupied, and amid all the hindrances to which such an enterprize was necessarily exposed, it flourished beyond expectation, more especially in the counties of Down and Antrim. To impart additional confidence to the new settlers, a parliament was summoned, which gave the sanction of law to the various arrangements of the colony. The emigrants from Scotland had brought over with them some of their own ministers, but the writers of the time give no very flattering account of the piety of either the ministers or people. The Irish Episcopalian church, however, was in as favourable a position as it had ever been during any period of its history. The sees were all filled with Protestant prelates, and such was the stability of the church, that a convocation was summoned in 1615, which framed a confession of faith of its own, independently altogether of the Thirty-nine Articles of the Church of England, which some of the prelates wished to adopt. And so great was the peace and security which the Irish church at this time enjoyed, that a number of the English Puritan ministers who were unable conscientiously to conform fled to Ireland, and rose to places of influence both in the university and the church. These, along with the Scottish clergy, who had also obtained ecclesiastical promotion, seem to have exercised considerable influence in the first convocation; and thus we may satisfactorily account for the readiness with which the Irish Articles were adopted, notwithstanding the strong Calvinistic spirit by which they were pervaded.

Encouraged by the result of the convocation, and the tranquillity which prevailed throughout the country, but more especially in Ulster, several faithful and pious ministers repaired thither from both England and Scotland, and were instrumental in founding the Presbyterian church. One of the most able and efficient of these ministers was the cele-

brated Robert Blair, who, having been invited over by Lord Claneboy, settled at Bangor, county Down. It was a curious circumstance, that as he demurred to ordination by the bishop singly, as in his view contrary to Scripture, Dr. Knox, then prelate of the diocese in which Bangor was situated, consented to act as a presbyter along with some of the neighbouring ministers in the act of ordination. This put an end to Mr. Blair's objections, and he was solemnly ordained by the laying on of the hands of the presbytery.

About this period an awakening took place in various parts of Ireland, particularly in Antrim, Down, and other northern counties. To this season of revival in the Presbyterian churches, Mr. Blair signally contributed by his individual exertions, and by rousing other ministers to increased zeal and activity in the service of the Lord. The good work which had commenced, chiefly by the instrumentality of Mr. Blair's exertions, in various parts of Ireland, was promoted to a considerable extent by the arrival of several devoted ministers from Scotland. Among these was Mr. Josiah Welsh, son of the famous Mr. John Welsh, who married one of the daughters of John Knox. In the progress of Christ's cause, under the ministry of the Presbyterians, Archbishop Ussher, then primate of Ireland, took a deep interest. It was a matter of great rejoicing to his truly Christian heart that these godly men were labouring thus zealously in the advancement of the Redeemer's kingdom. The utmost anxiety was manifested by the people to hear the Word of life, and accordingly, not merely on Sabbaths, but at the monthly meetings and the sacramental occasions, crowds attended, and eagerly hung on the lips of these men of God as they declared the heavenly message with which they had been intrusted. Their success, however, as might have been expected, soon called forth the jealousy and malignant hatred of their enemies. Knowing their abhorrence of every ceremony which savoured in the least of Popery, snares were laid for them by many of the conformist clergy. But in vain. The cause of God advanced, the numbers of their adherents increased daily, and the Presbyterian Church flourished amid the prayers and the exertions of its faithful pastors.

The hour of trial and sore persecution at length came. Mr. Blair having gone to visit his friends in Scotland, assisted at a communion along with Mr. John Livingston at the Kirk of Shotts. Mr. Maxwell, one of the ministers of Edinburgh, an ambitious, time-serving individual, brought an accusation against both, as if they had taught the necessity of bodily affections in the process of the new birth. This groundless and foolish charge reached the ears of Ecklin, the Bishop of Down, who had been for some time waiting for an opportunity of silencing two such effective and popular ministers. Without delay, therefore, he suspended both Mr. Livingston and Mr. Blair from the duties of the ministry. A

punishment so summary, and that, too, founded on a mere allegation which had never been proved, they felt to be oppressive and unjust, and accordingly they lost no time in complaining to Archbishop Ussher, who immediately ordered the decree of suspension to be withdrawn until the charge in question was fully proved.

Nor did Bishop Ecklin's malignity stop here. He cited several of the obnoxious ministers before him, among whom was Blair, and having in vain urged them to conform, he solemnly deposed them from the office of the holy ministry. This cruel and tyrannical act, which took place in May 1632, was reported to the worthy archbishop, who had formerly interfered in their behalf; but though himself anxious for their restoration, he declined interfering, as an order had come from the King to the Lords Chief Justices concerning them. The brethren, finding that they had no other resource, came to the resolution of making an application directly at court. Mr. Blair was, accordingly, dispatched on this important errand, and having obtained recommendatory letters from several nobles and gentlemen, both in Scotland and Ireland, he set out for London. The deepest anxiety pervaded the breasts of multitudes as to the result of his application, and many a prayer was offered up for his success. The brethren were not a little afraid that the mind of the king might be wrought upon by the pernicious influence of Archbishop Laud. In the providence of God, however, it so happened that, when Mr. Blair's petition was put into the king's hands, he not only granted a gracious answer to its request, but with his own hand inserted a clause to the effect, "That if the information made to him proved false, the informers should be punished." The royal condescension and kindness was most gratifying to Mr. Blair, and he hastened home to Ireland, carrying the glad tidings to his brethren that the Lord had answered their prayers.

It was a considerable disappointment to the deposed brethren to find that, although the king had granted their petition, the noblemen to whom the royal decree was intrusted did not arrive in Ireland for nearly a year after Mr. Blair's return. At length, in May 1634, six months' liberty was permitted to those persecuted men of God, and they gladly embraced the opportunity to declare the Gospel with the utmost zeal and diligence. At the expiry of the six months, they received a continuance of their liberty for six months longer. This, however, at the instigation of Bishop Bramble of Derry, was withdrawn, in so far as Mr. Dunbar and Mr. Blair were concerned, and, accordingly, having closed their brief respite with the celebration of the Lord's Supper, they committed their people to the care of the great Bishop of souls, and submitted to the harsh treatment to which they were exposed. In November 1634 Mr. Blair was summoned a third time before the bishop of his diocese, and formally deposed from the sacred office.

The state of matters in Ireland being unsettled, and the deposed ministers thinking it improbable that they would soon be restored to the exercise of their office, resolved to cross the Atlantic and settle in New England. Having received a kind invitation from the governor of that colony, they built a ship for their accommodation, to which they gave the name of Eagle-Wings. This vessel, with about one hundred and forty passengers, among whom were Messrs. Blair, Livingston, and several others of the persecuted ministers, set sail from Lochfergus on the 9th September 1636. The emigrants had not proceeded far on their voyage when a violent storm arose, and they were every moment in danger of being shipwrecked. Thus discouraged at the outset, and conceiving that to proceed farther, in the face of what appeared to them evidently the will of the Almighty, would be sinful, they returned without delay to the harbour from which they had sailed. The deposed ministers had not remained above a few months, however, in Ireland, when a warrant was issued for their apprehension. It was evident that new trials were preparing for them, and with the utmost dispatch they fled to Scotland, where they were kindly received and hospitably treated by some of the most eminent ministers of the time, particularly by Mr. Dickson of Irvine, and Mr. Cunningham of Holywood.

A few years elapsed when an alarming rebellion burst forth among the Papists in Ireland, and the Protestants in the northern counties were inhumanly massacred in immense numbers. The survivors of this awful persecution, being chiefly Scotchmen who had emigrated, made application to the General Assembly of the Church of Scotland in 1642, for a supply of ministers. Among those who were sent over to Ireland to assist in ordaining young men over the different parishes, and in otherwise encouraging the poor persecuted remnant, was Mr. Blair, who, from his former connection with that unhappy country, felt a peculiar interest in the distressed Presbyterians. During the three months he spent in Ireland, he generally preached once every day and twice on Sabbath, chiefly in the open air, as no church could contain the crowds who waited on his ministry.

The rebellion and massacre were the means of bringing out a very important change in the ecclesiastical condition of Ulster. The Episcopal church was now in an enfeebled and prostrate state. Few of her clergy and not one of her prelates remained in the province; and of the Protestant laity, few were conscientiously attached to prelacy. Hence a large majority of the Protestant inhabitants of Ulster were in favour of a church founded on Presbyterian principles. A number of Scottish regiments were sent over to Ireland at this time, and being accompanied by chaplains who were ordained Presbyterian ministers, the foundations of the Presbyterian church were once more laid in Ulster, conformed in all respects to the parent church in Scotland. The

army chaplains formed in each of the regiments sessions or elderships; and by their means also the first regularly constituted presbytery held in Ireland, met at Carrickfergus on Friday the 10th of June 1642. No sooner was it known in the surrounding country that a presbytery had been formed in Carrickfergus, than applications poured in from the adjoining parishes for admission into their communion, and for a supply of ministers. This was the origin of the *Irish Presbyterian Church*, which has since earned for itself a deservedly high place among the faithful churches of Christ for usefulness and efficiency.

Many of the Episcopal clergy now came forward and joined the presbytery. Before admission, however, they were called upon to profess repentance in public for their former conduct. The number of congregations was daily on the increase, and another application was made by the presbytery in 1643, to the General Assembly of the Church of Scotland for an additional supply of ministers. This petition was intrusted to the Rev. John Scott, one of their number, who, on his appearance in the Assembly, was duly recognized and admitted as a member of the court. This meeting of the supreme ecclesiastical court of Scotland is noted in history as having been that on which the important document, commonly known by the name of the Solemn League and Covenant, was formally discussed and agreed to.

While the negotiations in regard to the Solemn League and Covenant were carrying on both in England and Scotland, the neighbouring kingdom of Ireland was still agitated by religious and civil dissensions. For a time the Romanist party appeared to be completely disconcerted by the success which attended the Scottish forces under Munro, and the British regiments under Sir William and Sir Robert Stewart; but their courage revived on the arrival of O'Neill, an experienced officer, who had distinguished himself in the Spanish and Imperial service. In preparation for the coming of this distinguished leader, steps had been taken, chiefly through means of the clergy, to establish a formal confederacy among all the Roman Catholics of the kingdom. For the accomplishment of this object, a General Assembly of Romanist lords and bishops, with delegates both lay and clerical from the provinces and principal towns, was summoned to meet in Kilkenny in October 1642. At this convocation the Romish faith was declared to be again established, and the ecclesiastical estates of the kingdom were ordained to be the possessions of the Romish clergy. An oath of association was at the same time adopted, and appointed to be administered by the priesthood to every parishioner, binding him to consent to no peace except on the following conditions:

"I. That the Roman Catholics, both clergy and laity, have free and public exercise of the Roman Catholic religion and function throughout the kingdom, in as full lustre and splendour as it was in the reign of King Henry the Seventh.

"II. That the secular clergy of Ireland, viz., primates, archbishops, bishops, ordinaries, deans, deans and chapters, archdeacons, prebendaries, and other dignitaries, parsons, vicars, and all other pastors of the secular clergy, shall enjoy all manner of jurisdiction, privileges, immunities, in as full and ample a manner as was enjoyed within this realm during the reign of the late Henry the Seventh.

"III. That all laws and statutes made since the twentieth year of King Henry the Eighth, whereby any restraint, penalty, or restriction, is laid on the free exercise of the Roman Catholic religion within this kingdom, may be repealed and declared void by one or more acts of parliament.

"IV. That all primates, archbishops, bishops, deans, &c., shall hold and enjoy all the churches and church-livings in as large and ample a manner as the late Protestant clergy respectively enjoyed the same, on the first day of October 1641, together with all the profits, emoluments, perquisites, liberties, and rights to their respective sees and churches."

When this assembly had closed its sittings in January 1643, it was resolved to prosecute the war with increased vigour, and the conduct of military operations in Ulster was intrusted to General O'Neill. Charles, being involved in a contest with his own parliament in England, was disposed as soon as possible to come to terms with the Romanists in Ireland. To carry out this object he held secret correspondence with the leaders, and even appointed commissioners to treat with the supreme council of the confederates. At the very outset, however, the success of the negotiations was frustrated by the influence of the lords justices and the Irish privy council. But the Earl of Ormond, who was a ready tool in the hands of the king, at length obtained a cessation of hostilities between the royal forces and those of the confederacy; the Roman Catholics engaging to pay the king £30,000, and Ormond guaranteeing to them and to their clergy the undisturbed possession of all the towns, castles, and churches in those parts of the kingdom which were occupied by their forces at the time of signing the treaty. This arrangement, instead of being generally approved, was the means of spreading a very unfavourable impression, both in England and in Scotland, as to the feelings of the king. He was now looked upon as decidedly favourable to the Roman Catholics. The parliament were indignant at the cessation of hostilities in Ireland, and they resolved to impeach Ormond as a traitor. The conduct of Charles in his management of Irish affairs, and the concessions which had been made with his sanction to the Romanists in Ireland, while at this critical period it inflicted a deep injury on the royal cause, led both the English parliament and the Scottish estates to take a still deeper interest than before in the success of the covenant.

Nowhere was the cessation more unpopular than among the Presbyterians in Ulster. It had weakened their strength by affording the king an excuse

for withdrawing the English regiments in Leinster, and thus gone far to counteract the encouraging advantages they had gained by their successful struggles against the enemy. Amid these depressing events, the people of Ulster gladly hailed the arrival of Captain O'Conolly in November 1643, bearing a copy of the covenant and letters recommending it to the commanders of the British and Scottish forces. In vain did the lords justices issue a proclamation, which they commanded to be read to every regiment, denouncing the covenant as treasonable and seditious. Such was the feeling in favour of the sacred bond among both officers and men, that the commanders durst not publish the proclamation.

Meantime two measures were adopted, both of which were most obnoxious to the Irish Presbyterians. The first was the promotion by Charles of Ormond to the dignity of the Lord Lieutenant of Ireland, and the second was the removal of the Scottish forces from Ulster, by order of the Scottish estates. So strong was the alarm which the very proposal of the withdrawal of the Scottish army excited, that the Presbyterians threatened to abandon the country. Their apprehensions, however, were speedily set at rest by the arrival of the intelligence, that the Scottish estates, taking into view the critical state of matters in Ireland generally, but more especially in Ulster, had agreed to countermand their order for the removal of the Scottish army.

On the 16th of October 1643, the English parliament requested the Scottish commissioners to see that the covenant "be taken by all the officers, soldiers, and Protestants of their nation in Ireland." The matter was ultimately intrusted to the Scottish ministers, who were deputed by the General Assembly to visit Ireland. In the summer, accordingly, of 1644, the covenant was subscribed with great solemnity throughout every part of Ulster, both by the military and the masses of the people. And the benefit of this holy bond of union was soon extensively felt, in the increased feeling of attachment which was everywhere manifested to the Presbyterian cause, as well as in the revived interest which began now to be taken in the cause of piety and vital godliness. From this period, according to Dr. Reid, the able historian of the Presbyterian Church in Ireland, may be dated the SECOND REFORMATION with which the province of Ulster has been favoured.

The conflict between Charles and the parliament of England was keen and protracted. The parliament had, on their own authority and in direct opposition to the royal views, abolished prelacy, convoked the Westminster Assembly, enforced the solemn league and covenant, and substituted the Directory in room of the Book of Common Prayer. After a time, a general desire was felt in the country that the unseemly collision between the king and the houses of parliament should, if possible, be brought to a close. Commissioners were appointed on both sides, but on the subject of Ireland, as well as on

that of church government and the signing of the covenant, the negotiations were completely unsuccessful. It was proposed by the parliamentary commissioners, that the king should join with them in declaring the cessation to be void, that the war against the Irish insurgents should be carried on under their direction, and should not come to a close without their consent. But Charles refused to allow a single concession to be made, and the treaty of Uxbridge was suddenly broken off. This infatuated procedure, on the part of the monarch, evidently arose from the expectations which he had formed of concluding a peace with the Irish Romanists. Intent upon this object, he dispatched the Earl of Glamorgan privately to Ireland, with full powers to negotiate with the confederates in the king's name. Without delay a secret treaty was concluded at Kilkenny, Glamorgan engaging, on the part of the king, not only that the penal laws against popery should be entirely repealed, but that the Romish church should be re-established and endowed throughout the greater part of Ireland. The Lord-Lieutenant Ormond, wholly ignorant of this secret treaty with the popish party, made strenuous efforts to detach the northern Presbyterians from the cause of the parliament, and to induce them to espouse the cause of the king. On learning this movement on the part of Ormond, the parliament took instant steps for redressing the grievances of which the Ulster Protestants complained, and thus preventing them from joining the royalist party. Such a union, however, was rendered hopeless, not by the efforts of the parliament, but by the accidental discovery of a full and authentic copy of the private treaty which Glamorgan had, in the name and with the perfect sanction of the king, concluded with the confederates. This unexpected disclosure of the real designs of Charles, followed by the arrival in Ulster of commissioners from the parliament with supplies of money, provisions, and clothing, turned the whole current of popular feeling in that quarter against Ormond, and in favour of the parliamentary party.

The interests of religion in general, and the cause of Presbyterianism in particular, received considerable impulse at this time throughout the North of Ireland. By the exertions of the presbytery, aided and encouraged by the commissioners from the parliament, immorality was repressed among all classes, and arrangements were made for the regular administration of religious ordinances and the faithful exercise of church discipline. These beneficial measures were not a little advanced by the timely arrival from Scotland of a deputation of ministers from the General Assembly, whose counsel and advice were felt by the presbytery to be peculiarly valuable. It was a critical time, more especially as the universal favour in which the Presbyterian form of church government was held by the people of Ulster had led several episcopal ministers, particularly in the county of Antrim, to act a disingenuous part, by conform-

ing to Presbyterian usages, so far as might be sufficient to retain the confidence of the people. Several ministers, adopting this dishonourable line of conduct, formed themselves into an association, which they called a Presbytery, though it wanted the characteristics of a true Presbytery. This misnamed court, which was composed of ministers only, without the presence of elders, held no correspondence with the regularly constituted Presbytery, which sat stately at Carrickfergus, and whose proceedings they looked upon with jealousy, as likely to counteract their own secret design of restoring prelacy as soon as a fitting opportunity occurred. The army-presbytery understood the object of this mock-presbytery, and they resolved either wholly to suppress it, or to reconstruct it on a proper and more orderly footing.

Commissioners were sent in 1645 as formerly, to the Scottish General Assembly, with a petition from "the distressed Christians in Ulster for a further supply of ministers." The application was cordially granted, and several ministers were appointed "to repair unto the North of Ireland, and there to visit, comfort, instruct, and encourage the scattered flocks of Christ." At the same meeting of Assembly an application was favourably entertained from the Presbyterians of Derry and its vicinity, and three additional ministers commissioned to labour in that district. The arrival of the brethren thus commissioned by the Assembly to visit Ulster, gave great encouragement to the arduous work of the Presbytery in seeking to instruct their own flocks, and to convert those of the Roman Catholics to whom they had access. In the discharge of this latter part of their duty, it is painful to notice that they proposed to inflict civil penalties upon those Romanists who adhered to their errors notwithstanding all exertions made for their conversion; and an act of Presbytery to this effect was publicly read in the several parish churches.

At this period, the province of Ulster received a large accession to its presbyterian population by the emigration from Scotland of great numbers, who sought shelter in flight from the evils of civil war, and the cruel and devastating operations of the Earl of Montrose. A peace had now been concluded between Ormond in behalf of the king, and the supreme council of the Irish confederates at Kilkenny. But instead of allaying, this peace only increased the commotions with which the country was agitated. The Pope's nuncio had exerted himself to the utmost to prevent the peace from being concluded, and his opposition having proved fruitless, he put himself at the head of a new party consisting of the extreme Romanists, thus rendering the state of matters in Ireland still more complicated. The extreme party was joined by O'Neill and the Ulster Irish, who were averse to the peace; and the coalition thus effected enabled O'Neill to descend upon Ulster with a large army, where he obtained a complete victory

over the British and Scottish forces at Benburb near the Blackwater. This sad calamity threw the presbytery into no small distress and alarm, but it did not prevent them from labouring with the utmost assiduity for the diffusion of the gospel all around them. About this time the parliament of England passed an enactment which gave great offence to the Ulster Presbyterians, namely, that lay courts of appeal should be instituted in which the decisions of ecclesiastical courts might be reviewed. The other acts of this period, however, were received with the utmost satisfaction by the friends of presbytery in Ireland. Prelacy was abolished; the directory substituted for the Common Prayer Book; the government of the church was declared to be vested in congregational elderships, classes or presbyteries, provincial synods, and National or General Assemblies; and the power of these courts to license, ordain, suspend, or depose ministers, and to pass ecclesiastical censures, was confirmed. These enactments in favour of Presbyterianism were rendered somewhat unsatisfactory by the introduction of several restricted provisions, in deference to the views of the Independents on the one hand, and the Erastians on the other. The discussions which, in consequence, arose in England, did not extend to the North of Ireland, where the principles of the Presbyterian polity were fairly and fully carried out. To fill the vacant charges, young men were invited over from Scotland, and in this way the number of Presbyterian ministers in Ulster rapidly increased.

The victory of Benburb gave the opponents of the peace which Ormond had concluded with the confederate Romanists a complete ascendancy in Ireland, and the Pope's nuncio, supported by General O'Neill, pronounced the highest ecclesiastical censures upon all who had negotiated with Ormond. He imprisoned the members of the supreme council, formed a new council, placed himself at its head, and remodelled the army at his pleasure. Not contented with adopting these decided steps in maintenance of the interests of the Romish church, he took upon himself the office of "commander-in-chief of all Ireland, under the sovereignty of the Pope." The first act of the nuncio in this new capacity was to direct O'Neill to blockade Dublin, into which Ormond had retired. After holding out for a time, the city was surrendered to the parliamentary forces in Ulster, who took possession of it in March 1647, and in the course of a few months a treaty was concluded when Ormond retired to England.

On obtaining possession of the metropolis of Ireland, the parliament took steps for the removal of the Scottish forces from Ulster, having requested the estates of Scotland to issue an order for their recall. The British regiments in Ulster were put under the command of Colonel George Monck, who having fixed his head-quarters at Lisburn, was empowered by parliament to execute martial law within his quarters. Remarkable for duplicity and

cunning, this military officer endeavoured to conciliate the presbytery, deluding them with the assurance that the parliament was devotedly attached to the presbyterian government, and firmly adhered to the covenant. In the end of 1647, a treaty was hastily concluded by the Scottish commissioners without due authority from their estates. This treaty was usually known by the name of the Engagement, and by it Charles bound himself to establish the presbyterian church-government and worship for three years, stipulating, however, that in doing so, he was neither obliged to desire the settling that government, nor to present any bills to that effect. The commissioners from Scotland, on the other hand, engaged to support Charles against the army and the parliament; and, if necessary, to provide an adequate military force to secure an honourable peace. Such a force it was difficult to collect, and in this emergency commissioners were despatched to the Scottish forces in Ulster to induce them to return and declare for the engagement. The presbytery caused a public protest against the engagement to be read from their pulpits, and sent a commissioner to the General Assembly in Scotland to express their cordial concurrence with the parent church in opposing this attempt to restore the king to the throne. After the execution of Charles by his subjects, the presbytery of Ulster openly declared their abhorrence of the murder of the king, and the overthrow of lawful authority in England. On this subject they drew up a representation, which was read from all their pulpits, and the Solemn League and Covenant was formally renewed by the people. Application was made to General Monck to have the covenant renewed by the army, but both the crafty commander and the council of war declined to take any steps in the matter. Soon after the general retired to England, from which he never returned again.

In 1649, Oliver Cromwell made his appearance in Ireland in the capacity of general, and by his vigorous conduct of the war, soon put an end to the brief ascendancy of the prelatical party, and completely changed the aspect of affairs in Ulster, rendering the republicans masters of the province, of which they held uninterrupted possession until the Restoration. The presbytery meanwhile persevered in protesting against the power of the usurpers, and in favour of a limited monarchy in the person of Charles II. These views of the Presbyterian church in Ireland were in complete accordance with those of the parent church in Scotland, which sent over ministers to Ulster to encourage the presbytery in their adherence to the king, who had pledged himself to support the covenant. Now that the republican party had obtained the ascendancy in Ireland, the Independents, to whom Cromwell belonged, sought to spread their principles in that country; but though for ten years they received a state endowment, and enjoyed the full patronage of government, they never succeeded in establishing themselves as a religious sect in the

kingdom. So slight was the hold indeed which they had got of the affections of the people, that the Restoration of Charles had no sooner taken place, than almost all their ministers fled, and their congregations dispersed, so that in the course of a few years the Independents or Congregationalists had almost disappeared from the country.

One of the first steps which was taken by Cromwell and his party in England after the execution of Charles I., and the abolition of the House of Lords, was to frame an oath called the Engagement, in which all persons were required to swear to be faithful to the commonwealth of England as now established without a King or House of Lords. The Engagement was introduced into Ireland, and pressed upon all classes of the people, and heavy penalties threatened against all who refused to take the oath. Many of the Presbyterian ministers in consequence were compelled to abandon the country, and the few who chose to remain were forbidden to preach, and had their stipends taken from them; notwithstanding which they continued in the disguise of rustics to wander up and down in their own parishes, as well as in other places, embracing every opportunity of instructing the people in Divine truth.

The severity thus exercised towards the Presbyterian ministers in Ulster was somewhat relaxed when Cromwell assumed the title of Lord Protector of the Commonwealth. Having dispatched his son Henry to ascertain the state of parties in Ireland, the beneficial effects of his visit were soon manifest in the improvement which took place in the religious condition of Ulster. The Presbyterian ministers were permitted freely to officiate, and those who had either fled to Scotland, or been banished to that country, were allowed to return to their flocks. The church began now to exercise the utmost caution in the admission of ministers, and various acts were passed by the presbytery bearing upon this subject. The number of congregations rapidly increased in all parts of the north of Ireland, and it was found necessary no longer to confine the meetings of presbytery to one place, but to have three different meetings in different districts of the province. These meetings were not constituted into presbyteries, strictly so called, but they acted by commission of the presbytery. They met at Down, Antrim, and Route with Lagan. In 1657, another division of the presbytery took place, Route being separated from Lagan. Shortly after another meeting was formed in Tyrone, so that the meetings became five in number; and this arrangement continued till 1702, when nine presbyteries were formed, which were subsequently increased to twenty-four.

The Ulster Presbyterian churches were not a little distracted in the middle of the seventeenth century, by some converts being made from among their members to the opinions of the Quakers. (See FRIENDS, SOCIETY OF.) The first regular meeting of this body in Ulster was formed at Lurgan in 1654. Edmun-

sen, a zealous supporter of Quaker principles, was imprisoned at Armagh for haranguing the people at fairs and other public places on religious matters, proclaiming the unlawfulness of tithes, and the impropriety of public ordinances and of a hired ministry. Cromwell's party knowing that the Presbyterians in Ireland were at heart in favour of the legitimate monarch, gave his son Henry strict charges to watch narrowly all their movements. The Irish council frequently issued proclamations for days of fasting and of thanksgiving; these, however, the presbytery uniformly refused to observe. Henry viewed this resistance to authority with indignation; but on being promoted by his father to the office of lord-deputy of Ireland, his whole policy underwent a remarkable change, the Presbyterians being now treated with confidence and favour. In March 1658, he summoned a number of the more eminent Presbyterian and Independent ministers to meet in Dublin, and confer with him on the subject of their maintenance. The meeting, which consisted of thirty ministers, continued nearly five weeks, and the result of their deliberations was, that Henry caused arrangements to be made for each minister receiving a regular stipend of not less than £100. "But this," says Adair, "through the uncertainty of these times came to nought before it could be well effected." The attention of the assembled ministers was next called to several other matters deeply affecting the interests of the country, such as the instruction and conversion of the Roman Catholics, the promotion of peace and unity among all godly ministers though of different churches, the due observance of the Sabbath, and the suppression of heresy and profaneness. It was Henry's earnest desire to promote in every way the improvement of Ireland; and although the death of his father, Oliver Cromwell, led to a change in the government of England, by the succession of his eldest brother Richard to the Protectorate, Henry was still continued as head of Irish affairs, and raised to the dignity of Lord Lieutenant. Under this excellent and prudent ruler, Ireland enjoyed unusual tranquillity, and became every day more prosperous. The presbytery improved the precious opportunity which this season of internal quiet afforded to visit remote districts of Ulster, and settle ordained ministers over vacant congregations.

The government of Henry was of but short duration. His brother Richard, having proved himself quite incapable of managing the affairs of England, was deprived of his office as Protector, and the government became once more republican. Henry thereupon resigned the lord lieutenancy of Ireland, and withdrew to England. The Irish Presbyterians, always opposed to republican government, agreed generally with the Scottish Presbyterians in their desire for the restoration of the exiled king. A general convention of Protestants met in Dublin about the beginning of February 1660, which appointed a fast to be kept throughout Ireland, one of

the causes assigned for it being breach of covenant. The members of the convention were for the most part favourable to prelacy, and after sitting three months, they agreed to send commissioners to England desiring the restoration of the former laws and church government and worship.

Charles II. had in the meantime been brought back to England and placed upon the throne. In the days of his adversity, he had made great professions of attachment to the cause of presbytery, but in a short time after he had received the reins of government, he threw off the mask, restored prelacy and the Liturgy, denounced the covenant, and all who adhered to it, and refused toleration to non-conformists. The Presbyterians of Ireland, like those of Scotland, had been deceived by the hollow and insincere professions of the perfidious monarch, and accordingly, immediately after the convention had closed its sittings, they sent over a deputation to the king, to lay before him their state, and solicit protection. At the same time also they sent a petition for the settling of religion according to the rule of reformation against popery, prelacy, heresy, &c., according to the covenant. On their arrival in London, the deputation, learning that the king had declared for prelacy and disowned the covenant, were requested to modify their petition by expunging all mention of the covenant and prelacy. They did so, and the king having given them an audience, listened respectfully to their petition, and sent them away with fair promises. In the meantime it was publicly known that Charles had actually named bishops for every diocese in Ireland, and that they were preparing to proceed to occupy their different sees.

For seven years the Presbyterians of Ulster had enjoyed an interval of peace and growing prosperity, during which they had gathered round them nearly the whole population of the province. They had now seventy ministers, and nearly eighty congregations, comprising a population of not fewer than 100,000 souls. The ministers were associated in five presbyteries, subordinate to a general presbytery or synod, which met usually four times in each year. In worship, government, and discipline, the Irish Presbyterians were entirely conformed to the Church of Scotland. Their church was now rooted in the affections of the people, and consolidated in all its arrangements. But a season of severe persecution was fast approaching. The prelates whom Charles had nominated to the vacant sees in Ireland repaired to their different dioceses. On the 27th of January 1661, two archbishops and ten bishops were consecrated in St. Patrick's cathedral, Dublin. This was immediately followed by a proclamation issued by the lords justices, forbidding all unlawful meetings, under which meetings of presbytery were included, and directing the sheriffs and other officers to prevent or disperse them. In vain did the Ulster clergy apply for the exemption of their presbyterian meetings from the application of this proclamation; they

were told that they might preach on the Lord's Day and exercise other pastoral duties, but they must not dare to hold meetings for the exercise of discipline in church affairs.

The first who commenced active persecution against the Presbyterian ministers was the celebrated Jeremy Taylor, who had been appointed to the see of Down and Connor. This prelate declared in one day no fewer than thirty-six congregations vacant, on no other ground than that their ministers had not been ordained by bishops. Curates and priests were named by the bishop to the vacant charges. The rest of the brethren in the other dioceses were gradually ejected in the same way, and although they still continued preaching for a time, all of them, except two, were forced to desist within two or three months after their places were declared vacant. The two thus favoured were allowed through intercession in their behalf with the bishop, to exercise their ministry for six months after their brethren were silenced. All the Presbyterian ministers were now not only deprived of their churches and maintenance, but forbidden under heavy penalties to preach, baptize, or publicly exhort their people. In these distressing circumstances, these faithful servants of Christ had no alternative left them but to labour diligently in private. Accordingly, they visited from house to house, and held meetings for religious exercises under cloud of night. Sixty-one Presbyterian ministers in Ulster were at this time deposed from the ministry, and ejected from their benefices by the northern prelates. The summary nature of the steps thus taken in the case of the Presbyterians of Ireland, is to be accounted for by the fact that prelacy had never been abolished by law in that country, and therefore at the Restoration, being still the legal establishment, it was immediately recognized and enforced. Both in England and Scotland, on the contrary, prelacy having been already abolished, new acts of parliament required to be passed before the bishops had power to proceed against non-conformists. Of the seventy ministers who belonged at this trying time to the different presbyteries throughout Ulster, seven conformed to episcopacy, and joined the now dominant church, consenting publicly to renounce the covenant, and to be re-ordained by their bishop.

After an interval of twenty years, the Irish parliament met in May 1661, and besides establishing the former laws in regard to episcopacy in Ireland, they issued a declaration forbidding all to preach who would not conform, and ordered it to be read by every minister in Ireland to his congregation on the next Sabbath after receiving it. An act was passed by the same parliament for burning the Solemn League and Covenant; and this was accordingly done in all the cities and towns throughout the kingdom, the magistrates in every place being directors and witnesses. At this solemn time, when such deeds were transacted in the land, the presbyterian

ministers in the north gave themselves much to prayer, and held frequent conferences in private for mutual encouragement and advice in such critical times. For a few months in the beginning of the year 1662, there was a partial relaxation of the penal statutes against non-conformity, both in the case of the Romanists and of the Presbyterians; but the bishops becoming alarmed at these indications of toleration, persuaded the lords justices to issue a proclamation to the effect that as recusants, non-conformists, and sectaries, had grown worse by clemency, no further indulgence would be granted by the state. A change now took place in the government, the Duke of Ormond being appointed lord-lieutenant of Ireland; but his policy, in so far as regarded the Presbyterians, was the same as that of the lords justices. A deputation was sent by the Ulster brethren to wait upon the Duke with a petition for immunity from bishops and ceremonies, which, however, met with no success.

About this time a conspiracy, generally known by the name of *Blood's Plot*, was formed by some restless spirits for the overthrow of the government. Several concurring circumstances gave rise to the suspicion that some Irish Presbyterian ministers were to some extent connected with the plot. Such an opportunity was gladly seized for creating a prejudice against the whole body, and in consequence the greater number of the ministers of the north were either banished, imprisoned, or compelled to flee, though entirely unconnected with the conspiracy. It was to the credit of the Duke of Ormond, that when he ascertained the innocence of the Presbyterians he gave them exemption for six months from all annoyance on account of non-conformity. In the course of that time, Bramhall the primate, having died suddenly, his successor being a person of a mild spirit, prolonged the indulgence for six months longer. The ministers began gradually to resume their duties among their flocks, and in the course of four or five years the Presbyterians in Ulster had nearly recovered their former position in the province. In the year 1668, they began to build churches, and religious ordinances were publicly dispensed. The clergy held also monthly meetings of presbytery, though in private houses, and resumed their entire ecclesiastical functions, with the exception of licensing and ordaining ministers, so that in the beginning of the following year they had attained to considerable freedom. But the activity which was now displayed by the Ulster Presbyterians excited the jealousy of the Episcopalians; and Bishop Leslie of Raphoe, in particular, seemed inclined to take violent steps against the ministers of his diocese, but was compelled by the government to pause in his course of intolerance.

In 1672, Charles II., contrary to all expectation, granted a yearly pension of £600 to the Ulster Presbyterian ministers, which was distributed in equal proportions to all the ministers who were in the

country in the year 1660, and on their death to their widows and orphans. The warrant for this grant continued in force for ten years, till 1682, though it was not probably paid regularly during that time. There is a tradition, indeed, that this *Regium Donum* was enjoyed by the ministers for only one year.

For several years after this period, little or nothing occurred of importance as regarded the church. Ministers continued to be planted by the presbyteries, not only in the north, but also in the south and west. Occasional instances of petty persecution still happened. Many of the laity were summoned before the bishop's court for refusing to attend on the established worship, and subjected to heavy fines or to excommunication. In 1684 a severe persecution was commenced anew in Ulster. The Presbyterian meeting-houses were closed, and public worship among them prohibited. This continued during the two following years; and such was the deplorable state of matters in the counties of Derry and Donegal, that several ministers from these parts removed to America, and laid the foundation of the PRESBYTERIAN CHURCH IN NORTH AMERICA (which see).

Charles II. died in 1685, and was succeeded by his brother, James II., who proved himself to be a despotic monarch, and a bigoted supporter of Romanism. He commenced his government of Ireland by disarming the militia, who were almost exclusively Protestant. He next removed the lords justices, and intrusted the government to Lord Clarendon, who was sworn into office as lord-lieutenant in January 1686, but only a year had elapsed when this nobleman was recalled, and the most obnoxious Romanist in the empire, the notorious Lord Tyrconnel, appointed in his room. James seemed to be bent on establishing Popery in Ireland, but Tyrconnel had a still further object in view, to separate Ireland from the crown of England, and should the king die without male issue, to have it erected into an independent kingdom under the protection of France. To this treasonable scheme devised by Tyrconnel, Louis XIV. was privy, having by secret correspondence been made fully cognizant of the plan. The new lord-lieutenant proceeded to take steps for carrying out his project. He put the military power in the hands of the Romanists, and transferred to the same party the chief civil and corporate offices of the kingdom. The corporations of Ulster were also reconstructed with the view of placing them under the exclusive authority of the Roman Catholics. The ecclesiastical affairs of Ireland were regulated on the same principles. The Romish prelates received liberal salaries out of the revenues of the vacant sees; they wore their official costume in public, and in many cases they laid hold of the tithes for their own use. To encourage the established clergy to join the Church of Rome, they were allowed still to retain their benefices even after leaving the established church. At length, James issued his celebrated Declaration for Liberty of Conscience, sus

pending the execution of all the penal laws for religious offences, and prohibiting the imposition of religious tests as qualifications for office. This Declaration, which extended to Ireland, afforded seasonable relief to the Presbyterians from persecution. Their places of worship, which had been closed for five years, were now re-opened; stated meetings of presbytery were publicly held, and all ecclesiastical functions exercised as formerly.

The year 1688 was probably the most eventful year in the whole history of the British empire. Liberty lay prostrate at the feet of a despotic sovereign, and through royal influence Romanism was fast assuming the ascendancy. In these circumstances the Presbyterians, losing sight of all that they had suffered at the hands of the Episcopalians, cordially joined with them in opposing the common enemy. Any active movement was next to impossible, the army being almost to a man composed of Roman Catholics. But in the midst of the gloom which seemed to hang over the prospects of the Irish Protestants, the news arrived of the landing of the Prince of Orange in England, and suddenly the whole aspect of affairs was changed. The Presbyterians were the first to hail the arrival of the prince, and from Ulster a representative was sent to wait upon his highness, and in their name congratulate him on his arrival, and wish him success in his great undertaking.

At this moment, when the expectations of the Irish Presbyterians were at their height, an unfounded rumour was raised of an intended massacre of the Protestants of Ireland on a particular day. All rushed to arms in self-defence, and although the report, being false, soon subsided, the Protestants of Ulster still continued their defensive preparations. A Protestant association was formed in each of the counties; a council of war was elected, and a commander-in-chief or general for each county; while a general council of union was appointed to sit at Hillsborough for each of the associated counties of Ulster. No sooner had the organization of the northern Presbyterians been completed than Tyrconnel resolved to send the flower of his army to Ulster in order to disperse their associations, and reduce them to subjection; but before taking this step he issued a proclamation offering pardon to all who should lay down their arms, with the exception of ten of the leading Protestants of Ulster, and threatening those who rejected this offer with the penalties of high treason. This insidious offer of Tyrconnel was unanimously rejected by the general council of the Protestants, and they were all the more encouraged to give a decided refusal, by the arrival of a letter from the Prince of Orange approving of their conduct, and promising them speedy and effectual support. On receiving this welcome intelligence, the Presbyterians of the north immediately proclaimed King William and Queen Mary with the most cordial demonstrations of joy.

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The Irish army advanced rapidly upon the northern counties, and achieved a decided victory over the Protestant forces at Dromore, thus opening to themselves the whole of the north-east of Ulster. Nor were the Protestants more successful on the western side of Lough Neagh than they had been on the eastern. At length Derry was the only city in which they could find a refuge, and their enemies were now resolved, if possible, to deprive them of this last resort. King James marched northwards from Dublin at the head of twelve thousand men, and a considerable train of artillery. He proceeded to blockade the small but fortified town of Derry. Meanwhile, in the disturbed state of the country public worship was almost wholly suspended. Nearly fifty Irish ministers took refuge in Scotland, and were settled in various parts of the kingdom.

The enemy, with King James at their head, had concentrated their forces around the walls of Derry, which was garrisoned by about seven thousand brave Protestants, who were resolved to perish in its defence rather than surrender. The siege commenced on the 18th of April 1689, and for the long period of a hundred and five days did the Protestants maintain their ground, until, on the last day of July, the Irish army abandoned their trenches, and raised the siege, having lost 100 officers, and between 8,000 and 9,000 men. Enniskillen was maintained with equally undaunted bravery and remarkable success. Encouraged by these victories, the Protestants were still further cheered by the arrival of a large army from England commanded by the Duke of Schomberg. The timely aid thus sent them by King William relieved their minds from much anxiety. In a short time Ulster was restored to comparative tranquillity, the inhabitants returned to their homes, and business was resumed with its usual activity. The ministers gradually returned to their charges, and as soon as the presbyteries could be held, a solemn day of thanksgiving was appointed, and an address drawn up to the Duke of Schomberg, which was presented to him before he left Belfast. The deputation which was sent from Ulster to congratulate King William on the glorious Revolution, reported to the brethren, on their return, that they had received a most gracious answer to their petition, and a promise that an annual pension of £800 should be conferred on the ministers. Ample protection and toleration was now granted to the Presbyterians of Ulster, who are accustomed, even at this day, to ascribe the remarkable prosperity, which has since attended their church, to the benefits conferred on them by the reign of William of glorious memory.

Strongly attached to King William, it afforded the Irish Protestants the highest satisfaction to learn that his majesty had resolved to place himself at the head of his army in Ireland, and to conduct the war in person. On the king's arrival, the Presbyterian as well as the Episcopalian ministers, hastened to express their loyalty to their sovereign, and

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their devoted attachment to his cause. One of his first acts, after setting foot on the shores of Ireland, was to authorise the payment of £1,200 yearly to the Presbyterian clergy of Ulster, in which originated the grant called the *Regium Donum* or Royal Bounty, still enjoyed by their successors. The victories of William, the confident assurance of the royal protection, and the pecuniary grant which they had just received, tended to encourage them in the re-establishment of their church in the most favourable circumstances. The Presbyterians were at this period by far the majority of the Protestant population in Ulster.

Now that not only perfect toleration, but even royal favour, was enjoyed by the Presbyterian ministers in the north, they resolved to resume their synodical meetings, and to hold them half yearly. Accordingly, the first regular meeting of synod was held at Belfast on the 26th of September 1690. In the discharge of all their ministerial duties the ministers suffered no molestation either from the church or the state. The penal statutes against them were still in force, yet they had become a dead letter, and several Presbyterians were in the enjoyment of political and municipal offices. King William now set himself to the repeal of several obnoxious statutes, which seriously affected the Ulster Presbyterians. He commenced with abolishing the oath of supremacy, and substituting in its room the same oaths of fidelity and allegiance which had been in force in England since the year 1688. This was no small boon to the Presbyterians, as it opened up to them, without a violation of their consciences, all the civil, military, and municipal offices of the kingdom. But while their civil privileges were thus enlarged, their religious liberties were still under statutory restrictions. And this was all the more surprising, that the English Dissenters had, from the beginning of William's reign, enjoyed the benefit of the toleration act, though, in consequence of the sacramental test act, they were incapable of holding any public office.

The Irish parliament, which had not sat for twenty-six years, was convened towards the close of the year 1692; and in a few days after the session commenced, Lord Sydney, the lord-lieutenant, by the direction of the king, introduced a bill for the toleration of Dissenters similar to that which was in force in England. Through the influence of the bishops, however, the bill was defeated, and William's good intentions were frustrated. And yet practically such a measure was scarcely needed in Ireland at the time, in so far as the Presbyterians were concerned. They enjoyed the utmost freedom in the exercise of religious worship; all places of trust and power were open to them, and the most friendly co-operation existed between them and the Episcopalians, in all that regarded the best interests of the people. The pleasing harmony which thus prevailed among the different religious denominations in Ulster was first broken by Dr. King, bishop of Derry, who, in 1693,

published a pamphlet with the view of showing the Presbyterians that their modes of worship were mere human inventions, and unwarranted by the Word of God, and that those of the Episcopal church were alone founded on the Bible. This production was not published in the first instance, but circulated privately among the Presbyterian ministers in the diocese. Contrary, however, to the author's wish, it found its way to London, where it was reprinted, and soon became known throughout the kingdom. A keen controversy now ensued, which unhappily roused the most bitter feelings of animosity among the different classes of Protestants at a time when unity was peculiarly desirable.

The king and his ministers were still bent on extending toleration to the Irish Presbyterians, and a new parliament having met in Dublin in 1695, another attempt was made, at the request of the king, to pass an act similar to the toleration act in England. Through the determined opposition of the High Church party, this second effort was equally unsuccessful. The subject of toleration was now discussed with great vigour and earnestness through the press. Pamphlets appeared on both sides manifesting no small ability and argumentative power. While this controversy was raging as to the expediency of extending toleration to the Irish Presbyterians, an act was passed in the Irish parliament, which met in 1697, guaranteeing ample toleration to the French Presbyterians, a large number of whom had settled in Ireland after the revocation of the edict of Nantes in 1682. In consequence of the encouragement thus given to the French refugees, French nonconforming congregations sprang up in Dublin, Carlow, Cork, Waterford, and other places, whose ministers continued to receive salaries from government so long as a single French congregation existed in Ireland.

But although the Irish Presbyterians were unable to secure an act of toleration, they were, notwithstanding, making rapid progress both in numbers and influence. In the principal towns of Ulster they had risen to the highest offices in the municipal corporations. And while new congregations were formed in different parts of the province, an attempt was made to rear up a native ministry, by the establishment of a philosophical seminary at Killileagh. The five original presbyteries were now, in 1697, distributed into two particular synods, or sub-synods as they were sometimes called, which were appointed to meet at Coleraine and Dromore in the months of March and October of each year. The presbytery of Antrim, also, having become too large, was divided into two presbyteries, that of Antrim and that of Belfast. This arrangement of synods and presbyteries continued during the remainder of William's reign.

The flourishing condition of the Presbyterian church in Ulster began now to excite the jealousy of the clergy of the Establishment. The consequence was, that the presbyteries and synods were

subjected to new grievances. It was demanded, in some places, that the burial service of the English Liturgy should be read by an Episcopal clergyman; oaths were required of them in other places which they could not conscientiously take, and attempts were made, for the first time, to prevent the Presbyterian ministers from celebrating marriages among their own people. Prosecutions were instituted against the ministers, in several instances, and heavy penalties imposed.

The Presbyterian body in Ulster felt it to be a very great hardship that the validity of marriages celebrated by their ministers should be called in question, more especially as they had been accustomed to such marriages from their first settlement in Ireland. After submitting to the annoyances connected with this matter, they resolved to bring the whole subject before the lord-lieutenant, and entreat the interposition of government in their behalf. The king, to whom the point was referred by his deputy, expressed his decided disapproval of the proceedings carried on against the Presbyterians, and his earnest wish that some measure should be devised for putting a stop to the prosecutions, without interfering with the rights of the Established Church. But instead of the royal wish being complied with, the prosecutions in the bishops' courts against marriages continued to multiply to such a degree, that in less than half a-year another appeal for redress was made to the Irish government. Their hope of obtaining relief from this or any other grievance, however, was now much diminished, King William having died in March 1701. No party in the kingdom mourned more deeply the loss of this excellent monarch than the Irish Presbyterians, in whose interests he had uniformly manifested a lively concern.

Deprived of their greatest earthly protector and friend, they were still exposed to prosecutions on account of marriages, and rumours began to spread of a design to suspend the Regium Donum, which had been granted by William. The synod, accordingly, lodged complaints on both these heads with the lord-lieutenant; and while little satisfaction was given in the matter of the prosecutions, the Royal Bounty was continued as formerly, Queen Anne having issued letters-patent constituting thirteen ministers trustees for the distribution of the grant. But through the influence of the High Church party certain modifications were introduced into the mode of its distribution, in order to render the ministers more directly dependent on the government. To accomplish this object, the power of allocating the amount among the ministers was withdrawn from the trustees, and vested in the lord-lieutenant. Thus the grant was no longer divided share and share alike, but the plan of arrangement was now laid down in these words: "To be distributed among such of the non-conforming ministers, by warrant from the lord-lieutenant or other chief governor or governors for

the time being, in such manner as he or they shall find necessary for our service, or the good of that kingdom." And yet, notwithstanding these written modifications, the Regium Donum seems to have continued to be distributed in equal proportions to all the ministers as formerly.

So rapidly had the Presbyterian congregations in Ulster increased in number, that it became necessary to organize anew the public judicatories of the church. Accordingly, the whole ministers were now arranged in nine presbyteries, distributed into three sub-synods, all being under the superintendence of one general synod, which continued to meet annually at Antrim in the first week of June. To raise the standard of theological acquirements among her young men, the church enacted, in 1702, that the curriculum of study should include not less than four years' study of divinity, besides the regular course of philosophy. The standards of the Church of Scotland, which she rightly regarded as her parent church, were those to which all her ministers were required steadfastly to adhere.

Queen Anne had no sooner ascended the throne, than she put herself in the hands of the High Church party, who were strongly opposed to the Presbyterians of Ulster. Accordingly, in the first English parliament of this reign, a bill was passed extending to Ireland the provisions of an act of King William's last parliament, by which all persons in office, civil, military, or ecclesiastical, were required to take the oath of abjuration, which declared that the person pretending to be king of England, under the title of James III., had no right or title whatsoever to the crown. This oath was taken by almost all Presbyterian ministers in Ireland. There were, however, a few who scrupled conscientiously to take the oath, and who on this account received the name of non-jurors. These were looked upon by High Churchmen as Jacobites, and disloyal, and occasion was taken to cast the same reproach, however unjustly, on the whole Presbyterian body. For a time the non-juring ministers were unmolested, but at length various attempts were made, though without success, to put the law in force against them. Such was the hostility of the High Church party to the Presbyterians, that they prevailed upon the Irish House of Commons to pass a resolution, "That the pension of £1,200 per annum granted to the Presbyterian ministers in Ulster is an unnecessary branch of the establishment." But the government declined to carry out this resolution of the Commons, and the grant was continued as formerly.

A heavy blow was dealt at this time by the High Churchmen in Ireland against the Presbyterians. A bill was framed ostensibly to prevent the further progress of Popery, and as its provisions applied exclusively to the Romanists, it received the support of the Presbyterians, but when sent to England, a clause was introduced into it by the English ministry, no doubt with the full approbation of the Queen, "requiring all persons holding any

office, civil or military, or receiving any pay or salary from the crown, or having command or place of trust from the sovereign," to take the sacrament in the Established Church within three months after every such appointment. By this Sacramental Test, dissenters of all kinds, including of course the Irish Presbyterians, were excluded from all offices of public trust and emolument. The consequence was, that most of the magistrates throughout Ulster were deprived of their commissions. For a time, indeed, it appeared doubtful whether the ministers were not prevented by the act from accepting the *Regium Donum*, but on consulting the solicitor-general, the synod were assured that they might continue to receive it with safety, inasmuch as it did not accrue to them out of any office or place of trust bestowed by the sovereign.

In vain were petitions presented to the Irish parliament by the Presbyterians and their friends, calling for the repeal of the Sacramental Test clause; all such petitions were utterly disregarded. Nay, such was the intolerant spirit which characterized this parliament, that an attempt was even made wholly to prevent Presbyterian ministers from celebrating marriages, but happily the design was not carried out, and no attempt was again made to interfere with the validity of Presbyterian marriages. Still further to injure the Presbyterian church, the parliament passed a resolution, which, though general, was designed to crush the philosophy school at Killileagh, in which young men were trained for the ministry in Ulster. The resolution ran thus:—"That the erecting and continuing any seminary for the instruction and education of youth in principles contrary to the Established Church and government, tends to create and perpetuate misunderstandings among Protestants;" but this resolution was entirely inoperative, and failed to inflict the slightest injury on the seminary at which it was aimed. The same party were more successful in their efforts to injure the non-juring ministers who had hitherto been allowed to remain unmolested; the parliament having been prevailed upon to pass two resolutions, which compelled Mr. McBride, one of the non-jurors, to quit his ministerial charge in Belfast, and to retire to Scotland, where he was forced to continue for three years.

Meanwhile the Presbyterian church was prosecuting her Master's work with the utmost activity and zeal. In 1705, it was enacted by the synod, that all persons licensed or ordained should subscribe the Westminster Confession of Faith, as the confession of their faith. A number of congregations having sprung up in the south and west of the kingdom, a missionary fund was now instituted for their support, and active measures were taken for supplying with ordinances the scattered members of the church in remote districts of the country. It was the earnest wish of Queen Anne, and the Whig party, which had acquired the ascendancy in England, to obtain a repeal of the obnoxious Sacramental Test clause, but the High

Church party, which still predominated in the Irish parliament, were resolved to uphold the test with even increased rigour. Circumstances soon afforded them an opportunity of displaying their zeal in this direction. It so happened that, with the exception of Derry, the Presbyterians in Ulster, who had held municipal offices before the passing of the Sacramental Test clause, still retained them, though they had ceased to act. This peculiarity having been accidentally discovered in the case of Belfast, the House of Commons took the opportunity of setting forth a declaration to the effect, that the office of Burgess was vacated in every case in which the occupant had not qualified by becoming a conformist. In consequence of this declaration, Presbyterian burgesses were everywhere throughout Ulster superseded by Episcopalians. The impolicy of the Sacramental Test clause became more especially apparent in the spring of 1708, when the French king attempted to land the Pretender in Scotland. This event excited great alarm among the Presbyterians in Ulster, from their vicinity to Scotland, but numbers of them refused to be enrolled in the militia lest they should be brought under the operation of the Sacramental Test. It was now plain to thoughtful men of all parties, that some remedy must be devised for so serious an evil. Efforts, therefore, were again put forth to procure a repeal of the obnoxious clause from the English parliament, as the Oath of Supremacy had been repealed in the previous reign. It was found, however, that any proposal of the kind would meet with insurmountable opposition, and therefore, it was judged to be quite inexpedient to bring forward the subject in the meantime.

The prospect of obtaining the speedy removal of the test, as well as the redress of their other grievances, now became brighter in consequence of the appointment to the government of Ireland of the Earl of Wharton, who had long been considered the leader of the Presbyterian interest of England. But the nomination of this nobleman to the lord-lieutenancy aroused the High Church party to redouble their exertions to maintain the test. At this crisis Deau Swift appeared, wielding his powerful pen in opposition to the claims of Presbyterian and other Dissenters. Amid all opposition, however, the Presbyterian church was still on the increase. Its congregations numbered more than one hundred and thirty, and it was proposed in the synod of 1708, that the supreme court should now consist of delegates from each presbytery, as in the case of the Church of Scotland. This proposal was fully discussed at the meeting of synod in the following year, and in consequence of the strong opposition which it met with from a number of ministers and elders, it was first postponed, and ultimately abandoned.

In 1710, the synod of Ulster resolved to adopt measures for preaching the gospel to the native Irish in their own language. This important work had been too long neglected, and as the Episcopa'

church had recently awakened to their duty in this matter, the Presbyterian church now followed their example. Seven ministers and three probationers, who were able to preach in Irish, were appointed to itinerate for this purpose, carrying along with them a supply of Bibles, Confessions of Faith, and Catechisms, all in the Irish language. But the troubles of the times prevented this scheme from being carried out to any great extent. To this period also must be referred the origin of what has been called "The General Fund," instituted "for the support of religion in and about Dublin and the South of Ireland, by assisting and supporting the Protestant dissenting interest against unreasonable persecutions, and for the education of youth designed for the ministry among Protestant dissenters, and for assisting Protestant dissenting congregations that are poor and unable to provide for their ministers." Large sums of money were contributed to this fund, by means of which ordinances were provided for many districts in the south of Ireland.

Meantime the Earl of Wharton, who had been again appointed lord-lieutenant, endeavoured, though without success, to prevail upon the parliament to repeal the Sacramental Test. A few months only had elapsed, however, when the High Church interest having re-acquired the ascendancy at the English court, the government of Ireland was transferred once more to the Duke of Ormond. This change in the rulers of the country led of course to an entire change in the whole aspect of public affairs. The penalties of the law were now put in force on the few non-juring ministers in Ulster, and three of them were compelled to seek safety in flight. The Irish parliament, but more especially the House of Lords, continued to manifest the most undisguised hostility to the Presbyterians. A representation and address was drawn up to the Queen's Majesty relating to the dissenting ministers, and though this document professed to narrate a number of grievances which the Episcopalians of Ireland suffered at the hands of the Presbyterians, the real design of the whole was to urge upon Queen Anne the withdrawal of the Royal Bounty. Another address having the same object in view was presented by the Convocation of the clergy. The Presbyterians, therefore, in self-defence, hastened to lay at the foot of the throne a faithful statement of their principles, vindicating themselves from the misrepresentations which their enemies had so industriously spread. Government, and even the Queen personally, received from the High Church party in Ireland numerous and earnest letters calling for active steps to be taken against the Ulster Presbyterians. Pamphlets were published of the most abusive and inflammatory character, accusing this peaceable and useful class of her Majesty's subjects, of disloyalty and rebellion. Not contented, however, with calumniating them by private correspondence and through the press, the High Church party proceeded to acts of open persecution. Through

their influence the presbytery of Monaghan was summoned before the magistrates of the district, and indicted for a riot, simply because they held meetings in their capacity as a church-court. Such an outrage could not of course be borne in silence; and the synod having appealed in vain to the lords justices in Dublin, laid their case before the Queen, the lord-lieutenant, and the Earl of Oxford, who was at that time prime minister. In reply, instructions were sent from Government to the lords justices, that if the indictment should be sustained by the grand jury, the trial should be conducted before the Queen's Bench in Dublin, where it would be free from the influence of local prejudices, and more completely under the control of government. Before the day of trial came, the prosecution was stopped. But the Presbyterian clergy were now in various ways made the victims of that intolerant spirit which had been revived by the House of Lords and the Convocation. Ministers were prosecuted for celebrating marriages, and laymen for teaching schools and refusing to act as churchwardens.

The resignation of the Duke of Ormond, and the appointment to the lord-lieutenancy of the Duke of Shrewsbury, a man of a mild and conciliatory spirit, induced the Ulster synod to make another attempt to obtain the repeal of the Sacramental Test; on this also, as on former occasions, they were unsuccessful. The influence of the High Church party was now strong, and at their suggestion the Royal Bounty grant was entirely withdrawn in 1714 by the Irish government. Lawsuits still continued to be instituted against the Presbyterian clergy for celebrating marriages. And the change which had recently taken place in the political affairs of England by the ascendancy of Bolingbroke, was the means of adding still more grievances to those which already existed. A bill having been introduced into the English parliament for preventing the growth of schism, a clause was proposed and passed in the House of Lords extending its operation to Ireland. By this measure every Irish Presbyterian, who ventured to teach a school, except of the very humblest description, was liable to be imprisoned for three months. Encouraged by the assaults thus made at headquarters on the liberties of the Ulster synod, the Episcopalians in Ireland openly added insult to injury, and so far did they carry matters, that in the towns of Antrim, Downpatrick, and Rathfriland, the Presbyterian churches were actually nailed up. In the midst of these gross acts of persecution, and on the very day on which the schism bill came into operation, the unexpected death of Queen Anne checked the proceedings of the High Church party, and introduced an era of comparative liberty and peace.

The accession of George I. to the throne of England, was welcomed by the Irish Presbyterians as likely to secure to them the full possession of civil and religious freedom. They hastened therefore to lay their claims before the king and his ministry,

craving the repeal of the Sacramental Test, full legal protection for their worship and government, and the restoration and increase of the grant of the Royal Bounty. Knowing that the Act of Toleration had been obtained by the English dissenters, on condition that they subscribed the Thirty-Nine Articles of the Established Church, excepting those which related to discipline, the Irish Presbyterians held a meeting at Antrim, for the purpose of maturely considering on what principles they would claim the protection of the laws. This point was carefully deliberated upon, and it was resolved that as they could not conscientiously subscribe the Thirty-Nine Articles, they were quite willing and ready to substitute subscription to the Westminster Confession of Faith; but a few congregations in Dublin and the South of Ireland having been educated among the English dissenters were averse to subscribe the Westminster Confession; and in deference to the scruples of these brethren, the meeting proceeded to prepare a special formula to be substituted in room of the Westminster confession, in case the government should refuse to admit of their subscription of the latter. The formula agreed upon by the meeting was in these words:—"I profess faith in God the Father, and in Jesus Christ the eternal Son of God, the true God, and in God the Holy Ghost, and that these three are one God, the same in substance, equal in power, and glory. I believe the Holy Scriptures of the Old and New Testament were given by Divine inspiration, and that they are a perfect rule of Christian faith and practice. And pursuant to this belief, I agree to all the doctrines common to the Protestant churches both at home and abroad." A deputation from the Presbyterian body proceeded to London, and were received graciously by the king, who appeared to be sensibly moved in listening to the detail of their grievances; and by his command the grant of Royal Bounty was forthwith renewed, and hopes held out of an augmentation to its amount at no distant date.

It was quite plain to the High Church party that the king was disposed to favour the Presbyterians; hence they sounded the alarm that the church was in danger. These extreme views prevailed in Dublin College, and the Jacobite spirit which began to manifest itself among the students, attracted the notice of the government, more especially as the Pretender was well known to threaten an invasion. It was supposed that he might land in the northern parts of Ulster, and steps were immediately taken suited to the emergency. A militia force was enrolled, and although by joining it the Presbyterians exposed themselves to the penalties of the Sacramental Test Act, they hesitated not to take arms in defence of their religion and liberties, hoping that the government would protect them against the penalties of the law. A bill was accordingly passed through the Irish parliament, which secured dissenters in the militia against all the penalties of the

obnoxious Act. The bishops did all in their power to prevent even this partial relief from being afforded to the Presbyterians, and accordingly after having been transmitted to London, the bill was abandoned by the government, and the Test Act remained in full force against the Presbyterians, whether they served in the militia, the regular army, or in any other capacity whatever. In order to neutralize the injurious effect of the triumph which the bishops had effected, the House of Commons passed a resolution, declaring, "That such of his Majesty's Protestant dissenting subjects of this kingdom as have taken commissions in the militia, or acted in the commission of array, have hereby done a seasonable service to his Majesty's royal person and government, and the Protestant interest in this kingdom." And still further to quiet the minds of the disappointed Presbyterians, the Commons, in opposition to the High Church party, passed an additional resolution to the effect, "That any person who shall commence a prosecution against any dissenter, who has accepted or shall accept of a commission in the army or militia, is an enemy to King George and the Protestant interest, and a friend to the Pretender."

Thus once more were the Irish bishops powerful enough to defeat the attempts made to repeal the Sacramental Test, even although both the King and the Irish House of Commons were disposed in this matter to favour the Presbyterians. It was highly creditable to the Presbyterian body that they came to the resolution of continuing in the public service at this critical period, even although by doing so they exposed themselves to the penalties of the Sacramental Test. A synod was now summoned to meet at Belfast, with the view of considering the terms on which application should be made to the government for a Toleration Act. The attendance both of ministers and elders was larger on this occasion than at any former meeting of synod, and after mature deliberation, it was agreed, that they should propose subscription of the Westminster Confession of Faith as the ground of toleration; and if the government should prefer the formula already referred to, they should add to it a clause which would make the last sentence run thus:—"And pursuant to this belief, I agree to all the doctrines common to the Protestant churches at home and abroad, contained in their and our public Confessions of Faith." The synod directed their attention also to the necessity of preaching the gospel in the Irish language, in districts where Roman Catholics abounded, and they unanimously resolved to encourage this excellent design to the utmost of their power. Those of the brethren who were able to preach in Irish were commissioned accordingly to preach in succession in various districts. A school for teaching Irish was opened in Dundalk, and steps were taken for printing editions of the catechism, and of a short grammar in the Irish tongue. A very favourable report of the success which had accompanied this important scheme

was made to the synod in 1717, and they resolved "to continue to use their utmost endeavours to further so good a work." The nine presbyteries of which the church consisted in 1702, were now augmented to eleven, having under their care about 140 congregations.

The Irish Presbyterians knowing that it was the earnest desire of the king and his ministers to redress the grievances of which they justly complained, held a meeting at Newry, to consider the propriety of making another effort to obtain relief. They appointed a deputation from both the North and South to repair to London for this purpose. On reaching the metropol, the deputation waited upon the members of Government, from whom they received assurances that something effectual would be done for their relief in the next session of parliament; and in the meantime the king and his ministers placed on the civil list the sum of £800 a-year, as an augmentation of the Royal Bounty, one-half to be appropriated to the synod of Ulster, which comprised 140 ministers, while the other half was to be devoted to the ministers of Dublin and the South, who amounted at this date to no more than thirteen. In the course of the following year (1719), the Government sought to fulfil their pledge by causing a bill to be introduced into the Irish House of Commons, "for rendering the Protestant dissenters more useful and capable of supporting the Protestant interest of this kingdom." The High Church party, afraid that too liberal concessions might be made to Presbyterians, introduced a counter bill, "for exempting the Protestant dissenters of this kingdom from certain penalties to which they are now subject." The object of this latter measure was to grant nothing more than a bare toleration for dissenting worship; and in this meagre and unsatisfactory form it passed into a law, but not without the most strenuous and persevering opposition from some High Churchmen. In the course of the same session of parliament, a bill of indemnity was passed discharging those in public offices or employments from the penalties incurred by not taking the Sacramental Test. A similar act of indemnity was repeated annually for a long period, either voted by the Irish Parliament, or as was generally the case, sent over from England.

Up to this period of its history, the Presbyterian church in Ireland had been characterized by a strict adherence to the doctrines of the Westminster Confession of Faith, and a complete accordance both in worship and discipline with the parent Church of Scotland. Now, however, heretical views on the essential doctrines of the gospel began to be broached by some ministers connected with the Belfast Society, an association of ministers which had been organized in 1705 for mutual improvement in theological knowledge. The originator of the new opinions appears to have been a young minister, the Rev. John Abernethy, who was ordained minister of a congregation in Antrim. He taught that the ground of a sin-

ner's acceptance in the sight of God was his sincerity, that error was innocent when not wilful, and that all belief in positive doctrines was uncertain, or at all events non-essential. In regard to ecclesiastical discipline, Mr. Abernethy, and those of the Belfast Society who agreed with him, held that the church had no right to require subscription to a human confession of faith, and that to demand such a subscription was to violate the right of private judgment, besides being inconsistent with Christian liberty and true Protestantism. The origin of these lax and erroneous opinions in Ulster is probably to be traced to the circumstance, that Mr. Abernethy had been a fellow-student and intimate friend of Professor Simpson, who was cited before the General Assembly in Scotland for teaching Arminian and Pelagian errors in the Divinity Hall of Glasgow; and besides, several of the leading members of the Society had studied under this heretical professor. It was strongly suspected, moreover, that in addition to their other errors, these young men had imbibed the Arian opinions of Dr. Samuel Clarke, but this charge they solemnly denied. For fifteen years the errors which had crept into the church made silent but steady progress, and those who held them became the most prominent and influential members of the synod. At length, Mr. Abernethy published a sermon, which he had preached before the Belfast Society, under the title of 'Religious Obedience founded on Personal Persuasion.' From the appearance of this discourse in print, is to be dated the commencement of that controversy which raged among the Ulster Presbyterians for seven years, giving rise to a number of publications on both sides, and terminating in the exclusion of the members of the Belfast Society from the community of the Synod.

At the commencement of this important controversy, the practice had begun to be adopted by some presbyteries of allowing subscription of the standards with reservations and explanations. This objectionable practice was legalised by the Synod, under what is known by the name of the Pacific Act, and laxity of discipline having been thus introduced into the proceedings of the supreme court of the church, the example was soon followed by the inferior courts. In the presbytery of Belfast, Mr. Halliday, who was a strong advocate for the new opinions, refused to avail himself of the provisions of the Pacific Act, or to subscribe the Confession of Faith in any form. In utter contravention of the laws of the church, the presbytery were contented to receive a meagre and unsatisfactory declaration of his faith, which he tendered to the brethren, insisting that no church had a right to demand any fuller confession. Four members of the presbytery protested against the reception of such a declaration, in place of subscription to the Westminster Confession, and appealed to the sub-synod of Belfast. This quarterly provincial synod met in the first week of

January 1721, when the reasons of protest were approved by the whole synod, with the exception of the members of the Belfast Society; and the majority of the presbytery who had admitted Mr. Halliday, without subscription of the standards, were publicly rebuked at the bar of the court. Notwithstanding this decision of the sub-synod, Mr. Halliday still refused to subscribe the Confession. The whole church was much agitated by the divisions which had arisen among its ministers, and in this painful state of matters the supreme court held its annual meeting at Belfast. The attendance of both ministers and elders was unusually large, showing the deep interest which was felt in the present critical state of affairs. At his synod memorials were presented from seventeen congregations spread over seven counties of Ulster, entreating that in order to quiet the apprehensions of multitudes, as well as to remove all cause of reproach, "all the members of synod, and all inferior judicatories of the church, may be obliged to subscribe the Westminster Confession of Faith as the confession of their faith." In the spirit of this memorial, the synod commenced their proceedings by passing a resolution, which denied in the strongest manner that they had departed "from the commonly received doctrine concerning the essential Deity of the Son of God, by denying his essential Divine perfections, particularly his necessary existence, absolute eternity, and independence." The members of the Belfast Society declined voting for this resolution, "not," as the minutes of synod bear, "because they disbelieved the article of Christ's supreme Deity; for this article they professed in the strongest terms to believe; but because they are against all authoritative human decisions as tests of orthodoxy, and because they judged such decisions unseasonable at this time." To meet more directly the object of the memorial which had been laid before them, the synod agreed not to enjoin, but simply to permit all the members of synod who were willing to do so, to subscribe the Westminster Confession of Faith. This resolution also was keenly opposed by the members of the Belfast Society, but was carried by a decided majority. A large number of ministers accordingly signed anew the Confession of Faith, and from this time the two parties were known by the names of Subscribers and Non-Subscribers.

At this meeting of synod, Mr. Halliday was admitted as a member of the body without being called upon to subscribe the Confession, on the simple proviso that this be no precedent in any instance for the future. And to render the Pacific Act more effectual, as well as to secure the peace of the church, three resolutions were passed, first, that no person should be licensed, ordained, or installed, without the concurrence of two-thirds of the presbytery then present; secondly, that should any single member protest against such license, ordination, or installation, further proceedings therein should be arrested until the next synod; and thirdly, that should the

Pacific Act be again violated, the presiding minister should be suspended at the discretion of the synod.

The entire province of Ulster was now in a state of commotion, the people arraying themselves on either side of the controversy. Pamphlets were published in rapid succession by the champions of both parties. So keen indeed did the conflict become, that great anxiety was felt lest a rupture should take place between the two parties at the next meeting of synod, which was appointed to be held at Derry. The attendance, owing to the remoteness of the place of meeting, was not so large as at the last synod. After discussion, which was conducted with considerable warmth, the following five resolutions were adopted with the view of removing division and preserving peace. 1. The declaring articles of faith in Scripture words only shall not be accepted as a sufficient evidence of a person's soundness in the faith. 2. The synod resolved most constantly and firmly to adhere to the Westminster Confession of Faith. 3. The synod resolved to maintain the Presbyterian government and discipline as hitherto exercised. 4. The synod desire to exercise Christian forbearance towards the non-subscribers, so long as they governed themselves according to the acts of the synod, and did not disturb the peace of the church. 5. The synod earnestly and most seriously exhorted the people under the ministry of the non-subscribers to condescend as far as their consciences allowed them in adhering to their pastors.

These attempts on the part of the synod to compromise matters were altogether unsuccessful. The lay-members of the church were much dissatisfied with the leniency shown by the supreme court to the non-subscribers, as being in their view utterly inconsistent with the purity and safety and peace of the church. It now became every day more and more apparent that a disruption of the synod was at hand. In several presbyteries accordingly, vacant congregations refused to admit into their pulpits non-subscribing ministers. So strong indeed was the feeling against these ministers which pervaded the Presbyterian population generally, that subscribing ministers found it necessary to cease from employing them at communion seasons, or holding ministerial intercourse with them in any way. To allay the irritation which existed in the minds of many, the sub-synod of Derry at their meeting in May 1724, drew up a "Seasonable Warning," as it was termed, which they circulated widely among the people, and which had the effect of convincing them that a large body of ministers and elders were firm in upholding the doctrines and constitution of the church.

Meantime great anxiety prevailed throughout the church as to the probable result of the deliberations of the supreme court. The meeting took place at Dungannon, and the deepest interest in its proceedings pervaded all classes. A very large number of members, both clerical and lay, were present. The subject which engrossed the attention of the synod

throughout almost its entire sittings was the case of Mr. Nevins, one of the non-subscribing ministers, who was accused of holding and avowing Arrian tenets. The result was, that after a protracted trial, extending to nearly two weeks, he was cut off from the communion of the synod, but neither disjoined from his congregation, nor deposed from the ministerial office.

The warfare between the subscribers and the non-subscribers continued to be carried on with the greatest earnestness through the press, the latter party exhibiting a decided superiority in literary prowess. Popular favour, however, was decidedly on the side of the Subscribers, and it was daily becoming more obvious that the expected separation of the two parties could not be much longer delayed. While the public mind was in a state of the utmost excitement, the synod held its usual annual meeting at Dungannon on the 21st of June 1726. The non-subscribers laid on the table five overtures or "expedients for peace," as they chose to term them. This elaborate production took up extreme ground, and left the synod no other alternative but to exclude its authors from the communion of the church. An attempt was made to delay matters for another year, but this motion was negatived by a large majority. The subject of separation was now deliberated upon, and on the votes being taken it was found that by a large majority, composed chiefly of elders, the ministers being nearly equally divided, the separation was carried. Yet even this decision was partial and limited in its character. It excluded the non-subscribers from "ministerial communion with subscribers in church judicatories as formerly;" that is, it simply excluded them from ecclesiastical fellowship, by being members of the synod or its inferior courts, but did not exclude them either from Christian fellowship or from ministerial communion in religious ordinances and sacraments. And though the open, avowed non-subscribers were now removed from the synod, there still remained a number of ministers who were secretly attached to the principles of the non-subscribers, but who, not being honest enough to avow their sentiments, still continued in communion with the synod. A question naturally arose in the altered state of matters as to the distribution of the Royal Bounty, but in a private meeting of the ministers, it was unanimously agreed, that the usual proportions of the grant should be paid to the members of the excluded presbytery, as regularly as if they still formed a constituent part of the synod.

The Irish Presbyterians had, a few years before this, received from government the full benefit of the Act of Toleration. They had still reason to complain of several grievances which remained unredressed. Sites for churches were refused by Episcopal landlords. Presbyterians were still excluded by the Sacramental Test from places of public trust under the crown, and they were liable to be prose-

cuted for their marriages celebrated by their own clergy. The accession of George II., in 1727, however, was hailed as holding out favourable prospect. The highest authorities, both in church and state, being generally disposed to relieve them from the disabilities under which they still laboured. But though their hopes from government were now brightening, the social condition of the province of Ulster was far from satisfactory, and an extensive emigration of the agricultural population took place, the people flocking in great numbers to the West Indies. An inquiry was immediately instituted by government into the causes of this alarming diminution of the Protestant population in the north of Ireland, and the Presbyterians urged anew upon the attention of the civil authorities the necessity of repealing the obnoxious Sacramental Test Act. The High Church party were naturally afraid that the claims of the Ulster Presbyterians might be acknowledged, and Dean Swift appeared once more as the stern opponent of toleration, publishing a powerful pamphlet on the subject. In 1732, the English Protestant Dissenters exerted themselves strongly to procure the repeal of the Test and Corporation Acts. And in the following year the Irish Presbyterians directed their efforts towards the procuring of the repeal of their Test Act, but although their claims were admitted by the English ministry, their hopes of redress were once more doomed to be disappointed. The only relief, indeed, which the Presbyterians received during the reign of George II., was an act passed in 1738 by which they were exempted from all prosecutions for marriages celebrated in their congregations by ministers who had qualified under the Toleration Act.

Notwithstanding the numerous disadvantages under which the Ulster Presbyterians had long laboured, their numbers had steadily increased, thirty new congregations having been organized within the last thirty years. The consequence of this was, that the dividend of the Royal Bounty, which annually accrued to each individual minister, was rapidly diminishing. In these circumstances, the synod, between the years 1744 and 1750, frequently had under their consideration the propriety of applying to government for an addition to the Royal Bounty. It was strongly feared that the cause of the Pretender would be warmly espoused by the Irish Romanists, but all apprehensions for the security of Ireland were quieted by the promptitude with which the Presbyterians of Ulster took up arms to resist the enemy should he venture to land upon their shores. Their determination to risk their lives and fortunes in defence of the Protestant king and constitution, was set forth in a "Declaration" which they published as soon as the standard of the Pretender had been raised in Scotland. These demonstrations of loyalty were duly appreciated by the Earl of Chesterfield, the lord-lieutenant, and the Presbyterians were given to expect that they would probably receive some mark of the royal

favour. In 1746, accordingly, when the rebellion had been suppressed, the synod forwarded a memorial to government, setting forth their present distressing circumstances, occasioned by the pressing poverty of the country, and craving an increase of the grant which they had received from the Royal Bounty. This memorial appears not to have been presented at headquarters; and though, in 1749, a similar resolution was formed by the synod, in consequence of discouragements it was speedily abandoned. The following year a fund was established for the benefit of the widows and families of deceased ministers; an institution which has flourished beyond all expectation, and though the endowment originally contemplated was £12 annually, each widow now receives yearly £34, present currency; and when a minister dies, leaving a family and no widow, the children receive the annuity for ten years.

The non-subscribers now occupied a separate position from the Ulster synod under the name of the Presbytery of Antrim; but although by their separation from the body the church was to some extent purified, their students being still educated chiefly in Glasgow, a class of ministers gradually arose in the synod, who held lax, and, in many cases, erroneous principles, such as were usually termed New-Light. In the course of time this party acquired a complete preponderance both of influence and talent in the synod. In the Irish Episcopal Church also, at this period, that is about the middle of last century, evangelical doctrine had almost fled from its pulpits. Several of the inferior clergy held Arian opinions, and one of the bishops was an avowed Unitarian. The two parties of Presbyterians, the subscribers and non-subscribers, though ecclesiastically separated from each other, were brought frequently into friendly intercourse, on the footing of their common connection with the Widows' Fund, and in theological sentiment they began gradually to approximate to each other. Pure Calvinistic doctrine was now very generally repudiated by the leading ministers of the Presbyterian Church, and the whole body was gradually drifting away from the good old theology of the Westminster Confession. The Seceders, however, who preached sound evangelical doctrine, were gradually on the increase, and numbers of Presbyterians, who loved the truth, gladly sought refuge from the heresy which pervaded their own church in the orthodox Seceding congregations. Thus the apathy of the synod of Ulster promoted the success of both branches of the Secession Church, the Burghers and the Antiburghers. See ASSOCIATE PRESBYTERY OF IRELAND.

So great was the indifference which the Presbyterian ministers of Ulster manifested even to the concerns of their own church, that not more than one-half, and scarcely sometimes one-third of their entire number, attended the meetings of the general synod. To remedy this growing evil, it was proposed, in the meeting of 1752, that the synod should for the fu-

ture be composed of delegates from the respective presbyteries, and that their charges in attending should be defrayed by their constituents. The project, however, was postponed from year to year, and at length abandoned. For a long period the Ulster synod had been sadly degenerating both in doctrine and discipline, and while ever since the separation of the presbytery of Antrim there had been a party in the synod who sympathised with the non-subscribers, that party was no longer a minority, but a large and overwhelming majority. It is not surprising, therefore, that in 1758 a resolution should have been unanimously adopted by the synod for the renewal of friendly intercourse with the non-subscribers, who were well known to adhere as firmly as ever to their original principles, and to be departing more and more widely from the Westminster standards. The following year, accordingly, a deputation from the presbytery of Antrim appeared at the synod, and handed in a commission appointing them to attend the synod, and to join in consultation with it in all matters of general concern to the Protestant Dissenting interest. Some of the members were taken by surprise, and were scarcely prepared for this step on the part of the non-subscribers; but the commission was sustained without opposition. Next day, however, some of the members adverted to the subject, stating that the minute of the previous year, inviting the non-subscribers, contemplated their taking part in the discussions of the synod only in reference to their common secular concerns. This explanation was accepted by the synod. Another opportunity soon presented itself of exhibiting publicly the affinity which the two bodies now felt to exist between them. George II. having died in 1760, the Ulster synod and the Presbytery of Antrim joined in an address of congratulation to the new sovereign, George III., on his accession to the throne, describing themselves as "The Presbyterian ministers of the Northern Association in Ireland." The students of both parties were trained under theological professors, and the ministers held brotherly intercourse by preaching in each other's pulpits. Nothing, indeed, seemed to lie in the way of a complete coalition, but the fear of alienating a large body of the laity who were decidedly opposed to the heretical principles avowed by the non-subscribers. In the low state to which vital religion had now sunk among the Irish Presbyterians, it is scarcely to be wondered at that the cause made so little progress among the people, that from 1756 to 1769 only two congregations were added to the synod of Ulster.

Emigration had for a number of years past diminished to a considerable extent the number of Presbyterians in the north of Ireland, and the dividend which the Royal Bounty afforded to each minister was so small that they had a difficulty in obtaining an adequate maintenance. The natural result of such a state of matters was, that the number of candidates for the ministry was quite insufficient to supply the vacant

congregations. This led to a relaxation of the rules laid down in regard to the course of study necessary to obtain license, and men of indifferent qualifications were both licensed and ordained. But this evil was light compared with the alarming indifference to sound doctrine which so extensively prevailed. The doctrines of the Westminster Confession were almost completely set at nought, and the proposal was broached by a number of ministers to set aside the law of subscription. Such, however, was the attachment of the laity to the Confession, that it was deemed prudent to relinquish the design; although the supporters of the Confession were now but a minority in the supreme court, and several presbyters dispensed with subscription both in cases of license and ordination.

Though the Irish Presbyterians, both ministers and people, were in a very depressed state, so far as outward prosperity was concerned, and thousands had emigrated to America, they were fast rising in political importance. When the revolutionary war commenced between America and Britain, and the French took part with the revolted provinces, her ships of war threatened a descent upon the coasts of Ulster. The government hastened to conciliate all parties in Ireland in order to secure their support, more especially as the Irish people had voluntarily set up an extensive military organization for their own defence. In June 1778, or about three months after the volunteer companies had begun to be formed, the Irish House of Commons made another attempt to obtain the repeal of the Sacramental Test, a clause to that effect having been appended to a bill which was designed to relieve the Roman Catholics of some of their disabilities. The bill passed with the appended clause, but when forwarded to England in order to receive the sanction of the privy council, it was returned without the clause which had been appended; and thus the grievances of which the Ulster Presbyterians had so long complained still remained unredressed. The volunteers rapidly increased until they reached the large number of 42,000; and while a large proportion of the population were thus in arms, discontent was rapidly spreading in consequence of the deep injury which the American war had inflicted upon trade. Such a state of things could not fail to excite considerable anxiety in the government; and as a matter of policy, the Irish parliament had no sooner met in 1779 than a bill was introduced, and unanimously carried, for the relief of the grievances of Dissenters. After a little delay the measure having been approved by the privy council, was sent back to Ireland unaltered, and speedily passed into a law.

The Irish volunteers had now become a formidable body. On the 15th February 1782 they held a meeting at Dungannon, which was attended by the representatives of one hundred and forty-three corps in military dress, and passed resolutions indicating their determination to maintain the principles of con-

stitutional freedom. At this time the volunteers in Ireland amounted to nearly 100,000 men, well armed and disciplined, who, with one voice, boldly asserted the independence of the Irish legislature. It was found to be impossible to resist the demands of the people, and the English government yielded so far as to acknowledge the legislative independence of Ireland. Various other acts were passed favourable to the Presbyterians, among which may be mentioned one which declared the validity of all marriages celebrated among Protestant Dissenters by ministers of their own denomination. In 1784 a further boon was conferred upon the Ulster synod by an increase of the Regium Donum, the king having been pleased to grant £1,000 per annum. Some disappointment was felt that the sum was so small, but the men of power in Ireland had resisted the bestowal of a larger grant. About the same time the Irish Seceders received a bounty from government of £500 per annum. In the course of a few years the question as to the necessity of a more adequate provision for the Presbyterian ministers was taken up by the Irish House of Commons, who passed an unanimous resolution to present an address to his majesty on the subject. The wishes of the Commons, however, were anticipated by a king's letter, dated 21st January 1792, granting during pleasure an additional sum of £5,000 per annum for the use of the Presbyterian ministers of Ireland. Of this sum the synod of Ulster and presbytery of Antrim received £3,729 16s. 10d., the rest being distributed among the Seceders, the Southern Association, and the minister of the French congregation, St. Peter's, Dublin. But though favoured with outward prosperity, the internal condition of the Presbyterian church of Ireland was melancholy in the extreme, erroneous opinions as to the vital doctrines of Christianity being openly avowed by the leading ministers of the body. Pelagian and semi-Pelagian views were very generally taught from the pulpits. The presbytery of Killileagh was particularly noted for the number of heretical ministers which it contained. The course of education prescribed for students of theology in connection with the synod of Ulster was so limited that any candidate who had attended a divinity class only one session of five months, might be licensed as a preacher. Ministers who had passed through such a brief course of study were not likely to prove efficient instructors or able defenders of the faith. The subject was brought under the notice of the general synod, and in 1786 the Belfast academy was opened, though it does not appear to have been attended by any considerable number of students of divinity these continuing still to resort to the Scottish universities. At this period the church made little or no progress. For the twenty years preceding 1789 not one new congregation was regularly established. The Seceders and Reformed Presbyterians, however were, during the same time, rapidly on the increase.

In 1795 the Government had signified their in

tention of erecting and endowing a seminary at Maynooth for training candidates for the Romish priesthood. Some hopes were at the same time entertained that the English parliament would vote a sum for the establishment of a Presbyterian college in Ulster. Negotiations were carried on for some time with men in power, but to the mortification of the Irish Protestants, Maynooth was built and endowed, while the establishment of a Protestant seminary was postponed for an indefinite period. The state of Ireland was now such as filled the hearts of all good men with sorrow and alarm. "The three Romish provinces," says Dr. Reid, "exhibited a miserable array of ignorance, poverty, profligacy, and outrage. Even in Ulster, laxity of principle had introduced laxity of practice,—drunkenness, profane swearing, and Sabbath breaking were fearfully prevalent, and the writings of Thomas Paine, which had been diligently circulated, had extensively diffused the leaven of infidelity."

Such was the moral condition of Ireland when the rebellion of 1798 broke out. The object of this conspiracy was wholly of a political nature, having in view the separation of Ireland from Great Britain, and the erection of an independent republic. The Irish Presbyterian ministers, as a body, steadfastly opposed all insurrectionary movements, and gave no countenance to the Society of United Irishmen. The same sentiments were shared by a large portion of the Presbyterian laity. In several districts of Down and Antrim, however, and especially in the town of Belfast, a spirit of disaffection was widely diffused among the people. But it was highly creditable to the ministers connected with the synod of Ulster, that very few of their order were implicated in the Rebellion, and such was the confidence which the military authorities reposed in the loyalty of the ministers, that the meeting of synod in 1798 was held with their sanction, and under their protection. At that meeting a resolution was passed expressing strong disapprobation of the conduct of those individuals belonging to their flocks who had taken part in the conspiracy. A pastoral address was also drawn up, and addressed to the Presbyterian people, remonstrating with those who had joined the ranks of the rebels. The sum of £500 was unanimously voted to the government towards the defence of the kingdom; and the presbyteries were enjoined under penalty of severe censure to institute a solemn inquiry into the conduct of ministers and licentiates charged with seditious and treasonable practices, and to report to next meeting of synod. When the synod met in June 1799, the reports from the several presbyteries showed that very few of the ministers had been concerned in the Rebellion, and that only one, the Rev. James Porter of Greyabbey, had been arrested, tried, and executed for treasonable practices. Of the small number involved in the Rebellion, two were reported as still in confinement; others had expressed their

sincere contrition; others were no longer connected with the body, and the remainder had either voluntarily, or with the permission of the government, removed from the kingdom. It may be noticed, that the greater number of the Presbyterian ministers who were implicated in the Rebellion held New Light principles.

The project now began to be started of a legislative union between Great Britain and Ireland. To reconcile all parties of the Irish people to this most important measure, various inducements were held out. The members of the synod of Ulster were assured that a university for their special benefit would be founded at Armagh, and a divinity professorship endowed; that the *Regium Donum* would be liberally increased, and that a royal commissioner of their own communion should sit in their annual synod, as in the General Assembly of the Established Church of Scotland. All these proposals were afterwards abandoned, except that which referred to an increase of the *Regium Donum*. While this subject was under consideration, the union of the two countries of Great Britain and Ireland was consummated. This great event took place on the 1st of January 1801. Some apprehensions were entertained that, in consequence of a change of government which happened about this time, the proposed increase of the *Regium Donum* might not be obtained, but at the annual meeting of the synod of Ulster in 1802, it was officially announced that "his Majesty's confidential servants had come to a determination to recommend to the king to increase the *Regium Donum* in the next year, and that a future communication would be made as to the amount, and the regulations which it might be thought necessary to adopt." A new arrangement accordingly was made, the members of the synod of Ulster, and of the synod of Antrim, to whom alone the grant was restricted, being divided into three classes, those located in cities or large towns, those in the more populous districts, and those in more thinly peopled localities. The congregations amounted at this time to 186, which were divided into three classes, containing 62 each. The ministers, according as they belonged to the first, second, or third class, were to receive respectively, £100, £75, or £50 each per annum. The agent for the distribution of the bounty was henceforth to be appointed and paid by government. Much dissatisfaction was expressed by many members of the synod with the system of classification, but the government refused to modify the terms of the grant, and they were therefore with some murmuring submitted to. The *Regium Donum* to the synod of Ulster and presbytery of Antrim, had previously amounted to £6,329 6s. 10d., but by the addition now made it amounted in 1803 to £14,970 18s. 10d., late Irish currency. Such a liberal government allowance was received with satisfaction and gratitude, and the result has been such, even in a political and financial point of view, that the gov-

ernment has never had cause to repent of its liberality.

It is lamentable to reflect, that at the very time when the synod of Ulster was experiencing so largely and liberally the countenance of government, its usefulness as a Christian institution was at a low ebb. Many of the ministers had imbibed Arian and even Unitarian principles. The subscribers and non-subscribers were so mingled together, that it was almost impossible to distinguish the one party from the other, and in 1805, the synod unanimously resolved that the licentiates of the presbytery of Antrim, of the Southern Association, and of the Church of Scotland, should be fully entitled to officiate in its pulpits. In such a state of matters practical religion among the people had sunk, as was naturally to be expected, to a very low state. But how often has the truth of the Divine promise been exemplified in the history of every section of the church of Christ, "At evening time it shall be light." In the midst of the spiritual darkness and death which now overspread the Presbyterian Church of Ireland, there were still found some godly ministers and praying people who longed and looked for a revival of true vital religion in the land. Nor did they long and look in vain. No sooner had the excitement of the Rebellion passed away, than a number of pious ministers and laymen belonging to the various Protestant denominations met at Armagh, and formed an association under the designation of the 'Evangelical Society of Ulster,' having in view the establishment of a system of itinerant preaching throughout the towns and villages of the province. A number of Congregationalists or Independent churches sprung up about this time in Ulster, and several of the Secession ministers with their congregations joined that body. One eminent minister belonging to the synod of Ulster, the Rev. Alexander Carson of Tobermore, withdrew from the body and joined the Baptists. Amid the keen discussions which agitated both the synod of Ulster and the Secession synods on the subject of the *Regium Donum*, a number of the lay members belonging to both bodies passed over to the Reformed Presbyterian church, which repudiated a state endowment. Besides, so zealous was this last-mentioned denomination, and so faithfully did they preach the pure gospel of Christ, that numbers of the more pious portion of the community hastened to join them, so that numerous congregations arose in all parts of the country professing the principles of the Reformed Presbyterians.

The rapid increase of the other branches of the Protestant Dissenters in Ireland, had a decidedly beneficial influence upon the synod of Ulster. Arian and Socinian preachers began now to be discountenanced by the people, and whenever a vacancy occurred, their places were filled by evangelical ministers. A better spirit now showed itself in the deliberations of the synod. Plans were devised, and

money was raised for the supply of Bibles on easy terms to the poorer classes of Presbyterians. This benevolent and truly Christian movement was chiefly carried forward by Mr., afterwards Dr. Hanna of Belfast, to whom on many accounts the Presbyterians of Ireland are under deep obligations. The appointment of this excellent and able evangelical minister as Professor of Theology, which took place in 1817, by a unanimous vote of synod, formed a new era in the history of the Presbyterian church of Ireland. It indicated that sound evangelical doctrine had now obtained an ascendancy in the synod; it cemented the union between the General Synod and the Belfast Institution, and it enabled the church to train its students at home, instead of obliging them to repair for their theological education to Scottish universities. The synod now began to raise the standard of education among its candidates for license, and to carry out this important object, the students were required to devote two sessions instead of one to the study of theology. Since that time another session has been added to the theological curriculum. For a long time the synod of Ulster had held ecclesiastical intercourse with the synod of Munster and the presbytery of Antrim; and this was tolerated, though most reluctantly, by the evangelical ministers, who were yearly on the increase, as long as there was no ecclesiastical code to which they could appeal; but a canon of discipline and church government having been prepared and adopted by the synod in 1824, the ecclesiastical relationship between the synod and the Munster and Antrim brethren ceased to be recognized. And another advantage which accrued to the church from its possession of a regular code of laws was, that the question of subscription to the standards was finally settled by the established rule, that "presbyteries, before they license candidates to preach the gospel, shall ascertain the soundness of their faith, either by requiring subscription to the Westminster Confession of Faith, or by such examinations as they shall consider best adapted for this purpose." Some definite arrangement on this point was absolutely demanded by the position of the church at this period. For half-a-century the practice of requiring subscription from either licentiates or ordained ministers had been unknown, and as the natural consequence of such laxity, heresy had grown up and been tolerated in the bosom of the Presbyterian church. To such an extent had this evil spread that, according to a statement made by Dr. Cooke, when examined before the Commissioners of Irish Education Inquiry, of two hundred ministers belonging to the Ulster synod, about thirty-five were Arians. The evidence containing this statement appeared in February 1827, and its publication caused no small excitement; more especially as in addition to Dr. Cooke's startling statement, the fact became known that the Rev. William Porter, who was then clerk of the Ulster synod, had, in answer to

the inquiries of the Commissioners, openly avowed himself to be an Arian, and expressed his belief that the system was "gaining ground among the thinking few," giving it as his opinion, that there were "more real Arians than professed ones" amongst the ministers with whom he was officially connected. At the next annual meeting of synod, a motion was proposed to the effect that "the Rev. William Porter having publicly avowed himself to be an Arian, he no longer continued clerk." After a long and keen debate, it was agreed to condemn certain parts of his evidence, but that he should be allowed to retain his situation as clerk of the synod. The matter did not terminate here however. Mr., now Dr. Cooke, who has ever proved himself the champion of orthodoxy against error of every kind, moved that the members of the court, "for the purpose of affording a public testimony to the truth, as well as of vindicating their religious character as individuals, declare, that they do most firmly hold and believe the doctrine concerning the nature of God contained in these words of the Westminster Shorter Catechism, namely, that 'there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.'" This motion was admirably fitted to test the principles of the body, and accordingly a discussion ensued of the most earnest and exciting kind, which lasted for two entire days, at the close of which Mr. Cooke's motion was carried by an overwhelming majority, only two ministers venturing to vote in opposition to it, while eight declined voting.

No sooner had the synod closed its sittings, than the Arian party in the church resolved to make a desperate struggle in defence of their principles. Mr. Montgomery of Strabane had delivered a brilliant speech in support of the New-Light opinions, and this able production was forthwith printed and industriously circulated, and a few days before the meeting of the synod in 1828, the author was presented by his admirers with a complimentary address and a service of plate. The whole Presbyterian body were keenly alive to the importance of this meeting of synod. It was more numerous attended by both ministers and elders than any synod had ever been in the whole course of the history of the Irish Presbyterian church. This was felt to be the crisis of the Arian controversy, and the immense majority of the Presbyterian laity being decidedly in favour of the Old-Light principles, watched with the most intense interest the proceedings of the church at this eventful period. Mr. Cooke, as he had done from the commencement of the controversy, took the lead against the Arians, and to put an end to the growth of this noxious heresy within the church, he moved a series of overtures, the obvious design of which was to exclude from the sacred office all Arians, Socinians, Pelagians, and Arminians, as well as all who were destitute of vital godliness. These

overtures, which passed by a large majority, are too important not to be inserted in full. They were as follows:—

"I. That many of the evils which now unhappily exist in the General Synod of Ulster, have arisen from the admission of persons holding Arian sentiments, contrary to the accredited standards of this body, as founded on the Word of God, from the occasional admission of others, who, though nominally holding in sound words and profession the form of godliness, were yet deniers of the power thereof, and consequently destitute of that zeal which is necessary to the dissemination of the gospel.

"II. That while we are individually bound to use all Scriptural means to guard against the continuance of these evils, it is also our duty as a church to adopt such regulations as may, with the Divine blessing, prove effectual to prevent the introduction of ministers unenlightened by the Spirit of God, and to advance spiritual religion in our Church courts and congregations.

"III. That before any person be recognized as a candidate for the ministry, he shall, previously to entering a theological class, be enjoined to present himself at our annual meeting to be examined by a committee of this synod respecting his personal religion, his knowledge of the Scriptures, especially his views of the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit, and likewise as to his motives for offering himself a candidate for the sacred office of the ministry; and that should any such examinant be found opposed to those doctrines, or appear to be destitute of vital godliness, he shall in no case be recognized as a candidate for the ministry of this synod.

"IV. That students after having finished their theological course, and their trials in the presbytery, shall again present themselves for a similar examination before the same committee, and it shall be the duty of that committee to ascertain their soundness in the faith, by requiring from them a statement of their views of the doctrines contained in the Westminster Confession of Faith.

"V. That if any person thus licensed be afterwards found not to preach the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit, or to avow any principles in opposition to these doctrines, he shall not be continued in fellowship with this body

"VI. Persons who are already preachers in this body, but have not been licensed according to these regulations, shall, previously to ordination, be required to undergo a similar examination.

"VII. Should any person be licensed or ordained in opposition to these regulations, such license or ordination shall not be deemed valid by this body.

"VIII. The committee for these examinations shall annually be appointed in open synod."

The design of this last overture was to exclude all Arians from the committee of examination.

The synod, by passing these overtures, had evidently taken a step which most effectually excluded Arians from the ministry in connection with the synod of Ulster. The New-Light party now saw that it was next to impossible for them to continue much longer in the communion of the synod, and they began seriously to meditate the propriety of separating from the body. A few months, accordingly, after the meeting of synod, a meeting was convened in Belfast, and a remonstrance adopted, in which they plainly stated that if the obnoxious overtures were not repealed, they would be compelled to form themselves into a separate association. Next synod, which was to meet at Lurgan in June 1829, was expected to decide the fate of the Arian party, but the pressure of other business compelled the postponement of the subject to a special synod, which was appointed to be held in Cookstown on the third Tuesday of the following August. Before that day, however, the Arians met in Belfast, and agreed to absent themselves from the ensuing synod, feeling that it was useless to prolong a contest so unequal. Mr. Porter alone of all the New-Light party was present at the synod, and read an address explaining the cause of their absence. Their remonstrance was presented, signed by 18 ministers, 15 students or licentiates, 197 elders, 138 members of the committees of congregations, and 314 seatholders. In the address which Mr. Porter read, a request was made that if the overtures were confirmed, the synod should nominate a committee furnished with full power to enter into an arrangement with them for a Christian and friendly separation. The synod acceded to the proposal, and a conference was arranged to take place in Belfast on the 9th of the following September. The result was, that seventeen ministers withdrew from the jurisdiction of the synod of Ulster, and formed themselves into a separate body on the 25th of May 1830, under the name of the REMONSTRANT SYNOD OF ULSTER (which see). They were still permitted by government, however, to enjoy their share of the *Regium Donum*, they retained their interest in the Widows' Fund, and they continued in possession of their places of worship though numbers of their people now forsook their ministry.

From the date of the withdrawal of the Unitarians the Ulster synod began to experience a great revival of true religion, and to make rapid progress in the work of church extension. "Within twelve months after the adoption of the overtures in 1828," as we learn from Dr. Reid, "no less than eleven new congregations sprung up in the synod, and in the ten years immediately following the Arian separation, the growth of the body was greater than it had been during the century preceding. From 1729 to 1829, the synod added only about seventy-three to the number of its congregations; from 1830 to 1840 no less than eighty-three congregations were erected." The important subject of theological education now

occupied much attention, and in the course of seven years the number of professors was trebled, and in 1840 it was proposed to add another session to the theological curriculum. The synod engaged also with redoubled zeal in the cause of missions both at home and abroad. For some years the national system of education established by government for Ireland occasioned keen discussion, and even angry controversy, but in January 1840 the synod succeeded in obtaining such modifications of the system as enabled it to accept assistance from the funds provided by the legislature. Another topic of great importance was brought under the consideration of the synod, that of subscription to the Confession of Faith. In 1832 the synod agreed to require subscription from candidates for license or ordination, but at the same time a written explanation was allowed on any point about which scruples were entertained. This rule, however, was found to give rise, in many cases, to considerable embarrassment, and in 1835 the synod resolved that in future no exceptions or explanations were to be received, but that the candidates for license or ordination must give an unqualified subscription to the formula. This measure was followed by a renewal of communion with the Church of Scotland, the General Assembly in the following May unanimously agreeing to readmit the members of the Ulster synod to ministerial fellowship.

It was quite obvious, from the whole proceedings of the synod, that a doctrinal reformation had been wrought in the church, commencing from the separation of the Arian or Socinian party. The adoption of the overture requiring unqualified subscription was the crowning act of this great revival. All the evangelical Dissenters rejoiced in the all-important change which had thus been effected in this interesting section of the Protestant Church in Ireland. The Irish Secession Church seemed to sympathise more than any other with the Ulster synod in its renovated state. The two bodies were now completely agreed both in doctrine and polity, besides having been placed by the government in 1838 on precisely the same footing as to the reception of the *Regium Donum*. A desire began to be very generally entertained accordingly, that a union of the two churches should take place as soon as possible. The movement on the subject commenced among the students connected with the Belfast Academical Institution, and from them it spread among the elders and people of both denominations. In 1839 memorials in favour of a union were presented both to the synod of Ulster and the Secession synod. Committees were appointed on both sides to prepare preliminaries, and after agreeing in their separate judicatories to the terms of incorporation, the two bodies were formally united into one church on the 10th July 1840, the united synods being regularly constituted under the title of the General Assembly of the Presbyterian Church of Ireland. Thus the Ulster synod, by

this happy union, received an accession to its numbers of 141 additional congregations, raising its entire number to 433, and the whole united body was divided into 33 presbyteries, which have since been increased to five synods, 36 presbyteries, 491 congregations, and 533 ministers. The Irish Presbyterian Church from this time took a high position as a large and influential body. An attempt was made soon after the union to prevent Presbyterian ministers from celebrating marriages between their own people and Episcopalians, and the English judges even went so far as to declare such marriages illegal. But in 1844 an act was obtained from the legislature warranting the exercise of the disputed privilege, where at least one of the parties belongs to his own denomination. An Episcopalian minister, however, can perform the ceremony where both the parties are Presbyterians or Romanists, and no minister not connected with the Establishment can legally marry an Episcopalian or a Romanist.

In 1846 a wealthy lady connected with the Presbyterian church bequeathed a sum of £20,000 towards the erection and endowment of a Presbyterian college. Considerable discussion took place as to the most suitable locality for such an institution, but it has at length been built in the town of Londonderry. Within the last sixteen years, as we learn from Dr. Dill, the Home Mission of the Irish Presbyterian Church has planted about 160 new churches in destitute localities; established a number of mission-stations and out-stations in the south and west; supported from 300 to 400 Irish and English mission schools, in which upwards of 20,000 Roman Catholics have been taught to read the Scriptures; and circulated large numbers of Bibles and tracts in popish districts. The Home Mission has two departments of operation, the one devoted to the conversion of Roman Catholics, and the other to the supply of the spiritual wants of the Protestant population, and especially the Presbyterian. The mission to Roman Catholics is again divided into two branches, one to the English-speaking, and the other to the Irish-speaking Romanists, both of which have, through the Divine blessing, led to the rescue of many from the errors of Romanism, and their admission into the communion of the Presbyterian Church.

IRVINGITES. See APOSTOLIC CATHOLIC CHURCH.

ISBRANIKI, a sect of Russian Dissenters which arose about the middle of the sixteenth century. The appearance of this sect excited no small commotion. The name which they assumed means the Company of the Elect, but their enemies styled them *Raskolniki* or *Schismatics*. Some Lutheran writers have alleged that these *Isbraniki* were sprung from the ancient **BOGOMILES** (which see). The cause of their separation from the national church appears to have been somewhat singular. The church books, which were printed in 1562 under the czar, John Basilides, were printed from manuscript co-

pies, which being considered incorrect, were some what altered in their printed form. The changes introduced were regarded by some as teaching unsound doctrine, and a sect having arisen who adhered to the former books, called themselves by the name of *Staroversti*, or believers in the old faith. These Dissenters, however, were comparatively few in number till about the middle of the following century, when, in consequence of the church-books having been revised by the patriarch Nikon, the outcry of unsound doctrine was again raised, and the number of Dissenters increased. Of all the doctrines which they held, that which gave greatest offence was their denial of different orders and gradations of clergy. On account chiefly of this tenet they were exposed to much persecution, but under Alexander I. they were tolerated by the State.

ISIS, one of the principal deities of the ancient Egyptians, the wife of *Osiris* and the mother of *Horus*. She was the goddess of the earth, and processions were held in her honour, at which her votaries carried wheat, barley, and other cereal grains. Osiris symbolized the sun and the Nile, Isis represented the moon and Egypt fertilized by the Nile. Osiris was worshipped under the form of an ox or a bull (see **ARIS**); Isis under the form of a cow. As the mythology of ancient Greece has been believed to be derived from that of Egypt, Isis came to be identified with *Demeter*; and hence the fabulous stories in regard to the latter came to be transferred to the former. Isis was also worshipped in Greece under the names of *Pelagia* and *Ægyptia*; while, in the western parts of Europe, her worship was in course of time likewise established. In the time of Sulla it came to be introduced at Rome, but the private observance of the rites of Isis was afterwards forbidden on account of their immoral character. For the same reason her temples were destroyed by the public authorities at Rome, but so partial were the people to the worship of Isis, that it was restored and sanctioned by the triumvirs in B. C. 43. Under Augustus this licentious worship was again forbidden, but it was revived under Vespasian, and continued until the introduction of Christianity which gradually banished all Pagan worship throughout the Roman empire. Apuleius introduces Isis as giving the following account of herself: "I am Nature, the mother of all things, mistress of the elements, the beginning of ages, the sovereign of gods, the queen of the Manes, the first of the heavenly natures, the uniform face of the gods and goddesses. It is I who govern the luminous firmament of heaven, the salutary breezes of the sea, and the horrid silence of heaven, with a nod. My divinity alone, though multiform, is honoured with different ceremonies, and under different names. The Phrygians call me the Pessinuntian Mother of the gods; the Athenians, the Cecropian Mother; the Cyprians, the Paphian Venus; the Sicilians, the Stygian Proserpine; the Cretans, Diana Dictynna; the Eleusinians, the Old

goddess Ceres; some Juno, some Bellona; others Hecate; and others, again, Rhamnusia. The oriental Ethiopians and Egyptians honour me with peculiar ceremonies, and call me by my true name Isis."

ISITES, a Mohammedan sect who believed the Koran to have been created. They alleged that the Koran delivered by Mohammed was merely a copy of that which was written by God himself, and was kept in the library of heaven; and to reconcile this notion with the statement of Mohammed, they declared that when the prophet affirmed that the Koran was not created, he referred to the original, and not to his own copy. See KORAN.

ISJE, the name of a central province of Japan, to which the religious sect of the Siutoists requires each of its adherents to make a pilgrimage once a year, or at least once in their life. In *Isje* is the grand *Mia*, or temple of *Tensio-Dai-Dsin*, which is the model after which all the other temples are built. An account of this celebrated pilgrimage is given by Kæmpfer, whose words we quote: "This pilgrimage is made at all times of the year, but particularly in the spring, at which season vast multitudes of these pilgrims are seen upon the roads. The Japanese of both sexes, young and old, rich and poor, undertake this meritorious journey, generally speaking, on foot, in order to obtain, at this holy place, indulgences and remission of their sins. Some of these pilgrims are so poor, that they must live wholly upon what they get by begging. On this account, and by reason of their great number, they are exceedingly troublesome to the princes and lords, who at that time of the year go to court, or come thence, though otherwise they address themselves in a very civil manner, barcheaded, and with a low, submissive voice, saying, 'Great Lord, be pleased to give the poor pilgrim a *seni*, towards the expense of his journey to *Isje*,' or words to that effect. Of all the Japanese, the inhabitants of Jedo and the province Osju are the most inclined to this pilgrimage. Children, if apprehensive of severe punishment for their misdemeanors, will run away from their parents and go to *Isje*, thence to fetch an *Ofarri*, or indulgence, which upon their return is deemed a sufficient expiation of their crimes, and a sure means to reconcile them to their friends. Multitudes of these pilgrims are obliged to pass whole nights lying in the open fields, exposed to all the injuries of wind and weather, some for want of room in inns, others out of poverty; and of these last many are found dead on the road, in which case their *Ofarri*, if they have any about them, is carefully taken up and hid in the next tree or bush.

"Others make this pilgrimage in a comical and merry way, drawing people's eyes upon them, as well as getting their money. They form themselves into companies, generally of four persons, clad in white linen, after the fashion of the *Kuge*, or persons of the holy ecclesiastical court of the *Dairi*. Two of them walking a grave, slow, deliberate pace, and standing often still, carry a large barrow adorned and hung

about with fir-branches and cut white paper, on which they place a resemblance of a large bell, made of light substance, or a kettle, or something else, alluding to some old romantic history of their gods and ancestors; whilst a third, with a commander's staff in his hand, adorned, out of respect to his office, with a bunch of white paper, walks, or rather dances, before the barrow, singing with a dull, heavy voice, a song relating to the subject they are about to represent. Meanwhile, the fourth goes begging before the houses, or addresses himself to charitable travellers and receives and keeps the money which is given them. Their day's journeys are so short, that they can easily spend the whole summer upon such an expedition."

It would appear from the accounts of travellers, that *Isje*, the object of this most meritorious of pilgrimages, presents nothing that corresponds to its fame, or the greatness of the empire. It is rather held forth as a monument of antique poverty and simplicity. The *Mia* or temple where the pilgrims pay their devotions, is a low wooden edifice, with a flat thatched roof, and on entering nothing is to be seen but a looking-glass of cast metal, which is regarded as a symbol of the Deity, and some white paper cut in different forms, which they take for an emblem of the purity of the heart. The doors are likewise embellished with white paper. When any one comes to worship at the temple, he never presumes to enter, but stands without, and while he says his prayers, he looks only into it through a lattice-window.

ISLAM, the name given by Mohammed to the religion which he taught. The word means either "resignation to the will of God," or "a state of salvation," but the former is the meaning recognized by the majority of the Mohammedan writers. Faith in the Koran is *Islâm*, and a believer derives from the same Arabic root the name of Moslem or Mussulman. The word *Islâm* is also sometimes used to denote the whole body of the faithful; but they are more generally called Moslems or Mussulmans. See MOHAMMEDANS.

ISLEBIANS. See ANTINOMIANS.

ISMAILIYAH, or ISMAELIANS, a Mohammedan sect which branched off from the SCHITES (which see), in the age of the seventh Imâm. Jaafar, the sixth Imâm, had nominated his son Ismail his successor, but on his premature death he declared his second son Moussa his heir. Now as Ismail had left children, those of the *Schites* who regarded the Imâmte as hereditary, denied the right of Jaafar to make a second nomination. They formed a sect accordingly, called *Ismaelians*, to which belonged the *Fatimite Caliphs* of Egypt, and also the ASSASSINS (which see), whose name was once so justly dreaded both in Europe and Asia. The *Ismaelians* were a secret association, as has already been described under the article *Assassins*, in which the history of the sect is given. The following account, however of the Egyptian Ismaelians, as given by Dr. Taylor

may interest the reader: "The Ismaelians of Egypt met in their grand lodge twice every week; their president, or *Dai-al-Doat*, paid a formal visit to the sovereign, and lectured him on some portion of the secret doctrines. Macrisi tells us that the degrees of the order were extended in Egypt from seven to nine, and furnishes us with the following account of the stages of initiation. In the first stage, the candidate was shown the doubts and difficulties attending the religion of the Koran, he was inspired with an anxious desire to have its mysteries explained, and some glimpses of the Ismaelian doctrine were then afforded, in order that he might be induced to take an oath of blind faith and unlimited obedience to his *Dai*, or instructor. In the second stage the nature of the *Imamate*, as a divine institution, was explained. The peculiar doctrines of the Ismaelians commenced at the third degree, when the candidates were taught that the number of *Imáms* was seven, and that *Ismail* was the last and greatest. In the fourth stage it was declared, that since the creation there had been seven legislators divinely inspired, each of whom had modified the doctrines of his predecessors. These seven prophets were said to be 'endowed with power of speech' because they authoritatively declared the divine will; they were each followed by 'a mute prophet,' that is, one whose duty was simply to enforce the doctrines of the preceding, without the power of altering or modifying them. The seven legislators were Adam, Noah, Abraham, Moses, Christ, Mohammed, and *Ismail*; their seven disciples or 'mute prophets' were Seth, Shem, Ishmael, Aaron, Simon (Peter), Ali, and Mohammed the son of *Ismail*.

"In the fifth degree, it was declared that each of the 'mute prophets' had appointed twelve *Dais*, or apostles to spread the knowledge of the faith, and that the number twelve was next in sanctity to the number seven. Having passed through these inferior degrees, in which the great aim of all the tenets taught was to inspire converts with a high respect for their instructors, the secret doctrines were revealed to them in the next gradations. Those who attained the sixth degree, were told that religious legislation should be subordinate to philosophical; in the seventh stage, they were introduced to the mystical speculations, which characterize Oriental metaphysics; in the eighth, they were taught the indifference of human actions, and in the ninth, the initiated received their final lesson, 'to believe nothing and dare every thing.'"

ISOCHRISTÆ (Gr. equal to Christ), some followers of Origen, who were charged with maintaining that the Apostles were raised to equal glory with their Master. They were condemned by a council at Constantinople in A. D. 553.

ISRAELITES. See **JEWS**.

ISRAFIL, the angel who, according to the Mohammedans, will sound the trumpet which is to summon the world to judgment on the great day.

ISTHMIAN GAMES, one of the great national festivals among the ancient Greeks, which derived its name from the isthmus of Corinth on which it was celebrated. The games were held in honour of *Poseidon* every third year, although Pliny alleges that they were celebrated every fifth year. They consisted of wrestling, horse and chariot races, and other athletic exercises; along with contests in music and poetry. At a later period, fighting of animals was introduced among the amusements of the joyful festive season. The victors in the Isthmian games received a garland of pine-leaves or of ivy. See **GAMES**.

ISTHMIUS, a surname of **POSEIDON** (which see), derived from the isthmus of Corinth, on which stood a temple dedicated to his worship.

ITALIC SCHOOL, a sect of ancient Greek philosophers, founded by Pythagoras, who flourished in the last half of the sixth century before Christ. He commenced with the great general idea of absolute, all-comprehending unity, which he called the *Monad*, and which included spirit and matter, but without separation or division. This *Monad* was the Pythagorean god. From unity arises multiplicity, or the universe consisting of manifold beings, all evolved from the original *Monad*. Matter when thus disengaged from the primitive unity becomes the principle of darkness, ignorance, instability and change, while spiritual beings, in the same circumstances, have fallen into a state of imperfection and division. In its fundamental character then the Grecian Italic school was essentially pantheistic.

According to this system, all the efforts of intelligence and will ought to be directed towards their emancipation from the thralldom of matter, and the influence of the variable, with the view of reaching the knowledge of the true which is invariable. The conception of absolute unity is the highest point of science, and when arrived at this point the mind is completely delivered from the influence of matter. The will also being involved in the same bondage to matter, can only be freed by such exercises as fasting and abstinence, by which the soul restricts the dominion of the senses. But the complete emancipation of the soul from the bondage of matter could only, according to Pythagoras, be effected by successive transformations or metempsychoses; and the final deliverance of the soul is its transformation into God.

Such were the fundamental principles of the Italic school of philosophy, which, though originated by Pythagoras, was followed up by Timæus of Locrum, in his work on the Soul of the World, in which the universe is regarded as one vast intelligent being, of which God is the soul, and matter the body. Ocellus Lucanus carried these pantheistic notions still further, recognizing one uncreated, imperishable being, which, however, undergoes successive phases of decay and renovation.

ITALIC VERSION (OLD), a translation into

Latin both of the Old and New Testaments, which was held in general estimation before the time of Jerome, who undertook to revise it at the desire of Damasus, bishop of Rome. Jerome had not proceeded far in his work of revision, when finding that the Old Testament had been translated not from the Hebrew, but from the Greek version, he determined to execute an entirely new translation, directly from the Hebrew original. Hence originated the VULGATE (which see).

ITALY (CHRISTIANITY IN). At a very early period in the history of the Christian church, even in the days of the apostles, the gospel had found its way into Italy. This is evident from the circumstance that when Paul wrote his Epistle to the Romans, there existed in Rome, the capital of Italy, and indeed the metropolis of the world, a church so considerable that the apostle could address them in these words, Rom. i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." It is very probable that Rome being a general rendezvous of people from all countries, both Jewish and Gentile converts may soon after the day of Pentecost, have taken up their residence there, and formed themselves into a Christian church. Among those who were present indeed at the Pentecostal effusion of the Spirit, are expressly mentioned "strangers from Rome," by whom doubtless the seeds of Divine truth would be conveyed to their native city; and hence from the salutations at the end of the Epistle to the Romans, it is plain, that some of the oldest Christians lived at Rome. It has long been a favourite assertion of the Roman Catholic Church, that the Apostle Peter was the founder of the church at Rome. For this opinion, however, there is no solid historical foundation; and the whole facts of the case militate against such an idea. Had it been founded by an apostle, Paul would neither have addressed it by letter, nor visited it in person, since it was a fixed principle with him, not to build upon another man's foundation. And it is remarkable that while Caius and Dionysius, the former writing in the end, and the latter in the middle of the second century, speak of Peter as founding the church at Rome, the Apostle Paul is mentioned as engaged along with him in this work. And Caius states, that in his time the graves of the two apostles were pointed out at Rome. Taking all these circumstances together, it seems to be an established point, that at a date later than any noticed in the Acts of the Apostles, both Peter and Paul had jointly ministered to the Christian church at Rome, which had existed in a flourishing state many years previous to their visit.

But a difficulty arises in connection with this view of the subject, from the circumstance that on Paul's arriving in Rome, as stated in Acts xxviii. 22, the elders of the Jews, who resided in the city, begged him to give them some information as to the sect of the Christians, of whom they seem to have known

nothing, except that it was everywhere spoken against. At first view it appears inconceivable on the supposition that a Christian church existed in Rome, that the Jews should not have been aware of its existence. And yet notwithstanding the ignorance manifested by the Jewish elders, the very same narrative plainly informs us, though incidentally, of the fact, that at that very time there was a body of Christians resident in the city, some of whom hastened to meet the apostle, whose heart, we are told, was cheered by the sight of them. "So we went," says Luke, who accompanied the apostle, "toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns whom when Paul saw, he thanked God, and took courage." How then, since it cannot be denied that a body of Christians dwelt in Rome when Paul arrived there, were the Jews unacquainted with the fact of their existence? "The only possible explanation," says Olshausen, "of this phenomenon—and it is one which at the same time indicates the origin of the tendency which we afterwards find in the Roman Church—appears to be this. It must be assumed that the Christians of Rome were induced, by the persecutions directed against the Jews under Claudius in the ninth year of his reign, to make their differences from the Jews clearly and strongly apparent—perhaps in consequence of the influence which even at that early time some disciples of St. Paul already exercised on the Roman Church; exactly as at a later date the Christians of Jerusalem separated themselves from the Jews, that they might not be confounded with them, and might be allowed to live in Aelia. If disciples of St. Paul early acquired a decisive influence in Rome, we shall also understand how it was that the Apostle could regard the Roman Church as his own, and could open his correspondence with it without invading another's field of labour. In consequence of this persecution of the Jews, Aquila and Priscilla took refuge at Corinth: and there they were found by the Apostle Paul (Acts xviii. 2), who, without doubt, became even at that time acquainted, by means of these fugitives, with the Roman Church and its circumstances. On this knowledge St. Paul, four or five years later, at the beginning of Nero's reign, on his third missionary journey, wrote from Corinth his epistle to Rome. There is little likelihood that any great number of Jews can have ventured so early to return to Rome; those who returned were obliged to keep themselves in concealment, and it was naturally the interest of the Christian community there to remain as far as possible from them. Even three years later, when St. Paul himself appeared in Rome, the body of Jews there may still not have been considerable,—in part, too, it may not have been composed of its old members, who had lived there before the persecution by Claudius, but of altogether new settlers, who were unacquainted with the earlier existence of a Christian community. And thus it might

come to pass within eight or ten years that the Christian community at Rome appears entirely separated from the body of Jews in that city; and in such a state of separation we find it, according to the notice at the end of the Acts."

On the authority of Tertullian, we learn, that when the Roman Emperor Tiberius heard from Pilate concerning the miracles of Christ, and his resurrection from the dead, he actually proposed to the senate that Christ should receive a place among the Roman deities, but the proposal was negated by the senate. This story, however, which is referred to by no other writer except Tertullian, is too improbable to be credited on his single and unsupported testimony. So ignorant were the Pagans of the new religion, that at first the Christians were confounded with the Jews, so that the edict of Claudius for the banishment of the Jews from Rome, A. D. 53, in all probability involved the Christians also; and hence the confused statement of Suetonius, who lived half-a-century after the event:—"the emperor Claudius expelled the Jews from Rome, who were constantly raising disturbances, at the instigation of Chrestus." With the advance of Christianity in the Roman Empire, the Christians came to be distinguished from the Jews, and to be no longer regarded as a Jewish sect.

The persecution of the Christians commenced at Rome in A. D. 64, under the emperor Nero; and while the Christian religion was prohibited throughout all the provinces of the empire, the cruelty of the emperor fell exclusively on the Christians in Rome, who were accused as being the incendiaries of the city. Domitian, who assumed the imperial purple A. D. 81, adopted also the most severe and persecuting measures against all who embraced Christianity, in whatever part of the empire they might be found. The short reign of Nerva, extending from A. D. 96 to A. D. 99, afforded the Christians a breathing time, all complaints against them being suspended, and a temporary toleration of their religion being granted. The fury of their enemies, however, burst forth with fresh violence on the death of Nerva and the accession of Trajan, more especially as Christianity was spreading rapidly on every side, and the rites of Paganism were everywhere passing into discredit. Pliny the younger, in writing to the emperor concerning the state of religion in Bithynia and Pontus, over which he had been appointed proconsul, says, "The contagion of this superstition has seized not only cities, but also the villages and open country." Tacitus, who lived at the same period, speaks of Christianity as a destructive superstition, which, in common with many other evil opinions and practices, found a home in the great Roman capital. During the reign of Trajan many Christians perished for their religion; but even while sanctioning persecution throughout the whole empire, the emperor issued a rescript, granting pardon to such as manifested repentance by

renouncing the Christian faith. The result of this was, that the Christian church at Rome passed through a sifting-time which separated the chaff from the wheat, and while some drew back at the threatening prospect of death, multitudes readily submitted to martyrdom rather than deny their Lord.

Popular fury imagining itself to be supported by law, now rose with unmitigated violence against the Christians, and the first years of the government of Hadrian, who ascended the throne A. D. 117, were disgraced by the most reckless assaults made upon the innocent and offending Christians. The emperor was warmly attached to the Pagan customs of his country; but being a lover of justice and social order, he issued a rescript designed to protect the Christians against the unbridled rage of the populace. With this view it required that no accusations against Christians were to be received, unless they were drawn up in legal form, and when legally brought to trial and convicted of acting contrary to the laws, they were to be punished according to their deserts; but a severe punishment was also to be inflicted on false accusers. On the death of the emperor, A. D. 138, his rescript lost its force; but under his successor, Antoninus Pius, several public calamities, which were imputed by the people to the Christians, roused the popular rage to a greater height than it had ever before reached. The emperor, naturally of a mild and gentle disposition, hastened to put an end to such violent proceedings. Though repressed for a time, however, they broke forth again under his successor, Marcus Aurelius, who, while he professed the calm philosophy of the Stoics, joined with the lawless mob in oppressing the Christians. In his reign a pestilence of the most destructive kind spread its ravages throughout the whole Roman empire, and while it was raging in Italy, he looked upon it as a warning from the gods to restore their worship in its minutest particulars. He summoned priests, therefore, from all quarters to Rome that they might observe the Pagan rites, by which he hoped to avert the evil. But this zeal for the renewal of the ancient worship only rendered him more cruel and unsparing in his persecution of the Christians. By a strange incident, however, which occurred in the course of Providence, Marcus Aurelius was led to change his whole line of policy towards the Christians. It is thus briefly noticed by Neander: "While prosecuting the war with the Marcommanians and Quades in 174, he, with his army, was thrown into a situation of extreme peril. The burning sun shone full in the faces of his soldiers, who were suffering under the torture of intolerable thirst; while, at the same time, under these unfavourable circumstances, they were threatened with an attack of the enemy. In this extremity, the twelfth legion, composed entirely of Christians, fell upon their knees. Their prayer was followed by a shower of rain, which allayed the thirst of the Roman soldiers, and by a storm which frightened the barbarians."

The Roman army obtained the victory, and the emperor, in commemoration of the event, gave those Christian soldiers the name of the 'thundering legion.' He ceased to persecute the Christians; and though he did not receive Christianity immediately into the class of 'lawful religions,' yet he published an edict which threatened with severe penalties such as accused the Christians merely on the score of their religion."

The Christians under Commodus, who succeeded to the throne A. D. 180, enjoyed a season of respite and tranquillity after the protracted sufferings of the previous reign. Not that the old laws were repealed, but the emperor, though a person of licentious habits, was from some cause or another disposed to befriend the Christians. Irenæus, who lived at this period, says, that Christians were to be found in the imperial court enjoying the same privileges which belonged to all throughout the Roman empire. Commodus was assassinated A. D. 192, and Clement of Alexandria, who wrote soon after this event, describes the Christians as exposed to heavy persecution. "Many martyrs," says he, "are daily burned, crucified, beheaded, before our eyes." Septimius Severus, on reaching the empire, threw the shield of his imperial protection over the Christians, knowing that men and women of the highest rank in Rome, senators and their wives, belonged to the persecuted sect. In the course of a few years, however, this emperor passed a law, forbidding under severe penalties a change either to Judaism or to Christianity. The circumstances of the Christians were now rendered distressing, and entire communities were glad to purchase freedom from persecution by the payment of large sums of money. No improvement in the state of matters took place under the cruel Caracalla, but a spirit of hostility to the Christians prevailed in all the provinces of the Roman empire, which, however, began to pass away at the commencement of the reign of Heliogabalus A. D. 219. The aim of this emperor was to establish, not the ancient Roman idolatry, but the Syrian worship of the sun; and Christianity, therefore, he tolerated as he did other foreign religions. From very different motives this toleration continued under Alexander Severus from A. D. 222 to A. D. 235. Partial to a species of religious eclecticism, he recognized Christ as a Divine Being, on a footing with the other gods; and it is said that he wished to have the name of Christ enrolled among the Roman deities. He does not appear, however, to have adopted Christianity by an express law of the empire among the tolerated religions. But the partial quiet which the Christians enjoyed during the reign of Severus came to an end with his assassination, when the throne came to be occupied by Maximinus, who allowed full scope to the popular hatred which existed in many parts of the empire against the Christians. A more favourable period for the Christians returned again in A. D. 244, when Philip the Arabian, who is said to have been him-

self a Christian, ascended the throne. Origen, who lived at this time, and was on terms of intimacy with the imperial family, states, that the Christians now enjoyed a season of quiet. "The number of the Christians," he says, "God has caused continually to increase, and some addition is made to it every day; he has, moreover, given them already the free exercise of their religion, although a thousand obstacles still hinder the spread of the doctrines of Jesus in the world."

During this long time of peace Christianity made rapid and extensive inroads on the Paganism of the Roman empire, and the fury of the adherents of the old religion was aroused to check, if possible, the encroachments of the Christian faith. Decius Trajan, who conquered Philip the Arabian, and ascended the throne of the Cæsars A. D. 249, was a devoted friend of Paganism, and was, therefore, resolved to restore the ancient laws against the Christians, which had fallen into desuetude, and to put them in execution with the utmost rigour with the view of effecting an entire suppression of Christianity. He commenced his reign by demanding from all his subjects complete conformity to the ceremonies of the old Roman religion on pain of torture, and in the case of bishops on pain of death. The persecution began at the city of Rome with great severity, and gradually extended to the provinces. At its very outset the Roman bishop Fabianus suffered martyrdom. Imprisonment, exile, torture, and death were the portion of those of both sexes, of every age, and of all ranks and conditions, who were disposed to hold fast the testimony of Jesus. In the close of the year 251, Decius fell in a war against the Goths. The calm which the Christians enjoyed, in consequence of this event, continued during the reign of Gallus and Volusianus, which extended only through a part of the following year. But a destructive pestilence, with drought and famine, excited, as in former times, the fury of the populace against the Christians, as being, in their view, the cause of these calamities. An imperial edict now appeared, requiring all Roman subjects to sacrifice to the gods, and when it was discovered that the altars were far less frequented than in former times, new persecutions arose, in order to compel an increase of sacrifices, and to sustain the declining interests of Paganism. The bishops of Rome, who were, of course, under the immediate eye of the emperor, were the first to bring down upon themselves the sword of persecution; both Cornelius and Lucius, who successively held the episcopate of Rome, were first banished, then condemned to death. The assassination of Gallus, A. D. 253, restored tranquillity and peace to the oppressed Christians; and the Emperor Valerian, in the first year of his reign, seemed disposed to treat them with clemency, and even kindness. But in the course of a few years he was persuaded to alter his course of acting towards the Christians. He deprived the churches of their teachers and pastors; then he prohibited public as-

semblies of Christians, endeavouring in this way to check the progress of Christianity without resorting to bloodshed. Measures of severity were now resorted to, chiefly, in the first instance, against bishops and clergy, but afterwards against the laity also; even women and children were subjected to the scourge, and then condemned to imprisonment or to labour in the mines. Finding that such measures were ineffectual, Valerian resolved to adopt a more vigorous line of procedure. In A. D. 258, accordingly, an edict was issued, declaring that "Bishops, presbyters, and deacons were to be put to death immediately by the sword; senators and knights were to forfeit their rank and their property; and, if they still remained Christians, to suffer the like punishment; women of condition, after being deprived of their property, were to be banished. Those Christians who were in the service of the palace, who had formerly made profession of Christianity, or who now made such profession, should be treated as the emperor's property, and after being chained, distributed to labour on the various imperial estates." In consequence of this rescript, the Roman bishop, Sixtus, and four deacons of his church, were condemned to suffer death.

Valerian, having been engaged in war with the Persians, was taken prisoner, and the imperial sceptre passed into the hands of his son Gallienus. This emperor immediately published an edict, securing to the Christians the free exercise of their religion, and restoring to them the cemeteries, as well as other buildings and lands belonging to the churches which had been confiscated in the reign of his father. This edict was very important, recognizing, as it did, the Christian church as a legally existing corporation, entitled to hold common property, and now brought under the express protection of law. For more than half a century the Christians enjoyed a season of peace and tranquillity, and their ranks were joined by individuals drawn from all orders of society. Men of wealth and station now began, in considerable numbers, to profess Christianity, and splendid churches to be erected in the large cities. And even when Dioclesian was first invested with the imperial dignity, Christians were sometimes raised to the highest offices of trust. The Pagans were naturally jealous of the growing esteem in which Christians were now held, and more especially as, in their view, the rise of Christianity must necessarily hasten the downfall of the old religion. This crisis the Pagan party felt to be imminent. All their influence, therefore, they brought to bear upon Dioclesian to induce him to enter upon an exterminating persecution of the Christians. But the emperor was most unwilling to undertake the bloody task. A fitter tool was found in Dioclesian's son-in-law, Caius Galerius Maximian, a prince who was zealously devoted to the Pagan religion, and held sacrifices and divination in high estimation. This man, accordingly, being commander of the forces, issued an order to the army requiring every sol-

dier to perform sacrificial rites; and in consequence Christian officers resigned their commissions, and Christian soldiers quitted the service, that they might remain steadfast to their faith. This was the commencement of a time of persecution, but beyond the harsh military order Dioclesian refused to move. At length, through the influence of Galerius, he was persuaded, in A. D. 303, to commence a bloody persecution. An edict was forthwith issued, prohibiting all assemblies of Christians for religious worship; ordering all Christian churches to be demolished, and all manuscripts of the Bible to be destroyed. Christians who held places of honour must either renounce their faith or be degraded; while those in the humbler ranks of life were to be divested of their rights as citizens and freemen. Christian slaves were pronounced to be incapable of receiving their freedom as long as they remained Christians. In judicial proceedings also, whenever Christians were concerned, the torture was authorized to be used.

The impression made upon the Christians by this edict of Dioclesian was, that nothing less was aimed at than the total extirpation of Christianity. All the prisons were now filled with the Christians, and a new edict appeared, commanding that such as were willing to sacrifice should be set free, and the rest compelled by every means to offer sacrifices to the gods. The floodgates of oppression were now thrown open, and cruelties of every kind were practised upon the Christians. Constantius Chlorus, however, in A. D. 305, was raised to the dignity of emperor along with Galerius, and being naturally of a mild disposition, as well as a friend to Christianity, the sword of persecution was now sheathed, and the Christians enjoyed a temporary respite. But in the course of three short years, a command was issued by Galerius, directing the fallen temples of the gods to be restored, and requiring that all free men and women, and slaves, and even little children, should sacrifice and partake of what was offered at heathen altars. This cruel edict led to new tortures, and a fresh effusion of blood; a state of matters which, however, was happily soon followed by another respite, more particularly to the Christians in the West, which lasted till the beginning of the year 310. Galerius, having been attacked by a severe and painful disease, now relaxed his severity, and in the following year the remarkable edict appeared which put an end to the persecution of Christians in the Roman empire.

With the succession of Constantine commenced a new era in the history of the Christian church. Soon after his remarkable conversion to Christianity, A. D. 312, he proceeded to establish it as the religion of the state, and sought to remodel the government of the Christian church, so as to make it correspond with the civil arrangements of the empire. From this time the bishops of Rome began to put forth those arrogant claims which terminated in the full development of the papacy, A. D. 606. The acknowledgment of the Pope as Universal Bishop, was, or

course, a work of time, and it is a well-known fact, that the papal supremacy was resisted in Italy after it had been owned by the most remote churches of the West. So early as the fourth century, the worthy Ambrose, archbishop of Milan, which was the capital of the diocese of Italy, prepared a particular office or form of worship, which was known by the name of the *Ambrosian Liturgy*; and even after the Pope had appointed the Roman Missal to be used in all the Western churches, the church of Milan continued still to adhere to their own ritual. It was not, indeed, till the eleventh century that the archbishops of Milan would consent so far to acknowledge the authority of Rome, as to receive their palls from the Pope. When Honorius first demanded the submission of the church of Milan, a universal feeling of indignation was excited among the people, as well as the clergy. And it was not without a strong remonstrance that the point was at length yielded, but as a standing memorial of their independence, they still continued to use the Liturgy of Ambrose. For a long period the papal claims met with occasional resistance from the archbishops of Milan, and when Gregory VII., in A. D. 1074, issued his famous decree enforcing the celibacy of the clergy, the church of Milan rejected the papal edict, pronounced the Pope and all who adhered to him on this point to be chargeable with heresy, and they even threatened to make a formal separation from the Church of Rome.

During the dark ages, Italy was the scene of some of the most valiant struggles against Papal domination. Claude of Turin, in the ninth century, who protested against the worship of images and against pilgrimages to Rome; and Arnold of Brescia, the disciple of Abelard, in the twelfth century, who lifted his voice against the secularization of the church and the temporal authority of the Pope; are examples of the reforming spirit which has so often characterized the Christians of Italy. (See *ARNOLDISTS*.) The labours of the enthusiastic young priest of Brescia produced a powerful effect upon the ardent minds of the Italian people, and prepared them for welcoming the Waldenses, who, penetrating through the Alps, effected a settlement in Lombardy A. D. 1180, and so rapidly spread themselves throughout Italy, that in the beginning of the thirteenth century, some of them were found even in Rome itself. Actively engaged in propagating their simple scriptural tenets, these hereditary witnesses for the truth could not fail to call down upon themselves the fulminations of the Vatican. In A. D. 1231, accordingly, Gregory IX. issued a bull, directing that a strict search should be made for these heretics, and that when discovered, they should be given up into the hands of the secular authorities to be punished; while those who gave them shelter and protection were to be declared infamous, along with their children to the second generation. The *Patarenes*, as the Waldenses were then called, had churches in almost all the towns of Lombardy, and in some parts of Tuscany, as well as

in Naples and Sicily. For a long time their students of theology were educated in Paris, but in the thirteenth century they had academies in Lombardy for training their candidates for the ministry.

A colony of Vaudois, in A. D. 1370, found an asylum in Calabria, but their simple worship, so unlike to that of Rome, soon attracted the notice of the priests, who raised the cry of heresy against them. The colony, however, maintained its position, and received from time to time accessions to its numbers, continuing to flourish for nearly two centuries, when, as the light of the Reformation began to dawn upon Italy, it was assaulted with fury by Rome's supporters, and completely exterminated. For a long period the corruptions of the Roman Church were so thoroughly known and recognized among the Italian people, as to form a staple subject of railery and reproach in the works of their most celebrated poets. Dante, Petrarch, Boccaccio, and Ariosto, each in turn made the most withering exposure of the errors and evil practices of the Romish clergy, and especially of the monks and friars. The novelists joined with the poets in these assaults upon the ecclesiastics of the time; and a series of spirited lampoons and pungent satires imbued the minds of many among all classes of the Italian people, with the most thorough contempt both for the clergy and the church to which they belonged.

But of all the precursors of the Reformation, Italy owes its deepest debt of gratitude to the great Florentine Reformer, Girolamo Savonarola. This eminent man was born in Ferrara in 1452. Endowed with great talents, he devoted many years to the study of philosophy and theology. Being a man of strong imagination, and warm piety, he was impressed with a firm persuasion that he had received a mission from above. His discourses to the people produced a powerful effect, inveighing as he did with the most impressive eloquence against the abuses of the church, and the unfaithfulness and vices of the clergy. Having settled at Florence in 1489, he so wrought upon the minds of the people, by his powerful and fervid appeals, that a speedy improvement took place in the whole aspect of the town. "Luxury," says Dr. McCre, "was repressed, the women gave an example of modesty in their dress, and a change of manners became visible over the whole city." Nor did he call for a reform of Florence alone, but of the whole country, commencing, as he alleged it ought to do, with the head of the church. The reigning Pope was Alexander VI., whose notorious vices Savonarola most unsparingly exposed. The result of such boldness it was easy to predict. The daring monk was apprehended, accused of heresy, interdicted from preaching, and visited with a sentence of excommunication. For a short time the Reformer yielded to the Papal decision, but at length summoning courage, he appeared again in public, renouncing obedience to a corrupt tribunal; and conducting divine service in the face of the interdict, he

preached to immense crowds, who listened with the deepest interest to the discourses of the reforming monk. Alexander was enraged at this open defiance of his Pontifical authority, and watching his opportunity, he prevailed upon the Florentines to give up the heretical monk into his hands, on which he condemned him to the flames, along with two of his reforming associates. In pursuance of this sentence, Savonarola was burnt at the stake on the 23d of May 1498.

The cry for reform in the church, which the Florentine reformer had so loudly and perseveringly re-echoed, was now familiar as household words throughout all Italy. For a century this cry had rung in the ears of the people, and both from the pulpit and the press the church had been assailed as essentially Antichristian both in its doctrines and practices. Such invectives could no longer be tolerated, and in 1516 a papal bull was issued forbidding preachers to treat in their sermons of the coming of Antichrist. It was too late. Such a mass of corruption did the Popes and the Papal church appear to the discerning Italian people, that contempt for the organized framework of the church gave rise, first to indifference about religion, which afterwards passed by a gradual and easy process into cold scepticism, and this again attempted to hide itself under a forced outward respect for the forms of the church. But in spite of all the attempts made by the Popes to uphold the credit of the Romish system, the writings of Luther and Melancthon, Zwingli and Bucer, were extensively circulated throughout Italy, and perused by many with the greatest eagerness. And the reformed opinions were all the more easily spread, as the attention of numbers of the learned Italians had been directed to sacred and oriental literature. These studies naturally led them to the examination of the Holy Scriptures, and prepared them for taking an active and intelligent part in the religious controversies of the period. "The reformers appealed," says Dr. M'Crie, "from the fallible and conflicting opinions of the doctors of the church to the infallible dictates of revelation, and from the vulgar version of the Scriptures to the Hebrew and Greek originals; and in these appeals they were often supported by the translations recently made by persons of acknowledged orthodoxy, and published with the permission and warm recommendations of the head of the church. In surveying this portion of history, it is impossible not to admire the arrangements of providence, when we perceive monks and bishops, and cardinals and popes, active in forging and polishing those weapons which were soon to be turned against themselves, and which they afterwards would fain have blunted and laboured to decry as unlawful and enpoisoned."

In vain did the Romish clergy exclaim loudly against the translation of the Scriptures into the vulgar tongue; translations into the Italian began to appear soon after the invention of the art of

printing, and tended to pave the way for the reception of the reformed doctrines in Italy. And the intercourse which had been opened up between that country and the Protestant parts of Europe, tended to propagate the new opinions among all classes of the people. So seriously was this inconvenience felt by the defenders of the old religion, that they would willingly have put a stop, if it had been possible, to all intercourse between the Germans and Italians. During the first half of the sixteenth century, however, this intercourse was rendered more intimate and close in consequence of a number of German soldiers who had embraced the Protestant faith having come into Italy in the army of Charles V., as well as in that of his rival Francis I. These Protestant soldiers mingling with the Italian people, made them acquainted with the opinions of Luther and his associates. And the impressions thus conveyed to the popular mind in favour of the Reformation, were not a little strengthened by the bitter and angry contest between the Pope and the emperor. Manifestoes were published on both sides full of threats and recriminations. Nor did the emperor rest contented with mere verbal fulmination. He advanced with his army into the territories of the church, besieged Rome itself, and took his holiness prisoner. The following scene, described by the elder M'Crie, shows the contempt with which the German soldiers treated the rites of the Romish church: "A party of German soldiers, mounted on horses and mules, assembled one day in the streets of Rome. One of them, named Grunwald, distinguished by his majestic countenance and stature, being attired like the Pope, and wearing a triple crown, was placed on a horse richly caparisoned. Others were arrayed like cardinals, some wearing mitres, and others clothed in scarlet or white, according to the rank of those whom they personated. In this form they marched, amidst the sounding of drums and fifes, and accompanied by a vast concourse of people, with all the pomp and ceremony usually observed in a pontifical procession. When they passed a house in which any of the cardinals was confined, the procession stopped, and Grunwald blessed the people by stretching out his fingers in the manner practised by the Pope on such occasions. After some time he was taken from his horse, and borne on the shoulders of one of his companions on a pad or seat prepared for the purpose. Having reached the castle of St. Angelo, he drank from a large cup to the safe custody of Clement, in which he was pledged by his attendants. He then administered to his cardinals an oath, in which they engaged to yield due obedience and faithful allegiance to the emperor, as their lawful and only prince; and not to disturb the peace of the empire by intrigues, but as became them, according to the precepts of Scripture and the example of Christ and his apostles to be subject to the civil powers. After a speech, in which he rehearsed the civil, parricidal, and sacrilegious wars excited by the popes, and acknowledged that

Providence had raised up the Emperor Charles V. to revenge these crimes and bridle the rage of wicked priests, the pretended pontiff solemnly promised to transfer all his authority and power to Martin Luther, that he might remove the corruptions which had infected the apostolical see, and completely re-fit the ship of St. Peter, that it might no longer be the sport of the winds and waves, through the unskilfulness and negligence of its governors, who, intrusted with the helm, had spent their days and nights in drinking and debauchery. Then raising his voice, he said, 'All who agree to these things, and would see them carried into execution, let them signify this by lifting up their hands;' upon which the whole band of soldiers, raising their hands, exclaimed, 'Long live Pope Luther! Long live Pope Luther!' All this was performed under the eye of Clement VII."

Throughout all the Italian States, and more especially in the large towns, were found numerous and ardent friends of the Protestant cause. And even the very disputes which were agitated among the Reformed churches themselves were made subjects of controversy among the Italian Protestants. This was remarkably the case with the difference which existed between Luther and Zwingli respecting the presence of Christ in the sacrament of the Supper; the former interpreting the words of institution literally, the latter figuratively. Both views of the subject had their respective supporters in Italy, but the majority were in favour of the opinions of the Swiss Reformer. The controversy was warmly agitated among the Protestants of Modena, Bologna, and other parts of Italy; but it was carried on with the greatest heat in the Venetian territories, where the doctrine of the German Reformer chiefly prevailed. Another controverted point, which was keenly discussed among the Italian Protestants, was the doctrine of the Trinity. It is not improbable that the heretical writings of Servetus may have found their way into Italy. At all events the Reformed church at Naples was disturbed in its infancy by the diffusion of Arian principles among its members; and in the Venetian territories, where the Protestants were numerous, though not organized into settled congregations under regular pastors, these unscriptural notions obtained ready acceptance. Socinian writers are accustomed to trace the origin of their sect to meetings which were held towards the middle of the sixteenth century in the territories of Venice, but chiefly at Vicenza, where they allege that private conferences or colleges met and agreed upon a creed which was drawn up on Socinian principles. This statement, however, is doubted by Mosheim and other ecclesiastical historians, and their hesitation to admit its accuracy is amply justified by the consideration, that not the slightest allusion is made to the subject in any part of the works of Faustus Socinus.

But although it is scarcely probable that the Socinian doctrines originated in Italy, it is undeniable

that a number of the Italian Protestants were, at the Reformation period, infected with these heretical opinions, and, accordingly, when driven from their country and settled in the Grisons, we find the Grison churches agitated by violent disputes, not only on the doctrine of the Trinity, but on various other articles of the Christian faith. And yet Protestantism in Italy, with all the errors which came to be mingled with it, was a living, a growing principle, which had taken such root in the country, that the friends of the Reformation entertained the most sanguine hope that Italy would throw off the yoke of Rome. The Pope himself became alarmed at the rapid progress of the new opinions; and, in 1542, the Romish clergy were urgent with his Holiness to take some effective measures for the defence of the Catholic faith. Those of the ecclesiastics, accordingly, who were suspected of favouring the new opinions, were carefully watched, and occasion eagerly sought of lodging formal complaints against them. Ochino and Martyr, in particular, who attracted crowds to listen to their discourses, while their writings were extensively circulated and eagerly read by the Italian people, were surrounded by spies, and snares having been laid for their lives, they were compelled to escape from the country. The erection of a court of inquisition was now eagerly pressed by the more zealous Romanists as absolutely necessary to preserve Italy from being overrun with heresy. Accordingly, Pope Paul III. founded at Rome the congregation of the Holy Office, by a bull dated 1st April 1543. This court at first confined its operations to the States of the church; but gradually extending its authority, it established branches in other parts of the country. The senate of Venice refused to allow the inquisition to be set up within their territories, except in a very modified form. On two different occasions, in the beginning of the sixteenth century, the Neapolitans had resisted the establishment of the inquisition in their country, and even when Charles V., in 1546, renewed the attempt, such a commotion was excited that it was found necessary to abandon the design. In almost every part, however, of the Italian States, Rome, by watching its opportunity, and acting with its usual caution, succeeded in peaceably establishing the inquisition, and in this way alone, as popish historians admit, was the Reformation suppressed in Italy. No sooner was this engine of tyranny and cruel oppression set up than multitudes of the Italian Protestants fled from the country, and the prisons of the inquisition were rapidly filled with those who remained behind. The public profession of the Reformed religion was now strictly prohibited, but so numerous were its private adherents, that it cost the inquisitors the labour of twenty years to extirpate them. At Modena, Ferrara, and the territories of the Venetian republic, the popes found the utmost difficulty in suppressing the Reformed doctrine. One occupant of the see of Rome after another, lighted up the fires of the inquisition for the destruction of Italian Pro-

testantism; but although the open confession of the Reformed doctrines was rendered impossible, persons were found in different parts of Italy, in the seventeenth century, who secretly held these principles.

Great numbers of the Protestant Italian refugees found a home in the Grisons, where they enjoyed liberty of conscience and the pure preaching of the gospel. Zealous and unwearied in their endeavours to advance the cause of truth and righteousness, their settlement in that country proved a blessing to many. New churches sprung up on every side, and in a short time the Protestants became a decided majority of the population. The provinces situated between the Alps and Italy, more especially the valley of the Valteline, formed the principal seat of the Italian Protestants who had been driven from their native land. But little bands of these refugees repaired to other places, such as Zurich, Basle, and Geneva in Switzerland, Lyons in France, Strasburg in Germany, Antwerp in the Low Countries, and even to London, in each of which towns they formed Protestant churches where the gospel was preached in the Italian language.

Since the suppression of the Reformation in Italy, that unhappy country has been crushed under the combined influence of Papal oppression and political despotism. But as Sismondi has eloquently remarked, "her heart still beats with the love of liberty, virtue, and glory: she is chained and covered with blood; but she still knows her strength and her future destiny; she is insulted by those for whom

she has opened the way to every improvement; but she feels that she is formed to take the lead again and Europe will know no repose till the nation which in the dark ages lighted the torch of civilization with that of liberty, shall be enabled herself to enjoy the light which she created." In every part of Italy, but more especially in Tuscany and Naples, the slightest attempt to assert liberty of thought in matters of religion, is instantly met with persecution in various forms. The Bible in the vernacular language is a proscribed book; and tracts containing doctrines not in unison with the dogmas of Rome, expose the persons in whose possession they are found to the vengeance of the priests. In the dominions of the King of Sardinia, however, the Protestant religion is tolerated, and the Waldenses, that long-persecuted sect, which has never bowed its neck to the yoke of Rome, maintains its scriptural principles, and practises its simple worship without molestation or interruption of any kind.

ITOGAY, a household god among the Mongol Tartars. He is the guardian of their families, and presides over all the products of the earth. Old travellers tell us, that no one presumes to dine until this god and his family are first served, their entertainment consisting in the mouths of the idols being covered with grease. When the people have dined, they throw out the fragments which remain, expecting them to be devoured by some unknown spirits.

IXIUS, a surname of *Apollo*, from a district in the island of Rhodes, where he was worshipped.

J

JAAFARITES, a Mohammedan sect who held in the highest reverence the memory of Jaafar, the sixth Imám, who is considered by many of the *Schíites* as little if at all inferior in knowledge to Solomon himself. When the celebrated Nadir Schah proposed to assimilate the Persian Mohammedan system to that of the Turks, he suggested that Jaafar should be acknowledged as the head of the new national faith. His plans, however, were altogether unsuccessful. See IMAMS (THE TWELVE).

JABAJAHITES, a Mohammedan sect, who denied the perfect foreknowledge of God, and asserted that the providence of God in the government of the world is regulated by circumstances as they arise; and they held also that the Divine knowledge, like human, was improved by experience.

JACOBINS, a name which was applied in France to the DOMINICANS (which see) because their principal convent was situated near the gate of St. James

(*Jacobus*) in Paris. At the commencement of the first French revolution, the meetings of its most zealous promoters were held in the hall of this convent, and from this circumstance *Jacobin* came to be another name for a revolutionist.

JACOBITE CHURCH, a name which the Syrian church assumes to itself. When the Syrian Christians are interrogated as to the reason of this name, they usually allege that they are the descendants of Jacob or Israel; that they are the descendants also of the earliest converts of the apostle James; and that they are sprung from the adherents of the monk and presbyter Jacob Baradaeus, who, in the sixth century, was mainly instrumental in preserving, establishing, and extending the Monophysite party in Syria and the adjacent countries. In his zeal for the propagation of the Monophysite tenets, Jacob wandered in the disguise of a beggar through the Syrian provinces, confirming and encouraging the oppressed party, and

ordaining pastors over them. The patriarch of Antioch was made superior of the sect, and Jacob laboured as a bishop at Edessa for thirty-three years, until A. D. 558, when he died. At the close of his laborious life, Jacob left his sect in a very flourishing condition in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries, where they have flourished more or less till the present day.

The great body of the members of the Jacobite church are now found in Mesopotamia, particularly in the neighbourhood of Mosul and Mardin. Their primate or highest ecclesiastical functionary is the patriarch of Antioch, who, since the end of the ninth century, has uniformly taken the name of Ignatius, in memory of the martyred bishop of Antioch. This dignitary usually resides in a monastery near Mardin. The second dignitary, the primate of Tagrit, resides near Mosul, and is termed Maphrida or fruit-bearer. The whole number of Jacobites is calculated to amount to nearly 150,000 souls, which, according to Dr. Wilson, are thus distributed: "In the pashalik of Aleppo, and chiefly in that city and in Antioch, they number probably about 2,000. In Damascus they have only a few families. There are very few, if any, of them to be found in Lebanon, and in the southern parts of the Holy Land, including Jerusalem, where they have a bishop and a monastic establishment, they probably do not exceed a hundred or two. In the provinces of Malabar and Travankur in India, their numbers, by the persecutions and frauds of the Roman Catholics, have been considerably reduced. Those who remain independent of Rome, in a letter to their brethren of Mesopotamia, stated their numbers a few years ago at 11,972 families, having forty-five churches and a half. In the government census of Travankur of 1836, they are given at 118,382 souls, the Romo-Syrians being, in addition to this number, 56,184 souls. The Syrian and Nestorian communities in India have now for many years been united. The time of the merging of the former into the latter is not exactly known."

In their public worship the Syrian Christians use the Syrian language, though their vernacular tongue is the Arabic. They acknowledge only the councils of Nice, Constantinople, and Ephesus. Like other Monophysites, they allege that the Divine and human nature of Christ were so united as to form only one, yet without any change, confusion, or mixture of the two natures. While their liturgical standards contain much scriptural, evangelical doctrine, the Jacobites have imbibed some dangerous errors. They address prayers to the saints, particularly to the Virgin Mary, and John the Baptist, whom they address as powerful intercessors with Christ in their behalf. They believe in baptismal regeneration. In dispensing baptism the face of the child is turned toward the East, and a triple affusion of water is made with the left hand of the priest as he pronounces the name of each of the persons of the Trinity. The anointing with holy oil is also in use

in the Jacobite church, and the rite of Confirmation follows that of Baptism and Chrism after the expiry of seven days. The doctrines of the real presence, and the sacrifice of the mass, are tenets of this church, but they use leavened bread in the eucharist. The priest alone drinks of the cup; but he dips the cake, with the cross and sections corresponding with the twelve apostles imprinted upon it, in the wine, before handing it to the people. Prayers are offered for the dead by the Jacobites, and they maintain the doctrine of sacerdotal absolution. They attach great importance and efficacy to the sign of the cross. Their fasts are numerous, and kept with great strictness, so that, as Dr. Wolff was assured by one of their deacons, for seven months in the year they are neither allowed to eat meat, nor fish, nor eggs, and can eat nothing else but herbs.

There are some Romanist Jacobites in Syria, who have a patriarch of their own at Aleppo. In 1847, the Jacobite bishop of Mardin went over to the Church of Rome, along with some of his flock. In general, however, their attachment to the Monophysite doctrine proves an insuperable obstacle to their conversion to the Romish faith. Accordingly, a Jesuit, in the seventeenth century, declared, that "if you combat them, they only answer by invectives, making the sign of the cross with only the middle finger of their hand, holding, at the same time, the other fingers closed, in order to make you understand that they acknowledge only one nature in Jesus Christ, and that you shall never make them believe the contrary." The Egyptian Jacobites are called Copts (see COPTIC CHURCH), and the Indian Jacobites or Syrian Christians of Malabar, receive the name of Christians of St. Thomas. (See THOMAS, ST., CHRISTIANS OF).

JACOBITES, a name applied to the adherents of James II., particularly to the non-jurors, who separated from the high Episcopal church simply because they would not take the bath of allegiance to the new king, and who, in the public services, prayed for the Stuart family. They were most numerous in Scotland, but were much lessened by the defeat of the Pretender in 1745, and still more so at his death in 1788.

JACOBITES (ORDER OF), a Romish order of mendicant monks established by Innocent III. in the thirteenth century, but which ceased to exist in the course of the same century.

JAGOUTH, or YAGHUTH, one of the five principal gods of the ancient Arabians. He was usually represented under the form of a lion, and is mentioned by name in the Koran.

JAH. See JEHOVAH.

JAINS, a remarkable sect of Hindus found scattered throughout India, but more especially in South Canara. The hills about Gawilghur have been a favourite retreat of the Jains, who, in many particulars, resemble the ancient followers of *Budha*. Several of their tenets are similar; their temples are

frequently of the same fashion; and their images have the curly hair and African features peculiar to the Buddhist idols. These two sects agree in denying the divine origin and authority of the Vedas; the worship of both is chiefly directed to certain eminent saints, having the same attributes though bearing different names; and they both recognize the subordinate deities of the orthodox Hindus. The doctrine of transmigration, also, is held by both these sects. In all other matters they are at variance. The Jains admit the doctrine of caste, so far as to acknowledge the usual division into the four principal tribes; but they select their priests from the Vaisyas or cultivators, instead of from the Brahmans. Hence the Brahmans entertain the most inveterate hostility to the Jains, who are always found in separate communities, and such is the mutual enmity of the two parties, that while the Brahmans are wont, in their daily prayers, to curse the Jains, these again often utter the cry, "May the Brahmans perish!"

One of the great peculiarities which belong to the religion of the Jains is the remarkable and even ludicrous extent to which they carry their scruples respecting the destruction of animal life. "Their absurdities in this matter," remarks a writer much conversant with India, "are far beyond those of the Hindoos. With one exception,—the sacrifice of the ram,—they esteem the destruction of any sentient creature, however minute, as the most heinous of crimes; and continually carry at their girdles a small broom, suspended by a string, with which they tenderly sweep aside every insect which they may observe in their path, lest they should accidentally tread upon it. To so senseless a length do they carry this principle, that they will not pluck any herb or vegetable, or partake of any sort of food, which may be supposed to contain animalculæ; so that the only articles of sustenance remaining to them appear to be rice, and a few sorts of pulse, which they cook with milk. They affirm, indeed, that it is as foul a murder to kill an insect as to slay a man; and so extreme is their precaution to avoid the commission of the crime, that it is with great reluctance, and only when reduced to the necessity by urgent thirst, that they will drink water; even then, they invariably suck up the fluid through a piece of fine muslin. In like manner, when they require water for ablution, or any unavoidable household purpose, they carefully strain it repeatedly, before they venture to use it. The most noxious vermin and insects are also treated with the same consideration as the most harmless creatures; and if, through persevering annoyance, they are compelled to deprive certain odious insects of the asylum usually found upon their persons, they remove the tormentors with the utmost care, and tenderly place them out of harm's way."

The Jains allege that they have preserved the true and primitive religion, and that *Hinduism*, as it now exists, is a monstrous combination of beretical dog-

mas and practices. The Vedas, the eighteen Puranas, the Trimurti, the Avatars of Vishnu, the Lingam, the worship of the cow, and other animals, the sacrifice of the *Homa*, and all adoration of sensible objects are rejected by the Jains, who maintain these to be perversions of the primitive religion. It is not improbable, indeed, that the Jains may be identical with the *Gymnosophists* of India mentioned by the Greek writers, and in confirmation of this idea it may be stated, that in Hindustan they are called *Digambaras*, which means "devoid of clothes," thus corresponding to the name applied to them by the Greeks. Their philosophical opinions are thoroughly materialistic. Thus the formation of the universe is explained by the combination of identical or homogeneous atoms. They divide beings or existences into two great classes, animate and inanimate, the former being the subjects of enjoyment, and the latter the objects of enjoyment. Animated beings they allege to be eternal, but having bodies they are composed of parts formed by the four elements, earth, air, fire, and water. The soul is believed to exist in three states,—that of bondage by its own activity, that of liberation by the fulfilment of precepts designed to destroy activity, and that of perfection when all activity has ceased. This last is the highest distinction to which a Jain devotee can be elevated. It is styled *Sanyasi Nirvani*, and is reached only after a long course of penance. "In this sublime state," we are told, "the soul is supposed to be partially absorbed into the essence of the Divinity, and the man becomes almost insensible to earthly concerns. He is said to be devoid of all human passions, and acknowledges none of the requirements of nature; hunger and thirst are unknown to him; abstruse contemplation is his only sleep; heat and cold, disease and infirmity, alike fail to inflict pain or inconvenience; and his eye rests with equal indifference upon good and evil. Being divested of all wants, he lives in absolute independence of his one-time fellow mortals, and estranges himself from all communion with them, having no thought, affection, or inclination, except for things divine. In this manner, he advances step by step, in purity and excellence, during which time the principles or elements of his natural body are gradually dissolved, until, having passed through eleven intermediate stages, he arrives at ultimate perfection, and becomes inseparably united with the Deity."

The Jains have a literature peculiar to their sect, more particularly a series of works called Puranas, which ought not to be confounded with the Puranas of the Hindus, for although they occasionally insert legends borrowed from the latter, their special object is to trace the legendary history of the *Tirthakaras*, or deified teachers, worshipped by the sect. The number of these teachers whom they reverence amounts to twenty-four for a given period, and they enumerate by name the twenty-four of their past and the twenty-four of the present, and the twenty-four

of the age to come. They are called *Jinas*, and their statues, either all or in part, are assembled in their temples, sometimes of colossal dimensions, and usually composed of black or white marble. The objects now held in highest esteem in Hindustan by the Jains are Párswanáth and Mahávira, the twenty-third and twenty-fourth Jinas of the present era, who seem to have superseded all their predecessors. (See *JINAS*.) The Jain temples in Southern India afford some of the finest specimens of Hindu architecture. They are apparently of great antiquity, and are usually found in groups of eight, ten, or more huddled closely together in some very retired and romantic spot.

The sect of the Jains is said by Mr. Colebrooke to have been founded about B. C. 600, by Párswanátha, and established by Mahavira. The sect contains two great subdivisions, the *Svetambaras*, white-robed, who abound in Gujerat, and *Digambaras*, unclothed, who abound in Rajpootana. The latter separated from the general body about A. D. 552, and are distinguished by certain peculiarities. Thus they represent their gods without clothing; they deny their deified saints to be supreme gods; and they require their ascetics to use no clothing or any other article of equipment but a fan of peacock's feathers and a cup. The sacred books of the Jains are written in the Pali language, and according to their historical records, they were first committed to writing about 980 years after Mahavira, or about A. D. 380. The most ancient Jain temples are stated to have been founded about one hundred years before.

JAKUTI, a god of the Japanese, whom they invoke in time of sickness, or when death is seemingly near at hand.

JAMES'S (ST.) DAY, a Christian festival held in honour of James the brother of John, who was the first apostle that gained the crown of martyrdom. It is celebrated in the Romish church on the 25th of July, and in the Greek church on the 23d of October.

JAMES'S (ST.) LITURGY, one of the Liturgies used in the Greek church. This is the Liturgy of Jerusalem, which is usually ascribed to the apostle James, who was the first bishop or pastor of the Christian church in that city. It is so long as to require five hours to read the whole of it, and accordingly it is read publicly in some churches only once a-year, that is, on the 23d of October, which is the festival of St. James's day. The standard rituals of the Greek church are those modifications of St. James's Liturgy which are used at Constantinople; namely, that of St. Chrysostom, which is in ordinary use, and that of St. Basil, which is substituted for it on certain appointed days. These two are simply abridgments of the Liturgy of St. James. It is very doubtful whether this Liturgy usually ascribed to James is really the work of that apostle. The only foundation on which the opinion rests, is a

doubtful fragment ascribed to Proclus, archbishop of Constantinople, and the thirty-second canon of the sixth General Council in Trullo. Eusebius and Jerome, however, both of whom give catalogues of the ecclesiastical writings previous to their own times make no mention of any Liturgies as having come from the pens of apostles.

JAMES OF COMPOSTELLA (CHURCH OF), a church at Compostella in Galicia, a province of Spain, which is famous for the devout pilgrimages made to it by Spanish devotees of the Romish church. It is dedicated to James the Greater, who is alleged by Spanish writers to have been the apostle who first planted Christianity in Spain, and whose figure is said for many centuries to have rested on the high altar of the church in the form of a wooden bust, with forty or fifty white tapers continually burning before it. The pilgrims kiss the figure three or four times in token of reverence. There is in the same church a stone cross under which they pass three times, through so small a hole that they are forced to lay themselves flat against the pavement. The body of the apostle, who is known to the Spanish populace by the name of St. James of Galicia, is alleged to have been at Compostella about the beginning of the ninth century, and since that time it is believed to have performed great miracles there.

JAMES THE LESS (FESTIVAL OF). See **PHILIP (ST.) AND JAMES'S (ST.) DAY**.

JAMMABOS, mountain priests of Japan, an order of the religion of *Sinto*. They go armed with swords and scimitars, and hence they are sometimes called mountain soldiers. They are a kind of wandering monks, dependent on the benevolence of the public for subsistence. Kaempfer thus describes them: "They do not shave their heads, but follow the rules of the first founder of this order, who mortified his body by climbing up steep, high mountains; at least, they conform themselves thereunto in their dress, apparent behaviour, and some outward ceremonies; for they are fallen short of his rigorous way of life. They have a head, or general, of their order, residing at Miako, to whom they are obliged to bring a certain sum of money every year, and who has the distribution of dignities and of titles, whereby they are known among themselves. They commonly live in the neighbourhood of some famous Kami temple, and accost travellers in the name of that Kami which is worshipped there, making a short discourse of his holiness and miracles, with a loud, coarse voice. Meanwhile, to make the noise still louder, they rattle their long staffs, loaded at the upper end with iron rings, to take up the charity money which is given them; and, last of all, they blow a trumpet made of a large shell. They carry their children along with them upon the same begging errand, clad like their fathers, but with their heads shaved. These little bastards are exceedingly troublesome and importunate with travellers, and commonly take care to light on them, as they are

going up some hill or mountain, where, because of the difficult ascent, they cannot well escape, nor indeed otherwise get rid of them without giving them something. In some places they and their fathers accost travellers in company with a troop of Bikuni or nuns, and, with their rattling, singing, trumpeting, chattering and crying, make such a frightful noise as would make one almost mad or deaf. These mountain priests are frequently applied to by superstitious people, for conjuring, fortune-telling, foretelling future events, recovering lost goods, and the like purposes. They profess themselves to be of the Kami religion, as established of old, and yet they are never suffered to attend, or to take care of, any of the Kami temples."

The solemn vow which the Jammabos make in entering into the order is to renounce all temporal advantages for the prospect of eternal happiness. The founder of the order seems to have lived in the sixth century. He wandered about in deserts, and climbed the steepest mountains, subjecting himself to the severest hardships and privations. In course of time, his followers became divided into two orders, called *Tojunfa* and *Fonsaufa*. The former are obliged to go on a pilgrimage once a-year to the mountain of Fikoosan, a very lofty and precipitous mountain; and so completely is this a test of character, that if any person living in sin shall venture to climb the hill, the devil will instantly enter into him. The other order of Jammabos are obliged annually to pay a visit to the sepulchre of their founder, which is also situated on the top of a high and almost inaccessible mountain. In preparation for this hazardous undertaking, they practise frequent ablutions and severe mortifications. During their pilgrimage they eat only herbs and roots. On their return they go to Miaco and present a gift to the general of the religious order to which they belong, who in turn bestows some honourable title on the pilgrim. The Jammabos dress like laymen. They wear a sabre fastened to their girdles, a staff in their hands, with a brass head and four rings of the same metal. They wear about their necks a scarf or rather a silk band adorned with fringes, which is longer or shorter according to the rank of the priest. They have a curiously shaped cap on their heads, and a wallet upon their backs, with a book in it, a little money, and a coat. They wear sandals on their feet composed either of straw or the stalks of the Lotos, a flower which is consecrated to religious uses. At their original institution the Jammabos were *Sintoists*, but they have blended that form of religion with the worship of strange gods.

JANGAMAS, a Hindu sect, the essential characteristic of which is wearing the LINGA (which see), or symbol of creative production, on some part of the dress or person. The type is of a small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or sometimes tied in the turban. In common with the worshippers of *Shiva*

generally, the Jangamas smear their foreheads with ashes, and wear necklaces, and carry rosaries made of the *Rudrakesha* seed. The clerical members of the sect usually stain their garments with red ochre. They are not numerous in upper India, and are rarely encountered except as mendicants leading about a bull, the living type of Nandi, the bull of *Shiva*, decorated with housings of various colours, and strings of cowrie shells. The conductor carries a bell in his hand, and thus accompanied goes about from place to place, subsisting upon alms. In the South of India the *Jangamas* or *Lingayets*, as they are often called, are very numerous, and the officiating priests of *Shiva* are commonly of this sect. Wilks, Buchanan, and Dubois, represent the Jangamas as very numerous in the Deccan, especially in Mysore, or those countries constituting ancient Canara. Besides the Jangama priests of Kedarnath, a wealthy establishment of them exists at Benares.

JANNES AND JAMBRES, two Egyptian magicians referred to in 2 Tim. iii. 8, as withstanding Moses, probably by attempting to imitate the miracles which Moses and Aaron actually performed. The names of Jannes and Jambres do not occur in the Old Testament, but they are mentioned in the Talmud and several Rabbinical works. The paraphrast Jonathan, in Num. xxiii. 22, says they were the two sons of Balaam, who accompanied him when he went to Balak king of Moab. Many of the heathen writers, as cited by Eusebius, speak of them as Egyptian scribes famous for their skill in magic. The Mohammedans have several traditions concerning them.

JANSENISTS. The influence of the Reformation in Germany in the sixteenth century extended even within the bosom of the Romish church. The watchword of Luther and his associates, that we are justified by faith, without the works of the law, was felt by multitudes even of those who still remained under the bondage of the Man of Sin, to be the very truth of God; and the Protestant world is not generally aware that, from the time of Henry the Fourth of France, to the end of the reign of Louis the Fourteenth, there existed, in the very heart of the Papacy, a large, learned, and devotedly pious body of men, who held the grand doctrines of Bible Christianity, and busied themselves in translating and widely disseminating the word of God.

In the winter of 1604, two students of great promise attended the ancient college of Louvain. Their dispositions were far from similar, but their taste and pursuits were the same, and they both of them were animated by the most fervent and enlightened piety. Jean du Verger de Hauranne, one of those estimable youths, was sprung from a noble and ancient family. Corneille Jansénius, the other, who was four years younger than his college companion, was the son of honest and industrious, though humble parents. Du Verger had studied previously at Paris, and Jansénius at Utrecht; but they met at

Louvain, and studied theology together, with a view to the priesthood. They soon became closely united in a friendship which lasted through life—a friendship originating in piety, and cemented by the love of Christ. In consequence of intense application to study, the health of Jansénius was so injured that he was advised, on leaving college, to try the effect of the air of France. Du Verger invited him to accompany him to Bayonne. There the two students applied themselves to the study of the Fathers, and in particular of Augustin, but more especially did they give much of their time to searching the Scriptures, which they knew were able to make them wise unto salvation. From these studies, continued for six years, originated Jansenism in the Romish church,—a system of doctrine which, being accordant in its grand features with Bible truth, was not long in arousing, against all who held its tenets, the determined hostility of the Jesuits. The system of doctrine thus learned in secret by Jansénius and his friend was not made public until after the death of the former, when his Commentary on Augustin was given to the world.

After having prosecuted their researches for a long period at Bayonne, the two friends at length separated,—Jansénius returning to Louvain, and Du Verger establishing himself at Paris. In the course of a few years, Jansénius became so distinguished for his talents and theological attainments, that he was elected to the bishopric of Ypres. Du Verger in the meantime earned a high reputation at Paris, not more for his learning than for his marked piety, and unblemished purity of character. His learning attracted the admiration of many, especially of the higher classes, and he was introduced to court by Cardinal Richelieu as the most learned man in Europe. Eight bishoprics were successively offered to his acceptance, but respectfully declined. As his popularity increased, the good man seemed all the more to shrink from public notice. He retired to a private lodging in Paris, where he spent his whole time in prayer, almsgiving, and spiritual direction. Though thus hidden from the view of society in general, a secret and gradually increasing influence began to diffuse itself. People of all classes flocked to him for advice. The result was that many in every rank and every order of society, seemed to be animated by a new spirit, striving to walk in the fear and love of God.

About this time, Du Verger was appointed to the abbacy of the monastery of St. Cyran, from which he derived the title by which he is best known in history—the Abbé de St. Cyran. Being on terms of intimate friendship with M. Arnauld d'Andilly, eldest brother to Mother Angelica, he was introduced to the acquaintance of that excellent abbess, and in consequence became a frequent visitor at the Convent of Port-Royal, and soon after became its spiritual director. That monastery happened then to be at the very height of its fame.

Jansénius, who, as we have already mentioned had returned to Louvain, acquired in the course of a few years such renown as a scholar, that he was invested with the superintendence of the Collège de Sainte Pulchérie in connection with the university where he had so long and so successfully studied. Here he composed several theological works which still more enhanced his fame as a scholar and a divine. At length his learning procured for him the chancellorship of the University of Louvain, which was soon followed by his consecration to the bishopric of Ypres. Every step of his promotion was resisted by the Jesuits, but his acknowledged merit prevailed over all opposition. In his ecclesiastical character, he was the object of universal admiration. In humble and unostentatious piety, in strong faith, in masculine force of understanding, and gentle simplicity of heart, he was outshone by none of his contemporaries. His grand ambition was to realize in his own person, the character of him who was styled the father of the faithful, and the friend of God. He devoted much of his time and attention to the reform of his diocese. For twenty years, however, he occupied all his leisure hours in the preparation of a translation of selected portions from the works of Augustin, with an ample commentary, chiefly with a view to refute the errors of the Pelagians and Semi-Pelagians. He was spared, in the providence of God, to achieve this laborious and important undertaking; and on the very day of its completion, he was seized with the plague, which was then raging in Flanders, and, after an illness of only a few hours, died on the 6th of May 1638.

The great work in which Jansénius had for twenty years been engaged he lived to complete. It was entitled AUGUSTINUS (which see), being the result of careful and protracted research into the writings of Augustin. In the course of two years after his decease, this valuable production, intended to establish and bring out into prominent relief the doctrine of free grace, issued from the press, notwithstanding the strenuous and unwearied efforts put forth by the Jesuits to prevent its publication. And when the Augustinus was given to the world, a keen controversy arose in reference to the real character of the doctrines which it contained. A charge of heresy was preferred against the book before the college of Sorbonne in Paris, and the apostolic see at Rome. It was drawn up by Father Cornet, a Jesuit of some notoriety, and consisted of five propositions, which he alleged had been extracted from the work of Jansénius. They were as follows:—

1. Some commandments of God are impracticable by the righteous, and sometimes even when they attempt obedience, the needed grace is wanting.
2. No man can resist inward grace in the state of nature.
3. In order to moral accountability it is not necessary to be free from inward necessity, but only from outward constraint.
4. The semi-Pelagians admitted the necessity of an inward prevenient grace

in order to every good act, and even to the reception of faith; but they were herein heretical that they required this grace to be such as the will of man can yield to or resist indifferently. 5. It is semi-Pelagian doctrine to say that Christ died or shed his blood for all men. The charge was sustained by both tribunals and a bull was issued by Pope Innocent X., condemning the Augustinus as containing dangerous, false, and unsound doctrine. Having succeeded in their design, the Jesuits procured a formula to be drawn up, embodying the five propositions of Father Cornet, which formula all teachers of youth, and candidates for the ministry, were commanded to sign. This was designed to ensnare the Jansenists, who, however, readily signed the formula, but each adding a solemn declaration that the five propositions were not to be found in the "Augustinus." The Jesuits, enraged at being frustrated in their designs to ensnare the Jansenists, applied to the Pope for another bull, which was accordingly issued, declaring that the five propositions were not only heretical, but that they were truly extracted from the "Augustinus," and were condemned in the very sense in which they were found there. Having procured this bull, confirmatory and explanatory of the former, the Jesuits drew up another formula, which ran in these words: "I condemn from my inmost soul, as well as orally, the doctrine of the five propositions which are contained in the work of Cornelius Jansenius, a doctrine which is not that of St. Augustine, whose sentiments Jansenius has misrepresented." This formula the Jansenists refused to sign, and thus an excuse was found for commencing a relentless and bitter persecution, which was carried on for a number of years on the part of the Jesuits. At length, in the good providence of God, the persecution to which the Jansenists had for many years been subjected, ceased for a time. Clement IX. succeeded to the papedom, who, being a man of a mild and gentle spirit, signaled the commencement of his pontificate by throwing open the prison doors, and removing the ecclesiastical censures which had been so liberally inflicted during the reign of his predecessor. Thus matters continued throughout the remainder of the seventeenth century—the Jansenist doctrines making silent, but steady progress in spite of the bitter opposition and rancorous hatred of the powerful party of the Jesuits. It was now all too evident that the Roman Catholic Church in France had suffered a severe shock. The hated heresy of Jansenius now numbered among its supporters the ablest, the most energetic, and withal the most pious members of the Romish Church. The press, the pulpit, the parlour were alike affected with an apparently irrepressible love for the Evangelism of the Bible. The Scriptures were fast rising in the estimation of all classes, and ere long, it was to be feared, the priest would lose his influence, and the church would be abandoned by its people.

Such were the dark and gloomy prospects of Romanism, not in France alone, but throughout all Europe, at the opening of the eighteenth century. Many of the learned and noble-minded supporters of Jansenism had disappeared from the scene, but a goodly band of devoted Bible Christians, both men and women, still maintained the truth as it is in Jesus. These found a rallying-point in the Convent of Port-Royal, which, though it had been called to pass through the fires of persecution, at the hands of the Jesuits, was still preserved, as a Pharos amid the darkness, to guide many a benighted traveller to the haven of eternal peace. Long had the bitter enemies of the doctrine of free grace watched for an opportunity of finally rooting out a monastery which had both done and suffered so much to maintain and to extend the principles of Jansenism. There were many obstacles, however, which stood in the way of the accomplishment of a purpose which the Jesuits had so long and so fondly cherished. Often did they put forth their hand to smite, but they had not courage to destroy. The ambitious Péréfixe, the archbishop of Paris, had so far yielded to the pressure of the Jesuits as to imprison the inmates of Port-Royal des Champs, but only a few months had elapsed when he was constrained to restore the sisters to their former position. Neither public opinion nor his own conscience would permit a more prolonged captivity. That haughty prelate, however, as well as his successor, was now numbered with the dead. The archiepiscopal office was now held by the Cardinal de Noailles, a man of mild, gentle dispositions, but on that account all the more likely to be wrought upon by the crafty, designing Jesuits. For a time he resisted firmly all the arguments and entreaties with which they plied him to prevail upon him to destroy the hated convent, and in this resistance he was not a little encouraged by the salutary influence which his excellent secretary, M. Thomassin, exercised over him. But the pliable archbishop at length yielded, and agreed to comply with all that was required of him. In vain did his secretary remonstrate. M. de Noailles had pledged his word to the Jesuits, and he refused to retract. Perceiving that his master had given himself up into the hands of the Jesuits, M. Thomassin, with tears in his eyes, for he was much attached to the Cardinal, calmly, but firmly, replied, "No, my Lord, it shall never be said that your faithful servant, Thomassin, has lent his pen to your Eminence's enemies, who only plot and combine to dishonour you." Retiring from the presence of the archbishop, the secretary repaired to the church of St. Nicholas du Louvre, of which he was Provost, and there, kneeling at the foot of the high altar, he committed himself and the cause in defence of which he had surrendered all his worldly prospects, to that God who alone can bring light out of darkness, and order out of confusion. There he remained in close communion with his Heavenly Father, until the shadows of evening had ga-

thered around him, and the last solitary lamp in the church had been extinguished. Thus absorbed in secret prayer, he felt a security and peace indescribable by human language. In supporting the cause of Christ he had drawn down upon himself the frown and the fury of man, but he was now rejoicing in the favour and the fellowship of his God.

Meanwhile the Cardinal de Noailles, though forsaken by his secretary, who refused to lend himself to the persecution of the Jansenists, had no difficulty in finding ecclesiastics to aid him in his unhallowed work. A petition to the Cardinal was speedily drawn up and presented, and a decree was forthwith issued for the demolition and final extinction of the Convent of Port-Royal. It was on the 11th of July 1709 that the Cardinal signed the decree. Some time, however, was allowed to pass away before it was put into execution.

The public indignation was excited by the cruel deed which the Jesuits had thus perpetrated, and one burst of execration was heard from every quarter. The enemies of the truth seemed to have prevailed. The gospel of the grace of God was trampled under foot, and while the truly pious in the Gallican Church mourned over the destruction of Port-Royal, the adherents of the profanely called Order of Jesus exulted in the thought that they had rooted out a heresy which threatened ere long the very existence of popery in Europe. Port-Royal had afforded a refuge and a rallying-point for all to whom Christ was truly precious, and the influence of the doctrines and example of this Jansenist community had diffused itself so far, and rooted itself so deep, that French popery was fast assuming an Evangelical and Protestant aspect. It was high time, therefore, that an end should be put if possible to this contagious heresy. The crushing blow was given, and Jansenism was now, to all appearance, utterly destroyed. But the triumph of the Jesuits was only a seeming, not a real one. Port-Royal had kindled a light in France which has never, even till this day, been extinguished. From the seclusion of Port-Royal issued some of the most erudite and elegant, as well as withering exposures of the Jesuits, who, writhing under the lash of the Jansenist scholars, described Port-Royal as a place where forty sharp pens were at work, all pointed by Dr. Arnauld. Of the distinguished men to whom this remark referred, it is sufficient to mention the names of Pascal, Le Maistre, De Sacy, Arnauld, and Nicole,—scholars of whom any age or nation might well be proud. Seldom in the annals of the world's history has so bright a constellation of geniuses adorned the same country at one time. Truly providential was it, that, at a crisis so important, when the cause of truth was in such imminent danger, there should have been raised up a band of men so admirably suited, both by talents and education, for the successful defence of the faith once delivered to the saints. Not a trace of the convent is now to be found, but the spirit, the principles of the

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convent, are still alive and operating with an unseen and pervading power, not only in France, but throughout many other parts of the Roman Catholic Church. To Port-Royal we owe it that the Gallican Church still preserves so complete an antipathy to the spirit of Ultra-montanism, and even amid the infidelity and political vacillation of France there is a fire smouldering at this moment among the Romanists of that country, which is destined, we doubt not, at no distant period, to make way for the complete establishment of the principles and the piety of the Huguenots of former days.

Only two or three years elapsed after the demolition of the Jansenist convent of Port-Royal, when the alarm of the Jesuits was anew excited by the publication and extensive circulation throughout France of 'Quesnel's Annotations on the New Testament.' Already had the cause of Jansenism been greatly promoted by the press, more especially by the writings of Arnauld, Nicole, and others, but, above all, by the 'Provincial Letters of Pascal.' And now that a Jansenist divine of such piety and power as Quesnel was circulating still more widely the Augustinian views which had already obtained the approbation and acceptance of multitudes throughout all France, the Jesuits felt that some decided step must be taken to check the further progress of Jansenism. A bull was accordingly issued in 1713 by Clement XI., which is usually known by the name of the *Bull Unigenitus*, and which condemned the work of Quesnel, enumerating in detail no fewer than one hundred and one propositions contained in it, which were alleged to be heretical and unsound. The appearance of this papal bull gave rise to a keen controversy in the Gallican church, only forty bishops supporting the decree of Clement, while all the rest, headed by Noailles, the archbishop of Paris, boldly resisted the fulminations of the Vatican, and appealed from the Pope to a general council. The Jesuits, however, at length prevailed, the *Bull Unigenitus* was submitted to by the Gallican church, and many of the Jansenists were compelled to escape from France, and to seek refuge in other parts of Europe.

Arnauld and a considerable remnant of the Jansenist party found an asylum in the Netherlands. Utrecht, in particular, has, down to the present day, been a special seat of Jansenism. "There arose," says Ranke, "an archiepiscopal Church at Utrecht, which held itself to be in general Catholic, yet withal absolutely independent of Rome, and waged an incessant warfare against the Jesuit ultramontane tendency." The Augustinian opinions had made extensive progress in Holland, and in the end of the seventeenth century, the Roman Catholics of that country, amounting to 330,000, appear to have been mostly Jansenists.

In former times Holland belonged to the diocese of Utrecht, a see which was founded by the English missionary Willibrord, A. D. 696. The bishop was a suffragan of the archbishop of Cologne

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but, in 1559, Pope Paul IV. separated Holland from the province of Cologne, and erected Utrecht into an archbishopric with five suffragans, whose sees were Haarlem, Deventer, Leuwarden, Groningen, and Middelburg. When Protestantism became the established religion of the Seven United Provinces, the archbishops of Utrecht still continued to exercise spiritual authority over the Roman Catholics in Holland, but the suffragans were no longer appointed. The two chapters of Utrecht and Haarlem remained as before, the former electing the archbishop in case of a vacancy, while the election was confirmed by the Pope, and in addition to his dignity, as filling the see of Utrecht, he was uniformly accredited by the Pope as his vicar-apostolic in Holland.

From the period of the Reformation, the Jesuits kept their eye upon Holland with the view of securing to themselves the whole influence and authority which was claimed by the archbishop of Utrecht; and when the doctrines of Jansenism came to be canvassed, and numbers of the persecuted Jansenists took refuge in Holland, the followers of Loyola keenly opposed those prelates of Utrecht who asserted the doctrines of grace as taught by Augustin. Archbishop Codde, in particular, who was consecrated to the see of Utrecht in 1689, was made the victim of Jesuit intrigue. That worthy prelate treated the Jansenist refugees from France with the utmost kindness. More especially Father Quesnel, who took up his abode at Amsterdam, and ended his life there, experienced the most marked attention from Archbishop Codde. The Jesuits were indignant at the favour shown to one who had been the main instrument, in their view, of propagating Jansenist principles in France, and indeed throughout all Europe. They secretly forwarded to Rome accusations against the obnoxious archbishop, who was forthwith summoned to appear before the Pope and answer to the charges which had been laid against him. In obedience to the papal mandate Codde proceeded to Rome, but on arriving there, he was treacherously detained for three years, at the end of which he succeeded in making his escape and returned to Holland. Meanwhile, although no sentence of deposition had been pronounced upon him, and he still retained his archbishopric, he had been deprived of his office of vicar-general of the Pope, and another appointed in his room. In the absence of Archbishop Codde, the Jesuits had been busy sowing the seeds of dissension among the Romanists in Holland, and not without considerable success. A schism had been introduced into the church of Utrecht, many of the people having joined the Jesuit party in opposition to the Jansenist prelates. The archbishop endeavoured to interest Pope Clement XI. in his favour, but to no purpose; and at length he resolved to withdraw, which he did, allowing the chapters of Utrecht and Haarlem to appoint vicars-general in his stead. The papal nuncio at Cologne, however, announced

that he had received a commission from the Pope to exercise this authority. The chapters forthwith protested and appealed against the claim, but without effect.

At the death of Archbishop Codde the chapters, instead of electing a successor, contented themselves with appointing vicars-general as before. Matters continued in this position for several years, and in 1719 the chapter of Utrecht, despairing of obtaining a hearing from the Pope, appealed to the next general council which should be held. Soon after, the chapter of Haarlem took the same step. At length the chapter of Utrecht resolved to adopt more decisive measures. In 1721 they addressed a letter to Innocent XIII., requesting that no obstacles might be thrown in the way of their electing an archbishop to the vacant see of Utrecht. To this communication they received no reply, and although they wrote again the following year, their second letter also remained unanswered. In these strange and unaccountable circumstances, the chapter resolved to proceed to a canonical appointment; and, accordingly, on the 27th April 1723, they elected to the vacant see Cornelius Steenhoven, and wrote to the Pope requesting his confirmation of their appointment. To all their applications, however, Rome was silent, and having no other resource they sought and obtained consecration for their new bishop at the hands of an exiled Jansenist bishop, by name Varlet, who had taken up his residence at Amsterdam. These proceedings were formally reported to the Pope, who at length broke silence, and issued three damnatory and excommunicatory briefs. Steenhoven occupied the see of Utrecht for only a few months, when he died, and the chapter elected as his successor Johannea Cornelius Barchman Wuytlers, who was consecrated in the same way as his predecessor had been—a proceeding which called forth another condemnatory brief from the Pope. Barchman and his clergy appealed against the brief of the Holy Father to the next general council. They also formally appealed against the *Bull Unigenitus*.

Many Romish prelates made common cause with the new archbishop of Utrecht, who now became a marked object of hatred to the Jesuits and the papal see, more especially as he published a charge in 1730, condemnatory of the legend of Pope Gregory VII. This amiable and excellent prelate, however, died in 1733, and was succeeded by M. Vander Croon, who was consecrated as before. An excommunication from the Pope followed, of course, which contained, in this instance, an erroneous statement, that the chapter of Utrecht had become extinct, and, therefore, could not possibly elect an archbishop. It had now become evident that the church of Utrecht could henceforth expect no countenance from Rome, and, therefore, the new prelate resolved to re-establish the suffragan bishoprics which had once existed, in order that an independent succession of prelates might be supplied. This step Archbishop Vander Croon was

about to take when his plans for the good of the church were cut short by his death in 1739. His successor, Archbishop Meindaarts, however, carried the project into execution, restoring the suffragan see of Haarlem in 1742, and that of Deventer in 1758. An account of these proceedings was transmitted to Pope Benedict XIV., accompanied with a complaint against the Jesuits for their injurious interference with the church of Utrecht. In 1763, Meindaarts summoned a provincial synod, which is known by the name of the Council of Utrecht, and which declared that the church of Utrecht still retained its connection with the Pope and the Church of Rome, but rejected the doctrine of the infallibility of both the church and the Pope in matters of fact, and such points as had no reference to Christian faith and practice. This synod appealed against the *Bull Unigenitus* to a general council; declared its attachment to the doctrines of Augustin, and asserted the right inherent in the cathedral chapter at Utrecht to elect their own bishop. The Pope, indignant at the independence avowed by this provincial synod, excommunicated the whole Jansenist church of Utrecht, both ministers and people. This sentence still remains in force. Onward to the present hour, the election of every Romish bishop and archbishop, in the Jansenist church of Utrecht, has been followed by a new brief of excommunication, with one solitary exception, that of Johannes Bon, who was consecrated suffragan bishop of Haarlem in 1814. To bring about a reconciliation with the see of Rome, a conference was opened in 1823 with the papal nuncio at the Hague; but it was broken off in consequence of the demands which the nuncio made, that the Church of Utrecht should acknowledge the validity of the *Bull Unigenitus*, and should unconditionally surrender to the authority of the Pope.

In 1825, Johannes Van Santen was elected Archbishop of Utrecht, and on the 13th January of the following year, a brief of excommunication was issued as usual from the papal see. In reply to this fulmination, Van Santen, with his two suffragan bishops, issued a circular, addressed to all the bishops of the Catholic church, entreating them to use their endeavours to induce the Pope to adopt a different line of action. They also addressed a "Declaration to all Catholics," clerical and lay, recounting their grievances, and the injurious treatment they had received at the hands of Rome, and appealing to a future general council. In this declaration they give an account of the conference which had been sought at the Hague in 1823, but which had been refused unless the church of Utrecht would consent to give an implicit and absolute submission to the Pope. A formula was drawn up by the secretary to the Pope's nuncio, which the clergy were required to subscribe before the nuncio would even permit an interview. The formula runs thus: "I, the undersigned, declare that I submit myself to the apostolic constitution of Pope Innocent X., dated May 31, 1653, as well as

to the constitution of Pope Alexander VII., dated October 16, 1656; also to the constitution of Clement XI., which commences with these words, *Vineam Domini Sabaoth*, dated July 16, 1705. I reject and condemn with my whole heart the five propositions extracted from the book of Cornelius Jansenius, in the sense intended by the author, the same in which the holy see has itself condemned them in the above-named constitutions. I further submit myself, without any distinction, mental qualification, or explanation, to the constitution of Clement XI., dated September 8, 1713, beginning with the word, *Unigenitus*. I accept it purely and simply, and thereto I swear:—So help me God and this holy Gospel." These terms could not be accepted by the church of Utrecht, and the nuncio refusing to modify them, the conference held with his secretary terminated with a declaration on the part of the Jansenist clergy, that "they had learned by instances drawn from ecclesiastical history, such as those of Popes Stephen VII., Sergius III., Gregory II., John XXII., and some others, how true was the testimony thus expressed by Pope Adrian VI.: It is certain that the Pope is fallible, even in a matter of faith, when he sustains heresy by decree or command: for many of the popes of Rome have been heretics."

Thus closed the last public attempt made by the Jansenist church of Utrecht to become reconciled to Rome, and she stands to this day in an anomalous position as a portion of the Romish church, yet formally cut off from her communion. Private dealings have been held, on the part of Rome, with the venerable Archbishop Van Santen, to induce him to sign the above formula, but he has firmly resisted all the temptations thrown in his way. Capucini, a papal nuncio, who was sent into the Netherlands with full authority to regulate every thing for the consolidation of the Roman Catholic church, had a long interview with Van Santen, in the course of which he endeavoured, by the most plausible arguments, to prevail upon the aged prelate to subscribe the formula, but his arguments and his entreaties were alike unavailing.

The Jansenists of Utrecht differ from the Church of Rome on three points. The first regards the condemnation of Jansenius by Pope Alexander VII., to which they object on the ground that the five heretical propositions, said to be extracted from the 'Augustinus' of Jansenius, are not to be found in that book. Secondly, they reject the *Bull Unigenitus*, because it condemns doctrines which are in accordance with the Bible and the creed of the church; and also because the Bull in question has never been sanctioned by a general council, nor received by a large portion of the church. Thirdly, they contend for the right of the Church of Utrecht to elect its own bishops, that right having been granted by the Emperor Conrad III. in 1145, and afterwards confirmed by the Pope; but of which they were unjustly deprived in 1706. Yet although differing from the

Church of Rome on these points, the members of the Church of Utrecht profess still to remain in the communion of the Church of Rome, because "they hold the same faith, acknowledge the Pope as supreme head of the church, obey him in all things according to the rule of the church, pray for him, defend his rights, and remain in communion with other bishops and churches which have preserved their outward union with the Pope."

The Jansenists of Utrecht have a form of worship identical in all essential points with other Roman Catholic churches; but in some of their churches part of the service is read in the Dutch language, and the utmost zeal is manifested in diffusing among their people the Dutch translation of the Bible by Verschnur. At Amersfoort they have a theological institution for the training of their clergy. The members of this interesting community of Jansenists have, for many years, been gradually decreasing in numbers, and from the doubtful position they occupy, there is little prospect of any change for the better.

JANUARIUS (St.), a Romish saint mentioned in the Breviary under date 19th September. He is represented as a Christian martyr, who, along with others, perished by orders of Timotheus, president of Campania. "Each of the neighbouring cities," says the Breviary, "selected one of these saints as their patron, and took care to bury their bodies. The Neapolitans, by divine instruction, took away the body of Januarius, and at first brought it to Beneventum, then to the monastery of the Virgin; lastly, it was brought to the city of Naples, and placed in the great church, and was distinguished by many miracles. It is particularly to be remembered that it extinguished the globes of fire which broke forth from Vesuvius, which threatened ruin on the places not only near but far off. This also is notable, that his blood, which was preserved by being collected in a glass vial, when brought into the presence of the martyr's body, liquefies and bubbles in a wonderful manner, just as if recently shed, which is also seen to this day."

The liquefaction of the blood of St. Januarius is one of the most noted miracles of the Church of Rome. The following account of it is given by a traveller who witnessed it: "I was present in Naples in 1825 at the performance of the reputed miracle of St. Januarius's blood. It was exhibited for three days, and on the last, I think, the blood was reported liquefied, and the bells rang in honour of it. On entering the church, my friends and myself penetrated a mass of many hundreds of the lower orders; and on arriving at the low balustrade, which separates the chapel of Januarius from the church, we were admitted. This chapel, which was richly ornamented, hung with silk, and lighted with many wax candles, was thronged with many well-dressed people. A shrine was brought in with a procession, and from it a silver bust of the natural size produced. This bust, said to contain the saint's head, was placed on

the altar, dressed with robes and mitre, and the service began. After a little time the precious blood was brought in. It is contained in a crystal vase of the form of a compressed globe, about four inches in diameter, and the cavity within seemed to be about two. This vase is set in a broad rim, having two large handles, and looks very much like an old-fashioned circular coach-lamp. The (supposed) blood was presented to the head of the saint, and then to the people, the priest holding the vase by its handles, at arms' length, and gently turning it, while an assistant held a taper between the priest's body and the vase. As the flame came immediately behind the cavity, it showed whether the clot of matter on one side liquefied and moved round, or remained adhering to the side of the cavity. When I saw it, it did not move. During the exhibition, the service continued with incense and music. The priest slowly passed along the line of beholders, giving each individual time to ascertain if the liquefaction had taken place. They occupied themselves in cries and prayers; and when some time had elapsed, the lower orders along the balustrade, and those behind them in the church, became very vociferous, crying out aloud (and at last even furiously) on the saint, in tones of entreaty, anger, and despair. After the wailing had continued for some time, the service terminated, and the blood was borne away, the saint unrobed, and carried off in his shrine, and the candles extinguished; but it was long ere the sobs of the women died away, and one old countess, who was near me the whole time, had continued hysterically weeping and shrieking so long, that she was too much exhausted to retire without assistance."

An old Italian author, named Boldetti, thus states the origin of both the procession and the miracle "A Neapolitan lady being so sick as to keep her bed, having heard of St. Januarius and his associates, determined to seek her cure upon the very spot where these faithful Christians had been executed. Immediately she gets up, full of hope, and takes two vials, and repairs to the place of their martyrdom, which being still wet with the blood of these faithful confessors, she fills her vials therewith. In one she puts all the pure blood she could get, and in the other that which was mixed with the earth and other filth. She had scarce made an end before she found herself restored to a perfect state of health. Some time after, this good lady was informed that the head of the saint whom we are speaking of, was lodged in Naples; and thought herself bound to acquaint her countrymen that she was in possession of the saint's blood, and owed her cure to it. This was a new subject of edification for that pious city; the devout are determined to translate it; the head, therefore, of the saint is taken and carried in pomp in order to fetch the blood. The lady did not wait for this visit. Equally humble and devout, she takes the two vials and runs to meet the head of the martyr. In the first moment of the interview the blood dissolves, the

people were convinced beyond the power of doubting, that it was the blood of St. Januarius, and since that time the miracle has never ceased."

JANUS AND JANA, two deities worshipped by the ancient Romans, the former as the Sun, and the latter as the Moon. The worship of Janus is said to have been introduced by Romulus, the founder of the city of Rome, and it soon became one of the most important parts of the old Roman religion. From the name of this god, Numa assigned to the opening month of the year the name of Januarius. A temple also was dedicated to Janus, which was opened in time of war, and closed in time of peace. The image of this god was usually double-faced, and in later times he was regarded as presiding over all entrances and gates, and the beginning of all employments and undertakings of every kind. Hence the Romans at the outset of every enterprise invoked Janus along with Jupiter. On the first day of the year, sacrifices were offered to him by the people, who were dressed in festive garments, and gave presents to one another; priests also sacrificed to him on twelve altars, thus recognizing him as presiding over each of the twelve months; prayers were offered to him at the commencement of every day. The sacrifices offered to Janus consisted of cakes, barley, incense, and wine.

JAPAN (RELIGION OF). The Japanese have always been remarkable for their religious character. They claim to be the offspring of the gods, and produce two different genealogical tables in support of this claim. Those contained in the first table, amounting in number to seven, are said to have reigned during an almost incalculable number of years in Japan. These primitive gods were spiritual substances, and were never clothed in bodies of any kind. They were succeeded, however, by five terrestrial spirits or deified heroes, after whom appeared the Japanese themselves, who boast of being descended from the last in order of the seven primitive gods, through the line of the second race of deified heroes. The DAIRI (which see), or sovereign pontiff of Japan, alleges himself to be the lineal descendant of the eldest son of their illustrious founder, and that he is consequently the true, legitimate sovereign of the Empire of Japan. The first of the five terrestrial spirits signalized himself by many deeds of heroism and valour while he dwelt upon the earth, and his death was also marked by several miracles. He is accordingly held in universal veneration among the Japanese, images and temples being erected to his honour in every part of the country.

There are two principal religious systems in Japan; one native called *Sintoism*, at the head of which is the *Dairi*; the other imported from China or Thibet, called *Budsoism*, which is simply *Budhism*, with some modifications. The religion of Budha was introduced into Japan A. D. 552. It seems to be ADI-BUDHA (which see), or the first Budha, the Supreme Deity and origin of all things, who is worshipped

among the Japanese under the name of AMIDAS (which see), and whose priests form the most numerous and influential of the Buddhist orders. Siebold seems to consider them as pure monotheists. At the head of the Buddhist hierarchy is a high-priest called *Xaco*, resident at Miako. With this dignity rests the appointment of the *Tundies*, or superiors of the monasteries in which the Buddhist clergy live. Great revenues are attached to the monasteries, and the *Tundies* are strictly subject to the civil authorities. They have no direct temporal power, there is no appeal to the secular arm, no civil punishments for heresy, and no religious vows perpetually binding, all being at liberty, so far as the civil law is concerned, to enter or leave the monasteries at pleasure. Besides the regular clergy, there are also wandering monks, who live on alms, pretending to drive away evil spirits, to find lost articles, to discover robbers, to determine the guilt or innocence of accused parties, to predict the future, to cure desperate maladies, and to perform other wonders, which they do chiefly through the medium of a child into whom they pretend to make a spirit enter, able to answer all their questions. Of these mendicant monks the most numerous and influential are the JAMMABOS (which see), or mountain priests, which belong not to the *Budhists* or *Budsoists*, but to the *Sintoists*.

When the Portuguese first landed in Japan in the middle of the sixteenth century, they found, that although the mass of the people were under the influence of gross superstition, there was a class, chiefly belonging to the upper ranks of society, who regarded all the different religions of the country with secret incredulity or even contempt. These persons who were known in Japan by the name of *Siodosiu*, and their doctrine by that of *Sinto*, were in reality CONFUCIANS (which see), or followers of the great Chinese sage or philosopher; but to avoid being charged with a complete disregard of all religion, they outwardly conformed in religious practice to the ancient national system of the *Sintoists*.

Like other Budhists, the Budsoists of Japan believe in the doctrine of the transmigration of souls, and as a natural consequence, are averse to the use of animal food, and this abstinence is also enjoined by the religion of *Sinto*, which denounces as impure the act of killing any animal, or being sprinkled with the slightest drop of blood. Animals are not found in great variety in the country, yet from time immemorial the Japanese have possessed the horse, the ox, the buffalo, the dog, and the cat; but none of these were ever used as food. A strange notion has from ancient times been entertained in regard to the fox, which they look upon as a sort of evil deity. When any Japanese is in circumstances of doubt or difficulty, he lays down a plate of rice and beans as a sacrifice to his fox, and if any part of it has disappeared before the next day, he regards it as a favourable omen. The tortoise and the crane are reckoned sacred animals, which are not to be killed nor even

injured. The Japanese islands have few real animals, and the natives being much addicted to superstition, have invented a number of imaginary creatures whom they regard with a species of reverence. The *dragon*, who is also a dreaded monster among the Chinese; the *Kirin*, a winged quadruped, and the *foo*, a beautiful bird of paradise, are all accounted peculiarly sacred.

One great feature of the Japanese religion is their attachment to festivals, of which they have five great annual ones, besides three inferior, which are celebrated every month with the utmost hilarity. One of the most important of the festivals is the MATSURI (which see), an annual feast held in honour of the god *Suwa*, the patron of the city of Nagasaki. It consists of processions, plays, and dances, got up at the expense of ten or eleven streets, who unite every year for this purpose. There are several festivals sacred to *Suwa*, of which the chief is held on the seventh, eighth, and ninth days of the ninth month.

No country abounds to a greater extent than Japan in places dedicated to religious worship, or objects set apart for religious adoration. Thus Kämpfer remarks;—"Of all the religious buildings to be seen in this country, the *Tira*, that is, the Buddhist temples, with the adjoining convents, are, doubtless, the most remarkable, as being far superior to all others, by their stately height, curious roofs, and numberless other beautiful ornaments. Such as are built within cities or villages, stand commonly on rising grounds, and in the most conspicuous places. Others, which are without, are built on the ascent of hills and mountains. All are most sweetly seated,—a curious view of the adjacent country, a spring or rivulet of clear water, and the neighbourhood of a wood, with pleasant walks, being necessary for the spots on which these holy structures are to be built.

"All these temples are built of the best cedars and firs, and adorned within with many carved images. In the middle of the temple stands a fine altar, with one or more gilt idols upon it, and a beautiful candlestick, with sweet-scented candles burning before it. The whole temple is so neatly and curiously adorned, that one would fancy himself transported into a Roman Catholic church, did not the monstrous shape of the idols, which are therein worshipped, evince the contrary. The whole empire is full of these temples, and their priests are without number. Only in and about Miako they count three thousand eight hundred and ninety-three temples, and thirty-seven thousand and ninety-three *Siukku*, or priests, to attend them.

"The sanctity of the *Mia*, or temples sacred to the gods of old worshipped in the country, requires also that they should be built in some lofty place, or, at least, at some distance from unclean, common grounds. I have elsewhere observed that they are attended only by secular persons. A neat broad walk turns in from the highway towards these temples. At the beginning of the walk is a stately and

magnificent gate, built either of stone or of wood with a square table, about a foot and a half high, on which the name of the god to whom the temple is consecrated is written or engraved in golden characters. If you come to the end of the walk, which is sometimes several hundred paces long, instead of a pompous, magnificent building, you find nothing but a low, mean structure of wood, often all hid amidst trees and bushes, with one single grated window to look into it, and within either all empty, or adorned only with a looking-glass of metal, placed in the middle, and hung about with some bundles of straw, or cut white paper, tied to a long string, in form of fringes, as a mark of the purity and sanctity of the place. The most magnificent gates stand before the temples of *Tensio dai sin*, of *Fatzman*, and of that *Kami*, or god, whom particular places choose to worship as their tutelary deity, who takes a more particular care to protect and defend them.

"Other religious objects travellers meet with along the roads, are the *Fotage*, or foreign idols, chiefly those of *Amida* and *Disisao*, as also other monstrous images and idols, which we found upon the highways in several places, at the turning in of sideways, near bridges, convents, temples, and other buildings. They are set up partly as an ornament to the place, partly to remind travellers of the devotion and worship due to the gods. For this same purpose, drawings of these idols, printed upon entire or half sheets of paper, are pasted upon the gates of cities and villages, upon wooden posts, near bridges, and in several other places upon the highway, which stand the most exposed to the traveller's view. Travellers, however, are not obliged to fall down before them, or to pay them any other mark of worship and respect than they are otherwise willing to do.

"On the doors and houses of ordinary people (for men of quality seldom suffer to have theirs thus disfigured) there is commonly pasted a sorry picture of one of their *Lares*, or house gods, printed upon a half sheet of paper. The most common is the black-horned *Givon*, otherwise called *God-su Ten Oo*—that is, according to the literal signification of the Chinese characters for this name, *the ox-headed prince of heaven*—whom they believe to have the power of keeping the family from distempers, and other unlucky accidents, particularly from the small-pox, which proves fatal to great numbers of their children. Others fancy they thrive extremely well, and live happy, under the protection of a countryman of *Jeso*, whose monstrous, frightful picture they paste upon their doors, being hairy all over his body, and carrying a large sword with both hands, which they believe he makes use of to keep off, and, as it were, to parry, all sorts of distempers and misfortunes endeavouring to get into the house.

"On the fronts of new and pretty houses I have sometimes seen dragons' or devils' heads, painted with a wide open mouth, large teeth and fiery eyes. The Chinese, and other Indian nations—nay, even

the Mahomedans in Arabia and Persia—have the same placed over the doors of their houses, by the frightful aspect of this monstrous figure to keep off, as the latter say, the envious from disturbing the peace of families.

“Often, also, they put a branch of the *Fanna Skimmi* or anise-tree over their doors, which is, in like manner, believed to bring good luck into their houses; or else liverwort, which they fancy hath the particular virtue to keep off evil spirits, or some other plants or branches of trees. In villages they often place over their doors their indulgence boxes, which they bring back from their pilgrimage to *Isje*, thinking, also, by this means to bring happiness and prosperity upon their houses. Others paste long strips of paper to their doors, which the adherents of the several religious sects and convents are presented with by their clergy, for some small gratuity. There are odd, unknown characters, and divers forms of prayers, writ upon these papers, which the superstitious firmly believe to have the infallible virtue of conjuring and keeping off all manner of misfortunes. Many more amulets of the like nature are pasted to their doors, against the plague, distempers, and particular misfortunes. There is, also, one against poverty.”

Religious pilgrimages form a prominent requirement of the religions of Japan. Of these the most celebrated is that to *ISJE* (which see). Pilgrims also frequently visit the thirty-three principal *QUANWON* or *CANON* (which see), temples which are scattered over the whole country. Travellers in Japan tell us, that as they pass along the roads they meet with pilgrims wearing only a little straw about their waists, who are on their way to visit certain temples in the hope of obtaining deliverance from some fatal distemper which had seized either themselves or some near relative. The roads swarm also with begging monks, and *Bikuni* or nuns who subsist entirely upon alms. Some mendicants, to attract compassion, are shaved and dressed like *Budso* priests, with a portion of their sacred writings before them, which they pretend to be busily engaged in reading; others are found sitting near some river or running water performing a *Siegaki*, that is, a certain ceremony for the relief of departed souls; others sit upon the road all day long upon a small coarse mat, having a flat bell lying before them, which they beat continually with a small wooden hammer, while they repeat in a plaintive singing tone the word *Namada*, which is contracted from *Namu Amidas Budeu*, a short form of prayer wherewith they address *Amidas* as the patron and advocate of departed souls.

The worship of ancestors which so remarkably prevails among the Chinese is not altogether unknown in Japan. Every month on the day of the ancestor's decease for fifty years or more, food, sweetmeats, and fruits are set before the *IFAY* (which see). The fifteenth day of the seventh Japanese month is a festival devoted to the honour of parents and an-

cestors. Every Japanese whose parents are still alive accounts this a happy day, and if married, he sends a present to his parents. A repast of vegetables and fruits is set before the *Ifays*, and in the middle is placed a vase in which perfumes are burnt, and other vases containing flowers. On the following day rice, tea, and other articles of food are served up to the *Ifays* as to living guests. On the evenings of both the fourteenth and fifteenth days of the month, lanterns suspended from long bamboos are lighted before each grave-stone, and refreshments are also placed there. Before daylight of the sixteenth, the articles placed at the graves are packed into small boats of straw, provided with sails of paper or cloth, which are carried in procession with vocal and instrumental music to the water-side, where they are launched by way of dismissing the souls of the dead, who are supposed now to return to their graves.

When the *Dairi* or chief priest canonizes any one who has been during life remarkable for his virtues he comes to be ranked among the *CAMIS* (which see), or protecting spirits whom the Japanese, particularly the Sintoists, worship, offering sacrifices to them, and building *Mias* or temples to their honour. Deified kings or heroes, indeed, form the principal gods of the Japanese, but the temples which the *Sintoists* build to them are far inferior to the *Budso* temples, which are usually situated on some elevated spot surrounded with beautiful groves. Even the temple of *Isje*, which is held in such honour that it is called *Dai-Singu*, the temple of the Great God, is a plain wooden erection, covered with straw; and inside no statue or image is seen, but simply a large brazen mirror, which is designed to symbolize the all-seeing and all-knowing God. To this temple every Sintoist must once a-year, or at least once in his life-time, perform a pilgrimage, which is called *Sauga*. The Sintoism, indeed, of Japanese antiquity is the worship of a people evidently of Mongolian extraction, and well described by Rougemont, as “profane, earthly, epicurean, which desires not to be tormented by the fear of God, which only celebrates joyous festivals, which is characterized by a morality wholly sensual in its nature, which has no belief in hell, but which must be governed by the severest laws.” The ideas which these heathens entertain of the future rewards of the righteous and punishments of the wicked, are gross in the extreme. In their view the soul of a good man at death wings its way to a sort of Elysian fields, which are situated beneath the thirty-third heaven, while the soul of a wicked man is refused admittance, and doomed to wander like a vagabond around the abodes of bliss, or as many of the Japanese believe, to enter into foxes,—animals which are either themselves devils, or the abodes of devils.

When the *Budsoists*, or the worshippers of *Budha*, made their appearance in Japan, about the sixth century of our era, *Budhism* was embraced by a

large number of the *Sintoists*, who endeavoured to compromise the matter, by mingling some of the doctrines and practices of the old religion of their country with that of *Budha*, which had been imported either from China or Nepal. It is remarkable that every new region which embraced *Budhism* gave a different name to the founder of the system. He is *Budha* in Ceylon, *Fo* in China, *Chakia-Mouni* among the Mongolian Tartars, *Sommona-Codom* among the Nepaulese, and *Amidas* among the Japanese; the last-mentioned being not *Chakia*, however, whom they believe to have been born B. C. 1027, but the *Adi-Budha*, or first Budha of the Nepaulese, who was not a human sage, but the Divine Being.

While *Budsoism* rapidly gained ground among the *Sintoists*, it met with violent opposition from the *Confucians*, who had already become a powerful party in Japan. A Budhist devotee, however, arrived from India, who speedily succeeded in turning the tide of popular favour towards *Budsoism*. This he chiefly accomplished by means of miracles which he professed to perform. One, in particular, wrought a powerful impression upon the people. This was the transportation of an image of *Amidas* from China into a province of Japan, where it first made its appearance, crowned with rays of light. A temple was immediately erected in honour of this deity, who from that time became the most popular object of worship. Some time after this event, *Budsoism* made great progress in Japan, in consequence of the ardent and unwearied labours of *Sotoktai*, a devoted missionary of the system.

The Japanese are singularly addicted to the worship of idols. "Their squares and highways," as Picart informs us, "are always honoured with the presence of some idol, which is erected there either with a view to kindle flames of devotion in the souls of travellers, or with an intent only to support and protect the place. There are idols erected likewise near their bridges, and round about their temples, chapels, and convents. The people purchase either the pictures or images of these idols. The former are, for the generality, drawn on a sheet, or half a sheet of paper. They are pasted, like bills or advertisements, upon the gates of their cities, and other public buildings, or on posts at the corner of their bridges and streets. The people, however, are not obliged, as they pass by, to prostrate themselves, or bow the knee before them. They have generally, likewise, an image of their domestic and tutelar gods before the doors of their houses."

All the gods of Japan are represented in a gigantic or monstrous form sitting on the flower of a plant which the Japanese call *Tarate*. The idols are all gilt, and their heads encircled with rays, or with a crown, a garland, a sort of mitre, or a cap or hat in the Chinese fashion. Animal-worship is practised in Japan, originating, probably, in the notion that the living creatures which they adore are inhabited by the souls of

heroes and princes. Apes, in particular, from their likeness to human beings, attract great reverence from the Japanese, who have a large pagoda or temple dedicated exclusively to this species of worship. If the stag is not also an object of adoration, it is at all events held in such veneration, that no one is allowed to attempt to kill it. Should a stag happen to die of wounds in the public streets, the whole of the street where such an event happened would be forthwith demolished, and the effects of its inhabitants seized, sold, and the proceeds deposited in the public treasury. Dogs are also highly valued, and large numbers of these animals are quartered upon the inhabitants, who are obliged by law to nurse them when sick, and to bury them when dead. On the authority of Froes, a Romish missionary, we are informed that in one part of Japan, at least, the fish found in a certain river are accounted sacred, and it is reckoned sacrilege to kill them.

The most extraordinary temple in Japan is one situated near Miako, which is sometimes termed the Temple of Ten Thousand Idols, and of which we have given an engraving in the present work. This temple is thus described by the Dutch compiler of the embassies to Japan:—"In the middle of the temple there is a gigantic figure of an idol, that has his ears bored, his head bald, and chin shaved, much like a Bramin; over his head, and under the canopy that covers him, hang five or six little bells. On each side of him, that is, on the right and the left side of the throne on which this deity is sitting, there are several statues of armed men, Moors dancing, wizards, magicians and devils. There are likewise several representations of thunder and the winds. Round about the walls of the temple, on the right hand and on the left, are a thousand idols all resembling *Canon*. Each idol is crowned, has thirty arms, and seven heads upon his breast. They are all made of solid gold; every individual decoration belonging to them, as also to the temple, is likewise of the same precious metal." Kämpfer's description of it is somewhat different:—"In the middle of the pagoda," says he, "sits a prodigious large idol, which has six-and-forty arms and hands. Sixteen black demi-gods, of gigantic stature, are planted round about him. At some considerable distance there are two rows of other idols, one on the right hand, and the other on the left, which are all gilt, and all standing. Each idol has several arms. It is necessary to remark here, that the multiplicity of arms and hands expresses, or is a symbol of, the power of the idol. Some have a kind of shepherds' crooks in their hands, others garlands, and all of them one implement or another. Their heads are surrounded with rays, and there are seven other figures over them, the middlemost whereof is less than the rest. In this Pantheon there are likewise ten or a dozen rows of other idols, about the common stature of a man, set very close together, and disposed in such a manner that they gradually ascend, in order that all of them may be equally

conspicuous, and attract the eyes of the devotees."

Besides the five annual festivals of the Japanese, which are seasons of recreation rather than of devotion, they have also sacred processions, which they term *MATSURI* (which see), when they carry their gods in shrines constructed for the purpose. From the first visit of Europeans to Japan in the sixteenth century, frequent attempts have been made by the various maritime nations to open up commercial communication with a people so numerous and wealthy as the Japanese. Portugal led the way, and was followed by Holland, England, Spain, and Russia, and finally by the United States, which recently despatched an expedition to Japan, under Commodore Perry. Each, in succession, has failed, and to this day Japan may be considered as shut out from the fellowship of the other nations of the world, with the single exception of a solitary Dutch vessel being allowed annually to visit the port of Nagasaki. Romish missionaries have from time to time attempted to obtain a settlement in Japan, but to no purpose; and no Protestant church has ever been allowed to obtain access to the country for the diffusion among the natives of the knowledge of Divine truth.

JASIDIANS. See *YEZIDI*

JASIRO, a name which the *Sintoists* of Japan use to denote a *Mia* or temple, with all its appurtenances.

JASSASA (*AL*), Arab., the Spy, a beast whose appearance the Mohammedans believe will be one sign of the approach of the day of final judgment. "When the sentence shall be ready to fall upon them," says the Koran, "we will cause a beast to come forth unto them out of the earth, which shall speak unto them." This beast, it is believed, will make its appearance in the temple of Mecca, or on Mount Safa, or in the territory of Tayef. It is to be sixty feet high, or, according to some, as high as the clouds. It will appear for three days, showing only a third part of its body. This monster will be composed of different species of animals, having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the back of a cat, the tail of a ram, the legs of a camel, the voice of an ass, and the colour of a tiger. This beast will bring along with it the rod of Moses and the seal of Solomon; with the former smiting all believers on the face, and marking them with the word *Mumen*, or believer; with the latter smiting all unbelievers also on the face, marking them with the word *Câfer*, or infidel, that every one may be fully known on the day of judgment. This beast, which will speak in Arabic, will, in addition to all this, demonstrate the folly of all religions except the Mussulman.

JAUK, or **YAUK**, one of the five deified men mentioned in the Koran as having been worshipped by the ancient Arabians. They are supposed to have been Antediluvians, who had been distinguished

for their virtues and great qualities. The Arabians represented Jauk under the figure of a horse.

JAVA (RELIGION OF). This island forms one of the largest of the Sunda Islands in the Eastern Archipelago. The population seem to have been of Tartar origin, their ancestors having migrated from that quarter of the Asiatic continent lying between Siam and China. This migration Sir Stamford Raffles supposes to have been of very ancient date, long before the Burman and Siamese nations rose into notice. It is astonishing how extensive a variety of temples and sculptures of great antiquity are to be found everywhere throughout the island; and as it is matter of history that Mohammedanism became the established religion of Java in A. D. 1475, all these ruins, in so far as they partake of a Pagan character, must of course be referred to an earlier period.

From the peculiar appearance of the architectural remains of the temples, and the ancient inscriptions which are discovered on them, the conclusion has been drawn by Raffles and others that they consist of two series, an older and a more recent, the former indicating that the religion of *Budha* at one time prevailed in Java, and the latter indicating that *Budhism* was superseded by the more modern system of *Brahmanism* or *Hinduism*, which still retains so firm a hold of the natives, although, for four centuries past, the Moslem faith has been the dominant religion of the country, that they are still devotedly attached to their ancient Pagan institutions. The true condition of matters may be learned by comparing the state of the island of Java with that of the island of Bâli in its neighbourhood. The whole island of Java appears to have been converted to Mohammedanism in the course of the sixteenth century. The ruins or sacred edifices and statues which abound there are all of a *Budhist* or *Hindu* type, while the present inhabitants profess the religion of the Koran. In Bâli, on the other hand, not more than one in two hundred of the natives are Mohammedans, and the great body of the people profess the creed of the Hindus, and observe its institutions, although Hinduism has become extinct in the rest of the Indian Archipelago. "On Java," says Sir Stamford Raffles, "this singular and interesting system of religion is classed among the antiquities of the island. Here it is a living source of action, and a universal rule of conduct. The present state of Bâli may be considered, therefore, as a kind of commentary on the ancient condition of the natives of Java. Hinduism has here severed society into castes; it has introduced its divinities; it has extended its ceremonies into most of the transactions of life; it has enjoined or recommended some of its severest sacrifices, such as the burning of a widow on the funeral pile of her husband: but yet the individual retains all the native manliness of his character, and all the fire of the savage state." Mr Crawford, who visited Bâli in 1814, says that the religion of Bâli has been considered as of two descriptions, that of Budha, and

that of Brahma. The Budhists are said to have come first to the country. Of the Brahmans of *Sewa*, or *Shiva*, nine generations are said to have passed over since their arrival.

One of the most interesting and striking evidences of the fact that *Budhism* anciently prevailed in Java, is the temple of *Boro Bodo*, probably *Bara Budha*, or the great Budha, situated in the mountainous and romantic territory of Kadon, immediately to the east of Cheribon. It is a square structure of hewn stone, each side 520 English feet long, and 116 feet in height. It is built on the summit of a small hill, and consists of a series of six enclosing walls, crowned by a dome. The outer and inner side of each wall is covered with a profusion of sculpture, including between 300 and 400 images of Budha, from whom the temple may possibly have received its name. At Brambanan, however, in the district of Mataram, there is a most extensive display of ancient architecture, the temples, though built of hewn stone, being small, and clustered in groups, of which the largest is that called the Thousand Temples. It occupies a space 600 feet in length by 550 in breadth, within which are four rows of small buildings, surrounding a large central one. The whole group has four entrances, each facing a cardinal point, and guarded by two gigantic statues, each nine feet high, though in a kneeling attitude, and eleven feet in circuit.

As a further proof that the Javanese were intimately connected in religion with the Hindus, it may be mentioned that the *Káwi*, or ancient Javanese character, and which is accounted sacred, is nearly allied to, and indeed has a large infusion of, the Sanscrit. Figures of Hindu deities, such as *Brahma*, *Ganesa*, *Mahadeva*, and others, are to be found in abundance.

The religious festivals of the Javanese now correspond with those of the Mohammedans generally; but on the occasion of the funeral of a departed relative, or in honour of his memory, they observe solemnities on the seventh, fortieth, one hundredth, or thousandth day after his decease. Those who intend to observe them assemble on the preceding evening, in order to read some portion of the Koran. Before the guests partake of the meal, the principal person present generally addresses the Almighty in a prayer which alludes to the occasion, and expresses gratitude for the repast.

JEALOUSY (WATER OF). This water, which is described by Moses as the bitter water that causeth the curse, was appointed by the law of Moses to be drunk by an Israelitish woman suspected of infidelity to her husband, but denying her guilt. The mode of preparation and administration of this water is minutely detailed in Num. xi. 5—29. The priest was commanded to write the curses in a book, and having washed those curses into the water, it was thus said to become bitter, or impregnated with the curse. The effect produced upon the suspected woman who was called upon to drink this

water of jealousy was dreadful. If guilty, she felt constrained to confess; and the rabbins tell us that a woman who confessed in such circumstances was not put to death, but only divorced without dowry. An ordeal of this kind was well fitted to accomplish the purpose for which it was appointed, and could not possibly injure the innocent.

JEBIS, the god of the sea among the *Sintoists* of Japan. He is worshipped both by fishermen and merchants, and is usually represented as sitting upon a rock near the sea-shore, with an angling rod or line in one hand and a fish in the other.

JEHOVAH, the incommunicable name of the Supreme Being, denoting his self-existence. It was not revealed before the time of Moses, and hence the declaration made in Exodus vi. 3, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name **JEHOVAH** was I not known to them." It is identical with **JAH**, and is intended to describe the incommunicable essence which the Apostle John expresses in the Apocalypse by a periphrasis, "He that is, and was, and is to come." The Jews usually substitute for the word Jehovah, which they are afraid to pronounce or to write, the word *Adonai*, or Lord. After the Babylonish Captivity, the Jews left off pronouncing it, and thereby lost its true pronunciation. In our authorised translation the word is generally translated **LORD**, in capital letters. The Septuagint also renders it *the Lord*. Origen, Jerome, and Eusebius, inform us that in their time the Jews left the name *Jehovah* in their copies written in the Samaritan character, instead of the Hebrew or Chaldee, lest strangers should profane and misapply it. The Jews, as Josephus informs us, call this name of God the *Tetragrammaton*, or the name with four letters, and they believe that if any man knows the true pronunciation of it, he cannot fail to be heard by God. Simon the Just, they allege, was the last who was acquainted with it. They say that the angels are not at liberty to utter the word Jehovah, and that, by virtue of this name, which was inscribed on his rod, Moses performed all his miracles.

The Jewish Cabbalists attach the utmost importance to the word Jehovah, which they allege not only to be the peculiar name of the Divine essence, but also to designate the Aziluthic world, or world of emanation, which contains the ten Sephiroth. The first of the four Hebrew letters of which it consists has a twofold signification, the point of the letter denoting the Supreme crown, which some Cabbalists also call the central point, while the letter itself denotes Wisdom; the second letter, Understanding; the third, which is equivalent to six, implies the next six numerations; and the fourth signifies the tenth and last. Manasseh Ben Israel remarks that the four letters may be differently arranged, so as to form twelve different words, all signifying "to be." In this respect, he says, the word Jehovah stands alone, for no other word can be found which will

admit of being so transposed, without a change of signification. It is further alleged by the Cabbalists, as we learn from an intelligent writer, that "the seven nations which people the earth have their princes in heaven, who surround the throne of the Eternal, as officers ready to execute his pleasure. They stand around the name Jehovah, and upon the first day of every year petition for a certain portion of blessings to be conferred upon their people during that period. This is expressive of the dependence of these princes for all their knowledge in the art of government on the Fountain and Source of all knowledge, from whom cometh down every good and perfect gift. It is further said that all the knowledge and felicity destined for a particular nation was granted to the prince of that nation upon the first day of every year. This circumstance distinguishes the Jews from all the other nations, because the name Jehovah is peculiar to them, and they may, every day of the year, receive such blessings as are needful. To this apply the words of the prayer of Solomon: 'The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night.' And David, speaking of other nations, says, 'They shall pray unto God, and he shall not save them.' That is, the nations shall supplicate their princes for additional blessings to those granted unto them upon the first day of the year, but they shall supplicate in vain." "The Cabbalists also teach," says the same writer, "that when God treats with the heathen nations, he assumes all his splendour and majestic greatness; but when he condescends to treat with the Jews, he appears in all his unveiled amiableness, and converses in a familiar manner, or gives full manifestations of the name Jehovah. 'They that know thy name will put their trust in thee.' Accordingly, the wise men say that the name Jehovah is pronounced and written in the temple in a proper manner, but in the provinces it is only expressed by surnames and circumlocutions, obviously teaching the plain truth, that the Jews knew God better than the other nations, and that this name will appear in all its divine and luminous splendour to the saints and angels in the state of full perfection and glory.

"These mysterious Cabbalists have another method of developing the mysteries contained in the name Jehovah. They attribute to each of the letters a specific value, which depends upon their local station from the letter *Jod*, and form significant combinations of these letters. They form a name of the value of twelve, another of forty-two, and a third of seventy-two, and to each of these they assign a particular angel, invested with particular power to avert calamity and to confer favours. They conclude this part of their system by stating the vast importance of acquiring proper conceptions of the name of God, and the various significations of the same, in order

to pray in an acceptable manner, lest man should supplicate for wrath and vengeance when he wished to supplicate for pardon and mercy. And they believe that the highest measure of knowledge and perfection is to know the whole import of the ineffable name of Jehovah."

JEJUMI, figure-treading, a ceremony observed annually among the Japanese, of trampling upon the crucifix, the Virgin Mary, and other saints. It is understood to be observed at Nagasaki down to the present day, and is probably designed to express the abhorrence which this singular people entertain for Christianity, or at least for that form of it which the Jesuits of Rome had several times, though without success, attempted to introduce into the kingdom of Japan. The images used in Kämpfer's time were about a foot long, cast in brass, and kept in a particular box for the purpose. The ceremony took place in the presence of the street officers. Each house was entered by turns, two messengers carrying the box. The images were laid upon the bare floor, and the list of the household being called over, they were required in turn to tread upon them. Young children, not yet able to walk, were held in their mothers' arms, so as to touch the images with their feet. It has been asserted that the Dutch were obliged to engage in this ceremony, but the statement is incorrect.

JEKIRE, an evil spirit among the Japanese, which they expel by exorcising, a ceremony which Kämpfer describes, telling us that "in one of his voyages he met with a vessel full of penitents, who all roared out *Namanda* as loud as they could stretch their throats, in order to procure relief to their afflicted townsmen, who were visited with a malignant fever. At the same time they had recourse to their grand chaplet, which, in time of public distress, they always say sitting, young and old, promiscuously together in a circle. The chaplet slides apace through the fingers of the devotees, and at every great bead each of them hollows out *Namanda*, with all the external testimonies of unfeigned sorrow and sincere repentance. If, notwithstanding these their pious endeavours, the contagion spreads farther, the same divine service and humiliation is appointed to be performed in all their pagodas."

JEMMA, the judge of the wicked after death among the Japanese, who beholds in a large looking-glass all the most secret transactions of mankind. If, however, the priests intercede with Amidas for the sinner, and the relations of the deceased are sufficiently liberal in their offerings to the priests, Amidas has sufficient influence with *Jemma* to procure a mitigation of punishment, or even a complete discharge, so that the sinner may return to the world again before the term allotted for his punishment has fully expired. When they have suffered all that has been appointed for them, the wicked are supposed by the Japanese Budsdoists to return into this world, and to animate the bodies of unclean beasts, such as

toads, serpents, and such-like animals. The transmigration goes onward, until, in process of time, they return to human bodies, again to pass through another series of changes. There is a temple consecrated to *Jemma* a short distance from Miako, situated in a very delightful grotto, in which likewise there is a convent. The figure of *Jemma*, the king of the devils, is monstrous, and on each side of him are two large devils, one acting as his secretary, and registering in a book all the sins of mankind; while the other reads them distinctly, or rather dictates what the secretary is to record. The walls are embellished with frightful pictures of tortures which the wicked are supposed to undergo. This temple is resorted to by crowds of people from all parts, with oblations and money in their hands, to redeem their souls from the punishments inflicted by so formidable a judge.

JERUSALEM (NEW) CHURCH. See SWEDEN-BORGIANS.

JESSEANS, a name which Epiphanius says was given to the early Christians; either from Jesse, the father of David, or, which is more probable, from the name of the Lord Jesus.

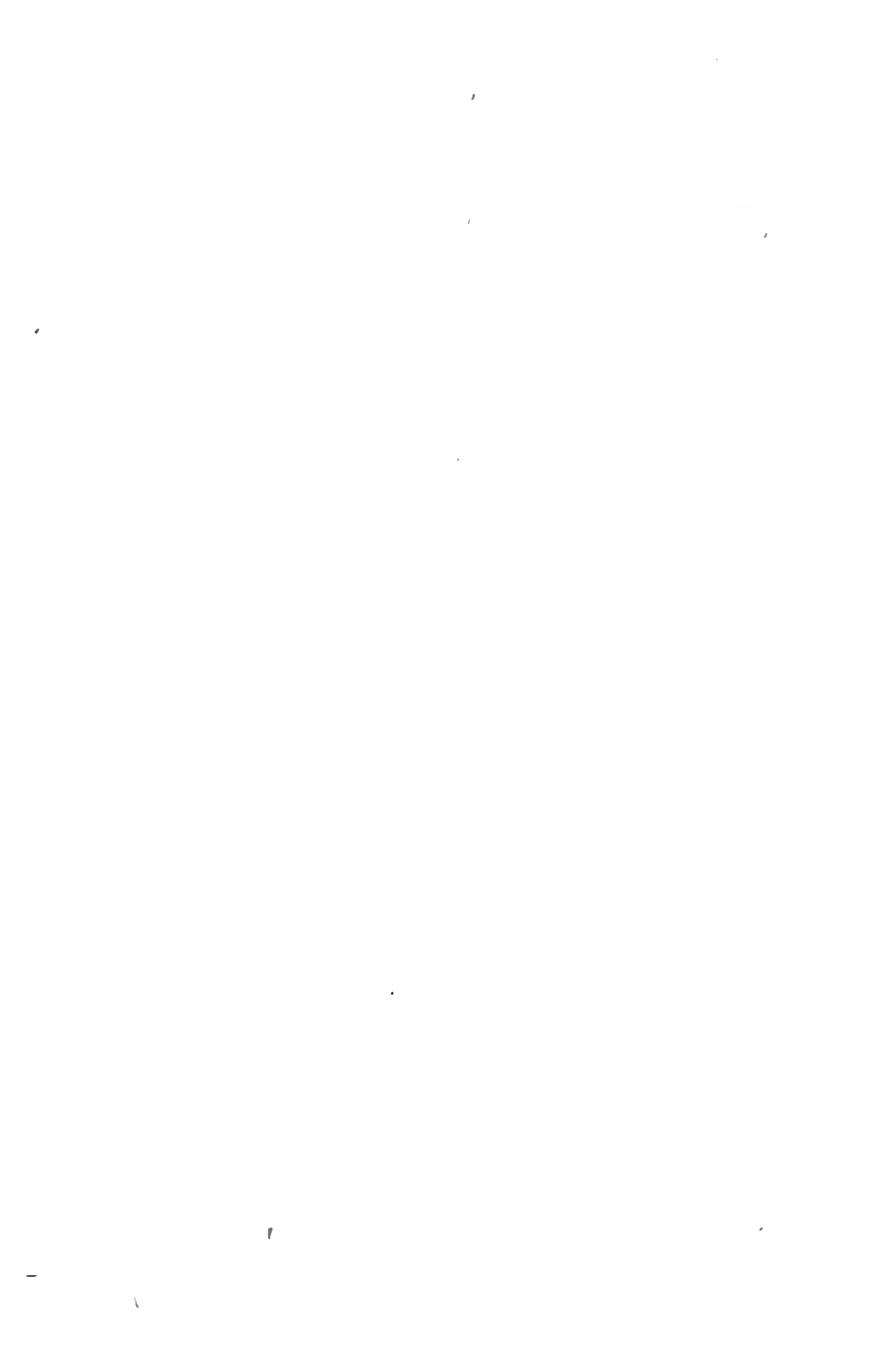
JESUATES. See APOSTOLIC CLERKS.

JESUITS, a religious order of the Romish Church, which was established in the sixteenth century under the name of the Society of Jesus. Its founder was a distinguished Spanish knight, Ignatius Loyola, who was born at Guipuzcoa A. D. 1491. At an early age he was sent as a page to the court of Ferdinand and Isabella, where he acquired all the polish and refinement of manners which such a situation was so well fitted to afford. It was not until he had completed his twenty-ninth year that this man, destined to act so conspicuous a part in the world, first emerged from private into public life. The border provinces between France and Spain had long been a source of keen contention between the two countries. In 1521 Francis I., king of France, had despatched a large army across the borders into Navarre, which, contrary to treaties, was then held by Charles of Austria. The French army having laid waste the province of Guipuzcoa, proceeded to lay siege to Pampeluna, the capital of Navarre. It was on this occasion that we find Loyola in the army of his country bravely defending the beleaguered garrison. Here he was severely wounded, and carried to the head-quarters of the French general, who generously ordered him to be safely conveyed to the paternal mansion near Pampeluna. The wounded man reached home, but, notwithstanding the care and attention bestowed upon him, fatal symptoms began to show themselves. He became gradually worse, and death seemed to be at hand. The physician pronounced the case to be hopeless, and the priest was summoned to perform the last offices of religion, according to the rites of the Church of Rome. This was the eve of Saints Peter and Paul, and at dead of night, as Romish writers tell us, the Prince of the Apostles

actually appeared in vision to the dying man, and from that hour his recovery commenced.

A considerable period elapsed before Loyola could leave his sick chamber, and the time was chiefly passed in devoutly perusing those marvellous legends and lives of saints with which Roman Catholic literature abounds. Naturally of an enthusiastic temperament, his mind was thrown into a state of feverish excitement by the wonders which he read, and he vowed, in his zeal, to renounce the world, to make a pilgrimage to Jerusalem, and to devote himself to the service of God and the Virgin. These resolutions were strengthened and confirmed by a vision which he alleged he had seen of the Virgin Mother, with the infant Jesus in her arms. Meantime he gathered strength both of body and mind, and he longed to enter upon that course of self-denying austerities which he had marked out for himself. Holiness, in his view, consisted not in the renovation and moral exaltation of his nature, but in the crucifixion of that nature. His heart was set not so much upon the creation, and growth, and perfection of the new man, as upon the annihilation of the old man. Loyola had proclaimed war against himself, resolving to deny himself to the indulgence of all the affections, and principles, and tendencies of his nature indiscriminately. He set himself mightily to chastise himself with the scourge, thinking, by the torment of the body, to purge away the sin of the soul.

Before he had yet fully recovered his health, Loyola left the paternal home, intending to put in practice the resolution he had formed of making a pilgrimage to Jerusalem. But preparatory to entering upon this long journey, he paid his devotions at the celebrated shrine of the Virgin Mary at Montserrat, near Barcelona. On reaching the neighbourhood of Barcelona, he learned that a pestilence was raging in the town, and he judged it prudent, therefore, to take up his residence for a short time at Manresa, about nine miles distant from Barcelona. Here he subsisted by begging from door to door, applied the lash three times every day to his bare shoulders, spent seven hours out of the twenty-four in private devotion, besides thrice attending public prayers at church; and every week he confessed to a priest, and received the sacrament. Soon, however, he began to feel the wretchedness of that destitution and beggary to which he had voluntarily reduced himself. In vain did he practise still more severe austerities and bodily mortifications. His body only became weaker, and his mind more perplexed and distracted. The sins of his past life rose up in array before him, and to his other painful anxieties were added the pangs of an awakened conscience. "A black despair," says Mr. Isaac Taylor, "seized him in the midst of this spiritual wretchedness; and the thought even of self-destruction crossed his mind. At that time he occupied a cell in a convent of the Dominicans, from the window of which he had been impelled to throw





From a scarce print by Warrin.

W. E. H.

IGNATIUS DE LOYOLA.

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nimself. He was, however, withheld from this purpose by the Divine mercy; but he resolved, with the hope of vanquishing or of placating the Divine justice, to abstain absolutely from all food, until he should win back the peace and joy that had thus left him. Intermittent no sacred services and no penances, he fasted a day—and two days—and three—and four—nay, an entire week; and he would have persisted in his resolution had not the priest, his confessor, and who had already sounded the depths of his heart, interposed, and straitly commanded him to abandon so presumptuous an endeavour as that of contending with the Almighty; in fact he threatened him with a denial of the communion, should he persist. Alarmed by a threat so terrific, he took food therefore; and, for a time, regained some tranquillity. Yet speedily he relapsed into the same condition of inward distress, and was tempted at once to renounce his ascetic purposes, and to return to the world and to its enjoyments. With this temptation, also, he grappled successfully; and at length, and as if by a convulsive plunge, he extricated himself at once, and for ever, from these dangerous entanglements."

During the year which Loyola spent in Manresa, he composed his remarkable work, "The Spiritual Exercises," a production which is held in the highest estimation in the Church of Rome as a book of devotion and a guide to religious conduct. In the spring of 1523 he sailed from Barcelona for Italy, and, after a stormy passage of five days, he reached Gaeta, whence he walked to Rome, worn out with fatigue and hunger. After kissing the feet and receiving the benediction of Pope Adrian VI., he proceeded on his journey, and arrived at the Holy City on the 4th of September 1523. He felt that he was now privileged to tread on sacred ground, and earnestly did he wish that he might remain for a lengthened period in this favoured spot, and realize, if possible, his fondest day-dreams—the restoration of the schismatic Greeks to the communion of Rome, and the conversion to Christianity of the followers of Mohammed. But the monks of Jerusalem refused to allow the zealous Spaniard to protract his stay in Palestine, and he was compelled to turn his back, however reluctantly, upon the land of apostles and prophets, and to return without delay to Europe.

On reaching home, Loyola resolved to prepare himself for the sacred office by passing through a regular system of instruction at Barcelona. In early life, he had not even received the first rudiments of education; but, with the most laudable decision of character, he took his place in a class of boys at school, engaging in all their exercises, and even submitting to the usual discipline of the institution. After having made some progress in the acquisition of the Latin language, he quitted the school, and entered the university of Alcalá, which had been founded by the learned Cardinal Ximenes. Here again he was indebted for support wholly to the alms of the

charitable. Instead of devoting himself with undivided attention to the pursuit of his college studies, the enthusiastic Loyola burned with a yearning desire for the conversion of careless souls. Both in private and in public, in the streets and in the college halls, he pleaded with men about their immortal interests, and called upon them to subdue the flesh by penances and mortifications of every kind. The hearts of many were touched by the discourses of the zealous student. The suspicions of the holy office at Toledo were excited by what they heard of the doings of Loyola, and for six weeks he was committed to prison; nor was he liberated without the condition being laid down that he should abstain from preaching or teaching others until he had finished his studies. It was impossible for Loyola to submit to such restrictions, and therefore, on being liberated from prison, he set out, with several like-minded companions, for Salamanca, where, meeting with similar treatment as at Alcalá, he determined to repair to Paris, with the view of completing his academic course at the university. In the depth of winter, he travelled on foot, alone, and without a guide. He spent several years in preparing for the priestly office, studying philosophy and the languages at Montague College, and attending a course of theology with the Dominicans. He had now passed six years in fitting himself, by a regular course of training, for public usefulness. Thus equipped, he endeavoured not only to convert the profligate, but those also whom he considered involved in fatal heresy, as having imbibed the opinions of Luther and the Reformation. This great work, he felt persuaded, could not possibly be accomplished by his single unaided efforts. He therefore strove to win over to his opinions some of the most distinguished students then attending the university of Paris. His first convert was Peter Faber, a Savoyard. The celebrated Francis Xavier was the next. James Lainez, Alphonso Salmeron, Nicolas Alphonso, surnamed Bobadilla, Simon Rodriguez d'Arevedo, Claude le Jay, John Codure, and Pasquier Brouet, joined the company which gave origin to the Society of Jesus.

This band of zealous associates gathered round Loyola, animated by his ardent and devoted spirit, and impressed with the firm conviction that they and their leader were called by God to the discharge of a great work. On the 15th of August 1534, being the Festival of the Assumption of the Virgin Mary, the company assembled in the church of Montmartre, and there solemnly dedicated themselves to the service of the Saviour, partaking together of the Holy Eucharist, and binding themselves, by a solemn oath, to a profession of poverty, a renunciation of the world, and absolute devotion to the service of God and the good of souls; adding at the same time some other special resolutions,—namely, to attempt a mission to Palestine, or, if frustrated in that design, to throw themselves at the feet of the sovereign pontiff without reservation, stipulation, or condition of any

kind, offering to undertake any service which he, the vicar of Christ, should call them to perform. Several of the members of the Society had not yet finished their studies. Three years, therefore, were allowed for this purpose, and it was agreed that they should meet in January 1537, to carry into effect the designs they had formed. That year, accordingly, the companions of Loyola left Paris, and proceeded through France, Germany, and Switzerland into Italy. At Venice they met with their spiritual guide and instructor, who had gone by another route, and arrived before them. It was here that the Society was fully constituted, and its rules drawn up and agreed to. The members distributed themselves among the hospitals of the city, and freely gave their services to the sick and the poor. Their object, however, was still kept in view, to carry out their proposed journey to Palestine. But before setting out for the Holy Land, Loyola despatched his companions to Rome, for the purpose of casting themselves at the feet of Pope Paul III., and obtaining his permission and benediction. They were courteously received by the pontiff, all their wishes were gratified, and they were amply supplied with gold from the Papal treasury. They returned to Venice, and rejoined their master, when both he and they received priest's orders from the nuncio there, and bound themselves anew to the service of God, of the church, and their fellow-men. The next town they visited was Vicenza, where they engaged in preaching the Gospel with such unwearied diligence and devoted earnestness, that the citizens regarded them with the utmost respect and even veneration. Their powerful addresses on the public streets not only drew the attention, but reached the hearts, of their hearers, and many who came to mock remained to pray.

It was while the Fathers were at Vicenza that they laid down the plans of their society. In the commencement of the great work to which they deemed themselves to be called, they decided to make a new proffer of themselves and their services to the Apostolic See. For this purpose Loyola, Faber, and Lainez set out for Rome, leaving the rest of their companions to disperse themselves as missionaries over the northern parts of Italy. While journeying southwards on foot, Loyola was favoured with one of those remarkable visions which he was so often permitted to behold. The Eternal Father appeared to him in a trance, and by his side stood Jesus, bearing a large cross, and uttering these words as he received Loyola from the Father: "I will be favourable to you at Rome." From the date of this vision, it was resolved that the name of the religious order which they had formed should henceforth be the "Society of Jesus." On the arrival of the three associates at Rome in 1537, they were admitted to an audience of the Pope, who readily gave his solemn sanction to their undertaking. They now devoted themselves to public preaching and private dealing

with souls. Two of them officiated as professors of theology in the Gymnasium, while Loyola laboured in hospitals, schools, and private houses, besides administering the discipline of the "Spiritual Exercises" to a number of persons of high rank both in church and state. After Loyola and his two companions had laboured thus assiduously for a time, it was resolved to organize the Society, and for this purpose the whole of the Fathers were summoned to Rome from the different towns of Italy where they were diligently prosecuting their missionary work. When they had all assembled, they renewed their vows of poverty, chastity, and unconditional obedience to the Pope, and, after solemn deliberation, fasting, and prayer, they elected Loyola to the responsible office of general of the order. A petition was now presented to Paul III. for a formal recognition of the Society. His Holiness was personally disposed to favour the new order, and more especially as their ministrations were so highly appreciated in all the countries where they were known, that applications reached Rome from all quarters, requesting them to undertake spiritual and even secular offices. John III., the king of Portugal, had long entertained the project of forming a mission in India, and his attention having been directed to the newly-established order, as likely to afford suitable agents for conducting this great work, he asked and obtained two members of the order to engage in this service. One of these was Francis Xavier, who earned for himself the title of the prince of Romish missionaries.

The Pope now decided that the time had arrived for giving his formal sanction and confirmation to the new order. He issued a bull accordingly, dated 27th September 1540, duly constituting the order under the name of the Company of Jesus; and in April of the following year, Ignatius Loyola was installed as General of the Order. At first the Society was limited by the arrangement of the Pope to sixty members; but it was soon found to be necessary to remove this restriction, and vast accessions were yearly made to its numbers. Loyola was not long in discovering that the influence of the body was destined to extend far and wide, not only in all countries, but among all classes of men, from the king to the humblest cottager. Within a few years from its first establishment, houses of the Order were established in many countries, in Spain, Portugal, France, Germany, Italy, Sicily, and even on the remote shores of India. To maintain a constant and close communication with the centre of influence, provincials were appointed in all Romish countries, through whom the General at Rome was made constantly aware of all that concerned the interests of the Church and the Order. The Constitutions of the Society were carefully revised and digested, and preparations were made for establishing Jesuit colleges in different countries for the purposes of general education.

In 1550, Loyola wrote an earnest letter to the

senior Fathers of the Society, requesting to be relieved from the generalship which he had held for nine years, and the duties of which he felt himself scarcely able adequately to discharge. All of them, with one exception, refused to accept his resignation, which, accordingly, in deference to the wishes of his colleagues, he withdrew. The Society had spread its intricate ramifications over the whole of the Romish church, but Loyola was the mainspring of the movement; and nowhere did his endeavours to promote the progress of the Order meet with greater opposition than in France. In that country the clergy entertained a deep-rooted jealousy and suspicion of the Jesuits. The faculty of theology in the Sorbonne issued a decree against the Society, but Loyola maintained a prudent silence, and amid all the obstacles which impeded its progress, the new Order silently and secretly diffused its principles among all classes of the people, and in process of time it gained as firm a footing in France as in any other country.

The accumulated labours and anxieties of his office as General of the Jesuits, could not fail in the course of years to weaken the naturally vigorous constitution of Loyola. The members of the Order therefore elected as his coadjutor a Spanish Jesuit named Jerom Nadal, who relieved the General of the business connected with the Society, and left him at liberty to devote himself in the evening of his days to his favourite employment, the care of the sick. He did not long survive, however, his retirement from active duties, but daily declining, he died on the last day of July 1556, in the sixty-fifth year of his age. In 1669 the Jesuits prevailed on Paul V. to admit Ignatius Loyola to the privileges of BEATIFICATION (which see).

The most famous Jesuit next to the founder of the Order was undoubtedly Francis Xavier, who, by his almost incredible labours in foreign countries as a missionary, did as much to advance the fame of Jesuitism abroad, as Loyola by his almost miraculous exertions at home. The apostle of India, as he has frequently been termed, was by birth a Spaniard, and having been selected by Loyola as a suitable person to undertake the work of a foreign missionary, he sailed from Lisbon in April 1541, but did not reach the shores of India until May 1542. First at Goa, and then on the coast of Malabar, he laboured strenuously to turn the heathen from pagan idolatry to the reception of Christianity in the form of Romanism. And his success seems to have been marvellous. He writes home, "that in one month were baptized several thousand idolaters, and that frequently in one day a well-peopled village was individually baptized." Thus, in the view of this Jesuit missionary, baptism seems to have been identical with conversion. The next scene of his labours was Japan, which has always been emphatically a country wholly given to idolatry. Thither he sailed in 1549, and though he resided among the Japanese

only two years and four months, he succeeded in winning over many even of the most bigoted worshippers of idols to the profession of an adherence to the Church of Rome. This he contrived to accomplish by compromise, combining heathen traditions with the facts and doctrines of Christianity.

Encouraged by the marked success which had hitherto attended his missionary efforts, Xavier now formed the bold design of attempting the conversion of China. To that country he directed his course with only two companions, in 1552. While on his way thither the vessel in which he sailed was seized and dismantled. Though thus disappointed in his object, he made another attempt to secure a passage to China, but without success. The failure of his favourite scheme preyed upon his mind and affected his bodily health. He languished, sickened, and died in the forty-sixth year of his age.

After the death of Xavier, several Romish missionaries, chiefly of the Dominican order, succeeded in penetrating into China, and indeed that country down to the present time has been a constant field of Romish missions. In all parts both of the Old World and the New, the Jesuits, from the first establishment of the Order, have prosecuted the work of missionaries with a zeal and energy the most exemplary and unwearied. But while thus actively carrying forward their missionary operations in foreign parts, they have always been equally alive to the necessities of those under their immediate inspection; for it is a remarkable fact, that at the very time when Loyola was despatching Xavier on his mission to the East, he was planning the establishment of Jesuit colleges in the different parts of Europe. His biographer, Ribadeneira, speaks of no fewer than fifty-two collegiate establishments on a larger, and twenty-four others on a smaller scale.

The immediate successor of Loyola in the generalship of the Order was Lainez, who commenced a system of policy which changed the whole character of Jesuitism. He had represented the Society at the council of Trent, where in all the deliberations he took high ground on the subject of the Pope's authority, and indeed acted as papal legate. It was quite in keeping with his character, therefore, that, on his accession to the office of General, he should claim to be invested with absolute authority, and to have prisons at his command that he might have it in his power to punish the refractory with temporal penalties. Thus the high-toned spirituality which Loyola had ever sought to connect with Jesuitism, was exchanged for a system of mere human policy. Instead of the discipline of the "Spiritual Exercises," the new General put in force the discipline of the "Constitutions." It was Lainez and not Loyola that first stamped upon the Order that peculiar feature which it has ever since maintained, that of implicit submission to the will of the Superior, and entire surrender of the body, mind, conscience, and indeed the whole man to his undisputed control.

The strict discipline enforced upon the members of the Society by Lainez, was rendered, if possible, still stricter by his successor, Francis Borgia, who, austere himself, demanded the utmost austerity from others. During the ten years which had elapsed since the first establishment of the Order, the Jesuits had thrown off much of that appearance of piety, which, under the training of Loyola, attracted the respect and even admiration of the world. It was the aim of Borgia to arrest them in their course of degeneracy, and to insist upon their observance of the outward proprieties, at least, of a religious order. But with all this anxiety to reform his Order, Borgia is charged, and not without reason, with being one of the principal instigators of the cruel massacre of St. Bartholomew, though he was not spared long enough to witness that dreadful event, having been cut off about three weeks before it took place.

The next General of the Order was Mercurian, by birth a Spaniard, under whose rule Jesuitism added to its unbounded ambition a system of casuistry, which, by means of sophistry and quibbling, would seek to neutralize the plainest laws of the Decalogue. At this period of their history the Jesuits commenced to intermeddle with the political affairs of nations. The first government on which they practised their intrigues was that of Sweden, using all their endeavours to bring it into subjection to the see of Rome. Their efforts, however, were wholly unsuccessful, and Sweden remains a Protestant country to the present day. The popes now began to see more clearly than ever the high value of the Jesuit Order in upholding and increasing the papal authority. Gregory XIII., accordingly, who was the then reigning Pope, contributed largely from the treasures of the church to replenish the coffers of this useful Order. Their institutions of every kind were liberally endowed, and every attempt was made to promote the wealth and influence of the society.

The Jesuits, as we have already remarked, had no small difficulty in obtaining a footing in France, in consequence of the jealousy with which they were viewed by the French clergy. But having once established themselves in the country, they busied themselves in fanning the flame of discord between the Roman Catholics and the Huguenots, and to their interference is mainly due those scenes of barbarous and inhuman cruelty which mark the history of the Protestant church of France. The rise of the Jansenists, in the sixteenth century, following hard upon the Protestant Reformation in Germany, rendered it still more difficult for the Jesuits to hold their ground among the French clergy and people. The Sorbonne had always viewed them with suspicion, and now it demanded their expulsion from the country. Henry IV. passed a decree to this effect in 1594, but it continued in force for only a few years. In 1603 they were recalled, and spread with such rapidity, that in a few years establishments belonging to the Order were to be found in every pro-

vince, and in almost every town in the kingdom struggling hard to destroy the liberties of the Gallican church, and to propagate their ultramontane principles among all classes of the people.

It was at this period in the history of the Jesuits, that the disciples of Loyola were confronted with such overwhelming ability and power by the followers of Jansenius. 'The Provincial Letters' of Pascal, one of the keenest and most cutting satires that has ever issued from the press, spread terror and dismay among the ranks of the Jesuits, and for a season their cause was considered as hopeless. But in course of time the pungency of Pascal's wit, and the force of his logic, were alike forgotten, and the Jesuits succeeded in recovering their influence. The reign of Louis XIV. was their golden age. They presided both in the palace and at the council-board, moving the springs of government, and directing the consciences of the rulers.

It is unnecessary, after what has been said in the article JANSENISTS, to do more than simply to allude to the keen contest which ensued between that party and the Jesuits in regard to the work of Father Quesnel. Long and bitter was the controversy, but it terminated in the triumph of the Jesuits, and the consequent flight of the Jansenists into Holland and other Protestant countries. Jesuitism now obtained a complete ascendancy in France, and the natural fruits of the system speedily began to appear. Voltaire and the French Encyclopædists gathered around them a large and influential school of infidels whose principles spread far and wide among the people. To infidelity and irreligion succeeded anarchy and revolution. The Jesuits were expelled in 1764 with the consent of Louis XV. All the governments of Europe soon followed the example of France. They were banished from Spain and Sicily in 1767 from Malta and Parma in 1768; and from Rome by Clement XIV. in 1773.

The rejection of the Jesuits by the Roman Catholic governments, and even by the supreme Pontiff himself, was felt to be a fatal blow aimed at the very existence of the Order. Some of them, discouraged and almost in despair, threw off the name and dress of the Society of Jesus, and attempted to conceal themselves under new appellations, such as those of "Fathers of the Cross," or "Fathers of the Faith;" but the great mass of them scorned to adopt such a subterfuge, and resolved to continue to wear even in public the insignia of Loyola. In one state, the kingdom of Prussia, the Jesuits paid no regard to the papal brief for their suppression. Their conduct in this matter met with the entire approval of the reigning sovereign, Frederic the Great. The consequence was that, shut out from other countries, they fled to Prussia, and soon became numerous there, monasteries being built for their reception, and superiors elected over them. The bishop of Breslau interposed in behalf of the papal see, whose authority was thus attempted to be set at

nought, but Frederic threw the shield of his royal protection over the rebellious Jesuits, and ordered that they should remain unmolested in his dominions. In vain did the Pope Pius VI. remonstrate with the Prussian monarch; he refused to yield more than to allow the Jesuits to abandon the dress of their Order, but in all other points he declared it to be his sovereign will that they should remain inviolate. The French infidel school, more especially D'Alembert, was earnest with Frederic to expel the Jesuits, as the other European monarchs had done. But the great Frederic was inexorable, he was resolved to retain a class of men whom he regarded as useful to him in many respects, chiefly on political grounds. His motives, however, were entirely misunderstood by the Jesuits themselves, who, imagining that he approved their religious principles, made a formal application to him to declare himself openly the protector of their Order. This request, however, he politely declined, stating "that it was for the Pope to make whatever reforms he pleased in his own states without the interference of heretics."

The Jesuits, in their state of exile, received the protection also of Catherine II., empress of Russia, who looked upon them as political auxiliaries. On this ground she retained them in White Russia, which was an ancient Polish province, and prohibited the proclamation of the brief of Clement XIV. in all the Russias. Encouraged by the support which they received from Catherine they sent a deputation to Pius VI., who, as he was secretly disposed to favour the Order, gave way to his own personal feelings in the matter, and while he openly maintained the suppression of the Society, nevertheless encouraged their growth in Russia. The nursery of the Jesuits, accordingly, was kept up in White Russia; but after some years they began to display an indiscreet zeal in proselytising, and were in consequence expelled from the kingdom which had so long afforded them an asylum. But happily for them they no longer required an asylum in the north. Pius VII. relieved them from their degradation, and by a bull, dated 7th August 1814, he revoked the brief of Clement XIV., and re-established the Order of Jesuits throughout the world.

From this period, having been restored to the full enjoyment of the papal sanction, the Jesuits made their appearance openly in the Roman Catholic countries of Europe, claiming to be regarded as a valuable and almost indispensable portion of the organization of the Romish church. In France they sought to fill the principal situations in colleges and schools, with the view of training the youth in high ultramontane views. A loud cry arose against them in 1824; and in 1845 they were ordered to leave the country. But without any formal enactment in their favour they have returned in great numbers, and are fast pervading the minds of the clergy and members of the Gallican church with ultramontane principles of the strongest kind

In Rome, too, the Jesuits have completely recovered the proud position they once held. Pius IX. has confirmed the restoration of the Order. "They enjoy," says Mr. Grinfield, in his historical sketch, entitled 'The Jesuits,' "the complete command of the Roman college, and of most of the collegiate establishments in 'the Eternal City.' They are again active in Spain and Portugal, and have renewed their efforts in Austria, Bavaria, Silesia, and Prussia, in Hanover, Holland, Belgium, Switzerland, and France. In China and the South Seas, as well as Australia and New Zealand, they are rapidly increasing. In every part of the American provinces they are awakening the alarm of Protestants. In Canada, they have been restored to a large college, and have numerous seminaries in every part of the province. Numbers of them are employed in the education of youth, and they are connected with a large missionary establishment—a branch of the Roman Propaganda. In the East and West Indies, as, indeed, in all English colonies, they are numerous and active. For the English who may travel abroad, they have colleges at Douay, Liege, Valladolid, Lisbon, Brussels, Naples, Paris, Rome, Boulogne, Ratisbon, and in many other places. Over these, some Jesuits are regularly placed."

On 1st January 1854, the total number of the members of the Society of Jesus, not including the affiliated, amounted, according to the report of the general's office at Rome, to 5,000, and it is highly probable that since that time, their number must have become much larger. Ribadaneira says, that, in 1608, the Society numbered 10,581 members.

The members of the Society of Jesus are divided into four classes: 1. The *Professed*, or those who take the four vows, namely, that of perfect obedience, of voluntary poverty, of perpetual chastity, and of absolute submission to the Pope. 2. The *Coadjutors*, who are either spiritual or temporal, that is, ecclesiastics or lay brethren. They aid in carrying forward the designs of the Society, but are bound only by the three simple vows of obedience, poverty, and chastity. 3. The *Scholars*, whose position is to be determined by their individual qualifications. They are bound by the three former vows, but are allowed to take the last with consent of their superiors. They may become either spiritual coadjutors, or simple priests of the Society. 4. The *Novices*, who are admitted indiscriminately, and are considered only as candidates upon trial. A probation of two years is required before taking the vows of the temporal coadjutors, and of the scholars who are to become spiritual coadjutors. Another probation of a year precedes the vows of the professed.

At the age of fourteen a young man may be proposed for admission into the Order as a *Novice*; but before he is formally accepted, a minute investigation takes place into his temper, talents, station in society, and prospects in life. Nor is the scrutiny limited to the individual himself; it extends also to

his relatives and connections, both near and remote. If the examiners are fully satisfied with the results of their inquiry, he is forthwith admitted into the novitiate; if they are only partially pleased, he is put on further probation; but if they find the youth to be unpromising they dismiss him as unsuitable. Supposing the youth to become a *Novice*, he is put under a course of special training, with the view of teaching him to yield implicit submission to his superiors, merging his own will wholly in theirs. The duty is inculcated upon him of abandoning his patrimony, and devoting it to the poor or to the church. During the whole period of his novitiate, he is prevented from holding intercourse with his friends or relatives, except under certain conditions, to which he must strictly adhere. His every movement is narrowly watched, and at the confessional he must reveal the inmost secrets of his heart.

Should the young man approve himself as a *Novice* during a two years' probation, he next becomes a *Scholar*, and in this capacity he must pass a month in self-examination, confession, and meditation; a month in begging from door to door; he must wait on the sick in some of the hospitals; he must do the duties of a menial in the convent; he must employ himself finally in teaching and in preaching. After two years thus spent, he is promoted to the rank of a *coadjutor*, and in another year to that of a *professed brother*. The grand aim towards which the whole of this protracted course of training is directed, goes to the entire subjection of the whole man to the will of the superior. "If you would immolate your whole self wholly unto God," says Loyola, "you must offer to him not the bare will merely, but the understanding also; to think just what the superior thinks, and take his judgment for your own, so far as it is possible for a devoted will to bend the understanding. It is impossible to deny that obedience includes not only the doing of what is commanded, and the willing of what is done, but the submission of the judgment also, that whatever is commanded should be thought right and true; for obedience is a holocaust wherein the whole man, without any part reserved whatever, is immolated to his Creator and his Lord by the hands of his ministers.

"The noble simplicity of blind obedience is gone, if in our secret breast we call in question whether that which is commanded be right or wrong. This is what makes it perfect and acceptable to the Lord, that the most excellent and most precious part of man is consecrated to him, and nothing whatsoever of him kept back for himself.

"And let every man be well persuaded that he who lives under obedience ought, under the providence of God, sincerely to be governed and behave exactly as if he were a corpse, which suffers itself to be turned in all directions and dragged every where; or as if he were an old man's staff, to be used where-soever and in whatsoever he wishes who holds it in his hand."

At an early period, so early, indeed, as the meeting of the Council of Trent in 1545, the Jesuits were suspected of tending, in their doctrinal sentiments, towards Pelagianism. Accordingly, the deputies which they sent to the council, Lainez and Salmeron, were watched by the Augustinian party with the greatest jealousy, and although they attempted to conceal their real opinions under a mass of cumbersome erudition, it was plain that they were entirely opposed to the principles of Father Augustin in regard to the vital doctrines of justification by faith, the fallen condition of man, and the insufficiency of good works to merit pardon and salvation. Another point, also, on which the Jesuit deputies gave great offence to the assembled bishops, was the boldness with which they avowed ultramontane principles, not only in regard to the supremacy of the Pope, but in regard to his being the source of all episcopal authority, alleging, as they did, that "the divine hierarchy of the church was concentrated on the head of him to whom they had made a special vow of obedience." The doctrine of the Jesuits on this point is, that the Pope, as head of the church on earth, is infallible; that he is the only visible source of that universal and unlimited power which, in their view, Christ has granted to the church; that all bishops and subordinate rulers derive from him alone the authority and jurisdiction with which they are invested; that he is not bound by any laws of the church, nor by any decrees of councils; that he alone is the supreme legislator of the church; and that it is in the highest degree criminal to oppose or disobey his edicts and commands. Such are the strong views which the Jesuits and ultramontanists generally entertain of the power and authority inherent in the Pope as the vicegerent of Christ on earth in the government of the church.

The controversy with the Jansenists, towards the middle and end of the sixteenth century, developed the Pelagian opinions of the Jesuits more fully than even the debates in the council of Trent. The Augustinian theology on the doctrine of grace had been substantially taught in the "Augustinus" of Jansenius, and ably defended by the writers of Port Royal. The Jesuits, however, as they had formerly done in opposition to the Dominicans, so now in opposition to the Jansenists, contended earnestly in favour of the Pelagian views, modified somewhat by the introduction of the *scientia media*, or perfect prescience of the future, on which the Divine predestination was supposed to proceed. This latter modification of Pelagianism was suggested by the Jesuit Molina, in his celebrated work on the Concord of Free-will with Divine Grace, published in 1558. The Jansenist controversy was carried on with great bitterness for many years, but at length in 1642 the Jesuits succeeded in obtaining from Urban VIII. a bull condemning the work of Jansenius; and in 1653 and 1656 Innocent X. and Alexander VII. issued bulls denouncing as heretical and impious five

propositions alleged to be contained in that work. (See JANSENISTS.) At the instigation of the Jesuits, a fierce persecution of the Jansenists took place, which, although suspended for a time under the pontificate of Clement IX., was soon recommenced, and many of the Jansenists fled from France to find an asylum in other parts of Europe. The Jesuits raised another persecution against the rival body in the following century, which ended in the complete depression of their enemies, and their own triumph for a time, but, as we have already seen, the day of retribution at length arrived, and the Jesuits were suppressed in 1773.

The moral doctrines of the Jesuits were perhaps more objectionable than their theological, tending as they did to corrupt the minds and hearts of multitudes. They taught, for example, that it was of no consequence from what motives men obeyed the commandments of God, yet that wicked actions might be justified by good intentions. Pascal, in the 'Provincial Letters,' exposes their system of morals with the most cutting irony, and with exquisite humour. Many of the Romish as well as Protestant writers have been violent in their opposition to Jesuit morality. Some of their pernicious maxims were in fact condemned in 1659 by Pope Alexander VII.; and in 1690 the article relating to Philosophical Sin was condemned, but without effect, by Alexander VIII. Reference has already been made, under the article CASUISTS, to some of their ethical tenets, particularly their doctrine of Probability, which, along with that of Philosophical Sin, has stamped the Jesuits as perverters of the principles of morality. 'According to the doctrine of the Jesuits,' says Professor Ranke, "it is enough only not to will the commission of a sin *as such*: the sinner has the more reason to hope for pardon, the less he thought of God in the perpetration of his evil deed, and the more violent was the passion by which he felt himself impelled: custom, and even bad example, inasmuch as they restrict the freedom of the will, avail in excuse. What a narrowing is this of the range of transgression! Surely no one loves sin for its own sake. But, besides this, they admit other grounds of excuse. Duelling, for instance, is by all means forbidden by the Church; nevertheless, the Jesuits are of opinion, that if any one incur the risk of being deemed a coward, or of losing a place, or the favour of his sovereign, by avoiding a duel; in that case he is not to be condemned, if he fight. To take a false oath were in itself a grievous sin: but, say the Jesuits, he who only swears outwardly, without inwardly intending it, is not bound by his oath; for he does not swear, but jests. These doctrines are laid down in books which expressly profess to be moderate. Now that their day is past, who would seek to explore the further perversions of ingenuity to the annihilation of all morality, in which the propounders of these doctrines vied, with literary emulation, in outdoing each other? But it cannot be denied that

the most repulsive tenets of individual doctors were rendered very dangerous through another principle of the Jesuits, namely, their doctrine of 'probability.' They maintained that, in certain cases, a man might act upon an opinion, of the truth of which he was not convinced, provided it was vindicated by an author of credit. They not only held it allowable to follow the most indulgent teachers, but they even counselled it. Scruples of conscience were to be despised; nay, the true way to get rid of them, was to follow the easiest opinions, even though their soundness was not very certain. How strongly did all this tend to convert the most inward and secret promptings of conscience into mere outward deed. In the casuistic manuals of the Jesuits all possible contingencies of life are treated of, nearly in the same way as is usual in the systems of civil law, and examined with regard to their degree of veniality: one needs but to open one of these books, and regulate himself in accordance with what he finds there, without any conviction of his own mind, to be sure of absolution from God and the Church. A slight turn of thought unburthened from all guilt whatever. With some degree of decency, the Jesuits themselves occasionally marvelled how easy the yoke of Christ was rendered by their doctrines!" Philosophical sin, that is, sin committed through ignorance or forgetfulness of God, is in the eye of the Jesuits of a very light and trivial nature, and does not deserve the pains of hell.

The Society of Jesuits is a regularly organized body, being governed by a General at Rome, who has four assistants, but who is responsible to none but the Pope alone. He nominates all the functionaries of the Order, and can remove them at pleasure. By means of the confessional, the closest surveillance is maintained over families and individuals, and an arbitrary power is exercised over the consciences and the conduct of men, which it is impossible for the victims to resist.

JESUITS IN GREAT BRITAIN AND IRELAND. In the twelfth century, Pope Adrian IV., an Englishman by birth, made a grant of Ireland to Henry II., King of England, on condition that the king should pay him a yearly tribute for each house in Ireland, that the Catholic religion should be restored to its ancient splendour, and the people to a commendable propriety of conduct. In 1174, Henry was acknowledged to be lord paramount of all Ireland. Nothing connected with the Jesuits occurred till the reign of Henry VIII., when the Pope of Rome, Paul III., of Jesuit notoriety, took Ireland under his immediate patronage. The German Reformation, which diffused the principles of Protestantism throughout every other country in Europe, left Ireland untouched. Nay, a rebellion broke out avowedly in defence of the Pope's authority, but the power of the king of England bore down all opposition. Statutes were passed in the Irish parliament abolishing papal authority, and declaring Henry

head of the Irish Church, as well as granting him the first-fruits of all ecclesiastical benefices. Partial insurrections followed, but they were speedily suppressed. Parliament and the Irish chieftains were all on the side of Henry; their country was raised to the rank of a kingdom, and the English ascendancy, by the admission of Dr. Lingard, the Roman Catholic historian, rested on a firmer basis than it had ever done since the invasion of the island by Henry II.

Such was the state of matters in Ireland, when two Jesuit envoys were despatched thither by Paul III. The persons selected for this mission were Brouet and Salmeron; the one a Frenchman, and the other a Spaniard. They were invested with the powers of papal nuncios, and before leaving Rome, they received special written instructions from Loyola, as to the manner in which they should conduct themselves in fulfilling their difficult and delicate task. Joined by a papal functionary named Zapata, they set out on their expedition in September 1541. On their way they visited Scotland, where they so wrought upon the mind of the reigning monarch, James V., that they withheld him from joining Henry VIII. in his resistance to the Papal power, and his acceptance of the Reformation. From Scotland the Jesuit envoys hastened to Ireland, where, by their bland and plausible manners, they succeeded in gaining the confidence of the Irish people. They reported to Rome that they had scoured the whole island in thirty-four days, and had found the people in the most deplorable state both as to religion and morality. They had resolved, however, not to give way to discouragement, but to try what could be done by means of masses, indulgences, and confessions. It was soon ascertained, of course, that the Jesuits, instead of confining themselves to the exercise of their spiritual duties, were actually attempting to plot against the government; and, in consequence, a price was set upon their heads, and confiscation and the penalty of death were proclaimed against every individual who should harbour them. Finding themselves thus in danger of falling into the hands of Henry VIII., they left Ireland in haste, and, on their way to France, again visited Scotland; but they saw enough to discourage them from prolonging their stay in that country, and, contrary to the express wishes of the Pope, they fled to France, where they had the misfortune to be imprisoned at Lyons as Spanish spies. They had intended, it is said, boldly to appear at the English court, and plead the cause of Romanism, but they judged it better to return to Rome without delay. Thus ended the first expedition of the Jesuits to Ireland.

Notwithstanding the failure of this scheme, the Jesuits watched their opportunity for effecting a settlement in Britain. A suitable occasion seemed to present itself on the death of Edward VI. and the accession of Mary to the English throne, who, being herself a Roman Catholic, wished to undo all that the

Reformation had effected, and to restore the old religion to its former position in the country. At this apparently favourable period a proposal was made to Cardinal Pole to establish a branch of the Society of Jesuits in England; but the proposal was unexpectedly declined, the cardinal being by no means friendly to the Jesuits. It was not, indeed, till the death of Mary, and the accession of Elizabeth, that a second Jesuit expedition to Ireland was planned at Rome. The individual selected for this important mission was an Irishman by birth, named David Woulfe. Before setting out, he was invested by Pius IV. with the powers of Apostolic nuncio, and furnished with instructions to proceed to Ireland, for the purpose of taking all possible steps to undermine the authority of Elizabeth in Ireland, and subjecting the Irish Church to the Papal dominion. After five months spent on the journey, Woulfe reached Cork, in the south of Ireland, where he was received, according to his own account, with great joy by the Roman Catholics. At first, he was peculiarly zealous and active in the discharge of his mission, and wrote to Rome the most encouraging accounts of his success; but at length he gradually relaxed in his exertions, and ended by conducting himself so improperly, that it was found necessary to dismiss him from all connection with the Society of Jesus. Thus terminated the second expedition of the Jesuits to Ireland.

The Pope, however, and the Jesuits had strong confidence that, amid all discouragements, they would yet succeed in effecting a lodgment in the Emerald Isle. Only three years, accordingly, had elapsed from the period of Woulfe's unfortunate failure, when three more Jesuits were despatched to Ireland, with an archbishop, to erect colleges and academies—having been invested with full power from the Pope to make use of the ecclesiastical revenues for that object. At the same time an English Jesuit was sent from Rome to his native country, "for the good of his health, and for the consolation and aid of the Catholics." Thomas Chinge, for such was his name, is said to have been successful in converting some of the nobility to the Romish faith, but, in the course of a year, his labours were cut short by death.

While thus watching over the interests of the Romish Church in England and Ireland, Pius IV. did not neglect to seek the promotion of the same cause in Scotland. In 1562, Nicholas Gaudan, a Jesuit, was sent to Mary Queen of Scots, for the purpose of comforting her in the midst of her difficulties, and confirming her in her adherence to the faith of Rome. The mission which he had undertaken was one of extreme difficulty. Nowhere had the principles of the Reformation found a more congenial soil than in Scotland. There, accordingly, these principles were no sooner preached, than they found thousands of willing minds and hearts by whom they were understood and appreciated. At the time when Gaudan appeared at the court of Mary, the Reformed opinions had been

extensively embraced by all classes of the people, and whatever savoured of Rome was repelled with indignation and disgust. Such was the state of feeling in Scotland when the Jesuit Gaudan entered the country in the disguise of a hawker or common pedlar. On learning by a secret messenger the arrival of this emissary from the Pope, the queen contrived to admit him to a private interview; not once only, but on three separate occasions, when she solemnly protested to the Papal nuncio her determination to uphold the Church of Rome to the utmost of her power, and her readiness to suffer in its support, should she be called to do so. The report soon spread that a Jesuit had found access to the palace, and the utmost excitement began to prevail. His steps were tracked; a price was set upon his head; and Gaudan quitted Scotland in the utmost haste, carrying with him, however, several youths belonging to noble families, to be educated in Flanders, that they might return to their native land as apostles of the faith of Rome.

The rapid progress of the Reformation in Scotland awakened no small anxiety at Rome, and an opportunity was eagerly looked for of restoring the Papal supremacy in that country. In 1567, accordingly, when Mary had given notice to the Pope, Pius V., of her marriage with Darnley, his Holiness instantly despatched a Jesuit named Edmund Hay, under the pretence of congratulating her on the happy event, but in reality to counsel with and advise her as to the best mode of subjecting her kingdom to the See of Rome. So anxious was the Pope to effect this re-conquest of Scotland, that he declared, in a letter to the queen, which he sent by the hands of Hay, and which was written in the holograph of his Holiness, that he would sell the last chalice of the church in the cause. And the Jesuit was, moreover, instructed to hold out to Mary the flattering prospect of Elizabeth being yet dethroned by the influence of Rome, and herself being placed on the throne of England. And it is not unlikely that such an expectation was really entertained by the Pope, as we find him in 1570, only three years after this significant message to Mary, issuing a bull of deposition against the queen of England, thus endeavouring to excite her subjects to rebellion. The English Roman Catholics held this bull in as little respect as the Protestants did; but that in other quarters a different result was anticipated, is evident from the fact, that on the person of a Scottish Jesuit, of the name of Creighton, who was apprehended and imprisoned in 1584, was found a paper giving detailed reasons to show the easiness of an invasion of England, and appealing to the general wish and expectation of the English Catholics. The Jesuits had taken an active part in establishing a college at Douay, in French Flanders, for the purpose of training missionaries to be sent into England. William Allen, a zealous English Romanist, was the main instrument in planning, and for many years carrying on, this missionary college. At the instigation of a party in Douay however, the magistrates

dismissed Allen and his associates, who immediately transferred their services to a similar institution at Rheims in France. Another establishment of the same kind was founded at Rome by Gregory XIII. Thus, at the Seminaries, as they were called, of Douay, Rheims, and Rome, were trained the Seminary-priests, many of them Englishmen by birth, who were to propagate the Romish faith in England and Ireland. It was soon discovered, however, that various individuals among the Seminary-priests were using their endeavours to seduce the English subjects from allegiance to the queen, and thus carrying out the design of the bull of Pius V. Several Englishmen of good families entered the Society of the Jesuits. In a single year, 1578, Flanders alone gave the Company twelve select Englishmen, who had been exiles, and their number increased from year to year, until at length Mercurian, a general of the Jesuits, exclaimed, "Now it seems God's will that the Company should march to battle against the heresy of England, since he sends to her such a numerous and valiant host from England." Thither, accordingly, several Jesuits repaired, who, along with the Seminary-priests, attempted to sow the seeds of disloyalty and disaffection among the people. This conduct, of course, could not be tolerated, and the government forthwith issued a proclamation to the following effect: "That whosoever had any children, wards, kinsmen, or other relations in the parts beyond the seas, should, after ten days, give in their names to the ordinary, and within four months call them home again, and when they were returned, should forthwith give notice of the same to the said ordinary. That they should not, directly or indirectly, supply such as refused to return with any money. That no man should entertain in his house or harbour any priests sent forth of the aforesaid seminaries, or *Jesuits*, or cherish and relieve them. And that whosoever did to the contrary, should be accounted a favourer of rebels and seditious persons, and be proceeded against according to the laws of the land."

About three years before this proclamation was made, the Pope had sent an expedition to invade Ireland. It was headed by a person of the name of Stukely, whom the Pope made his chamberlain, and created him Marquis of Leinster, furnishing him at the same time with both money and men. Stukely set out, and on reaching the Tagus, where he expected to be joined by the king of Spain with a large army, he allowed himself to be persuaded to join in an expedition against the Turks, and perished in the battle of Alcazarquivir. A fleet had been waiting on the coast of Ireland to give Stukely a warm reception, but it was of course recalled. And yet though Stukely was diverted from the first object of his expedition, it was afterwards carried out by an Irish refugee called Fitzmaurice, with a few Irish and English exiles and Spanish soldiers. Dr. Saunders accompanied them as Papal legate, carrying

with him a bull which constituted the invasion a regular crusade, with all its privileges. A landing was made near Kerry, but the whole attempt at invasion turned out a total failure, and the invaders and insurgents were treated with the most barbarous cruelty.

The boldness of the Jesuits seemed to increase with every fresh repulse which they received. Scarcely had the news of the disastrous failure of the Irish expedition reached Rome, when they resolved, nothing daunted, to attempt the establishment of a branch of their Society in England, and the persons selected for this enterprize were two resolute and enthusiastic members of the Order, Father Parsons and Father Campion, both of them natives of England. They left Rome in 1580, with strict charges given to them not to interfere in the slightest degree with any political interests in the affairs of England. Parsons, who was a man of fierce, blustering disposition, was appointed head of the expedition, which numbered in all thirteen persons, seven of whom were priests. Passing through the Continental states, this party of Jesuit missionaries had a conference with Beza at Geneva. Parsons, leaving Campion to follow, resolved to enter England before his companions. He passed himself off as a military officer returning from Flanders to England; and the wily Jesuit dressed himself accordingly, besides interlarding his conversation with profane oaths, to render the deception all the more complete. Crossing to Dover, he journeyed on towards London, not without some fear of detection, in consequence of the suspicion prevailing against strangers. Campion followed, in the dress of a pedlar or merchant. On reaching the metropolis, a meeting of the Jesuits and missionary priests was held, at which Parsons presided. As instructed at Rome, he declared, and even solemnly took oath, that, in coming to England, he had no political designs whatever, but solely sought the conversion of the country to Rome, with the co-operation of the secular priests.

Notwithstanding the solemn disavowal of political motives with which the mission of the Jesuits was thus commenced, Parsons and Campion travelled through England under various forms of disguise, filling the minds of Roman Catholics with the most seditious and treasonable principles, urging, in no very obscure or unintelligible language, the necessity of deposing the queen. Intelligence of such proceedings could not fail to reach the government, and, accordingly, inquiries of the most searching nature were set on foot to discover the Jesuits. Severe denunciations were published against all who should harbour them, and against all who quitted the kingdom without the license of the queen; and rewards were offered for the discovery of the offenders. Parsons and Campion now addressed a letter in concert to the privy council, complaining of the general persecution, as well as the suspicions entertained against what they termed the most blessed company of

Jesuits, and asserting the loyalty of the Catholics to be greater than that of the Protestants, but especially of the Puritans. Campion challenged the Protestant theologians to a controversy on the subject of the true faith; but the Jesuit's challenge and defiance were disregarded. The Jesuits now felt that the publication of the edict had rendered their position dangerous. Spies were everywhere in search of them, and they were under the necessity, in order to escape detection, of frequently changing their disguises, their names, and places of residence. "My dresses are most numerous," writes Campion, "and various are my fashions; and as for names, I have an abundance." Parsons, by his extraordinary dexterity and unscrupulousness, had less difficulty than his colleague in eluding the pursuit of his enemies.

It cannot be denied that the presence of the Jesuits in England, and the revolutionary principles which they were diligently spreading among the people, roused the queen and her ministers to the adoption of severe measures against the English Romanists. Up to this time, they had been readily admitted to court; some occupied situations of high honour and trust; and the Roman Catholic nobility, though excluded from the House of Commons, still sat and voted in the House of Lords. Now, however, that the Jesuits and Seminary-priests were perverting the minds of English Romanists, and alienating them from the government of their country, the most decided steps were adopted by the queen and her ministers to repress the treasonable spirit which began to manifest itself. Laws were passed, subjecting to the penalties of high treason all who possessed or pretended to possess the power of absolving or of withdrawing others from the established religion, or suffered themselves to be so withdrawn. Those who said mass, and those who attended it, were liable to be punished with fine and imprisonment. Another act provided, that to prevent the concealment of priests as tutors and schoolmasters in private families, every person acting in that capacity without the approbation of the ordinary, should be liable to a year's imprisonment, and the person who employed him to a fine of £10 per month. These enactments, severe though they undoubtedly appeared to be, were at first seldom put in execution; but at length the storm of persecution broke out, and the prisons in every country were filled with persons suspected as priests, or harbourers of priests, or transgressors of the enactments. Meanwhile the Jesuits meanly skulked about from place to place, allowing the vengeance of the government to fall not upon themselves, the real culprits, but upon multitudes of unoffending persons, upon whom the suspicion of the authorities happened to rest. "At length, thirteen months after his arrival," to quote from Steinmetz, "Campion was betrayed by a Catholic, and seized by the officers of the crown. He was found in a secret closet at the house of a Catholic gentleman. They mounted him on horseback, tied his legs under

the horse, bound his arms behind him, and set a paper on his hat with an inscription in great capitals, inscribed—Campion the Seditious Jesuit. Of course he was racked and tortured—words that do not convey the hideous reality. Imagine a frame of oak, raised three feet from the ground. The prisoner was laid under it, on his back, on the floor. They tied his wrists and ankles to two rollers at the end of the frame: these were moved by levers in opposite directions, until the body rose to a level with the frame. Then the tormentors put questions to the wretched prisoner; and if his answers did not prove satisfactory, they stretched him more and more, till his bones started from their sockets. Then there was the Scavenger's Daughter—a broad hoop of iron, with which they surrounded the body, over the back and under the knees, screwing the hoop closer and closer, until the blood started from the nostrils, even from the hands and feet. They had also iron gauntlets, to compress the wrists, and thus to suspend the prisoner in the air. Lastly, they had what they called 'little ease'—a cell so small, and so constructed, that the prisoner could neither stand in it, walk, sit, nor lie at full length."

Parsons, learning that his colleague was apprehended, and condemned to die, fled to the Continent, knowing well that a similar fate assuredly awaited him if he remained in England. On reaching a place of safety, the restless Jesuit commenced anew to plot for the advancement of the interests of Mother Church. The scheme which he now devised was nothing less than the conversion to the faith of Rome of James VI., king of Scotland, the son of the unfortunate Mary Queen of Scots, who was then imprisoned in England. To carry out this project, Parsons sent an embassy to the young king, then in his fifteenth year. This embassy was headed by the Jesuit Creighton, who was completely outwitted by James. The young Scottish monarch, keenly alive to his own interests, sought to turn the whole affair to his own account, pretending to connive at the proposed introduction of Romish missionaries, on condition that his exhausted treasury was replenished by the Roman Catholic powers. Creighton eagerly accepted the royal conditions, and he and Parsons hastened to Paris for the purpose of holding a consultation on the subject with some warm and influential friends of the Romish See. It was agreed that an attempt should be made to rescue Mary from her captivity, and to associate her with her son on the Scottish throne, and that, meanwhile, James should be relieved from his pecuniary embarrassments by a grant from the Pope and the king of Spain. The money matters were easily settled, but the first part of the project was of more difficult accomplishment. A French Jesuit, Samnier, was despatched from Paris to hold a secret consultation with Mary. He entered England in the disguise of an officer, "accounted in a doublet of orange satin, slashed, and exhibiting green silk in the openings.

At his saddle-bow he displayed a pair of pistols, a sword at his side, and a scarf round his neck." The design of this Jesuit embassy was to excite a secret revolt against Elizabeth on the part of some of the Roman Catholic nobles. The plot, however, was discovered, and, by the activity of the government, completely defeated; while the young king of Scotland, instead of becoming a dupe of the Jesuits, was thrown wholly into the hands of the Protestant party.

The failure, however, of this project of the Jesuits did not prevent them from forming another. A secret consultation, accordingly, was again held at Paris, with the view of devising a plan for the liberation of Mary. It was resolved that the Duke of Guise should land with a French army in the south of England, while James, with a Scottish army, was to enter by the north, and those of the English who were favourable to the Stuarts were to be invited to lend their assistance. The plan was communicated to Mary by the French ambassador, and to James by Holt, the English Jesuit. This scheme also failed, and Mary refused to lend her sanction to it. Soon after, the Jesuit Creighton was apprehended, and committed to the Tower, where he disclosed all the particulars of the projected invasion.

Many were the schemes and plots devised against Protestant England by the Jesuits, but, through the vigilance of Elizabeth and her ministers, they were all of them unsuccessful; and the alarm which they excited only led to more stringent and oppressive treatment of the Roman Catholics. The queen was highly offended with the cruelty shown in many cases. Camden tells us that "she commanded the inquisitors to forbear tortures, and the judges to refrain from putting to death." She commuted the sentence of death into transportation in the case of seventy Romish priests, one of whom was Jasper Haywood, son of the first Jesuit that ever set foot on English ground.

The Jesuits made use of Mary Queen of Scots as a convenient tool for stirring up from time to time fresh conspiracies against the Protestant throne of England. One of the most active of their auxiliaries in these plots was Philip II. of Spain, and there is too good reason to believe that Mary, probably in her natural anxiety for deliverance from her protracted captivity, was cognizant of, if she did not participate in, these plots of the Jesuits. At all events these crafty priests were her advisers and ghostly confessors down to the time of her execution, which took place in 1587. The death of the unhappy queen of Scots, produced a deep impression on the minds of the adherents of Rome throughout the whole of Europe, and Philip II. of Spain, in particular, hastened to carry out his long-contemplated descent upon England with the glorious Armada. Pope Sixtus V. gave his warm approval of the scheme, and created the Jesuit Allen a Cardinal, for the purpose of accompanying the expedition in the

character of papal legate, with a commission to reconcile England to the communion of Rome, and to confirm the conquest to the Spanish crown should the expedition prove successful. This enormous fleet consisted of 135 ships of war, manned by 8,000 sailors, and carrying 19,000 soldiers, and high were the hopes of the Jesuits when this mighty armament set sail for the coasts of England. Allen carried with him an "Admonition to the nobility and people of England," which he had got printed at Antwerp, and which was intended to be extensively distributed among the people on the arrival of the Armada. This document, the authorship of which has usually been assigned to the Jesuit Parsons, was filled with the most scurrilous and abusive language against Elizabeth, and called upon her subjects to rise in rebellion and hurl her from the throne. But the Jesuits were utterly mistaken as to the real state of feeling in England, even among the Roman Catholics, who were at this very time visited with the most bitter persecution. No sooner did the news arrive of the project of Philip with his invincible Armada, than both Catholics and Protestants alike flew to arms, resolved to defend their country against the Spanish invader. All warlike preparation, however, was unnecessary. A tempest arose, and in one night the Armada with her mighty legions was swallowed up by the boiling flood. Thus terminated the boasted enterprize of Philip, planned by the Jesuits, and sanctioned by the Pope. From that date Spain has sunk into the position of a second or a third rate power in Europe.

Father Parsons seems to have now despaired of crushing Protestant England by any machinations carried on within the country; and being himself located on the Continent, he directed all his efforts to rouse the Roman Catholic governments to attack Elizabeth, and deprive her of her crown. With this view he published in 1591 his answer to the edict of the queen against the Jesuits. The book was multiplied in various parts of the Continent, and a new edition appeared at Rome in 1593. This production was well fitted to excite feelings of hatred against Elizabeth, both among her own subjects and among foreigners, and it is not surprising, therefore, that the public mind was agitated at this time by rumours of plots against the life of the queen. The foreign seminaries, which supplied missionary priests to England, were mainly under the control of Jesuits, who thus incessantly moved the springs which were to regulate the thoughts and feelings and conduct of the English Romanists. Parsons and Allen, in seeking to restore the Roman Catholic religion to its former position of influence and authority in England, considered the best means of effecting this to be the placing of a Roman Catholic monarch on the throne. These two Jesuit leaders looked to the daughter of the king of Spain as a suitable person, and to recommend her to the English nation, Parsons published in 1594 his "Confer-

ence about the next succession." We learn from Dr. Lingard that this tract excited an extraordinary sensation both in England and on the Continent. Parsons was in fact the accredited agent of Spain, employed expressly by Philip to support the pretensions of the Infanta to the English throne. With the exception of Creighton, who was decidedly favourable to the claims of James VI. of Scotland, the Jesuits were unanimously supporters of the daughter of the king of Spain, for whose benefit they promoted the second Spanish invasion, which was equally disastrous with the first, and, what is remarkable, from precisely the same cause. In 1598 we find an attempt made by Squires and the Jesuit Walpole to poison Elizabeth, which, though it providentially failed, showed all too plainly that the opinions which Parsons so diligently spread on the subject of regicide, had been readily imbibed by some members of the so-called Society of Jesus.

The rebellion which had for several years been raging in Ireland, headed by the daring O'Neil, was well known to have been planned and organized by the Jesuits, more especially by their general, Aquaviva. In 1599, Spain furnished a supply of money and ammunition for the insurgents, with a promise of men. And the Pope also, to show his entire approbation of the insurrection, sent O'Neil a consecrated plume and a bull, granting him and his adherents the same indulgences as had been granted to the Crusaders who had fought for the recovery of the Holy Land. The Irish rebellion, however, was suppressed, and the Spanish fleet, which had been sent to aid the insurgents, was compelled to return home, to announce to the ambitious monarch their complete and inglorious defeat. But Parsons, and those who favoured the Spanish pretensions, though foiled in all the attempts they had hitherto made to effect their purpose, were still determined to persevere. Another invasion was planned in 1661, and adopted by Philip III. of Spain; but it was suddenly frustrated by the death of Elizabeth, and the unanimous acknowledgment of James VI. of Scotland as her successor. A short time before her death, the queen and her ministers had come to the knowledge of the projected invasion, and of its being favoured and encouraged by Garnet, the English provincial of the Jesuits. One of the last acts, accordingly, of the reign of Elizabeth was to issue a proclamation banishing the Jesuits from the realm, not only because they refused to acknowledge and obey the queen, but entered into conspiracies of all kinds against her person, and into alliances with enemies of the kingdom, in order to effect her downfall.

To the mortification of Parsons and his friends, notwithstanding all the efforts they had made to set aside the Scottish succession, James was proclaimed king of England with the joyful shouts and acclamations of the people. It was now evident that the Jesuits had wholly miscalculated the extent of their influence; they had fondly expected that the death

of Elizabeth would be the signal for a civil war in England; but no accession could be more peaceful than that of the Scottish monarch to the throne of England. As soon as tidings of the event reached Parsons, he lost no time in writing a letter to a party in the English court, with a view to its being shown to the new king, in which he attempted, in the most crafty and deceitful manner, to show that he and the company to which he belonged had been in favour of the Scottish king. The original of this precious document is in the library of the British Museum. Sanguine hopes were entertained that James, now that he had succeeded to the English throne, would modify, if he did not entirely repeal, the laws which Elizabeth had passed against Jesuits and priests. But only a few months sufficed to dispel the delusive hopes of the Romanists. The restrictive enactments of which they complained were not only confirmed by James, but ordered to be put in rigorous execution. The Romish missionaries were banished from the kingdom, and the penalties for recusancy, besides being continued, were made to extend backward throughout the time which had elapsed since the new king arrived in London. Such unexpected severity was felt deeply by the Roman Catholics in England. Many families found themselves suddenly plunged into a state of extreme destitution, in consequence of the heavy fines to which they were subjected. One enactment after another passed of the most oppressive, exacting, and even persecuting character. All magistrates and judges were commanded, on pain of royal displeasure, to execute the laws against Roman Catholics, both priests and laymen, with the most stern and uncompromising rigour. The consequences were most disastrous. The rich were reduced to poverty, the poor were thrust into prisons, the goods of multitudes were confiscated, some were banished, and others were publicly executed.

In such circumstances as these the desperate conspiracy was planned which is usually known by the name of the Gunpowder Plot. The scheme was one of fearful revenge, being nothing less than to blow up the House of Lords with gunpowder at the opening of Parliament; and thus to destroy, at one blow, the King, the Lords, and the Commons. For more than a year the plan was secretly in process of concoction, and meanwhile government were putting in force measures of redoubled severity against the adherents of the Church of Rome. The fatal day drew near, but providentially some person or other, who was privy to the plot, disclosed it, thus preventing the execution of one of the most atrocious conspiracies which the history of any country records. The conspirators, eight in number, were apprehended, tried, and executed, while among the accomplices in the preparation, it was discovered that three noted Jesuits, Garnet, Gerard, and Greenway, were implicated, while every one of the conspirators belonged to the Jesuit faction. Gerard and Greenway con-

trived to elude detection, and escaped to the continent. Garnet forwarded a strong protestation of his innocence to the council, and though for a week he attempted to secrete himself, his hiding-place was discovered, and after frequent examinations, in which he equivocated in the most disgraceful manner, he was tried, convicted of complicity in the conspiracy, to the extent at least of guilty knowledge and concealment thereof, and in consequence he was publicly executed. Many have been the efforts made by Romish writers to exculpate Garnet from all concern in, or even knowledge of, the Gunpowder Plot, but his own admissions on his trial, as well as the evidence adduced on the part of the crown, brought home the charge to the wretched Jesuit priest and provincial so clearly, as, in the view of every impartial person, to put the fact of his implication in the conspiracy beyond the reach of doubt. To display the innocence, however, of this member of the Society of Jesus, miracles were alleged to have attended his execution. One, in particular, produced great excitement for a time among the more ignorant and superstitious of the English Romanists. An English student belonging to the Jesuits alleged, that he was standing by whilst the executioner was quartering the dead body of Garnet, when a straw, spotted with blood, came, he knew not how, into his hand. Subsequently, a man's face was seen depicted on the straw, and on examination it was pronounced the genuine picture of Garnet most perfectly displayed in the single drop of blood. It affords a melancholy view of the low state of intelligence in England at the time, that such a story should have not only been currently reported, but extensively believed by Romanists both at home and abroad.

The discovery of a conspiracy so horrible as the Gunpowder Plot, and the fact which was fully brought out, that it was originated by Romish Jesuits, only exasperated the king and the government still more against the English Roman Catholics, who, though innocent as a body of all connection with the nefarious transaction, were, nevertheless, visited with still more cruel treatment than they had hitherto experienced. Enactments of the most stringent description were passed against them, and to test their allegiance an oath was framed which was to be taken by every Romanist of the age of eighteen and upwards, and in which the temporal authority of the Pope was plainly and explicitly denied. A contest now ensued among the Roman Catholic leaders as to the legality of taking this oath. A number of the clergy and laity readily admitted its legality, and took it without hesitation. When a copy of the oath, however, was received at Rome, the Pope issued two apostolic letters addressed to the English Romanists, condemning the oath as unlawful. The appearance of this papal decision threw the body into great perplexity. Bellarmine, Parsons, and other Jesuits on the continent were the chief opponents of the test; but the English clergy were quite

divided in opinion on the subject. All the Roman Catholic peers, with the exception of Lord Teynham, took the oath in the House of Lords; and out of the whole body of English Romanists, there were only 1,944 recusants, of whom the great majority belonged to the humbler classes.

At the earnest request of Henry IV. of France, the Pope, Paul V., sent a secret envoy to England with letters to King James, urging the adoption of milder measures than those which had been recently resorted to by the legislature. James received the envoy with apparent kindness, gave him the usual gratuity, but sent him away with no definite answer to the Pope's letters. The slight thus put upon his holiness made him all the more ready to listen to the persuasions of the English Jesuits in Flanders, who despatched a deputation to Rome, calling for some speedy and energetic measures against the English king. The Pope, yielding to the pressure from without, issued a brief, forbidding the English Romanists to attend Protestant churches, and declaring the oath to be unlawful, and to contain many things contrary to faith and salvation. James, on learning that this papal document had reached England, and feeling assured that it was a contrivance of the Jesuits, resolved to act with the utmost decision; and forthwith, to show his indignation at this interference of the Pope with the internal government of the country, he ordered the oath to be administered to all Roman Catholics indiscriminately. The persecution now raged with renewed fury, which the Jesuits endeavoured to allay by the offer of a sum of money.

It was not a little annoying to the Pope to learn that his late brief had been, to a great extent, disregarded by the English Romanists, many of them having taken the oath in spite of the papal prohibition. Another brief, accordingly, was issued confirmatory of the former, but before it reached England, Blackwell, the archpriest of the Romanists, was in prison, having been deposed from his office at the instance of Bellarmine and Parsons, for taking the Oath of Allegiance, and also by a public letter recommending his people to follow his example.

King James, always partial to theological controversy, now entered the field against the Romish Jesuits on the subject of the temporal power of the Pope, and published a tract entitled 'An Apologie for the Oath of Allegiance.' A war of pamphlets now ensued; divines, both Romish and Protestant, published their sentiments on this much disputed point; and during the greater part of the seventeenth century the question was agitated on both sides with the most bitter keenness. James was resolved to enforce the oath in face of all opposition, and three Romish priests who refused to take it were condemned to the gallows. The Romanists were divided among themselves in the midst of all the sufferings which they were called to endure. Dissensions from within and oppression from without rendered the

situation of many of them, peculiarly painful. The penalties for recusancy were enforced with increasing severity, and in 1610 all Roman Catholics were ordered to quit London within a month, and all priests and Jesuits were commanded to leave the kingdom within the same period.

But if Romanists in England were punished, on the one hand, by the Protestant government for refusing to take the oath of allegiance, they were punished, on the other, if they took the oath, by the Pope, under the influence of the Jesuits. In this strange position eight clergymen, prisoners in Newgate, appealed to the Pope, imploring him, by the blood of the martyrs, and by the bowels of their Redeemer, to take pity on them in their affliction, and to specify those parts of the oath which rendered it unlawful to be taken. To this appeal, affecting though it was, his Holiness made no reply. Nor did Parsons and the Jesuits content themselves with harsh and cold-blooded neglect of their fellow-Romanists in England in the time of sore persecution they resisted also every attempt on the part of others to instruct and comfort them. The Benedictine monks of Spain had resolved to establish a mission in England, but the Jesuits offered the most determined opposition to the scheme, and it was not until the cardinal-archbishop of Toledo pronounced the allegations of the Jesuits on the subject of the proposed mission to be false, and the design itself to be worthy of all encouragement, that the Jesuits allowed the plan of the mission to be carried into execution.

All the seminaries for the training of missionaries to England, with the single exception of the college at Douay, were under the direction of the Jesuits; and even Douay itself was gradually subjected to their control, through the crafty management of Father Parsons. The missionaries now poured into England from these colleges were of the most illiterate description, being prepared by only a few weeks' or months' training to enter on the duties of the mission. Accordingly, we learn that, in the course of the four years ending at Christmas 1608, no fewer than forty-one missionaries were despatched to England from Douay alone. Thus, to the other evils of the period, in so far as Romanists were concerned, was added an ignorant, degraded, and, in many cases, immoral clergy. The idea began now to be started of the necessity of episcopal oversight, in order to remedy the evils which had crept into the system. Two deputies had been despatched to Rome in 1606, to endeavour to procure a bishop from the Holy See. Their evil genius, however, the notorious Parsons, continued still to haunt them, and, at his instigation, the petition was rejected, and the hopes of the English Romanists disappointed. The clergy made another application to the Pope for the appointment of a bishop over them, but Parsons again foiled them, and prevailed upon the Pope to decree that, "until every member of the clergy should concur not only in petitioning for an episcopal superior, but also in

recommending the particular individual to be preferred to that dignity, no proposal on the subject would be entertained." Such a decision from the sovereign pontiff was sufficiently discouraging to the English Romanists. Nevertheless, they resolved to send another deputation to Rome, to consult the Pope on the whole state of their affairs. The envoys were favoured with an interview with the Pope, the result of which was, that they obtained a confirmation of the prohibition against the interference of the Jesuits in the government of the archpriest. Parsons was not a little mortified at the partial success of the envoys, but he set himself with the utmost energy to counteract their efforts, first, by endeavouring to procure their recall, and, when that failed, by so slandering their character as to destroy their influence with the Pope. This cunning and unprincipled Jesuit pretended to be their confidential adviser and friend, and yet, all the while, he was sedulously employed in secretly frustrating every appeal which they made to the supreme pontiff.

Early in the following year, 1610, Robert Parsons was cut off by a sudden death, and thus a final termination was put to the wicked schemes of one of the basest and most unscrupulous men that ever belonged to the Society of the Jesuits. His life seemed to be one continued series of acts of duplicity, treachery, and atrocious wickedness. To this man, and his intriguing machinations, are to be traced almost all the calamities which, for many a long year, visited the Roman Catholics of England. He was their mortal enemy, though he professed to be their sworn and devoted friend. "Father Parsons," says one of themselves, "was the principal author, the incitor, and the mover of all our garboils both at home and abroad." The death of such a man might, therefore, have been considered as likely to bring relief to the English Romanists; but, unfortunately, the spirit to which he had given rise still survived. For ten years longer, the clergy continued to urge, with unremitting earnestness, the appointment of a bishop, but the Jesuits as vigorously opposed them. At length, in 1620, the Pope declared his willingness to accede to their request. The Jesuits, thus foiled at Rome in their opposition to the measure, endeavoured to prevent it from being put in execution by awakening, through secret influence, the fears and jealousies of King James; and in this they were so successful, that he solemnly declared that a Roman Catholic bishop should never be admitted into the country. The king, however, soon discovered that he had been duped by the Jesuits, and learning that only the spiritual inspection of the clergy was desired, he withdrew his opposition, and Dr. William Bishop was forthwith appointed Vicar-Apostolic of England and Scotland, but nominally Bishop of Chalcedon *in partibus infidelium*.

One grand object which the Jesuits have incessantly kept in view from the period of the first in-

stitution of their Order, has been the aggrandisement of the Society, and the establishment of their influence in every part of Christendom. But to no country have their ambitious designs been more sedulously directed than to England. They have attempted to operate upon it by all possible means both direct and indirect. We have found them, during the reign of James I., resorting to a thousand different plans to accomplish their designs; and while their plans were uniformly frustrated by the vigilance of the king and his ministers, they were secretly, but diligently, raising up, by means of the English College at Rome, of which they had acquired the complete control, a band of young men thoroughly trained up in the principles of the Order, and from whose labours as missionaries in England they expected a vast accession to the influence of the Jesuits in that country. Hence it happened, that of forty-seven persons who left the English College at Rome during the seven years preceding 1623, no fewer than thirty-three entered the Order of the Jesuits. So completely, indeed, did that English seminary become a prey of the Jesuits, that the Pope found it necessary to interfere, and to lay it down as a strict regulation that, for the future, no student educated on the foundation was to enter any religious order or company without special license from his Holiness; and, besides, each scholar, on his admission, was to take an oath to that effect, and to be ready, at the command of the protector or the propaganda, to take orders and return to England on the mission.

The English Roman Catholics experienced no little annoyance, in the early part of the seventeenth century, by the institution of a new Order of religious ladies, with the assistance of the Jesuit Roger Lee. These nuns were to live in community, but without any obligation of being shut up in a nunnery. They were bound to take upon themselves the instruction of young ladies, and to ramble over the country, nay, even to the Turks and infidels, to seek the conversion of souls to the Romish faith. The Jesuits, we are informed, mainly supported their cause, and took great pains to obtain them an establishment. These English Jesuitesses, as they were often called, caused so much scandal to the Romish mission, that the English clergy memorialized the Pope on the subject, urging upon his Holiness that the Jesuits were expressly forbidden, by their rules, to meddle or mix in the government of women, and that, notwithstanding this regulation, the Jesuitesses were in the habit of making use of the Jesuits alone in all their concerns in England and abroad, so that they seemed to think it a crime to permit any other priest to hear the secrets of their conscience in confession. In spite of all opposition, these English nuns besieged the Pope with petitions for the confirmation of the Order; but, in 1630, Pope Urban VIII., instead of confirming, wholly suppressed the sisterhood.

After the banishment of the Jesuits from England

in 1604, we hear little more of them until the reign of James II., who aimed at the establishment of the Romish Church in his dominions. Jesuit schools were opened; the Jesuit Petre was raised to the honour of a privy councillor; the Pope was urged by the king to make the Jesuit a bishop, but declined to grant the royal request. The Revolution of 1688, however, and the conferment of the throne of England on the Prince of Orange, changed the whole aspect of affairs, and threw the Jesuits once more into the shade. From that period till the date of the suppression of the Order by Ganganeli, Pope Clement XIV., in 1773, the history of the Jesuits in England is little more than a blank. The Order still survived the Papal deed of suppression, and while the successor of Clement XIV. connived at their continued existence, they found an asylum in Prussia, and were permitted to open a novitiate in Russia. But none of the foreign Jesuits appear to have sought shelter in either Great Britain or Ireland. The English members of the body continued to prosecute their mission as before. Nay, it is affirmed that at the very time when the suppression took place, the English government secretly patronised the Jesuits for state purposes.

The restoration of the Order, as we have already seen (see JESUITS), was the act of Pope Pius VII., with the design, as is believed, of upholding ultramontaniam in France. The bull of revival and restoration was passed in 1814; and soon after, the Jesuits were found in great numbers in all the Continental countries; but their late expulsion from Switzerland, their banishment from Bavaria, Austria, Naples, and even, through the decision of Pope Pius IX., from Rome itself, drove many members of the Order to take refuge in England, along with their general, Roothaan. Through the liberality of Mr. Thomas Weld, a wealthy Roman Catholic gentleman, the Jesuit refugees were presented with the domain of Stonyhurst. Steinmetz gives the following account of this seminary belonging to the English Jesuits: "The college of Stonyhurst must receive, on an average, at least £6,000 per annum from pupils—the number being about 120, at forty guineas per annum, for boys under twelve years of age; for those above that age, fifty guineas; and for students in philosophy, one hundred guineas. Besides this, the college possesses and farms some thousand acres of good land, over which one of the fathers presides as procurator. The Jesuits are highly esteemed in the neighbourhood: their handsome church is thronged on Sundays and festivals; and on stated occasions they distribute portions of meat to the poor, besides supporting a small school for their children. Hence they have influence in those parts, as any member of Parliament will find to his cost, should he not make friends with the Jesuits. .

"The English Fathers have no less than thirty-three establishments, or colleges, residences, and missions in England. Of course Stonyhurst is the

principal establishment. where the Provincial of England resides. The college, in 1845, contained twenty priests, twenty-six novices and scholastics, and fourteen lay-brothers.

"Of the 806 missionary priests in Great Britain, including bishops, the Jesuits alone can say how many are enlisted under the banner of Ignatius, though, doubtless, this knowledge is shared by the 'Vicars-Apostolic' of the various districts in which they are privileged to move unmolested. The Jesuits are muffled in England; it is difficult to distinguish them in the names of the Catholic lists annually published. They have established a classical and commercial academy at Mount St. Mary's, near Chesterfield; and the prospectus of the establishment, after describing the suit of clothes that the pupils are to bring, simply informs the world that 'the college is conducted by gentlemen connected with the college of Stonyhurst.' These 'gentlemen' are generally sent out in pairs by the provincial, according to the constitutions, and thus may charm by variety; for the quantity of work on hand in the various Jesuit missions in England is by no means so evident as the speculation for more, by this constitutional provision. The secular priests are doubled and tripled by the necessities of the mission; the Jesuits are doubled, tripled, and quadrupled, by the requirements of the constitutions and the prospects before them." The Romanist English colleges are six in number:—Stonyhurst, near Whitley, Lancashire; St. Lawrence's, Ampleford, York; St. Gregory's, Downside, Bath; St. Edward's, Everton, near Liverpool; College of the Immaculate Conception, near Loughborough; St. Mary's, near Chesterfield. These are understood to be chiefly, if not entirely, under the care of Jesuits.

The vice-province of Ireland numbered sixty-three Jesuits in 1841, and seventy-three in 1844. They possess in Ireland the colleges of Conglows, Tolla-beg, and two seminaries in Dublin. The Irish Romanists have been much diminished in numbers by famine, pestilence, and, above all, extensive emigration to America, Australia, and other foreign countries. The Jesuits carry on their work with as much secrecy as possible, endeavouring to advance the interests of Rome, and especially of their own Order, among all classes of the people. See ROME (CHURCH OF).

JESUS, a name given by Divine appointment to the second person of the Blessed Trinity, as the Saviour, which is the import of the Greek word. That a special importance was attached to this appellation of our Lord, is evident from the circumstance that he was so named by the angel before his birth, for we find it recorded that the angel said unto Mary, "Fear not; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name *Jesus*." And the angel who appeared to Joseph in a dream gave the same announcement, with the

interpretation of the name, "Thou shalt call his name Jesus; for he shall save his people from their sins." The reason was thus unfolded why the Son of God was about to assume human nature into union with the divine—that he might be Jehovah the Saviour. Jesus was by no means an unfrequent name among the ancient Jews. The first person to whom we find it applied in the Old Testament was Joshua, the son of Nun, whose office it was, by Divine appointment, to conduct the Israelites across the Jordan into the land of promise. In anticipation, no doubt, of his selection for this peculiar office, he bore originally the appellation of Oshea, or Hoshea, the Saviour; but in Num. xiii., we find it stated that Moses, before sending out spies to examine the promised land, changed the name of one of them, by making a very important addition to it, which brought the type into a complete identity in name with the great Antitype. Thus it is said, v. 16, "And Moses called Oshea the son of Nun Jehoshua;" the first designation signifying Saviour, and the second, Jehovah the Saviour. The Holy Ghost thus taught that, while Joshua should be the deliverer of the people, it was not by his own arm that he should accomplish their deliverance, but by the arm of Jehovah. And in the interpretation given by the angel of the name Jesus, as applied to the Redeemer, it is said "for he;" in the original the pronoun is emphatic; "he himself shall save his people from their sins." He, then, is the very Jehovah implied in the name given to him as to the typical Joshua. And that he is indeed Jehovah, we learn from the language which the evangelist Matthew employs, immediately after describing the appearance of the angel to Joseph: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." These words obviously convey the idea that the Emmanuel, God with us, mentioned by Isaiah, is the same with Jehovah-Jesus our Saviour. The Son of God may be considered as Jesus the Saviour in a threefold aspect—as making known the way of salvation, as purchasing salvation for his people, and as bestowing it upon them when purchased.

JETSIRA, the Book of Creation, one of the most celebrated of the Jewish Cabbalistic writings. See CABBALA.

JEWS (ANCIENT). The name of Jews was usually given to the Hebrews, especially after the period of the Babylonish captivity, when the nation was chiefly limited to the line of the patriarch Judah, the ten tribes having been almost entirely absorbed in other nations, and thus having disappeared from the page of history. The Jewish people are the most ancient, the most remarkable and interesting of all the nations of the earth. Though for nearly eighteen hundred years

they have nowhere been found existing in a national capacity, but mingled among the people of all countries, yet they have continued separate and distinct, so that they can be readily recognized by certain peculiar characteristics. This cannot be affirmed of any other people on the face of the earth. Amid the various changes and revolutions which have occurred in the course of the world's history, even the proudest nations of antiquity have become so completely merged in more modern nations, which have sprung out of them, that it is impossible to trace the course of their history with the slightest approach to distinctness. But here is a nation, which, notwithstanding the numberless vicissitudes it has undergone, has from its origin to the present hour continued a separate people, whose career is capable of being distinctly traced. It is the only nation, besides, which can with certainty point to the family, and even the precise individual, from whom they originated. They claim to be descended from Abraham, Isaac, and Jacob—a claim which is established by the pen of inspiration, and has never for a moment been doubted. And to put their descent beyond the reach of question, they bear about with them a standing memorial of it in the ordinance of circumcision.

From its very origin, the nation of Israel, as it is called, in more ancient times, was separated from other nations for a special and most important purpose, that from them might spring the Saviour of the world. And to bring about this great result, a special providence evidently watched over them. The promise given to Abraham in regard to this nation, which was to descend from him, was renewed to Isaac and to Jacob. The family of Jacob, by the overruling providence of God, obtained a residence in Egypt, until they became a great nation. After dwelling in Egypt upwards of four centuries, they were delivered by the instrumentality of Moses, and being conducted in their forty years' journey through the wilderness by the special guidance of their covenant-God, they were landed safely in Canaan under the care of Joshua. We are informed in the Sacred Scriptures, that 430 years elapsed from the call of Abraham to the deliverance from Egypt, and during the first 215, the Israelites had increased to only 70, or as Stephen the martyr, following the Septuagint, asserts, 75 souls, but during the latter half of the same period, they had multiplied to more than 600,000 fighting men, or including the aged, the women, and the children, to probably upwards of 2,000,000.

There appears to have been a succession of twelve kings during the time the Israelites were residing in Egypt, and it is not a little remarkable that an ancient historian mentions the ninth king of this series to have been the head of a new dynasty or race of kings. A revolution had happened in the country. A new family had ascended the throne, and as might have been expected in the case of an entire change

of government, it is said of the Pharaoh who then reigned, that "he knew not Joseph." Not that he was wholly ignorant of the wise and wonderful policy by which Joseph had consolidated the power of the Egyptian monarchs, but the meaning of the expression seems to be, that he held in no esteem the name and the services of so eminent a benefactor to his country, Joseph having been the servant of a different family from that which now ruled, all his wise and well-laid schemes for the advancement of the country's welfare were viewed with an evil eye by the stranger who had intruded himself into the throne of the Pharaohs. He knew not Joseph, nor did he regard with any favour the nation to which Joseph belonged, but summoning an assembly of the Egyptian people, he laid before them the danger which, in his view, threatened the country from the enormous increase of the Israelites. The new monarch began to tremble for the stability of his throne. The Israelites had gone down to Egypt, and risen there to a high degree of prosperity under a different race of kings from that which now reigned. The most fertile part of the country had been assigned to them, and the wealth and influence which they had acquired were such as might well excite the jealousy and the fears of an usurper. But the language in which the king speaks of their numbers and power shows the extent of his own fears, rather than the real state of the Israelitish people. "Behold the people," says he, "of the children of Israel are more and mightier than we." Such language was evidently exaggerated, but he dreaded lest by their numbers and their energy they should bring about a counter-revolution and deprive him of his kingdom. They had hitherto been a peaceful and inoffensive race of shepherds, who reckoned themselves mere temporary sojourners in a strange land, and therefore, they were not likely to interfere in the political arrangements of the country. But the policy of the monarch evidently was to find an excuse for oppressing a people, whose religion he hated, whose prosperity he envied, and whose wealth he coveted. Besides, it is not at all unlikely, from various incidental remarks which occur in the Old Testament history, that the Israelites were at this period beginning to be reconciled to, and actually to imitate, the idolatry of the Egyptians. Thus it is stated in Josh. xxiv. 14, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." In these circumstances it is not surprising that they were subjected to severe trials, and in all probability the Egyptian monarch was made an instrument in the hand of God to chastise his erring people.

The obvious design of the king of Egypt in oppressing the Israelites was to afflict and impoverish them, to break down their spirits, and to check their rapid increase. Accordingly, they were now reduced to a state of slavery, as complete as the Fel-

lahs of modern Egypt, and they were declared to be the absolute property of the crown. The whole of the male population were doomed to toil at public works under severe Egyptian taskmasters, who are represented on the Egyptian monuments, armed with long whips, and driving bands of Hebrew slaves like cattle in the fields. They were compelled to dig clay from the banks of the Nile, to make bricks, and to build cities walled and fortified for the safe keeping of the royal stores. The Egyptian king and his people, however, were completely disappointed in their attempts to weaken and dispirit the Israelites, and thus to prevent their increase. In the midst of the cruel oppression to which they were exposed, they continued daily to grow in numbers, and their enemies, inwardly grieved at the advancing prosperity of this wonderful people, resolved to adopt still more relentless modes of oppression. "They made them to serve with rigour, and made their lives bitter with hard bondage, in mortar or in clay, and in brick, and in all manner of service in the field," or in all kinds of agricultural labour. Such means, however, of preventing the increase of the Israelites were completely defeated; and the Egyptian tyrant finding himself unsuccessful in his first scheme of open violence, resorts to a secret stratagem by which he hoped to accomplish his unhallowed purpose. He issued a cruel order that every Hebrew male child should be thrown into the Nile. This barbarous and inhuman edict extended to the Hebrew families indiscriminately, and it is painful to think what deeds of horror must have been perpetrated in execution of the royal mandate. Many a mother's heart must have been torn with deepest anguish when her helpless babe was ruthlessly snatched from her arms, and without mercy consigned to the waters of the sacred river. To what extent the bloody statute was executed, or how long it was in force, we are not informed; but during the currency of its operation, Moses, the deliverer of Israel, was born. He was the son of Amram and Jochebed, and it would appear that some extraordinary impression rested on the minds of his parents as to the future greatness of their child. It is said, "his mother saw him that he was a goodly child;" and the word which the martyr Stephen uses in describing him is a very strong one, "he was fair to God, or divinely fair." The apostle, in the Epistle to the Hebrews, calls him "a proper child," being the same word as is employed by Stephen, meaning "a fair child." Josephus also speaks in highly-coloured language of the beauty of Moses. There can be no doubt, therefore, that there had been something peculiarly attractive in the outward appearance of the child which operated powerfully in leading his parents to use all efforts for the preservation of his life. The prevailing motive, however, which actuated the godly parents of Moses, was faith in the Divine promises. Some have supposed that they were favoured with an

express revelation from heaven in reference to the preservation of their son. But it is quite unnecessary to make any such supposition, the promises in which they believed being, in all probability, those which referred to the deliverance of the Israelites from Egyptian bondage. A very general expectation existed among the Hebrews, about the period of the birth of Moses, that the termination of their bondage was drawing near, and his parents, in all probability, indulged the fond hope that their child, from his peculiar appearance, was destined to be the future deliverer of their countrymen. Hence they resolved to conceal the child, and "were not afraid of the king's commandment." Thus for three months they contrived to evade the cruel edict, but knowing that any plan of concealment could only be temporary, they at length came to the resolution, guided, no doubt, by heavenly wisdom, to cast their child upon the overruling Providence and ever watchful care of their covenant God. They formed an ark of bulrushes, in which they placed the child, and having secured the frail bark by daubing it within with slime, and without with pitch, they prepared to commit it to the waters of the sacred river. The joyful festival of the Nile was drawing near. Towards the beginning of July the expectations of the inhabitants of Egypt are turned towards the river in the anxious hope that it will rise to a sufficient height to overflow its banks and fertilize the country. The gradual rise of the river is eagerly watched and carefully measured, and when it has reached a certain height, a jubilee is held throughout the land. Egyptians of all ranks and classes repair in companies with music and dancing to the banks of the river and bathe in its waters—a practice which was in ancient times invariably attended with various idolatrous rites and ceremonies. It was on some such occasion that the parents of Moses deposited the ark, in which lay the infant Moses, among the flags or thick reeds which abound on the banks of Egypt's precious river. Among those who came to bathe in the river at this joyful season was the daughter of the king, who providentially rescued the child, and thus Moses was reared amid all the refinements and luxuries of a palace. He was educated also in the wisdom and knowledge of the Egyptians, and thus fitted for the arduous, important, and responsible office which in course of time he was destined to fill.

The time was rapidly approaching when the Lord was to visit his people and rescue them from Egyptian bondage. He remembered the covenant which he had made with Abraham, Isaac, and Jacob, and mercifully interposed to accomplish for them a glorious deliverance. By ten successive displays of judgment he made known his power in the sight of Pharaoh and his people, and brought out the Israelites from the land of bondage with their whole substance, not one hoof being left behind. During the forty years which elapsed between their deliverance by the hand of Moses, and their safe entrance into

Canaan, they experienced many signal interpositions of the Divine Providence in their behalf. But of all the events which compose the history of this important period, the most remarkable, without doubt, was the giving of the law from Mount Sinai directly from the mouth of God, and its inscription afterwards by the finger of God on two tables of stone. Israel was thus constituted the depository of the Divine law, and Moses invested with the high honour of being the lawgiver. In connection with the exalted privilege thus bestowed upon God's favoured people and their distinguished leader, may be mentioned another remarkable arrangement of Providence in the erection of the Tabernacle, and the establishment of the numerous institutions of the ceremonial law, all of which were obviously designed to constitute a distinct line of separation between the nation of Israel and the other nations of the earth, besides preparing them for the coming of the expected Messiah, by keeping constantly before their minds the great truth that without shedding of blood there is no remission.

Once established in the Promised Land, the Israelites were marked out from all the other nations of the earth by a rigid adherence to the worship of the one living and true God. The land of Israel, it has been well said, was at that time the only lucid spot, for darkness covered the earth and gross darkness the people. In this respect the Israelites long continued to maintain the most exemplary character, manifesting the utmost abhorrence of idolatry in all its forms. The sacred historian, accordingly, has placed on record the pleasing statement, that "Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and who had known all the works of the Lord that he had done for Israel." Under the Judges, however, they maintained more familiar intercourse with the remnant of the idolatrous nations that was left among them, and were thus led to turn aside to the worship of false gods. The consequence was, that they were frequently exposed to the Divine chastisements through the instrumentality of the neighbouring nations, by whom they were again and again oppressed and brought low; but no sooner did they repent and seek to return to the Lord than they were straightway delivered. For a time they were under the charge of the prophet Samuel, during which they acknowledged no king but God. But when, in his old age, Samuel committed the management of the national affairs to his sons, the people became extensively dissatisfied, and entreated that a king should be appointed to rule over them as in the other nations round about them. With the conduct of Israel in this matter God was much displeased, regarding their desire for a king as in fact amounting to a rejection of God as their king. He granted their petition, but in anger, that they might be convinced by their own experience of the folly as well

as sinfulness of their request. Under the government of Saul they had ample reason to repent of the choice they had made.

A new and a brighter era in the history of Israel now commenced. Under the reigns of David and Solomon the nation attained a higher degree of prosperity than it has ever reached either before or since. Not only did they triumph over their enemies, and enjoy outward peace and security, but they were signally blessed with a great revival of religion throughout the land. David was the sweet psalmist of Israel, and both he and Solomon wrote some of the most precious portions of Holy Scripture. The reign of the latter monarch was marked by a most important event, the building and dedication of the Jewish temple. In the following reign, that of Rehoboam, the kingdom was rent into two parts, the tribes of Judah and Benjamin adhering to Rehoboam, the son and legitimate successor of Solomon; and the other ten tribes erecting a new and independent kingdom under Jeroboam, who headed a rebellion against the lawful monarch. To prevent his subjects from returning to Judah, Jeroboam set up idols at the two extremities of the country, Dan and Beersheba, thus commencing his reign with an act of rebellion against the God of Israel. A kingdom thus founded in the worship of dumb idols was not likely to prosper. Accordingly, in the long catalogue of its kings, not one is to be found who feared the Lord and sought faithfully to serve him. Yet the Lord had still a remnant even in this apostate kingdom. Even in the house of Jeroboam there was a young Abijah, in whom there was some good thing towards the Lord God of Israel. Of the people there were seven thousand who had not bowed the knee to Baal. The prophets Elijah and Elisha were sent to warn them of coming judgments, but they set at nought all their warnings, and in the reign of Hoshea, Shalmaneser, king of Assyria, invaded the country, took Samaria, the capital of the kingdom, and carried the great body of the people into captivity.

The kingdom of Judah survived that of Israel some years; and although their line of kings is disfigured by the names of many who encouraged idolatry and iniquity, yet there were some, as for example, Jehoshaphat, Josiah, and Hezekiah, who sought to reform abuses, and to establish the worship of the true God throughout the land. Under such exemplary princes there was no doubt a temporary revival of religion, but in a short time the people relapsed into idolatry; so that, after repeated warnings by the prophets Isaiah and Jeremiah, Nebuchadnezzar, king of Babylon, invaded Judah in the reign of Zedekiah, took Jerusalem, and carried the king, the nobles, and the great body of the people captives to Babylon, where for seventy long years they hung their harps upon the willows and wept when they remembered Zion.

On their return from Babylon, the Jews rebuilt the temple of Jerusalem amid much opposition from the

Samaritans, and a remarkable revival of religion took place, as we learn from the books of Ezra and Nehemiah. About this time, by Divine appointment, arrangements were made, under the direction of Ezra, for the more extended diffusion among the people of a knowledge of the Scriptures. For this purpose the Levites were distributed through the country, and employed themselves in reading and expounding the Word of God on the Sabbath-days. It is supposed, too, that, about this time, synagogues were erected for public worship; and the Scriptures were collected in one volume to be kept by the priests as a precious deposit. Yet, notwithstanding the religious advantages which were thus increasingly bestowed upon them, we learn from Malachi, the last of the Old Testament prophets, that a time of great degeneracy had come upon them, and his closing prophecy is wholly dedicated to reproofs for their wickedness, exhortations to repent of their sins, and warnings of coming judgments. Nearly four hundred years elapsed between the time of Malachi and the coming of Christ, during which the voice of prophecy was no longer heard, and the Jews passed through a lengthened period of darkness, and oppression, and sore persecution at the hand of their enemies. So severe and protracted, indeed, were the trials to which they were at this time exposed, that had they not been watched over by a special Providence they would certainly have been exterminated from the earth. This was remarkably exemplified at an earlier period, in the memorable deliverance which was wrought for them by the instrumentality of Mordecai and Queen Esther; and another signal instance of the Divine interposition in behalf of the Jews occurred about fifty years after the days of Malachi. Alexander the Great, in prosecuting his ambitious conquests in Asia, advanced with a numerous army to lay siege to Jerusalem. The Jews had no forces sufficiently large to defend themselves against so formidable an enemy. In this extremity they committed themselves to the care of Jehovah, Israel's God, and the high priest, arrayed in his priestly robes, and attended by a large company of priests dressed in white, set out from Jerusalem to meet Alexander at the head of his army. As the procession drew near the warrior dismounted, and prostrating himself before the high priest, declared that before he left Macedon he saw in a dream a person dressed like the high priest, who had encouraged him to come over and assist in the conquest of Persia. Immediately Alexander gave up all thoughts of besieging Jerusalem, and accompanying the priests in peaceful procession into the city, he offered up sacrifices according to the law through the ministrations of the high priest. Alexander's attention was then called to a remarkable passage in the prophecy of Daniel, where it is foretold that a prince of Grecia should overturn the kingdom of Persia. This the Macedonian conqueror rightly interpreted, as referring to himself, and ever after cherished a great

respect for the Jewish people. The reign of Alexander was of short duration, extending to little more than six years; and having no son to succeed him, four of his principal officers divided his dominions among themselves. In this division Seleucus obtained Babylon and Syria. The successor of Seleucus was Antiochus Epiphanes, who entertained a bitter hatred of the Jews. He took the city of Jerusalem, massacred thousands of the inhabitants, and taking away great numbers of them as captives, compelled them by torture to renounce their own religion, and worship the heathen gods. Many of the Jews, however, submitted to torture, and even to death, rather than disclaim the worship of the true God. In these trying circumstances God was pleased to raise up for them a deliverer in the person of Judas Maccabeus, through whose instrumentality Judea became an independent kingdom, the temple was purged from idols, and the worship of the true God restored. So firm a standing did the Jews thus obtain in their own country, that neighbouring nations sought their alliance. Even the Romans, who were at that time rising in national greatness, formed a league with the Jews. In this state of independence, with the high priest as their civil as well as spiritual ruler, the Jews continued for about a century, when they once more became the tributaries of a foreign nation. By the victorious arms of Pompey, a Roman general, the city of Jerusalem was captured, and the Jews compelled to submit to the Roman yoke. This event happened about B. C. 63. Herod, usually styled the Great, the last king of Judea, was a foreigner, being an Idumean by birth, and was permitted by the Romans to exercise royal authority over the Jews. It was this prince who ruled in Judea when our blessed Lord was born, and at that time he displayed his barbarous cruelty and inhumanity in the massacre of the children at Bethlehem. At the death of Herod, which happened soon after, Judea became a province of the Roman empire, thus fulfilling the prophetic declaration of Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be."

On the death of Herod, Palestine was divided amongst his three surviving sons—Archelaus, Antipas, and Philip. Archelaus was appointed ethnarch, or governor of Judea, Idumea, and Samaria, which formed the largest part of the province. Antipas was named tetrarch of Galilee, and Philip tetrarch of Trachonitis. Archelaus was deposed by the Roman Emperor Augustus, in consequence of repeated complaints from his subjects, and a Roman governor appointed in his room, subordinate to the prefect of Syria. Various governors of the same description succeeded, and among these Pontius Pilate was the first who took up his residence in Jerusalem, all the rest having dwelt in Cæsarea. "The condition of the Jews," says Dr. Welsh, "under the Roman go-

vernors was miserable in the extreme. The extortions of the publicans, whose office it was to collect the revenue, were excessive; and the whole of their proceedings was vexatious and oppressive. It was vain to hope for redress from the governors, whose avarice and injustice were proverbially great. The very fact of paying tribute to a heathen government was felt to be an intolerable grievance. And the Roman soldiers, quartered over the whole country, though they prevented a general insurrection, yet, by their very presence, and by the ensigns of their authority, exasperated the minds of the Jewish people, and led to many tumults, and seditions, and murders. A numerous party existed in Judea, whose religious prejudices were opposed to the idea of paying taxes to a foreign power, and who cherished the vain hope of restoring the Jewish kingdom. Attempts were made by different individuals, and particularly by Judas the Gaulonite, to instigate the Jews to a general revolt, which were repressed as they arose. But the fanatical principles were widely spread, and led to excesses to which, in no small degree, may be ascribed the final destruction of Jerusalem. The party was distinguished by the name of Zealots."

The clouds, betokening a storm of insurrection against the Roman authority, were evidently gathering in the time of Pilate, and they were nearly bursting forth under Caligula, who endeavoured to compel the Jews to profane the temple by placing his statue in it. It was under Gessius Florus, however, that the Jews broke out into open rebellion; and, under Nero, those wars arose between Rome and Judea which terminated, A. D. 70, in the destruction of Jerusalem by Titus. Josephus tells us that the Roman general, standing on the ruins of the demolished city, exclaimed in triumph, "It is, in truth, a god who has given us the victory, and driven the Jews from a position from which no human power could ever have dislodged them." The same Jewish historian relates that the enormous number of 1,100,000 men perished during this fatal war. An immense number of prisoners, men, women, and children, were either sold into slavery, crucified, or thrown to wild beasts.

Three days before the close of the memorable year on which Jerusalem and its temple were destroyed by the hands of the Romans, the Emperor Vespasian and his son Titus entered Rome in triumph, clothed in purple, and crowned with laurel, and, amid the acclamations of a delighted people, they made their way to the Temple of Victory. Among the proud trophies which were borne along in the procession were the sacred vessels of the Jewish temple, the golden table, the seven-branched candlestick of gold, and the book of the law of Moses. A temple was dedicated to the goddess of peace, in honour of this joyful day, and a medal was struck representing Judea as a weeping female resting her head on her hand at the foot of a palm-tree, while the fierce

Roman soldier stands by unmoved. The marble arch of Titus still remains to us at Rome, having survived the desolations of eighteen centuries, and exhibiting a faithful representation, among other objects, of the holy vessels of the temple. "Even to this day," says Dr. Da Costa, himself a converted Israelite, "the Jews in every country of their exile and dispersion have continued to observe the 9th day of the month Ab in memorial of both the first and second destruction of their city and sanctuary. Next to the great day of atonement, it is the most strictly kept of their fasts. Even the day before, the pious Israelite takes nothing beyond what absolute necessity requires: he seats himself on the ground, either at home or in the synagogue, by the dim light of a small candle, and the evening service commences with the 138th Psalm:—'By the waters of Babylon we sat down and wept.' Mournful and penitential psalms are chanted in succession throughout the day, especially the Lamentations of Jeremiah, of which so many striking features, once fulfilled in the taking of Jerusalem by the Babylonians, were still more signally accomplished in its destruction by the Romans."

Thus closed the history of the ancient Jews, one of the most eventful, interesting, and instructive which the records of the world's history anywhere contains.

JEWS (MODERN). The period of transition, we conceive, from the history of the ancient to that of the modern Jews is the destruction of Jerusalem by the Romans A. D. 70, and the consequent dispersion of the Jews. Nothing worthy of notice occurred in the history of this remarkable people for nearly forty years after the destruction of their city. The ruins of Jerusalem were occupied by a Roman garrison, to prevent any attempt being made to rebuild it; but, though excluded from the holy city, large communities of Jews were gradually formed in different parts of the country. And even in Jerusalem itself, the towers of Hippicus, Phasaël, and Mariamne, the only three which remained standing out of the ninety towers which formerly guarded its walls, became again strongholds of the Jews.

At the end of half a century after the destruction of Jerusalem, we find the whole of Judea in a state of rebellion. The leader of this revolt was a false Messiah called *Barcochab*, attended by his companion or prophet *Ahiba*. In the reign of the Emperor Trajan, the Jews began to give fresh signs of a determination to resist the authority of the Romans, particularly those Jews who resided on the coast of the Mediterranean, in Cyprus, Egypt, and Cyrene. The insurrection spread to the banks of the Euphrates, when Trajan hastened to Antioch, with the view of checking its progress, but, being seized with sudden illness, he died on his way to Rome. Adrian, who succeeded him, quelled the disturbances among the Jews of Asia and of Egypt; but in the latter years of his reign a fresh revolt of the Jews took

place in Palestine. This event was no doubt hastened on by the injudicious conduct of Adrian himself, who passed a decree that Jerusalem should be made a Roman colony under the name of *Ælia Capitolina*, and that circumcision, the distinctive Jewish rite, should be prohibited. The smouldering flame of discontent among the Jews now burst into a furious conflagration. Thousands flocked to Bethhoron from all parts, and hailed Barcocheba as their Prince and Messiah of the house of David. Thus constituted the leader of a numerous host, the impostor advanced into Syria, persecuted the Christians, and took possession of Jerusalem, where he changed the form of the Samaritan coins, adding his own name to them, with the title of Nasi or Prince. The contest continued for nearly four years, and at length the Romans were successful; and about A. D. 134, Judea was again made desolate, about half a million having fallen by the sword in the course of the war, besides those who perished by fire, famine, and sickness. Those who escaped were reduced to slavery by thousands. The remnant was transported into Egypt, and Palestine was left almost without an inhabitant. The Jews were now prohibited from entering Jerusalem, or even looking upon it from a distance; and the city now called *Ælia* was inhabited only by Gentiles, or such Christians as renounced the Jewish ceremonies.

Jerusalem being now a Roman town, and no longer the metropolis of the Jewish religion, Tiberias was fixed upon as the head-quarters of the Jews, and there they first drew up the Mishna or oral law. Christianity had now taken the place of Judaism in the chief places of the Holy Land. *Ælia Capitolina* became the seat of a Christian bishop, who, in course of time, received the appellation of the Bishop of Jerusalem. Helena, the mother of Constantine, founded Christian churches at Bethlehem and on the Mount of Olives, besides thirty other churches which the same Empress is said to have erected in different parts of Palestine. In the reign of Julian the Apostate, the city of Jerusalem was again brought into notice, in connection with a strange proposal which this heathen Emperor made to the Jews, that they should join him in the impious attempt to belie the prophecies of Scripture by rebuilding the Temple. Ammianus Marcellinus, a historian of the period, informs us, that to accomplish this great work Jews assembled from all quarters in Jerusalem, and in festival garments, with richly ornamented tools, commenced digging the foundations of the new sanctuary; but while thus employed, balls of fire suddenly issued from beneath the ground, accompanied with an earthquake and violent hurricanes of wind, which compelled them to desist from the prosecution of their work; and the death of Julian in A. D. 410 put an end to all thoughts of resuming it. Under the long series of Christian Emperors who succeeded Julian, Jerusalem became the scene of innumerable pilgrimages,

and centuries after, the possession of the sepulchre of Christ and of the other holy places by the Mohammedans, gave rise to the CRUSADES (which see).

In the year A. D. 636, Jerusalem passed into the hands of the followers of the false prophet, and Omar founded a mosque on Mount Moriah. Charlemagne, however, Emperor of the West, received from the Caliph, Al-Raschid, the keys of the Holy Sepulchre; but no long time elapsed when they were resumed by the Mohammedan powers of Asia, against whom for centuries the Crusaders fought with desperate valour, though with varied success, commencing their expedition usually with a massacre of the Jews, and when they succeeded in taking Jerusalem, they uniformly signalized their triumph by the murder of all the Jews who might happen to be resident in the city. In 1516, the Holy City was once more retaken by the Ottomans under Selim I., and from that time to the present it has continued to form a part of the Pashalic of Damascus. "Truly imposing," says Da Costa, "is the aspect which the city now presents! Its buildings, its ruins, and its memorials, connected with so many people, periods, and hallowed associations! The mosque of Omar now stands where once was raised the temple of Solomon. David's tomb remains, beside a convent of Minorites. The site of Herod's Palace and the traditional abode of Pontius Pilate are still pointed out, while we must not entirely overlook the residence of the Protestant Bishop of Jerusalem, and the English Church, in which its own services are read in the Hebrew tongue. The Mahometans, Christians, and Jews have each their separate quarter; here, as elsewhere, the most despised and miserable belongs to the Jews. Yes! even in the city of their kings, the children of the kingdom are cast into outer darkness."

It is remarkable that the Jews have continued to preserve their national character, though they have lost their city and their temple, and so completely have they been scattered and peeled, that they have not a country they can call their own. They carry about with them the outward sign of their descent from Abraham, which no tyrannical prohibition, no cruel persecution, has ever prevailed upon them to forego. Constituted of old the custodiers of the sacred oracles, they have scrupulously maintained their adherence to the Hebrew Scriptures, and though by Rabbinical comments and glosses they have, in too many instances, perverted the meaning, they have ever entertained the most scrupulous regard to the integrity of the text. No sooner had they been driven from Jerusalem, than the great council of the Israelitish Rabbins was established at Tiberias in Galilee. Thence issued the two great storehouses of Rabbinical lore, first the Mishna, and afterwards the Talmud, being, as the Jews allege, the oral law, received by Moses from the mouth of God, during the forty days which he spent on Mount Sinai. This oral law was transmitted by Moses to

Joshua, and conveyed down from generation to generation. A complete collection of all the oral or traditional commandments was made about A. D. 190 by Rabbi Judah the Holy. It is composed of six treatises, called the *Mishna*, which has received many additions and commentaries from the later Rabbins, under the name of the *Gemara*. The Mishna or text of the oral law, combined with the Gemara or commentaries, form together the Talmuds, the more ancient of which is the Jerusalem Talmud, completed in Palestine towards the end of the third century; while the later is the Babylonian Talmud, compiled in the schools of Babylon and Persia, in the commencement of the seventh century. Thus the religion of the modern Jews became, like that of the Pharisees in the time of our Lord, a combination of the written with the oral law, both being regarded as of equal authority. The Sadducees who resisted the combination disappeared as a separate sect after the destruction of Jerusalem; and with the exception of the small sect of the CARAITES (which see), the Jews to this day, those of them at least who have not embraced infidelity, are rigid adherents of the Talmud. In addition to the Talmud, however there are two other works of Jewish tradition, the one called the *Masora*, and the other the *Cabbala*, both of which are regarded by the modern Jews as of great importance in establishing the meaning of the Old Testament writings.

The history of the modern Jews, or those of the Dispersion, may be handled under a twofold division, that of the Asiatic or Eastern, and that of the European or Western Jews. The question as to the "Captivity of the East," as it is termed by the Rabbins, has given rise to much fruitless discussion. The two classes of Jews now to be considered have been almost uniformly for many centuries the victims of incessant oppression and injustice at the hands of the people among whom they have been scattered.

From the reign of Adrian to that of Constantine, the Jews enjoyed a season not merely of rest from persecution, but of actual prosperity. In many cases they were treated with the utmost favour by the heathen Emperors as an offset to the Christians, who were of course hated alike by the Jews and the heathens. During the ten persecutions of the Christians in the Roman Empire, the Jews looked on with complacency, and even triumph, at the barbarous cruelties inflicted on the followers of the Nazarene; and it afforded them no small satisfaction to see the hated Christians taking shelter in the catacombs from the fury of the heathen, while their synagogues were flourishing throughout every part of the land of Edom, and their schools at Jamnia and Tiberias were rising in influence and authority every day.

With the establishment of Christianity under Constantine, however, a remarkable change took place in the condition of the Jews. Formerly, their in-

tense hatred of Christianity was a passport with the Roman emperors to places of trust and authority, but now that the emperors had themselves become Christian, the Jews became a condemned and persecuted sect. The elevation of Julian the Apostate to the imperial throne gave them some slight hope of the restoration of brighter days, but the death of Julian, after a short reign, disappointed all their expectations. The Christian emperors who succeeded afforded the Jews entire toleration to observe their ceremonies, their feasts, and their Sabbaths, secured to them their property, their slaves, and their lands, but at the same time called upon the Christians to hold no intercourse with them, and to be on their guard against the doctrines of the synagogue. In the fifth century, the Jews throughout the Roman Empire, both in its eastern and western divisions, were not only deprived of toleration, but exposed to injurious and cruel treatment. But in the reign of Justin, and that of Justinian, Jewish oppression received the sanction of law. Justin passed an edict A. D. 523, prohibiting all Jews, Samaritans, and Pagans, from holding office in the State; while Justinian in his Code, as well as in his Novels, excluded the Jews from all civil rights, and any attempt at proselytism was declared a capital crime. The result of such oppressive enactments was a series of successive insurrections on the part of the Jews, which disturbed Justinian throughout his whole reign. The most violent of these outbreaks was caused at Constantinople by the sight of the holy vessels which had been carried by Titus from Jerusalem to Rome, and had found their way to the capital of the Greek Empire. To quell this tumult, which was of a very serious description, Justinian sent the holy vessels from Constantinople to Jerusalem, and, from whatever cause, they have never been heard of since that time.

The Jews, soon after the dispersion, and the consequent destruction of their whole ecclesiastical polity, longed for the restoration of some degree of order and government. This led to the institution of the Jewish patriarchs, the first of whom was Simeon, the third, who lived in the reign of Adrian. In his family the line of patriarchs continued until the fifth century, when they began so to pervert their office, that a law was passed by the Emperor Theodosius to restrict their power; and this proving ineffectual, the patriarchal dignity, in A. D. 429, was wholly abolished, and thus, as Da Costa remarks, "the link was broken which connected the different synagogues of the Eastern Empire." About this time an extensive emigration of learned Jews, devoted to the study of the Talmud, took place from Palestine and the Byzantine Empire to Babylonia and Persia—a circumstance which led to the compilation of the Babylonian Talmud.

The rise of the Mohammedan power in Asia in the seventh century led to the severe oppression and degradation of the Jews in the East. Previous to

that period, the Jews in Arabia seem to have been numerous, powerful, and free. It is even asserted that there existed at one time in that peninsula a Jewish kingdom under Jewish kings; and even so late as the sixth century, a Jewish king reigned in Arabia. When Mohammed first commenced his mission as a prophet, he seems to have met with some countenance from the Arabian Jews, who may possibly have supposed him to be the Messiah. But, in the course of a few years, they began to entertain unfavourable views of the prophet, and from that time he looked upon them with the most bitter hatred, stigmatizing them as "unbelievers," and "murderers of the prophets," and applying to them similar opprobrious epithets. Accordingly, there has existed a strong feeling of enmity down to the present day between the Mussulman and the Jew. And yet it is impossible to read the pages of the Koran without being struck with the close connection which may be traced between its doctrines and those of modern Judaism, as developed in the Talmud and the Jewish traditions.

After the capture and destruction of Jerusalem by Titus, the Jews emigrated in great numbers to the coasts of the Red Sea, so that cities and even entire districts belonged to them. They waged war and negotiated treaties with their neighbours, and were fast rising into political importance in Arabia; but from the seventh century, when Mohammed promulgated his religion, they gradually sunk in influence and power; and though considerable numbers of them are still found in that country, they are held in great contempt among the Mohammedans. Colonies of Jews have long existed in the most remote parts of the interior of Asia and on the coast of Malabar. There is also a peculiar race of Jews in the neighbourhood of Bombay, who call themselves BENI ISRAEL (which see), but claim no relationship with the rest of the Jews in Eastern countries; and while they strictly adhere to the chief portions of the Jewish ritual, they have also mingled Hindu superstitions with their religious observances. These Beni-Israel Dr. Wilson of Bombay considers to be probably descendants of the Ten Tribes. The Chinese Jews are numerous, and are supposed to have originally settled in the Celestial Empire between the time of Ezra and the destruction of the second temple. This is confirmed by the fact, that they hold Ezra in as great veneration as Moses, and appear to be quite ignorant of the Pharisæical traditions of the Talmud. They are called by the Chinese "the people that cut out the sinew;" and a great number of them seem to have exchanged Judaism for the religion of the Koran.

The Jews have almost always in Europe been a despised, oppressed, and persecuted people. Thus, by the Council of Vannes, A. D. 465, Christians were forbidden to eat with Jews. Some years later, the Council of Orleans prohibited marriage between Jews and Christians. The Council of Beziers, A. D. 1246,

refused permission to consult a Jewish physician. For centuries there existed in France a public officer called the "Protector of the Jews," who was chosen from among the nobles of the land, and who, in some cases, instead of being the friend, was the bitter enemy of the very people whom he was appointed to defend. In the south of France, trade was for a long period chiefly in the hands of the Jews, yet they were, all the while, regarded as the outcasts of society. At Toulouse, so late as the thirteenth century, a Jew was compelled to receive in Easter week every year a blow on the face before the doors of the principal church. At Beziers, the bishop yearly, on Palm Sunday, exhorted the people to avenge the death of the Saviour upon the Jews of the place; and after the year 1160, exemption from this insult was purchased by the payment of an annual sum of money. It is a strange circumstance, however, that in no part of France did Hebrew learning flourish more than in the south. Montpellier, Marseilles, Narbonne, Beziers, and other towns, were celebrated for their synagogues and academies, as well as for their Rabbinical writers, commentators, and grammarians. The Jews have never been found in great numbers in Norway, Sweden, and Denmark; but in all the other countries of Europe, they have existed amid much discouragement and persecution down to the present day.

The Jews who were banished from Spain in A. D. 1492, and from Portugal in A. D. 1497, are known by the name of *Sephardim*, or Spaniards, and maintain their identity as a separate class of Jews among their own brethren in all parts of the world. They look upon themselves as a higher order of Israelites. One peculiar point of distinction which marks them out from other Jews, is their daily use of the old Spanish language, which is handed down from generation to generation, and with which they are so familiar, that their own Scriptures are better known to them in the old Spanish version than in the original Hebrew. Down to the commencement of the present century, the Sephardim used both the Spanish and the Hebrew tongues in the daily intercourse of life, in their private correspondence, and even in the public worship of the synagogue, excepting what was included in the Liturgy. The Sephardim look back upon the history of their ancestors during the fourteen centuries of their residence as exiles in the Spanish peninsula with the most romantic interest. "This remarkable people," says Mr. Prescott, "who seem to have preserved their unity of character unbroken amid the thousand fragments into which they have been scattered, attained perhaps to greater consideration in Spain than in any other part of Europe. Under the Visigothic Empire the Jews multiplied exceedingly in the country, and were permitted to acquire considerable power and wealth. After the Saracenic invasion, which the Jews, perhaps with reason, are accused of having facilitated, they resided in the conquered cities, and were permitted to mingle

with the Arabs on nearly equal terms. Their common Oriental origin produced a similarity of tastes, to a certain extent not unfavourable to such a coalition. At any rate, the early Spanish Arabs were characterized by a spirit of toleration towards both Jews and Christians—'the people of the book,' as they were called—which has scarcely been found among later Moslems. The Jews, accordingly, under these favourable auspices, not only accumulated wealth with their usual diligence, but gradually rose to the highest civil dignity, and made great advances in various departments of letters. The schools of Cordova, Toledo, Barcelona, and Granada, were crowded with numerous disciples, who emulated the Arabians in keeping alive the flame of learning during the deep darkness of the middle ages. Whatever may be thought of their success in speculative philosophy, they cannot reasonably be denied to have contributed largely to practical and experimental science. They were diligent travellers in all parts of the known world, compiling itineraries which have proved of extensive use in later times, and bringing home hoards of foreign specimens and Oriental drugs that furnished important contributions to the domestic pharmacopoeia. In the practice of medicine, indeed, they became so expert, as in a manner to monopolize that profession. They made great proficiency in mathematics, and particularly in astronomy; while, in the cultivation of elegant letters, they revived the ancient glories of the Hebrew muse. This was indeed the golden age of modern Jewish literature. The ancient Castilians of the same period, very different from their Gothic ancestors, seem to have conceded to the Israelites somewhat of the feelings of respect which were extorted from them by the superior civilization of the Spanish Arabs. We find eminent Jews residing in the courts of the Christian princes, directing their studies, attending them as physicians, or, more frequently, administering their finances."

The Jews seem to have had a settlement in Spain long before the destruction of the second temple. It is remarkable that this portion of the dispersed of Judah allege that they are descendants of the house of David. Not that they are able to produce any document whereby to establish this claim, for the Israelites, since their dispersion, have not continued their genealogical tables; but their high pretension to be sprung from David is wholly founded on tradition. For many centuries, the Jews carried on the whole traffic of the kingdom of Spain; and members of their body were usually chosen to occupy places of trust and honour at court. As in the East the Jews were governed by the Resh Glutha, or Prince of the Captivity (see *AICHMALOTARCH*), so in the Spanish peninsula they were ruled by an Israelite called the Rabbino mayor, who was appointed by the king. This magistrate, who took cognizance of all Jewish affairs, had under him a vice-rabbino mayor, a chancellor, a secretary, and several other officers

while two different orders of rabbins, or judges, acted under him in the towns and districts of the kingdom. But the honour in which the Jews were held by the king and the higher orders both in church and state, did not make them altogether free from oppression and persecution. On the contrary, the free burghers, the inferior clergy, and especially the common people, were their inveterate enemies. From time to time the most severe enactments were passed against them, and they were subjected to persecution of every kind.

Nowhere has Hebrew learning been more extensively cultivated than among the Jews of the Peninsula. In early times, and even during the rule of the Saracens, their youth were trained in the famous schools of Babylon and Persia; but at an after period, an entirely new and independent school of Hebrew theology was established in Spain. The circumstances which led to the removal of the seat of modern Jewish science from the East to the West are thus detailed by Da Costa:—"Four learned Israelites of Pumbeditha were in a ship, which was captured by a Moorish pirate from Spain, A. D. 948. One of them, named Rabbi Moses, after having seen his wife cast herself into the sea, to escape the ferocity of the captain, was, with his son, carried prisoner to Cordova. The Israelitish inhabitants of that town soon effected their deliverance by means of a ransom. After remaining some time unnoticed, a learned discussion in the synagogue became the means of raising Rabbi Moses high in the esteem of all, and renewing the interest his fate had before excited. He was soon chosen head of that synagogue and judge of the Jews; and becoming known, while holding this office, to Rabbi Chasdai Ben Isaac, the great protector of his nation, at the court of Miramolín, he obtained in marriage for his son a daughter of the powerful house of Peliag, thus laying a prosperous foundation both for his own descendants and for the Jewish schools of Spain. When the Persian school of the Geonim came to an end in the eleventh century, in the person of Rabbi Hai Bar Rab Scherira, the schools of the Spanish Rabbanim took its place, as the centre of Jewish civilization and learning. Soon Toledo and Seville, then Saragossa, Lisbon, and a great number of other cities, shared in the glory of Cordova. At Toledo alone, the number of students in Hebrew theology is said to have sometimes amounted to twelve thousand: the number is no doubt exaggerated, but the exaggeration itself proves the high idea that was formed of the extent to which the study of Hebrew literature was carried on in the ancient capital of Castile."

Thus the reputed founder of the new school of Hebrew literature at Cordova was Rabbi Moses of Pumbeditha; but the first age or generation of the Spanish Rabbanim did not begin with him, or even with his son, but with Rabbi Samuel Hallevi, surnamed Hanragid, or the Prince, who is considered as the first Rabbino Mayor, or Prince of the Capti-

vity in Spain, A. D. 1027. From that date till the end of the fifteenth century, nine generations of Rabbanim are reckoned, each deriving its name from a head of the synagogue, or some distinguished student of the age.

The most distinguished of all the Spanish Rabbanim were Aben Ezra and Maimonides, both of them gifted with remarkable abilities, learning, and wealth. The first of them, Aben Ezra, usually surnamed *Hachacham*, the wise, was born at Toledo in the beginning of the twelfth century. He is best known as a commentator on the Old Testament, his labours in this department having been valued not only by Jews, but also by many Christians. Maimonides was a native of Cordova, having been born there in A. D. 1139. He was a voluminous and a versatile writer, his works, which amount to more than thirty in number, being on a great variety of different subjects. The most remarkable of his writings is his *Moreh Nevochim*, or Guide to the Doubtful, a work in which he interprets, with great clearness, the Law and the Talmud. The great aim of Moses Maimonides, in the twelfth century, was, like that of Moses Mendelssohn in the eighteenth century, to find a basis for the principles of traditional Judaism in philosophy rather than in revelation. No sooner were the views of this remarkable man given to the world in the *Moreh Nevochim*, than a cry of heresy was raised both against the book and its author. The synagogues of Spain were now divided into two parties, the one favouring, and the other opposing, the views of Maimonides. His admirers, however, obtained the decided superiority both in numbers and influence; and though Rabbinism still continued to exercise dominion over the synagogue, the discussions occasioned by the writings of Maimonides tended, in no small degree, to deliver the minds of many Jews from the trammels of traditional authority. Accordingly, about a century after, we find the Rabbins of Spain complaining of the progress of infidelity caused by the influence of Greek philosophy.

The Sephardim or Spanish Jews have not only produced able writers on theological subjects, but also distinguished poets, astronomers, and mathematicians. Amid the honours which they gained, however, in the walks of literature and science, often was the sword of intolerant persecution unsheathed, and the records of the Inquisition in Spain tell us of multitudes of victims belonging to the despised Jews no less than to the Christian heretics. At length, in A. D. 1492, after the reduction of the last Moslem kingdom in the Peninsula, an edict was promulgated for the expulsion of the Jews from Spain, four months being allowed them to prepare for their departure. In vain did they offer immense sums of money to be allowed to remain; they were transported by ships to the coast of Africa. Many of them endured such extremity of suffering that they returned to Spain and renounced the faith of

their fathers. Others found an asylum in Portugal, where, in consideration of the payment of a high capitation tax, they were invested with various privileges, being allowed to celebrate their feasts, practise their ceremonies, and continue the full exercise of their religious worship. A Rabbinical school was formed at Lisbon, which soon rose to considerable distinction, and during the five years which elapsed between the expulsion of the Jews from Spain, and their banishment from Portugal, this school became the centre-point of Jewish literature and science. The most distinguished of the Portuguese Jews was Abarbanel, whose fame, as a theological writer, is still cherished among the Jews. In 1497, an edict was published banishing the Jews from Portugal, as they had a few years before been banished from Spain; and from this date the Sephardim were scattered over every quarter of the globe, still, however, preserving their identity separate and apart from all the other races of the Jewish nation. In America, in Africa, in Asia, and many countries of Europe, they found refuge, and enjoyed toleration and peace. But the country which has afforded them the warmest hospitality, since the close of the sixteenth century, has been the Protestant republic of the Low Countries.

The first settlement of the Jews at Amsterdam was made in A. D. 1594, and in the course of four years they erected a synagogue. Ten years after, the increase of the Jewish population led to the formation of a second, and in A. D. 1618 of a third synagogue. In 1639 the three synagogues were united to form one single community of Spanish and Portuguese Jews, which founded, in 1675, a handsome synagogue for the whole body. About the same time the German and Polish Jews had established their synagogues in the capital of Holland. Though excluded from public offices, and also from all guilds or companies, except those of the physicians and brokers, the Israelites were secured in the full possession of liberty of conscience, the free exercise of their religion, the practice of their own laws and traditions, and even, with few exceptions, the observance of their national customs. Among the Jews in Holland there have been various authors and learned men, one of the most noted of whom was Rabbi Menasseh ben Israel, who wrote several exegetical and dogmatical works, besides several books relating to the Jewish Liturgy, the worship of the synagogue and Rabbinical ordinances. Contemporary with this learned author was another man of a strongly speculative turn of mind, Uriel da Costa, who threw off at once all belief in the Divine authority of the Old Testament, and in the traditions of the Rabbins. The appearance of this bold infidel in the synagogue of Amsterdam, and the open avowal of his dangerous doctrines, led to a keen struggle between the modern sect of the Pharisees and that of the Sadducees. In a work which he published explanatory of his opinions, Uriel declared his rejection of all tradition, and

his denial of the resurrection of the dead and the life to come. The chief magistrate of Amsterdam deemed it his duty to take cognizance of the matter, and, accordingly, the author was arrested, and the affair was compromised by the payment of 300 florins, and the confiscation of the books. From this time Uriel da Costa became both in opinion and practice an open Deist; but at length, weary of a struggle in which he stood alone, he sought and obtained reconciliation with the synagogue. Again he avowed his deistical opinions, and for seven years he was cast off by his brethren. A second time he sought reconciliation to the synagogue, which was only granted after the infliction upon the unhappy man of the well-known forty stripes save one; and a few days after submitting to this degradation, he put an end to his existence, having previously written his autobiography, which was afterwards published by Limborch.

Another individual of great note among the Jews in Holland was Benedict Spinoza, who, in his theological writings, taught a system of complete Pantheism, not by substituting the whole universe in place of the living God, but by attributing real existence to God alone, and admitting of no other existence, material or immaterial, unless as a modification of that one only Being. This amiable but erring philosopher was a native of Amsterdam, having been born in that city in A. D. 1632. His peculiar opinions were chiefly founded on the writings of Des Cartes (see IDEALISTS), which exercised a remarkable influence on the thinkers of his age. The views which Spinoza had been led to form were completely at variance with those of his fellow-Israelites, and as a natural result he began to neglect the public services of the synagogue, and to dispute with the Rabbins on religious subjects. At length his opinions drew down upon him the censure of his brethren, and he was not only expelled from the synagogue, but he found it necessary, in order to save his life, to fly from Amsterdam, and, after wandering from one place to another, he settled at the Hague. Here he lived in seclusion, but maintaining an extensive correspondence with learned men both in Holland and elsewhere. In the course of a few years he was cut off by consumption.

Next to Amsterdam, nowhere have the Jews been more prosperous than at the Hague. In that city many of the finest houses have been built and inhabited by Jews, and their synagogue is in one of the best quarters of the town. Members both of the German and Portuguese synagogues in Holland were frequently preferred to fill confidential posts in matters of diplomacy; and such has been the respect uniformly shown to the Jews in that country, that till the reign of William V. inclusive, no stadtholder of Holland had ever failed to pay at least one formal visit to each of the great synagogues of Amsterdam.

During the eighteenth century, the Jews in Holland, and indeed throughout the Continent generally

partook of the degeneracy in religion which so extensively prevailed. The infidel literature and philosophy of France exercised a most pernicious influence over both Jews and Gentiles in every country of Europe; while Voltaire and his followers intensely hated the Jews, because the very existence of that people constituted an incontestable proof of the historical truth both of the Old and New Testaments.

The Jews appear to have found an entrance into Russia during the reign of Peter the Great, but they were banished from the country in 1745, for having maintained a correspondence with the exiles of Siberia. They have always, however, kept their ground in Poland as well as in the Ukraine, both of which belong to the government of the Czar. The Polish Jews are looked upon by their brethren in other countries as a superior race, both in intellect and learning. "Nowhere else," says Da Costa, referring to Poland, "do we find in so great a degree, among the dispersed nation, a life of so much social activity combined with a remarkable bent towards religion and contemplative philosophy; nowhere else so wide a separation between science and theology, and, at the same time, such great capacity for scientific knowledge; nowhere else such deep national debasement, resulting from ages of ignoble occupation and servile subjection, with a character so highly respectable, both in its moral qualities and domestic relations; in a word, nowhere do so many remains of ancient nobility, and, at the same time, of the most wretched degeneracy, appear even in the expression of countenance and stature of body. These singular and original characteristics of the Polish Jew are to be found, not only in the mystic theosophy which usually distinguishes their schools and their theologians, but even in the existence of Caraites amidst these synagogues, in other respects buried, if we may so express it, in the study of the Talmud." In the synagogues of Poland, the Jewish sect of the SABBATHAISTS (which see), found many supporters; and in the same synagogues the CHASIDIM (which see), had their origin in 1740.

An Anti-Talmudic sect sprung up among the Polish Jews, originated in 1760 by Jacob Frank. This new Jewish sect completely cast off the Talmud, and adopted the Cabbalistic book of Zohar as the basis of its confession of faith, and hence they assumed to themselves the name of ZOHARITES (which see). They plainly declared their belief in the doctrine of the Trinity. At first the followers of Frank were looked upon as belonging to the Christian rather than to the Jewish faith, and they were persecuted by the synagogue for their Christian dogmas. In a short time, however, they were persecuted, on the contrary, by the Roman Catholic church, on account of their Jewish Cabbalistic views. In these critical circumstances, exposed to the hostility both of Christians and Jews, many of the Zoharites emigrated to Turkey, where they were treated with the utmost harsh-

ness and cruelty by the populace. Frank, with whom the sect originated, entertained many sentiments approaching to Christianity, and he considered that he had received a mission to unite together all religions, sects, and confessions. His followers no longer form a separate denomination, but numbers of them still exist in Poland, belonging to the Roman Catholic Church, though distinguished by certain remains of Judaism, and some of them secretly retaining a firm belief in the religion of the synagogue. They are said to have taken a share in the Polish insurrection in 1830, and it has even been asserted that the chief of the Frankists was a member of the Diet of Poland, and afterwards obliged to take refuge as a political exile in France.

But while the Jews in the southern and eastern parts of Europe were agitated by the prevalence among them of Cabbalistic opinions, a movement of a different kind was commencing in the north-western parts and in Germany. While Jacob Frank was actively propagating his peculiar views in Poland, Moses Mendelsohn was inculcating on the Jews in Prussia a system of opinions composed of a heterogeneous mixture of the teachings of Plato and of Maimonides. This remarkable man was born in 1729, at Dersace, of poor parents. In early life he exhibited many tokens of possessing an energetic and inquiring mind. The writings of Maimonides, and especially the Moreh Nevochim, were his favourite subjects of study. His own philosophical writings soon gained for him a high reputation both among Christians and Jews. His chief anxiety was to reform the religion of the Jews, while he maintained an outward respect for the forms of Rabbinical Judaism. On one point he expressed himself very strongly—in reference to the authority of the synagogue. He would not allow the synagogue or any other religious community to impose any restriction whatever on the rights of thinking and teaching. Through the influence of Mendelsohn, all respect for the Talmud began to disappear among the German Jews, and a large party was formed avowing themselves Anti-Talmudists. This eminent Jewish philosopher died in 1786, but the impress which he had made upon the religion and literature of the Hebrew nation continued to be felt long after his decease. Three intimate friends, who long survived him, and who actively propagated his opinions, were Hartwig Wessely, Isaac Euchel, and David Friedlander.

The year 1789 proved the commencement of a new era in the history of the modern Jews. With the French Revolution a system of political theories and opinions arose which agitated all the nations of Europe. Nor were the dispersed of Israel unaffected by the wide-spread spirit of change. Throwing off their own ancient nationality, they directed all their efforts from this period to be reckoned fellow-countrymen with the Christian nations. Taking advantage of the great political outburst in France, the Jews called loudly for the application in their case

of the principles of liberty, fraternity, and equality. Their demand was acknowledged to be just, and in 1791 complete equality was proclaimed for all Jews, without exception and distinction, who would accept the rights and fulfil the duties of French citizens. The rights which the Revolution had thus obtained for the Jews were confirmed by Napoleon Bonaparte. In consequence, however, of the prevalence of usury among the Jewish population in the provinces of the Rhine, an Imperial edict was published in 1808, imposing on every Jewish creditor who should go to law against a debtor the obligation to procure a certificate of good character, attested by the local authorities, declaring that the said creditor was not in the habit of taking usury, or pursuing any disgraceful traffic. This severe decree was limited in its continuance to ten years; but before the expiry of that period it was revoked, in consequence of the restoration of the Bourbon family. In Rhenish Bavaria and Rhenish Prussia it was continued and strictly enforced after the ten years had come to a close.

Napoleon I., in his anxiety to promote the welfare of the Jews scattered throughout his dominions, convoked at Paris a large assembly or sanhedrim of Israelites. This council, which consisted of 110 members, met on the 28th of July 1806. It was constituted by order of the Emperor, and three Imperial commissioners were introduced during the sittings, with twelve questions, which the sanhedrim were requested to answer for the satisfaction of Napoleon and the government. These questions, which chiefly referred to the Jewish laws concerning marriage and usury, were after mature deliberation answered by the assembly to the following effect, as related by Da Costa: "That the Jew, though by the law of Moses he had permission to take several wives, was not allowed to make use of this liberty in the West, an obligation to take only one wife having been imposed upon them in the year 1030, by an Assembly, over which Rabbi Gerson, of Worms, presided,—that no kind of divorce was allowed among the Jews, except what was authorized by the law of the country, and pronounced judicially,—that the Jews recognised not only Frenchmen, but all men as their brethren, without making any difference between the Jew and him who was not a Jew, from whom they differed not as a nation, but by their religion only. With respect to France, the Jew, who had there been rescued from oppression, and allowed an equality of social rights, looked upon that country as more especially his *oïm*, of which he had already given manifest proof on the field of battle;—that since the revolution no kind of jurisdiction in France or Italy could control that of the Rabbins;—that the Jewish law forbade all taking of usury, either from strangers or their own brethren; that the commandment to lend to his Israelitish brother, without interest, was a precept of charity, which by no means detracted from the justice, or the necessity of a law-

ful interest in matters of commerce; finally, that the Jewish religion declared, without any distinction or persons, that usury was disgraceful and infamous; but that the use of interest in mercantile affairs, without reference to religion or country, was legal,—to lend, without interest, out of pure charity towards all men, was praiseworthy."

The Imperial government declared their entire satisfaction with the replies of the sanhedrim, and another assembly of the same kind was convoked by the Emperor in 1807, to which Jews from other countries, and especially from Holland, were invited, with the view of giving to the principles of the first sanhedrim the force of law among the Jews in all countries. The second meeting, called the great Sanhedrim, to which was intrusted the formation of a plan of organization for all the synagogues throughout the Empire, met the following year. The principles laid down by the sanhedrim were strongly opposed by the Jews of other countries, particularly those of Germany and Holland. But the social and political equality which the Jews enjoyed in France, led to their settlement in great numbers in that country; so that in the course of two years after the assembling of the sanhedrim, the Jewish population resident within the boundaries of the French Empire amounted to 80,000 souls, of whom 1,232 were landed proprietors, exclusive of the owners of houses in towns.

The Jews in France, from the date of their emancipation by Napoleon I., have under every successive government been eligible to the highest offices, both civil and military, and so well have they acquitted themselves in every office which they have occupied, that in 1830 the Minister of Public Worship, M. Mérilhou, gave the strongest official testimony in their favour. The extent, however, to which the social equality of the Jews in France has been carried, has not only tended to destroy the national spirit which has generally characterized the Jewish people, but has introduced among them that spirit of religious indifference, and even infidelity, which is rapidly diffusing itself among Continental Jews generally.

The Revolution introduced into the Netherlands from France in 1795, gradually led to the emancipation of the Jews in that country also. But while a few hailed the new institutions, the great mass continued devotedly attached to the house of Orange, and keenly opposed to the revolutionary spirit of the age. The difference of opinion which thus existed among the Jews on political matters, brought about at length a schism in the synagogue. Those who had imbibed the new ideas assembled separately for religious worship, and founded a synagogue named Adath Jeshurun, which continued apart from the ancient synagogue of the Netherlands till the reign of William I. Soon after the revolution in Holland in 1795, Jews began to be admitted to the municipalty and the tribunal of Amsterdam, and even to the

National Assembly at the Hague. These privileges were continued first under Louis Napoleon, and then under the house of Orange, as well as under the different constitutions of 1813, 1815, 1840, and 1848. At this day, accordingly, Jews in Holland are not unfrequently found holding municipal offices in towns, and places of trust and influence under the Crown. In Belgium also, the Jews enjoy entire liberty, and are eligible to all situations of a secular kind, on the same footing with the members of other religious bodies.

In Germany the Jews had a long struggle for emancipation. No doubt the French Revolution, and the influence of the French Imperial government under Napoleon I., were favourable to the Jews in various parts of Germany. But it was not until the reign of King Frederick William III. that the Jews became entitled to rank as Prussian citizens. This was secured to them by an edict published on the 11th of March 1812, which, while it granted the right of citizenship, encumbered it with so many exceptions and provisional regulations, that it was rendered almost nugatory. These restrictions, however, were removed in the year 1848, when the revolutionary spirit spread over almost every country of Europe.

In Roman Catholic countries various remarkable changes have been effected in the relation of the Jews to the governments. The reigning Pope, Pius IX., at an early period of his Pontificate, set an example of liberality by his regulations in favour of the Jewish subjects of the church. The Ghetto of the Jews at Rome was solemnly opened on the evening of the 17th of April 1847. It had been customary for four elders of the synagogue annually to approach the Pope with an humble supplication that he would grant the Jews permission as a nation to reside in Rome. This degrading custom, Pius IX. abolished, and granted a complete and unrestricted toleration.

Throughout every part of the world Jews are to be found, "There is not a country," says Dr. Keith, "on the face of the earth, where the Jews are unknown. They are found alike in Europe, Asia, Africa, and America. They are citizens of the world without a country. Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other nations, have terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Britain, they are more thinly scattered. In Persia, China, and India, on the east and on the west of the Ganges, they are few in number among the heathen. They have trod the snows of Siberia, and the sand of the burning desert; and the European traveller hears of their existence in regions which he cannot reach, even in the very interior of Africa, south of Timbuctoo. From Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras, no inhabitant of any nation upon the earth would be known in all the intervening regions, but a Jew alone."

Properly speaking, the modern Jews have no symbol or profession of faith, but allege the Word of God contained in the Old Testament to be the standard of their belief and practice. Maimonides, however, reduced the doctrines of Judaism to a limited number of fundamental principles, which are usually known by the name of the Thirteen Articles, and are regarded by the Jews as exhibiting a view of their peculiar system. These articles which form the creed of the modern Jews are as follows:—

"I. I believe with a perfect faith, that the Creator (blessed be his name) is the Creator and Governor of all creatures, that he alone has made, does make, and will make all things.

"II. I believe with a perfect faith, that the Creator (blessed be his name) is only one, in unity to which there is no resemblance, and that he alone has been, is, and will be our God.

"III. I believe with a perfect faith, that the Creator (blessed be his name) is not corporeal, nor to be comprehended by an understanding capable of comprehending what is corporeal; and that there is nothing like him in the universe.

"IV. I believe with a perfect faith, that the Creator (blessed be his name) is the First and the Last.

"V. I believe with a perfect faith, that the Creator (blessed be his name) is the only object of adoration, and that no other being whatever ought to be worshipped.

"VI. I believe with a perfect faith, that all the words of the prophets are true.

"VII. I believe with a perfect faith, that the prophecies of Moses our master (may he rest in peace) are true; and that he is the father of all the wise men, as well of those who went before him, as of those who have succeeded him.

"VIII. I believe with a perfect faith, that the whole law which we have in our hands at this day, was delivered by Moses our master, (may he rest in peace).

"IX. I believe with a perfect faith, that this law will never be changed, and that no other law will ever be given by the Creator, (blessed be his name).

"X. I believe with a perfect faith, that the Creator (blessed be his name) knows all the actions of men, and all their thoughts, as it is said; 'He fashioneth all the hearts of them, and understandeth all their works.'

"XI. I believe with a perfect faith, that the Creator (blessed be his name) rewards those who observe his commands, and punishes those who transgress them.

"XII. I believe with a perfect faith, that the Messiah will come, and though he delays, nevertheless I will always expect him till he come.

"XIII. I believe with a perfect faith, that the dead will be restored to life, when it shall be so ordained by the decree of the Creator; blessed be his name, and exalted be his remembrance for ever and ever."

The articles of Maimonides have been approved and sanctioned by almost all the Rabbis for the last five hundred years. They have been publicly adopted as the creed of the synagogue, and have been inserted in the prayer books as fundamental points, which all Jews are expected to believe, and are required to repeat every day. The precepts of the Jewish religion are considered as amounting to 613, of which the affirmative are 248, and the negative 365. "In the ten commandments," says a writer on this subject, "there are 613 letters, and each letter stands for one command; and in the whole law of Moses there are 613 commandments; and such was the power of these two tables, that it contained the complete law of Moses. Thus far it is proved that a perfect God gave a perfect law." The negative precepts are obligatory on every Israelite at all times; but of the affirmative, some are optional, some are restricted to certain seasons, and others to certain offices; some can only be performed in Palestine, and others are limited to the regulation of such ceremonies and services as have been discontinued since the destruction of the temple. The obligations imposed on Jewish females by the affirmative precepts are very few. The Rabbis hold that before marriage a woman has nothing to do with religion, and is not required to observe any of the commandments; and after marriage, she has only to observe three: (1.) the purifications of women; (2.) to bless the Sabbath bread—that is, to take a small piece of dough, repeat a prayer over it, and throw it into the fire; and (3.) to light the candles on the eve of any Sabbath, or of any festival, and repeat a prayer whilst doing it.

Every Jewish father is bound to instruct his sons in the knowledge of the law, but not his daughters, and women are not required to learn the law themselves, neither are they obliged to teach it to their children. The process of education followed in the case of Jewish children is thus described by Dr. M'Caul in his 'Judaism and the Jews':—"At four or five years of age, the Jewish child begins to learn the Aleph Beth. As soon as he can read the Hebrew text with points, the work of translation commences. There is no learning of grammar. The Melammed teaches the translation at once. He pronounces the Hebrew word, and tells the meaning, and repeats a given portion in this way until the child knows it. Thus, without grammar or lexicon, without any reference to roots or conjugations, the Jewish children learn the language of their forefathers; and it is surprising to see the progress which they make in the course of a year. When the child can translate tolerably, he then begins the Pentateuch again, with the 'Commentary' of R. Solomon Jarchi. The style of this commentator is concise, and often obscure. But the oral instruction clears away the difficulties. The Melammed repeats the words, giving the sense as before, and the child repeats after him until he has learned his task, which is for a week—either the whole weekly portion of the law, or a part of it,

according to his abilities. When he has mastered Rashi, he begins the Talmud. At first, the oral method is used as before; but very soon the child is left to shift for himself; and usually, at ten years of age, he is able to make out the sense by the help of Jarchi's 'Commentary.' At thirteen he becomes a *bar mitzvah*, the son of the commandment, and is then responsible for his own sins, which, up to that time, the father has borne; and is expected to expound some difficult passage of the Talmud publicly in the synagogue. Of course all Jewish children do not pursue these studies so far as the Talmud and its commentaries. The mass of the people are very poor, and many are therefore obliged to rest satisfied with a knowledge of the Pentateuch. Others stop at Rashi's 'Commentary.' Others exhibit no taste for learning. But still, after deducting all these classes, a greater proportion of Jewish children receive a learned education than amongst Christians. Poor youths of promise find a seminary and books in the Beth Hammedrash, or house of instruction, which exists in every large congregation, where the Rabbi presides and superintends the studies. They are supported by voluntary contribution, and wander about from one celebrated Rabbi to another in order to complete their studies; and, it must be added, everywhere find a home and a supply of the necessaries of life. One of the most pleasing traits in the Jewish character is the hospitality with which they treat all strangers of their nation, but particularly wandering students."

A strange idea prevails among the modern Jews, that if a child cannot repeat the *Kodesh* in the synagogue, the soul of the deceased parent remains in purgatory. The greatest reproach, besides, that can be cast upon a Rabbinical Jew is, that he neglects the education of his children, more especially the male children, on whom double attention is bestowed. So little account is taken of females among the Jews, that a thanksgiving is inserted in all the prayer-books, and forms a part of the daily devotions of every male member of the synagogue: "Blessed art thou, O Lord our God! King of the universe! who hast not made me a woman!"

From the dispersion to the latter end of the last century, Rabbinism prevailed universally amongst the Jews, with the exception of the small sect of the CARAITES (which see). The distinguishing feature of the Rabbinical system is, that it asserts the transmission of an oral or traditional law of equal authority with the written law of God, at the same time that it resolves tradition into the present opinions of the existing church. In consequence of the introduction of Rabbinical glosses, the great doctrines of Scripture are completely perverted. Thus the fundamental tenet of original sin is denied by the Jews; and Maimonides boldly affirms that the idea of man being born with an inherent principle of sin or holiness, is as inconceivable as his being born an adept in any art or science. On the other hand, the

Talmudists, and other Jewish writers, frequently speak of an evil principle, which they represent as the internal cause of all the sins that men commit. Some Rabbis speak of two principles in man, the one evil, the other good; the former born with him, the latter implanted at the age of thirteen.

The modern Jews are without priest, altar, or sacrifice, and, in their view, the only atonement is sincere repentance, and the only ground of acceptance is a perfect conformity to the law of Moses. This is the doctrine set forth by Maimonides, but the general doctrine of the synagogue appears to be, that there are other substitutes as well as repentance, such as the sufferings and supererogatory merits of reputed saints and martyrs. The doctrine of divine influence is taught by some Rabbis, but not by others; and the self-determining power of the human will to good or evil is clearly asserted in a maxim laid down in the Talmud, that everything is in the power of God except the fear of God. The notion is very generally entertained among modern Jews, that the ceremonial observances gone through annually on the Great Day of Atonement serve as an expiation for all the sins of the preceding year. Some Rabbis inculcate that repentance ought to be accompanied with bodily mortification and penance; and it is very generally believed that the bodily pains which they suffer are expiations for sins. The doctrine of the metempsychosis, or that one human soul animates several bodies in succession, is adopted by many Jewish writers.

It is maintained by the Jews that, after death, those who have been righteous in this life are happy, and ascend immediately into the holy place; but in the case of a wicked man, all his sins which stand near him go before him to his grave, and trample upon his body. The angel Duma likewise rises, attended by those who are appointed for the beating of the dead—a process which is called *CHIBBUT HAKKEFER* (which see), and is performed in the grave. Seven judgments are undergone by the wicked, which are thus described by a Rabbinical writer:—"The first is when the soul departs from the body. The second is when his works go before him, and exclaim against him. The third is when the body is laid in the grave. The fourth is *Chibbut Hakkefer*—that is, the beating in the grave. The fifth is the judgment of the worms. When his body has lain in the grave three days, he is ripped open, his entrails come out; and his bowels, with the sordes in them, are taken and dashed in his face, with this address, Take what thou hast given to thy stomach, of that which thou didst daily eat and drink, and of which, in all thy daily feastings, thou distributedst nothing to the poor and needy; as it is said, 'I will spread upon your faces the dung of your solemn feasts.' Mal. ii. 3. After the three days, a man receives judgment on his eyes, his hands, and his feet, which have committed iniquities, till the thirtieth day; and in all these thirty days the soul and body are judged

together. Wherefore the soul during this time remains here upon earth, and is not suffered to go to the place to which it belongs. The sixth is the judgment of Hell. The seventh is, that his soul wanders, and is driven about the world, finding no rest anywhere till the days of her punishment are ended. These are the seven judgments inflicted upon men; and these are what are signified in the threatening, 'Then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.' Lev. xxvi. 28." The Jews, we have said, hold the doctrine of transmigration, some passing into human bodies, others into beasts, others into vegetables, and others still into stones.

It would occupy too much space to enumerate the idle and frivolous ceremonies enjoined by the Rabbis in dressing and undressing, washing and wiping the face and hands, and other actions of daily life. To instance one, which is mentioned by Buxtorf: "A Jew ought to put on the right shoe first, and then the left; but the left shoe is to be tied first, and the right afterwards. If the shoes have no latches or strings, the left shoe must be put on first. In undressing, the left shoe, whether with or without latches or strings, is in all cases to be taken off first." But passing to matters of more importance, those which concern the public worship of the Jews, we remark that a congregation, according to the decisions of the Rabbis, requires at least ten men who have passed the thirteenth year of their age; and if this number is found in any locality, they may procure a *SYNAGOGUE* (which see), or, as it is often termed, a little sanctuary.

Various forms of prayer are prescribed to be used in the synagogue as well as in private devotion. The prayers are appointed to be said all of them in Hebrew, and the most important of them are called *Shemoneh Esreh*, or the eighteen prayers, to which another has been added, directed against heretics and apostates, thus making the number of prayers nineteen, though they are still called by the original name. In addition to these prayers, the daily service consists of the reading of three portions of Scripture, an exercise which is termed *Kiriath Shema*, or reading of the *Shema*, which is the commencing word of the first of these three portions in the Hebrew Bible. All except women, servants, and little children, are enjoined to read these passages twice every day. The *Shema* and the nineteen prayers are never to be omitted at the stated seasons of devotion. There are also numerous short prayers and benedictions which every Jew is expected to repeat daily. The members of the synagogue are required to repeat, at least, a hundred benedictions every day. The liturgies adopted by the Jews vary, in some few particulars, in different countries, but in the main body of the prayers they all agree. It is customary to chant the prayers rather than read them.

Among the modern Jews the ancient mode of computing the day, from sunset on one evening to sunset

on the following evening, is still retained. Their Sabbath commences at sunset on Friday, and terminates at sunset on Saturday. Nothing ought to be undertaken on a Friday, unless it can be finished before the evening. In the afternoon of that day they wash and clean themselves, trim their hair, and pare their nails. They begin with the left hand, but deem it improper to cut the nails on two adjoining fingers in succession. As to the parings of the nails, the Talmud declares, "He that throws them on the ground is an impious man; he that buries them is a just man; he that throws them into the fire is a pious and perfect man."

The writings of the Rabbis contain numerous regulations concerning meats and drinks. For example, the Jews are not permitted to taste the flesh of any four-footed animals but those which both chew the cud and part the hoof; as sheep, oxen, and goats. They are forbidden to eat rabbits, hares, or swine. They are allowed to eat no fish but such as have both scales and fins, no birds of prey, nor any reptile. They are prohibited from eating the blood of any beast or bird, and also from eating of any creature that dies of itself. Mr. Allen, in his 'Modern Judaism,' thus describes the mode in which animals designed to be eaten by Jews are slaughtered: "Cattle, for their use, are required to be slaughtered by a Jew, duly qualified and specially appointed for that purpose. After an animal is killed, he examines whether the inward parts are perfectly sound. If he find the least blemish of any kind, the whole carcase is rejected as unfit for Jewish tables. If it be found in the state required, he affixes to it a leaden seal, on one side of which is the word *Casher*, which signifies *right*, and on the other the day of the week in Hebrew characters. At every Christian butcher's, who sells meat to the Jews, there is a Jew stationed, who is appointed by the rulers of the synagogue to superintend it. When the carcase is cut up, he is also to seal the respective pieces.

"Of those beasts which are allowed, they are not to eat the hind quarters unless the sinew of the thigh is taken out, which is a troublesome and expensive operation, requiring a person duly qualified and specially appointed for that particular purpose; and therefore it is rarely done.

"Previously to boiling any meat, they are required to let it lie half an hour in water and an hour in salt, and then to rinse off the salt with clean water. This is designed to draw out any remaining blood."

From the prohibition in the Law of Moses against seething a kid in his mother's milk, the Jews infer that they must not eat meat and butter together. Hence the vessels used for meat must not be employed for things consisting either wholly or part of milk, and for eating and dressing vessels they are obliged to use different utensils. They purchase their kitchen utensils perfectly new, lest they may previously have been in the possession of Gentiles, and may have been used for forbidden meats.

JEWS (MODERN) IN AMERICA. Jews from the Spanish Peninsula appear to have settled in America shortly after its discovery by Columbus. In the end of the fifteenth century they were found in Brazil under the name of New Christians. They obtained considerable accessions to their numbers in that country by the arrival of emigrants from France. At length Brazil was conquered by the arms of Holland, and forthwith considerable bodies of Dutch Jews crossed the Atlantic, accompanied by two Rabbins, and founded a Jewish colony in Brazil. Soon after their settlement in the country, they rose to great prosperity and influence under the fostering care of the Dutch government, which encouraged them by the entire toleration of their religion, while the Jews, in their turn, rendered essential service to the State, by defending the country against the Spaiiards and Portuguese. But in 1654 the Dutch lost possession of Brazil, that part of South America having again become a colony of Portugal; and in consequence the Jews were under the necessity of seeking a settlement elsewhere. A considerable portion of them established themselves in another part of the New World, the Dutch West Indian Company having, in 1659, afforded them a place of residence at Cayenne. Their number was speedily increased by the arrival of several families of Portuguese Jews from Lisbon. The progress of the colony, however, was hindered by a war, first with Portugal, and then with France, which in 1664 took the country, and scattered the Jews who had settled there.

A more prosperous and lasting settlement was effected by Portuguese Jews at Surinam. This colony was planted by Lord Willoughby in the time of Charles II., the charter being dated in 1662, and at the invitation of its founder the colony was joined by a number of industrious, and even distinguished, Israelites, who had left Cayenne. The Jews were here placed on a footing of entire equality with the English, while they were left at perfect liberty in all matters of religion. In a few years the colony passed from the hands of the English into those of the Dutch, and a considerable number of Jewish families at this period went along with the English to form a colony at Jamaica. Many Jews, however, preferred to remain under Dutch protection at Surinam, where several individuals belonging to Hebrew families distinguished themselves, first in defence of the colony in 1689 against the French, and afterwards, both in that and the succeeding century, against the Indians and Negroes. The prosperity of the synagogue at Surinam, however, was considerably diminished by internal disputes, which arose among the Jews themselves. They were afterwards joined by some German Jews, but the decayed condition of the colony, for many years past, has not a little retarded the progress of the Jewish population. Another settlement of Jews has long existed at Curaçoa, which, though originally a Spanish colony has for a very long period been in the hands of the

Dutch. It was not till the eighteenth century, however, that they possessed a synagogue, which, in a short time, was followed by a second. The Jewish population of the colony is now reduced to less than 1,000 souls.

Jews are found in every portion of the United States of North America. Probably the first Jewish settlement was formed at New Amsterdam, when it was under the Dutch government about 1660. But the number of the Israelites seems to have increased more slowly than in any other part of the world, as we find that till 1827 only one Jewish synagogue was required in the city of New York. Since that period five other congregations have been formed, and all their places of worship are often crowded. The number of Jews in the city of New York was calculated a few years ago to amount to 10,000; but Jewish emigrants arrive so rapidly from all parts of the Old World, that their number, in all probability, much exceeds the calculation now referred to. In the United States, the Jews were lately computed at 60,000 males, from thirteen years and upwards. The whole Jewish population of the United States, including women and children, may, therefore, be said to reach 150,000. In a few of the synagogues in North America, the service is conducted in the English language, but these are rare exceptions, the Hebrew being almost universally the language used in public worship. The Jews enjoy perfect liberty in the United States, and in consequence they are often found in places of trust, and their names may be seen on the rolls of both the upper and lower houses of Congress.

JEWS (MODERN) IN BRITAIN. Jews appear to have settled in England so far back as the time of the Saxon Heptarchy. Accordingly, a reference to them occurs in an ecclesiastical canon of Egbert, archbishop of York, in A. D. 740, which prohibited Christians from taking any part in the Jewish festivals. By the laws of Edward the Confessor, the Jews are declared to be the property of the king. When William the Conqueror came over from Normandy to England, many Jews accompanied him; and they are mentioned in the time of William Rufus, the second king of the Norman line, as being possessed, in various instances, of great wealth, living in splendid mansions in London and other towns, and having whole streets named after them.

In the twelfth century, the Jews were treated with great cruelty and inhumanity in England. They were banished from the kingdom in the reign of Henry II. At the coronation of Richard Cœur-de-Lion, they were prohibited under heavy penalties from appearing in the streets, and some having ventured to disobey the royal order were discovered by the populace, and rudely assaulted. Both in London and the provinces the utmost indignities and insults were heaped upon the poor despised children of Abraham. It was at length resolved to make a general massacre of the entire Jewish population in

England. They offered to ransom their lives with money,—a privilege which was denied them, so that, being rendered desperate, many of them slew their wives and children, declaring that it was better to die courageously for the Law than to fall into the hands of Christians. They then committed their property to the flames, and madly slew one another.

The same system of policy, in reference to the Jews, was pursued by John, the brother and successor of Richard. At the commencement of his reign, A. D. 1199, he bestowed upon them all the privileges they could desire; but these plausible enactments were only intended to conceal his real designs. He seized upon the treasures of the Jews, and compelled them, by the most cruel tortures, to pour their wealth into the royal coffers. His son Henry III. followed in the footsteps of his father, persecuting the Jews in reality, while passing decrees in their favour. Worn out at length by the ill-treatment which they had endured during several reigns, the Jews earnestly petitioned to be allowed to leave the country. This, however, was not granted, and their sufferings were protracted for some years longer, when in 1290 Edward I. banished them from the kingdom. The Jews now, with their families and all the property which they had been able to rescue from the hands of their spoilers, quitted the country to the number of about 16,000. Many of the exiled Hebrews threw themselves into the sea in despair, and others with difficulty reached the Continent in a state of extreme destitution.

For three centuries and a-half the Jews were prohibited from setting foot on the shores of England, although the other European powers, both Protestant and Romish, gave them free access to their different countries. Oliver Cromwell, however, who, on religious grounds, was not unfavourable to the Jews, became deeply convinced of the impolicy of excluding this industrious and enterprising nation from all connection with the English people. Probably aware of the good inclinations of the Protector towards them, the Jews on the Continent despatched Manasseh ben Israel on a mission to the English court, with a request to be allowed to reside and freely to exercise their religion in any part of England, Scotland, and Ireland. On receiving this petition, Cromwell summoned a meeting of clergy, lawyers, and merchants, to state their views on the subject. The Protector himself on this occasion pleaded eloquently on behalf of the Jews, urging on Scriptural as well as other grounds, the high expediency of re-admitting the Jews into England. But the majority of the meeting, particularly the clergy and merchants, declared themselves wholly opposed to the proposal, and thus the question was meanwhile deferred. Without any formal enactment in their favour, however, the Jews were tolerated in Great Britain, though not as English subjects, or as forming a Jewish synagogue. In the reign of Charles II the Jews obtained leave to erect a synagogue in

London, and to exercise their religion with unrestricted freedom. And it is a somewhat remarkable fact, taken in connection with this tolerant enactment, that the negotiations for the marriage of Charles with the Infanta, Catherine of Portugal, were carried on by General Monk, through the medium of a Portuguese Jew; and the Infanta was accompanied to England by two brothers, who both of them openly professed the religion of Moses. From that time the Portuguese synagogue in London began to flourish, its numbers being increased by the emigration of distinguished Jewish families from Spain and Portugal, but especially from the Netherlands. These families have lived and prospered in London, particularly since the reign of King William in the end of the seventeenth century.

The Jews, from the period of the Revolution of 1688, when numbers came over with the Prince of Orange from Holland, have ever proved themselves loyal and obedient subjects of the English government, readily aiding in every emergency, both in person and with their capital; and in the rebellion of 1745, they gave ample proof of their fidelity to the reigning Protestant dynasty. Accordingly, the government, appreciating the exemplary conduct of the Jews, brought a bill into Parliament in 1753, "granting to all Jews, who had resided in Great Britain or Ireland for the space of three years, the rights of English citizenship, with the exception of patronage and admission to Parliament." The bill passed, though violently opposed both in the House and in the country; but such was the excitement produced by the success of the measure, and so many were the earnest petitions for its repeal, that the Parliament was at length compelled to yield to the wishes of the people, and to accede to a proposal introduced by ministers with that view. The Jews themselves had expressed no great anxiety for such a law in their favour, fearing, as they did, that when thus placed on a footing with the Christians, some of the Israelites might be induced to renounce the religion of their fathers.

From the period of the first Revolution in France, a liberal and tolerant spirit has made great progress in England, and efforts have, from time to time, been made towards the absolute emancipation of the Jews. The ancient laws relative to Israel have not been formally repealed, but they have been allowed silently to fall into desuetude. They possess the right of voting, and are eligible for the office of magistrates in towns. A Jew has been Lord Mayor of London, and another has been sheriff of the city. In the face of the law, which excludes Jews from Parliament, Baron Lionel Rothschild, an Israelite, has been elected again and again as one of the members to represent the city of London in Parliament. This striking popular demonstration, in favour of the Jews, has led to the introduction of a bill into the House of Commons, with the sanction of the government, to change the form of the oath which is ad-

ministered to members on taking their seats. A clause which occurs in the oath contains the words, "on the faith of a Christian," which, of course, can not be conscientiously used by a Jew, and must, as long as they are retained, form an effectual barrier to the entrance of a Jew into the House of Commons. Almost every session, for some years past, a bill for the modification of the oath, by the exclusion, in the case of the Jews, of the obnoxious clause, has been passed by the House of Commons, and rejected by a majority in the House of Lords. In the course of the present year (1858), however, the lords have yielded, and the Jews are now eligible as members of Parliament, and allowed to occupy the highest offices in the government. Many conversions from Judaism to Christianity have taken place of late years in Great Britain, and some converted Jews are at this hour exercising their gifts as Christian ministers in connection with the Church of England.

JINAS, saints among the JAINS (which see) in India. A saint is called a *Jina*, as being the victor over all human passions and infirmities. He is supposed to be possessed of thirty-six superhuman attributes, four classes of which regard the person of a *Jina*, such as the beauty of his form, the fragrance of his body, the white colour of his blood, the curling of his hair, its non-increase, and the beard and nails, his exemption from all natural impurities, from hunger and thirst, from infirmity and decay—properties which are considered to be born with him. He can collect around him millions of human beings, gods, men, and animals, in a comparatively small space; his voice is audible to a great distance, and his language is intelligible to animals, men, and gods. The back of his head is encircled with a halo of light, brighter than the sun, and for an immense interval around him wherever he moves, there is neither sickness nor enmity, storm nor dearth, plague nor war. Eleven attributes of this kind are ascribed to him. The remaining nineteen are of celestial origin, as the raining of flowers and perfumes, the sound of heavenly drums, and the menial offices rendered by *Indra* and the gods.

The *Jinas*, twenty-four in number, though similar in their general character and attributes, are distinguished from each other in colour, stature, and longevity. Two of them are red, two white, two blue, two black, the rest are of a golden hue, or a yellowish brown. In regard to stature and length of life, they undergo a gradual decrease from Rishabha the first *Jina*, who was five hundred poles in stature, and lived 8,400,000 great years, to Mahavira, the twenty-fourth *Jina*, who had degenerated to the size of man, and was not more than forty years on earth. It is not improbable, as Professor H. H. Wilson suggests, that these Jain legends, as to their *Jinas* or saints, are drawn from the legendary tales as to the series of the ancient *Budhas*.

JINS, an intermediate race, according to the Mohammedans, between angels and men. They believe

them to be made of fire, but with grosser bodies than the angels. The *Jins* are said to propagate their kind, and, though long-lived, not to be immortal. These beings are supposed to have inhabited the earth previous to the creation of Adam, under a succession of sovereigns. Mohammed professed to be sent as a preacher to them as well as to men; and in the chapter of the Koran which bears their name, he introduces them as uttering these words: "There are some among us who are upright, and there are some among us who are otherwise; we are of different ways, and we verily thought that we could by no means frustrate God in the earth, neither could we escape him by flight: therefore, when we heard the direction, we believed therein. There are Moslems among us, and others who swerve from righteousness."

JISU, a god among the Japanese, whose office it is to convey souls to the infernal regions.

JOACHIMITES, the followers of the famous Joachim, abbot first of Corace, then of Floris in Calabria, in the twelfth century. This remarkable man was supposed by the common people to be divinely inspired, and equal to the ancient prophets. His predictions, which were numerous, were most of them included in a work which bore the name of 'The Everlasting Gospel.' This strange treatise consisted of three books, and was full of enigmatic and ambiguous predictions. An Introduction to this book was written by some obscure monk, who professed to explain its prophecies, applying them to the Franciscans. Both the university of Paris and Pope Alexander IV. condemned the Introduction, and ordered it to be burned. This latter production, which belongs to the middle of the thirteenth century, has been ascribed to John of Parma, general of the Franciscans; or more probably to a Franciscan monk named Gerhard, who adhered to the party of the *Spirituals*, and is known to have favoured the opinions of the abbot Joachim. 'The Everlasting Gospel' describes in strong language the growing corruption of the church, and Paschalis holds a prominent place in the picture. The Popes in general come in for a large share of reproach, on account of the Crusades, by which Joachim alleges they had exhausted the nations and resources of Christendom among barbarous tribes, under the specious pretence of carrying to them salvation and the cross. "Grief over the corruption of the church," says Neander, "longing desire for better times, profound Christian feeling, a meditative mind, and a glowing imagination, such are the peculiar characteristics of his spirit and of his writings. His ideas were presented for the most part in the form of comments and meditations on the New Testament; but the language of the Bible furnished him only with such hints as might turn up for the matter which he laid into them by his allegorizing mode of interpretation; although the types which he supposed he found presented in the Scriptures, reacted in giving shape to

his intuitions. As his writings and ideas found great acceptance in this age among those who were dissatisfied with the present, and who were longing after a different condition of the church; and the Franciscans, who might easily fancy they discovered, even in that which is certainly genuine, in Joachim's writings, a prophecy referring to their order, so a strong temptation arose to the forging of works under his name, or the interpolating those which really proceeded from him. The loose connection of the matter in his works, made it easy to insert passages from other hands; and this character of the style renders a critical sifting of them difficult."

The title of Joachim's book, 'The Everlasting Gospel,' is borrowed from Rev. xiv. 6, and by this expression he understood, following the view of Origen, a new spiritual apprehension of Christianity, as opposed to the sensuous Romish point of view, and answering to the age of the Holy Spirit. A great excitement was produced by the publication in 1254 of the 'Introductory to the Everlasting Gospel,' which claimed all the prophecies of Joachim, as referring to the Franciscan order, and alleged that St. Francis was that apocalyptic angel whom John saw flying in the midst of heaven. Joachim had taught that two imperfect ages or dispensations were past, those of the Father and of the Son; and that a third more perfect was at hand, that of the Holy Spirit. The 'Introductory' of Gerhard, however, alleged that the gospel of Christ would be abrogated in the year 1260, and the new and eternal gospel would take its place, and that the ministers by whom this new dispensation would be introduced were to be itinerant barefooted friars. The commentary thus grafted upon the writings of Joachim by a Franciscan monk, excited the utmost indignation against the mendicant monks, and the University of Paris complained so loudly against the 'Introductory,' that by order of the Pope it was publicly burnt.

JOGIS. See YOGIS.

JOHANNITES, a sect which arose in Constantinople in the beginning of the fifth century, deriving their name from John Chrysostom, the validity of whose deposition they refused to acknowledge. On Sundays and festival days they held their private meetings, which were conducted by clergymen who thought like themselves, and from these alone they would receive the sacraments. So keenly did they feel in regard to the deposition of their bishop, that sanguinary tumults ensued. This schism spread more widely in the church, and many bishops and clergymen joined the party. They were encouraged by the Roman church, which constantly maintained the innocence of Chrysostom. Atticus, the second successor of the deposed, being of a conciliatory spirit, introduced the name of Chrysostom into the church prayers offered in behalf of bishops who had died in the orthodox faith. Through the influence of the same benevolent prelate, a universal amnesty was obtained for all the adherents of Chrysostom

among the clergy. Thus a still more extensive schism was obviated; but a small party of Johannites still continued to hold their ground at Constantinople. The first who succeeded in putting an end to the schism in that city was the patriarch Proclus, who prevailed upon the emperor Theodosius II. in A. D. 438, to allow the remains of Chrysostom to be brought back to Constantinople, and to be buried there with solemn pomp; and having thus gratified the remnant of the Johannites, he persuaded them to connect themselves once more with the dominant church.

JOHN (ST.), CHRISTIANS OF. See MENDEANS.

JOHN (ST.) BAPTIST'S DAY, a Christian festival, which is traced back to the fifth century. It was instituted in commemoration of the nativity of John the Baptist; the only nativity besides that of our Lord celebrated in the church, but allowed on account of its special connection with the birth of the Saviour. It is held on the 24th of June. In A. D. 506 it was received among the great feasts like Easter, Christmas, and other festivals; and was celebrated with equal solemnity, and in much the same manner.

JOHN (ST.) BAPTIST'S MARTYRDOM, a festival celebrated in the Greek church on the 29th of August.

JOHN (ST.) EVANGELIST'S DAY, a Christian festival celebrated in commemoration of John the beloved disciple. It is observed on the 27th of December. In the Greek church, the 26th of September is consecrated to the Assumption of the Body of St. John the Evangelist. The same church has also a festival in honour of this evangelist, which is celebrated on the 8th of May.

JOHNSONIANS, the followers of Mr. John Johnson, who was for many years a Baptist minister in Liverpool, in the eighteenth century. His peculiar sentiments may be thus briefly stated. He held that faith is not a duty which God requires of man, but a grace which it is impossible to convert into a duty, and which cannot be required of any created being. The want of faith, therefore, in his view, was not a sin, but a mere vacuity or nonentity. The principle of faith then was regarded by Mr. Johnson as a work not wrought by man, but the operation of God, and hence it is not the soul of man which believes, but the principle of grace within him. He maintained that the holiness of the first man Adam was inferior to that of the angels, much more to that of the saints, who are raised above the angels in glory. He regarded it as not the duty of the ministers of the gospel to preach the law, or to inculcate moral duties upon their people, seeing they are appointed not to preach the law, but the gospel. Still further, Mr. Johnson held that the blessings of spiritual grace and eternal life being secured in Christ prior to the fall, were never lost, and consequently could not be restored. This excellent Baptist minister entertained high supra-lapsarian notions on the

subject of the Divine decrees, and he admitted the universality of the death of Christ. On the doctrine of the Trinity, his followers seem to have embraced the INDWELLING SCHEME (which see), with Calvinistic views of justification and the atonement.

In the last Census, that of 1851, no congregations of this body are reported as now existing in England. It does not appear that the *Johnsonians* ever had a footing in either Scotland or Ireland.

JORDAN (BATHING IN THE), an annual ceremony observed by the Syrian Christians, as well as by Greeks, Nestorians, Copts, and many others, who plunge naked into the river at the supposed spot where the miraculous passage of the Israelites was effected, and where also our blessed Lord was baptized. It is performed at Easter by pilgrims who have come from all parts, and encountered the utmost privations and difficulties, in order to purify themselves in the sacred waters. Not unfrequently the number of pilgrims on such occasions amounts to several thousand people of both sexes and all nations. "Once a-year," says Mr. Stanley, in his 'Sinai and Palestine,' "on the Monday in Passion Week, the desolation of the plain of Jericho is broken by the descent from the Judæan hills of five, six, or eight thousand pilgrims, who are now, from all parts of the Byzantine Empire, gathered within the walls of Jerusalem. The Turkish governor is with them, an escort of Turkish soldiers accompanies them, to protect them down the desert hills against the robbers, who, from the days of the good Samaritan downwards, have infested the solitary pass. On a bare space beside the tangled thickets of the modern Jericho—distinguished by the square tower, now the castle of its chief, and called by pilgrims 'the House of Zaccheus'—the vast encampment is spread out, recalling the image of the tents which Israel here first pitched by Gilgal. Two hours before dawn, the rude Eastern kettle-drum rouses the sleeping multitude. It is to move onwards to the Jordan, so as to accomplish the object before the great heat of the lower valley becomes intolerable. Over the intervening desert the wide crowd advances in almost perfect silence. Above is the bright Paschal moon—before them moves a bright flare of torches—on each side huge watch-fires break the darkness of the night, and act as beacons for the successive descents of the road. The sun breaks over the eastern hills as the head of the cavalcade reaches the brink of the Jordan. Then it is, for the first time, that the European traveller sees the sacred river, rushing through its thicket of tamarisk, willow, and agnus-castus, with rapid eddies, and of a turbid yellow colour, like the Tiber at Rome, and about as broad—sixty or eighty feet. The chief features of the scene are the white cliffs and green thickets on each bank, though at this spot they break away on the western side, so as to leave an open space for the descent of the pilgrims. Beautiful as the scene is, it is impossible not to feel a momentary disappointment at the conviction, pro-

duced by the first glance, that it cannot be the spot either of the passage of Joshua or of the baptism of John. The high eastern banks (not to mention the other considerations named before) preclude both events. But in a few moments the great body of pilgrims, now distinctly visible in the breaking day, appear on the ridge of the last terrace. None, or hardly any, are on foot. Horse, mule, ass, and camel, in promiscuous confusion, bearing whole families on their backs—a father, mother, and three children perhaps on a single camel—occupy the vacant spaces between and above the jungle in all directions.

“If the traveller expects a wild burst of enthusiasm, such as that of the Greeks when they caught the first glimpse of the sea, or the German armies at the sight of the Rhine, he will be disappointed. Nothing is more remarkable in the whole pilgrimage to the Jordan, from first to last, than the absence of any such displays. Nowhere is more clearly seen that deliberative business-like aspect of their devotion so well described in Eothen, unrelieved by any expression of emotion, unless, perhaps, a slight tinge of merriment. They dismount, and set to work to perform their bathe; most on the open space, some farther up amongst the thickets; some plunging in naked—most, however, with white dresses, which they bring with them, and which, having been so used, are kept for their winding-sheets. Most of the bathers keep within the shelter of the bank, where the water is about four feet in depth, though with a bottom of very deep mud. The Coptic pilgrims are curiously distinguished from the rest by the boldness with which they dart into the main current, striking the water after their fashion alternately with their two arms, and playing with the eddies, which hurry them down and across, as if they were in the cataracts of the Nile; crashing through the thick boughs of the jungle which, on the eastern bank of the stream, intercepts their progress, and then re-crossing the river higher up, where they can wade, assisted by long poles which they have cut from the opposite thickets. It is remarkable, considering the mixed assemblage of men and women in such a scene, there is so little appearance of levity and indecorum. A primitive domestic character pervades in a singular form the whole scene. The families which have come on their single mule or camel now bathe together with the utmost gravity, the father receiving from the mother the infant, which has been brought to receive the one immersion which will suffice for the rest of its life, and thus, by a curious economy of resources, save it from the expense and danger of a future pilgrimage in after years. In about two hours the shores are cleared; with the same quiet they remount their camels and horses; and before the noonday heat has set in, are again encamped on the upper plain of Jericho. At the dead of night, the drum again wakes them for their homeward march. The torches again go before; behind follows the vast multitude, mounted, passing in profound silence over

that silent plain—so silent, that but for the tinkling of the drum, its departure would hardly be perceptible. The troops stay on the ground to the end, to guard the rear, and when the last roll of the drum announces that the last soldier is gone, the whole plain returns to its perfect solitude.”

From the time when our Lord was baptized in the Jordan, this river has always had a peculiar sacred interest attached to it. Hence, as we learn from the writer whom we have just quoted, “In the mosaics of the earliest churches at Rome and Ravenna, before Christian and Pagan art were yet divided, the Jordan appears a river-god, pouring his streams out of his urn.” It was the earnest wish of Constantine, the first Christian Emperor, and has been the wish of multitudes since his time, to be baptized in the waters of the Jordan; and for this purpose not Romanists and Greeks only, but many Protestants also, have carried off and carefully preserved water taken from the sacred river.

JORMUNGAND, the Midgard serpent of the Scandinavian mythology, begotten by Loki. The Prose Edda relates that Thor fished for this serpent, and caught him. (See HYMR.) Thor gains great renown for killing the Midgard serpent; but at the same time, recoiling nine paces, falls dead upon the spot, suffocated with the floods of venom which the dying serpent vomits forth upon him. See SCANDINAVIANS (RELIGION OF THE ANCIENT).

JOTUN, the giants of the ancient Scandinavians. JOTUNHEIM (Giants' home), the region of the giants in the old Scandinavian cosmogony.

JOY OF THE LAW (FESTIVAL OF THE), a name given to the ninth day of the Feast of Tabernacles among the Modern Jews. “On this day,” says Mr. Allen, “three manuscripts of the Pentateuch are taken out of the ark, and carried by the Chassan and two other persons round the altar. Then they are laid upon the desk, and three portions are read by three different persons, one portion from each manuscript. The first of these portions is the last section, or thirty-third and thirty-fourth chapters of Deuteronomy; for this is the day on which the annual reading of the law is concluded. But as soon as this course is finished, it is immediately recommenced. The second portion now read consists of the first chapter, and first three verses of the second chapter, of Genesis. ‘The reason of which,’ it is said, ‘is to show that man should be continually employed in reading and studying the Word of God.’”

“On this day those offices of the synagogue which are annual are put up to public auction for the year ensuing, and assigned to the best bidder. The whole of these nine days is a season of great joy and festivity, and the last is the most joyful and festive of all.”

JUBILATION (THE GIFT OF), a privilege alleged by theurgic mysticism to be granted to eminent Romish saints, whereby they are enabled in their

last moments to sing a triumphant death-song. Thus Maria of Oignys, when on the point of death, sang, we are told, without remission, for three days and nights, her ecstatic swan-song.

JUBILEE, a season of festival and restitution among the ancient Jews, which followed seven Sabbath years, thus occurring every fiftieth year. The name is supposed by Calmet to be derived from a Hebrew word *hobil*, which means to restore; because lands which had been alienated were restored to their original owners. The Septuagint translates the word *yobil* by remission, and Josephus by liberty. The Scriptural warrant for the observance of the jubilee by the Jews is contained in Lev. xxv. 8—13, and runs as follows: "And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee: it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession." The return of the year of jubilee was announced by sound of trumpet on the tenth day of the month Tisri, answering to our October. The first jubilee occurred on the sixty-fourth year after the Israelites entered into the land of Canaan. From that period seventeen jubilees were reckoned until the Babylonish captivity, which fell out in the end of a Sabbatical year, and the thirty-sixth year of the jubilee. After the return of the Jews from Babylon, and the rebuilding of the Temple, the jubilee festival seems never to have been observed.

It has been much disputed among the Jews whether the fiftieth or the forty-ninth year was the year of jubilee. Maimonides maintained the former, while many eminent Rabbis have declared in favour of the latter. There were two special advantages which arose from the year of jubilee,—the manumission of servants, and the restoration of families to their ancient possessions. Servants were not absolutely freed from bondage until the tenth day of Tisri, which, as we have seen, commenced the year of jubilee; but for nine days before, they spent their time in festivities and amusements of every kind, and wore garlands upon their heads in token of joy for their approaching liberty. But the most remarkable privilege which the jubilee brought along with it, was the restoration of houses and lands to their original

owners. The Jews, it is well known, were remarkably strict in preserving their genealogies, that each family might be able to establish its right to the inheritance of its ancestors; and thus, although an estate might change hands a hundred times, it of necessity returned every fiftieth year to its original owner. In purchasing an estate, accordingly, the practice among the Jews was to consider how many years had passed since the last jubilee, and then to purchase the profits of the remaining years till the next. No man was allowed to sell his house or his field till the time of jubilee, unless constrained by poverty to do so; and even after he had sold it, the purchaser must surrender the estate should the original owner, before the year of Jubilee, be in such circumstances that he can redeem it. Nay, even a near relative could redeem the land for the benefit of the original proprietor. Hebrew servants sold to strangers or into the family of proselytes, had the privilege of redemption either by themselves or their relatives. Josephus informs us that in the later periods of the Jewish history there was a general cancelling of debts at the return of jubilee. The political advantages of such an arrangement as that of the jubilee are obvious. The Hebrew government was thus made to rest on an equal agrarian law. It made provision, as Dr. Graves remarks, in his 'Lectures on the Pentateuch,' for the support of 600,000 yeomanry, with from six to twenty-five acres of land each, which they held independent of all temporal superiors, and which they might not alienate, but on condition of their reverting to the families which originally possessed them, every fiftieth year.

JUBILEE (ROMISH), a ceremony celebrated by the Church of Rome at stated periods, with great pomp and splendid preparations. It was first instituted by Pope Boniface VIII., at the close of the thirteenth century. In the year 1299, a notion was extensively propagated among the inhabitants of Rome, that those who should, in the course of the following year, visit the church of St. Peter's, would obtain the pardon of all their sins, and the same privilege would be enjoyed on every hundredth year. In conformity with this popular expectation and belief, he sent an epistle throughout Christendom, which contained the assertion that a jubilee of indulgences was sanctioned by the ancient ecclesiastical law, and therefore he decreed that, on every hundredth year, all who should confess and lament their sins, and devoutly visit St. Peter's church at Rome, should receive a plenary indulgence; or, in other words, a complete remission of all sins, past, present, and to come. An indulgence of this kind had hitherto been limited to the Crusaders. The consequence was, that multitudes crowded to Rome from all parts on the year of jubilee, and it was estimated that 2,000,000 people visited Rome in the course of the year 1300. Mr Gibbon, in his 'Decline and Fall of the Roman Empire,' thus describes the state of matters on that occasion:—"The wel-

come sound," says he, "was propagated throughout Christendom, and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a swarm of pilgrims, who sought to expiate their sins in a journey, however costly and laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport; and in the streets and churches many were trampled to death by the eagerness of devotion. The calculation of their numbers could not be easy or accurate, and they have probably been magnified by a dexterous clergy, well apprised of the contagious effect of example; yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than two hundred thousand strangers; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure; and two priests stood day and night with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altars."

The experiment far exceeded the expectation of either the Pope or the people, and the treasury was so amply replenished by the contributions of the pilgrims, that a century was naturally thought too distant an interval to secure so obvious an advantage for the Church. Clement VI., therefore, repeated the jubilee in A. D. 1350; and Urban VI., in A. D. 1389, reduced the interval to thirty-three years, the supposed length of time to which the life of our Lord on earth extended. Finally, Paul II., in 1475, established that the festival of the jubilee should be celebrated every twenty-five years, which continues to be the interval at which this great festival is observed. As a recent specimen of a jubilee bull, we make an extract from that which was issued by the Pope in 1824, appointing the jubilee for the following year: "We have resolved," says he, "by virtue of the authority given to us from heaven, fully to unlock that sacred treasure composed of the merits, sufferings, and virtues of Christ our Lord, and of his virgin mother, and of all the saints which the author of human salvation has intrusted to our dispensation. To you, therefore, venerable brethren, patriarchs, primates, archbishops, bishops, it belongs to explain with perspicuity the power of indulgences: what is their efficacy in the remission not only of the canonical penance, but also of the temporal punishment due to the divine justice for past sin; and what succour is afforded out of this heavenly treasure, from the merits of Christ and his saints, to such as have departed real penitents in God's love, yet before they had duly satisfied by fruits worthy of penance for sins of commission and omission, and are now purifying in the fire of Purgatory." The last jubilee took place in 1850, under the auspices of the present Pope, Pius IX.

JUDAISM, the system of doctrine and practice maintained by the Jews. See JEWS (ANCIENT), JEWS (MODERN).

JUDAIZING CHRISTIANS. The Christian church, at its first formation, was composed of two separate and distinct classes of converts—those drawn from the ranks of the Jews, and those drawn from the ranks of the heathens. The converts from Judaism brought with them into the Christian church many strong prejudices in favour of Jewish rites and observances, which they were most unwilling to regard as of temporary and not permanent obligation. Accordingly, we find the Judaizing party, at a very early period, making an effort to persuade Paul to yield to their views in circumcising Titus, though a Gentile convert. The Apostle firmly resisted their demands in this matter; but soon afterwards, some persons belonging to the same party followed him to Antioch, where they had almost succeeded, by their intemperate zeal, in raising a schism in the church. The points in dispute were referred to a meeting of the apostles and elders which was held at Jerusalem, where, after the most careful deliberation, it was agreed that circumcision should be declared not to be binding upon the Gentiles, and nothing farther was exacted than the abstaining from meats offered to idols, and from blood, and from things strangled, and from fornication; and by this arrangement, which was obviously intended for a transition state of the church, the opposition between the Jewish and Hellenist parties was broken down. (See BLOOD.) By the decision of the brethren at Jerusalem, harmony was restored in the church at Antioch. The Judaizing party, however, gradually increased to such an extent, that all the churches which Paul had planted were agitated by controversy, so that the Apostle's peace of mind was disturbed, and even his life endangered. In the heat of the controversy, the labours of the great Apostle of the Gentiles were brought to a close.

The ministry of the Apostle John in Asia Minor went far to reconcile the contending parties; but still the opposition of the Judaizing Christians was not wholly suppressed, and in the middle of the second century, the controversy raised by these zealots for the Mosaic law continued to be carried on with nearly as much vigour as in apostolic times. Nay, a church founded on Judaizing principles existed at Pella down to the fifth century. That there were other churches of the same kind in different places is in the highest degree probable, from the tenacity with which many Jewish converts adhered to the observance of the law of Moses. All Judaizers, however, in course of time, as we learn from Irenæus, came to be known by the name of EBIONITES (which see).

JUDAS (ST.) ALPHEUS (DAY OF), a festival celebrated in the Greek church on the 19th June.

JUDE'S DAY (ST.). See SIMON (ST.) and JUDE (ST.), DAY OF.

JUDGMENT-DAY. The time of the general judgment is a secret which God has reserved for himself. Hence we are expressly informed by the Redeemer, "Of that day and hour knoweth no man, no, not the angels of heaven." From various expressions which occur in the Apostolic Epistles, it would appear that, at a very early period in the history of the Christian church, an idea began to be entertained by some that the day of the Lord was near. Thus, in the Second Epistle to the Thessalonians, Paul beseeches them not to be shaken in mind or troubled, as if the day of Christ were at hand. It is called a day, but that term in Scripture is often used indefinitely, sometimes for a longer, sometimes a shorter period. What is to be the duration of the Judgment-Day we are in utter ignorance; but of one thing we are assured, that whereas "it is appointed unto all men once to die, after death cometh the judgment."

JUDGMENT-HALL OF PILATE. The solemn scene of our Lord's appearance in the judgment-hall of the Roman governor, is represented in the course of the Romish ceremonies which are annually held at Rome during Holy Week. Mr Seymour thus describes it from personal observation:—"The gospel is read by three priests. One of them personates the evangelist who wrote the gospel; and his part is to read the narrative as detailed. A second personates Pontius Pilate, the maid at the door, the priests, the Pharisees; and his part is to read those sentences which were spoken by them. The third personates our Lord Jesus Christ; and his part is to read the words which were uttered by him on the occasion. To give the greater effect to the whole, the choir is appointed to undertake those parts which were the words of the multitude. The different voices of the priests reading or intoning their different parts—Pilate speaking in one voice, Christ in another, while the choir, breaking forth, fill the whole of the vast church with the shout, 'Crucify him! Crucify him!' and again with the cry 'Not this man, but Barabbas!' produces a most singular effect."

JUDGMENT (GENERAL). That there will be a period of final retribution, when men shall be summoned to impartial judgment, according to their character and actions, is a doctrine both of reason and revelation. The simple notion of a Supreme Being necessarily supposes him to be possessed of perfect justice, as well as the other moral attributes which are essential to his character as the ruler of the universe. On contemplating, however, the state of matters around us, we cannot fail to be struck with the evident inequality of the distribution of the goods and ills of this life. The wicked may often be seen to spend their days in prosperity, and the righteous in adversity and sorrow. Such an anomalous arrangement as this seems plainly to point to a period of future adjustment, when each man shall receive his final recompense, according to the deeds done in the body, whether they have been

good, or whether they have been evil. If there is a just God, who sits upon the throne of the universe, the inference is undoubted, that it must ultimately be well with the righteous, and ill with the wicked. Hence, among the unenlightened heathen, in all ages, the belief has uniformly prevailed of a general judgment. In ancient times, the idolaters of Greece and Rome believed that when the souls of men left their bodies at death, they appeared before certain judges—Minos, Rhadamanthus, and Æacus—who, after an impartial investigation, pronounced sentence upon them, consigning them either to the abodes of bliss, or to the regions of torment. The notions of the heathen, however, referred solely to a private and individual, not to a public and general judgment.

It is to the Holy Scriptures alone that we are indebted for the knowledge of a general judgment, which will take place in the sight of an assembled universe. The following passages, among others, clearly establish this point: Acts xvii. 31, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad;" Mat. xxv. 31, 32, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." "A general judgment," says Dr. Dick, "at which all the descendants of Adam will be present, seems necessary to the display of the justice of God, to such a manifestation of it as will vindicate his government from all the charges which impiety has brought against it, satisfy all doubts, and leave a conviction in the minds of all intelligent creatures that he is righteous in all his ways, and holy in all his works. It is expedient that, at the winding up of the scheme, all its parts should be seen to be worthy of Him by whom it was arranged and conducted. In this way, those who have witnessed, with many disquieting thoughts, the irregularity and disorder in the present system, will have ocular evidence that there never was the slightest deviation from the principles of equity, and that the cause of perplexity was the delay of their full operation. They will see the good and the bad no longer mingled together, and apparently treated alike, but separated into two classes, the one on the right hand of the Judge, and the other on his left, and distinguished as much at least by their respective sentences as by the places which they occupy. We perceive, then, the reason that the judgment passed upon each individual at the termination of his life will be solemnly ratified at the end of the world. There may be another reason for the public exercise

of justice in the final allotment of the human race. It may be intended to be a spectacle to the universe; it may be an act of the divine administration, which will extend its influence to all the provinces of his empire. We are sure that angels will witness it; and if there are other orders of rational creatures, it may be a solemn lesson to them, by which they will be confirmed in fidelity to their Creator, and filled with more profound veneration of his infinite excellencies."

The Day of Judgment is the last article in the creed of the Mohammedans. It will be ushered in, as they believe, by the angel Israfil, who will sound a trumpet, the first blast of which will not only overthrow cities, but level mountains; the second, that of extermination, will annihilate all the inhabitants of earth, and lastly the angel of death; and at the third, or blast of resurrection, they will be restored to life, and rise to the final judgment. All will appear naked; but those who are designed for Paradise will receive clothes, and, during the trial of the wicked, will surround the throne of God. The judgment, according to the Moslem notions, is thus described in Algazali's creed:—"He shall also believe in the balance wherein, with the weights of atoms and mustard seeds, works will be weighed with the utmost exactness. Then the books of the good works, beautiful to behold, will be cast into the scale of light, by which the balance shall be depressed according to their degrees with God, out of the favour of God and the books of evil deeds into the scale of darkness, by which the balance shall lightly ascend, by the justice of the Most High. It must also be believed that there is a real way extended over the middle of hell, sharper than a sword, and finer than a hair, on which, by the divine decree, the feet of unbelievers shall slip, so that they shall fall into the fire, while the feet of believers will remain firm on it, and they will be led into an habitation that will last. It must also be believed that the faithful will then drink out of Mohammed's lake, which will prevent their thirsting any more. Its breadth is a month's journey, and the water is whiter than milk and sweeter than honey; the cups placed round are as numerous as the stars, and it is supplied by two pipes from the river Cauther. Men must also believe in the final reckoning, which will be strict with some, with others more indulgent, while they who are near to God will enter the garden without any. Then God will question any of his prophets whom he pleases concerning his mission, and whom he pleases of the unbelievers the reason of their accusing as liars those who were sent to them. He will also interrogate heretics concerning the Sonnah, and the Moslems concerning their works."

Throughout almost the whole of the tenth century, Europe was agitated with the expectation that the lay of general judgment and final consummation was at hand. The idea was founded on Rev. xx. 2—4,

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." This passage was interpreted to mean, that after a thousand years from the birth of Christ, Satan would be let loose, Antichrist would appear, and the end of the world would come. Accordingly, the utmost excitement and alarm prevailed. Many, transferring their property to the churches and monasteries, set out for Palestine, where they supposed Christ would come down from heaven to judge the world. Others gave up their all to the priests and monks; while in many instances the deed of gift distinctly bore as its reason these words, "The end of the world being now at hand." Not before the close of the century did the delusion finally pass away. From that period down to the present day, individuals have occasionally been found who have persuaded themselves, and sought to convince others, that the final judgment was near. But the precise time when that great event will happen is wisely concealed, that men may be always on the watch, seeking ever to be ready; for at such an hour as we think not the Son of man cometh.

JUDICIUM DEI. See ORDEAL.

JUGA, or JUGALIS, a surname of JUNO (which see), as presiding over marriage. She had a temple under this name in the forum at Rome.

JUGATINUS, a god of marriage among the ancient Romans.

JUGGERNATH, or JAGAT-NATH (the lord of the world), a popular object of worship in the district of Cuttack, on the sea-coast of Orissa, in Hindustan. This Hindu deity is a form of *Vishnu*. The pagoda or temple dedicated to the worship of Juggernath stands close to the sea-shore, and, from its peculiar prominence, serves as an important sea-mark in guiding mariners to the mouth of the Ganges. The image is a carved block of wood, of frightful aspect, painted black, with a distended mouth of a bloody colour. On festival days, the throne of the idol is placed upon a stupendous moveable tower, sixty feet high, resting on wheels. Juggernath is accompanied with two other idols, of a white and yellow colour, each on a separate tower, and sitting upon thrones of nearly an equal height. Attached to the principal tower are six ropes, by which the people drag it along. The officiating high priest is stationed in front of the idol, and all around

it are thousands of massive sculptures, which emblematically represent those scenes of revolting indecency and horrid cruelty which are the essential characteristics of this worship. The procession of the idol is thus described by Mr. Sterling, in his 'Account of Orissa':—"On the appointed day, after various prayers and ceremonies, the images are brought from their throne to the outside of the Lion-gate, not with decency and reverence, but a cord being fastened round their necks, they are dragged by the priests down the steps and through the mud, while others keep their figures erect, and help their movements by shoving from behind, in the most indifferent and unceremonious manner. Thus the monstrous idols go, rocking and pitching along, through the crowd, until they reach the cars, which they are made to ascend by a similar process, up an inclined platform, reaching from the stage of the machine to the ground. On the other hand, a powerful sentiment of religious enthusiasm pervades the admiring multitude of pilgrims when the images first make their appearance through the gate. They welcome them with shouts and cries; and when the monster Juggernaut, the most hideous of all, is dragged forth, the last in order, the air is rent with acclamations. After the images have been safely lodged in their vehicles, a box is brought forth, containing the golden or gilded feet, hands, and ears of the great idol, which are fixed on the proper parts with due ceremony, and a scarlet scarf is carefully arranged round the lower part of the body, or pedestal. The joy and shouts of the crowd on the first movement of the cars, the creaking sound of the wheels, as these ponderous machines roll along, the clatter of hundreds of harsh-sounding instruments, and the general appearance of such an immense mass of human beings, produce an astounding effect."

As the car moves with its monstrous idol, numbers of devotees cast themselves under its wheels, and are instantly crushed to pieces; while such instances of self-immolation are hailed with the acclamations of applauding thousands. The worship of this idol in his temple exhibits only a scene of the most disgusting obscenity. The temple of Juggernath is regarded as the most sacred of all the Hindu places of worship, and immense crowds of pilgrims resort thither annually, calculated by the late Dr. Carey to amount to 1,200,000, multitudes of whom die by the way from want, disease, or exhaustion. At fifty miles' distance, the sands are whitened with the skulls and bones of pilgrims, who have perished before reaching the sacred spot.

The temple of this deity at Orissa is undoubtedly the most celebrated of all the buildings erected for his worship, but many other shrines sacred to Juggernath are found throughout Hindustan. "As there are numbers of sacred rivers in India," says Dr. Duff, "but the Ganges, from being the most sacred, has acquired a monopoly of fame—so there are many shrines of Juggernath in India, though the one at

Puri, from being the largest and most venerated, has, in like manner, acquired exclusive celebrity. In hundreds, or rather thousands of places, where there are no temples, properly so called, there are still images and cars of Juggernath, fashioned after the model of the great prototypes at Orissa. There is scarcely a large village in all Bengal without its car of Juggernath. In Calcutta and its neighbourhood there are scores of them—varying in size from a few feet up to thirty or forty in height. What a view must open up to you of the fearful extent and magnitude of this destructive superstition, when you try to realize the fact, that, on the anniversary occasion of the car-festival, all the millions of Bengal are in motion; that, when the great car at Puri is dragged forth amid the shouts and acclamations of hundreds of thousands assembled from all parts of India, on the very same day, and at the very same hour, there are hundreds of cars rolled along throughout the widely scattered districts and cities and villages of the land; so that there are not merely hundreds of thousands, but literally millions, simultaneously engaged in the celebration of orgies, so stained with licentiousness and blood, that, in the comparison, we might almost pronounce the Bacchanalia of Greece and Rome innocent and pure!"

JUHLES, a name given to aerial spirits or demons among the Laplanders, from whom they receive a sort of adoration, though no statues or images of them exist. This spirit-worship is conducted under particular trees. On Christmas Eve, and the day following, they celebrate what is called the Festival of the Juhles. On this occasion there is a strict abstinence from animal food; and of the articles used for refreshment, they carefully reserve some fragments, which are thrown into a box made of birch, and suspended from the branch of a tree behind the house, that the spirits may have an opportunity of feasting upon them. Scheffer considers this festival as partaking partly of a Christian and partly of a Pagan character.

JU-JU. See FETISH-WORSHIP.

JUMALA, the supreme deity of the inhabitants of Lapland. He was represented by a wooden idol in human form, seated on a sort of altar, with a crown on his head and a bowl in his lap, into which the devotees threw their voluntary oblations. See LAPLANDERS (RELIGION OF).

JUMNOUTRI, a village on the banks of the river Jumna, and considered by the Hindus as a spot of remarkable sanctity—Hindus who perform the pilgrimage to this place from the low countries being themselves almost deified after this adventure. Along the banks of this river are a race of Hindus who, like the Parsees, worship the sun. The devout among them will on no account taste food while the orb is above the horizon, and many are found who refuse to sit down during the day while the sun is visible.

JUMPERS, a name given to those who practised jumping or leaping as an exercise of divine worship,

and expressive of holy joy. This strange practice was commenced about the year 1760 in the western part of Wales, among the followers of Harris, Rowland, Williams, and others, who were instrumental in giving rise to a serious awakening among the people in that district. The novel custom was disapproved by not a few of those who waited on the ministry of these pious and zealous men; but it was seriously defended in a pamphlet published at the time by Mr. William Williams, who is generally termed the Welsh poet. The arguments of this singular production were chiefly drawn from Scripture. The practice which gave rise to the name of Jumpers, spread over a great part of Wales, and it was no uncommon thing to find congregations when engaged in solemn worship disturbed by individuals groaning, talking aloud, repeating the same words thirty or forty times in succession; some crying in Welsh, glory, glory, others bawling Amen with a loud voice, and others still jumping until they fell down quite exhausted. Mr. Evans, in his Sketch of the Denominations of the Christian world, describes a meeting among Jumpers which he himself witnessed. "About the year 1785," says he, "I myself happened very accidentally to be present at a meeting, which terminated in *jumping*. It was held in the open air, on a Sunday evening, near Newport, in Monmouthshire. The preacher was one of Lady Huntingdon's students, who concluded his sermon with the recommendation of *jumping*; and to allow him the praise of consistency, he got down from the chair on which he stood, and jumped along with them. The arguments he adduced for this purpose were, that David danced before the ark—that the babe leaped in the womb of Elizabeth—and that the man whose lameness was removed, *leaped* and praised God for the mercy which he had received. He expatiated on these topics with uncommon fervency, and then drew the inference, that *they* ought to show *similar expressions* of joy, for the blessings which Jesus Christ had put into their possession. He then gave an impassioned sketch of the sufferings of the Saviour, and hereby roused the passions of a few around him into a state of violent agitation. About nine men and seven women, for some little time, rocked to and fro, groaned aloud, and then *jumped* with a kind of frantic fury. Some of the audience flew in all directions; others gazed on in silent amazement! They all gradually dispersed, except the *jumpers*, who continued their exertions from eight in the evening to near eleven at night. I saw the conclusion of it; they at last kneeled down in a circle, holding each other by the hand, while one of them prayed with great fervour, and then *all* rising up from off their knees, departed. But previous to their dispersion, they wildly pointed up towards the sky, and reminded one another that they should soon meet *there*, and be *never* again separated! I quitted the spot with astonishment." Such scenes as that now described could only have occurred among

people of a warm, fervid, enthusiastic temperament, whose feelings had been wrought up to a high pitch of religious excitement.

JUNO, a heathen goddess regarded by the ancient Romans as the Queen of Heaven. She corresponds to the HERA (which see) of the Greeks. This female divinity was worshipped at Rome from very early times, and at a later period she had a temple reared to her honour on the Aventine hill. She was the special protector and patron of the female sex, and presided over all connected with marriage. Women sacrificed to her on their birth-day, but more especially at the festival of the *Matronalia*, on the 1st of March. The month of June, which received its name from this goddess, was considered in ancient times as a particularly suitable period for marriage. A law was passed at Rome in the reign of Numa, that no prostitute should be allowed to touch the altar of Juno, and if she did happen to touch it, that she should appease the offended goddess by offering a female lamb in sacrifice.

JUPITER, the lord of heaven among the ancient Romans, who presided over all celestial phenomena, such as thunder, rain, hail, and all atmospheric changes. He was the husband of JUNO (which see.) When the people wished for rain, they directed their prayers to Jupiter. He was regarded as the best and greatest of the gods, and therefore his temple occupied a conspicuous position on the summit of the Capitoline hill. He was the special guardian and protector of Rome; hence the first official act of a consul was to sacrifice to this god, and a general who had been successful in the field offered up his special thanks to Jupiter. The Roman games and *Feræ* were celebrated in his honour. All human events were under the control of this deity, and, accordingly, Jupiter was invoked at the commencement of any undertaking, whether sacred or secular. Rams were sacrificed to Jupiter on the ides of every month, and in the beginning of every week. He was the guardian of law, and the patron of justice and virtue. The white colour was sacred to him, and white animals were sacrificed to propitiate him. The *Jupiter* of the Romans was identical with the *Zeus* of the Greeks, and the *Ammon* of the Egyptians.

JUSTICE, an essential attribute of the Divine Being as he is described in the Word of God, where we are informed that he is "just and true in all his ways," as well as "holy in all his works." This moral attribute of Deity has been distinguished into absolute and relative, universal and particular. The one refers to the absolute rectitude of his nature, the other to his character and acting as a moral governor. The one, therefore, regards what he is in himself, the other what he is in relation to his creatures.

JUSTICERS (ITINERANT), officers appointed by Richard Cœur de Lion, king of England, to watch over the interests of the Jews resident within the kingdom. They were instructed to protect the He-

brews against all oppression, to secure them in their interests and property, to decide all controversies or quarrels between them and the Christians, to keep the seal of their corporation, and the keys of their public treasury. The Justicers, in short, were to superintend the civil affairs of the Jews throughout all parts of England.

JUTURNA, the nymph of a well in Latium, the water of which was considered so peculiarly sacred, that it was used in almost all sacrifices. A chapel was dedicated to this nymph at Rome in the Campus Martius, and sacrifices were offered to her on 11th January both by the state and by private individuals
JUVENTAS. See HEBE.

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KAABA, a building at Mecca, in Arabia, which has long been famed as the annual resort of multitudes of Mohammedan pilgrims. The legendary history of its origin is curious. When Adam and Eve were driven out of Paradise, Adam fell on the mountain in Ceylon which is still known by the name of Adam's Peak, where the print of Adam's foot is still shown; and the mountain is regarded as sacred both by the Budhists and Mohammedans. Eve, on the other hand, fell on the shore of the Red Sea, where the fort of Jeddah now stands, and the tomb of Eve, at the gate of the town, is one of the sacred places to be visited in the Hadj. For two hundred years our first parents are said to have wandered over the earth in search of each other, and at length they met together on Mount Ararat. Delighted at discovering his beloved partner, Adam lifted up his hands in thanksgiving to God, and implored that another of the blessings he had lost might be restored to him, namely, the shrine in Paradise at which he had been wont to worship, and round which the angels used to move in adoring processions. His prayer was heard, and a tabernacle formed of radiant clouds was lowered down by the hands of angels, towards which Adam thenceforth turned in prayer, and walked round it daily seven times, in imitation of the sacred processions of the angels.

When Adam died, the tabernacle of clouds was again taken up into heaven, and another similar in form was built of stone and clay in the same place by Seth, the son of Adam. The Deluge, of course, washed this building away, and it is said to have been rebuilt by Ishmael, assisted by his father Abraham. While engaged in rearing this building, the angel Gabriel brought them a stone, said to have been one of the precious stones of Paradise, which they inserted in a corner of the outer wall of the Kaaba, where it remains to this day, to be devoutly kissed by the Hadi or pilgrim to Mecca. The present Kaaba is of no great antiquity, having been renewed no fewer than eight times, and, as far as could be, with the old materials, a reddish sandstone. The singular appearance of the structure, however,

affords strong evidence that it has been scrupulously restored after the original design. The last building was nearly washed away by a torrent which inundated the town, and the present was erected so late as 1624 by Amurath IV. It was rebuilt before Mohammed had commenced his public career, and it is curious that he should have been the person chosen to lift the black stone into its place.

The appearance of the Kaaba is thus described by Burckhardt the traveller:—"It contains but one small apartment, then level with the ground, but now raised so much above it, that it can only be entered by a moveable ladder. The walls are hung with a rich red silk, interwoven with flowers and silver inscriptions, which was replaced by the Pasha, and the old hangings were cut up and sold to devotees at enormous prices. The room is opened only three days in the year, and many pilgrims never enter it, for it is not obligatory: it can receive very few at a time, and a fee is exacted, to the indignation of the devout, who regard it as desecrating the holiest spot upon earth. It is customary to pray on entering, and I overheard ejaculations which seemed to come from the heart:—'O God of the Koran, forgive me, my parents, and my children, and deliver our necks from hell fire.' The Kaaba must have a singular appearance, for it is visible for no more than a fortnight, being constantly clothed with a black damask veil, in which prayers are embroidered, and as this material, an animal product, is unclean, it is lined with cotton. Openings are left for the sight of the black and white stones. Both are said to have been once of the same colour, which the first is reported to have lost in consequence of sin; but the surface has probably been blackened by time, aided by the kisses and touches of a long succession of pilgrims. It is an irregular oval, seven inches in diameter, apparently a mass of smaller stones conglomerated in a cement, and encircled by a silver band. It is probably an aërolite, and owes its reputation, like many others, to its fall from the sky. This house of God, as it is called, is said to have been first clothed by the Hamyarite kings of Yemen, seven centuries be

fore the birth of the Prophet; and these covers used to be put on one over another, till the end of the first century of Islam. It has since been yearly renewed, and the old cover cut up. The privilege of clothing it, which was assumed by Kelan, Sultan of Egypt, on the conquest of that country by Selim, passed over to him and his successors. An adequate idea of the building may be formed from the views in Reland and Sale, and especially that in D'Ohson's work. It stands in an oblong square 250 paces by 200, but as it has been enlarged, it no longer occupies the centre. It is nearly enclosed by a circle of slight pillars at a little distance, around which are the four stations for the orthodox sects."

The Mohammedans generally believe that if all the pilgrims were at the same moment to visit the Kaaba, the enclosure would contain them all. Burckhardt calculates that 35,000 might attend, but he never could count more of them than 10,000.

KABIR PANTHIS, the followers, among the Hindus, of Kabir, whom they allege to have been the incarnate Deity, who, in the form of a child, was found floating on a lotus in a lake or pond near Benares, by the wife of a weaver named Nimá, who, with her husband Nuri, was attending a wedding procession. The *Kabir Panthis* believe that their founder was present in the world three hundred years, or from A. D. 1149 to A. D. 1449. The probability is, that he lived at the latter of these two periods, more especially as Nanak Shah, who began to teach about A. D. 1490, and who originated the Hindu sect of the *Sikhs*, is considered to have been deeply indebted to the writings of his predecessor Kabir. The Moslems claim Kabir as having been a professor of the faith of Islam, and a contest is said to have arisen between them and the Hindus respecting the disposal of his corpse, the latter insisting on burning, the former on burying it. In the midst of this dispute, Kabir himself is said to have appeared, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished; but, on obeying his instructions, they found nothing under the cloth but a heap of flowers, one-half of which was removed to Benares, and burnt, whilst the head of the Mohammedan party erected a tomb over the other portion at the place where Kabir had died.

The *Kabir Panthis* being chiefly favourers of Vishnu, are included among the Vaishnava sects; but it is no part of their faith to worship any Hindu deity, or to observe any of the rites or ceremonies of the Hindus, whether orthodox or schismatical. Those or the members of the sect who mingle with the world, conform outwardly to all the usages of their tribe and caste, and some of them even pretend to worship the Hindu gods, though this is not considered consistent with their tenets. Those, however, who have retired from the world, and given themselves up to a life of seclusion, abstain from all the ordinary practices of the Hindus, and employ themselves chiefly in chanting hymns to the invisible Kabir. They use no

Mantra nor fixed form of salutation; they have no peculiar mode of address. The frontal marks, if worn, are usually those of the *Vaishnava* sects, or they make a streak with sandal-wood or gopichandana along the ridges of the nose. A necklace and rosary of *Tulasi* are also worn by them; but all these outward signs are considered of no importance, and the inward man is the only essential point to be attended to.

Professor H. H. Wilson thus explains some of the characteristic doctrines of the Kabir Panthis:—"They admit of but one God, the creator of the world; and in opposition to the Vedanta notions of the absence of every quality and form, they assert that he has body, formed of the five elements of matter, and that he has mind endowed with the three Gunas, or qualities of being; of course of ineffable purity and irresistible power: he is free from the defects of human nature, and can assume what particular shape he will: in all other respects he does not differ from man, and the pure man, the Sádhi of the Kabir sect, is his living resemblance, and after death is his associate and equal; he is eternal, without end or beginning, as, in fact, is the elementary matter of which he consists, and of which all things are made, residing in him before they took their present form, as the parts of the tree abide in the seed, or flesh, blood, and bone may be considered to be present in the seminal fluid: from the latter circumstance, and the identity of their essential nature, proceeds the doctrine, that God and man are not only the same, but that they are both in the same manner, every thing that lives and moves and has its being: other sects have adopted these phrases literally, but the followers of Kabir do not mean by them to deny the individuality of being, and only intend these texts as assertions of all nature originally participating in common elementary principles." "The moral code of the Kabir Panthis," says the same eminent Orientalist, "is short, but, if observed faithfully, is of a rather favourable tendency. Life is the gift of God, and must not, therefore, be violated by his creatures. Humanity is, consequently, a cardinal virtue, and the shedding of blood, whether of man or animal, a heinous crime. Truth is the other great principle of their code, as all the ills of the world, and ignorance of God, are attributable to original falsehood. Retirement from the world is desirable, because the passions and desires, the hopes and fears, which the social state engenders, are all hostile to tranquillity and purity of spirit, and prevent that undisturbed meditation on man and God which is necessary to their comprehension. The last great point is the usual sum and substance of every sect amongst the Hindus, implicit devotion in word, act, and thought to the Guru, or spiritual guide: in this, however, the characteristic spirit of the Kabir Panthis appears, and the pupil is enjoined to scrutinize his teacher's doctrines and acts, and to be first satisfied that he is the sage he pretends to be, before he resigns himself to

his control. This sect, indeed, is remarkably liberal in this respect, and the most frequently recurring texts of Kabir are those which enforce an attentive examination of the doctrine that he offers to his disciples. The chief of each community has absolute authority over his dependants: the only punishments he can award, however, are moral, not physical—irregular conduct is visited by reproof and admonition: if the offender does not reform, the Guru refuses to receive his salutation; if still incurable, the only further infliction is expulsion from the fraternity."

The sect of Kabir Panthis is very widely diffused throughout Hindustan. It is split into a variety of subdivisions, and there are actually twelve branches of it traced up to the founder, among whom a difference of opinion as well as descent prevails. Of the establishments of this sect, the Kabir Chaura at Benares is pre-eminent in dignity, and it is constantly visited by wandering members of the sect. The Kabir Panthis are very numerous in all the provinces of Upper and Central India, except, perhaps, in Bengal itself. Their doctrines are taught in a great variety of works in different dialects of India; but the great authority to which they are wont to refer is the *Vijek*, which, however, rather inveighs against other systems than explains its own.

KADR (AL), the title of the ninety-seventh chapter of the Koran, which contains an account of God's sending down the Koran to Mohammed from heaven. Hence it represents God as saying, "The night of Al Kadr is better than a thousand months." Mohammedan doctors are by no means agreed what night Al Kadr really is, but the majority of them consider it to be one of the ten last nights of the Ramadan. They believe that in this night the divine decrees for the ensuing year are annually fixed and settled.

KAFFIRS (RELIGION OF THE). The word *Kaffir*, which signifies unbeliever, is now confined to the inhabitants of Kaffirland, in South Africa. It was given, however, by the Moorish navigators of the Indian Ocean to the inhabitants of the south-eastern coast of Africa, and was borrowed from them by the Portuguese. The Kaffirs form one tribe of the great Bechuana family, and their country, which lies beyond the Fish River, is bounded by the ocean on the south, and a range of mountains on the north, and beyond them lie the Amapondo and Zoolu tribes. The Kaffirs are in personal appearance a remarkably handsome race of men, bold and warlike in their character, of lofty stature and graceful deportment. They wear no clothing but a cloak of skin. They are a pastoral people, and their flocks and herds constitute their chief care. They have been generally alleged to be altogether destitute of a form of religion of any kind, and that the utmost which can be said of them in this respect is, that they retain a few unmeaning rites and ceremonies of a superstitious kind. It is of importance, however, to remark,

that, for fifty years past, the Kaffirs have been in contact with Christian missionaries and colonists, and thus have been learning something about God; so that it is now difficult to distinguish between their former and their present knowledge. Mr. Moffat says that they are utterly destitute of theological ideas. Dr. Vanderkemp, the first missionary who laboured among them, gives this testimony as to the extent of their religious knowledge:—"If by religion we mean reverence for God, or the external action by which that reverence is expressed, I never could perceive that they had any religion, or any idea of the existence of God. I am speaking nationally, for there are many individuals who have some notion of his existence, which they have received from adjacent nations. A decisive proof of the truth of what I here say with respect to the national atheism of the Kaffirs is, that they have no word in their language to express the idea of the Deity, the individuals just mentioned calling him *Thiko*, which is a corruption of the name by which God is called in the language of the Hottentots, literally signifying, one that induces pain."

We learn, however, from Mr. Moffat, who has laboured for many years as a missionary in South Africa, that the Kaffirs use the word *Uhlanga* to denote the Supreme Being; but the probability is, that the god whom they describe by this name is no other than a deified chief or hero, who at some remote period had attained distinction in their country. Their ideas of the most elementary religious truths are undoubtedly obscure and indistinct, and yet they have some superstitious rites which deserve to be noticed. Mr. Laing, a missionary now labouring in Kaffirland, has kindly communicated to us an account of their present customs, which we present in his own words:—"1. Circumcision. Young men are circumcised about the age of puberty. I could never observe anything of a religious nature connected with this custom. When the rite is performed, the young men are separated from society, and paint themselves white. A hut is made for them, and they live a few months apart from the rest of the people; but at the various kraals from which they come, dances from time to time are held, the young men being painted white, and dressed in a short kilt made of the leaves of a particular tree, which are kept constantly shaking by the motions of the body. When the term of separation comes to an end, the young men, after burning their clothes and hut, and performing certain washings, are admitted into the society of men, and treated as such. This seems to fix the Kaffir circumcision as a civil rite. A person who has not been circumcised, though a man by years, was formerly, and in heathen districts is still, despised. A number of Christian young men, who left off the custom of circumcision so far as I know, are able to maintain a respectable position in life even in the eyes of their heathen neighbours, though uncircumcised. There are immoral practices connected with the dances which, not to speak of the

apostolic letter which frees us from this burden, render this custom incompatible with Christianity.

"2. Tsivivane. Any traveller going through Kaffirland, will see here and there heaps of stones thrown down, without any reference to order. Some of these heaps are large, indicating, I think, that the Kaffirs must have been a considerable time in possession of the country. What are these Tsivivane? They are lasting proofs that the Kaffirs sought success in their enterprises from some unseen being. When out on a journey, they were accustomed to throw a stone to one of these Tsivivane, and to pray for success in their expedition. They could, however, give no definite account of the nature of the being from whom they sought aid. Along the paths it is not uncommon to see the tall grass knotted. This I understand to be a custom similar to the Tsivivane, viz., a means of seeking good speed in their journey.

"3. Witchcraft. In common with many, perhaps all nations in some period of their history, the Kaffirs believe in witchcraft, and have been in the habit of punishing witches in the most cruel manner. They looked on these characters as the most wicked of mankind, and not fit to live. I never could find that they had a correct idea of the general depravity of man, and their view of sin is best explained by our word *crime*. They would often deny that they had sin, but as to witches being sinners they never had a doubt. They connected the effects of witchcraft with certain substances, such as hair, blood, nail-parings, or other fragments of the human body, and this thing which bewitched they called *Ubuti*. Other substances were used, as they held, for the purpose of bewitching. These witches (I mean the word to be applied to men and women) were believed to exert a powerful though unseen influence over their victims, even to the depriving them of life.

"4. Idini—Sacrifice. This rite is performed to the ancestors of the Kaffirs, not to the Supreme Being. They seem to think that by burning fat, or rather bones to them, they can appease their anger. These Idinis, so far as I know, were seldom offered. The idea of sacrifice seems to be connected with them, as they were practised for the purpose of averting evil.

"5. Hero worship. I have heard an intelligent man, yet a rude heathen, avowing that he and his people were worshippers of famous ancestors. There must have been some traces of such idolatry, from what I have heard; but this kind of worship appears to have been dying out about the time the missionaries arrived.

"6. Future state. When we spoke to the Kaffirs as to the immortality of the soul, they told us that they knew nothing of its existence after the death of the body. From some expressions which they make use of to the dying, or in reference to them after they are dead, it seems that at one time they must have believed in the immortality of the soul. For example, to a person who is about to die they will say, 'You are going home to-day—look on us.'

"7. By touching a dead body, they become unclean.

"8. When a husband dies, his wife or wives go out to the field or woods for a time."

From all that can be ascertained on the religion or the Kaffirs, it seems that those of them who are still in their heathen state have no idea, (1.) of a Supreme Intelligent Ruler of the universe; (2.) of a Sabbath; (3.) of a day of judgment; (4.) of the guilt and pollution of sin; (5.) of a Saviour to deliver them from the wrath to come.

KAIOMORTS, the primitive man, according to the Zendavesta, of the ancient Persians. See ABESTA.

KALA (MAHA), the male form of the Hindu god *Shiva*, in his character of Time, the great destroyer of all things.

KALENDERS (pure gold), wandering *Dervishes* among the Mohammedans, whose souls are supposed to be purified by severe penances. To this degraded class belong the spies, the assassins, and the plunderers that we read of among the *Dervishes*; and from them also have sprung numerous false prophets at different times. Their pretensions, however, are encouraged only by the lowest ranks of society, and they are not acknowledged as brethren by the members of the regular confraternities. In India these Mussulman mendicants are not numerous, and they are held in little esteem. They wear in that country a peculiar costume, consisting of a conical felt hat worked into chequers of white, red, and black; and their gown, which descends from the neck to the calf of the leg, is of diamond-shaped patches of the same colours. A few gourds for carrying water are hung over the shoulder or at the waist; and usually a bright steel rod, sometimes headed with a trident, completes their equipment. They never marry, but are of habits exceedingly dissolute and debauched, and are always most sturdy and importunate beggars. They regard themselves as objects of the special favour of Heaven.

KALI (MAHA), a Hindu goddess, the personified energy or consort of *Shiva* under a peculiar form. This is the most cruel and revengeful of all the Hindu divinities. Such is her thirst for blood, that in one of her forms she is represented as having "actually cut her own throat, that the blood issuing thence might spout into her mouth." Images of this disgusting spectacle are at this day to be seen in some districts of Bengal. All tortures which a devotee can possibly inflict upon himself are considered as agreeable to her. If he should cut off a portion of his own flesh, and present it as a burnt sacrifice, the offering would be most acceptable. Dr. Duff informs us that "by the blood drawn from fishes and tortoises the goddess is pleased one month; a crocodile's blood will please her three; that of certain wild animals nine; that of a bull or guana a year; an antelope or wild boar's twelve years; a buffalo's, rhinoceros's, or tiger's, a hundred; a lion's, a reindeer's, or a man's (mark the combination), a thousand

But by the blood of three men slain in sacrifice she is pleased a hundred thousand years." Robbers, thieves, and murderers, lawless desperadoes, in short, of every kind, worship Kali as their avowed patroness, and offer bloody sacrifices to propitiate the favour and secure the protection of the goddess. The *Thugs*, in particular, conduct their sanguinary depredations under her special auspices. In honour of *Kali*, one of the most popular of the Hindu festivals is annually observed with great pomp and ceremony—the *CHARAK PUJAH* (which see), or swinging festival. Private sacrifices are sometimes offered to Kali, an instance of which is quoted by Dr. Duff, from the statement of a British officer of high character:—"A Hindu Faquir, dressed in a fantastical garb, worked upon the mind of a wealthy high-caste Brahman woman, to the extent of making her believe that he was her spiritual guide, charged with a message from the goddess, demanding a human sacrifice. She declared herself ready to obey the divine order, and asked who was the victim. The Faquir pointed to her own son, a young man about twenty-five years old, the heir to the family property. The deluded mother waited till the unconscious youth was asleep, and in the silence of the night she struck him on the head with an axe, and killed him. This done, she cut up the body, under the direction of her spiritual guide, the Faquir—presented a part, boiled with rice, as a peace offering, with the usual ceremonies, to the image of the goddess; part to the wretch who personified the spiritual messenger: the rest she buried with so little care, that the place of its deposit was discovered by the vultures hovering over the ground, and thus brought to the notice of the English commissioner by the police."

KALI-YUG, the last of the chronological cycles of the Hindus, through which the world is said to be at present passing, when the powers of darkness and disorder have become predominant in the soul of man, and when external nature groans beneath the burden of iniquity.

KALIKA PURANA, one of the divine writings of the Hindus, which is chiefly devoted to a recital of the different modes of worshipping and appeasing the goddess **KALI** (which see).

KALKI AVATAR, the tenth and last of the **AVATARS** (which see), when *Vishnu*, in human form and seated on a white horse, shall give the signal for the destruction of this visible universe.

KALPA, in Hindu chronology, a day of *Brahma*, equal to four thousand three hundred and twenty millions of solar years.

KAMAC, the god of love among the Hindus.

KAMIMITSI. See **SINTOISTS**.

KAMISIMO, a garment of ceremony among the Japanese, worn on festivals and other solemn occasions. It consists of two parts, a short cloak, without sleeves, called *katagemo*, and a sort of petticoat called *vakama*, fastened about the waist by a band. Both are of a particular form, and of coloured stuffs.

They are used only on days of ceremony and at funerals.

KAMTSCHADALES (RELIGION OF). See **SHAMANISTS**.

KAMYU-MURUNU (desire for death), modes of suicide formerly prescribed in the *Shastras* or Sacred Books of the Hindus. The commonest mode is drowning in the Ganges, but sometimes the self-murderer submits to being buried alive. In certain temples in India there was formerly an instrument by which a person could decapitate himself. It consisted of a sharp crescent-shaped instrument, with a chain and stirrup at each horn. The devotee placed the sharp edge on the back of his neck, and his feet in the stirrups, then gave a violent jerk with his legs, and his head was instantly severed from his body.

KANCHELIYAS, a sect of Hindus which is said to be not uncommon in the south of India, and whose worship is that of *Sakti*, the personified energy of the divine nature in action. It is said to be distinguished by one peculiar rite, the object of which is to confound all the ties of female alliance, and to enforce not only a community of women amongst the votaries, but disregard even to natural restraints.

KANTIANIS, a sect of German thinkers in the last century, who adopted the philosophical principles of Emmanuel Kant. This eminent philosopher was born at Königsberg in 1724. His mind early displayed a taste for the study of abstract truth, which rendered him so conspicuous in this department, that, while yet a comparatively young man, he was appointed professor of logic and metaphysics in the university of his native town. In the course of a long life, he made such valuable discoveries in abstract science, that he gave rise to a new school of German philosophy, the influence of which has extended down to the present day. The work in which he first developed his own peculiar principles was his 'Critique of Pure Reason,' which he published in 1781, following it up by various other treatises explanatory of his philosophical system in its different bearings.

The Kantian philosophy was designed, in the first instance, to meet and to neutralize the sceptical principles set forth by David Hume, who, by attempting to trace all truth to experience, unsettled the foundations of human knowledge. The philosopher of Königsberg, however, showed that, independently altogether of experience, there are *a priori* principles which originate solely from the operation of the mind itself, and are distinct from any sensible element. Thus Kant pointed out the very important distinction between a *priori* and a *posteriori* knowledge.

Another distinction of great importance was first clearly developed by Kant, that, namely, between analytic and synthetic judgments. In the former, as he showed, the attribute or predicate is necessarily contained in the subject; while in the latter it is not contained in, but is distinct from the subject. The

former judgments, therefore, are *a priori*, and the latter are some of them *a priori* and others *a posteriori*. Human knowledge, according to this system, is composed of two elements, the empirical or a *posteriori* element, and the transcendental or a *priori* element, which is derived from the intelligence. In the Kantian philosophy there are three faculties: Perception, which has to do with single objects; Understanding with notions; and Reason with ideas. Time and space are the universal forms of things. Understanding thinks and judges according to certain categories which are not in the objects, but in the mind itself. Reason has the ideas, universe, soul, God; but, as Kant believed, the existence of these ideas cannot be proved. Dr. Kahnis gives a rapid sketch of the Kantian principles in these words:—"The human mind has, in its *a priori* medium, forms to which universality and necessity belong (in opposition to scepticism), but only a subjective one; but it cannot claim to know objective being—the thing in itself (in opposition to dogmatism). If, then, our theoretical reason must allow the things external to it not to be cognizable, practical reason has a firm, immoveable ground. It demands, with absolute necessity (*categorical imperative*): Act as a general being, *i. e.*, as a member of the universe, as a rational being. But man has within himself desires, the common aim and object of which is the gratification of self. While practical reason says, Act as a general rational being, the desires say, Act as a particular being, in an arbitrary way. He only is virtuous who, in his actions, is not determined by desires, but by reason. But virtue would be without a sphere, unless objects of action were brought to it by the desires. The territory of virtue, and that of desires, mutually require one another. Now, it is here that the idea of God, which was given up on the territory of pure reason, obtains its right as a postulate of practical reason. The domain of virtue, and that of desires, are heterogeneous worlds, but yet ordained for one another. Hence there must be a power which has harmonized both of these domains, and that power is God. As virtue does not reach the highest good in this world, which highest good consists in the unity of that which reason and the desires seek after, *i. e.*, worthiness and happiness, this ideal must needs be realised in another life after death. The theological results of his criticism, Kant has developed in his 'Religion within the limits of reason.' He rejects any stand-point which places itself in opposition to the positive in Christianity (*naturalism*), but is in favour of a rational faith (*rationalism*) connecting itself with it. This connection he gained by changing, by means of an allegorical exposition, the doctrine of the Scriptures and the Church into moral religion."

Thus Kant held that pure reason has no power to make any certain statement concerning supernatural truths, and that the existence of God, liberty, and immortality, are postulates of practical reason. Thus it was that *Rationalism*, which from that time formed

a constant opposition to *Supra-naturalism*, had its origin in the critical philosophy of Kant, which limited itself within an order of ideas purely subjective, from which it could not find an outlet without having recourse to practical reason, which again was founded on ideas drawn from speculative reason. Religion, in the view of Kant, consists in this, that in reference to all our duties, we consider God the legislator, who is to be revered by all. He combated the idea that reason is competent to decide what is, and what is not, revealed. He introduced the system of moral interpretation according to which Scripture ought to be explained, apart from its original historical meaning, in such a manner as is likely to prove beneficial to the moral condition of the people.

The opinions of Kant on the subject of the Divine existence are thus noticed by Hagenbach in his 'History of Doctrines':—"In his opinion the existence of God can be proved on speculative grounds only in a threefold manner; either by the physico-theological, or the cosmological, or the ontological argument. These are the only modes of argumentation, nor is it possible that there should be more. The ontological proof is not admissible, because its advocates confound a logical predicate with a real. 'A hundred real dollars do not contain anything more than a hundred possible. . . . But in reference to my property, a hundred real dollars are more than the mere idea of that sum (*i. e.*, of its possibility).' . . . 'The idea of a Supreme Being is in many respects a very profitable idea; but because it is a mere idea, it cannot by itself enlarge our knowledge of that which exists; for 'a man might as well increase his knowledge by mere ideas, as a merchant augment his property by adding some ciphers to the sum-total on his books.' In opposition to the cosmological proof, he urged that its advocates promise to show us a new way, but bring us back to the old (ontological) proof, because their argument is also founded on a dialectic fiction. In reference to the physico-theological proof he said, 'This argument is always deserving of our respect. It is the earliest, clearest, and most adapted to common sense. It enlivens the study of nature, from which it also derives its existence, and through which it obtains new vigour. It shows to us an object and a design where we should not have discovered them by independent observation, and enlarges our knowledge of nature by making us acquainted with a particular unity whose principle is above nature. But this knowledge exerts a reacting influence upon its cause, *viz.*, the idea from which it derives its origin, and so confirms the belief in a supreme Creator, that it becomes an irresistible conviction. Nevertheless this argument cannot secure apodictical certainty; at the utmost it might prove the existence of a builder of the world, but not that of a creator of the world. Morality and a degree of happiness corresponding to it are the two elements constituting the supreme good. But the

virtuous do not always attain it. There must, therefore, be a compensation in the world to come. At the same time there must be a being that possesses both the requisites intelligence and the will to bring about this compensation. Hence the existence of God is a postulate of practical reason."

Kant held the doctrine of innate evil in man, but he did not understand by it original sin in the sense in which that expression is used by theologians generally. In his opinion the Scriptural narrative of Adam's fall is only a symbol, which he explains according to the principles of moral interpretation. The proposition, "Man is by nature wicked," he explains as meaning simply, "He is wicked because he belongs to the human race." Hence he comes to the conclusion, "That which man, considered from the moral point of view, is, or is to be, whether good or bad, depends on his own actions." In connection with the doctrine of original sin, Kant maintained the restoration of man by means of his liberty. To reach this end, man stands in need of an ideal, which is presented to him in the Scriptural doctrine concerning Christ, whom he regards as the personified idea of the good principle. The idea has its seat in our reason; for the practical purposes of an example being given, a character is sufficient which resembles the idea as much as possible.

Kant considered the death of Christ as having only a symbolico-moral significance, and he maintained that man must, after all, deliver himself. "A substitution, in the proper sense of that word," says he, "cannot take place. It is impossible that liabilities should be transmissible, like debts. Neither does the amendment of our life pay off former debts. Thus man would have to expect an infinite punishment on account of the infinite guilt which he has contracted. Nevertheless the forgiveness of sin is possible. For inasmuch as, in consequence of the contrast existing between moral perfection and external happiness, he who amends his conduct has to undergo the same sufferings as he who perseveres in his evil course, and the former bears those sufferings with a dignified mind, on account of good, he willingly submits to them as the punishment due to his former sins. In a physical aspect he continues the same man, but, in a moral aspect, he has become a new man; thus the latter suffers in the room of the former. But that which takes place in man himself, as an internal act, is manifested in the person of Christ (the Son of God) in a visible manner, as the personified idea; that which the new man takes upon himself, while the old man is dying, is set forth in the representative of mankind as that death which he suffered once for all."

In regard to the mode of man's deliverance from sin, Kant held that man possesses the power of amending his conduct by his own efforts, and at the same time he plainly states in his 'Religion within the Boundary of Pure Reason'—"The moral culture of man must not commence with the amendment of

his conduct, but with a complete change of his mode of thinking and the establishment of his character." The importance of faith was also maintained by the Königsberg philosopher, but he made a distinction between faith in the doctrines of the church and the faith of religion; that is, in his view, the religion of reason, ascribing only to the latter an influence upon morality. He pointed out the importance and necessity of a society based upon moral principles, or the establishment of the kingdom of God upon earth, which he viewed in no higher than a merely moral aspect.

The philosophy of Kant was completely opposed to the boasted principles of Illuminism, which had diffused themselves so widely in Germany towards the middle of the eighteenth century. Various writers, accordingly, among whom may be mentioned Eberhard and Mendelssohn, hastened to protest against the Kantian doctrines. A large circle of pupils, however, gathered around the sage of Königsberg, and, in their enthusiasm, they eagerly sought to make the abstract doctrines of their master intelligible and agreeable to the public mind. But the most influential organ of the new philosophy was the 'Jenaische Literaturzeitung,' or Jena Literary Gazette, edited by Schütz. Nor was the admiration of the Kantian system confined to literary circles; the theologians also expounded its doctrines from the pulpit, and the whole country rang with the praises of Kant. Accordingly, the RATIONALISTS (which see), who had arisen out of the *Kantians*, soon became a numerous and influential class in Germany, placing human reason far above divine revelation, and bringing down the theology of Heaven to a level with the weak and erring fancies of men.

KAPALIKA, a sect of Hindus who, seven or eight centuries ago, sacrificed human victims to Kali, and other hideous personifications of the *Sakti* of *Shiva*. The *Kapalika* is thus described in one of the Hindu records: "His body is smeared with ashes from a funeral pile, around his neck hangs a string of human skulls, his forehead is streaked with a black line, his hair is woven into the matted braid, his loins are clothed with a tiger's skin, a hollow skull is in his left hand for a cup, and in his right he carries a bell, which he rings incessantly, exclaiming aloud, *Ho! Sambhu Bhairava—Ho! lord of Kali.*"

KAPILA, a celebrated Hindu sage, supposed by many of his followers to have been an incarnation of Deity. He was the founder of the Sankhya school of philosophy. See SANKHYA SYSTEM.

KARA LINGIS, a sect of Hindu ascetics, found only occasionally among the most ignorant portions of the community. They wander up and down in a state of nudity, and are professed worshippers of *Shiva*.

KARAITES. See CARAITES.

KARENS (RELIGION OF). The Karens are a race of aboriginal inhabitants of the hilly parts in the south and east of Burmah. Numbers of them are to

be found also in Siam and Laos. They are a quiet, intelligent people, living chiefly by agriculture. The first notice of this interesting race is found in the travels of Marco Polo, in the fourteenth century. The Rev. E. Kincaid, who visited them so recently as 1837, tells us that they regard themselves as the first and most extensive of all the races in the world. It is a curious fact, that in their oral songs are to be found remarkable traditions in reference to the creation of the world and of the human race, the apostasy of man, the loss of divine knowledge, and promises in reference to their future enlightenment; all of them beautifully accordant with the Mosaic records. "When America," says Mr. Kincaid, "was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents, and clothed with the skins of beasts, and, in dark forests of oak, practising the most cruel and revolting forms of heathenism, the Karens stood firm in the *great truth* of one eternal God, the Creator of all things, and the only rightful object of adoration. From age to age, they chanted songs of praise to Jehovah, and looked, as their songs directed, towards the setting sun, from whence white men were to come with the *good book*, and teach them the worship of the living God. Buddhism, claiming to embody all science and literature, and all that pertains to the physical and moral world—proposing a system of morals admirably suited to carry the understanding, while it fosters the pride and arrogance and selfishness so deeply seated in fallen humanity—reaching back in its revelations through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away for ever—surrounding itself with pagodas and shrines and temples and priests, as imposing as pagan Rome, and a ritual as gorgeous as Rome papal—has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendour, has neither awed nor seduced them from their simple faith. The preservation of this widely-scattered people from the degrading heathenism which darkens every part of this vast continent, is a great and unfathomable mystery of God's providence. They have seen the proudest monuments of heathenism rise around them—many of them glittering in the sun like mountains of gold, and in their construction tasking the energies of an empire; still they chanted their oral songs, and looked towards the setting sun for white men to bring the promised book of Jehovah. They have seen dynasties rise and fall, age after age, and yet their faith has never failed them."

This remarkable people, though widely scattered over the Burman Empire, are completely distinct from the Burmans, by whom they are looked upon as inferiors and slaves, whom they are entitled to treat with harshness and cruelty. To escape from their oppressors, the Karens are often compelled to wander from place to place, and establish temporary dwelling-places in remote districts. They have no

outward form of religion nor established priesthood but believe in the existence of God and a state of future retribution. Among their ancient traditions, which they fondly cherish, and carefully transmit from sire to son, are some strange prophecies, which predict their future elevation as a race, and that white strangers from across the sea would come to bring them the Word of God. Accordingly, when, about thirty years since, Mr Boardman, an American missionary, appeared among them, they were quite prepared to listen to his preaching, and evinced a peculiar interest in the truths of the Gospel. The tidings of the arrival of a white teacher soon spread among the Karens, and great numbers flocked to the house of the missionary. Mr. Newcomb, in his 'Cyclopædia of Missions,' relates an interesting story of the deified book, which, taken in connection with the brief career of Mr. Boardman, shows the Karens in a very favourable light:—"It had been left in one of their villages some twelve years before by a travelling Mussulman, who was understood to have told the people it was to be worshipped as sacred. Though entirely ignorant of its contents, the person with whom it was left carefully preserved it, and, in virtue of possessing it, became a kind of sorcerer, of great importance among the people. It was brought one day to Mr. Boardman, and on being unrolled from the coverings in which it was enveloped, it proved to be the 'Book of Common Prayer and the Psalms, printed at Oxford. From this period Mr. Boardman devoted the remnant of his too brief life almost exclusively to labours among the Karens. Early in 1829, he made an excursion to the jungle and mountains where their villages were most numerous, and saw much of their condition and modes of life in their native wilds. He also conferred with the British Commissioner for the district, and formed liberal plans for schools, and other agencies of civilization, while he gave a large part of every day to preaching and conversation among the people. In the summer of 1830, however, his strength had become exceedingly reduced by repeated attacks of hæmorrhage of the lungs, and he sailed for Maulmain. Here he regained a temporary strength, and after a few months returned to Tavoy, where he found many converts waiting to be baptized, and still many more daily visiting the zayat for religious inquiry and instruction. A large number were baptized by Mounng-Ing, one of the native Burman preachers, under the direction of Mr. Boardman. Just at this time Mr. and Mrs. Mason arrived at Tavoy as auxiliaries to the mission, and in their company, and that of Mrs. Boardman, this excellent missionary made an excursion into the country for the purpose of meeting and baptizing a large number of converts, who had often visited him in the city. The journey of three days was accomplished, and the baptism of thirty-four persons was performed in his presence by the Rev. Mr. Mason. But, ere he could reach his home in Tavoy, he sunk beneath the exhausting malady which had long pressed

upon his constitution. His tomb is at Tavoy, and the marble slab which covers it is inscribed with a simple epitaph, which records his heroic services for the Karens of the neighbouring forests and mountains."

The labours of Mr. Boardman were followed up by Mr. Mason, his successor in the mission among the Karens, and it is gratifying to know that a people to whom so much interest has attached, have received the Gospel with far greater readiness than the Burmans among whom they live. In 1832, Mr. Mason, writing from a Karen village, says—"I no longer date from a heathen land. Heathenism has fled these banks. I eat the rice and fruits cultivated by Christian hands, look on the fields of Christians, see no dwellings but those of Christian families. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and, in my eyes, look like Christians."

The Karens, though many of them are acquainted with the Burman language, have, nevertheless, a language of their own, which, however, previous to the arrival among them of the American missionaries, had not been reduced to writing. Accordingly, the missionaries, with the aid of some Christian Karens, made an alphabet of its elemental sounds, compiled a spelling-book of its most common words, and translated two or three tracts. This was the beginning of a most useful and important work, which has since been carried onward with activity and zeal, and the Karens now rejoice in a written language taught in their schools, and in a Christian literature, at least in its rudimental state. A number of villages have been formed wholly composed of Christian Karens, who are supplied with churches and ministers of the Gospel, who are several of them converted natives. In 1840, nearly two hundred of these simple-hearted and interesting people were baptized, and during the year 1844, upwards of 2,000 professed their faith, and were admitted to baptism. An entire change came over the population of the district in which the missionaries laboured, and the people generally assumed an aspect of higher civilization. In 1843 they were subjected to cruel persecution on the part of their Burman oppressors. Large numbers of the Christian Karens were seized, and chained together, and conveyed to distant prisons, from which they were liberated only by the payment of a large ransom. These sufferings were endured with heroic fortitude, and with so firm and unflinching adherence to the faith which they had embraced, that many were thereby induced to join the ranks of the Christians. Worn out with the violence of the persecution, large companies of the Karens left their homes, and fled across the mountains to Arracan, where they obtained a peaceful settlement, and attracted no small sympathy from the Europeans who were resident in that quarter. Early in 1849, the Karen mission was separated from the Burman mission, and organized

on an independent footing. From this date both these missions greatly extended the sphere of their influence, and in 1850 the Karen churches at Maulmain were reported as containing upwards of 1,700 members. A theological school was formed for educating Karen preachers, and a normal school for training teachers, besides a number of other schools. In the mission at Tavoy, which has been established almost exclusively for the Karens, there were in that same year stated to be twenty-seven churches, containing about 1,800 members. The Arracan mission consisted of two stations. In the Sandoway mission, which was designed for the Karens in its immediate vicinity, and also for those beyond the mountains in Burmah proper, where the gospel could not be preached, the number of churches was thirty-six, and the whole number of church members about 4,500.

In the commencement of 1852, war broke out between Great Britain and Burmah, and in the end of the same year the entire southern portion of the kingdom of Burmah, including the ancient province of Pegu, was incorporated with the territories of British India. A change was now effected in the whole aspect of affairs in so far as the Karens were concerned. They were no longer exposed to persecution, and multitudes of them, no longer deterred by the tyranny of priests or rulers, eagerly embraced the gospel. In consequence of the changes effected by the war, the American missions in Burmah have been entirely re-organized, and such has been the success of missionary work among the Karens, that there are about 12,000 church members, and a Christian population little short of 100,000.

KARMA, a term used in the system of the *Budhists* to denote action, consisting both of merit and demerit; that is, moral action, which is considered as the power that controls the world. When a human being dies, his Karma is transferred to some other being, regulating all the circumstances of his existence. See BUDHISTS.

KARMA-WISAYA, one of the four things which, according to the Buddhist system, cannot be understood by any one who is not a Budha. This point, called *Karma-wisaya*, denotes how it is that effects are produced by the instrumentality of KARMA (which see). The other three things which only a Budha can comprehend are, (1.) *Irdhi-wisaya*, how it was that Budha could go, in the snapping of a finger, from the world of men to the *Brahma-lokas*; (2.) *Loka-wisaya*, the size of the universe, or how it was first brought into existence; (3.) *Budha-wisaya*, the power and wisdom of Budha.

KARTIKEYA, the son of *Shiva* or *Mahadeva*, the Hindu god of war. He is famous for having destroyed a demon named *Tarika*, who set himself up against the gods.

KASI (the magnificent), the ancient name of BENARES (which see), and the name by which it is still called among the Brahmins. The Hindu priests are fond of extolling the glory of the holy city, and

hence they sedulously propagate among the people legends of the strangest description, which they allege have come to them from the gods. Thus, in reference to the origin of *Kasi*, they give the following description:—"The world itself, since the day of its creation, has remained supported upon the thousand heads of the serpent Ananta (eternity), and so it will continue to be upheld until the command of Brahma shall be proclaimed for it to be for ever enveloped in the coils of that interminable deity. Now, when the judgment takes place, the city of *Kasi*, with a circumference of seven kos (about ten miles) from its centre, will alone remain firm; for it rests not upon the heads of Ananta, but is fixed upon the three points of the trident of Siva or Mahadeo, to whose care it will be entrusted. All who now die within its walls are blessed, and those who are found within it on that eventful day shall be blessed a thousandfold. Ages before the Mahomedan conquest of this city by Sultan Mahommed, which happened in the eleventh century; ages before it was made subservient to the Patans, which was a hundred centuries earlier; ages before *Kasi* was the second capital of the Hindoo kingdom of Kanaoj, which was the case a hundred centuries before that; ages before history has any record, Siva built this wonderful city—of the purest gold, and all its temples of precious stones; but, alas! the iniquity of man contaminates and destroys the beauty of everything divine; in consequence of the heinous sins of the people, the precious material of this sacred place was deteriorated, and eventually changed into stone, by permission of the founder Siva." *Kasi* is emphatically a city of priests, for it has been computed that out of the 600,000 souls who form its population, 80,000 are officiating Brahmans attached to the temples, exclusive of the thousands who daily visit it from other parts of the country. The greater number of the temples are dedicated to *Shiva*, or to his son *Ganesa*, and are endowed some of them with overflowing funds for their support, while to others are attached the revenues of large tracts of land.

KASINA, an ascetic rite among the Budhists, by which it is supposed that a miraculous energy may be received. There are ten descriptions of this rite. 1. *Pathavi*, earth; 2. *Apo*, water; 3. *Tejo*, fire; 4. *Wayo*, wind; 5. *Nila*, blue; 6. *Pita*, golden; 7. *Lohita*, blood-red; 8. *Odata*, white; 9. *Aloka*, light; 10. *Akasa*, space.

The priest who performs the first of these kinds of *Kasina* must form a small circle, which he can easily fix his eye upon. The circle must be formed of clay of a light-red colour, placed upon a frame made of four sticks, covered over with a piece of cloth, a skin, or a mat, upon which the clay must be spread, free from grass, roots, pebbles and sand. The clay must be kneaded into a proper consistency, and formed into a circle one span and four inches in diameter. The priest must now take water that falls from a rock, and render the clay perfectly smooth;

then, having bathed, he must sweep the place where the frame is erected, and place a seat, which must be quite smooth, and one span four inches high, at the distance of two cubits, and one span from the frame. Remaining upon this seat, he must look steadfastly at the circle, and engage in meditation on the evils arising from the repetition of existence, and the best modes of overcoming them; on the benefits received by those who practise the *dhyanas* and other modes of asceticism; on the excellencies of the three gems; and he must endeavour to secure the same advantages. He must notice the colour of the circle, and not only think of it as composed of earth, but remember that the earthy particles of his own body are composed of the same element. He must continue to gaze and to meditate until the *nimitta* be received, that is, inward illumination, by which all scepticism will be removed, and purity attained.

The *Apo-Kasina* is performed by catching a portion of water in a cloth as it falls from the sky in rain, before it has reached the ground; or, if rain water cannot be procured, any other water may be used. The water is poured into an alms-bowl or similar vessel, and the priest, having chosen a retired place, must sit down and meditate, gazing upon the water, and reflecting that the perspiration and other fluids of his own body are composed of the same material.

The *Tejo-Kasina* is practised by taking wood, dry and firm, cutting it into small pieces, and placing it at the root of a tree, or in the court of the *wihara*, where it must be ignited. He must then take a mat made of shreds of bamboo, or a skin or a cloth, and making in it an aperture one span and four inches in diameter, he must place it before him, and looking through the aperture, he must meditate on the fire, and reflect that the fire in his own body is of a similar nature, flickering and inconstant.

The *Wayo-Kasina* is performed by sitting at the root of a tree, or some other convenient place, and thinking of the wind passing through a window or the hole of a wall; the *Nila-Kasina* by gazing on a tree covered with blue flowers, or a vessel filled with blue flowers, or a blue garment covered with flowers; the *Pita-Kasina* by gazing on a golden-coloured object; the *Lohita-Kasina* on a circle made with vermilion; and in *Odata-Kasina* on a vessel of lead or silver, or the orb of the moon. In *Aloka-Kasina*, the priest must gaze upon the light passing through a hole in the wall, or, better still, upon the light which passes through a hole made in the side of an earthen vessel which has a lamp placed within it. When the *Akasa-Kasina* is practised, the sky is looked at through a hole in the roof of a hut, or through a hole of the prescribed dimensions made in a skin.

From the practice of *Kasina* in any one of its forms, a Budhist priest expects to derive many advantages. More particularly, he acquires the power of working miracles according to the species of *Kasina*

practised. Thus Mr. Spence Hardy, in his 'Eastern Monachism,' informs us of the kind of power received from each:—"By the practice of *Pathawi-Kasina*, the priest will receive the power to multiply himself many times over, to pass through the air, or walk on the water, and to cause an earth to be made on which he can walk, stand, sit, and lie. By *Apo-Kasina* he can cause the earth to float, create rain, rivers, and seas, shake the earth and rocks, and the dwellings thereon, and cause water to proceed from all parts of the body. By *Tejo-Kasina* he can cause smoke to proceed from all parts of the body, and fire to come down from heaven like rain, by the glory that proceeds from his person; he can overpower that which comes from the person of another; he can dispel darkness, collect cotton or fuel, and other combustibles, and cause them to burn at will; cause a light which will give the power to see in any place as with divine eyes; and when at the point of death, he can cause his body to be spontaneously burnt. By *Wayo-Kasina* he can move as fleetly as the wind, cause a wind to arise whenever he wishes, and can cause any substance to remove from one place to another without the intervention of a second person. By the other *Kasinas* respectively, the priest who practises them in a proper manner can cause figures to appear of different colours, change any substance whatever into gold, or cause it to be of a blood-red colour, or to shine as with a bright light; change that which is evil into that which is good; cause things to appear that are lost or hidden; see into the midst of rocks and the earth, and penetrate into them; pass through walls and solid substances; and drive away evil desire."

KASWA (AL), the favourite camel on which Mohammed entered Mecca in triumph.

KE, one of the entities and essences in the dualistic system of the Chinese philosophers. It consists of matter most ethereal in its texture, and may be styled the ultimate material element of the universe, the primary matter which acts as the substratum on which things endued with form and other qualities rest, or from which they have been gradually evolved. The *Ke*, when resolved into its constituent elements, gives birth to two opposite essences, to *Yang* and *Yin*, which are the phases under which the Ultimate Principle of the universe displays itself in the phenomenal world. From the constant evolution and interaction of these opposite essences resulted every species or formal matter and the mixed phenomena of the world.

KEBLA, or **KIBLA**, the name which the Mohammedans give to that part of the world where the temple of Mecca is situated, towards which the face of the Moslem worshipper is turned when he recites his prayers. In the Koran, the express command is given by the Arabian prophet, "Thou shalt turn thy face towards the sacred temple of Mecca." In another passage, however, are these words, "God is Lord of the east and west, and which way soever you

turn your face in prayer, you will find the presence of God."

KEITHIANS, an offshoot from the Society of Friends or Quakers in North America. They derived their name from their originator, George Keith. This individual was a native of Scotland, a man of considerable ability and literary attainments, and formerly a rigid Presbyterian. He was educated at the university of Aberdeen, where he took the degree of M.A. The circumstances attendant on his conversion to the opinions of the Friends cannot now be discovered, but it is well known that for many years he was subjected to sore trials, long imprisonments, and heavy fines, because of his zeal in the cause which he had conscientiously embraced. His acute and powerful mind fitted him peculiarly for public disputations, and, accordingly, he was not unfrequently employed in defending the Society from unjust aspersions. He wrote also several powerful treatises in support of the doctrines of the Friends:

About the year 1682, he left Scotland to conduct a Friends' school at Edmonton; in the county of Middlesex; but the persecution to which he was here exposed led him to remove to London, where; however, instead of receiving the protection he had looked for from priestly domination, he was imprisoned for five months in Newgate. It was at this time that George Keith began to imbibe some strange speculative opinions, chiefly derived from the writings of Van Helmont. Among other absurd notions, he embraced the doctrine of the transmigration of souls. He held some curious notions respecting our first parents, and alleged that much of the Mosaic narrative in the Old Testament was to be regarded as allegorical. In a work which he published in 1694, entitled, 'Wisdom advanced in the correction of many gross and hurtful errors,' he gave to the world some of the wild fancies in which he now indulged. His opinions found no favour with Friends in England, and probably from this cause, as well as from a desire to escape persecution, he emigrated to New Jersey in America. After being employed for a time in determining the boundary line between East and West Jersey, he removed to Philadelphia, where he was intrusted with the head-mastership of the grammar school, which, however, he retained for only a single year, at the end of which he began to travel as a minister in New England. In wandering from place to place, he engaged in public disputations, but, in conducting them, he evinced so much acrimony, that he injured perhaps rather than advanced the cause which he professed to advocate.

Naturally proud and vain-glorious, George Keith soon began to find fault with the Society, more especially in the matter of discipline. Friends treated him with great forbearance and tenderness, but he became increasingly captious and self-willed, and at length he quitted the Society, along with several other Friends who adhered to him. The unhappy

apostasy of George Keith gave rise to a spirit of discord among Friends in Pennsylvania, which gave much concern to the members of the Society, not only in America, but also in England. Some Friends in Aberdeen who had long known George Keith, addressed an earnest appeal to him on the subject of the differences to which he had given rise in the Society. An admonitory letter was also sent from Friends in England to Friends in America on the points in dispute. Nothing, however, would move the unhappy man, but proceeding from bad to worse, he and his adherents set up a separate meeting of their own, under the designation of Christian Quakers and Friends.

But though George Keith had now assumed an independent position, he did not cease on that account to harass and annoy the Society at large, preferring charges of unsoundness against them. At the Quarterly Meeting of Ministers, held in January 1692, Keith accused them of meeting "to cloak heresies and deceit," and maintained "that there were more damnable heresies and doctrines of devils among the Quakers than among any profession of Protestants." Such audacious and unmeasured abuse could not be passed over in silence. Two Friends were appointed to visit Keith, and to call upon him to retract his words. He received the deputation with the utmost haughtiness, and instead of listening to their counsels, he told them that "he trampled upon the judgment of the meeting as dirt under his feet." All hopes of a reconciliation were now gone, and the Society came to the resolution of issuing a declaration of disunity with him. The testimony issued on the occasion was drawn up in the form of an address to the Society, in which the grounds of the proceeding were set forth. Before publishing the document, it was thought right to give George Keith or those of his party who might wish, an opportunity of perusing it. He declined the offer, however, and not only so, but he maliciously published to the world that in the proceedings with respect to him, all gospel order and Christian kindness had been violated. Against the judgment of the Quarterly Meeting of Ministers, Keith determined to appeal to the ensuing Yearly Meeting. Meanwhile he published several pamphlets in vindication of himself, which excited so strong a feeling in his favour, that many Friends united with him and his party, and a wide and distressing schism ensued. Separate meetings were set up at Philadelphia, Burlington, Neshaminy, and other places. Families were divided, and the ties of friendship broken. Husbands and wives, professedly of the same faith, no longer worshipped in the same house, and seldom, in short, has a more painful spirit of division prevailed in any Christian body than was displayed on this occasion.

At the Yearly Meeting in 1692, which was held at Burlington, it was fully expected that George Keith would follow up the appeal which he had taken against the judgment of the Quarterly Meeting.

When, however, the Yearly Meeting had convened instead of proceeding in the usual course of the discipline, he and his party met separately, calling themselves the Yearly Meeting, and proceeded to give judgment in favour of their leader, and issued an epistle to that effect. They also drew up a Confession of Faith, with the view of vindicating their claim to genuine Quakerism. In these circumstances Friends judged it right to give forth a testimony in condemnation of the conduct of Keith, and a paper to that purport was signed by two hundred and fourteen Friends. Similar testimonies condemnatory of Keith and his adherents were given forth at the Yearly Meeting in New England, in Maryland, and in Long Island.

Finding his conduct so generally condemned in America, Keith resolved to seek the judgment of the Yearly Meeting of London on his case. Thither accordingly, he proceeded in 1694, and after a full investigation of the whole matters in dispute, a committee was appointed to prepare a document embodying the sense and judgment of the meeting on the case, with the special injunction that those "that have separated be charged in the name and power of the Lord Jesus Christ, to meet together with Friends in the love of God." The document having been drawn up, and approved by the Yearly Meeting, was communicated to George Keith as the deliberate judgment of Friends, but instead of receiving it in a proper spirit, he asserted that the advice was that of a party, and not of the Society itself. He sought also to attract sympathizers and friends, but in vain; only a few evinced the slightest feeling in his favour. The Yearly Meeting in London perceiving that the decision affected not Keith alone, but all those in America who had separated with him, addressed a Christian exhortation to them in reference to their separation from Friends as a body, and calling upon them to seek a reconciliation with their brethren. All efforts to accomplish an object so desirable were utterly unavailing. At the next Yearly Meeting in London, the unsatisfactory conduct of George Keith was again brought under notice. He was allowed to read a written statement in vindication of his conduct, concluding, however, with an offer to prove that the writings of Friends contained gross errors. On his withdrawal the meeting decided not to own nor receive him nor his testimony while he remains therein, but to testify against him and his evil works of strife and division. On the following day Keith was admitted to hear, and if he inclined, to reply to the decision of the meeting. On this occasion he broke forth into the most bitter and intemperate language towards Friends, and left the meeting abruptly. The Yearly Meeting now unanimously agreed no longer to recognize this turbulent man as one in religious profession with them. Accordingly they issued the following minute: "It is the sense and judgment of this meeting, that the said George Keith is gone from the blessed unity of the peace-

able Spirit of our Lord Jesus Christ, and hath thereby separated himself from the holy fellowship of the Church of Christ; and that whilst he is in an unreconciled and uncharitable state, he ought not to preach or pray in any of Friends' meetings; nor be owned or received as one of us; until, by a public and hearty acknowledgment of the great offence he hath given, and hurt he hath done, and condemnation of himself, therefore, he gives proof of his unfeigned repentance, and does his endeavour to remove and take off the reproach he hath brought upon Truth and Friends; which, in the love of God, we heartily desire for his soul's sake."

George Keith was thus formally cut off from the Society of Friends, as no longer worthy of church fellowship, and he therefore commenced holding separate meetings at Turner's Hall in London, where he attracted crowds for a time to hear his discourses, which were full of the most bitter invectives against Friends. While this factious individual was thus endeavouring to gain adherents in England, his partisans in America were busily engaged in disturbing the peace and unity of Friends in that country. In a short time, however, the Transatlantic Keithians became divided among themselves, and were split into different sections. "The Separatists," say Friends from Philadelphia in 1698, "grow weaker and weaker; many of them gone to the Baptists, some to the Episcopalians, and the rest are very inconsiderable and mean, some of whom come now and then to our meetings, and some have lately brought in letters of condemnation." The following year they had so far dwindled away that we find Friends declaring them to be almost extinct. In an account of this sect written by Edwards, he makes a similar statement in regard to them. "They soon declined," he says; "their head deserted them, and went over to the Episcopalians. Some followed him thither; some returned to the Penn Quakers, and some went to other societies. Nevertheless many persisted in the separation. These, by resigning themselves, as they said, to the guidance of Scripture, began to find water in the commission, Matt. xxviii. 19; Bread and Wine, in the command, Matt. xxvi. 26, 30; Community of goods, love feasts, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples' feet, in other texts.—The Keithian Quakers ended in a kind of transformation into Keithian Baptists. They were called Quaker-Baptists, because they still retained the language, dress and manners, of the Quakers. But they ended in another kind of transformation into Seventh-day Baptists, though some went among the First-day Baptists, and other societies. However, these were the beginning of the Sabbatarians in this province."

For some years after he had been disowned by the body, Keith continued to wear the garb and to use the language of a Friend, but about the year 1700 he laid aside these peculiarities, and joined the Episcopal Church, accepting ordination at the hands of a

bishop. In the course of two years after his ordination he proceeded to America as a missionary, under the auspices of the "Society for the Propagation of the Gospel in Foreign Parts." One of the chief objects of his mission he declared to be to "gather Quakers from Quakerism to the Mother Church," and during the two years he now spent in America, he frequently engaged in public disputation with Friends on their peculiar tenets. At length he returned to England, where he boasted of the remarkable success which had attended his labours on the other side of the Atlantic. Whether true or false, his statements were credited, and gained for him such favour that he was rewarded with the living of Edburton in Sussex. He did not long survive to enjoy his promotion, for in 1714 his labours in the work of the ministry were brought by death to a final termination. It is said that his last hours on earth were disturbed with feelings of bitter remorse on account of the turbulent life he had led. He was even alleged to have given utterance to these words, "I wish I had died when I was a Quaker; for then I am sure it would have been well with my soul." Before the death of their founder the Keithians had been wholly scattered, some having joined the Baptists and other denominations of Christians, while the great majority returned to the Society of Friends.

KELAM, the science of the Word, a term used by the Mohammedans to describe their scholastic divinity. On this part of their system the writings of Mohammedan doctors are very numerous, their opinions being much divided.

KERAMIANS, a Mohammedan sect, who maintained that God was possessed of a bodily form. They derived their name from the originator of the sect, Mohammed ben Keram.

KERARI, a Hindu sect who worshipped *Devi* in her terrific forms, and were wont to offer up human sacrifices. The only votaries belonging to this sect still remaining in India are those who inflict upon themselves bodily tortures, and pierce their flesh with hooks or spits, following such practices as are carried on in Bengal at the CHARAK PUJA (which see).

KERBELA, a place esteemed peculiarly sacred by the SCHIITES (which see), in consequence of the tomb of *Hossein* the son of *Abi* having been erected there. It is a favourite place of pilgrimage to the Persian Mohammedans, who are wont even to carry off a small portion of the sacred soil, and to put it in pads or bags for the purpose of placing it before them at their devotions, that their foreheads may rest upon it as they prostrate themselves. They thus flatter themselves that they are worshipping on holy ground. The Schiite pilgrims resorting annually to *Kerbela* are estimated at 80,000, and the stream is incessant, for this pilgrimage has not, like that to Mecca, a fixed season. Another peculiar difference is the succession of caravans of the dead carried in coffins to be interred at Kerbela; and the revolting custom is pro-

moted by the idea that by this act of posthumous merit they shall atone for the greatest crimes. Eight thousand corpses are said to be brought annually from Persia. Kербela rivals the Kaaba as a place of pilgrimage, the former being the favourite resort of the *Schītes*, the latter of the *Sonnites*.

KERI and KETIB (Heb. read and written). In many Jewish manuscripts and printed editions of the Old Testament, a word is often found with a small circle attached to it, which is called *Ketib* or written; or with an asterisk over it and a word written in the margin of the same line, this being the *Keri* or reading. The intention of these two Masoretic marks is to give direction to write in this manner, but read in that manner. They are supposed by some Jewish writers to have been invented by Ezra; but others maintain, with much greater probability, that their origin is to be dated no farther back than the time of the Masorites. Where there occurs a various reading, the wrong reading, the *Ketib* is written in the text, and the true reading, the *Keri* is written on the margin. The Jews do not always insist that as an invariable rule, we should follow the *Keri*; on the contrary they hold that we should prefer the *Ketib* when it is authorized by the ancient versions and gives a better meaning.

KETUBIM. See HAGIOGRAPHIA.

KEYS (THE POWER OF THE). This expression, which has, since the Reformation, formed the subject of a keen controversy between the Romanists and the Protestants, is derived from Mat. xvi. 19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The key is often used in Scripture metaphorically as a symbol of government, power, and authority. Thus Isa. xxii. 22, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." In the East, a key was generally worn by the stewards of wealthy families as a symbol or token of their office. To give a person a key was therefore frequently used to denote the investing him with a situation of authority and trust. Hence, when our Saviour assures Peter that he would give him the keys of the kingdom of heaven, many Protestant writers interpret his words as implying the power of preaching the gospel officially, of administering the sacraments as a steward of the mysteries of God, and as a faithful servant whom the Lord hath set over his household. Other Protestant divines again allege that to Peter personally and exclusively was assigned the power of the keys, that is the honour of opening the gates of the kingdom of heaven, or in other words, the Christian or gospel dispensation to the Jews at the day of Pentecost, and then to the Gentiles when he went down to Cornelius at Cæsarea. The Roman Catholics, on the other hand, maintain that by the power of the keys we must understand a special au-

thority given to Peter over the church of Christ, supreme ecclesiastical jurisdiction which they allege belongs also to the Pope, as being the successor of Peter, and, therefore, having the power of excommunicating and absolving, as well as of opening and shutting the gates of Paradise at pleasure.

The ancient Jewish Rabbis or Doctors, if we may credit the statements of later Jewish writers, received a key in entering upon their office as an emblem of the grand official duty which it was incumbent upon them faithfully to discharge, that of opening the meaning of the law by their public teaching. The expression, "the power of the keys," is exegetically explained by the phrase, "binding and loosing," which Lightfoot, Schoetgen, and others skilled in Rabbinical lore, explain as denoting the power of declaring what was binding on men's consciences; and that from the obligation of which they were loosed or free. It is worthy of notice, that the power of binding and loosing which is mentioned by our Lord as an exercise of the power of the keys in Mat. xvi. 19, already quoted, is stated elsewhere as having been conferred not on Peter alone, but on all the apostles. Thus in Mat. xviii. 18, Jesus says, addressing the whole apostolic college, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." The Fathers also generally agree in ascribing to all the apostles the power of the keys. Jesus claims for himself the power of the keys when he says, "I am he that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth." Such expressions plainly indicate that Christ has sole power and authority in his church. Whatever may therefore be the extent of the power which is given to the apostles in conferring upon them the power of the keys, it must be something essentially different from the kingly power and authority of Christ.

The power of the keys as exercised by the apostles and their associates was peculiar to themselves. They sometimes inflicted miraculous punishment upon notorious offenders, as upon Ananias and Sapphira, and Elymas the sorcerer. And in many cases also they loosed persons from supernatural diseases. But the power of the keys, in so far as it has descended to the Christian ministry, simply implies two things—an authority to preach the gospel, and an authority to administer discipline in the church by binding and loosing, by inflicting and removing censures. And their proceedings, when conducted agreeably to Scripture, are believed to be ratified in heaven.

The Church of Rome considers the power of the keys as extending beyond the infliction of church censures to the remission or retention of sins. Accordingly, in the Roman Pontifical a prayer occurs in the consecration of a bishop, beseeching that the power of the keys, of remitting and retaining sins might be given to every one ordained to that office

The Council of Trent also confirms this view of the matter by their decision, which declares the power of the keys to have been left by Christ to "all priests his vicars as presidents and judges, to whom all mortal sins were referred into which the faithful might fall." Dens again says, "That Peter did not receive the keys as a private person, but as supreme pastor, and for the benefit of the Church; and from him, by ordinary right, the power of the keys is derived to other superiors, bishops, and pastors of the Church." The theory of the Papacy, however, which is taught by many Romish divines, is, that the power of the keys, which was conferred upon Peter, belongs to the Pope as the successor of Peter; and even admitting that it was given by Christ to all the apostles, and therefore has descended to the priests and bishops their successors, they hold that it must be principally vested in the Pope as the bishop of bishops, and the head of all ecclesiastical influence and authority in the church on earth. Thus Romanists seek to vest in the Pope a supremacy over the church, and in the highest sense in which the words can apply to any one on earth, in him is vested the power of the keys. In opposition to this claim which Romanists allege for the Pope, Protestants contend that it rests on a series of unfounded assumptions; for instance, on the supremacy of Peter, his having actually been bishop of Rome, and the transmission of his power to all future bishops of Rome.

KHAKIS, one of the *Vaishnava* sects of Hindus, founded by Kil, a disciple, though not immediately, of Ramanand. The history of the sect is not well known, and it seems to be of modern origin. Its members, though believed to be numerous, appear to be either confined to a few particular districts, or to lead a wandering life. The Khakis are distinguished from the other *Vaishnavas* by the application of clay and ashes to their dress or persons. Those who reside in fixed establishments generally dress like other *Vaishnavas*, but those who lead a wandering life, go either naked, or nearly so, smearing their bodies with the pale gray mixture of ashes and earth. They also frequently wear the Jata, or braided hair, after the fashion of the votaries of *Shiva*, some of whose characteristic practices they follow, blending them with the worship of *Vishnu*, of *Sita*, and particularly of *Hanuman*. Many *Khakis* are found about Farakhabad, but their principal seat is at Hanuman Gerk, in Oude.

KHALIF. See **CALIPH**.

KHANDAS, the elements of sentient existence among the Buddhists, of which there are five constituents:—(1.) The organized body, or the whole of being, apart from the mental processes; (2.) Sensation; (3.) Perception; (4.) Discrimination; (5.) Consciousness. The four last *Khandas* are results or properties of the first, which must be understood as including the soul as well as the body. At death, the Buddhists believe the *Khandas* entirely vanish. Gotama says that none of the *Khandas*, taken sepa-

rately, are the self, and that, taken conjointly, they are not the self. There is no such thing as a soul apart from the five *Khandas*.

KHANDOBA, an incarnation of *Shiva*, the same which is called also **BHAIRAV** (which see). The principal temple of *Khandoba* is at Jejuri. It was endowed by Holkar with an annual sum of 10,000 rupees, and the Peshwa's government granted a like sum. A large sum also accrues to the temple from its offerings, part of which were demanded back by government, till, on Christian principles, this branch of revenue was abandoned by Sir Robert Grant. A fraternity of *Vira*, amounting to about fifty men, is attached to the temple, besides a sisterhood of twice the number of *Murali*. One of the *Vira* is required at the annual festival to run a sword through his thigh, and afterwards to walk through the town as if nothing had happened to him. The *Murali* are unmarried females, consecrated by their parents to the god, and sent, when they grow up, to the temple at Jejuri, that they may lead a life of sacred prostitution.

KHAREJITES, or revoltors, a Mohammedan sect who originally withdrew from Ali, and maintain that the *Imâm* need not be of the tribe of *Koreish*, nor even a freeman, provided he be just and qualified. They maintain too, that if unfit he may be deposed, and that the office itself is not indispensable.

KHATA, or SCARF OF BLESSINGS, an article which is considered in Thibet as conveying to the individual on whom it is bestowed many blessings from above. It is thus described by M. Huc, in his 'Travels in Tartary, Thibet, and China':—"The *Khata* is a piece of silk, nearly as fine as gauze, and of so very pale a blue as to be almost white. Its length about triples its breadth, and the two extremities are generally fringed. There are *Khatas* of all sizes and all prices, for a *Khata* is an object with which neither poor nor rich can dispense. No one ever moves unless provided with a supply. When you go to pay a visit, when you go to ask a favour, or to acknowledge one, you begin with displaying the *Khata*; you take it in both hands, and offer it to the person whom you desire to honour. When two friends, who have not seen each other for a long time, meet, their first proceeding is to interchange a *Khata*; it is as much a matter of course as shaking hands in Europe. When you write, it is usual to enclose a *Khata* in the letter. We cannot exaggerate the importance which the Thibetians, the *Si-Fan*, the *Houng-Mao-Eul*, and all the people who dwell towards the western shores of the Blue Sea, attach to the ceremony of the *Kbata*. With them, it is the purest and sincerest expression of all the noblest sentiments. The most gracious words, the most magnificent presents, go for nothing, if unaccompanied with the *Khata*; whereas, with the *Khata*, the commonest objects become of infinite value. If any one comes, *Khata* in hand, to ask you a favour, to refuse the favour would be a great breach of propriety

This Thibetian custom is very general among the Tartars, and especially in their Lamaseries; and Khatas, accordingly, form a very leading feature of commerce with the Chinese at Tang-Keou-Eul. The Thibetian embassy never passes through the town without purchasing a prodigious number of these articles."

KHATIB, an ordinary Mohammedan priest, who conducts the worship of the mosque on the Fridays. He recites the prayers, and often preaches a sermon.

KHATMEH, a recitation of the whole *Koran*, which occupies about nine hours, and is customary at the funerals, weddings, and public festivals of Mohammedans, being regarded as meritorious in those who bear the expense.

KHEMAH, one of the principal female disciples of **BUDHA** (which see).

KHIRKHAH (Arab., a torn robe), a name given to the dress generally worn by **DERVISHES** (which see). The Mussulmans pretend that it was the dress of the ancient prophets.

KHLESTOVSHCHIKI (from Slav., *khlestat*, to flog), a sect of dissenters from the *Russo-Greek* church. They are a kind of *Flagellants*, and a branch of the **SKOPTZI** (which see). They impose upon themselves flagellation and some other penances, and they are said to have mysterious doctrines and rites, marked by the wildest superstition. They are accused of the same guilty extravagances which were ascribed to the **ADAMITES** (which see). The police of Moscow, it seems, surprised one of their meetings in 1840, and it was proved, by the investigation which followed on this discovery, that the *Khlestovshchiki* are only a lower or preparatory grade of the *Skoptzi*; that they have a community of women, although, in order to conceal it, they live in couples, married by priests of the established church. At their meetings they often jump about until they fall down from exhaustion; a practice not altogether unknown even in England. (See **JUMPERS**.)

KHONDS (RELIGION OF THE). The Khonds are a wild aboriginal tribe in Orissa, that portion of Hindustan which lies between the mountains of the Dekkan and the sea-coast. Their religion is very peculiar, and in its whole features entirely distinct from Hinduism. Their supreme god is called **BURA-PENNOU** (which see), the god of light, who created for himself a consort, the earth-goddess called *Tari-Pennou*, the source of evil in the world. The god of light arrested the action of physical evil, while he left man at perfect liberty to reject or receive moral evil. They who rejected it were deified, while the great mass of mankind who received it were condemned to all kinds of physical suffering, with death, besides being deprived of the immediate care of the Creator, and doomed to the lowest state of moral degradation. Bura-Pennou and his consort, meanwhile, contended for superiority, and thus the elements of good and evil came to be in constant collision

both in the heart of man and in the world around him. At this point the Khonds diverge into two sects, which are thus described by Major Macpherson in an interesting memoir read before the Asiatic Society, and inserted in their Journal:—"One sect," says he, "holds that the god of light completely conquered the earth-goddess, and employs her, still the active principle of evil, as the instrument of his moral rule. That he resolved to provide a partial remedy for the consequences of the introduction of evil, by enabling man to attain to a state of moderate enjoyment upon earth, and to partial restoration to communion with the Creator after death. And that, to effect this purpose, he created those classes of subordinate deities, and assigned to them the office—first, of instructing man in the arts of life, and regulating the powers of nature for his use, upon the condition of his paying to them due worship; secondly, of administering a system of retributive justice through subjection to which, and through the practice of virtue during successive lives upon earth, the soul of man might attain to beatification. The other sect hold, upon the other hand, that the earth-goddess remains unconquered; that the god of light could not, in opposition to her will, carry out his purpose with respect to man's temporal lot; and that man, therefore, owes his elevation from the state of physical suffering into which he fell through the reception of evil, to the direct exercise of her power to confer blessings, or to her permitting him to receive the good which flows from the god of light, through the inferior gods, to all who worship them. With respect to man's destiny after death, they believe that the god of light carried out his purpose. And they believe that the worship of the earth-goddess by human sacrifice, is the indispensable condition on which these blessings have been granted, and their continuance may be hoped for; the virtue of the rite availing not only for those who practise it, but for all mankind.

"In addition to these human sacrifices, which still continue to be offered annually, in order to appease the wrath of *Tari*, and propitiate her in favour of agriculture, there is a fearful amount of infanticide among the Khond people. It exists in some of the tribes of the sect of Boora to such an extent, that no female infant is spared, except when a woman's first child is female; and that villages containing a hundred houses may be seen without a female child."

The revolting rites of human sacrifice and female infanticide have prevailed from time immemorial among these barbarous people. The British government, however, has happily succeeded in almost completely abolishing these bloody rites. Many children, who had been stolen from their parents, and sold to the Khonds for sacrifice, have been rescued from a cruel death, and put into asylums for Christian education and training. The manner in which the revolting human sacrifices were conducted by the Khonds is thus described by Mr. Fry, a government agent, who

us rescued numbers from the sacrificial knife:—“The victim,” he informs us, “is surrounded by a crowd of half-intoxicated Khonds, and is dragged around some open space, when the savages, with loud shouts, rush on the victim, cutting the living flesh piecemeal from the bones, till nothing remains but the head and bowels, which are left untouched. Death has by this time released the unhappy victim from his torture; the head and bowels are then burnt, and the ashes mixed with grain.” These Meriah sacrifices, as they are called, are almost abolished.

KHORS, a god worshipped by the ancient Slavonians, an image of whom existed at Kioff before the introduction of Christianity. They were wont to offer to this deity the *korovay*, or wedding-cake, and to sacrifice hens in honour of him.

KHOTBEH, a prayer which Mohammed was accustomed to recite, and in which example he was followed by his successors. It consists of two parts. The first is appropriated to the Deity, the prophets, the first four caliphs and their contemporaries. The second includes the prayer for the reigning sovereign. The *Khotbeh* at present in use on the Fridays in the Mohammedan mosques in Turkey is as follows:—“Thanks be to the Most High, that supreme and immortal Being who has neither wife nor children nor equal on earth or in the heavens, who favours acts of compunction in his servants, and pardons their iniquities. We believe, we confess, we bear witness, that there is no God but God alone, the sole God, who admits no association. Happy belief, to which is attached heavenly blessedness. We also believe in our Lord our support, our master Mohammed his servant, his friend, his prophet, who has been directed in the true way, favoured by divine oracles, and distinguished by marvellous works. May the divine blessing be on him, on his posterity, on his wives, on his disciples, on the orthodox khalifs endowed with doctrine, virtue, and sanctity, and on the viziers of his age, particularly on the Imam, the true khalif of God's prophet, the prince of believers, Abubekr, the pious certifier, pleasing to the Eternal; on the Imam, the true khalif of God's prophet, the prince of believers, Omar, the pure discriminator, pleasing to God; on the Imam, the true khalif of God's prophet, the prince of believers, Othman, the possessor of the two lights; on the Imam, the true khalif of God's prophet, the prince of believers, Ali, the generous, the upright, pleasing to God; on the two great Imams, perfect in virtue and doctrine, distinguished in knowledge and in works, illustrious in race and in nobility, resigned to the will of God and the decrees of destiny, patient in reverses and misfortunes, the princes of the heavenly youth, the pupils of the eyes of the faithful, the lords of true believers, Hassan and Hossein, pleasing to God, to whom may all be equally pleasing. O ye assistants, O ye faithful, fear God, and submit to Him. Omar, pleasing to God, has said, The prophet of God pronounced

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these words: Let there be no actions but those founded on good intentions. The prophet of God is truthful in what he said. He is truthful in what he said. Ali, the friend of God, and the minister of the heavenly oracles, said, Know that the best word is the Word of God, most powerful, most merciful, most compassionate. Hear his holy commandment. When you hear the Koran, listen to it with respect, and in silence, for it will be made to you piety. I take refuge with God from the stoned devil. In the name of God, the merciful, the compassionate in truth, good deeds efface bad ones.”

Here the preacher repeats several verses of the Koran, to which the *muezzins* chant Amen. He then commences the second *Khotbeh*, which runs thus:—“In honour to his prophet, and for distinction to his pure soul, this high and great God, whose word is an order and a command, has said, Certainly God and his angels bless the prophet. Bless him, ye believers, address to him pure and sincere salutations. O God, bless Mohammed, the Emir of Emirs, the chief of the prophets, who is perfect, accomplished, endowed with eminent qualities, the glory of the human race, our lord and the lord of both worlds, of temporal and eternal life. O ye who are enamoured of his beauty and of his fame, address to him pure and sincere salutations. Bless, O God, Mohammed, and the posterity of Mohammed, as thou hast blessed Abraham and the posterity of Abraham. Certainly thou art adorable, thou art great; sanctify Mohammed, and the posterity of Mohammed, as thou hast sanctified Abraham and the posterity of Abraham. Certainly thou art adorable, thou art great. O God, have pity on the orthodox khalifs, distinguished by doctrine, virtue, and heavenly gifts, with which thou hast laden those who have acted with truth and justice. O God, assist, sustain, and defend thy servant, the greatest of sultans, the most eminent of khalifs, the king of Arabs, and Ajene, the servant of the two holy cities, sultan, son of a sultan, Sultan ———, whose khalifat may the Supreme Being make eternal, and perpetual his empire and power, Amen. O God, exalt those who exalt religion, and lower those who lower religion. Protect the Moslem soldiers, the orthodox armies, and grant us health, tranquillity, prosperity to us, to pilgrims, to the military to citizens, as well to those at home as to those who travel by land and sea; finally, to the whole Moslem people. Health to all the prophets and all the heavenly messengers. Eternal praises to God, the Creator and Governor of the universe. Certainly God commands equity and benevolence, he commands and recommends the care of our relations, he prohibits unlawful things, sins, prevarications. He counsels you to obey his precepts, and to keep them carefully in your memory.”

A *Khotbeh*, in substance the same, is used on the first Friday after the New Year. Besides the benediction on the prophet, his four successors, and the two sons of Ali, a blessing is invoked on their mother

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Fatimah, and grandmother Khadijah; Ayesha, the mother of the faithful, and the rest of the prophet's pure wives; on the six who remained of the ten noble and just persons who swore allegiance under the tree, Talha, Alzobier, Saad, Said, Abdulrahman, Ibn Auf, and all the companions, and the two succeeding generations. This prayer, and frequently a moral discourse, is delivered from the pulpit by the *Khatib*, who holds a wooden sword reversed, a custom said to be peculiar to the cities taken from the unbelievers.

KHUMBANDAS, an order of beings among the *Budhists*, who are believed to be the attendants of *Wirúdhá*, who is one of the four guardian *devas*. The *Khumbandas* have blue garments, hold a sword and shield of sapphire, and are mounted on blue horses. They form one of the thirteen orders of intelligence, exclusive of the supreme *Budhas*. They are monsters of immense size and disgusting form.

KID-WORSHIP. A remarkable prohibition occurs in three different passages of the Old Testament, couched in these words, "Thou shalt not see the kid in his mother's milk." This precept has been supposed to be intended to guard the Hebrews against some idolatrous or superstitious practice of the neighbouring heathen nations. In this explanation some of the Jewish expositors coincide, though they have not been able to cite any instance of such a practice. Dr. Cudworth, however, in his *Treatise on the Lord's Supper*, states, that in an old Caraitic commentary on the Pentateuch, it is mentioned as having been a practice of the ancient heathens when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam, and then in a magical way to go about and besprinkle with it their trees, fields, gardens, and orchards; thinking that by this means they would fructify and bring forth fruit more abundantly the following year. Horace seems to allude to a custom of this kind. Abarbanel also refers to such a practice as followed, in some parts of Spain, even in his time. Spencer mentions a similar rite as in use among the Sabians. Bloody sacrifices of cocks and kids are wont to be offered to the Hindu god *Vishnu*.

KIEW, a holy city among the ancient Slavonians. It was situated on the right bank of the Dnieper or Borysthenes. In this city nearly all the gods of the Slavic race were at one time assembled. The inhabitants of Kiew, in their annual voyages to the Black Sea in the month of June, were wont to disembark on an island, at the distance of four days' journey from the mouth of the river, and there they offered their sacrifices under an oak.

KILHAMITES. See **METHODIST (WESLEYAN) NEW CONNEXION**.

KING, the canonical sacred books of the Chinese, which are believed to be the most ancient literary monuments of China, and to possess an authority far higher than any other ancient writings. All these productions of the *shing-jin*, or holy man, are con-

sidered to be absolutely and infallibly true. The oldest of the sacred books is the *Yih-king*, said to have been written by Fuh-he, the reputed founder of the Chinese civilization. The second of the Chinese sacred books is the *Shoo-king*, which is chiefly historical, stretching from the reign of Yaou, one of the very earliest emperors, to the life-time of Confucius. The *She-king* is the third of the sacred books, comprising 311 odes, and other lyrics, generally breathing a moral tone. Inferior in authority to these three, but still regarded as a sacred book, is the *Le-ke*, the Chinese book of rites and manners. The four just mentioned, along with the *Tsun-tseu*, a historical work by Confucius, form the *Woo-king* or Five Sacred Writings of the Chinese, the monuments of the "holy men" of antiquity, and hence regarded as the foundation of all history and ethics, politics, philosophy, and religion in China.

KING OF SACRIFICES. See **REX SACRORUM**.

KINIAN SUDDAR. See **CLOTH (PURCHASE OF THE)**.

KINSMAN. See **AVENGER OF BLOOD**.

KIRCHENTAG (Ger. church diet), a free association of pious professors, ministers, and laymen of Protestant Germany, for the discussion of the religious and ecclesiastical questions of the day, and for the promotion of the interests of practical Christianity embraced under the term **INNER MISSION** (which see). It was originated in 1848, and meets annually in one of the leading cities of Germany. Its doctrinal basis is the Bible as explained by the ecumenical symbols and evangelical confessions of the sixteenth century. It comprehends four Protestant denominations, the Lutheran, German Reformed, United Evangelical, and the Moravian, but it holds fraternal intercourse with all foreign Evangelical Societies and Churches, who hold the basis of the Diet, and may choose to send delegates to represent them at its meetings. All parts of Germany, especially Prussia and Würtemberg, send delegates to this body; but it is discountenanced and disowned by the rationalists and semi-rationalists as well as the rigid Lutherans.

This German Church Diet originated with the most eminent evangelical ministers and laymen of Germany, headed by a true Christian nobleman, von Bethmann Hollweg, who has presided at every one of its meetings. The first Kirchentag, which consisted of five hundred members, met on the 21st of September 1848 in Wittenberg, and in that very church to the doors of which Luther affixed his ninety-five theses. "It was indeed," says Mr. Thomas H. Gladstone, "a new and interesting sight to behold the learned professor seated side by side with the simple-minded Christian, the dignified ecclesiastic taking brotherly counsel with the humble lay-missionary or provincial school teacher. It was no less a strangely novel spectacle to see the strongest upholders of the respective orthodoxies, Lutheran and Reformed, for-

getting doctrinal differences in the harmony of Christian purpose and Christian love; still more to see the object of their common jealousy, the 'United' Church, as well as the Moravian and other dissenting communities, completing the picture of Christian union and brotherly love by being admitted to their association without question of their ecclesiastical polity or church rule. All seemed to point to the dawning of a better day. And the tempest of persecution with which the church was assailed, appeared already converted into a blessing, in the recognition of its essential unity, and the sense of the mutual dependence of its parts as members of that mystic body which is one in its living Head. This feeling of Christian fellowship was heightened to the sublime, and received an expression too deeply affecting ever to be erased from the memory of those who witnessed the scene, when, at a solemn moment on the last day, the earnest Krummacher, in one of his fervent addresses, pledged the members to stand true to one another in the day of persecution, which seemed about to burst upon them, and received in the prolonged affirmation of the whole assembly, the assurance that they would bear each other as members of one family in their hearts and prayers, would receive each other in the day of persecution to house and home till the storm should be overpast, and would account as their own sisters and their own children the widows and orphans of the brother who should seal his testimony by the martyr's death."

This first meeting of the Kirchentag lasted for three days, and the result of its deliberations, which were conducted with the greatest order and solemnity, was that two very important resolutions were unanimously passed:—

"1. That an invitation should be addressed to all the Protestant churches of Germany, to hold on the 5th of November 1848, the Sunday following the anniversary of the Reformation, a day of general prayer and humiliation, in order to begin the work of the regeneration of Protestantism with the same spirit of true evangelical repentance, with which Luther commenced the Reformation, and which he so clearly expressed in the very first of his ninety-five theses.

"2. A resolution to form a confederation of all those German churches which stand on the ground of the reformatory confessions, not for the purpose of an amalgamation of these churches and an extinction of their peculiarities and relative independence, but for the representation and promotion of the essential unity and brotherly harmony of the evangelical churches; for united testimony against every thing unevangelical; for mutual counsel and aid; for the decision of controversies; for the furtherance of ecclesiastical and social reforms, especially Inner Mission; for the protection and defence of the divine and human rights and liberties of the evangelical church; for forming and promoting the bond of union with all evangelical bodies out of Germany."

The Kirchentag, like the Evangelical Alliance, is not a union of churches, but a union of Christians, both ministers and laymen. It is not a legislative assembly, but a meeting of Christians from all parts of the world, for the purpose of consulting about the common interests of the Redeemer's kingdom. But at the same time it differs from the Evangelical Alliance in one point, that from its first formation it contemplated a confederation of the churches of the Reformation.

From its first formation in 1848, the Kirchentag has met every year except 1855, when it would have met, as had been fully arranged, at Halle, had not the cholera broken out in that city. Its two first meetings took place at Wittenberg, but ever since they have been held at different towns, and the attendance of members has of course varied in amount. The meetings of the Kirchentag continue for four days, two of which are devoted to the congress of Inner Mission. Each session is opened and closed with devotional exercises, and the business is exclusively of a spiritual character, and separate sessions are held early in the morning, and late in the evening for special objects of a practical kind, such as Sabbath observance, prison discipline, the establishment of houses of refuge, the cultivation of religious art, and similar matters.

The meeting of the *Kirchentag* at Berlin in 1853, was perhaps the most important of all the meetings which have been held. On that occasion the Augsburg Confession of 1530 was unanimously adopted as the fundamental symbol of the entire Evangelical Church of Germany in all its branches, with the distinct understanding, however, that the tenth article on the Lord's Supper should not exclude the Reformed doctrine on the subject, and that this whole act should not interfere at all with the peculiar position of those churches which never adopted the Augsburg Confession. Two thousand members of the *Kirchentag* solemnly gave their assent to this decision, which was hailed by the king of Prussia, and the pious Protestants of Germany, as a most gratifying testimony of the doctrinal unity which prevailed in the great sections of German Protestantism, while at the same time it was a most powerful protest against both Romanism and Rationalism.

The meetings which have been held since 1853 have been characterized by a spirit of union and Christian love. Questions of great practical importance have been discussed with the utmost independence of mind, and yet with the most commendable meekness and forbearance. Thus the *Kirchentag* has exercised a most salutary Christian influence, not only upon the cities in which its meetings are held, but even upon the remotest parts of Germany. It has promoted the cause of Christian union both at home and abroad. But the impulse which it has given to the work of INNER MISSION (which see), may well be regarded as the crowning act of the *Kirchentag*, and though it is possible that the pro-

gress of a high-church Lutheran spirit may ultimately break up this friendly confederation of Christian ministers and laymen, the benefit which has already accrued from it to the cause of practical Christianity and Christian philanthropy will not soon be forgotten.

KIRIATH SHEMA (Heb. the reading of the Shema), the recital by the Jews of certain passages of the Old Testament Scriptures called SHEMA (which see).

KIRIN, a monster which occupies a conspicuous place in the fabulous legends of the Chinese and the Japanese. It is supposed to be not only gentle, innocent, and inoffensive, but virtuous and holy. It is never seen, therefore, but at the appearance of a particular constellation, and at the nativity of some worthy benefactor of his race. The Kirin of Japan is a dragon with three claws, and that of China with five.

KIRK (Ger. *kirche*, Gr. *kuriake*, Sax. or Teut. *kerke*), a place set apart for divine worship. It is also applied to the congregation which assembles in one place, and to the various congregations which in their collective capacity form one communion.

KISLAR AGA, the chief of the black eunuchs in Turkey, who is intrusted with superintendence of all the *mosques*.

KISSING (SACRED). The ancient heathens were accustomed to kiss the hands, the feet, the knees, or even the mouths of the gods. It was also accounted a part of devotion to kiss the doors of the temples, the pillars and the posts of the gates. Among idolaters, in times as remote as the days of Job, it seems to have been a customary act of worship to their distant or unseen deities to kiss the hand. To this there is an evident allusion in Job xxxi. 26, 27, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand." At the inauguration of the ancient Jewish kings, the principal men of the kingdom, as an expression of their homage to the new monarch, kissed either his feet or his knees. A reference to this act of homage seems to be made in Ps. ii. 12, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." An Oriental shows his respect to a superior by kissing his hand and putting it to his forehead; but if the superior be of a kind and condescending turn of mind, he will snatch away his hand as soon as the other has touched it; then the inferior puts his own fingers to his lips, and afterwards to his forehead. The Mohammedan pilgrims, as a religious duty, kiss the black stone in the KAABA (which see) at Mecca. Kissing as a mark of idolatrous reverence is referred to in Hosea xiii. 2, "Let the men that sacrifice kiss the calves;" and 1 Kings xix. 18, "And every mouth which hath not kissed him," that is, Baal. The Roman Catholics make very frequent use of this ceremony in religious

worship. Thus they kiss the crucifix and the relics of saints. In sprinkling the holy water, the priest kisses the *aspergillum* or sprinkling brush; and at the procession on Palm-Sunday the deacon kisses the palm which he presents to the priest. In the rite of ordination, as laid down in the Romish Pontifical, the ordained priests kiss the hand of the Pontiff. On numberless occasions the ceremony of kissing as a religious rite is practised among Romanists. One of the most extraordinary instances, however, of the use of this mode of expressing sacred homage and respect is that of kissing the Pope's foot or toe, which has been required by Popes as a token of respect from the secular power since the eighth century. The first who received this honour was Pope Constantine I. It was paid him by the Emperor Justinian II. on his entry into Constantinople in A. D. 710. But the first Pope who made it imperative was Valentine I. about A. D. 827, who required every one to kiss his foot; and from that time this mark of reverence appears to have been expected by all the Popes. When this ceremony is to be performed, the Pope wears a slipper with a cross upon it which is kissed.

KISS OF PEACE. One of the most conspicuous features in the character of the early Christians, was the love which they bore one to another; and in token of Christian affection they were accustomed when they met together to kiss each other. This outward expression of love was manifested in their private houses, at their public meetings, and on all suitable occasions. Such a practice, however, was avoided on the public streets, lest it should be misunderstood and misrepresented by their heathen fellow-citizens. When they met their pastor they were accustomed to bow their heads, and to receive his benediction, but afterwards, when greater reverence was attached to the clerical office, the practice was introduced of kissing the hands of their pastor, and embracing his feet. In the early Christian church after baptism had been administered to a convert, he was received into the church by the first kiss of Christian brotherhood, the salutation of peace, and from that time he had the right of saluting all Christians with this fraternal sign. But Clement of Alexandria complains that even in his day the kiss of peace had become a mere form, a matter of outward display, which excited the suspicion of the heathen. This early Father objects to such a ceremony on the ground that love shows itself not in the brotherly kiss, but in the disposition of the heart. This outward form of salutation, however, as a token of Christian affection, appears to have been an apostolic custom, as it is frequently mentioned in the writings of the apostles. Thus, for example, it is referred to in Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Thess. v. 26, and 1 Pet. v. 14. This practice continued in use for several centuries. It was usual after baptism, both in the case of infants and adults, as late as the fifth century, but after that time it seems to have been superseded by the simple

salutation, *Pax tecum*, Peace be with you. The kiss of peace was also one of the rites of the sacramental service, and not only so, but it was observed on common occasions of public worship. It was omitted on Good Friday in commemoration of the traitorous kiss of Judas Iscariot. To prevent the abuses which might naturally arise out of this practice, the different sexes were not permitted to interchange this salutation with one another. The kiss of peace was often a matter of taunt and reproach on the part of the enemies of Christianity, but it was still continued through the eighth and ninth centuries, even to the thirteenth, when it appears to have ceased. According to the canons of the council of Laodicea, the presbyters were appointed first to give this kiss to the bishop, and then the laity were to exchange it among themselves. At the ordination of a bishop, it was customary after his consecration for all the bishops and clergy present to salute him with a holy kiss in the Lord. The solemn kiss formed also an essential part of the ceremony of espousals or betrothal among the ancient Christians. Such importance, indeed, did Constantine attach to this token of contract between the parties betrothed to each other, that he laid it down as a law, and it was afterwards embodied in the Code of Justinian, that if a man betrothed a woman by the intervention of the kiss, then if either party died before marriage, the heirs of the deceased party were entitled to half the donations, and the survivor to the other half; but if the contract was made without the intervention of the solemn kiss, then upon the death of either party before marriage, the whole of the espousal gifts must be restored to the donor or his heirs at law. A corrupt practice crept into some places, but was strictly forbidden by the canons,—that of giving the kiss of peace to the dead; and such a practice receives a favourable mention from the author who calls himself Dionysius the Areopagite. It was evidently the offspring of a blind superstition, and accordingly, when it began to creep into France about A. D. 578, the council of Auxerre passed a decree declaring it unlawful to give the kiss of peace to the dead.

KITCHI MANITO, the name by which the Great Spirit was known among various tribes of the old American Indians. This is the foremost member in the series of good divinities. See **MANITOES**. **NORTH AMERICAN INDIANS (RELIGION OF THE)**.

KITO, a god whom the Chinese soldiery honour as their patron.

KITOO, a particular prayer which is used by the Japanese in all seasons of public distress.

KITU, homage or reverence paid by one person to another, among the natives of Japan. Inferiors being seated on their heels according to the Japanese fashion, testified their respect for their superiors by laying the palms of their hands on the floor, and bending their bodies so low that their foreheads almost touched the ground. This is called the *Kitu*.

The superior responded by laying the palms of his hands upon his knees, and nodding or bowing, more or less low, according to the rank of the other party.

KNEELERS. See **GENUFLECTENTES**.

KNEELING IN PRAYER. This seems to be a proper and becoming attitude in devotion, and abundant authority for the practice is found in Scripture. Thus we find it distinctly mentioned in 2 Chron. vi. 13, Dan. vi. 10, Luke xxii. 41, Acts vii. 60, and Eph. iii. 14. The expression to bow the knee, is referred to in 1 Kings xix. 18, as denoting to perform an act of worship; and in this sense it is used in the Hebrew, in Isa. lxvi. 3, "He that worships idols," is literally "He that bows the knee" to them. In the early Christian church, the act of kneeling was regarded as a sign of humiliation before God; hence it was uniformly required of all who had fallen under the censure of the church for their offences. Basil calls it the lesser penance, in distinction from the act of prostration which was termed the greater penance. Constantine, followed by Theodosius, enacted a law that on festival days prayers were to be offered by the congregation not kneeling but standing. The primitive Christians conducted their devotions in a kneeling posture during six days of the week, but in a standing attitude on the Lord's day. Justin Martyr accounts for the difference thus, "Forasmuch as we ought to remember both our fall by sin, and the grace of Christ, by which we rise again from our fall; therefore we pray kneeling six days as a symbol of our fall by sin; but our not kneeling on the Lord's day is a symbol of the resurrection, whereby, through the grace of Christ we are delivered from our sins, and from death, that is mortified thereby." The standing attitude, instead of the kneeling, was adopted also during the time of Pentecost. The practice, however, of refraining from kneeling on the Lord's day, and the time of Pentecost, seems not to have been uniformly observed by all the churches, for we find the council of Nice decreeing, "Because there are some who kneel on the Lord's day, and in the days of Pentecost; that all things may be uniformly performed in every parish or diocese, it seems good to the holy synod that prayers be made to God standing." Hilary also speaks of it as an apostolical practice, neither to fast nor worship kneeling on the Lord's day, or the fifty days between Easter and Pentecost. Jerome reckons it among the traditions of the universal church. Cassian says of the Egyptian churches, that from Saturday night to Sunday night, and all the days of Pentecost, they neither kneeled nor fasted. On all other occasions kneeling was a common and ordinary posture of devotion, so that prayer was often termed bending the knees. It is the almost universal practice of Christians to kneel in private prayer, and even in the public devotions of the sanctuary; some churches prefer the kneeling, while others prefer the standing attitude.

KNEPH. See **CNEPH**.

KNIGHTHOOD (ECCLESIASTICAL ORDERS OF). During the time of the **CRUSADES** (which see), a spirit of chivalry developed itself in various parts of Europe, which accounted it the highest of all deeds of piety to do battle with the infidels. The warlike spirit came to be combined with the monastic, and from this apparently incongruous union arose the several Orders of Christian Knighthood.

In A. D. 1119, nine knights of Jerusalem first constituted themselves into an ecclesiastical order, under Hugh de Payens as grand-master. This new order of knighthood attracted the notice and the approval of St. Bernard, who quickly spread their fame throughout the western world; and in 1128 they received the sanction of the church through a decree of the synod of Troyes. This of course led to their rapid increase in numbers, wealth, and influence. Their example was speedily followed by the brethren of the Hospital of St. John in Jerusalem. Both orders having been invested with special privileges by the Pope, were not long in attaining property and power. A spirit of jealousy, however, arose between them, and they showed themselves to be more zealous for the honour and advantage of their respective orders, than for the Holy Land. Complaints, accordingly, began to arise in all quarters on the immorality, faithlessness, and pride of these knights, particularly the Templars. After the conquest of Ptolemais in 1291, they first withdrew to Cyprus. Then the Hospitalers in 1309 settled in Rhodes. The Templars, however, repaired to the west, and took up their abode chiefly in Paris.

In the twelfth century, other lesser orders of ecclesiastical knighthood sprung up, which were for the most part connected with the order of the **CISTERCIANS** (which see). During the siege of Ptolemais, in A. D. 1190, the Order of German or Teutonic knights came into existence; but having, in 1226, withdrawn into Prussia to conquer the Pagan inhabitants of that country, they joined in 1237 with the Order of the Brethren of the Sword against the infidel Livonians. Another minor order of knights was formed, under the direction of the Dominicans, for conducting the war against the *Albigenses* in the south of France. Afterwards, this order settled in Northern Italy, and was known by the name of the Rejoicing Brothers. The three principal orders of Christian knighthood, however, which were formed in the twelfth century for the defence of Christianity against the infidels, were, 1. The Knights of St. John of Jerusalem, whose primary object was to relieve and assist the crowds of pilgrims who visited the Holy Land. 2. The Knights Templars, who were a strictly military order, intended to guard the roads, and to protect the Christians from the assaults of the Mohammedans. 3. The Teutonic Knights of St. Mary, whose office it was to care for and specially tend the soldiers wounded in the holy wars. The two latter orders have been long extinct, the Templars having been abolished by Pope Clement in 1311;

but the Knights of St. John have found an asylum in the island of Malta, where they still exist.

KNIPPERDOLINGS, a section of the **ANABAPTISTS** (which see) who appeared in Germany in the sixteenth century, deriving their name from their leader, Bertrand Knipperdoling. They are alleged to have denied original sin, and justification by faith, and to have rejected infant baptism. They are also accused of having alleged the right of every Christian to preach and administer the sacraments, and to have held that all things ought to be in common.

KODESH, a certain prayer in the daily morning service of the Jewish synagogue, so efficacious, in the opinion of the modern Jews, that when the son says it publicly, he delivers his father and his mother out of hell. Hence, in the case of a Jewish funeral, when the relatives return home, and the prayers for the dead have been repeated, the sons of the deceased, or his nearest male relatives, repeat the *Kodesh*. This prayer, which is supposed to be possessed of the most wonderful efficacy, runs as follows:—"O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies and thy loving kindnesses, for they have been of old. May his great name be exalted and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in your lifetime, and in the lifetime of the whole house of Israel; soon, and in a short time, and say ye Amen—Amen. May his great name be blessed and glorified for ever and ever. May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is he, far exceeding all blessings, hymns, praises, and beatitudes, that are repeated throughout the world; and say ye Amen. May our prayers be accepted with mercy and kindness. May the prayers and supplications of the whole house of Israel be accepted in the presence of their Father who is in heaven: and say ye Amen. Blessed be the name of the Lord, from henceforth and for evermore. May the fulness of peace from heaven, with life, be granted unto us and all Israel: and say ye Amen. My help is from the Lord, who made heaven and earth. May he who maketh peace in his high heavens, bestow peace on us and on all Israel: and say ye Amen."

KODOM (SOMMONA), another name for **BUDHA GOTAMA** (which see).

KOHATHITES, a division of the Levites, who were of the family of Kohath. Their special duty, as laid down in Num. iv. 1—15, was to carry the ark and sacred vessels of the Tabernacle during the marches of the Israelites. See **LEVITES**.

KOIVE, the high-priest of the Pagan inhabitants of ancient Prussia. When it thundered, they believed that their *Koive* was conversing with their god **PERUN** (which see), and hence they fell down in adoration of that deity, and implored of him to send them more propitious weather.

KORAN (AL), (Arab., the Reading), the sacred

book of the Mohammedans, which probably derives its name from the passage which the angel Gabriel is said to have first revealed to the prophet: "Read! in the name of thy Lord who hath created thee, who hath created man of congealed blood—read! for thy Lord is most bounteous. He it is who has taught by the pen, who has taught man what he did not know." The Koran claims to be possessed of a higher inspiration than the Christian Scriptures, inasmuch as in their case the inspiration was conveyed through the medium of holy men, while in the Koran God himself is the only speaker. This book is said to have been delivered not all at once, but in successive portions, extending over a period of twenty-three years. To account for this, it has been alleged that the Koran had existed from eternity with God, and had been conveyed from the preserved table in the divine presence to the lowest heaven, from which it was communicated in greater or less portions, as needed, by the angel Gabriel. In one passage, indeed, the Koran professes to have been sent down in a night, the blessed night of *Al Kadr*; but the numerous contradictions which occur in the book, afford ample proof that it must have been written at different times, if not by different persons. Thus in prayer the faithful are ordered in one passage to turn towards Jerusalem, and in another passage they are commanded to turn towards Mecca, while in a third they are taught that it is of no importance in what direction they turn in prayer. Idolaters are ordered in one passage to be tolerated, and in another to be exterminated. But passing from the internal evidence, which the book itself affords, that it is not eternal, but must have been created, some Mohammedan doctors are accustomed to argue against its eternity, on the ground that there cannot be two eternal Beings, the Deity and the Koran; and the Caliph Almanun held this opinion so firmly, that he persecuted those who declared the Koran to be uncreated and eternal. After a protracted controversy on the subject, both parties came to acquiesce in the opinion of Algazali, which he thus expressed:—"The Koran is pronounced with the tongue, written in books, and kept in the memory, and yet is eternal, subsisting in the Divine essence, and not separate from it."

In the preparation of this sacred book, it has been generally alleged that while the uniformity of style which characterizes it, and the frequent recurrence of the same identical terms and phrases, show it to have been the production of one man, it is not unlikely that for many of the facts and ideas, at all events, Mohammed was indebted to other persons. Hence the Mohammedan authors mention several assistants, and in particular Salman, a Persian, who communicated to him from the *Zend Avesta* some of the Zoroastrian doctrines, such as the description of heaven and hell, but more especially of the narrow bridge *AL SIRAT* (which see), and of the *houris* or black-eyed damsels which enhance the joys of the

Mohammedan Paradise. The early Christian writers again speak of a Nestorian monk called Sergius as lending Mohammed valuable assistance in the composition of the Koran. There is no satisfactory evidence, however, that Mohammed received aid in his great work, but there is every reason to believe that he was its sole author. When the prophet died, the record was left in the utmost confusion. Not being able himself to write, he was under the necessity of employing a secretary or amanuensis. Of these he is said to have had in the course of his life no fewer than fifteen, the most eminent of them being Abubekr and Othman, both sons-in-law, and both in succession reaching the Caliphate. It would appear that even while Mohammed lived, the faithful were allowed to make copies for their own use, while many people committed them to memory. When the prophet, accordingly, had closed his earthly career, the Koran consisted simply of scattered leaves, which had never been brought together, and many passages existed only in the memories of some of the faithful. Abubekr was the first who collected the scattered fragments into a volume, without regard to date, but putting only the long chapters first. It was soon discovered, however, that other copies, at least of portions, were in circulation, having a variety of different readings. To secure an accurate text, therefore, Othman, in the thirtieth year of the Hegira, ordered all the versions to be submitted to a committee of learned men, who were directed, whenever they differed about a word, to translate it into its equivalent in the Koreishite dialect of the Arabic, which was the original language in which the book was written. Having thus secured a perfect text, Othman published a new and standard edition of the Koran, ordering all others to be destroyed. Hence there are no various readings of any consequence, though some minor discrepancies are still found, in consequence of the text having been anterior to the use of vowels and signs.

Mohammedan doctors have in many cases been puzzled to account for the evident inconsistencies and direct contradictions which occur occasionally throughout the Koran. Unless satisfactorily explained, these must necessarily militate against the alleged character of the book as being directly inspired. To obviate this serious objection, accordingly, an ingenious theory has been devised, which is termed the doctrine of abrogation. Learned Mussulmans have alleged three kinds of abrogation, to which all passages in the Koran may be referred:—1. Where the letter is abrogated, though the sense remains. 2. Where the sense is abrogated, but the letter remains; and, 3. Where both the letter and the sense are in palpable contradiction to some other letter and sense in some other chapter, or else to the known practice of the faithful. A convenient doctrine of this kind enables a commentator on the Koran to reduce its most contradictory passages to complete order and consistency; not, however, by explaining, but by

explaining away the difficulties; not by unloosing, but by summarily cutting the knot.

The Koran consists of 114 portions or chapters, some very long, others containing no more than two or three sentences. The introductory chapter, called the "Opening," consists of seven verses, and is used by Mohammedans as frequently as the Lord's Prayer by Christians. The rest of the volume is arranged according to the length of the chapters, which, as a whole, are called *Aswar*. Each chapter is designated by a name drawn from the subject, or from a prominent word. The title of each chapter states where it was revealed to the prophet; and thus we learn that eighty-three of these chapters were revealed at Mecca, twenty-eight at Medina, and three are doubtful. There is a marked difference between the first class of these chapters and the second. Those revealed at Mecca are full of admonitions; those at Medina are full of commands, evidently dictated with the authority of a sovereign.

The literary merit of the Koran is undoubtedly of a high order, considering the time of its production, and the circumstances of its author. The materials have been drawn from a variety of sources, Jewish, Christian, and Zoroastrian, and the style is somewhat obscure from its elliptical character; but many of those skilled in Arabic literature have not hesitated to regard it as on the whole a work of wonderful merit. To the English reader, who has access only to the translation of Sale, much of its beauty disappears from the foolish legendary stories and the tiresome repetitions with which it abounds. Even Gibbon declares, speaking of the Koran, "The European infidel will peruse with impatience the endless incoherent rhapsody of fable and precept and declamation which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The Divine attributes exalt the fancy of the Arabian Missionary, but his loftiest strains must yield to the sublime simplicity of the book of Job." From the pen of the sceptical historian, this estimate has at all events the merit of impartiality. The Koran, indeed, can never, even as a literary composition, stand a comparison with the Scriptures, whether of the Old or the New Testament. Yet the matchless beauty of the Koran is regarded by the followers of the Prophet of Arabia as an article of faith, which it is heresy to deny or even to doubt.

The Mohammedan looks upon the Koran as the Word of God, and therefore he regards it with a reverence which degenerates into superstition. The Faithful consider it not only as containing a sacred message, but as in itself a sacred object. They dare not touch it with unwashed hands, and the warning is generally written upon the cover, "Let none touch it but those who are purified." They hold it with great care and respect while they read, keeping it above their girdles. All of them who understand the Arabic language are in the habit of reading it.

In the schools it is the schoolbook which they learn to read, and a title equivalent to "Rememberer" is given to those who have committed it wholly to memory. It is a high religious act to transcribe the entire book; and sovereigns have accounted it an honourable and sacred employment to perform this laborious task. On festivals, at funerals, and other public occasions, its recital by hired readers is esteemed an act of piety, beneficial alike to the living and the dead. For the guidance of public reciters, it is divided into sixty portions, or into thirty sections, each of which is subdivided into four.

The Koran is often used or rather abused for superstitious purposes. Thus the whole volume is sometimes transcribed in a very small character, put in a case, and hung round the neck as a charm. Some favourite chapters are worn about the person and considered to carry good fortune with them, as well as to deliver from diseases and calamities of every kind. Fourteen chapters when recited require prostration. Two are recommended on the authority of Mohammed, according to the Traditions, as the best for repeating in prayer, namely the 113th and the 114th chapters; both of which the commentators say were revealed to free Mohammed from the incantations of a Jew and his daughters. The 112th chapter, that on the unity of God, is said to be worth a third of the Koran.

Mohammed admitted that there had been divine revelations before his time, among which were the Law given to Moses, the Psalter to David, and the Gospel to Jesus; but all former communications from God to men are considered by the Faithful as having been abrogated by the Book given to the Arabian Prophet. The contest is still carried on among Mohammedan theologians as to the origin of the Koran, whether it was eternal like God himself, or created at the moment of its revelation; and the very continuance of such a controversy clearly shows the high estimation in which the Book is held, not only among the great mass of illiterate Moslems, but even among the learned portion of the Mohammedans, who have made the study of the Koran the object of their lives. See MOHAMMED MOHAMMEDANS.

KOUNBOUM (Thibetian, ten thousand images), a place in the country of Amdo in Thibet, where grows a wonderful tree, known by the name of the Tree of Ten Thousand Images. According to a legend which is credited by the people, this wonderful tree sprung from the hair of Tsong-Kaba, a celebrated Buddhist reformer, who founded the great monastery of Khal-dan, near Lhasa, in 1409, and by whose influence a number of changes was effected both in the administration and the ritual system of Thibetian Buddhism. (See LAMAISTS.) The Tree of Ten Thousand Images is thus described by M. Huc, who personally visited it: "At the foot of the mountain on which the Lamasery stands, and not far from the principal Buddhist temple, is a great square

enclosure, formed by brick walls. Upon entering this we were able to examine at leisure the marvellous tree, some of the branches of which had already manifested themselves above the wall. Our eyes were first directed with earnest curiosity to the leaves, and we were filled with an absolute consternation of astonishment at finding that, in point of fact, there were upon each of the leaves well-formed Thibetian characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas; but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another, in the middle; in a third, at the base, or at the side; the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the indistinct outlines of characters in a germinating state, and, what is very singular, these new characters are not unfrequently different from those which they replace. We examined everything with the closest attention, in order to detect some trace of trickery, but we could discern nothing of the sort, and the perspiration absolutely trickled down our faces under the influence of the sensations which this most amazing spectacle created. More profound intellects than ours may, perhaps, be able to supply a satisfactory explanation of the mysteries of this singular tree; but as to us, we altogether give it up. Our readers possibly may smile at our ignorance; but we care not, so that the sincerity and truth of our statement be not suspected.

"The Tree of the Ten Thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers, and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour, something like that of cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces large red flowers of an extremely beautiful character. They informed us also that there nowhere else exists another such tree; that many attempts have been made in various Lamaseries of Tartary and Thibet to propagate it by seeds and cuttings, but that all these attempts have been fruitless.

"The Emperor Khang-Hi, when upon a pilgrimage to Kounboun, constructed, at his own private expense, a dome of silver over the Tree of the Ten Thousand Images; moreover, he made a present to the Grand Lama of a fine black horse, capable of

travelling a thousand li a day, and of a saddle adorned with precious stones. The horse is dead, but the saddle is still shown in one of the Buddhist temples, where it is an object of special veneration. Before quitting the Lamasery, Khang-Hi endowed it with a yearly revenue, for the support of 350 Lamas."

The Lamasery of Kounboun, in which there are nearly 4,000 Lamas, is so famous, that the worshippers of Budha resort thither in pilgrimage from all parts of Tartary and Thibet, so that not a day passes in which there are not pilgrims arriving and departing. On the four great festivals, particularly the Feast of Flowers, which takes place on the fifteenth day of the first moon, the congregation of strangers is immense.

KOUREN OF THE THOUSAND LAMAS, a celebrated Lamasery in Tartary, which dates from the invasion of China by the Mantchous. When the founder of the now reigning dynasty in China was on his way to Peking, he met a Thibetian Lama who encouraged him in his warlike enterprize by predicting his success, whereupon the Mantchou chief invited the friendly Lama to visit him when he should be installed in the imperial palace at Peking. The result of the war was, as the Lama had foretold, favourable to the Mantchous, and in token of gratitude the new Emperor presented the Thibetian priest with a large extent of land on which to construct a Lamasery, and revenues sufficient for the maintenance of a thousand Lamas. The Lamasery has made such progress in prosperity, however, from the time of its erection that it now contains more than four thousand Lamas. The Grand Lama of this Lamasery is also the governor of the district, who makes laws, administers justice, and appoints magistrates. When he dies his subjects go in search of him in Thibet, where he is understood to pass into another person who is to be his successor.

KRISHNA, the eighth of the AVATARS (which see), or incarnations of *Vishnu*. His name does not occur in the *Rig-Veda*, the earliest of the Vedas, so that he cannot be considered as a deity of the Vaidic period. The first appearance of Krishna-worship is in the BHAGAVAT-GITA (which see), a work which Mr. J. C. Thomson, its recent editor and translator, is disposed to place no farther back than between B. C. 100 and A. D. 300. In this poem, which chiefly consists of a conversation between two friends, Arjuna and Krishna, the latter of them plainly declares concerning himself, "I am the cause of the production and dissolution of the whole universe. There exists no other thing superior to me. . . On me is all the universe suspended, as numbers of pearls on a string;" adding also, that he was the mystic syllable AUM (which see) in all the Vedas." Arjuna, recognizing the divinity of *Krishna*, offers up to him the following remarkable prayer: "The universe, O Krishna! is justly delighted with thy glory, and devoted to thee. The Rákshasas [evil spirits] flee,

affrighted, to the divers quarters of heaven, and all the multitudes of the Siddhas [demi-gods] salute thee. And, indeed, why should they not adore thee, O great one! thee, the first creator, more important even than Brahmá himself? O infinite king of gods! habitation of the universe! thou art the one indivisible, the existing and not existing [spirit and matter], that which is supreme. Thou art the first of the gods, the most ancient person. Thou art the supreme receptacle of this universe. Thou knowest all, and mayest be known, and art the supreme mansion. By thee is this universe caused to emanate, O thou of endless forms. . . Thou All! Of infinite power and immense might, thou comprehendest all; therefore thou art All. As I took thee merely for a friend, I beseech thee without measure to pardon whatever I may, in ignorance of this thy greatness, have said from negligence or affection, such as, O Krishna! O son of Yadu! O friend! and everything in which I may have treated thee in a joking manner, in recreation, repose, sitting, or meals, whether in private, or in the presence of these, eternal One! Thou art the father of the animate and inanimate world."

In the earlier *avatars*, *Vishnu* had only exhibited a portion of his godhead, but *Krishna* was a full manifestation, an actual incarnation of the preserving deity. But although the *Bhagavat-Gita* plainly acknowledges *Krishna* as *Vishnu* in human shape, and claiming all the attributes of Supreme Deity, being even called "the Lord of the world," "the Creator," "the Lord of Brahma, Vishnu, and Shiva," yet ages elapsed before *Krishna*-worship became a prominent feature in the Hindu system. Lassen thinks it was introduced in the hope of counterbalancing the influence of Buddhism at a time when that system was threatening to overspread the whole of Hindustan; and this view coincides with that of Elphinstone, who refers this and all the other forms of worship addressed to particular incarnations, to a period later than the beginning of the eighth century of our era. Even then indeed *Krishnaism*, if we may so speak, was in a comparatively undeveloped form, and it was not till several centuries after, that the legend of *Krishna* came to exhibit the fullness and completeness in which it appears in the Hindu Puránas.

Several Orientalists of high name have been struck with the remarkable coincidences of the legend of *Krishna* and the narratives of Holy Scripture. To account for these, Sir William Jones advances the supposition that "spurious Gospels which abounded in the first age of Christianity had been brought to India, and the wildest part of them repeated to the Hindus, who engrafted them on the old fable of *Cesava*, the *Apollo* of Greece." This theory has been adopted by other writers, who have pointed out the Gospel of St. Thomas, better known as the "Gospel of Infancy," which was circulated at an early period on the coast of Malabar. And when we

reflect that the *Bhagavat-Gita* in which *Krishna* is set forth in his highest aspect, as an incarnation or and identical with the Supreme Being, is generally believed to be a production of an age long posterior to the publication of the Sacred Volume, it is quite possible that some of the ideas of the Hindu legend may have been borrowed from the narratives of the Christian Scriptures.

Krishna-worship prevails to a great extent among the Hindus of the *Vaishnava* sects, particularly among the wealthy and the women. Another form of this worship, however, which is more popular still is the *Bala Gopala*, the infant *Krishna*, the worship of whom is very widely diffused among all ranks of Indian society. This species of worship is called from the title of its teachers, the religion of the *Gokulastha Gosains*; and in their temples and houses the image of *Krishna* represents a chubby boy of the dark hue of which *Vishnu* is always represented, and eight times a-day the homage of the votaries of this god is paid to the image. The eight daily ceremonies are thus described by Professor H. H. Wilson: "1. *Mangala*: the morning levee. The image being washed and dressed, is taken from the couch, where it is supposed to have slept during the night, and placed upon a seat, about half an hour after sunrise: slight refreshments are then presented to it, with betel and *Pan*: lamps are generally kept burning during this ceremony. 2. *Sringara*: the image having been anointed and perfumed with oil, camphor, and sandal, and splendidly attired, now holds his public court: this takes place about an hour and a half after the preceding, or when four *Gheris* of the day have elapsed. 3. *Gwala*: the image is now visited, preparatory to his going out to attend the cattle along with the cow-herd; this ceremony is held about forty-eight minutes after the last, or when six *Gheris* have passed. 4. *Raja Bhoga*: held at midday, when *Krishna* is supposed to come in from the pastures, and dine; all sorts of delicacies are placed before the image, and both those, and other articles of food dressed by the ministers of the temple, are distributed to the numerous votaries present, and not unfrequently sent to the dwellings of worshippers of some rank and consequence. 5. *Uthapan*: the calling up. The summoning of the god from his siesta: this takes place at six *Gheris*, or between two and three hours before sunset. 6. *Bhoga*; the afternoon meal: about half an hour after the preceding. 7. *Sandhya*; about sunset: the evening toilet of the image, when the ornaments of the day are taken off, and fresh unguent and perfume applied. 8. *Sayan*; retiring to repose: the image, about eight or nine in the evening, is placed upon a bed, refreshments and water in proper vases, together with the betel-box and its appurtenances, are left near it, when the votaries retire, and the temple is shut till the ensuing morning."

On each of these occasions similar rites are gone through, flowers, perfumes, and food being presented

before the image, while the praises of Krishna are repeated in Sanskrit stanzas, accompanied with a variety of prostrations and obeisances.

KRITA, or SATYA AGE, the age of truth, according to the Hindu system, being the earliest in the history of the human race, in which man sprung from the hand of his Creator, pure and sinless, not divided into conflicting orders, and with all his faculties working together in harmony.

KSHATTRYA, the military caste of the Hindus, sprung from the arm of Brahma, whose office it is to defend their fellows from internal violence and outward assault. The duties of this caste as laid down in the Code of Menu are to defend the people, give alms, and read the Vedas; and at any age up to twenty-two and twenty-four, they must be invested with the mark of the caste. The Kshattrya caste is extinct, or in other words, it is no longer found as a distinct division of society. But the whole country of Rajputana claims to be inhabited by Kshattryas, although they want the sacrificial thread with which the members of this caste were originally invested.

KTISTOLATRÆ. See APHTHARTODOCTES, CREATICOLÆ.

KULIKA, one of the chiefs of the *Nagas* or serpents (see SERPENT-WORSHIP), in the Hindu mythology, who complained to the Lord of the universe that for no fault of his he was continually tormented by the Suras or inferior gods. In answer to the prayer of Kulika, or Kulikétu, as he is sometimes termed, Brahma is said to have enjoined that he should henceforth receive adoration like the *devas* from each human being, and that mortals who refused to pay such worship to him, should be cut off by some unnatural death, and deprived of the power of rising higher in the scale of created beings. In regard to the right interpretation of this myth, Mr. Hardwick, in his 'Christ and other Masters,' ingeniously remarks: "It directs us to behold in Kuliketu an emblem of the earth before it had been subjected to human culture, when it felt itself tormented by the Suras, or, in other words, assaulted by the armies of the firmament—the rain, the lightning, and the tempest. In the midst of this disorder, man, who had been hitherto regardless of the soil on which his lot is cast, and the material out of which his body is constructed, was bidden by the Lord of creation to render homage to the powers and processes of nature, to propitiate the ungenial elements, and welcome in all forms around him the immediate presence of Divinity. According, therefore, to this myth, the serpent was not absolutely and directly charged with the origination of all evil; yet suspicions of such agency were nevertheless implied from first to last in the conception of the story. There was lurking under its fantastic imagery an idea that matter, in the whole compass and duration of it, was intrinsically evil, and might therefore be identified with that which was the recognized embodiment of the evil principle."

KUMANO-GOO, a species of ordeal in use among the Japanese for the detection of crime. The *Goo* is a piece of paper, formally sealed with the signet of the JAMMABOS (which see), whereon are drawn several mysterious characters, and the figures of ravens as well as other ill-omened birds. This charm, they imagine, defends them against the attacks of all malicious spirits; and for this reason every householder nails one of them upon the street door. All *Goos*, however, have not an equal efficacy. The most powerful, and those which are most dreaded by the demons, come from a place called *Kumano*. The ordeal of *Kumano-Goo* consists in making the party accused swallow a small piece of *Goo* in a certain quantity of water. If he be really guilty, the *Goo* twinges and gripes him in the most violent manner, till he is obliged to confess his guilt.

KUSA, the sacred grass of the Hindus. On the *Kusa*, the *Yogi*, or Hindu ascetic, whose business is the restraining of his passions, must sit, with his mind fixed on one object alone, keeping his head, his neck, his body, steady without motion, his eyes fixed upon the point of his nose, looking at no other place around.

KUSALA, merit among the Budhists, which is included in KARMA (which see). "There are three principal meanings," says Mr. Spence Hardy, "of the word kusala, viz., freedom from sickness, exemption from blame, and reward; but as used by Budha, its primary idea is that of cutting, or excision. It has a cognate use in the word kusa, the sacrificial grass that cuts with both its edges the hand of him who lays hold of it carelessly. That which is cut by kusala is kléska, evil desire, or the cleaving to existence. Akusala is the opposite of kusala. That which is neither kusala nor akusala is awyákrata; it is not followed by any consequence; it receives no reward, either good or bad."

KUTUCHTA, the chief priest of the Calmuc Tartars and Western Mongols. In former times he was subject to the DALAI-LAMA (which see) of Thibet, but in course of time, being far distant from his superior, he made a schism among the Lamaists, and established himself as an independent ecclesiastical ruler, on an equal footing with the Dalai-Lama himself. The chief magistrates and persons of distinction are alone allowed to approach his sacred presence; and when he gives them his blessing, he lays his hand upon their foreheads, having a chaplet in it at the same time, similar to those carried by the Lamas. The Kutuchta never exposes himself to public view, but on some particular days when he comes forth surrounded with the utmost pomp and ceremony. He is carried in procession to a tent, covered with Chinese velvet, where he sits cross-legged on a throne, erected on a large square eminence, surrounded with a large number of cushions on which are seated the subordinate Lamas. On either side of the chief pontiff are placed two idols, which represent the Divine essence. As soon as the

Kutuchta has taken his seat upon the throne, the music with which he was ushered into the tent ceases, and the whole assembly first prostrate themselves on the ground, and then burst forth into loud acclamations of praise to the Deity, and lofty eulogiums upon the Kutuchta. The Lamas now throw odoriferous herbs into their censers, and with these they perfume the idols, the pontiff, and the whole congregation. As soon as this ceremony is over, each Lama deposits his censer at the feet of the pontiff, and the leading one of their number takes seven separate cups filled with different ingredients, such as milk, honey, tea, or brandy, presenting them as an offering to the idols. Then he takes seven other cups, filled with the same ingredients, and presents them to the Kutuchta. During this part of the ceremony, the crowd of people present read the air with their cries in praise of the sovereign pontiff, who first tastes the oblations, and then distributes the remainder to the heads of the several tribes. The Kutuchta now withdraws with the same pomp and pageantry as he entered. "To the idea of immortality," says Picart, "which these people entertain of their Kutuchta, another is added, which is altogether as whimsical and extravagant, and, no doubt, as deeply imprinted on their imaginations as the former; viz. that after the Kutuchta is grown old with the decrease of the moon, he renews his youth at the change of the same planet. The whole mystery of this fantastical notion consists in the holy father suffering his beard to grow from one new moon to another, and never shaving himself, but at her first appearance; at which time he dresses himself in all his splendour, paints his face; and besmears it all over with white and red, as is customary among the Moscovites. As to the notion of this grand pontiff's immortality, the origin and foundation of it is this. All these Tartars hold the metempsychosis, or transmigration of souls; and this received opinion induces them to imagine, that the soul of the expiring Kutuchta enters, immediately after his decease, into the body of his successor; or, at least, that the soul of the latter receives all the operations, and is endowed with all the powers and faculties of the soul of the deceased. For which reason, he who is intended to be the old pontiff's successor, must constantly attend him, that the soul of the holy father may qualify the young one, if I may be allowed the expression, for his approaching godhead; that the young soul may every day have familiar converse with the old one, possess all her qualities, and become, as it were, the very same."

KWAMBAK, the first officer at the court of the DARI (which see) in Japan, and represents that

pontiff when the dignity devolves on a woman or a child.

KWAN-SHI-IN, one of three divinities unknown to the original Budhists, but worshipped in China as scarcely inferior to Gautama Budha himself. He is also known by the name of *Padma-pani*, or lotus-bearer, and he is considered as the author of all joy and happiness in the family circle, and has even been deputed to administer the government of the whole earth. In many districts of Thibet he is incarnate, under the name of *Padma-pani*, in the person of the DALAI-LAMA (which see), and no cry so often meets the ear of the traveller in that country as *Om! Mani-Padme! Hum.*—"Glory to the lotus-bearer, Hum!" Both in Thibet and in Mongolia this deity is represented sometimes with innumerable eyes and hands, and sometimes with as many as ten heads, all bearing crowns, and rising conically one above another. Throughout China *Kwan-shi-in* is exhibited with a female figure, and decorations usually worn by females.

KYRIE ELEISON (Gr., O Lord, have mercy), a response made by the people, and an earnest supplication for mercy, introduced at an early period into the Christian church. According to Augustin, it was in use in the Syriac, Armenian, and other Oriental languages. The Council of Vaisen, A. D. 492, ordered its introduction into the churches of France in both the morning and evening prayer and the communion service; and in the preamble of the decree, it is declared to be a very useful and agreeable custom in the Roman Church, and all the provinces of Italy and the East. Gregory the Great introduced a threefold form: 1. O Lord; 2. Lord, have mercy; 3. Christ, have mercy. And each, it would seem, was to be thrice repeated with reference to the sacred Trinity.

KYRKO-HANDBOK, the ritual of the Swedish Church, revised and published in 1811. It is divided into fifteen chapters, containing the Psalms; the morning prayer and communion service; the evening prayer and the holy-day service; the Litany; the forms of baptism, confirmation, marriage, and churching of women; the funeral service; the forms of consecration of churches and of bishops; the form of ordination of priests, &c.

KYRKO-ORDNINGEN, a work first published in 1686, containing the laws regulating the government and discipline of the Church of Sweden.

KYRKO-RAD (Swed. church council), a church court in Sweden, inferior to the diocesan consistories, and nearly answering to a presbytery. It is composed partly of laymen, who are elected by the parishioners. See SWEDEN (CHURCH OF).

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LABADISTS, a sect which arose in Holland in the seventeenth century, originated by John Labadie, a Frenchman, of an ardent and enthusiastic temperament. Originally reared in connection with the Church of Rome, he entered the order of the Jesuits, from which, however, he was dismissed in 1639. He now joined the Reformed church, and became a devoted and exemplary pastor, performing the ministerial functions with reputation in France, Switzerland, and Holland. At length he began to preach and to propagate new and peculiar opinions, which resembled in many points the doctrines of the **MYSTICS** (which see). He speedily gathered around him a number of followers, who were called *Labadists*, and who resided first at Middleburgh, in Zealand, and afterwards at Amsterdam. In 1670 the sect settled at Herworden, in Westphalia, under the special patronage of the Princess Elizabeth, daughter of the Elector Palatine. After a time, Labadie was compelled to remove his establishment to Altona, in South Holland, where its founder died in 1674, when the community finally removed to Wiewert, in North Holland, and soon after sunk into oblivion.

The Labadists agreed with Schwenkfeld and the Anabaptists in attaching great importance to internal revelation, by which the external revelation is rendered intelligible, and from which it receives its authority. They also entertained very strong views as to the purity of the visible church, maintaining that it ought not to consist of professing disciples of Christ, but of really sanctified Christians, striving after perfection in holiness.

LABARUM, the military standard of the first Christian Emperor, Constantine. The circumstances which led to his adoption of the Labarum are detailed by Eusebius, and are in substance as follows. Constantine had resolved to make an attempt to deliver Rome from the tyranny of Maxentius, but feeling that he needed a higher than human aid, he prayed earnestly to God that he would assist him in the difficult enterprise in which he was engaged. About mid-day, when crossing the country with his army, he offered up this prayer, and immediately there appeared in heaven near the sun a bright shining cross, on which was inscribed these words in the Greek language: "By this sign, Conquer." This sign, which was seen in the sky both by the soldiers and their leaders, was followed by a secret vision, in which the Son of God appeared to the Emperor, holding in his hand the symbol of the cross, and

commanded him to form a standard on the same model, under which his soldiers would march to victory. Constantine hastened to obey the solemn command, and forthwith a standard was framed by the most skilful artificers, under the immediate direction of the Emperor himself. It was in the form of a long spear, overlaid with gold, and having a cross beam towards the top. Upon the summit there was a golden crown, enclosing the two first letters of the name Christ intersecting each other. From the cross beam was suspended a silken veil, in which were inwrought images of the Emperor and of his children.

The name given to this standard was *Labarum*, a word the literal meaning and correct derivation of which are unknown. The monogram containing the two initial letters of the name of the Messiah, and which were so formed as also to represent a cross, was afterwards engraved upon the shields of the soldiers, and fixed upon their helmets. Fifty men, chosen for their strength, valour, and piety, were appointed to the care of the *Labarum*, which long continued to be carried at the head of the Roman army, and to be considered the sure token of victory. It is only right to state that the account of the miraculous sign is related by Eusebius alone, and that the information of the historian was derived from the testimony of Constantine himself, confirmed by an oath. Eusebius considers the testimony of the Emperor as satisfactory, but at the same time he states that if the narrative had been given by any other person, he would not easily have been believed.

LABIS, the name which the modern Greeks give to the spoon used in administering the consecrated bread and wine to the laity.

LABORANTES, a name sometimes applied in the early Christian writers to the **COPIATÆ** (which see).

LABRADOR AND GREENLAND (RELIGION OF). These remote countries, bordering on the Arctic regions, are deeply interesting in a religious aspect, being the seats of two missions of the United Brethren, which have been maintained in these cold inhospitable regions for more than a hundred years. Hans Egede, a Danish missionary, who is often styled the Apostle of Greenland, first took up his abode in that country in 1721; and from that time down to the present day, have the Moravians continued to send thither laborious and self-denying missionaries, who, amid the severest privations, and almost insuperable difficulties, have carried on the

work of evangelization among the benighted natives of these desolate regions. It would appear that so early as the end of the tenth century, a colony from Iceland, headed by Eirek, surnamed the Red, settled in Greenland. Leif, the son of Eirek, having made a voyage to Norway, was there persuaded to embrace Christianity, and on his return he was accompanied by a priest to convert the new colony. The settlements in Greenland adopted Christianity, and continued to increase and flourish. They were divided into the East and the West Bygd or inhabited districts, the uninhabited country being termed Ubygd. At a later period the West Bygd contained ninety farms, with four churches; the East Bygd, one hundred and ninety farms, and two towns, with one cathedral, eleven churches, and three monasteries. The first bishop was ordained in A. D. 1121, the seventeenth and last in 1404. After this nothing more is known of the first Greenland colonies. "The learned men of the seventeenth century," says Mr. Blackwell in his valuable edition of Mallet's 'Northern Antiquities,' "when they recalled to mind that a Christian community had existed on these remote shores for upwards of four centuries, could only account for its extinction by a sudden catastrophe. Some supposed that the settlements had been ravaged by the pirates who infested the north seas at the close of the fourteenth century; others, that the great pestilence of 1348, called the Black Death, had swept off the greater part of the population, and that the survivors had been massacred by the Esquimaux. But it seems very unlikely that pirates would have directed their marauding expeditions to such a poor country as Greenland, and although the colony may probably have been visited by the terrible scourge so graphically described by Boccaccio in the introduction to his Decameron, we believe there is no documentary evidence to show that this was actually the case. We know at least that upwards of half a century later there was still a bishop at Garda, and may therefore conclude that the colonists were able to resist the attacks of the Esquimaux, with whom they appear to have been in constant hostility. The real cause of the gradual decay and final extinction of these settlements was, no doubt, the pernicious system of commercial policy pursued by the mother country."

Along with the first colonies their religion seems also to have disappeared, for when Egede settled on the West coast of Greenland in 1721, he found the people in a state of darkness and heathenism, having no other priests but *angekok*s, who were little better than sorcerers. The Greenlanders, when Egede came among them, held that there was a spiritual Being, whom they called *Torngarsuk*, to whom they ascribed a supernatural power, though not recognizing him as the Creator. The *angekok*s were divided in the ideas which they entertained of this great Being. Some alleged that he is without form or shape; others gave him the form of a bear; others

pretended that he had a large body and only one arm while others still considered him so small that he was no larger than the finger of a man's hand. Some considered him as immortal, while others believed that a puff of wind could drive him out of existence. They assigned him his abode in the lower regions of the earth, and they said also that he lived in the water. They maintained that a spirit resided in the air, which they named *Innertirrisok*; and another called *Erloersotok*, who fed upon the intestines of the dead, and was said to have a ghastly, haggard countenance, with hollow eyes and cheeks. Each element they believed had its governor or president, which they called *Innuæ*, and from these the *angekok*s received their *torngak* or familiar spirits, which again in the case of others were simply their own deceased parents.

The *angekok* or conjuring priest is thus described by Egede:—"If one aspires to the office of an *angekok*, and has a mind to be initiated into these mysteries, he must retire from the rest of mankind, into some remote place, from all commerce; there he must look for a large stone, near which he must sit down and invoke *Torngarsuk*, who, without delay, presents himself before him. This presence so terrifies the new candidate of *angekokism*, that he immediately sickens, swoons away, and dies; and in this condition he lies for three whole days; and then he comes to life again, arises in a newness of life, and betakes himself to his home again. The science of an *angekok* consists of three things. 1. That he mutters certain spells over sick people, in order to make them recover their former health. 2. He communes with *Torngarsuk*, and from him receives instruction, to give people advice what course they are to take in affairs, that they may have success, and prosper therein. 3. He is by the same informed of the time and cause of any body's death; or for what reason any body comes to an untimely and uncommon end; and if any fatality shall befall a man." These impostors persuade the poor ignorant people that with their hands and feet tied they can mount up to heaven, or descend to the lower regions of the earth, where the fierce *Torngarsuk* holds his court. A young *angekok* can only undertake this journey in the fall of the year, because at that time the rainbow, which they believe to be the lowermost heaven, is nearest to the earth. This wonderful feat is thus performed: "A number of spectators assemble in the evening at one of their houses, where, after it is grown dark, every one being seated, the *angekok* causes himself to be tied, his head between his legs and his hands behind his back, and a drum is laid at his side; thereupon, after the windows are shut and the light put out, the assembly sings a ditty, which they say, is the composition of their ancestors; when they have done singing the *angekok* begins with conjuring, muttering, and brawling; invokes *Torngarsuk*, who instantly presents himself, and converse with him (here the masterly juggler knows how to

play his trick, in changing the tone of his voice, and counterfeiting one different from his own, which makes the too-credulous hearers believe, that this counterfeited voice is that of Torngarsuk, who converses with the angekok). In the meanwhile he works himself loose, and, as they believe, mounts up into heaven through the roof of the house, and passes through the air till he arrives into the highest of heavens, where the souls of angekok poglit, that is, the chief angekoks, reside, by whom he gets information of all he wants to know. And all this is done in the twinkling of an eye."

The *angekoks* pretend to cure all kinds of diseases, simply by muttering inarticulate sounds or blowing upon the sick. One mode in which they exercise their medical power is, by laying the patient upon his back, and tying a ribbon or string round his head, having a stick fastened to the other end of the string with which they lift up the sick person's head from the ground and let it down again; and at every lift the angekok communes with his *Torgak* or familiar spirit about the state of the patient whether he shall recover or not; if the head is heavy, it is a sign of death, and if light, of recovery. These absurd conjurers actually persuade sick persons, in some cases, that they have the power to create within them new souls, provided they are sufficiently remunerated for their trouble. The heathen Greenlanders are very credulous, and therefore much addicted to the use of amulets or charms, which they wear about their arms and necks. These potent spells consist of some pieces of old wood, stones or bones, bills and claws of birds, or anything else which they suppose to be efficacious in preserving them from diseases and other calamities, or in bringing them success in their fishing expeditions.

Strange notions as to the origin and creation of all things are entertained by the inhabitants of these northern regions. Their own people they believe to have sprung from the ground, but foreigners, whom they call *Kabluæet*, they suppose to have descended from a race of dogs. The dead, as they imagine, pass into the land of souls; some go to heaven, and others to the centre of the earth, which last they regard as a delightful country, where the sun shines continually and the inhabitants are supplied with an inexhaustible stock of all sorts of choice provisions. The centre of the earth, besides, being the residence of Torngarsuk, is also inhabited by a notorious female personage, whom the missionary Egede thus describes, along with the mansion in which she holds her residence: "She is said to dwell in the lower parts of the earth under the seas, and has the empire over all fishes and sea-animals, as unicorns, morses, seals, and the like. The bason placed under her lamp, into which the train oil of the lamp drips down, swarms with all kinds of sea fowls, swimming in and hovering about it. At the entry of her abode is a *corps de garde* of sea dogs, who mount the guard, and stand sentinels at her gates to keep out the

crowd of petitioners. None can get admittance there but angekoks, provided they are accompanied by their *Torngak*, or familiar spirits, and not otherwise. In their journey thither they first pass through the mansions of all the souls of the deceased, which look as well, if not better, than ever they did in this world, and want for nothing. After they have passed through this region, they come to a very long, broad, and deep whirlpool, which they are to cross over, there being nothing to pass upon but a great wheel like ice, which turns about with a surprising rapidity, and by the means of this wheel the spirit helps his angekok to get over. This difficulty being surmounted, the next thing they encounter is a large kettle, in which live seals are put to be boiled; and at last they arrive, with much ado, at the residence of the devil's grandame, where the familiar spirit takes the angekok by the hand through the strong guard of sea dogs. The entry is large enough, the road that leads is as narrow as a small rope, and on both sides nothing to lay hold on, or to support one; besides that, there is underneath a most frightful abyss or bottomless pit. Within this is the apartment of the infernal goddess, who offended at this unexpected visit, shows a most ghastly and wrathful countenance, pulling the hair off her head: she thereupon seizes a wet wing of a fowl, which she lights in the fire, and claps to their noses, which makes them very faint and sick, and they become her prisoners. But the enchanter or angekok (being beforehand instructed by his *Torngak* how to act his part in this dismal expedition) takes hold of her by the hair, and drubs and bangs her so long, till she loses her strength and yields; and in this combat his familiar spirit does not stand idle, but lays about her with might and main. Round the infernal goddess's face hangs the *aglerrutit*, which the angekok endeavours to rob her of. For this is the charm by which she draws all fishes and sea animals to her dominion, which no sooner is she deprived of, but instantly the sea animals in shoals forsake her, and resort with all speed to their wonted shelves, where the Greenlanders catch them in great plenty. When this great business is done, the angekoks with their *Torngak*, proud of success, make the best of their way home again, where they find the road smooth, and easy to what it was before.

"As to the souls of the dead, in their travel to this happy country, they meet with a sharp-pointed stone, upon which the angekoks tell them they must slide or glide down, as there is no other passage to get through, and this stone is besmeared with blood; perhaps, by this mystical or hieroglyphical image, they thereby signify the adversities and tribulations those have to struggle with who desire to attain to happiness."

It was to a people whose whole religion thus consisted of a mass of absurd superstitions that the apostolic Egede devoted twenty-five years of active missionary work. For ten weary years,

after first entering upon his work, he persevered in his labours, with very little apparent success. But at length a new era began to dawn upon benighted Greenland. In 1731, two baptized Greenlanders, who had been taken to Denmark, gave such interesting information as to the state of their countrymen, that a little band of devoted Christian brothers was sent from the congregation at Herrnhut as a reinforcement to the Danish mission to Greenland. On reaching their destination, they fixed upon a place of settlement, to which they afterwards gave the name of New Herrnhut. Having made all necessary preparations, they engaged in their missionary work with the utmost diligence and assiduity. Nor did they labour in vain. By the Divine blessing, they soon succeeded in gathering around them a small company of Christian converts, who, feeling the power of the truth on their own hearts, sought to communicate the glad tidings of salvation to others also. Thus the mission prospered more and more. From time to time, the hands of the missionaries were strengthened, and their hearts encouraged, by the arrival of other brethren, who came to aid them in their glorious work. Two settlements were in course of time formed, where a goodly company of Christian Greenlanders composed the church. In the winter of 1768, an aged *angelokot* renounced his mode of life, and confessed that he and the other sorcerers had deceived the people. This unexpected event gave a new impulse to the good cause, and so extensive was the awakening among the natives, that in little more than twelve months 200 Greenlanders were added to the church by baptism. From this period the work was carried on with redoubled energy. In 1774, a third settlement was formed in the south of Greenland, at a place which they termed Lichtenau. Here the labours of the missionaries met with remarkable success, so that in the course of a few years the numbers of church members exceeded those at either of the other stations.

In 1801, so great had been the progress made in the work of the mission at all the stations, that the people on the western coast of Greenland had nearly all embraced Christianity, and of the women, the last one that remained in heathenism was baptized in January of this year. Numbers were now added to the membership of the church from time to time. The year 1823 was rendered remarkable by the printing and circulation of the first complete New Testament in the Greenland language. At this time the three congregations under the care of the Brethren consisted of 1,278 persons. In the following year a new Moravian settlement was formed at the most southern extremity of Greenland, at a place called by the missionaries Fredericksthal. Of this station the missionary had the gratification of writing, under date October 1825—"Since our arrival here in June 1824, 104 heathens have been baptized." Thus four Moravian settlements are now in successful operation in Greenland. The missionaries,

however, have been not a little discouraged by the conduct of the Danish government, in repeatedly issuing prohibitions to the Greenland converts against their residing in communities near the Moravian settlements. The obstacle thus put by the government in the way of the success of the mission has, in the good providence of God, been overruled for good. It has led to the formation, in 1851, of a seminary at New Herrnhut for training native assistants. The most recent report of the Greenland Moravian mission conveys the gratifying statement that there are in all twelve missionaries, and that the churches contain 842 communicants, while the number of persons under instruction amounts to 2,001.

The mission to Labrador commenced at a considerably later period than that to Greenland. An attempt was made, indeed, in 1752 to establish a settlement in the country, but it proved unsuccessful, and it was not until 1769 that George III. presented 100,000 acres of land to the Moravian brethren to aid them in commencing a mission on the coast of Labrador. The same year a society was established in London to assist in the prosecution of the same important object. The enterprise was headed by Jens Haven, who had previously laboured as a missionary in Greenland. The spot on which the settlement was established received the name of Nain, and is situated on the east coast of Labrador. The Esquimaux showed themselves uniformly friendly to the missionaries from the date of their first arrival in the country. The *angelokots* here, as in Greenland, possessed great influence over the people, who were, in fact, ferocious savages, habituated to the gratification of the most brutal passions. But no sooner did the missionaries commence operations, than, to their agreeable surprise, they found the people ready and even eager to receive instruction. In the course of a few years two additional settlements were established, one at Okkak, about 150 miles north of Nain, and another at Hopedale, some distance to the south of Nain. The cause now made rapid progress among the Esquimaux, and in the spring of 1804, the hearts of the devoted missionaries were refreshed by the manifestation of a decided revival of religion, which commenced at Nain, and soon spread to the other stations. This work of grace continued several years, and many, both old and young, were added to the church of Christ. Early in 1811, the northern coast of Labrador was explored, with a view to the formation of a settlement in that quarter; but, after five months spent in minutely examining the country, the idea was abandoned, and has never since been revived. About the year 1820, portions of the New Testament were translated and printed in the Esquimaux language by the British and Foreign Bible Society, and so highly was the gift prized by the people, that they began, of their own accord, to collect seals' blubber, by way of making up a small contribution towards the expenses of that society.

In Labrador, as in Greenland, the labours of the

missionaries have, from the beginning, been carried on amid many discouragements and privations; but their trials have been borne with patience and resignation, while their hearts are cheered by the ample tokens which they are from time to time receiving that they are not labouring in vain, nor spending their strength for nought or in vain. From recent accounts, the state of the mission is very encouraging. There are fifteen missionary brethren carrying on their operations in these inhospitable regions. The communicants in the churches amount to 394, and those under instruction to 1,357 persons.

LACE OF BLUE, or SACRED FRINGE. No small importance, both among the ancient and the modern Jews, has been attached to the hem or border of the upper garment. On turning to the law of Moses, we find, in Num. xv. 38—40, the command given, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God." In Exodus xxviii. 28, in the directions for the dress of the high-priest, it is said, "They shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod." The Pharisees were blamed by our blessed Lord for ostentatiously making broad the borders of their garments. Among the modern Jews, every male is obliged to have a garment with fringes at the four corners; and every morning when he puts on this garment, he must take the fringes in his hands, and say, "Blessed art thou, O Lord our God, king of the universe! who hath sanctified us with his commandments, and commanded us the commandment of the fringes." Our Lord, in fulfilling all righteousness, wore also the garment with the fringes, and this being the part of the dress which more peculiarly marked out the Israelite, the sick often sought to touch it, that they might be healed.

LACERATIONS. See **CUTTINGS IN THE FLESH.**

LACHESIS (from Gr. *lachano*, to allot), one of the **FATES** (which see) among the ancient Greeks and Romans. The office of *Lachesis* was supposed to be to turn the wheel of fate, and thus to determine the fortune of life.

LACHRYMATORIES, small glass or earthen vessels, in which, among the ancient heathen, were put the tears which surviving friends or relatives wept for the dead. These, with their contents, were buried with the urns and ashes of the deceased.

LACINIA, a surname of **JUNO** (which see), under

which she was worshipped in the neighbourhood of Croton, where she had a sanctuary.

LACTURCIA, a goddess among the ancient Romans, who preserved the tender plants with their milky juice.

LACTURNUS, an ancient Roman divinity, who was believed to protect the young fruits of the field. Some have considered *Lacturnus* to be a surname of Saturn.

LADY-DAY. See **ANNUNCIATION.**

LAFS-AL-JEMIN (Heb. the thief on the right hand), a festival observed by the Syrian Christians in commemoration of the penitent thief. This falls upon the Octave of their Easter.

LAG, the name given by the modern Jews to the festival of the thirty-third of Omer, the Hebrew word *Lag* representing the number thirty-three. See **OMER (FESTIVAL OF THE THIRTY-THIRD OF)**.

LAHA, a tablet suspended in a Buddhist **WIHARA** (which see) in Ceylon, upon which any matter might be written, about which it was intended that the priests should be informed.

LAITY (Gr. *laos*, people), a term used, from an early period in the history of Christianity, to denote the body of the church in contradistinction from the clergy. The word is not found in the New Testament, but it occurs in ancient Christian writers. According to Rheinwald and Gieseler, the distinction between laity and clergy was unknown till the second century. Previous to this, all performed the office of priests as they had occasion, and even after that time laymen were sometimes heard in the public assemblies. See **CLERGY.**

LAKSHANA, characteristic beauties or signs of a supreme *Budha*. These were divided into three kinds: 1. The 216 *Mangalya-lakshana*, of which there were 108 on each foot. 2. The 32 *Mahapurusha-lakshana* or superior beauties. 3. The 8 *Anavayanjana-lakshana* or inferior beauties.

LAKSHMI, a Hindu female divinity, one of the many consorts of **VISHNU**, and therefore worshipped by the *Vaishnava* sects, but particularly the followers of *Ramanuja*. In the *Mahabharat*, all divine beings are alleged to proceed from Krishna, and among these *Lakshmi* comes from his mind; but in one of the *Puranas*, *Ganesa* is represented as calling her the great *Lakshmi*, the mother of the world, who was made from the left side of *Radha*, the favourite consort of *Vishnu*. This goddess is usually described as possessed of singular beauty and grace, and she is considered as the goddess of wealth.

LAMAISM, the name which *Budhism* has assumed in Thibet. It seems to have found its way into that country at nearly the same date,—the first century of our era,—as it was introduced into China, where it is known by the name of *Foism*. In Thibet, however, the divinities, which were worshipped before the entrance of *Budhism*, namely, the genii of the hills and valleys, and woods and rivers, are still adored by the poorer classes with the express sanc-

tion of the Lamas; but while these remnants of the ancient religion are still tolerated, Buddhism, which found a ready acceptance at an early period among the great mass of the Thibetans, has, since the middle of the seventh century, continued with scarcely a single interruption to be recognized as the religion of the whole country. Hence the extensive prevalence in Thibet of a system of religious mendicants.

Lamas or monks are to be found swarming in every town and district. In their official ceremonies they wear silken vests, adorned with images, and have a lettered border of sacred texts woven into the scarf. At every turn the traveller meets some of these Buddhist priests, each of them carrying in his hand the *Tchu-chor* or prayer-cylinder, a single revolution of which is considered to be equivalent to a roll of prayers. In every family, one at least of the children is trained up to the priestly office. And the peculiar modification which *Budhism* has assumed in passing into the form of *Lamaism*, fully accounts for the enormous increase in the number of Thibetan and Tartar Lamas over those of other Budhist countries. In Tartary we learn that, with the exception of the eldest son of each family, all the rest of the children are reared as *Lamas*, and accordingly the *Lamaseries* of that country are built so large as to contain ten, twenty, and even thirty thousand of these mendicant monks. In consequence of the enormous number of priests which are found in Thibet and Tartary, the ordinary law of Budhism in Ceylon and elsewhere, which prohibits mendicants from earning their bread by any manual employment, is totally abandoned in both these countries, so that the *Lamas* are allowed to follow various trades even while residing in the convents.

The most important of all the modifications which have been introduced into Budhism in Tartary and Thibet is the doctrine of the Grand or DALAI-LAMA (which see). This high official ruler, who in former times was the sole depositary both of temporal and spiritual power, is believed to be an incarnation of *Gautama Budha*, whose spirit still wanders about in successive births and deaths from *Lama* to *Lama*. While each of the ordinary priests is a *chaberon* or incarnate Budha (see BUDHA, LIVING), this is more especially and in a still higher sense true of the *Dalai-Lama*, who sits in the shrine of the temple and is worshipped as a deity, while his supremacy is acknowledged by all the other inmates of the *Lamaseries* in Thibet, Tartary, and China. This notion of hereditary incarnations seems to have existed several centuries before it was introduced into these countries. Thus Major Cunningham, in his work on the History and Statistics of Ladak, tells us of one Uryyan Rinpoche, who, in the eighth century, was invited into Thibet, and founded the confraternity of red Lamas, and who, the Major alleges, was believed to have been an incarnation of the Budha *Amitabha* or *O-me-to*, the fourth of the celestial Budhas of that region. We have no mention of any other incarna-

tion until the commencement of the fifteenth century, when Tsong-Kaba, the Budhist reformer, appeared, who was regarded as an incarnation either of *O-me-to*, or of *Manjusri*. It was not, however, till the latter half of the same century that the idea of perpetual incarnations was fully matured. "Then it was," says Mr. Hardwick, in his 'Christ and other Masters,' "that one chief abbot, the 'perfect Lama,' instead of passing, as he was entitled, to his ultimate condition, determined for the benefit of mankind to sojourn longer on the earth and be continuously new-born. As soon as he was carried to his grave in 1473, a search was instituted for the personage who had been destined to succeed him. This was found to be an infant, who established its title to the honour by appearing to remember various articles which were the property of the Lama just deceased, or rather were the infant's own property in earlier stages of existence. When the proofs of such identity were deemed irrefragable, the new candidate was formally promoted to the vacant chair: and in the fifth abbot of this series originated the famous hierarchy of the Dalai-Lamas (in 1640). So fascinating grew the theory of perpetual incarnations, that a fresh succession of rival Lamas (also of the *yellow order*) afterwards took its rise at Teshu-lamby, while the Dalai-Lamas were enthroned in Lhasa; and at present every convent of importance, not in Tibet only, but in distant parts of Tatory, is claiming for itself a like prerogative. Each confraternity believes that the departed abbot is still actually present with his subjects though enshrouded in a different body. Conscious of the dark malignity of demons, quivering at the thought of men who practise demoniacal arts and lead astray by their enchantments, these Tibetians are 'in bondage to fear;' their only refuge is the presence and superior holiness of one who, by his mastery over all the adverse forces of creation, is believed to rescue his true followers from the rage of their oppressor. The religion of Tibet is thus from day to day assuming all the characteristics of man-worship. Anxious cravings after some invincible protector, there impel the human spirit to fashion for itself a novel theory of salvation; and the sight of one who styles himself incarnate deity excludes all living faith in God and in the things invisible."

The *Budhism* of Thibet in the form of *Lamaism* is not the Budhism of CHAKIA-MOUNI (which see), nor is it the *Budhism* of the earliest race of its disciples as it is seen in Ceylon. The doctrine of an ADI-BUDHA (which see), or a Supreme Creator, evidently a modern graft upon the ancient system of Budhism, which is essentially atheistic, is found in Nepal and portions of Thibet, borrowed probably from the adjacent Brahmanism of India. And this origin of the theistic notion of an *Adi-Budha* is still further confirmed by the fact that other ideas have been derived from the mystical system of the Hindu *Tantrists*, such as the theory of the Budhist *Saktis*, or the female energies of the Dhyáni Budhas. From

the essence of the *Adi-Budha* are believed to have spontaneously emanated five intelligences of the first order, called celestial Budhas, which in turn give origin to other five intelligences of the second order called *BODHISATWAS* (which see). These last, which are called in China *Pusas*, and are esteemed by the ordinary Foists as gods, are simply links connecting the Supreme Being or *Adi-Budha* with the lower orders of created beings.

The *Chakya-Mouni* of the Mongolian Tartars has indeed his votaries in Thibet, not only as the *Shakya-Thubba* of Ladak, but as the *Sommona-Kodom* or *Gautama* of other regions. The Thibetan sacred books, which extend to one hundred volumes, are called *Kā-gyur*, that is, translation of Commandment, on account of their being translated from the Sanskrit, or from the ancient Indian language, by which may be understood the *Pracrita* or dialect of *Magadha*, the principal seat of the Buddhist faith in India at that period. These sacred books were imported into Thibet, and translated there between the seventh and thirteenth centuries of our era, but mostly in the ninth. They are in substance the same as the sacred books of Ceylon, though the account of their origin is widely different.

There is undoubtedly a nearer approximation to the truth in regard to the nature of the Divine Being, in the Lamaism of Tartary and Thibet than in the Buddhism of Ceylon. Another peculiar feature of Lamaism, is that there are innumerable living Budhas, at the head of which is the *Dalai-Lama*. *Budha* is, nevertheless, the sole sovereign of the universe, with a body, a spiritual substance, without beginning and without end. But while there is thus evidently at the foundation of the system of Lamaism a firm belief in the existence of one Supreme Being, invisible and incorporeal, it is mixed up in the doctrine of living Budhas with a strange species of man-worship, which is so prevalent and so engrossing, as to make the great mass of the people lose sight of all higher notions of the Divine Being.

Among the Lamaists of Thibet, the doctrine of metempsychosis occupies a prominent place in their religious creed; so that in their opinion to kill any living creature whatever is to incur the danger of homicide, since the smallest insect may happen to be the transmigration of a man. But while the Thibetan Lamaists are thus strict in this matter, the Foists of China have little or no scruple on the subject of destroying animal life; and yet to show some regard for the great Buddhist principle, they now and then dedicate some pigs to *Budha*, which are permitted to live their usual term, and die a natural death.

A remarkable analogy has sometimes been pointed out in rites and customs between the Lamaism of Thibet and the Christianity of the Middle Ages. This has been particularly noticed, and partly accounted for by *M. Huc*, himself a Romanist missionary, in his

'*Travels in Tartary and Thibet*:' "Upon the most superficial examination," says he, "of the reforms and innovations introduced by *Tsong-Kaba* into the Lamanesque worship, one must be struck with their affinity to Catholicism. The cross, the mitre, the *dalmatica*, the cope, which the Grand Lamas wear on their journeys, or when they are performing some ceremony out of the temple; the service with double choirs, the psalmody, the exorcisms, the censor, suspended from five chains, and which you can open or close at pleasure; the benedictions given by the Lamas by extending the right hand over the heads of the faithful; the chaplet, ecclesiastical celibacy, spiritual retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water, all these are analogies between the Budhists and ourselves. Now, can it be said that these analogies are of Christian origin? We think so. We have indeed found, neither in the traditions nor in the monuments of the country, any positive proof of their adoption, still it is perfectly legitimate to put forward conjectures which possess all the characteristics of the most emphatic probability.

"It is known that, in the fourteenth century, at the time of the domination of the Mongol emperors, there existed frequent relations between the Europeans and the peoples of Upper Asia. We have already, in the former part of our narrative, referred to those celebrated embassies which the Tartar conquerors sent to Rome, to France, and to England. There is no doubt that the barbarians who thus visited Europe must have been struck with the pomp and splendour of the ceremonies of Catholic worship, and must have carried back with them into the desert enduring memories of what they had seen. On the other hand, it is also known that, at the same period, brethren of various religious orders undertook remote pilgrimages for the purpose of introducing Christianity into Tartary; and these must have penetrated at the same time into Thibet, among the *Si-Fan*, and among the Mongols on the Blue Sea. *Jean de Montcorvin*, Archbishop of Peking, had already organized a choir of Mongol monks, who daily practised the recitation of the psalms, and the ceremonies of the Catholic faith. Now, if one reflects that *Tsong-Kaba* lived precisely at the period when the Christian religion was being introduced into Central Asia, it will be no longer matter of astonishment that we find, in reformed Buddhism, such striking analogies with Christianity."

It is not a little remarkable that these striking points of similarity between Lamaism and Romanism are confined to the countries of Tartary and Thibet. Lamaism, it must be borne in mind, is not older than the thirteenth century of the present era. Buddhism was, no doubt, unknown in Thibet 600 years before; but it was only under *Kublai-Khan*, A. D. 1260, that the adherents of that system were reduced under the dominion of a regular hierarchy, by the appointment of the first Grand Lama. At this very

time, when the introduction of the new hierarchy was likely to be accompanied with other changes and modifications, the Thibetians were brought into communication with Christianity, more especially in the form of Romanism. The Khans had at their court not only Jews, Mohammedans, and Budhists, but Roman Catholic and Nestorian missionaries; and in the fourteenth century, the arrival of a strange Lama from the far west is said to have made great changes in the aspect of religious worship in Thibet. Hence in all probability those peculiar analogies, which have been so distinctly noticed by the Abbé Huc. M. Abel-Rémusat, in his 'Melanges Asiatiques,' thus explains the processes by which the innovations referred to may have been introduced into *Lamaism*. "At the time," he says, "when the Budhist patriarchs established themselves in Thibet, the portions of Tartary which adjoined that country were full of Christians. The Nestorians had founded cities there, and converted whole nations. At a later period the conquests of the followers of Ginghis-Khan collected there strangers from all countries; Georgians, Armenians, Russians, French, Mussulmans, sent thither by the caliph of Bagdad; Catholic monks, charged with important missions by the sovereign Pontiff and by St. Louis. These last carried with them church ornaments, altars, and relics, 'to see,' says Joinville, 'if they could attract those people to our faith.' They celebrated the ceremonies of their religion in the presence of the Tartar princes. These gave them an asylum in their tents, and permitted them to rear chapels, even within the precincts of their palaces. An Italian archbishop, established in the imperial city by order of Clement V., had built a church there, in which three bells summoned the faithful to worship, and he had covered the walls with pictures representing religious subjects. Syrian Christians, Roman Catholics, Schismatics, Mussulmans, Idolaters, all lived mingled and confounded together at the court of the Mongol emperors, who were always ready to receive new modes of worship, and even to adopt them, provided that they demanded on their part no belief, and more especially provided that they imposed upon them no constraint. We know that the Tartars passed willingly from one sect to another, embraced a new faith with the utmost ease, and just as readily renounced it to relapse again into idolatry. It was in the midst of these changes that the new seat of the Budhist patriarchs was founded in Thibet. Is it at all wonderful, then, that interested in multiplying the number of their followers, anxious to impart more splendour to their worship, they should have appropriated to themselves some liturgical practices, some of those foreign pompous ceremonies which attracted the crowd; that they should have even introduced some of those institutions belonging to the West, which the ambassadors of the caliph and of the sovereign Pontiff united in praising so highly, and which circumstances disposed them to imitate. The coin-

cidence of places and times authorizes this conjecture, and a thousand peculiarities, which I cannot mention here, would convert it into demonstration."

The Lamaists of Thibet are strict in their attention to religious observances of all kinds. Pilgrimages, noisy ceremonies in the Lamaseries, prostrations on the tops of their houses, are favourite exercises; and even when engaged in ordinary business, they carry about with them rosaries, which they are ever turning and twisting while they are incessantly murmuring prayers. Huc mentions that at Lha-Ssa, where the Dalai-Lama resides, the people are in the habit of gathering together in groups in the evening in the principal parts of the town, and in the public squares, where they kneel down and chant prayers, which vary according to the seasons of the year. The prayer, however, which they repeat on the rosary is always the same, and consists only of six syllables, *Om! Mani-Padme, Hūm*, or as it is generally called by way of abbreviation simply *MANI*. This sacred formula is regarded as of such importance that it is in every one's mouth, and inscribed on the walls and public places, as well as in the houses.

LAMAS, the Budhist priests of Tartary and Thibet. They are regarded as incarnations of Budha or living Budhas, and are presided over by the *Dalai-Lama*, who possesses a readily acknowledged spiritual authority over the whole priesthood, and until a recent period was possessed of large tracts of country, over which he exercised undisputed temporal sovereignty. Formerly, indeed, the *Dalai-Lama* was the supreme ruler of the nation, but at length one of the royal family, at the death of the principal *Lama*, declared that the spirit of the deceased ecclesiastic had entered into his body, and by this means he regained the power which had been usurped by the priests. The dress of the *Grand Lama* is yellow, and that of other *Lamas* of inferior rank is red. The *Lamas* of Chinese Tartary are so numerous, that they amount to about a third of the entire population; and being under a law of celibacy, the Chinese government readily encourage their increase by gifts and endowments of every kind to check the growth of the population of the Mongolian Tartars from a natural fear that, as formerly, they may yet again revolutionize the empire. The *Lamas* reside in convents called *Lamaseries*, which are built round about the Budhist temples, like the *wiharas* of Ceylon; and their time is chiefly spent in prayers for the people, which are generally conducted by the *TCHU-CHOR* (which see) or prayer cylinder, and in pursuing the occupation of mendicants to increase the revenues of the *Lamasery*. These convents, which generally contain thousands of priests, are so liberally endowed, that nearly two-thirds of the productive lands of Thibet are said to be appropriated to the support of the priesthood.

M. Huc represents the *Lamas* as generally distinguished by their skill in the decorative arts both of

painting and sculpture. On this subject he says : "The Lamas are the only artists who contribute to the ornament and decoration of the temples. The paintings are quite distinct from the taste and the principles of art as understood in Europe. The fantastical and the grotesque predominate inside and out, both in carvings and statuary, and the personages represented, with the exception of Buddha, have generally a monstrous and satanic aspect. The clothes seem never to have been made for the persons upon whom they are placed. The idea given is that of broken limbs concealed beneath awkward garments.

"Amongst these Lama paintings, however, you sometimes come across specimens by no means destitute of beauty. One day, during a visit in the kingdom of Gchekten to the great temple called *Atton-Somné* (Temple of Gold), we saw a picture which struck us with astonishment. It was a large piece representing, in the centre, Buddha seated on a rich carpet. Around this figure, which was of life size, there was a sort of glory, composed of miniatures, allegorically expressing the Thousand Virtues of Buddha. We could scarcely withdraw ourselves from this picture, remarkable as it was, not only for the purity and grace of the design, but also for the expression of the faces and the splendour of the colouring. All the personages seemed full of life. We asked an old Lama, who was attending us over the place, what he knew about this admirable work. 'Sirs,' said he, raising his joined hands to his forehead in token of respect, 'this picture is a treasure of the remotest antiquity; it comprehends within its surface the whole doctrine of Buddha. It is not a Mongol painting; it came from Thibet, and was executed by a saint of the *Eternal Sanctuary*.'

"The artists here are, in general, more successful in the landscapes than in the epic subjects. Flowers, birds, trees, mythological animals, are represented with great truth and with infinitely pleasing effect. The colouring is wonderfully full of life and freshness. It is only a pity that the painters of these landscapes have so very indifferent a notion as to perspective and chiaro-oscuro.

"The Lamas are far better sculptors than painters, and they are accordingly very lavish of carvings in their Buddhist temples. Everywhere in and about these edifices you see works of this class of art, in quantity bespeaking the fecundity of the artist's chisel, but of a quality which says little for his taste. First, outside the temples are an infinite number of tigers, lions, and elephants crouching upon blocks of granite; then the stone balustrades of the steps leading to the great gates are covered with fantastic sculptures representing birds, reptiles, and beasts, of all kinds, real and imaginary. Inside, the walls are decorated with reliefs in wood or stone, executed with great spirit and truth."

The Lamas are considered as of two parties, which are known by the names of *Red Cap Lamas* and

Yellow Cap Lamas. The former are by far the most ancient of the confraternities, having originated as early as the eighth century after Christ; while the latter did not exist until the middle of the fourteenth century, when they arose under the auspices of the great Buddhist reformer Tsong Kaba. By degrees the *Yellow Caps* became the predominant sect, and the reforms proposed by Tsong Kaba were adopted throughout Thibet, and afterwards became, by imperceptible degrees, established in all the kingdoms of Tartary. The *Bonzes* of China still retain the ancient rites, with the exception of some innovations which belong to particular localities; but the distinction between the two classes of Lamas is retained in China, those who adhere to the reformed faith of Tsong Kaba being known as the *Yellow*, while those who cleave to the old worship are termed the *Grey Lamas*. These two sects were at one time, doubtless, violently opposed to each other, but now they live together in perfect harmony.

From the immense numbers of Lamas found in Tartary and Thibet, the traveller cannot fail to be struck with the difficulty of meeting the expenses of such a large staff of priests by public endowments. In addition to the lands which go towards their maintenance, the authorities make a distribution of meal every third month to all the Lamas without distinction, but the quantity is altogether inadequate; and, accordingly, this government grant is supplemented by the voluntary offerings of the pilgrims, which, however, are divided among the Lamas according to the position which each holds in the hierarchy, and, accordingly, there are many who receive nothing at all from this source. In addition to the offerings which are made, either in tea or money, the Lamas earn a subsistence for themselves by some handicraft trade or by engaging in commerce; and some of them by printing and transcribing the Lamanesque books. The art of medicine, also, is wholly in the hands of the Lamas, chiefly from an impression which prevails among the Tartars, that every disease is caused by the visitation of a demon, who must, therefore, be expelled by a priestly exorcism before the patient can possibly recover.

The *Materia Medica* of the Lamas is almost wholly limited to pulverized vegetables, either in the form of infusion or pills; but if no medicine should happen to be at hand, the Lama, not in the least disconcerted, simply writes the names of a few remedies upon scraps of paper, which having moistened he rolls up into the form of pills, administering them to the patient, who confidently swallows them, believing that to swallow the name of a remedy is equally efficacious with swallowing the remedy itself. Having acted the physician, the Lama next proceeds to act the priest, repeating prayers suited to the rank of the *Tchutgour* or demon to be expelled. If the patient be poor, the exorcism is a brief offhand process, but if he be rich, the process is lengthened out by numerous prayers and ceremonies. M. Huc

mentions the case of a wealthy chief's aunt, who having fallen sick, a Lama was sent for, who instantly declared that the patient was under the influence of a demon of considerable rank, who must be forthwith expelled at whatever cost. Eight other Lamas were called in, who set about constructing from dried herbs, a large figure which they called the Demon of Intermittent Fevers, and which when completed they placed on its legs by means of a stick in the patient's tent.

"The ceremony," says M. Huc, "began at eleven o'clock at night; the Lamas ranged themselves in a semicircle round the upper portion of the tent, with cymbals, sea-shells, bells, tambourines, and other instruments of the noisy Tartar music. The remainder of the circle was completed by the members of the family, squatting on the ground close to one another, the patient kneeling, or rather crouched on her heels, opposite the *Demon of Intermittent Fevers*. The Lama doctor-in-chief had before him a large copper basin filled with millet, and some little images made of paste. The dung-fuel threw, amid much smoke, a fantastic and quivering light over the strange scene.

"Upon a given signal, the clerical orchestra executed an overture harsh enough to frighten Satan himself, the lay congregation beating time with their hands to the charivari of clanging instruments and ear-splitting voices. The diabolical concert over, the Grand Lama opened the Book of Exorcisms, which he rested on his knees. As he chanted one of the forms, he took from the basin, from time to time, a handful of millet, which he threw east, west, north, and south, according to the Rubric. The tones of his voice, as he prayed, were sometimes mournful and suppressed, sometimes vehemently loud and energetic. All of a sudden, he would quit the regular cadence of prayer, and have an outburst of apparently indomitable rage, abusing the herb puppet with fierce invectives and furious gestures. The exorcism terminated, he gave a signal by stretching out his arms, right and left, and the other Lamas struck up a tremendously noisy chorus, in hurried, dashing tones; all the instruments were set to work, and meantime the lay congregation, having started up with one accord, ran out of the tent, one after the other, and tearing round it like mad people, beat it at their hardest with sticks, yelling all the while at the pitch of their voices in a manner to make ordinary hair stand on end. Having thrice performed this demoniac round, they re-entered the tent as precipitately as they had quitted it, and resumed their seats. Then, all the others covering their faces with their hands, the Grand Lama rose and set fire to the herb figure. As soon as the flames rose, he uttered a loud cry, which was repeated with interest by the rest of the company. The laity immediately rose, seized the burning figure, carried it into the plain, away from the tents, and there, as it consumed, anathematized it with all sorts of imprecations; the

Lamas meantime squatted in the tent, tranquilly chanting their prayers in a grave, solemn tone.

"Upon the return of the family from their valorous expedition, the praying was exchanged for joyous felicitations. By-and-by, each person provided with a lighted torch, the whole party rushed simultaneously from the tent, and formed into a procession, the laymen first, then the patient, supported on either side by a member of the family, and lastly, the nine Lamas, making night hideous with their music. In this style the patient was conducted to another tent, pursuant to the orders of the Lama, who had declared that she must absent herself from her own habitation for an entire month.

"After this strange treatment, the malady did not return. The probability is, that the Lamas, having ascertained the precise moment at which the fever-fit would recur, met it at the exact point of time by this tremendous counter-excitement, and overcame it."

The Lamas are invited also to officiate at funerals, not, however, in every case, but only when the deceased is wealthy, and in consequence the process of burning the corpse is conducted with great solemnity. On such occasions the Lamas surround the tomb during the combustion and recite prayers. The process of burning being completed, they destroy the furnace, and carry the bones to the Grand Lama, who reduces them to a fine powder, and having added to them an equal quantity of meal, he kneads the whole with care, and constructs with his own hands cakes of different sizes, which he places one upon the other in the form of a pyramid. These cakes thus prepared by the Grand Lama are conveyed with great pomp to a little tower which has been built beforehand to receive them.

In the ordinary prayers in the Buddhist temples, the Lamas having been summoned by the loud sound of a sea-conch, enter barefooted and in solemn silence, and after three prostrations to the living Budha, take their seats on a divan cross-legged and always in a circle. The whole service consists of prayers, which are murmured with a low voice, and psalms which are sung in a grave, melodious tone, interrupted, however, at certain intervals by instrumental music, so loud and harsh and dissonant as to be altogether out of keeping with the rest of the exercises.

The Lamas, though all of them possessing a sacred character, and held in great reverence by the people, are by no means uniform in their mode of life. Some of them, under the name of Domestic Lamas, either settle in the small Lamaseries, or live at home with their families, retaining little more of their priestly office than its red and yellow dress. Another class consists of Wandering Lamas, who travel from place to place all over their own and the adjacent countries, subsisting on what provisions they may pick up on their journey. A third class is composed of the Lamas who live in community,

and pay more attention than the other Lamas to prayer and study. These form the inmates of a LAMASERY (which see). In Tartary the Lamas do not embrace the profession of the priesthood from intelligent and deliberate choice, but are destined to it from birth by their parents. As they grow up they become accustomed to the life of a Lama, and in course of time they come generally to prefer it to every other. Some are found to retire to places of seclusion, and pass their days in contemplation and devotion. Such contemplative Lamas, however, are by no means numerous.

LAMASERY, a collection of small houses built around one or more Buddhist temples in Tartary and Thibet as a residence for the Lamas. Its size and elegance is wholly dependent on the means of the proprietor. In Tartary the Lamaseries are all constructed of brick and stone. Only the poorest Lamas build their dwellings of earth, and even these are so well whitewashed that it is difficult to distinguish them from the rest. In some cases grants are made from the public treasury to assist in the erection of Buddhist temples, with their accompanying Lamaseries, but the greater part of the expense is defrayed by voluntary subscription. Lama collectors go forth properly attested to gather the necessary funds, carrying with them a sacred basin for the purpose. "They disperse themselves throughout the kingdom of Tartary, beg alms from tent to tent in the name of the Old Buddha. Upon entering a tent and explaining the object of their journey, by showing the sacred basin in which the offerings are placed, they are received with joyful enthusiasm. There is no one but gives something. The rich place in the 'badir' ingots of gold and silver; those who do not possess the precious metals, offer oxen, horses, or camels. The poorest contribute according to the extent of their means; they give lumps of butter, furs, ropes made of the hair of camels and horses. Thus, in a short time, are collected immense sums. Then, in these deserts, apparently so poor, you see rise up, as if by enchantment, edifices whose grandeur and wealth would defy the resources of the richest potentates."

Some of the Tartar Lamaseries are so large—for example the Great Kouren—that they are capable of accommodating 30,000 Lamas. The plain unassuming residences of the Lamas contrast strongly with the elegance of the temples around which they are placed. The houses of the superior, however, differ from those of the other Lamas, by having each of them a small pagoda or tower, at the top of which flies a triangular flag of some gay colour, with the rank of the inmate inscribed upon it in letters of gold. Blue Town in Tartary is more particularly noted for its Lamaseries, there being within its walls, five great buildings of this kind, each inhabited by more than 2,000 Lamas, besides fifteen lesser establishments, connected with the former. In that single city reside no fewer than 20,000 regular Lamas, not

to speak of a multitude in different quarters of the town engaged in commerce. The finest of all the Lamaseries in Blue Town, is that which is termed the Lamasery of the Five Towers, in which the *Hobilgan* lives, that is, a Grand Lama, who after having been identified with the substance of Budha, has already undergone several times the process of transmigration.

The Lamaseries in Tartary have generally endowments from the public funds, and at certain seasons of the year the revenues are divided among the Lamas according to their ecclesiastical dignity. The *Chaberons* or *Living Budhas* are generally placed at the head of the most important Lamaseries, and to receive the benediction of one of these incarnations of Budha, is imagined to convey so many advantages, that the convent in which he resides soon becomes a place of great resort, and rapidly rises to fame in the country. "There is no Tartar kingdom," says M. Huc, the only authority on the subject, "which does not possess, in one of its Lamaseries of the first class, a living Buddha. Besides this superior, there is always another Grand Lama, who is selected from the members of the royal family. The Thibetian Lama resides in the Lamasery, like a living idol, receiving every day the adorations of the devout, upon whom in return he bestows his blessing. Everything which relates to prayers and liturgical ceremonies, is placed under his immediate superintendence. The Mongol Grand Lama is charged with the administration, good order, and executive of the Lamasery; he governs whilst his colleague is content to reign.

"Below these two sovereigns, are several subaltern officers, who direct the details of the administration, the revenues, the sales, the purchases, and the discipline. The scribes keep the registers, and draw up the regulations and orders which the governor Lama promulgates for the good keeping and order of the Lamasery. These scribes are generally well versed in the Mongol, Thibetian, and sometimes in the Chinese and Mantchou languages. Before they are admitted to this employment, they are obliged to undergo a very rigorous examination, in presence of all the Lamas and of the principal civil authorities of the country.

"After this staff of superiors and officers, the inhabitants of the Lamaseries are divided into Lamamasters and Lama-disciples or Chabis; each Lama has under his direction one or more Chabis, who live in his small house, and execute all the details of the household. If the master possesses cattle, they take charge of them, milk the cows, and prepare the butter and cream. In return for these services, the master directs his disciples in the study of the prayers, and initiates them into the liturgy. Every morning the Chabi must be up before his master; his first task is to sweep the chamber, to light a fire and to make the tea; after that he takes his prayer-book, presents it respectfully to his master

and prostrates himself thrice before him, without saying a single word. This sign of respect is equivalent to a request that the lesson he has to learn in the course of the day may be marked. The master opens the book, and reads some pages, according to the capacity of his scholar, who then makes three more prostrations in sign of thanks, and returns to his affairs.

"The Chabi studies his prayer-book, when he is disposed to do so, there being no fixed period for that; he may spend his time, sleeping or romping with the other young pupils, without the slightest interference on the part of his master. When the hour for retiring to bed has arrived, he recites the lesson assigned him in the morning, in a monotonous manner; if the recitation is good, he is looked upon as having done his duty, the silence of his master being the only praise he is entitled to obtain; if, on the contrary, he is not able to give a good account of his lesson, the severest punishment makes him sensible of his fault. It often happens, that under such circumstances, the master, laying aside his usual gravity, rushes upon his scholar, and overwhelms him at once with blows and terrible maledictions. Some of the pupils, who are over maltreated, run away and seek adventures far from their Lamasery; but in general they patiently submit to the punishment inflicted on them, even that of passing the night in the open air, without any clothes and in full winter. We often had opportunities of talking with Chabis, and when we asked them whether there was no means of learning the prayers without being beaten, they ingenuously, and with an accent manifesting entire conviction, replied, that it was impossible."

Among the Budhists, a devotee acquires peculiar merit by making the circuit of a Lamasery, prostrating himself with his forehead to the ground, at every step he takes. This ceremony must be performed without intermission, so strictly that the pilgrims are not permitted, on pain of losing all spiritual benefit, to pause for even a single moment. Each prostration must be perfect, so that the body shall be stretched flat along the ground, and the forehead touch the earth, while the arms are spread out in front, and the hands joined as if in the exercise of prayer. Before rising the pilgrim describes each time a semicircle on the ground by means of a goat's horn, which he holds in either hand, the line being completed by drawing the arm down to the side. All devotees, however, do not subject themselves to this difficult and even painful exercise. Sometimes, instead of prostrating themselves while they are performing the circuit, they carry with them instead, a load of prayer-books, and in this case, when they have completed the circuit with their heavy burden, they are considered to have recited all the prayers contained in the books they have carried. Another mode of performing the pilgrimage round a Lamasery is by simply walking the circuit, while the devotee employs himself in counting the beads of his

long chaplet, or turning the wheel of his *Tchu-Chou* or prayer-cylinder.

Lha-Ssa in Thibet is the chief seat of Budhist worship, being the residence of the *Dalai-Lama*. In this district alone there are counted more than thirty large Lamaseries, the principal of which, those of Khaldan, of Preboug, and of Sera, contain each of them nearly 15,000 Lamas. The last mentioned of these convents is remarkable for three large temples of several stories high, all the rooms of which are entirely gilt. Hence the name *Sera*, which in Thibetian signifies golden. In the chief of these temples is contained the famous TORTCHE (which see), or sanctifying instrument, which is held in great veneration, and at the New Year's festival is carried in procession with great pomp to Lha-Ssa to be adored by the people.

LAMB OF GOD. See AGNUS DEI.

LAMB PASCHAL. See PASSOVER.

LAMBETH ARTICLES. See ARTICLES (LAMBETH).

LAMIÆ, evil spirits, believed by the ancient Greeks and Romans to assume the form of beautiful women, and to entice away young children for the purpose of devouring them. The notion was thought to have had its origin in an ancient legend, which represented *Lamia*, a Libyan queen of singular beauty, to have attracted the regards of *Zeus*, and thus brought upon herself the jealousy of *Hera*, who in revenge robbed her of her children. *Lamia*, in revenge and despair, robbed others of their children, and cruelly devoured them. Hence arose the story of *Lamiæ* or cruel spirits, who excited great alarm. Horace mentions them in his Art of Poetry.

LAMMAS-DAY, a festival celebrated in the Romish church on the 1st of August, annually, in memory of the imprisonment of the Apostle Peter.

LAMPADARY, an officer in the Greek church, whose duty it is to light up the church as occasion requires, and supply the lamps with oil.

LAMPADEPHORIA, (Gr. *lampas*, a torch, and *phero*, to carry), games among the ancient Greeks, which consisted in carrying an unextinguished torch through certain distances by a successive chain of runners, each taking it up at the point where another left it. The first, after running with it a certain distance, handed it to the second, and the second, in like manner, to the third, those who let the torch go out, losing the game. It is difficult to ascertain what was the precise origin of these games; but in all probability they were connected with the worship of Prometheus, who was alleged to have been the first who brought fire down from heaven for the use of man. But as the race-course extended from the altar of the three gods, who were the patrons of fire, namely, *Prometheus*, *Athena*, and *Hephaistos*, to the Acropolis, the *Lampadephoría* were, no doubt, intended to do honour to these three deities, who had given and taught men the use of fire.

LAMPADON HEMERA (Gr. the day of torches),

the name given to the fifth day of the ELEUSINIAN MYSTERIES (which see), because on that day the initiated marched two and two in procession, each with a torch in his hand, into the temple of *Ceres* at Eleusis. In this procession the *Daduch* with a large torch led the way. The torches were passed from hand to hand, and the smoke and flames which they caused were believed to impart a purifying influence upon all around. The use of torches on this occasion is supposed to have originated from the circumstance that *Ceres*, while wandering through the earth in search of her lost child, lighted her path by torches.

LAMP (THE), a ceremony practised by the MARONITE CHURCH (which see), by way of anointing for the sick. They make a cake somewhat larger than the consecrated wafer of the Romanists, and put upon it seven pieces of cotton twisted with little pieces of straw, and put all together into a bason with some oil. Having read a portion of one of the gospels and epistles, with some prayers, they set fire to all the cottons. They now anoint with this oil the forehead, breast, and arms of every one present, and particularly of the sick person, saying at each unction, "May the Almighty, by this sacred unction, pardon all thy sins, and strengthen thy limbs as he did those of the poor man who was troubled with the palsy." Then they let the lamp burn till all the oil is exhausted. This rite is administered not to the dying, as in the case of the extreme unction of the Romish church, but to those who are sick, even though not mortally.

LAMPS. In all ages we find lamps used in the religious rites and customs of various nations. A burning lamp is mentioned at a very early period in connection with the ratification of the covenant made with Abraham. Thus Gen. xv. 17, "And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." In illustration of this very ancient mode of ratifying a covenant, Roberts remarks, "It is an interesting fact, that the burning lamp or fire is still used in the East in confirmation of a covenant. Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the flame of the lamp, 'That is the witness.' On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, 'We invoke the lamp of the Temple.' When an agreement of this kind has been broken, it will be said, 'Who would have thought this, for the lamp of the Temple was invoked.'"

The Jews were accustomed in ancient times to light lamps at their festivals, and particularly at the feast instituted by Judas Maccabæus, which, from that circumstance, received the name of the Feast of Lights. Herodotus, the father of profane history, mentions a feast under this name, which was cele-

brated among the ancient Egyptians. "They also meet," he says, "at Sais to offer sacrifice during a certain night, when every one lights in the open air a number of lamps around his house. The lamps consist of small cups filled with salt and oil, having a wick floating in each, which burns all night. This is called the 'Feast of the burning of Lamps.'" In the *Madhuwas* of the Singhalese Budhists, where the sacred books are read, lamps and lanterns are suspended in great profusion and variety, and it is accounted an act of merit for the people to hold lamps in their hands or upon their heads while the priests are reading. In many ancient nations the sepulchres were wont to be lighted up with lamps, which were kept constantly burning. This is still the custom in Japan, where, in the case of a wealthy man who has died, 150 lamps are kept constantly burning in his tomb. Lamps, indeed, have in all ages been a common ornament in the temples of the heathen, especially on festivals. Tertullian and Lactantius both of them speak of this custom as prevailing among the heathen. The Christians, also, seem to have learned this custom from the idolaters around them. Hence we find one of the *Apostolical canons* forbidding Christians to carry oil to any heathen temple, or Jewish synagogue, or to set up lights on their festivals under penalty of excommunication. In a canon also of the council of Eliberis, Christians are prohibited from setting up lamps in public under the same penalty. It is plain, therefore, from the very existence of such canons, that some tendency must have been shown by the Christians to imitate the heathen in the use of lamps as an essential part of certain religious rites.

LAMPS (FESTIVAL OF), celebrated annually in Rajast'han, in honour of the Hindu goddess LAKSHMI (which see). This brilliant festival is called the *Dewali*, when every city, village, and encampment exhibits a most brilliant spectacle. For weeks before workmen are busy night and day in the manufacture of lamps for the occasion, and all ranks, from the palace to the cottage, provide themselves with these means of illumination in a form more or less costly. Stuffs, pieces of gold, and sweetmeats, are carried in trays, and consecrated at the temple of Lakshmi, to whom the day is consecrated. The Rana, on this occasion, honours his prime minister with his presence at dinner, and this chief officer of state, who is always of the mercantile caste, pours oil into a *terra cotta* lamp, which his sovereign holds; the same libation of oil is permitted by each of the near relations of the minister. On this day it is incumbent upon every votary of *Lakshmi* to try the chance of the dice, and from their success in the *dewali*, the prince, the chief, the merchant, and the artizan foretell the state of their coffers for the ensuing year.

LAMPETIANS, an early Christian sect who maintained that the Sabbath ought to be held as a fast. Another sect, bearing this name, was founded

in the seventeenth century by Lampetius, a Syrian monk, who seems to have embraced opinions unfavourable to monastic vows. He held that as man is born free, no Christian ought to do any thing compulsorily or by necessity. Hence he denied the lawfulness of all vows, even those of obedience.

LAMPETER, the torchbearer, a surname of *Dionysus*, under which he was worshipped at Pellene, in Achaia, where a festival called *Lamperia* was celebrated in honour of this god.

LANITHO, a demon of the air, worshipped among the inhabitants of the Molucca islands.

LANTERNS (CHINESE FEAST OF), a festival observed on the first full moon of the New year. Its chief characteristic seems to be, that it affords a display of ingenuity and taste in the construction and mechanism of an infinite variety of lanterns made of silk, varnish, horn, paper, and glass, some of them supplied with moving figures of men galloping on horseback, fighting or performing various feats, together with numerous representations of beasts, birds, and other living creatures, the whole in full motion. The moving principle is a horizontal wheel turned by the draught of air created by the heat of the lamp. The circular motion is communicated in various directions by fine threads attached to the moving figures. The following is a graphic description of the gay spectacle which a Chinese town presents on this strange festival: "The scene by night was sufficiently gay and exciting. Thousands upon thousands of large transparent lanterns of all colours, and covered with figures and large black Chinese characters, lined the sides of the street, in which men, women, and children were walking to and fro, dressed in their gayest and best holiday suits. Here Chinese music broke on the ear as some merry parties went by in hired carriages, and here a stationary orchestra sent forth still louder and more joyous strains. Here was a theatre, quite open in front and on both its flanks, on which grotesquely attired actors were performing popular comedies and farces; and here a highly excited group was listening attentively to a street-reader or itinerant story-teller, who was reciting some great and marvellous incident that occurred thousands of years ago. Other groups of Chinamen were listening with eager ears to inventive fortune-tellers, who were promising wealth, health, long life, and unalloyed happiness, to all such as could afford to pay well for the predictions. Children belonging to the upper classes, decked out in the gayest-coloured and most fantastic clothing, were slowly drawn about in little low carts, and increased the universal hubbub with their shrill voices. Here an immense crowd was amused with the tricks of a lad dressed up as a tiger, with a monstrous head and two glaring lamps for eyes, who crouched, sprang, and jumped about like the real wild beast, to the accompaniment of a most unearthly music; and here a still greater crowd was collected round several men, who had their bodies painted like tigers, a tail stuck on behind, and

a chain round the waist, which was held by other men supposed to be their keepers. This was the true Chinese 'game of tigers.' The fellows, muscular and exceedingly nimble, imitated the movements of the wild beast admirably, and some of them so fully entered into the character and worked themselves up to such a pitch of excitement, that they seized and tore to pieces with their teeth a live kid that was thrown among them. The profession is hereditary: there are whole families that bear the soubriquet of 'Tigers,' and in which the boys, as soon as they are strong enough to bear the fatigue, are taught by their fathers to personate the animal, and imitate its every action or movement.

"The brilliantly illuminated junks were gliding over the tranquil bosom of the lake, and innumerable kites, with small bright lanterns appended to them, were flying in the calm blue heavens, now surmounting and now crossing each other like so many gigantic fire-flies; and as kite-flying is not in China solely a juvenile amusement, many of these toys or playthings were put up and held by men of mature age and with portentous pig-tails. In a sort of amphitheatre, lighted up with lanterns and torches, other men, young and old, were busily engaged in shuttle-cock, using, not their hands and battledores as we do, but their feet.

"In another enclosure were quail fights and cock fights, with people betting desperately on the issue. But gambling of some kind or other was rife in nearly every quarter, as was also the noxious practice of opium-smoking. On either side of the streets were low stalls, illuminated with coloured lamps, behind which were seated the retailers of all manner of sweets and confectionery, who, to attract the passers-by, knocked two pieces of wood together, and proclaimed with stentorian voice the excellence of their commodities; and from the pathway on this side and on that, merry parties were seen in the open shops, enjoying themselves with cards, dice, songs, instrumental music, frolics and games, and other amusements. Unhappily, besides the opium-smoking and the gambling, other vices were exhibited in the most barefaced manner, and scenes occurred which made the good missionary thrill with horror, and feel more than ever how blessed a thing it would be to instil into these benighted profligate people the precepts of the gospel and the saving spirit of Christianity."

The Chinese ascribe the origin of this strange festival to a misfortune which befell a certain mandarin whose daughter, as she was walking one evening on the bank of a river, accidentally fell into the water and was drowned. The disconsolate father ran to her assistance, attended by all his domestics. In order to discover the body of his child, he put out to sea along with the inhabitants of the place, bearing each in his hand a lighted lantern. The whole night was spent in search of the corpse, but in vain. The year following, on the same day of the month, the

banks of the river were again lighted up with numberless lanterns, and from that time the custom was annually observed, of holding a Feast of Lanterns. The classical reader, in perusing the account of this Chinese festival, will probably call to mind the *Cerealia* of the ancient Romans, when women ran up and down with lighted torches in memory of the mode in which Ceres wandered in search of her daughter Proserpine. It has been supposed, however, that the Chinese borrowed the notion of this festival from a similar practice adopted by the ancient Egyptians in honour of *Isis*. (See LAMPS.) Another Chinese legend gives a different origin to the feast, deriving it from an extravagant project of one of their emperors, who shut himself up with his concubines in a magnificent palace, which he purposely erected, and lighted up with immense lanterns suspended from the roof, that he might always have a serene and luminous sky over his head, which might, in course of time, make him forget the various revolutions of the old world. The subjects of the foolish emperor, enraged at his conduct, rose in rebellion, and demolished his splendid palace. In order to transmit to posterity this event in their history, the Chinese instituted the Feast of Lanterns, which has been ever since recognized as an established festival.

LANTERNS (JAPANESE FEAST OF), the fifteenth day of the seventh Japanese month is set apart as a festival devoted to the honour of parents and ancestors. Every Japanese, whose parents are still alive, considers this a happy day. On the evening of the thirteenth, the FRAYS (which see), are taken from their cases, and a repast set before them of vegetables and fruits. In the middle is set a vase in which perfumes are burnt, and other vases containing flowers. Towards evening lanterns suspended from long bamboos, are lighted before each gravestone, and a supply of provisions laid down for the refreshment of the spirits of the dead. The same ceremony is repeated on the fifteenth day of the month. Before daylight on the sixteenth, the articles placed at the graves are packed into small boats of straw, provided with sails of paper or cloth, which are carried in procession with vocal and instrumental music to the water-side, where they are launched by way of dismissing the souls of the dead who are supposed now to return to their graves. "This festival," says Titsingh, speaking of its celebration at Nagasaki, "produces a highly picturesque effect. Outside the town, the view of it from the island Desima is one of the most beautiful. The spectator would almost imagine that he beheld a torrent of fire pouring from the hill, owing to the immense number of small boats that are carried to the shore to be turned adrift on the sea. In the middle of the night, and when there is a brisk wind, the agitation of the water causing all these lights to dance to and fro, produces an enchanting scene. The noise and bustle in the town, the sound of gongs and the

voices of the priests, combine to form a discord that can scarcely be conceived. The whole bay seems to be covered with *ignes fatui*. Though these barks have sails of paper, or stronger stuff, very few of them pass the place where our ships lie at anchor. In spite of the guards, thousands of paupers rush into the water to secure the small copper coin and other things placed in them. Next day, they strip the barks of all that is left, and the tide carries them out to sea. Thus terminates this ceremony."

LANTHILA, a malignant deity worshipped by the inhabitants of the Molucca Islands. To this evil being all the *Nitos* or wicked spirits are subject.

LAOSYNACTES, officers in the Greek church, whose duty it is to collect together the deacons and the people.

LAO-TSE, the founder of the Chinese sect of the TAOISTS (which see).

LAPHRÆUS, a surname of *Apollo* at Calydon.

LAPHRIA, a surname of *Artemis* at Calydon. It was also a surname of *Athena*.

LAPHRIA, a festival celebrated every year at Patræ in Achaia, in honour of *Artemis*. Pausanias gives a minute description of the mode of its celebration. Around the altar of the goddess were placed a number of pieces of green wood, each sixteen yards long, and steps were made to lead up to the altar. The festival opened with a gorgeous procession, which marched to the temple of *Artemis*, followed by the priestess, who rode in a chariot drawn by stags. On the second day animals of different kinds were sacrificed, by being thrown alive on a pile of dry wood, which had been previously laid upon the altar, and was now set on fire. Thus the animals were consumed.

LAPHYSTIUS, a surname of *Zeus*, and also of *Dionysus*, probably derived from a mountain in Bœotia.

LAPIS (Lat. a stone), a surname of *Jupiter* at Rome, a stone being sometimes set up as a symbol of the god, and in several representations of this deity he was made to carry a stone in his hand instead of a thunderbolt.

LAPLANDERS (RELIGION OF). This country is the most northerly part of Europe, bordering indeed upon the Arctic Ocean. Both the Lapps and the Finns appear to have occupied a much larger portion of Scandinavia than they at present possess. These two people, however, are supposed to belong to distinct races, characterized by different physiological and psychological peculiarities. The Lapp is remarkable for his obstinacy, suspicion, and childishness, while the Finn is noted for his energy and austere earnestness. The Lapps consider it an honour to belong to the Finns, but the Finns look upon the Lapps with the most contemptuous disdain. It is not unlikely that the Lapps were the aboriginal inhabitants of Finland and Esthonia; and that at some remote period they had been conquered by the Finns. The whole country of Lapland is divided

into three parts, bearing the name of Russian, Swedish, and Norwegian Lapland and Finmark.

The religion of the Lapps approaches at various points to that of the Finns. (See FINNS, RELIGION OF.) They seem to have had the same Supreme Deity, under the name of *Jumala*, who was probably the same with *Thor*, whom they worshipped in conjunction with *Storjunkare* and *Baiva*, the latter being considered as the god of the sun or fire. They worshipped also *Ajeka*, whose image was of wood, and *Stourra Passe*, who was always represented under the figure of a stone. *Ajeka* was adored as the author of life, and the supreme ruler of the human race. His image was usually kept in a sort of rustic temple, formed of branches of fir and birch, and raised in the rear of their huts. A rude table placed in the middle of the sanctuary served at once for an altar and a pedestal for the idol, which was the trunk of a birch-tree. In selecting the special tree for the purpose, a birch with a round root was sought as being best adapted to represent a human head. For the convenience of the deity, a nail with a small flint was put into the hand of the idol that he might strike a light whenever he chose. Behind him, and round the edge of the table, the horns of the deer that had been sacrificed to his honour were arranged in heaps, and immediately in front was placed a box filled with small pieces of flesh, taken from every part of the victim, with melted grease poured over them.

The Laplanders held *Stourra Passe* as a favourite household deity, every family having an image of him in the form of a rough stone, which they might happen to have found in the mountains, with a resemblance, however remote, to a human figure, which they imagined to have been impressed upon it by the god himself. The stone, which was usually large, was placed upon a little mound with a pile of reindeer's horns behind it; other smaller stones were ranged around the large one, that which was nearest in size to it being called the wife of the god, the third in degree his son or daughter, and the rest his servants. Regnard, a Frenchman, who travelled in Lapland in 1681, mentions having seen such stones as those now described, which he alleges were still secretly worshipped by the Laplanders, though at that time they were avowedly Christians. It was plain to Regnard that they regarded these stones with reverence, from the alarm which they manifested on his attempting to carry them away. They expressed great dread of the vengeance of the offended god, and their fears were instantly quieted when the traveller desisted from his threatened spoliation.

The Laplanders usually sacrificed to their deities at the fall of the year, and none but men were allowed to officiate or even be present on such occasions. It was usual at these sacred times to erect a new statue to *Ajeka*, who was allowed one every year. Before sacrificing a deer to the deity, they inquired by means of the magic drum (see DRUM, SACRED),

whether the intended victim would be acceptable or not to the god. The mode of solving this important question was by fastening to one of their magic rings a few hairs taken from the neck of the victim, and by laying them upon the head of the drum, which was then beaten by one of the party. If, in consequence of the concussion, the magic ring should turn and point to the figure of the god who was to be propitiated, such a movement was regarded as an infallible sign that he would be well pleased with the oblation. But if, notwithstanding the violent concussion made by beating the drum, the magic ring remained motionless, it was considered to be an unfavourable omen in so far as that particular deity was concerned. The offering, therefore, was devoted to another deity, and the same ceremony was renewed, with the hope of better success.

In their sacrifices the Laplanders presented the horns of the reindeer as an oblation to the deity, and the mouth of the idol was smeared with fresh blood. When the image was placed on the top of an inaccessible height, the victim was sacrificed at the foot of the mountain, and a stone dipped in its blood was thrown as far as possible towards the image. By this ceremony they imagined that they had fully acquitted themselves of their duty to the god. Another peculiar custom was to place branches of trees upon the consecrated stones twice a-year, pine branches in the summer, and birch branches in the winter. While thus engaged, they were in the habit of judging of the disposition of the god by the weight of the stone which represented him. If it was light, the god was thought to be propitious, but if it was so heavy as to be immovable, the god was imagined to be angry, and his vengeance was dreaded. The spots where these idols of stone were found were called holy mountains, a name which some of them retain to this day. The Laplanders seem to have had no official priesthood, but any one who wished to propitiate a deity, consulted the drum, and performed the sacrifice himself. Reindeer were their principal offerings, but in some cases dogs were also used as sacrificial victims. Divine honours were anciently paid in Lapland to the sun, and also to the spirits of the dead, but neither the one nor the other was worshipped under any material representation. When victims were destined to be sacrificed to *Baiva* or the sun, they were distinguished by a white thread; and when they were destined to be devoted to the spirits of the dead, they were marked by a string of black wool. In most cases it appears that a part of the deer offered in sacrifice was eaten by the worshippers; sometimes it was buried, but little seems to have ever been given to the gods except the bones and horns, and occasionally a portion of the entrails.

Besides the spirits of the dead, the Laplanders believed in the existence of *JUHLES* (which see), or aerial spirits, and paid them a sort of adoration. Scheffer supposes that the idea of these spirits is

connected with the appearance of the angels to the shepherds of Bethlehem at the birth of our blessed Lord. At Christmas Eve, the *Juhles* are supposed to float in the air in greater numbers, and the remainder of the articles of food used on that occasion are put into baskets and suspended on the branches of trees for the refreshment of these spirits.

LAPSED CHRISTIANS, a name given to those among the early Christians who, amid the severe persecutions to which they were exposed, lost their courage, and resorted to measures which were regarded as a virtual denial of the faith, and which actually excluded them from the communion of the church. Many of these were afterwards seized with strong feelings of remorse, and made earnest application for restoration to the fellowship of the faithful. Hence numerous cases of this kind came under the consideration of the church, which from their novelty and delicacy led to considerable difference of opinion. The state of the controversy in the third century on the subject of the restoration of the lapsed is thus clearly stated by Neander: "The question now arose, whether their wishes should be complied with:—was their petition to be absolutely rejected, or should a middle course be pursued, by holding out to them, indeed, the hope of being restored to the fellowship of the church; but before the privilege was actually granted them, by subjecting their conduct to a longer probation, and requiring evidence of continued penitence? Should the same course be pursued with all the lapsed, or should the treatment be varied according to the difference of circumstances and the character of the offences? The Church at this time was still without any generally acknowledged principles of Church penance in cases of this sort. There was one party who were for refusing to grant absolution, on any conditions, to such as had violated their baptismal vow by one of the so-called mortal sins. Following that Jewish principle which did not allow *all* duties to be regarded alike as *duties to God*, and *all* sins alike, as sins *against God*, men made an arbitrary distinction,—for which they cited as their authority the passage 1 Samuel ii. 25,—between sins against God and against man; and to the former was reckoned every act of denying the faith, though the degree of guiltiness, if the denial was simply a yielding to the weakness of sense, might be far inferior to that involved in some of the so-called sins *against man*. Cyprian, who was in the habit of calling Tertullian especially his teacher, might perhaps, from the study of that father's writings, have received a bias towards the principles of the more rigid party with regard to penance.

"But if Cyprian was an advocate of *this* principle when he first entered on the episcopal office, yet, cherishing as he did the heart of a father towards his church, he could not fail to be shaken by the great multitude of the lapsed, who, sometimes with bitter tears, of repentance, entreated him to grant

them absolution. Must all these, many of whom, as for example, the *libellatici*, had fallen only from defect of knowledge, and others from simply yielding to the flesh under the severity of their tortures, remain for ever excluded from the blessed community of their brethren, and, in Cyprian's view, from that Church in which alone was to be found the way to heaven? The paternal heart of the bishop revolted at the thought, but he dared not act here upon his own responsibility. In this state of indecision he declared that the fallen should be received and exhorted to repentance; but that the decision of their fate should be reserved to that time when, on the restoration of peace, the bishops, clergy, and churches, in joint and cautious deliberation, after having examined the question in all its bearings, should be able to unite on some common principles, in relation to a matter where every Christian was so deeply interested. Besides, there was a great difference between the offences of these fallen brethren. While some, merely to avoid the sacrifice of their worldly possessions, had, without a struggle, even hastened up to the altars of the gods; others had fallen only through ignorance, or under the force of torture. The disorders of the times made it impossible to examine carefully into the difference of offences, and the difference of moral character in the individuals. Moreover, those that had fallen should, by practical demonstration of their penitence, render themselves worthy of re-admission to the fellowship of the Church,—and the persecution itself presented them with the best opportunity for this. 'He who cannot endure the delay,' says Cyprian, 'may obtain the crown of martyrdom.'

While some pastors were disposed to adopt very severe measures in the case of the lapsed, the great majority agreed in following a uniform course of discipline which subjected the lapsed penitents to a term of probation, shorter or longer according to the aggravation of their fall. Those who had been compelled against their will to engage in idolatrous practices were restored immediately on application. Those who apostatized as soon as they were brought before a heathen tribunal, or who after boldly avowing their belief in Christianity, lapsed into idolatry while confined in prison, were subjected to a probation varied according to circumstances. Those, however, who deceived the magistrates by purchasing an indulgence, or by allowing their slaves to be tortured instead of them, were visited with a heavier discipline. But those of the lapsed who underwent the most rigorous treatment were the *Traditores*, as they were called, who had given up their Bibles to be burned by the heathen. This was accounted a most heinous offence, and such as were convicted of it were excluded from the church for ten, twenty, and even thirty years; nay, some were not admitted to the fellowship of the faithful till they had reached their dying bed. It sometimes happened that lapsed Christians, who had been sentenced by the church

to a protracted probation, became impatient under the infliction, and procured testimonials in their favour from faithful confessors who had boldly confronted martyrdom in the cause of Christ, and whose certificate would naturally carry great weight with it in the estimation of their fellow-Christians. This practice, in course of time, gave rise to great abuse, exciting in the minds of the confessors themselves a feeling of spiritual pride, which was deeply injurious to their progress in the divine life, and leading some of them to indulge the unscriptural notion, that by their sufferings they had expiated their sins. Some of them, accordingly, in their certificates to the lapsed, expressed themselves with a tone of authority as if their word was sufficient to exculpate and discharge their fallen brethren.

Cyprian took a determined stand against the exaggerated reverence paid to these confessors, and the false confidence which men put in their intercession. But while thus faithfully protesting against the undue respect shown to the confessors, Cyprian was so inconsistent as himself to yield to the prevailing spirit of the multitude, which was not a little encouraged by the countenance received from the Roman church. In A. D. 251, a council was held of the North African church, to which Cyprian belonged, and the vexed question of the lapsed having been carefully considered, it was resolved to adopt a middle course between that excessive severity which cut them off from all hope, and a lax indulgence in complying with their wishes. In regard to those, however, who evinced no signs of repentance in their conduct, but who first expressed a desire for the communion when on their sickbed, the synod declared that such a desire should not be granted. The guilt of the Lapsed Christians was more or less heinous according to circumstances. Hence the distinction into the *Thurificati*, the *Sacrificati*, and the *Libellatici*, whose different characters led to disputes upon the subject of discipline in the early Christian church.

In the case of clergymen who lapsed in time of persecution, it was laid down as a rule that they might on repentance be restored to the peace of the church as laymen, but they were not allowed to officiate or communicate as ecclesiastics any longer. Cyprian says, that this was the rule at Rome and over all the world, if bishops or any other lapsed in time of persecution, to admit them to do penance in the church, but withal to remove them from the function of the clergy and honour of the priesthood. It was accounted a heinous crime in any minister to refuse to receive and reconcile penitent lapsers after they had made canonical satisfaction. The clergyman who was guilty of such manifest abuse of ministerial authority was to be deposed, because he was thereby guilty of grieving Christ, who said, "There is joy in heaven over one sinner that repenteth." See APOSTASY, CENSURES (ECCLESIASTICAL).

LARARIUM, that part in the interior of an ancient Roman house which was appropriated to the *Lares* or household gods, and where the morning devotions were wont to be offered up.

LARENTALIA, a festival among the ancient Romans, which was held in honour of ACCA LARENTIA (which see), the nurse of Remulus and Remus. It was also observed in honour of the *Lares* generally.

LARENTIA (ACCA). See ACCA LARENTIA.

LARES, the household gods of the ancient Romans. The word is most probably derived from *lar*, friendly, because families regarded them as specially watching over their interests. The *Lares*, as tutelary spirits, were sometimes confounded with the souls of deceased persons. Thus Apuleius considers the private or domestic *Lares* to have been the spirits of the dead who had acquitted themselves well in this world; while the spirits of the unhonoured dead wandered about, frightening people under the name of *Larvæ* or *Lemures*. The *Lares* were believed to watch over the interior of every man's household, and to preserve from injury both his family and his property. Yet they were not regarded as divinities like the *Penates*, but as guardian spirits, whose place was the chimney-piece, and whose altar was the domestic hearth, on which each individual made offerings of incense to them in his own house. Ovid speaks of only two *Lares*, and these, like the *Penates*, were worshipped in the form of little figures or images of wax, earthenware, or terra cotta, and of metal, especially silver. Their dress was short, to indicate their readiness to serve, and they held a sort of horn of plenty in their hands, as the emblem of hospitality and good housekeeping. Tattius, king of the Sabines, is said to have built a temple to the *Lares*. Plutarch distinguishes them, like the genii, into good and evil; and they were also divided into public and private. The public *Lares* were placed at the intersection of roads, and on the highways, being esteemed the patrons and protectors of travellers. There were *Lares* of the cities, and *Lares* of the country. When the Roman youth laid aside the bull, which was a heart-shaped ornament worn till they were fourteen years of age, they dedicated it to the *Lares*. Slaves, also, when they had obtained their freedom, hung up their chains to these deities. At an early period the Romans offered young people in sacrifice, both to the *Lares* and *Penates*; but in course of time human sacrifices were abolished, and animals substituted, particularly hogs, in the case of public offerings; while in private, wine, incense, poppy-heads, woollen bandages, and images of straw were presented. The *Lar familiaris* was regarded as an essential part of the household furniture, and was carried with the family wherever they went. Servius Tullius is said to have instituted the worship of the public *Lares*, and though for a time it declined in importance, it was renewed by Augustus. There was a temple to the *Lares* at Rome in

the Via Sacra, in which there were two images, supposed to be those of Romulus and Remus, with the stone figure of a dog placed in front of them. The apartment in a wealthy house where the images of the Lares stood, was called the *LARARIUM* (which see). Pious people prayed to them every day, but they were more especially worshipped on the Kalends, Nones, and Ides of every month. When a Roman household sat down to meals, a portion of the food was offered to the Lares. On any joyful occasion wreaths of flowers were tastefully thrown around their images. When a bride entered the house of her husband for the first time, she made a solemn sacrifice to the Lares, invoking them to be propitious to her throughout her married life.

That the practice of having household gods or *Lares* existed in early times is plain from the *teraphim*, which were in the possession of *Laban* in Mesopotamia, as we find noticed in Gen. xxxi. 19, "And Laban went to shear his sheep: and Rachel had stolen the images that were her father's." These *teraphim*, which are mentioned frequently in the Old Testament, are alleged by the Jewish writers to have been images in the shape of men, or at least with a human head, and to have been placed in niches in the wall with lamps burning before them. See *TERAPHIM*.

LAT (*AL*). The deity having this name, which means in Arabic, "the goddess," was worshipped by the ancient Arabian tribe of *Thakif*, who dwelt at *Taif* to the eastward of *Mecca*. The temple of *Lat* was at a place called *Naklah*.

LATERANUS, a deity mentioned by *Arnobius* as presiding over hearths made of bricks. Some have supposed him to be identical with *Vulcan*.

LATALIS, a surname of *Jupiter*, as the presiding deity of *Latium*. In his honour the Latin *Feriae* were annually observed on the Alban Mount.

LATINÆ FERIÆ. See *FERIÆ LATINÆ*.

LATIN CHURCH. See *ROME* (*CHURCH OF*).

LATIN CHURCH (EASTERN). In those parts of the East where the Latin tongue was spoken, Christianity had many of its early converts, and *Cæsarea*, which was the Roman capital of Palestine, gradually rose in ecclesiastical importance until it asserted a superiority even over *Jerusalem*. In the fourth century, when Christianity became the established religion of the Roman Empire, multitudes of devout pilgrims resorted to the Holy Land, that they might visit the hallowed scenes of Bible history; and when monasticism was introduced from Egypt into Syria, various establishments of monks were formed in different parts of the country. These institutions were available both for the Eastern and the Western churches. But when the Monophysite controversy, toward the end of the sixth century, divided the inmates of these Syrian monasteries into different religious parties, and the eager contest for superiority was commencing between the bishop of *Constantino-*

ple and the Pope of Rome, Gregory VIII. raised a hospice at *Jerusalem* for the special accommodation of the Western pilgrims. One effect of the crusades was to advance the interests of Rome in the East, while the professed object of these expeditions was to liberate the Christians of the Greek or Eastern church. Thus has the Latin church ever maintained a branch in close communion with her in the East, but in comparison of the Orthodox Apostolic or Greek church, it has always been a feeble remnant. The only remains, indeed, of the church of the crusades are the monasteries of the *Terra Santa*, whose inmates are Franciscan monks, to whom are intrusted both the guardianship of the holy places, and the spiritual superintendence of that small part of the population which adheres to the Latin ritual. The superior of these monks, who bears the title of the "Most Reverend Warden," holds his appointment directly from Rome. The support of the monasteries, which are twenty-two in number, is derived from the Society *de Propaganda Fide*, as well as from the gratuities bestowed by the travellers who avail themselves of the hospitality which these institutions afford. Besides these monks of the *Terra Santa*, there are other monastic establishments in different parts of Palestine. On *Mount Carmel* is found the convent of *Elias*, which is among the largest, most substantial, and best regulated in the land, and the high altar of the chapel is reared over the reputed cave where *Elijah* dwelt. The former building was recently destroyed by *Abdallah Pasha*, but it has been reconstructed on a more magnificent scale. The Carmelite friars have had an institution on this mountain from time immemorial. The *Capuchins*, also, have missions at *Beirút*, *Tripoli*, *Damascus*, *Aleppo*, and on *Mount Lebanon*, where also the *Jesuits* have long had a residence. Besides all these, the *Lazarites* have four missions in Palestine, and there is an apostolic vicariate of *Aleppo*. The *Jesuits*, in various parts of the East, aware of the unpopularity which attaches to their name, assume to themselves the denomination of *Lazarists*, and other titles, which may conceal their real character. Since the origin of the Society, the *Jesuits* have had missions among the Eastern Christians, where, by the establishment of schools and other means, they have succeeded in gaining over large numbers to Rome.

Dr. Wilson, in his 'Lands of the Bible,' gives an account of the state of the Eastern Latin church at *Smyrna*: "There are in *Smyrna* one Roman Catholic bishop (archbishop) and sixty-seven priests. Of the latter, forty are secular or parish clergy, nine are *Capuchins*, seven are *Zoccolanti*, ten are *Lazarists*, and one is a *Dominican*. . . . There are also twelve 'Sisters of Charity.' In *Smyrna* there are three large churches and two chapels. One of the latter is in the French Seamen's hospital. There is also a church at *Bujah*, and another at *Barnabát*. The churches in *Smyrna* are usually known by the names of French, Austrian, and Lazarist. The re

gularly officiating clergy in the French church are the Capuchins; in the Austrian, the Zoccalonti; and in the Lazarist, the Lazarist priests. The Capuchins and the Zoccalonti have each a monastery. The Lazarite priests have an elementary school of about three hundred boys. The 'Sisters of Charity' have a school of about three hundred girls. . . The college of the Propaganda is under the direction of the bishop, and contains about two hundred pupils, fifty of whom board in the establishment. Most of the professors are of the secular clergy. Among them are three Armeno-Catholic priests. Languages are chiefly taught in the Propaganda. . . Few conversions to the Roman Catholic faith, as far as we know, occur in Smyrna and the vicinity. The system is principally aggressive, we apprehend, by means of the schools. Considerable numbers of youth, even Protestant youth, are thus brought under the influence of the Roman priesthood; and the result will probably be, either that they will become papists, or be indifferent to all religions. Among the Protestants there are few who are decidedly anti-Roman Catholic. Of the papal population in Smyrna and the adjacent villages, we cannot speak with certainty. There are probably from eight to ten thousand. This estimate does not include a few papal Armenians and Greeks."

At Antioch there are Maronite, United Greek, and Syrian patriarchs, and elsewhere an Armenian and a Chaldean patriarch, all in communion with Rome, and it is calculated that in Asiatic Turkey alone there are not fewer than 1,000,000 who acknowledge the supremacy of Pope Pius IX. The adherents of the Latin church at Constantinople are under the apostolic vicar of that place, and enjoy the civil protection of the European ambassadors, not being considered as direct subjects of the Porte. The converts from the Greek to the Latin church form a distinct religious community under the name of the *Greek-Catholic* or *MELCHITE CHURCH* (which see).

LATIN VERSIONS. See BIBLE.

LATITUDINARIANS, a term applied to those divines in England, who, in the seventeenth century, endeavoured to bring Episcopalians, Presbyterians, and Independents into one communion, by compromising their differences. Among these may be mentioned the highly respected names of Chillingworth, Cudworth, Tillotson, and Stillingfleet. These men, and others who agreed with them, were zealous supporters of the Church of England, without, however, regarding the Episcopal form of Church government as essential to the constitution of the Christian church. They were not disposed, therefore, to exclude from the communion of the church those who simply preferred other forms of worship and discipline. Attaching less importance than many of their brethren to a strict adherence to creeds and confessions, they were ready to merge the Arminianism which then prevailed in the Church of England, and the Calvinism which prevailed among the Pres-

byterians and Independents, in the wider and more comprehensive designation of Christians. Hence the rise of the name *Latitudinarians*, which was applied to those men who, lamenting the divisions which existed among Christians, were disposed to extend the hand of Christian brotherhood to all who held those points which they regarded as essential to salvation.

LATONA. See LETO.

LATRIA, that species of worship which by Romanist writers is regarded as due to God alone. It is yielded also to the host or consecrated wafer. See ADORATION.

LATTER-DAY SAINTS. See MORMONS.

LAUDISTI, a society which was instituted in Florence A. D. 1316, for the performance of religious lauds. This society still exists, and is in active operation.

LAUDS, the name which was given to the service which followed next after the *nocturn* before the Reformation. The Lauds are now merged in the *Matins*. The term *Lauds* is also frequently applied to hymns in church music. In the Church of Rome *Lauds* are appointed for cock-crowing, or before break of day. (See CANONICAL HOURS.)

LAUD'S LITURGY. See COVENANTERS.

LAURA, a name given to a cluster of small cells in which monks in ancient times lived together in a desert, each monk occupying a separate cell. The most celebrated *Lauras* mentioned in ecclesiastical history were situated in Palestine.

LAUREL, a plant which was sacred to *Apollo* the god of prophecy, and much used by those who pretended to inspiration. The heads of ancient seers were usually adorned with laurel wreaths, while they carried in their hand a laurel branch by way of a magic wand.

LAURENCE (ST.), REGULAR CANONS OF, a Romish Order of Religious in the province of Dauphiné in France. It is said to have been founded by St. Benedict, in the sixth century, and to have continued to flourish for a considerable time. At length the irruption of the Vandals destroyed the monastery, but it was rebuilt in the middle of the eleventh century, and granted by Odo, Count of Savoy, to a monk of the name of Gerard, and his canons. This donation was confirmed in 1065 by Cumbert, bishop of Turin, who added to it above forty additional churches. By this means the Order was considerably enlarged, and it speedily became so important that the Popes and the Counts of Savoy bestowed upon it various special privileges. It had formerly thirty priories.

LAVACRUM. See FONT.

LAVER, one of the vessels of the ancient Jewish tabernacle, used by the priests to wash their hands and feet before entering upon their holy ministrations. No detailed account is given in Sacred Scripture of its form or dimensions, but reasoning by analogy from the brazen sea in the temple, it has been generally supposed that the laver was of a cir-

cular form. It stood between the table of the congregation and the altar, and is described by Moses as having had a foot, that is a basis or pediment upon which the *laver* rested. This vessel was constructed from the brazen ornaments which the women had presented for the use of the tabernacle. It is generally believed that the laver stood upon another basin more wide and shallow, like a cup on a saucer; and that the latter received from several spouts in the upper basin the water which was allowed to escape when the priests washed themselves with the water which fell from the upper basin. How the priests washed their hands and their feet at the laver is uncertain. "That they did not wash," says the Editor of the Pictorial Bible, "in either the laver or its base seems clear, because then the water in which they washed would have been rendered impure by those who washed before or with them; and as we know that Orientals do not like to wash in a basin, after our manner, in which the water with which we commence washing is clearer than that with which we finish, but at a falling stream, where each successive affusion is of clean water, we incline to think that the priests either washed themselves with the stream as it fell from the spouts into the base, or else received in proper vessels so much water as they needed for the occasion. The Orientals, in their washings, make use of a vessel with a long spout, and wash at the stream which issues from thence, the waste water being received in a basin which is placed underneath. This seems to us to illustrate the idea of the laver with its base, as well as the ablutions of the priests. The laver had thus its upper basin, from which the stream fell, and the under basin for receiving the waste water; or it is quite compatible with the same idea and practice to suppose that, to prevent too great an expenditure of water, they received a quantity in separate vessels, using it as described, and the base receiving the water which in washing fell from their hands and feet. This explanation, although it seems to us probable, is, necessarily, little more than conjectural. The Jewish commentators say that any kind of water might be used for the laver; but that the water was to be changed every day. They also state that ablution before entering the tabernacle was in no case dispensed with. A man might be perfectly clean, might be quite free from any ceremonial impurity, and might even have washed his hands and feet before he left home, but still he could by no means enter the tabernacle without previous ablution at the laver."

In the temple of Solomon there was a very large laver of brass, called the molten sea, which was ten cubits in diameter, five deep, and thirty in circumference. In addition to the brazen sea, there were ten smaller lavers of brass, which were situated five on the north side, and five on the south side of the court. The flesh of the victims that were sacrificed was washed in these smaller lavers, which were each

four cubits in circumference, and rested on bases and wheels of brass.

In the second temple the laver stood between the altar and the porch, not directly before the altar, but removed towards the north. The size and measure of this vessel is not described in the Sacred Writings, but the Jewish Rabbis have professed to give a minute account of it. The mode in which the process of bathing in the laver was conducted is thus described. The priest laid his right hand upon his right foot, and his left hand upon his left foot, and while the water ran from the spout he stood in a stooping posture and washed his hands and feet. He that went about the service with unwashed hands and feet in the morning was liable to death by the hand of God; and if a priest was clean before, yet he durst not officiate before he had bathed. During the service he must stand upon the bare pavement; his body must be bathed in cold water before he entered; then he was to wash his hands and feet, and stand in thin linen and on the cold pavement all the time of his ministrations.

The typical design of the laver was obviously to teach the necessity of the inward purification of the soul, under the outward emblem of the washing of the body; and if this inward purity was necessary to all who would serve God faithfully, more especially was the cultivation of it incumbent upon those who were officially engaged in the ministrations of the sanctuary. Thus while the altar on which the victims were offered was a symbol of justification, the laver with its purifying fountain was a symbol of sanctification.

LAVAR OF REGENERATION, a name sometimes given in the early Christian church to the ordinance of BAPTISM (which see).

LAVERNA, the Roman goddess, who patronized thieves and fraudulent persons of every kind.

LAVIPEDIUM. See PEDILAVIUM.

LAW, a term which is used in the Sacred Writings under a variety of different significations. Sometimes it is employed, as in the Book of Psalms, to denote the whole of the revealed will of God as contained in the Bible. On some occasions it implies the whole religion of the Jews, and on other occasions it is limited to their ritual or ceremonial observances, and also in a still more restricted sense to the Decalogue or Ten Commandments. In some passages, however, it signifies the Law of Nature inscribed on the consciences of men, and therefore binding upon them by the authority of their Creator.

LAW (JOY OF THE). See JOY OF THE LAW.

LAW (ORAL). See ORAL LAW.

LAW (WRITTEN). See BIBLE.

LAWYERS, a term applied by the Jews to those who interpreted and expounded the Mosaic Law, more especially the Traditionary or Oral Law. A lawyer and a scribe were evidently synonymous words, as is evident from a comparison of Mat. xxii. 35, and Mark xii. 28, the same person being styled

in the former passage a lawyer, and in the latter a scribe. Basnage regards the lawyers as identical with the modern CARAITES (which see), inasmuch as they adhered closely to the text of the Law, and totally disregarded all traditions. Dr. Macknight, however, alleges that the duty of the Jewish lawyers, strictly so called, was to give themselves up to the private study of the Law, while the employment of the scribes was to expound the Law in public.

LAY BAPTISM. In the early Christian church it was required that none should dispense the ordinance of baptism in ordinary cases, except the regular ministers, but in cases of extremity, where an ordained minister was not at hand, and the candidate was thought to be near death, a layman was allowed to baptize. This doctrine is still maintained in the Church of Rome, and even a midwife is allowed, where a priest is not within reach, to baptize an infant in its dying moments. Considerable difference of opinion exists in the Church of England on the subject of Lay Baptism.

LAY BROTHERS. See BROTHERS (LAY).

LAY CHANCELLORS. See CHANCELLORS.

LAY COMMUNION. See COMMUNION (LAY).

LAZARITES, an order of monks instituted in France in the seventeenth century by M. Vincent. They have a seminary in the suburbs of Paris. The Jesuits assume this name in various parts of the Continent to conceal their real character.

LAZARUS (ST.), DAY OF, a festival of the Church of Rome, observed on the 21st day of February, in memory of Lazarus a painter, who lived in the fourteenth century, in the reign of Theodosius Iconoclastes. This saint was distinguished as a painter of images, and on this account he incurred the resentment of the Emperor. No sufferings, however, could deter him from his favourite employment, and in spite of persecution, therefore, he persisted in painting images. On this account his memory is held in veneration by Romanists.

LE, the ultimate immaterial element of the universe, according to the philosophical system of *Confucius*, the Chinese sage. It is the Absolute regarded in association with material essences, and manifesting itself in virtue of such association as the cause of organization and of order. With this principle the spirit of man is strictly one and consubstantial. The *Le* therefore is identical with the *Tae-keih*, the Absolute or literally the Great Extreme. Beyond it as the highest pinnacle of heaven, the one ultimate power, the entity without an opposite, no human thought whatever is capable of soaring. Itself incomprehensible, it girdles the whole frame of nature animate and inanimate. From it alone, as from the fountainhead of being, issued everything that is. Creation is the periodic flowing forth of it. "The Absolute is like a stem shooting upwards; it is parted into twigs, it puts out leaves and blossoms; forth it springs incessantly, until its fruit is fully ripe; yet even then the power of reproduction never

ceases to be latent in it. The vital juice is there and so the Absolute still works and works indefinitely. Nothing hinders or can hinder its activity until the fruits have all been duly ripened and activity gives place to rest."

LEADER (CLASS), a lay-officer among the Wesleyan Methodists. Every person connected with the denomination is a member of some class over which there is a *Leader*, whose duty it is to see each person in his class at least once a-week, in order to inquire into their spiritual condition, and to give such exhortations, consolations, warnings, or reproofs, as may be suited to their peculiar condition and circumstances. He must also receive what each is willing to give to the poor, or to the support of gospel ordinances. The *Leader* is required to meet the minister and stewards of the society once a-week, in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reproofed. It is his business also to pay to the stewards every week what he has received from his class in the week preceding, and to show his account of what each person has contributed. The Class-Leaders being the most numerous officers in the whole communion, have great influence, more especially from their permanent residence, not being liable to removal as the ministers are. No person can be admitted into the Wesleyan Society if he is objected to by the Class-Leaders; nor can any one be excluded from church fellowship without their concurrence. Females are also in many cases Class-Leaders, the members of their class being females. See METHODISTS (WESLEYAN).

LEADERS' MEETING, the lowest of the inferior courts among the Wesleyan Methodists. It is composed of the travelling preachers stationed for the time being in the circuit, along with the Stewards and Class-Leaders whether male or female. In every chapel, congregation, and society, there is a Leaders' meeting. The consent of this court is necessary to the admission of a member into the society, or the appointment or removal of a Leader or Steward. Along with the Trustees of the chapel, the Leaders' meeting has the power of determining whether or not the sacrament of the Lord's Supper shall be dispensed there; and they have the charge of the fund for the relief of poor and distressed members of the society. See METHODISTS (WESLEYAN).

LEAGUE AND COVENANT (THE SOLEMN). See COVENANT (THE SOLEMN LEAGUE AND).

LECANOMANCY, a species of divination performed by means of a bason with wedges of gold or silver marked with certain characters. The wedges were suspended over the water, and the demon for mally invoked, when he gave the response in a low hissing sound passing through the fluid. See DIVINATION.

LECHEATES, a surname of *Zeus*, under which he was worshipped at Aliphera. The name was

applied to him as the father of *Athena*, and the protector of women in childbed.

LECTERN, the reading-desk in ancient churches in England. It was generally constructed of wood, but at a later period it was commonly made of brass, and formed in the shape of an eagle with outstretched wings.

LECTICARII, a name sometimes given to the *COPIATÆ* (which see).

LECTIONARIUM, a calendar of lessons to be read during Divine service in Christian churches. The most ancient work of this kind is generally thought to be Hippolytus's Canon Paschalis, which, however, points out only those lessons suited to the festivals. There exists a *Lectionarium* which has been attributed to Jerome, but is generally believed to have been the production of a much later writer.

Some time after, however, there were several calendars composed for the use of the French churches, the oldest of which is the *Lectionarium Gallicanum*. See **LESSONS**.

LECTISTERNIUM, a ceremony observed by the ancient Greeks and Romans on occasion of extraordinary solemnities. It was performed by placing the images of the gods on couches, with a rich feast set before them. The most remarkable ceremony of this kind was the *Epulum Jovis* or Feast of Jupiter at Rome, which was celebrated in the Capitol where the image of Jupiter was made to recline on a couch, while the statues of Juno and Minerva were placed on chairs by his side.

LECTORS. See **READERS**.

LECTURERS, a term applied before the Reformation to persons who were appointed to read lectures before the universities. Afterwards the word was used to denote ministers in England who, deriving a stipend from a sum of money mortgaged by some wealthy individual, or from voluntary contributions under the license of the bishop, preached in parish churches at such times as not to interfere with the ministrations of the regular incumbent. The appointment of lectureships, both in London and throughout the country, was one of the modes by which the Puritans sought in the reign of Elizabeth, and that of James I., to supply the lack of ability and piety in the established churches. The High Church party looked upon these efficient lecturers with great contempt, and Archbishop Laud regarded them with feelings of jealousy and no little uneasiness, more especially as many of the nobles retained private lecturers in their mansions, and employed them to preach on their estates and in the neighbouring towns. At Laud's suggestion the king instructed the bishops to suppress lectures if preached in parish churches in the afternoon, and to substitute catechetical lectures in their place. Nay, the archbishop went farther, and procured an act to be passed in 1633, confiscating to the king's use the money which had been appropriated to the support of these lectureships. This enactment, however, did not succeed in

abolishing these useful institutions, and in 1637 Laud persuaded the king to issue instructions prohibiting lecturers from preaching unless they would consent to say the Common Prayer in hood and surplice—a condition with which of course they refused to comply. During the Commonwealth, lecturers were favoured, and consequently increased in number. After the Restoration, however, the Act of Uniformity inflicted a heavy blow upon the system of lectureships, enacting as it did that no person should be allowed or received as a lecturer unless he declared his unfeigned assent and consent to the Thirty-Nine Articles and the Book of Common Prayer, and to the use of all the rites, ceremonies, forms, and orders therein contained. The same act enjoined that prayers should always be read before a lecture was delivered. Lecturers of parishes in England are now generally chosen by the vestry or principal inhabitants, and are usually afternoon preachers. There are also lecturers in connection with most cathedral churches, and various lectureships have been founded by private individuals, such as the Boyle, the Bampton, and the Hulsean Lectures.

LEGATE, a cardinal or bishop whom the Pope sends as his ambassador to sovereign princes. He is the vicegerent and representative of His Holiness, invested with plenary powers to act in his stead at a foreign court. There are three kinds of Legates.

1. *Legates à latere*, sent from his side, or directly from him, invested with most of the functions of the Pope himself. They can absolve excommunicated persons, call synods, grant dispensations in cases reserved to the Pope, fill up vacant dignities or benefices, and hear ordinary appeals. Cardinal Wolsey, and also Cardinal Pole were legates of this kind.
2. *Legati Nati*, such as hold their commission by virtue of office. Before the Reformation the Archbishop of Canterbury held this species of legate authority in England.
3. *Legati Dati*, special Legates holding their authority from the Pope by special commission. For the time being they are superior to the other two orders. Such legates began to be appointed after the tenth century, and they often stretched their authority to a most unwarrantable extent. They held councils, promulgated canons, deposed bishops, and issued interdicts at their discretion. The functions of a Legate cannot be exercised until he is forty miles distant from Rome.

LEGENDS (ROMISH), wonderful narratives professing to treat of the lives and supernatural doings of the saints of the Romish calendar. The *Legend* was originally a book used in the Roman Catholic church, containing the lessons that were to be read at divine service. Hence the lives of saints and martyrs came to be called *Legends*, because chapters were to be read out of them at matins, and in the refectories of the religious houses. The Golden Legend is a collection of the lives of the saints, composed by John de Voragine, vicar-general of the Dominicans, and afterwards

archbishop of Genoa, who died in 1208. The *Breviary* abounds in Legends of saints, which every Romish priest is bound daily to peruse. For the edification of the laity of the church of Rome, Alban Butler's laborious English work, entitled 'Lives of the Saints,' contains Legends of more than 1,500 saints, male and female. The grand treasury of Romish Legends is the gigantic work of the Bollandists in Latin, entitled 'Acta Sanctorum,' the Acts of the Saints, which has already reached more than fifty folio volumes, and will probably, before it is completed, contain at least 30,000 saints. This work was begun by a Jesuit of the name of Bollandus, and was continued at Brussels by a succession of editors, until the breaking out of the first French Revolution, towards the end of the last century, when it had reached its fiftieth volume. An additional volume has since been published. A recent addition has been made to the Legends of the Romish church by the publication, in 1846, of the lives of five saints who were canonized in 1839. This latest contribution to Romish Legends was the work of Cardinal Wiseman, who has thus employed himself in giving currency to stories which savour more of the literature of the Middle Ages than of the enlightened literature of the nineteenth century. See **BREVIARY**.

LEGION (THE THUNDERING), a name given to a legion of Christian soldiers in the army of Marcus Antoninus in his war against the Marcomanni, in A. D. 174. Eusebius, on the authority of Apollinarius and Tertullian, relates that the soldiers of this legion, being reduced to extremities by a severe and protracted drought, fell down upon their knees, and prayed to God, when immediately a violent thunder storm came on which dispersed the affrighted Germans, and the copious showers which fell refreshed the soldiers of the emperor. The result was, that the Roman army was victorious, and in commemoration of the event, the emperor conferred upon the Christian soldiers the name of the thundering legion, while he himself ceased to persecute the Christians. The miraculous event as recorded by Eusebius, has given rise to considerable difference of opinion among the learned, some attributing it to supernatural, and others to natural causes. The following view of this much-controverted subject is given by Neander: "In this account, truth and falsehood are mixed together. In the first place, it cannot be true that the emperor was led to put a stop to the persecution of the Christians by any event of this time; for the bloody persecution at Lyons did not take place till three years afterwards. Again, the 'thundering legion,' or 'the twelfth of the Roman legions,' had borne this name from the time of the Emperor Augustus. The fact at bottom, namely, that the Roman army, about that time, was rescued from a threatening danger by some such remarkable providence, is undeniable. The heathen themselves acknowledged it to be the work of Heaven; they

ascribed it, however, not to the Christian's God, nor to their prayers, but to their own gods, to their Jupiter, and to the prayers of the emperor, or of the pagan army; to say nothing of the blind superstition which attributed the storm to the spells of an Egyptian necromancer. The emperor, it is said, stretched forth his hands, in supplication to Jupiter, with the words, 'This hand, which has never yet shed human blood, I raise to thee.' There were paintings in which he was represented in the attitude of prayer, and the army catching the rain in their helmets. The emperor has expressed his own conviction of the matter upon a medal, where Jupiter is exhibited launching his bolts on the barbarians, who lie stretched upon the ground; and perhaps, also, at the close of the first Book of the Monologues, where he mentions, among the things for which he was indebted, not to himself, but to the gods and his good fortune, what had happened among the Quades. It is certain, therefore, that this remarkable event can have had no influence in changing the disposition of the emperor towards the Christians. But it by no means follows that the latter are to be charged with making up a false story. The matter admits of a natural explanation. It is not impossible that, in the thundering legion, there were Christians; perhaps a large number of them; for it is certain that it was but a party among them who condemned the military profession. And although it was difficult for Christians at all times, and especially under an emperor so unfavourably disposed, to avoid participating, while connected with a Roman army, in the rites of paganism, yet they might succeed in doing so under particular circumstances. The Christian soldiers, then, resorted, as they were ever wont to do on like occasions, to prayer. The deliverance which ensued they regarded as an answer to their prayers; and, on their return home, they mentioned it to their brethren in the faith. These, naturally, would not fail to remind the heathen how much they were indebted to the people whom they so violently persecuted. Claudius Apollinaris, bishop of Hierapolis in Phrygia, might have heard the story, soon after the event itself, from the Christian soldiers belonging to this legion, which had returned to its winter quarters in Cappadocia; and he introduced it, either in an apology addressed to this emperor, or in other apologetical works. Tertullian refers to a letter of the emperor, addressed probably to the Roman Senate, in which he owns that the deliverance was due to the Christian soldiers. But this letter, if it contained, in so many words, a statement of this sort, must, as appears evident from the above remarks, have been either a spurious or interpolated one. It may be a question, however, whether the letter contained any distinct affirmation of this sort,—whether the emperor may not have spoken simply of *soldiers*, and Tertullian explained it, according to *his own* belief of *Christian* soldiers. He expresses himself, at any rate, with some degree of hesitation. How the

Christians might possibly sometimes interpret the religious profession of the heathens according to the principles of their own faith, is shown by another account of this event, which we find in Tertullian. It is in these words: 'Marcus Aurelius, in the German expedition also, obtained, through the prayers offered to God by Christian soldiers, showers of rain, during that time of thirst. When has not the land been delivered from drought, by our geniculations and fasts? In such cases, the very people, when they cried to the God of gods, who alone is mighty, gave our God the glory, under the name of Jupiter.'

LEGISTS. See **DECRETISTS.**

LEIBNITZ (PHILOSOPHY OF). This eminent German metaphysician was born at Leipzig in 1648, and died in 1716. His philosophy was throughout a system of pure idealism. (See **IDEALISTS.**) Spirit was divorced from matter, soul from body, and the sole principle of connection between the two was that of a pre-established harmony, which enabled them mysteriously to move in concert without influencing each other. Change, therefore, whether occurring in matter or in mind, is caused not by an influence from without, but by an internal moving influence from within. Thought, therefore, while it corresponds with external objects and events by a universal law of harmony, is simply a consciousness of changes which are taking place in the soul itself. At the head of the whole system of Monads, which constitute the material and spiritual worlds, Leibnitz placed the Deity, whom he termed the Monad of Monads. Each of these monads is in some degree a mirror of the universe; all of them are acting spontaneously, for it is the property of all beings to act, and yet they are all of them subordinate to the order of the best possible universe, for Leibnitz regarded optimism as essential to the very notion of God. Thus liberty is in this system combined with necessity.

While Leibnitz sought to invent a philosophical system which should harmonize all the apparent discordances of the universe, he aimed also at a reconciliation between philosophy and Christianity, in opposition to the sceptical dualism of Bayle, against whom he wrote his *Theodicée*. He held with Des Cartes and Spinoza, that clearness is the measure of truth. The true, he alleged to be that which does not contradict itself, and that for which a sufficient reason can be adduced. The first principle proves the possibility, and the second the reality. The first is the criterion of necessary matter, and the second of contingent matter.

Leibnitz, however, though he laid down several important principles, had been prevented from reducing the whole to a regular system. This task was reserved for Christian Wolff, his distinguished correspondent and friend, who, on the death of his master, was regarded as the most eminent expositor of the Leibnitzian philosophy. While professing to follow in the footsteps of his great predecessor,

Wolff considerably modified the system of monads, so as to establish a decided difference between matter and mind in their real essence; and while he retained the theory of pre-established harmony, he confined it to the mutual influence of soul and body. In conducting his philosophical researches, this distinguished commentator on Leibnitz adopted the geometrical method, and considered all truths as holding to each other relations analogous to those of numbers. Thus mathematical demonstration came to be applied to questions of pure metaphysics, and following the example of Wolff, a school arose which, though it flourished for a time, speedily gave way to a more rational method of handling metaphysical topics.

LE-KE, one of the Sacred Books of the *Confucianists* of China. It is the acknowledged guide to rites and manners, prescribing rules for all the relationships of life, and the established orders of society. See **KING**.

LEMURES, spirits of the dead, which were believed by the ancient Romans to return to the world, and annoy and torment the living, more especially in the darkness of the night. Certain ceremonies were resorted to annually on the 9th, 11th, and 13th of May, in order to avert the evils arising from the visits of these mischievous spectres. The master of the house rose at midnight, and going outside the door made certain signs. He then washed his hands in spring water, and turning round took black beans into his mouth, which he afterwards threw behind his back that the Lemures might gather them. He then uttered some words, again washed his hands, made a noise, and called to the spirits nine times to be gone. From this time they lost their power to do injury. On the three days set apart for these ceremonies, all the temples were shut, and it was accounted unlucky for women to marry not only during the three days of the *Lemuralia*, as they were called, but throughout the whole of the month of May.

LENÆA. See **DIONYSIA.**

LENÆUS, a surname of **DIONYSUS** (which see), as being the god of the *Lenos* or vintage.

LENT, a season of fasting which precedes the festival of *Easter*, and is supposed to have been introduced with the view of commemorating our Saviour's temptation, and his fasting forty days in the wilderness. At first it seems to have been a voluntary fast, continuing forty hours, corresponding to Friday and Saturday before Easter, and comprising the entire period during which our Redeemer lay in the grave. In process of time this fast underwent considerable changes, and from a voluntary it became a regularly prescribed fast, observed not by penitents and catechumens only, but by Christians generally. In the fifth and sixth centuries the fast was extended to thirty-six days. The four days which were afterwards added to make it forty days, were introduced either by Gregory the Great in the sixth century, or by Gregory II. in the eighth. This fast, styled the

carnival, from *caro vale*, 'farewell-flesh,' began with Ash-Wednesday, and ended with the Saturday before Easter, which was observed with great solemnity, and was denominated the great sabbath. The entire week before Easter was termed the Great week, and Passion week. The forty days of the Fast of Lent are sometimes accounted for by referring to the example of Moses, Elias, and our Lord, all of whom fasted forty days. The Fast of Lent does not include all the days between Ash-Wednesday and Easter, the Sundays not being counted because the Lord's Day has always been held as a festival, and not as a fast. See **EASTER**.

LEIPSIK CONFERENCE, a disputation which took place at Leipsic in 1631, between certain Lutheran and Reformed divines in Germany, with a view to the accomplishment of a union between the two churches. They discussed all the articles of the Augsburg Confession, to which the Reformed were ready to subscribe, and also set forth a formula of union, or rather an exposition of the articles in controversy. The Conference, however, led to no satisfactory result.

LEIPSIK DISPUTATION, a public discussion which was held at Leipsic in 1519, between John Eckius on the one side, and Carlstadt and Luther on the other. It began on the 27th of June, and continued till the 13th of July. During the first week Eckius and Carlstadt disputed respecting free-will. During the second week Eckius disputed with Luther respecting the primacy of the Pope. In the third week Eckius again disputed with Luther on repentance, purgatory, indulgences, and priestly absolution. The last three days were spent in disputations between Eckius and Carlstadt. The universities of Paris and Erfurt were proposed and accepted as judges of the disputation. Luther, however, reserved to himself the power of appeal from the universities to a council. But no decision was come to on the discussion, and every one commented on it according to his own feelings. "At Leipsic," said Luther, "there was great loss of time, but no seeking after truth." This important discussion, however, was not without fruit. The arguments of Luther, though they failed in convincing his opponent, sunk deep into the minds of not a few, who were simply present as hearers. Poliander, the secretary and friend of Eckius, was won over by this discussion to the cause of the Reformation. John Cellarius, a learned professor of Hebrew, who had been one of the most violent opponents of the Reformed doctrines, underwent a complete change in his religious views. Prince George of Anhalt, then only twelve years old, was so convinced by Luther's reasonings, that he fearlessly ranged himself on the side of the Gospel. The effect upon the minds of the students also was so strong, that great numbers of them repaired to Wittenberg that they might sit at the feet of Luther. The Leipsic disputation, however, accomplished, above all, a signal benefit to the cause of truth,

in the holy impulse which it gave to Melancthon "From that hour," says D'Aubigné, "his extensive learning bowed before the Word of God. He received the evangelical truth with the simplicity of a child; explained the doctrine of salvation with a grace and perspicuity that charmed all his hearers; and trod boldly in that path so new to him, for, said he, 'Christ will never abandon his followers.' Henceforward the two friends walked together, contending for liberty and truth,—the one with the energy of St. Paul, the other with the meekness of St. John. Luther has admirably expressed the difference of their callings. 'I was born,' said he, 'to contend on the field of battle with factions and with wicked spirits. This is why my works abound with war and tempests. It is my task to uproot the stock and the stem, to clear away the briars and underwood, to fill up the pools and the marshes. I am the rough woodman who has to prepare the way and smooth the road. But Philip advances quietly and softly; he tills and plants the ground; sows and waters it joyfully, according to the gifts that God has given him with so liberal a hand.'" The greatest effect of the discussion, however, was that which was produced on the mind of Luther himself. "'The scales of scholastic theology,' said he, 'fell then entirely from before my eyes, under the triumphant presidency of Doctor Eck.' The veil which the School and the Church had conjointly drawn before the sanctuary was rent for the reformer from top to bottom. Driven to new inquiries, he arrived at unexpected discoveries. With as much indignation as astonishment, he saw the evil in all its magnitude. Searching into the annals of the Church, he discovered that the supremacy of Rome had no other origin than ambition on the one hand, and ignorant credulity on the other. The narrow point of view under which he had hitherto looked upon the Church was succeeded by a deeper and more extended range. He recognised in the Christians of Greece and of the East true members of the Catholic Church; and instead of a visible chief, seated on the banks of the Tiber, he adored, as sole chief of the people of God, an invisible and eternal Redeemer, who, according to his promise, is daily in the midst of every nation upon earth, with all who believe in His name. The Latin Church was no longer in Luther's estimation the universal Church; he saw the narrow barriers of Rome fall down, and exulted in discovering beyond them the glorious dominions of Christ."

LEONES (Lat. lions), a name which, according to Porphyry, was given to the priests of *Mithra* among the ancient Persians.

LEONISTS, an appellation given sometimes to the **WALDENSES** (which see), because of their connection with Leona or Lyons in France.

LEOPARD-WORSHIP. The leopard is a formidable animal, and is held in great dread by the natives of different parts of Africa. It is all the

more dreaded in consequence of a superstitious notion which prevails, particularly in Southern Guinea, that wicked men frequently metamorphose themselves into tigers, and commit all sorts of depredations without the liability or possibility of being killed. Large villages are sometimes abandoned by their inhabitants, because they are afraid to attack these animals on account of their supposed supernatural powers. In Dahomey this animal is accounted so sacred that if any one should kill it, he would be held to have committed sacrilege, and would be offered up in sacrifice to propitiate the offended god. The people of that country look upon the leopard as representing the supreme god, whom they call *Seh*, worshipping him with the utmost reverence. Should any man be killed by a leopard, his relatives, instead of lamenting over the event, rejoice that he has been taken, as they believe, to the land of good spirits; and in token of their satisfaction, they treat the animal with the utmost kindness. Leopards seem to have abounded in Egypt, as on the monuments the priests offering incense are usually clothed in a leopard's skin. Sir John G. Wilkinson tells us that this leopard-skin dress was worn on all the principal solemnities, and that the king himself adopted it on similar occasions.

LERNÆA, mysteries celebrated at Lerna in Argolis, in honour of DEMETER (which see).

LESSONS, portions of Scripture appointed in many churches to be read in the course of Divine service. In the ancient Jewish church the reading of the Old Testament Scriptures formed a most important part of the worship of the synagogue. The Books of Moses were divided for this purpose into fifty-four sections, corresponding to the Sabbaths in a year, one being allowed for their intercalated years in which there might be fifty-four Sabbaths. These sections were read successively one on each Sabbath. When a less number of Sabbaths occurred in a year, two sections were read together as one on the last Sabbath, so that the whole Pentateuch might be read in the course of a year. Selections were also made from the historical and prophetic books, which received the general name of the Prophets. One of these selections was read every Sabbath-day along with the corresponding portion of the Law. Hence in Acts xiii. 15, we find the Jews at Antioch in Pisidia reading the Law and the Prophets. In the early Christian church the reading of the Scriptures was an essential part of public worship, at which all persons were allowed to be present. The portions read were partly taken from the Old Testament, and partly from the New. Justin Martyr is the first who mentions the reading of the Gospels and the Acts of the Apostles together with the Scriptures of the Old Testament. This writer also mentions a special officer in the church called a *Reader*, whose duty it was to read the Scriptures, after which an exhortation or exposition bearing on the passages read was delivered by the minister.

The Apostolical Constitutions enjoin the reading of the Scriptures as an important part of public worship. At first there was no established order for the reading of them, but afterwards the bishop appointed the lessons. Even as late as the fourth and fifth centuries, instances occur of such appointments by the bishop. "The earliest division of the New Testament," says Coleman, "was into the gospels and the epistles, corresponding to the law and the prophets of the Jewish scriptures. This division appears in the writings of Tertullian and Irenæus, and must, accordingly, have been anterior to their time. The reading was directed according to this division, one lesson from each being read alternately. Between the reading of these Psalms were sung, or selections from the Old Testament were read. When there was nothing peculiar to direct the reading, the scriptures were read consecutively, according to their established order; but this order was interrupted on their festivals, and other occasions. At Easter the account of the resurrection was read from each of the evangelists successively. The season of Pentecost, from Easter to Whitsuntide, was set apart for the reading of the Acts of the Apostles. The Western church connected with this the reading of the Epistles and of the Apocalypse. During Lent Genesis was read; and as early as the third century the book of Job was read in Passion-week. In a word, though we have no complete order of the lessons read through the year, it is to be presumed that the reading was directed by an established rule and plan, especially on all the principal festivals and solemnities of the church."

At the close of the lesson in the ancient church, the audience knelt down and prayed in some such words as these, "Lord have mercy upon us." The reading began and closed with a set form. Cyprrian alleges that the reader saluted the audience by saying, "Peace be with you." This, however, was afterwards used only by the presbyter or bishop at the commencement of public worship, and before the sermon. It was customary for the reader to awaken attention at the outset by saying, "Thus saith the Lord," in the Lesson from the Old Testament or from the Gospels, or "Beloved brethren, in the Epistles it is written." At the close of the Lesson the people frequently responded by saying, "Amen," or "We thank thee, Lord," "We thank thee, O Christ." This custom, however, gave rise to so many abuses, that the people were forbidden to respond, and the minister closed the reading of the Epistles by saying, "Blessed be God," and that of the Evangelists by saying, "Glory be to thee, O Lord." At first the reading was performed from the AMBO (which see), but afterwards the Gospel and the Epistle, out of reverence for these parts of Scripture, were read, the former on the right hand, and the latter on the left of the altar. It was the duty of the subdeacon to read or chant the Epistles; and of the deacon to rehearse the Gospels. The apostolical constitutions recom-

mend both minister and people to stand during the reading of the Gospels, while, during the reading of other portions of the Scripture, they sat. Particular Lessons from the Gospels and Epistles were read on certain Sabbaths and festival days. These special Lessons were termed *Pericopæ*. Their origin has been much disputed among the learned. Some have traced them to apostolic times; others allege that they originated in the fourth century; while others still trace them back no farther than the eighth century.

The arrangements of the Church of England, in reference to the Lessons appointed to be read in public worship, are thus described by Dr. Hook: "For all the first Lessons on ordinary days, she directs to begin at the beginning of the year with Genesis, and so continue till the books of the Old Testament are read over, only omitting Chronicles, which are for the most part the same with the books of Samuel and Kings; and other particular chapters in other books, either because they contain the names of persons, places, or other matters less profitable to ordinary readers. The course of the first Lessons for Sundays is regulated after a different manner: from Advent to Septuagesima Sunday, some particular chapters of Isaiah are appointed to be read, because that book contains the clearest prophecies concerning Christ. Upon Septuagesima Sunday Genesis is begun; because that book, which treats of the fall of man, and the severe judgment of God inflicted on the world for sin, best suits with a time of repentance and mortification. After Genesis follow chapters out of the books of the Old Testament, as they lie in order; only on festival Sundays, such as Easter, Whitsunday, &c., the particular history relating to that day is appointed to be read; and on the Saints' days the Church appoints Lessons out of the moral books, such as Proverbs, Ecclesiastes, &c., and also from the Apocrypha, as containing excellent instructions for the conduct of life. As to the second Lessons, the Church observes the same course both on Sundays and week-days; reading the Gospels and Acts of the Apostles in the morning, and the Epistles in the evening, in the order they stand in the New Testament; excepting on Saints' days and Holy-days, when such Lessons are appointed as either explain the mystery, relate the history, or apply the example to us." Thus the Scripture Lessons are arranged throughout the year with a view to the reading of all Scripture publicly or privately, according to the calendar, and the Lessons for Sabbath are such as to afford continuous Scriptural instruction, and to lead the worshipper to the personal reading of the Bible for his own edification.

In the Romish missal each mass has two Scripture Lessons; the one called 'the Epistle,' and the other 'the Gospel.' The Lessons from the apostolic epistles are generally much shorter than from the gospels. The Scripture Lessons of the church of

Rome are, for the most part, taken from the Vulgate version, the version of Jerome. In the Breviary or Prayer-Book of the Romish priests, there are selections given from Scripture by way of Lessons, which, however, are neither continuous nor complete, though the theory of the Breviary, undoubtedly, is that all Scripture should be read through in the course of a year.

LETHE, the personification of oblivion among the ancient Greeks and Romans. They gave also the name of *Lethe* to a river in the infernal regions. See HELL.

LETHON, the goddess of childbearing, known by various names among ancient heathen nations. She was worshipped by the Greeks under the name of *Artemis*, while the Scythians termed her *Tomiris*, and at a later period she was admitted into the mythology of Egypt under the name of *Lethon*. She is supposed to have been identical with the *Latona* of the Romans. In Egypt this goddess was represented by a frog, probably on account of its prolific power; but soon afterwards she was worshipped under the name of *Buto*, and was thought to have the power of driving away frogs. On the monuments she is sometimes called *Tene*, and also *Buto*, and at other times, in a compound form, *Tene-Buto*. At first she appears with the head of a frog, and afterwards with the head of a vulture, and armed with a bow and arrows.

LETHRA, now *Leire*, in the island of Zealand, the city of the gods among the ancient Danes. This was the holy place where the nation assembled to offer up their sacrifices, to present their prayers, and to receive the choicest blessings from the gods.

LETO, the wife of *Zeus*, by whom she was the mother of *Apollo* and *Artemis*. She was only worshipped in conjunction with her children. *Hera* being jealous of her, as being a favourite of *Zeus*, procured her expulsion from heaven, and having been changed into a quail, she found a resting-place in Delos, where her children were born, and she and they were afterwards worshipped.

LETTERS CANONICAL. See CANONICAL LETTERS.

LETTERS DIMISSORY. See DIMISSORY LETTERS.

LETTERS OF ORDERS. When a bishop in England ordains a clergyman, either as a priest or deacon, he gives him a certificate which is termed Letters of Orders. Churchwardens are entitled to demand a sight of these letters when any one offers to officiate in a parish church.

LEUCÆUS, a surname of *Zeus*, under which he was worshipped at Lepreus in Elis.

LEUCOPETRIANS, a class of people in connection with the Greek church, who adopted the views of Leucopetrus, which proceeded on an allegorical interpretation of the Sacred Scriptures.

LEUCOPHRYNE, a surname of *Artemis*, under which she was worshipped at Leucophrys in Phry-

gia, where she had a temple, as well as at Magnesia, on the Mæander.

LEVANA (from *levare*, to raise), a Roman goddess, who presided over the rearing of new-born children.

LEVIRATE, a law among the ancient Hebrews, in virtue of which, when a man died without issue, it became the duty of his next surviving brother to marry his widow, with the view of raising up a first-born son to succeed to the inheritance. Michaelis derives the name from an old Latin word *levir*, which is said to signify a husband's brother. The law was more ancient than the time of Moses, having been in operation in Palestine among the Canaanites and the ancestors of the Israelites. Moses indeed, in Lev. xviii. 16, explicitly forbids a man to marry his brother's wife, but he lays down an important exception to this law in Deut. xxv. 5—10, and the reason of this exception was, that families and inheritances might be preserved unbroken until the coming of Messiah. The law, as it previously existed, was not changed by Moses, but simply modified in various respects. Thus he expressly prohibited the marriage of a brother's widow, if there were children of his own alive. He, no doubt, allowed, and, indeed, enjoined the brother to marry the widow of his childless brother, but if he was disinclined to take such a step, he was not to be compelled to do so, but had only to declare in court that he had no inclination to marry his brother's widow, and then he was at liberty. But if the brother did not choose to marry her, she was not allowed to marry another man until he had first set her at liberty. This ceremony of giving a brother's widow leave to marry again is called CALIZA (which see), or the loosing of the hoe. When there were several brothers, the Mishna states, that if the eldest refused, application must be made to each of the younger brothers, and if none of them would comply, the eldest was to be compelled either to marry the widow, or to submit to the indignity involved in the *Caliza*. By the Gemara, both the obligation and the liberty of marrying the wife of a deceased brother, are restricted to the eldest of the surviving brothers. Among the modern Jews, the rabbies invariably enjoin their disciples to refuse compliance with the precept, and nothing remains of the original institution except the ceremony of releasing both parties from a connection which is never permitted to be formed.

LEVITES, the descendants of Levi, the son of Judah, and forming one of the twelve tribes of Israel. Not having joined in the worship of the golden calf, they received the high honour of being chosen by Jehovah to be the priests of the Hebrews instead of the first-born. From the tribe of Levi, Aaron and his posterity were consecrated to the office of the priesthood. The high-priest ranked as the head both of the priests and Levites. The other Levites discharged inferior religious duties, but for the more menial employments they were allowed servants.

It would appear from Numb. viii. 5—22, that in the first instance the Levites were solemnly separated from the rest of the Israelites, and set apart for their special sacred duties by a peculiar ceremony. Having washed and shaved the whole body, they brought a bullock, with a meat-offering and oil, to the altar for a burnt-offering, and another bullock for a sin-offering. Moses then sprinkled them with water, after which the chief of the Israelites laid their hands upon them, and thus consecrated them to the work of the Lord. The Levites, in the presence of the people, prostrated themselves before God in token of entire surrender of themselves to his service. Rising from the ground they laid hands upon the bullocks, and then slew them. Such were the ceremonies attending the consecration of the whole body of the Levites. They were not enjoined to wear any particular dress, but in the time of David those who removed the ark were dressed in white robes.

The duties of the Levites consisted in giving to the priests all necessary assistance in the discharge of their duties, and in keeping guard round the Tabernacle, and afterwards round the Temple. When journeying through the wilderness, it was the office of the Levites to carry the Tabernacle and all its sacred utensils. They had the charge of the sacred revenues, and purchased all needful supplies of wine, oil, frankincense, and other articles used for religious purposes. In the more recent periods of the Jewish state, they slew the victims for the altar, and after the time of David they seem to have acted as singers and players on instruments in the Temple. The Levites were divided into three families, the *Kohathites*, the *Gershonites*, and the *Merarites*, each of whom bore different parts of the Tabernacle and its furniture during the journey through the wilderness. The laborious duties which devolved upon the Levites were only discharged between the ages of thirty and fifty, while the lighter duties were performed between twenty-five and thirty, or beyond the age of fifty. In later times they commenced the performance of the easier duties at twenty years of age.

From the date of the building of the Temple an entire change took place in the arrangements made as to the duties of the Levites. They were calculated to amount to 38,000, and were divided into four classes; 24,000 being set apart to assist the priests, 4,000 as porters, 4,000 musicians, and 6,000 judges and genealogists. On the division of the land of Canaan, the Levites had forty-eight cities assigned to them as places of residence, thirteen of which were appropriated to the priests, along with the tithes of corn, fruit, and cattle. The Levites paid to the priests the tenth part of all their tithes.

In the ancient Christian church the deacons were sometimes called by the name of *Levites*, to show the harmony which existed between the Jewish and Christian churches, the bishop corresponding to the

high-priest, the presbyters to the priests, and the deacons to the Levites.

LHA-SSA-MOROU, a festival observed annually by the Lamas of Thibet on the third day of the first moon. It is thus described by the Abbé Huc: "All the Buddhist monasteries of the province of Oui open their doors to their numerous inhabitants, and you see great bodies of Lamas, on foot, on horseback, on asses, on oxen, and carrying their prayer-books and cooking utensils, arriving tumultuously by all the roads leading to Lha-Ssa. The town is soon overwhelmed at all points, by these avalanches of Lamas, pouring from all the surrounding mountains. Those who cannot get lodgings in private houses, or in public edifices, encamp in the streets and squares, or pitch their little travelling tents in the country. The Lha-Ssa-Morou lasts six entire days. During this time, the tribunals are closed, the ordinary course of justice is suspended, the ministers and public functionaries lose in some degree their authority, and all the power of the government is abandoned to this formidable army of Buddhist monks. There prevails in the town an inexpressible disorder and confusion. The Lamas run through the streets in disorderly bands, uttering frightful cries, chanting prayers, pushing one another about, quarrelling, and sometimes having furious contests with their fists. Although the Lamas generally show little reserve or modesty during these festive days, it is not to be supposed that they go to Lha-Ssa merely to indulge in amusements incompatible with their religious character; it is devotion, on the contrary, which is their chief motive. Their purpose is to implore the blessing of the Talé-Lama, and to make a pilgrimage to the celebrated Buddhist monastery called Morou, which occupies the centre of the town. Hence the name of Lha-Ssa-Morou given to these six festive days."

LIBAMINA, a name given by the ancient Romans to denote the bunch of hair which was cut from the forehead of a victim about to be sacrificed, and which was thrown into the fire as a kind of first-fruits.

LIBANOMANCY (Gr. *libanos*, frankincense, and *manteia*, divination), a species of divination, which was performed by throwing a quantity of frankincense into the fire, and observing the manner of its burning, and the smell which it emitted. If it burned quickly and sent forth an agreeable smell, the omen was favourable, but if the reverse happened, it was unfavourable.

LIBATION, a practice followed from early times of pouring liquors, generally wine, upon sacrificial victims. The quantity of wine used among the ancient Hebrews for a libation was the fourth part of a hin, or rather more than two pints, which were poured upon the victim after it was killed, and the several pieces of it were laid upon the altar ready to be consumed by the flames. (See MINCHA.) Libations have among all heathen nations also formed

a part of the sacrificial ritual, and no true worshipper presumed to touch the cup with his lips before the presiding divinity had his share. In regard to the ancient Egyptians, Sir J. G. Wilkinson says: "A libation of wine was frequently offered, together with incense; flowers were often presented with them and many sacrifices consisted of oxen or other animals, birds, cakes, fruit, vegetables, ointments, and other things, with incense and libation. Wine was frequently presented in two cups. It was not then a libation, but merely an offering of wine; and since the pouring out of wine upon the altar was a preliminary ceremony, as Herodotus observes, common to all their sacrifices, we find that the king is often represented making a libation upon an altar covered with offerings of cakes, flowers, and the joints of a victim killed for the occasion. The Egyptian artists did not bind themselves to one instant of time in their representations of these subjects. The libation, therefore, appears to be poured over the mass of offerings collected upon the altar; but the knowledge of their mode of drawing, and the authority of Herodotus, explain that the libation was poured out before the offerings were placed upon it; and instances are even found in the sculptures of this preparatory ceremony. Two kinds of vases were principally used for libation, and the various kinds of wine were indicated by the names affixed to them."

Among the ancient heathens bloody sacrifices were usually accompanied with libations, which were performed by throwing wine and incense upon the flesh of the animal, while it was burning upon the altar. In forming a treaty with a foreign nation, libations always accompanied the sacrifices which were offered on such occasions. But libations were sometimes made independently altogether of sacrifices. Thus at entertainments it was customary to pour out a portion of wine as an offering of thanksgiving to the gods. The wine used in libations was always unmixed with water, but sometimes they consisted of milk, honey, and other fluids, either pure or diluted with water.

LIBELLATICI. In the persecution of the Christians by Decius Trajan, an edict was issued A. D. 250, requiring Christians to conform to the ceremonies of the pagan religion, and if they declined to sacrifice to the gods, threats and afterwards tortures were to be employed to compel submission. Many heathen magistrates, either from avarice or a desire to spare the Christians, exempted them from sacrificing, provided they purchased a certificate or libel as it was called, attesting that they had satisfactorily complied with the requisitions of the edict. Those who procured such a certificate received the name of *Libellatici*. See LAPSED CHRISTIANS.

LIBELLI PACIS (Lat. certificates of peace). In the persecutions under the Roman Emperors, it too often happened that Christians through fear of man denied the faith of Christ. Many persons in these

circumstances finding themselves excluded from the privileges of the church, were seized with remorse, and eagerly longed for restoration to the fellowship of the faithful. In order to facilitate their re-admission, some resorted to individuals who had earned a high Christian character by their readiness to endure martyrdom for Christ's sake, and sought from them certificates of church fellowship, which they imagined would lead to their speedier recovery of their lost position among their fellow-Christians. These certificates granted by confessors to lapsed Christians, were called by the name of *libelli pacis*, and gave rise to a keen controversy, in which Cyprian took an active part.

LIBELLI PŒNITENTIALES (Lat. certificates of penitence), documents which came to be frequently issued in the eighth century by the Romish priesthood, granting immediate absolution to those who confessed their sins to the priest, and declared themselves ready to fulfil the appointed penance, even though they were not prepared to partake of the communion. At the time when great efforts were made for the improvement of the church, as was especially the case in the age of Charlemagne, it was a main object with the church reformers of the period to abolish the *libelli pœnitentiales*, which had led to so many corruptions, and to restore the primitive laws of the church to their proper authority and force.

LIBENTINA, a surname of *Venus* among the ancient Romans, as the patroness of licentiousness.

LIBER, the name used by the Roman poets to denote the Greek *Dionysus* or the *Bacchus* of their own prose writers. The name, however, properly belongs to an ancient Italian divinity, who, along with the corresponding goddess, *Libera*, presided over vineyards and fruitful fields. The worship of these two deities was often combined with that of *Ceres*; and all three had a temple at Rome, near the Circus Flaminius. *Libera* was considered by the Romans as identical with *Cora* or *Persephone*, the daughter of *Demeter*.

LIBERA. See **LIBER**.

LIBERALIA, a festival observed annually by the ancient Romans on the 17th of March, in honour of **LIBER** (which see). It was much more innocent and simple in its character than the *Bacchanalia*; and, accordingly, it continued to be celebrated at Rome after that festival was suppressed. On the day on which the *Liberalia* were held, a procession of priests and priestesses wearing ivy garlands, marched through the city bearing wine, honey, cakes, and sweetmeats, along with a portable altar, having in the middle of it a firepan in which sacrifices were burnt. On this joyful occasion the Roman youths, who had reached their sixteenth year, were invested with the *toga virilis*, or dress of manhood. Augustin complains that in his time the *Liberalia* were celebrated with no little immorality and licentiousness.

LIBERATOR, a surname of *Jupiter*, under which a temple was reared to him by Augustus on the Aventine hill.

LIBERTAS, a personification of liberty, worshipped as a goddess by the ancient Romans. Tiberius Sempronius Gracchus built a temple to her honour on the Aventine hill.

LIBERTINES. In Acts vi. 9, we find mention made of a synagogue at Jerusalem belonging to a class of persons who are called *Libertines*. The word *Libertini* among the ancient Romans, denoted those persons who had been released from legal servitude; and it is not unlikely that the Libertines who had a synagogue at Jerusalem may have been slaves of Jewish origin, or proselytes after manumission. By Grotius, Vitringa, and other writers, they are supposed to have been the descendants of Jewish captives carried to Rome by Pompey and others, but who had obtained their liberty. That large numbers of such people existed at that time in Judea, is rendered highly probable from a passage which occurs in the second book of the Annals of Tacitus, where the historian, while he describes a certain class of persons as being of the race of Libertines or freedmen, and infected, as he calls it, with foreign, that is with Jewish superstition, tells us at the same time that they were so numerous in the reign of the Emperor Tiberius, that four thousand of them, who were of age to carry arms, were sent to the island of Sardinia; and that all the rest of them were ordered either to renounce their religion, or to depart from Italy before a certain day. This statement of Tacitus, confirmed by Suetonius, enables us to account for the number of *Libertines* in Judea, and also for their having had a synagogue in Jerusalem at the period of which Luke was speaking, which was about fifteen years after their banishment from Italy by the edict of Tiberius.

LIBERTINES, a sect which arose in Flanders in the sixteenth century, calling themselves Spirituals. It was founded by certain persons of extravagant views, headed by Pocquet and Quintin. Though originated in Flanders, the sect made its way into France, where it found favour with many of the Reformed, and more especially with Margaret, the queen of Navarre, and sister of Francis I. They held that God works all things in all men, or is the cause and author of all human actions, and, therefore, they maintained that the distinction which is commonly alleged between good and bad actions is unwarranted, immorality or sin being impossible. They taught that true religion consists in the union of the soul with God, and if any man shall succeed in attaining this by means of habitual contemplation on spiritual and divine things, he may thereafter implicitly follow the instincts of his own nature, and whatever he may do he will be free from sin in this world, and united to God in the world to come. Mosheim supposes this sect to have been descended from the *Beghards*, or from the *Brethren of the Free Spirit*, both of which flourished in Flanders in the

fourteenth and fifteenth centuries. Calvin devoted a special treatise to the exposure of the errors of the *Libertines*, which were spreading rapidly among the Reformed both in Flanders and in France. By his faithfulness, in pointing out the erroneous nature of their opinions, Calvin gave great offence to the queen of Navarre, who, though she had neither imbibed their sentiments nor joined their sect, was favourably inclined towards the leaders, whom she regarded as good men. As soon as the Reformer understood that his exposure of the *Libertines* had offended the royal lady who had conferred so many benefits upon the Church of Christ, he replied to her with great meekness and moderation, at the same time frankly censuring her imprudence in hospitably receiving men whose opinions were opposed to religion and sound morality, and not only so, but in admitting them to be authorized ministers of Christ. The Treatise of Calvin was successful in checking the progress of the *Libertines* in France, and limiting their influence to the country which gave them origin.

The sect which we have thus briefly described has sometimes been confounded with the *Libertines* of Geneva, with whom Calvin maintained an almost uninterrupted warfare throughout the whole of his ministerial life. The Genevan *Libertines* were not, however, speculative heretics like the *Libertines* of Flanders; they were practical infidels, who disliked the strictness of Calvin's discipline, as much if not more than his sound theology. From such men the stern and uncompromising Reformer received violent opposition, and even bitter persecution.

LIBETHRIDES, a name given to the *Muses*, derived, as some suppose, from a well called Libethra in Thrace, or as others think, from a mountain in Thrace, where there was a grotto sacred to the Nine.

LIBITINA, a goddess among the ancient Italians who presided over funeral rites. In later times she seems to have been identified with *Persephone*, probably in consequence of her connection with the interment of the dead. The temple of *Libitina* at Rome, contained every kind of article that was required at funerals. Probably from this circumstance these articles were called *Libitina*, but particularly the bed on which the dead body was burned; and the undertakers at funerals were called *Libitinarii*. In the Roman poets the word *Libitina* is often used for death. At the temple of this goddess a register was kept of the names of all who died, and a small registration fee was demanded.

LIBRA (Lat. a pound), a name applied formerly to the suffragans of the Bishop of Rome, because they amounted in number to seventy, being the number of solidi in a Roman *Libra*. These assessors of the Roman bishop constituted his provincial council.

LIBRI CAROLINI, a celebrated treatise which appeared A. D. 790, by way of protest against the decrees of the Second Nicene council in favour of IMAGE-WORSHIP (which see). It was published in

the name of Charlemagne, but it is generally supposed that he was assisted in the preparation of the work by various theologians of his time, particularly by the famous English monk, Alcuin.

LIFTERS, a small sect in the West of Scotland in 1783, which held that the "lifting" of the elements before the consecration prayer is an essential part of the ordinance.

LIGHT (FRIENDS OF). These *Lichtfreunde*, as they are called in Germany, are a few independent rationalistic congregations in the Saxon province of Prussia. They owe their origin to the excitement caused between 1841 and 1848, by Ulich of Magdeburg, a preacher of eloquence and talent, but of the lowest religious views. These *Friends of Light* assumed a completely political aspect, and were bitter in their opposition to the Prussian government, but at length they were entirely swept away by the Revolution of 1848.

LIGHT (INWARD). See FRIENDS (SOCIETY OF).

LIGHT (OLD) ANTIBURGHERS. See OLD LIGHT ANTIBURGHERS.

LIGHT (OLD) BURGHERS. See OLD LIGHT BURGHERS.

LIGHTS (FEAST OF), a name applied by Josephus to the Jewish Feast of DEDICATION (which see).

LIGHTS (FEAST OF), an appellation given by the Greek church to the festival of EPIPHANY (which see), because on that day Jesus was baptized, and the ordinance of baptism is with them often called an *Illumination*.

LIGHTS IN BAPTISM. In the ancient Christian church the practice seems to have existed of the baptized, after the ceremony was ended, carrying lighted tapers in their hands. Gregory Nazianzen mentions this among other ceremonies as following the administration of baptism. "The station," says he, "when immediately after baptism thou shalt be placed before the altar, is an emblem of the glory of the life to come; the psalmody with which thou shalt be received is a foretaste of those hymns and songs of a better life; and the lamps which thou shalt light are a figure of those lamps of faith wherewith bright and virgin souls shall go forth to meet the bridegroom." Others suppose it to be an emblem of the illumination of the Spirit in baptism, and designed to be an allusion to our Saviour's words, "Let your light so shine before men, that others seeing your good works may glorify your Father which is in heaven." In the baptism of persons of high rank, it sometimes happened that not only the baptized parties themselves, but the whole of their retinue and attendants, were clothed in white garments, and carried lamps in their hands.

LIGHTS OF WALTON, a class of enthusiasts who appeared in the seventeenth century at Walton-on-Thames, Surrey, England. The story of the rise of this people is curious. In the beginning of Lent 1649, Mr. Fawcett, then minister of Walton,

having preached in the afternoon, when he had concluded, it was nearly dark, and six soldiers came into the church, one with a lighted candle in a lantern, and four with candles unlighted. The first soldier addressed the people, declaring that he had been favoured with a vision, and had received a message from God, which they must listen to and believe on pain of damnation. This message consisted of five lights: 1. The Sabbath is abolished; and here, said he, "I should put out my first light, but the wind is so high that I cannot light it." 2. Tithes are abolished. 3. Ministers are abolished. 4. Magistrates are abolished, repeating the same concluding words as he had uttered under the first head. Then taking a Bible from his pocket, he declared that it also was abolished, as containing only beggarly elements, which were unnecessary now that Christ was come in his glory with a full measure of his Spirit. Then taking the lighted candle from his lantern, he set fire to the pages of the Bible, after which, extinguishing the candle, he added, "and here my fifth light is extinguished." This closed the scene on the *Lights of Walton*.

LIGHTS ON THE ALTAR. An ancient custom, we learn on the testimony of Jerome alone, existed in the Eastern churches of carrying lights before the Gospel when it was to be read. They lighted candles, he tells us, partly to demonstrate their joy for the good news which the Gospel brought, and partly by an outward symbol to represent that light of which the Psalmist speaks when he says, "Thy word is a light unto my feet, and a lamp unto my path." Though Jerome declares that in his time no such custom existed in the Western Church, it came at length to be the universal practice of that church to have lighted candles on the altar, as well as before pictures or images of the Virgin and other saints. In the reign of King Edward VI., we find the injunction issued in 1547, that "all deans, archdeacons, parsons, vicars, and other ecclesiastical persons, shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set before any image or picture. But only two lights upon the high altar before the sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still." In the reign of Elizabeth, however, injunctions were given to the ecclesiastical visitors of 1559 to remove from the parish churches in England all crucifixes, relics, and lighted tapers, although her Majesty long retained in her own chapel both the crucifix and lighted tapers. Lights, however, still continued to be used on the altar in many of the parish churches in England, notwithstanding the prohibition, and at this day they are found in some churches, while the Tractarian party defend the practice by alleging that as no Act of Parliament or Act of Convocation ever repealed the injunction of Edward VI. in 1547, to which we have referred, it is still in force, and therefore, the practice of having

two lights upon the altar is enjoined by the laws and sanctioned by the usage of the Church of England.

LIKNON, a long basket in which the image of *Dionysus* was carried in the festivals of ancient Greece, which were called *Dionysia*. The *Lilnon* was the winnowing van into which the corn was received after thrashing, and therefore being connected with agriculture, it was naturally used in the rites of both *Bacchus* and *Ceres*. It was also employed to carry the instruments of sacrifice, and the first-fruits or other offerings.

LIKNOPHOROS, the person whose duty it was to carry the **LIKNON** (which see), in the Dionysiac processions. See **CANEPHOROS**.

LILITH, the first wife of Adam, according to Rabbinical tradition among the Jews. The strange story is thus related in Jewish legends. "When the blessed God created the first man, whom he formed alone, without a companion, he said, It is not good that the man should be alone: and therefore he created a woman also out of the ground, and named her Lilith. They immediately began to contend with each other for superiority. The man said: It behoves thee to be obedient; I am to rule over thee. The woman replied: We are on a perfect equality; for we were both formed out of the same earth. So neither would submit to the other. Lilith, seeing this, uttered the *Shem-hamphorash*," that is, pronounced the name *Jehovah*, "and instantly flew away through the air. Adam then addressed himself to God, and said: Lord of the universe! the woman whom thou gavest me, has flown away from me. God immediately dispatched three angels, *Sennoi*, *Sansennoi*, and *Sammangeloph*, to bring back the fugitive: he said to them: If she consent to return, well; but if not, you are to leave her, after declaring to her that a hundred of her children shall die every day. These angels then pursued her, and found her in the midst of the sea, in the mighty waters in which the Egyptians were to be afterwards destroyed. They made known to her the divine message, but she refused to return. They threatened, unless she would return, to drown her in the sea. She then said: Let me go; for I was created for no other purpose than to debilitate and destroy young infants; my power over the males will extend to eight days, and over the females to twenty days, after their birth. On hearing this, the angels were proceeding to seize her and carry her back to Adam by force: but Lilith swore by the name of the living God, that she would refrain from doing any injury to infants, wherever and whenever she should find those angels, or their names, or their pictures, on parchment or paper, or on whatever else they might be written or drawn: and she consented to the punishment denounced against her by God, that a hundred of her children should die every day. Hence it is that every day witnesses the death of a hundred young demons of her progeny. And for this reason we write the names of these angels on slips of paper or

parchment, and bind them upon infants, that Lilith, on seeing them, may remember her oath, and may abstain from doing our infants any injury." Another rabbinical writer says: "I have also heard that when the child laughs in its sleep in the night of the sabbath or of the new moon, the Lilith laughs and toys with it; and that it is proper for the father, or mother, or any one that sees the infant laugh, to tap it on the nose, and say, Hence, begone, cursed Lilith; for thy abode is not here. This should be said three times, and each repetition should be accompanied with a pat on the nose. This is of great benefit, because it is in the power of Lilith to destroy children whenever she pleases."

To the modern Jews, *Lilith* is an object of great dread, more especially when a child is about to be born, because they imagine that she has been transformed into a female demon, and takes delight in injuring and even destroying young children. Hence when a Jewish woman approaches the period of her confinement, the husband inscribes on each of the walls or partitions around the bed, along with the names of Adam and Eve in Hebrew characters, the words *Chuts Lilith*, that is, "hegone Lilith." (See BIRTH.) On the inside of the doors also he writes the names of three angels, which it is believed will defend the child from the injuries which it might otherwise receive from Lilith.

LILY (SACRED). See LOTUS-WORSHIP.

LIMA, a goddess among the ancient Romans, who protected the threshold of their houses.

LIMBUS INFANTUM, a place to which, according to some Romish divines, the souls of those children go who die without having been baptized, and where they endure the eternal punishment of loss, though not of sense. As no unbaptized child, according to their view, can enter heaven, this place will never be evacuated.

LIMBUS PATRUM, a place in which Roman Catholic divines allege the souls of the ancient patriarchs remained until the advent of Christ, who before his resurrection appeared to them, and opened for them an access to heaven. It is the same with paradise or Abraham's bosom. "It is in Scripture called 'hell,' or 'the lower parts of the earth.' (Psalm xvi. 10; Eph. iv. 9.) The Rhemish annotators, on Luke xvi. 22, describe it as follows:—'The bosom of Abraham is the resting-place of all them that died in perfect state of grace before Christ's time, heaven before being shut from men. It is called in Zachary "a lake without water," and sometimes "a prison," but most commonly of the Divines *Limbus Patrum*, for that it is thought to have been the higher part or brim of hell, the places of punishment being far lower than the same, which, therefore, be called *Infernum Inferius*, "the lower hell." Where this mansion of the Fathers stood, or whether it be any part of hell, Augustine doubteth; but that there was such a place, neither he nor any Catholic man ever doubted: as all the Fathers make it most

certain, that our Saviour, descending to hell, went thither specially, and delivered the said Fathers out of that mansion.' Papists say that this place is now teautantless, as purgatory hereafter will also be." See PURGATORY.

LIMENIA, a surname of several ancient heathen deities, both male and female, such as *Zeus*, *Artemis*, *Aphrodite*, *Priapus*, and *Pan*.

LIMENTINUS, the god among the ancient Romans, who presided over the thresholds of their houses, to which they always attached a peculiar importance approaching to sacredness.

LIMINA MARTYRUM (Lat. thresholds of the martyrs), an expression sometimes used by Jerome to denote Christian churches.

LIMNATIDES, inferior divinities who presided over lakes in the ancient heathen mythology.

LIMNETES. a surname of several deities among the ancient heathens, as for example, *Dionysus* at Athens, and *Artemis* at Sicyon.

LIMUS, an article of dress worn around the loins by the ancient Roman *papa*, or officiating priest at the sacrifices.

LIMUS, a Grecian god corresponding to the Roman *Fames*, the personification of Hunger. According to Hesiod, *Limus* was sprung from *Eris*; and Virgil places *Fames* among the monsters at the entrance of the infernal regions.

LINDIA, a surname of *Athena*, derived from a town of the same name in Rhodes, where a temple was erected to her honour.

LINEA, an article of clerical dress, mentioned in the Life of Cyprian, the precise nature of which is not known. Baronius conjectures it to have been the bishop's rochet, but of this there is no proof, and the only thing that can be said is, that it was probably some garment made of linen.

LINGA, the emblem of the fertility and productiveness of nature, being one of the principal forms, and indeed almost the only form, under which *Shiva* has been worshipped in Hindustan for at least a thousand years past. It is perhaps the most ancient object of worship adopted in India posterior to the period of the Vedas, which inculcate almost exclusively the worship of the elements, particularly fire. It is doubtful how far the Vedas sanction the worship of the *Linga*, but it forms the chief subject of several of the *Puranas*. According to Creuzer, the *Trimurti* was the first element in the faith of the Hindus, and the second was the *Linga*. The extent to which the *Linga*-worship prevails throughout India is thus noticed by Professor H. H. Wilson in the 'Asiatic Researches': "Its prevalence throughout the whole tract of the *Ganges*, as far as *Benares*, is sufficiently conspicuous. In Bengal, the temples are commonly erected in a range of six, eight, or twelve, on each side of a *Ghat*, leading to the river. At *Kalma* is a circular groupe of one hundred and eight temples, erected by the Raja of Bardwan. Each of the temples in Bengal consists of a single

chamber, of a square form, surmounted by a pyramidal centre; the area of each is very small, the *Linga*, of black or white marble, occupies the centre; the offerings are presented at the threshold. *Benares*, however, is the peculiar seat of this form of worship: the principal deity, *Visweswara*, is a *Linga*, and most of the chief objects of the pilgrimage are similar blocks of stone. Particular divisions of the pilgrimage direct visiting forty-seven *Lingas*, all of pre-eminent sanctity; but there are hundreds of inferior note still worshipped, and thousands whose fame and fashion have passed away. If we may believe *Siva*, indeed, he counted a hundred *Parárrdhyas* in *Kasi*, of which, at the time he is supposed to tell this to *Devi*, he adds sixty crore, or six hundred millions, were covered by the waters of the *Ganges*. A *Parárrdhyas* is said, by the commentator on the *Kasi Khanda*, in which this dialogue occurs, to contain as many years of mortals as are equal to fifty of *Brahma's* years."

There can be no doubt of the universality of this species of worship at the period of the Mohammedan invasion of India in the eleventh century. At that time there were twelve great *Lingas* set up in various parts of India, several of which were destroyed by the early Mohammedan conquerors. One of them, demolished by *Mahmud of Ghizni*, was a block of stone of four or five cubits long, and proportionate thickness. It was called the idol of *Sonnath*, which was said by some historians to have been carried from the *Kaaba* on the coming of *Mohammed*, and transported to India. The Brahmanical records, however, refer it to the time of *Krishna*, implying an antiquity of 4,000 years,—a statement which must be considered as savouring of Oriental exaggeration. It is very probable, however, that the worship of *Shiva*, under the type of the *Linga*, prevailed throughout India as early as the fifth or sixth century of the Christian era.

One of the forms in which the *Linga* worship appears is that of the *Lingayets*, *Lingawants*, or *JANGAMAS* (which see), the essential characteristic of which is wearing the emblem on some part of the dress or person. The type is of a small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or in the turban. The morning devotions of the worshippers of the *Linga*, as an emblem of *Shiva*, is thus described by *Dr. Duff* in his '*India and India Mission*': "After ascending from the waters of the river, they distribute themselves along the muddy banks. Each then takes up a portion of clay, and, beginning to mould it into the form of the *Lingam*, the symbol of his tutelary deity, devoutly says, 'Reverence to *Hara* (a name of *Shiva*), I take this lump of clay.' Next addressing the clay, he says, 'Shiva, I make thy image. Praise to *Salpani* (*Shiva*, the holder of the *trishula*, or trident). O god, enter into this image; take life within it. Constant reverence to *Mahesa* (*Shiva*), whose form is radiant as a mountain of sil-

ver, lovely as the crescent of the moon, and resplendent with jewels; having four hands, two bearing weapons (the mace and the trident), a third conferring blessing, and the fourth dispelling fear; serene, lotus-seated, worshipped by surrounding deities, and seated on a tiger's skin. Reverence to the holder of the *pinaca* (a part of the *Lingam*). Come, O come! vouchsafe thy presence, vouchsafe thy presence: approach, rest, and tarry here. The *Lingam*, or symbol of *Shiva*, being now formed, he presents to it water from the *Ganges*, and various offerings, saying, 'Lave thy body in the *Ganges*, O lord of animals. I offer thee water to wash thy feet. Praise to *Shiva*. Take water to wash thy hands; smell this sandal-wood; take these flowers and leaves; accept this incense, and this flame; consume this offering of mine (consisting of plantains, cucumbers, oranges, plums, and other fruits); take one more draught of this stream; raise thy mouth, and now take betel-nut' (with various other roots and vegetables). He then worships, rehearsing the names and attributes of the god; and offers flowers all round the image, commencing from the east,—adding, 'Receive, O *Shiva*, these offerings of flowers. I also present these fragrant flowers to thy consort, *Durga*. Thus do I worship thee.' As an act of merit, he repeats, as often as he can, the names of *Shiva*; counting the number of times on his fingers. Again and again he worships and bows, beating his cheeks, and uttering the mystical words, *bom, bom*. He last of all throws the flowers into the water, prays to *Shiva* to grant him temporal favours and blessings; twines his fingers one into the other; places the image once more before him; and then flings it away." It may at first view appear inconsistent that *Shiva*, the god of destruction, should be worshipped under an emblem denoting life-giving productiveness, but this is explained by referring to the doctrine of *Metempsychosis*, which is a prominent feature of *Hinduism*, and according to which, to destroy is only to regenerate in a new form. The *Linga* was venerated also among the ancient Greeks and Romans under a different name. See *PHALLUS*.

LINGAYETS. See JANGAMAS.

LION-WORSHIP. In all ages the lion has been looked upon as the noblest of animals, the king of the forest, the most powerful of the beasts of prey. We find very frequent references to this animal in the Old Testament Scriptures. It was the symbol of the tribe of *Judah*, and in the writings of the Jewish prophets it is frequently introduced to give force and significance to their figurative language. There is the most satisfactory evidence that the lion anciently inhabited the deserts of *Egypt*, though it is no longer found there. To what extent it was an object of worship in *Egypt* may be seen from the following remarks of *Sir J. G. Wilkinson*: "The worship of the lion was particularly regarded in the city of *Leontopolis*; and other cities adored this animal as the emblem of more than one deity. It

was the symbol of strength, and therefore typical of the Egyptian Hercules. With this idea, the Egyptian sculptors frequently represented a powerful and victorious monarch, accompanied by it in battle, though, as Diodorus says of Osymandyas, some suppose the king to have been really attended by a tame lion on these occasions. Macrobius, Proclus, Horapollo, and others, state that the lion was typical of the sun; an assertion apparently borne out by the sculptures, which sometimes figure it borne upon the backs of two lions. It is also combined with other emblems appertaining to the god Rê. In the connexion between the lion and Hercules may be traced the relationship of the sun and the god of strength.

“Macrobius pretends that the Egyptians employed the lion to represent that part of the heavens where the sun, during its annual revolution, was in its greatest force, ‘The sign Leo being called the abode of the sun;’ and the different parts of this animal are reputed by him to have indicated various seasons, and the increasing or decreasing ratio of the solar power. The head he supposes to have denoted the ‘present time,’ which Horapollo interprets as the type of vigilance: and the fire of its eyes was considered analogous to the fiery look which the sun constantly directs towards the world. In the temple of Dakkeh, the lion is represented upon the shrine or sacred table of the ibis, the bird of Hermes; and a monkey, the emblem of the same deity, is seen praying to a lion with the disk of the sun upon its head. Some also believed the lion to be sacred to the Egyptian Minerva; and Ælian says the Egyptians consecrated it to Vulcan, ‘attributing the fore part of this animal to fire, and the hinder parts to water.’ Sometimes the lion, the emblem of strength, was adopted as a type of the king, and substituted for the more usual representation of royal power, the sphinx; which, when formed by the human head and lion’s body, signified the union of intellectual and physical strength. In Southern Ethiopia, in the vicinity of the modern town of Shendy, the lion-headed deity seems to have been the chief object of worship. He holds a conspicuous place in the great temple of Wady Owáteb, and on the sculptured remains at Wady Benat; at the former of which he is the first in a procession of deities, consisting of Rê, Neph, and Pthah, to whom a monarch is making offerings. On the side of the propylæum tower is a snake with a lion’s head and human arms, rising from a lotus; and in the small temple at the same place, a god with three lions’ heads and two pair of arms, holds the principal place in the sculptures. This last appears to be peculiarly marked as a type of physical strength; which is still farther expressed by the choice of the number three, indicative of a material or physical sense. The lion also occurs in Ethiopia, devouring the prisoners, or attacking the enemy, in company with a king, as in the Egyptian sculptures. According to Plutarch, ‘the lion was worshipped by

the Egyptians, who ornamented the doors of their temples with the gaping mouth of that animal, because the Nile began to rise when the sun was in the constellation of Leo.’ Horapollo says, lions were placed before the gates of the temples, as the symbols of watchfulness and protection. And ‘being a type of the inundation, in consequence of the Nile rising more abundantly when the sun is in Leo, those who anciently presided over the sacred works, made the water-spouts and passages of fountains in the form of lions.’ The latter remark is in perfect accordance with fact,—many water-spouts terminating in lions’ heads still remaining on the temples. Ælian also says, that ‘the people of the great city of Heliopolis keep lions in the vestibules or areas of the temple of their god (the sun), considering them to partake of a certain divine influence, according to the statements of the Egyptians themselves, and temples are even dedicated to this animal.’

“The figure of a lion, or the head and feet of that animal, were frequently used in chairs, tables, and various kinds of furniture, and as ornamental devices. The same idea has been common in all countries, and in the earliest specimens of Greek sculpture. The lions over the gate of Mycenæ are similar to many of those which occur on the monuments of Egypt. No mummies of lions have been found in Egypt. They were not indigenous in the country, and were only kept as curiosities, or as objects of worship. In places where they were sacred, they were treated with great care, being ‘fed with joints of meat, and provided with comfortable and spacious dwellings, particularly in Leontopolis, the city of lions; and songs were sung to them during the hours of their repast.’ The animal was even permitted to exercise its natural propensity of seizing its prey, in order that the exercise might preserve its health, for which purpose a calf was put into the enclosure. And having killed the victim thus offered to it, the lion retired to its den, probably without exciting in the spectators any thought of the cruelty of granting this indulgence to their favourite animal.”

Mithras, which is a solar god, was represented with a lion’s head. In his mysteries the second degree was that of the lion. At a later period the armorial bearings of Persia have been a lion with the sun rising on its back, and the Shah distributes to his most honoured servants the order of the lion. Adad, the god of the Syrians, was seated upon the back of a lion, which represents his solar nature. In South America the first discoverers found at Tabasco an image of a lion, to which the natives offered human sacrifices, whose blood flowed into a reservoir, on the margin of which stood the statue of a man in stone, who was represented looking attentively at the blood.

Dr. Livingstone, in his ‘Travels in Africa,’ mentions a tribe who believe that the souls of their chiefs enter into lions, and, therefore, they never attempt to kill them; they even believe that a chief may

metamorphose himself into a lion, kill any one he chooses, and then return to the human form; therefore, when they see one, they commence clapping their hands, which is their usual mode of salutation.

LITÆ, a personification of the prayers of penitence among the ancient Greeks. Homer mentions them as being daughters of *Zeus*.

LITANIES. This word was anciently used to denote all kinds of prayers, whether offered publicly in the church, or privately by individuals. Eusebius and Chrysostom, as well as other early writers, use it in this general sense. In a law made by Arcadius, in the fourth century, against Arians, that heretical sect was forbidden to make *Litanies* within the city, either by night or by day, evidently referring to the whole exercises of their religious assemblies, including hymns and psalmody, as well as prayers. Special prayers, under the name of *Litanies*, appear to have been used in the Eastern Church in the fourth and fifth centuries; while in the Western Church such prayers received the name of Rogations, which was afterwards exchanged for that of *Litanies*.

In this limited sense, *Litanies* are said to have been first introduced by Mamercus, bishop of Vienna, in France, about the year 450. It is probable, however, that they were in use before his time, and that the merit of the French bishop consisted in the application of them to Rogation days. The first council of Orleans, A. D. 511, established three days of solemn fasting, and ordered them to be kept with Rogations or *Litanies*. In the Spanish churches decrees in regard to the use of *Litanies* were passed by several councils of Toledo; and in A. D. 694, the seventeenth council held in that city ordained that *Litanies* should be used in every month throughout the year. By degrees they became more frequent, and at length these solemn supplications were employed on Wednesdays and Fridays, the ancient stationary days in all churches.

Litanies were divided into two classes in former times, the Greater and the Lesser Litany. The Greater Litany was originated by Gregory the Great, who appointed it for the twenty-fifth day of April, under the name of the seven-formed Litany, because on that day he ordered the church to go in procession in seven distinct classes; first, the clergy, then the laymen, next the monks, after them the virgins, then the married women, next the widows, and last of all the poor and the children. French writers allege that the Litany of Mamercus, and not that of Gregory, was termed the Great Litany. As to the Lesser Litany, Bingham conjectures it to have been simply the *Kyrie Eleison*, or Lord have mercy upon us, which short form of supplication was used in all churches, and as a part of all their daily offices. The Greater Litany was sometimes termed EXOMOLOGESIS (which see).

It occasionally happened, as early as the time of Chrysostom, that the Christians went barefoot in

processions into the open fields, where they made their *Litanies*, carrying crosses upon their shoulders as the badge of their profession. The laws of Justinian expressly appointed that these *Litanies* should not be celebrated without the bishop or the clergy, and that the people on these occasions should be dressed in a simple and plain manner. In the *Litanies* of the ancient church no prayers or invocations were made to saints or angels as in the modern *Litanies* of the Romish church.

The Litany of the Church of England, though not copied from any ancient form, is evidently of great antiquity. At one time it formed a distinct service, but afterwards it was combined with the morning prayer, though occupying a separate place in the Prayer-Book. Formerly it was appointed by the rubric that, "after morning prayer, the people being called together by the ringing of a bell, and assembled in the church, the English Litany shall be said after the accustomed manner," and it was also required that "every householder, dwelling within half a mile of the church, should come, or send some one at the least of his household, fit to join with the minister in prayers." The practice was formerly observed, and, indeed, still exists in some English churches, of holding morning prayer at eight o'clock, and the Litany and communion at ten.

LITAOLANE'. The Bechuanas in South Africa have a curious tradition, that a monster of an immense size, at a very remote period of time, swallowed up all mankind, with the exception of a single woman, who conceived miraculously, and brought forth a son, to whom she gave the name of Litao-lané. This progeny of the woman attacked the monster, who swallowed him up alive, but being armed with a knife, he cut open an outlet for himself from the belly of the monster, and thus he and all the nations of the earth in him obtained deliverance. But though rescued from death, men sought to destroy their deliverer, who, however, defies all their threats. In this tradition there seems to be a remote allusion to the Deluge, and also to the Messiah.

LITERÆ CLERICÆ (Lat. clerical letters), a name given by Cyprian to letters written by a bishop in ancient times to a foreign church, and which were sent by the hands of one of the clergy, usually a subdeacon.

LITERÆ FORMATÆ (Lat. formed letters), letters of credence given by a bishop or pastor in the early Christian church, to such members of the church as proposed to travel to foreign countries. They were called *Formatæ*, or formed, because they were written in a peculiar form, with some particular marks or characters, so that they could be easily distinguished from counterfeits. It was the sole prerogative of the bishop to grant these letters, which were generally of three kinds:—1. *Commendatory Letters*, those which were granted to persons of quality, or to persons whose reputation had been called in question, or to the clergy who had occasion

to travel into foreign countries. 2. *Canonical Letters*, those which were granted to all who were in the peace and communion of the church. 3. *Dimissory Letters*, those which were only granted to the clergy when they removed from one district to another.

LITHOMANCY (Gr. *lithos*, a stone, and *mantica*, divination), a species of divination performed by means of stones. The stone used for this purpose was washed in spring water by candle light, and the person engaged in divining, having purified himself, covered his face, repeated a form of prayer, and placed certain characters in a certain order. Then the stone was said to move of itself, and in a soft gentle murmur to give the answer. By this sort of divination Helena is said to have foretold the destruction of Troy.

LITURGIES. The Greek word *leiturgia* occurs frequently in the New Testament under the sense of public ministry, including all the ceremonies belonging to Divine service. It was probably used in the same signification by Chrysostom and Theodoret. Both in the Eastern and Western churches it became the practice to apply the word in a restricted meaning to the sacrament of the Lord's Supper. In many modern Protestant churches, it has come to denote the common prayer, and among Romanists the mass.

Mr. Riddle, in his 'Manual of Christian Antiquities,' divides the Liturgies which have been used in different churches into four families or classes. (1.) The great Oriental Liturgy, which seems to have prevailed in all churches, from the Euphrates to the Hellespont, and thence to the southern extremity of Greece. (2.) The Alexandrian or ancient Liturgy of Egypt, Abyssinia, and the country extending along the Mediterranean Sea to the West. (3.) The Roman, which prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa. (4.) The Gallican, which was used throughout Gaul and Spain, and probably in the exarchate of Ephesus until the fourth century.

The earliest known Liturgy is the Clementine, found in the *Apostolical Constitutions*, which are not supposed to date farther back than the fourth century, Epiphanius being the first author who mentions such a production by name. There is no evidence whatever that before that time a Liturgy, or set form of prayers, existed in the Christian church; but several ecclesiastical writers allege, that for three, if not for four centuries, the Lord's Supper was administered by a traditional form derived from the apostles, which, however, in consequence of the strict maintenance of the *ARCANI DISCIPLINA* (which see), was not allowed to be committed to writing lest the Christian mysteries should be revealed to the Heathen. In this way the fact has been attempted to be explained, that although the Clementine Liturgy is the model on which all posterior Liturgies were framed, it was never used by any church, even after

the churches came to employ written Liturgies in public worship. This then, which is believed to be the most ancient Liturgy, is supposed to be the old traditional form used in all churches before that form was committed to writing in any one church. But when the several churches began to put their Liturgies into writing, they adopted such a step without being sanctioned by the decree of any general council, or without agreeing upon one specific form for all churches, as they did upon one common creed in the first four general councils. Each church, in fact, composed a Liturgy for itself.

Next in antiquity to the Clementine Liturgy is that of St. Basil, which can be traced, with some degree of certainty, to the fourth century. He is supposed to have been the first who compiled a communion-office in writing for the use of his own church. His Liturgy was not only used in Cæsarea, of which place he was archbishop, but it was received by several other churches, and used by them along with their own, not constantly, but on some particular occasions. Thus, in the Greek church, the Liturgy of St. Basil is used upon all the Sundays of Lent, except Palm-Sunday, upon the Thursday and Saturday of Passion-week, upon Christmas-eve, and the eve of the Epiphany, and upon St. Basil's-day. The use of this Liturgy by the patriarchs of Constantinople, and the churches under their care, is to be explained by the fact, that from a period before the council of Chalcedon, A. D. 451, the patriarch of Constantinople became possessed of the jurisdiction which had anciently belonged to the exarch of Cæsarea. "This was the form," says Mr. Riddle, "which soon prevailed throughout the whole exarchate of Cæsarea and the patriarchate of Constantinople, where it has remained in use ever since. This was the form which was received by all the patriarchate of Antioch, translated into Coptic, revised by the patriarchs of Alexandria, and admitted into their church, used alike by the orthodox and heretics. At this day, after the lapse of near fifteen hundred years, the Liturgy of Basil prevails, without any substantial variety, from the northern shores of Russia to the extremities of Abyssinia, and from the Adriatic and Baltic Seas to the farthest coast of Asia. In one respect this Liturgy must be considered as the most valuable that we possess. We can trace back the words and expressions of the greater portion to about the year 370 or 380. This is not the case with any other Liturgy. The expressions of all other Liturgies we cannot certainly trace in general beyond the fifth century."

The Liturgy of Basil, however, as used in the Greek church, contains some interpolated passages, as is admitted on all hands; and when it was introduced into the patriarchate of Alexandria, it seems to have undergone several alterations, intended, as is probable, to accommodate it to the ancient Alexandrian or Egyptian Liturgy, which was attributed to the Evangelist Mark. The Liturgy which is in

daily use in the Greek church is that of Chrysostom, in which the order following immediately after the dismissal of catechumens is identical with that of Basil. Another liturgy bearing the name of the Apostle James is still used also in the Greek church, but only on the festival of St. James's day. This Liturgy, which was anciently used in the patriarchate of Antioch, bears a close resemblance to the Clementine Liturgy. It is believed to have been the ancient Liturgy of the church of Jerusalem, of which James, the brother of our Lord, was the first bishop or pastor. One passage which occurs in it, and in no other Liturgy, seems to give strong confirmation to this supposition. Thus in the beginning of the prayer for the church universal, it is said, "We offer also to thee, O Lord, for thy holy places which thou hast glorified with the Divine presence of thy Christ, and the appearance of thy most Holy Spirit; but chiefly for glorious Sion, the Mother of all churches."

The great Oriental Liturgy includes the Liturgies of James, of Basil, and of Chrysostom. But another Liturgy of great antiquity, and differing from the Oriental only in the order of its parts, was used throughout the patriarchate of Alexandria. Though attributed to Mark, and bearing his name, it was probably of no earlier date than the end of the fourth or the beginning of the fifth century. It was enlarged by Cyril of Alexandria, and known among the Monophysites by his name, while the orthodox still continued to use the name of St. Mark. This Liturgy was received by the churches of Egypt, Libya, and Pentapolis, and accordingly, there occurs in the general intercession these remarkable words, "Raise the waters of the river to their just height," which evidently refer to the waters of the Nile. In this Liturgy, as in the others already noticed, there are various obvious interpolations.

In the Abyssinian church, a peculiar liturgy in the old Ethiopic language is used, which resembles considerably the Alexandrian liturgy, but fixes its locality by mentioning the *Abuna* or Patriarch by name, and also the King. There occur in it, besides, the names of a number of their own saints, and a petition that the prayers of the angels may be heard in our behalf. The Nestorians also had a Liturgy of their own, in which a passage is introduced favouring their peculiar views in regard to the person of Christ. Thus in the eucharistic prayer, these words occur, "He took the form of a servant, perfect man, of a reasonable, intelligent, and immortal soul, and human flesh subsisting, and joined it to himself, uniting it with himself in glory, power, and honour." The last clause in the mouth of a Nestorian was intended to deny the personal union of the Divine and human natures in Christ. The Monophysite churches of the East have also an ancient Liturgy, which has fewer interpolations than any of the other Liturgies extant; it has one peculiarity, however, that after the words of institution in mak-

ing the oblation, the prayer is directed to the Son, and not to the Father. The Copts have an entire Liturgy or Communion office, in which every petition is directed to the Son.

Of the Western Liturgies the Gothic or Gothico-Gallican was used in that part of Gaul which was anciently called *Gallia Narbonensis*, including the provinces of Narbonne, Languedoc, Provence, and Savoy. The Gallican Liturgy was used in the other provinces of Gaul until the time of Charlemagne, when it was exchanged for the Roman by a decree of that prince. Mr. Palmer, the author of the '*Origines Liturgicæ*,' thinks that this ancient liturgy originated with the church of Lyons, which was intimately connected with the churches of Asia and Phrygia. Nearly allied to the ancient Gallican was the Mozarabic Liturgy, which was used probably from the fifth century in the Spanish churches. This Liturgy is attributed by Isidore to the Apostle Peter. It was abolished in Spain by Gregory VII. about 1080. The ancient Gallican form seems to have been adopted in the early British church. From the time of Patrick, A. D. 432, the Irish are thought to have used the Roman Liturgy, and, about a century after, the ancient British Liturgy was introduced.

The Roman Liturgy has been generally attributed to Gregory the Great in the latter part of the sixth century; some writers, however, allege that he merely revised an old liturgy, which was then in use in the Latin church. The Ambrosian Liturgy indeed is supposed to have been prepared by Ambrose, archbishop of Milan, so early as the fourth century, and when Gregory's Missal was appointed to be used in all the Western churches, the church of Milan insisted on maintaining an independent position, and persisted in using its own liturgy, taking shelter under the high authority of St. Ambrose. Some Romish writers allege their Canon or Liturgy to be more ancient than the time of Gregory, and attribute its composition to Pope Gelasius, who flourished about the end of the fifth century. Others ascribe it to Musæus, a presbyter of Marseilles, about the year 458, and others still to Voconius, bishop of Castille, in Mauritania, about 460. And yet it is very unlikely that the Church of Rome should have adopted a Liturgy prepared by a French presbyter, or an African bishop, while the churches of their own respective countries refused for centuries to acknowledge it. But if the Missal was not wholly composed by Gregory, at all events he introduced several alterations in it; more especially he added the Lord's Prayer, which had not been used before in the Canon of that church. The probability is, that the Missal even though it were established as a certainty to be the sole production of Gregory the Great, has since that time undergone considerable alterations. And down to the date of the council of Trent in the sixteenth century, the Roman Canon was used in various forms, and accompanied with different rites and prayers in different churches.

The Anglo-Saxon Liturgy, which differed from that of the British Church, was formed from the Sacramentary of Gregory, which was brought over by the monk Augustine and his companions at the end of the sixth century. "As, however," observes Mr. Riddle, "each bishop had the power of making some improvements in the Liturgy of his church, in process of time different customs arose, and several became so established as to receive the names of their respective churches. Thus gradually the 'Uses' or customs of York, Sarum, Hereford, Bangor, Lincoln, Aberdeen, &c., came to be distinguished from each other." The Roman Liturgy continued to be used with occasional modifications in England until the Reformation; in France, Italy, and Germany, from the days of Charlemagne until the present time; and in Spain from Gregory VII. until now.

LITURGIES (JEWISH). The modern Jews have three Liturgies, the German, the Portuguese, and the Italian, but all in Hebrew. The liturgical service used in the synagogue worship is said to be of great antiquity. The most solemn and indispensable part of it consists of the *Shemoneh Esrah* or the Eighteen Prayers. The *Kiriath Shema*, or reading of the *Shema*, is also regarded as an important part of Divine service. It must be repeated twice a-day, and is generally attempted to be recited by a Jew as a confession of faith in his last moments. Those present with the dying man will repeat the first verse, and "Jehovah is God," till he expires, that he may be said to die in the faith.

LITURGY (ENGLISH). See COMMON PRAYER (BOOK OF).

LITURGY (LIVERPOOL), a Liturgy which was published at Liverpool in 1652. It was the composition of some Presbyterians who thought proper to lay aside extemporaneous prayer for a set form. Mr. Orton styles it scarcely a Christian Liturgy, and says that the name of Christ is hardly mentioned in the Collect, and the Spirit quite banished from it.

LIVER, a word which occurs in Exod. xxix. 13, in the directions there given for the sacrifice at the consecration of the Jewish priests. Calmet supposes that the ancients were in the habit of eating the liver covered with or wrapped in the caul, and he thinks it probable that in offering sacrifice, the liver was in the same manner enfolded in the caul before it was laid upon the altar. Professor Bush translates the expression, instead of "the caul above the liver," as it is in our version, "the lobe over or by the liver," meaning thereby the larger lobe of the liver including the gall-bladder. In Ezek. xxi. 21, among several modes of divination practised by the king of Babylon, it is said, "he looked in the liver." This was the portion of the intestines of a sacrificial victim which diviners chiefly inspected. (See CAPUT EXTORUM.) Divination by the liver was termed *Hepatoscopia*, and so important did the augurs account this part of the victim, that their attention

was directed to it in the first instance, and if it appeared very unhealthy, no observations were made on the other parts, as it was judged unnecessary, the omen being accounted decidedly unfavourable.

If the liver exhibited its natural healthy colour and condition, or if it was double, or there were two livers, and if the lobes inclined inwards, the signs were highly favourable, and success in any proposed object was deemed to be insured; but nothing but dangers and misfortunes were foreboded when there was too much dryness, or a band between the parts, or if it was without a lobe, and still more when the liver itself was wanting, which is said to have sometimes happened. The omens were likewise considered full of evil when the liver had any blisters or ulcers; if it was hard, thin, or discoloured; had any humour upon it; or if, in boiling, it became soft, or was displaced. The signs which appeared on the concave part of the liver concerned the family of the person offering the sacrifice; but those on the gibbous side affected his enemies; if either of these parts were shrivelled, corrupted, or in any way unsound, the omen was unfortunate, but the reverse when it appeared sound and large. Æschylus makes Prometheus boast of having taught man the division of the entrails, if smooth and of a clear colour, to be agreeable to the gods; also the various forms of the gall and the liver. Among the Greeks and Romans it was considered an unfortunate omen if the liver was injured by a cut in killing the victim.

LIVING, a term often used in England to denote a BENEFICE (which see).

LOANGO (RELIGION OF.) See FETISH-WORSHIP.

LOCALES, a name anciently given to ecclesiastics, who were ordained to a ministerial charge in some fixed place. Thus in the council of Valencia in Spain, a decree was passed that every priest before ordination should give a promise that he would be *localis*. Ordination at large, indeed, was not regarded as valid, but null and void.

LOCHEIA, a surname of *Artemis*, as being the guardian of women in childbirth.

LOCI COMMUNES (Lat. common places), a body of divinity published by Melancthon in 1521, being the first Protestant System of Theology which appeared in Germany. It was held in such high repute in the sixteenth century, and even long after, that it was regarded as a model of doctrine for professors and students, as well as for all who desired a clear systematic view of Divine truth. This celebrated work passed through sixty editions in the life time of the author, and was the means of greatly advancing the cause of the Reformation.

LOCULUS, a name given to a coffin among the ancient Romans, which was frequently made of stone. Sometimes it was formed of stone from Assos in Troas, which consumed the whole body, with the exception of the teeth, in forty days. Hence it was called *Sarcophagus* or flesh-consumer, a name

which came to be applied to a coffin of any kind, or even a tomb.

LOEMIUS, a surname of *Apollo*, as delivering from a plague. Under this name he was worshipped at Lindus in Rhodes.

LOGOS (Gr. Word), a term applied by the Evangelist John to the second Person of the Blessed Trinity. The intention of the sacred writer in using such an epithet in speaking of Christ was probably twofold; first, to denote His essential presence in the Father, in as full a sense as the attribute of wisdom is essential to Him; secondly, to denote His mediatorship as the Interpreter or Word between God and His creatures. It has been a favourite conjecture with many writers, that the idea of the Logos was borrowed by John from the Platonic philosophy, or that it was the result of a combination of the Alexandrian-Jewish theology with the Christian doctrine. This supposition, however, is at utter variance with the fact, that the notion of the *Logos* commended itself not only to those Christian teachers in the early church who were in favour of Platonism, but also to those who were disposed to look with suspicion upon every doctrine derived from that quarter. It was admitted by church-fathers of all views, and even of the most opposite tendencies. Nay, even some heretics received it only to pervert it for the purpose of doing away with the notion of the Son's personality. Such was the error of Paulus of Samosata and Marcellus; who from the fleeting and momentary character of a word spoken, inferred that the Divine Word was but the temporary manifestation of God's glory, in the man Christ Jesus. And it was to counteract this tendency that the Fathers speak of Him as the permanent, real, and living Word.

At a very early period, the doctrine of the Logos gave rise to much controversy. Thus the Monarchians either refused to receive the doctrine, or those who did consent to admit it, understood by the Logos simply a divine energy, the divine wisdom or reason which illuminates the souls of the pious. In opposing this heretical view, both the Western and the Eastern churches looked upon the Logos from a different stand-point. In the latter, the doctrine of the subordination of the Persons in the Blessed Trinity was established in connection with the hypostatical view of the Logos. The efforts of the former, on the other hand, were directed to the establishment of the unity of the Divine essence in connection with the distinction of the hypostases. Origen, in accordance with his strong tendency to allegorical explanations of Scripture, alleged both the designations of the Logos, and the name Logos itself, to be symbolical. He strove to banish all notions of time from the notion of the generation of the Logos. It was in his view an eternal now, and the generation a timeless eternal act. Origen, in all probability, was indebted for these notions to his education in the Platonic school. To maintain the principle of subor-

dination, he affirmed, that we are not to conceive of a natural necessity in the case of the generation of the Son of God; but as in the case of the creation, we must conceive of an act flowing from the Divine will. And further, in opposition to the Monarchians, he held the personal independence of the Logos; while they considered the name of God the Father to be a designation of the primal divine essence, and all besides this to be something derived. Sabellius, however, taught that the Father, Logos, and Holy Ghost are designations of three different phases, under which the one divine essence reveals itself. The Logos is first hypostatized in Christ, but only for a time. The divine power of the Logos appropriated to itself a human body, and by this appropriation begat the Person of Christ, and after having accomplished the great object of his manifestation, the Logos will return back again into oneness with the Father, and thus God will be all in all.

In the Western church, again, Tertullian looked upon the Logos from a totally different point of view, and maintained the doctrine of one divine essence, shared in a certain gradation by three persons most intimately connected. "The Son, so far as it concerns the divine essence," says Neander, "is not numerically distinct from the Father; the same essence of God being also in the Son; but he differs in degree, being a smaller portion of the common mass of the divine essence. Thus the prevailing view in the Western church came to be this: one divine essence in the Father and the Son; but, at the same time, a subordination in the relation of the Son to the Father. Here were conflicting elements. The process of development must decide which of the two should gain the preponderance. This, then, constituted the difference between the two churches:—that while, in the Eastern church, the prominence given to the distinctions in the Triad did not leave room for the consciousness of the unity; in the Western church, on the other hand, the unity of essence, once decidedly expressed, caused the subordination element to retire more into the back-ground."

LOGOTHETES, an officer in the Greek Church, who is intendant of the Patriarch's household, and another who is a kind of inspector-general of the church.

LOKI, the evil principle of the ancient Scandinavians, whom they regarded also as a deity. The Edda calls him "the calumniator of the gods, the grand contriver of deceit and fraud, the reproach of gods and men. He is beautiful in his figure, but his mind is evil, and his inclinations inconstant. Nobody renders him divine honours. He surpasses all mortals in the arts of perfidy and craft." He has had many children, besides three monsters who owe their birth to him, the wolf Fenrir, the Midgard serpent, and Hela or Death. The Edda contains an account of the exploits of Loki, his stratagems against the gods, their resentment, and the vengeance which they sought to inflict upon him, seizing and shutting him

up in a cavern formed of three keen-edged stones, where he rages with such violence, that he causes all the earthquakes that happen. There, we are told, he will remain till the end of the ages, when he shall be slain by Heimdall, the door-keeper of the gods.

LOLLARDS, the name given to various Christian fellowships, which arose at first around Antwerp in the Netherlands, about the commencement of the fourteenth century. The object of these fellowships was the revival of serious practical piety, and at their origin, as we learn from Gieseler, they associated together for the purpose of waiting upon patients dangerously sick, and burying the dead. They were held in high estimation, and increased rapidly in numbers. Gregory XI., in 1377, issued a bull for their protection, acknowledging that there were among them such as lived humbly and honestly, in pureness of faith, decent raiment, poverty and chastity, and devoutly frequented the places of worship. Boniface IX., in a bull dated 1394, declares concerning them, in terms of high commendation, that "they receive into their domiciles the poor and wretched, and to the utmost of their power practise other works of charity, inasmuch as when required, they visit and wait upon the sick, minister to their wants, and also attend to the burial of the dead." Acting thus in a spirit of true beneficence and charity, the *Lollards*, like the *Beghards* and *Beguines*, diffused a healthful influence all around them. Gradually, however, they seem to have degenerated, and in course of time they are said to have laid themselves open to the charges of an aversion to all useful industry, along with a propensity to mendicancy and idleness, an intemperate spirit of opposition to the church, and a sceptical and more or less pantheistical mysticism. From the cells in which they lived, the Lollards were sometimes called *CELLITES* (which see). So strongly did they commend themselves to public notice by their deeds of charity that Charles, duke of Burgundy, in 1472, obtained a bull from Pope Sixtus IV. by which they were ranked among the religious orders delivered from the jurisdiction of their bishops; privileges which were extended still farther by Julius II. in 1506.

LOLLARDS, a term of reproach applied to the followers of Wycliffe in the fourteenth century. This eminent forerunner of the Reformation in England was born in 1324, at a small village near Richmond, in the county of York. He was educated at the university of Oxford, where he distinguished himself by his talents, and the zeal and diligence with which he prosecuted his studies, both in philosophy and theology. In the former department he subsequently signalled himself as an ardent defender of the Realists in opposition to the Nominalists, who had revived since the time of William Occam. His mind was chiefly directed to religious matters, more especially in connection with the existing corruptions. He had studied the prophecies of Joachim, which was at that time a favourite work with those

who longed after the regeneration of the church. With a mind naturally earnest and practical, he applied himself to the subject, and gave to the world his views in a treatise, "On the last times of the Church," the first work in which he appeared before the public. In the commencement of his career as a Reformer, Wycliffe found a sympathizing friend in Islep, archbishop of Canterbury, who showed him much favour, and promoted him to an honourable office in connection with the university of Oxford. His kind patron, however, soon after died, and a man of a very different stamp having succeeded him, Wycliffe was displaced, and the monks who had been expelled from the college were restored. Thinking himself wronged, Wycliffe appealed to the Roman chancery, but in the meantime the course of events called forth his reforming tendencies into such prominence, that he was not likely to receive any countenance from the Roman see. The English parliament, in 1365, resolved to resist the claim of Pope Urban V. who attempted the revival of an annual payment of 1,000 marks as a tribute or feudal acknowledgment, that the realm of England was held at the pleasure of the Pope. His claim was founded upon the surrender of the crown by King John to Pope Innocent III. The payment had been discontinued for thirty-three years, and now that Urban again urged the claim, a keen controversy arose. The mendicant friars, and particularly the Franciscans, who had long distinguished themselves as valiant defenders of Rome, called upon King Edward to pay the tribute, alleging that if he failed to accede to the Pope's demands, the sovereignty of England was forfeited.

In these circumstances Wycliffe boldly met the challenge of the friars, and published a treatise, in which he not only asserted the right of the king supported by his parliament to repudiate the Pope's claim for quit rent or tribute, but maintained also that the clergy, neither as individuals nor as a general body, were exempted from civil jurisdiction. In conducting his argument in this remarkable production, one great principle lay at the foundation of the whole, that the Sacred Scriptures formed the ultimate standard of all law. The ability and stern independence with which he had defended the rights of the crown against the aggressions of Rome made Wycliffe an object of warm admiration among his countrymen, and Edward III., in recognition of the valuable service which he had rendered to the nation, appointed him one of the royal chaplains. In 1372 he was made Doctor of Theology, and his influence was rapidly increasing. Many a withering exposure of the corruptions of the church now issued from his pen. The mendicant monks in particular called forth from him the most bitter invectives. Nor were his writings neglected by his countrymen. They were eagerly perused by multitudes, and men of all ranks hailed him as the dauntless and unflinching enemy of those flagrant ecclesiastical abuses which were fast undermining the influence of

the priesthood, and were likely soon, if not reformed, to render religion itself an object of mockery and contempt. For some time the government of England had attempted by negotiation to obtain from the Pope a redress of some of the most prominent ecclesiastical grievances. All efforts of this kind, however, were utterly ineffectual, and it was at length resolved, in 1374, to send an embassy composed of seven persons to Pope Gregory XI. to confer with him on this subject. Wycliffe was one of the seven commissioners nominated by the crown for this purpose. The conference took place at Bruges, and lasted two whole years without attaining to any great extent the object for which it had been held. It had a powerful influence, however, upon the thoughtful mind of Wycliffe, and did much to prepare him for the responsible position which he was destined in the providence of God to occupy as the morning star of the Reformation. His eyes were now opened to the true character of the papacy, and from this time he spoke and wrote against its worldly spirit, and its injurious effects both upon individuals and communities. Its corruption he chiefly traced to its cupidity.

After his return to England Wycliffe was presented to the rectory of Lutterworth in the county of Leicester, officiating also as teacher of theology at Oxford. As a pastor he laboured indefatigably, seeking by ardent and prayerful study of the Bible to instruct the people in divine things. The Romish priesthood had long been accustomed to give the sermon a subordinate place in public worship, but Wycliffe restored it to its due importance as a means of supplying the religious wants of the people. With him originated the idea of travelling preachers, men who went about barefoot in long robes of a russet colour, preaching salvation through the cross of Christ. These men styled themselves "poor priests," and were subsequently called *Lollards*, a name similar to that of the *BEGHARDS* (which see). These men associated themselves together for the purpose, says Wycliffe, "of following to the utmost the example of Christ and his apostles; of labouring where there was the most need as long as they still retained the vigour of youth, without condemning other priests who faithfully did their duty."

By these exertions for the diffusion of the Gospel among all classes of the people, Wycliffe attracted some friends, but many enemies. A numerous body, especially of the begging monks, as he himself intimates, sought his death. No means were left untried to check the spread of his opinions and to destroy his rapidly advancing popularity and influence. In 1376 they extracted from his lectures, writings, and sermons, nineteen propositions which, as being in their view heretical, they forwarded to Rome for papal condemnation. These had reference chiefly to the unlimited power of the Pope; the secular possessions of the church; the rights of

laymen over priests; the power of the keys, and the conditional validity of excommunication. In consequence of the representations thus made to him, Gregory XI., in 1377, issued three bulls against Wycliffe, which he sent to England by a nuncio, one of them being addressed to King Edward III. The propositions forwarded to his Holiness by the priests were condemned with various qualifications. The Pope called the special attention of the king to the doctrines promulgated by the Reformer, as being not only opposed to the Catholic faith, but subversive of good order in the country. He complained that such opinions should have been allowed to gain ground among the people, and commanded that Wycliffe should be forthwith thrown into chains and imprisoned; that he should be examined as to his doctrines, and the answers reported to Rome, after which directions for his further treatment should be waited for from that court. The papal bulls, however, met with no favour in England, except from the bishops.

The death of Edward III. and the succession of his son, Richard II., tended to strengthen the cause which Wycliffe had so ably espoused. The parliament was now decidedly in favour of a determined resistance to the pecuniary demands of the Pope. Two noblemen of great power and influence in the country, John Gaunt, duke of Lancaster, and the marshal Henry Percy, had ranged themselves on the side of the Reformer, and came openly forward as his avowed patrons and supporters. He had a numerous band of adherents also among the people, and these were every day on the increase. In such circumstances it was found to be impossible to execute the papal bulls literally; but the archbishop of Canterbury and the bishop of London summoned Wycliffe to appear before them at a court which they set up at Lambeth. The Reformer attended, accompanied by his two noble patrons, and the court was obliged to be satisfied with the explanations which he gave of the nineteen propositions.

One of the greatest services which Wycliffe conferred upon the cause of true religion in England, was the publication of his translation of the Bible in 1380. Being ignorant of both the Hebrew and Greek languages, his translation was founded upon the Vulgate, but even under this disadvantage, the preparation of a vernacular version of the Sacred Writings was at the time an inestimable blessing to the people, enabling them to read in their own language the words of eternal life. The priests were indignant that the laity should thus have it in their power to draw their religious opinions directly from the Bible, and with the utmost virulence they assailed the reputation of the undaunted Reformer. But the opposition of the clergy only roused him to go forward in exposing the errors both in doctrine and practice which had crept into the church. In 1381, he appeared as the opponent of transubstantiation, contending against every mode of a bodily pre

sence of Christ, and maintaining that the bread and wine are nothing more than symbols of Christ's body and blood, with the additional explanation that in the case of believers they were active symbols, placing those who partook of them with real, living faith, in the position of an actual union with Christ. The theses which the Reformer published on this point, were couched in these terms, "The right faith of a Christian is this, that this commendable sacrament is bread and body of Christ, as Christ is true God and true man; and this faith is founded on Christ's own words in the Gospels." The sympathy, however, which he had met with in attacking other abuses and errors failed to attend him in this contest. The chancellor of the University of Oxford summoned twelve doctors to consider the point, and with their concurrence he published a solemn judgment declaring the theses put forth by Wycliffe on the doctrine of transubstantiation to be heretical; and the preaching of these views was forbidden on penalty of imprisonment and excommunication.

Undeterred by the opposition which assailed him and his doctrines, Wycliffe went forward steadily in the accomplishment of his great mission as a church reformer. Every day he became more violent in attacking the mendicants, declaring that their whole mode of life was at variance with the life of Christ, and that instead of giving themselves up to idleness and inaction, they ought rather to employ themselves in preaching the gospel of Christ wherever duty called them. This interference with the vows of the friars gave great offence to the Duke of Lancaster, who had been one of the Reformer's early patrons and friends; but neither the favour nor the frowns of the great could persuade this earnest-minded champion of the truth to deviate by one hair's breadth from the path of rectitude. A council was convened by the Archbishop of Canterbury to examine into the heresy of Wycliffe; but its proceedings were interrupted by the occurrence of an earthquake, which gained for it the name of the earthquake-council. By this council a number of Wycliffe's propositions were condemned either as heretical or erroneous; and through the influence of the archbishop, King Richard was induced to issue a command to put all persons under an arrest who taught Wycliffite doctrines.

The spread of the reformed opinions taught by Wycliffe received considerable impulse from a papal schism which took place about this time, two rival popes being busily engaged contending for the mastery. Rome and Avignon were issuing their fierce fulminations against each other. The question, who was the true Pope, was agitating the whole of Christendom, and in a paper on the schism, Wycliffe says, "Trust we already in the help of Christ, for he hath begun already to help us graciously, in that he hath clove the head of antichrist; and made the two parts fight one against the other."

The death of the great forerunner of the Refor-

mation was now at hand. While hearing mass on the day of the Holy Innocents in 1384, in his own church at Lutterworth, he was suddenly seized with an attack of apoplexy, which rendered him speechless, and after lingering a short time he was cut off, and his useful life brought to a sudden close. Considering the age in which he lived, this eminent man had remarkably clear views of Divine truth on some points, mingled no doubt with not a few errors. The great Protestant principle, of Christ the only author of salvation, in opposition to the worship of saints, occupied a prominent place in his theological system. But at the same time he admits, that those saints ought to be worshipped who are known to be such from the Word of God. He believed that in the early church two orders of the clergy were sufficient, priests and deacons; in the time of Paul, bishop and presbyter were the same. Scripture in his view was the rule of reformation, and every doctrine and precept ought to be rejected which does not rest on that foundation. He held that conversion is solely the work of God in the heart of a sinner; that Christ is the all in all of Christianity; that faith is the gift of God, and the one essential principle of spiritual life is communion with Christ. In the estimation of this faithful servant of the Lord Jesus, the sublimest calling on earth is that of preaching the word of God. The true church he maintained to be Christ's believing people, and their exalted Redeemer the best, the only true Pope, but the earthly Pope is a sinful man, who might even be condemned on the great day. With far-seeing sagacity he predicted that a monk would yet arise from whom should proceed the regeneration of the church.

The death of Wycliffe showed the immortal power of his principles. His followers, if not strong in numbers, were earnest and energetic in their efforts, and having set themselves to the work, they met with such amazing success, that to use the words of D'Aubigné, "England was almost won over to the Reformer's doctrines." In 1395, a petition was presented to Parliament praying the House to "abolish celibacy, transubstantiation, prayers for the dead, offerings to images, auricular confession, the arts unnecessary to life, the practice of blessing oil, salt, wax, incense, stones, mitres, and pilgrims' staffs." "All these," the petitioners declared, "pertained to necromancy and not to theology." The clergy were alarmed by this bold step on the part of the Wickliffites or Lollards, and urged upon the king to interpose. Richard took up the matter with great promptness, forbade parliament to entertain the petition, and having summoned into the royal presence the most distinguished of its supporters, he threatened them with death if they continued to defend the reformed doctrines. At this critical moment, however, when the hand of the king was lifted up to smite the followers of Wycliffe, a sudden rebellion arose which hurled him from his throne, and consigned him to a prison where he ended his days.

Richard was succeeded on the throne by his cousin, the son of the famous Duke of Lancaster, who had been the friend and patron of Wycliffe. The Lollards, therefore, naturally expected to find in the new king a warm supporter of their principles. In this, however, they were bitterly disappointed. To gratify the priests, a royal edict was issued, ordering every incorrigible heretic to be burnt alive, and accordingly, a pious priest, named William Sawtree, was committed to the flames at Smithfield in March 1401. Encouraged by the royal countenance, the clergy drew up the well-known Constitutions of Arundel, which forbade the reading of the Bible, and asserted the Pope to be "not of pure man, but of true God, here on earth." Persecution now raged in England, and a prison in the archiepiscopal palace at Lambeth, which received the name of the Lollards' tower, was crowded with the followers of Wycliffe, who were doomed to imprisonment for alleged heresy; and Lord Cobham, who had caused Wycliffe's writings to be copied and widely circulated, having been formally condemned to death, was burnt at the stake in December 1417. The prisons of London were now filled with Lollards, and multitudes who escaped the vengeance of the persecuting clergy were compelled to hold their religious meetings in secret, and to bear with silent unrepining submission the obloquy and contempt to which they were exposed. From this time until the Reformation their sufferings were severe. Their principles, however, had taken deep root in England, and during the fifteenth century the Papal influence gradually decreased, preparing the way for the Reformation, which in the succeeding century established the Protestant faith as the settled religion of the country.

LOLLARDS OF KYLE, an opprobrious name applied to the supporters of Reformed principles in the western districts of Scotland during the fifteenth and sixteenth centuries. Robert Blacater, the first archbishop of Glasgow, prevailed on James IV. to summon before the great council, about thirty persons, male and female, belonging to the districts of Kyle, Carrick and Cunningham, who were accused of holding doctrines opposed to the Catholic faith. This memorable trial took place in 1494. They were charged with condemning the worship of the Virgin Mary, the worship of saints, relics, images, and the mass. The king himself presided at the trial, and the result was, that the Lollards were dismissed with an admonition to beware of new doctrines, and to adhere steadfastly to the faith of the church.

LOMBARDISTS. See **SENTENTIARII**.

LONG FRIDAY. See **GOOD FRIDAY**.

LONGINUS'S (St.) DAY, a festival of the Romish church observed at Rome on the 15th of March. According to the legend, Longinus was an emancipated slave, a soldier in the Roman army, and almost blind. He is said to have been the soldier who pierced the side of our Saviour with his spear as he

hung upon the cross; and while the blood flowed from the wound, some of it fell upon his eyes and immediately he recovered his sight. This miracle is alleged to have led to his conversion to Christianity; when forsaking his military profession, and being instructed by the apostles, he lived a monastic life in Cæsarea of Cappadocia, and was the means, both by his conversion and example, of converting many to the Christian faith. He is alleged to have been a faithful, devoted, and consistent believer, and to have closed his career by suffering martyrdom in the cause of his Divine Master.

LORD, a title very frequently applied in the Sacred Scripture to the Supreme Being. Two Hebrew words are thus translated in the Old Testament. *Adonai*, the Lord, is exclusively applied to God. The Hebrew word *Jehovah* is also very often translated in our version by the English word Lord, in conformity with the ordinary custom of the Jews in reference to the ineffable name, which they never pronounce. When the term Lord in our Bibles answers to the Hebrew word *Jehovah*, it is always printed in small capitals for the sake of distinction. See **ADONAI, JEHOVAH**.

LORD'S DAY, a name given to the first day of the week, which has been observed among Christians by Divine authority as a day set apart for religious services, more especially in commemoration of the resurrection of Christ from the dead. At a very early period in the history of the Christian church, this day was appropriated to public worship instead of the Jewish Sabbath. The first intimation of the change occurs in Acts xx. 7, where we find the church assembled on the first day of the week; and in Rev. i. 10, this sacred festival is expressly termed "the Lord's Day." The early Christian writers make frequent mention of this as a day of meeting among Christians. Thus we are informed by Justin Martyr, that "on Sunday all the Christians living either in the city or country met together" for reading the Scriptures, prayer, and the breaking of bread. That they considered it as possessing a holy character, is plain from the circumstance that they uniformly spoke of it as the Lord's Day, and regarded it as a weekly festival on which fasting and every appearance of sorrow was to be laid aside as inconsistent with the character and design of the day. It was wholly dedicated to the exercises of religious worship, which are termed accordingly, by Tertullian, "the solemnities of the Lord's Day." And not only was public worship performed on this day, but it was kept holy throughout, and the thoughts and feelings of believers were required to be in accordance with its sacredness. Thus Clement of Alexandria says, "A true Christian, according to the commands of the gospel, observes the Lord's Day by casting out all bad thoughts, and cherishing all goodness, honouring the resurrection of the Lord which took place on that day." "This day," says Eusebius, "Christians throughout the world celebrate in strict obedience to

the spiritual law. Like the Jews, they offer the morning and evening sacrifice with incense of sweeter odour. The day," he adds, "was universally observed as strictly as the Jewish Sabbath, whilst all feasting, drunkenness, and recreation was rebuked as a profanation of the sacred day." Ignatius says, that all who loved the Lord kept the Lord's day as the queen of days—a reviving, life-giving day, the best of all our days. Such epithets abound in the ancient homilies of the fathers.

The mode in which the early Christians spent the Lord's Day is thus described by Dr. Jamieson in his 'Manners and Trials of the Primitive Christians: "Viewing the Lord's Day as a spiritual festivity, a season on which their souls were specially to magnify the Lord, and their spirits to rejoice in God their Saviour, they introduced the services of the day with psalmody, which was followed by select portions of the Prophets, the Gospels, and the Epistles; the intervals between which were occupied by the faithful in private devotions. The plan of service, in short, resembled what was followed in that of the vigils, though there were some important differences, which we shall now describe. The men prayed with their heads bare, and the women were veiled, as became the modesty of their sex, both standing—a posture deemed the most decent, and suited to their exalted notions of the weekly solemnity,—with their eyes lifted up to heaven, and their hands extended in the form of a cross, the better to keep them in remembrance of Him, whose death had opened up the way of access to the divine presence. The reading of the sacred volume constituted an important and indispensable part of the observance; and the more effectually to impress it on the memories of the audience, the lessons were always short, and of frequent recurrence. Besides the Scriptures, they were accustomed to read aloud several other books for the edification and interest of the people—such as treatises on the illustration of Christian morals, by some pastor of eminent reputation and piety, or letters from foreign churches, containing an account of the state and progress of the Gospel. This part of the service,—most necessary and valuable at a time when a large proportion of every congregation were unacquainted with letters, was performed at first by the presiding minister, but was afterwards devolved on an officer appointed for that object, who, when proceeding to the discharge of his duty, if it related to any part of the history of Jesus, exclaimed aloud to the people, 'Stand up—the Gospels are going to be read;' and then always commenced with, 'Thus saith the Lord.' They assumed this attitude, not only from a conviction that it was the most respectful posture in which to listen to the counsels of the King of kings, but with a view to keep alive the attention of the people—an object which, in some churches, was sought to be gained by the minister stopping in the middle of a Scriptural quotation, and leaving the people to finish it aloud. The discour-

ses, founded for the most part on the last portion of Scripture that was read, were short, plain, and extemporary exhortations,—designed chiefly to stir up the minds of the brethren by way of remembrance and always prefaced by the salutation, 'Peace be unto you.' As they were very short—sometimes not extending to more than eight or ten minutes' duration,—several of them were delivered at a diet, and the preacher was usually the pastor of the place, though he sometimes, at his discretion, invited a stranger, or one of his brethren, known to possess the talent of public speaking, to address the assembly. The close of the sermon by himself, which was always the last of the series, was the signal for the public prayers to commence. Previous to this solemn part of the service, however, a crier commanded infidels of any description that might be present to withdraw, and the doors being closed and guarded, the pastor proceeded to pronounce a prayer, the burden of which was made to bear a special reference to the circumstances of the various classes who, in the primitive church, were not admitted to a full participation in the privileges of the faithful. First of all, he prayed, in name of the whole company of believers, for the catechumens—young persons, or recent converts from heathenism, who were passing through a preparatory course of instruction in the doctrines and duties of Christianity,—that their understandings might be enlightened—their hearts receive the truth in the love of it—and that they might be led to cultivate those holy habits of heart and life, by which they might adorn the doctrine of God their Saviour. Next, he prayed for the penitents, who were undergoing the discipline of the church, that they might receive deep and permanent impressions of the exceeding sinfulness of sin,—that they might be filled with godly sorrow, and might have grace, during the appointed term of their probation, to bring forth fruits meet for repentance. In like manner, he made appropriate supplications for other descriptions of persons, each of whom left the church when the class to which he belonged had been commended to the God of all grace; and then the brethren, reduced by these successive departures to an approved company of the faithful, proceeded to the holy service of communion."

From the time that Christianity became the established religion of the Roman Empire, laws were frequently passed by the state in reference to the careful observance of the Lord's Day. "No sooner was Constantine come over to the church," says Cave, "but his principal care was about the Lord's day; he commanded it to be solemnly observed, and that by all persons whatsoever. And for those in his army who yet remained in their paganism and infidelity, he commanded them upon Lord's days to go out into the fields, and there pour out their souls in hearty prayer to God. He moreover ordained, that there should be no courts of judicature open upon this day; no suits or trials in law; but, at the same time

any works of mercy, such as emancipating slaves, were declared lawful. That there should be no suits nor demanding debts upon this day, was confirmed by several laws of succeeding emperors. Theodosius the Great, (A. D. 386,) by a second law ratified one which he had passed long before, wherein he expressly prohibited all public shows upon the Lord's day, that the worship of God might not be confounded with those profane solemnities. This law the younger Theodosius some few years after confirmed and enlarged; enacting, that on the Lord's day (and some other festivals then mentioned) not only Christians, but even Jews and heathens, should be restrained from the pleasure of all sights and spectacles, and the theatres be shut up in every place. And whenever it might so happen that the birthday or inauguration of the emperor fell upon that day, he commanded that then the imperial solemnity should be put off and deferred till another day. Subsequently these matters were arranged by councils."

Those churches which in early times were composed chiefly of Jewish converts, while they observed the first day of the week as the Lord's Day, retained also their own Sabbath on the seventh day. It was the practice of Christians not only to exclude fasting from the observances of the Lord's Day, but also to maintain the standing position in prayer. To fast in token of sorrow on this day of joy, and to kneel while commemorating the day on which our Lord arose, was accounted a breach of Christian propriety, which uniformly called forth the disapprobation of the church and the anathemas of her councils. See SABBATH (JEWISH).

LORD'S PRAYER, the prayer which Jesus Christ taught his disciples as recorded in Mat. vi. 9—13, Luke xi. 2—4. We have no evidence from the writings of the Apostles that this prayer was used as a form in public worship in their times; neither does any reference to it in this view occur in the earliest Christian writers immediately succeeding the age of the Apostles. When we pass, however, from the Apostolic Fathers to the writers of the second and third centuries, we find the public use of the Lord's Prayer in the church fully established by the testimonies of Tertullian, Cyprian, and Origen, who devoted each an entire treatise to the exposition of this prayer. Tertullian, in express terms, declares it to have been prescribed by Christ as a form for all ages of the church, and he alleges that it contains the substance of all prayer, and is an epitome of the whole gospel. Cyprian follows in nearly the same strain, acknowledging Tertullian as his guide and instructor; and describing the Lord's Prayer, he calls it "our public and common prayer." Origen also affirms this to have been a prescribed form, containing all that the true Christian ever has occasion to pray for. Numberless authorities to the same effect might be adduced from writers of the fourth and fifth centuries. By Chrysostom, it is

styled "the prayer of the faithful," its use being restricted to the faithful in full communion with the church, and denied to catechumens, on the ground that believers only were able in the true spirit of adoption to say, "Our Father, which art in heaven." The full mystical meaning of this prayer was not explained to any until after their baptism, each of its petitions being considered as having reference to the Christian mysteries or esoteric doctrines of the church, which, according to the *ARCANI DISCIPLINA* (which see), were carefully concealed from the catechumens.

The doxology at the conclusion of the Lord's Prayer, which is now found in the Gospel of St. Matthew, is generally supposed by critics not to have formed part of the original text of the Evangelist, not being found in the earliest and best MSS. of that Gospel, according to the testimony of Mill, Wetstein, Bengel, and Griesbach. It is found in the *Apostolical Constitutions*, and may probably have been thence transferred to the text of the Gospel. The ancient liturgies of the Greek Church contain a doxology to the Lord's Prayer, recognizing the doctrine of the Trinity as implied in the prayer, "Thine is the kingdom, power, and glory, Father, Son, and Holy Spirit, both now and for ever, world without end." This doxology has been ascribed to Basil and to Chrysostom.

In the *Apostolical Constitutions*, believers are enjoined to repeat the Lord's Prayer three times every day; a practice which was afterwards established by the laws of the church. Newly baptized persons were also required to repeat this prayer along with the Creed, immediately on coming out of the water. In the case of infant baptism, the sponsors at first repeated the Lord's Prayer and Creed on behalf of the child; but afterwards this was dispensed with, and the officiating minister alone repeated the formularies. The first writer who mentions the Lord's Prayer as having been used in the dispensation of the Lord's Supper is Cyril of Jerusalem. Augustine also alludes to this practice. The *Ordo Romanus* prefixes a preface to the Lord's Prayer, the date of which is uncertain. It contains a brief exposition of the prayer. All the Roman breviaries enjoin that Divine service should commence with the repetition of the Lord's Prayer; but this custom can be traced no farther back than the thirteenth century, when it is said to have been introduced by the Cistercian monks. The practice of using the Lord's Prayer before commencing sermon in public worship receives no countenance from the writings of the ancient Christian Fathers. In reference to the use of this prayer as a form, Augustine says, "We are free to ask the same things that are desired in the Lord's Prayer, sometimes in one manner of expression, and sometimes in another." And Tertullian, speaking expressly of prayer, and of the Lord's Prayer particularly, says, "There are many things to be asked according to the various

circumstances of men;" and again he says, "We pray without a monitor (or set form) because we pray from the heart."

The obvious design of our blessed Lord in presenting his followers with this short, beautiful, and comprehensive model of prayer, was to teach them to pray in the Spirit. There is no express reference in it to the work and the name of Christ. This omission, however, is easily accounted for. Jesus was now exhibiting for the first time, clearly and without a figure, the true nature and design of the kingdom of God. But the facts in the providence of God on which the kingdom rested, the events in the history of the Redeemer which were yet to happen, and which were to be evolved by the free agency of man, He refrains from explaining. The great doctrines, however, as to the work of Christ, and the efficacy of His atonement, are contained in this prayer by implication, though not directly. The one grand idea to which the whole prayer tends is, the ardent longing of the believer for the coming of the kingdom of God. This thought runs through the whole prayer, from its preface to its conclusion, just as the unfolding of the nature of the kingdom runs through the whole of the sublime sermon on the mount. The Lord's Prayer then, viewed in this aspect, may be divided into two parts, the one referring to the relation of God to man, and the other of man to God. The one portion of the prayer breathes a wish that God Himself would establish His kingdom in the hearts of men, and the other breathes a wish that all the obstacles to the establishment of this kingdom in the hearts of men, may be removed; while the conclusion expresses a firm hope and belief founded on the nature of God, that the prayer will be heard and answered.

LORD'S SUPPER, a solemn Christian ordinance instituted by our blessed Lord on the night of his betrayal, and designed to commemorate his Mediatorial sufferings and death. An account of its first institution is thus given by the Evangelist Matthew, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Jesus had just celebrated his last Passover on earth, his concluding act of observance of the Jewish ceremonial law. The type had served its purpose, and now gave way to the antitype. Accordingly, the Passover having been in past ages a standing representation of that death which he was about to endure, Jesus proceeded to institute a corresponding ordinance, that of the Lord's Supper, to be a standing memorial in all future ages of the same solemn event. Having feasted on the typical Pass-

over, Jesus took the remains of the Paschal bread, and of the Paschal wine, and consecrated them anew as the elements of that great feast which his people were henceforth to observe in commemoration of himself as their Passover sacrificed for them.

No name is given to this Christian feast by the Evangelists who record its institution, but it is styled by the Apostle Paul in 1 Cor. xi. 20, "the Lord's Supper," as having been appointed by Christ on the night in which he was betrayed by Judas into the hands of the Jewish chief priests and elders. The name by which this sacrament has been designated in all ages of the church, and among all its various sections, is the COMMUNION (which see). It has also been termed the *Eucharist*, as being a symbolical expression of thanksgiving for redeeming mercy.

The strict connection between the Lord's Supper and the Jewish Passover was so strongly recognized by the early converts from Judaism to Christianity, that, as Epiphanius has shown, they continued for many years to observe both festivals, and even in the Christian church generally, the Lord's Supper was celebrated with peculiar solemnity at the festival of Easter, which corresponded to the Passover. That the two ordinances, however, were in reality separate and distinct from each other, is plain from the fact, that the Apostle Paul, in 1 Cor. xi., makes no mention of the Passover, while he minutely describes the nature and institution of the Lord's Supper, speaking of it as a customary rite in these words, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

The question has been raised, Whether Christ himself partook of this holy ordinance at its first institution. No light is thrown upon this point either by the narrative in the Gospels, or by that in First Corinthians. Considerable diversity of opinion, accordingly, has existed on the subject even from early times. Chrysostom and Augustine maintain the affirmative, but it appears very unlikely that Jesus, though he partook of the typical feast of the Jewish passover, would partake of a feast which was not designed for Him but for His people. He speaks of the bread as "broken for you," meaning for his disciples, and in regard to the wine, he says "Drink ye all of it." Both the sacramental elements and the sacramental actions have throughout a reference to the Supper as a feast, not *for* him, but *upon* him, a feast of which He was the object to be partaken of, and in no sense a partaker.

Another inquiry has been started, as to which theologians have been in all ages divided in opinion, namely, Whether Judas the traitor partook of the Lord's Supper. The Apostolical Constitutions affirm that he was not present on the solemn occasion. The advocates of this opinion rely chiefly on John xiii. 30, "He then having received the sop went immediately out: and it was night." Those who hold the contrary opinion appeal to Luke xxii. 11, "And

ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?" and also to the saying of our Lord when he delivered the cup into the hands of his disciples, "Drink ye all of it," implying, as is supposed, that the twelve disciples all partook of the sacramental elements. The prevailing sentiment of the church in all ages has been that Judas was both present at the sacramental feast, and partook of the elements along with the other disciples.

It is somewhat strange that, in consulting the writings of the Apostolical Fathers, no mention is found of the Lord's Supper by Barnabas, Polycarp, or Clement of Rome, but only in the writings of Ignatius is there any reference to the subject, and even supposing the passages to be genuine, which has been doubted, the allusions are slight and very general. Most of the early apologists for Christianity also are silent as to this ordinance. Justin Martyr, however, has given two descriptions of the ordinance in nearly the same words, "On Sunday," he says, "we all assemble in one place, both those who live in the city and they who dwell in the country, and the writings of apostles and prophets are read so long as the time permits. When the reader stops, the president of the assembly makes an address, in which he recapitulates the glorious things that have been read, and exhorts the people to follow them. Then we all stand up together and pray. After prayer, bread, wine, and water, are brought in. The president of the meeting again prays according to his ability, and gives thanks, to which the people respond, Amen. After this, the bread, wine, and water, are distributed to those present, and the deacons carry portions to such as are necessarily detained from the meeting. Those who are able and willing contribute what they please in money, which is given to the president of the meeting, and is appropriated to the support of widows and orphans, the sick, the poor, and whomsoever is necessitous." In the dialogue with Trypho the Jew, which is usually ascribed to Justin, we find such expressions as these, "the offering of the bread of thanksgiving, and of the cup of thanksgiving," "the eucharistic meal of bread and wine," but no account is given of the mode in which the ordinance was celebrated. Irenæus, in his controversial writings, contends that the eucharist should be regarded as a sacrifice, in opposition to the Gnostics, who alleged that all sacrifices had ceased. He takes care, however, to distinguish it from the Jewish sacrifices, alleging it to be of a higher and nobler character than these mere typical ordinances. Clement of Alexandria, Origen, Tertullian, and Cyprian, all make frequent references to the Lord's Supper as a standing ordinance in the church. The *Apostolical Constitutions*, however, which is the oldest liturgical document extant, and forms the foundation of all the liturgies both of the Eastern and Western churches,

affords the most important information in reference to the Lord's Supper, as observed in the early Christian church. We are indebted to Dr. Jamieson for the following admirable view of the whole service among the primitive Christians: "The peculiar service of the faithful was commonly introduced by a private and silent prayer, which was followed by a general supplication for the church and the whole family of mankind, and then each of the brethren came forward to contribute a free-will offering, according to his ability, to the treasury of the church, the wealthy always being careful to bring part of theirs in articles of bread and wine. Out of this collection both the sacramental elements were furnished; the one consisting, from the first, of the common bread that was in use in the country, and the other of wine diluted with water, according to the universal practice of the ancients. Preliminary to the distribution of these, two ceremonies were always observed with the greatest punctuality,—the one emblematical of the purity that became the ordinance, the other of the love that should reign among all the disciples of Christ. The deacons brought a basin of water, in which the presiding ministers washed their hands in presence, and on behalf, of the whole congregation—a practice founded on the words of the Psalmist,—'I will wash my hands in innocence, and so I will compass thine altar;' and then, on a given signal, the assembled brethren, in token of their mutual amity and good will, proceeded to give each other a holy kiss, ministers saluted ministers, the men their fellow-men, and the women the female disciples that stood beside them. At this stage of the service another prayer of a general nature was offered, at the conclusion of which the minister, addressing the people, said, 'Peace be unto you,' to which they responded in one voice, 'and with thy spirit.' Pausing a little, he said, 'Lift up your hearts to God,' to which they replied, 'We lift them up unto God;' and then, after another brief interval of silence, he proceeded, 'Let us give thanks to God,' to which they returned the ready answer, 'It is meet and just so to do.' These preliminary exhortations being completed, the minister offered up what was called the great thanksgiving for all blessings, both temporal and spiritual, especially for the unspeakable love of God as manifested in the death, resurrection, and ascension of Christ, and for that holy ordinance in which, in gracious adaptation to the nature of man, he is evidently set forth as crucified and slain; concluding with an earnest desire that intending communicants might participate in all the benefits it was designed to impart, to which all the people said aloud, 'Amen.' As the communicants were about to advance to the place appropriated for communion,—for up to that time it was unoccupied,—the minister exclaimed, 'Holy things to holy persons'—a form of expression equivalent to a practical prohibition of all who were unholy; and the invitation to communicants was given by the singing of some appropriate Psalms,

such as the passage in the 34th, 'O taste and see that God is good;' and the 133d, beginning 'Behold! how good and how pleasant it is for brethren to dwell together in unity!' The elements having been consecrated by a prayer, which consisted chiefly of the words of the institution, the minister took up the bread, and breaking it, in memorial of Christ's body being broken, distributed to his assisting brethren beside him, and in like manner the cup, both of which were carried round by the deacons to the communicants in order; and while they presented them in this simple form, 'the body of Christ,' 'the blood of Christ,' each communicant, on receiving them, devoutly said, 'Amen.' The manner in which they received the element was, by taking it in the right hand, and placing the left underneath to prevent any of it from falling. The act of communion being finished, a thanksgiving hymn was sung, and an appropriate prayer offered, after which the brethren again gave each other the salutation of a holy kiss, and having received the blessing of their pastor, were exhorted to 'Go in peace.'

The Lord's Supper was originally instituted in the evening, or at night, and in the apostolic age it seems to have been sometimes observed during the night, and at other times during the day. Justin Martyr makes no mention of the precise time of its celebration. Tertullian speaks of Easter Eve as a special period for the administration of this ordinance. This practice continued throughout the fourth and fifth centuries, and even as far onward as to the ninth century. In the eleventh and twelfth centuries it was transferred to the evening, and then to the afternoon of the day before Easter, and afterwards to the morning of the same day. The celebration of the communion on Christmas eve continued to a late period. To this ancient custom of observing this ordinance by night is probably to be traced the modern practice of burning lighted tapers on such occasions. As early as the fifth century nine o'clock in the morning became the canonical hour, and it was arranged that the Lord's Supper should be celebrated on Sundays and high festivals at this hour, and at twelve o'clock on other occasions. In the primitive church it was an universal custom to administer this ordinance on Thursday on Easter week, that being the day of its original institution; and some even contended that the ordinance ought to be restricted to an annual celebration of this day, though the prevailing sentiment of the church was in favour of frequent communion. Weekly and even daily communion appears to have been practised to a considerable extent in the early church. The first day of the week, indeed, often received the name of *dies panis*, the day of bread, with evident allusion to the observance of the sacrament on that day. That daily communion was practised by the apostles has been sometimes inferred from Acts ii. 42, 46, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of

bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

The Lord's Supper was instituted at first in the upper room of a private house, and from a passage of the Acts of the Apostles just quoted, it would appear that the communion was celebrated by the early followers of Christ in the houses of believers. But from 1 Cor. xi. 20, it is plain that the Corinthians must have had a separate place devoted to the observance of this rite, and to the exercises of public worship. In times of persecution, the early Christians observed the Lord's Supper wherever it could be done with safety, in secret places, in the cemeteries, in dens and caves of the earth. But whenever practicable, they celebrated this solemn ordinance in the buildings appropriated to public worship, and the consecration of the elements in private houses was expressly forbidden by the council of Laodicea.

Nothing is said in the New Testament as to the person by whom the Lord's Supper is to be administered. Our Lord himself was the first who dispensed the ordinance, and it is probable that the same office was afterwards discharged by the apostles. We learn from the writers of the second and third centuries, that it was the special office of the bishop or president of the assembly to administer the eucharist. According to Justin Martyr's account of the rite already quoted, the president of the brethren pronounced the form of prayer and praise over the elements, and the deacons distributed them among the communicants who were present, and conveyed them to those who were absent. Ignatius informs us that the ordinance could not be administered in the absence of the bishop. In the *Apostolical Constitutions* the dispensation of the eucharist is ascribed at one time to the chief priest, at another to the bishop. He is directed to stand before the altar with the presbyters and deacons, and to perform the office of consecration. For a long period it was forbidden to a presbyter to consecrate the elements if the bishop was present, that duty belonging to the bishop alone. But in the middle ages the bishops seldom officiated at the table of the Lord. The general rule in the primitive church was, that the bishop consecrated the elements, assisted by the presbyter, that the presbyter distributed the bread, and the deacon presented the cup. In the absence of the bishop the duty of consecration devolved upon the presbyter, and in such a case both the bread and the cup were distributed by the deacons. Sometimes the deacons took upon themselves the office of consecrating the elements, but this practice was forbidden by repeated ecclesiastical councils.

During the celebration of the Lord's Supper in the early Christian church, none but believers in full communion with the church were allowed to be

present; and all who were present partook of the ordinance. The consecrated elements were also sent by the hands of the deacons to such of the brethren as from sickness or imprisonment were unable to attend. The custom at length arose which, for a long period, prevailed in the ancient church, of administering the sacrament to infants. (See COMMUNION, INFANT.) Nay, even the ordinance was frequently administered to the sick when in the delirium of fever, and to penitents when on their deathbeds. Some were accustomed also to carry home a portion of the consecrated bread, and to lay it up for future use in a chest appropriated for the purpose, and when they had no opportunity of attending the morning service, they partook of a portion of the bread, and if a Christian stranger came to share in their hospitality, one of the first acts of kindness was to produce a portion of the sacramental bread, and break it between them, thereby hallowing their social intercourse, by joining together in a solemn ordinance, which they held in the most profound reverence, and the observance of which they regarded as necessary to their happiness both here and hereafter.

In the ancient Christian church, as we have seen, all the faithful were communicants, and the rule of St. Ambrose was regarded as admitting of no exception: "All Christians ought on every Lord's Day to partake of the Lord's Supper." It was not until the sixth century that the distinction came to be recognized between communicants and non-communicants. From this it afterwards became customary to keep consecrated bread, called EULOGIA (which see), for the purpose of offering it to such persons as chose to partake of it, instead of uniting in regular communion with the church. These persons were called *Half-way communicants*. After the general introduction of infant-baptism, the eucharist continued to be administered to all who had been baptized, whether infants or adults. The African church were accustomed to administer the ordinance to the dead, and even to bury with them some portion of the consecrated elements. Communicants in the early church wore a peculiar dress when partaking of the sacrament, probably white raiment; and the women wore white veils, called *dominicalia*. All the faithful were required to bring certain oblations or presents of bread and wine. The bread was wrapped in a white linen cloth, and the wine was contained in a vessel called *ama* or *amula*. These offerings were brought to the altar after the deacon had said, "Let us pray," and while the assembly were engaged in singing a hymn suited to the occasion. This custom was abolished in the twelfth century.

On the authority of Augustine we learn that during the celebration of the Lord's Supper, the communicants stood with their faces towards the east. The clergy first received the elements, then the men, and last of all the women. The communicants ad-

vanced to the table two at a time. They took the bread and the cup in their hands, and repeated after the minister the sacramental formulary, concluding with a loud Amen. The men received the elements with uncovered hands previously washed; the women made use of the dominical. From the ninth century the bread began to be put into the mouths of the communicants by the officiating minister, to prevent them from carrying it home. The practice of kneeling during the consecration, and distribution of the elements, was first introduced in the twelfth and thirteenth centuries, and did not become general till a period considerably later.

In regard to the nature of the bread which ought to be used in the Lord's Supper, a keen controversy was long carried on between the Greek and Latin churches, the former contending for the use of leavened, and the latter of unleavened bread. From the seventh century the Church of Rome began to use unleavened bread, a practice which was discontinued by Protestants at the Reformation, with the exception of the Lutherans. The eucharistic bread of the Romanists is styled the *HOST* (which see).

The wine which our Lord used in the Supper was, of course, the common wine of Palestine, but the ancient churches universally mixed water with the sacramental wine. The *Armenians* used wine alone, and the *Aquarians* water alone, but both were regarded as heretics. The proportion of water mixed with the wine varied at different times, being sometimes one-fourth, at other times one-third. The Western church mixed cold water only; the Greek church did the same at first, but afterwards added warm water just before the distribution. In the third or fourth century it became customary in the Eastern church to hold up the consecrated elements before the people, in order to excite their veneration for the sacred mysteries of the sacrament. In the middle ages the *host* of the Latin church came to be worshipped in consequence of the dogma of transubstantiation being believed. This dogma was introduced into Gaul in the twelfth century, and into Germany in the thirteenth.

Both elements were universally administered to both clergy and laity until about the twelfth century, when in the Western church the cup began to be gradually withdrawn from the laity. (See CHALICE.) The Greeks retain substantially the ancient custom, and Protestants universally give the sacrament to both clergy and laity in both kinds. A certain form of words was used from early times in delivering the elements to the people, to which the people answered, Amen. The words spoken by the officiating minister were simply, "The body of Christ," and "The blood of Christ," to each of which expressions the people subjoined, Amen. The author of the *Apostolical Constitutions* speaks of the form in this manner: "Let the bishop give the oblation, saying, 'The body of Christ,' and let the receiver answer, Amen. Let the deacon hold the cup, and

when he gives it, say, 'The blood of Christ, the cup of life,' and let him that drinks it, say Amen." In the time of Gregory the Great, we find the form somewhat enlarged, thus, "The body of our Lord Jesus Christ preserve thy soul;" and before the time of Alcuin and Charlemagne it was augmented into this form, "The body of our Lord Jesus Christ preserve thy soul unto everlasting life."

In the primitive Christian church, the Lord's Supper was retained in the simplicity of its original institution, and the ordinance was regarded as a memorial of the sufferings and death of Christ, and a means of strengthening the faith and increasing the love of his followers. In course of time highly figurative language began to be used, which implied, if understood literally, the bodily presence of Christ. During the Eutychian controversy, the notion was broached by some, that there was a union between Christ and the elements similar to that between the divine and human nature in the person of Christ. It was not, however, until the ninth century that the doctrine was promulgated of a real change of the substance of the elements in the Lord's Supper. (See **TRANSUBSTANTIATION**.) This, of course, naturally led to the worship of Christ in the sacrament. (See **HOST, ADORATION OF THE**), and the kindred dogma, that the Eucharist is a true and proper sacrifice for the sins of the living and the dead, or the souls in purgatory. (See **MASS**.) At the Reformation, in the sixteenth century, these dogmas of Rome were renounced by the Protestant party; but Luther, still cleaving to the literal interpretation of our Saviour's words, "This is my body," introduced the doctrine of **CONSUBSTANTIATION** (which see), signifying that although the elements remain unchanged, the real body and blood of Christ are received by the communicants along with the symbols. Zwingli, however, disapproving alike of the Romish doctrine of *Transubstantiation* and the Lutheran doctrine of *Consubstantiation*, maintained that the bread and wine were no more than a representation of the body and blood of Christ, and that there was nothing in the ordinance but a memorial of Christ. The Helvetic Reformer, however, in thus explaining the matter, has perhaps scarcely described the true nature of the Lord's Supper as it is understood by most Protestant churches. The elements are, doubtless, recognized as symbols or signs, but to the true believer they are something more, for they are seals of the covenant of grace, ratifying and confirming all its blessings as given over by Christ to his people, and received on their part by the exercise of a living faith.

LORD'S TABLE. See **COMMUNION TABLE**.

LORETTO (HOLY HOUSE AT), a house at Loretto, a small town in the States of the Church in Italy, which is held in great veneration by Romanists, as being the place where the Virgin Mary was born, and also the infant Jesus. The story of this wonderful house is implicitly believed by many Romanists. The outlines are briefly these: Helena,

the mother of Constantine the Great, found it at Nazareth about three centuries after the incarnation. It was carried by angels through the air in May 1291, and laid down by them on a little eminence in Dalmatia, where it attracted great attention, and performed miracles of healing. Doubts having arisen as to its character, the blessed Virgin, surrounded by angelic spirits, appeared to a priest, named Alexander, when on a sickbed, and informed him that in that house she was born, lived, received the message of Gabriel, and conceived the Son of God. She further told the priest, that the apostles had converted this house into a church; that Peter had consecrated its altar; that because insulted in Nazareth by infidels, and neglected by Christians, it was carried over by angels to Dalmatia; and that as a miraculous proof of all this, his health should be immediately restored. On awakening, Alexander found himself restored to health. The Dalmatians, however, were not long permitted to enjoy the gift of the house. On the night of the 10th December 1294, some shepherds, who were watching their flocks, beheld a house surrounded by uncommon splendour flying across the Adriatic, which separates Dalmatia from Italy. The holy house rested in a district called Lauretum, and hence the name, "The House of Loretto," which it retains to this day. Soon it became very famous as a place of pilgrimage, to which thousands resorted for devotion and miraculous cures. The number of pilgrims, however, greatly diminished in consequence of the bands of robbers which infested the neighbourhood; and the house again moved to a small hill near the road where the faithful might have access to it without being exposed to robbers. This new miracle greatly increased the reverence in which the house was held. The hill on which it now stood was the joint property of two brothers, who quarrelled about the rent they were to receive. Accordingly this miraculous house was once more transferred, and placed in its present site, a very short distance beyond the property of the unworthy brothers. And there the house remains till the present day.

The House of Loretto is thus described by one who visited the spot: "This holy house, that can thus fly or walk at pleasure, is about thirty-two feet long, thirteen feet wide, and eighteen feet high, with a chimney and small belfry. The walls are of stone. There is in it a small altar, the one dedicated by Peter; and on it is an antique wooden cross. On the right of the altar is an image of the Virgin Mary, with the infant on her arm, with the hair of each divided after the manner of the people of Nazareth. This image is surrounded with golden lamps, by whose constant glare and dazzle it is somewhat concealed. The Virgin and Son are most gorgeously decorated, and are brilliant with precious stones. This holy image was carried to France in 1796, but it was brought back with pious pomp; and welcomed by the discharge of cannon and the ringing of bells, it was borne to the holy house on a rich frame, car-

ried by eight bishops, on the 5th day of January, 1803.

"And the miracles wrought by this holy house are numerous and wonderful. It is hung round by the votive offerings in gold, silver, wax, and other materials,' presented by those on whom miracles were performed. Pietro Barbo was there miraculously healed, and was informed by the Virgin that he would be elected Pope! He was so elected, and assumed the name of Paul II. He issued a bull, dated November 1, 1464, in which he speaks of 'the great wonders and infinite miracles' wrought by means of the Holy Virgin in this house. This house has been the pet of many a Pope, who have expended treasures upon it! And there it stands at the present hour, 'the most celebrated sanctuary in Italy'—hung round by votive offerings of great value, visited by pilgrims from all parts of the world, and with a regular establishment of priests, sustained at an enormous annual expense, mainly collected from the beggar pilgrims. There also is the 'holy porringer,' in which pap was made for the infant Saviour, and which imparts wonderful sanctity to every thing that is put into it!" The Litany to the "Lady of Loretto" may be found in the "Garden of the Soul," and in most other Romish prayer-books.

LOTS (CASTING OF), a mode of determining an uncertain event by an appeal to the providence of God, which is made by casting or throwing something. Among the ancient Hebrews, the lot was resorted to frequently in disputes about property. It was in this manner that the land of Canaan was divided by Joshua, and frequent allusions occur throughout the Old Testament to this mode of settling disputed matters. Thus in Prov. xvi. 33, it is said, "The lot is cast into the lap; but the whole disposing thereof is of the Lord;" and in xviii. 18, "The lot causeth contentions to cease, and parteth between the mighty." From these passages it is not improbable, that the lot was employed in courts of justice in the days of Solomon. In criminal cases, as in Josh. vii. 14—18, we find the sacred lot called Urim and Thummim, resorted to in order to discover the guilty party. In many matters of great public interest, as in the election of Saul to the kingdom, appeal was often made to the lot. It is also referred to in Esther iii. 7, "In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar;" and Bishop Patrick remarks on the passage, "It was customary in the East, by casting lots into an urn, to inquire what days would be fortunate, and what not, to undertake any business in. According to this superstitious practice, Haman endeavoured to find out what time in the year was most favourable to the Jews, and what most unlucky. First he inquired what month was most fortunate, and found the month Adar, which was the last month in the year, answerable to

our February. There was no festival during this month, nor was it sanctified by any peculiar rites. Then he inquired the day, and found the thirteenth day was not auspicious to them. (v. 13.) Some think for every day he drew a lot; but found none to his mind until he came to the last month of all, and to the middle of it. Now this whole business was governed by Providence, by which these lots were directed, and not by the Persian gods, to fall in the last month of the year; whereby almost a whole year intervened between the design and its execution, and gave time for Mordecai to acquaint Esther with it, and for her to intercede with the king for the reversing or suspending his decree, and disappointing the conspiracy."

Not only in Old, but also in New Testament times, the practice of appealing to the lot is mentioned. Thus in the election of an apostle to fill the place of Judas, it is said, Acts i. 26, "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Even at this day, as travellers inform us, the casting of lots is practised in the East in doubtful matters which it may be difficult otherwise to decide. Among the Moravians, also, in questions of importance recourse is had to the lot. This, however, is never resorted to but after mature deliberation and fervent prayer; nor is anything submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

LOTS (DIVINATION BY). See DIVINATION.

LOTS (FEAST OF). See PURIM.

LOTUS-WORSHIP. This flower, the *Nymphaea Lotus* of Linnæus, and the Sacred Lily of the Egyptians, is an object of veneration in various heathen countries. The gods are frequently represented sitting on the flower of a lotus. Sir J. G. Wilkinson informs us, that Ehôn, the Egyptian god of day, is thus represented on the monuments. "He is then," says he, "supposed to signify the sun in the winter solstice, or the rising sun; and the crook and flagellum, the emblems of Osiris, which he sometimes carries, may be intended to indicate the influence he is about to exercise upon mankind. The vase from which the plant grows is a lake of water, and the usual initial of the word *ma* or *moo*, water. 'They do indeed,' says Plutarch, 'characterize the rising sun as though it sprang every day afresh out of the lotus plant; but this implies, that to moisture we owe the first kindling of this luminary.'" With respect to the lotus plant on which the deity is represented seated, Sir John Gardner Wilkinson, remarks, that "it is always the *Nymphaea Lotus*, and in no instance the *Nelumbo*. And though this last is mentioned by several ancient authors among the plants of Egypt, it is never introduced into the sculptures as a sacred emblem, nor indeed as a production of the country; a fact which goes far to disprove one of the supposed analogies of the Egyptian and Indian objects of veneration. With regard to

the common lotus, so frequently represented as a favourite flower in the hands of the Egyptians, (as the rose or others might be in the hands of any modern people,) there is no evidence of its having been sacred, much less an object of worship."

Among the Hindus the lotus has been generally recognized as the symbol of *Brahma*, the creator of the world, who, poised upon a lotus leaf, floated upon the waters, and all that he was able to discern with his eight eyes, for he had four heads, was water and darkness. The lotus, accordingly, continues to be revered in the temples of the Hindus, as well as among the Budhists of Thibet and Nepaul; and a Nepaulese bowed reverently before this plant as he noticed it in entering the study of Sir William Jones. The lotus is the emblem of the generative power of nature, and hence it is found accompanying the images of all the Hindu gods, who personify the idea of creation or generation. The symbol of the lotus has been carried by Budhism from India into China, and even into Japan, where the god CANON (which see) is represented sitting upon a lotus.

LOVE (FAMILY OF). See FAMILISTS

LOVE-FEASTS. These feasts, as they were practised among the primitive Christians, have been fully described in the article AGAPÆ (which see). Imitations of the custom are found in a few modern churches. Thus the Moravians have from time to time meetings of the Brethren, at which refreshments are handed round, while addresses are delivered upon religious subjects, varied with singing hymns, and reading the Scriptures. Love-feasts are held among the Wesleyan Methodists quarterly, to which persons are admitted by ticket or a note from the superintendent. The meeting begins with singing and prayer, afterwards small pieces of bread or plain cake with water are distributed, and all present eat and drink together in token of brotherly love. After a few addresses, a collection is made for the poor, and the meeting is closed with prayer.

LOW CHURCHMEN, a name often given to the Evangelical party in the Church of England, who are generally understood to hold and to teach the pure doctrines of the Protestant Reformation. They disavow all sympathy with the Tractarian or Romanizing party. (See ANGLO-CATHOLICS.) A party existed in the reign of Queen Anne, bearing the name of Low Churchmen. They were understood, however, to be latitudinarian in their sentiments, and their doctrinal teaching had a tendency towards Socinianism. But the Low Churchmen of the present day have received their name in consequence of the low views which they are believed to entertain on the subject of the authority of the church, and the apostolical dignity of the clergy. Their theological views are generally considered to be more strictly Calvinistic than either the High or the Broad Church party. The Low Churchmen are at present a minority in the Church of England, but occupy a high place in public estimation. Their zeal

and activity in the support of missions both at home and abroad, are shown in the warm support which they lend to the Church Missionary and Pastoral Aid Societies, as well as to religious and benevolent institutions generally. "The Evangelical party in the Church of England," says Mr. Marsden, "claims to represent, both in Church polity and doctrinal theology, the principles of the Reformation, as the Reformation was understood and practised, down to nearly the close of the reign of James I. Amongst them are to be found some who hold the Divine right of episcopacy and the necessity of an apostolical succession; but these are the exceptions. In general they maintain, rather, that episcopacy is a wise and ancient form of government than that it is essential to the constitution of a church. They do not hesitate to recognize Presbyterian Churches, nor do they deny the claims of orthodox dissenters. Orders may be valid, though irregular, and churches may be defective in many points and yet possess all that is essential to constitute a church. The unity of a church consists in the spiritual dependence and vital union which each member of it possesses with Christ, the church's head. In doctrine, the Low Church party place justification by faith only, in the foreground; they preach the total fall of man in Adam, and the necessity of the new birth; and they differ from High Churchmen in asserting that this new birth, or regeneration, does not of necessity take place in baptism, and they deny that it is inseparable from it. Of both the sacraments, indeed, they hold that they do not necessarily convey grace; but only to those who partake of them aright. In their ministrations the doctrines of redemption are made prominent. They have occasionally been charged with neglecting to inculcate the ordinary duties of life; but Antinomianism, which would be the result of such neglect, seldom makes its appearance in their flocks. The party is often termed Calvinistic; but the word is not very accurately employed. Many are Evangelical Arminians, and not a few, who are content to accept the name of Calvinists, hold, in fact, the disputed points nearly as Arminius held them. It is singular, perhaps, that amongst the evangelical clergy the writings of Calvin should be little read, and, indeed, scarcely known. A society was formed within the last few years for the publication of Calvin's works; it met with little encouragement, and entailed, we have understood, a heavy loss on its projectors. About the same time the Parker Society was instituted, for republishing the divines of the English Reformation, and met with complete success."

LOW SUNDAY, the octave of the first Sunday after Easter-day, as being a festival, though of a lower degree. It is called in the Roman church the *Dominica in Albis*.

LOXIAS, a surname of *Apollo* as the interpreter of *Zeus*.

LOXO, a surname of the Grecian goddess *Artemis*.

LOYOLA (IGNATIUS). See JESUITS.

LUA, one of the ancient Italian goddesses, to whom the arms of a conquered enemy were dedicated and burnt as a sacrifice in her honour.

LUCAR, CYRIL, (CONFESSION OF), a remarkable Confession of Faith drawn up by Cyril Lucar, patriarch of Constantinople, and published at Geneva in 1630, in the Latin language. It is divided into separate articles, with Scripture proofs appended to each. Lucar had firmly resisted the project of uniting the Greek with the Latin church, and his design in publishing the Confession appears to have been to bring about, if possible, a union of the Greek with the Reformed church. It agrees in almost every point with the doctrine and discipline of Calvin, and shows evidently, on the part of the author, a strong desire to bring about a reformation of the Greek church. The Greeks to this day strenuously deny the authenticity of Lucar's Confession, but there is a mass of positive testimony in its favour, which places it beyond a doubt. A second edition was published by the author, with some additions and improvements, during the year 1633. Various editions appeared also after his death, particularly in Holland, where it attracted much notice.

LUCERIA, a surname of *Juno*, as the giver of light, the name being derived from Lat. *luc*, light.

LUCERIUS, a surname of *Jupiter* among the ancient Romans.

LUCERNARIUM (from Lat. *lucerna*, a lamp), a name given to the evening service, in the early Christian Church, because it commonly began when darkness came on, and it was necessary to light up the apartment.

LUCIA'S (Str.) DAY, a festival observed by the Church of Rome on the 13th of December.

LUCIANISTS, the followers of Lucian, a presbyter of Antioch, in the beginning of the fourth century, who held opinions in regard to the Person of Christ akin to those which were afterwards maintained by the *Semi-Arians*. The school which he founded at Antioch became famous, and amongst his scholars were several of the heads of the Arian party, particularly Eusebius of Nicomedia, Maris, and Theognis. It is doubtful whether Lucian himself held Arian opinions, but historically speaking, Dr. Newman thinks that he may almost be considered as the author of Arianism. Epiphanius says, that he considered the Word in the Person of Christ as the substitute for a human soul; and although he suffered martyrdom at the hands of heathen persecutors, A. D. 311, there is too much reason for believing, that his theological views were far from being orthodox, as there is clear evidence that he was under excommunication during three successive patriarchs. It is pleasing, however, to know that ten or fifteen years before his martyrdom he was reconciled to the church, and in all probability at that time he would renounce the heretical sentiments he may have previously entertained. Chrysostom's panegyric on the

festival of his martyrdom is still extant, and both Ruffinus and Jerome speak of him in terms of high eulogium. But whatever may have been the character of the man, it is an undoubted fact, that the *Semi-Arians* adopted his creed, which is extant. During the interval which elapsed between the Nicene council in 325 and the death of Constantius in 361, Antioch was the metropolis of the heretical, as Alexandria was of the orthodox party. From Antioch originated the attack upon the church after the decision of the council of Nice. In Antioch the heresy first showed itself in the shape of *Semi-Arianism* when Lucian's creed was produced. There, too, in this and subsequent councils, negotiations on Arianism were conducted with the Western church. At Antioch lastly, and at Tyre, a suffragan see, the sentence of condemnation was pronounced upon Athanasius. The *Lucianists*, therefore, may well be considered as having exercised an influence which long survived the death of their leader.

LUCIFERIANs, the followers of the famous Lucifer, bishop of Cagliari in Sardinia, in the fourth century. The first appearance which this keen and, indeed, somewhat intemperate opponent of the Arians makes in ecclesiastical history, is as legate along with Eusebius of Vercelli, from Pope Liberius to the great council of Milan, which was held in 355. The Emperor Constantius presided, and so offensive to the Arian emperor was the violence of Lucifer, that he was first cast into prison, and then driven from place to place as an exile. The many hardships and cruelties, however, to which he was exposed, had little or no effect in subduing his fiery and irascible temper, which at length alienated from him both the eastern and western clergy, and even Athanasius himself, whose cause he had so warmly espoused. His followers, who received the name of *Luciferians*, were few in number, but they regarded themselves as constituting the only pure church on earth. A rooted aversion to *Arianism* was the one prevailing sentiment which bound them together as a body. They held that no Arian bishop, and no bishop who had in any measure yielded to the Arians, even although he repented and confessed his errors, could enter the bosom of the church without forfeiting his ecclesiastical rank, and that all bishops and others who admitted the claims of such persons to a full restoration of their privileges, ought to be regarded as outcasts from the Christian communion.

LUCINA, the goddess among the ancient Romans who presided over childbearing, and in this character, also, a surname of *Juno* and *Diana*. On the occasion of the birth of a son in families of rank, it was not unusual to have a *Lectisternium*, in honour of *Juno Lucina*.

LUCRINA, a surname of *Venus* derived from the Lucrine lake, near which stood a temple to her honour.

LUDI APOLLINARES. See APOLLINARES LUDI.

LUDI FUNEBRES (Lat. funeral games), celebrated at the funeral pyre of distinguished persons among the ancient Greeks and Romans. They were private entertainments given by survivors in honour of their deceased friends, and were sometimes continued for two or three days. See **FUNERAL RITES**.

LUDI LIBERALES. See **DIONYSIA**.

LUDI MAGNI. See **CIRCENSIAN GAMES**.

LUDI MARTIALES (Lat. martial games), celebrated every year among the ancient Romans, in the circus, on the 1st of August, in honour of *Mars*, the god of war.

LUKE'S (St.), DAY, a Romish festival held on the 18th of October in honour of Luke the Evangelist. It is observed in the Greek church on the same day.

LUNA, the moon, worshipped both among the ancient Greeks and Romans. The latter are said to have received this mode of worship from the Sabines, in the time of Romulus. Servius Tullius built a temple in honour of this goddess on the Aventine hill, which was followed afterwards by another on the Capitoline, and a third on the Palatine hill. See **MOON-WORSHIP**.

LUPERCA, a goddess among the ancient Italians, who was said to have nursed Romulus and Remus in the form of a she-wolf. She was the wife of *Lupercus*, and has sometimes been identified with **ACCA LARENTIA** (which see).

LUPERCALIA, one of the most ancient festivals celebrated by the Romans on the 15th of February every year in honour of *Lupercus*, the god of fertility, or as various writers, both Greek and Roman, allege, in honour of *Pan*. Plutarch calls it the feast of wolves, and declares it to have been of a lustral or ceremonially purifying character. He adds that it was the generally received opinion, that the Arcadians, at the period of their immigration into Italy under the conduct of Evander, introduced it among the natives. But in whatever way it may have first come among the Romans, it was in some way or other connected with the well-known legend that Romulus and Remus, the first founders of Rome, were suckled by a she-wolf, and, accordingly, the rites of the *Lupercalia* were observed in the *Lupercal*, which was supposed to have been the place where this strange nursing was carried on. On the appointed day of the festival, the **LUPERCI** (which see), assembled and offered sacrifices of goats and young dogs. The ceremony which followed was of a peculiar kind, and difficult of explanation. Two youths of high rank were led forward to the *Luperci*, who, having dipped a sword in the blood of one of the victims which had been sacrificed, touched their foreheads with it; after which some of the other priests advanced forward and wiped off the blood with a piece of woollen rag which had been dipped in milk. The youths now burst into a fit of laughter, and forthwith the general merriment which characterized this festival began. The priests having

feasted themselves, and indulged freely in wine, covered their bodies over with the skins of the goats which they had sacrificed. Thus fantastically dressed they ran up and down the streets brandishing thongs of goat-skin leather, with which they struck all they met, particularly women, who hailed the infliction of the sacred lash as a species of ceremonial lustration. This festival was long observed in commemoration of the founding of Rome, but having been neglected in the time of Julius Cæsar, it was revived by Augustus, and continued to be celebrated until the reign of the Emperor Anastasius.

LUPERCI, the most ancient order of priests among the Romans. They were sacred to *Pan*, the god of the country, and particularly of shepherds, whose flocks he guarded. Plutarch derives the name from *lupa*, a she-wolf, and traces the origin of their institution to the fabulous she-wolf which suckled Romulus and Remus. They formed originally a college, consisting of two classes, the *Fabii* or *Fabiani*, and the *Quinctilii* or *Quinctilianii*. In regard to their precise number originally, we have no certain information. It is most probable that their office was not for life, but only for a certain time. They were held in great honour among the people. Julius Cæsar instituted a third class of *Luperci* under the name of *Jubii* or *Jubiani*, endowing them with certain revenues, of which, however, they were afterwards deprived. At first the *Luperci* were taken from the higher classes of society, but in course of time the whole order fell into disrepute.

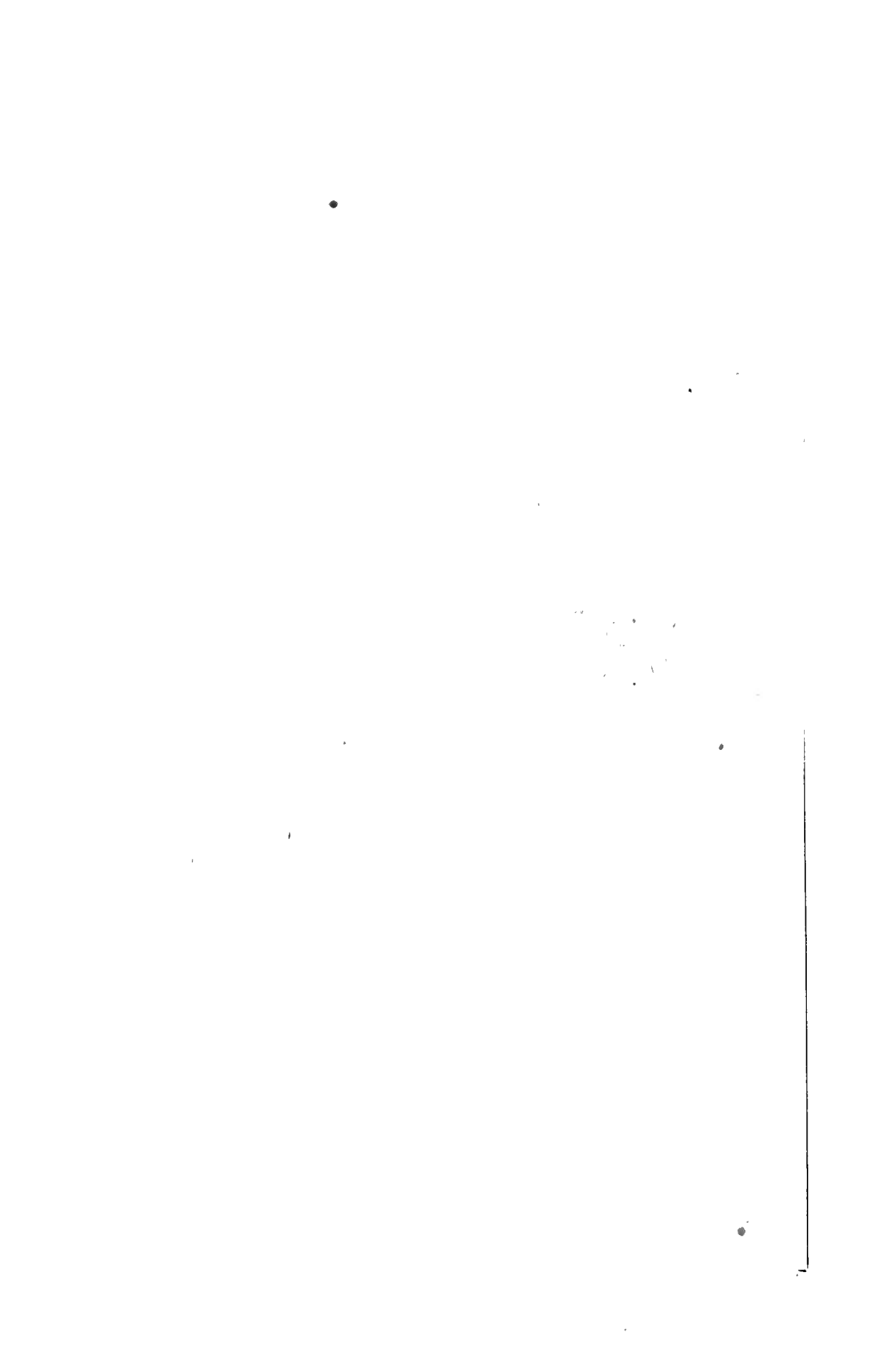
LUPERCUS, an ancient Italian god, worshipped by shepherds, under the idea that he protected their flocks from wolves, and also rendered the sheep more fruitful. He has not unfrequently been identified with the god *Pan*. In honour of *Lupercus*, the ancient festival **LUPERCALIA** (which see), was annually celebrated.

LUSTRATION, purification from ceremonial defilement. This was effected from very early times by **ABLUTION** (which see) in water. Among the ancient Greeks and Romans, sacrifices were generally accompanied by lustrations, which were performed by sprinkling water by means of a branch of laurel or olive, or by means of the *aspergillum*, as it was called among the Romans, or *chernips* among the Greeks. Individuals, cities, and even states underwent solemn lustration when defiled by crime, or, as was often done, with a view to call down the blessing of the gods. Fields were lustrated at the **AMBARVALIA** (which see), and sheep at the **PALILIA** (which see). The armies of the Romans were lustrated before taking the field, and their fleets before setting sail. On all these occasions sacrifices were offered, and the victims cut into pieces were carried three times round the object to be lustrated; prayers being all the while offered to the gods. Whenever Rome itself, or any other city in the empire, was visited with any calamity, the uniform practice was forthwith to subject it to lustration. The whole





MARTIN LUTHER.



Roman people, indeed, underwent lustration every five years, when sacrifices called *Suovetaurilia* were offered, consisting of a pig, a sheep, and an ox. The people assembled on the occasion in the Campus Martius, and sacrifices having been offered, the victims were carried thrice round the multitude. This ceremony was called a *lustrum*, and being a quinquennial rite, the word was often used to denote the space of five years.

LUTEL (Lat. earthy), a term of reproach applied by the *Origenists* to the orthodox in the ancient Christian church.

LUTHER (MARTIN). This illustrious Reformer was born at Eisleben in Saxony, on the 10th November 1483, and on the following day he was baptized by the name of Martin, in honour of the saint on whose festival he was born. His parents were at that time in humble circumstances, but of industrious habits, and correct moral character. Martin was sent to school at a very early age. His father was a man of warm unaffected piety, and might often be heard praying beside the bedside of his son, that the Lord would make him partaker of his grace, and fit him for usefulness in propagating the pure doctrine of Christ. To his dying hour Luther spoke with the greatest respect of his parents, but at the same time he was wont frequently to say that they had acted towards him with too much severity in his childhood. "My parents," he confesses, "treated me with so much strictness, that I became perfectly spirit-broken, ran away to a monastery, and became a monk; their intentions were good, but they knew not how to apportion the punishment to the offence." He remained under his father's roof till he had attained his fourteenth year, when he was sent to Magdeburg to prosecute his studies. Here he remained only a year when he removed to Eisenach, where his mother's relatives resided. In this place he became connected with a choral school, at which the sons of indigent persons were received and instructed gratis, while in return they were expected to sing during Divine worship in the churches, and also from house to house when they solicited contributions, and thus aided the funds of the institution. Such a mode of earning his bread was sufficiently humiliating to young Luther, and it gave him no small relief, therefore, when a pious woman of the name of Cotta took him into her house, where he was enabled to apply to his studies without being distracted by anxiety about his worldly support. In his eighteenth year, in 1501, Martin Luther went to study at the University of Erfurt, where his father, whose circumstances had before this time undergone considerable improvement, supported him, though with great personal exertion and sacrifice. Having studied philosophy with diligence and success, he began to turn his attention to the subject of jurisprudence. While thus engaged in the acquisition of useful knowledge, he met with a Latin Bible in the library at Erfurt, which on careful examination he found to

be a treasure of divine knowledge. His attention was particularly attracted by the history of Hannah and her son Samuel, which he read with peculiar delight. This perhaps tended to give him a relish for the Word of God, and an earnest desire to be more fully acquainted with its precious contents.

Luther now devoted himself to the study of scholastic divinity, in which every educated man of that time was expected to be versed. Nor was this to him an unprofitable acquisition, preparing him as it did for fighting all the more successfully the battles of the Reformation. His health, however, was not a little injured by the assiduity with which he prosecuted his researches into the doctrines of the schoolmen. In consequence of excessive mental exertion, a deep shade of melancholy settled upon his spirits, and rendered his youthful days unhappy. Struggling against this painful depression, he persevered in his studies, and obtained from the university the degree, first of Bachelor, and then of Doctor of Philosophy. He now began to give public lectures on various subjects, particularly on the physics and morals of Aristotle. While thus immersed in secular pursuits, a singular and awful event occurred which suddenly gave a new direction to his whole future life. This was the sudden death of his intimate friend Alexius, who, while standing by his side, was killed in a moment by a flash of lightning. An event of this kind produced a powerful effect upon the susceptible mind of Luther. He resolved to assume the monastic profession, and accordingly, he was enrolled in a monastery of Augustine friars. The motives by which he was actuated in taking this apparently precipitate step, he thus explained sixteen years later:—"I was never in heart a monk, nor was it to mortify the lust of fleshly appetites, but tormented with horror and the fear of death, I took a forced and constrained vow." The order which Luther joined was marked for its discipline and regularity. His ardent wish in becoming a monk was to obtain peace with God by religious exercises, but in this he was disappointed, and he sought in vain amid profound darkness to obtain the light of life. His formal entry into the convent took place in 1506. He continued a few years in the monastery, where all his time which was not spent in exercises of devotion or penance was employed in ardent study. At this period Luther perused with diligence the writings of Augustine. The strictness and abstemiousness of his monastic life undermined his naturally strong constitution. Fits of depression frequently came over him. Once on an occasion of this kind, he locked himself into his cell for several days, refusing to admit any one; and at last his door being broken open, he was found in a state of insensibility, from which he was recovered by means of music, of which he was passionately fond, and which was his sole recreation.

In 1508, Luther was invited to occupy a chair of philosophy at Wittenberg; but although he accepted

this office, he still retained his monastic connection, and accordingly, he took up his residence in a house of the same order in Wittenberg. His lectures both on physics and moral philosophy were much admired and well attended. In a short time, however, after he had taken up his residence at the university, he was called by the senate to fill the office of preacher, which, though he shrunk from it at first on account of its heavy responsibility, he was at length prevailed upon to accept. With great diffidence he first made trial of his powers in the monastery, then in the private chapel of the castle, and publicly in the parish church. His pulpit addresses, which were characterized by much unction, and very frequent appeals to the Word of God, were received with unusual approbation. Not long after this he was invested with the honourable title of Bachelor of Theology, and at the same time he acquired the right to give theological lectures. This was the position best suited to his inclinations and peculiar gifts. He now felt himself in his proper sphere, and therefore, he devoted his whole energies to the high duties of his sacred calling. He gave lectures on the Old and New Testaments, which displayed so minute an acquaintance with the Word of God, as well as with the writings of the Fathers, that he speedily earned for himself a high reputation as a theological lecturer.

The estimation in which Luther was held among the Augustinian monks led Staupitz, the vicar-general of the order in Germany, to select him as a suitable person to undertake a mission to Rome. The object of this mission, according to some writers, was the settlement of disputes which had arisen in his order; according to others, to obtain permission for invalid brethren to eat meat in cases of great bodily weakness. Whatever may have been his errand, he set out for Rome in 1610. His feelings on coming in sight of the great city he thus describes: "When I first beheld Rome, I fell prostrate to the earth, and raising my hands, exclaimed, God save thee Rome, thou seat of the Holy One; yea, thrice holy from the blood of the sainted martyrs, which has been shed within thy walls." The veneration, however, with which he first looked upon the city, speedily gave place to very different feelings. The frivolity and corruption of the lower grades of the clergy, and the infamous lives of the superior orders, awakened in his mind the utmost indignation, and even contempt. Yet in spite of all these enormities, he still considered Rome a place of extraordinary sanctity, and he returned home to Germany a firm believer in the Holy Father. As an acknowledgment of Luther's merit as a lecturer, as well as on account of the skilful execution of his Roman mission, the title of Doctor of Divinity was conferred on him at the instigation of Staupitz. In Wittenberg, his popularity and influence daily increased. Such was the confidence reposed in him, that he was intrusted with the superintendence and visitation of

about forty monasteries, which were subject to the jurisdiction of the vicar-general. This office afforded him ample opportunity of becoming acquainted with the vices and defects of a monastic life, and thus tended to prepare and qualify him for afterwards undertaking the responsible duties of a Reformer. The different offices, both secular and spiritual, which he was now called upon to discharge, formed also an admirable training for his future sphere of action. Meanwhile, he was a most devoted son of the Romish church, and firm believer in the infallibility of the Pope.

Till the year 1517, Luther had continued quietly to prosecute his work as a preacher of the gospel, and a lecturer on Theology, to the edification of many, who eagerly longed for a clear and intimate acquaintance with Divine truth. An event, however, occurred at this time, which opened up for him an entirely new career. The Papal treasury had become well nigh exhausted, and the sale of indulgences was resorted to with the view of opening new resources. John Tetzel, a Dominican friar, was selected as an active agent in carrying on this lucrative trade. Travelling through Germany, this unscrupulous monk had reached Jüterbock, in the neighbourhood of Wittenberg, when Luther, disgusted at the shameless traffic in indulgences, preached against them as tending openly to encourage immorality, and he even published a sermon on the subject. He had now entered the field against the abuses of the Church of Rome, and on the 31st of October 1517, he took a still bolder step by affixing to the church of the castle of Wittenberg, ninety five Theses or sentences on the sale of indulgences, challenging any man to a public disputation on the point. "This," says Pfizer, "was the first electric flash from the torch that was kindled at the martyred Huss's funeral pile, and, reaching the remotest corner of the land, gave the signal of mighty future events." "In less than fourteen days," writes a contemporary, "these Theses were read through every part of Germany; and ere four weeks had elapsed, they had overspread the whole of Christendom, as if the angels of heaven had been the messengers to exhibit them to universal gaze." The wonderful effect produced by the publication of Luther's Theses moved Tetzel to attempt a reply. He issued accordingly, at Frankfort on the Oder, a series of one hundred and six propositions, designed to establish the authority of the Pope, as well as of all the clergy deputed by him, to forgive sins. In this production of the Dominican monk, the Propositions of Luther were one and all condemned as an accursed heresy.

In the beginning of the year 1518, a meeting of Augustine monks took place at Heidelberg, at which Luther, according to invitation, attended. Here, before a large assembly, he disputed against five doctors of divinity upon twenty-eight theological and twelve philosophical Propositions, and the argumentative power, as well as scriptural research, which he

brought to bear upon the traditional dogmas of the church, showed him to be a polemic of no common order. On his return to Wittenberg, he wrote, in answer to Tetzel's Counter-Propositions, his Resolutions or explanations of his Theses, a treatise in which he brought prominently forward the truth that no man could be justified but by faith; and defending himself with great ability against the charge of heresy, he declared his intention of keeping to the Holy Scriptures, the resolutions of Councils and the Papal decrees. This publication he sent to the Pope, Leo X., accompanied by a very humble letter, dated 30th May 1518. The enemies of Luther now assailed him on every side, but he stood his ground with intrepid manfulness. At the conclusion of one of the pamphlets, which he published at this time, he breaks forth in these impassioned words: "Now, farewell, thou blasphemous, corrupt, unholy Rome! At length the wrath of God is coming over thee, as thou hast deserved; because, notwithstanding the many prayers that have been so continually offered for thee, it has been thy unceasing endeavour to become more abominable. We would have healed Babylon, but she is not healed; forsake her, that she may become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; wild beasts of the desert shall be there; their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there, and the cormorant and bitter shall possess it; and let the line of confusion be stretched out upon it, that it may remain full of idolaters, perjurers, apostates, and murderers! Beloved reader, fare thee well! forgive that warmth, with which grief and indignation of heart have filled my speech."

The keenness with which the controversy was maintained on both sides, awakened so wide an interest among all classes of the people, that the Emperor Maximilian wrote a letter to the Pope claiming his interference, and offering to secure the thorough execution of his decree whatever it might be. Leo, however, though seated in the Pontifical chair, was too indifferent to all that regarded religion to take any active concern in what he considered as a mere monkish quarrel. At the instigation of others, he called upon the Elector of Saxony to withdraw his protection from Luther, and as a proof of his obedience to the papal chair, to deliver the heretical monk to the Cardinal legate Thomas Cajetan, to whom his Holiness had given the following explicit instructions:—"The Cardinal shall immediately summon Luther, who is to be regarded as a confirmed heretic, and compel him to appear before him, and in case of need to call in the assistance of the civil power. When in Rome, he shall be kept in safe custody, till further orders are given to bring him before the Apostolic chair. But if he shall humble himself, and give true signs of repentance before the Cardinal, and freely and spontaneously beg forgiveness, the Cardinal is empowered to

receive him again into the bosom of the church. Should he however persist in obstinacy, and the legate not succeed in seizing his person, he is commanded to declare him, and all who adhere to and follow him, heretics, excommunicated, and accursed. All the members of the empire are commanded, under pain of anathema and interdict, to lend assistance to the legate, in the execution of his commission."

Luther was forthwith summoned to Rome to answer to a charge of heresy, but he refused to obey the summons, declaring his readiness, however, to appear and to defend his cause before pious, impartial, and learned judges in Germany. The university of Wittenberg, and others friendly to him, interceded with the Pope, and accordingly the citation to Rome was changed into a summons to Augsburg, which Luther declared his intention to obey. Some kind friends, concerned for the safety of his valuable life, attempted to dissuade him from his purpose, but regardless of danger, and confiding in the protection of heaven, he set out for Augsburg, which he reached unharmed, and took up his lodgings in an Augustine convent. He had three interviews with the Cardinal Cajetan, the Pope's legate, at each of which he used all the arguments he could command to induce Luther to renounce his heresies; but all was unavailing. That nothing might be left undone to effect a settlement of the dispute, Luther addressed two letters to the Cardinal, offering to remain silent on the controverted points, provided equal silence were imposed upon his adversaries. But to neither of his letters did he obtain a reply; and accordingly, he quitted Augsburg. The legate complained bitterly to the Elector of Luther's sudden departure, and entreated Frederic either to send Luther to Rome, or to expel him from his dominions. Finding that the prince, who had so generously thrown the shield of his protection over him, might now on his account be brought into collision with the Pope, he resolved that rather than bring the Elector into trouble, he would leave his territories, and commit his way unto the Lord. This determination, however, was changed, and the Elector rejected the Cardinal's proposal to expel him from his dominions.

Notwithstanding the urgent representations of Cajetan, the Pope took no active steps against Luther, but contented himself with issuing a general decree, in which the Papal doctrine respecting indulgences was confirmed, and every tenet to the contrary was forbidden under pain of excommunication. Leo finding that Cajetan had failed in accomplishing the object of his instructions, dispatched a new agent in the person of Charles John Miltitz, Papal Nuncio and Privy Councillor, with general instructions to adopt whatever steps he might consider best fitted to put an end to the dispute. This papal emissary arrived in Saxony towards the close of 1518, bringing with him the *Golden Rose*, as a present from the Pope to the Elector Frederic. Miltitz had the saga-

city to perceive that matters were in a very different state in Germany from what had been represented at Rome. He soon saw the general popularity of Luther's cause, and the necessity therefore of adopting conciliatory measures. He solicited a meeting with him therefore at Altenburg. The Elector consented to this arrangement, and Luther appeared on the day appointed. The nuncio was favourably impressed with the aspect and address of the Reformer, conversed with him with the utmost apparent candour, and was seemingly affected even to tears. Luther declared his readiness to listen to the proposals of the nuncio, and at his suggestion he addressed a letter to Pope Leo, promising to be silent on the subject of indulgences, if silence were likewise imposed on his adversaries, and declaring that he would admonish the people zealously to honour the Roman church.

Thus the controversy seemed on the point of being amicably terminated, but an event occurred almost immediately after, which rendered Luther's reconciliation with Rome almost hopeless. Dr. Eck, the author of the *Obelisk*, had challenged Carlstadt to a public disputation on the contested points of theology, and in thirteen Theses which he had written in preparation for the discussion, he attacked Luther's declaration on indulgences. Luther opposed these by thirteen other Theses, in which he declared that the assumption of the Church of Rome to be the head of all other churches is contradicted by the approved histories of eleven hundred years, by the text of the Holy Scriptures, and by the resolutions of the council of Nice. A public discussion, accordingly, was held in Leipsic, between Eck on the one side, and Carlstadt and Luther on the other. The first week the dispute was between Eck and Carlstadt on the subject of Free-Will; and on the second week the discussion was between Eck and Luther on the primacy of the Pope. In the third week, Eck again disputed with Luther on repentance, purgatory, indulgences, and the power of the priesthood to forgive sins. The last three days were spent in discussions between Eck and Carlstadt. The universities of Paris and Erfurt were proposed and accepted as arbiters in the dispute, but Luther reserved to himself the power of appeal from the universities to a council. In the course of the debate, the Reformer made a concession of which he afterwards repented, acknowledging the Pope as Lord of the church by human consent. He had said enough, however, to rouse the anger of his opponents, who lost no time in laying before the Elector of Saxony serious complaints respecting Luther's heresies. This led to a counter declaration on the part of Luther and Carlstadt; and besides, Luther was called to publish a reply to the Franciscans, who charged him with having written fifteen heretical propositions. While thus engaged in sharp contention, and harassed by opposition from many quarters, the heart of the Reformer was cheered by

learning that his conduct in the Leipsic disputation was warmly approved, and that his writings had been very favourably received both in Italy and France. The Hussites of Bohemia addressed to him letters of congratulation on the noble stand which he had made against the corruptions of the church. Thus encouraged to proceed in the work of Reformation, Luther published several treatises on points of theology, which attracted great attention, and increased his popularity. Among these may be mentioned a Sermon on the Sacrament of the Body and Blood of our Lord, with a frontispiece representing the sacramental cup. In this production the Romish doctrine of the efficacy of the sacraments *ex opere operato* was assailed with great ability, and the necessity of faith on the part of the communicant was clearly proved from Scripture. In regard to the denial of the cup to the laity, Luther maintained that the Bohemian church was guilty of no heresy in administering the sacrament in both kinds, and that it was by all means desirable to celebrate the sacrament exactly as Christ had instituted it when on earth. The publication of this sermon caused a great sensation, not only in Saxony, but in various other parts of Germany, and particularly in Bohemia, where it was the means of adding no fewer than six thousand persons to the body of the reformed.

Miltitz, the Papal nuncio, was exceedingly anxious to bring to a satisfactory settlement the dispute between Luther and the Pope. To effect if possible this object, he had frequent interviews with the Reformer, but without success. Towards the end of August 1520, the Augustines held a general chapter in Eisleben, at which the nuncio attended, and prevailed upon them to use their influence with Luther to induce him to make formal submission to the Pope. A bull of excommunication was daily expected from Rome, and more especially as Eck, the violent enemy of Luther, had proceeded thither a few months before. The enemies of the Reformer were unwearied in their attempts to injure him, by propagating calumnies and misrepresentations in regard both to his motives and sentiments. To obviate the evil influence of these rumours upon the minds of rulers and men of power, he addressed explanatory letters to several, and among others to Charles V., who had been shortly before chosen Emperor of Germany.

About this time, Luther published a Treatise on Good Works, in which he set forth Faith in contradistinction to Works, as the sole ground of man's justification before God. This of course struck at the root of the Romish doctrine on the subject of justification, and placed Luther in an attitude of complete antagonism to the creed of the church. He was induced by Miltitz, however, to take one more step to bring about a reconciliation, by addressing a letter to the Pope, along with a short Essay which he had written on Christian Liberty. His letter to Leo X. breathed so strong a spirit of independence, that the

only result which was likely to flow from it was, that matters must ere long come to a crisis. "Although I have been compelled," says the bold and intrepid Reformer, "by some of your unchristian flatterers, who have utterly without provocation assailed me, to appeal to a free and Christian council; I have still never suffered my mind to be so far estranged from you, as not from my inmost heart to have wished the best things for you and the Papal chair, and made them the subject of my earnest daily prayer to God. I supplicate you, Holy Father Leo, to accept my apology, and believe me to be a man, who would be far from any attempt to be undutiful towards your person, and be assured that I am rather filled with the warmest sentiments of regard and veneration. To every man I am prepared to give way in all things, but the word of God I dare neither abandon nor deny. Yet it is true I have handled the Romish court rather roughly, but neither you, nor any man on earth, can deny it to be viler and more abominable than ever was Sodom, Gomorrah, or Babylon; and so far as I can perceive, its wickedness is neither to be reformed nor rooted out, but is practised so shamefully in the face of day, that the Romish church, in former times so holy, is now become a den filled with every crime, a sink of all iniquity, the metropolis and empire of sin, death, and everlasting destruction. While you, most Holy Father Leo, sit like a lamb among wolves, and like Daniel among the lions, or Ezekiel among the scorpions, what can you, who are but an individual, do against such a host of monsters? And although you might chance to have the countenance of three or four learned and pious Cardinals, what are they amidst so great a host? Sooner would you fall by poison, than succeed in checking so vile a pestilence. The glory of the Pontificate is departed. The wrath of God is come upon it for ever. Hostile to a general council, unwilling to receive correction, or submit to be reformed; still a violent unchristian demeanour will not prevent the fulfilment of what has been declared respecting the mother of harlots the ancient Babylon. 'We would have healed Babylon, but she is not healed, forsake her.'—Jer. li. Therefore it has always grieved me, Oh, pious Leo, that you have become Pope in such a time as this. You were worthy to have been Pope in better days. The Romish chair is unworthy of you, the Evil Spirit should rather be chosen to fill it, for he assuredly has more influence in Babylon than you."

Before this letter was written, a bull of excommunication against Luther, containing a formal condemnation of his writings, had been despatched from Rome by the hands of Eck, and the language of the letter just cited was not likely to induce its recall. The Papal bull met with little encouragement in Germany, and independently of the nature of the document, great offence was taken that the personal enemy of Luther was chosen as its bearer. The Reformer now drew up an appeal from the Pope to

a council; and in a letter to Spalatin, he says, "I despise it, and pull it in pieces as a wicked, lying, and infamous bull." The people in some places now began to burn the writings of Luther, and in return he caused the papal decretals to be committed to the flames in the presence of a crowd of doctors, masters of arts, and students; and throwing the bull of excommunication into the fire with his own hands, he exclaimed, "Because thou hast grieved the saints of the Lord, so mayest thou be grieved and condemned by the everlasting fire." After this decisive step by which he openly threw off the Papal yoke, he published a declaration vindicating his conduct.

Luther now felt as if entirely set at liberty, the tie which had so long bound him to Rome being finally and for ever severed. From this time he assumed the attitude of an open and uncompromising foe of the Pope and all his emissaries. Not that he was insensible of, or indifferent to, the danger of his position, but he was so firmly impressed with the belief that the truth of God was on his side, that he felt no inclination to shrink from the responsible work which he had undertaken. He acquired fresh stimulus by the issuing of a bull from the Pope. With indefatigable industry he wrote pamphlet after pamphlet, exposing the errors both in doctrine and practice of the Church of Rome. His enemies were enraged, and such was the madness of their resentment, that had not a special Providence watched over his valuable life, it would have been sacrificed without remorse.

About the middle of the year 1520, Luther published an address to the Christian nobles of Germany, containing proposals for a comprehensive reform of the church, and exhibiting a lively portraiture of the abuses which in the course of time had crept into its constitution and government. When Luther wrote this address, he did not regard a total breach with the Pope and the church as necessary, but trusted, or at least hoped, that a complete reformation of abuses might yet be effected. But on the 3d of January 1521, the Papal bull of excommunication against him was repeated, and the previous conditional sentence was converted into an unconditional decree. The young Emperor of Germany, Charles V., was to preside at the Diet of Worms, which was at hand, and he requested the Elector of Saxony to send Luther thither, promising to have him examined by wise and learned men, and to permit no injury to befall him. The Elector, however, in his anxiety to preserve Luther from danger, declined the Emperor's proposal, but at the same time requested to have the opinion of Luther on the point. The reply of the Reformer was firm and decided: "If I am summoned," said he, "I will go even though I must needs be carried there in my bed, for I cannot doubt that the Emperor's call is likewise God's call." He received a formal citation to appear at the Diet, along with an Imperial safe conduct, and accordingly, he travelled to Worms in

the beginning of April 1521. Many were the attempts made by his friends to dissuade him from prosecuting this journey, but remaining proof alike against the anxiety of his friends, and the threats of his enemies, he replied, "If they were to make a fire between Wittenberg and Worms, which would reach to the heavens, I would still appear in the name of the Lord, and enter the jaws of Behemoth, and treading between his great teeth, confess Christ, and leave him to do all his pleasure;" and when his anxious friend Spalatin sent a messenger to urge him not to come to Worms, he answered, "If there were as many devils in Worms as there are tiles on the roofs I would still enter it."

Luther reached Worms on the 16th April 1521. Many of the nobility went to meet him, and as he entered the city, more than two thousand people accompanied him to his lodgings. There he was visited by many persons of great rank, who admired his calmness and undaunted courage. The day after his arrival he was summoned to appear before the Diet, and having committed himself and his cause to God in secret prayer, he proceeded to the place of meeting. As he passed into the hall, many of the members addressed to him words of comfort and encouragement. His writings having been produced, the question was put to him whether he acknowledged them to be his, whereupon Luther immediately replied in the affirmative. He was next asked if he would recant their contents, and in reply to this question he craved time for reflection, and the Emperor having granted him a day for consideration, the assembly broke up. The following day he was again entreated to recant, but he plainly and firmly refused to do so, adding that he could not retract his opinions unless he were convinced of their falsehood; nor could he consent to their being tried by any other rule than the Word of God. Finding the Reformer inexorable, his enemies called upon the Emperor to violate the safe-conduct, and thus imitate the conduct of the council of Constance in the case of John Huss. Charles, however, firmly refused to act so treacherous a part, and Luther was permitted to depart in safety. A few days after he left the city, a severe edict was published in name of the Emperor, and by authority of the Diet, depriving him of all the privileges which rightly belonged to him as a subject of the empire, forbidding any prince to harbour or protect him, and requiring all to concur in seizing his person as soon as the term specified in his safe-conduct was expired.

This Edict of Worms, rigorous though it was, led to no evil consequences in so far as Luther was concerned. It proved indeed a dead letter. But the sudden disappearance of the Reformer occasioned no small anxiety to his friends, and triumph to his enemies. The Elector of Saxony, who had ever proved his warm and steady friend, no sooner heard that he had left Worms, and was in danger of falling into the hands of his enemies, than he bethought

himself of adopting a prudent precaution to secure his safety. The plan to which the Elector resorted is thus described by Dr. Robertson in his History of the Reign of Charles V.: "As Luther, on his return from Worms, was passing near Altenstein in Thuringia, a number of horsemen in masks rushed suddenly out of a wood, where the Elector had appointed them to lie in wait for him, and surrounding his company, carried him, after dismissing all his attendants, to Wartburg, a strong castle not far distant. There the Elector ordered him to be supplied with every thing necessary or agreeable, but the place of his retreat was carefully concealed, until the fury of the present storm against him began to abate, upon a change in the political situation of Europe. In this solitude, where he remained nine months, and which he frequently called his Patmos, after the name of that island to which the Apostle John was banished, he exerted his usual vigour and industry in defence of his doctrines, or in confutation of his adversaries, publishing several treatises, which revived the spirit of his followers, astonished to a great degree, and disheartened, at the sudden disappearance of their leader."

During his residence in the Wartburg, Luther was frequently visited with severe attacks of bodily illness and mental distress. "Believe me," he says, in a letter to a friend, "I am delivered over to a thousand imps of Satan in this solitude; and it is much easier to contend with incarnate fiends, that is, men, than with spiritual wickedness in high places." His distresses, however, were not wholly of a personal nature; he was deeply concerned for the degraded state of the church and clergy. "I sit here the whole day," he writes to Melancthon, "picturing to myself the state of the church, and repeating from the eighty-ninth Psalm, 'Wherefore, O Lord, hast thou made all men in vain?' O Lord God, what a frightful glass of divine wrath, is the cursed kingdom of the Roman antichrist, and I curse my hardness of heart, that I am not melted to tears, and my eyes become fountains of tears, to weep for the destruction of my people; but there is no one who will arise, and stand in the breach against God, or make himself as a wall for the house of Israel, in these last days of divine wrath. Do thou therefore hold out to the end, as a servant of the Lord, and build up the walls and towers of Jerusalem, until they attack thee. Thou knowest thy calling, and thy gifts; I pray for thee, and for thee alone; if my prayers, which indeed I do not doubt, avail aught, do thou the same for me, and so we will jointly bear the burden. We alone stood together on the arena, and they will seek for thee after me."

During his confinement the opinions of Luther continued to gain ground in almost every city of Saxony, but more particularly in Wittenberg, where his doctrines had taken deep root; and there accordingly the first step was taken towards an alteration in the established forms of worship, by abolishing

the celebration of private masses, and by doing away with the celebration of the communion in only one kind. But to avail ourselves of the clear and accurate statements of Dr. Robertson: "Whatever consolation the courage and success of his disciples, or the progress of his doctrines in his own country, afforded Luther in his retreat, he there received information of two events which considerably damped his joy, as they seemed to lay insuperable obstacles in the way of propagating his principles in the two most powerful kingdoms of Europe. One was, a solemn decree, condemning his opinions, published by the university of Paris, the most ancient, and, at that time, the most respectable of the learned societies in Europe. The other was the answer written to his book concerning the Babylonish captivity by Henry VIII. of England. That monarch, having been educated under the eye of a suspicious father, who, in order to prevent his attending to business, kept him occupied in the study of literature, still retained a greater love of learning, and stronger habits of application to it, than are common among princes of so active a disposition, and such violent passions. Being ambitious of acquiring glory of every kind, as well as zealously attached to the Romish church, and highly exasperated against Luther, who had treated Thomas Aquinas, his favourite author, with great contempt, Henry did not think it enough to exert his royal authority in opposing the opinions of the Reformer, but resolved likewise to combat them with scholastic weapons. With this view he published his treatise on the Seven Sacraments, which, though forgotten at present, as books of controversy always are, when the occasion that produced them is past, is not destitute of polemical ingenuity and acuteness, and was represented by the flattery of his courtiers to be a work of such wonderful science and learning, as exalted him no less above other authors in merit, than he was distinguished among them by his rank. The Pope, to whom it was presented with the greatest formality in full consistory, spoke of it in such terms, as if it had been dictated by immediate inspiration; and, as a testimony of the gratitude of the church for his extraordinary zeal, conferred on him the title of *Defender of the Faith*, an appellation which Henry soon forfeited in the opinion of those from whom he derived it, and which is still retained by his successors, though the avowed enemies of those opinions, by contending for which he merited that honourable distinction. Luther, who was not overawed, either by the authority of the university, or the dignity of the monarch, soon published his animadversions on both, in a style no less vehement and severe, than he would have used in confuting his meanest antagonist. This indecent boldness, instead of shocking his contemporaries, was considered by them as a new proof of his undaunted spirit. A controversy managed by disputants so illustrious, drew universal attention; and such was the contagion of the spirit of innova-

tion, diffused through Europe in that age, and so powerful the evidence which accompanied the doctrines of the Reformers on their first publication, that, in spite both of the civil and ecclesiastical powers combined against them, they daily gained converts both in France and in England."

The residence of Luther in the solitary castle of the Wartburg tended more, perhaps, than almost any other event of his history, to mature his views as to the nature and extent of the reforms which the condition of the Romish church required. It was in this retirement also that he commenced the greatest and the most useful of all his works—the translation of the Bible into the German language. In his *Patmos*, as he was wont to call it, he actually finished the New Testament. But though thus usefully employed, the bold and restless spirit of the Reformer longed to be at liberty, and to return to active duty. This wish became all the stronger when he learned the unhappy excesses to which the Anabaptists or new prophets, as they called themselves, were pushing his doctrines respecting gospel liberty. In their extravagant enthusiasm, these men were busily propagating the notion that Luther's attempt at reformation was neither sufficiently extensive nor radical. They rejected infant baptism, and boasted of being favoured with immediate revelations from heaven. Under the influence of fanatical zeal, they were exciting tumults, and had succeeded in gaining over to their side Luther's old friend and colleague Carlstadt.

The excesses and disorders introduced by the Anabaptists were far from being favourable to the progress of the Reformed cause, and Luther's fears were strongly aroused lest, on the contrary, the work which he had so much at heart might be thereby seriously imperilled. Unable, therefore, any longer to endure the solitariness of his retreat, he left Wartburg on the 3d of March 1522, resolved to take his place once more in the arena of active warfare. The return of the intrepid German monk excited the greatest rejoicings in Wittenberg, and produced an immediate restoration of tranquillity. He addressed a letter to the Elector, explaining the reasons of his return, and without delay set himself to an exposure of the Zwickau prophets, and the extravagancies of Carlstadt. Nor were his attempts to allay the tumults of the public mind wholly unsuccessful; by his means peace and order were restored at Wittenberg.

Leo X., who had long and ably filled the papal chair, died on the 1st of December 1521, and his successor Adrian VI., who professed a strong desire to bring about a reformation of the church, awakened such bitter feelings of enmity against himself in Rome, that his death, which occurred in September 1523, has been attributed to poison. The pontifical chair was next occupied by Clement VII., who was devoted to the French party, and to some extent favourable to the Reformation. In the meantime,

Luther and his fellow-labourers, especially Melancthon, were scattering the seed of the new doctrine in all directions, and in a short time reformed principles pervaded the whole Electorate of Saxony. A new Elector succeeded to the government in 1525, and under his authority, Luther was permitted to introduce the new and simple mode of worship in the chapel of the castle at Wittenberg. The Reformation now began to exercise its due practical influence. The cloisters in various places were abandoned by the monks and nuns. In 1523, Luther mentions, in a letter to Spalatin, the escape of nine nuns from their convents, among whom he mentions the name of Catharine von Bora, who afterwards became his wife.

The estates of Germany assembled in Diet at Nuremberg in 1524, and declared their desire to comply with the edict of Worms, as far as possible, at the same time urging the necessity for a general council. Towards the end of the following year, a new Diet was held at Augsburg, and afterwards removed to Spire. The object of this Diet was declared by the emperor to be the extirpation of the Lutheran heresy, and the execution of the edict of Worms. Such was the opposition, however, offered by the evangelical princes, that the Nuremberg decree alone was renewed in Augsburg, and the estates were recommended to take steps for having the Word of God, according to the true meaning and doctrine of the Universal Church, taught throughout their lands without innovation or tumult.

In the Diet at Spire, which was a prolongation of that at Augsburg, the reform party so far prevailed, that the emperor's demand for the enforcement of the edict of Worms was rejected; and the resolution was adopted to send an embassy to the emperor, requesting him to come to Germany and call a council, and that, in the meantime, each government was to conduct the affairs of religion as they could answer to God and the emperor. In 1529, a Diet was held at Spire, when it was decided by a majority that he should once more be requested to summon within a year either a general council or a national synod, and himself to preside. Those states of the empire, which had hitherto obeyed the edict of Worms, were enjoined to persevere in the observation of it, and the other states were prohibited from attempting any further innovations in religion, particularly from abolishing the mass before the meeting of a general council. The favourers of the new doctrine entered a solemn protest against this decree, as unjust and impious. From this circumstance they received the name of *Protestants*. "Not satisfied with this declaration of their dissent," says Robertson, "from the decree of the Diet, the Protestants sent ambassadors into Italy, to lay their grievances before the emperor, from whom they met with the most discouraging reception. Charles was at that time in close union with the Pope, and solicitous to attach him inviolably to his interest. Dur-

ing their long residence at Bologna, they held many consultations concerning the most effectual means of extirpating the heresies which had sprung up in Germany. Clement, whose cautious and timid mind the proposal of a general council filled with horror, even beyond what Popes, the constant enemies of such assemblies, usually feel, employed every argument to dissuade the emperor from consenting to that measure. He represented general councils as factious, ungovernable, presumptuous, formidable to civil authority, and too slow in their operations to remedy disorders which required an immediate cure. Experience, he said, had now taught both the emperor and himself, that forbearance and lenity, instead of soothing the spirit of innovation, had rendered it more enterprising and presumptuous; it was necessary, therefore, to have recourse to the rigorous methods which such a desperate case required; Leo's sentence of excommunication, together with the decree of the Diet at Worms, was to be carried into execution, and it was incumbent on the emperor to employ his whole power, in order to overawe those on whom the reverence due either to ecclesiastical or civil authority had no longer any influence. Charles, whose views were very different from the Pope's, and who became daily more sensible how obstinate and deep-rooted the evil was, thought of reconciling the Protestants by means less violent, and considered the convocation of a council as no improper expedient for that purpose; but promised, if gentler arts failed of success, that then he would exert himself with rigour to reduce to the obedience of the Holy See those stubborn enemies of the Catholic faith."

The emperor caused himself to be crowned by the Pope in 1529, and summoned a Diet to be held the following year at Augsburg. The Reformation had already obtained many supporters, and various petty princes of the German states had declared themselves its decided partizans. It had found its way also into Denmark and Sweden. In Switzerland (see *HELVETIC REFORMED CHURCHES*), under the guidance of Zwingli, it had, before this time, made very extensive progress. The Swiss and German Reformers, however, differed widely from each other on the subject of the presence of Christ in the Lord's Supper. Several attempts were made, but in vain, by private individuals, to reconcile the two parties, but the landgrave, Philip of Hesse, influenced by political motives, proposed a religious conference to be held at Marburg between Luther and Zwingli. The discussion, accordingly, took place, and while both parties, as is usual in such cases, claimed the victory, articles were drawn up and published, in which the Swiss conformed generally to the Lutheran views, excepting on the subject of the sacrament.

The man who, more than any other, had influenced the mind of Zwingli, was Erasmus, who had done enough in the cause of the Reformation to irritate and offend the partizans of Rome, but was too timid

to appreciate the warm and impassioned zeal of Luther. These two men, each distinguished in his own sphere, were, nevertheless, widely different from each other. D'Aubigné justly says, "Erasmus and Luther are the representatives of two great ideas relative to a Reformation,—of two great parties in their age and in all ages. The one class are men of a timid prudence; the other those of active courage and resolution. These two great bodies of men existed at this period, and they were personified in these two illustrious heads. The former thought that the cultivation of theological science would lead gradually and without violence to the Reformation of the Church. The more active class thought that the spread of more correct ideas among the learned would not put an end to the gross superstitions of the people, and that to reform such or such an abuse was of little importance, so long as the life of the Church was not thoroughly renovated." The same eloquent writer well depicts the character of Erasmus: "Erasmus was deficient in courage. But courage is as necessary to effect a reformation as to capture a city. There was much timidity in his character. From his youth he trembled at the mention of death. He took the most extraordinary care of his health. He would avoid, at any sacrifice, a place where contagion prevailed. His relish for the comforts of life surpassed even his vanity, and this was his reason for declining more than one brilliant offer. Thus it was that he did not pretend to the part of a Reformer. 'If the corrupted morals of the court of Rome require a great and speedy remedy,' said he, 'it is not for me, or such as me, to effect it.' He had none of that strength of faith which animated Luther. Whilst the latter was ever ready to lay down his life for the truth, Erasmus, with great ingenuousness, could say, 'Let others affect martyrdom; for my part, I think myself unworthy of that honour. I fear, if a tumult arose, I should be like Peter in his fall.'

"Erasmus, by his writings and his discourses, had, more than any other person, hastened the Reformation; and yet he trembled when he saw the tempest he had raised approaching. He would have given every thing to restore the former calm, even with its heavy vapours. But it was too late,—the dam was broken down. It was no longer possible to stay the violence of the torrent that was at once to cleanse and fertilise the world. Erasmus was powerful, so long as he was an instrument in God's hands. When he ceased to be that, he was nothing." No wonder that Luther wrote concerning him: "I fear he follows Christ with a divided heart, and is ignorant of the grace of God. Carnal feelings are stronger in him than spiritual influences. Though reluctant to judge him, I still feel it my duty to warn you, not to read and receive all without due discrimination. For these are dangerous times; and I clearly see that a man is not necessarily a good Christian, because he is a good Greek or Hebrew scholar. But I anxiously

keep this opinion secret, lest I should encourage his enemies. The Lord may, peradventure, reveal himself to him in his own time." Erasmus continued to halt between two opinions, to the great annoyance of Luther, and at length showed himself the enemy of the Reformation, although at an earlier period of his life he had powerfully contributed to its triumph.

Luther had quitted the monastery, and laid aside the monk's cowl towards the end of the year 1524, and in June of the following year, he married Catherine de Bora, one of the nuns, to whom we have already referred, as having with his assistance escaped from the convent of Nimptschen. As a husband and a father Luther was most exemplary, and in his domestic relations he was blessed with much happiness.

The far-famed Diet of Augsburg was held in 1530, and although it was not deemed safe or expedient that the Reformer should be present in person, his protector, the elector of Saxony, having been specially urged by the emperor to attend, proceeded thither with a numerous retinue. The emperor entered the city on the evening of the 15th June, being the day preceding the festival of *Corpus Christi*. The Protestants received an imperial command to join the religious procession on the following day, but they firmly refused to comply. The Diet was opened on the 20th with the saying of mass, in which the evangelical princes would take no share. At the commencement of the business, four electors and forty princes were present. The Romish party declined making any declaration of their faith, and avowed their intention to abide by the edict of Worms. The Protestants were ordered by the emperor to produce the articles of their creed against a certain day. These had been drawn up by Melancthon, and submitted to the examination of Luther, who had declared his unqualified approbation of them as a faithful exhibition of Protestant doctrine. On the appointed day this Confession of Faith was read, and produced a very favourable impression, and after some discussion, it was agreed to submit the Confession, in the first instance, to the examination of the Romish divines, and to await their answer. In the course of a few days they handed in a refutation of the Protestant Confession, but it was couched in language so bitter and reproachful, that the emperor refused to accept it, and ordered it to be drawn up anew. The second document penned by the Romish divines was produced and read in less than a month after the rejection of the first; and the emperor expressed himself so pleased with this revised refutation, that he insisted that the elector and his adherents should immediately and unceremoniously adopt and abide by it. This request, however, though accompanied with threats, had no effect in subduing the firmness of the Protestant party. Melancthon immediately commenced a detailed refutation of the Reply which had been made to the Pro-

testant Confession, and this able Apology for the AUGSBURG CONFESSION (which see), is inserted among the symbolical books of the Lutheran Church.

Various attempts were made by the emperor to bring about an adjustment of the differences between the two parties, but these attempts were wholly unsuccessful, and the Protestants demanded a general council. The Diet had sat for six months, and the emperor was impatient to bring its proceedings to a close. He inveighed against, and even threatened the elector of Saxony, but the good man was inflexible, and left Augsburg indignant at the conduct of his imperial majesty. The Diet still continued its sittings, after several of the Protestant members had left, and at length, on the 19th of November, published a resolution, which in plain terms condemned the doctrines and regulations of the Protestants; commanded whatever had been altered to be restored to its former state; and further determined that the emperor and the estates should risk their lives and influence in protection of the ancient constitution of the church, and summon the refractory before the supreme court of judicature. At the same time a promise was given that a council should be summoned within six months. Throughout the important proceedings of the Diet of Augsburg, Luther was residing at Cobourg, watching the course of events, and carrying on an active correspondence with the elector of Saxony, Melancthon, and others, who were present at the Diet as guardians of the Protestant interest. In his letters to Melancthon, he evinces the warmest regard for the man, but declares his decided disapproval of the attempts at compromise with the Romanists, perceiving, as he did, that the opposition both in principle and spirit between the two parties was too great to expect anything like a solid reconciliation. We learn from Pfizer that "Luther had drawn up during the Diet, a regular statement respecting the disputed points; marking out how far concession could, or ought to be carried: declaring first, that if the opposite party persisted, as hitherto, in refusing all compliance, there was no possibility of treating with them at all; but, as the emperor had desired to know in how far the Protestants could concede, he would go through the individual points:—First, as regarded their doctrine, which their opponents had in no ways been able to invalidate, they could yield nothing; but were ready to afford explanation of individual expressions respecting faith as the sole ground of justification, and respecting satisfaction, and merit. In the Article respecting abuses, the sentiment that the withholding the cup from the laity might be regarded as indifferent, could not be agreed to; neither could they at all consent, that marriage should be prohibited to any order of society: and equally inadmissible was the re-establishment of private masses, and the canon law. With regard to the monasteries, it might be conceded, that the present inmates should continue to enjoy the benefit they afford,

but without adhering to the celebration of the mass, or other rules of their order; and alluding to the jurisdiction of the bishops, he declared thus: 'Assuredly, if they will suffer our doctrine, and cease to persecute it, we will in no ways interfere with their jurisdiction or dignity, or what you may please to term it; for we, assuredly, do not desire to be either bishops or cardinals, but only good Christians, who are, and should be poor.'

Though absent from the Augsburg Diet, Luther, by his letters to the chief members, was the controlling spirit of the Protestant party in that celebrated assembly. With the half measures of Melancthon he was much dissatisfied, and only on one point did he agree with his concessions—the continuation of the papal power as a human establishment. On this point alone did the stern German Reformer appear ready to enter into a compromise. In all other matters the beneficial influence of his masculine mind was seen in the determined perseverance which the elector and the other Protestants manifested pending the negotiation, as well as in afterwards opposing the demands and threats of the emperor.

A political arrangement was about this time entered into by Charles V. which it was feared would prove seriously detrimental to the interests of Protestantism. This was the nomination of his brother Ferdinand to be chosen as his successor; and that prince, who had been previously invested with the government of the German hereditary states and duchy of Wirtemberg, being well known to be decidedly hostile to the new opinions, his proposed exaltation to the imperial throne was viewed by the Protestant princes and people with the utmost anxiety and alarm. Steps were immediately taken to effect a closer union among themselves, and for this purpose a treaty of defensive alliance was entered into at Smalcald on the 29th March 1531, the provisions of the treaty having been drawn up by Luther. (See ARTICLES OF SMALCALD.) When the treaty was subscribed by the Protestants, Melancthon still maintained his former sentiments, which were now renounced by Luther, as to the lawfulness of a Pope, provided he rested his claims solely on expediency and the consent of the church. An article embodying the opinions of Melancthon on this point was appended to the Articles.

The league of Smalcald, though at first limited to Protestant electors, princes, and states, was afterwards extended so as to include those who, whatever might be their religious sentiments, were opposed to the Emperor, and protested against the election of Ferdinand. In this view it was joined by the dukes of Bavaria, and also by the kings of France and England. By this accession to their political strength, the Protestants were enabled to occupy a high vantage ground in their negotiations with the Emperor for peace. These negotiations led at length to the treaty of Nuremberg, which was

finally ratified at the Diet of Ratisbon in 1532. The conditions were, that none should commence hostilities on account of their belief, or any other cause; but in case of violence being offered, they should render mutual assistance, and all should conduct themselves with true Christian love till the next council should meet. A difficulty, however, arose as to the interpretation of the conditions, whether they applied to all who should hereafter subscribe the Augsburg Confession, or must be limited to such as now professed its tenets. The Protestant deputies at first insisted on the extended interpretation; but the Elector, persuaded by Luther, insisted on the limited view of the treaty, while, contrary to the advice of Luther, he persevered in his opposition to the election of Ferdinand.

None of the deputies at first approved of the conditions of peace, and more especially the Landgrave of Hesse insisted on those being included who might subsequently express a wish to join their league. He wrote a letter to the Elector censuring him in strong language for separating from the rest of the Protestant party. In the meantime the good Elector died, and his successor John Frederic, surnamed the Generous, replied to the letter of the Landgrave with considerable rudeness, and proposed to settle their disputes by arbitration. The arbiters advised a mutual reconciliation, and as all the other Protestants were of the same opinion, the Landgrave had no other alternative but to accept the terms of peace.

Pope Clement VII. died in 1534, but his successor Paul III. continued the negotiations about the long-expected council. With this view he dispatched his own ambassador, Paul Vergerius, to hold an interview with Luther. The interview took place, and a council was proposed to be held under the authority of the Pope at Mantua. The Elector, however, and the Smalcald confederates refused to assent to the proposed council, and resolved to raise a formidable army. But the Pope summoned the council to meet at Mantua in May 1537; and one object of its being assembled was stated to be, the entire rooting up of the poisonous and pestilential Lutheran heresy. After such a declaration, the Protestants could expect no justice in such a council, and they, therefore, refused to countenance or attend it. During this time, Luther drew up the Articles of Smalcald, which were afterwards received among the symbolical writings of the Lutherans. The Protestant confederacy was every day receiving fresh accessions to its members, and the Romanists in 1538 formed a defensive league, called the holy league for the preservation of the holy religion. This movement on the part of their opponents led the Protestants to renew the league of Smalcald till the year 1547.

The policy of the Emperor in regard to the Protestants seemed to have now assumed a peaceful tendency, and with the view of bringing about, if possible, a common understanding on religious mat-

ters, he proposed a conference to be held at Spire in June 1540. It took place however at Hagenau, Spire being at that time visited with the plague; but neither the chiefs of the Protestant confederacy, nor the master spirits of the Reformation were present, Melancthon being ill, and Luther having no inclination to enter into negotiations of peace with Rome. The meeting was fruitless, and the discussion was adjourned for some months. It was renewed in January 1541, but after a controversy for four days on Original Sin, an order arrived from the Emperor to terminate the proceedings, and defer any further steps till the Diet of Ratisbon, which was near at hand. At this Diet rapid approaches were made towards a settlement, and in thirteen days four Articles had been agreed upon, but at this stage the conference was abandoned.

A deputation, with the knowledge and concurrence of the Emperor, now waited upon Luther, and urged upon him the necessity of his being satisfied with the adoption of the doctrine of justification by faith on the part of the Diet of Ratisbon, at the same time assuring him of their earnest hope that the other abuses would of themselves disappear when this fundamental article was once established. To this representation, Luther replied, that while he was gratified to learn that the four articles had been finally settled, he firmly believed that unless the Emperor could bring their opponents to a serious and honest arrangement on all the other points included in the Augsburg Confession, the whole attempt at a reconciliation between the Protestants and Romanists would be in vain. This determination to adhere strictly to the Confession, was declared by the Elector of Saxony to the other princes of the Diet, and he declined at the same time to sanction the Four Articles. Thus the whole fruit of the negotiations was destroyed.

At the next Diet at Spire in 1542, the Protestants took a more decided position. The Elector of Saxony charged his ambassador to enter into no negotiations for a settlement in religion, and to consent to no council summoned by the Pope, nor show him any mark of honour. Trent was proposed as the place of meeting, and meanwhile peace was guaranteed for five years. The Romish party accepted the proposal of the Pope to hold a council at Trent, but the Protestants handed in a written protest against it. The Emperor held a new Diet at Ratisbon in regard to the affairs of the church, but after an angry discussion it was broken off without any result. The council met at Trent in 1545, without the slightest countenance from the Protestants, and drew up a lengthened series of canons and decrees, which, along with the creed of Pope Pius IV. founded on them, forms a very important part of the symbolical books of the Church of Rome.

The days of the Great Reformer were now near a close. On the 23d January 1546, he left Wittenberg for Eisleben, to use his influence in procuring

an amicable arrangement between the dukes of Mansfeld, who had quarrelled about some property. He had only been about three weeks in this place, where he had been born and baptized, when, after a very brief illness, he was summoned to his eternal reward on the 18th February 1546. At the special request of the Elector of Saxony, the body of Luther was removed to Wittenberg, and buried in the castle chapel; and the Elector took under his care the widow and family.

Thus terminated the useful career of one of the greatest and noblest heroes this world has ever seen, one who manfully defended the rights of conscience, asserted the grand principles of civil and religious liberty, contended earnestly for the faith once delivered to the saints, and one of whom it may well be said, many generations have arisen, and are yet destined to arise, who shall call him blessed.

LUTHERAN CHURCHES. After the death of Luther, a religious war broke out in Germany. The Emperor Charles V. saw that all his attempts to produce a reconciliation of the Protestants and Romanists were utterly fruitless, and that the associates of the Smalcald League persevered in refusing to acknowledge the council of Trent; he resolved, therefore, as a last resource, to have recourse to arms. In a short time he was so successful that he issued an imperial edict, which is generally known by the name of the Augsburg *Interim*, granting certain seeming concessions to the Protestants until a council should be called for a settlement of the controversy. This edict led to the preparation of an *Interim*, which though it proved satisfactory to neither party, was drawn up chiefly by Philip Melancthon, who succeeded Luther as the head and leader of the Lutheran party. It was designed to point out the *Adiaphora* or things indifferent, which might be admitted to please the Emperor, and at his command. As soon as this document was promulgated, Maurice, Elector of Saxony, appointed a conference of the divines of Wittenberg and Leipsic in the latter city, with Melancthon at their head, in order to ascertain how far in their opinion the *Interim* ought to be enforced. After long deliberation, they came to the conclusion, that in things indifferent obedience ought to be rendered to the imperial edict. This ambiguous conclusion was arrived at chiefly through the influence of Melancthon. Hence arose the *Adiaphoristic controversy*, which raged in Germany for many years; and which gave rise to other and perhaps more important controversies. Among the chief of these was a contest, which lasted for some time, respecting the necessity of good works to salvation. Major, a divine of Wittenberg, adopting the views of Melancthon, maintained the affirmative, while Nicholas Amsdorf, defending the old Lutheran theology, maintained the negative. The discussion was carried on until 1579, when it was terminated by the publication of the Book of Torgau or Form of Concord.

Another controversy which arose out of the differences in opinion between Melancthon and Luther, is commonly known by the name of the *Synergistic controversy*, which discusses the question whether or not man co-operates with God in the work of conversion. The leading parties in this dispute were Victorin Strigel on the one side, and Matthias Flacius on the other. The latter, who was appointed Professor of Theology at Jena in 1557, was a stern and uncompromising defender of the opinions of Luther, more especially on those points in which he was opposed to Melancthon and his followers, the *Philippists*, as they were called. But in the excess of his zeal, Flacius argued so intemperately against Strigel in the Synergistic controversy, that he broached the strange opinion bordering on Manicheism, that original sin is of the very substance of a man. This notion was keenly opposed by the great majority of the divines of the Lutheran church, while it was espoused and ably defended by a few.

Another class of controversies which agitated the Lutheran church, soon after the death of its illustrious founder, rose out of the heretical views propagated by Andrew Osiander. This man held the singular notion that the second Person of the Trinity was that image of God after which man was fashioned; that the Son of God would have become incarnate even although man had not sinned; and that repentance consisted in abhorrence of sin and forsaking it, without faith in the gospel. He confounded justification and sanctification, alleging the former to be not a forensic act on the part of God, acquitting the believer from a charge of sin and liability to punishment, but a gracious Divine operation in the soul, which conferred personal holiness. Justification in the eye of law, through the imputed righteousness of Christ, he denominated redemption, and this he supposed always preceded what he called justification. The mode of justification was in his view by the indwelling of Christ in the soul, producing there a moral change. These confused sentiments held by Osiander were strenuously opposed by Melancthon and the principal divines of the Lutheran church; and after his death, which happened in 1552, the controversy came to an end.

One of the keenest opponents of Osiander was Francis Stancar, professor of Hebrew at Konigsberg, who, in arguing against the doctrines held by his colleague, fell into equally flagrant errors of an opposite kind. He maintained that the divine nature of Christ took no part in the work of man's redemption, and that it was his human nature alone which made the atonement. So violently were the opinions of Stancar controverted by the Lutheran theologians, that he deemed it prudent to leave Germany and retire to Poland, where he died in 1574.

It was chiefly during the life of Melancthon that these different disputes agitated the Lutheran church. On the death, however, of this timid and somewhat undecided Reformer, a prospect was opened up of

n end being put to these unseemly contests. A conference was held accordingly at Altenburg in 1568, but unhappily it was attended with no good results. Another mode was now adopted, and with better success, for healing the divisions of the Lutheran church, namely, the preparation of a book in which all the various controversies which had arisen since the death of Luther should be fully and satisfactorily handled. This task was committed to Andreas, a Professor at Tubingen, who produced in 1579 the Book of Torgau or Form of Concord. (See CONCORD, FORM OF.) Through the influence of the Elector of Saxony, this new Confession was adopted by the churches in all parts of his territories, and the example was followed gradually in other districts of Germany. Several Lutheran churches, however, refused to acknowledge this document, and Frederic II. of Denmark, on receiving a copy of it, flung it unceremoniously into the fire. Never did a formula, which was designed to heal dissensions, tend more effectually to foment them; and accordingly, it has never been universally adopted by the Lutheran churches, though some regard it as one of the standards of their faith. This Formula put an end to all prospect of union between the Lutheran and Reformed churches, who only differed from each other at that time on the presence of Christ in the Lord's Supper, and on the Person of Christ. In regard to the first point, the Lutheran church maintained firmly the opinions of Luther, who rejected the Romish dogma of Transubstantiation, but held the almost equally unintelligible dogma of Consubstantiation. The doctrine relating to the Person of Christ, however, was not viewed in the same way by all the Lutheran divines. Luther never maintained that the man Christ Jesus was always and everywhere present, but merely that he could be present whenever the execution of his mediatorial office and the fulfilment of his promise required, and of course at the celebration of the Lord's Supper. In this view he was followed by the divines of Upper and Lower Saxony. But the theologians of Swabia and Alsace maintained the absolute omnipresence of Christ's human nature; and this view of the subject was embodied in the Form of Concord, though not to the entire exclusion of that held by Luther. Thus the points of controversy between the Lutheran and Reformed churches were increased, and their hostility to each other was rendered more bitter by the publication of the very document which professed to promote their union.

The prosperity of the Lutheran church in Germany was not a little affected by the secession, first of Maurice, landgrave of Hesse, and then, of John Sigismund, elector of Brandenburg, both of whom went over to the Reformed communion. The contentions of the two churches excited an earnest desire in the minds of many excellent men on both sides, to look about for some means of bringing about a union. The first public attempt to accomplish

this most desirable object was that of James I., king of England, who for this purpose made use of Peter du Moulin, a distinguished divine of the French Reformed Church. The next was the decree of the synod of Charenton A. D. 1631. In the same year certain Saxon theologians held a conference at Leipsic with certain Hessian and Brandenburg divines. The discussion included all the articles of the Augsburg Confession, to which the Reformed were ready to subscribe, and they even drew up a formula of union, but such was the feeling of jealousy which arose in the minds of both parties, that the disputants separated without accomplishing anything. And another conference having the same object in view, was held at Thorn in 1645, under the auspices of Uladislaus IV., king of Poland, which was likewise unsuccessful, more especially as it sought to comprehend in the proposed union, not only the Lutheran and Reformed churches, but the Romish church also. With more success a conference was held at Cassel in 1661, but though a friendly spirit was manifested by the disputants themselves, it failed to extend itself to the two rival Protestant churches. Various individuals on both sides made strenuous and persevering efforts to bring about a reconciliation, but in vain. The polemical spirit, and dogmatic exclusiveness of the seventeenth century, defeated all attempts to realize the unity of evangelical Protestantism. In the eighteenth century, particularly the latter part of it, the controversy between the Lutherans and the Reformed was completely lost sight of in the flood of indifferentism and infidelity which overran the whole Continent of Europe. The efforts which have been made towards a union during the first half of the nineteenth century have been already noticed in the article GERMAN UNITED EVANGELICAL CHURCH.

Lutheranism is the prevailing form of the Protestant faith in Saxony, Prussia, Wirtemberg, Hanover, and great part of Northern Germany, as well as in Denmark, Sweden, and Norway. There are also Lutheran churches in Holland, Russia, Poland, Hungary, and the United States of America, but of all the Protestant universities in Germany and Switzerland, very few are Lutheran. The symbolical books of the Lutheran church are the Augsburg Confession, with Melancthon's Apology, the articles of Smalcald and the Larger and Smaller Catechisms. These standards, however, are regarded as strictly subordinate to the Holy Scriptures, which are declared by Lutherans to be the only rule of faith and practice. The only point of importance in which they differ from the Reformed is the real presence of Christ in the eucharist.

The constitution of the Lutheran church is simple, and approaches very nearly to *Presbyterianism*, there being no hierarchy, and bishops not being recognized, except in Denmark and Sweden, as an order in the church. The archbishop of Upsal, who is primate of Sweden, is the only Lutheran arch-

bishop. Lutherans acknowledge the head of the state as the supreme visible ruler of the church. The supreme direction of ecclesiastical affairs is vested in councils or boards generally appointed by the sovereign, and termed consistories, consisting of both clergymen and laymen. The Lutheran established churches are usually interwoven with the state, and entirely dependent on it, and are almost destitute of discipline, while in some places, as in Sweden, they altogether exclude dissent. "The congregations," says Dr. Schaff, "remained almost as passive as in the Roman church. They have in Europe not even the right of electing their pastor. They are exclusively ruled by their ministers, as these are ruled by their provincial consistories, always presided over by a layman, the provincial consistories by a central consistory, or *oberkirchenrath*, and this again by the minister of worship and public instruction, who is the immediate executive organ of the ecclesiastical supremacy of the crown."

Various liturgies are in use among the Lutheran churches, each state generally having one of its own. Festivals or saints' days are seldom much attended to. The festivals which commemorate the nativity, death, resurrection, and ascension of our Lord, and the day of Pentecost, are deemed sacred in the Lutheran churches. In regard to rites and ceremonies, the Lutherans, in opposition to the Reformed, hold the lawfulness, if not the usefulness, of images in churches, the distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's Supper, the form of exorcism in the celebration of baptism, and other ceremonies of the same kind. They have removed, however, the sacrifice of the mass, and the idolatrous invocation of saints, while they have popularized the services of public worship, by celebrating them in the vernacular language, and giving to the sermon a central and conspicuous place.

The modern Lutherans have widely departed in theological doctrine from their great founder; and instead of insisting, as he did, on justification by faith alone, as the grand article of a standing or a falling church, they have degenerated, in too many cases, into a cold Arminianism. It was not long, indeed, after the death of Luther, before his simple theology gave place to a system of obscure metaphysical theories. Among these may be mentioned the doctrines of the SYNCRETISTS or CALIXTINS (which see). In opposition to these mystical philosophical divines arose the school of the *Pietists*, headed by Spener, which, amid much extravagance it may be, were, nevertheless, instrumental in reviving vital religion in Germany towards the end of the seventeenth and beginning of the eighteenth centuries. The Lutherans have since that time had to struggle with infidelity, rationalism, and utter indifference to all religion. The present state of practical piety among the German Lutherans is thus noticed by Dr. Schaff: "Lutheran piety has its peculiar charm, the charm of

Mary, who 'sat at Jesus' feet and heard his word.' If it is deficient in outward activity and practical zeal, and may learn much in this respect from the Reformed communion, it makes up for it by a rich inward life. It excels in honesty, kindness, affection, cheerfulness, and that *Gemüthlichkeit*, for which other nations have not even a name. The Lutheran church meditated over the deepest mysteries of divine grace, and brought to light many treasures of knowledge from the mines of revelation. She can point to an unbroken succession of learned divines, who devoted their whole life to the investigation of saving truth. She numbers her mystics who bathed in the ocean of infinite love. She has sung the most fervent hymns to the Saviour, and holds sweet, child-like intercourse with the heavenly Father."

Lutheranism prevails in great strength in Sweden and Denmark. In the latter country almost the whole population, amounting to 2,000,000, with the exception of less than 20,000 Dissenters, is Lutheran. The people of Sweden, numbering more than 3,000,000, are, with a few exceptions, also Lutheran. In France there are about 250 Lutheran congregations. In the Protestant states of Germany, Lutheranism prevails, though, through the exertions of the present king of Prussia, a union has been effected between the Lutheran and Reformed churches, under the name of the United Evangelical Church.

LUTHERANS (OLD), a sect of Dissenters from the Evangelical Church of Prussia, which took its rise in opposition to the union of the Lutheran and Reformed churches in 1817. They adhere to all the tenets of the Lutheran symbolical books with the most scrupulous tenacity, and they look upon the Reformed churches as essentially heretical and rationalistic, while they have a still more intense hatred at the United Evangelical Church. The members of this sect are found in greatest numbers in Silesia, Saxony, and Pomerania. They were at first fined, imprisoned, and persecuted in various ways under Frederick William III. Several of their leading ministers emigrated with their people to the United States. All persecution against these seceders ceased on the accession of the present king of Prussia; and by a decree of 23d July 1845, they were formally recognized as a dissenting sect, with full liberty of worship. Their number amounts to from 20,000 to 30,000 souls. Their largest congregations are in Breslau and in Berlin. The Old Lutherans in America, like those in Germany, hold strictly by the whole Lutheran symbolical books but more especially the Form of Concord, to which they attach peculiar value. They are divided into two parties, the synod of Missouri and the synod of Buffalo, which are bitterly opposed to each other in their views of the clerical office; the one holding the common Protestant view, which makes the clerical office only the organ of the general priesthood; the other holding the Romanising doctrine of a separate clerical office, resting on ordination, and specifically

different from the general priesthood of the baptized. The Pennsylvania synod of the Old Lutherans stands by the Augsburg Confession, and the smaller Catechism of Luther. Within the territory of the Pennsylvania synod there are an East Pennsylvania and a West Pennsylvania synod divided on the subject of new measures. The Old Lutherans in America have a liturgical altar-service, even with crucifixes and candles burning in the daytime. In all such matters they cleave to historical tradition.

LYÆUS, a surname of *Bacchus*, the god of wine. This was also a surname of *Zeus*.

LYCEA, a festival among the Arcadians, celebrated in honour of *Zeus Lycæus*. It is said to have been instituted by Lycaon, the son of Pelasgus, who sacrificed a child on the occasion, and sprinkled the altar with its blood. It is not unlikely that human sacrifices were offered by the Arcadians to Zeus Lycæus down to a late period. Plutarch says, that the

Lycæa were celebrated in somewhat the same manner as the Roman *Lupercalia*.

LYCEGENES, a surname of *Apollo*, probably from his being born in Lycia.

LYCEIA, a surname of *Artemis*.

LYCEIUS, a surname of *Apollo*, supposed to be derived from *Gr. lukos*, a wolf, because his mother *Latona* came to Delos in the form of a she-wolf, and was conducted by wolves to the river Xanthus.

LYCOATIS, a surname of *Artemis*, on account of her having been worshipped at Lycoa in Arcadia.

LYCOREUS, a surname of *Apollo*, because he was worshipped at Lycoreia, on Mount Parnassus.

LYSIUS, a surname of *Dionysus*, under which he was worshipped at Corinth, and also at Sicyon.

LYSIZONA, a surname under which the people of Athens worshipped *Artemis* and *Eileithyia*.

LYTERIUS, a surname of *Pan*, under which he was worshipped at Troezen, because he had revealed the best mode of curing the plague.

M

MA, a name applied to *Rhea* by the Lydians, who sacrificed bulls to her as the fruitful mother of all.

MACARIANS, the followers of two contemporary monks of the fourth century, who exercised a great influence on the monastic life of the period, and were held in high veneration. The one was called Macarius the Egyptian, and the other Macarius of Alexandria. Both dwelt in the Libyan desert, and were remarkable for the extent of their asceticism, in which, of course, they regarded Christian perfection as consisting. The Egyptian, who is sometimes termed the Great or the Elder Macarius, lived to a very advanced age, and he has been canonized both by the Greek and Latin churches, the former holding his festival on the 19th, the latter on the 15th January. The Alexandrian Macarius is said to have surpassed the other in austere practices. The Macarians were remarkable for the rigidity and strictness of their monastic habits.

MACARIANS, the followers of Macarius, who was patriarch of Antioch in the seventh century, and who held the opinions of the MONOTHELITES (which see). He attended the sixth general council held at Constantinople A. D. 680, where he boldly avowed his peculiar opinions, asserting that Christ's will was that of a God-man; and persevering in the maintenance of this heretical sentiment, he was deposed and banished. He published an *Ecthesis*, or Confession of Faith, adherence to which was maintained by his followers as a test of orthodoxy.

MACCABEES. See ASMONEANS.

MACCABEES (FEAST OF), a festival celebrated annually in the ancient Christian church, in honour of the seven Maccabees, who signalized themselves by their opposition to the tyrant Antiochus Epiphanes, and who died in defence of the Jewish Law. This feast is mentioned particularly in the fourth century. Chrysostom has three homilies prepared for the occasion, in which he speaks of the festival of the Maccabees being celebrated at Antioch. Augustin says that the Christians had a church in that city called by the name of the Maccabees, and he himself has two sermons upon their festival, in which he shows they were regarded as Christian martyrs. This feast appears to have been observed in the African churches, for Augustin begins his first homily with these words: "This day is made a festival to us by the glory of the Maccabees." Gregory Nazianzen has a sermon upon the same occasion; and others are found in the writings of different authors, from which it appears evident that the festival in question was celebrated throughout the whole church. The reason of its observance is given by Gregory Nazianzen, who alleges that the Maccabees were really admirable in their actions; yea, more admirable in one respect than the martyrs that came after Christ. "For," says he, "if they suffered martyrdom so bravely before Christ's coming, what would they not have done had they lived after him, and had the death of Christ for their ex-

ample." It is not certain on what day the festival was held, but the Roman martyrology places it on the 1st of August.

MACEDONIANS, a heretical sect which arose in the fourth century, deriving its origin from Macedonius, patriarch of Constantinople. During the Arian controversy, a vacancy in the patriarchate of Constantinople usually gave rise to bitter contention between the Orthodox and the Arian parties. It was amid the tumult of a disputed election that the Arians chose Macedonius to the office of patriarch of Constantinople, A. D. 342. He retained quiet possession of this see till A. D. 348, when Constantius prevailed upon Constantius to deprive him of his ecclesiastical dignity. In the course of two years, however, he was restored to his office, and commenced a vigorous persecution of his opponents, banishing or torturing them, sometimes even to death. Accordingly, when the orthodox obtained the ascendancy, these individuals who had been persecuted by the Arians were looked upon as martyrs, and their memory is still revered both by the Greek and Latin churches; by the Greeks on the 30th of March, and by the Latins on the 25th of October. The harshness and severity with which Macedonius treated the opposite party, brought him into no slight odium with men of both parties, and this feeling of hostility which his cruel conduct had awakened, was much increased by an event which occurred about the same time. He had removed the body of Constantine the Great from the Church of the Apostles in which it had been buried, and such was the superstition of the people, that a serious tumult arose, in which many persons were killed. Constantius was deeply offended with the conduct of Macedonius in this matter. At the council of Seleucia A. D. 359, a split took place between the Acacian or pure Arian, and the semi-Arian parties, and it was fully expected that some accusations would have been publicly lodged against Macedonius. No steps, however, were taken against him on that occasion, but in the course of the following year a council was held at Constantinople, he was deposed by the Acacians, and from that time he united himself with the Semi-Arians.

The term Macedonians was at first used to denote the Semi-Arians, who held that the Son was *homoi-ousios*, or of like substance with the Father. Their opinions on this mysterious subject gradually underwent a change, and at length many of the party approached nearer to the Nicene creed, in regard to the nature and dignity of the Son, until, in A. D. 367, several of their bishops drew up a confession in which they admitted that the Son was *homoousios*, of the same substance with the Father. The opinions, however, of the Macedonians on the Holy Spirit were decidedly heterodox. They denied the divinity of the Holy Spirit, on account of which they received from the Greeks the title of *Pneumatomachi*, Contenders against the Holy Spirit. This heresy

was formally condemned by the second general or first Constantinopolitan council, which met A. D. 381. The heresy of the Macedonians assumed a variety of different shades. Some affirmed that the Holy Spirit was not a person in the Godhead, that he was not what the Father and the Son are, and therefore no divine honours were due to him. Some held the Holy Spirit to be a creature, and therefore did not deny his personality. Others denied his personality, and regarded him as a mere attribute of God. In condemning the Macedonian heresy, the council of Constantinople found it necessary to make an addition to the article in the Nicene Creed, which says, "I believe in the Holy Ghost," expanding it thus, "I believe in the Holy Ghost, the Lord, the Author of life, who proceeds from the Father." The Nicene Creed thus modified, which is commonly known by the name of the Nicene-Constantinopolitan Creed, was received by the Catholic church; and the council of Ephesus afterwards decreed that no addition should be made to it.

The members of the Macedonian sect were generally upright and honourable in their lives, and, by the favour which they showed for the monastic life, they acquired a high distinction for piety. After their separation from the Arians, they attempted to effect a union with the orthodox party, but this being found impracticable, they spread themselves throughout various parts, especially in Thrace, along the Hellespont, and in Phrygia. None of them were found in the western provinces. At Constantinople they had their own churches and bishops. But when their opinions were formally condemned by the church, they were visited also with civil penalties. In the statutes of the elder Theodosius they are mentioned by name, and in those of the younger Theodosius their worship is only tolerated in the principal cities. The persecution to which they were thus exposed soon succeeded in exterminating the sect.

MACHAZOR (Heb. a cycle), a collection of prayers used among the Jews in their great solemnities. The prayers are in verse, and very concise. There are many copies of this Book printed in Italy, Germany, and Poland.

MACMILLANITES. See REFORMED PRESBYTERIAN CHURCH.

MACTATIO (Lat. *macto*, to kill), the act of killing the victim in Roman sacrifices. This in most cases was done not by the priests, but by an officer called *papa*, who struck the animal with a hammer before the knife was used. See SACRIFICE.

MADAGASCAR (RELIGION OF). Madagascar, one of the largest islands of the world, is situated in the Indian Ocean, on the eastern coast of Africa, from which it is separated by the Mozambique Channel. Comparatively little was known until within the last twenty years about this island. The Malagasy, as the native inhabitants are called, seem to consist of different tribes under independent

chieftains; but both in language and in general manners there is an obvious resemblance among those tribes, which indicates that they are to a certain extent related to one another. Circumcision, for example, is universally prevalent in the island, though the ceremonies attending it vary considerably in different localities. Divination is practised too among all the tribes though under different forms. The religion of this singular people consists in a great measure of the use of charms or *ody*, as they call them, by which they believe that the will of some superior power is ascertained. It is thus that the art of the diviner is exercised on all occasions. To begin with their treatment of children, on this subject Mr. Ellis, in his 'History of Madagascar,' relates the following curious facts, chiefly in regard to the welcome of the little stranger: "After the birth of an infant, the relatives and friends of the mother visit her, and offer their congratulations. The infant also receives salutations, in form resembling the following: 'Saluted be the offspring given of God!—may the child live long!—may the child be favoured so as to possess wealth!' Presents are also made to the attendants in the household, and sometimes a bullock is killed on the occasion, and distributed among the members of the family. Presents of poultry, fuel, money, &c., are at times also sent by friends to the mother. A piece of meat is usually cut into thin slices, and suspended at some distance from the floor, by a cord attached to the ceiling or roof of the house. This is called the *Kitoza*, and is intended for the mother. A fire is kept in the room, day and night, frequently for a week after the birth of the child. At the expiration of that period, the infant, arrayed in the best clothing that can be obtained, is carried out of the house by some person whose parents are both still living, and then taken back to the mother. In being carried out and in, the child must be twice carefully lifted over the fire, which is placed near the door. Should the infant be a boy, the axe, large knife, and spear, generally used in the family, must be taken out at the same time, with any implements of building that may be in the house: silver chains, of native manufacture, are also given as presents, or used in these ceremonies, for which no particular reason is assigned. The implements are perhaps used chiefly as emblems of the occupations in which it is expected the infant will engage when it arrives at maturer years; and the whole may be regarded as expressing the hopes cherished of his activity, wealth, and enjoyments."

One of the first acts of the father, or a near relation, is to report the birth of the child to the native astrologers, who pretend, by peculiar ceremonies, to ascertain its destiny; and should that be declared to be favourable, the child is reared with the utmost care and attention. When the child has reached its second or third month, on a lucky day, a ceremony takes place, which Mr. Ellis thus describes under the

name of 'Scrambling:'. "The friends and relatives of the child assemble; a portion of the fat taken from the hump on the back of an ox is minced in a rice-pan, cooked, and mixed up with a quantity of rice, milk, honey, and a sort of grass called *voampamoa*, a lock of the infant's hair is also cast into the above mélange; and the whole being thoroughly well mixed in a rice-pan, which is held by the youngest female of the family, a general rush is made towards the pan, and a scramble for its contents takes place, especially by the women, as it is supposed that those who are fortunate enough to obtain a portion may confidently cherish the hope of becoming mothers. Bananas, lemons, and sugar-cane are also scrambled for, under the belief that a similar result may be anticipated. The ceremony of scrambling, however, only takes place with a first-born child. The head of the mother is decorated, during the ceremonial, with silver chains, while the father carries the infant, if a boy, and some ripe bananas, on his back. The rice-pan used on the occasion becomes, in their estimation, sacred by the service, and must not be taken out of the house during three subsequent days, otherwise the virtue of those observances is supposed to be lost."

Should the destiny of the child be declared by the *sikidy*, or astrologer, to be evil, the poor helpless babe is doomed to destruction. The practice of infanticide has been long prevalent in Madagascar; and although during the reign of Radama it was abolished, since the death of that king the inhuman custom has again revived.

The Malagasy believe in God, without however attaching any definite, intelligible meaning to the word. The terms by which they designate the Supreme Being are *Andra-manitra* and *Zanahary*, the former being generally regarded as the male god, and the latter the female. Whatever is great, whatever is new, useful, and extraordinary, is called god. Silk is regarded as god in the highest degree. Rice, money, thunder and lightning, their ancestors both when alive and dead, all are dignified with this exalted title. Some believe in a number of spirits, each of whom is intrusted with the care of a single individual, or an entire class of men. Equally vague and indistinct are their views of the soul of man and its future destiny. "They have no knowledge," says Mr. Ellis, "of the doctrine of the soul as a separate, immaterial, immortal principle in man, nor has their language any word to express such an idea. They speak of the *saina*, but mean by this the intellectual powers. They speak also of the *fanahy*, the nearest term found to express spirit, but it seems, in their use of it, to imply principally the moral qualities or dispositions. In almost the same breath, a Malagasy will express his belief that when he dies he ceases altogether to exist, dying like the brute, and being conscious no more, and yet confess the fact, that he is in the habit of praying to his ancestors! If asked, were his

ancestors not human beings like himself, and did they not cease altogether to exist when they died—how then can it be consistent to pray to them when they have no longer any being? he will answer, True, but there is their *matoatoa*, their ghost; and this is supposed to be hovering about the tomb when the body is interred. And there is also the *ambiroa*, or apparition, supposed to announce death, to visit a person when about dying, and to intimate to him, and sometimes to others, his approaching dissolution, an idea by no means peculiar to Madagascar, as it corresponds with the popular superstition of most European countries, that the funeral, or apparition of a person still living, is permitted to be seen as a supernatural intimation of his approaching death."

The religion of Madagascar, in its heathen condition, has always been essentially idolatrous. In the neighbourhood of Tananarivo, there are twelve or fifteen idols which are held in great veneration by the people. Four of these are looked upon as public and national objects of worship; the others belong to particular clans or tribes. Mr. Ellis gives the following account of one of the most noted idols worshipped in the island, and renounced on the introduction of Christianity: "Amongst the idols thus renounced, was one which had belonged to several clans or families who resided about six miles from the capital; it was considered as the more immediate property of the head-man, or chief of the district, in whose family it had been kept for many generations; but most of the people in the neighbourhood were its votaries and united in providing the bullocks and sheep that were sacrificed to it, or the money given to its keepers. "The idol is a most unmeaning object, consisting of a number of small pieces of wood, ornaments of ivory, of silver, and brass, and beads, fastened together with silver wire, and decorated with a number of silver rings. The central piece of wood is circular, about seven inches high, and three quarters of an inch in diameter. This central piece is surrounded by six short pieces of wood, and six hollow silver ornaments, called crocodile's teeth, from their resemblance to the teeth of that animal. Three pieces of wood are placed on one side of the central piece of wood, and three on the side opposite, the intervening space being filled up by the three silver and brazen ornaments. These ornaments are hollow, and those of brass were occasionally anointed with what was regarded as sacred oil, or other unguents, which were much used in the consecration of charms and other emblems of native superstition. The silver ornaments were detached from the idol, filled with small pieces of consecrated wood, and worn upon the persons of the keepers when going to war, or passing through a fever district, as a means of preservation. Besides the pieces of wood in the crocodile's tooth, small pieces of a dark, close-grained wood cut nearly square, or oblong, and about half an inch long, were strung like beads on a cord, and

attached to the idol, or worn on the person of those who carried the silver ornaments. The chief of the district, who had the custody of the idol, had two sons, officers in the army. To one of these, with another individual, he delegated the authority to sell these small pieces of consecrated wood, which were supposed to be pervaded with the power of the idol, and to preserve its possessors from peril or death, in seasons of war, or regions of pestilence. This was a source of great emolument, for such was the reputed virtue or potency of the charm, that a couple of bullocks, the same number of sheep, of goats, fowls, and dollars, besides articles of smaller value, were frequently given for one or two of the small pieces of wood attached to the idol."

Every household has its charm or fetish, corresponding with the *Teraphim* of the Old Testament, or the *Lares* and *Penates* of the ancient heathens. Every individual, indeed, has his *ody* or charm, and sometimes one individual has many, and wears them about his person. Crocodile's teeth are frequently worn as charms. A few villages scattered up and down throughout the island are esteemed by the people *Masina*, or sacred, because there an idol is kept in some ordinary house, without any priesthood or worshippers. The man in whose house the idol is kept issues its pretended orders, and answers all questions which are put to it. It is acknowledged as a principle among the Malagasy that the idols are under the sovereign's special support. To the sovereign the keepers apply for new velvet in which to fold the idol, for bullocks to sacrifice to it, and for whatever is required for it. Snakes or serpents, which abound in the island, are supposed to be the special agents of the idols, and are, therefore, viewed with superstitious fear by the people. The sick apply to the idols for a cure, the healthy for charms and the knowledge of future events. To sanctify the idol, in order to prepare it for the prayers of the worshippers, its keeper secretly takes it from the case in which it is kept, and pours castor oil upon it. The public idols are usually small images wrapped in a red cloth, but most of the household gods are literally blocks, without any pretensions to a human shape. Instead of the people going to the idol to worship it, the idol is brought to the people. The idols are also carried about publicly at occasional, not fixed periods, in order to drive away diseases, to protect the people against storms and lightnings, and to give virtue to springs and fountains. They are also carried to the wars in order to inspire the soldiers with courage.

There are many occasions on which the idols are publicly exhibited, and on some of these the ceremony of sprinkling the people is followed, either to avert calamity, or to obtain some public blessing. "On one of these occasions," Mr. Ellis informs us "the assembly consisted of at least six thousand people. They were ordered to squat on the ground in such a way as to admit those bearing the idol to

pass to and fro throughout the assembly, and all were especially commanded to sit with their shoulders uncovered. The idol was then carried through the multitude in different directions, followed by a man bearing a horn of honey and water. As they proceeded, the man sprinkled the people on each side of him by shaking his wisp of straw towards them, after it had been dipped in the liquor. A blessing was at the same time pronounced by the bearer of the idol, in words, which, given by a native writer, may be thus translated:—'Cheer up and fear not, for it is I who am the defence of your lives, and I will not let disease approach. Cheer up, therefore, on account of your children and wives, your property, and your own persons, for ye possess me.'

The utmost importance in all the affairs of life is attached by the Malagasy to the *sikidy*, or divination by means of beans, rice, straw, sand, or any other object that can be easily counted or divided. It is a process as regular as a game of chess, and is supposed to have been communicated supernaturally to their ancestors. The object for which the *sikidy* is worked, is to ascertain what must be done in cases of real or imaginary, present or apprehended evils. The occult science of casting nativities prevails among the Malagasy. Trial by ordeal is also extensively in use, and is practised in various ways, such as passing a red-hot iron over the tongue, or plunging the naked arm into a large earthen or iron pot full of boiling water, and picking out a pebble thrown in for the special purpose of the trial; and, in either case, to sustain no injury is viewed as a demonstration of innocence. But the practice which has obtained most generally, is that of drinking the *Tangena*, a powerful poison. It is calculated that upwards of 3,000 persons annually perish by this barbarous practice. *Mamosany* or witchcraft is looked upon as the cause of all crime, from the idea which universally obtains in Madagascar, that no one could perpetrate such deeds, unless he were really bewitched. Ancestor worship is practised also among the natives.

Missionary operations were commenced in this island by the London Missionary Society in 1818, and, during the first fifteen years of the mission, the whole Bible was translated, corrected, and printed in the native language. About one hundred schools were established with 4,000 scholars; and during that period 10,000 to 15,000 had received the benefit of instruction in these schools. Two printing-presses were established, and a Malagasy and English Dictionary was published in two volumes. Two large congregations were formed at the capital, and nearly 200 persons applied for admission to the church. Christianity had evidently taken root in the island, and a most beneficial change was gradually taking place in the habits and customs of the people. The government, however, looked upon the labours of the missionaries with

jealousy and suspicion, and the queen, more especially, was strongly prepossessed in favour of the idolatrous party. In a short time, accordingly, a bitter persecution was commenced against the Christians, and for seventeen years the most oppressive policy was pursued. Many hundreds were degraded and impoverished; hundreds more doomed to slavery; not less than one hundred have been put to death, and a large number are still suffering exile, bonds, and degradation. Yet, in a most emphatic sense, it is true of Madagascar, that the blood of the martyrs has proved the seed of the church. Notwithstanding the persecuting measures of the queen and the government, the numbers of the Christian converts are annually on the increase, and among them are included some of the most intelligent and respectable men in the community. The young prince, who is heir to the throne, and his wife, are both members of the Christian church, and devoted friends of the persecuted flock, whom they assist with their advice and their money on all occasions. The hostility of the queen and her ministers continues unabated, but Christianity is secretly making extensive progress in many parts of the island.

MADHAVIS, an order of Hindu mendicants, founded by Madho, an ascetic. They travel up and down the country soliciting alms, and playing on stringed instruments. Their peculiar doctrines are not known.

MADHWACHARIS, a division of the Vaishnava sect of the Hindus. It is altogether unknown in Gangetic Hindustan; but in the peninsula it is most extensively to be found. Its founder was Madhwacharya, a Brahman, who was born A. D. 1199, in Tuluva; he is believed by his followers to have been an incarnation of *Vayu* or the god of air, who took upon him the human form by desire of *Narayana*, and who had been previously incarnate. He wrote a commentary on the Bhagawat Gita, and he erected and consecrated a temple at *Udipi*, where he deposited an image of Krishna. This place has continued ever since to be the headquarters of the sect. After this he established eight additional temples, in which he placed images of different forms of *Vishnu*. These establishments still exist, and in accordance with the regulations laid down by the founder, each of eight *Sanyasis* in turn officiates as superior of the chief station at Udipi for two years or two years and a half. The whole expenses of the establishment devolve on the superior for the time being, and as the expenses generally exceed the income, the *Sanyasis* travel from place to place levying contributions on their votaries. The appearance and doctrines of the members of the sect are thus described by Professor H. H. Wilson: "The ascetic professors of Madhwacharya's school, adopt the external appearance of *Dandis*, laying aside the Brahmanical cord, carrying a staff and a water pot, going bare-headed, and wearing a single wrapper stained of an orange colour with

an ochry clay: they are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. The marks common to them, and the lay votaries of the order, are the impress of the symbols of *Vishnu*, upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with *Gopichandana*, and joined at the root of the nose like that of the *Sri Vaishnavas*; but instead of a red line down the centre, the *Mādhvāchāris* make a straight black line, with the charcoal from incense offered to *Narayana*, terminating in a round mark made with turmeric.

"The essential dogma of this sect, like that of the *Vaishnavas* in general, is the identification of *Vishnu* with the Supreme Spirit, as the pre-existent cause of the universe, from whose substance the world was made. This primeval *Vishnu*, they also affirm to be endowed with real attributes, most excellent, although indefinable and independent. As there is one independent, however, there is also one dependent, and this doctrine is the characteristic dogma of the sect, distinguishing its professors from the followers of Rāmānuja as well as Sankara, or those who maintain the qualified or absolute unity of the deity. The creed of the *Madhwas*, is *Dvaita*, or duality. It is not, however, that they discriminate between the principles of good and evil, or even the difference between spirit and matter, which is the duality known to other sects of the Hindus. Their distinction is of a more subtle character, and separates the *Jivatma* from the *Paramatma*, or the principle of life from the Supreme Being. Life, they say, is one and eternal, dependent upon the Supreme, and indissolubly connected with, but not the same with him. An important consequence of this doctrine is the denial of *Moksha*, in its more generally received sense, or that of absorption into the universal spirit, and loss of independent existence after death."

The different modes in which this sect express devotion to *Vishnu*, are marking the body with his symbols, especially with a hot iron, giving his names to children and other objects of interest, and the practice of virtue, in word, act, and thought. Their sacred writings consist, besides the works of their founder, of the four Vedas, the *Mahābhārat*, the *Pancharātra*, and the genuine or original *Rāmānā*.

MADONNA (Ital. My Lady), a name given to representations of the Virgin Mary in Roman Catholic countries. See MARIOLATRY.

MADRASSES, colleges in Mohammedan countries where priests are trained who are to officiate in the mosques.

MADUWA, the place in which the *Bana* or sacred books of the Budhists are publicly read. It is usually a temporary erection, the roof having several breaks or compartments gradually decreasing in size as they approach the top, in the form of a pagoda, or of a pyramid, composed of successive platforms.

There is one of these erections in the precincts of nearly all the *WIHARAS* (which see). In the centre of the interior area is an elevated platform for the convenience of the priests, and the people sit around it upon mats spread on the ground. The platform is sometimes occupied by several priests at the same time, one of whom reads a portion of one of the sacred books in a tone between singing and reading. "Upon some occasions," as we learn from Mr. Spence Hardy, "one priest reads the original Pali, and another interprets what is read in the vernacular Singhalese; but this method is not very frequently adopted. It is the more usual course to read the Pali alone, so that the people understand not a word that is said; and were the advices of even the most excellent description in themselves, they would be delivered without profit to the people assembled. A great proportion of the attendants fall asleep, as they commonly remain during the whole night; whilst others are seen chewing their favourite betle. As might be supposed, there are evidences of unconcern in that which ought to be the principal object of the festival; but there is none of that rudeness which would be exhibited in a promiscuous assemblage of people in some countries that are much higher in the scale of civilization. Near the reading-hall there are booths and stalls, in which rice-cakes, fruits, and other provisions, and occasionally cloth and earthenware, are sold; and the blind and the lame are there, with their stringed instruments, sitting by the wayside to receive alms; so that the festival is regarded as an opportunity for amusement, as well as for acquiring merit, and answers the general purpose of a wake or fair. Whenever the name of Budha is repeated by the officiating priest, the people call out simultaneously, 'sādhu!' the noise of which may be heard at a great distance; and the effect is no doubt pleasing to those who have not been taught that it is in vain for the unlearned to say Amen, when they know not the meaning of that which is spoken. The readings are most numerous attended upon the night of the full moon, when a light is thrown upon the landscape in Ceylon that seems to silver all things visible, from the tiny leaflet to the towering mountain, and a stillness sleeps in the air that seems too deep to be earthly; and were the voices of the multitude that now come forth at intervals other than from atheist lips, the spirit might drink in a rich profusion of the thoughts that come so pleasantly, we can scarcely tell whether the waking dream be a reality, or a vision of some brighter land."

The *Maduwa* is used for other purposes besides reading the sacred books. In it there is a labyrinth made of withs ornamented with the cocoa-nut leaf; and the people amuse themselves by finding their way through its intricate mazes. In some instances lines are drawn upon the ground in an open space, and these lines are regarded as the limits of the regions assigned to particular demons, the last being appropriated to Budha. A few dancers are now in

roduced, one of whom advancing towards the first limit, calls out, in a defiant tone, the name of the demon to whom the region belongs, and, using the most insulting language, threatens to cross the limit, and invade the demon's territory. He then passes the limit with the utmost boldness, and goes through the same process with the other demons, until he approaches the limit of Budha's region; but the moment he attempts to cross this limit he falls down as if dead, it being supposed that he is suffering the punishment of his intrusion on the realms of Budha, and the spectators applaud his boldness.

MÆMACTERIA, a festival celebrated at Athens in honour of *Zeus*, as the god of storms.

MÆMACTES, a surname of *Zeus*, as being the stormy god from whom originate all the convulsions of nature.

MÆNADES. See BACCHÆ.

MAGDALENS, an order of nuns in the Romish church, dedicated to St. Mary Magdalene. They consist chiefly of penitent courtizans. The Religious of St. Magdalene in Rome were established by Pope Leo X., and a revenue was settled on them by Clement VIII., who ordered that the effects of all prostitutes who died intestate should fall to this order, and that the testaments of all others should be invalid unless a fifth part of their effects were bequeathed to them.

MAGDEBURG CENTURIES. See CENTURIES (MAGDEBURG).

MAGI, the ancient priests of the Persians and Medians. The word is rendered in Mat. ii. 1, "wise men." The country from which these wise men or Magi came is not precisely pointed out by the Evangelist, but only described in general terms as eastward of Palestine, and in all probability was either Persia or Mesopotamia.

MAGIANS, a sect of ancient philosophers which arose in the East at a very early period, devoting much of their attention to the study of the heavenly bodies. They were the learned men of their time, and we find Daniel the prophet promoted to be head of this sect in Chaldea, and chief governor over all the wise men of Babylon. The Magians were in complete antagonism to the *Tsabians*, who worshipped the heavenly hosts; and they seem to have worshipped the Deity under the emblem of fire. In all their temples, as well as in their private houses, they had fire continually burning upon their altars. They held in the greatest abhorrence the worship of images, which prevailed among other nations, and they held fire in the highest veneration as being the purest symbol of the Divine Being. The great mass of the Persian worshippers, however, adored the altar-fires themselves without rising to the Great Being whom they symbolized. The Magian sect was in danger of passing into utter extinction in the reign of Darius Hystaspes, had it not been revived and reformed by Zoroaster in the sixth century, the abstract principles of whose system have been al-

ready noticed in the article ABESTA. In spite of the violent opposition of the *Tsabians*, Zoroaster succeeded in bringing over Darius to a firm belief in his reformed system, and from that time Magianism became the national religion of the country, until it was supplanted by that of Mohammed. Remnants of this sect are still found in Persia under the name of *Guebres*, and in India under that of *Parsees*.

MAGIC, a science supposed to depend on the influence of evil spirits, or the spirits of the dead. Balaam seems to have been a pretender to skill in this art; and in Jer. xxxix. 3, we read of the *rab mag* or chief of the magicians. In early times all who engaged in the study of natural phenomena were accounted magicians, the term being thus used in a good sense, nearly equivalent to the word philosophers. Magic has been divided into *natural*, which consists in the application of natural causes to produce wonderful phenomena; *planetary*, which assigns either to the planets or to spirits residing in them an influence over the affairs of men; and *diabolical*, which invokes the aid of demons to accomplish supernatural effects. All practices of this kind were forbidden by the Law of Moses as being connected with idolatry; yet in every period individuals were found among the Israelites who were strongly addicted to magical arts. Magicians are frequently mentioned in the Old Testament in connection with Egypt. Thus it is said in Exod. vii. 11, "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments." "Now we find in Egyptian antiquity," says Hengstenberg, "an order of persons, to whom this is entirely appropriate, which is here ascribed to the magicians. The priests had a double office, the practical worship of the gods, and the pursuit of that which in Egypt was accounted as wisdom. The first belonged to the so-called prophets, the second to the holy scribes. These last were the learned men of the nation; as in the Pentateuch, they are called *wise men*, so the classical writers named them *sages*. These men were applied to for explanation and aid in all things which lay beyond the circle of common knowledge and action. Thus, in severe cases of sickness for example, along with the physician a holy scribe was called, who, from a book, and astrological signs, determined whether recovery was possible. The interpretation of dreams, and also divination, belonged to the order of the holy scribes. In times of pestilence, they applied themselves to magic arts to avert the disease. A passage in *Lucian* furnishes a peculiarly interesting parallel to the accounts of the Pentateuch concerning the practice of magic arts: 'There was with us in the vessel, a man of Memphis, one of the holy scribes, wonderful in wisdom and skilled in all sorts of Egyptian knowledge. It was said of him, that he had lived twenty-three years in subterranean sanctuaries, and that he had been there instructed in magic by Isis.'"

Both in Egypt and in Babylon the office of magician belonged to the priestly caste. In the later periods of Jewish history, many pretended to skill in the occult science of magic, using incantations of various kinds, and professing even to evoke the spirits of the dead, with the view of drawing forth from them secrets otherwise unattainable. Sorcerers and magicians are mentioned by Josephus as abounding in his time, and exercising great influence over the people. The Jews called magicians, Masters of the Name, the Shemhamphorash, or ineffable name of God, that is, Jehovah, by the true pronunciation of which wonders could be accomplished. They allege that this was the secret by which our Saviour performed his miracles while on earth. In the *Sepher Toldath Jeshu* a strange story is related of the manner in which Jesus became possessed of the ineffable name. It mentions that the name was found by David, engraven on a stone, when digging the foundations of the temple, and that he deposited it in the sanctuary; and lest curious young men should learn this name, and bring devastation upon the world by the miracles it would enable them to perform, the wise men of the time made, by magical arts, two brazen lions, which they stationed before the entrance of the Holy of Holies, on each side; so that, if any one entered the sacred place, and learned the ineffable Name, the lions roared at him so fiercely when he came forth, that, in his fright, he entirely forgot it. But they say that our Lord, by magical arts and incantations, entered the sanctuary undiscovered by the priests, saw the sacred Name, copied it on parchment, which, having made an incision in his body, he slipped under his skin. The roaring of the lions when he came out caused him to forget the name, but the parchment under his skin enabled him to recover it, and thenceforward to refresh his memory when needful; and by the power of this name it was that all his miracles were performed.

Josephus also represents the Jews as effecting wonderful cures by invoking the name of Solomon. In the Talmud a curious legend is related concerning a signet-ring, by which he ruled the spirits, and which came down from heaven to him in a cloud, having the name Jehovah engraved upon it. By the magic influence of this signet-ring, he summoned both good and evil spirits to aid him in building the temple. Various different modes of incantation are mentioned by Josephus as having been used by Solomon. The magical art is well known to have been extensively practised by the ancient heathens; and Pythagoras, as well as other Greek philosophers, made it a subject of study. Ephesus was particularly famed for the number and the skill of its magicians, and when the apostle had preached in that city the pure doctrines of the gospel of Christ, the effect is thus stated Acts xix. 19, "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the

price of them, and found it fifty thousand pieces of silver." So celebrated was Ephesus for the magic art, that certain amulets with strange characters inscribed on them, which were worn about the person, received the name of Ephesian letters. On the same principle were formed the magical letters called ABRACADABRA (which see), which were invented by the *Basilidians*. It is stated by Augustine, as having been generally believed by the heathen, that our blessed Lord was the author of several books on magic, which he wrote for the use of his disciples. Celsus and others pretend that our Saviour studied magic in Egypt, and Suetonius calls the Christians the men of the magical superstition.

The practice of magical arts was viewed by the early Christians as sinful, and no sooner did any one, who had acquired a knowledge of these mysteries, embrace Christianity, than without hesitation he burned the books on magic, which happened to be in his possession. By the Theodosian Code, all magicians are branded as *malefici*, or evil-doers, and if detected they are appointed to be put to death. The laws of the church were very severe against all who were guilty of indulging in magical practices. The council of Laodicea condemns them to be cast out of the church. The council of Ancyra prescribes five years' penance for any one that receives a magician into his house. Tertullian goes the length of saying, that there never was a magician or enchanter allowed to escape unpunished in the church.

MAGISTER DISCIPLINÆ (Lat. Master of Discipline), an officer in the church of Spain in the end of the fifth century. At that time it was customary for parents to dedicate their children, while yet very young, to the service of the church; in which case they were taken into the bishop's family, and educated under him by a presbyter selected for the purpose, called *Magister Disciplinæ*, because his chief business was to watch over their moral conduct, and to instruct them in the rules and discipline of the church.

MAGLANTE, a god worshipped in the Philippine Islands as the deity who hurls the thunder.

MAGNA MATER. See RHEA.

MAGNIFICAT, the hymn of the Virgin Mary. "My soul doth magnify the Lord, my spirit doth rejoice in God my Saviour," &c. It is first mentioned in the sixth century as having been publicly used in the French churches. In the rubric of the Church of England, it is appointed to be said or sung in English after the first lesson at evening prayer, unless the ninetyeth Psalm, called *Cantate Domino*, "Sing ye to the Lord," is used.

MAGUSIANS, a sect of the ancient Zoroastrians, which considered absolute DUALISM (which see), as the starting point of the system, or the original mode in which Deity manifested himself.

MAHABHARATA, the second great Sanskrit epic of the Hindus. It celebrates the wars of the two rival families known as the Pandus and the Kurus, a tale of the Lunar dynasties of kings.

MAHA BRAHMA, the rules of a superior celestial world, according to the system of Budhism.

MAHADEVA, one of the names of *Shiva*, a member of the Hindu *Trimurti*.

MAHAN-ATMA, the Great Soul, a name applied to BRAHM (which see).

MAHANT, the superior of a Hindu monastery or *Mat'h*, of which he has the entire control. He is usually elected from the senior and more proficient of the ascetics. In some instances where the *Mahant* has a family, the office descends in the line of his posterity, but where an election is to be made, it is conducted with great solemnity. Professor H. Wilson gives an account of the mode of election: "The *Mat'hs* of various districts look up to some one of their own order as chief, and they all refer to that connected with their founder, as the common head: under the presidency, therefore, of the *Mahant* of that establishment, wherever practicable, and in his absence, of some other of acknowledged pre-eminence, the *Mahants* of the different *Mat'hs* assemble, upon the decease of one of their brethren, to elect a successor. For this purpose they regularly examine the *Chelas*, or disciples of the deceased, the ablest of whom is raised to the vacant situation: should none of them be qualified, they choose a *Mahant* from the pupils of some other teacher, but this is rarely necessary, and unless necessary, is never had recourse to. The new *Mahant* is then regularly installed, and is formally invested with the cap, the rosary, the frontal mark, or *Tilca*, or any other monastic insignia, by the president of the assembly. Under the native government, whether Mohammedan or Hindu—the election of the superior of one of these establishments was considered as a matter of sufficient moment, to demand the attention of the governor of the province, who, accordingly, in person, or by his deputy, presided at the election: at present, no interference is exercised by the ruling authorities, and rarely by any lay character, although occasionally a *Raja* or a *Zemindar*, to whose liberality the *Mat'h* is indebted, or in whose lands it is situated, assumes the right of assisting and presiding at the election. The *Mahants* of the sect, in which the election takes place, are generally assisted by those of the sects connected with them: each is attended by a train of disciples, and individuals of various mendicant tribes repair to the meeting; so that an assemblage of many hundreds, and sometimes of thousands, occurs: as far as the resources of the *Mat'h*, where they are assembled, extend, they are maintained at its expense; when those fail, they must shift for themselves; the election is usually a business of ten or twelve days, and during the period of its continuance, various points of polity or doctrine are discussed in the assembly."

MAHASOOR, the chief of the *Asouras* or *Rakchasas*, malignant spirits among the Hindus.

MAHA YUG, an age of the gods in Hindu chronology, including 12,000 years of the gods, each

of which comprehends 360 solar years. Thus the entire duration of a *maha-yug* is equal to 4,320,000 years of mortals.

MAHDI (Arab. the director or guide), a title given to the last Imám of the race of *Ali*. See IMAMS (TWELVE).

MAHESA, one of the names of the Hindu god SHIVA (which see).

MAHOMET. See MOHAMMED.

MAHOMETANS. See MOHAMMEDANS.

MAHUZZIM, the god of forces, as the word is translated in Dan. xi. 38, "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Commentators have been much perplexed to explain who this deity is. The Greek text of Theodotion's version, and also the Vulgate, give the word *Mahuz-zim* without interpreting it. Some understand it as referring to the Antichrist, and others to Antiochus, the great enemy of the Jews. Nicholas de Lyra, Bellarmine, and some others, regard it as the name of the idol and demon which they think is to be served by Antichrist. Theodoret believes it to be the name which Antichrist will assume. Grotius supposes it to be the *Balsamin* of the Phœnicians, and that Antiochus Epiphanes ordered this idol to be worshipped. Some understand the word *Mahuz-zim* to be mediating spirits between God and man. Jurieu thinks that it denotes the Roman eagles, or Roman Empire, to which Antiochus would do homage, the Roman eagles being a kind of deities, before which the soldiers bowed down.

MAIA, an ancient Roman goddess often associated with *Vulcan*, and sometimes spoken of as his spouse. A sacrifice was offered to her on the first of May, which has been supposed to have derived its name from this divinity. She has been identified also with the BONA DEA (which see).

MAJOLI, ST., (REGULAR CLERKS OF). See CLERKS (REGULAR) OF ST. MAJOLI.

MAJORES, a title by which the Jewish ministers are frequently designated in the Theodosian Code. The same title is also applied by Augustin to the ministers of the CÆLICOLÆ (which see), a sect which is supposed to have been composed of apostates from the Jewish religion.

MAJORES (DII), the twelve superior gods of the ancient Romans, who were believed to have a principal share in the government of the world. They were styled the *Dii Selecti*, the select gods, of whom twelve were admitted into the councils of Jupiter, and hence denominated CONSENTES (which see). These twelve deities, who presided over the twelve months of the year and the twelve signs of the zodiac, were Jupiter, Juno, Vesta, Minerva, Ceres, Diana, Mars, Mercury, Neptune, Apollo, and Vulcan. To these twelve, who were *consentes*, must be added Janus, Saturn, Genius, Sol, Pluto, Bacchus, Terra, and Luna, and thus we find that the *Dii Majores*

amount to twenty, who are usually classified from their place of residence, as *Celestial, Terrestrial, Marine, and Infernal gods*.

MAKOS, a god of the ancient Slavonians, who was represented partly as a man, partly as a fish. At a later period, he presided over rain, and was invoked when the fields were in want of water.

MALACHBEL, a god of the ancient Syrians, the king of the earth.

MALAKANES, one of the most remarkable sects of dissenters from the *Russo-Greek Church*, who are thus named in derision from the Russian word *malako*, milk, because they use milk as an article of food on fast-days. The name which they themselves adopt is *Istinneeje Christiane*, true Christians. Nothing is known as to their origin; but the following circumstances brought them into notice about the middle of the last century. A non-commissioned Prussian officer, who happened to be a prisoner of war in Russia, settled in a village of the government of Kharkow. Being a man of great piety, and animated by an earnest desire to do good among the peasantry, he went from house to house reading and expounding the Word of God, and continued to follow this practice till his death. No further particulars have been ascertained in regard to the history of this excellent and devoted man; and the only thing which is known is, that he resided in a village inhabited by the *Malakanes*. A community holding similar principles was discovered about the same time in the government of Tambof. This sect is not numerous. About 3,000 of its members, however, are settled in the government of the Crimea, where they were visited in 1843 by Baron Haxthausen, who gives the following description of their creed: "They acknowledge the Bible as the Word of God, and the unity of God in three persons. This triune God, uncreated, self-existent, the cause of all things, is an eternal, immutable, and invisible Spirit. God dwells in a pure world; He sees all, He knows all, He governs all; all is filled with Him. He has created all things. In the beginning, all that was created by God was good and perfect. Adam's soul, but not his body, was created after the image of God. This created immortal soul of Adam was endowed with heavenly reason and purity, and a clear knowledge of God. Evil was unknown to Adam, who possessed a holy freedom, tending towards God the Creator. They admit the dogma of the fall of Adam, the birth, death, and resurrection of Christ, in the same manner as other Christians, and expound the ten commandments in the following manner:—'The first and second forbid idolatry; therefore no images are to be worshipped. The third shows that it is sinful to take an oath. The fourth is to be observed by spending Sundays and other festivals in prayer, singing praises to God, and reading the Bible. The fifth, by ordering to honour parents, enjoins to be obedient to every authority. The sixth prohibits two kinds of murder,—first, the bodily, by a weapon,

poison, &c., which is a sin, except in case of war when it is not sinful to kill in defence of the Czar and the country; and, second, the spiritual murder which is committed by seducing others from the truth with deceitful words, or enticing them by bad example into sin, which leads them to everlasting perdition. They also consider it murder when one injures, persecutes, or hates his neighbour; according to the words of St. John, "He who hates his brother is a murderer." With regard to the seventh commandment, they consider as a spiritual adultery even a too great fondness of this world and its transient pleasures; and, therefore, not only unchastity, but also drunkenness, gluttony, and bad company, should be avoided. By the eighth they consider every violence and deceit as theft. By the ninth commandment, every insult, mockery, flattery, and lie, is considered as false witness. By the tenth, they understand the mortification of all lusts and passions.' They conclude their confession of faith by the following words:—'We believe that whoever will fulfil the whole of the ten commandments of God will be saved. But we also believe that since the fall of Adam no man is capable of fulfilling these ten commandments by his own strength. We believe that man, in order to become able to perform good works, and to keep the commandments of God, must believe in Jesus Christ, the only-begotten Son of God. This true faith, necessary for our salvation, we cannot find any where else but in the Word of God alone. We believe that the Word of God creates in us that faith which makes us capable of receiving the grace of God.' With regard to the sacrament of baptism, they say,—'Although we know that Christ was baptized by John in the river Jordan, and that the apostles have baptized others, namely, as Philip did with the eunuch,—yet we understand by baptism, not the earthly water, which only cleanses the body but not the soul, but the spiritual living water, which is faith in the triune God, without contradiction, and in submission to his holy Word; because the Saviour says, "Whosoever believeth in me, from his body streams of living water will flow;" and John the Baptist says, "A man can take nothing which is not given him from heaven;" and Paul says, "Christ has not sent me to baptize, but to preach." We therefore understand by the sacrament of baptism, the spiritual cleansing of our soul from sin through faith, and the death of the old man with his works in us, in order to be newly clad by a pure and holy life. Although, after the birth of a child, we cleanse with real water the impurities of his body, we do not consider it as baptism. With regard to the Lord's Supper, it was a commemoration of Christ; but the words of the gospel are the spiritual bread of life. Man lives not by bread alone, but by every word of God. The Spirit gives life; flesh is of no use. The receiving of the earthly bread and wine is therefore unnecessary."

This peculiar sect, which resembles somewhat in

principle the Society of Friends, is composed chiefly of Russian peasants, most of them quite illiterate, but characterized by remarkably devout pious dispositions and character. Their favourite author is the German Mystic, Jung Stilling, whose writings have been translated into the Russian language. The *Malakanes*, who dwell with great delight on the prospect of the Millennium, were roused to a state of great excitement in 1833, by an attempt, on the part of one of their ministers, to convince them that the Millennium was near at hand. Count Krasinski thus relates the details of this singular movement: "Terentius Belioreff began to preach repentance, announcing that the millennium should begin in thirty months, and ordered that all business, and all kinds of work, except the most indispensable, should be abandoned; but that people should spend their whole time in prayer and singing. He declared himself to be the prophet Elias, sent to announce the coming of the Lord, whilst his companion Enoch was sent with the same mission to the west. He announced the day when he was to ascend to heaven, in the presence of all. Several thousands of Malakanes assembled from different parts of Russia. On the appointed day, he appeared on a cart, ordered the assembled crowd to pray on their knees, and then, spreading his arms, he jumped from the cart, and fell on the ground. The disappointed Malakanes delivered the poor enthusiast to the local police as an impostor. He was imprisoned, but having for some time remained in confinement, he spoke no more of his being the prophet Elias, but continued to preach the millennium in prison, and after his release, till his death. He left a considerable number of followers, who often assemble to spend days and nights in continual prayer and singing. They introduced the community of goods, and emigrated, with the permission of the government, to Georgia, where they settled in sight of Mount Ararat, waiting for the millennium, and where a colony of Lutherans from Wurtemberg had settled before, for the same purpose." The strange vagaries of this fanatic, however, ought not to be charged upon the *Malakanes*, whose spiritual principles and regard for the truths of the Bible entitle them to the respect of all good men. The principal seat of this sect is the Crimea, though they are found scattered through different parts of Russia. They resemble the *DUCHOBORTZI* (which see) in maintaining the spirituality of God's worship and ordinances, but they differ from them in admitting the atoning work of Christ, holding the lawfulness of a stated ministry, and observing the Christian Sabbath as a day set apart for the worship of God. The better to prepare for the sacred duties of the Lord's Day, they hold meetings for prayer on the Saturday evenings.

MALEATES, a surname of *Apollo*, derived from *Malea*, a cape in Laconia. Under this name he was worshipped at Sparta.

MALEC, the principal angel who, according to

the Mohammedans, presides over hell. In the Koran, it is said, "And they," meaning the unbelievers, "shall cry aloud, saying, O Malec, intercede for us, that the Lord would end us by annihilation. And he shall answer, Verily, ye shall remain here for ever. We brought you the truth heretofore, and ye abhorred the truth." Some Mohammedan doctors allege that the answer of *Malec* shall not be given till after a thousand years have expired.

MALEKITES, the third of the orthodox Mohammedan sects in importance, but the second in the order of time. It was originated by *Malec-ebn-Ans*, a native of Medina, in the days of *Harun-al-Raschid*. The doctrines of this sect, which prevail chiefly in Barbary and some other parts of Africa, proceed on the literal acceptance of the prohibitory precepts.

MALTA (KNIGHTS OF). See **KNIGHTHOOD (ECCLESIASTICAL ORDERS OF)**.

MALUK DASIS, a subdivision of the *Ramanandi Vaishnavas* of Hindustan, and a sect of comparatively uncertain origin and limited importance. The founder of the sect is supposed to have lived in the reign of Akbar the Great in the sixteenth century. The modifications which *Maluk Das* introduced into the Vaishnava doctrines were trifling, amounting to little more than the adoption of his name by the sect, and a shorter streak of red upon the forehead, while their teachers are of the secular order. *Vishnu*, in his character as *Rama*, is the object of their practical adoration, and their principles partake of the spirit of quietism which pervades the sects of the *Ramanandi* school. Their chief authority is the *Bhagavat Gita*. The adherents of the sect are said to be numerous, especially among the servile and trading classes, to the latter of which *Maluk Das* belonged. The principal establishment of this *Vaishnava* sect is at *Kara Manikpur*, the birth-place of the founder, and still occupied by his descendants; and besides this establishment they have six other *Maths* at Allahabad, Benares, Bindraban, Ayudhya, Lucknow, and Jagunnath, which last is of great repute as rendered sacred by the death of *Maluk Das*.

MALUMIGISTS, a sect of Mohammedans, according to Ricault, who teach that God may be known perfectly in this world by the knowledge which men have of themselves.

MAMACOCHA, a deity worshipped by the ancient Peruvians.

MAMAKURS, a kind of bracelets worn by the natives of the Moluccas or Spice Islands, particularly Amboyna, and which the women regard as preservatives against all enchantments.

MAMERS, the Oscan name of the ancient heathen god *Mars*. By Varro, however, it is regarded as the Sabine name of the same deity. *Mamers* again was a rural deity among the Romans. Among the Greeks also *Mamertus* was sometimes used as a surname of *Ares*.

MAMMILLARIANS, a sect of ANABAPTISTS

(which see), which arose at Haarlem in Holland in the sixteenth century.

MANA, an ancient Italian divinity, supposed to be identical with MANIA (which see)

MANABOSHO, a deity worshipped by the Chipewea Indians of North America. Various strange legendary tales are related concerning this god. It is said that his mother having been killed by her own husband, Manabosho, to avenge his mother's death, made war upon his father, and so assailed him with black stones, that he was glad to sue for peace, and in order to appease the anger of his son, he promised him a place in heaven, on condition, however, that he would destroy the monsters or giants called *Windigos*, who devoured men. His first battle was with the king of the fishes, whom he slew. His next engagement was with the serpents and their queen, who made him pay dear for his victory by letting forth the waters of the deluge upon him. He found refuge on a tree, commanded the waters to subside, and created the world anew, assisted by certain animals, who at his order plunged into the billows until a beaver or a musk-rat recovered a small portion of the earth. In this legend *Manabosho* is the same as the *Litaolane* of the Bechnanas, and the whole story may be considered as an obscure tradition of the deluge.

MANAGARM, a formidable giant mentioned in the Scandinavian Prose Edda, as destined to be filled with the life-blood of men who draw near their end, and will swallow up the moon, and stain the heaven and the earth with blood. Then shall the sun grow dim, and the winds howl tumultuously.

MANAH, the tutelary god of the Hodhail and other tribes of ancient Arabia, occupying the country between Mecca and Medina. The idol was a large stone, the worship of which consisted of the slaughter of camels and other animals. Though the idol was destroyed by order of Mohammed, the rite is continued as a part of Islam, at Manah, on the way to Mecca.

MANDRÆ, a name often applied to monasteries in the East, whence originated the term *Archimandrite*, used to denote the abbot or superior of a Greek convent.

MANDYAS, a vestment worn by a Greek *archimandrite*, which somewhat resembles the *cope* of the Romanists, but is fastened in front, and has bells at the lower edge like the garment of the Jewish high-priest.

MANES, a term used among the ancient Romans, to denote the souls of the departed. Sacrifices were offered in honour of the *Manes* at certain seasons, and an annual festival called *FERALIA* (which see), dedicated specially to the *Manes*, was celebrated on the 19th of February.

MANGO-CAPAC, the founder of the ancient Peruvian Empire, who was after his death worshipped as a god, altars being reared to his honour. Both he and his wife were regarded as children of the

Sun, who had been sent from heaven to earth that they might found a kingdom. The Peruvians held *Mango-Capac* in so great veneration, that they paid a kind of worship to the city of Cuzco, because it was erected by this great monarch, who had taught them the worship of the sun, the moon, and other heavenly bodies

MAN-HO-PA, the Great Spirit worshipped by the North American Indians, whom they propitiate by presents, and by fasting, and lamentation, during the space of from three to five days. This Great Being they acknowledge as the disposer of all good, their supreme guide and protector. They believe him to be possessed, like themselves, of corporeal form, though endowed with a nature infinitely more excellent than theirs, and which will endure for ever without change. They have a tradition, that the great waters divide the residence of the Great Spirit from the temporary abodes of his red children; but a very general belief prevails, that the Great Spirit resides on the western side of the Rocky Mountains.

MANI, the name given to the moon among the ancient Scandinavians. The following account is found in the Prose Edda of this mythological being: "There was formerly a man, named Mundilfari, who had two children so lovely and graceful, that he called the male, Máni (moon), and the female, Sól (sun), who espoused the man named Glenur. But the gods being incensed at Mundilfari's presumption took his children and placed them in the heavens, and let Sól drive the horses that draw the car of the sun, which the gods had made to give light to the world out of the sparks that flew from Muspellheim. These horses are called Arvak and Alsvid, and under their withers the gods placed two skins filled with air to cool and refresh them, or, according to some ancient traditions, a refrigerant substance called *tsarnkul*. Máni was set to guide the moon in his course, and regulate his increasing and waning aspect. One day he carried off from the earth two children, named Bil and Hjuki, as they were returning from the spring called Byrgir, carrying between them the bucket called Sægr, on the pole Simul. Vidfinn was the father of these children, who always follow Máni (the moon), as we may easily observe even from the earth."

MANIÆ, a goddess among the ancient Etruscans, who belonged to the infernal divinities, and was said to be the mother of the *Manes*. We learn from Macrobius that images of *Mania* were hung up at the house doors to ward off danger. At the festival of the *COMPITALIA* (which see), boys are said to have been sacrificed to this goddess. The barbarous practice of offering up human sacrifices on this occasion was at length abolished, and offerings of garlic and poppy heads substituted in place of them.

MANIÆ, certain ancient divinities, believed to be the same with the *EUMENIDES* (which see).

MANICHEANS, a heretical sect which arose towards the close of the third century, originating in an attempt on the part of the Persian *Mani* or *Manes*, to combine Christianity with the Oriental Pagan religions. The system of doctrines thus formed was strictly dualistic. It supposed two original and absolutely opposite principles; the one being God, the source of all good; the other evil, the source of all confusion, disorder, and destruction. The two kingdoms thus at antagonism were at first wholly separate from one another. In connection with the Supreme God, and emanating from him, were certain *Eons*, who, in strict subordination to the Great Source of light and goodness, diffused these precious blessings among all other beings. The powers of darkness are engaged in a struggle among themselves, until approaching the kingdom of light they are subdued by intermingling with it, and at length are rendered utterly powerless. From the Supreme Being, who rules over the kingdom of light, issues the *Eon*, mother of light, who generates the primitive man with a view to oppose to him the powers of darkness. The primitive man, in conjunction with the five pure elements of physical nature, enters into the conflict, but feeling his position to be critical and dangerous, he asks for, and obtains, the living spirit by which he is raised once more to the kingdom of light. A process of purification is now commenced by the same living spirit, which goes on in the physical as well as in the moral world, both of them indeed being confounded in the Manichean system. "As the religious system of the Persians," to use the language of Neander, "assigned an important place to the sun and moon, in the conflict in the physical and spiritual world between Ormuzd and Ahriman, and in carrying forward the universal process of development and purification; so was it also in the system of Mani. Very nearly the same that the system of Zoroaster taught concerning Mithras, as the Genius (Ized) of the Sun, Mani transferred to his Christ,—the pure soul sending forth its influence from the sun and from the moon. Representing the soul as having sprung from the *primitive man*, he interpreted in this sense the biblical name, 'Son of Man,' and distinguishing between the *pure* and *free* soul enthroned in the sun, and its kindred soul diffused throughout nature, and corrupted by its mixture with matter. So, too, he distinguished a son of man superior to all contact with matter, and incapable of suffering, from a son of man crucified, so to speak, and suffering, in matter. Wherever the scattered seed pushed upward out of the dark bosom of the earth and unfolded itself in a plant, in its blossom and its fruit, Mani beheld the triumphant evolution of the principle of light, gradually working its way onward to freedom from the bondage of matter; he beheld how the living soul, which had been imprisoned in the members of the Prince of Darkness, loosens itself from the confinement, rises in freedom, and mingles with its con-

genial element the *pure air*, where the souls completely purified ascend to those ships of light (the sun and moon) which are ready to transport them to their native country. But whatever still bears upon it various blemishes and stains, is attracted to them gradually, and in portions, by the force of heat, and incorporates itself with all trees, with whatever is planted and sown."

Man is now created, the image, in this world of darkness, of the primitive man, and destined to exercise dominion over nature. In him are seen united the powers of the kingdom of darkness and of light, a mirror in which are exhibited the powers of heaven and of earth. His soul is derived from the kingdom of light, and his body from the kingdom of darkness. The two maintain a constant struggle with each other, and to deliver the soul from the power of darkness, giving it a complete victory over the evil principle, the spirit of the sun, which purifies all nature, must become incarnate, not uniting himself to a material body, with which he could have no communion, but clothing himself in a shadowy, sensible form, and thus the death of Christ was not a real, but only a seeming crucifixion.

The aim of the whole Divine arrangements, according to the theory of the Manicheans, was to effect a total separation of the light from the darkness, and the reduction of the darkness to utter powerlessness. They held that the highest, most authoritative, and only infallible system of truth, was that which was taught by the Paraclete or Mani, and by which all doctrines, wherever found, were to be tested. To these the Holy Scriptures of truth were subordinated, and they held that it was by the teachings of Mani, the true was distinguished from the false, in the New Testament. They refused to admit, for example, that Jesus was born of a woman; that he was circumcised as a Jew, that he was meanly baptized, led into the wilderness, and miserably tempted of the devil. Mani claimed to be a divinely authorized church-reformer. He held that the Manichean was the only true Christian church; and that within it there were two distinct orders of members,—the exoterics, called *Auditors*, who were permitted to read the writings of Mani, and to hear his doctrines stated in their mythical form, without, however, receiving any explanation of their hidden meaning; and the esoterics, called the *Elect* or *Perfect*, who were the priestly order of the church, and formed the connecting link between the earth and the kingdom of light. The latter class were forbidden to hold property, and required to lead a life of contemplation, to abstain from marriage, from all intoxicating drinks, and even from animal food. They must not kill, nor even injure an animal, nor must they pull up an herb, or pluck a fruit or a flower. The Auditors were ordered to pay them all due reverence as superior beings, and to provide them with suitable means of support; they were to look upon them also as mediators between

them and the kingdom of light. From this body of the Elect were chosen the presiding officers of the church, who, like the apostles, were twelve in number, and under the name of *Magistri* were the rulers of the sect. To these twelve was added a thirteenth, who, representing Mani, presided over the rest. Subordinate to these superior officers were sixty-two bishops, under whom were presbyters, deacons, and finally travelling preachers. The Lord's Supper was strictly limited to the Elect, and it is generally admitted, that they used wine in the ordinance.

The Sun being the Christ of the Manicheans, they observed Sunday as a festival in honour of him; and on a particular day in the month of March, they celebrated a festival in commemoration of the martyrdom of Mani, when a splendidly adorned pulpit, ascended by five steps, was erected, and before it all the Manicheans prostrated themselves. At its first origin the members of the sect were persecuted by the Roman government. The Emperor Dioclesian, A. D. 296, issued a decree, that the leaders of the Manicheans should be burned at the stake, and their followers subjected to decapitation, and the confiscation of their property. Notwithstanding this severe enactment, the sect made rapid progress, and in the fourth century it ensnared many, including even Augustine for a time. In the year 372, Valentinian the elder forbade their holding meetings, and laid their ministers under heavy penalties. In the year 381, Theodosius the Great pronounced them infamous, and deprived them of the rights of citizens. To escape the severity of these laws, the Manicheans endeavoured to shelter themselves under a variety of different names. From the affinity of the doctrines of Mani to those of Zoroaster, in no country did the Manichean heresy find a firmer footing than in Persia; and in the sixth century it became so powerful in that country as to seduce the son of Cabadas the monarch; and the consequence was, that, by royal command, many of them were slaughtered. In the East generally, from the Oriental character of their system, the Manicheans made rapid progress for several centuries, though often subjected to penal enactments of the most oppressive kind. Towards the ninth century the sect became merged in the PAULICIANS (which see).

Ecclesiastical historians generally have recognized the Oriental character of the Manichean system; but the work of Dr. Baur, published at Tübingen in 1831, has traced, in the most satisfactory manner, the close relationship which exists between the doctrines of Mani and those of Budha. Neander, pursuing the same train of thought, has pointed out some very striking analogies between the two systems. Thus he remarks: "It is in the highest degree probable, that in the public appearances of Mani two epochs are to be distinguished,—and this view of the matter is also confirmed by indications in the historical notices,—the first when his aim was simply to reconcile and blend together Parsism and Christianity;

the second, after he had become acquainted in his travels with Buddhism, from which a new light arose within him, and he supposed that he first attained, from this new position, to a better understanding of the truth in all the three religions. Dualism, with him, must now gradually pass over more completely into pantheistic Monoism. For we cannot help considering Buddhism, although the fact has been denied by many in modern times, as one phase of the appearance of Pantheism; since indeed we must consider as such every doctrine which does not recognize God as a self-conscious, free causality of existence, acting with a view to certain purposes or ends. The Dualism of the Buddha system is of altogether another kind from that of the Parsic. It is not a positive kingdom of evil that stands opposed to the kingdom of good, and with a corrupting influence mixes into its creation; but by Dualism here nothing else is expressed than that the Divine Being is under the necessity or passing out of itself, and over into manifestation;—and the problem then is, how to return back from this manifestation into pure being. There are two factors, the Spirit-God, and nature, or matter. When the spirit passes out from itself into nature, then springs into existence the phenomenal world, the world of appearance, of Sansara—the Maya. The Spirit becomes ever more coagulated in nature, more completely estranged from itself, even to entire unconsciousness. In man, it returns back through various stages of development and purification once more to itself; till, wholly released from the bonds of natural force, after being stripped of all limited, individual existence, it becomes conscious of its oneness with the primal Spirit, from which all life has flowed, and passes over into the same. This is becoming Nirwana. The antithesis is obvious—the Spirit, in its estrangement from itself, the world of manifestation or of appearance (Sansara, Maya), and the pure being of the Spirit (the Nirwana). It is a characteristic mark of the Buddhaist mode of contemplation, and an evidence of the Monoism lying at the root of this Dualism, when we find it described as the highest stage of perfection, that the Sansara and the Nirwana become one for consciousness; the Spirit is no longer affected at all by the appearance, can energize freely in connection with it, and amidst the world of appearance, recognizing this as appearance and in its necessity, holds fast only the pure being—the entire oneness of the world *on this side*, and the world *beyond* time. Thus Buddha lets himself down to the world of Sansara for the redemption of the souls therein confined, and both are one to him."

The Manichean heresy appears to have been a combination of different systems, but more especially those of the *Christians*, the *Parsees*, and the *Buddhists*, all of which develop themselves more strongly in this than in any other system of doctrines which ecclesiastical history contains.

MANIPA, a goddess worshipped by the Mongol Tartars. She is represented by an idol with nine heads, which form a kind of pyramid. She is likewise represented under a human shape, and thought to delight in murder.

MANIPLE, a portion of the dress of a Romish priest in celebrating mass, worn upon the left arm. It was originally a narrow strip of linen suspended from the left arm; in course of time it was embellished, bordered with a fringe, and decorated with needle-work. The Greek priests have two maniples, called *epimanicia*, one for the right hand, and another for the left. The patriarch alone is allowed to wear both. No maniple is worn by the clergy of the Church of England.

MANITO, a name used among the North American Indians to denote a spirit, hence the Great Spirit is called in various tribes *Kitchi-Manito*, and the Evil Spirit, *Matchi-Manito*. When used simply without any epithet prefixed, the title *Manito* is restricted to a minor emanation from the Great Spirit, which the American Indian conceives to be communicated to some well-known bird or beast or other object, fitting it to be his guardian deity, his councillor, protector, and friend. But while thus reposing with confidence on the assistance of his own *Manito*, he is constantly visited with painful apprehensions, lest his neighbour's *Manito* may prove more powerful than his own, and may, perhaps, assault and injure him. The world, they imagine, is governed by *Manitoes*, both good and evil, who are ever conflicting together, and thus give rise to the moral confusion and disorder which every where prevail. The constant dread of these powerful spirits haunts the North American savage of the woods, until, by death or transmigration, he passes beyond their reach. When they go to battle or the chase, the image of their tutelary spirit is carried with them as an indispensable part of their equipment. When they perform a solemn sacrifice, they put upon a pole the head of a man carved in wood, which they place in the middle of the house. A smaller image of the same kind is carried about with them suspended round their necks. "Every savage," says Chateaubriand, "has his *Manito*, as every Negro has his Fetish: it is either a bird, a fish, a quadruped, a reptile, a stone, a piece of wood, a bit of cloth, any coloured object, or a European or American ornament." One Indian, as the Moravian missionaries inform us, has, in a dream, received the sun as his tutelary spirit; another the moon; a third, the owl; a fourth, the buffalo.

MANNUS, a god worshipped by the ancient Germans. He was the son of **TUISCO**.

MANSIONARII. See **OSTIARII**.

MANTEIS (Gr. prophets), seers connected with the ancient oracles of Greece and Rome. They were believed to foretell future events under the influence of the gods, particularly of Apollo. This privilege was in some cases supposed to belong to particular families, who handed it down from father

to son. The *manteis* made their revelations on any great emergency, when consulted by others, or when they themselves considered it to be for the public advantage, to make known the will of the gods. These interpreters of the will of heaven were publicly protected and honoured by the Athenian government, and their presence was deemed important in all assemblies of the people. See **ARUSPICES**, **AUGURS**, **DIVINATION**, **ORACLES**.

MANTELEM (**MONASTICUM**), (Lat. a monk's mantle). See **MANDYAS**.

MANTIS (**THE PRAYING**), an insect said to have been formerly worshipped by the Hottentots. It derives the peculiar name it bears from the erect position and motion it assumes when alarmed. Considerable doubt exists whether this particular form of idolatry was ever practised among the Hottentot tribes at any time. All that is known with certainty is, that the insect in question was regarded by the more superstitious of the people as a creature of bad omen, and to kill, or even to injure it, was looked upon as in the highest degree unlucky, and sure to be followed by some great misfortune.

MANTRA, a secret, the communication of which forms the chief ceremony of initiation in all Hindu sects. It generally consists of the name of some deity, or a short address to him; it is conveyed by the teacher to the disciple in a whisper, and when once known, it is carefully concealed from all the uninitiated. Professor H. Wilson says, that Hindus above prejudices in other respects, find it so difficult to get over that of communicating the Mantra, that even when they profess to impart it, their sincerity can scarcely be admitted without a doubt.—The word Mantra is also employed generally to denote a spell or enchantment, and also a hymn or a prayer.

MANU (**CODE OF**), the authoritative Law-Book of the Hindu Brahmans. This production is of later origin than the **UPANISHADS** (which see), but teaches the same religious doctrine and precepts, with various important additions, the whole being divided into eighteen books. The Code was compiled by Manu, the son of Brahma, and other sacred personages—detailing all manner of duties connected with the worship of God, and all the possible relations that can subsist between man and man.

MANUS, a legendary race of monarchs in the system of *Hinduism*, who lived about 2,000,000,000 of years ago. The first of them came down with his spouse from one of the higher heavens to rule over the earth. The entire line of Manus amounted to fourteen, each of them, with his posterity of sons and grandsons, is supposed to have been invested with the sovereignty of the earth during a **MANWANTARA** (which see), or a cycle of time.

MANWANTARA, a grand period of time in Hindu chronology, including seventy-one *maha-yugs* or divine ages, being the reign of one *Manu*, with his posterity of sons and grandsons. The reign of

the fourteen Manus, who reigned in succession, extended to 1,000 *maha-yugs* or one *Kalpa*.

MAPHRIDA, the second dignitary of the JACOBITE CHURCH (which see) in the East.

MARABOUTS, insane persons in Algiers, Morocco, and other countries in the North of Africa, who are reputed saints, and exercise great influence over all classes of the people. Gifts of every kind are heaped upon these foolish impostors. A Marabout performs the duties of a priest, pretends to ward off evil from any one, and to cause misfortune to those with whom he may happen to be offended. He employs himself in manufacturing amulets and charms. He has the privilege of being able to accord sanctuary to any criminal whether innocent or guilty, and even under the ban of sovereign displeasure, who may have succeeded in crossing the threshold of the Marabout's chiosk. The grand Marabout is one of the principal officers at the court of the Dey of Algiers, and presides in matters of religion.

MARAE, the name given in the South Sea Islands to a heathen temple. All were uncovered and resembled oratories rather than temples. They are thus described by Mr. Ellis in his 'Polynesian Researches': "The form of the interior or area of their temples was frequently that of a square or a parallelogram, the sides of which extended forty or fifty feet. Two sides of this space were enclosed by a high stone wall; the front was protected by a low fence; and opposite, a solid pyramidal structure was raised, in front of which the images were kept, and the altars fixed. These piles were often immense. That which formed one side of the square of the large temple in Atehuru, according to Mr. Wilson, by whom it was visited when in a state of preservation, was two hundred and seventy feet long, ninety-four wide at the base, and fifty feet high, being at the summit one hundred and eighty feet long, and six wide. A flight of steps led to its summit; the bottom step was six feet high. The outer stones of the pyramid, composed of coral and basalt, were laid with great care, and hewn or squared with immense labour, especially the *tiava*, or corner stones.

"Within the enclosure, the houses of the priests, and keepers of the idols, were erected. Ruins of temples are found in every situation: on the summit of a hill, as at Maeva, where Tane's temple, nearly one hundred and twenty feet square, enclosed with high walls, is still standing, almost entire; on the extremity of a point of land projecting into the sea; or in the recesses of an extensive and overshadowing grove. The trees growing within the walls, and around the temple, were sacred; these were the tall cypress-like casuarina, the *tamanu*, or *callophyllum*, *miro* or *thespesia*, and the *tou*, or *cordia*. These were, excepting the casuarina-trees, of large foliage and exuberant growth, their interwoven and dark umbrageous branches frequently excluding the rays of the sun; and the contrast be-

tween the bright glare of a tropical day, and the sombre gloom in the depths of these groves, was peculiarly striking. The fantastic contortions in the trunks and tortuous branches of the aged trees, the plaintive and moaning sound of the wind passing through the leaves of the casuarina, often resembling the wild notes of the Eolian harp—and the dark walls of the temple, with the grotesque and horrid appearance of the idols—combined to inspire extraordinary emotions of superstitious terror, and to nurture that deep feeling of dread which characterized the worshippers of Tahiti's sanguinary deities."

MARANATHA. See ANATHEMA.

MARATONIANS. See MACEDONIANS.

MARCELLIANS, the followers of Marcellus, bishop of Ancyra in Galatia, in the fourth century. He had from the beginning keenly opposed the Arians, and warmly supported the *Homoousia* of the Nicene creed. All subordination of Persons in the Sacred Trinity he believed to be Arianism, and in the course of a work in refutation of the Sophist Asterius, the founder of the Semi-Arian school, he fell into an error approaching to the Sabellian or Samasotenic heresy, that of maintaining the unity of the Son with the Father, losing sight of the personal distinction between them. He was answered not only by Asterius, but by Eusebius of Cæsarea, and Acacius. Eusebius wrote two works against him, and at an assembly of *Eusebians* held at Constantinople A. D. 336, Marcellus was formally deposed from his bishopric, to make way, as was supposed, for the Semi-Arian Basil. Notwithstanding the suspicion of heresy which now attached to him, the orthodox party defended him for some time, and the council of Sardica acquitted him, and restored him to his see. In course of time his heretical views assumed a more definite shape, so that his friends were compelled to abandon him as a confirmed heretic; and this view of his character was rendered all the more certain by the unshrinking boldness with which his pupil Photinus developed the Marcellian heresy in all its extent, but under a new name derived from himself. (See PHOTINIANS.)

MARCIANISTS. See EUCHITES.

MARCIONITES, a Gnostic sect which arose in the second century, deriving its name from Marcion, a native of Sinope in Pontus, where his father was bishop. From early life he seems to have been animated by an ardent love of Divine truth, and a strong reluctance to submit to human tradition. The tendency in his mind towards an ascetic spirit was seen in the fact, that in the first ardour of Christian love he resolved to renounce every earthly possession, and to give himself up to a course of rigid abstinence, presenting to the church at the same time a sum of two hundred sestertia. He grasped the peculiar doctrines of Christianity, and more especially the fact of redemption, with so firm a hold, and took so absorbing a view of the God of the gospel, that he conceived him

to be a Being altogether distinct from the God of nature. From such a train of thinking, he naturally passed to the idea that there was a complete contrariety between the Old Testament and the New. The God of the one was jealous, severe, and inexorable, while the God of the other was only mercy and love. The Messiah of the one had a kingdom, but wholly of this world; the Christ of the other had a kingdom also, but essentially spiritual, and not of this world.

From the character of his mind, Marcion was opposed to the allegorical interpretation of the Bible, which was so prevalent in the early ages of the church; on the contrary, he adhered to the literal meaning, and entertained an earnest desire to restore Christianity once more to its simple and primitive form, by rescuing it from the Jewish element with which it had been confounded. Excommunicated from the church at Sinope, he repaired to Rome, where he hoped to meet with more sympathy in consequence of his strong anti-Judaizing tendencies. His expectations, however, of countenance from the Roman church were disappointed, and he now conceived the design of founding an independent church. He attached himself, accordingly, to a teacher from Antioch in Syria, by name Cerdo, who taught a system of pure Dualism (see CERDONIANS), and to whose instructions he was indebted for a considerable number of his opinions. Though everywhere looked upon as a heretic, he devoted himself throughout his whole life to the active propagation of his peculiar views, not communicating them, as many of the other Gnostic teachers did, to a limited number of followers, but to all Christians with whom he came in contact. It is alleged by Tertullian, that Marcion towards the end of his life repented of the schism to which he had given rise, and sought to be restored to the fellowship of the church—a request which was granted on condition that he should bring back those whom he had seduced from the church; but his premature death prevented the fulfilment of the condition, and thus he died in a state of excommunication.

The doctrines inculcated by Marcion, and held by his followers the *Marcionites*, were fundamentally the same with the other *Gnostics*. Three primary principles were laid down as the basis of the entire system: 1. The *Hyle*, or matter existing from all eternity. 2. God, a Being of infinite perfection, holiness, and love. 3. The Demiurge, the Creator of the world, the God of the Jews, and of the Old Testament, who holds a middle place between good and evil, and is engaged in a constant conflict with matter, seeking to subject it to his will, but meeting with steady resistance. From the ever-resisting matter originated evil, which became concentrated in Satan, the Evil One. The moral operations of the Demiurge are thus developed by Neander: "The Demiurge of Marcion does not work after the pattern of higher ideas, of which, though uncon-

ssciously, or even against his will, he is the organ; but he is the absolutely independent, self-subsistent creator of an imperfect world, answering to his own limited essence. To this world Marcion reckoned also the nature of man, in which he did not acknowledge, like other Gnostics, the existence of another element besides. The Demiurge—so he taught—created man, his highest work, after his own image, to represent and reveal himself. Man's body he formed of matter,—hence evil desires; to this body he gave a soul in affinity with himself and derived from his own essence. He gave him a law, to try his obedience, with a view either to reward or to punish him, according to his desert. But the limited Demiurge had it not in his power to give man a god-like principle of life, capable of overcoming evil. Man yielded to the seductions of sinful lust, and thus became subject, with his whole race, to the dominion of matter, and of the evil spirits which sprang out of it. From the entire race of fallen humanity, the Demiurge selected only *one people*, for his special guidance; to this people, the Jews, he made a special revelation of himself, and gave a religious polity, answering to *his own* essence and character,—consisting, on the *one* hand, of a ceremonial confined to externals; on the *other*, of an imperative deficient system of morals, without any inner godlike life, without power to sanctify the heart, without the spirit of love. Those who faithfully observed this religious law, he rewarded by conveying them at death to a state of happiness suited to their limited natures, in the society of their pious forefathers. But all who suffered themselves to be seduced by the enticements of the *Hyle* to disobey the Demiurge, and all who abandoned themselves to idolatry—a system to be traced to the influence of this *Hyle*, he hurled down to perdition."

According to the views of Marcion, Christ was the self-manifestation of the Father, and the human body in which he appeared on earth was not a real but a seeming body. The Christ of the New Testament was wholly distinct from, and even in many respects opposed to, the Messiah of the Old. The true believer in Christ became a partaker, even in this world, of a divine life above the power of the *Demiurge* and the *Hyle*, and under the special guidance of the God of love. Such a man Marcion conceived must be an ascetic, seeking to be delivered from all contaminating influence of matter; and if any one was not capable of leading this kind of life, he ought to be kept in the class of catechumens, but in his present state could not be admitted to baptism. He is said to have held the doctrine of vicarious baptism of the living, for catechumens who had died.

With the exception of the epistles of Paul, Marcion rejected the whole New Testament, substituting for the writings of the four Evangelists a pretended original Gospel, which he maintained was the record of the gospel history used by Paul himself, but

which probably was nothing more than the Gospel according to Luke, mutilated to suit Marcion's peculiar views. The great aim of this famous Gnostic teacher appears to have been to restore the primitive church, designed by Christ, and founded by the Apostle Paul. Hence in many places he founded communities of his own; to the members of which he prescribed numerous fastings and other austerities, such as abstinence from marriage, wine, flesh, and all that was pleasing to the natural appetite. The followers of Marcion, however, introduced various modifications of his opinions, mingling them up with the doctrines taught by the other Gnostics. Hence arose out of the Marcionite heresy other sects, such as the MARCOSIANS (which see), and APELLEANS (which see), which differed widely from the original sect.

MARCOSIANS, a sect of Gnostics which sprung up in the second century, having been originated by Marcus, a disciple of Valentinus. (See VALENTINIANS.) Both Irenæus and Epiphanius treat of this sect at great length. Their opinions seem to have been founded chiefly on the Gnostic doctrine of *Æons*; and according to Irenæus, the knowledge of these *Æons*, and of the formation of the universe, was derived by a revelation from the primal four in the system of *Æons*, who appeared to Marcus in the form of a female. The Marcosians seem to have acknowledged the canonical Scriptures, and to have received also many apocryphal books. Neander informs us, that after the Jewish cabalistic method, Marcus hunted after mysteries in the number and positions of the letters. He maintained two kinds of baptism, a psychical baptism in the name of Jesus, the Messiah of the psychical natures, by which believers obtained pardon of sin, and the hope of eternal life in the kingdom of the Demiurge; and pneumatic baptism, in the name of the Christ from heaven united with Jesus, by which the spiritual nature attained to self-consciousness and to perfection, entering into fellowship with the Pleroma. According to the candidate was to be admitted among the psychical or the pneumatical Christians, both the ceremony and the formula of baptism differed. The latter, which was the higher baptism, was conducted with great pomp and rejoicing, the chamber in which the ceremony was performed being adorned as for a marriage. "One baptismal formula for the Pneumatics," Neander says, "ran thus: 'In the name which is hidden from all the divinities and powers (of the Demiurge), the name of truth, which Jesus of Nazareth has put on in the light-zones of Christ, the living Christ, through the Holy Ghost, for the redemption of the angels,—the name by which all things attain to perfection.' The candidate then said, 'I am established and redeemed,—I am redeemed in my soul from this world, and from all that comes from it, by the name of Jehovah, who has redeemed the soul of Jesus by the living Christ.' The whole assembly then said,

'Peace (or salvation) to all on whom this name rests.' Next they bestowed on the person baptized the sign of consecration to the priestly office, by anointing with oil, customary also in the church; but the oil in this case was a costly balsam; for the precious, far-spreading fragrance was intended to be a symbol of that transcendent bliss of the Pleroma which had been appointed for the redeemed."

The Marcosians seem to have been the first who practised the ceremony of extreme unction. The dead were anointed with balsam mingled with water, and a form of prayer was pronounced over them, to the intent that the souls of the departed might rise free from *Demiurge*, and all his powers, to their mother, the *Sophia*. This sect used also a mystical table which symbolically represented their system.

MARDAITES. See MARONITES.

MARGARET'S (St.) DAY, a festival of the Romish church, celebrated on the 21st of February. A festival dedicated to another saint of the same name, who is represented as a virgin and martyr, is celebrated by the Romish church on the 20th of July.

MARGARITES, a word used by the Greek church to denote the small particles of bread which adhere to the chalice or the patin, after consecration, in the sacrament of the Lord's Supper. They receive the name of Margarites or Pearls from the transparent appearance which they assume when exposed to the moisture.

MARICA, an ancient Roman goddess worshipped at Minturnæ, and to her a grove was consecrated on the river Liris. She has sometimes been considered as identical with APHRODITE (which see). Hesiod confounds her with *Circe*. Virgil makes her the wife of Faunus, and the mother of Latinus, an ancient king of Latium.

MARINE DEITIES, gods worshipped by the ancient Greeks and Romans as presiding over the sea. The principal of these was the *Poseidon* of the Greeks, and *Neptune* of the Romans, and to him must be added *Nereus*, *Triton*, *Proteus*, the *Sirens*, *Sea-Nymphs*, and *Achelous*.

MARIOLATRY, the worship of the Virgin Mary. In the fourth century, in consequence of the prevalence of the ascetic spirit, the most extravagant opinions began to be entertained of the merit of virginity, and Mary, the mother of our blessed Lord, was venerated as the ideal of the celibate life. About this time an opinion arose that there were in the temple at Jerusalem virgins consecrated to God, among whom Mary grew up in vows of perpetual virginity. In the end of the fourth century, it became customary to apply to Mary the appellation, "Mother of God." Until this time, however, there is no trace of the worship of the Virgin. But the first appearance of Mariolatry was among a small sect of women, who came from Thrace and settled in Arabia, and who, from cakes or wafers which they consecrated to Mary, were called COLLYRIANS (which

see). These were keenly opposed by the HELVIDIANS or ANTIDICA-MARIANITES (which see). But the worshippers of Mary prevailed, and in the fifth century images of the Virgin were placed in the churches holding the infant Jesus in her arms. Once introduced, this species of worship spread rapidly, and Mary became a conspicuous object of veneration in the churches, both of the East and West. Towards the close of the tenth century the custom became prevalent among the Latins, of celebrating masses, and abstaining from flesh on Saturdays, in honour of Mary. About the same time the daily office of St. Mary, which the Latins call the lesser office, was introduced, and it was afterwards confirmed by Pope Urban II. in the council of Clermont. The Rosary also came into use, consisting of fifteen repetitions of the Lord's Prayer, and one hundred salutations of St. Mary; and the Crown of St. Mary, as it was called by the Latins, consisted of six or seven repetitions of the Lord's Prayer, and sixty or seventy salutations according to the age ascribed by different authors to the Holy Virgin.

Mariolatry now became an established doctrine and practice in the church of Rome, and down to the present day has continued to occupy a very conspicuous place in her ritual; while with equal intensity Mary receives the worship of the Oriental church, under the name of *Panagia*, or all-holy. Adopting the distinction drawn by Thomas Aquinas, Romanists allege that they honour the Virgin, not with *Latria*, or the worship due to God only, but with a high degree of veneration, which they term *Hyperdulia*, and which occupies an intermediate place between the *Latria* due to God, and the *Dulia* due to saints and angels. But even with this qualification it cannot be denied that in Romish books of devotion, prayers to the Virgin occupy a prominent place. Thus, what prayer is in more constant use than the "Ave Maria," or "Hail Mary," which, after quoting a passage from the Salutation of the Angel Gabriel to the Virgin, adds those words, "Holy Mary, Mother of God, pray for us sinners now, and in the hour of our death, Amen?" Again, in another prayer, the Virgin is thus addressed, "We fly to thy patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin." The "Salve Regina" runs thus, "Hail! Holy Queen, mother of mercy, our life, our sweetness, and our hope! to thee we cry, poor banished sons of Eve, to thee we send up our sighs, mourning and weeping in this valley of tears; turn, then, most gracious advocate, thy eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus,—O clement! O pious! O sweet Virgin Mary." She is called "Mirror of Justice," "Seat of Wisdom," "Cause of our Joy," "Tower of David," "Ark of the Covenant," "Gate of Heaven," "Morning Star," "Refuge of Sinners," and many other such terms which plainly shows the very high

place which Mary occupies in the devotions of the Romish church. The Romish Breviary, also, of which every priest must read a portion each day in private under pain of mortal sin, uses the following strong language as to the Virgin,—“If the winds of temptation arise, if thou run upon the rocks of tribulation, look to the star, call upon Mary. If thou art tossed upon the waves of pride, of ambition, of detraction, of envy, look to the star, call upon Mary. If anger or avarice, or the temptations of the flesh toss the bark of thy mind, look to Mary. If disturbed with the greatness of thy sins, troubled at the defilement of thy conscience, affrighted at the horrors of the judgment, thou beginnest to be swallowed up in the gulf of sadness, the abyss of despair, think upon Mary—in dangers, in difficulties, in doubts, think upon Mary, invoke Mary.” The Council of Trent declares prayer to the Virgin to be “good and wholesome.” But if we would know how strong is the hold which devotion to the Virgin has taken of the true Romanist, let us listen to the following undisguised avowal of an Italian Jesuit, as made to the Rev. Hobart Seymour, and recorded in his deeply interesting work, ‘Mornings with the Jesuits.’

“The feeling of devotion to the Virgin,” said this bigoted Romanist, “has a mysterious something in it, that will ever linger about the heart of the man who has ever felt it. It is one of those feelings that, once admitted, can never afterwards be totally obliterated. There it still clings around the heart, and though there may be coldness to all other religious impressions,—though there may be infidelity or even scorn upon all our faith—though there may be the plunging into the wild vortex of every sin, yet still there will not unfrequently be found even among the very worst of our people, a lingering feeling of devotion to the blessed Virgin. It is as a little thread that still keeps hold of the soul, and it will yet draw him back. All else may be broken; but this thread, by which the blessed Virgin holds him, still clings to his soul. Even in the most wild, wicked, and desperate men—even among the bandits in their worst state, there is always retained this devotion to Mary; and when we cannot get at their hearts in any other way—when every other argument or truth or principle or feeling of religion fails to make any impression, we frequently find access opened to their hearts, by this one feeling still lingering about them; and thus we find by experience that a devotion to the blessed Virgin proves often the means by which we are able to lay hold of their hearts, and win them back to our holy religion.”

So enthusiastic, accordingly, have been the votaries of the Blessed Virgin, that Buonaventura has blasphemously applied some of the most sublime, devotional passages in the Psalms, to the Virgin Mary, and St. Liguori goes so far as to say, that “all is subject to Mary, even God himself.” In “The Glories of Mary,” by St. Alphonso de Liguori, who was canonized by the Church of Rome only a few

years ago, we find the vision of St. Bernard recorded with approbation, in which he beheld two ladders extending from earth to heaven. At the top of one ladder appeared Jesus Christ. At the top of the other ladder appeared the Virgin Mary. While those who endeavoured to enter into heaven by the way of Christ's ladder, fell constantly back and utterly failed; those, on the other hand, who tried to enter by the ladder of Mary, all succeeded, because she put forth her hands to assist and encourage them.

But it is not necessary to go so far back as Buonaventura, or St. Bernard, or St. Liguori; we may refer to Pope Gregory XVI., who thus speaks in an encyclical letter issued on entering on his office:—"Let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope." Nay, the enthusiasm waxing greater as time advances, Dr. Cullen, the archbishop of Dublin, in a pastoral issued a few years ago, breaks forth into the following strains of laudation:—

"Her body, which had been the temple of the Holy Ghost, and given human flesh to the Redeemer, exempted from the lot of the other descendants of Adam, is not condemned to moulder into dust, but united again with her pure soul, is, by the Divine power, translated into heaven, and placed at the right hand of her eternal Son. Here, to use the words of Scripture, she appears 'bright as the morning rising, elect as the sun, beautiful as the moon, terrible as the array of battle.'—(Cant. vi. 9.) The angels and saints of heaven, filled with astonishment at the splendour of her majesty, cry out, 'Who is she that cometh up from the desert flowing with charms and delights, leaning upon her beloved?'—(Cant. viii. 5.) With what raptures do all the celestial spirits receive their queen! With what exultation do the patriarchs and prophets, and all the saints, rise up to greet her through whom they received their Redeemer, and to whom they were thus indebted for their glory! Oh, how on this happy occasion the earth itself rejoices! its fruits are no longer the fruits of malediction. 'The land that was desolate and impassable shall be glad,' says the Scripture, 'and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise.'—(Isa. xxx.)

That the worship of the Virgin is universally practised by Romanists, travellers in Roman Catholic countries universally attest. Churches are built to her honour, while her shrines are crowded with enthusiastic devotees. Her name is the first which the infant is taught to lisp, and to her is cast the last look of the dying. The soldier fights under her banner, and the brigand plunders under her protection. In Italy and Spain robbers wear a picture of Mary hung round their neck. If overtaken suddenly by death, they kiss the image and die in peace. *Santa Maria*, Holy Mary, is the Romish devotee's all in all. One *Hail Mary* is worth ten Paternosters, and Mr. Sey-

mour tells us that a Romish priest in Italy declared to him his firm belief, that God hears our prayers more quickly when they are offered through the Blessed Virgin than when offered through any one else. It has also been maintained by some Romanists, that the adoration of the Virgin is in accordance with the principles of human nature. Thus Mr. Seymour describes an interview on this subject with a Jesuit priest at Rome: "He stated, that there was a great difference in the bent and habit of mind, between English Protestants on the one hand, and Italian Romanists on the other; that Protestants habitually let their minds dwell on Christ's teaching, on Christ working miracles, and especially on Christ's suffering, bleeding, dying on the cross, so that in a Protestant mind, the great object was Christ in the maturity of his manhood; but that Romanists habitually dwelt on the childhood of Christ; not on the great events that were wrought in maturity and manhood, but on those interesting scenes which were connected with his childhood. He then went on to say that this habit of mind led to the great difference, that as Protestants always dwelt on the suffering and dying Christ, so Christ in a Protestant mind was always connected with the cross; and that as Romanists constantly meditated rather on the childhood of Christ, so Christ in a Romanist's mind was usually associated with his mother, the Virgin Mary. He then continued to say that the constant dwelling of the mind in contemplation of the child, naturally led to more thought, more contemplation, more affection, and finally, more devotion for the mother; that when one thinks of all the little scenes of his childhood, dwells on the little incidents of interest between the child Jesus and the mother Mary, recollects that she had him enshrined in her womb, that she used to lead him by the hand, that she had listened to all his innocent prattle, that she had observed the opening of his mind; and that during all those days of his happy childhood she, and she alone of all the world, knew that that little child whom she bore in her womb, and nursed at her breasts, and fondled in her arms, was her God—that when a man thinks, and habitually thinks of all this, the natural result is, that his affections will be more drawn out, and his feelings of devotion more elevated towards Mary. And he concluded by stating that this habit of mind was becoming more general, and that it was to it that he would attribute the great increase, that late years had witnessed in the devotion to the Virgin Mary."

In accordance, therefore, with the importance attached to the worship of the Virgin in the Church of Rome, we find in its prescribed offices and ritual not only prayers offered to the Almighty in her name, pleading her merits, through her mediation, advocacy, and intercession, but prayers offered directly to herself, beseeching her to employ her intercession with the Eternal Father and with her Son in behalf of her petitioners; and proceeding a step

farther, we find prayers to her for her protection from all evils, spiritual and bodily; for her guidance and aid, and for the influences of her grace. In addition to all this, divine praises are ascribed to her in pious acknowledgment of her attributes of power, wisdom, goodness, and mercy, and of her exalted state above all the spirits of life and glory in heaven; and for her share in the redemption of the world, and the benefits conferred by her on the individual worshipper.

In Romish countries the whole month of May is annually devoted to the Virgin, and is called by way of eminence, "Mary's Month." In Paris, for example, a service in her honour is performed with great ceremony every evening throughout the entire month. Temporary altars are raised to her surrounded by flowers and evergreens, and profusely adorned with garlands and drapery, her image usually standing in a conspicuous place before the altar. The chief part in these religious festivities is performed by societies or guilds, which are expressly instituted chiefly for the celebration of the Virgin's praises. A collection of hymns is in regular use by the fraternities in Paris, many of them being addressed directly and exclusively to the Virgin. One of the most remarkable works in praise of Mary is the Psalter of Bonaventura, a Franciscan monk of the thirteenth century. In this work the author so changes the commencement of each of the Psalms of David as to address them all to the Virgin Mary; interspersing in some of them much of his own composition, and then adding the *Gloria Patri* to each. Appended to Bonaventura's Psalter are various hymns to the Virgin, being alterations of prayers addressed to God in Scripture. The Athanasian Creed is employed in the same manner to declare belief in the divinity of Mary, and in course of this modification of the creed, the assumption of the Virgin into heaven is specified as one of the points to be believed on pain of forfeiting all hopes of salvation.

The works of Bonaventura gave great impulse to the worship of Mary in the Romish church. Others followed in the same strain, among whom may be mentioned Gabriel Biel, a schoolman of great celebrity in the fifteenth century, and Peter Damiani, whose works were published under the authority of the Pope in the beginning of the seventeenth century. At length, to such an extent had the veneration for the Virgin Mary been carried, that able and learned Roman Catholic writers came forward to moderate the extravagancies of their brethren, and to modify and reduce the worship of the Virgin within reasonable bounds. To effect this object, Theophilus Raynaud, a Jesuit of Lyons, produced a work entitled '*Diptycha Mariana*,' in which he strongly disapproved of some of the sentiments which had been put forth by preceding writers on the subject, particularly those which ascribed to Mary attributes and acts which properly belong to God the Father, or to

Christ the Son. To such an extent, indeed, had the desire been carried of setting aside Jesus, and substituting Mary in his room, that in the sixteenth century the Christian era was made, by some Romish writers, to begin, not from the "birth of Christ," but from "the Virgin Mother of God."

At the present day the worship of the Virgin Mary occupies a conspicuous place in the ritual of the Romish church. The *Ave Maria*, or Hail Mary, has, since the fifteenth century, been the favourite prayer to the Virgin, and always accompanies the Pater-noster in the stated devotions of a Romanist. In the 'Litany of the Blessed Virgin' there are more than forty invocations of the Virgin, designating her by as many varieties of title. The favourite hymn or prayer, called *Salve Regina*, is addressed exclusively to the Virgin, as is also the hymn *Ave Maria Stella*, Hail, Mary, star of the sea. St. Alphonsus Liguori, who was canonized by Pope Gregory XVI. in 1839, published a work entitled the 'Glories of Mary,' in which she is extolled far above mortals, and invested with attributes and authority of the highest order. The Most Holy Father, to whom we have just referred, granted in 1840 an indulgence of 100 years to every one who should recite a prayer to the Virgin to this effect, "O immaculate queen of heaven and of angels, I adore you. It is you who have delivered me from hell; it is you from whom I look for all my salvation." Pius IX., in his encyclical letter of date 1846, says, "In order that our most merciful God may the more readily incline his ear to our prayers, and may grant that which we implore, let us ever have recourse to the intercession of the most holy mother of God, the immaculate Virgin Mary, our sweetest mother, our mediatrix, our advocate, our surest hope, and firmest reliance, than whose patronage nothing is more potent, nothing more effectual with God." In the allocution of the same 'Most Holy Father,' pronounced in the secret consistory at Gaeta, 1849, he says, "Let us have recourse to the most holy and immaculate Virgin Mary, who, being the mother of God, and our mother, and the mother of mercy, finds what she seeks, and cannot be frustrated." In 1854 his Holiness issued a decree, declaring the immaculate conception of the Virgin to be henceforth an article of faith in the Romish Church, and thus a very important step in advance has been taken towards investing the mother of Jesus with the honours of divinity. She is henceforth to be viewed by every Romanist as taken out of the category of sinful mortals, and ranged among sinless beings.

MARK'S (St.) DAY, a festival observed both by the Romish and the Greek churches on the 25th of April. On this day the Great or Septiform Litany is read, and a procession takes place. See LITANIES.

MARK (St.), LITURGY OF. See LITURGIES.

MARNAS, a deity anciently worshipped at Gaza, one of the lordships of the Philistines. This god is

said to have migrated into Crete, and become the Cretan Jupiter.

MARONITE CHURCH (THE), one of the Oriental churches, which fraternizes with Rome. It derives its name either from a Syrian monk named Maro, who lived on the banks of the Orontes about A. D. 400, or from one Marun or Maro, who was their patriarch of Antioch, and flourished about A. D. 700. The Maronites appear to be the descendants of those Syrian Christians who, on the Mohammedan invasion in the seventh century, found an asylum in the mountains of Libanus and Anti-Libanus, whence they frequently sallied forth on predatory incursions to the great annoyance of the Saracens or Arabs. Great numbers of them, so many it is said as 12,000, were seized and carried off as prisoners by Justinian III., the Greek emperor. This proved an effectual check to their marauding propensities. During the Crusades the extent of their territory was much reduced, and by frequent wars with the Ottomans they were diminished in numbers, and at length put under tribute.

The Maronites at an early period of their history seem to have maintained the heresy of the MONOTHELITES (which see), alleging that in the Person of Christ there were two natures and one will. For five centuries the Maronite church held an independent position, but in the twelfth century it was united with the Romish church in the reign of Baldwin IV., and their patriarch was present at the Lateran council held by Pope Innocent III. Though nominally subject to Rome, this Oriental church still retains so much of its original independence, that its patriarch styles himself Peter the patriarch of Antioch, thus claiming to be the spiritual descendant and representative of the Apostle Peter in the East. The fact is, that Rome has had the utmost difficulty in maintaining its authority over the Maronites, both because of their tendency to fall into heresies of different kinds, and also because of their unwillingness to part with their ancient independence. To effect their more complete subjugation to the Papal see, Gregory XIII. founded a college at Rome for the education and training of Maronite missionaries, who might be instrumental in diffusing among their countrymen an ardent attachment to the Romish church. All the schemes devised, however, to bind the Maronite church to the Roman pontiff have been hitherto unsuccessful; for some of them refuse, at this day, to recognize the alliance with the Latin church. To arrange the affairs of the Maronite church, Pope Clement XII. summoned the Great Council of Lebanon, which was held on the 30th of September 1736. It was attended by eighteen bishops, of whom fourteen were Maronites, two Syrian, and two Armenian. The abbots of several monasteries were also present, along with a multitude of the priests and chief people of the country. By the decrees of this council the church of the Maronites is regulated to this day.

The seat of the Maronites is the mountainous district of Lebanon, from about Tripoli to Tyre. The main body of the range called Libanus is inhabited by nearly 240,000 Maronites, calculated, however, by Dr. Wilson, at not more than 150,000. The patriarch of the body is elected by the bishops, who must all be monks, but he receives his robe of investiture from Rome, in acknowledgment of the subjection of his church to the Papal see. He is held in the highest veneration by the people among whom he lives. His income amounts to about £2,000 a-year. His jurisdiction extends over nine metropolitan sees, the occupants of which, chosen by the people, but consecrated by the patriarch, are called *Metráns* or Metropolitans. The patriarch has two vicars or assistants, one of them connected with the temporal, and the other with the spiritual affairs of the church. He has also an agent at Rome, and three presidents at the principal monasteries or colleges. The agent of the patriarch at Rome reported in 1844, that, exclusive of convents, there were 356 Maronite churches in Syria, to which were attached 1,205 priests, under the authority of their bishops and patriarch. The number of priests, however, was stated by the American missionaries in 1845 at between 700 and 1,000.

Dr. Wilson, in his 'Lands of the Bible,' quotes from a communication of Mr. Graham of Damascus, the following description of the Maronite convents: "In Lebanon the conventual system is in the most vigorous operation. In most other countries these institutions have been on the decline since the era of the Reformation; but on the goodly mountain, fanaticism and superstition, like the power of its vegetation, have been increasing and multiplying with startling luxuriance. . . . Division perverts their councils, and fanaticism stains their conduct, and the heathenish Druze and the superstitious Maronite are hardly distinguishable from each other in the moralities and charities of life. In the extensive district of Kasrawán a Protestant would not be allowed to settle; and, if he could be permitted to pass through it without insult or injury, he might be very thankful. This is the result of the Monastic Institutions, for the peasants are a quiet, tranquil, and industrious race. The whole mountain is filled with convents. Their numbers I do not know; but it must be prodigious. Some of them, like that of the Deir el-Kalla, are very rich, possess the choicest old wines of the country, and the reputation of indulging in the unnatural enormities which brought destruction on the cities of the plain. Many of the monks are totally ignorant, and can neither read nor write. In such circumstances, it may easily be imagined how incompetent their motives, hopes, and fears must be to control, not the vices of our nature only, but its very principles also! Apostolic morality is not sufficient. They aim at the supposed angelic excellency of the celibate, and they fall into pollutions below the level of the brutes."

The Maronite clergy, though connected with Rome, dissent from her regulations in regard to the celibacy of the priesthood, most of them being married men. On this point, accordingly, the Pope has been obliged to make a compromise with them, and to allow them to retain their wives when they happen to have married before taking priest's orders. They are not, however, allowed to marry after having entered into the priesthood, or to remarry should they be deprived of their wives while in the priesthood. In Divine service, the Arabic language is used in reading the Gospels and Epistles, and the Syriac in performing their masses and liturgical services. The parish priests are elected by the people, and ordained by the diocesan bishops or the patriarch. They are not allowed to follow any secular profession. It is no part of their duty to preach, but simply to read the offices. The priests have parsonage houses, but the produce of their glebes is applied to defray the ordinary expenses of their churches. Their income ranges from 2,000 to 9,000 piastres. The unmarried priests are not generally elected to the ministerial charge of parishes, but are usually connected with convents, either as superiors, or in subordinate offices. The Maronites consider preaching to have been one of the peculiar offices of our Saviour, and a preacher is therefore held in the highest respect. Before a priest can venture to undertake the responsible duty of preaching, he must have a written permission from the patriarch or the bishop of the diocese. Occasionally permission is given to laymen to officiate as preachers. The Romish church, unwilling to lose the hold she has got over the Maronites, allows them to retain several customs and observances at variance with her ritual arrangements. A few of these are thus adverted to by Dr. Wilson: "They have been allowed to maintain most of their own customs and observances, however much at variance with those which Rome is usually content to sanction. They are allowed to preserve their own ecclesiastical language, the Syriac, while Rome has shown her partiality for the Latin rite, by bringing it into use wherever practicable. They dispense the communion in both kinds, dipping the bread in wine before its distribution among the people. Though they now observe the Roman calendar, as far as the time of feasts and fasts is concerned, they recognise local saints which have no place in its commemorations. They have retained the custom of the marriage of their clergy previous to their ordination. Though they profess to be zealous partizans of Rome, it dare not so count upon their attachment as to force upon them all that in ordinary circumstances it thinks desirable. In order to secure its present influence over them, it is subjected to an expense of no small magnitude."

The Maronites are an active industrious people, and amid their rocky dwellings they carry forward their agricultural labours with such zeal and success,

that ere long the prophecy bids fair to be fulfilled, "Lebanon shall be turned into a fruitful field."

MARRIAGE. The origin and institution of the nuptial contract dates from the creation of man, for no sooner had Adam sprung from the hand of his Creator, than God was pleased to declare, "It is not good for man to be alone," and accordingly he created Eve, and brought her to the man, who said, "This is bone of my bone, and flesh of my flesh. Therefore shall a man leave father and mother, and cleave unto his wife: and they twain shall be one flesh." Among the earliest nations, accordingly, we find the marriage relation uniformly held in respect. The Jews, indeed, in Old Testament times, not only regarded the married state as honourable and right, inasmuch as it was a fulfilment of the Divine command, "Be ye fruitful and multiply, and replenish the earth," but from the expectation of the advent of the Messiah, which prevailed among them from the earliest period of their nation's history, there was felt to be as it were a sacred obligation resting upon all to marry. Hence it was esteemed the duty of every male who had reached eighteen or twenty years of age to enter into the marriage union, and it was esteemed a reproach in any man to lead a life of celibacy; nay, even it was viewed as a sin, since he might by remaining unmarried frustrate the great promise of the Redeemer, that the seed of the woman should bruise the head of the serpent. Hence among the Jews marriages were usually contracted at an early age, the ordinary period fixed by the Rabbins being eighteen in the case of males, and twelve in the case of females.

Maimonides alleges that marriage was contracted in the time of the patriarchs with little ceremony, but it is plain from various passages of the Books of Moses, that a regular contract was made in the house of the bride's father, before the elders and governors of the place, after which she was conveyed with considerable pomp to the house of her husband. The Jews allege that after her espousals or betrothment she was allowed to remain for a certain period, at least ten months, in her parents' house, that she might make suitable preparations for the marriage ceremony. The wedding was celebrated with a feast of seven days. The bride was adorned on the occasion with as much care and elegance as her station in life permitted, and a nuptial crown was placed upon her head. During the marriage-feast, the bridegroom and his party entertained themselves in one apartment, while the bride and her companions were similarly employed in another. "On the last day," to quote from Dr. Nevin in his 'Biblical Antiquities,' "the bride was conducted to the house of the bridegroom's father. The procession generally set off in the evening, with much ceremony and pomp. The bridegroom was richly clothed with a marriage robe and crown, and the bride was covered with a veil from head to foot. The companions of each attended them with songs and the music of instur-

ments; not in promiscuous assemblage, but each company by itself; while the virgins, according to the custom of the times, were all provided with veils, not indeed so large and thick as that which hung over the bride, but abundantly sufficient to conceal their faces from all around. The way, as they went along, was lighted with numerous torches. In the meantime, another company was waiting at the bridegroom's house, ready, at the first notice of their approach, to go forth and meet them. These seem generally to have been young female relations or friends of the bridegroom's family, called in at this time, by a particular invitation, to grace the occasion with their presence. Adorned with robes of gladness and joy, they went forth with lamps or torches in their hands, and welcomed the procession with the customary salutations. They then joined themselves to the marriage train, and the whole company moved forward to the house. There an entertainment was provided for their reception, and the remainder of the evening was spent in a joyful participation of the marriage supper, with such social merriment as suited the joyous occasion. None were admitted to this entertainment beside the particular number who were selected to attend the wedding; and as the regular and proper time for their entrance into the house was when the bridegroom went in with his bride, the doors were then closed, and no other guest was expected to come in." Such were the ceremonies which attended the celebration of a marriage among the ancient Jews. In the time of Ruth no other ceremony seems to have attended a marriage than the pronouncing of a solemn blessing, by the nearest relations, on the parties, who agreed in their presence to become husband and wife. Thus Boaz merely declared in presence of the elders assembled at the gate of the city, that he had resolved to take the daughter of Naomi to be his wife. "And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem. So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son."

The marriage ceremony of the modern Jews differs considerably from that of the ancient. It is thus described by Mr. Allen in his 'Modern Judaism:—"On the day fixed for the solemnization of the nuptials, the bride and bridegroom are conducted to the place appointed for the celebration of the ceremony. The bride is escorted by women, and the bridegroom by men. The company is generally large, including most or all of their friends and acquaintances. Ten men, at least, must be present; or the marriage is null and void. The chief-rabbi and chassan of the synagogue form part of the company.

"A velvet canopy is brought into the room, and

extended on four long poles. The bride and bridegroom are led to their station under this canopy; the bridegroom by two men; and the bride by two women, her face being covered with a veil. These two men and two women are always the parents of the bride and bridegroom, if they happen to be living: otherwise this office is performed by their nearest kindred; a man and his wife for the bride, and another man and his wife for the bridegroom; though the bridegroom is led by the men, and the bride by the women. The parties are placed opposite to each other, and then the person who performs the ceremony, takes a glass of wine in his hand, and says: 'Blessed art thou, O Lord our God, King of the universe! who createst the fruit of the vine. Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy commandments and hast forbidden us fornication, and hast restrained us from the betrothed, but hast permitted us those who are married to us, by means of the canopy and wedlock. Blessed art thou, O Lord! who sanctifiest Israel.' The bridegroom and bride then drink of the wine; after which the bridegroom takes the ring, and puts it on the bride's finger; saying, 'Behold thou art wedded to me with this ring, according to the law of Moses and Israel.'

"Then the marriage contract is read, which specifies that the bridegroom A. B. agrees to take the bride C. D. as his lawful wife, according to the law of Moses and Israel; and that he will keep, maintain, honour, and cherish her, according to the manner of all the Jews, who honour, keep, maintain, and cherish their wives; and that he will keep her in clothing decently, according to the custom of the world. This instrument also specifies what sum he settles upon her in case of his death; and he obliges his heirs, executors, and administrators, to pay the same to her out of the first produce of his effects.

"After the reading of this instrument, the person performing the ceremony takes another glass of wine, and repeats seven benedictions. Then the bridegroom and bride drink the wine; after which the empty glass is laid on the floor, and the bridegroom, stamping on it, breaks it to pieces. This part of the ceremony is said to be intended as an indication of the frailty of life. Then all the company shout, *Good luck to you*. The ceremony is followed by a contribution for the poor of the land of Canaan.—The nuptial feast is as sumptuous as the parties can afford, and continues for seven days."

In the early ecclesiastical writers, no account is given of the mode in which marriage was solemnized among the members of the primitive Christian church. It was not until the ninth century, indeed, that the propriety or necessity of marriage being celebrated with religious exercises was recognized by the civil law, but so early as the second century, such religious rites were required by the church. The ceremony appears to have been conducted with the utmost simplicity in these days of primitive Christian-

ty. The purple fillet with which the hair of unmarried females was bound, was first removed from the head of the bride, and a veil thrown over her person. The pastor then addressed suitable admonitions to the parties, at the close of which they both partook of the communion. This solemn service having been gone through, they were required to join their right hands, when the minister pronounced them to be married persons, and prayed for a blessing upon the union thus formed. The parties were now adorned with garlands of flowers, and walked in procession to their home. The evening was closed with a marriage feast, at which the relatives and friends of the bridegroom and bride were present. The ceremony of crowning the parties, which was the commencement of the whole service, has been already described under the article CROWN (NUPTIAL).

The marriage procession which conducted the bridegroom with great pomp to the house of his future bride, is universal in the East, and is alluded to in the Talmud and in the parable of the Ten Virgins, recorded in Matth. xxv. 1—10. We find a modern illustration of the custom in Messrs. Bonar and McCheyne's Travels in Palestine: "The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends, all in their showy eastern garb. Persons bearing torches went first, the torches being kept in full blaze by a constant supply of ready wood from a receiver, made of wire, fixed on the end of a long pole. Two of the torch-bearers stood close to the bridegroom, so that we had a view of his person. Some were playing upon an instrument not unlike our bagpipe, others were beating drums, and from time to time muskets were fired in honour of the occasion. There was much mirth expressed by the crowd, especially when the procession stood still, which it did every few paces. We thought of the words of John, 'The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice.' At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed by the light of the torches, a company of veiled bridesmaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession, they ran back into the house, making it resound with the cry, 'Halil, halil, halil,' and music both vocal and instrumental commenced within. Thus the bridegroom entered in 'and the door was shut.' We were left standing in the street without, 'in the outer darkness.' In our Lord's parable, the virgins go forth to meet the bridegroom with lamps in their hands, but here they only waited for his coming. Still we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come and the marriage supper of the Lamb begin."

Among the ancient Greeks marriage was looked upon as an important and even solemn transaction. On the day before the marriage was celebrated, sacrifices or offerings were made to the deities who presided over the marriage relation, particularly to *Hera* and *Artemis*. Both bride and bridegroom cut off a portion of their hair, and dedicated it as an offering to one of the gods. On the wedding-day the parties were both of them subjected to careful ablution. Towards evening the bride was conveyed from her father's house to that of the bridegroom in a chariot, accompanied by the bridegroom and a companion chosen by him for the occasion, and usually called the *paranymph*. Crowds of attendants marched in procession carrying lighted torches, while music, both vocal and instrumental, saluted the bridal train as it moved along. The bride was veiled, and both she and the bridegroom wore chaplets on their heads. As the parties entered the house of the bridegroom, sweetmeats were showered plentifully over their heads, denoting a wish that abundance of good things might ever attend them. The marriage was not celebrated with any special rites, either civil or religious; but when the parties had reached the house of the bridegroom, or of his parents, a nuptial feast was held, at which both women and men were present, seated, however, at separate tables. At the conclusion of the feast, and when the parties had retired to their own apartments the *epithalamium* or marriage hymn was sung before the door. On the day following the marriage, it was customary for the friends to send presents to the newly married pair.

An ancient Roman marriage differed in various particulars from a marriage among the ancient Greeks. The wedding-day was not fixed without first consulting the auspices. Certain days were avoided as unlucky, especially the Kalends, Nones, and Ides of each month. On the occasion of the marriage, the bride was dressed in a long white robe with a purple fringe, or adorned with ribands, and a girdle was worn round the waist, while a veil of a bright yellow colour was thrown over the head, and shoes of the same colour were worn upon the feet. Her hair was divided on this occasion with the point of a spear. Among the Romans no marriage was celebrated with religious rites except the *CONFARREATIO* (which see). In the evening of the marriage the bride was conducted to the house of her husband, carrying in her hands a distaff and a spindle with wool. Three boys accompanied her dressed in the *prætexta*, one bearing a torch before, while the other two walked by her side. The procession was also attended by a large company of the friends both of the bridegroom and the bride. On reaching the house of the bridegroom, the entrance of which was ornamented with flowers, the utmost care was taken that the bride should not strike her foot against the threshold, which would have been an unlucky omen. To prevent this she was carried into the house. Before entering,

however, she wound a portion of wool round the door-posts, and anointed them with lard; after which her future husband met her with fire and water, which she was required to touch. She then advanced forward and took her seat upon a sheepskin prepared for the purpose, when the keys of the house were formally presented to her. A marriage feast closed the whole proceedings. On the day following the marriage, or at least on an early day thereafter, sacrifices were offered to the *Penates* or household gods.

The marriage ceremonies among the ancient Scandinavians were very simple, and chiefly consisted in feasting. "The bridegroom," says Mr. Mallet, "having obtained the maiden's consent, together with that of her parents and guardians, appointed the day; and having assembled his own relations and friends, sent some of them to receive in his name the bride and her portion from her father. The friends were answerable for the charge that was committed to them, and if they abused their trust, the law amerced them in a sum treble to what was paid for murder. The father or guardian of the young woman attended her also to the husband's house, and there gave her into his hands. After this the new married pair sat down to table with their guests, who drank to their healths along with those of the gods and heroes. The bride's friends then took her up and bore her on their shoulders, which was a mark of esteem among the Goths; her father afterwards led her to the nuptial bed, a great number of lights being carried before her; a custom known to the Greeks and Romans, and still in use in some parts of the North. The marriage being consummated, the husband made his wife several presents, such as a pair of oxen for the plough, a harnessed horse, a buckler, together with a lance and a sword. 'This was to signify,' says Tacitus, 'that she ought not to lead an idle and luxurious life, but that she was to be a partaker with him in his labours, and a companion in dangers, which they were to share together in peace and war.' He adds that 'the women, on their parts gave some arms; this was the sacred band of their union, these their mystic rites, and these the deities who presided over their marriage.' The yoked oxen, the caparisoned horse, and the arms, all served to instruct the women how they were to lead their life, and how perhaps it might be terminated. The arms were to be carefully preserved, and being ennobled by the use the husband made of them, were to be consigned as portions for their daughters, and to be handed down to posterity."

In the Greek church the marriage ceremony consists of three parts, the betrothal, the coronation, and the dissolving of the crowns. Hence the ceremony is complicated and protracted. In the course of the service many prayers are offered not only for the married parties, but also for the bridesmaids. Benedictions of great beauty and solemnity are pronounced upon the newly married couple.

The modes of celebrating marriage among mo-

dern heathen nations are very different, and some of them very peculiar and deeply interesting. We select a few taken from the accounts of travellers. Among the Japanese a marriage is conducted after this manner: "On the day fixed for the marriage, an intelligent female servant of the second class is sent to the house of the bride to attend her, and the bride's father, having invited all his kinsfolk, entertains them previous to the bride's departure. The bridal party sets out in norimons or litters, the mediator's wife first, then the bride, then the bride's mother, and, finally, her father. The mediator has already preceded them to the bridegroom's house. The bride is dressed in white (white being the colour for mourning among the Japanese), being considered as thenceforward dead to her parents.

"If all the ceremonies are to be observed, there should be stationed, at the right of the entrance to the house of the bridegroom, an old woman, and on the left an old man, each with a mortar containing some rice-cakes. As the bride's norimon reaches the house, they begin to pound their respective mortars, the man saying, 'A thousand years!' the woman, 'Ten thousand!'—allusions to the reputed terms of life of the crane and the tortoise thus invoked for the bride. As the norimon passes between them, the man pours his cakes into the woman's mortar, and both pound together. What is thus pounded is moulded into two cakes, which are put one upon another and receive a conspicuous place in the toko of the room where the marriage is to be celebrated.

"The norimon is met within the passage by the bridegroom, who stands in his dress of ceremony ready to receive it. There is also a woman seated there with a lantern, and several others behind her. It was by the light of this lantern that formerly the groom first saw his bride, and, if dissatisfied with her, exercised his right of putting a stop to the ceremony. The bride, on seeing the bridegroom, reaches to him, through the front window of her norimon, her *marmor*, which is a small square or oblong bag, containing a small image of metal, used as an amulet, and he hands it to a female servant, who takes it into the apartment prepared for the wedding, and hangs it up. The bride is also led to her apartment, the woman with the lantern preceding.

"The marriage being now about to take place, the bride is led, by one of her waiting women, into the room where it is to be celebrated, and is seated there with two female attendants on either side. The bridegroom then leaves his room and comes into this apartment. No other persons are present except the mediator and his wife. The formality of the marriage consists in drinking saki after a particular manner. The saki is poured out by two young girls, one of whom is called the male butterfly, and the other the female butterfly,—appellations derived from their *susu*, or saki-jugs, each of which is adorned

with a paper butterfly. As these insects always fly about in pairs, it is intended to intimate that so the husband and wife ought to be continually together. The male butterfly always pours out the saki to be drunk, but, before doing so, turns a little to the left, when the female butterfly pours from her jug a little saki into the jug of the other, who then proceeds to pour out for the ceremony. For drinking it, three bowls are used, placed on a tray or waiter, one within the other. The bride takes the uppermost, holds it in both hands, while some saki is poured into it, sips a little, three several times, and then hands it to the groom. He drinks three times in like manner, puts the bowl under the third, takes the second, hands it to be filled, drinks out of it three times, and passes it to the bride. She drinks three times, puts the second bowl under the first, takes the third, holds it to be filled, drinks three times, and then hands it to the groom, who does the same, and afterwards puts this bowl under the first. This ceremony constitutes the marriage. The bride's parents, who meanwhile were in another room, being informed that this ceremony is over, come in, as do the bridegroom's parents and brothers, and seat themselves in a certain order. The saki, with other refreshments interspersed, is then served by the two butterflies, to these relations of the married parties in a prescribed order, indicated by the mediator; the two families, by this ceremony, extending, as it were, to each other the alliance already contracted between the bride and bridegroom."

Mr. Ellis gives an interesting account of the marriage ceremony in Madagascar: "When the preliminaries are determined, and the time fixed, viz., a good or lucky day, according to the sidky or diviner, the relatives of the bride and bridegroom meet at the houses of the parents of the respective parties. All are attired in their best apparel, and decorated with their gayest ornaments. At the appointed hour, the relatives or friends of the bridegroom accompany him to the house of the bride. These pay or receive the dowry, which being settled, he is welcomed by the bride as her future husband; they eat together, are recognized by the senior members of the family as husband and wife; a benediction is pronounced upon them, and a prayer offered to God, that they may have a numerous offspring, abundance of cattle, many slaves, great wealth, and increase the honour of their respective families. They then repair to the house of the parents or friends of the bridegroom, and again eat together, when similar benedictions are pronounced by the senior members of the family, or the head man of the village, who is usually invited to the ceremony. The nuptial bond is, in some instances, now regarded as complete: general feasting ensues, after which the parties return to their respective homes, and the newly married couple to the residence prepared for them. But if, as is generally the case, the houses in which the parties have met is below the hill on which their village is built, the

bride is placed on a sort of chair, under a canopy, and borne on men's shoulders up the sides of the hill to the centre of the village. Occasionally the bridegroom is carried in the same manner. The relatives and friends of the parties follow the procession, clapping their hands, and singing, as the bearers ascend. On reaching the village, they halt at what is called the parent-house, or residence of the officer of the government; a hasina, or piece of money, is given to the attending officer, for the sovereign, the receiving of which is considered a legal official ratification of the engagement, as the marriage cannot afterwards be annulled, except by a legal act of divorce in the presence of witnesses. No ring, or other emblem of the married state, is used on such occasions, or worn afterwards; nor is there any badge by which the married may be distinguished from the unmarried women in Madagascar, when their husbands are at home; but during the absence of their husbands, especially in the service of government, a necklace, of silver rings, or beads, or braided hair, is worn, to denote that they are married, and that consequently their persons are sacred. Thus the wives of the officers composing the late embassy to England were distinguished during the absence of their husbands."

Turning to the South Sea Islands, we find the following description given of a marriage in that quarter of the world by Mr. Williams in his *Missionary Researches*: "A group of women seated under the shade of a noble tree which stood at a short distance from the house, chaunted, in a pleasing and lively air, the heroic deeds of the old chieftain and his ancestors; and opposite to them, beneath the spreading branches of a bread-fruit tree, sat the newly purchased bride, a tall and beautiful young woman, about eighteen years of age. Her dress was a fine mat, fastened round the waist, reaching nearly to her ankles; while a wreath of leaves and flowers, ingeniously and tastefully entwined, decorated her brow. The upper part of her person was anointed with sweet-scented cocoa-nut oil, and tinged partially with a rouge prepared from the turmeric root, and round her neck were two rows of large blue beads. Her whole deportment was pleasingly modest. While listening to the chaunters, and looking upon the novel scene before us, our attention was attracted by another company of women, who were following each other in single file, and chaunting as they came the praises of their chief. Sitting down with the company who had preceded them, they united in one general chorus, which appeared to be a recital of the valorous deeds of Malietoa and his progenitors. This ended, a dance in honour of the marriage was commenced, which was considered one of their grandest exhibitions, and held in high estimation by the people. The performers were four young women, all daughters of chiefs of the highest rank, who took their stations at right angles on the fine mats with which the dancing-house was spread

for the occasion, and then interchanged positions with slow and graceful movements both of their hands and feet, while the bride recited some of the mighty doings of her forefathers. To the motions of the dancers, and to the recital of the bride, three or four elderly women were beating time upon the mat with short sticks, and occasionally joining in chorus with the recitative. We saw nothing in the performance worthy of admiration, except the absence of every thing indelicate—a rare omission in heathen amusements. We were informed that most of the wives of the principal chiefs were purchased; and that if a sufficient price is paid to the relatives, the young woman seldom refuses to go, though the purchaser be ever so old, and unlovely."

Hindu marriages are conducted with great pomp, and often at an enormous expense. "It often happens that a parent will expend his whole fortune upon a marriage entertainment, and pass the rest of his days in the most pitiable destitution. The nuptial ceremonies continue many days. On the third day the astrologer consults the zodiac, and pointing out to the married party a small star in the constellation of Ursa Major, near the tail, directs them to offer their devotions to it, declaring it to be Arundhati, wife of one of the seven rishis, or penitents. The wedding-dinner is invariably furnished with an immense number of guests, and if the entertainers be rich, is always extremely magnificent. Upon this occasion only, the bride sits down to partake with her husband of the luxuries provided; indeed, both eat out of the same plates. This, however, is the only time in her life that the wife is allowed such a privilege; henceforward she never sits down to a meal with her husband. Even at the nuptial feast, she eats what he leaves, unless she be too much of an infant to be sensible of the honour to which she has been exalted. Upon the last days of the festival, the bridegroom offers the sacrifice of the Homan, the bride throwing parched, instead of boiled rice into the fire. This is the only instance in which a woman takes part in that sacrifice, considered by the Hindoos the most sacred of all except that of the Yajna. These ceremonies being concluded, a procession is made through the streets of the town or village. It commonly takes place at night, the streets being brilliantly illuminated with innumerable torches, which gleam through the darkness with a dazzling but unnatural glare. The new-married pair are seated in the same palanquin facing each other. They are magnificently arrayed in brocaded stuffs, and adorned with jewels presented to them by the fathers of each, and if their fathers are unable to do this, the gems are borrowed for the occasion. Before the palanquin marches a band of musicians, who drown every other sound in the braying of horns, the clamour of drums, pipes, and cymbals. As the procession moves onward, the friends and relatives of the bride and bridegroom come out of their houses to express their congratulations as they pass,

offering them various presents, for which, however they expect a more than adequate return."

The marriages of the Chinese are, like those of the Hindus, celebrated at great expense. The bride, locked up in a red quilt sedan, borne by four men, and sometimes followed by an immense train gaily dressed, with music, banners, and other paraphernalia, is carried by night to the house of the bridegroom. Here the parties pledge each other in a cup of wine, and together worship the ancestral tablets, besides sometimes prostrating themselves before the parents of the bridegroom.

MARROW CONTROVERSY, a dispute which arose in the Church of Scotland in the beginning of the eighteenth century, caused by the re-publication of a book called the 'Marrow of Modern Divinity.' The book here referred to had been originally published in 1646, with the view of explaining and establishing the perfect freeness of the gospel salvation; of leading the sinner to come to the Saviour, all guilty, polluted, and undone as he is, and to embrace without hesitation the offered mercy. The author of the 'Marrow' was an Englishman, named Mr. Edward Fisher, who had been educated in the University of Oxford. To prevent the first part of the book from being misunderstood or perverted, a second part was added showing the Christian uses of the Law, and steering a middle course between the *Antinomians* on the one hand, and the *Neonomians* on the other. A copy of this production having been accidentally carried to Scotland in the knapsack of an old soldier, fell into the hands of Mr. Thomas Boston, then minister of Simprin, who acknowledged himself deeply indebted to it for clear views of Divine truth. The prevailing tone of theology in Scotland at that time was lamentably lax, and even semi-Arminian in its character. Amid the darkness, however, which covered almost the whole church and country, there were a few pious and devoted ministers of Christ, who sighed and prayed for a revival of the Lord's work in the land. Among these men of God was Mr. James Hog, minister at Carnock, who, anxious to diffuse a purer theology, issued an edition of the 'Marrow' in 1717, with a recommendatory preface. Immediately on its publication in Scotland, the book was assailed from various quarters as being unsound in doctrine, and Mr. Hog found it necessary to send forth two different pamphlets on the subject, the one, a 'Vindication of the Doctrine of Grace from the charge of Licentiousness;' the other, an 'Explication of the Passages excepted against in the Marrow;' both of which appeared early in the year 1719.

The Scottish pulpit's now resounded with denunciations of the 'Marrow' and its doctrines. Among others, Principal Hadow of St. Andrews, in a sermon preached before the synod of Fife, and afterwards published at their request, attacked the 'Marrow' as a book fraught with the most odious Antinomianism. In addition to this sermon, Hadow soon

after published a pamphlet, which he styled, 'The Antinomianism of the Marrow detected.' A host of polemical pieces on both sides of the question now appeared in rapid succession, and for four years the Marrow Controversy raged in Scotland with unabated violence and fury. The numerous misrepresentations of the doctrines of the 'Marrow' which were given to the public by its opponents, led to the publication in the course of a few years of another edition of the book with copious and very valuable explanatory notes from the able pen of Thomas Boston of Ettrick.

The controversy was not long limited to the general public; it soon found its way into the General Assembly. That Court in 1719 issued instructions to its Commission to inquire into the publishing and spreading of books and pamphlets tending to the diffusion of doctrines contrary to the Westminster Confession of Faith. The Commission, accordingly, at its first meeting, proceeded to take action in the matter by appointing a Committee, under the imposing name of "The Committee for Purity of Doctrine," and to ripen the affair for the Assembly, several avowed supporters of the Marrow doctrines were summoned before this Committee in April 1720, and subjected to a series of searching questions in regard to the obnoxious book. An overture was now prepared with great care and introduced into the General Assembly in May, condemning the 'Marrow' under five different heads: (1.) The nature of faith, under which the charge is that assurance is made to be of the essence of faith. (2.) Universal atonement and pardon. (3.) Holiness not necessary to salvation. (4.) Fear of punishment and hope of reward not allowed to be motives of a believer's obedience. (5.) That the believer is not under the Law as a rule of life. These alleged charges were supported by a number of passages selected from the 'Marrow.' The subject was discussed at some length by the Assembly, and the deliverance of the Court was, that the said passages and quotations are contrary to the Holy Scriptures, and our Confession of Faith and Catechisms. "And therefore the General Assembly do hereby prohibit and discharge all the ministers of this church, either by preaching, writing, or printing, to recommend the said book, or in discourse to say anything in favour of it." "This decision," says Dr. M'Crie, "which seems to have been hastily adopted, without any due examination of the book, under a vague alarm, excited by certain paradoxical expressions taken apart from their connection and exhibited in the most odious light, gave great offence in different quarters of the church. A representation prepared by Ebenezer Erskine, and signed by twelve ministers, remonstrating against the decision as injurious to various points of evangelical truth, was presented at next meeting of Assembly. The Purity of Doctrine' committee, on the other hand, turned the cannon against them,' by preparing twelve queries,' which, as if they had taken aim at

each of them separately, they directed against the 'twelve Representatives.' The controversy thus assumed the strange aspect of two parties enraging each other respectively with defection from the truth, each equally confident of being supported by Scripture and the standards of the church. So far as the orthodoxy of the 'Marrow' was concerned, the Representatives were less careful to vindicate the book than to uphold those precious truths which had been endangered by its condemnation. The 'Purity of Doctrine' men seized on certain phrases, which they insisted should be 'sensed' according to other parts of the book; while the Representatives, condemning the sentiment as thus 'sensed,' maintained that no such propositions were to be really found in the book. But on the doctrines evoked by the queries, the Representatives boldly took their stand; and in their answers, which are drawn up with great ability and precision, they unquestionably succeeded in demonstrating that the Assembly had, unwittingly on the part of many, given their sanction to some very grave errors in Christian doctrine."

In 1722, the General Assembly brought the matter judicially to a conclusion, by condemning the Representation, and ordering the Representatives to be rebuked and admonished at their bar, which was done by the Moderator; whereupon the Representatives tendered a solemn protest, which, though refused by the Assembly, was afterwards published. In this document they protested against the Act 1720 condemning the 'Marrow,' as contrary to the Word of God, and the standards of the church, and our covenants, and declared that "it shall be lawful to us to profess, preach, and bear testimony unto the truths condemned by the said Acts of Assembly, notwithstanding of the said Acts, or whatsoever shall follow thereupon." This being a protest against a decision of the Supreme Court, might have subjected all the parties signing it to severe ecclesiastical censure, if not to summary deposition, but such a sentence was averted by the earnest solicitations of government, and "had not this influence been exerted," says the elder M'Crie, "there is reason to think that the sentence would have been more severe, and in that case the Secession would have taken place ten years earlier than it actually happened." That this unhappy controversy paved the way for the Secession of 1733, there cannot be the shadow of a doubt. The attachment of multitudes of the Christian people to the Church of Scotland was seriously shaken, and the fact was too obvious to be denied that the evangelical purity of doctrine which characterized her standards, was far from characterizing the teaching of the great majority of her ministers. All whose doctrines savoured of the 'Marrow' were looked upon with suspicion, and the Representatives in particular were subjected to annoyance in various ways by their respective synods and presbyteries.

The Marrow Controversy was not long limited to Scotland; in a short time it was transferred to Eng-

land. The views of the Marrowmen were embraced by Mr. Hervey, particularly on the subject of the appropriating assurance of faith, and not only did he give expression to his sentiments in his well-known 'Theron and Aspasio,' but he spoke of the 'Marrow' in terms of the highest eulogium. His writings were assailed with great bitterness and severity by Mr. Robert Sandeman, who gave rise to the sect known by the name of SANDEMANIANS (which see). Thus commenced a controversy which lasted for a long time, and extended even to America. The theology of the Marrow-Men in its characteristic features is thus ably delineated by the younger M'Crie: "Its leading principles may be comprised in two words—full atonement and free salvation. On these two pillars, like the Jachin and Boaz of the ancient temple, was the whole fabric built and upheld. In their system, the atonement of the Saviour stood forth in all its plenitude, as a complete satisfaction given by the Surety of sinners in their room, securing pardon and life for all whom he represented. They did not consider it necessary to abridge its virtues and merits, in order to extend them to all men, or to furnish ministers with a warrant to offer them to all. They found *their* warrant to do so in the offers of the gospel; nor did they deem it essential to find out a warrant for God to justify *him* in making these offers. They saw no inconsistency in preaching a full Christ, as well as a free Christ to mankind at large, and sinners of all kinds; for they found this already done to their hand by Christ himself and his apostles. Some members of his synod having denied that there was any gift of Christ as a Saviour to sinners of mankind, Ebenezer Erskine rose, and with a tone and manner which made a deep impression, said, 'Moderator, our Lord Jesus said of himself, "My Father giveth you the true bread from heaven:" this he uttered to a promiscuous multitude, and let me see the man who dare say he was wrong.' Much did they delight in pointing the believer to the special love of Christ in dying for his own; but equally careful were they to point the sinner to the death itself, as the proper and only object of saving faith. To the believer they said, 'Think on the love of the Saviour, fixed upon you from all eternity, shedding his blood for you, drawing you to himself, and fitting you for the kingdom he hath purchased for you. To the sinner they said, Look not to the secret purposes of God, or to the intention of the priest in offering himself, but look to the sacrifice offered, which is sufficient for all. We do not say, 'Christ died for thee;' this would imply a knowledge of the secret purposes of the Most High, and secret things belong not to us; but we may say, 'Christ is dead for thee,' that is, he is exhibited as crucified and slain for thee—for thy benefit, for thee to look to for salvation, as the serpent was lifted up for the wounded Israelite to look to for healing,—for thee to flee to, as the city of refuge was appointed for the manslayer to flee to for safety."

MARS, a deity held in the highest estimation among the ancient Romans. He was identified at an early period as the god of war, with the Greek ARES (which see). He was one of the three tutelary divinities of Rome, and had a temple dedicated to his worship on the Quirinal Hill, whence he received the surname of Quirinus. As the deity presiding over war, females were not allowed to engage in his worship. He is usually represented with a fierce aspect, clothed in armour, and brandishing a spear in his right hand. He sits in a chariot, drawn by two horses. The Romans were wont to boast that they were descended from this warlike deity; Romulus, the founder of their kingdom, being the son of *Mars* by the goddess *Rhea*. Besides the temple inside the city dedicated to *Mars Quirinus*, they had one outside the city to *Mars Gradivus*. That portion of the city also which was set apart for athletic games and martial exercises, was named from this god *Campus Martius*. Not only, however, was Mars considered as patronizing war, but also the peaceful art of agriculture, and in this character he received the name of *Silvanus*. The wolf and the horse among animals, and the woodpecker among birds, were accounted sacred to *Mars*.

MARTINA'S (ST.) DAY, a festival observed in the Romish church on the 30th of January.

MARTINISTS, a sect of Russian Dissenters, which arose in the beginning of the present century. It derived its name from the Chevalier St. Martin, a native of France, who, while infidel philosophy was exercising almost undisputed sway over the public mind of that country, set himself with his whole heart and soul to diffuse the doctrines of a pure practical Christianity, though undoubtedly tinged with a considerable admixture of mysticism. To spread his principles the more widely, he made use of the masonic lodges, but met with comparatively little success in France, except in the lodges of Lyons and Montpellier. The doctrines of St. Martin were imported into Russia by Count Grabianka, a Pole, and Admiral Pleshcheyeff, a Russian, both of whom were successful in introducing them into the masonic lodges in that country, where they soon met with very wide acceptance. The Martinists at length became a numerous sect, including in the list of their members some names of rank and influence. The favourite authors, whose writings they chiefly consulted, were, besides St. Martin himself, those of the German Pietistic school, such as Arndt and Spener. But the object of the sect was not so much to cultivate a speculative as a practical Christianity, by seeking to do good to all within the sphere of their influence, not only performing deeds of charity to the poor, but promoting, as far as possible, the progress of education and literature. The principal seat of the *Martinists* was the city of Moscow, where they established a typographic society for the encouragement of learning; and to accomplish this important object, they purchased all the manu-

scripts, whether in prose or poetry, which were offered to them, publishing, however, only such as appeared worthy of seeing the light. Their countenance was chiefly given to those writings which had a religious or moral tendency. Many of the works published by this society were translations from foreign languages, but some very valuable original works, literary, scientific, and religious, were issued with their sanction. They established also a large library, chiefly consisting of religious books, to which all were admitted who were sincerely desirous of acquiring information. A school was founded at their expense, and deserving young men were assisted in carrying forward their studies either in the country or at foreign universities. To the seasonal aid thus afforded, Karamsin, the talented Russian historian, was indebted for his education at the university of Moscow. Many of the Martinists, unable to contribute money in order to carry out the plans of the society, devoted their time and talents to works of benevolence, and more especially to the alleviation of human suffering. Some of this noble class of men sacrificed large fortunes, and even submitted to great privations, in order to fulfil the designs of this charitable and useful institution.

The *Martinists* became in process of time a numerous and highly respected body of men, and their influence was daily diffusing itself more and more widely among the Russian people. Men of all ranks, both in church and state, hastened to join the lodges of this noble band of Free Masons, which bade fair, had it been permitted to continue its operations, to be eminently instrumental in promoting the cause of Christianity and true civilization throughout the whole Russian Empire. But the rapidly increasing fame and influence of this noble sect, and more especially of their typographic society at Moscow, which was working wonders by means of the press, awakened suspicions and jealousies in the mind of the Empress Catharine II. She resolved, therefore, to put forth her utmost efforts to crush the sect. Novikoff, one of its leading and most active members, was imprisoned in the castle of Schlusselfurg; several of the nobles who belonged to it were banished to their estates, and several religious books which it had issued were seized and burnt, as being subversive of the good order of the country. At the death of Catharine, the Emperor Paul, who succeeded her on the throne of Russia, liberated Novikoff, whose tragic story is thus briefly told by Count Krasinski: "He recovered his liberty, but found a desolate home: his wife was dead, and his three young children were a prey to a terrible and incurable disease. The Emperor Paul, whose mad outbursts of despotism were the result of a mind diseased by a keen sense of wrongs inflicted upon him by his own mother, but whose natural character was noble and chivalrous, demanded of Novikoff, when he was presented to him on his liberation from the fortress, how

he might compensate the injustice that had been done to him, and the sufferings to which he had been exposed. 'By rendering liberty to all those who were imprisoned at the same time when I was,' was Novikoff's answer."

The labours of the *Martinists* as a body were completely checked by the persecution which they had suffered under Catharine, and they contented themselves, during the reign of Paul, with quietly propagating their opinions in their individual capacity. Under Alexander I., however, who was somewhat inclined towards religious mysticism, the Martinists recovered for a time their influence in Russia, and Prince Galitzin, one of their number, was intrusted by the emperor with the ministry of religious affairs and public education. The imperial councils were now guided by men of piety and of patriotism. Bible Societies were openly promoted by the government, and religious works published with the sanction of the emperor. But matters completely changed on the death of Alexander. His brother, Nicholas, who succeeded him, adopted a different line of acting. He suppressed Bible Societies, discouraged the progress of liberal and religious tendencies, and by his whole course of policy he put an effectual check upon all the operations of the *Martinists*, and led to the total disappearance, from the face of Russian society, of a sect or body of men, of whom any civilized country might well be proud.

MARTINMAS, a festival formerly observed on the 11th of November, in honour of St. Martin, Bishop of Tours in France, who died A. D. 400.

MARTYRARI. See OSTIARI.

MARTYRIA, a name given in the ancient Christian church to those churches which were built over the graves of martyrs, or built in memory of these witnesses to the truth.

MARTYRS (FEAST OF ALL THE). See ALL SAINTS' DAY.

MARTYRS (FESTIVALS OF THE). See ANNI-VERSARIES, BIRTHDAY.

MARTYRS (WORSHIP OF). This kind of worship did not fully develop itself until the fourth century. At an early period these confessors of the truth were held in great respect among Christians, and special festivals were celebrated on the anniversary of their martyrdom. Each successive generation, as it removed from the times in which these holy men lived and suffered, cherished their memory with ever-increasing regard, and approached their tombs with almost idolatrous veneration. Animated by such feelings, men naturally began to show respect to their bones or mangled remains, as the dust of heroes who had died for the cause of Christ. These natural and innocent feelings, however, soon passed into superstitious reverence; and in course of time religious homage was paid to the martyrs as men, who, by their holy character and heroic deeds, had earned a title to the homage and the adoration of the Christian church. "The more remote," says Giese-

ler, "the times of the martyrs, the greater the adoration paid to them. The heathen converts, naturally enough, transferred to them the honours they had been used to pay their demigods, while the horror of creature-worship, which had hitherto operated as a check on the growing superstition, had been gradually dying away since the extinction of paganism. As men had long been accustomed to assemble for public worship at the graves of the martyrs, the idea of erecting churches over them would readily occur. In Egypt the Christians began to embalm the bodies of reputed saints, and keep them in their houses. The communion with the martyrs being thus associated with the presence of their material remains, these were dug up from the graves and placed in the churches, especially under the altars; and the popular feeling, having now a visible object to excite it, became more extravagant and superstitious than ever. The old opinion of the efficacy of their intercession who had died a martyr's death, was now united with the belief that it was possible to communicate with them directly—a belief founded partly on the popular notion that departed souls always lingered around the bodies they had once inhabited, and partly on the views entertained of the glorified state of the martyrs, a sort of omnipresence being ascribed to them. These notions may be traced to Origen, and his followers were the first who apostrophized the martyrs in their sermons, and besought their intercession. But though the orators were somewhat extravagant in this respect, they were far outdone by the poets, who soon took up this theme, and could find no expressions strong enough to describe the power and the glory of the martyrs. Their relics soon began to work miracles, and to be valuable articles of trade. In proportion as men felt the need of such intercession, they sought to increase the number of their intercessors. Not only those who, on account of services rendered the church, were inscribed in the Diptycha, but the pious characters from the Old Testament, and the most distinguished of the monks, were ranked among the saints. Martyrs before unknown announced themselves in visions, others revealed the place of their burial. From the beginning of the fifth century the prayers for the saints were discontinued as unbecomingly their glorified state. Christians were now but seldom called upon to address their prayers to God, the usual mode being to pray only to some saint for his intercession. With this worship of the saints were joined many of the customs of the heathen. Men chose their patron saints, and dedicated churches to their worship. The heathen, whom the Christians used to reproach with worshipping dead men, found now ample opportunity of retort."

This tendency to excessive veneration for the martyrs began to display itself at an early period, for we find Tertullian, when a Montanist, contending against the superstitious practice, and Cyprian condemning it as a heathenish custom.

MARUTA (ST.), LITURGY OF, one of the twelve Liturgies contained in the Missal of the *Maronites*, published at Rome in 1592.

MARUTS, ancient Hindu deities mentioned in the *Vedas*. They were personifications of the winds, and represented as attendants upon *Indra*. Sometimes the "soma wine" and sacrificial food are presented to *Indra* alone, but at other times to *Indra* and the *Maruts* conjointly.

MARY (VIRGIN). See MARIOLATRY.

MASBOTHEANS, the disciples of Masbotheus, who is said by some of the ancients to have been a follower of Simon Magus. See SIMONIANS.

MASORA. Immediately after the destruction of the city and temple of Jerusalem by the Romans, the Great Council of the Israelitish Rabbins was established at Tiberias in Palestine. This celebrated school of learned Jews undertook the important task of revising the sacred text, and issuing an accurate edition of it. For this purpose they collected together all the critical remarks which had been made by different Rabbins upon the Hebrew Bible at different times, digesting, arranging, and adding to them with a view to fix the reading and interpretation of the sacred books. This collection is called *Masora*, which signifies Tradition, while the Rabbins themselves give it the name of *Pirke Avoth*, which means Fence or Hedge of the Law. It was probably executed gradually, and accordingly, though it was commenced sometime before the *Talmud*, it was not finished till a long time after.

The *Masora* consists of critical remarks upon the verses, words, letters, and vowel-points of the Hebrew Text; and though the preparation of such a work undoubtedly involved much learned and laborious trifling, it was a contribution of some value to the cause of sacred literature. The Masorites were the first who distinguished the books and sections of books into verses; and to prevent interpolation or omission on the part of transcribers, they carefully numbered the verses of each book and section, placing the exact amount at the end of each in numeral letters, or in some symbolical word formed out of them. Not contented with these labours, which did immense service to the cause of Biblical criticism, and more especially to the preservation of the integrity of the Hebrew Text, the compilers of the *Masora* went still further, counting the number of words and letters in each verse, and marking the middle verse in each book, noting the verses where they supposed any omission was made, the words which they believed to be changed, the letters which they thought superfluous, the cases in which the same verses were repeated, the different readings of the words which are redundant or defective, the number of times that the same word is found at the beginning, middle, or end of a verse, the different significations of the same word, the agreement or conjunction of one word with another, what letters are pronounced, what are inverted, and what hang per-

pendicularly, marking the exact number of each. They also reckoned which is the middle letter of the Pentateuch, which is the middle clause of each book, and how many times each letter of the alphabet occurs throughout the Hebrew Bible.

The *Masora* is written in Chaldee, and is usually divided into Great and Small. The Great is partly on the top and bottom of the margins of the text; and sometimes in the margin underneath the commentaries, while anything which had been omitted was added at the end of the text, and was called the final *Masora*. The Small *Masora* is written upon the inner margin, or sometimes on the outer margin of the Bible. It is an abridgment of the Great *Masora* written in small characters. In some copies of the Hebrew Bible with the Masoretic notes, the transcribers have formed the marginal lines of the *Masora* into various fanciful devices, as of birds, beasts, and other objects.

The precise date when the *Masora* was composed cannot now be ascertained, but the most generally received opinion is, that the Masorites lived about the fourth or fifth century. Bishop Walton attributes the preparation of the work to a succession of grammarians extending through several centuries. "They lived at different periods," he says, "from the time of Ezra to about the year of Christ 1030, when the two famous Rabbins, Ben Asher and Ben Naphtali flourished; since whose time little more has been done than to copy after them, without making any more corrections or Masoretical criticisms." Aben Ezra supposes the Masorites to have been the inventors of the Hebrew vowels or accents; others again trace the invention back as far as the return of the Jews from the Babylonish captivity.

MASS, the service observed in the Romish church in the celebration of the eucharist. Dr. Chaloner, in the 'Catholic Christian Instructed,' says, that it "consists in the consecration of the bread and wine into the body and blood of Christ, and the offering up of this same body and blood to God, by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same until the end of the world." Considerable difference of opinion exists as to the origin and derivation of the word. Some consider it as a corruption of the Hebrew word *missach*, which signifies "a voluntary offering;" others derive it from *missio* or *missa*, alluding to the dismissal of the catechumens and congregation generally, before the Lord's Supper was dispensed in the early Christian Church. The officiating minister, at this part of the service, pronounced the words "*Ite, missa est*," and immediately the catechumens and others dispersed, the faithful or members of the church alone remaining. Hence it is alleged the eucharistic service came to be denominated *Missa* or the *Mass*.

To understand what is meant by the Romish doctrine of the sacrifice of the Mass, it must be borne in mind, that the canons of the Council of Trent ex-

PLICITLY declare, "If any one shall say, that a true and proper sacrifice is not offered to God in the mass; or that what is to be offered is nothing else than giving Christ to us to eat; let him be accursed. If any one shall say that the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering; or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities; let him be accursed." The Catechism of the Council of Trent, published by command of Pope Pius V., is equally explicit on the same subject: "We confess that the sacrifice of the mass is one and the same sacrifice with that upon the cross: the victim is one and the same, Christ Jesus, who offered himself, once only, a bloody sacrifice on the altar of the cross. The bloody and unbloody victim is still one and the same, and the oblation of the cross is daily renewed in the eucharistic sacrifice, in obedience to the command of our Lord, 'This do for a commemoration of me.' The priest is also the same Christ our Lord: the ministers who offer this sacrifice consecrate the holy mysteries not in their own but in the person of Christ. This the words of consecration declare: the priest does not say, 'This is the body of Christ,' but, 'This is my body;' and thus invested with the character of Christ, he changes the substance of the bread and wine, into the substance of his real body and blood. That the holy sacrifice of the mass, therefore, is not only a sacrifice of praise and thanksgiving, or a commemoration of the sacrifice of the cross, but also a sacrifice of propitiation, by which God is appeased and rendered propitious, the pastor will teach as a dogma defined by the unerring authority of a General Council of the Church. As often as the commemoration of this victim is celebrated, so often is the work of our salvation promoted, and the plenteous fruits of that bloody victim flow in upon us abundantly through this unbloody sacrifice."

The celebration of the *mass* in the Romish church is an intricate and complicated ceremonial. On this peculiarly solemn occasion the officiating priest is clothed with certain vestments which are designed to be emblematical of the different circumstances connected with the closing scene of our blessed Lord's life upon the earth. The altar, too, is so fitted up as to represent the cross on which our Saviour hung; and on the altar stands the chalice or cup which is to contain the wine mingled with a little water, and covering the cup is the patten or plate intended to hold the cake or wafer; while there are also seen upon the altar, wax tapers, an incense pan, a vessel for holy water, a crucifix and a bell. At the commencement of the service, the priest first appears standing at the foot of the altar. Making the sign of the cross he bows to the altar, and then again at the foot of it: rising, he ascends and kisses it; moves to the middle of the altar; where he repeats, "Have mercy on us,"

addressed to each of the Persons of the Trinity; three times in succession a hymn follows, and then a benediction is pronounced upon the people. "Bowing down before the middle of the altar, he commences the reading of the Gospel, when both priest and people make the sign of the cross on the forehead, mouth, and breast, to signify their confession of Christ crucified, and their allegiance to him. After certain recitations, the priest offers up the bread and the wine. With the wine there is mingled water, in emblem of the water and blood that issued from Jesus' side on the cross. In this act he prays that the offering may be accepted as a sacrifice for the sins of all the faithful, living and dead. The elements are then blessed with the sign of the cross. Thereafter the priest washes the tips of his fingers, in token of the purity with which the eucharist should be celebrated. Again, bowing at the middle of the altar, he craves the divine acceptance of the oblation, and the intercession of the saints. After renewed prayers and other ceremonies, the priest again spreads his hands over the bread and wine, prays God to accept the oblation for eternal life, blesses them, signs the cross, again prays that the oblation may be accepted. Next comes the awful act of consecration. The priest pronouncing the words *hoc est corpus meum*, "This is my body," the bread is converted into the body of Christ; in like manner, by a separate act, the wine is changed into his blood. The bell rings thrice; the bread, under the name of the host or sacrifice, is lifted up in view of the congregation; and the people, kneeling, adore. Thrice again the bell tinkles as the host is set down. Repetitions follow of prayers for the salvation of the living and the dead, through the sacrifice now presented. The host is broken, in imitation of Christ's breaking the bread, and a particle of it is mixed with the wine, to denote the reuniting of Christ's body, blood, and soul, at his resurrection. Three times the priest strikes his breast in token of repentance; then follow three prayers; and thrice again the priest, kneeling, strikes his breast; he then, with prayers between, partakes of the bread in the form of a wafer, and next of the cup. After this the people receive the communion of the bread; and the ceremony closes with the priest pouring a little wine into the cup, and a little on his fingers over the cup, as a means to prevent any particle of the consecrated wafer from being lost or profaned."

The wafer of the Romish church, used in the mass, is composed of unleavened bread. It is made thin and circular, and bears upon it either the figure of Christ or the initials I. H. S., which mean *Jesu Hominum Salvator*, Jesus the Saviour of men, or as some explain it, the three first letters of the name of Jesus in Greek. The mass is termed by Romanists an unbloody sacrifice, in opposition to the bloody sacrifice of the cross; and they allege, that while Christ's sacrifice upon the cross was sufficient to obtain pardon for the sins of the whole world, the sacrifice is to be re-

peated in order that the benefits of the first sacrifice might be applied. The sacrifice of the mass is grounded on the dogma of transubstantiation and the real presence, and is believed to possess a propitiatory merit both for the living and the dead, which was the doctrine laid down in plain terms by the Tridentine fathers. Some of the more moderate Romish writers, as, for example, Father Bossuet, attempt to modify and explain the propitiatory character of the sacrifice of the mass, by representing it as commemorative and intercessory. But it must appear obvious to every thoughtful mind, that a sacrifice cannot be at once propitiatory and commemorative, the two qualities being necessarily inconsistent, and even contradictory. In the Ordinary of the Mass the following account occurs of the mode in which the wafer is given to the communicant: "The priest, in giving the consecrated wafer to the communicant, says, 'Behold the Lamb of God! Behold Him who taketh away the sin of the world!' Then he and the communicant repeat thrice, 'Lord, I am not worthy thou shouldst enter my roof; speak, therefore, but the word, and my soul shall be healed,' the communicant striking his breast in token of his unworthiness. Then, says the Directory, having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently open, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, 'Amen, I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.'"

Numerous, in the estimation of the Romanist, are the advantages to be derived from the sacrifice of the mass, not only to the living, but to the dead. It is by the saying of masses that souls are delivered from purgatory. Mr. Seymour, in his 'Pilgrimage to Rome,' informs us, "that in Italy the parish churches are much neglected, and in indifferent state of repair, and the parochial clergy, whose duty is the cure of souls, are too often found in poverty and destitution, while the establishments of the conventual and cathedral clergy, whose main duty is to say masses for the delivery of souls from purgatory, are exceedingly wealthy, being enriched by large donations and bequests." Of late years, what are called Purgatorian Societies have been established in London, Dublin, and other places, whose members regularly contribute sums of money to defray the expenses of "procuring masses to be offered up for the repose of the souls of deceased parents, relations, and friends, of all the subscribers to the institution in particular, and the faithful departed in general." It is not unusual to find in the Roman Catholic Directories such notices as these:—Monthly masses will be said for such benefactors as will aid in paying off the debt on such and such chapels and schools; and masses will be said every quarter for those who are interred in such and such a burial-ground. "It is taught and believed in Italy," says Mr. Seymour, "that a number

of 'daily masses,' of 'high masses,' of 'remembrance masses,' of 'voluntary offerings,' can release suffering souls, or diminish the intensity of their sufferings in the frightful abode of purgatory, and thus tend to translate them to a state of rest in the regions of the blessed. The monks and friars of the inferior and mendicant orders avail themselves of this belief, and profess a readiness to offer, in the church of the convent, the requisite number of masses, provided a commensurate donation or gratuity be given to the convent, for the maintenance of the poor brethren. I have myself witnessed the bargain and arrangement for this, and have seen the masses purchased, the money paid and received, at the moderate charge of about 2s., to secure the release of a soul." High mass is so called as being accompanied by all the ceremonies which custom and authority have annexed to the celebration of mass.

MASSALIANS, a name sometimes given to the HESYCHASTS (which see).

MASSILIANS. See SEMI-PELAGIANS.

MATAHITI (MAOA RAA), the ripening or completing of the year, a festival regularly observed in Huahine in Polynesia. "In general," says Mr. Ellis, "the men only engaged in pagan festivals; but men, women, and children, attended at this: the females, however, were not allowed to enter the sacred enclosure. A sumptuous banquet was held annually at the time of its observance, which was regulated by the blossoming of reeds. Their rites and worship were in many respects singular, but in none more so than in the ripening of the year, which was regarded as a kind of annual acknowledgment to the gods. When the prayers were finished at the marae, and the banquet ended, a usage prevailed much resembling the popish custom of mass for souls in purgatory. Each individual returned to his home, or to his family marae, there to offer special prayers for the spirits of departed relatives, that they might be liberated from the *po*, or state of night, and ascend to *rohutunoanoa*, the mount Meru of Polynesia, or return to this world, by entering into the body of one of its inhabitants. They did not suppose, according to the generally received doctrine of transmigration, that the spirits who entered the body of some dweller upon earth, would permanently remain there, but only come and inspire the person to declare future events, or execute any other commission from the supernatural beings on whom they imagined they were constantly dependent."

MATATINI, the god of fishing-net makers among the natives of the South Sea Islands, particularly the Tahitians.

MATERIALISTS, a name usually applied to those speculative thinkers who attempt to explain the whole theory of the universe, and even the phenomena of life and thought, by the laws of matter and motion. The Materialist denies the separate existence of matter and of mind, and thus obviates the necessity of propounding any question as to

their mutual action and influence upon each other, and yet the hypothesis of the Materialists is itself an intrusion upon a province from which man is excluded. We know nothing of mind or of matter but by their properties; the essential nature of either it is impossible in our present state we can ever discover. On a *prima facie* view of the subject, the presumption seems to be against the Materialist. What two things are apparently more completely distinct in their nature than thought and matter? All that we know of matter is, that it is inert, senseless, and lifeless, but that any modification of matter should give rise to thought, seems inconsistent with all that we can learn of its modifications as far as they are ever effected by human power. "It was never supposed," to use the language of Dr. Samuel Johnson, "that cogitation is inherent in matter, or that every particle is a thinking being. Yet if any part of matter be devoid of thought, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion, and direction of motion; to which of these, however varied or combined, can consciousness be annexed? To be round or square, to be solid or fluid, to be great or little, to be moved slowly or swiftly, one way or another, are modes of material existence, all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification, but all the modifications which it can admit are equally unconnected with cogitative powers." If this then be the proper conclusion to which our knowledge of matter necessarily leads us, there is the strongest presumption against the opinion of the Materialists. But then it may be alleged, the mere existence of a violent presumption against the theory is no reason why it should be rejected. Were the theory supported by actual facts, which went far to establish its truth, no mere presumption could be of any force. But the subject is not such as to admit of being established by facts, any more than it admits of being opposed by facts. Whether the mind be material or immaterial is a question which no collection of facts can ever either prove or disprove; and in this state of the case the force of the theory is sufficiently obviated by opposing to it a powerful analogical argument, which, though it does not show that the theory is false, shows at all events that it is extremely improbable. All the modifications of matter which the chemist or the mechanical philosopher have ever discovered have been devoid of cogitative power, and is it not in the highest degree unlikely that the modification of matter, which constitutes the body of man, should be the single solitary exception in the whole universe of matter and its infinite modifications?

Lord Bacon seems to have entertained very high notions of the extent of the human faculties, when he declared his opinion that in process of time man would discover the essences of material objects. The fact is, that though, since the days of Bacon, physical

philosophy in all its departments has made astonishing progress, the essence of no one substance in nature has been hitherto discovered. And without any inordinate depreciation of our intellectual constitution, we may pronounce the discovery beyond the reach of man. The human understanding is limited, and to solve the question as to the materiality or immateriality of the thinking principle, transcends these limits. "We have the ideas of matter and thinking," Locke wisely remarks, "but possibly shall never be able to know whether any mere material being thinks or no." "By the mind of a man," says Dr. Reid, "we understand that in him which thinks, remembers, reasons, wills; the essence both of body and mind is unknown to us." And Mr. Stewart, speaking of the "occasional causes" of Malebranche and Leibnitz, observes, "The chief objection to the doctrine of occasional causes is, that it presumes to decide upon a question of which human reason is altogether incompetent to judge—our ignorance of the mode in which matter acts upon mind, or mind upon matter,—furnishing not the shadow of a proof that the one may not act directly and immediately on the other, in some way incomprehensible by our faculties."

On reflection it must appear unreasonable in the extreme to deny the existence of mind, and yet retain our belief in the existence of matter. Both rest on evidence equally powerful and undeniable. On this point Lord Brougham justly remarks: "The evidence for the existence of mind is to the full as complete as that upon which we believe in the existence of matter. Indeed it is more certain and more irrefragable. The consciousness of existence, the perpetual sense that we are thinking, and that we are performing the operation quite independently of all material objects, proves to us the existence of a being different from our bodies, with a degree of evidence higher than any we can have for the existence of those bodies themselves, or of any other part of the material world. It is certain—proved, indeed, to demonstration—that many of the perceptions of matter which we derive through the senses are deceitful, and seem to indicate that which has no reality at all. Some inferences which we draw respecting it are confounded with direct sensation or perception, for example, the idea of motion; other ideas, as those of hardness and solidity, are equally the result of reasoning, and often mislead. Thus we never doubt, on the testimony of our senses, that the parts of matter touch—that different bodies come in contact with one another, and with our organs of sense; and yet nothing is more certain than that there still is some small distance between the bodies which we think we perceive to touch. Indeed it is barely possible that all the sensations and perceptions which we have of the material world may be only ideas in our own minds: it is barely possible, therefore, that matter should have no existence. But that mind—that the sentient principle—that the

thing or the being which we call 'I' and 'we,' and which thinks, feels, reasons—should have no existence, is a contradiction in terms. Of the two existences, then, that of mind as independent of matter is more certain than that of matter apart from mind."

Among the ancient Greek philosophers, the leading Materialists were Democritus and Epicurus, both of whom admitted nothing in mind but sensations, and nothing in nature but bodies, and alleged the primary component principles of all things to be indivisible, eternal, and indestructible atoms. But while these two schools of ancient Materialists agreed together as to the *materia prima* or original matter of the universe, they differed as to the mode in which the atoms operated, so as mechanically to construct the universe. Democritus alleged, that atoms were put in motion in a right line in the infinite void. Epicurus, however, dissatisfied with this explanation, endowed the particles with a second motion in an oblique line, by which, being carried in every direction, they would come by their successive contacts and separations to produce the different phenomena which present themselves in the universe. In the system of Democritus mind is simply an aggregate of images conveyed from external objects, and coming into contact with the inner organization of man. Epicurus, pushing still farther his materialistic views, regarded the mind as composed of a more refined matter than the body, but so united to it that the dissolution of the one involves the dissolution of the other. The school of Epicurus continued for ages to propagate its materialist opinions, without, however, giving rise to a single individual who could be said to emulate the fame of its founder. With the single exception, indeed, of the brilliant poem of Lucretius, "*De Natura Rerum*," on the nature of things, this mechanical system of philosophy has left no trace of its existence among the speculative theories of antiquity.

It has been strangely alleged by some writers that the Christian Fathers of the first centuries held materialist views. To understand, however, what were their true sentiments on this subject, we must bear in mind the circumstances in which they wrote. The early Christian Church had to contend with various systems of doctrine which sought to mingle themselves up with the Christian scheme. Hence arose the Neo-Platonism of the Alexandrian school, and the variety of Gnostic sects, some of them pervaded by Judaism, and others by the Oriental systems of philosophy. These various corruptions of Christianity, instead of claiming the slightest affinity with materialism, partook largely of the characters of the opposite system of spiritualism. It is not to be wondered at, therefore, that in combating the high Spiritualist views of the Alexandrian and Gnostic schools, a few of the early Christian writers should have expressed themselves in such a way as to lay themselves open to the imputation of materialism. But the tendency of their writings, as a whole, is fa

from favouring any views which attached high importance to matter, so as to exclude mind or spirit. On the contrary, they viewed matter as an inert and passive substance at the lowest stage of existence; and St. Augustine even goes so far as to call it an almost non-existence, and he says that if there were a word which at once signified something which is, and something which is not, he would give that name to matter.

In the Middle Ages materialist opinions were extensively diffused by the secret societies which arose in Syria and Egypt; one of the initiatory maxims inculcated upon their members being, that there was no other God than material nature. But the first development of materialism, as a philosophical system in modern times, is due to Spinoza, who taught that thought, like extension, could be only a property of a material substance, and that intelligence and will are simply modifications of the human organism. Materialism, however, in its grossest and most repulsive form, was set forth by the author of the 'Système de la Nature'—a work which obtained a wide circulation, not only on the Continent of Europe, but in Great Britain, and also in America, undermining the religious principles of multitudes, and diffusing among all classes of society a bold, unblushing infidelity. "The universe," says this leader in the ranks of modern Materialists, "that vast assemblage of all that exists, exhibits nowhere anything else than matter and motion." The same doctrine has been more recently revived by M. Comte, in what is termed the Positive Philosophy, which explains all natural phenomena whatever, whether material, mental, or moral, as merely the necessary results of the laws of extension or of motion. The operations of mind or spirit are thus resolved into the laws of matter, and the necessity is obviated of having recourse to a Great First Cause, personal, spiritual, all-creating, and all-controlling. This form of materialism, accordingly, in its very nature and results, terminates in Atheism. Yet Dr. Priestley, though holding substantially the same opinions with D'Holbach and Comte, avows in his writings his firm belief in a personal God, a resurrection from the dead, and a future state of final retribution. The same inconsistency marks the theories of not a few of the Positivists and other Materialists of our own day. Some of the recent Spiritualists in America, to uphold their views of clairvoyance and magnetic influence, put forth a modified form of materialism, alleging the soul to be composed not of gross matter, but of a subtle, ethereal, impalpable substance like light, heat, or electricity. The same theory was broached by Hartley, followed up by Abraham Tucker, the ingenious author of the 'Light of Nature pursued,' and more fully developed by Dr. Mason Good in his 'Life of Lucretius,' prefixed to his English poetical translation of the celebrated poem of that ancient writer, who was himself an avowed and gross Materialist. "This," as Dr. James Buchanan

well remarks, "is a new and very singular phase of materialism. It is widely different from the doctrine which was taught by the infidel writers of the last century. They had recourse to the theory of materialism chiefly with the view of excluding a world of spirits, and of undermining the doctrine of a future state: here it is applied to prove the constant development and indestructible existence of minds generated from matter, but destined to survive the dissolution of the body; nay, every particle of matter in the universe is supposed to be advancing, in one magnificent progression, towards the spiritual state. The danger now is, not that religion may be undermined by materialism, but that it may be supplanted by a fond and foolish superstition, in which the facts of mesmerism and the fictions of clairvoyance are blended into one ghostly system, fitted to exert a powerful but pernicious influence on over-credulous minds." Though there may be some foundation for the apprehension here expressed by Dr. Buchanan, yet the tendency which has so strongly appeared of late years in England among too many cultivators of science to favour such works as those of Oken and Comte, and the 'Vestiges of Creation,' renders it not improbable, that for some time to come, writers on Christian apologetics will find it necessary to contend earnestly against a rapidly increasing school of materialist philosophers. See ATHEISTS, NATURALISTS.

MAT'H, the residence of a monastic community among the Hindus. It consists of a number of buildings, including a set of huts or chambers for the *Mahant* or superior, and his resident *Chélas* or disciples; a temple sacred to the deity whom they worship, or the *Samádih*, or shrine of the founder of the sect, or some eminent teacher; and one or more sheds or buildings for the accommodation of the mendicants or travellers who are constantly visiting the *Mat'h*, both ingress and egress being free to all. The number of permanent pupils in a *Mat'h* varies from three or four to thirty or forty; besides whom there is also a considerable number of out-door members. The resident *Chélas* are usually the elders of the body, with a few of the younger as their attendants and scholars. The superior is usually elected from the senior or more proficient of the pupils. The manner in which the Hindu convents are supported is thus pointed out by Professor H. H. Wilson: "Most of the *Mat'hs* have some endowments of land, but with the exception of a few established in large cities, and especially at Benares, the individual amount of these endowments is, in general, of little value. There are few *Mat'hs* in any district that possess five hundred bigahs of land, or about one hundred and seventy acres, and the most usual quantity is about thirty or forty bigahs only: this is sometimes let out for a fixed rent; at other times, it is cultivated by the *Mat'h* on its own account; the highest rental met with, in any of the returns produced, is six hundred and thirty rupees per annum

Although, however, the individual portions are trifling, the great number of these petty establishments renders the aggregate amount considerable, and as the endowed lands have been granted *Mañ*, or free of land tax, they form, altogether, a serious deduction from the revenue of each district.

"Besides the lands they may hold, the *Mat'hs* have other sources of support: the attachment of lay votaries frequently contributes very liberally to their wants: the community is also sometimes concerned, though, in general, covertly, in traffic, and besides those means of supply, the individual members of most of them sally forth daily, to collect alms from the vicinity, the aggregate of which, generally in the shape of rice or other grains, furnishes forth the common table: it only remains to observe, that the tenants of these *Mat'hs*, particularly the *Vaishnavas*, are most commonly of a quiet inoffensive character, and the *Mahants* especially are men of talents and respectability, although they possess, occasionally, a little of that self-importance, which the conceit of superior sanctity is apt to inspire: there are, it is true, exceptions to this innocuous character, and robberies and murders have been traced to these religious establishments."

MATHEMA (Gr. a Lesson), a name usually given in the ancient Greek writers to the Creed, probably because the catechumens were obliged to learn it.

MATHEMATICI, a term applied to *astrologers* both in the Justinian and Theodosian codes.

MATHURINI, a name given to the **BRETHREN OF THE HOLY TRINITY** (which see), because their church in Paris has St. Mathurin for its tutelary saint.

MATINS, the ancient name used in the Christian church to denote early morning prayers, which usually began about day-break. The office of matins or morning prayer, according to the Church of England, is an abridgment of her ancient services, for matins, lauds, and prime.

MATRAGYRTÆ, an appellation given to the **AGYRTÆ** (which see), or priests of *Cybele*, because they gathered oblations for the Great Mother.

MATRALIA, an annual festival celebrated at Rome on the 11th of June, in honour of the goddess *Matuta*. Roman matrons alone took part in the ceremonies, offering cakes baked in pots of earthenware. A female slave was next introduced into the temple, who received a blow on the cheek from one of the matrons, and was driven with scorn from the sacred building. It was customary for the matrons at this festival to carry the children of their sisters instead of their own into the temple, and to offer up prayers to the goddess in their behalf, whose statue was then crowned with a garland by one of the matrons whose husband was still alive.

MATRES SACRORUM (Lat. mothers of the sacred things), priestesses of *Mithras*, the Persian god of the Sun, after his worship had been introduced into the Roman Empire.

MATRICULA, a term used by the council of Agde, to denote the **CANON** (which see) or catalogue of the clergy in the ancient Christian church.

MATRICULARII, subordinate ecclesiastical officers among the ancient Christians. They were intrusted with the care of the church, in which they were accustomed to sleep. They had also a specific office to perform in public processions.

MATRIMONY. See **MARRIAGE**.

MATRONALIA, an ancient Roman festival celebrated annually on the Kalends of March, in honour of Mars. It was kept by the matrons alone; hence the name. It was instituted either on account of the peace which was concluded between the Romans and Sabines by the mediation of women; or because the founder of Rome was the son of Ilia and Mars.

MATSURI, a public spectacle exhibited at Nagasaki in Japan, on the birthday of the god *Suwa*, the patron of the city. It consists of processions, plays, dances, and other amusements, which are celebrated at the expense of the inhabitants of ten or eleven streets uniting each year for that purpose. Processions pass through the principal streets, and spectacles are exhibited in a temporary building of bamboo, with a thatched roof, open towards the square on which it is erected. The festival is thus described by Kämpfer, who himself witnessed it: "Everything being ready, the Sinto clergy of the city appear in a body, with a splendid retinue, bringing over in procession the *Mikosi* of their great *Suwa*, as, also, to keep him company, that of *Symios*. *Murasaki* is left at home, as there is no instance in the history of his life and actions from which it could be inferred that he delighted in walking and travelling.

"The Sinto clergy, upon this occasion, style themselves *Ootomi*—that is, the *high great retinue*—their pompous title, notwithstanding the alms-chest is one of the principal things they carry in the procession, and, indeed, to very good purpose, for there is such a multitude of things thrown among them by the crowds of superstitious spectators, as if they had a mind out of mere charity to stone them.

"When they come to the place of exhibition, the ecclesiastics seat themselves, according to their quality, which appears in good measure by their dress, upon three benches, built for them before the front of the temple. The two superiors take the uppermost bench, clad in black, with a particular head ornament, and a short staff, as a badge of their authority. Four others, next in rank, sit upon the second bench, dressed in white ecclesiastical gowns, with a black lackered cap, something different from that worn by their superiors. The main body takes possession of the third and lowermost bench, sitting promiscuously, and all clad in white gowns, with a black lackered cap, somewhat like those of the Jesuits. The servants and porters appointed to carry the holy utensils of the temple, and other people who have anything to do at this solemnity, stand next to the ecclesiastics, bareheaded.

"On the other side of the square, opposite to the ecclesiastics, sit the deputies of the governors, under a tent, upon a fine mat, somewhat raised from the ground. For magnificence sake, and out of respect for this holy act, they have twenty pikes of state planted before them in the ground.

"The public spectacles on these occasions are a sort of plays, acted by eight, twelve, or more persons. The subject is taken out of the history of their gods and heroes. Their remarkable adventures, heroic actions, and sometimes their love intrigues, put in verse, are sung by dancing actors, whilst others play upon musical instruments. If the subject be thought too grave and moving, there is now and then a comic actor jumps out unawares upon the stage, to divert the audience with his gestures and merry discourse in prose. Some of their other plays are composed only of ballets or dances, like the performance of the mimic actors on the Roman stage. For the dancers do not speak, but endeavour to express the contents of the story they are about to represent, as naturally as possible, both by their dress and by their gestures and actions, regulated according to the sound of musical instruments. The chief subjects of the play, such as fountains, bridges, gates, houses, gardens, trees, mountains, animals, and the like, are also represented, some as big as the life, and all in general contrived so as to be removed at pleasure, like the scenes of our European plays."

MATTER (ETERNITY OF). See **ETERNITY OF THE WORLD.**

MATTHEW'S (ST.) DAY, a festival of the Romish church, kept on the 21st of September, in honour of the Evangelist Matthew. This festival is observed in the Greek church on the 16th of November.

MATTHEW'S (ST.) LITURGY, one of the twelve Liturgies of the Maronites contained in their Missal.

MATTHIAS'S (ST.) DAY, a festival observed by the Romish church, on the 24th of February, in honour of Matthias, who was elected to the apostleship in room of Judas.

MATUTA, a surname of *Juno*, under which the festival **MATRALIA** (which see) was observed in her honour.

MATUTINA, the new morning service of the ancient Gallican church, so called in contradistinction to the old morning service which was always early before day; whereas this was after the day was begun. When this was admitted among the canonical hours to make up the number of seven times a-day, the Psalms appointed for the service were the fifty-first, the sixty-third, and ninetyeth.

MAUI, a legendary hero of the Polynesian mythology. There is not a single group of islands in the whole range of Oceanica, where Maui was not held in constant veneration under one or other of his numerous appellations, but the more special seat of his worship was New Zealand, which was supposed to have emerged from the ocean at his command; and

in the Tonga islands he is said to have fished up these islands out of the sea with a hook and line. "The stories tell," says Mr. Hardwick in his 'Christ and other Masters,' "that Maui was the last-born child of Tara-hunga or Taranga, being descended also, after many generations, from Tu-mata-uenga, one of the unnatural sons of Heaven and Earth. Though finally admitted to the number of the gods, and though at times confounded even with the highest members of the ancient pantheon, he is not unfrequently declared to be of purely human origin. His youthful pranks, betokening always an exuberance of life and vigour, and occasionally intermingled with proceedings of more than dubious morality, remind us of the early feats ascribed to the heroic Krishna; while his struggles with a huge sea-monster (Tunurua) furnish some additional points of contact or comparison with the Hercules alike of India and of Greece. On this account it was that he acquired a lasting hold on the affections of the ancient Maori, and was scrupulously invoked by them as their own tutelary genius on many grand occasions, and especially when they were setting out upon some fishing expedition.

"Very many of the strange adventures which are told of Maui indicate his vast superiority over his five elder brothers in strength, in cunning, in good fortune. To astonish or to overreach them he would voluntarily assume the form and other qualities of a bird; and once, in this disguise, appears to have succeeded in gaining admittance to the subterranean world, in which his parents were detained. Ere long, however, it was found that the mysterious visitor was a man, or rather was 'a god,' and when his mother finally beheld in him her own Maui ('Maui possessed of the topknot, or power, of Taranga'), her delight at the discovery was rapturous and unbounded. 'This,' she exclaimed, 'is indeed my child. By the winds and storms and wave-lifting gales he was fashioned and became a human being. Welcome, O my child, welcome: by thee shall hereafter be climbed the threshold of the house of thy great ancestor, Hine-nui-te-po (the goddess of the world invisible), and death itself shall thenceforth have no power over man.' With the express intention of achieving the fulfilment of this hopeful prophecy, the hero of New Zealand entered on the last and greatest of his labours. He had noticed how the sun and moon, which he was instigated to extinguish, were immortalised, because it was their wont to bathe in some living fountain: 'he determined, therefore, to do the same, and to enter the womb of Hine-nui-te-po, that is Hades, where the living water—the life-giving stream—was situated. Hine-nui-te-po draws all into her womb, but permits none to return. Maui determined to try, trusting to his great powers; but before he made the attempt, he strictly charged the birds, his friends, not to laugh. He then allowed Great Mother Night to draw him into her womb. His head and shoul-

ders had already entered, when that forgetful bird, the Piwaka-waka, began to laugh. Night closed her portals: Maui was cut in two, and died. Thus death came into the world, [or rather, in accordance with a second and more congruous version, kept its hold upon the world]. Had not the Piwaka-waka laughed, Maui would have drunk of the living stream, and man would never [more] have died. Such was the end of Maui!"

MAUI FATA, altar-raising, a religious ceremony in Polynesia. No human being was slain on this occasion, but numbers of pigs, with abundance of plantains, were placed upon the altars, which were newly ornamented with branches of the sacred *mira*, and yellow leaves of the cocoa-nut tree. These rites extended to every *marae* in the island, and were designed to secure rain and fertility, for the country gained by conquest or recovered from invasion.

MAULAVI, the name usually given to a Mohammedan priest in India.

MAUNDY THURSDAY, the Thursday before Easter; supposed by some to allude to the *mandatum* or commandment which Christ gave to his disciples on that day, to love one another as he had loved them; while by others it is supposed to be derived from *mandatum* or command, that being the first word of the anthem sung on that day, "A new commandment I give unto you." Others again allege that the name arose from the *marunds* or baskets of gifts, which it was an ancient custom for Christians to present to one another at this time, in token of the mutual affection which our blessed Lord urged upon his people. On *Maundy Thursday*, in ancient times, in some of the Latin churches, the communion was administered in the evening after supper, in imitation of the first communion. Augustine takes notice of the same custom, and also observes that the communion in some places was administered twice on this day; in the morning for the sake of such as could not keep a day of fast, and in the evening for those that fasted till evening, when they ended their fast and received the communion after supper. On this day the *competentes* or candidates for baptism publicly rehearsed the Creed before the bishops or presbyters in the church. It was eustomary also for servants to receive the communion on this great and holy fifth day of the Passion Week. After the ancient love-feasts were discontinued, this day was observed as a feast of love.

On Maundy Thursday the Romish church celebrates the burial or entombment of our blessed Lord. It may appear strange that Good Friday being considered the anniversary of our Saviour's death, the preceding day should be chosen to represent his funeral; but the reason assigned by Romanists for this seeming inconsistency is, that the church has preferred to represent it by anticipation on Thursday, rather than on the following day in which the church is in profound mourning on account of his death. On this occasion, we learn, on the testimony of an eye-witness, that

two hosts are consecrated, one of which is consumed as usual by the officiating cardinal, and the other is carefully placed in a chalice, and covered with a paten and napkin. This is called the chalice of the Sepulchre, and is very handsome, being of rock crystal, set in silver gilt, and adorned by figures of the twelve apostles. "The procession," it is added, "set out in the usual manner, the Pope being last of all, and on this occasion *walking* bareheaded, having the canopy borne over him by eight bishops, and carrying in his hand the chalice, containing the host. The procession passed through the vestibule to the Pauline Chapel, which was illuminated by five hundred and sixty-seven wax lights—producing a blaze of light almost intolerable to the eye. The altar was prepared as a sort of sepulchre, and there the Pope deposited the host, in a small wooden box as in the tomb, and the sepulchre was locked by the sacristan, and the key delivered to the cardinal penitentiary, who was to perform the service of next day."

Another ceremony observed at Rome on Holy Thursday is the washing of the feet of thirteen pilgrims by the Pope, in imitation of the act of humility and condescension which our Lord performed in washing the feet of His disciples. Another singular ceremony which belongs to this day is the washing of the high altar with wine; a ceremony which, as well as that of uncovering the altar, has already been described under the article ALTAR. The Pope also pronounces a solemn anathema on Maundy Thursday against all heretics and enemies of the church (see ANATHEMA), being the *Bull in œna Domini*. On this day alone of all the festival days in the year, the ceremony is performed of blessing the catechumenal and chrismal oils, and the oil of the sick.

MAUR (ST.), CONGREGATION OF, one of the reformed congregations of Benedictine monks, which originated in the seventeenth century. It was formed under the authority of Gregory XV. in 1621, and endowed with various privileges and rights by Urban VIII. in 1627. The object of this Congregation, which is widely extended throughout France, is to revive the spirit of St. Benedict in the observance of his rule, and with this view much attention is paid to the training of young religious. To effect this the more completely, there are houses for novices, from which those who are to be admitted to profession are removed to other cloisters, where they are trained for two years to acts and exercises of worship. Then they study human learning and theology for five years, after which they spend one year in special preparation for their sacred duties. The Benedictines are accustomed to speak in very high terms of the eminent services which the Congregation of St. Maur have done to the cause of literature, most of their time and attention having been directed to the pursuit of learning. This devotion to the study of sacred and secular knowledge was strongly

objected to by some who admired the ancient monastic discipline. Hence a controversy arose in France on the question, "How far is it suitable for a monk to cultivate literature?" But the monks of St. Maur refused to yield to the prejudices of some of the French bishops, and to the petty jealousies of the Jesuits; they have continued, accordingly, to issue from the press works of great interest and importance. Their celebrated editions of the Fathers, extending to ten Greek and twelve Latin Fathers; their 'Gallia Christiana,' in thirteen volumes folio, not yet completed; their 'Histoire Litteraire de la France,' which has been carried on from 1733 down to the present day; and an admirable compendious work, also continued down to the present time, under the title, 'L'Art de verifier les Dates des Faits Historiques,' have all of them proved valuable accessions to literature both sacred and profane. Such names as Mabillon and Montfaucon, both of whom belonged to the Congregation of St. Maur, are sufficient to show that among the monks of this order have been enrolled some men of distinguished talents and profound learning, men who by their laborious researches have thrown a flood of light upon the history and antiquities of the Christian church.

MAURI, an inferior order of supernatural beings, according to the belief of the South Sea Islanders. They were considered the most malignant of beings, exceedingly irritable and implacable. They were not confined to the skulls of departed warriors, or the images made for them, but were occasionally supposed to resort to the shells from the sea-shore, especially a beautiful kind of murex, called the *murex ramoses*. These shells were kept by the sorcerers, and the peculiar singing noise perceived on applying the valve to the ear, was imagined to proceed from the demon it contained.

MAURO URA, the red sash, a very sacred relic held in the highest estimation by the natives of Tahiti in the South Sea Islands. It is thus described by the late lamented missionary, John Williams: "This was a piece of network, about seven inches wide and six feet long, upon which the red feathers of the paroquet were neatly fastened. It was used at the inauguration of their greatest kings, just as the crown is with us, and the most honourable appellation which a chief could receive was, *Arii maro ura*, 'King of the Red Sash.' A new piece, about eighteen inches in length, was attached at the inauguration of every sovereign; to accomplish which several human victims were required. The first was for the *mau raa titi*, or the stretching it upon pegs in order to attach to it the new piece. Another was necessary for the *fatu raa*, or attaching the new portion; and a third for the *piu raa*, or twitching the sacred relic off the pegs. This not only invested the sash itself with a high measure of solemn importance, but also rendered the chiefs who wore it most noble in public estimation."

MAUSOLEUM, a name originally applied to the

magnificent sepulchre erected by Artemisia to the memory of Mausolus, king of Caria; but now used to denote generally any splendid tomb. See CEMETERIES, TOMBS.

MAVORS. See MARS.

MAYA, a term used in Hinduism to denote the personification of Brahm's fruitless longing for some being other than his own. In the Vaidic period Maya meant no more than the desire of evolution. In its full development, however, the word always implies illusion, and hence all forms assumed by matter are held to be not only transient, but illusive and essentially non-existent. Dr. Duff explains *Maya* as the actuating principle or efficient cause of illusion;—the illusory energy. "It is *Maya*," says this able and learned missionary, "that delusively exhibits all the diversified appearances which compose what is ordinarily called the visible external universe. These have no exterior material basis or substantive form, neither have they any interior spiritual basis or substratum, either in the Universal Soul, or in the human soul before which they are displayed. In both these respects, they differ essentially from the subtle types or models of all things which Plato supposed to exist in the divine mind from all eternity,—and to which he gave the name of 'ideas, or intelligible forms,' because apprehended solely by the intellect. These Platonic ideas are not mere conceptions. They are real immutable beings, subsisting in the divine mind as their proper seat. They are unchangeable patterns or exemplars, which, by the power of God, issue forth from the fountain of his own essence,—and, becoming united with matter previously without any form, they impress their own form upon it, and so render visible and perceptible the whole range of individual sensible objects presented to us in the external universe. These forms, thus impressed on contingent matter, are exact copies of those that are invariable. But sensible things are perpetually changing. Their forms, consequently, cannot be the proper objects of contemplation and science to the enlightened and purified intellect. Hence, says Plato, they are the ideas, or intelligible forms, eternally and immutably subsisting in the divine mind, which alone can be the real objects contemplated by the expanded reason of man.

"Unlike, too, the 'ideas' of Malebranche; which, though contained only in the one great Omnipresent Mind, and perceived by other spirits therein, had yet corresponding external objects;—unlike the 'sensible species,' or phantasms, or shadowy films of Aristotle, which, though transformed by the active and passive intellect into intelligible species fit to be the objects of the understanding, were yet only resemblances or pictures of outward substances;—unlike the 'ideas' of Berkeley, which, though representing no material forms, were not mere states of the individual mind, but separate spiritual entities, wholly independent of it, and imperishable,—capable of

existing in finite minds, but reposing chiefly on the bosom of the infinite;—unlike any, or all of these, the 'ideas' or images of the Hindu theology float in utter vacancy,—challenging no separate or independent existence. They are mere illusive appearances presented by Maya,—having no 'species' in the human intellect; no 'substantial exemplars' in an external world; no 'intelligent forms' in the divine mind for their antitypes. Neither do they depend, in any degree, for their origin on any power or faculty of the soul itself. They spring from no anterior act of the soul—no more than the shadow in water is produced by an active power resident in the water. If you could suppose the water percipient, it would perceive the shadow in its own bosom, though wholly passive in the manifestation thereof; so, of the percipient soul. It does not originate any of the illusive appearances that flit before it. It is only the passive recipient as well as percipient of them. In your ignorance, you conclude that an image or shadow necessarily presupposes some counterpart substantial form. But know that it is the prerogative of Maya, the divine energy, to produce images and shadows without any corresponding reality,—to produce and exhibit, for example, the image of a sun, or the shadow of a tree, in the bosom of a limpid stream, though there be no luminary in the firmament, no tree on the verdant bank. And thus it is that Maya does produce images and forms, and exhibits them to the soul as before a mirror, though there be no counterpart realities. It is from the habit generated by ignorance that you talk of sensations and perceptions in the soul, as if these necessarily implied the existence of external objects as their exciting causes.

"It is true, say the Hindu theologians, that so long as the power of Maya is exerted, the soul is deceived into the belief of its own distinct individuality, as well as of the real existence of material phenomena. In other words, the soul—in consequence of the twofold operation of Maya, first, in subjecting it to ignorance of its real nature and origin, and secondly, in exposing it to illusive sensations and perceptions—cannot help being impressed with a conviction of its own separate identity, and the independent existence of external forms. And so long as this double belief, the compound result of ignorance and delusion, continues,—so long must the soul act, 'not according to its essential proper nature, but according to the unavoidable influences of the ignorance and illusive appearances to which it hath been exposed,'—or, in the words of the Shastra, 'so long must it be liable to virtue and vice, to anger and hate, and other passions and sensations,—to birth and death, and all the varied changes and miseries of this mortal state.'"

MAYITRI, a future Budha, who is destined to appear at the end of five thousand years from the death of Gotama Budha, and will continue for ages to be the teacher of the human race.

MEAT-OFFERING, a part of the appointed offerings of the ancient Hebrews. There were five kinds of meat-offerings, all of which are minutely described in Lev. ii. They were (1.) of fine flour unbaked. (2.) Of flour baked in a pan. (3.) Baked in a frying-pan. (4.) Baked in an oven. (5.) Of barley-meal without any oil or frankincense. The ingredients in general consisted of flour, barley-meal, or green ears of corn, oil, frankincense, and salt. The most ancient meat-offerings were those which were composed of fine flour unbaked. The offering of Cain is supposed to have been of this description. It was prepared in this way. A quantity of oil having been put into a vessel, some flour was mixed with it, and an additional quantity of oil was poured over it. The mixture was then put into the holy vessel, in which it was to be carried to the altar, and oil was poured upon it again, and a quantity of frankincense. The offering thus prepared was carried to the altar, where it was waved and salted, and part of it laid upon the fire. The rest was eaten by the priests. When the Hebrews had entered Canaan, where this meat-offering was appointed to accompany all the voluntary burnt-offerings of beasts, as well as the daily morning and evening sacrifice, a certain quantity of wine was substituted instead of frankincense. All the priests who attended on this occasion, received an equal share of the meat-offering; but the baked meat-offerings belonged to the priest alone who ministered at the altar. The unbaked meat-offering was called an offering made by fire, although by some writers it has been supposed to have been an expiatory sacrifice, because what remained was to be eaten by the priests.

The second species of meat-offering, which we have characterized as baked in a flat pan, consisted of fine flour unleavened, kneaded with oil, thus forming a cake which was divided, part of it being offered to God, and part given to the priests. In the case of the third species, which was baked in a frying-pan, the oil was not kneaded with the flour, but simply mixed with it, thus forming a moist cake, a part of which was separated from the rest by the priest, who burned it upon the altar before the other part was eaten. The fourth species, which was baked in an oven, consisted of two kinds, being either thick unleavened cakes, or thin like wafers. In thick cakes the flour and the oil were kneaded; but if they were thin, the oil was spread upon them in the form of the Greek *kappa*, before they were baked, or, as some suppose, after they came out of the oven.

No meat-offering laid upon the altar was allowed by the law of Moses to be leavened; nor was honey to be mingled with it, but simply a small portion of salt, that it might be seasoned. The meat-offerings were generally combined with other sacrifices, such as burnt-offerings or peace-offerings, but never with sin-offerings. The fifth species of meat-offering, which was presented alone, was either used in a case of extreme poverty, when the offerer was unable to

procure any other victim, or in the case of a wife suspected of unfaithfulness to her marriage vows. This, which was a humbler kind of meat-offering, consisted of the tenth part of an ephah of barley-meal, without any oil or frankincense. It was substituted in the case of the poor for a sin-offering.

Meat-offerings were either public or private. The public meat-offerings were three in number: (1.) The twelve loaves of *shew-bread*, which were set before the Lord every Sabbath, and when removed were eaten by the priests. (2.) The two wave-loaves offered at *Pentecost*. (3.) The first-fruits of the harvest. (See *HARVEST, FESTIVAL OF*.) The meat-offerings for private persons included the daily meat-offering of the high-priest; the meat-offering of initiation, which every priest was appointed to bring when he entered upon his office; the poor man's meat-offering, which was accepted instead of a sin-offering; and the meat-offering of the suspected wife.

MEATS (DIFFERENCE OF). See **ANIMALS (CLEAN AND UNCLEAN)**.

MECCA, the chief city of Arabia, and from time immemorial the sacred city of the Arabs. It has been alleged to have been built in the time of the patriarchs shortly after Hagar and her son had been dismissed from the house of Abraham. The Amalekites are said to have founded the city, and to have taken Ishmael and his mother under their protection. In a short time the Amalekites were expelled by the proper inhabitants of the place, and Ishmael, having married the daughter of the ruling prince, gave origin to the ancestors of the Arabs. Mecca is specially remarkable as containing the **BEITULLAH** (which see), or celebrated temple in which stands the **KAABA** (which see). The city is also particularly famous as having been the birth-place of *Mohammed*, the founder of the faith of *Islam*. Among the ancient Arabians it was the resort of pilgrims from all parts of the peninsula, and such was the importance attached to this rite of pilgrimage, that four months in every year were dedicated to the observance. Business was suspended, wars ceased, and multitudes, clad in the garb of pilgrims, repaired to the sacred city, went round the *Kaaba* seven times, in imitation of the angelic host, touched and kissed the sacred stone, drank and made ablutions at the well of *Zemzem*, in memory of Ishmael, and having performed these hallowed ceremonies, the pilgrims returned home to resume their wonted occupations. Mohammed, accustomed from his childhood to revere the pilgrimage, and to attach a special sacredness to any one who had performed it, adopted the ceremony as a part of his own system, specially commanding his followers to regard Mecca as holy ground, and to observe the pilgrimage as a sacred duty, if in their power to perform it. The city is thus described by Burckhardt: "Mecca is in a narrow, sandy valley, within hills of moderate elevation, barren, and wholly destitute of trees. Still it is

more cheerful than most eastern cities, because the streets have purposely been made wide for the passage of the pilgrims, but the only open space is the sacred enclosure. It is strange that a city that exists only for pilgrims has no caravanserais to accommodate them. The far-famed Kaaba, so called as being nearly a cube, towers above all the low, flat-roofed dwellings, though no more than forty feet high. From time immemorial a place of pilgrimage, its erection is traced up to Adam. The Deluge of course washed it away, and it is said to have been rebuilt by Abraham. Still the actual edifice has not the prestige of antiquity, for it has been renewed eight times, and as far as could be with the old materials, a reddish sandstone. Its unique appearance bears out the tradition that it has been scrupulously restored after the original design. The last was nearly washed away by a torrent which inundated the town, and the present was erected as late as 1624, by Amurath IV.; and indeed whatever dignity it derives from the enclosing arcade it owes to the piety of the Turkish Sultans. It was rebuilt while Mohammed was a private individual, and it is curious that he should have been the person chosen to lift the black stone into its place."

MECCA (PILGRIMAGE TO), a sacred ordinance of the *Mohammedan* religion, required to be observed at least once in a man's life, but only provided he has sufficient means to defray the expenses of the journey. It is expressly commanded in the *Koran*, and such was the importance which the Arabian prophet attached to the performance of this duty, that he declared a believer neglecting this pilgrimage, if it was in his power to undertake it, might as well die a Jew or a Christian. From all parts of the East, accordingly, thousands of Mohammedan devotees, having made all due preparation on the month *Du'Ulcada*, set out on their journey to Mecca. When within a few stages of the sacred city, they assume the *Ithram* or sacred dress, consisting of one piece of cloth wrapped round the loins, and another thrown over the shoulders. Some are clothed in this fashion from the very commencement of their journey, but it is not imperatively required until the pilgrim approaches the city. He commences the ceremony with bathing and shaving the head. He then makes a prayer of two inclinations, asks a blessing on his undertaking, and ends with the *Lebik*, or a declaration of readiness to obey, which ought to be continually in his mouth during the performance of the pilgrimage. He must kill no animals, not even the smallest insect, otherwise he must expiate his sin by the sacrifice of a sheep. The head must be uncovered, unless in the case of old age or sickness. The pilgrims are of both sexes, the only ground of exemption from the *Hadj* being inability to undertake the journey, and it is declared by Moslem casuists, that even where a believer is incapable he must perform the duty by deputy, and pay all his expenses. To have accomplished the pilgrimage, and thus earned

he title of *Hadij*, is accounted one of the highest honours a man can attain in this world. For nearly a quarter of a century the pilgrimage was rendered impossible by the outrageous conduct of a heretical Mohammedan sect, called the CARMATHIANS (which see), who attacked the caravans, plundered the holy city, and carried off the black stone. It was again interrupted at a more recent period by the *Wahabees*, who destroyed the tomb of the prophet, and committed other acts of violence. Mohammed Ali, however, the energetic pacha of Egypt, reduced this rebellious tribe to subjection, and restored the pilgrimage, which had for a time been discontinued.

The numbers of pilgrims who annually resort to the sacred city has been variously estimated, some rating them at 30,000, and others as high as 100,000. Burckhardt calculated their amount when he was present at 70,000, and Lieutenant Burton at 50,000, the latter adding, that, in the following year, the number was reduced one half. The first act of the pilgrim when he finds himself within the gates of Mecca, is to visit the mosque, where he commences his sacred exercises. On entering, he prays with four *rakaats* to salute the mosque, and in gratitude for having reached the holy city. He then goes forward and touches, and if the crowd permits his coming near enough, he kisses the black stone. He then commences the circuit, which is repeated seven times, the first three rounds at a quick, and the other four at a more moderate pace, repeating all the while certain prayers, and at each circuit kissing both stones. Having completed the appointed circuits, he stands with outstretched arms and prays for the pardon of his sins; he then performs two *rakaats* at Abraham's station, and drinks of the well of *Zemzem*. "He is now conducted," borrowing the account of Burckhardt the traveller, "to a small ascent, called the hill of *Safa*, to take the *sai*, that is, a walk along a level street, six hundred paces long, to *Me-rona*, a stone platform. He has to walk quick, and for a short space to run, and during the course, which is also repeated seven times, he must pray aloud. He may now shave his head; but as the course is fatiguing, that ceremony is generally postponed. The course is in imitation of Hagar's running backward and forward. It is indispensable to visit, on the ninth day, Mount *Arafat*, or knowledge, so called because Adam and Eve are said to have met here, after their long separation, on their expulsion from Paradise. It is meritorious to perform this expedition of six hours on foot; some were engaged in reciting the Koran or prayers, while the worldly and impatient quarrelled with their camel drivers. The hill was entirely covered, for in addition to the pilgrims, the inhabitants of Mecca and of Jidda consider it their duty to attend. At three in the afternoon the Kadhi took his stand, and read a sermon till sunset, at intervals stretching forth his hands to invoke the divine blessing on the immense multitude, who rent the air with shouting in return

the *Lebil*, 'Here we are at thy disposal, O God! Some were crying and beating their breasts, and confessing themselves to be grievous sinners, in the style of an American camp-meeting, while others mocked them, or smoked with oriental gravity, and some to intoxication with forbidden hemp. The Kadhi's shutting his book was the signal for a general rush down the hill, as it is thought meritorious in pilgrims to quicken their pace. The tents had been previously packed up, and the caravan was ready to return. According to a tradition, there are 600,000 beings present, angels making up the deficiency of human attendants. The night was passed at an intermediate station, *Mazdalifa*, in prayer and reciting the Koran, and here a shorter sermon was read, between the dawn and sunrise. The multitude then returned to the valley of *Mina*, where each pilgrim throws, in three places, seven small pebbles, in imitation of Abraham, whom God is said to have instructed thus to drive away the devil, who endeavoured to interrupt his prayer, and to tempt him to disobey the command to sacrifice his son. This ceremony over, they slay their victims, and feast on them with their friends, giving what remains to the poor, but using no sacrificial rites, only saying, 'In the name of the merciful God!' and 'God is great!'" Burckhardt calculated that the pilgrims, on the occasion to which he refers, must have sacrificed 8,000 sheep and goats.

After spending two days more on the sacred spot, on each of which they repeat the throwing of the pebbles, they now prepare for closing the pilgrimage by shaving their heads, cutting their nails, and burying the hair and parings, after which they make a circuit of the *Kaaba* for the last time, and perform once more the hurried walk from the hill of *Safa*. The devotional spirit which the pilgrims display is often deeply touching, and amidst the thousands who are assembled every year in Mecca, there are numbers who have come in the full expectation of being cured of their diseases, and not a few who, feeling their end approaching, wish to die within sight of the *Beitullah*, or house of God, or to breathe out their last sigh on holy ground.

MECCA (TEMPLE OF). See BEITULLAH.

MEDIATOR, one who interposes between two parties who are at variance, with the view of effecting a reconciliation. In Sacred Scripture it is applied to the Lord Jesus Christ, who came in as a daysman or Mediator between sinful man and his offended Creator. Thus in 1 Tim. ii. 5, we are assured that "there is one God, and one mediator between God and men, the man Christ Jesus." No truth is more strikingly developed in all the various forms of Paganism, both ancient and modern, than this, that there is a settled conviction in the mind of man of the necessity of a Divine Mediator. In all ages, and in all nations, such an impression has invariably prevailed. The scriptural principle, that without shedding of blood there is no remission of sins, is a re-

cognized principle of the religion of nature, as well as of revelation. The early prevalence of sacrifice, not only among the Hebrews, but among the Canaanites, and other heathen nations, showed in the plainest and the most convincing manner, that the universal belief of man has ever been, that it is only by the surrender of life that man can be again restored to the favour and friendship and fellowship of his God. "Whence then," says Mr. Faber, "could originate this universal practice of devoting the first-born either of man or beast, and of offering it up as a burnt-offering? Whence but from a deep and ancient consciousness of moral depravation? Whence but from some perverted tradition respecting the true Sacrifice, to be once offered for the sins of all mankind? In the oblation of the first-born originally instituted by God himself, and faithfully adhered to both by Jew and Gentile, we behold the death of Him who was the first-born of his virgin-mother, accurately, though obscurely exhibited. And in the constant use of fire, the invariable scriptural emblem of wrath and jealousy, we view the indignation of that God who is a consuming fire, averted from our guilty race, and poured upon the immaculate head of our great Intercessor and Mediator."

We find the idea of a Mediator pervading the most ancient forms of heathenism. Thus in the ancient religion of Persia, if *Ormuzd* and *Ahriman* are essentially at variance and struggling for the mastery, *Mithras* acts as Mediator between the two, defending man against *Ahriman* and his *devs*, who are ever seeking to injure and even destroy him. In the early religion of India, we find in the Rig-Veda, the myth of *Agni*, the mediator of the Aryans of the Indus. "He is the immortal among mortals, their companion, their cherished friend, their near kinsman, who seats himself beside their fires, and upon whom they found their hopes as upon a fire." Here then is a mediator God, who becomes man for the good of humanity, the friend of mankind, their king, their prophet, their life, their sacrificer, their intercessor. There was no period, indeed, in the history of the Indo-Aryan people, when altars were not reared and sacrifices offered. In the Brahmanic period, the notion of an external Mediator, who should manifest himself in human form, is conveyed in the *avatars* or incarnations of *Vishnu*. The saint of the Chinese, who forms the principal subject of one of the books of Confucius, involves the same idea, being a man who, by his humility, his charity, his moral perfection, has become a God. He was a Divine man, the mediator between heaven and earth, who offered himself in sacrifice to conquer evil and take away sin from the world. Numberless instances might be adduced from the religions both of ancient and of modern times, which clearly point to the notion of a Mediator, as deeply embedded in the human mind.

MEDAL (MIRACULOUS), a medal which is extensively circulated among Romanists, both in Europe

and America, as accomplishing wonderful cures. The origin of this medal is thus described by the Abbé Le Guillon, in a work devoted to the subject, which was published at Rome in 1835: "Toward the end of the year 1830, a well-born young female, a novice in one of those conservatories which are dedicated in Paris to the use of the poor and the sick, whilst in the midst of her fervour during her prayers, saw a picture representing the most Holy Virgin (as she is usually represented under the title of the Immaculate Conception), standing with open and extended arms: there issued from her hands rays of light like bundles, of a brightness which dazzled her: and amidst those bundles, or clusters of rays, she distinguished that some of the most remarkable fell upon a point of the globe which was under her eye. In an instant she heard a voice, which said, 'These rays are symbolical of the graces which Mary obtains for men, and this point of the globe on which they fall most copiously is France.' Around this picture she read the following invocation, written in letters of gold:—'O Mary, conceived without sin, pray for us who have recourse to you.' Some moments after, this painting turned round, and on the reverse she (the *Estatica*) distinguished the letter M, surmounted by a little cross, and below it the most sacred hearts of Mary and Jesus. After the young girl had well considered the whole, the voice said, 'A medal must be struck, and the persons who wear it, and who shall say with devotion the inscribed short prayer, shall enjoy the very special protection of the Mother of God.'"

This supernatural intimation accordingly was obeyed, and, under direction of the archbishop of Paris, a medal was struck, and a large supply was ready against the invasion of the cholera. The Abbé gives a full account of the cures which the medal had effected, and the wonders it had wrought, winding up the whole by the statement, "Finally, from all parts we hear the most consoling facts. Priests full of the spirit of the Lord tell us, that these medals are reviving religious feeling in cities as well as country places. Vicars-General, who enjoy a well-merited consideration, as well for their piety, and even distinguished bishops, inform us that 'they have reposed every confidence in these medals, and they regard them as a means of Providence for awakening the faith which has slept so long in this our age.'"

MEDINA, a town in Arabia, held in considerable veneration among the disciples of Islâm, as being the burial-place of Mohammed. It occupies a far inferior place to Mecca in the estimation of the faithful. There is no obligation upon the pilgrims to visit Medina, and accordingly, few do so except the Turks in whose route it lies. The great mosque, which includes the prophet's tomb, is described as very splendid, being surrounded by numerous pillars of marble, jasper, and porphyry, on which letters of gold are inscribed in many places. The tomb itself

is plain, and on each side of it are the tombs of the two early Caliphs, Abubekr and Omar. Near this spot also repose the ashes of Mohammed's beloved daughter, Fatimah, and of many of his companions who are revered as saints. A visit to Medina is no doubt quite voluntary, but such a visit raises the reputation of a pilgrim.

MEDITRINA (Lat. *mederi*, to heal), a goddess worshipped by the ancient Romans, as presiding over the healing art. An annual festival was celebrated in her honour. See next article.

MEDITRINALIA, a festival observed by the ancient Romans, every year on the 11th of October, when for the first time the new wine was drunk, which was supposed to have a healing power, and therefore to be connected with the goddess **MEDITRINA** (which see).

MEDUSA, one of the **GORGONS** (which see).

MEGABYZI, described by Strabo as eunuch priests in the temple of *Artemis* at Ephesus.

MEGÆRA. See **EUMENIDES**.

MEGALESIA (Gr. *Megalé theos*, great goddess), a festival celebrated at Rome in ancient times, in honour of *Cybele*, the mother of the gods. It was observed annually in the month of April. The statue of the goddess was first introduced at Rome in B. C. 203, but the festival did not begin to be held until B. C. 191, at the completion and dedication of the temple in honour of *Cybele*. The *Megalesia*, consisting of games, feasting, and rejoicing, commenced on the 4th of April, and continued for six days. To such an extent, however, did some Roman families carry their luxury and extravagance on this occasion, that it was found to be necessary for the government to issue a public decree limiting the expenditure to a certain amount. The *Megalesian* differed from the *Circensian* games in being chiefly theatrical. The third day of the festival, indeed, was wholly devoted to scenic representations. At the games, which were presided over by the curule ædiles, slaves were not allowed to be present, and the magistrates were dressed in purple robes.

MEGALOCHEMI, the highest rank of monks, or the order of the Perfect in the Greek church.

MEGARA (SCHOOL OF), a school of philosophy in ancient Greece. It was founded about B. C. 400, by Euclid, who, while he had chiefly cultivated the logic of his master Socrates, had previously studied with the Eleatics, and imbibed their principal doctrines. He is said to have limited truth to identical propositions. The Megaric school held all existence to be included in the primitive unity, but considering the subject rather in a moral than in a metaphysical aspect, they maintained the absolute being to be the absolute good. But their speculations, characterized rather by acuteness and subtlety than accuracy of thinking, appear to have produced no perceptible influence on the mind of Greece.

MEGILLOTH, a division of the Hebrew Scriptures adopted by the Jews, and including the Song

of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, which they term the five rolls or volumes. There is a Targum on the Megilloth, which, however, probably belongs to a late period, not earlier indeed than the sixth century. See **TARGUM**.

MEGMA, an assembly or council of Imáms or Doctors of the Law, among the Mohammedans.

MEHDIVIS, a Mohammedan sect in India, who take their name from believing their *Wali* or saint to have been the promised *Mehdi* or **MAHDI** (which see). This pretender, who claimed to be descended from *Hossein*, the son of *Ali*, was born at a small town near Benares, in the year of the Hegira 847, and declared himself at the black stone at Mecca about A. H. 900, to be the *Mahdi* or twelfth Inám, an expectation of whose appearance prevails among the Mohammedans all over the East. After his death, which took place in Khorasan A. H. 910, his followers dispersed without however surrendering their belief in the reappearance of their deceased leader as the long-expected *Mahdi*. This sect was subjected to a severe persecution by Aurungzebe. They are still found in small communities in various parts of India, as in Gujerat, the Deccan, and Sindh.

MELICHIUS, a surname of *Zeus*, as the god that can be propitiated, under which name altars were reared to him in various towns of Greece. It was also a surname of *Dionysus*, under which he was worshipped in the island of Naxos. The term was applied, besides, to several deities, who were wont to be propitiated by sacrifices offered at night.

MEIRUN, the term used to denote the oil of **CHRISM** (which see), in the Greek church.

MELÆNIS, a surname of *Aphrodité*, under which she was worshipped at Corinth.

MELANÆGIS, a surname of *Dionysus*, under which he was worshipped at Eleutheræ and at Athens.

MELANCHTHONIANS. See **ADIAPHORISTS**.

MELCARTHUS, a god anciently worshipped by the Tyrians, being, as the word signifies, Lord of the city. From Herodotus we learn, that his temple was built at the same time with the city, and was enriched with so many donations, and was so famous, that he went thither on purpose to see it.

MELCHISEDEK (THE ORDER OF), an order of priesthood mentioned by the Apostle Paul, in the Epistle to the Hebrews, as higher as well as more ancient than the order of the Aaronic priesthood under the Mosaic economy. Melchisedek appears to have been the only individual who held the office of high-priest by Divine appointment before the giving of the law. And in the statement of the apostle that Jesus Christ was "a priest for ever after the order of Melchisedek," may be perceived a beautiful propriety, for, unlike the Levitical priesthood, the sacred office was combined with regal authority in the case of Melchisedek, thus clearly pointing him out as a striking type of our High Priest, of whom it was pro

phesied by Zechariah, "He shall be a priest upon his throne;" and, besides, the priesthood of Melchisedek was more honourable, being instituted previous to, and independent of, the Mosaic economy, and one to which, as we learn from the reasoning of the apostle in Heb. vii., the Levitical priesthood was distinctly subordinate; for separated, as Melchisedek is declared to have been in point of descent from all around him, he is considered as receiving tithes from those who, though not yet born, were represented by their progenitor Abraham. "And," says the apostle, "as I may so say, Levi also who received tithes, paid tithes in Abraham;" thus distinctly admitting the superiority of the priesthood of Melchisedek to their own; and the reasoning in the subsequent verses displays to us still more clearly the striking propriety of our Lord's connection with this order in preference to that of Aaron. "For if," he argues, "perfection," or, in other words, the perfection of the whole Divine economy in regard to our world, "had been by the Levitical priesthood," under whom they received the law, in which they seemed to rest as the consummation of the whole scheme; if such had been the case, "what further need was there that another priest should rise after the order of Melchisedek and not after the order of Aaron." If the Divine purposes are fully accomplished in the law, why change the order of the priesthood, since such a change, as the apostle remarks, must bring along with it a "change also of the law." By this mode of reasoning we are not only taught that the whole of the Jewish economy has been abrogated by the gospel, but we are presented with a most interesting view of the priesthood of Christ. He was not called after the order of Aaron, for this simple reason, that he would have thereby formed a part of an imperfect and symbolical system, and thus the antitype would have been confounded with the type. And by his connection with the order of Melchisedek, our High Priest was identified with an economy independent of the temporary institutions of Moses, and, accordingly, it is said, "He was made not after the law of a carnal commandment, but after the power of an endless life." And though the law having accomplished its purposes was abrogated, and, of course, the institution of the priesthood destroyed, this man, being independent, not merely of death, by which the functions of individual priests were terminated, but being independent of the whole order of the Levitical priesthood, notwithstanding of its dissolution, "this man," it may well be said, "because he continueth ever hath an unchangeable priesthood." And in the very nature of his consecration was involved the everlasting durability of his priestly office, for the decree of appointment by Jehovah was couched in these words: "Thou art a Priest for ever after the order of Melchisedek;" and being confirmed in this everlasting appointment by the oath of Him with whom there is no variableness neither shadow of change, we are

brought to the comfortable and delightful conclusion that we have an everlasting and unchangeable High Priest, appointed of God as was Aaron, but called after the order of Melchisedek.

MELCHISEDEKIANS, a sect of Christians which arose in the second century, deriving their name from the fact that they held Melchisedek to be the power of God, and superior to Christ; and that he sustained the office of an intercessor for the angels in heaven as Christ for men on earth. This sect was afterwards revived in Egypt by the HIERACITES (which see), who maintained still further that Melchisedek was the Holy Ghost.

MELCHITE CHURCH, a name applied to the Greek-Catholic church, or to those Romanists in Asia who are attached to the rites and ceremonies of the Greek church. The American missionaries estimate the total number of the Melchites at between 30,000 and 40,000 souls, having 12 bishops and 180 priests. The term Melchites, which is derived from the Syriac word *melcha*, a king, was applied in the sixth century as a term of reproach by the *Jacobites* to the orthodox Greeks, implying that they were king-followers, or that it was imperial influence alone which led them to subscribe to the canons of the council of Chalcedon, condemning the Eutychian heresy. The name thus commenced in scorn has been appropriated to those converts to Rome who still observe the ceremonies of the Greek ritual. This community probably originated in the labours of the Jesuits at Aleppo, in the seventeenth century, who perceiving the unwillingness of their converts to conform to the Latin church, with their usual duplicity and cunning, persuaded the Pope to sanction a compromise, whereby the *Melchite church* should acknowledge the authority of Rome, but adhere to the liturgical rites and ceremonies of the Eastern church, renouncing, however, the characteristic dogma of the Greeks, that the procession of the Holy Spirit is from the Father only. In all other points they conform to the Eastern church. They keep firmly by the "old style," and regulate all their feasts and fasts by the Oriental calendar. In all their churches in Syria they conduct Divine service in the Arabic, which is the vernacular tongue. They receive the communion in both kinds, and use unleavened bread in the Lord's Supper. Their priests are permitted to marry before ordination; but their bishops must remain unmarried. No restriction is put upon the laity in the use of the Sacred Scriptures. Dr. Wilson, in his 'Lands of the Bible,' mentions them as "amongst the most liberal and intelligent native Christians in the East." The adherents of the Melchite church are chiefly found at Aleppo and Damascus, particularly at the latter town, where the patriarch resides. Their cathedral at Damascus, which is remarkably splendid, is thus described by Mr. Graham in a letter to Dr. Wilson: "The building inside is elegant, and on festival days, when brilliantly lighted up, the scene

is grand and imposing. The floor is beautifully variegated marble. The roof is ornate and lofty, is supported by a row of stately marble columns on either hand as you go in, and between these and the exterior walls are the female galleries. Seats there are none, save a few chairs around the walls and encircling the altar. Hundreds, I might almost say a thousand, silver lamps fill the house with insufferable brightness; while priests, clothed in rich Oriental costume, are walking in solemn procession, and filling the house with incense almost insufferably pleasing, and accomplishing the service before the altar and in the neighbouring recesses. The people, meantime, are not idle. There is no order. They go and come just as they please. Some are kneeling and beating their brows before the picture of a favourite saint; others are gazing on the Virgin and her infant, and muttering inarticulate prayers; some are squatting on the marble, crossing, and bowing, and adoring before a hirsute monk of the olden time; some are standing upward making awkward genuflections, and at intervals prostrating their foreheads on the stone floor; some are talking with one another; all are intent, each at his own business whatever it is, and all is done aloud or in a mumbling muttering voice. Quiet silent prayer is not known or practised in the East. The bells are ringing, the priests are reading the service with a loud voice, and with the rapidity of lightning the censers are waving to and fro, filling the house with odours; the people are kneeling, standing, sitting, muttering prayers, talking, prostrating, weeping, sighing, beating their breasts, making the common prayer (so called,)—a scene of sound and confusion without parallel, save in the synagogues of Safed and Tiberias."

There are two orders of monks among the Greek Catholics in Syria, and connected with the monastic establishments there are no fewer than 250 monks and 90 nuns, while the number of regular priests belonging to the body, in so far as Syria is concerned, does not exceed fifty-five. The people are more generally able to read than the other Christians, though the Greek Catholics have few schools of their own. Some years ago a college was founded for the sect, but the building having been destroyed during the Druze war, it has never been rebuilt. Dr. Wilson mentions having found a section of the Melchite church in Egypt also; and at Cairo, he tells us, he was introduced to their bishop, who is said to have under his superintendence about 4,000 souls.

In other parts of the East the Greek Catholics conform to the Romish church more completely than their brethren in Syria, and in public worship they use not the Greek, but the Latin ritual. At Constantinople there are 500 families belonging to this sect, chiefly the remains of Italian conquests in the East, and most of them emigrants from foreign countries. Unwilling to acknowledge the authority of the Armenian Catholic patriarch, who, by his firman,

is head of all the Catholics, they made application to the Porte for permission to choose a head of their own. The petition was granted, and thus the Greek Catholics became an independent sect in Turkey, and chose a Mussulman as their deputy to communicate in their behalf with the Porte. Thus documents are issued in the name of the community called Latins; they follow the Roman rite; and Roman priests baptize, confess, and bury them, though they are recognized subjects of the Turkish government. They are independent both in civil and ecclesiastical affairs, being ruled civilly by a Mussulman, and ecclesiastically by an Italian bishop and vicar-apostolic sent from Rome to be their ruler in spiritual matters under the Pope.

MELETE, the name of one of the MUSES (which see).

MELETIAN AT ANTIOCH. Amid the violent dissensions caused throughout the East by the Arian controversy in the fourth century, the Church of Antioch was subjected for a long period to the most agitating trials. About A. D. 330, Eustathius, bishop of Antioch, had been deposed from his office by the *Eusebians*, a branch of the Anti-Nicene party, but a majority of the members of the church still adhered to him. A series of Arian bishops, however, succeeded the deposed prelate, and the Christians of Antioch were split into two parties, some separating themselves meanwhile from the church, and worshipping as a distinct community, under the name of EUSTATHIANS (which see), while others, though mainly agreeing in sentiment with the seceders, preferred submitting to the Arian bishops who were thrust upon them against their will. Athanasius, when passing through Antioch on his return from his second exile, acknowledged the Eustathians as, in his view, more consistent in their actings than the Arianizing party. On the translation of Eudoxius, A. D. 360, from the bishopric of Antioch to that of Constantinople, Meletius, then bishop of Sebaste in Armenia, was chosen as his successor. This man, who had risen to considerable fame, had been brought up in the communion of the Arians, and as one of their party, he had been appointed to the see of Sebaste, and now promoted to the see of Antioch, chiefly at the instigation of Acacius. Being naturally of a mild, amiable, and benevolent disposition, taking no part in the angry controversies which were carried on around him, but calmly and faithfully labouring in his ministerial work, the Arians and Arianizers of his day mistook his silent and gentle demeanour for an acquiescence in their heretical views. But Meletius was not long in undeceiving them. The circumstances in which he unexpectedly showed his entire sympathy with the orthodox party, are thus detailed by Dr. Newman in his 'Arians of the Fourth Century': "On the new patriarch's arrival at Antioch, he was escorted by the court bishops, and his own clergy and laity, to the cathedral. Desirous of solemnising the occasion, the Emperor him-

self had condescended to give the text, on which the assembled prelates were to comment. It was the celebrated passage from the Proverbs, in which Origen has piously detected, and the Arians perversely stifled, the great article of our faith; 'the Lord hath created [possessed] Me in the beginning of His ways, before His works of old.' George of Laodicea, who, on the departure of Euxodius, had rejoined the Eusebians, opened the discussion with a dogmatic explanation of the words. Acacius followed with that ambiguity of language, which was the characteristic of his school. At length the patriarch arose, and to the surprise of the assembly, with a subdued manner, and in measured words, avoiding indeed the Nicene Homocousion, but accurately fixing the meaning of his expressions, confessed the true Catholic tenet, so long exiled from the throne and altars of Antioch. A scene followed, such as might be expected from the excitable temper of the Orientals. The congregation received his discourse with shouts of joy; when the Arian archdeacon of the church running up, placed his hand before his mouth to prevent his speaking; on which Meletius thrust out his hand in sight of the people, and raising first three fingers, and then one, symbolized the great truth which he was unable to utter. The consequences of this bold confession might be expected. Meletius was banished, and a fresh prelate appointed, Euzoius, the friend of Arius. But an important advantage resulted to the orthodox cause by this occurrence; the Catholics and heretics were no longer united in one communion, and the latter were thrown more into the position of schismatics, who had rejected their own bishop. Such was the state of things, when the death of Constantius occasioned the return of Meletius, and the convocation of the council of Alexandria, in which his case was considered."

Thus scarcely a month had elapsed after his entrance on the see of Antioch, when Meletius found himself deposed and in exile. Eustathius in the meantime had died, but his party suspecting Meletius of Arianism, from the character of the persons who had procured him his bishopric, remained aloof from him, and continued as a separate body under the presbyter Paulinus, who had officiated for some time as their pastor. Lucifer of Cagliari, who was sent to Antioch to heal the disputes, widened the breach among the orthodox by ordaining Paulinus as bishop of the Eustathians. Thus was laid the foundation of a schism of the most important kind, the Western and the Alexandrian churches declaring in favour of Paulinus, and the Oriental church chiefly in favour of Meletius. It had been the earnest desire of the Alexandrian council to combine the two sections of the orthodox party by uniting the Eustathians and the Meletians, but their wishes and their exertions were frustrated by the rash conduct of Lucifer, who afterwards gave rise to another schism, founding a separate party in the church, called the LUCIFERIANs (which see), which lasted about fifty years.

The Meletian schism continued for a long period. Athanasius and the Egyptian churches fraternized with the Eustathians, and all the more as Meletius refused to communicate with Athanasius. In this opposition to the Meletians, the Egyptian were joined by the Western churches and those of Cyprus. The Eastern Christians, on the contrary, adhered firmly to the Meletian party. Meletius presided at the second general council at Constantinople A. D. 381, and from his venerable age, as well as his consistent opposition for many years to the Arian heresy, he was selected by the Emperor Theodosius to consecrate Gregory of Nazianzen bishop of Constantinople. During the sittings of the council, Meletius died, and Chrysostom deeming this a favourable time for putting an end to the unseemly schism which had for many years rent in twain the orthodox party, successfully exerted his influence with the Egyptian and Western churches in favour of Flavian, the successor of Meletius, and thus terminated the Meletian schism.

MELETIANS IN EGYPT, the name of a party which existed in the Christian church in Egypt in the third and fourth centuries, and which was headed by Meletius, bishop of Lycopolis, in the Thebaid. The dispute which led to the formation of this schism had regard to the best mode of proceeding ecclesiastically in the case of those Christians who had fallen away during the Diocletian persecution. The subject had been already discussed under the Decian persecution, and Cyprian had laid down the principle (see LAPSED CHRISTIANS), that all who had in any way departed from the faith should be excluded from the fellowship of the church until peace was completely restored, and if up till that time they had manifested a spirit of sincere contrition, they should then, but not before, be delivered from church censure. Meletius, who had been thrown into prison for the cause of Christ, maintained among his fellow-prisoners the principles which had been previously taught by Cyprian; while Peter, bishop of Alexandria, pleaded for a more lenient course, particularly towards Christian slaves, who had been compelled by their masters to offer sacrifice instead of them. This latter prelate had for some special reasons abandoned his flock for a time, and Meletius having obtained his freedom from prison, exercised his authority in Egypt as the second metropolitan, in the absence of the bishop Peter, and travelling through the whole diocese of the Alexandrian patriarch, he ordained and excommunicated at pleasure. "He did not recognize," says Neander, "the official power of those to whose charge, as *Periodeuta*, or visitors, the bishop Peter of Alexandria had committed the destitute communities. Their different views respecting the proper mode of treating those who had fallen, or who had become suspected of denying God in some way or other, was here, too, probably made a subject of discussion, or at least used as a pretext; since the

Meletians boasted of representing the pure church of the martyrs. Four Egyptian bishops, among the imprisoned confessors, declared themselves firmly against the arbitrary proceedings of Meletius, who, however, took no notice of this protestation. The bishop Peter of Alexandria issued a writing to the Alexandrian church, wherein he bade all avoid fellowship with him, until the matter could be more closely investigated in connection with other bishops; and at length he excluded him—probably after his own return—from the functions of the episcopal office, and from the fellowship of his church, as a disturber of the peace of the communities. Also, subsequently to the martyrdom of the bishop Peter, A. D. 311, and in the time of the bishop Alexander, under whom the Arian controversies broke out, this schism still continued to exist."

Epiphanius says, that when Meletius was delivered from prison, he was banished to the mines of Phœnon in Arabia Petræa; and it would appear that even while thus labouring as a slave, he diffused his principles among his fellow-bondmen. He ordained bishops, presbyters, and deacons, and kept his followers a distinct body under the title of 'the Church of the Martyrs.' At length the council of Nice, A. D. 325, found itself necessitated to take into consideration the best mode of putting an end to the Meletian schism. The subject was fully discussed, and after careful deliberation, the council decided that Meletius should still be permitted to hold the title of bishop of Lycopolis, without, however, having power to ordain either in the city or the country. It was arranged, however, that the clergy who had been already ordained by Meletius should retain their offices, but should be regarded as inferior in rank to those who had received ordination at the hands of the bishop of Alexandria. Meletius died soon after the council of Nice, and his followers having after their leader's death refused to submit to the decrees of the council, were persecuted by the bishop of Alexandria. John Arcaph was chosen to succeed as leader of the sect, and under him the schism continued. But it was not very creditable to the Meletians, nor favourable to their reputation for orthodoxy, that they co-operated with the Arians in opposing Athanasius. This schism did not terminate before the fifth century. In the account we have given of the Meletian schism, we have chiefly followed the statements of Epiphanius, in preference to those of Athanasius, who was the avowed enemy both of Meletius and his party.

MELIBCEA, a surname of PERSEPHONE (which see).

MELICERTES. See PALÆMON.

MELINÆA, a surname of APHERODITE (which see).

MELISSA, a priestess of the Delphian *Apollo*. It was also a surname of *Artemis* as the goddess of the moon.

MELISSÆ, the nymphs who nursed the infant

Zeus. The word came afterwards to be applied to priestesses in general, and more especially to those of *Demeter*.

MELITENIAN LEGION. See LEGION (THE THUNDERING).

MELITONIANS, a heretical Christian sect which arose in the early part of the fifth century, founded by a person named Melito, of whom all that has been ascertained is, that he taught the strange doctrine that God is corporeal, having a body like man, and this he founded on the statement of Sacred Scripture, that man was originally created in the image of God. See ANTHROPOMORPHITES.

MELLONA, a divinity among the ancient Romans, who was believed to be the protector of honey.

MELPOMENE, one of the nine MUSES (which see).

MELPOMENUS, a surname of *Dionysus* at Athens.

MEMORIA, a name given among the ancient Christians to a church built over the grave of a martyr, and intended to be a memorial of him.

MEMRA, a word often used by the Chaldee Paraphrasts on the Books of Moses. It denotes literally the Word, and is substituted instead of the sacred name of Jehovah, while they attribute to it all the attributes of the Deity. Some suppose that by the *Memra* they meant the Second Person of the Trinity, more especially as it was *Memra*, they tell us, who appeared to Abraham at Mamre, to Jacob at Bethel, and to Moses on Mount Sinai.

MEN, a god among the ancient Phrygians, who presided over the months.

MENÆON, a Service-Book in the *Greek church*, which contains the hymns and particular services for the saints, and for the festivals as they occur in the year according to the calendar. It includes also an account of the life and actions of each saint added to his particular office. The whole work consists of twelve volumes folio, being one volume for each month.

MENAGYRTÆ, a name applied to the AGYRTÆ (which see), or priests of the goddess *Cybele*, because every month (Gr. *men*), they made their collections from the people.

MENANDRIANS, the followers in the first century of Menander, the disciple and successor, as was alleged, of Simon Magus. From the testimony of Irenæus, Justin Martyr, and Tertullian, we learn that Menander claimed to be one of the *Æons* sent from the upper world, or the Pleroma, to succour the souls which were enduring here in material bodies, and to enable them to bear up against the machinations and the violence of those demons by whom the world is governed. He promised to his followers that if baptized in his name, they would be incorruptible and immortal, and have the benefit of an immediate resurrection. Epiphanius says, that this heresy was so absurd that it never prevailed to any great extent

Its founder died A. D. 80, and nothing more was heard of his strange doctrines. See SIMONIANS.

MENDÆANS, or MENDAI IJAH, disciples of John the Baptist, sometimes called also Christians of St. John, but better known in ecclesiastical history as *Hemero-Baptists*, or daily Baptists, from their frequent washings. In 1780, M. Norberg, a Swede, read to the Royal Society of Gottingen a memoir in reference to this sect, which was supplemented in the following year by some observations from M. Walch, tending to prove their identity with the disciples of John the Baptist. Their language approaches that of the Talmudical Jews, being evidently a dialect of the Chaldee or Syriac. There are found near Bussora, a city between Arabia and Persia, from 20,000 to 25,000 families belonging to this sect. On inquiry M. Norberg ascertained that there was a branch of the Mendæans still existing in Syria at El Merkab, about a day's journey east of Mount Libanus. They call themselves Galileans, and their number is said to amount to about 14,000. M. Norberg received an interesting account of this people from Germanus Conti, a Maronite of Mount Lebanon, who was deputy of his patriarch in Syria. We quote the words of Conti as taken from his own mouth by M. Norberg: "These Galileans formerly dwelt, in sufficient wealth and plenty, in that which is called the Holy Land; but about a century and a half ago, they quitted that country to settle in a tract of Libanus called Mercab. They claim *John the Baptist* as their founder, and seem to hold a middle station between Jews and Christians. The following are their rites. He who presides in sacred things, wears a vest and tiara both of camel's skin. They also take honey and locusts, alternately, sacramentally: which are distributed as consecrated elements to the worshippers present, and are sent to the absent, equally, as a religious rite: both these kinds of food being taken with the greatest reverence. The day on which this is done is held sacred. It is proper to abstain from worldly occupations, whether of business or of pleasure. A few words are allowed, but those pious: and if more, they relate to the same subject. So also, once a-month, they have an exhortation in their place of worship; and to this they flock with eagerness. The chief topic of this discourse is the 'Light of the World,' always introduced with sentences like those of the Evangelist, 'In the beginning was the Word, and the Word was with God, and the Word was God.' This they apply to *John*, and deny to Jesus, Messiah; whom they do not allow to be Son of God, but a prophet, and a follower of *John*. Their places of worship are void of all ornament. They contain neither pictures nor statues.

"Baptism, the rite of initiation, is performed in the open air, in a large vessel, a mat serving as a screen to the place, at the earliest dawn of day: the middle part of the day is proper to honey and locusts: and, at the close, at the time of divine worship, they

light lamps and candles, and solemnly repeat these words: '*John*, whom we here worship as our father, (institutor) we beseech thee to be propitious to us; to protect us from every hostile power, and to enlighten our minds with the light of the true religion, as thou hast commanded us to light these luminaries.' After discharging this duty, whoever can proceeds to partake of the sacrament already described. Those also who are detained at home do the same; although the duty be done in private. Twice a-week, *i. e.* on Sunday and Thursday, this is never omitted. And the priest, whether standing at the altar, or going up into the pulpit, puts on his official clothing for the shoulders and the head. He also holds in his hand a staff; and delivers an exhortation beginning in the Galilean language, but proceeding in Arabic. Of their ancient language all, except the priests, and a few who have learned it, are extremely ignorant. But they can say prayers by memory, and can repeat certain passages from the sacred volume; during which time the doors are closed, and proper persons are placed at the entrance. During the whole time the utmost respect and silence is preserved: the head of the devout is inclined forwards, and the hands are folded together.

"Besides this, they also dedicate to *John* four festival days in a-year. On the first, which is his birth-day, they dress wheat, they eat grapes, nuts, honey, and locusts, with other things intermingled. And this, in large dishes filled to the brim, it is customary freely to offer, or to place before one another. Nor do they take any other food than this during this day. After this, the whole having been well prepared, having been sanctified by prayer, and having gone round the whole congregation (of which every person present takes part of this vegetable fare into his own dish, raising his head and singing) they all make a liberal donation to the priest.

"On that day, when *John* instituted his Baptism, they repeat this sacred ordinance. They proceed in a body to the water, and among them one who bears a standard; also, the priest, dressed in his camel's hair ornaments, holding a vessel of water in his hand (*hydria in manu est*) he sprinkles each person singly as he comes out of the river, saying, 'I renew your baptism in the name of our father and saviour *John*: who in this manner baptized the Jews in the Jordan, and saved them; he shall save you also. Last of all, he immerses himself in the water, for his own salvation. After this, the whole assembly resort to the place of worship, singing hymns, where they partake of honey and locusts, administered by the priest.

"And further, on the day on which *John* was decapitated, every one laments at the place of worship in these mournful terms: 'Our most excellent leader was on this day slain by command of Herod, and his cruelty!—well he deserves to be consumed (by fire). O God, hear us!'

"Finally, On that day when, as it is believed, *John* slew a dragon of wonderful size, which issued from

the Lake of Tiberias, and did much mischief, they practise a ceremony of leading their cattle and sheep in troops round the place of worship, with great joy. But the memory of this miracle is celebrated in Galilee by those who have ability and wealth sufficient; they resort to the spot barefooted; taking their sick with them, who hope to recover health by favour of their patron; and when arrived there, they lay them in the place of worship. This they do in their old residence, which is distant a day's journey from Mount Tabor."

De la Valla supposes that these Christians may possibly be the remains of the ancient Jews who received the baptism of John the Baptist. They allege, indeed, that from him they received their faith, their religious books, and their customs. But their religion seems to bear a later date, being evidently a compound of the Jewish, Christian, and Mohammedan systems, and the Arabian prophet is actually mentioned by name in some of their books. The chief of their sacred writings is called *Divan*, which, however, contains no history of the sect, but chiefly moral and spiritual treatises. M. Norberg, after an investigation of the subject for forty years, published five volumes quarto of their writings,—1815—1818.

MENDELSONNIANS. See ANTI-TALMUDISTS, JEWS (MODERN).

MENDES, a deity worshipped among the ancient Egyptians in the town of Mendes, which was situated at the Mendesian mouth of the Nile. This god was worshipped under the emblem of a goat, which, according to Jablonski, denotes the generative power of nature, especially of the sun. There is no doubt, however, that the term Mendes was used to describe both the hieroglyphical goat and the holy city of Pan. The worship of *Mendes* was afterwards transferred from Northern to Southern Egypt, and the name of the deity was changed to **MONT**.

MENDICANT ORDERS. In the beginning of the thirteenth century, two men, in different places about the same time, conceived the idea of founding a new religious society on an entirely novel principle, which was, that all the members should subsist wholly upon alms. To establish this kind of communism, Francis of Assisi organized an institution of Mendicant friars in Italy under the name of **FRANCISCANS** (which see); and a short time afterwards Dominic, a native of Castile in Spain, formed another fraternity of the same kind in the south of France, which received the name of **DOMINICANS** (which see). Both these communities bound themselves to possess no property, either individually or in common, but to depend for their livelihood entirely upon begging, and never to acquire even in this way more than was sufficient for the supply of a single day. The see of Rome, at first, declined to countenance the movement, but it was so generally regarded with favour by the people, that in A. D. 1203,

Innocent III., found himself obliged to sanction the society and rule of the Franciscans; and in A. D. 1216, his successor, Honorius III., confirmed the order of the Dominicans. These societies rapidly obtained extensive popularity. The Mendicant monks found ready access to all classes of society, even the humblest. They knocked at every door, entered every cottage, accommodated themselves to the manners and even the prejudices of the working classes. To extend their influence still more widely they adopted the plan of admitting the laity to a connection with their society under the name of *Tertiaries*, such persons being bound by no monastic vow, but simply pledged to promote, as far as possible, the interests of the order to which they had become attached, while they themselves were living in the world and engaged in their ordinary occupations. In the middle of the thirteenth century there was almost no place, certainly no province, in which the Dominicans and Franciscans had not their Tertiaries, and thus the Mendicants exceeded in influence all other monks.

The high estimation in which the new orders were held led to the increase of their numbers to such an enormous extent that all Europe swarmed with begging monks, and they became a burden, not only to the people, but to the church itself. It soon appeared to be absolutely necessary to check the enormous growth of these monastic establishments. Pope Gregory X., accordingly, in a council which he assembled at Lyons in 1272, decreed the suppression of all the religious orders which had sprung up since the days of Innocent III., and thus the "extravagant multitude of Mendicants," as Gregory described them, was reduced within narrow limits, including only the *Dominicans*, the *Franciscans*, the *Carmelites*, and the hermits of St. Augustine or *Augustinian Monks*. And the reason for this papal interference had become so strong as to force itself upon the attention even of the most careless observer. Their progress, both in numbers and influence, was not only rapid, but for a time wholly unimpeded. Young men, even of the higher classes of society, eagerly connected themselves with one or other of the Mendicant orders. They threatened, in fact, to overthrow the established constitution of the church and the fundamental rules of the universities. One seat of learning, however, that of Paris, at length set itself to resist the unreasonable encroachments of the Mendicants. Pope Alexander IV. issued several bulls deciding in their favour against the Parisian university, which, in its turn, was ably defended by William of St. Amour, who denounced the monks as precursors of Antichrist, as mock-saints and hypocrites, having no other aim than to bring the whole influence of the church under their control. A controversy now ensued, the cause of the Mendicants being supported by some of their most distinguished men, such as Bonaventura, Albertus Magnus, and Thomas Aquinas. The monks prevailed, and the work which

William of St. Amour wrote against them was condemned by Alexander IV. in 1255, while he himself was banished from France, but was afterwards brought back from exile under Clement IV. The contest on the subject of the Mendicant friars now passed away, but the university of Paris still maintained the same spirit of freedom which had long characterized its learned men.

Abuses of the most flagrant kind sprung up among the Mendicants, which attracted the notice even of their warmest admirers and friends. Thus Bonaventura, when appointed in 1256 general of his order, published a circular letter addressed to the presiding officers in the several provinces, calling upon them to do their utmost to remove the abuses which had crept in. Amid all the corruptions, however, which were gradually introduced into the Mendicant orders, the main idea on which they were founded, that of evangelical poverty, became so predominant in its influence, that multitudes of people refused to receive the sacrament at any other hands than those of the Mendicants. Thus the ordinary priests were completely superseded, and for three centuries the two chief orders professing the vow of poverty, the Dominicans and Franciscans, exercised absolute control both in church and state, filled the most distinguished offices ecclesiastical and civil, taught in the universities and churches with undisputed authority, and advanced the interests of the Papal government with the utmost zeal and success.

Notwithstanding the prestige which thus attached to the Mendicant monks, we find Nicholas of Cernigoi, in his book on the Corruptions of the Church, composed in 1401, representing these very monks as the genuine successors of the Pharisees described in the gospels, who, under a show of holiness, concealed all manner of wickedness. They were ravening wolves, he says, in sheep's clothing, who put on, for outside show, severity of life, chastity, humility, holy simplicity, but in secret abandoned themselves to the choicest pleasures, to a dainty variety of luxurious enjoyments. Such was the character of the beggarly friars, who were overrunning every country of Europe in the thirteenth century, and found their way even into England, where they spread with alarming rapidity. Their progress was resisted, though with little success, by the university of Oxford and the parish priests, who saw their rights encroached upon by the spiritual labours of these monks. In this contest Archbishop Richard of Armagh distinguished himself by his freedom of thought. One of the first symptoms of the reforming spirit which displayed itself in England was hostility to the begging-monks. From the first, Wycliffe was their avowed enemy, and they, on the other hand, were the most zealous and the most influential organs of the Romish hierarchy. They were, beyond all question, the fiercest enemies of the intrepid English reformer. In the year 1376 they extracted from his lectures, writings, and sermons

nineteen propositions, which they marked as heretical, and sent them to Rome that they might there be condemned. In the course of the following year, accordingly, Gregory XI. issued three bulls, declaring the nineteen propositions to be heretical, and some of them to be not only inconsistent with the Catholic faith, but subversive of public order. Thus, at the instigation of the Mendicant friars, the Pope called upon the king, the bishops, and the university of Oxford to proceed against Wycliffe, and had not the duke of Lancaster placed himself at the head of his protectors the reformer's career would have been brought to an immediate and violent termination. To the last he loudly protested against the Mendicant orders. As he lay on a sick-bed in 1379, they dispatched a deputation to admonish him in view of death to retract what he had said against them. Too weak to rise from his bed, Wycliffe caused his attendants to raise him up, and collecting his last energies, he addressed the monks in these words. "I shall not die, but live, and ever continue to expose the bad practices of the begging-monks." His valuable life was prolonged contrary to the expectations of his friends; and as time rolled onward he became more vehement every day in his opposition to the Mendicants. In a paper put forth in 1380 he declared that he could point out fifty heresies as more in their orders. He charged them with setting up ordinances of men above the commandments of the living God, following a mode of life which was wholly at variance with the example of Christ, abridging the liberty wherewith Christ had made his people free, and disturbing the regular parish priests in the exercise of their sacred calling.

Both the *Lollards* in England, and the *Hussites* in Bohemia, found the Mendicants to be their bitterest and most violent opponents. The monks themselves, however, in turn were viewed with the utmost suspicion and dislike, not only by the bishops and priests, but even by the pontiffs. This was more particularly the case with the *Dominicans* and *Franciscans*. The more rigid of the latter order, who were commonly called *Fratricelli*, revolted from the Pope and the Romish church, bringing down upon themselves the thunders of the Vatican. About the middle of the fifteenth century, Nicolaus V. violently persecuted them, and even committed many of them to the flames. Succeeding pontiffs followed the same course, but none of them more resolutely than Paul II., who punished numbers of the rebellious *Fratricelli* with imprisonment and exile. The two leading sects of the Mendicants abounded in every part of Europe, and by their arrogance and impudence, their superstition and cruelty, they alienated the minds of the people generally from them. They held the highest offices in the church, were ghostly confessors in the courts of all the kings and princes of Europe, filled the principal chairs in the universities and schools; and yet by their persecution of the learned and the good, for example, Erasmus, Reuchlin, and

others, by the promotion of their own interests at the expense of others, by their pride, insolence, and disgraceful conduct, these very Mendicant Orders, which had once occupied a high place in the estimation both of the church and the world, were mainly instrumental in driving multitudes to seek deliverance from the tyranny of Rome, and to demand the reformation of a corrupt and degraded hierarchy.

From the very first institution of their societies, the Mendicant Orders had carried on an unceasing warfare among themselves, and with other monastic institutions, particularly the Jesuits. No sooner had the Dominicans and Franciscans been deprived of their respective founders by death, than that most unseemly rivalry and contention commenced between them for precedence, which continued for centuries. This protracted warfare had been preceded by a thirty years' controversy between the Sorbonne and the Mendicants, which was only terminated by the interference of the Pope, ordering the university to concede all the demands of the monks. The Molinist controversy also between the Dominicans and the Jesuits, the keen dispute among the Franciscans about the original rule of St. Francis, and afterwards about the prophecies of Joachim, and last of all the fierce opposition of the Fraticelli to the power and authority of the Papal See, all show that Rome has had no worse enemies than the Mendicant Orders, which for a time she fondly nursed, until warmed into life and vigour, they have sought the ruin of their benefactor and friend. But amid all the wrongs which they have inflicted upon the Romish church, multitudes of these lazy mendicant friars are found begging in every Roman Catholic country, and claiming a character for sanctity founded on their rags and wretchedness. St. Francis was wont to call the begging of alms "the table of the Lord." At one time many of the cities of Europe were portioned out into four parts, the first being assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinian monks. Luther himself, when he belonged to the last-mentioned order, was obliged to beg alms daily in the town of Erfurth. Though professing to adhere to their vow of poverty, the rapacity of the mendicant monks in many places excited general disgust. In the famous petition, called 'the Supplication of Beggars,' presented to Henry VIII., complaining of the encroachments of the mendicant friars, their revenues are stated at £43,333 per annum, besides their temporal goods; and the supplicants add, that "four hundred years past these friars had not one penny of this money." The same grasping avaricious spirit has characterized the Mendicant Orders down to the present day. Travellers in Romish countries generally, but more especially in Italy, are eloquent in their denunciations of these indolent, useless monks, who devote themselves to a life of mean and sordid dependence upon the industrious portion of the community.

MENE, a goddess in ancient Greece, who presided over the months.

MENELÆIA, a festival celebrated at Therapnæ in Laconia, in honour of Menelaus and Helena, both of whom were ranked among the gods by the Lacedæmonians.

MENI, a word which occurs in Is. lxx. 11, "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number" (Meni). It has been regarded by many commentators as referring to a heathen god. Professor Jahn thinks it may mean fate or destiny, or perhaps may be identical with the god MANAH (which see), worshipped by the ancient Arabians. The term however means "number," as in the handwriting on the wall in Belshazzar's palace, and in this view some Jewish writers interpret the passage in Isaiah as implying, "you fill your mixed liquors for *Meni*," that is, you offer many cups of this delicious wine according to your number of guests.

MENNONITES, a sect of ANABAPTISTS (which see), originated in Holland in the sixteenth century by Menno Simonis. This individual, who became famous in his day, was born in 1505 at Witmarsum in Friesland. Having been educated for the church, he was ordained in his twenty-fourth year as a Romish priest. On one occasion while performing mass, he was seized with doubt whether the bread and wine even after consecration could be the real body and blood of Christ. At first he tried to dismiss the thought as a temptation of the devil, but it often recurred with increasing strength. He applied himself to the perusal of the New Testament, and in course of time his views completely changed, and he began to preach evangelical doctrines to the great edification of his hearers. His attention having been directed to the subject of infant baptism, he came to the conclusion, after much study and earnest prayer, that there is no direct warrant for such a practice in the Word of God. In 1536 he resigned his priestly office, and renounced all connection with the Church of Rome. Though Menno thus felt himself necessitated to abandon Romanism, he was not prepared to sympathize cordially with all those who like himself had lifted their protest against corruption and error. To his peaceful and conciliatory disposition it was deeply painful to witness the extravagancies into which too many of the Anabaptists had run. The disturbances of Munster particularly distressed him. Upon inquiry, however, he learned that multitudes of the Anabaptists themselves, while agreeing with their brethren in regard to their views of the doctrine of Scripture, refused to co-operate with them in those turbulent and insurrectionary practices which had no other effect than to bring disgrace upon the cause they espoused. A considerable number of godly and peaceable persons, accordingly, holding firmly the religious principles of the Anabaptists, urged earnestly upon Menno to become their teacher

At length he consented, and for many years he continued, amid many dangers and discouragements, much poverty and privation, faithfully to discharge the duties of this office. Animated by fervent zeal he laboured with unwearied activity in Friesland, Guelderland, Holland, and Germany, as far as Livonia, either planting and strengthening Anabaptist churches, or reducing them to order, until in 1561 he died at Oldesloe, in the duchy of Holstein.

The Mennonites had now become a large and flourishing sect. The warm piety, the indomitable energy, and the unbending integrity of their founder, commanded everywhere the highest respect, and by the combination in his own person of so many estimable qualities, he succeeded in gathering round him a numerous body of devout and consistent Christians drawn chiefly from among the more moderate Anabaptists. Those who still bear the name of Mennonites claim to be descended from a party of the Waldenses, who, driven by persecution, left Piedmont in the end of the twelfth century, and fled into Flanders, Holland, and Zealand. But the Mennonites, properly so called, can be traced no farther back than Menno Simonis in the sixteenth century, and while they undoubtedly sprung from the Anabaptists, they dissented in several important particulars from the general body bearing that name. They disowned all expectation of a kingdom of Jesus Christ to be set up in the world by violence and the destruction of civil authority. They disclaimed the expectation of another Pentecostal effusion of the Holy Spirit, by which the church would be restored to its original purity. They condemned the licentiousness of polygamy and divorce. They renounced all belief that the Holy Spirit would impart to believers in these latter days the extraordinary gifts which belonged to apostolic times. The common doctrines held by the Anabaptists were retained by the Mennonites, such as the unscriptural and invalid character of infant baptism, the doctrine of the Millennium or thousand years' reign of Christ before the end of the world, the inadmissibility of magistrates in the Christian church, and the unlawfulness of wars and oaths.

Towards the middle of the sixteenth century a controversy arose among the Mennonites on the subject of excommunication, a party having arisen among them, who maintained that all transgressors, even though penitent, should be at once expelled from the church without previous admonition, and in addition to this they held that the excommunicated ought to be deprived of all social intercourse with even their nearest and dearest relatives. The consequence of this dispute was, that the Mennonites were split into two sections, called respectively by the names of *die Feinen*, the Fine, and *die Groben*, the Coarse. The latter section inhabited chiefly a district in North Holland, called Waterland, and hence they were often called *Waterlanders*. They were also termed *Johannites*, from John de Ries, who, in 1580,

was mainly instrumental in preparing a Confession of Faith, declaring the opinions of the body, though it was never admitted as an authoritative document. The severer sect, again, called the Fine, chiefly inhabited Flanders, and hence they received the name of *Flemings* or *Flandrians*. A dispute soon after arose among the Flandrians themselves, as to the offences which properly incurred excommunication, and in consequence two sects arose out of the Fine Mennonites, who were called respectively *Flandrians* and *Frieslanders*. A third sect, who had chiefly come from Germany and settled in Holland and the Netherlands, received the name of *Germans*. In course of time, however, the greater number of the *Frieslanders*, the *Flandrians*, and the *Germans* became merged in the *Waterlanders*, while only a very few remained as a separate body under the name of *Old Fleming Baptists*. Of these there are only three congregations still existing in Holland.

From their commencement, the sect properly called *Mennonites* were exposed to frequent persecution, and compelled to flee from one country to another. They were dispersed accordingly over different parts of Europe, particularly Russia, Prussia, and Poland, though their principal seat has always continued to be Holland. Many were obliged also, at an early period, to emigrate to America, where a considerable number of the body are still found.

The Mennonite Confessions of Faith which have appeared are far from exhibiting a unity of doctrine. Thus on the important article which regards the Person of Christ, the Confession of the United Flemish, Friesland, and other Mennonites, adopted A. D. 1632, exhibits no deviation from the sentiments of the orthodox churches; but in a 'Summary of Christian Doctrine,' published by the Rev. J. Gan, the Mennonite minister at Ryswick, we find an exhibition of undisguised Arianism in these words: "The incarnate Son of God is set forth to us as inferior to the Father, not only in his state of humiliation, but in that of his exaltation, and as subject to the Father. It must, however, be kept in view, that notwithstanding the incarnate Son of God is inferior to the Father, he is, nevertheless, according to the purposes of the Most High, partaker of glory with the Father, and an object of religious trust and confidence in like manner as the Father." Such a statement all too plainly shows, that a party, at least, of the Mennonites had sadly fallen away from the purity of their more ancient Confession of 1632. And not only do some appear to have held Arian views, but the 'Summary' contains also low Arminian views on the doctrine of justification. Thus "God is so well pleased with the perfect obedience of the sinless Saviour, that he will consider the anguish and pain to which the Saviour freely submitted, and particularly the death of the cross, as equivalent to the punishment the guilty had deserved; and, as the reward of the Saviour's merits, he will bestow upon those whom the Saviour acknowledges as his own, an abundant share of bliss here

after. This is the effect of God's previous mercy and love. The sufferings of the Saviour in no respect tended to move God to a favourable disposition towards mankind; but these sufferings were endured to show his holy aversion to sin, and to give to the world the strongest proofs of his mercy; and thus to inspire the penitent with a perfect confidence in him their heavenly Father. Christ died for all men in this sense; and that all men without exception might partake, upon conversion and faith, the salvation obtained by him. This salvation is universally and unrestrictedly offered in the preaching of the gospel: none are excluded but by their own fault. That which makes us partakers of the benefits of his death and sufferings is the union we have in his sufferings, his merits, and in his glory."

One of the distinguishing tenets of the Mennonites, as indeed of all the Anabaptists, has always been the denial of the validity of infant baptism. They delay the administration of the ordinance until children reach the age of eleven or twelve, when they usually perform it by pouring water upon the head of the person baptized. In some respects this sect resembled the Society of Friends. Thus they reckoned it unlawful to take oaths in any circumstances, or to bear arms. They held the doctrine of non-resistance to injury, and maintained that it is improper to engage in lawsuits, even to obtain deliverance from wrong. They considered it to be inconsistent with the Christian character to aspire after worldly dignity, or to accept of the office of a civil magistrate. Their views on these matters have undergone considerable modification.

The churches of the Dutch Mennonites are constituted on the Congregationalist model, acknowledging no other ecclesiastical authority than that of the ministers and deacons of each church. Most of their places of worship are endowed, but they accept no support from the State. The number of deacons in each church varies from six to twenty, according to the number of the members, and they are appointed sometimes for life, and sometimes for five or six years. There are also deaconesses in each church, whose duty it is to attend to the female poor. Divine service is conducted in the same way as in the Reformed churches, and in some cases a collection is made in the middle of the sermon, two bags being carried from pew to pew by the deacons, the one bag being for the poor, and the other for the expenses of public worship.

The Mennonites in Holland form one undivided Christian body, and associations of churches are held chiefly about the time of Easter at different places. In North Holland they were formerly convened every year, but their meetings are now held less frequently, and some of the churches decline all connection with the Associations. There is a Mennonite college at Amsterdam, in which some of their ministers are educated, while others have not enjoyed the privilege of a liberal education. The

pastors are elected in some places by the members of the church, and in others by the elders and deacons. Many of the churches have no pastors, but are supplied either by their own elders, or by the neighbouring ministers. Occasionally one minister supplies several churches.

The difference which exists both in doctrines and practices among the Mennonites are thus noticed by Mosheim: "The opinions and practices which divide the principal associations of Mennonites, if we admit those of less importance, are chiefly the following:— I. Menno denied that Christ received from the Virgin Mary that human body which he assumed; on the contrary, he supposed it was produced out of nothing in the womb of the immaculate Virgin, by the power of the Holy Ghost. This opinion the Fine Anabaptists or the old Flemings still hold tenaciously, but all the other associations have long since given it up. II. The more rigid Mennonites, after the example of their ancestors, regard as disciplinable offences, not only those wicked actions, which are manifest violations of the law of God, but likewise the slightest indications either of a latent inclination to sensuality, or of a mind disposed to levity and inclined to follow the customs of the world; as, for example, ornaments for the head, elegant clothing, rich and unnecessary furniture, and the like; and they think that all transgressors should be excommunicated forthwith and without a previous admonition, and that no allowance should be made for the weakness of human nature. But the other Mennonites hold that none but contemners of the divine law deserve excommunication, and they only when they pertinaciously disregard the admonitions of the church. III. The more rigid Mennonites hold that excommunicated persons are to be shunned as if they were pests, and are to be deprived of all social intercourse. Hence the ties of kindred must be severed, and the voice of nature must be unheeded. Between parents and their children, husbands and their wives, there must be no kind looks, no conversation, no manifestation of affection, and no kind offices, when the church has once pronounced them unworthy of her communion. But the more moderate think that the sanctity and the honour of the church are sufficiently consulted, if all particular intimacy with the excommunicated is avoided. IV. The old Flemings maintain that the example of Christ, which has in this instance the force of a law, requires his disciples to wash the feet of their guests in token of their love; and for this reason, they have been called *Podoniptæ* [Feet-washers]. But others deny that this rite was enjoined by Christ."

Towards the middle of the seventeenth century, a party of Mennonites in Friesland obtained some celebrity under the name of *Eckewallists*, being so called from their leader, who taught not only that the strict discipline of Menno ought to be retained, but that there is some reason to hope for the salvation of

Judas and the others who laid violent hands on our Saviour. The errors here referred to are no longer held by any church or congregation among the Mennonites. The Waterlanders have in great measure renounced the rigid opinions of the early followers of Menno, and indeed scarcely differ either in opinion or practice from other Christians. They exist in two communities in Holland, called the *Frieslanders* and the *Waterlanders*. The Fleming Church in Amsterdam was split in 1664 into two parties, called from their respective leaders, *Galenists* and *Apostoolians*. Some years after, the Waterlander Church in Amsterdam united with the Galenists—a party which still exists, but refuses to take the name of Mennonites.

The whole body of Mennonites in Holland does not exceed 150 congregations. In Prussia they number about 14,000 persons, and live principally in the regions of the Lower Rhine. The Dutch Mennonites are chiefly Arminian in their theology, and some have degenerated into Socinianism, and even scepticism. A branch of the body exists in Alsace, mostly in the department of Les Vosges. A hamlet called Salm is exclusively inhabited by them. They are almost all employed in agriculture. They wear a peculiar dress, use neither buckles nor buttons, and let the beard grow. Unmarried women wear the hair loose, but married women gather up the hair and bind it round the head. They baptize youth at the age of eleven or twelve, not by pouring as the other Mennonites do, but by sprinkling. In Russia, there are a few Mennonite churches, numbering not more than 5,000 or 6,000 members in all.

MENNONITES IN AMERICA. Mennonite churches exist in considerable numbers in the United States. Many followers of Menno, on the invitation of William Penn, transported themselves and their families into the province of Pennsylvania as early as A. D. 1683. The emigrants of that year, and those who followed in 1698, belonging to the same body, settled in and about Germantown, where they erected a school and meeting-house in 1708. For some years after, a yearly supply of Mennonite emigrants landed on the shores of America, and before 1735 there were nearly 500 families settled in Lancaster county. The views of the sect were much misrepresented for a time by their Transatlantic brethren, but the prejudices which had been entertained against them were to a great extent allayed by the translation into English, and publication of the Mennonite Confession, which had been originally prepared in 1632 at Dort. This Confession is entirely free from the heretical views which have been generally attributed to their founder, as well as from those errors which were avowed at a later period in the Confession issued by Mr. Gan of Ryswick.

The Mennonites in America have three orders of church-officers—bishops, elders or ministers, and deacons. All of these are chosen by lot. Their

pastors receive no salaries, nor remuneration of any kind for preaching the gospel.

The Mennonites have spread over a great portion of Pennsylvania, and throughout the United States generally, as well as in Canada. The congregations in Pennsylvania are divided into three general circuits, within each of which half-yearly conferences are held for the purpose of consulting together, and devising means to advance the prosperity of the entire body. A similar conference is held in Ohio, where the Mennonites are very numerous, being chiefly composed of foreign immigrants. The members of the congregations in Indiana are chiefly from Switzerland. The whole Mennonite population in the United States may probably amount to 120,000, but as they keep no records of membership, it is difficult to state the number of persons actually in communion with the body. It has been calculated, that in all America, they have about 240 ministers, 400 churches, and from 50,000 to 60,000 members.

MENNONITES (REFORMED) IN AMERICA, a new Society of *Mennonites* which arose in Lancaster county, Pennsylvania, in 1811. It arose in consequence of various individuals belonging to the body having become deeply impressed with the thought, that their brethren had fallen away from their original purity, and did not carry into effect the doctrines they had formerly taught and professed. At first the number who formed a plan of reforming the body was small, but it gradually increased, and after much deliberation and prayer, they chose John Herr as their first pastor. They published a Confession of their Faith, which, though more condensed than the Mennonite Confession of 1632, does not materially differ from it in doctrine, and maintains the same views as to baptism, the Lord's Supper, foot-washing, excommunication, and other practical points. The chief difference between the Reformed and the other Mennonites, seems to be, that the former are more strict and rigid in resisting no evil whatever, in abstaining from oaths of any kind, in separating themselves from all excommunicated persons, and other practices on which Menno Simonis particularly insisted. Like the other Mennonites they do not deem themselves at liberty to keep an account of their members, both from a wish to avoid display or boasting, and also in order to avoid the sin and punishment of David in the matter of numbering the people. The Reformed Mennonites, however, are known to have congregations scattered over many parts of the United States and Canada.

MEN OF UNDERSTANDING. See HOMMES D'INTELLIGENCE.

MENOLOGION, the calendar of the Greek church.

MENS (Lat. mind), a deity worshipped by the ancient Romans as a personification of mind. She had a temple built to her honour on the capitol, and a festival which was celebrated on the 8th of June.

MEPHITIS, a goddess among the ancient Romans, who had a temple in the Esquilæ, on a spot which it was considered dangerous to approach. Little is known concerning this divinity, though she may possibly have had some connexion with the mephitic exhalations which abound in some parts of the Roman States.

MERAGE, LEILAT AL (Arab. the night of the ascension), a night accounted sacred by the Mohammedans as being that on which the prophet made his journey to heaven. They commemorate this ascension on the 28th of the month *Regeb*.

MERARITES, a family of the Levites on whom devolved the duty of carrying the boards of the Tabernacle, and the bars, and pillars, and sockets belonging to it, as well as the pillars of the court, the sockets, pins, cords, and other utensils. This family, as well as the *Gershonites*, was under the care of Ithamar; and for their convenience they were allowed to have four waggons and eight oxen.

MERCAVA, one of the divisions of the Jewish CABBALA (which see). It treats of the knowledge of the Divine perfections, and of the celestial intelligences. Masters were not permitted to explain the *Mercava* to their scholars.

MERCURY, a god who presided over merchandise among the ancient Romans. A temple was erected to him near the Circus Maximus, and a festival was celebrated in his honour on the 25th of May, chiefly by merchants. In later times *Mercury* was identified with the Greek HERMES (which see). He was also the god of eloquence; hence the people of Lysitra, as we read in Acts xiv. 12, supposed Paul to be Mercury in disguise.

MERCY (FRATERNITY OF), a Romish Society at Lisbon in Portugal, instituted for the purpose of saying masses for the faithful generally, but chiefly for its own members.

MERCY-SEAT, the covering of the ark of the covenant in the ritual ceremony of the Jews. It was made of pure gold, and was of the same length and breadth as the ark itself. At its two extremities were placed two cherubim, with their faces turned towards each other, and somewhat inclined towards the mercy-seat. It appears plain from several passages in the epistles of the Apostle Paul, that the mercy-seat was designed to be a typical representation of Jesus Christ as the grand medium of expiation for the sins of men, as well as the channel through which God holds communion and fellowship with all his believing people.

MERIA-PUJAH, an annual festival among the *Khonds* in Orissa, in which human sacrifices were offered until lately, when the barbarous practice was forbidden by the British government. The victims, which are called *merias*, consist of Hindus procured by purchase in the plains by the Panwas, a class of Hindu servitors, who were chiefly employed in supplying victims for their masters, the *Khonds*. The design of this cruel ceremony is to propitiate BURA-PEN-

NOU (which see), their earth-god, and thus to secure a favourable harvest. The festival was celebrated at Goomsoor, and is thus described in a Madras paper in 1838: "When the appointed day arrives, the *Khonds* (inhabitants of the hill country) assemble from all parts of the country, dressed in their finery, some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feather of the jungle-cock waving on their heads. Thus decked out, they dance, leap, and revel, beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon the Jani, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post, firmly fixed into the ground, and then standing erect, the living sacrifice suffers the unutterable torture of having the flesh cut off from his bones in small pieces by the knives of the savage crowd who rush on him and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body, for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it.

"Women are sacrificed as well as men. A female found her way into the collector's camp, at Patrimgia, with fetters on her limbs, who related that she had been sold by her brother!

"The *Khonds* are in the habit of sacrificing children annually at sowing time, in a most cruel manner, for the purpose of propitiating the demon of their worship, and of securing, as they suppose, a good harvest by the blood of their victims.

"In January, just before the turmeric shrub is planted, the *Khonds* make the sacrifice alluded to. They select as their victims, male children who are devoted from infancy to this purpose, and are sold to the chiefs of the different villages. When the ground is ready, the victim is led forth, bound to bamboos for the better security, and taken into the open plain. The cultivators assemble, and at the supposed auspicious moment, commence the dreadful carnage by hacking with knives the body of the truly pitiable creature; each cutting off a part as quickly as possible, and hastening with it to the field whose fertility is the object to be secured. The blood, in which the *Khonds* imagine the virtue of the spell to subsist, is then made, by pressure of the hand, to fall in drops upon the soil; and the flesh, not yet cold, is cast into the same ground. In hewing the body great care is taken not to touch a vital part, for should death occur before the blood is dropped on the field, the charm, according to the notions of the people, would be lost.

"Some of the *Khonds*, on being expostulated with, asked what else they could do, as they should have no crops if they neglected to perform this ceremony."

Through the combined efforts of the government agent, J. P. Frye, Esq., and the missionaries, great numbers of the *meria* victims have been rescued from

the sacrificial knife. In the Report of the General Baptist Missionary Society for 1849, it is stated that Mr. Frye had been instrumental in rescuing 106 victims from the horrid death to which they were doomed. In the same report the following interesting details are given: "The last full moon had been fixed upon for a very great sacrifice, in anticipation of the agent's arrival, (it is the time for sacrificing through the whole sacrificing country,) but he was happily in the midst of them twelve days before the appointed time, and the fearful waste of human life was mercifully prevented. The torture with which the revolting rite is performed in this part of the Khond country exceeds, if it be possible, the worst that has been heard of anywhere. The victim is surrounded by a crowd of half-intoxicated Khonds, and is dragged round some open space, when the savages, with loud shouts, rush on the victim, cutting the living flesh piece-meal from the bones, till nothing remains but the head and bowels, which are left untouched. Death has, by this time, released the unhappy victim from his torture; the head and bowels are then burnt, and the ashes mixed with grain. The efforts of the government to suppress the abhorred rites of human sacrifice and female infanticide among these barbarous people, and in these hills and jungles, are in a high degree creditable to its character. The revolting rites of sacrifice and female infanticide have prevailed from time immemorial in the impenetrable jungles and inaccessible hills of the Khond country. No one can tell where they originated, or compute the frightful waste they have occasioned, but it is estimated that, allowing these bloody rites to have prevailed from the commencement of the Christian era, as they were found to prevail when the district was discovered a few years since, on a moderate computation the awful aggregate would exceed three millions. We have thought, and talked, and prayed about the Khonds, and God has answered our supplications, though in a way we did not expect. Who can calculate the results of so many being brought under Christian influence?" The report of the same Society for 1853, mentions the baptism of fourteen of these rescued children, after giving evidence of sincere conversion to Christ; and it states also that during the year Col. Campbell, the government agent for the suppression of human sacrifices, had rescued 120 victims, and that the chiefs and headmen of the villages had signed an agreement to abandon the inhuman practice.

MERODACH, the name of a divinity worshipped by the ancient Babylonians. The prophet Jeremiah, when speaking of the destruction of Babylon, thus refers to this deity, "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." Nothing is known concerning the god *Merodach*;

but we find his name mentioned in Scripture compounded with other words to form proper names, as Evil-Merodach and Merodach-Baladan.

MERU, the old or mythic name among the Hindus of the Himalaya mountains, especially the most elevated parts of them, called the Dwalgiri. This was the world-mountain of the Hindu system of cosmogony, and the most sacred habitation of the gods. The physical universe, as it sprang from the Mundane Egg, was said to consist of three worlds—heaven above, the earth below, and the interambient ether. According to a minute division, the universe consists of fourteen worlds, seven inferior or descending below the world which we inhabit, and seven superior or ascending above it, our world being the first of the ascending series, and its habitable portion consisting of seven circular islands or continents, each surrounded by a different ocean. The central island, destined to be the abode of man, is called *Jamba-Dwip*, and from its centre shoots up the holy mountain *Meru*, rising to the height of several hundred thousand miles. This mountain, says Dr. Duff, is "in the form of an inverted pyramid,—having its summit, which is two hundred times broader than the base, surmounted by three swelling cones,—the highest of these cones transpiercing upper vacancy with three golden peaks, on which are situate the favourite residences of the sacred Triad. At its base, like so many giant sentinels, stand four lofty hills, on each of which grows a mango tree several thousand miles in height,—bearing fruit delicious as nectar, and of the enormous size of many hundred cubits. From these mangoes, as they fall, flows a mighty river of perfumed juice; so communicative of its sweetness, that those who partake of it, exhale the odour from their persons all around to the distance of many leagues. There also grow rose apple trees, whose fruit is 'large as elephants,' and whose juice is so plentiful, as to form another mighty river, that converts the earth, over which it passes, into purest gold!"

The base of *Meru* was supposed to rest upon the abyss of the world-fountain; and regarding the mountain as the cradle of the world, the Hindus not only attached to it peculiar sanctity, but on the sides they excavated little *Merus*, and inscribed the inside with the hieroglyphical symbols of their faith and hopes. "It was their firm conviction," says Mr. Gross, "that a portion of the essential attributes of the true God-head lay concealed in the bowels of this Oriental Alp, and that its profound chasms attested his presence and proclaimed his energy. This idea, apparently so extravagant, will cease to excite our surprise, if we steadily bear in mind that this mountain is the Hindu world-mountain; ay, the infinite mundane pillar, or Siva-pillar, in which the divinity of Siva was cosmogonically embodied, and from which the god went forth in the display of his omnipresence and power: as the sun, he rose and set on *Meru*, and during his reign above the horizon, he

was the south pole; while in his subterranean orbit, he represented or expressed the north pole of the Meru-world. Within the profound recesses of this mysterious and wonderful mountain, the gods prepared the life-drink, the *prima materia* or atomic germs of organic life. Pervaded and animated by an invisible, divine power, it was here that the embryo-world originated, which, when it was fully developed, revealed God in space as the *nature of things*."

When *Shiva* first appeared in the beginning of the Kali age, he had come down in a pillar of fire to settle a dispute among the gods upon the subject of precedence. To commemorate this event, the god converted his pillar of fire into the mountain of *Meru*, that it might be a symbol of his divine presence and protection. The Budhists, also, have transferred to their system the myth of *Meru*, which they hold, according to the doctrines of the *Puranas*, is in the centre of the earth, and under it they believe the *Asurs*, or giants of Buddhism, reside, while the *Yakás* or demons dwell upon it. The Tamul nations of Ceylon believe, that, in the earliest wars of the gods, three of the peaks of *Meru* were thrown down, and driven to different parts of the world; one of them is Trincomalee, which became equally with Kailasa the abode of *Shiva*. The Hindu tradition is somewhat different. It alleges that at the marriage of *Shiva* and *Parvati*, all the gods were present, and the heavens were left empty. Seizing this opportunity, the god of the winds flew to *Meru*, broke the summit of the mountain, and hurled it into the sea, when it became the island of Lanká or Ceylon. The Budhists allege, that around and above the summit of *Meru* are the *déva* and *brahma lókas*, the abode of those beings who, in their different states of existence, have attained a superior degree of merit.

MESATEUS, a surname of *Dionysus*, derived from the town Mesatis, where he was said to have been educated.

MESAULION. See ATRIUM.

MESCHIA AND MESCHIANEE, ancestors of the human race, according to the system of the ancient Persians. *Ahriman* and *Ormuzd* were the primary principles of creation, and from the antagonism which the universe thus presented man was the only exception. *Ahriman*, the evil principle, had no other resource but to slay *Kaiomorts*, the primitive human being, who was at once man and woman. From the blood of *Kaiomorts*, when put to death, sprang, by means of transformations, *Meschia* and *Meschianee*, who were soon seduced by *Ahriman*, and became worshippers of the *Deus*, to whom they offered sacrifices. Thus was evil introduced into the world, and the conflict between the good and evil principles extended also to man.

MESONYCTION (Gr. *mesos*, middle, *nyx*, the night), the midnight service of the *Caloyers* or Greek monks, which occupies two hours.

MESSALIANS. See EUCHITES.

MESSAPEUS, a surname of *Zeus*, under which he was worshipped between *Amyclæ* and Mount *Taygetus*.

MESSIAH (Heb. the Anointed), an appellation given to our blessed Lord in the Old Testament Scriptures, answering to the Greek word *CHRIST* (which see) in the New. The advent of the Messiah was the frequent and almost favourite subject of ancient prophecy, and at the time of his appearance, a very general expectation prevailed throughout the world, that a remarkable Personage would soon appear in the East, whose coming would be a blessing to mankind generally. In several Pagan writers, accordingly, we find reference to such an individual. Thus *Virgil*, who lived about the commencement of the Christian era, addresses a poem to his patron, *Pollio*, who at that time held the office of consul, and in that poem he describes with some minuteness a child who was expected to be born during his consulate, and whose nativity would be an important era in the history of the world. The child was to be of heavenly descent, to bestow universal peace, and to command the whole world; he was to destroy the serpent, and to confer blessings even upon the brute creation. The general expectation to which we have referred, is very strikingly noticed by *Suetonius* and *Tacitus*. "An ancient and settled persuasion," says the former writer, "prevailed throughout the East, that the Fates had decreed that Judea about this period was to give birth to such as should attain universal empire;" and almost to the same effect *Tacitus* says:—"Many were persuaded that it was contained in the ancient books of the priests, that at this very time the East should prevail, and that some power should proceed from Judea and possess the dominion of the world."

While a vague expectation of an important Personage likely to appear, was thus entertained by the heathen, the Jews also fondly cherished the idea of a coming Deliverer, to rescue them from the oppression of the Idumean Herod and his Roman allies. Their views of the approaching Messiah were not a little coloured by the peculiar circumstances in which they were placed. This is ably pointed out by *Neander* in these words: "By the consciousness of the declining condition of the Theocracy, it is true, that the yearning after the promised epoch of its glorious restoration, and by the feeling of distress under the yoke of foreign and domestic tyrants, the longing after the Deliverer, after the appearance of Him from whom that glorious restoration was to come, the Messiah, had been aroused to greater activity. But the same grovelling sense which led to a misapprehension of the nature of the Theocracy generally, could not fail to lead also to a misapprehension of this idea, which forms the central point and mark towards which the whole Theocracy was aiming. From that worldly sense which was attached to the idea of the Theocracy, and that worldly turn of the religious spirit generally, could only result a secularizing also

of the idea of the Messiah. As the great mass of the people were bowed down by the sense of outward much more than of inward wretchedness, disgrace, and bondage, it was chiefly a deliverer from the former whom they expected and yearned after, in the Messiah. The inclination to the supernatural took here an altogether worldly shape; the supernatural, as it pictured itself to the imagination of the worldly heart, was but a fantastic imitation of the natural magnified to the monstrous. Thus the deluded Jews, destitute of a sense for the spiritual apprehension of divine things, expected a Messiah who would employ the miraculous power, with which he was divinely armed, in the service of their earthly tusts; who would free them from civil bondage, execute a severe retribution on the enemies of the Theocratic people, and make them masters of the world in a universal empire, whose glory it was their special delight to set forth in the fantastic images suggested by their sensuous desires."

When the Messiah actually appeared in the commencement of the last year of the reign of Herod the Great, the circumstances connected with his birth corresponded in a remarkable degree with the predictions of the Jewish prophets. Thus he belonged to the tribe of Judah, and was of the house of David. The prophet Micah had fixed upon Bethlehem as the place of the birth of the Messiah, and events over which his earthly parents had no control, led to the literal fulfilment of this specific prophecy. Daniel had pointed out the precise time when the Messiah should come, and when Jesus Christ appeared, the seventy prophetic weeks were approaching to their termination. The prophet Isaiah had foretold that Messiah should be born of a virgin, that he should be "despised and rejected of men, a man of sorrows, and acquainted with grief;" and to whom did these predictions apply, but to Jesus of Nazareth? "The correspondence," says Bishop McIlvaine, "between the several particulars related of the death of Christ, and the predictions scattered through the Bible, is extremely striking. The evangelists, in this respect, are but echoes of the prophets. I can give but a rapid sketch. These predictions include the treachery and awful end of Judas; the precise sum of money for which he betrayed his Master; and the use to which it was put. They specify not only the sufferings of Christ, but of what they should consist. That his back should be given to the smiters, his face to shame and spitting; that he should be put to death by a mode which would cause his hands and his feet to be pierced; that he should be wounded, bruised, and scourged; that, in his death, he should be numbered with transgressors, and in his sufferings, have gall and vinegar given him to drink; that his persecutors should laugh him to scorn, and shake their heads, reviling him, and saying: 'He trusted in the Lord that he would deliver him; let him deliver him.' Although it was the custom to break the

bones of those who were crucified, and although the bones of the thieves crucified with him were broken, yet it was predicted that 'not a bone of him should be broken;' and moreover, that his garments should be divided, and lots cast for his vesture; that while he should 'make his grave with the wicked,' as he did in being buried like the wicked companions of his death, under the general leave for taking down their bodies from the cross—he should at the same time make his grave 'with the rich,' as was done when they buried him in the sepulchre of Joseph of Arimathea."

In Jesus Christ, and in Him alone, have all the Old Testament predictions concerning the Messiah been fulfilled to the very letter; so that all pretended Messiahs are convicted of imposture. Only one Messiah is spoken of throughout the whole Jewish Scriptures, from the first promise in Genesis to the closing predictions of Malachi. Nor have the prophets limited themselves to general statements, but they have descended to minute particulars, detailing with precision what the Messiah was to do and to suffer. In addition to the character of the incidents and events which compose the history of the life and death of the promised Messiah, they have also connected them with certain times and places, thus making it next to impossible that they could be imitated by a false Messiah. "It was requisite, for instance," as has been well remarked, "that the true Messiah should come into the world before the destruction of the second Temple, because he was to teach there. It was necessary that he should lay the foundations of the church in Jerusalem, because from Mount Sion it was to be diffused over the whole world. It was necessary that the Jews should reject him before their dispersion, because such dispersion was to be the punishment of their wilful blindness. Finally, it was necessary that the conversion of the Gentiles should be his work or that of his disciples, since it is by this visible mark that the prophets point him out. Now that the Temple is no more, Jerusalem is possessed by strangers, the Jews are dispersed, and the Gentiles are converted, it is clear that the Messiah is come; but it is not less manifest that no one else can repeat the proofs which he has given of his coming; and consequently, no one else can accomplish what the prophets foretold would be fulfilled by the Messiah."

Besides, it is plainly intimated in the Old Testament Scriptures, that when the Messiah should appear, the sacrifices and rites of the law of Moses would come to an end. Now, it is a well-known fact, that since the death of Christ, both sacrifice and oblation have ceased. That this is an actual reality no Jew can possibly deny, and he finds it impossible to give a satisfactory explanation, except on the supposition that the Messiah has already appeared. Many moderate Rabbis, accordingly, admit that the Messiah is come, but that on account of the sins of the Jews he lies concealed. Others issue an anathema

against every man who shall venture to calculate the date of his coming. Some Jewish writers allege, that a twofold Messiah is to be expected; one who shall appear in a state of poverty and suffering, and another who shall appear in grandeur and glory. The first, it is alleged, will proceed from the tribe of Ephraim, fight against Gog, and be slain by Armillus; the second will arise from the tribe of Judah and family of David, will conquer and kill Armillus, bring the first Messiah to life again, gather together all Israel, and rule over the whole world.

MESSIAHS (FALSE). The prominence which the Jews have always given to the notion of a Messiah, and the constant state of expectation in which they have professed to live, have given rise to many attempts at fraud and imposture, by individuals, who, from time to time, have assumed the title of Messiah, and have, in consequence, found numerous followers among the Jews. That such impostors would appear, our blessed Lord expressly predicted in these words, Matth. xxiv. 11, "Many false prophets shall arise, and shall deceive many." The first in time, as well as the most distinguished in power and influence, was BAR-CHOCHAB (which see), who, assisted by Rabbi *Alkiba*, revolted against the Emperor Hadrian. In the fifth century, another false Messiah appeared in the island of Crete, who received the name of Moses Cretensis. This audacious impostor gave himself out as another Moses, who had come down from heaven to deliver the Jews, by leading them through the sea to the Promised Land. It is scarcely credible that such pretensions should have met with the slightest encouragement. Yet we are informed by the historian Socrates, that so great was the infatuation throughout the towns and villages of Crete, that multitudes followed in the train of this would-be deliverer. On an appointed time, Moses having collected his followers on the top of a rock, multitudes of the men, women, and children plunged headlong into the sea, expecting to be miraculously preserved. But as, of course, many perished in the waters, those who were still safe became aware that they had been the dupes of a flagrant imposture. Meanwhile, Moses found it convenient to secure his own safety by a hasty retreat, leaving his followers to wonder at their own credulity.

During the reign of the Emperor Justinian, in A. D. 530, a false Messiah arose in the person of Julianus, whom the Jews and Samaritans set up as their king. Justinian, however, having attacked the rebels, killed many of them, and taking their pretended Messiah prisoner, beheaded him. In the commencement of the seventh century, Mohammed appeared in Arabia, and finding the Jews a very powerful people in that country, he endeavoured to win them over to his side by professing to be their long-expected Messiah. As long as he had any hope of enlisting the Jews among his followers, he made the site of Jerusalem the spot to which they should turn in prayer; but when he despaired of

receiving countenance or support from the Jews, he appointed the Kaaba to be the sacred place towards which the worshippers should ever look. When the Jews rejected him, he fell from his claims to be the Messiah, and declared himself to be the prophet of God sent to restore the only pure faith, that of Abraham, the father at once of their nation and of his own.

Another false Messiah appeared in Spain in the eighth century, under the name of Serenus, who attracted numerous followers, promising to conduct them to Palestine. The career of this impostor however, was speedily cut short, he and many of his followers having been put to death by the Saracens. After this no similar pretender appeared for a long period. At length, in the twelfth century, several false Messiahs successively arose in different countries. In A. D. 1137, one appeared in France, and at about the same time another in Persia. Both of them were successful in attracting crowds of ardent admirers, who, however, were speedily dispersed, and the impostors themselves slain. At Cordova in Spain, a Jewish enthusiast occasioned no small commotion in A. D. 1157, by claiming to be the Messiah; and in A. D. 1167, the Jews, in the kingdom of Fez, were visited with severe persecution, in consequence of the appearance of another individual who made similar pretensions, while, in the same year, an Arabian impostor attempted to support his claims to the Messiahship, by pretending to work miracles. Many were caught in the delusion and subjected to severe punishment. Soon after a false Messiah arose beyond the Euphrates, who founded his pretensions on the circumstance, that he was cured of a leprosy in a single night. In A. D. 1174, a magician and impostor, called David Almasser, arose in Persia, who alleged that he was the Messiah, and as a proof of it, he pretended that he could render himself invisible. Notwithstanding this power of escaping from the hands of his enemies, however, he was soon taken and put to death, and a heavy fine was laid upon the Persian Jews. Another of these false Christs made his appearance in Moravia in 1176, and his imposture being readily detected, he was slain. In 1199, a learned Jew came forward in Persia calling himself the Messiah. This impostor, who was called David el David, headed an army, but was taken and imprisoned, and having escaped he was afterwards arrested and beheaded. Maimonides mentions another Jew who made similar claims; but he enters into no details as to the history and doings of this pretender. It would appear that, in the course of the twelfth century, no fewer than ten false Messiahs arose and brought severe trials and persecutions upon the Jews in different parts of the world.

After this period several impostors from time to time appeared, who claimed to be the Messiah promised to the fathers, but they made little impression on the minds of their brethren the Jews. Thus a Jew, named Ismael Sophus, deceived a few persons

in Spain in 1497, but he soon perished, and his few followers were dispersed. Three years afterwards a German Jew, called Rabbi Lemlem, declared himself to be the forerunner of the Messiah, and promised his brethren that in the course of a year they should be transferred in a body to Palestine. The disappointment of his expectations in this matter effectually cured him of his delusion. In 1509, a Jew of Cologne alleged himself to be the Messiah; and the same claim was put forth by Rabbi Solomon Malcho, but his fraudulent pretensions were visited with capital punishment by Charles V., the king of Spain. In 1615, a false Messiah arose among the Portuguese Jews in Hindustan; and another appeared in the Low Countries in 1624, who made great pretensions, promising to destroy Rome, and to overthrow the kingdom of antichrist and the Turkish empire.

It is a remarkable fact in the history of the modern Jews, that there are calculated to have arisen since the dispersion no fewer than sixty-four false Messiahs. The most remarkable perhaps of the whole number was Sabbathai Sevi of Smyrna, who declared himself publicly A. D. 1648, to be Messiah of the house of David, who should soon deliver Israel from the dominion of Christians and Mussulmans. "The Messiah," he declared, "is at hand, and ere long will assume the turban and crown of the Sultan as the Cabbala has declared. Then, for some time he will disappear, to seek, in company with Moses, the ten tribes hidden beyond the river Sabbathan, and to bring them back. Then, riding on a lion, descended from heaven, whose tongue is like a seven-headed serpent, he will enter Jerusalem in triumph, after having destroyed a multitude of his enemies by the breath of his mouth. Then will take place the descent of the Jerusalem from on high, adorned with gold and precious stones, in which Messiah himself will offer sacrifices; then shall happen the resurrection of the dead, with many other events which cannot now be revealed." The fame of the false Messiah of Smyrna spread rapidly throughout both Europe and Asia, so that the Jews unwittingly fulfilled the declaration of the true Messiah, John v. 43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Sabbathai Sevi ended with embracing the faith of Islam, which he openly professed for ten years before his death. From this man arose a sect combining Cabbalistic Judaism with Mohammedanism, under the name of SABBATHAISTS (which see), who survived their founder more than a century; and from them sprung the CHASIDIM (which see) or saints.

The last false Messiah who attracted any considerable number of followers was Rabbi Mordecai, a German Jew, who first set forth his claims in 1682. For a time he succeeded in deluding many, but the fraud was soon detected, and he was under the necessity of escaping from Italy to Poland, where he

was lost sight of, and his history from that period is unknown.

MESS-JOHNS, a name given formerly in England to chaplains who resided in the houses of the wealthy.

METAGEITNIA, a festival celebrated at Melite by offering sacrifices to *Apollo*, and supposed to be kept in memorial of the emigration from Melite to Diomis.

METANGISMONITES. See HIERACITES.

METATRON, an angel frequently mentioned by the Rabbinical writers, and to whom they ascribe more illustrious prerogatives than to any others of the heavenly host. One Rabbi says, "The angel *Metatron* is the king of angels." Another alleges that this angel "ascends up to the throne of glory above nine hundred firmaments to carry up the prayers of the Israelites." He is supposed to have been the angel who conducted the Israelites through the wilderness. It has been alleged by some writers that the Rabbies must have regarded the *Metatron* as a divine and eternal subsistence, in essence and quality corresponding with what Christians understand by the second personality of the Godhead. Various Rabbies consider Enoch to have been *Metatron*, and one tells us, that when this ancient prophet was in the course of ascending to heaven, the various orders of angels "smelled the scent of him 5,380 miles off, and were somewhat displeased at the introduction or intrusion of a human being into their superior world, till God pacified them by explaining the cause of his translation."

METAWILAH, a heretical sect of Mohammedans, who maintain that the allegorical and not the literal meaning of the Koran is to regulate the opinions of the faithful. These Mohammedan allegorists are principally to be found in the district lying to the south and east of Tyre. Some of them are found also in the regions contiguous to the sources of the Jordan, and in Celo-Syria proper. Like the Persians they are *Schaites*, and recognize the supreme Imámate of *Ali*. Dr. Wilson tells us that they are nearly as scrupulously observant of the rites of caste in regard to cleanness and uncleanness as the Hindus.

METEMPSYCHOSIS. See TRANSMIGRATION.

METHODISTS, a name of considerable antiquity. It was applied in the first instance to a class of physicians who arose about a century before the Christian era, and were so-called because they introduced greater precision and order into the science of medicine. The word was not introduced, however, into ecclesiastical use until the seventeenth century, when it came to be applied to a class of Romanists, who sought to be more precise in their controversies with Protestants. In the same century, we find the term used to denote also certain Protestants who were more strict and regular in their general bearing. Dr. Calamy says, "They called them who stood up for God, Methodists."

For more than a century past the word Methodists is used to denote certain specific societies or denominations of Christians in Great Britain and America.

METHODIST (AFRICAN) EPISCOPAL CHURCH, IN AMERICA. This church is commonly known by the name of the Zion Wesley Methodist connection. The mother church of this denomination was founded in the city of New York in 1796. It arose in consequence of the coloured members connected with the Methodist Episcopal Church in New York feeling their privileges and usefulness diminished by the prejudices entertained against coloured people by the whites. After bearing for a time their degraded situation among their fellow-Christians, they resolved to have a separate meeting on an independent footing. Bishop Asbury gave his consent to the movement, and a temporary place of worship for the coloured people connected with the Methodists was speedily obtained, where the services were conducted stately by three licensed preachers in the interval between the Sabbath services in the white Methodist Church. In this way they avoided all interference with the regular hours of worship among their brethren, while they enjoyed the privilege of a separate service of their own. At length in 1799, the number of coloured members had increased to such an extent, that they resolved after mature deliberation to form themselves into a separate and distinct religious body, under the name of the African Methodist Episcopal Church, though still under the government of the Methodist Episcopal Church. A place of worship was erected by them accordingly in New York by the name of the Zion Church.

The African Methodist Episcopal Church having been now established as a separate religious body, an agreement was formally entered into, whereby they were rendered distinct from the whites in their temporalities, but under the spiritual control of the white General Conference. Matters continued in this state for a number of years, and the coloured Methodists rapidly increased both in numbers and influence. At length, in 1820, the General Conference of the Methodist Episcopal Church passed a resolution, the effect of which would be, were it carried into effect, to give the preachers more power over the temporalities of the church. This resolution was received with great dissatisfaction by a large body of the white Methodists, and it was viewed with still greater alarm by the coloured Methodists, who felt convinced that it would prove a serious hindrance to their prosperity and success, by transferring their property into the hands of Methodist preachers in Conference. To protect themselves, accordingly, against this dreaded result, the coloured Methodists lost no time in withdrawing Zion church from the control of the white bishops and Conference.

Thus rendered entirely independent of their white brethren, the African Methodist Episcopal Church proceeded to make their own ecclesiastical arrange-

ments. Not having ordained ministers among them to take pastoral charges, they elected elders to act in place of ministers. At the same time they appointed a committee to form rules of discipline drawn from those of the Methodist Episcopal Church. The body was now joined by several other churches, and on the 21st June 1821, the first Annual Conference of the African Methodist Episcopal Church was held in Zion church in New York. The number of ministers in attendance was twenty-two, and the number of members reported at the Conference was 1,426. At the next Conference elders were ordained by the laying on of hands. In 1838, the Conference elected the Rev. Christopher Rush to the office of permanent superintendent for four years; and the office has been continued ever since, the superintendent being elected every four years by the suffrage of the members of the General Conference.

The doctrines of this body of American Methodists are of a low Arminian character. Thus, in their authoritative statement of principles, they mention Christ as "having made full redemption for all men, on the condition of obedience to God." They say also, that "we produce good works as our duty to God; and then the merits of Christ are bestowed upon us." Among the sacraments they enumerate holy matrimony, placing it on the same footing with baptism and the Lord's Supper. They practise entire temperance, all use of spirituous liquors being prohibited, except in case of necessity. They bind themselves to avoid all traffic in slavery in any way.

The General Conference of the body, which meets every four years, is composed of all the travelling ministers of the connection. The Annual Conference consists of the travelling ministers of a district. There is an Annual Conference held in New York; another in Philadelphia; a third in Boston; and a fourth in Baltimore. There is also a Quarterly Conference, a Monthly Meeting of the trustees of each church, and a Leaders' Meeting, which meets monthly, and is composed of all the class leaders and class stewards.

The ecclesiastical functionaries of this church are, 1. The superintendent. 2. The elder. 3. Deacon. 4. The licensed preacher. 5. The exhorter. 6. The class leader. Besides these there are trustees and stewards, who are strictly temporal functionaries.

METHODIST (AFRICAN) EPISCOPAL CHURCH IN AMERICA. This church was founded in Philadelphia in 1816. Its organization was effected in a convention held for ecclesiastical purposes by a large number of coloured persons who had seceded from the Methodist Episcopal church, both in Philadelphia and Baltimore. Like the church described in the last article, this church had its origin in the oppression and ill-treatment which the coloured Methodists endured at the hands of their white brethren. For many years, indeed, they were subjected to a systematic persecution on the part of those who professed to be their fellow-Christians

At last a General Convention was held in Philadelphia, which was largely attended by coloured people from Baltimore and other places, and taking into consideration their grievances, they passed a resolution that the people of Philadelphia, Baltimore, and all other places, who should unite with them, should become one body under the name and style of the "African Methodist Episcopal Church."

As the separation of this church from the Methodist Episcopal Church involved no difference in doctrine or practice, the Convention held in Philadelphia in 1816, adopted the same doctrines, discipline, and general government as the church they had left. They differ only in a few not very important particulars. Thus they have no presiding elders, simply because they are not able to maintain them. Their local preachers, also, are eligible to membership in the Annual Conference, and as such are entitled to all the privileges of the itinerant members. The most important point of distinction, however, between the African Methodist Episcopal Church and the church from which it seceded, is, that their local preachers have a seat, voice, and vote in the General Conference, when sent there as delegates from the Annual Conferences to represent the lay members of the church. For every four hundred lay members there is one local preacher in the General Conference.

The first Annual Conference of the body was held at Baltimore in 1818, when the whole number of preachers in the connection was twenty-three, and the whole number of members was 6,778. In 1847 there were upwards of 300 preachers, seven Annual Conferences, and upwards of 20,000 members, extending over thirteen States.

METHODISTS (CALVINISTIC), a class of Methodists in England which derive their name from their profession of adherence to the Calvinistic views of Whitefield, as opposed to the Arminian views of Wesley. Both these eminent servants of Christ, animated with an earnest desire to revive the cause of true vital godliness in the land, laboured with unbroken harmony for several years in preaching the gospel, and labouring for the conversion of souls, both in Britain and America. It was not, indeed, until 1748, that the two great founders of Methodism separated from one another, thus dividing the Society of Methodists into two distinct communities. Mr. Whitefield had all along been known to entertain those opinions on the great doctrines of Christianity, which are usually termed, in their aggregate form, *Calvinism*; but Mr. John Wesley, in the course of his preaching tours, often avowed *Arminian* sentiments, and even boldly attacked the doctrine of election. For a time various attempts were made to reconcile their conflicting opinions, and bring about a complete agreement between the parties, but this was found to be impracticable, and an open rupture took place, Wesley steadily and skilfully constructing the elaborate system of Wesleyan Methodism, and

Whitefield prosecuting his great work as an itinerant missionary of the cross, without the slightest desire to be the founder of a sect. Though separated from his former coadjutor in the evangelistic work, he continued to labour with the utmost ardour and assiduity, while thousands flocked to listen to his powerful ministrations, and he was thus the means of enlarging the congregations of many dissenting ministers, as well as evangelical clergymen in the Established Church. On one occasion he preached at Moorfields in the midst of the multitudes who were assembled there at the fair on Whit-Monday, and so manifestly did the Lord bless his labours, that he says in speaking of it, "We retired to the Tabernacle with my pockets full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands, who joined with the holy angels in rejoicing that so many sinners were snatched in such an unexpected, unlikely place and manner, out of the very jaws of the devil. This was the beginning of the Tabernacle Society."

In the winter of 1755, Mr. Whitefield was asked by some friends to preach regularly at a licensed chapel in Long Acre. He consented to preach twice a-week and to read prayers. Crowds attended, and the enemies of the truth were so enraged that they made systematic efforts to annoy and insult the preacher. In consequence of the difficulties thus thrown in his way, it was resolved by some of his friends and followers to build a place of worship sufficient to accommodate a large number of people, and where he might officiate without any likelihood of being disturbed in the proclamation of his Master's message. Tottenham Court Chapel, accordingly, was erected, and formally opened for public worship in November 1756. In addition to the two great chapels thus built in the metropolis by the followers of Whitefield, additional places of worship in the same connection have since been built in different towns throughout England, in many of which the English Church Service continues to be read.

After the apostolic labours of Mr. Whitefield had been brought to a close by his death in New England in 1769, the Calvinistic Methodists not being united into a sect, continued individually, or in separate congregations, to hold the opinions of their founder. It has been alleged by Dr. Haweis, that their numbers in 1800 amounted in the aggregate to as many as the Arminian Methodists. The congregations are formed on the Independent principle, each defraying its own expenses and managing its own concerns. The Tabernacle in Moorfields, and the Tottenham-court chapel, are managed by trustees; but their affairs are arranged on the Congregationalist plan. It is difficult indeed to distinguish the body generally from the Congregationalist Dissenters.

With the exception of the few separate congregations scattered throughout different towns in Eng-

land who hold the Calvinistic principles of Whitefield, his followers are found under two distinct denominations; the one called HUNTINGDON'S (COUNTESS OF) CONNEXION (which see), and the other the WELSH CALVINISTIC METHODISTS. See ETHODISTS (WELSH CALVINISTIC).

METHODISTS (CAMP), a name given to those members of the Methodist body in the Western States of North America, particularly Kentucky, who towards the beginning of the present century adopted Camp-Meetings as a means of promoting revivals of religion. Dr. Miller of Princeton College states it as his opinion that these meetings began in the Presbyterian church; that they were first adopted from a kind of necessity in a country where houses for public worship were few and of small size, and of course altogether insufficient for receiving the great crowds which collected on particular occasions, and who were in a state of mind which prompted them to remain a number of days at the place of meeting. In such circumstances encampment in the open air seemed to be unavoidable. But what was begun from necessity was afterwards continued from choice; Camp-Meetings being found to furnish admirable means for the propagation of strong excitement. The Methodists in Kentucky adopted the practice from their Presbyterian brethren, and retained it for many years, thus giving rise to the name of Camp-Methodists. The meetings which gave origin to the name were often scenes of the most painful excitement. Persons were occasionally seen to fall to the ground as suddenly as if they had been pierced through the heart with a bullet or a sword; others when falling would utter a shriek and lie during hours still and silent; others would weep and moan mournfully. Throughout the United States, Camp-Meetings are far more rarely resorted to even in seasons of revival than they were in the early part of the present century.

METHODIST EPISCOPAL CHURCH IN AMERICA. Methodism may be considered as having arisen in America at as early a period as in England. Both the founders of Methodism, John Wesley and George Whitefield, laboured for a long time as clergymen of the Episcopal Church in Georgia. The first Methodist Society in America was established in New York in 1766. The circumstances which led to its original formation are deeply interesting. They are thus described by the Rev. Dr. Bangs: "A few pious emigrants from Ireland, who, previously to their removal, had been members of the Methodist society in their own country, landed in this city. Among their number was Mr. Philip Embury, a local preacher. Coming among strangers and finding no pious associates with whom they could confer, they came very near making shipwreck of faith and a good conscience." In this state of religious declension they were found the next year on the arrival of another family from Ire-

land, among whom was a pious 'mother in Israel,' to whose zeal in the cause of God they were all indebted for the revival of the spirit of piety among them. Soon after her arrival she ascertained that those, who had preceded her, had so far departed from their 'first love,' as to be mingling in the frivolities and amusements of the world. The knowledge of this painful fact excited her indignation; and, with a zeal which deserves commemoration, she suddenly entered the room in which they were assembled, seized the pack of cards with which they were playing, and threw them into the fire. She then addressed herself to them in terms of expostulation, and turning to Mr. Embury, she said: 'You must preach to us, or we shall all go to hell together, and God will require our blood at your hands!' This pointed appeal had its intended effect, in awakening his attention to the peril of their condition. Yet, as if to excuse himself from the performance of an obvious duty, he tremblingly replied: 'I cannot preach, for I have neither a house nor congregation.' 'Preach in your own house first, and to our own company,' was the reply. Feeling the responsibility of his situation, and not being able any longer to resist the importunities of his reprover, he consented to comply with her request, and accordingly he preached his first sermon 'in his own hired house,' to five persons only. This, it is believed, was the first Methodist sermon ever preached in America.

"As they continued to assemble together for mutual edification, so their numbers were gradually increased, and they were comforted and strengthened by 'exhorting one another daily.' Notwithstanding the fewness of their number, and the secluded manner in which they held their meetings: they very soon began to attract attention, and they accordingly found that they must either procure a larger place, or preclude many from their meetings who were desirous to attend.

"This led them to rent a room of larger dimensions in the neighbourhood, the expense of which was paid by voluntary contributions. An event happened soon after they began to assemble in this place, which brought them into more public notice, and attracted a greater number of hearers. This was the arrival of Captain Webb, an officer of the British army, at that time stationed in Albany, in the State of New York. He had been brought to the knowledge of the truth, under the searching ministry of the Rev. John Wesley, in the city of Bristol, England, about the year 1765; and, though a military character, such was his thirst for the salvation of immortal souls, that he was constrained to declare unto them the loving kindness of God.

"His first appearance as a stranger among the 'little flock' in the city of New York, in his military costume, gave them some uneasiness, as they feared that he had come to 'spy out their liberties,' or to interrupt them in their solemn assemblies; but when they saw him kneel in prayer, and otherwise parti-

cipate with them in the worship of God, their fears were exchanged for joy, and on a farther acquaintance they found Captain Webb had 'partaken of like precious faith' with themselves. He was accordingly invited to preach. The novelty of his appearance in the badges of a military officer, excited no little surprise. This, together with the energy with which he spoke in the name of the Lord Jesus, drew many to the place of worship, and hence the room in which they now assembled, soon became too small to accommodate all who wished to assemble. But what greatly encouraged them was, that sinners were awakened and converted to God, and added to the little Society.

"To accommodate all who wished to hear, they next hired a rigging-loft in William Street, and fitted it up for a place of worship. Here they assembled for a considerable time, and were edified in faith and love, under the labours of Mr. Embury, who was occasionally assisted by Captain Webb.

"While the Society was thus going forward in their 'work of faith and labour of love' in New York, Captain Webb made excursions upon Long Island, and even went as far as Philadelphia, preaching wherever he could find an opening, the gospel of the Son of God; and success attended his labours, many being awakened to a sense of their sinfulness through his pointed ministry, and were brought to the 'knowledge of salvation by the remission of sins.' In consequence of the accession of numbers to the Society, and the continual increase of those who wished to hear the word, the rigging-loft became also too small, and they began to consult together on the propriety of building a house of worship.

"But in the accomplishment of this pious undertaking many difficulties were to be encountered. The members in the Society were yet but few in number, most of them of the poorer class, and, of course, had but a limited acquaintance and influence in the community. For some time they were in painful suspense. But while all were deliberating on the most suitable means to be adopted to accomplish an object so desirable, the elderly lady, whose pious zeal has been already mentioned, while earnestly engaged in prayer for direction in this important enterprise, received, with inexpressible sweetness and power, this answer, *I, the Lord, will do it.* At the same time a plan was suggested to her mind, which, on being submitted to the Society, was generally approved of, and finally adopted. They proceeded to issue a subscription paper, waited on the mayor of the city and other opulent citizens, to whom they explained their object, and received from them such liberal donations, that they succeeded in purchasing several lots in John Street, on which they erected a house of worship sixty feet in length, by forty-two in breadth, calling it, from respect to the venerable founder of Methodism, *Wesley Chapel.* This was the first meeting-house ever erected for a Methodist congregation in America; this was in the year 1768;

and the first sermon was preached in it October 30, 1768, by Mr. Embury. This, therefore, may be considered as the beginning of Methodism in this country."

While this church was in course of being built, the members of the Methodist body in New York addressed a letter to Mr. Wesley, urging upon him to send from Europe a supply of preachers. Two were accordingly despatched to America, namely, Richard Boardman and Joseph Pilmore. These were the first regular itinerant preachers who crossed the Atlantic. On their arrival, Mr. Boardman was stationed in New York, and Mr. Pilmore in Philadelphia, from which cities they made occasional excursions into the surrounding country. About the same time, Mr. Robert Strawbridge, another local preacher from Ireland, emigrated to the United States, and settled in Frederick county, Maryland. The Methodist cause now made rapid progress, and in 1771 Mr. Wesley sent over from England Mr. Francis Asbury and Mr. Richard Wright to the help of their brethren in America. The arrival of these energetic and efficient labourers lent great additional impulse to the work. Mr. Asbury in particular, by itinerating through the country, and preaching in the cities, roused his fellow-labourers to greater earnestness and activity; and hence many new Methodist Societies were established in various parts of the country.

Thus the good work went on until the arrival of Mr. Rankin, who having been appointed to supersede Mr. Asbury as general superintendent, held the first Conference in Philadelphia on the 4th of July 1773, at which time there were ten travelling preachers, and 1,160 members in the various societies. At this Conference they adopted the Wesleyan plan of stationing the preachers, and taking minutes of their proceedings. Matters now went steadily forward, and a Methodist meeting-house was built in the city of Baltimore early in the year 1774. Year after year the Conference reported an increase to the number both of preachers and of members. Towards the commencement of the American war of independence, persecution arose against the Methodists throughout the States generally. The ostensible pretext for annoying them was that most of the preachers were from England, and that some of them had openly avowed their want of sympathy with the American movement, while Mr. Wesley the founder of Methodism had himself written against the American principles and measures. So violent in fact did the persecution become, that all the English preachers, except Mr. Asbury, returned to England before the end of the year 1777, and Mr. Asbury also was obliged to retire from public notice for nearly a whole year. Nor was the persecution confined to the native Englishmen; the native Americans also who had laboured as itinerant preachers among the Methodists were exposed to the most cruel treatment, and even imprisonment. But

amid all opposition the cause flourished, and at the Conference of 1783, when the war of the revolution had come to a close, the body consisted of 43 preachers, and 13,740 members.

The year 1784 was the commencement of a new era in the history of Methodism in America. The American colonies had declared themselves independent; and the Episcopal Church in America being thus entirely dissevered from that of England, Mr. Wesley felt that the difficulties of the case could only be met by a departure from the usual church order. He, therefore, though only a Presbyter of the Anglican Church, on his own responsibility in 1784 ordained Dr. Coke bishop or superintendent of his American Methodist Societies, and by this act gave them the character of an independent religious body, which has since borne the name of the Methodist Episcopal Church. At the same time, Mr. Wesley, who had already reached the advanced age of eighty, made an abridgment of the Common Prayer Book and the Thirty-Nine Articles, as a directory for the worship and doctrine of this new ecclesiastical Society.

Thus furnished with proper credentials, Dr. Coke, in company with Messrs. Whatcoat and Vasey, sailed for America; and on their arrival a Conference was held at Baltimore, in which the measures devised by Mr. Wesley were unanimously approved of; Dr. Coke acknowledged as superintendent; Mr. Asbury consecrated as joint superintendent; twelve of the preachers were consecrated as deacons and elders, and three others as deacons. At the same Conference Mr. Wesley's Abridgment of the Book of Common Prayer was adopted, and also twenty-five articles of religion which he had sent along with various other rules for the regulation of the ministers and members of the newly-formed church. Thus the Methodist Episcopal Church of America was fully organized.

The first General Conference of the body was held in the year 1792. It was composed of all the travelling elders in full connection, who were appointed to meet in Conference every four years, with power to devise rules for the regulation of the church. At this General Conference a secession took place, headed by James O'Kelly, a presiding elder in Virginia, because he was dissatisfied with the power which the bishop claimed of stationing the preachers, and pleaded for an appeal to the Conference. O'Kelly had influence enough to cause considerable disturbance in some parts of Virginia and North Carolina; but the excitement was only for a time, and his influence having gradually diminished, his party became scattered, and finally disappeared, while the Methodist Episcopal Church rapidly increased both in numbers and influence, having on its roll, soon after, 266 travelling preachers, and 65,980 church members. Circuits were now formed, and societies established throughout nearly every State and Territory in the Union, and also in Upper Canada.

The number of travelling elders was every year on the increase, and in the course of a short time the General Conference became so large that it was judged expedient to reduce the number. This was done by adopting the representative system. The first delegated Conference assembled in the city of New York in 1812, in which year an increase of members was reported to the amount of 10,700. This Conference was composed of one member for every five members of each annual conference. In 1819 the Missionary Society of the Methodist Episcopal Church was formed, its declared object being "to assist the several annual conferences to extend their missionary labours throughout the United States and elsewhere." This department of their work has been prosecuted with remarkable energy and success. It comprises missions to those who speak the English language in the destitute or new portions of the country; and also missions to foreigners who have settled together in various portions of the country, and in particular quarters of cities. In addition to these, there is an interesting mission to New Mexico. Of the various Domestic Missions of the Methodist Episcopal Church, those to the Germans are the most numerous and successful; but they have also missions to the Swedes, Danes, Norwegians, Welsh, and French, who have settled in the United States. Missions have also been established in Oregon and California, and with such success, that they have each of them been organized into a regular independent annual Conference.

The prosperity of this energetic Christian denomination in America has not however been unclouded. From time to time within her pale, individuals have arisen who have offered strong objections to the government, and some of the usages of the church, and finding that their views met with no general response, they have seceded and attempted to form separate communities. Besides the secession already referred to under O'Kelly, the most considerable of these secessions has been that which took place in 1830, and which led to the formation of the 'Methodist Protestant Church.'

Since 1847 the Methodist Episcopal Church in the United States has been divided into two almost equal parts, a Northern and a Southern. These have broken off all communion with one another, and have recently had a vexatious lawsuit about the division of the common property. The sole cause of the separation was slavery. The Methodists of the Northern and Western States are mostly abolitionists, and they refused to permit their brethren in the South to hold, buy, and sell slaves. A separation accordingly took place, and an independent Society was set up called the Methodist Episcopal Church, South.

The government of this Methodist body, as may be learned from its name, is strictly Episcopal; and in its general arrangements it almost entirely conforms to the rules laid down by Mr. Wesley for the Metho-

dist Societies in England. "All the members are received into the church on a probation of six months; during which time they have ample opportunity to make themselves acquainted with all the doctrines and usages of the church; and the church has also an opportunity of becoming acquainted with the Christian experience and the general character of the probationers: at the end of the probation, if there is a mutual agreement between the probationers and the church, they are received into full connexion; but in case there is a disagreement, probationers can withdraw, or the church can drop them without the formality of a church trial.

"Whenever there is a sufficient number of persons in a place, who wish to unite with the Methodist Episcopal Church, it is customary for the preacher to form them into a class, and to appoint one of their number a leader, whose duty it is to take a special oversight of them, and to meet them once a-week for the purpose of religious instruction and improvement. Classes thus formed are united into a church, and the church is placed under the charge of a travelling preacher. The churches are situated on circuits or stations, and they are annually supplied by a preacher from the conference.

"On each circuit or station there is a quarterly conference, consisting of the presiding elder of the district, all the travelling and local preachers, exhorters, stewards, and leaders of the circuit or station, and none else. This conference possesses an appellate jurisdiction over the members of the church on the circuit or station, who may have appealed from the decisions of the church, and its decisions in all cases are final. It also attends to the general business of the church, both temporal and spiritual, which cannot so well be attended to by the members of the church in their more private capacity. It is properly a connecting link between the church and the annual conference, and all the business of the church with the annual conference is prepared and forwarded by this body.

"A number of circuits and stations form districts, over which an elder is appointed to preside. And a number of the districts form a conference, which meets annually for the transaction of its appropriate business. And then, again, delegates from these several annual conferences form a general conference, which meets once in four years.

"There are three orders of ministers recognised in the Methodist Episcopal church; bishops, elders, and deacons; and the duties pertaining to each are plainly defined in the Discipline." (See **METHODISTS, WESLEYAN.**)

According to the last census, the Methodist Episcopal denomination in the United States has 12,464 church edifices, with accommodation for 4,209,333 persons. Up to 1831 this church had no foreign missions except that to the North American Indians. That year, however, they commenced a mission to Liberia in Africa, and since that time they have

established missions in Africa, China, and South America, besides recently making arrangements for new mission stations in Turkey and Hindustan. In the year 1843—the year before the division of the church—the number of foreign missionaries in connection with the body was about 60. After the division the Missionary Society of the Methodist Episcopal Church, South, was formed, its operations being conducted independently upon the same general principles as the original Society. In 1854 the Methodist Episcopal Church, in both its northern and southern divisions, had seventy-eight missionaries labouring in foreign parts.

It is remarkable to what an extent Methodism flourishes in the United States. In seventy years the whole body of Methodists in that country has grown from 13,000 to 1,200,000 members, besides the many hundreds that have died during that time. "The Methodist," says Dr. Schaff, "is one of the most numerous denominations in America, perhaps the most numerous, and in the state of Indiana it even controls the political elections. It has uncommon energy and activity, and enjoys an organization eminently fitted for great general enterprises, and systematic, successful co-operation. Its preachers have, in general, little or no scientific culture, but, on an average, a decided aptness for popular discourse and exhortation, and they often compensate by fidelity and self-denial for their want of deeper knowledge. They are particularly fitted for breaking the way in new regions, for aggressive missionary pioneer service, and for labouring among the lower classes of the people. Their zeal, however, is very frequently vitiated by impure motives of proselytism, and indulges in the boldest aggressions on other churches, thinking that it alone can really convert. Amongst the negroes, too, both free and slave, Methodism has most influence, and seems, with its emotional excitements, well adapted to their sanguine, excitable temperament. Formerly, appealing to the apostles and evangelists of the primitive church, it used to condemn learning and theology from principle, as dangerous to practical piety; and to boast, that its preachers had 'never rubbed their backs against the walls of a college,' and yet knew the better how to catch fish in the net of the kingdom of God. But in this respect a considerable change has been, for some years, going on. The Methodists are now beginning to establish colleges and seminaries, to publish scientific periodicals, and to follow the steps of the culture of the age. But it is a question whether they will not thus lose more in their peculiar character and influence with the masses than they will gain in the more cultivated circles." In 1853 there were enrolled in the Methodist Episcopal Church, South, 1,659 travelling preachers, 4,036 local preachers, and 529,394 members; while the same church, North, enrolls 5,100 travelling preachers, 6,061 local preachers, and 732,637 members under seven bishops.

METHODIST (PRIMITIVE) CONNEXION, a

Society of Methodists which arose in England out of the revivals of religion which took place about the commencement of the present century among the workmen at the potteries in Staffordshire. One of the pious and worthy men with whom this denomination of Christians originated was William Clowes, who was himself engaged in the pottery business. Throughout his apprenticeship he seems to have pursued an unbroken career of sin and folly, not, however, without occasional misgivings, and inward strivings of the Spirit. In his twenty-fifth year he was brought under the saving influence of the truth as it is in Jesus; and this joyful event in his history was speedily followed by the conversion of his wife. The house of this humble pair now became the resort of the godly and devout among their neighbours. William became emphatically a man of prayer, and the peace of God flowed through his soul like a mighty river. "My soul feasted," he says, when speaking in his Journals of this period of his spiritual history, "on the hidden manna, and drank the wine of the kingdom. My soul rose in spiritual greatness, and I felt withal such a burning sympathy for souls, and saw their lost and perishing condition with such vividness, that I went into the streets among the licentious and profane, and addressed them in the name of the Lord. The rebels against God were struck with surprise and astonishment whilst I bore witness against them, and cleared my soul of their blood. Indeed, the fire of God's love became so hot in my soul, as frequently to constrain me to shout and praise aloud, as I went along the road. On one occasion I was praising my God aloud, as a happy inhabitant of the rock, (it was near midnight,) and a woman, who had formed the dreadful resolution to drown herself, was actually approaching the water-side for the purpose, when hearing me shouting glory to God, she was instantly arrested in her purpose. She reflected upon the rash and awful deed she was about to perpetrate; and said to herself, 'Oh what a wicked wretch am I, and what a happy man is he that shouts and praises God yonder!' This poor creature was, therefore, mercifully diverted from her intention, and returned home. My soul enjoyed such ecstasy, both night and day, that the time I spent in sleep was comparatively trifling, notwithstanding my daily labours and religious exercises were very great; for, after the toil of the day, I attended a meeting every evening, and usually laboured till my strength failed. My Sabbath labours were also unremitting. In the first place, there was the prayer-meeting at six o'clock in the morning; another followed at nine; preaching at eleven; band-meeting at one; preaching at two; visiting the sick at four; preaching again at six; afterwards a prayer-meeting at my own house,—besides reading the Scriptures, family and private prayer, and other occasional duties. In the midst of all this ponderous labour, I felt strong, active, and unspeakably happy in God."

The prayer-meetings which were held about this time at William Clowes' house were attended by great numbers of people, many of them under deep spiritual concern. The work of God now made rapid progress among the workpeople at Tunstall, HARRISEAHEAD, and the neighbourhood. At this period two other kindred spirits, Daniel Shubotham and Hugh Bourne, became frequent visitors at the house of William Clowes, for the purpose of conversing upon spiritual and divine things. Finding that the prayer-meetings were blessed to not a few, William and some of his praying friends resolved to make still further efforts to accomplish the conversion of sinners. With this view they "agreed that the person who should first address the throne of grace should believe for the particular blessing prayed for, and all the other praying labourers should respond Amen, and believe also; and if the blessing prayed for was not granted, still to persevere pleading for it, until it was bestowed. We conceived we were authorized and justified by the Scriptures in praying and believing for certain blessings, and receiving them in the act of believing; but that it could not answer any useful purpose in the exercise of praying to God, to ask perhaps for hundreds of blessings, and finally to go away without receiving any." As the result of this plan, "we began," says Clowes, "to see immediate good done in the name of the Lord, acting in accordance with those views of the word of God which it is calculated to inspire; for seldom a meeting took place but souls were saved and believers sanctified to God."

In addition to the prayer-meetings, a local preachers' meeting was also established for mutual improvement, and the discussion of theological subjects. This meeting was very profitable, serving as a school in which many preachers were trained for more enlarged spheres of usefulness than they occupied before. Clowes now became a class-leader at a place called KIDSGROVE, where, through his instrumentality, many of the roughest colliers were brought to God. Hugh Bourne was also much prospered in his labours at HARRISEAHEAD, and one of his earliest converts, Daniel Shubotham, was eminently useful as a class-leader in the district. One of the most important moral results which followed, on the earnest exertions of these humble but devoted men, was the suppression, to a considerable extent, of Sabbath-breaking, which was a very prevalent vice in the Staffordshire potteries. An association was formed for this important object, and speedily a powerful check was put upon Sunday trading, and other violations of the Christian Sabbath. A tract-distributing Society was organized in the town of Burslem, which sent pious men, two and two, round both town and country, to deliver Bibles, Testaments, and Tracts, to all who would receive them, and afterwards to call again and exchange the tracts for fresh ones. On these occasions the tract distributors embraced the opportunity of conversing with the peo-

ple on the necessity of directing their thoughts to their spiritual concerns, generally concluding their visit with earnest prayer for the conversion of every inmate of the house. By such means a spirit of inquiry was excited, first prayer-meetings were established, then class-meetings, and subsequently preaching stations set up. Much opposition was offered, but the work of conversion went forward, promoted not a little by the arrival in the district of a remarkable individual named Lorenzo Dow, who preached with power and great success.

At this point in the history of the work of revival, it was resolved to hold a camp-meeting after the example of the American Methodists in Kentucky. Such a meeting, accordingly, was announced to take place on Sabbath, May 31, 1807, on Mow-hill, near the boundary-line which divides Cheshire from Staffordshire. This was the first camp-meeting ever held in England, and from its close bearing on the rise of Primitive Methodism, we quote an account of it as given by William Clowes, who was himself present: "The morning, a rainy one, was unfavourable. On my arrival about six o'clock, I found a small group of people assembled under a wall, singing. I immediately joined them, and several of us engaged in prayer. When we had concluded the singing and praying services, a Peter Bradburn preached, and an individual from Macclesfield followed. The people now began to be strongly affected, and we began another praying-service. During the progress of these labours the people continued increasing in large numbers, but as they came from various places to the hill, many did not know to what point they should make. At last a person named Taylor, from Tunstall, suggested that a flag, or something of the kind, should be hoisted as a guide and rallying point. Accordingly, E. Anderson, from Kilham, in Yorkshire, unfurled something like a flag, on a long pole, in a conspicuous and elevated position, which became the centre of attraction. It was about this time that I stood upon the stand to address the people. I began my address by giving the people a statement of my Christian experience, and an explanation of the motives which had influenced me to attend the meeting; then I followed with an exhortation for all immediately to look to the Lord by faith for a present salvation; and whilst I was warning sinners to flee from the wrath to come, Jones, from Burslem, a man in the crowd, cried out, 'That's right, Clowes, clear thy blood of them!' During this period of the meeting, the unction of the Holy Spirit rose with great power. Several appeared in distress; and the praying labourers engaged most zealously in pleading with the mourners. But this movement in the meeting did not stay the word of exhortation; it rather gave greater energy and effect. Accordingly, a second stand was fixed, and a person from Ireland gave an exhortation. When this individual had concluded, Edward Anderson, already referred to, followed; reading a part of his life and

experience in verse, interspersed with sentences of exhortation. As the people still increased, a third stand was fixed, and in the afternoon, a fourth was erected; and all were occupied with preachers, preaching at the same time; at this period the weather was very fine, and the crowds of people immensely large. The first day's praying on Mow-hill then presented a most magnificent and sublime spectacle. Four preachers, simultaneously crying to sinners to flee from the wrath to come; thousands listening, affected with 'thoughts that breathed, and words that burn'd'; many in deep distress, and others pleading with Heaven in their behalf; some praising God aloud for the great things which were brought to pass, whilst others were rejoicing in the testimony they had received, that their sins, which were many, had been all forgiven. The camp-meeting continued full of glory and converting power. About four o'clock in the afternoon, the numbers of people were prodigiously large! but after this time many began to move off, and homewards; yet the power of the Highest continued with undiminished force and effect to the very last. Towards the conclusion, the services were principally carried on by praying companies, and at the close, which took place about half-past eight o'clock in the evening, several (six) souls were set at liberty. The glory that filled my soul on that day far exceeds my power to explain. Much of the good wrought at this great meeting remains; but the full amount of that good, eternity alone will develop to the myriads of the angelic and sainted inhabitants, who will everlastingly laud the eternal Majesty on account of the day's praying on Mow-hill!"

A second camp-meeting was held at the same place on the 19th of July; and a third at Norton on the 23d of August. The design of these two latter is described as having been to "counteract the effects resulting from the 'wakes' or annual parish feasts, at which much riot and sensuality usually took place; and at such seasons, not unfrequently, professors of religion were drawn from their steadfastness. To stay the torrent of evil, to preserve God's people, and to effect the conversion of sinners to God, were the ruling motives which influenced us in arranging these meetings."

All the persons who were mainly concerned in planning and conducting these camp-meetings were thus far connected with the Wesleyan Methodist Society, but their proceedings met with decided disapprobation from the Wesleyan preachers in the Burslem circuit, who after a time expelled them from their body, simply on the ground that they attended camp-meetings, which were alleged to be contrary to the Methodist discipline. This act was regarded as being in accordance with a minute passed by the Wesleyan Conference in 1807, which declared, "It is our judgment, that even supposing such meetings to be allowed in America, they are highly improper in England, and likely to be productive of

considerable mischief; we disclaim all connexion with them." William Clowes, thus driven out from the Wesleyan body, still continued along with his friends, to labour with unwearied energy in preaching, holding prayer-meetings, and other operations of a nature fitted to advance the spiritual good of men. The burden, however, of the camp-meetings which were held from time to time, chiefly rested upon H. and J. Bourne, and exposed them to much obloquy, besides involving them in various difficulties, and almost ruining them in their worldly circumstances.

The brethren carried on their classes and missionary labours with great zeal and success, but in separate and detached parties, without any particular bond of union or organization. On the 30th of May 1811, however, the work assumed, for the first time, a regular connexional aspect, for at that date quarterly society tickets were ordered to be printed, and given to the members of all the classes, and regular visitations of all the societies to take place. The introduction of tickets was followed by a regulation tending still more to unite the various Societies which had now become both numerous and wide-spread. Hitherto the whole expenses of the missionary and other operations had been borne by four individuals, but as these men were wholly dependent for their support upon the labour of their hands, it had now become necessary to devise some other means of raising money to meet the increasing expenses of the movement. The people generally were quite willing to assist, but had never been called upon to subscribe. A general meeting, accordingly, was held at Tunstall on the 26th of July 1811, when it was resolved that money should in future be regularly raised in the Societies to meet the expenditure of the Connexion. A preachers' plan about this time was formed, and preaching appointments regularly arranged. There were now on the list 2 travelling preachers; 15 local preachers; 200 members, and 17 preaching places.

Early in the following year a meeting was held at Tunstall, which is thus noticed in Hugh Bourne's Journal, "Thursday, February 13, 1812, we called a meeting, made plans for the next quarter, and made some other regulations; in particular, we took the name of the PRIMITIVE METHODIST CONNEXION." The reason assigned for taking this name is stated to have been, "because we wish to walk as closely as we can in the steps of John Wesley." An attempt was now made by the Wesleyan body in the Burslem circuit, to persuade the newly-formed Society to return to the Old Connexion, assigning as an inducement that it would be for the glory of God, and would spread more the kingdom of Christ in the world. The letter containing this invitation was taken into serious consideration, and the proposal was respectfully but firmly declined.

The *Primitive Methodist Connexion* was now organized as a separate and independent body of Christians. Arrangements were made for holding

regular quarterly meetings for the management of their affairs. A code of rules was drawn up for the use of the Connexion at large, and having been submitted for approval to the Societies by the preachers, they were carefully revised according to the suggestions made and printed in their authorized form early in 1814. In this same year an important step in advance was made by the establishment of the office of Superintendent Preacher. The Connexion was now extending its labours over a wide extent of country, but particularly in Derbyshire, where it was joined by large numbers of the labouring population. At Belper, in that county, several prayer meetings were conducted with great success. Hugh Bourne tells us, that "when these very powerful meetings were closed, the praying people in returning home were accustomed to sing through the streets of Belper. "This circumstance," he says, "procured them the name of *Ranters*; and the name of *Ranter*, which first arose on this occasion, afterwards spread very extensively." It is very improper and utterly unchristian to apply opprobrious terms to any class of men who are seeking according to the light given them to advance the cause of Christ. The *Primitive Methodists* as a body, have ever shown themselves to be an earnest, laborious, self-denying class of men, whose efforts have doubtless been blessed in many cases to the conversion of souls.

The missionary labours of William Clowes now extended into Nottinghamshire, and thence into Leicestershire. The camp meetings, however, which in their commencement had been so successful, began about this time to decline in their influence and usefulness. Hugh Bourne, who had hitherto taken a special interest in this department of the work, carefully examined the matter to discover if possible the causes of this decline, and coming to the conclusion that too much importance was attached to preaching, and too little to praying, he resolved to take a hint on this point from the American Camp Meetings, and, accordingly, he arranged that each hour devoted to preaching, should be followed by an hour devoted to prayer, and that this practice should be continued throughout the whole day. This change restored in a great measure the former efficiency of the meetings, which were attended by thousands of people.

In 1819, the work extended into Yorkshire, and to carry forward operations in this quarter, William Clowes was stationed at Hull. At this time was introduced the system of dividing circuits into branches, which could easily, when judged proper, be formed into new circuits. And as the entire connexion was increasing rapidly, another important step was taken in advance by the institution of regular Annual Meetings, the first of which was held at Hull on the 2d of May 1820. These were appointed to consist of three delegates from each circuit, one of whom was to be a travelling preacher. The report of the

connexion now stood as follows :—8 circuits ; 48 travelling preachers, 277 local preachers, and 7,842 members. At the Conference in 1821 several important resolutions were adopted. It was decided that a printing-press should be established for the connexion, and also a Book-room. The cause was now making such encouraging progress, that at the Conference in 1822 the number of members was reported to have risen to 25,218.

Mr. Clowes, by his ardent missionary zeal, had rendered the Hull circuit one of the most prosperous in the whole body, and having been so successful in Yorkshire, he extended his operations into Northumberland, and afterwards into Cumberland. In 1824, he proceeded to London, but the work went heavily and slowly on in the metropolis. He next proceeded by invitation into Cornwall, and after labouring there for a time, returned to the northern counties of England, where he was so prospered in his missionary efforts, that great numbers were enrolled as members of the Society, and not a few seemed to give evidence of having been savingly converted.

The doctrines of the Primitive Methodists are declared in their Deed Poll to be "those contained in the first four volumes of Wesley's Sermons, and certain Notes by him on the New Testament." In the leading articles of Christianity, therefore, they agree with the Wesleyan Methodists as set forth in their published standards. The characteristic doctrine, however, of Primitive Methodism, is, as one of the body alleges, "that of a full, free, and present salvation," and they believe in the doctrine of instantaneous conversions. In defending this doctrine, they argue that "sudden conversions are in accordance with Scripture. In the Acts of the Apostles, we find that ordinarily conversions were sudden under their ministry. The 3,000 conversions on the day of Pentecost all appear to have taken place during the sittings of one assembly ; and all the subsequent outpourings of the Spirit with which the first age of Christianity was blessed seemed to have been characterized by conversions of this sort. Though Saul was three days seeking the Lord, yet the jailer of Philippi and all his house were converted in one hour ! And we have reason to believe that such conversions were every day taking place under the ministry of the apostles. Not only the *example* of Scripture, but the general spirit and genius of the Bible are favourable to sudden conversion. The Bible calls upon men to repent *now* ! It does not instruct them to adopt a course of action preparatory to their doing so, but allows of no delay. Its language is, 'Behold, *now* is the accepted time ; behold, *now* is the day of salvation.' Sudden conversions are neither unphilosophical, unscriptural, nor unusual."

This body of Christians, at least the great majority of its preachers and members, is unfavourable to all national establishments of religion. They maintain the doctrine and follow the practice of infant

baptism, but they reject the dogma of baptismal regeneration. One of the connexional rules is, "that the preachers and members use every prudential means to encourage Temperance Societies ;" and another that "none of the preachers shall be allowed to make speeches at parliamentary elections, or at political meetings."

The condition on which members are admitted into the Society of the Primitive Methodists, is simply that the applicant is animated by "a desire to flee from the wrath to come." Three months' probation is required before full admission is granted into fellowship. Members can only be excluded from communion by a proved wilful immorality ; or absence from class four weeks successively without assigning sufficient reason for such absence. The Connexion is composed of *classes*, one member of which is called the *Leader*, and usually another called the *assistant*. The members of each class have their names entered in a class-book ; and further, each member holds Society ticket which is renewed quarterly. A member removing from one place to another is furnished with credentials. The lay-officers of the body are, the "Leader," corresponding to the "Elder" of the New Testament ; and the "Society Steward," corresponding to the "Deacon." It is regarded as an indispensable qualification of a preacher among the Primitive Methodists, that he give satisfactory evidence of a scriptural conversion to God, and of a Divine call. In the induction of preachers to the ministerial office, there is no ceremony or laying on of hands as in the case of ordination in other churches. From the period of a preacher being "called out," he enters on a probation of four years ; after which, if successful, he is admitted into full connexion. The salary allowed to a preacher of the gospel is proverbially small, so that there is no temptation to any one to undertake the ministerial office from mere worldly motives.

The object of the Primitive Methodist Connexion is "to aid in extending the kingdom of Christ throughout the world by preaching the gospel in the open air, private houses, and public edifices, and by holding various religious services throughout its societies, congregations, circuits, branches, and missions." The constitution of the body is thus described by Mr. Church in his 'Sketches of Primitive Methodism : ' "A number of societies or classes in different places form what is called a mission ; or when self-supporting, a *circuit*. This generally includes a market town, and the circumjacent villages, to the extent of ten or twenty miles. Two, three, or more preachers, are annually appointed to a circuit ; one of these is called the superintendent. This circuit is their sphere of labour for at least one year, and not exceeding three years ; while the superintendent may probably remain five or six years in the same circuit. This constant change of preachers is an excellent rule. 'Some indeed, have imagined that this is a hindrance to the work of God ; but

long experience in every part of the kingdom proves to the contrary.

"A number of circuits, from five to ten, more or fewer, according to circumstances, compose a district. The Primitive Methodist Connexion is divided into 14 districts. Each district has an annual meeting, preparatory to the Conference. It is attended by a travelling preacher, or a lay delegate from each of the circuits belonging to the district, and also by a delegate from the general or 'Connexional Committee.' 'The district meeting,' according to the Various Regulations of 1836, 'inquires respecting the conduct and success of each travelling preacher; and whether any trespass on the rules respecting preaching, or are negligent in ministerial family visiting, or in other duties, and notes the same on the minutes.'

"Six delegates from each district attend the Conference. 'They shall consist,' says the Deed Poll, 'of the travelling preachers, one-third; and the other two-thirds shall consist of those members who shall sustain each the office of local preacher, class-leader, or circuit-steward.' The majority, therefore, is as two to one in favour of the people. Laws made at the Conference govern the Connexion. The Conference is the supreme church court. It also examines the number of members, finances, &c., and stations the preachers for the ensuing year."

Open-air worship is frequently practised by the Primitive Methodists. At the risk of imprisonment and persecution they "go out into the highways and hedges to compel souls to come in," and be saved. Love-feasts are observed from time to time, at which bread and water are distributed in token of Christian fellowship. Watch-nights also, after the manner of the vigils of the ancients, are held on the last night of the year; and on these occasions the services consist of prayer, praise, and exhortation by preachers. Silence is usually observed a few minutes before midnight, and until the new year has commenced, when the services are ended. Protracted meetings, which originated in America, were introduced into England by a Primitive Methodist preacher in 1838, and they have ever since been resorted to by the body generally, as a favourite means of bringing about a revival of religion. The ordinary worship of the Society is characterized by great liveliness and excitement, the people being accustomed to utter hearty responses with loud voices in the course of the devotional exercises. In not a few of their congregations instrumental music has been introduced, though others are much opposed to what they regard as an unwarranted innovation on the primitive simplicity of Christian worship.

The Primitive Methodists have from their first rise admitted of a practice which is unknown in other denominations, with the exception of the Friends, that of female preaching. It has been sometimes argued in defence of this practice, that it is not specifically condemned in Scripture, and has in

many cases been blessed for the good of souls. But while in several circuits females are still employed occasionally as local or lay preachers, female preaching is greatly on the decline throughout the Connexion generally. In this and a few other particulars the Primitive Methodists differ from other churches, but with all their peculiarities, they are a body of simple-hearted and devoted Christians, whose predominant desire is to win souls to Christ.

The Primitive Methodist Magazine commenced in 1818. Subsequently it was edited by Hugh Bourne until 1843, when a new series was begun under the editorship of John Flesher, and under the present arrangement a new editor is appointed every five years. "Hitherto," says Mr. Church, referring to 1844, "the Connexion has been isolated in its missionary operations. Each circuit, which has been able, has employed a missionary, and, with few exceptions, has had to support him with its own resources. In the youth of the Connexion this plan appears to have been best adapted for the diffusion of its energies through the land; but growing events seem to demand a different state of things, and hence arrangements were made at the Conference to concentrate our missionary energies in part, that we may try, on a partial scale, whether the plan is not better suited to the altered condition of the Connexion. In April, two missionaries set out for America. During the same month an association of Sunday-schoolers was formed to support a missionary to and at Adelaide, South Australia." The following year an association of Sunday-school teachers was formed to sustain a missionary in New Zealand. The Connexion now organized a foreign missionary Society, adopting Canada, New Zealand, and Australia, as their fields of labour. The total number of their foreign missionaries throughout the world is at present 40; of whom 22 are in Canada, 14 in Australia, and 4 in New Zealand. The whole number of members in their foreign stations is 3,363. From the General Minutes of the Annual Conference held in June 1857, we learn that the travelling preachers of the whole Connexion amount to 598, the local preachers to 10,205, and the members, including the Home and Foreign Missions, in connection with the British Conference, to 110,683. The Primitive Methodists have uniformly taken a very lively interest in the religious education of the young. Their Sabbath schools were reported at the last Annual Conference to be 1,692, with 25,403 teachers, and 139,486 scholars.

METHODIST PROTESTANT CHURCH IN AMERICA, a respectable body of seceders from the *Methodist Episcopal Church*, who formed themselves into a regularly organized church in 1830, the first General Convention of the body having been held in that year in the city of Baltimore, State of Maryland. It would appear that at an early period in the history of Methodism in America, exception was taken by not a few members of the body to a pecu-

far feature in the government adopted by the Conference in 1784, which consisted exclusively of preachers. The obnoxious feature was that which secured to the itinerant ministers the entire exercise of the legislative, executive, and judicial powers of the church to the exclusion of all other classes of ministers, as well as the whole membership of the body. The spirit of dissatisfaction which so soon manifested itself, continued every year to gain ground, until at length, in 1820, the feelings of the Reforming party found vent in a periodical which was instituted, called the 'Wesleyan Repository.' Numerous petitions were now presented to the Conference from all quarters of the country, praying for a representation of both ministers and laymen in the rule-making department; but no change either in the principles or practical operations of the body could be obtained. At length, at the close of the Conference in 1824, a meeting of the reforming party was held in Baltimore, at which it was determined to publish a periodical pamphlet, entitled 'The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church,' for the purpose, as was alleged, of giving the Methodist community a suitable opportunity to enter upon a calm and dispassionate discussion of the subjects in dispute. The meeting also determined to resolve itself into a Union Society, and recommended similar societies to be formed in all parts of the United States, in order to ascertain the number of persons in the Methodist Episcopal Church friendly to a change in her government. These steps exposed the reformers to much persecution and annoyance, but their views were adopted by a large body of zealous Methodists. The further history of the controversy, until the secession actually took place, is thus stated by the Rev. Thomas F. Norris: "Sometime during the spring of the year 1826, the Baltimore Union Society recommended state conventions to be held in the several States, for the exclusive purpose of making inquiry into the propriety of making *one united* petition to the approaching General Conference of 1828, praying for representation; and to elect delegates to meet in a General Convention for the purpose. Conventions were accordingly held, and delegates elected; in consequence of which, reformers, in different parts of the country, were made to feel the displeasure of men in power. In North Carolina, several members of the Granville Union Society were expelled for being members thereof. In the fall of 1827, eleven ministers were suspended, and finally expelled from the Methodist Episcopal Church in this church in Baltimore, and twenty-two laymen, for being members of the Union Society, and supporters of mutual rights. The members expelled, and others who saw fit to secede, organized under Mr. Wesley's general rules, taking the title of Associated Methodists.

"In November 1827, the General Convention assembled in Baltimore, composed of ministers and

lay delegates, elected by the State Conventions and Union Societies. This Convention prepared a memorial to the General Conference of May 1828, praying that the government of the church might be made representative, and more in accordance with the mutual rights of the ministers and people. To this memorial the General Conference replied, in a circular, claiming for the itinerant ministers of their church an exclusive divine right to the same unlimited and unamenable power, which they had exercised over the whole church from the establishment of their government in 1784. Soon after the rise of the General Conference, several reformers in Cincinnati, Lynchburg, and other places, were expelled for being members of Union Societies and supporters of the mutual rights.

"The reformers, now perceiving that all hope of obtaining a change in the government of the church had vanished, withdrew, in considerable numbers, in different parts of the United States, and called another General Convention to assemble in Baltimore, November 12, 1828. This Convention drew up seventeen 'Articles of Association,' to serve as a provisional government for the Associated Methodist churches, until a constitution and book of discipline could be prepared by a subsequent Convention to be held in November 1830."

The first General Convention, accordingly, at which the Methodist Protestant Church was regularly organized, was held at Baltimore in 1830. The meeting commenced on the 2d of November, and continued in session till the 23d inclusive. It was attended by eighty-three ministerial, and a large number of lay representatives of about 5,000 members of the respective associated Methodists, a large majority of whom had already withdrawn from the Methodist Episcopal Church on account of her government and hostility to lay representation. In this important Convention, a form of constitution and discipline for the newly organized church was considered and approved. The principles on which the Secession proceeded are thus stated in the preamble and articles which precede the constitution: "We the representatives of the Associated Methodist churches in General Convention assembled, acknowledging the Lord Jesus Christ as the only head of the church, and the Word of God as the sufficient rule of faith and practice, in all things pertaining to godliness; and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God; and whereas a written constitution, establishing the form of government, and securing to the ministers and members of the church their rights and privileges, is the best safeguard of Christian liberty: We, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by

the following elementary principles and constitution :

" 1. A Christian church is a society of believers in Jesus Christ, and is a divine institution.

" 2. Christ is the only Head of the church ; and the Word of God the only rule of faith and conduct.

" 3. No person who loves the Lord Jesus Christ, and obeys the gospel of God, our Saviour, ought to be deprived of church membership.

" 4. Every man has an inalienable right to private judgment, in matters of religion ; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow-men.

" 5. Church trials should be conducted on gospel principles only ; and no minister or member should be excommunicated except for immorality ; the propagation of unchristian doctrines ; or for the neglect of duties enjoined by the Word of God.

" 6. The pastoral or ministerial office and duties are of divine appointment ; and all elders in the church of God are equal ; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

" 7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

" 8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church ; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

" 9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

" 10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties ; and it is also obligatory on the members, to esteem ministers highly for their works' sake, and to render them a righteous compensation for their labours.

" 11. The church ought to secure to all her official bodies the necessary authority for the purposes of good government ; but she has no right to create any distinct or independent sovereignties."

Lay representation being adopted as an essential element in the constitution of the Methodist Protestant Church, its General Conference, which meets every seventh year, is composed of an equal number of ministers and laymen, being one minister and one layman for every thousand persons of its membership. The Annual Conferences consist of all the ordained itinerant ministers, and of one delegate from each circuit and station within the bounds of the district, for each of its itinerant ministers. The Quarterly Conferences are the immediate official meetings of the circuits and stations. The leaders' meeting, and, indeed, all the other arrangements, are

similar to those of the church from which they seceded. The only difference between the two churches lies in government, the Methodist Episcopal Church rejecting lay representation, and adopting an unlimited episcopacy, while the Methodist Protestant Church admits lay representation, and a parity in the ministry.

METHODIST (REFORMED) CHURCH IN AMERICA. This body sprung out of a feeble secession which took place from the Methodist Episcopal Church in 1814. The original seceders amounted to no more than fourteen persons belonging to the towns of Whitingham and Readsborough, Vermont, who felt straitened in their religious rights and privileges under the Episcopal mode of church government. Having represented their grievances to the General Conference, and meeting with no favourable answer, they formally separated from the church, and on the 16th of January 1814 met in convention at Readsborough. At this Convention they formed themselves into a church under the name of the "Reformed Methodist Church," and appointed a Conference to be held on the following 5th of February, at which they adopted articles of religion and rules of church government.

The Reformed Methodists agree with the Methodist Episcopal Church in regard to the fundamental doctrines of the gospel. Their system of church government is essentially Congregational in its character, all power being considered as vested in the primary bodies, the churches. The leading men among the Reformed Methodists have generally maintained, that the same faith would produce the same effects it did in primitive times. They believe that the church has apostatized ; that as all blessings given in answer to prayer are suspended upon the condition of faith, therefore, faith is the restoring principle. They dare not limit faith except by a "thus saith the Lord," and hence they believe that the sick are often restored to health in answer to their prayers. Another peculiar tenet which they maintain is, that it is possible for a believer to attain perfection in this world or complete sanctification of heart and life through faith in the atoning blood of the Lord Jesus Christ. They hold that the church of Christ is a spiritual body, and that members ought to be admitted into the church, not by subscribing certain doctrines, but by exhibiting clear evidence of the forgiveness of their sins, and the renewal of their heart. They are conscientiously opposed to war, both offensive and defensive, and also to slavery and slaveholding. An article has been added to their Discipline excluding all apologists for slavery from church membership.

Reformed Methodism was planted in Upper Canada in 1817 or 1818, and its introduction was signalized by a remarkable revival of religion. Both in Canada and the United States it has made steady progress ; but it had no periodical organ until 1837, when the 'South Cortland Luminary' was started by

the New York Conference, in the first instance, and after a short time became the organ of the whole church. In 1839 this periodical changed its name to that of the 'Fayetteville Luminary.' In 1841 an association was formed between the Reformed Methodists, Society Methodists, and local bodies of Wesleyan Methodists, the object of which was harmoniously to co-operate, without, however, merging the various bodies into one church. By the terms of the association the name of the 'Luminary' was again changed to that of the 'Methodist Reformer,' which became the organ of the association, while the property of the periodical still belonged to the Reformed Methodists. After the organization of the Wesleyan Methodist Church in America in 1843, the subscription list of the 'Methodist Reformer,' by an arrangement on the association principle between the Reformed Methodists and the Wesleyans, was transferred to the periodical called the 'True Wesleyan,' published at Boston, Massachusetts, as a preliminary step to the union of the two bodies. Latterly the Reformed Methodists have become completely merged in the Wesleyan Methodist Church.

METHODIST SOCIETY IN AMERICA

(THE). This body of Christians was first composed of a small body of seceders from the Methodist Episcopal Church in the city of New York in 1820. The point on which the Secession arose, was the circumstance of the ruling preacher, so called, insisting on receiving the money collected in the different churches under his charge, through stewards of his own appointment, instead of by the trustees appointed according to law, and in accordance with the practice of the church in all time previous. In addition to this objectionable practice, the Seceders dissented from certain resolutions passed by the New York Annual Conference of ministers, to petition the legislature for a law recognizing the peculiarities of the church discipline, by which the whole property of the church would have been placed under the supervision and control of the body of ministers, who, according to their discipline from the bishop downwards, are to take charge of the temporal and spiritual business of the church. Having left the Methodist Episcopal Church, the Seceders erected a new place of worship, and a congregation of about 300 members was organized under the Rev. William M. Stilwell, who withdrew from the travelling connexion, and became the pastor of this new church. The brief history of the Methodist Society is thus stated by Mr. Stilwell: "In the course of the three years following their first formation as a separate body, they had erected two other places of worship, and formed a discipline, in which the general principles, as taught by the Methodists, were recognized but in the government of the church there was a difference: 1. No bishop was allowed, but a president of each Annual Conference was chosen yearly, by ballot of the members thereof. 2. All ordained ministers, whether travelling or not, were allowed a

seat in the Annual Conferences. 3. Two lay delegates from each Quarterly Conference could sit in the Annual Conference, with the ministers. 4. No rules or regulations for the church could be made unless a majority present were lay members. 5. A preacher could remain with a congregation as long as they agreed. 6. Class meetings, love feasts, &c., were to be attended; the leader of each class being chosen by the members. 7. The property of the Societies to be vested in trustees of their own choice, and the minister to have no oversight of the temporal affairs of the church. They prospered greatly for a few years, when some of the preachers and people, being desirous to have a more itinerant connexion, thought it best to unite with a body of Seceders from the Methodist Episcopal Church, who held a Convention in Baltimore, and took the name of Protestant Methodist Church: since which the Methodist Society have not sought to enlarge their body so much as to supply such congregations as may feel a disposition to enjoy a liberty, which the other bodies of dissenting Methodists, as well as the Methodist Episcopal Church, do not see fit to grant to the laity."

METHODISTS (ROMISH). This name was applied to certain Romish Controversialists in the seventeenth century, who arose in France, and attempted by ingenious sophistry to silence the Huguenots in argument. These Methodists are arranged by Mosheim under two classes. The first class attempted to foreclose the argument by demanding from the Protestants a direct proof of their doctrines, and calling upon them to adduce explicit declarations of the Holy Scripture. By this mode of conducting the argument, it was assumed at the very outset of the controversy, that the Church of Rome was an ancient church, and in possession of a system of doctrines which she had held unmolested for ages; and, therefore, the Protestants, being on this theory innovators in religion, the burden of proof lies upon them, and it behoves them to adduce not indirect and inferential, but direct and positive statements of the Bible in favour of their novel doctrines. To this class of Romish Methodists belonged Veron, Nihusius, and Peter and Adrian von Walenburg. The second class of Controversialists of this kind refused to encounter the Protestants, by arguing with them on the various points in detail, but they sought to overwhelm them by urging certain great principles or general arguments involving the whole subject. One of the most dexterous reasoners of this class was the celebrated Peter Nicole, the Jansenist, and the illustrious Cardinal Richelieu. The most distinguished, however, of all these Romish Methodists was Father Bossuet, the author of the 'Histoire des Variations des Eglises Protestantes,' who lays it down as a fundamental principle, that whatever church frequently modifies and changes its doctrines, has not the Holy Spirit. The ingenious author seems to have been

blinded to the important fact, that the weapon which he had so carefully forged against Protestantism bore with equal, if not more, effect against Romanism. This is very ably and conclusively shown in a work entitled 'Variations of Popery,' compiled as an answer to Bossuet by the late Rev. S. Edgar, one of the ministers of the Presbyterian Church in Ireland.

METHODISTS (WELSH CALVINISTIC). This large and efficient body of Methodists dates its origin from 1735. A gentleman of Trevecca in Brecknockshire, by name Howel Harris, had entered one of the colleges of Oxford with the view of taking holy orders in the Church of England. Disgusted with the immorality and unprincipled conduct which then prevailed at that seat of learning, he left it and returned home. His own mind being deeply impressed with a sense of divine things, he began to visit from house to house in his native parish, pressing home upon the people the necessity of attending without delay to the things which belonged to their eternal peace. Not confining his labours to household visitation, he commenced public preaching. Crowds flocked to hear him, and many individuals, as well as whole families, were spiritually awakened. He now established a school at Trevecca, which was largely attended, and where the young were carefully instructed in the great truths of the gospel. Feeling that his labours for the good of both old and young met with the most encouraging success, he proceeded to establish meetings for religious conversation in various places; and thus commenced those Private Societies which have ever formed a prominent feature in the arrangements of the *Welsh Calvinistic Methodists*. Mr. Harris now devoted much of his time to preaching, being engaged in this important work three, four, and even five times a-day. And his labours were eminently successful, multitudes being awakened, and not a few savingly converted. A spirit of opposition now arose against this devoted man. "The magistrates threatened to punish him; the clergy preached against him; and the common rabble were generally prepared to disturb and to pelt him." In the midst of persecu- tion, however, the cause continued to prosper, and in 1739, though he had laboured only four years, and that too single-handed and alone, he had established about 300 Societies in South Wales. The revival which had thus commenced among the Methodists attracted the attention of good men in all Christian denominations, and Mr. Harris's hands were eminently strengthened by the efficient assistance which he received from the Rev. Daniel Rowland of Llangaitho, Cardiganshire, whose popularity and eloquence attracted crowds from great distances to wait upon his ministrations. In a short time several pious ministers of the Establishment seceded and joined the Methodists. A considerable band of itinerant missionaries was now formed, who, with apostolic zeal, wandered from place to place throughout the principality, proclaiming the glad tidings of salva-

tion through a Redeemer. A revival of a most refreshing kind now took place among the different religious denominations; and the new sect daily rose in popularity and influence, being joined in seven years from its commencement by no fewer than ten ministers of the Church of England.

The first chapel built by the Welsh Calvinistic Methodists was erected in 1747 at Builth in Brecknockshire. In the following year two others were built in Carmarthenshire. The cause made steady progress in South Wales; but it was much hindered in North Wales by the keen opposition to which its ministers and adherents were exposed. Shortly after this time Providence raised up one who was made an eminent instrument in advancing the spiritual interests of large masses of the Welsh population. We refer to that devoted servant of Christ, the Rev. Thomas Charles of Bala, Merionethshire, to whose exertions and influence the Societies of Calvinistic Methodists in North Wales are chiefly indebted for their organization and present flourishing condition. Though in his early days he had experienced occasional serious impressions, it was not until his eighteenth year that he was brought to a saving knowledge of the truth, through the powerful preaching of Mr. Rowland. His thoughts were now turned towards the ministry, and having passed through the usual preparatory studies, he entered upon a curacy, the salary of which was only forty-five, and was afterwards reduced to thirty pounds. The fervent piety and devotedness with which he discharged the duties of the ministerial office gave great offence to many of the careless and ungodly among the people. On this account he was under the necessity of removing from place to place, and at length, in 1784, he resolved to leave a church which was fettered with so many forms, and to enjoy the free air and the open fields of Methodism. The Welsh principality was at this time one vast moral wilderness, and although, by the labours of Harris, Rowland, and the other Methodist preachers, much good had been effected, the most lamentable ignorance and ungodliness still pervaded the great mass of the people. A Bible could scarcely be found in any of the cottages of the peasantry, and in some parishes very few persons were able to read it. Such was the state of the principality when Mr. Charles commenced his labours in connexion with the Calvinistic Methodists.

The manner in which this faithful and earnest minister of Christ entered upon the wide field of Christian effort which was thus opened up for him, showed the comprehensiveness of his mind, and his anxiety to overtake the spiritual destitution of the country in a systematic way. He inquired into the moral statistics of the entire principality, and set himself to devise a system of spiritual machinery suited to the peculiar condition and habits of the people. On a strict examination into the whole matter he resolved to establish "circulating schools," which might be transplanted from one place to another at the end of

a definite period, say nine or twelve months. Two serious difficulties, however, presented themselves, the want of money and the want of teachers. But Mr. Charles could not easily be deterred by any obstacles from carrying out his benevolent plans. He trained the first teachers himself, and went to England, where he succeeded in raising a considerable sum towards defraying the expenses of his project. The mode in which he managed to establish his circulating schools, and the benefits which accrued from them, he afterwards described thus: "In my travels through different parts of North Wales about twenty-three years ago, I perceived that the state of the poor of the country in general was so low as to religious knowledge, that in many parts not one person in twenty was capable of reading the Scriptures, and in some districts hardly an individual could be found who had received any instruction in reading. I found then and still do find daily proofs of the ignorance of the poor people who cannot read, and have never been catechetically instructed, even where constant preaching is not wanting. This discovery pained me beyond what I can express, and made me think seriously of some remedy, effectual and speedy, for the redress of this grievance. I accordingly proposed to a few friends to set a subscription on foot to pay the wages of a teacher, who was to be moved circuitously from one place to another; to instruct the poor in reading, and in the first principles of Christianity by catechising them. This work began in the year 1785. At first only one teacher was employed. As the funds increased, so in proportion the number of teachers was enlarged, till they amounted to twenty. Some of the first teachers I was obliged to instruct myself; and these afterwards instructed others sent to them to learn to be schoolmasters.

"The fruits of these circulating schools are our numerous Sunday Schools all over the country; for without the former, we could not have found teachers to carry on the latter. Although, through the present general prevalence of Sunday Schools, conducted by gratuitous teachers, the circulating schools are not so much wanted as formerly, yet I still find we cannot go on without some of them. There are yet many dark places in different parts of the country, where none are found able or willing to set up Sunday Schools. My only remedy therefore is, to send there the circulating schools, with a view of raising up by degrees Sunday Schools to succeed them, and to keep on the instruction after they are removed. Besides, I find it absolutely necessary that the circulating schools should occasionally revisit those places where the Sunday Schools are kept, to revive them and reanimate the teachers and people in the work of carrying them on; else, in time, they gradually decline in country places, where the children are scattered far from one another. So that now I constantly employ from six to ten teachers; and several more might be usefully employed did

our finances enable us to engage an additional number."

The schools were soon highly appreciated by the people. Both parents and children in many cases eagerly availed themselves of the opportunity thus afforded of obtaining instruction. The Sunday Schools in particular proved a singular blessing to multitudes of children, and through them to their parents. At Bala in 1791, the Sunday Schools were made instrumental in giving rise to an awakening. Seasons of revival indeed were experienced in different parts of the country; and it is remarkable that there was something of a periodical character in many of these awakenings, for several of them occurred at the interval of seven years.

In 1799, a religious periodical entitled 'The Spiritual Treasury,' was started by Mr. Charles, which, as the people had now acquired a taste for reading, was intended to supply them with interesting and useful information, wholly of a religious nature. Hitherto there had been a lamentable scarcity of Bibles in North Wales in the vernacular language, and the desire of supplying this want led to the formation in 1804 of the British and Foreign Bible Society. No sooner was this invaluable institution organized, than it issued an edition of Welsh Bibles and Testaments, which were eagerly received throughout the Principality as a boon of the most precious kind. For several years longer, Mr. Charles continued to prosecute the work of a laborious minister and evangelist, but in 1814 his labours were brought to an end, and the country was called to mourn the loss of one of its greatest benefactors, one who had done more than almost any other man to advance the cause of the Redeemer in North Wales.

In the organization of the Welsh Calvinistic Methodist Society, Mr. Charles took an active and prominent part. At an Association held at Bala in 1790, he drew up certain Rules for conducting the Quarterly Meetings of the North Wales Association, consisting of the preachers and leaders; which Rules form the basis of the present system of church government of the whole Society. In 1801, 'Rules of Discipline' were first published, laying down the order and form of the church government and discipline. To these were added several regulations in 1811, which were framed chiefly with the view of rendering the denomination permanently independent, in its organization and ministry, of the Established Church.

In 1823 the Welsh Calvinistic Methodists adopted and published a Confession of Faith, which was unanimously agreed upon at the Associations of Aberystwith and Bala. The doctrines of this Confession are decidedly Calvinistic, and accord with the Thirty-Nine Articles and the Westminster Confession in all the essential points of Christian doctrine and practice. Their church government is neither Episcopalian on the one hand, nor Congregationalist on the other, but approaches somewhat to

the Presbyterian form. The private Societies are subordinate to the Monthly Meetings, and these again to the Quarterly Associations, at which the general business of the body is transacted. Their preachers itinerate from one place to another, and being rarely men of education, they are generally dependent on some secular employment for their subsistence.

In the course of the revivals which occurred so frequently in Wales during the last half of the eighteenth century, the practice seems to have been occasionally followed of "jumping, accompanied by loud expressions of praise, during the solemnization of public worship." (See JUMPERS.) This practice, however, has never been encouraged by the preachers of the Connexion, but is affirmed to be "a mere accident or non-essential of Welsh Calvinistic Methodism;" and it is now of rare occurrence, though the members of the Connexion have not given it a direct opposition. Of late years the Welsh Methodists have turned their attention towards the importance of an educated ministry. Accordingly in 1837 a college for the purpose of training theological students was established at Bala, and in 1842 another was established at Trevecca.

The ministers of the Connexion are selected by the private Societies, and reported to the Monthly Meetings, which examine them as to their qualifications, and permit them to commence on trial. A certain number only who must previously have been preachers for at least five years, are ordained to administer the sacraments, and this ordination takes place at the Quarterly Associations. The preachers are expected each to itinerate in a particular county; but generally once in the course of a year they undertake a missionary tour to different parts of Wales, when they preach twice every day, on each occasion at a different chapel. Their remuneration is derived from the monthly pence contributed by the members of each congregation; out of which fund a trifling sum is given to them after every sermon. Some have a stated stipend.

The number of chapels returned at the Census of 1851 as pertaining to the Welsh Calvinistic Methodist body, amounted to 828, containing accommodation for 211,951 persons. In 1853 the number in ministers was reported to be 207, and that of preachers 234, while the number of communicants was stated to be 58,577.

In 1840, this active and energetic body of Christians formed an association for sending missionaries to the heathen, and towards the end of that same year, a mission was commenced among one of the hill-tribes in the north-east part of Bengal. They have also a mission station in Brittany, south of France, the language of that country being a sister dialect of the Welsh; and they have besides a mission to the Jews. The operations of the Home Mission of this denomination are carried on among the English population inhabiting the borders between

England and Wales. There are several Societies in England belonging to the Connexion, for instance, in London, Liverpool, Manchester, Bristol, Chester, Shrewsbury, whose worship, public and private, is performed in the Welsh language. There is also a small congregation among the Welsh miners in Lanarkshire in Scotland, who have the gospel preached to them in their own language. In some parts of Wales, and on the borders of England where the English language is most prevalent, worship is conducted in that tongue.

METHODIST (THE TRUE WESLEYAN) CHURCH IN AMERICA. This Methodist body was constituted at a convention held at Utica, New York, on the 31st May 1843. The convention was composed of ministers and laymen who were summoned to meet for the purpose of forming a Wesleyan Methodist Church free from bishops, intemperance, and slavery. After a lengthened and harmonious deliberation, a Discipline was drawn up, called "the Discipline of the Wesleyan Methodist Church in America," granting to all men their rights, and making them free and equal according to the Word of God, and the preamble of the Declaration of Independence of the United States. They also organized six annual Conferences, including the chief portions of the Northern and Eastern States. This church thus differed in several points from both the Episcopal and Protestant Methodist Churches. From the former, it differed in holding that all elders in the church of God are equal, and from the latter, in disowning all connection with slavery as it exists in America. The Articles of Faith maintained by this Christian denomination are in accordance with those held by orthodox churches generally. The six Conferences of which it consists, include about 300 ministers and preachers who itinerate, and upwards of 300 other ministers and preachers to whom stations have not been allotted, and about 20,000 communicants.

METHODISTS (WESLEYAN), a very large, energetic and influential body of Christians, originated by a great religious movement which commenced at the beginning of the second quarter of last century. John Wesley, the founder of Methodism in England, was born at Epworth in Lincolnshire in 1703, his father being rector of that parish. While yet a child he experienced a remarkable providential deliverance, having narrowly escaped from destruction in the flames of his father's house, which was on fire. This Divine interposition in his behalf made a deep impression on his mind, which seems never to have been effaced during life. The first rudiments of his education were received from his mother, who was the daughter of the Rev. Dr. Annesley, an eminent nonconforming minister; and it is highly probable that from this devoted Christian woman he imbibed those religious principles and feelings which throughout his whole life so eminently characterized him. At the age of eleven he was sent to Charter House

school in London, where he signalized himself above his fellows by diligence and progress in his studies. Being destined for the church, he proceeded, along with his brother Charles, to the University of Oxford. After prosecuting his studies with the most exemplary diligence and success, John Wesley was ordained a deacon in 1725, and in the following year, he was chosen Fellow of Lincoln College, and obtained priest's orders. After assisting his father at Epworth for a short time, he returned to Oxford in 1729. Here the two brothers first began to exhibit that earnestness in religion which was ever after so marked a feature in their character. Associating themselves with a few of their fellow-students who were like-minded, they held meetings for prayer and religious conversation. The marked propriety and strictness of their behaviour made them objects of ridicule and reproach among the irreligious and ungodly, who were accustomed to taunt them with being *Methodists*, a name which was meant to indicate that they were precise and scrupulously attentive to religious duties and exercises. Among those who shared with the Wesleys in this obloquy were James Hervey and George Whitfield, to whose labours in their Master's cause, evangelical religion in England owes a deep debt of obligation.

John Wesley continued to reside at Oxford till the death of his father, which took place in 1735; and although his friends wished him to apply for the living at Epworth, which was in the gift of the chancellor, he declined to yield to their entreaties, however urgent. About this time an event occurred which opened up for him a wide sphere of usefulness in a distant land. A colony had just been founded by Governor Oglethorpe in Georgia, who, having concluded a treaty with the Creek Indians, was anxious to establish a mission among them. John and Charles Wesley were prevailed upon to undertake the management of the mission, and in October of the same year in which their father died, they left England for America. On reaching the colony they entered upon their missionary labours with much zeal, but unexpected obstacles were thrown in their way, and after spending two years in fruitless endeavours to carry the gospel to the Indians, they abandoned the mission and returned home in 1738. While resident in Georgia, however, John Wesley had become intimately acquainted with several settlers who belonged to the Moravian church, and in particular with David Nitschman, a bishop of that persuasion. The principles and practices of this interesting community attracted his special favour, and suggested doubtless to his mind many of those arrangements which he afterwards laid down for the regulation of the Methodist Societies.

The intercourse which John Wesley enjoyed with the Moravians in Georgia led to more serious impressions of divine things than he had ever before experienced. He tells us that one thing he had learned by his mission to the Indians, that he who

had gone to America to convert others had never been converted himself. The anxiety which he now began to feel about his own personal state continued to agitate his mind throughout his voyage homeward; but through the instructions of Peter Böhler, a Moravian minister in London, he was enabled to exercise a simple faith in the merits and mediation of Jesus. He dated his conversion from the 24th of May 1738, and having obtained peace and joy in believing, he burned with ardent desire that others should become partakers of like precious faith. The momentary relief which he himself had obtained under the teaching of Böhler, led him to entertain the opinion which he afterwards delighted to proclaim—the possible instantaneousness of conversion—a doctrine which, as held by the followers of Wesley, only implies that they maintain the act of conversion to be sometimes, though not always, instantaneous.

John Wesley now sought access to the pulpits of some of the most evangelical ministers of the Establishment, and wherever he was permitted, he preached justification by faith in the Lord Jesus, which had now become his favourite doctrine. One after another, however, excluded him from their pulpits. Private meetings, accordingly, were forced upon him. About fifty persons agreed to meet once a-week in small companies or bands of from five to ten persons each for mutual conversation, with occasional love feasts. "The first rise of Methodism," says Wesley, "was in November 1729, when four of us met together at Oxford; the second was at Savannah in April 1736; the third at London on this day, May 1st, 1738."

A small society of earnest religious persons met in Fetter Lane, London, and of this little band Whitfield and the two Wesleys were members. To become still better acquainted with the rules and habits of the Moravian Brethren, John Wesley paid a visit to their settlement at Herrnhut in Germany. On his return to London, he and his followers were associated at Fetter Lane with the Moravians; but several Societies wholly composed of Methodists met in London, Bristol, and other places. Whitfield and Wesley now commenced outdoor preaching, and with the most wonderful success. Wherever they went crowds flocked to hear from their mouths the glad tidings of salvation through a Redeemer. In his diary, Wesley frequently mentions that thousands waited upon his ministry in the open fields, and although the service might commence amid annoyance and persecution, he generally succeeded ere long in subduing his audience to quietness and attention. Thus was Methodism at its first outset beset with difficulties and much opposition. But the great founder of the system was unwearied in his exertions to advance the good cause. For a time he took particular pleasure in co-operating with the Moravians, whose simplicity of faith and purity of life he had learned to admire. But

the more closely he examined the doctrines and precepts of the Brethren, his admiration diminished, and at length he became disgusted with their mysticism, their exclusiveness, and their tendency to Antinomianism. He therefore published a protest against their tenets and practices, and retired with his followers to the Foundry in Moorfields.

About the same time Wesley separated from Whitfield in consequence of a difference of opinion which arose between them on the subject of election. The Wesleys had for some time evinced a decided leaning towards Arminian views, while Whitfield entertained a strong partiality for Calvinistic sentiments. The contest was carried on with the utmost ardour, and even unseemly bitterness, on both sides, though not by the leaders in the controversy, at least by their subordinates. John Wesley was most unwilling that a rupture should take place, and to prevent such an unhappy result, he drew up certain statements in regard to the three disputed points, unconditional election, irresistible grace, and the final perseverance of the saints, hoping that both he and his opponents might still have it in their power to continue their united labours in the cause of Christ. The difference of opinion, however, was found to be such as to call for their friendly separation, which accordingly took place in 1740, without however diminishing the respect and esteem which Wesley and Whitfield entertained for each other.

Up to this period, the great founder of Wesleyan Methodism seems never to have contemplated the formation of a church or separate denomination of Christians. Strongly attached to the Church of England, he continued to minister within her pale as long as he was allowed to do so, and even when prevented from officiating in her pulpits, he recommended his followers to adhere to her doctrines and worship. In forming Societies, his primary wish seems to have been to gather together little bands of earnest Christian men, whose simple design was mutual edification. The Societies were at first accordingly separate and detached, with no other uniting bond than a common object or end. As they increased in number, however, certain regulations were framed for their guidance. These are regarded by the Wesleyan Methodists as binding upon the body to this day. In the preamble to the Rules, Mr. Wesley thus describes the origin of the Societies: "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I should spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, viz., on Thursday in the evening. To these, and as many more as desir-

ed to join with them (for their number increased daily), I gave those advices from time to time which I judged most needful for them, and we always concluded our meetings with prayer suitable to their several necessities."

Methodism under Mr. Wesley now began to assume a regularly organized system. Money was collected; meeting-houses were built or rented in different places for the accommodation of the members of the United Society; and that each individual might be an object of careful instruction, the Societies were divided into classes of twelve persons, each class having its distinct superintendent or class-leader, whose duty is thus laid down. 1. To see each person in his class once a-week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort or exhort, as occasion may require; to receive what they are willing to give towards the poor, or towards the gospel. 2. To meet the minister and the stewards of the Society once a-week, in order to inform the minister of any that are sick, or of any that walk disorderly and will not be reprov'd; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

The only condition required of any person who wishes to be admitted into a Methodist Society, is, in the words of Wesley, "a desire to flee from the wrath to come; to be saved from their sins." Such a desire, wherever it truly exists, will of course manifest itself by its fruits, and accordingly those who in joining the Methodist Societies declare that they are animated by a desire for salvation, are expected to give evidence of it by the following traits of character and conduct:

"First, *by doing no harm*; by avoiding evil in every kind; especially that which is most generally practised, such as taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury; i. e. unlawful interest.

"Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.

"Doing to others as we would not they should do unto us.

"Doing what we know is not for the glory of God; as the putting on gold or costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus.

"The singing those songs, or reading those books, which do not tend to the knowledge or love of God; softness and needless self-indulgence; laying up treasure upon the earth; borrowing without a pro-

bability of paying, or taking up goods without a probability of paying for them.

"It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation,—

"Secondly, *by doing good*; by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as possible, to all men; to their bodies, of the ability which God giveth; by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison; to their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that, 'We are not to do good, unless our hearts be free to it.'

"By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only; by all possible diligence and frugality, that the gospel be not blamed; by running with patience the race set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and off-scouring of the world, and looking that men should say all manner of evil of them falsely for the Lord's sake.

"It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of salvation,—

"Thirdly, *by attending on all the ordinances of God*; such are, the public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the Scriptures; and fasting and abstinence."

Such were the general rules drawn up for the Methodist Societies by John and Charles Wesley. No formal creed was adopted, and persons of all denominations were welcome to join the body provided simply they were willing to conform to the regulations now stated. As yet it is quite plain that Wesley had no intention to form a separate sect. His whole feelings were in favour of the Church of England, and it would have afforded him peculiar satisfaction if the clergy of that church would have taken the members of the Methodist societies throughout the country under their spiritual oversight. The greatest coolness, however, was manifested on the part of the Established clergy towards Wesley and his followers. Hence the necessity arose for lay agency in order to secure the instruction and supervision of the converts. Pious and experienced men were accordingly selected to discharge this important duty. At first they were permitted only to expound the Scriptures in a plain familiar style; but in course of time lay preaching was reluctantly sanctioned. Thus there was sent

forth a large staff of zealous men, who proclaimed the glad tidings of salvation with such energy and success, that many new converts were added to the ranks of Methodism. Several clergymen also connected themselves with the movement, who, along with Wesley and a large body of lay assistants, carried on a regular system of open-air preaching, which was attended everywhere by immense crowds of eager and attentive hearers.

The rapid growth of the Methodist Society called for some further steps towards union and system. By the invitation of the Wesleys, therefore, the leaders were invited to meet in London, and in June 1744 the first Conference was held. See CONFERENCE (WESLEYAN). Hitherto the preachers had carried on their operations simply under the direction of Mr. Wesley, but without any intercourse with one another. But by uniting them in Conference they were enabled to adopt a regular and systematic arrangement. At the first Conference only six persons were present, of whom five were clergymen of the Established Church. With this small Convention originated a thoroughly organized ecclesiastical structure, which has proved itself one of the most potent influences in the religious history of England. The Methodist movement was now reduced to order. The country was divided into circuits, each with its assistant or superintendent. All chapels were conveyed to lay trustees; travelling preachers were allowed a stated sum for support, and regulations were laid down for the guidance of the different officers of the Society; all, however, being under the undisputed control of John Wesley, Charles, his younger brother, having withdrawn from the active management of affairs in consequence of his disapproval of lay-preaching.

The Conference met regularly every year, and one improvement after another was introduced into the system of Methodism according as peculiar circumstances seemed to demand. One point Wesley kept in view in all his arrangements, to prevent if possible the separation of the Societies from the Church of England. It was with the utmost reluctance that he deviated even in the slightest degree from church order. Even when the numbers of his adherents were very large, and their preachers had obtained great influence over the people, the sacraments were received only in the parish churches. Many years elapsed before the sacraments were administered, or pastoral authority exercised by the Wesleyan preachers. This of itself is a sufficient indication how unwilling Mr. Wesley was to dis sever his adherents from the Church of England, or to establish a separate and independent sect.

How rapidly the Methodists increased in number after the organization of the body, may be seen from the fact, that, in 1749, there were twenty circuits in England, two in Wales, two in Scotland, and seven in Ireland. In 1765 the circuits in England had increased to twenty-five, those in Scotland to four, and

those in Ireland to eight. Methodism had now become an important agency in reviving Christianity in England, and both in doctrine and discipline it had assumed a regular and consistent form, not by any preconceived plan on the part of Mr. Wesley, but simply by the leadings of Providence. "Our venerable Founder," says the Conference of 1824, "kept one end only in view,—the diffusion of scriptural Christianity throughout the land, and the preservation of all who had believed, through grace, in the simplicity of the Gospel. This guiding principle he steadily followed; and to that he surrendered, cautiously, but faithfully, whatever, in his preconceived opinions, he discovered to be contrary to the indications of Him whose the work was, and to whom he had yielded himself up, implicitly, as his servant and instrument. In the further growth of the Societies, the same guidance of providential circumstances,—the same 'signs of the times,'—led to that full provision for the direction of the Societies, and for their being supplied with all the ordinances of the Christian Church, and to that more perfect pastoral care which the number of the members, and the vastness of the congregations, (collected not out of the spoils of other churches, but out of 'the world' which 'lieth in wickedness,') imperatively required. Less than this, the demands of piety and conscience would not allow; more than those interests required, has not been aimed at. The object has, at no time, been to make a sect, but to extend the Christianity of the Scriptures throughout the land; not to give currency to a mere system of opinions, but to bring men everywhere under the effectual influence of the 'truth which is according to godliness;' and, in the degree to which God should give his blessing to these efforts, to fold the gathered flock from danger, and to supply to it wholesome and sufficient pasture. These, beloved brethren, are the principles which lead us to God alone, who has made us 'a people who were not a people,'—and which constantly remind us of the purposes for which we were thus gathered in His name, and that our only business on earth is to show forth the praises of Him, 'who hath called us out of darkness into marvellous light.'"

The year 1784 constituted one of the most important eras in the history of Wesleyan Methodism. It was at this period that, in order to secure the stability and government of the connexion after his removal, Mr. Wesley got a "Deed of Declaration" drawn up and regularly enrolled in the High Court of Chancery, which established a legal description or definition of the term "Conference of the people called Methodists." Without this legal instrument the Conference would have become, at Wesley's death, a complete nonentity in the eye of law. But another event which, by its importance and manifold bearings, signalized the year 1784, was, that, in the course of it, Mr. Wesley, for the first time, assumed and exercised the power of ordination in the case of Dr. Coke, whom he appointed superintendent of the Me-

thodist Societies in North America. In this act he was assisted by other ordained ministers; and in taking upon himself this power, though only a presbyter of the Church of England, he justified himself by an appeal to the exigencies of the case, many of his adherents in the southern provinces of North America being greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's Supper according to the usages of the Church of England. On the same principle, in 1787, three of the English preachers were ordained for Scotland.

Happily for the interests of Wesleyan Methodism, its founder lived till he had reached the advanced age of eighty-seven, and thus enjoyed the high privilege of seeing the cause which he had originated fully consolidated, and in vigorous operation, exercising an influence over the religion of the English people second only to that of the National Establishment itself. Wesley's death, in 1791, necessarily produced a great alteration in the relations of the people and the Conference. Throughout his life he had acted as the arbiter between these two parties, and such was the respect, and even veneration in which he was held, that his decisions invariably commanded instant and cordial submission. The Conference naturally imagined that after his death the power and authority which he possessed might safely be exercised by them; but there being no one now to moderate or restrain its exercise, considerable dissension existed from 1792 to 1797, when at length certain rules, a portion of which were called "The Rules of Pacification," were agreed to by the Conference, placing some limitation upon the power of the preachers, and increasing that of the people.

The death of the founder of Methodism was deeply deplored by the whole connexion. It was felt by multitudes to be the loss of their spiritual father. He was the final arbiter in all disputes which arose throughout the body, and even the Conference itself had been wont to bow with implicit submission to his will. No wonder, therefore, that the removal of such a man,—a man so universally honoured, respected, and beloved,—should have been mourned as an almost irreparable loss. And all the more deeply was his departure regretted, that no sooner was he withdrawn from them than the most painful dissensions broke out among his followers. Difficulties began to arise as to the rights of trustees over the chapels, and over the appointment of ministers; and a question was now agitated for the first time as to the right of the laity to participate in the spiritual and secular government of the body. It had been the anxious desire of Wesley throughout his life, to obviate any chance of a collision between the Methodists and the Established Church. No such delicacy, however, was felt by his followers after his decease. The people urged upon the Conference their "right to hold public religious worship at such hours as were most convenient, without being restricted to the mere intervals of the hours appointed for service in the Established Church"

And not only so, but the popular demands rose still higher. The members of the Methodist body were no longer contented with occupying the comparatively humble position of a Society, beyond which the ambition of their founder had never risen; they demanded that Methodism should be recognized as a church, ordaining ministers, dispensing sacraments, and administering discipline.

For several years the Methodist Societies were in a state of the utmost confusion and insubordination; and this was aggravated by an attempt, on the part of the travelling preachers, to exercise over the people the same power which Wesley had exercised during his life. Year after year the Conference had under their serious consideration the alarming state of matters in the body generally, and the necessity of discovering some efficient remedy. At length, in 1795, a Plan of Pacification was devised by the Conference, which, for a time at least, allayed the widespread discontent, by yielding to a certain extent to the demands of the people. Thus it was decided, that the ministerial office should no longer be limited in its duties to the preaching of the gospel, but should include also the dispensation of the sacraments, by those only, however, who were authorized by the Conference, and at such times and in such manner only as the Conference should appoint. In regard to the claims of the chapel trustees and the laity generally, the Plan of Pacification declared the absolute right of the Conference to appoint preachers, and the inability of the trustees to refuse their admission into the chapels. While thus resisting, to a certain extent, the demands of the trustees, the Conference formed a new court, for purposes of Discipline, consisting of all the preachers of the district and all the trustees, stewards, and leaders of the circuit; and before this court any accusation against a preacher could be laid, while it had power to suspend him from his office until next Conference, to whom the case must be referred.

The Plan of Pacification thus framed in 1795 continues in force among the Wesleyans down to the present day. The framework of Methodism was now set up, and the body thoroughly organized, though great numbers of its people still remained in communion with the Church of England. The following concise and comprehensive view of the entire system of Wesleyan Methodism is given by the Rev. R. Spence Hardy, in his 'Memorials of Jonas Sugden': "No one is regarded as a member of this church who does not meet in class. Each class consists of from twelve to twenty persons, who are under the care of a leader. They meet together every week to relate their spiritual exercises, and receive advices from the leader, commencing and concluding with singing and prayer, and, at the same time, a small sum is given towards the sustentation of the ministry. The class-meeting is regarded as the most precious and efficient of the arrangements peculiar to Methodism; its safeguard, its power, and

its hope. The leaders of each Society meet together weekly, and then pay in the contributions they have received to their own steward. Another meeting is held quarterly, of local preachers, leaders, stewards, and trustees of chapels, from all the Societies in the circuit, when the Society-stewards hand over the contributions from the classes to the circuit-stewards, through whom the ministers receive their stipend. A circuit comprises the portion of country under the care of the same ministers who officiate alternately in all the chapels within its limits. They are assisted by local preachers, a useful and honourable class of men, who, without fee or earthly reward, preach the gospel on the Sabbath, but on the week-days follow a secular calling. They are more numerous than the ministers; there being at present in the Keighley circuit, three ministers and thirty-five local preachers. No minister can remain in the same circuit more than three years. Several circuits form a district, all the ministers and circuit-stewards of which meet together annually, for the transaction of business preparatory to the Conference; and the ministers, in a committee of their own, examine character, receive candidates for the ministry, and inquire into the spiritual state of each circuit, taking account of the number of members in Society. In England there are 439 circuits and 29 districts. The minister having charge of a circuit is called the superintendent; and of a district, the chairman. The highest ecclesiastical court is the Conference. It meets annually in one or other of the principal towns in England, and is attended by from three to five hundred ministers. At this time ministers are admitted and ordained; every minister's name in the whole connexion, in whatever part of the world resident, is read aloud, and relative to each the question is asked, if there be any objection to his character, and the representative of the district in which he lives must return an answer, founded on previous investigation, in each separate case; cases of discipline are examined; the ministers are appointed to the circuits in which they are to labour during the following year; each of the connexional Institutions and Societies passes under review; officers and committees are appointed; and all business is transacted that relates to the general interests of this branch of the Church of Christ. Previous to the sitting of the Conference, all matters connected with finance are arranged, in preparatory committees, composed of ministers and of the principal laymen in the Connexion. To the uninitiated stranger, Methodism may appear like a tissue of meaningless anomalies; but on a nearer acquaintance he would find that it is a wonderful system of nice adjustment and adaptation; in no other church is lay agency employed to the same extent, and yet in no other church are the ministers more independent of any influence that might deter them from the declaration of unwelcome truth, or the exercise of a godly discipline; and its efficiency is made manifest

in nearly every place in which its course is not obstructed by those who have previously rendered themselves amenable to the censure of its courts, or by the members of other churches who would seek to assimilate it to their own institutions."

Besides the Classes, to which the Wesleyan Methodists attach much importance as the very life of their system, there are also still smaller collections of four or five persons called "Bands," which were first established by Mr. Wesley in 1742. These little companies were instituted to afford an opportunity to the members of the Society of a more private and unrestrained confession to each other, in accordance with the Apostolic exhortation, "Confess your faults one to another." The persons forming each "band" are all of the same condition; either married women or single women, married men or single men. The rules of the "Bands" are (1.) That nothing spoken in the Society be spoken again; (2.) That every member submit to his minister in all indifferent things; (3.) That every member bring once a-week, all he can spare to a common stock. The four following questions are to be proposed to the members separately at every weekly meeting: 1. What known sins have you committed since our last meeting? 2. What temptations have you met with? 3. How were you delivered? 4. What have you thought, said, or done, of which you doubt whether it be a sin or not?

The classes attached to each Wesleyan chapel are termed as a whole, a "Society," which corresponds to a church or congregation in other denominations; and a number of Societies within a certain range are termed a "circuit." In each circuit there are two descriptions of preachers, regular and local. The regular are separated entirely to the work of the ministry, and are supported by the weekly and quarterly contributions of members in their classes, and the proceeds of what are called Quarterly Collections, made in every congregation once in three months. From one to four "itinerant preachers," as the regular ministers are called, are appointed for a term not exceeding three years in immediate succession to the same circuit. They are expected not to confine their ministry to one place, but to itinerate throughout the circuit. There are probably about 1,000 Wesleyan itinerant preachers in Great Britain. The local preachers follow a secular calling, and preach on the Sabbaths according to a plan which is laid down every quarter. The number of these local preachers is about 15,000.

The public worship of the Wesleyan body varies considerably in different places. In some, more especially of the larger chapels in London, and other large towns in England, the Liturgy of the Church of England is in regular use; while in many chapels the service is conducted wholly in an extemporary form. When the Liturgy is used, it is according to a revised form, which was prepared by Wesley for his adherents. The thirty-nine articles also of the

Church of England are reduced in the hands of the Wesleyans to twenty-five. The rite of confirmation is not practised by the body, but many parents belonging to the Connexion send their children to be confirmed by an English bishop. The Lord's Supper is usually administered according to the rubric of the Church of England. Love Feasts are occasionally celebrated; and a solemn Watch-night or midnight meeting at the close of each year is regularly observed. There is also a practice observed in the beginning of the year, called the "renewing of the covenant," when the members of the Society dedicate themselves anew to the Lord. The hymn-book forms an important element in the worship of the Wesleyan Methodists, and where instrumental music is used in any of their chapels, the utmost care is taken that the congregation be encouraged to join with heart and voice in singing the praises of God. A quarterly fast is enjoined to be kept by each member of the Society.

No feature of Wesleyan Methodism has given rise to more frequent and more violent disputes than the exclusively clerical composition of the Conference. Towards the end of the last century, when a love of change and an impatience of restraint was so strongly engendered by the French Revolution, a class of people arose among the followers of Wesley, who enthusiastic for liberty, demanded that the laity should be represented in the Conference as well as the clergy. And this cry for popular rights was not only raised without, but also within the Conference, and under the leadership of Mr. Kilham a secession on this account took place in 1796. The question as to the admission of lay-delegates was carefully discussed at the next meeting of Conference, and after mature deliberation it was decided "that they cannot admit any but regular travelling preachers into their body, either in the Conference or in district meetings, and preserve the system of Methodism entire; particularly the itinerant plan which they are determined to support." This decided refusal on the part of the Conference to allow the introduction of the lay element into their body, gave rise to the formation of a new society of Methodists, commonly known by the name of *Kilhamites*, or as they styled themselves, the METHODIST (WESLEYAN) NEW CONNEXION (which see).

The agitation of the subject of lay delegation, and the secession which followed, led the Conference to grant several concessions, handing over a portion of the authority which they themselves had hitherto exercised in financial and other secular matters, to the quarterly and district meetings. The laity were also admitted to a share in the exercise of discipline both in the matter of the admission and the expulsion of members. In consequence of these concessions, harmony was restored, and for thirty years peace reigned throughout the whole of the original Connexion. Every year the Wesleyans increased in numbers, and grew in influence and political importance. In

several public questions they took an active interest, more especially in the suppression of the slave trade, and in the emancipation of the slaves. ●

In 1827 a controversy arose, which gave rise to much unseemly contention. The trustees of a chapel in Leeds being desirous of introducing an organ, made application to the District Meeting for permission to do so, which, however, was refused. Accordingly, the Trustees appealed to the Conference, who reversed the decision of the District Meeting, and granted the request. A discussion now commenced throughout the Society on the question, whether the Conference possessed the right of overruling the decision of a District Meeting. About the same time the question was revived and keenly discussed as to the power of preachers to expel members from the Society; and as this power was both claimed and exercised by the preachers, several thousand members left the Connexion.

A still more serious secession took place from the Wesleyan Methodists in 1835, giving rise to the *Wesleyan Methodist Association*. This additional rupture arose out of the case of Dr. Warren, who, in consequence of his active opposition to some measures adopted by Conference, was suspended by the Manchester District Meeting. Against this sentence he appealed to the Court of Chancery, which decided against him, and affirmed the power of the District Meeting to suspend, and declared that in the circumstances they had acted legally. The Conference, in a formal resolution, recorded their fervent gratitude to the Great Head of the Church for the gracious interpositions of his providence in this decree of the Court of Chancery, "securing to the preachers appointed by the Conference the inalienable occupation of our pulpits; recognising the pastoral supervision and authority of the Conference as the supreme tribunal of Methodism, through the medium of its district committees, and affording the ample security of British law to the general economy of Wesleyan Methodism."

Not even by this third secession was the inherent strength or vitality of Methodism to any considerable extent diminished. The year 1839 was celebrated as the centenary of the Society, and during the hundred years which had passed since its foundation, the number of regular chapels had risen to the large number of 3,000, in addition to the numerous preaching stations where no chapels had been built. The ministers of the Wesleyan body were reported in that year to amount to 1,019, the local preachers to about 4,000, and the members to 296,801. Such is the vigour and efficiency of this compact body of Christians, that on the occasion of celebrating their centenary, they contributed a sum amounting to £216,000, which was expended in the erection of the Theological Institutions, the Centenary Hall and Mission House in London, and the Centenary Chapel in Dublin; the purchase of a Missionary

ship; the reduction of Chapel-debts to a large extent; the formation of the Education Fund for the extension of Day-schools, and of the Worn-out Ministers and Ministers' Widows Fund, with other important objects.

Amid all the rejoicings and congratulations of the jubilee year, however, new trials were preparing for Wesleyan Methodism. The idea very generally prevailed throughout the Societies that the legitimate influence which had once belonged to the Leaders' Meetings and the Quarterly Meetings was seriously abridged, and that the Conference, or rather a small party in the Conference, ruled with uncontrolled and despotic authority. The feelings of discontent and dissatisfaction which were entertained in many quarters, found vent in several tracts, which appeared at intervals between 1844 and 1848, under the name of the 'Fly Sheets.' These tracts, which were published anonymously, were evidently the production either of a member of Conference, or at all events of one who was acquainted with all its proceedings; and their chief object seemed to be not a change in the constitution of the Wesleyan body, but a change in the mode of its administration. Such severe and even scurrilous attacks as were contained in the 'Fly Sheets,' were fitted only to produce irritation in the minds of those whose proceedings were so freely canvassed, and the Conference therefore proceeded to take steps for the discovery of the persons who had been implicated in the preparation and publication of the 'Fly Sheets.' To facilitate the discovery of the guilty parties, the question was put to each of the suspected parties, whether he was the author of the obnoxious tracts. Three of the brethren declined to reply to the question, and were in consequence expelled, while two other ministers were censured and degraded from the office of superintendent, but not expelled. These prompt and decisive measures appeared for a short time to restore order and quiet throughout the Societies; but in the course of two years more the Conference found it necessary to expel another minister for countenancing the "unrighteous agitation." The general prosperity of the body, however, was unimpaired by all that had happened, the members actually admitted having increased by 9,000 in the year 1850, while 20,000 more had been taken on trial.

A serious crisis now seemed to be rapidly approaching. The agitation which had so long been spreading secretly among the people, found vent in numerous memorials to the Conference, which were only answered by an avowal of the determination of that court to adhere to the true principles of Methodism. Four hundred delegates from the discontented parties throughout the kingdom held a meeting in London previous to the meeting of Conference, and when the supreme court assembled, petitions, with more than 50,000 signatures, were laid upon the table, praying for the redress of certain grievances, and the concession of certain rights. Finding that matters had

assumed an aspect so alarming, the Conference resolved to act with firmness, and, accordingly, with an unsparing hand, they cut off from all connexion with the Society every individual who had been in any way concerned in the meeting of delegates, and all even to the extent of whole classes and societies who had been accessory to those disturbances which were threatening the very existence of Methodism in England.

The Conference of 1851 conducted its proceedings in a spirit of undiminished firmness. The delegates again assembled and sought an interview with the supreme court, but were refused. Still a step in advance was gained, for several memorials having been presented from the disaffected, the Conference appointed a large committee of their number to "examine the suggestions contained in them, and to report on the same." The president was also authorized, if he saw fit, to invite a number of suitable laymen "to confer with them on the results to which they had attained." It was all the more necessary to adopt such conciliatory measures, the Connexion having lost in the course of the year the enormous number of 56,000 members by expulsion and secession.

With so large a body of members alienated from her communion in the course of a single year, the Wesleyan Methodist Church had now evidently reached a crisis in her history. But the Conference refused to be driven from the position they had taken up, and in their annual address they declared their determination "to hold the pastoral crook with steady and unflinching hand." Firmness, however, did not avail to check the growing dissatisfaction. A large assembly of members and office-bearers of the Society was held at Birmingham in December 1851, to deliberate upon "the present disastrous state of Methodism;" and on this occasion a document was signed by more than 700 trustees, leaders, and local preachers, containing a detailed enumeration of the grievances which it was expected the Conference would take steps to redress. Yet the agitation, far from being repressed, was as violent as ever when the Conference met at Sheffield in 1852, determined, although in the course of two years the Societies had lost 77,000, still to preserve the spirit of resistance by which it had hitherto been animated. The Declarationists, who had now reached the large number of 2,000, presented a respectful petition to the Conference praying to be heard by deputation. This request was refused, and the irritation thereby excited was aggravated by the circumstance that the President, while he had invited 745 laymen to meet with the Committee of Conference, had carefully excluded from the number every individual whose name was attached to the Birmingham declaration. By the conjunct labours of the Committee, and the laymen thus selected to deliberate along with them, several alterations were made with the view of conciliating the agitators.

But all was of no avail; the breach only became wider and wider as time rolled on. Another protest was issued in December 1852, denying "the right of itinerant ministers to excommunicate members without the sanction of the church or of its local officers; nor to depose officers without the sanction of their peers." "We cannot admit," it is added, "the right of either ministers, pastors, or others to select whom they please for special conference on matters upon which all are equally concerned. We cannot admit the right of any class of men to fetter all other classes in the church for the prevention of a free and honest expression of opinion on matters of church polity and discipline, put forth in a peaceable and godly manner." This protest, which was laid upon the table of the Conference at its meeting in 1853, was rejected, though the secession had been enlarged in the course of the previous year by the addition to its numbers of 10,000 Methodists.

The shock which the Wesleyan body has received of late years by the large secessions which have from time to time been thinning its ranks, shows the masculine strength and vigour of the Society, which after all continues to be one of the most powerful and influential religious denominations in England. The seceding bodies of Methodists are evidently disposed to maintain their position with firmness and perseverance; but none seem to push their distinctive principles to so great a length as the Wesleyan Reformers, a class of people which, though they have not assumed the form of a regular sect, hold opinions which are completely at variance with the fundamental principles of Wesleyan Methodism, as these are understood by the Conference. Thus they assert that the right of admitting members into the church, and excluding them from it, is vested only in the church-members, who are entitled to be present at all meetings in which the business of the church is transacted. They hold also that it belongs to the church to nominate and elect all office-bearers, and that the local courts should be independent of the Conference, and their decisions reckoned final. The Reformers still account themselves as Wesleyan Methodists, and instead of seceding from the Society and forming a new sect, they direct their whole efforts towards a complete change in the constitution of the original Connexion; and insist, as essential to the restoration of peace and harmony, that all preachers, officers, and members, who have been expelled in consequence of recent proceedings, should be restored. But although by the dissensions of late years Wesleyan Methodism is calculated to have lost 100,000 members, or one-third of the whole, the Conference and the remnant body maintain that the proceedings of Conference have been thoroughly in accordance with the constitution of the Society as laid down in the poll-deed, and besides, carry with them the warrant of Scripture. Such assumptions, of course, are strongly denied by the various seceding bodies, and the Conference is condemned as ex-

ercising a clerical despotism from which the mind of Wesley would have revolted, and which is thought at variance not only with special passages, but with the whole spirit and tenor of the Word of God.

The Wesleyan Methodist Society is rapidly repairing the losses it has sustained by the retirement and expulsion of so many of its members, the number at present in communion with the Society being, according to the latest accounts in Great Britain, 270,095, being an increase during the last year of 6,260. The number of ministers in Great Britain is reported on the same authority to be 1,295, and preachers on trial, 83. In Ireland the members are 19,287, the ministers, 107, and the preachers on trial, 18. "The Wesleyan missions were commenced in 1786, and were until 1813 confined chiefly to British North America and the West Indies. In the December of that year, however, Dr. Coke, accompanied by a band of young missionaries, embarked for India. Up to this period, Dr. Coke had mainly raised the funds needed to carry on the Methodist Missionary operations. The additional evangelistic enterprise now entered upon made new arrangements and exertions necessary. Various plans were suggested; but that which originated with the late Rev. George Morley and the Rev. Dr. Bunting, then stationed in Leeds, and sanctioned by several of the ministers in that town and neighbourhood, was adopted by the ensuing Conference. That scheme has been greatly owned of God. In 1814 the income of the Missionary fund was below £7,000; there were 70 Missionaries, and the number of members under their care was 18,747. Now, there are, according to the last returns, 114,528 accredited church-members, besides 6,922 on trial for membership, under the care of 632 Missionaries; and the income is £119,205 8s. 2d."

METHODIST (WESLEYAN) ASSOCIATION.

The most frequent source of the dissensions which have agitated the Societies of the Wesleyan Methodists has involved the question, Where lies the power of expelling members from the body? Is it with the preachers solely? as the Conference affirms; or with preachers and class leaders jointly? as the movement party maintain. The controversies which have been raised upon this point have almost uniformly terminated in a secession. One of the most recent of these disputes led to the formation of the *Wesleyan Methodist Association*. In 1834 a discussion commenced as to the propriety of establishing a Theological Institution, and a minister, named Dr. Warren, having publicly expressed his disapproval of the measure, and published a pamphlet against it, was expelled from the Connexion by the District meeting at Leeds. Several parties who held and avowed similar sentiments were also cut off. Such summary proceedings, on the part of the local courts, led to a keen controversy throughout the Wesleyan Societies generally, affecting the government of the church. Matters had now assumed so threatening an aspect

that the Conference in 1835 took action on the subject. They refused to yield the point which they had always maintained, that the ministers have the exclusive power of passing sentence on convicted members; but at the same time they deemed it expedient to introduce certain limitations which tended to modify the disciplinary authority which they held as essentially belonging to the pastoral office. The limiting clauses enacted at this time professed to guard accused members against unfair treatment. Thus it was enacted (1.) That the sentence should not be pronounced till a week after the trial. (2.) That in difficult cases the superintendent should consult the leaders and others. (3.) That cases of proposed expulsion should be brought before the weekly meeting of preachers; and (4.) That an appeal should be allowed by either party to a "minor district meeting," composed of five preachers, two selected by the superintendent, two by the accused, the fifth being universally the chairman of the district. Other conciliatory measures were also passed by the Conference, which, however, left the entire government of the Connexion, at least in all essential matters, exclusively in the hands of the ministers. The movement party, therefore, having failed to obtain the reforms they sought, seceded, and in 1835 became a separate and independent Methodist Society.

The Wesleyan Methodist Association differs from the original Connexion neither in doctrine nor worship, but solely in constitutional arrangements. The principal peculiarities are thus stated in their own published 'Regulations:': "The Annual Assembly (answering to the Old Wesleyan Conference) is distinguished by the introduction of the laity as representatives. It consists of such of the itinerant and local preachers, and other official or private members, as the circuits, societies, or churches in union with the Association (and contributing £50 to the support of the ministry) elect. The number of representatives is regulated by the number of constituents. Circuits with less than 500 members send one; those with more than 500 and less than 1,000 send two; and such as have more than 1,000 send three. The Annual Assembly admits persons on trial as preachers, examines them, receives them into full connexion, appoints them to their circuits, and excludes or censures them when necessary. It also directs the application of all General or Connexional Funds, and appoints a committee to represent it till the next Assembly. But it does not interfere with strictly local matters, for 'each circuit has the right and power to govern itself by its local courts, without any interference as to the management of its internal affairs.'"

It is a distinctive feature in the ecclesiastical government of the "Association," that in matters of discipline the laity are permitted to exercise more influence than in the original Wesleyan Connexion.

Accordingly, it is provided that "no member shall be expelled from the Association except by the direction of a majority of a leaders' society, or Circuit Quarterly Meeting." The Methodist Association has made rapid progress, and is now a large and increasing body. In 1857 there were in England ninety-three preachers. The members in England and Scotland were 20,873; in Wales, 250; in Ireland, 34; and on foreign stations, 1,185.

METHODIST (WESLEYAN) NEW CONNEXION. This large body of seceders from the Wesleyan Methodist Society owes its origin to the Rev. Alexander Kilham. This Methodist minister, who was a native of Epworth in Lincolnshire, the birthplace of the Wesleys, first rendered himself conspicuous by claiming the right of the people to meet for worship in church hours, and to receive the sacraments from their own ministers. In a pamphlet which he published under the name of the 'Progress of Liberty,' he advocated warmly the necessity of the laity being admitted to a share in the government of the church. The expression of such opinions rendered him obnoxious to the Conference, who, in 1796, expelled him from the Connexion. A large number of Wesleyan Methodists, amounting to 5,000, sympathized with the sentiments of Kilham, and his expulsion accordingly led, in 1797, to the formation of a separate body, called the New Connexion. The New agrees with the Old Connexion in doctrine, and in all its distinctive features. It has the same ecclesiastical machinery, including classes, circuits, districts, and the Conference. The chief difference between the two lies in the degree of power allowed in each communion to the laity. In the Original Connexion all authority is virtually vested in the preachers, who not only exclusively compose the Conference, but exercise the chief influence in the inferior courts. The New Connexion, on the contrary, admits in all its courts the influence of the laity, giving them a share along with the preachers in all matters of church government; candidates for membership must be admitted, not by the minister alone, but with the consent of the whole of the existing members; members cannot be expelled even on a charge of immorality, without the concurrence of a leaders' meeting; officers of the body, whether leaders, ministers, or stewards, are elected by the church and ministers conjointly; and both in District Meetings and the Annual Conference lay delegates to the same number as ministers are present, freely chosen by the members of Societies.

In 1847 the Jubilee of the New Connexion was celebrated, and in honour of the occasion a large sum of money was raised, which has to a great extent reduced the debt on their chapels, and thus removed a heavy incumbrance from their congregations. They have a Magazine published monthly, which has a circulation of several thousands; a 'Juvenile Instructor' for the use of the young, and a weekly newspaper called the 'Methodist Pilot,' which is the

organ of the denomination. At the Conference of 1857 there were reported as being in England 10 districts, 52 circuits, and 4 missions, 112 preachers, and 19,247 members; and in Canada 57 circuit preachers, and 4,405 members. Both in England and Canada this denomination is steadily on the increase.

METHODIST (WESLEYAN) REFORMERS, a considerable party of Methodists, who, though they have not formally seceded from the Original Wesleyan Connexion, nor formed themselves into a separate sect, occupy the position of a party who have been expelled by Conference from the Society, yet protest against their expulsion as illegal, and demand the restoration of all preachers, officers, and members, who have thus been, in their view, contrary to law and justice excluded. The proceedings of Conference which led to the formation of this party, took place in 1849, several ministers having been in that year expelled in consequence of their real or supposed connexion with the publication of a series of pamphlets called 'Fly Sheets,' in which some points of Methodist procedure were discussed in strong and, as it was deemed, scurrilous language. See **METHODISTS, (WESLEYAN.)** The chief point on which the complaints of the Reformers who sympathize with the expelled ministers turns, refers to ministerial authority in matters of church discipline. On this point their opinions are at complete variance with those of the Conference. In 1852 they published a 'Declaration of Principles,' which is as follows:

"(1.) That 'the Church of Christ is the *whole body* of true believers.'

"(2.) That Christ is head over all things to His church, and His Word the only and sufficient rule both of its faith and practice.

"(3.) That no rules or regulations should be adopted but such as are in accordance with the Holy Scriptures, and have received the full concurrence of the church.

"(4.) That the admission of members into the church, the exercise of discipline upon them, and their exclusion from the church, are rights vested solely in the hands of church members, to be exercised by them, either directly or representatively; and that it is the right of members to be present at all meetings for the transaction of the general business of the church.

"(5.) That the nomination and election of all office-bearers is the inalienable right of the church.

"(6.) That, while desirous of maintaining the connexional principle, we hold that all local courts should be independent, and their decisions affecting internal economy final.

"(7.) That any restriction upon discussion and free interchange of opinions on matters affecting the interests of the church is an unwarranted interference with its liberties and with the rights of private judgment.

"(8.) That preachers of the Gospel are not 'lords over God's heritage,' for 'one is your master, even Christ, and all ye are brethren.'

"(9.) That the restoration of all preachers, officers, and members who had been expelled in consequence of the recent proceedings of the Conference is essential to the future peace and prosperity of the Connexion."

In accordance with these principles, they have set in operation a distinct machinery of Methodism, though still claiming to be considered not as a seceding body, but as Wesleyan Methodists who have been illegally excluded from the Society. The Census in 1851 reports 339 chapels as then in connection with the movement, but this gives a very imperfect idea of the real state of the Reforming party, which in its present state is calculated to include at least one-half of the 100,000 members which the Wesleyan Methodist Connexion has lost in consequence of the controversies which have successively agitated the denomination for many years past.

METHYMNÆUS, a surname of *Dionysus*, supposed to be derived from Methymna, which was rich in vines.

METONIC CYCLE. At the beginning of the Common Prayer Book of the English Church are several astronomical tables, most of them simply calculations of the day on which *Easter* will fall on any given year, as well as the moveable feasts which depend upon it. In the early Christian church, as we have already shown under the article *EASTER* (which see), disputes arose on this point between the Eastern and the Western Churches. The subject was brought under the consideration of the council of Nice in the fourth century, when they came to a decision on which the following rule was founded;—"Easter-day is always the first Sunday after the full moon, which happens upon or next after the twenty-first day of March; and if the full moon happens on a Sunday, Easter-day is the Sunday after." Proceeding on this rule, it is necessary in the first instance to discover the precise time of the full moon, and to calculate accordingly. This would be an easy matter if the solar and the lunar years were exactly of equal length, since in such a case Easter would always fall on the same day. But the lunar year being shorter than the solar by eleven days, Easter must for a course of years always fall at a different time in each successive year. Accordingly, the council of Nice adopted the *Metonic Cycle*, which enabled them to calculate these changes with tolerable accuracy. From the high value attached to this cycle, its numbers were usually written in letters of gold in the calendar, and hence it was called the Golden Number.

METROPOLITAN, the bishop who presides over the other bishops of a province. In the Latin Church it is used as synonymous with an *archbishop*. In England, the archbishops of Canterbury and York are both Metropolitans. In the Greek Church it is

applied only to a bishop whose see is a civil metropolis. This, it is probable, was the earliest use of the word, those bishops being exclusively so termed who presided over the principal town of a district or province. The title was not in use before the council of Nice in the fourth century. What has been termed by ecclesiastical historians the Metropolitan Constitution, in all probability arose gradually in the Christian church. Proclaimed first by the Apostles in cities, Christianity was thence spread to the other provincial towns. Thus naturally the churches of a province came to constitute a whole, at the head of which stood the church of the metropolis, whose bishop would of course occupy an honourable place among the bishops of the province. The progress of the Metropolitan Constitution in the fourth century is thus detailed by Neander: "On the one hand, to the metropolitans was conceded the superintendence over all ecclesiastical affairs of the province to which their metropolis belonged; it was decided that they should convoke the assemblies of provincial bishops, and preside over their deliberations; but, on the other hand, their relation to the entire *collegium* of the provincial bishops, and to the individuals composing it, were also more strictly defined, so as to prevent any arbitrary extension of their power, and to establish on a secure footing the independence of all the other bishops in the exercise of their functions. For this reason, the provincial synods, which were bound to assemble twice in each year, as the highest ecclesiastical tribunal for the whole province, were to assist the metropolitans in determining all questions relating to the general affairs of the church; and without their participation, the former were to be held incompetent to undertake any business relating to these matters of general concern. Each bishop was to be independent in the administration of his own particular diocese, although he could be arraigned before the tribunal of the provincial synods for ecclesiastical or moral delinquencies. No choice of a bishop could possess validity without the concurrence of the metropolitan; he was to conduct the ordination; yet not alone, but with the assistance of at least *two* other bishops; and all the bishops of the province were to be present at the ordination of the metropolitan."

The rise of the authority of Metropolitans seems to have taken place without any distinct interference on the part of the church. The council of Nice was the first to give an express deliverance on the subject, particularly with reference to the Alexandrian church. The sixth canon of that council ran in these terms: "Let the ancient custom which has prevailed in Egypt, Libya, and Pentapolis, that the bishop of Alexandria should have authority over all these places, be still maintained, since this is the custom also with the Roman bishop. In like manner, at Antioch, and in the other provinces, the churches shall retain their ancient prerogatives." This canon refers evidently not to the ordinary per-

son of a Metropolitan, but to a peculiar dignity or rank which seems to have been awarded to Alexandria, along with Rome and Antioch, the three great capital cities of the Roman Empire—a rank which was afterwards recognized under the name of PATRIARCHS (which see). It is not improbable that the power of the Metropolitans would have become excessive had it not been checked by the rise of the patriarchal system, which, though its foundation was laid before the fourth century, was not fully developed until the middle of the fifth. The appointment of patriarchs gave to the Metropolitans a subordinate place. But what tended above all to weaken the Metropolitan constitution was the disorganization of the Roman Empire by the descent of the barbarous tribes upon Italy. This, of course, introduced confusion into the limits of Metropolitan provinces. Difficulties also arose to prevent the redistribution of ecclesiastical provinces, which had thus become necessary for the maintenance of the Metropolitan system. A revival, indeed, of the Metropolitan authority was attempted by Pepin and Carloman; and it took effect in France and Germany with certain limitations and restrictions. But this institution, though on a reformed footing, never took firm root in the new states; partly in consequence of the dominant power of the sovereign, and partly in course of time, because it was overshadowed by the rising power of the Pope. Thus the Metropolitans gradually lost their power over the diocesan bishops of their provinces, and became little more than their titular superiors. Many of the bishops, accordingly, were quite prepared to throw off their authority, more especially as they were frequently chargeable with an unjust interference in diocesan affairs. In such a state of matters, the principles of the false decretals were the more readily adopted, as these laid down the doctrine that it belonged to the Pope alone to take cognizance of affairs in which bishops were concerned.

The Metropolitan power now underwent a rapid decline; and ere long the Metropolitans were placed merely in the position of papal delegates, and only retained so far as they promoted the interests of the Roman see. "The popes often, at pleasure," says the Rev. J. E. Riddle, in his 'History of the Papacy,' "interfered with their ancient right of consecrating provincial bishops. As late as the eleventh century, this was regarded as the indefeasible right of Metropolitans, which could not be questioned or disturbed. Even Gregory VII., although he consecrated some provincial bishops under peculiar circumstances and as exceptional cases, made no attempt to invade the right of Metropolitans in this respect; so that, for example, when Robert entreated him to consecrate a new bishop of Malta, he wrote back word to him, that he must first show him that Malta did not belong to the Metropolitan province of Reggio, since in that case he would be unable to comply with his request, inasmuch as by so doing he would be infringing the right of the archbishop, and give

inexcusable offence to all his brethren the bishops. Under the successors of Paschal II., however, it became a common practice for bishops elect to run to Rome for consecration from different provinces; and the Popes now began to perform the ceremony without even offering an apology to the Metropolitan for so doing. The right of Metropolitans to consecrate provincial bishops was not denied; but as soon as it was maintained that the right belonged also to the Pope, 'from the fulness of his power,' it was, to a great extent, taken practically out of their hands. Some Metropolitans sought to indemnify themselves for their loss by exercising an immediate jurisdiction within the dioceses of their provincial bishops; but the bishops found themselves protected from this invasion by Rome; and such attempts at immediate jurisdiction were expressly prohibited by Innocent III."

MEVLEVIES, the most remarkable of the rigid orders of Mohammedan monks. A thousand and one days is the mystic number prescribed by the noviciate, and the candidate receives his preliminary training in the kitchen of the convent. During his noviciate he is called "the scullion," and he is presented by the head-cook to the abbot or superior for admission into the order. The cook assists at the ceremony of initiation, holding the head of the novice while the superior pronounces some verses over him; a prayer is then chanted, after which the chieft or abbot places upon the head of the novice the cylindrical cap worn by the Mevlevies; the candidate then sits down beside the cook, while the superior pronounces a form of admission, enumerates the duties incumbent upon him in connection with the order, and recommends the new member to the prayers and wishes of his brethren.

The doctrines of this order of Moslem monks are chiefly those of the Persian SUFIS (which see). In accordance with their extravagant opinions they have adopted not only new, but even forbidden practices. Thus music and dancing were strictly prohibited by the Prophet; but the Mevlevies insisted that the exercise of these in a mystic sense was an acceptable form of devotion. The mystic dances of the Mevlevies differ from those of other orders of Mohammedan monks. They are thus described by Dr. Taylor in his History of Mohammedanism: "Nine, eleven, or thirteen of the fraternity squat down on sheep-skins in a circle; the floor of the dancing-room is circular, its design being manifestly borrowed from a tent. They remain for nearly an hour perfectly silent, with their eyes closed, as if absorbed in meditation. The president then invites his brethren to join in reciting the first chapter of the Koran, 'to the honour of God, his prophets, especially Mohammed, the saints, Mohammed's wives, disciples, and descendants, the martyrs, the Khaliphs, the founder of the order, &c.' Prayers are then recited in chorus, and afterwards the dance begins. All quitting their places at the same time, range themselves on the left of

their superior, and slowly advance towards him, with folded arms and downcast eyes. When the first of the Dervishes comes nearly opposite the president, he salutes, with a low bow, the tablet in the wall over his head, on which is engraved the name of the founder of the order; he then with two springs gets to the right side of the president, and having humbly saluted him, begins his dance. This consists in turning on the heel of the left foot, with closed eyes and extended arms, advancing slowly, and making as it were insensibly the round of the apartment. He is followed by the second and third Dervishes; after which all begin spinning on the foot, and moving round, taking care to keep at such a distance that they may not interfere with each other's motions. This fatiguing process continues two hours, interrupted only by two brief pauses, during which the Superior chants some short prayer. When the performance draws toward a close, the Superior joins in the dance, and the whole concludes with a prayer for the royal family, the clergy, the members of the order, and the faithful throughout the world."

The Mevlevies are the best endowed of all the orders of Moslem monks; yet they use only the coarsest fare and the plainest raiment, while they distribute their superabundant revenues to the poor. These Mevlevies or Maulavies are the *Dancing Dervishes* of Turkey, who date their origin from the early part of the thirteenth century. They chiefly consist of the higher class of Turks, and have a large monastery at Galata, and another at Teonium.

MEXICO (RELIGION OF ANCIENT). Before the arrival of Columbus and the Spaniards in South America, Mexico formed the most powerful and populous, and with one doubtful exception, the most civilized empire of the western world. The traditions of the Toltecs, handed down by the Aztecs or Mexicans proper, inform us that they migrated from an unknown country called the primitive Tlapallan, about A. D. 544, and advancing southwards settled in Mexico about A. D. 648. The Mexicans proper, issuing from the far north, did not reach the borders of Anahuac till the beginning of the thirteenth century, and only fixed their habitation near the principal lake in 1325. At the beginning of the sixteenth century, just before the arrival of the Spaniards, the Aztec dominion reached across the continent from the Atlantic to the Pacific. In regard to the religion of the ancient Mexicans, the question has been raised, whether they were worshippers of many gods or of only one God. One thing is certain, that they had a general name for the Divine Being whom they termed *Teo-til*. The kindred word *Teot* was used by the aboriginal population of Nicaragua to denote both the superior gods and also the Spaniards. That the *Teo-til* of the Mexicans was the invisible, incorporeal Being, the Supreme Spirit, the Cause of causes, and the Father of all things, is plain from the fact that he was identified with the *Teo-til* or

sun-god. This one God of highest perfection and purity was only recognized by superior minds, but never worshipped by the great mass of the people. Hence Mr. Prescott remarks, "The idea of unity, of a being with whom volition is action, who has no need of inferior ministers to execute his purposes—was too simple or too vast for their understandings; and they sought relief as usual in the plurality of deities, who presided over the elements, the changes of the seasons, and the various occupations of man."

The chief divinities of the ancient Mexicans were thirteen in number, at the head of whom stands *Tezcatlipoca*, almost equal in rank with *Teo-til*, the Supreme Being, and his name being interpreted "shining mirror," he is represented on the monuments, and in the paintings, as encircled by the disc of the sun. It is not improbable, indeed, that this deity was an impersonation of the generative powers of nature, and hence the Mexican legend represents him as united to the primitive goddess, and first woman *Chihuacohuatl*, who is always accompanied by a great serpent. The highest emblem of *Tezcatlipoca* was the sun, and annually, in the month of May, a human being, in the vigour of youth and of unblemished beauty, was offered up in sacrifice, and the heart of the victim still palpitating was plucked from his bosom, held up towards the sun, as if to propitiate him, and then thrown down before the image of the great divinity, while the people were engaged in solemn worship. The national divinity, however, of the Aztecs or Mexicans proper, was the terrible *Huitzilopochtli*, whose name Müller derives from *huitzilin*, a humming-bird, and *opochtli*, on the left; and in accordance with this name his gigantic image had always some feathers of the humming-bird on the left foot. This was the mighty warlike god who was recognized as the guardian of the country, which seems to have received the appellation *Mexico*, from one of his titles, *Mexitli*. His wife was called *Teoyamiqui*, from *miqui*, to die, and *teoyao*, divine war, because she conducted the souls of warriors, who died in defence of the gods, to the house of the sun, the Elysium of the Mexicans, where she transformed them into humming-birds. "The numerous altars of *Huitzilopochtli*," says Mr. Hardwick, in his 'Christ and other Masters,' "reeked continually with the blood of human hecatombs, and that in cities where, amid some cheering gleams of moral sensibility, the conquerors found no lack of goodly structures and of graceful ornaments, to indicate the progress made by the ferocious Aztec in the arts of social life. These desperate efforts to secure the favour of the gods by offering human victims were indeed by no means limited to ancient Mexico; for all the wild tribes of America had been wont from ages immemorial to sacrifice both children of their own and prisoners taken in their savage conflicts with some neighbouring people. Acting also on the rude belief, that such oblations would conduce to gratify the animal wants of their divinity, as well as to ap-

pease his wrath, they had contracted the vile habit of feasting on the remnant of these human sacrifices, and at other times proceeded to indulge in the most brutish forms of cannibalism. But when the Aztec rule eventually prevailed in every part of Anahuac, the sacrificing of all foreign enemies became a still more solemn duty. We are told that 'the amount of victims immolated on its accursed altars would stagger the faith of the least scrupulous believer ;' while cannibalism, that dark accompaniment of human sacrifice in almost every country, was in Mexico peculiarly rife, and from the partial efforts to disguise it, had become peculiarly revolting."

The enormous extent to which human sacrifices were offered to the national god, appears from the startling fact, that 136,000 human skulls were found by the companions of Cortés within the temple of *Huitzilopochtli*. Such was the importance attached to the favour and protection of this deity, that, in the migrations of the Aztec tribes, a wooden image of the god was carried on the shoulders of four priests.

The water-god of the ancient Mexicans was *Tlaloc*, on whose altars children were usually offered. To his wife, Chalchincueje, all infants were presented immediately after birth for purification. One of the most important divinities, however, of the Aztec pantheon, was *Quetzalcoatl*, who appears, indeed, to have been worshipped at an earlier period by the *Toltecs*. His birth is said to have been miraculous, and he was destined to become the high-priest of Tula, the metropolis founded by the Toltecs when they passed into Mexico. Great were the benefits which he conferred upon the nation, constructing an equitable code of laws, reforming the calendar, instructing the people in the arts of peace, and setting his face against all war and bloodshed. This was the golden age of Anahuac, when all was prosperity, and comfort, and peace. But such a state of things was of short duration. The god *Texcatlipoca* directed all his efforts towards undoing all that *Quetzalcoatl* had accomplished, and compelled him to quit the scene of his benevolent labours. On his departure he wandered towards Cholula, where, for some years, he carried out his plans for the civilization and improvement of the people. It was at this place that he was first worshipped as a god, a temple being dedicated to his honour. He appears to have been a personification of natural energies, and his symbols were the sparrow, the fire-stone, and the serpent. He was worshipped by all persons concerned in traffic. Forty days before the festival of the god, the merchants purchased a beautiful slave, who, during that time, represented the deity, and was obliged to assume an appearance of mirth, and to dance and rejoice while devotees worshipped him. On the feast day they sacrificed him to *Quetzalcoatl*. At Cholula this deity was worshipped in a manner somewhat different, five boys and five girls being sacrificed to him before any martial expedition was

entered upon. It appears from the monuments that the Mexicans exhibited their deities in temples under the symbols of serpents, tigers, and other fierce and destructive animals, which inspired the mind with gloomy and terrible ideas. They sprinkled their altars with human blood; sacrificed in the temples every captive taken in war, and employed various other means to appease the vengeance of their angry deities.

MEXITLI, one of the principal gods of the ancient Mexicans. See preceding article.

MEZUZZOTH, schedules for door-posts among the modern Jews. A *Mezuza* is a piece of parchment on which are written, Deut. vi. 4—9, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates;" and xi. 13—20, "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit: and lest ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates." The parchment is rolled up with the ends of the lines inward, the Hebrew word *Shaddai* is inscribed on the outside, and the roll is put into a cane or a cylindrical tube of lead, in which a hole is cut, that the word *Shaddai* may appear. This tube is fastened to the door-post by a nail at each end. The fixing of it is preceded by the repetition of the following benediction: "Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy precepts, and commanded us to fix the *Mezuza*." The most minute injunc-

tions are given by the Rabbies as to the skins from which the parchments are to be made, the ink to be used, and the form observed in writing, the mode in which the parchment is to be inserted in the case, and the houses and rooms to the doors of which Mezuzzoth are to be affixed. It is believed that Mezuzzoth ought to be fixed on all the doors of dwelling-houses, whether parlours, bed-rooms, kitchens, or cellars, on the doors of barns, or store-houses, and on the gates of cities and towns. The Mezuzza is generally placed on the right hand of the entrance, and those who are deemed the most devout Israelites often touch and kiss it as they pass. The synagogue being a house of prayer, and not of residence, requires no *Mezuzza*.

MEZZACHULIANS, a Mohammedan sect who are represented as having believed that those who have any knowledge of God's glory and essence in this world, may be saved, and are to be reckoned among the faithful.

MIAS, temples for the worship of the CAMIS (which see) in Japan. They are usually built upon eminences, in retired spots, surrounded by groves, and approached by a grand avenue, having a gate of stone or wood, and bearing a tablet of a foot and a-half square, which announces in gilded letters the name of the *Cami*, to whom the temple is consecrated. So imposing an entrance might lead to the expectation of the inner temple being a correspondingly splendid structure, but within, we are told, "there is usually found only a wretched little building of wood, half hid among trees and shrubbery, about eighteen feet in length, breadth, and height, all its dimensions being equal, and with only a single grated window, through which the interior may be seen empty, or containing merely a mirror of polished metal, set in a frame of braided straw, or hung about with fringes of white paper. Just within the entrance of the enclosure stands a basin of water, by washing in which the worshippers may purify themselves. Beside the temple is a great chest for the reception of alms, partly by which, and partly by an allowance from the *Dairi*, the guardians of the temples are supported, while at the gate hangs a gong, on which the visitant announces his arrival. Most of these temples have also an antechamber, in which sit those who have the charge, clothed in rich garments. There are commonly also in the enclosure a number of little chapels, or miniature temples, portable so as to be carried in religious processions. All of these temples are built after one model, the famous one of *Ise*, near the centre of the island of Nipon, and which within the enclosure is equally humble with all the rest."

MICAH'S IMAGES. See TERAPHIM.

MICHAEL, one of the chief angels mentioned both in the Old and New Testaments. The Jewish Rabbies taught that he presided over the rest of the angelic host, and in proof of it they quoted Dan. x. 13, where he is termed "one of the chief princes." They

represented him as the leader of that class of angels which is stationed on the right hand of the heavenly throne, and they ascribe to him in their writings many wonderful actions. The Mohammedans regard Michael as the patron of the Jews, who fights against God's enemies.

MICHAEL (ST.) FESTIVAL OF. See GABRIEL (ST.) and MICHAEL (ST.) FESTIVAL OF.

MICHAPOUS, a name given by some tribes of the North American Indians to the Supreme Being. They had some conception of a Deluge, and believed that Michapous created heaven, and afterwards all the animals, whom he placed upon a bridge laid over the waters. Foreseeing that his creatures could not live long upon the bridge, and that his work would be imperfect, he applied to *Michinsi*, the god of waters, and wished to borrow from him a portion of land on which his creatures might settle. The water-god denied his request, whereupon he sent the beaver, the otter, and the musk-rat to search for earth at the bottom of the sea; but he was only able to obtain, by means of the musk-rat, a few particles of sand, with which he constructed first a high mountain, and then the whole terrestrial globe. A spirit of discord arose among the animals, and Michapous in anger destroyed them, forming men out of the corrupted carcasses of the animals. One of the human beings having separated from the rest, discovered a hut in which he found Michapous, who gave him a wife, and pointed out the duties of both. Hunting and fishing were to be the employments of men; the kitchen and the cares of the household were allotted to the woman. He gave mankind power over the animals, and warned them that they must die, but that after death they would pass into a state of happiness. The men lived happy and contented for some centuries, but the men having greatly multiplied, it was necessary to seek for a new hunting country. Discord and jealousy broke out at length among the huntsmen, and hence the origin of war. In this myth the Diluvian predominates over the Cosmogonic element.

MICHE, the name of a priest of the god *Prono* of the ancient Slavonians.

MICHINISI, the god of the waters among some tribes of the North American Indians.

MICROCHEMI, the Proficients, one of the three ranks or degrees of the monks of the Greek church. See CALOYERS.

MICTLANTEUCTLI, the ruler of the infernal regions, in the mythology of the ancient Mexicans, who with his wife *Mictlanicahuatl* were objects of great veneration.

MIDGARD, the mid-sphere or habitable globe of the ancient Scandinavian cosmogony. "According to Eddaic lore," says Mr. Gross, "it is necessary in order to form a correct idea of the typography of Midgard, to conceive the earth to be as round as a ring, or as a disk in the midst of the ocean, encircled by Jörmungand, the great Midgard-serpent, holding

its tail in its mouth, the outer shores of the ocean forming the mountainous regions of Jötunheim—giant-home, assigned in *fee-simple* to the perverse Ymir race by the generous sons of Bór. In the centre of this terrestrial ring or disk, these indefatigable divinities erected a citadel from the eyebrows of Ymir, against the inroads of their belligerent frontier neighbours; and this is Midgard, the work of gods and the home of man. It is, therefore, the duty of the latter to defend and cherish it against all the boreal powers of evil,—the storms and hail, the ice and snow, as well as the gigantic mountains, which raise their threatening peaks in stern defiance above the clouds: in short, to keep watch and ward over it despite of every adverse physical influence. These latter are giants of the lofty alpine species, and hence we arrive at the origin of the *elves*, and the *alp*, or nightmare. In the German, the phrase *Alpen-Druck* still commemorates the myth of the *elves* of *darkness*. The clouds which float in the circumambient air above Midgard, are, as has been stated, the spongy productions of Ymir's brain flung into space. They loom up from the borderland of Ymir's race, and are variable and deceitful, like the source from which they are derived. Their dark hue and tempestuous character are emblematical of the gloomy thoughts and violent passions of Ymir. They borrow their brilliant tints from the luminaries of heaven, but their beauty is delusive; and there is continual strife between them and these bodies,—the resplendent and benign emanations of empyrean Muspellheim."

MIGONITIS, a surname of *Aphrodité*, from a place called Migonium, where she had a temple, and was worshipped.

MIKADO. See DAIRI.

MILCOM. See MOLOCH.

MILK. In the early Christian church it was customary to give to the newly baptized a small portion of milk along with honey, as indicative that they were new-born babes in Christ. Jerome informs us that in some of the Western churches the mixture was made up of milk and wine. The use of milk on such occasions had reference to the saying of Paul, "I have fed you with milk, and not with strong meat," or to that of Peter, "As new-born babes desire the sincere milk of the word that ye may grow thereby." Clemens Alexandrinus takes notice of this custom, saying, "As soon as we are born we are nourished with milk, which is the nutriment of the Lord. And when we are born again, we are honoured with the hope of rest, by the promise of Jerusalem which is above, where it is said to rain milk and honey. For by these material things we are assured of that sacred food." We learn further from the third council of Carthage, that the milk and honey administered to the newly baptized had a peculiar consecration distinct from that of the eucharist.

MILLENARIANS, or CHILIASTS, those who

hold that Christ, at his second coming, will reign with his glorified saints in visible majesty, yet without carnal accompaniments, over a renewed earth for a thousand years. It is held on all hands to be a doctrine of Sacred Scripture, that a time will come in the history of this world, when, for a thousand years, righteousness, truth and peace will prevail upon the earth. It is also held on all hands that there will be a second personal coming of the Lord Jesus Christ from heaven to earth. Both these doctrines are believed on the testimony of Scripture by all orthodox Christians. But the important point on which a great diversity of opinion has existed in the Christian church in all ages, respects the place which these two events are destined to occupy in the order of time. Some maintain that the second coming of Christ will precede the millennium, and these are called *Pre-millennialists*; while others, who are called *Post-millennialists*, allege that the second coming of Christ, and the resurrection of the saints, will not take place until the expiry of the thousand years which compose the millennium. Such is the precise state of the question as between the two great parties into which the Christian church is divided. No separate sect or denomination exists of *Millenarians*, as the *Pre-millennialists* are loosely termed, but individuals, and even considerable numbers of Christians, are found in connection with all denominations who hold and openly avow Pre-millennial sentiments.

The following six points are brought forward by the Rev. J. Cox in his 'Pre-millennial Manual,' as embodying the opinions of most of those who hold pre-millennial views: "1. That the present dispensation will never universally triumph in the conversion of men: its basis being sovereign election, and its object 'to gather out a people for God's name.' That like all other dispensations, it will end in apostacy and judgment. 2. That the people of Israel will be brought back to Canaan, inherit the land according to God's covenant with Abraham, and become a truly holy and highly honoured people. 3. That a resurrection of the saints will take place one thousand years before that of the rest of the dead. 4. That the nations which survive the fiery judgments that will precede and accompany the establishment of God's kingdom, will be converted by an abundant effusion of the Holy Spirit, and that then the earth shall be filled with the knowledge and glory of the Lord. 5. That the creation which is made subject to vanity, and which now groaneth and travaileth in pain, shall at the advent of the second Adam be brought into the glorious liberty of the children of God, and thus become happy, fruitful, and blessed. 6. That the Lord Jesus will come *personally* before the establishment of his kingdom, and in order to establish it; and that the overthrow of his enemies, the full restoration of the Jews, the conversion of the nations, and the jubilee of crea-

tion, will not take place before his personal appearing."

The *Millenarians* or *Chiliasm* allege that their distinctive doctrines run "like a golden thread from Genesis to Revelation," and have had believers in all ages of the Christian church. They maintain in particular, that for the first two centuries and a half, pre-millennialism was the universal doctrine of the church. Neander, on the other hand, denies that it can be proved with any certainty that Chiliasm had ever formed a part of the general creed of the church, but he endeavours to account for the existence of pre-millennial views, by asserting that "the crass images under which the earthly Jewish mind had depicted to itself the blessings of the millennial reign, had in part passed over to the Christians." Yet from whatever quarter the Millenarian opinions may have come, whether, as the early fathers alleged, they had been handed down by tradition from the Apostles, or as Neander imagines, they were the remnants of a carnal Judaism which had found its way into the Christian church, one thing at all events is clear, that, down to the end of the third or the beginning of the fourth century, the belief in millenarian views was universal and undisputed. Papias, Irenæus, Justin Martyr, a whole succession of fathers, indeed, onward to Lactantius, speak the same language as to their belief in the personal reign of Christ during, not after, the millennium. It has been attempted, by some writers, to throw discredit upon these opinions, by classing them among the heretical notions of Cerinthus; but the mere fact that they were held by a heretic, is more than counterbalanced by the far more undoubted fact that they were held by a large portion of the most orthodox fathers of these early times, even those of them who were most bitterly opposed to Cerinthus. One circumstance, however, which tended to destroy the reputation of millenarianism, was the extravagant representation of it which was given by the *Montanists*, and the violent opposition which was accordingly raised against this as well as the other doctrines of that grossly sensualistic school. The Gnostics generally had no more violent opponents than the Millenarians, who signalized themselves by their earnest contendings for the faith once delivered to the saints.

Now, however, a formidable opponent of the views of the Chiliasm arose in the fanciful Origen, whose allegorizing interpretation of Scripture was completely opposed to that literal system of interpretation on which their peculiar opinions mainly depended. From this time the credit of millenarianism gradually declined, and, with the exception of a general statement which occurs in the canons of the Council of Nice, A. D. 325, we hear little more of the doctrine until the lapse of centuries brought it again into discussion. Throughout the dark ages, when popery ruled with despotic sway over the minds and consciences of men, Chiliasm was utterly

disowned, and it is a remarkable fact, that popery has not only omitted this doctrine from her creed, but testified against it as a heresy. During the first century after the Reformation, it rose again into notice, and was held by several men remarkable alike for their learning and their piety. One of its most violent opponents at this period was Socinus, who attacked it in a letter "against the Chiliasm." In the seventeenth century it was held by many eminent Nonconformist divines, and a large number of those who sat in the Westminster Assembly, including several Episcopalians, Presbyterians, and Independents, while Richard Baxter candidly acknowledges, "Though I have not skill enough in the exposition of hard prophecies to make a particular determination about the thousand years' reign of Christ upon the earth before the final judgment; yet I may say, that I cannot confute what such learned men as Mr. Mede, Dr. Twisse, and others after the old fathers have asserted." No doubt, the Pre-millenarian doctrine sunk in public estimation from the imprudent and fanatical conduct of the Fifth-Monarchy men, who had adopted it as an article of their creed. But far from being limited to men of extravagant and enthusiastic minds, it was held also by some of the most sober-thoughted men of the age.

The eighteenth century, and the early part of the nineteenth, were characterized by the prevalence of a remarkable decay of vital religion, not in one country only, but throughout all Christendom; and Chiliasm was almost entirely forgotten. For thirty years past, however, the interest which, at various periods in the history of the church, had been wont to be felt in the subject, has, to a great extent, revived, and works both for and against Pre-millennialism have issued in rapid succession from the press. The most able production in opposition to the Pre-millennial theory has been that of Dr. David Brown on 'Christ's Second Coming.' This treatise is characterized by remarkable acuteness and exegetical power; but, among others, the Rev. Walter Wood of Elie published a reply at great length, entitled 'the Last Things.' The points of difference between the Pre-millennialists and this recognized champion of Post-millennialism are thus stated by Dr. Bonar of Kelso, with his wonted clearness and precision:—

"1. *We differ as to the position of the advent.* He places it after the millennium; we before it. This is the great diverging point. It is the root of almost all our differences. We both believe in a millennium and an advent; but we arrange them reversely. It seems plain to us that the Lord Jesus is to come in person to introduce the millennium; and that just as there can be no kingdom without a king—no marriage-festival without the presence of the bridegroom, so there can be no millennium without Him who is its 'all in all.' We find the prophets and apostles frequently predicting both the advent

and the kingdom; and they uniformly place the advent first, as that without which the latter could not be.

"2. *We differ as to the nature of the millennium.* Mr. Brown thinks that it will only be a sort of improvement upon the present state of things. There 'will be far less mixture than now,' he affirms; but that is all the length he goes. Satan, he thinks, is not bound, but merely the 'tables are turned' upon him. The good and bad fishes are still mingled together. The tares grow still plentifully, though not quite so plentifully as before; and the enemy is still as unrestrained and as busy in sowing them. The parable of the sower is still as lamentably true. There are still the foolish virgins, no less than the wise. The church is still 'miserable' without Christ. There is no change upon the earth. Creation still groans; the curse still blights the soil; and the animals are still ferocious and destructive.

"Here we differ from Mr. Brown. I think that Scripture warrants us in believing that the millennial state, though not absolutely perfect, will be one of unspeakably greater and larger blessedness, holiness, and glory, than he conceives. Any remnant of sin or death will only be as the spots upon the face of the sun; utterly hidden in the excellent splendour.

"3. *We differ as to the binding of Satan.* Mr. Brown maintains that Satan is not to be bound or restrained at all. Nothing in the way of positive restraint, or limitation of power, is to be understood as meant by the apostle, in the twentieth of Revelation. This means merely, says Mr. B., that 'he will not be able to form a party in the earth, as heretofore;' and that 'his trade will be at an end.' He also maintains that it is *the church that is to bind Satan*. Nowhere in Scripture is the church ever said to 'bind Satan,' or to 'take the beast;' yet, without one proof-text, Mr. B. says, 'the church will do both; not only defeating Antichrist, but thereafter, for a thousand years, never permitting the devil to gain an inch of ground to plant his foot on over the whole world.' I do not know how Mr. Brown reconciles this statement with those formerly made, regarding the millennium being merely a state of 'less mixture' than the present, but still occupied with tares as well as wheat. Do the tares not require one inch of ground to grow upon? Mr. B. maintains that there cannot be sin where Satan is not,—that 'sin and he are inseparable;' still he says that there is to be a great deal of sin on the earth, and yet, that 'Satan is not to gain an inch of ground to plant his foot on.' We do not know what Mr. B. makes of the doctrine of man's total depravity; but we most seriously ask him, how he can reconcile it with the above dogma, that sin and Satan are inseparable? Had a Millenarian made such a statement, he would have been condemned as unsound in the faith.

"In opposition to this, I believe that Satan is bound; that just as truly as he now roams the earth, so truly and really shall he then be bound. I be-

lieve that very truth which Mr. Brown so strongly denounces,—'the total cessation of Satanic influence during the millennium. I believe not only that he 'will not be able to form a party,' but that he will not be there even to attempt it. I believe that not only will 'his trade be at an end,' but that he will not be there to make an effort for its revival. Here certainly there is a wide and serious difference between us;—so wide and serious, that Mr. B. declares our doctrine to be 'subversive of the fundamental principles, and opposed to the plainest statements of God's word.' This is certainly strong language to use respecting brethren, merely because they believe that Satanic influences are to cease during the millennium. I shall have occasion to revert to this point again, and therefore shall make no other remark than that I deem it unfair in Mr. Brown to make his readers imagine that it is Pre-millennialists alone who hold this doctrine. Mr. B. knows fully as well as I do, that many Post-millennialists hold the same doctrine, and yet he holds us up to suspicion, as men, who, by maintaining that opinion, are 'making not only a new dispensation, but a new Christianity.' Surely this is hastily as well as unfairly spoken.

"4. *We differ as to the first resurrection.* Mr. Brown holds it to be entirely figurative. He makes it to signify that 'the cause which was slain has risen to life.' I believe it to be a literal resurrection of the saints at the commencement of the millennium. Mr. Brown dwells at some length on the passage in the 20th of Revelation, and concludes by saying, that 'this is the seat of the doctrine, even by their own admission.' It is by no means so. Millenarians do not admit it to be such, nor do they use it as such. In the first century, indeed, it was so; and in after years their opponents could only get rid of the testimony of this passage by denying the whole Apocalypse. It was held to be the stronghold of the doctrine then, both by friends and enemies; and as Origen had not yet taught the latter the art of spiritualizing, they had no alternative but either to receive the doctrine or reject the Apocalypse. They did the latter.

"5. *We differ as to the state of Israel during the millennium.* Mr. Brown does not allow that they are to have superior privileges and honours to the rest of the nations. He casts this idea aside as unscriptural and carnal. We hold, on the other hand, that there is a special pre-eminence in reserve for Israel in the latter day; a national, an ecclesiastical, and a temporal pre-eminence;—just such a pre-eminence as their fathers had, though on a much higher scale. Many who are not Pre-millennialists hold with us in this view; but Mr. Brown lays his accusation against us alone. Yet let us bear the censure; for there is no dishonour in it. We are but contending for what we believe to be the very truth of God, in reference to his promises to his still-beloved people. We believe that their chief splendour will be their holiness, no less than Mr. Brown

but why should this be thought inconsistent with the idea of national supremacy, and outward privileges of surpassing dignity and honour? One who has now altered his opinion, thus wrote ten years ago, 'In describing the peculiar or distinctive greatness and felicity of the descendants of Jacob after they have been finally established in their own land, the prophets employ language which cannot be understood otherwise than as indicating a state of things transcendently grand and blessed. *There is no certainty or definiteness in language*, if these scriptures do not delineate a state of things to be enjoyed upon the visible surface of this earth, much changed and renovated no doubt, by men still dwelling in tabernacles of clay. It shall be a state of things of inexpressible splendour and bliss; for Jerusalem shall be created a rejoicing. *There shall be a city whose walls are salvation, and whose gates praise. There a temple shall be reared*, to which the glory of Lebanon and the most precious things of the earth shall be again brought; and which, as the place of Jehovah's throne, shall be hallowed by manifestations of the Divine presence, exceedingly more glorious than were seen in that first temple which of old covered the heights of Zion. And as Jerusalem shall thus be called the throne of Jehovah, the glory of all lands, so shall her people stand the first in dignity and office in the kingdom of Christ; they pre-eminently shall be the priests and ministers of the Lord, the seat of spiritual power, and the centre of a blessed light and influence that shall radiate thence to the most distant regions of the earth.' What Mr. Fairbairn held ten years ago we still continue to hold regarding the glory of Israel, and also regarding the physical changes to take place in their land, which he describes at large, wondering how 'the strong and masculine intellect of Calvin should be so misled by the taste for spiritualizing,' as not to see that what the prophets testified to is, a literal city and literal temple, yet to be built in the latter days."

The passages of Scripture on which Millenarians found their opinions are very numerous, but it may be interesting to the reader to peruse a few in connexion with the remarks which are made upon them by Mr. Cox, an intelligent Baptist minister in England, who has published a 'Pre-Millennial Manual.' "The Scripture," he says, "to which we refer is Acts iii. 19—21, 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive, until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.' Three things are observable in this passage. 1. The names given to that future glorious state of things for which all Christians look; 'times of refreshing from the presence of the Lord,' and 'times of the restitution of all things. 2. That *until* then the heavens will re-

ceive Christ, but that then God will send him who is now preached. 3. That these glorious times, viewed in connection with the second advent, have been the theme of all the holy prophets since the world began. Yes, from the holy Enoch, whose very words we have recorded in Jude 14, 15, down to Malachi, the last of the prophets, the same strain is heard. There is no cessation of the melody, no jarring notes. They all unite in declaring, 'Behold the Lord cometh'—'with his saints'—'taking vengeance;' yet he comes to renovate—to restore—to reign. His is the right and the might, and his shall be the dominion and the glory. Thus those watchmen on the grand old mountains of ancient times took up the strain one after another, and as the ages rolled on, the desires and expectations of the godly were more and more quickened, until angel voices were heard over Bethlehem proclaiming that the long looked-for ONE was really come. These holy prophets and those who believed their glorious words, found no rest for their hope on the turbid billows of earthly things; and therefore soared away to the distant ages of Messiah's reign, and solaced their souls amidst its coming glories. Their faith was 'the substance of things hoped for, the evidence of things not seen.' Peter and all his fellow apostles deeply sympathized with them; ever rejoicing in hope of the coming deliverer, who should glorify his church, restore Israel, fill the earth with holiness, renovate creation, and swallow up death in victory. Where do we ever find the apostles foretelling the gradual progress of truth till it should universally prevail? Where do we ever find them speaking of Christ reigning over all nations *before* he comes in person? But how constantly we find them predicting 'evil times,' even apostacy and judgment, and dwelling with holy ecstasy and strong desire on the return of their Lord, and 'their gathering together unto him' in resurrection life. How singular their silence, and how strange their testimony, if the post-millennial view is the scriptural one.

"To a few passages from the prophets and apostles we ask attention; they have often been cited, and their importance demands that they be prayerfully considered.

"The prophet Daniel testifies that he 'saw in vision one like the Son of man come in the clouds of heaven,' (vii. 13), at the time of the destruction of the fourth beast, or the Roman power. Nothing intervenes between that dreadful tyranny, and the peaceful universal kingdom, except the Lord's coming and terrible acts of judgment. According to Daniel's prophecies, both here and in the parallel vision of the great image, there can be no millennium between the time of Nebuchadnezzar and the glorious coming of the Son of Man. HE COMES, HE JUDGES, HE REIGNS!

"That this coming 'in the clouds of heaven,' *before* the universal kingdom is a *personal* coming, is evident from our Lord's own words in his last pro-

phesy (Matt. xxiv. 30); his testimony before the Jewish high priest (Matt. xxvi. 64); the declaration of the angels just after the resurrection of Christ (Acts i. 9—11); and the prophecy of John (Rev. i. 7, 'Behold he cometh with clouds, and every eye shall see him.')

"This one passage in Daniel, compared with the four texts above referred to, is sufficient, we think, to prove that the personal advent of Christ will be before the millennium. Oh, that Christians would ponder God's simple testimony, and compare one portion of scripture with another, in order to see whether these things are so!

"Next study the parable of 'the tares and wheat' (Matt. xiii. 24—30), and the Saviour's explanation of it (37—43), and ask how all this agrees with the idea of a millennium *during* the gospel dispensation. Observe, the whole period between the Saviour's ministry on earth and his advent in glory, is included in this parable, but not a word is said about any millennium, or the general prevalence of holiness, till *after* the separation of the tares from the wheat; on the contrary, an evil state of things is spoken of as existing during the whole of the gospel dispensation, or to 'the end of the age.'

"Rev. xi. 15—19, describes the coming of 'the kingdom of God and his Christ.' We are there plainly told, that at the time when this universal kingdom will be established, the dead will be raised, the righteous of all ages rewarded, and the destroyers of the earth destroyed. All allow that these *three* events are frequently connected with the second coming of the Saviour; the two first always; and this passage connects all with the *beginning* of the universal kingdom,—thus proving that the advent is before the reign.

"In 2 Thess. ii. 8, the apostle teaches that there will be 'a falling away' before the coming of Christ; that this apostasy, whatever and whenever it is, will continue until *His* coming, and that its leader, 'the man of sin,' will be destroyed by his bright appearance. He also connects this apostasy with evil principles working in his own time. If, then, error and sin, beginning in the apostle's days, work through the whole dispensation, grow worse towards its end, and are crushed only by the personal presence of Christ, there can be no millennium of truth and righteousness *before* the advent of the Son of God.

"Turn to the prophecies of Christ, in Matt. xxiv. and Luke xxi. We have in these chapters an outline of the principal events which are to happen, until the Lord comes in the clouds of heaven. But among all the things spoken of as sure to occur before the Saviour's advent, there is no mention of a millennium. Instead of this, it is foretold, that wars, error, wickedness, and sorrow, will abound *until* the Lord's return.

"Zech. xiv. has been justly considered as the *most literal* of the unfulfilled prophecies of scripture.

That it has never yet been fulfilled in the past history of the Jews (and to the *Jews* it refers throughout), must be evident to every one. It is, we think, utterly impossible to interpret it as applicable to the church now; nothing remains (if we allow it has a meaning at all) but to apply it to Israel's future history. If this is done, the fact of a pre-millennial advent is established beyond all dispute. The chapter contains few symbols or figures, but relates in *plain words* the things yet to be done at Jerusalem and in the land of Judah. It exhibits the troubles of restored Israel just before their conversion (1, 2); foretells the coming; describes the judgments and prodigies that shall accompany it (3—8); says, that all his saints shall come with him, that his feet shall stand on the Mount of Olives (4, 5); and that subsequent to this coming 'the Lord shall be king over all the earth; in that day there shall be one Lord and his name one' (9). Why, if this last quoted verse be *literal*, should all the rest be allegorical? There is no reason, but that a human system requires it.

"This striking chapter then describes the physical changes which will take place in the land (8—10); declares that men shall dwell in it, and that Jerusalem shall be safely inhabited (11); see also Isaiah xxxiii. 20—24. Then the utter and terrible destruction of Jerusalem's enemies is minutely detailed (12, 13), and Judah's victories and riches described. After this, Jerusalem is spoken of as the throne of the Lord, to which all nations are to be gathered (16—Jer. iii. 17): and it is declared that those who will not come up (we suppose by their representatives—Isa. xiv. 32), 'to worship the King the Lord of hosts,' shall be afflicted by divine judgments. The chapter concludes with a minute description of the holiness of Jerusalem, and of all persons and things connected with it.

"Surely in the *literal* fulfilment of Zech. ix. 9, when Israel's king came 'meek and lowly, riding on an ass,' we have a pledge that this chapter which relates to his glory will be as literally fulfilled.

"Isa. lxvi. is a similar prophecy to Zech. xiv.; containing a chronological history of Israel in the latter days. First, a proud people who have gone back to their own land in unbelief, and who repeat the deeds of their fathers, are described, rebuked, and judged (1—6). Then comes deliverance and blessedness—a nation is born in a day; whom the Lord comforts with abundant promises, and calls upon others to rejoice with them. Israel then becomes a fountain of blessing to the world (8—14). But before this scene of glory and joy, there must be one of terror and destruction. 'Behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many' (15, 26). After this comes as in Zech. xiv., the exaltation of Jerusalem, and

the gathering of all nations there to worship (19—23).

"We entreat the reader to pause a moment over the solemn words just quoted, with reference to that whirlwind of wrath, and to compare them with two passages from the prophecies of Jeremiah. The 25th chapter of that prophet is one of the most awful portions of God's word: much of it, we think, is yet to be fulfilled. (See 15—33.) 'Alas! who shall live when God doeth this?' Here we have the figures of the vintage, the sword, and the whirlwind. 'Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth.' To the same judgment the prophet refers—xxx. 23, 24. 'Behold the whirlwind of the Lord goeth forth with fury, a *continuing* whirlwind, it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart; *in the latter days* ye shall consider it.' Now mark the *next* words. 'At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.' This is the time of trouble spoken of by Daniel, when *his people* are delivered, when Michael stands up, when the dead are raised, and the servants of God rewarded. (Dan. xii. 1—3.) The same time of trouble as is described in most terrible terms in Isa. xxiv., at the close of which chapter of woes it is said, 'The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously,' (v. 23).

"Thus all these prophets agree in binding together *terrible judgments on the nations—Israel's last trouble and final deliverance—Messiah's advent—the resurrection of the saints—a glorious reign, and a renovated world.*"

Before quitting the subject we may avail ourselves of Mr. Cox's Manual to show the extent to which Pre-millennial views are held among the principal denominations of Christians in Great Britain: "The Episcopal Church stands first. Some of her bishops in years past, among whom may be mentioned Bishops Newton, Horsley, and Hurd, with many of her most eminent and useful clergy of the last and the present generation, have been zealous and successful advocates of pre-millennialism. Hundreds of her ministers now preach it, and tens of thousands of her members rejoice in it; and we think that holding this truth has been in some measure the reason for the growth of spirituality in the Church of England, and, under God, a cause of her success. Them that honour God by upholding a contemned truth, he will honour. While differing from that Church in some important points, we can but greatly rejoice to see her ministers thus uplift God's truth, and to see so many souls new born and nourished by their instrumentality.

"Among the Presbyterians this doctrine has not spread to the same extent. By the Westminster formularies and creeds, belief in post-millennialism is not required; some expressions seem rather opposed to the present popular view. In the national Church of Scotland there are some advocates of this doctrine; prominent among them is Dr. Cumming, by whose writings this truth has been made extensively known. In the Free Church, and especially north of the Tweed, there are several eloquent tongues and ready pens, constantly heralding the coming one, and ever ready to defend this truth against all opposers.

"One great man connected with this body, 'who being dead yet speaketh,' should here be mentioned. Dr. Chalmers in his earlier works contended for the renovation of creation at the Lord's coming. (See Works, vol. vii., 280.) And his posthumous writings clearly prove, that latterly he held the pre-millennial view. Just take a specimen or two: 'It is quite obvious of this prophecy (Isaiah lii. 8—10), that it expands beyond the dimensions of its typical event, and that it relates not to a past, but to a future and final deliverance of the Jews. . . . Their seeing eye to eye, makes for the personal reign of him whose feet shall stand on the Mount of Olives.'

"In this prophecy (Isa. xxiv. 13—26) is fore-shown a visitation *upon the earth*—still future—which is to emerge into the millennium. How emphatically are we told in this place, 'When the Lord shall reign in Jerusalem and before his ancients gloriously.'

"The Wesleyans are, as a body, decidedly against this doctrine, and seldom do we find an advocate of it, or even a believer in it among them. Yet some of their chief founders were decidedly pre-millennialists. John Wesley inclined to some of our views. His brother Charles was full and running over with the subject. His hymns, poems, and paraphrases set forth all the pre-millennial points strongly and clearly. Fletcher of Madely, the great polemic of the Wesleyans, has written as fully and clearly upon the subject in prose, as his friend Charles Wesley did in poetry. He is accounted a standard in doctrine, but repudiated as an interpreter of prophecy. To some persons this appears like calling bitter, sweet; and sweet, bitter. We do not much wonder at the dislike of Wesleyans to pre-millennial truth; as the latter views, when honestly carried out, are assuredly, to a great extent, incompatible with Arminianism.

"'In truth,' says one, 'Chiliasm has always showed the strongest affinity for Calvinism, and antagonism to the opposite.' One great point of the pre-millennial view, as already stated, is, that during the present dispensation God is working out his great purpose of electing love in gathering out a people for his name (Acts xv.); and that consequently universality cannot be one of its characteristics. These facts, which are ignored, if not denied

by the modern popular view, and very much left out of the teaching of many, are written as with a sun-beam in vast numbers of passages in the New Testament. Wesley and Fletcher did not see the connection between pre-millennialism and Calvinism; their descendants perhaps do.

"The Congregationalists have had their Goodwins, Caryls, Husseys, Thorps, and many others in past days, but at present there are very few among them who are in sympathy with these great and good men. By their periodicals the doctrine of the Lord's coming to reign is constantly opposed; and one, the 'Evangelical Magazine,' has for some time past been employed in endeavouring to write it down; but doubtless this effort, like those of Dr. Brown and others, will only help to call attention to the despised truth, and result in its being more extensively spread abroad.

"Among the Baptists, there are a few more who hold and promulgate pre-millennialism. In past ages the doctrine of the personal reign was rather generally maintained in this body. It may be found in the writings of Benjamin Keach, Dr. Gill, B. Francies, and many others. Several of them held that there would be first what they called 'the spiritual reign of Christ;' which would be followed by an apostacy, the personal advent of the Saviour, and the reign of all his risen saints with him on earth for 1,000 years. These millenarians differed from those who are now called by this name in three respects. They separated the spiritual and personal reign of Christ—limited the latter to the risen saints—and taught that many ages would certainly pass away before the coming of the Lord and the resurrection of the saints. The best statement and defence of this view is found in Dr. Gill's *Body of Divinity*; also in Toplady's works. Very few persons hold it now.

"The following extract from Bunyan proves that he had, at least, leanings toward some of our views. 'None ever saw this world as it was in its first creation, but only Adam and Eve; neither shall any ever see it until the manifestation of the Son of God, that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God.'

"The name of another celebrated man among the Baptists may here be mentioned. Mr. Thorp, of Bristol, thus writes in the preface to his work on *The Destinies of the British Empire*. 'The sentiments stated in these lectures, concerning the prophecies in general, the present state of the empire, and the gloomy aspect of things at this crisis, were entertained by the late illustrious Robert Hall. They formed part of the subject of the last evening's conversation which the author enjoyed with that extraordinary man only a few days before his decease, and upon each point the most perfect unanimity of opinion prevailed.'

"Milton, it is said, was a Baptist in principle and held views similar to those of Bunyan, as may be seen in *Paradise Lost*. In his prose works we have the following sublime invocation: 'Come forth out of thy royal chambers, O Prince of all the kings of the earth. Put on the *visible* robes of thy Imperial Majesty! Take up that unlimited sceptre which thy Almighty Father hath bequeathed thee. For now the voice of thy bride calls thee, and all the creatures sigh to be renewed.' Milton believed that the millennium was past, but he waited for the speedy advent of the Redeemer, when he should appear to judge mankind and renovate the earth.

"Among the most earnest advocates of this doctrine, those Christians called by others 'the Plymouth Brethren,' may be mentioned. They very generally receive the doctrine of the advent and reign of Christ. Some of their tracts and works on this subject are simple and scriptural; with others, statements and expositions of a very doubtful character are mixed up. But while we do not agree with these Christians on several points, we would bear cheerful testimony to their zeal in this subject, and own to having received much instruction and consolation from some of their earlier works."

Great activity has been manifested of late years by the Pre-millennialists in propagating their views both in England and Scotland. The Bloomsbury Lectures by ministers of the Church of England, the writings of Mr. Brooks of Clarebro', Retford, and the *Journal of Prophecy*, so ably edited by Dr. Horatius Bonar, have done much to recommend the subject to the special attention of the Christian community, and have gained numerous converts to the doctrines of Pre-millennialism.

MINARETS, the towers on the Mohammedan mosques. There are usually six of these towers about every mosque, each having three little open galleries situated one above another. These towers, as well as the mosques themselves, are covered with lead, and adorned with gildings and other ornaments. From the minarets the faithful are summoned to prayer by the MUEZZIN (which see).

MINCHA (Heb. an oblation), usually rendered in the Old Testament, "meat-offering," although it consisted of flour, cakes, wafers, &c.; a more correct translation would be "meal-offering," or "wheat-offering." The *mincha*, when given by one man to another, denotes some peculiar dignity in the receiver, of which such a gift is the acknowledgment, and the token even of submission, if not subjection, on the part of the giver. But when a *mincha* is presented by man to God, it usually, though not invariably, signifies a "bloodless oblation," in contradistinction from the *zeba* or "bloody sacrifice," though the *mincha* was for the most part joined with the *zeba* in the sacred oblations.

MINERVA, the goddess of wisdom among the ancient Romans, who accounted her one of their chief divinities. She was regarded as identical with

the Greek goddess ATHENA (which see). The Romans worshipped her as presiding over the arts and sciences, and hence she was invoked by all who wished to distinguish themselves in any department of human knowledge, or in any of the arts in which men were wont to employ themselves. This goddess was also the protector of men when engaged in war, and hence the trophies of victory were often dedicated to her, while she herself is frequently represented as wearing a helmet and a coat of mail, and before her she carried a shield. A temple to Minerva stood on the Capitoline, and another on the Aventine hill, while her image was preserved in the innermost part of the temple of *Vesta*, being looked upon as the safeguard of the Roman state.

MINERVALIA. See QUINQUATRIA.

MINGRELIAN MONKS. See BERES.

MINIAN (Heb. number), a word often applied to a Jewish youth who is thirteen years and a day old, at which age he is looked upon as a man, and is under an obligation to observe all the commandments of the law. As he is then considered to be of age, he can make contracts and transact any affairs without being responsible to guardians, and may act both in spiritual and temporal matters, according to his own inclination. Jewish females are reputed women at the age of twelve and a-half years.

MINIMS, a religious order in the Church of Rome, founded in the fifteenth century by St. Francis de Paula of Calabria. See FRANCIS (ST.) DE PAULA.

MINISTERS. See CLERGY.

MINISTRA, a name which is applied to the office of deaconess in the Christian Church by Pliny, in his celebrated Epistle.

MINORESS, a nun under the rule of St. Clair.

MINORITES. See CORDELIERS.

MINORS (FRIARS). See FRANCISCANS.

MINOS, one of the judges of souls in Hades, son of *Zeus* and *Europa*, and said to have been, before his death, king of Crete, where he instituted a system of wise and equitable laws.

MINSTER, an old Saxon word which anciently signified the church of a monastery or convent.

MIRA BAIS, a Hindu sect, or rather a subdivision of the *Vallabha*charis, originated by Mírâ Bai, who flourished in the reign of Akbar, and was celebrated as the authoress of sacred poems addressed to *Vishnu*. She was the daughter of a petty Rajah, the sovereign of a place called Mertâ. She adopted the worship of *Ranachhor*, a form of the youthful *Krishna*. On one occasion she visited the temple of her tutelary deity, when on the completion of her adorations the image opened, and Mírâ leaping into the fissure, it closed, and she finally disappeared. In memory of this miracle, it is said that the image of Mírâ Bai is worshipped at Udayapur, in conjunction with that of Ranachhor.

MIRAMIONES. See GENEVIEVE (ST.) NUNS OF.

MISERERE (Lat. have mercy), the beginning of the fifty-first or penitential psalm.

MISERERES, stalls frequently seen in cathedrals or collegiate churches, the seat turning up on a hinge, so as to form two seats of different heights.

MISHNA, the second law of the Jews, a collection of all the oral or traditional commandments. This work, which is arranged in the form of six treatises, was completed about A. D. 190, by Rabbi Judah, the holy, though the first idea of such an undertaking is thought by many to have originated with Rabbi AKIBA (which see). The Mishna is believed to contain what the Jews called the oral law, that is, all the precepts which, according to the legends of the Rabbins, Moses received from the Lord during the forty days he remained on the mount, which were transmitted by Moses to Joshua, and thus handed down from generation to generation. The later Rabbins have made various commentaries upon, and additions to, the *Mishna*. The whole collection of these commentaries is named GEMARA (which see), and along with the *Mishna*, its text-book, it forms the TALMUDS (which see). The *Mishna* has been held in great veneration by the Jews ever since its completion, and is regarded of equal authority with the written word.

MISSA, a name anciently given to the service of public worship in the Christian Church. It was divided into two parts, the *missa catechumenorum*, or first part of the religious service, designed especially for catechumens; and the *missa fidelium*, the after service, which was particularly intended for the faithful or believers, neither catechumens nor any other persons being permitted to be present, not even as spectators. On occasions when the elements of the Lord's Supper were received some days after they had been consecrated, the service was called *missa præsantificatorum*. Cardinal Bona in his writings speaks of a *missa sicca*, or dry mass, that is, without the grace and moisture of the consecrated eucharist, and which he says, profits the faithful nothing. Durantus, in his book *De Ritibus*, mentions a *missa nautica*, or seamen's mass, because it was wont to be celebrated at sea, and upon the rivers, where, on account of the motion and agitation of the waves, the sacrifice could hardly be offered without danger of effusion. In the Romish church there is a *missa privata* or *solitaria*, where the priest receives the sacramental elements alone, without any other communicants, and sometimes says the office alone without any assistants. Such are those private and solitary masses in Roman Catholic churches, which are said at their private altars in the corners of their churches, without the presence of any but the priest alone; and such are all those public masses where none but the priest receives the elements, though there be many spectators of the service. The Lord's Supper being in its very nature a service of communion; instances of its observance by solitary individuals were unknown in the primitive Christian Church.

MISSAL, the Romish mass-book, containing the

nasses which are appointed to be said on particular lays. It is derived from the word *MISSA* (which see), used in ancient times to denote all the parts of Divine service. The *Missal*, which was formed in the eleventh or twelfth century, consisted of a collection for the convenience of the priest, of the several liturgical books formerly in use in the religious services; and in its collected form it was called the Complete or Plenary Missal or Book of Missæ. In 1570, Pius V. issued an edict commanding that the Missal, which he had caused to be revised, should be used throughout the whole Catholic Church; and with the exception of a few verbal alterations introduced by Clement VIII. and Urban VIII., and the addition of some new masses, the edition of Pius V. continues in use down to the present day.

MITHRA, the principal fire-goddess among the ancient Persians. In Assyria she was worshipped under the appellation of *Mylitta*, and in Arabia under that of *Alitta*. She was believed to be the mother of the world, and of all its generative productions. The name *Mithra* is supposed to be derived from the Persic word *Mih* or *Mihir*, love, and the goddess who bears the name is justly regarded as the Persian Venus. She is viewed as the spouse of *Mithras*, the Persians having been accustomed to regard their Supreme Deity, whom they term *Zeruane Akerene*, as resolved into two sexes, represented by *Mithras* and *Mithra*, male and female fires. *Mithra* then is the mundane body, enclosing in her womb the fires of creation, infused into it by the primordial source of light, through the medium of *Ormuzd*, the creator of the world.

MITHRAS, the sun-god among the ancient Persians, the first, the highest, and the purest emanation from the Supreme Being, or *Zeruane Akerene*. Under the name of *Perses*, *Mithras* received the homage due to a divinity of light and fire, in Ethiopia, Egypt, and Greece. His worship was introduced at Rome about the time of the Roman emperors, and spread rapidly throughout the whole empire. In Persia the god of light was adored in the worship and under the name of *Mithras*, the personified symbol of fire, as the masculine element of creation: "In his solar attribute," says Mr. Gross, "Mithras, considered in regard to day and night, is represented as dwelling both in the spheres of light and in the regions of darkness. As mediator between god and man, he is the suffering yet triumphant saviour. He is emphatically called the *highest god*: a title which is strictly appropriate only when he is compared with other emanations of the Supreme Being; for he is the *prototokos*—the first-born of the gods. This circumstance, as also the fact that he is demurgus, in as far as he supplies more immediately the means and pre-eminently directs the ends of creation: thus acting as medical factor, or nexus, between the Eternal and Ormuzd, justly elevate him to the rank of the highest *mundane* divinity. Hence he is expressly called the organ or cosmic agent

through whom all the elements and laws of the universe are controlled agreeably to the divine will. With the increasing civilization of mankind, and the consequent improvement of their religious ideas, the Mithras-creed was very widely disseminated. The Ethiopians revered the Persian fire-god as their oldest lawgiver and the founder of their religion. It was the popular belief of the people of the Nile that in Egypt—the land of monumental fame, where Mithras and Memnon reciprocated dominion or reigned in juxtaposition, the former built On or Heliopolis—the *sun-city*, whose first king bore the name of *Mitres* or *Mestres*; and that upon the suggestion of a dream he erected obelisks. They were sun-obelisks—solar monuments, or the architectural symbols of the origin and refractive expansion of the solar rays, and of the light which, emanating as the active principle of creation from the throne of God, reveals itself in the production of the universe, as its vast, ramous, obeliskic base."

The Persians celebrated a great festival on the first day succeeding the winter solstice, the object of which was to commemorate the birth of *Mithras*, or the return of the god of day to the northern hemisphere. In Rome this festival was observed on the 25th of December; a day of universal rejoicing, being celebrated with illuminations and public games. With the progress of the Roman conquests, the Mithriaca were introduced into Germany, where, accordingly, various hieroglyphical remains of this kind of worship have been discovered. According to Photius, the Greeks and Romans offered human sacrifices to *Mithras*; and Suidas tells us that those who were to be initiated into the mysteries of his worship passed through the fire.

MITHRION, a temple of *Mithras*, or the sun-god of ancient Persia.

MITRE, an ornament or covering for the head worn by the ancient Jewish high-priest. Josephus describes it as a bonnet without a crown, which covered only about the middle of the head. It was made of linen, and wrapped in folds round the head like a turban. The mitre was peculiar to the high-priest, though the bonnets of the other priests somewhat resembled it in form. The difference between the two was that the BONNET (which see) came lower down upon the forehead than the mitre, which did not cover the forehead at all, and was flatter than the bonnet, but much broader, consisting of more numerous folds, and to some extent resembling a half sphere.

A mitre is also mentioned by various Christian writers of antiquity, as a head-dress worn by bishops or certain abbots, being a sort of turban or cap cleft at the top. Eusebius and Jerome allege that the apostle John wore a mitre, and Epiphanius declares the same concerning James, first bishop of Jerusalem. Bingham, however, is of opinion, that such a head-dress was worn by the apostles, not as Christian bishops, but as Jewish priests of the order of

Aaron. A statue of the apostle Peter, which was erected at Rome in the seventh century, is represented as wearing a high, round cap shaped like a pyramid. The Pope wears four different *mîtres*, which are more or less richly adorned, according to the festivals on which they are worn.

MIZRAIM. See OSIRIS.

MNEME (Gr. memory), one of the **MUSES** (which see) worshipped anciently in Bœotia.

MNEMONIDES, a name given by Ovid to the *Muses*, probably as being the daughters of **MNE-MOSYNE** (which see).

MNEMOSYNE (Gr. memory), a daughter of Uranus, and the mother of the *Muses*.

MNEVIS, one of the three sacred bulls worshipped by the ancient Egyptians, particularly at Heliopolis. See **APIS**, **BULL-WORSHIP**, **CALF-WORSHIP**.

MOABITES (RELIGION OF THE). This people inhabited the country which was situated on the east side of the Dead Sea, and which was originally occupied by a race of giants called Emim, whom they subdued and expelled. They were descended from Lot, Abraham's nephew, and had in all probability been worshippers of the true God at an early period of their history. It is impossible to say when they first fell into idolatry, but in the time of Moses they were so devoted to the worship of **CHEMOSH** (which see), their national god, that they are called the sons and daughters of that false god. Another idol of the Moabites referred to in Scripture is *Baal-Peor*, sometimes called simply *Peor*, or as the Septuagint writes the name, *Phegor*. Both *Chemosh* and *Baal-Peor* are supposed by Jerome to have been names of one and the same idol. Other writers who consider them as different from each other, look upon them as deities who were wont to be worshipped with obscene rites. Vossius supposes *Baal-Peor* to be *Bacchus*, and Bishop Cumberland takes him to be the same with *Menes*, *Mizraim*, and *Osiris*. The Israelites were warned against too close intimacy with the Moabites, but in the face of the Divine prohibition, they devoted themselves to the worship of *Baal-Peor*, and in consequence the anger of the Lord was kindled against them; and in reference to the Moabites who had seduced the Lord's people into idolatry, the solemn declaration was given forth, that they "shall not enter into the congregation of the Lord; even to the tenth generation shall they not enter into the congregation of the Lord for ever." The temples of the idols of Moab were built on high places, and it has been alleged, but without sufficient foundation, that the Moabites were accustomed to offer human sacrifices.

MOBAH, what may be either done or omitted, according to the law of Mohammed, as being indifferent.

MOBAIEDIANS, a name given to the followers of a famous Mohammedan impostor called Berkai or Mokanna. They made an insurrection in the province of Khorassan against the Caliph Mahadi, who,

however, at length defeated them. Their name is derived from an Arabic word signifying white, that being the colour of their dress, to distinguish them from the supporters of the caliph, who were clothed in black garments.

MOBEDS, the officiating priests among the *Parsees*, or fire-worshippers in India. They read the holy books in the temples, and superintend all the religious ceremonies, but being themselves generally unlearned, they seldom understand the meaning of the books they read, or the prayers they recite, these being written in the Zend or Pehlevi language. The *mobeds* are distinct from the *destars*, who are the doctors and expounders of the law. There is an inferior order of clergy among the *Parsees*, called *hirbeds*, who have the immediate charge of the sacred fire, and sweep and take care of the temple. The priests are a peculiar tribe, their office being hereditary. They have no fixed salary, but are paid for their services. Many of them follow secular employments, and they are under no restriction as to marriage. There is no *Parsee mobed-mobedan*, or acknowledged high-priest in India.

MODALISTS, a name applied to those who hold that there is a sort of distinction between the Sacred Three in the Trinity, though they will not allow it to amount to personality or subsistence. This system is called an economical or Modal Trinity, and hence the name of *Modalists* is applied to those who believe in it. See **SABELLIANS**.

MODERATOR, the minister who presides in any one of the courts of a Presbyterian Church, whether a kirk-session, presbytery, synod, or General Assembly. The moderator has only a casting-vote.

MODESTY, a goddess worshipped in ancient Rome under the name of *Pudicitia*.

MOGON, a Pagan deity mentioned by Camden in his *Britannia*, as having been anciently worshipped by the *Cadeni*, who inhabited that part of England now called Northumberland. In the year 1607 two altars were found in that district bearing inscriptions which declared them to have been dedicated to this god.

MOHAMMED, the great prophet of Arabia, who, in the commencement of the seventh century, promulgated *Islamism*, which has ever since maintained its ground as one of the leading religions of the world. The time when this remarkable man appeared was peculiarly favourable for the accomplishment of his great object, which was to restore the fundamental doctrine of the Divine Unity to its due prominence in the religious belief of mankind. "The Lord God is one God," was the grand all-absorbing truth which he conceived himself commissioned to proclaim. The whole world seemed to him to be mad upon their idols. Not only did Paganism, with its numberless false gods, prevail over a very large portion of the earth, but even Christianity itself, with its professed adherence to the worship of the true God, had become extensively idolatrous both in the East

ern and the Western churches. Saint-worship, martyr-worship, and Mary-worship had overspread Christendom. Arabia, in particular, had become the seat of a gross idolatry, the superstitious Arabs being divided between two Pagan sects, the *Tsabians*, who were worshippers of images, and the *Magians*, who were worshippers of fire. Jews also had settled in large numbers in the Arabian Peninsula from the time of their dispersion by the Romans; and Christianity also, from a very early period of its history, had found a lodgment in that country.

At the birth of Mohammed, his countrymen, while they worshipped one Supreme God, whom they termed Allah, combined with his worship that of angels and of men. Their idolatry seems to have partaken of an astronomical character, the number of idols in the temple of Mecca being 360, which was the precise number of days in the Arab year. And while their Pagan deities were thus numerous, the subdivisions among the Christian sects in the Peninsula it were difficult to enumerate. The entire Eastern Church groaned under the contentions and conflicts of Arians, Sabellians, Nestorians, and Eutychians. In Arabia itself, Ebionites, Beryllians, Nazarenes, and Collyridians, were engaged in eager struggle for ascendancy or for existence.

Such was the state of matters when the great teacher of Islamism arose to denounce the all but universally prevailing idolatry, and to proclaim, as with a voice of thunder, the great truth that God is One. Mohammed, who claimed this mission as his own, was born in April A. D. 569 at Mecca, the sacred city which contained the *KAABA* (which see), or holy shrine of the Arabians. The birth-place of the prophet was a rich commercial emporium, and among the most prosperous of its merchants was the family of Hashem, who belonged to the tribe of Koreish, in whom was hereditarily vested the guardianship of the *Kaaba*, a post alike of honour and of profit. From this honourable family Mohammed was descended. His great-grandfather had been governor of Mecca when it had been attacked by the Ethiopians, and had signalized himself by his valour in its defence; and his son, Abd-al-Motaleb, succeeded to the same post, and sustained it with equal bravery, having, only two months before the birth of his grandson, saved the city from capture by the Abyssinian viceroy. This valiant governor of Mecca lived to the very advanced age of 110 years, and was the father of six daughters and thirteen sons. Abdallah, the father of the prophet, was one of the youngest of this numerous progeny; and so captivating was the beauty of his person, that as Washington Irving informs us, on the authority of Eastern tradition, no fewer than two hundred maidens of his tribe died of broken hearts at the marriage of the handsome youth to Amina, a daughter also of the Koreish tribe. The only offspring of this marriage was Mohammed. His father died prematurely on returning from a commercial journey, leaving

Amina and her child but imperfectly provided for. Abd-al-Motaleb now took the infant Mohammed and his widowed mother under his special care, sending the child to be nursed by a Bedouin woman, the wife of a shepherd, who, however, speedily surrendered her charge, thinking him to be possessed by an evil spirit.

While yet very young, Mohammed was rendered an orphan by the death of his mother. His aged grandfather now befriended the child more anxiously than ever, and with his dying words commended him to the care of his eldest son, Abu Thaleb, who succeeded him in the guardianship of the *Kaaba*. Thus the childhood and youth of the future prophet of Arabia were spent in a household where the strict observance of religious rites and ceremonies tended to prepare him for the important part which he was destined yet to act as the founder of a new religion. At this early period of his life he began to evince that love of solitude and that calm thoughtful frame of mind which so peculiarly marked his after career. To a meditative spirit Mohammed added a habit of acutely observing men and manners. Desirous even at twelve years of age to extend his field of observation he accompanied his uncle in a caravan journey to Syria; and it is generally believed that while thus engaged, he acquired those strong impressions of the evil of idolatry, which seemed like a ruling passion to call forth the utmost energies of his heart and mind. In his mercantile speculations he was remarkably successful, and such was the honour and the integrity which marked all his dealings, that before he had reached his twenty-fifth year, he received the title of the *Amin* or faithful. The high character which he had thus earned, recommended him to the notice of Khadijah, a wealthy widow, by whom he was employed to carry on her commercial speculations. The confidence she reposed in the youthful Mohammed led this lady to entertain towards him feelings of a still more tender kind which terminated in marriage.

Of the fifteen years which elapsed between the marriage of Mohammed and the commencement of his career as a prophet, little is said by his biographers. By the honourable alliance which he had formed, he was now possessed of both rank and wealth. Retiring therefore almost wholly from commercial pursuits, he spent much of his time in meditation, and throughout the whole of the month Ramadhan he gave himself up to solitary prayer. It was during this deeply interesting portion of the prophet's life that he was led to contrast the purity of the primitive faith with the corruptions which had from time to time been engrafted on it. His soul burned with indignation while he thought of the fearful extent to which the religion of God had been perverted by the corrupt devices of men. Is it not possible, he asked himself, to rescue mankind from the worship of idols, and to restore the worship of the One true and living God? The accomplish-

ment of such a task appeared to him the highest and the holiest mission which a man could undertake. From that moment his decision was formed, and he resolved to stand boldly forth in the face of an idolatrous world as the Apostle of the Divine Unity. "The feeling," says Neander, "of the supremacy of God above all creatures, of the immeasurable distance between Him and all things that are made; the feeling of the perfect independence of the almighty and incomprehensible One,—this was the fundamental prevailing key-note of his religious convictions. But the other element necessary to the perfect development of divine consciousness, the feeling of relationship and communion with God, this was altogether defective in Muhamed. Thus he had but a one-sided comprehension of the divine attributes, the idea of omnipotence suppressing the idea of a holy love; and hence omnipotence appeared to him as a limitless self-will; and though he had occasionally a sense of God's love and mercy, beaming through him in the way of religious consciousness, yet even this was in antagonism with that exclusive ground-tone of his system, and was necessarily marked thereby with a species of particularism. Hence the prevailing doctrine of fatalism, and the utter denial of moral freedom. As the ethical form given to the idea of God determines the character of the moral spirit to which a religion gives birth, so, consequently, although some isolated sublime moral sentiments, strangely contrasted with the ruling spirit of his religion, may be met with in the system of Muhamed, yet, taking it as a whole, it is singularly defective through this want of fundamental truth in the ethical comprehension of the idea of God. The God who is regarded but as an almighty self-will, may be worshipped by a mere unreserved subjection to that will, by a servile obedience, by the performance of various outward acts, as works of benevolence, which it may have pleased him to command, as signs of honour to his name; or homage may be rendered him, on the other hand, by the destruction of his enemies, as idolaters, by the enslaving of unbelievers, by the vain repetition of prayers, by fasts, lustrations and pilgrimages. Through the contracted notion of the divine nature, Muhamed's system was also wanting, as to its moral character, in the all-pervasive and illuminating principle of a holy love. The ethical element being thus defective, no room is found for the feeling which points to the necessity of redemption. We read in the Koran of the original state of man, and of his eating of the forbidden fruit, but the tradition is given not as it exists in the Old or New Testament, but rather as it is found in the apocryphal-Jewish or Jewish Christian stories; as something, indeed, peculiarly fictitious, and only as it agreed with the poetical disposition of Muhamed and his people, without any relation to its ethics, or connection with the substance of the religion; so that Muhamedanism, as far as its peculiar character is concerned, would lose nothing were this

tradition entirely left out. This constitutes, in fact, the great distinction between Muhamedanism and Christianity, that the founder entirely denies the want of a redeemer and redemption."

At the commencement of his career as a religious reformer, Mohammed had no desire to establish a new religion, but simply to restore that pure Theism which he found lying at the foundation of both Judaism and Christianity. His labours were in the outset limited to his own countrymen, and his prevailing desire was to recover them from gross idolatry, simply in its Pagan aspect; meeting with violent opposition, however, not only from the heathen, but also from Jews and Christians, he took higher ground, and declared himself to be sent from God to be the restorer of pure Theism, delivering it from those impurities with which it seemed to be mingled both in Judaism and Christianity. The mission which he now undertook, accordingly, was to revive what he termed the religion of Abraham, of Moses, and of Jesus. The written word, he alleged, was brought to him from heaven in detached passages by the angel Gabriel, and these portions of revelation, when afterwards collected into a volume, were called the KORAN (which see), a volume recognized down to this day as the sacred book of the Mohammedans.

It was in the night of power, as it is termed, in the month of abstinence, that the angel Gabriel first appeared to the prophet. A condensed account of this strange vision is given by Mr. Osburn, in his 'Religions of the World.' It runs as follows: "Mohammed was awakened one dark night by the angel Gabriel, as usual, who brought with him a wonderful female creature, called Al Borak, or the lightning. The prophet was directed to mount, and the creature permitted him, on hearing from the angel the high favour in which he stood with God, on condition of the prophet's prayers on his own behalf. The steed cleaves the air with the swiftness of lightning. The prophet is directed to dismount and pray on Mount Sinai, and at Bethlehem, the birth-place of Jesus Christ. He then hears and disregards the voices of two fair damsels, imploring him to stay and converse with them; the one on the right hand, who, as the angel tells him, impersonated Judaism, the other on the left representing Christianity; and presses forward. They hurry onward, and alight at the gate of the holy temple of Jerusalem. Having fastened the bridle of Borak to a ring, he entered the temple, and found there Abraham, Moses, and Jesus, with many other prophets, with whom he conversed and prayed for some time. While thus engaged, a ladder of light was let down from heaven, and its lower end rested on the shakra, or foundation-stone of the temple, which was likewise the stone on which Jacob slept at Luz. Aided by the angel, Mohammed darted up the ladder with the rapidity of lightning, and entered the first heaven, where he saw Adam, the father of mankind, who embraced him as the greatest of his descendants.

He then mounted to the second heaven where was Noah, the second parent of the human race, who greeted him with the same salutation. In the third heaven sat Asraël, the angel of death; in the fourth heaven, Israfil, the angel of pity. To the fifth heaven the new prophet was welcomed by Aaron; to the sixth by Moses, who wept when he foresaw the far greater success with which Mohammed's mission would be attended than his own. In the seventh heaven he was received by Abraham, and from thence he mounted to the dwelling of God himself, which is described in language taken altogether from the Bible. Before the Divine presence stood the pattern whence the Caaba had been built, and round this Mohammed was permitted to walk in the angelic procession that incessantly encircled it. Gabriel now could go no further; but the prophet was permitted to stand before God, and to hear from Him the command to teach his disciples to pray five times daily. He then descended by the ladder of light to the temple at Jerusalem, found Al Borak where he had left her, and mounting, was instantaneously transported to his bed in the house of Mutem Ibn Adi. So brief a portion of earthly time had been occupied by this marvellous journey that a pitcher of water, which he accidentally upset in leaving his bed to set out, had not reached the ground on his return, and he was able to catch and replace it without one drop being spilt."

"After this appearance," says Mr. Macbride, in his 'Mohammedan Religion Explained,' "there is said to have been an intermission of two years, during which he suffered hallucination of his senses, and several times contemplated self-destruction. His friends were alarmed, and called in exorcists, and he himself doubted the soundness of his mind. Once he said to his wife, 'I hear a sound and see a light: I am afraid there are gins (spirits) in me:' and again, 'I am afraid I am a Kahiru;' that is, a soothsayer possessed by Satan. 'God,' replied Khadijah, 'will never permit this, for thou keepest thy engagements, and assistest thy relatives;' and, according to some, she added, 'Thou wilt be the prophet of thy nation.' These sounds, as from a clock or a bell, are enumerated as symptoms of epilepsy. In this morbid state of feeling he is said to have heard a voice, and on raising his head, beheld Gabriel, who assured him he was the prophet of God. Frightened, he returned home, and called for covering. He had a fit, and they poured cold water on him; and when he came to himself he heard those words (lxxiv.), 'Oh, thou covered one, arise, and preach, and magnify thy Lord;' and henceforth, we are told, he received revelations without intermission. Before this supposed revelation he had been medically treated on account of the evil eye; and when the Koran first descended to him he fell into fainting fits, when, after violent shudderings, his eyes closed, and his mouth foamed. Khadijah offered to bring him to one who would dispossess

him of the evil spirit, but he forbade her. All his visions, however, were not of this painful nature. To Harith ibn Hisham's inquiry, he said the angel often appeared to him in a human form (commonly as his friend Dibla), and sometimes he had a revelation without any appearance. 'Many,' says an author much used by Weil, 'he had immediately from God, as in his journey to his throne; many in dreams; and it was one of his common sayings, that a prophet's dream is a revelation.' According to Ayesha, whenever the angel appeared to him, though extremely cold, perspiration burst forth on his forehead, his eyes became red, and he would bellow like a young camel. 'On one of these occasions,' says a traditionist, 'his shoulder fell upon mine, and I never felt one so heavy.' Once the communicator came to him riding on a camel, and he trembled violently, and knelt down. He was angry when gazed upon during these fits. He looked like a drunken man, and they thought he would have died. It is difficult to form a positive judgment on such a person; yet enthusiasm, if at any time it deserted him, seems to have revived, for his conduct, during his last illness, is not that of an hypocrite."

The first convert whom Mohammed gained over to his new religion was his own wife Khadijah, followed soon after by the youthful Ali, and by Zaid, his slave, whom he immediately emancipated, but who, notwithstanding, still continued in his service. Beyond his own family the first who acknowledged him as a prophet sent from heaven was ABUBEKR (which see), a man of rank and riches, who afterwards succeeded him in the caliphate. For three years he was engaged in laying the foundation of his great undertaking, and so slowly did his religion make way, that at the end of that period his proselytes amounted to no more than fourteen persons. Not contented with so small a number of followers, he resolved now to make a public declaration of his religion. Beginning with the heads of his own family, he called upon them to recognize him as a prophet of God, and Ali, the son of Abu Thaleb, as his caliph or successor. The heads of the Koreish, however, refused to yield to his demands; but nothing discouraged, he addressed himself to the great body of the people, inveighing against the prevalent idolatry, and exhorting both Jews and Christians to receive his book along with their own. At first he was satisfied that his religion should be regarded as one of many religions which he declared were alike acceptable in the sight of God. Even in the more public diffusion of the new faith, he met with but little success; and so persecuted were his few followers, that they were under the necessity of seeking refuge in Abyssinia. Amid all opposition the prophet persisted in asserting his claims to be accounted a heavenly messenger, and no longer confining his mission to the Arabians, he declared its extent to be limited only by the world itself. His doctrine was summed up in his own aphorism,

“There is no God but God, and Mohammed is his prophet.”

At length came the year of mourning, as it is termed, when he was deprived by death of his beloved wife, Khadijah, and his kind uncle, Abu Thaleb, who, though he put no faith in Mohammed's pretensions, ever acted towards him as a faithful protector and friend. Thus left comparatively undefended, he judged it prudent to retire from Mecca, but after an absence of only one month, he found his way back to the sacred city. Taking advantage of the opportunity which the annual pilgrimage afforded to gain proselytes to his opinions, he made many but ineffectual attempts to convince the strangers of the divinity of his mission. Both the pilgrims and his fellow-citizens were alike unbelieving. The disappointed prophet now addressed himself to the Jews, of whom there were a large number in Mecca and its neighbourhood, and who, looking as they were for the consolation of Israel, would be ready, he flattered himself, to recognize him as the long-expected Messiah. Accommodating himself, accordingly, to these Jews who had been oppressed by the idolaters, he represented his mission as designed to restore the original glory of the religion of Moses; and still further to please this class of his hearers, he instructed his followers to turn their faces in prayer towards Jerusalem. All, however, was unavailing; the Jews rejected him, and enraged at the failure of his attempts in this quarter, he substituted the *Kaaba* as the Kiblah of his followers, instead of Jerusalem, charged the Jews with having corrupted the religion of their fathers, and declared that he was sent to restore the only pure faith, that of Abraham.

Thus far Mohammed, while he asserted himself to be a prophet sent from God, had made no pretensions to the possession of the gift of miracles. Now, however, he changed his tone in this respect, and boldly set forth that one night in a vision he had been carried first to Jerusalem, and thence through the heavens to within a bow-shot of the throne of God. The story for a time met with little credit, until *Abubekr* publicly declared his firm belief in all that came from the mouth of Mohammed; and accordingly we find that to this day his followers, appealing to the traditions, are accustomed to avow their belief in the prophet's heavenly journey.

At this point in his history Mohammed began to assume sovereignty over his converts. Having met twelve of them on Mount Akaba, at a short distance from Mecca, he bound them by an oath to renounce idolatry, not to steal, not to commit fornication, not to put their female infants to death, not to calumniate, and to obey all his reasonable commands. He assembled them for public worship once a-week, regularly on the Fridays, when he delivered a discourse to them on some point either of doctrine or duty. The twelve who were thus organized as not only his followers, but his subjects, belonged to Yatreb, a town not far from Mecca, to which city they

annually resorted on pilgrimage. The next year, on their return, their number had increased to seventy-three, and Mohammed, meeting them by night, received their renewed protestations of fidelity, and promised them Paradise if they fell in his cause. He now, in imitation of Jesus Christ, selected twelve to be his apostles.

The idolaters of Mecca, and more especially the Koreish, were not a little alarmed at the aspect which matters had assumed. A religious crusade had been proclaimed by Mohammed against the worship of false gods, and a political association had been formed, which threatened the peace and safety of the community. It was resolved, therefore, to put the alleged prophet to death, and a person from each tribe was chosen, the more effectually to compass his destruction. His flight from Mecca was therefore absolutely necessary. Accompanied by *Abubekr* and *Ali*, he left the sacred city, and after wandering about for sixteen days, he reached Yatreb, which was from that time called *Medinat Alnabbi*, the city of the prophet. The Hegira or flight of Mohammed, which coincides with 16th July A. D. 622, was appointed by the Caliph Omar to be the Mohammedan era, and has continued ever since to mark the lunar years of the Mohammedan nations.

On entering Medina with his companions, the prophet was welcomed with acclamations of loyalty and devotion; his adherents, who had been scattered by persecution, rallied round him, and from this time a distinction was recognized between the faithful of Mecca and those of Medina. Mohammed now assumed the twofold office of king and priest, and, having purchased a piece of ground, he built a dwelling-house and a *masjid* or mosque. He married about this time *Aysha*, the daughter of *Abubekr*, and effected also a marriage between *Ali* and his favourite daughter *Fatima*. Having established himself in Medina, and become an independent sovereign, he entered upon a new career, that of warrior; propagating the new religion by the sword, and waging war against all unbelievers. His course was now marked by carnage and plunder. His followers were allowed to take the female captives as wives and concubines; and the maxim was inculcated upon all the faithful, that “one drop of blood shed in the cause of God, or one night spent in arms, is of more avail than two months employed in fasting and prayer. Whosoever falls in battle, his sins are forgiven: at the day of judgment his wounds shall be resplendent as vermillion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubims.” The Arabs listening to such doctrines were fired with enthusiasm; and thirsting for the blood of infidels they rushed fearlessly into battle.

While thus acting the warrior, Mohammed did not neglect the duties of a priest. He constantly led the devotions of his followers, offered up the public prayer, and preached at the weekly festival on the Fridays. About this time he instituted the fast of

the month Ramadhan, and to distinguish his people from the Jews and Christians, he substituted for the trumpets of the one, and the bells of the other, a special class of officers called *muezzins* or criers, whose duty it was to summon the faithful at the hours of prayer. The first mosque was built in a burying-ground, and the prophet himself assisted in its erection. At first he was tolerant to those, whether Jews, Christians, or idolatrous Pagans, who refused to embrace Islamism, hoping to win them over by persuasion to his cause; but when he despaired of their conversion by gentle means, and found himself strong enough to coerce, he girt on his sword, and went forth at the head of his armed bands, scouring the deserts in search of blood and plunder. His first warlike engagement is known by the name of the battle of Bedr. The story is thus briefly told: Receiving at this time the intelligence that an unusually wealthy caravan was returning from Syria, guarded by a strong escort from Mecca, he resolved to lead his limited forces against it. The news, however, of his crusade reached Mecca, and his ancient enemies, the Koreishites, at once armed, and sallied forth to the defence of the caravan. In consequence of their discovering the track of the Moslem party, they gave information by which the merchandise was conveyed to a place of safety; but, rendered bold by this escape, and burning with rage against Mohammed, it was resolved, in a council of war, under the influence of the aged and intrepid Abu Jahl, to give battle to the Moslems. The engagement was very fierce on both sides, and the Mohammedans were about to give way, when their leader, pretending to be suddenly inspired, cast a handful of dust into the air, and cursed his foes. His warriors, thus emboldened, renewed the fight, and the Meccans were signally routed, Abu Jahl himself was slain, some of the most illustrious Koreishites taken prisoners, and heavy ransoms demanded, whilst a very satisfactory spoil was divided amongst the Moslems.

Enraged at the signal defeat they had suffered on the field of Bedr, the Meccans organized their forces in the following year under the leadership of Abu Sofian. A second battle was fought on Mount Ohud, six miles to the north of Medina; but on this occasion, after a desperate struggle in which Mohammed was wounded, the Moslems lost the day. This disastrous engagement had almost proved fatal to the cause of Islam, as the followers of the prophet were tempted to deny the divine authority of his mission; but to quiet their murmurs he persuaded them that their ill success was to be traced to the sins of some, and the unbelief of others.

The following year the enemies of the Moslems, encouraged by their success, laid siege to Medina with an army of 10,000 men. Mohammed was unwilling to risk an engagement in the open field, but entrenched himself behind the defences. The Meccans sat down before the walls of the city for twenty

days, but dissensions having broken out in their camp, and their tents having been overturned by a tempest, they returned home without having accomplished anything. No sooner had the enemy raised the siege than the Moslems attacked the Jews in Medina, murdering their men, and selling their women and children as slaves. Following up the advantage he had gained, Mohammed attacked the Jewish fortress of Khaibar, and having taken it by storm, he divided the plunder among his soldiers. On this occasion the life of the prophet was endangered, a female slave having sought to poison him, and almost succeeded in her attempt. On being asked what was her motive, the slave replied, "I wished to ascertain if thou wert a prophet; if thou art, it will not hurt thee; if not, I shall deliver my country from an impostor."

Medina being thus completely in his power, Mohammed now formed the resolution of subjugating Mecca also. He had strictly enjoined the Moslems to turn their eyes five times each day towards the sacred city, and he himself never lost sight of the Kaaba day nor night. Warned of God, as he imagined, in a dream, he set out at the head of 14,000 men to revisit the city from which he had been compelled to fly. On reaching Medina he concluded a ten years' truce on condition that all the inhabitants of Mecca, who were so inclined, should be at liberty to join him, and that he and his people might come on pilgrimage unarmed, provided they remained in the city only three days. The next year, Mohammed returned to complete his pilgrimage, and according to the treaty he left the city on the fourth day. The faithfulness which he thus showed to the promises he had given, gained over some to his party, and more especially three persons of note, Othman *ibn* Telha, the guardian of the Kaaba, and Khaleed, and Amru, the future conquerors of Syria and Egypt.

The prophet had risen rapidly both in power and influence among his countrymen in Arabia, and proud of the distinction he had won, he despatched missionaries to three foreign potentates, inviting them to adopt the Moslem faith. These were Heraclius, the Eastern emperor, the prefect of Egypt, and Sapor, king of Persia. By the two first they were treated with respect, and dismissed with presents. The last tore the letter to fragments, and wrote to his viceroy at Yemen, that immediate steps should be taken to punish the impostor.

Mohammed kept in view the conquest of Mecca, and regardless of the truce, he set out with a large army to surprise the sacred city; and after encountering Abu Sofian, and taking him captive, he entered Mecca in triumph, passing through its gates with a countless host of followers. Mounted on his favourite camel, he rode directly to the Kaaba, and performing the seven circuits, he entered the temple, and destroyed the idols with his own hands, not sparing even the statues of Abraham and Ishmael. The Meccans gave in their adherence to the religion

of the prophet, and it was enacted that henceforth no unbeliever should dare to enter the precincts of the holy city. This was the crowning achievement of Mohammed's martial prowess, and no sooner had he effected the conquest of Mecca than the Arabian tribes generally hastened to submit themselves to his authority. An obstinate remnant, however, still refused to yield, and the battle of Honain, only three miles from Mecca, though at first it appeared to threaten his destruction, terminated in his final triumph. From the field of Honain he marched without delay to the siege of Tayeff; but at the end of twenty days he was compelled to sound a retreat. His prowess had excited, however, such awe in the minds of all the tribes, particularly of the north of Arabia, that they hastened to despatch legates to Mecca and Medina to express their submission to the new prophet. All Arabia was now purged from idolatry, and embraced the religion of Islam. Mohammed next led an expedition into Syria, which, though its territorial conquests were limited in themselves, diffused throughout the wide extent of the Roman dominions a dread of the Moslem power, and led to the ultimate subjugation of the Eastern Empire.

If, as the whole course of his history would seem to indicate, it had been the grand object of Mohammed's ambition to establish to himself a name, as the founder of a new faith, his desire had been attained already to a wonderful extent. He had been promulgating the religion of the Koran, and in the course of only a few years he had seen it widely diffused on every side. But now that the foundation of his empire was laid, his own task was near its termination, and he was about to leave the world. The infirmities of age were creeping fast over him, and his constitution had never completely recovered from the effects of the poison administered at Khaibar. Feeling that his end was not far distant, he resolved upon making a final pilgrimage to Mecca. Though in much weakness he accomplished the journey to the sacred city, sacrificed sixty-three camels, and liberated sixty-three slaves, in honour of the number of years he had lived upon the earth, and having taken a last look of the venerated Kaaba, he returned to Medina to die.

It is not a little remarkable that the last hours of Mohammed's life are not only characterized by the utmost serenity and peace, but betray not the slightest misgivings as to the reality of his mission as a prophet sent from God. He expired in the arms of his beloved Ayesha, feebly uttering the words, "To the highest companions in Paradise," which were understood as referring to his desire for heavenly bliss. Thus died Mohammed, the great prophet of Arabia, in his sixty-fourth year, on the 8th June, A. D. 632, having in the course of ten short years, which elapsed between the Hegira and his death, planted in the East a religion which has taken root so firmly, that amid all the revolutions and changes

of twelve centuries, it still exercises a powerful controlling influence over the minds and consciences of 140,000,000 of human beings.

MOHAMMEDANS, the believers in the religious system devised and promulgated by Mohammed, the great prophet of Arabia. The principles of *Islam*, as this religion was termed by its originator, are said to rest on four foundations:—1. The *Koran*. 2. The *Sonnah*, or Tradition. 3. The harmony in opinion of the orthodox Mohammedan theologians. 4. *Kias*, reasoning. The *Koran* is regarded by the faithful as the word of God; the *Sonnah* as the word of his inspired prophet. The first, accordingly, is looked upon as divine, both in language and meaning, the second in meaning only.

The religion of *Islam* is both theoretical and practical; or, in other words, it is divided into faith and practice. The faith includes six articles: 1. Belief in God. 2. In his angels. 3. In his Scriptures. 4. In his prophets. 5. In the resurrection. 6. In predestination. The *Din* or practice, again, includes four points: 1. Prayers and purifications. 2. Alms. 3. Fasting. 4. The pilgrimage to Mecca.

The first and fundamental principle of the Mohammedan faith is usually stated in these words: "There is no God but God," thus asserting the existence and unity of the Divine Being in opposition to the Polytheism of the heathen, on the one hand, and the Trinity of the Christians on the other, which latter Mohammed regarded as equivalent to Tritheism, or the assertion of three Gods. The peculiar designation of the Deity, in the mouth of the faithful, is *Allah*, besides which there are ninety-nine epithets applied to him; and to assist them in repeating these they use a rosary. The sovereignty of God is a favourite doctrine with all Mohammedans, and predestination is taught in almost every chapter of the *Koran*. As originally enunciated by the prophet, the Moslem creed was simple, and received the undoubting belief of all his followers. In process of time questions began to be started in regard to the nature of God, which gave rise to various sects or divisions, the chief of which were the *Motazelites*, who denied the existence of eternal attributes as belonging to the Divine essence; the *Kaderites*, who denied the Divine decrees, while their opponents, the *Jaberites*, declared that man is constrained by the Divine decrees, which are immutable; the *Almorjeyites*, who declared that the faithful could not be injured by sin, nor unbelievers benefited by obedience, while their opponents, the *Waaidites*, maintained that believers, however orthodox in their creed, would endure eternal punishment if they continued in sin.

The Mohammedans entertain peculiar opinions in regard to *angels*, alleging that "they have pure and subtle bodies, created of fire; neither is there among them any difference of sexes, or carnal appetites, and they have neither father nor mother. Also they are endowed with different forms, and severally preside over ministrations. Some stand, some incline down-

wards, some sit, or adore with a lowered forehead; others sing hymns and praises of God, or laud and extol their Creator, or ask pardon for human offences. Some of them record the deeds of men, and guard over the human race; others support the throne of God, or go about it, and perform other works which are pleasing to the Deity." Two angels, who are changed daily, are assigned to every man to record his good and bad actions. The most eminent of the angelic host are believed to be Gabriel, who brought down the Koran from heaven; Michael, the patron of the Jews, who fights against God's enemies; Azrael, the angel of death; and Israfil, who will blow the trumpet on the resurrection morning. The Koran alleges, in regard to the evil angels, that Satan was cast down from heaven for refusing to worship or do homage to Adam, and in consequence obtained the name of EBLIS (which see). The Mohammedans also believe in an intermediate race between angels and men, called *Jins*, who, like the angels, have bodies created from fire, but of a grosser structure, who propagate their kind, and though long-lived, are not immortal. These beings are said to have inhabited the earth under a succession of sovereigns before the creation of Adam. Mohammed declared that his mission included the *Jins*.

Another article of the Moslem creed refers to the prophets, whose number they allege exceeds 800,000. They begin with Adam, and end with Mohammed, who is far superior to every one of them. They are considered as free from mortal sin, and professors of Islam. The books which God has sent down, from time to time, containing his revealed will, are believed by the Mohammedans to amount to 104, of which ten were given to Adam; fifty to Seth; thirty to Enoch or Idris; ten to Abraham; one, which was the law, to Moses; one, the Psalter, to David; one to Jesus, the gospel; and the Koran to Mohammed, which has abrogated all the rest that are extant.

The last article of faith among the followers of the prophet is the day of judgment, including the intermediate state. They believe that the dead are interrogated by two beings of tremendous aspect, named *Monker* and *Nakir*, (see DEAD, EXAMINATION OF THE,) concerning the unity of God, and the mission of the prophet. Unbelievers will be beaten with iron maces, and their bodies gnawed by dragons till the resurrection; while believers will be refreshed with gales wafted from paradise. The souls of the prophets are admitted immediately into paradise, and those of martyrs pass into the crops of green birds which feed on the fruits of paradise. The souls of ordinary believers are supposed to hover near their graves. It is believed by the Mohammedans that the RESURRECTION (which see), though its precise time is known only to God, will be preceded by certain signs, such as the appearance of the sun in the west; the appearance of an extraordinary wild beast, who will distinguish between believers and unbelievers,

by a peculiar mark upon their faces; the manifestation of DAJAL (which see), or the false Messiah, who, after a short but universal sovereignty, will be slain by Jesus, who will descend on the mosque of Damascus, and reign in prosperity and peace till his death, and the last Imám, who is now believed to be lying hid in a cave, will appear and act as his deputy. The Mohammedan Hell has seven compartments; the first appropriated to unworthy Moslems; the second to Jews; the third to Christians; the fourth to Tsabians; the fifth to the Magians; the sixth to idolaters; and the seventh to hypocrites. The Mohammedan heaven is thoroughly sensual in its character, its highest pleasures and enjoyments being of a carnal description.

The practical religion of the Koran attaches the highest value to prayer, which among the followers of Mohammed is invariably preceded by ablution, on the principle that while prayer is the key to paradise, it will only be accepted from persons bodily clean. The morning ablutions and prayers are thus described by Mr. Macbride, following the account given by Mr. Lane, in his 'Modern Egyptians: ' "The believer first washes his hands three times, saying, 'In the name of God the merciful, the compassionate: Praise be to God, who hath sent down water for purification, and hath made Islam a light, and a conductor, and a guide to thy gardens—the gardens of delight, and to thy mansion, the mansion of peace.' Then, rinsing his mouth thrice, he says, 'O God, assist me in reading the Book, and in commemorating thee, and in thanking thee, and in worshipping thee well.' Then thrice he throws water up his nostrils, saying, 'O God, make me to smell the odours of paradise, and bless me with its delights, and make me not to smell the smell of the fires [of hell.]' Then he proceeds to wash his face three times, saying, 'O God, whiten my face with thy light on the day when thou shalt whiten the face of thy favourites, and do not blacken my face on the day when thou shalt blacken the faces of thine enemies.' His right hand and arm, up to the elbow, are washed next thrice, with the prayer, 'O God, give me my book in my right hand, and reckon with me with an easy reckoning.'

"The allusion is to a book in which all his actions are recorded: that of the just is to be placed in his right hand, that of the wicked in his left, which will be tied behind his back; and when he proceeds to his left hand he says, 'O God, give me not my book in my left hand, nor behind my back, and do not reckon with me with a difficult reckoning, nor make me to be one of the people of fire.' His head he washes but once, accompanying the action with this petition, 'O God, cover me with thy mercy, and pour down thy blessing upon me, and shade me under the shadow of thy company on the day when there shall be no other shade.' Putting into his ears the tips of his forefingers, he is to say, 'O God, make me to be one of those who hear what is said, and

obey what is best,' or, 'O God, make me to hear good. Wiping his neck with his fingers, he says, 'O God, free my neck from the fire, and keep me from chains, collars, and fetters.' Lastly, he washes his feet, saying, first, 'O God, make firm my feet upon Sirat on the day when my feet shall slip on it;' and, secondly, 'Make my labour to be approved, and my sin forgiven, and my works accepted, merchandise that shall not perish, through thy pardon, O Mighty One, O most forgiving through thy mercy, O Thou most merciful of those who show mercy.' Having completed the ablution, he continues, looking up to heaven, 'Thy perfection, O God, I extol with thy praise; I testify there is no God but thee alone. Thou hast no companion. I implore thy forgiveness, and turn to thee with repentance.' Then, looking down to the earth, he adds the creed, and should recite, once at least, the chapter on Power."

When water cannot be procured, or its use might be injurious to the health, sand is permitted to be substituted. That the faithful may perform their ablutions before entering the mosques, the courts are supplied with water. It is interesting to observe the mode in which the Moslem goes through his devotions. "The worshipper," we are told, "raising his open hands, and touching with the ends of his thumbs the lobes of his ears, repeats the *Tacbir*, that is, Allah Akbar, 'God is most great.' Still standing, and placing his hands before him, a little below the girdle, the left within the right, he recites the opening chapter of the *Koran*, and a few verses from any other which he pleases: he often chooses the 112th. He then, after having said, 'God is most great,' seats himself on his carpet, on his knees, and recites thrice (I extol) the perfections of my Lord the great; adding, 'May God hear him who praiseth him. Our Lord, praise be unto thee.' Then, raising his head and body, 'God is most great.' He next drops gently upon his knees, repeating, 'God is most great,' puts his nose and forehead to the ground between his hands, during which prostration he exclaims thrice, 'The perfections of my Lord the Most High.' Then, raising his head and body, sinking backwards on his heels, and placing his hands on his thighs, he says again, 'God is Most High,' which he repeats on a second prostration; and, again rising, utters the *Tacbir*. This ceremony is called one *racaât*. He rises on his feet, and goes through it a second time, only varying the portion of the *Koran* after the opening chapter. After the last *racaât* of all the prayers, he says, 'Praises belong to God, and prayer, and good works. Peace be on thee, O prophet, and the mercy of God, and his blessing! Peace be on us and on the righteous worshippers of God.' He then recites the creed. Before the salutations in the final prayer, the worshipper may offer up any short petition for himself or friends, and it is considered better to word it in *Koranic* language than in his own. If devoutly disposed, he may add this supererogatory service, the recitation of the Throne

verse (*Koran* xi. 256). He may then repeat the perfections of God thirty-three times, and 'Praise to Him for ever' once, with 'Praise be to God, extolled be his dignity for ever!' thirty-three times; then the same number of times, 'There is no God but He God is most great;' then, 'God is most great in greatness, and praise abundant be to God!' In those repetitions he finds his rosary, which has a mark after the thirty-third bead, very convenient to prevent his praying too little or too much. Any wandering of the eye, or inattention, must be strictly avoided; and if interrupted, except unavoidably, the worshipper must begin again. As thus described, the service seems long; but Lane, who must have often witnessed it, says that the time it occupies is under five minutes, if restricted to what is indispensable, and that the supererogatory addition will take up about as much more."

In the mosque on the Friday, which may be termed the Mohammedan Sabbath, the *КНОТВЕН* (which see), is regularly recited, a prayer which Mohammed himself was accustomed to use, in which practice he was followed by his successors. A moral discourse is frequently preached by the officiating *Khatib*, who holds a wooden sword reversed, a custom said to be peculiar to the cities taken from the unbelievers. In each mosque there is a niche in the wall, which marks the position of Mecca, towards which the faithful must turn their faces in prayer. The congregation, without regard to rank, arrange themselves round the *Imâm*, who guides them in the performance of the nine attitudes of prayer. It is incumbent on the Moslem to pray five times every day in the same words, and from the very frequency of the repetition the exercise is in danger of degenerating into a mere form. Mohammed appears to have set the example to his followers, of a strict attention to the duty of prayer. He spent much of his time in devotion, not only during the day, but during the night also. Nor did he confine himself to prescribed forms, but he was accustomed to intermingle frequent extemporary ejaculations. Hence it is that no class of people are found to utter pious exclamations more habitually than the Mohammedans, even on the most ordinary occasions. Throughout life the Moslem is scrupulously attentive to the regular observance of the appointed seasons of prayer; and when he is laid upon a bed of sickness and death, wailing women are hired to join with the family in uttering loud lamentations as he expires, while *Fakirs* are called in to chant the *Koran*.

Next in importance in the eye of a Moslem to the duty of prayer, is that of almsgiving, which is frequently recommended in the *Koran*, and is there said to give efficacy to prayer. The exercise of fasting is also held in high estimation. The comparative value of the three great duties is thus stated by the second Omar: "Prayer will bring a man halfway to God, and fasting to the door of the palace; but it is to alms that he will owe his admission." In imita-

tion of the Pagan Arabs, Mohammed commanded that a whole month, that of Ramadhan, should be appropriated to the exercise of fasting, which is so strictly observed, that on every day of that month, from sunrise to sunset, total abstinence is rigidly adhered to from all liquids, as well as from solids. Children are alone exempt, and if any one of the faithful is necessarily precluded from the observance of the fast at the appointed time, he must fast afterwards for as long a period. At sunset of each day during the fast of Ramadhan, the mosques are open and brightly illuminated, when multitudes resort thither for public devotions, more especially on the last five nights of the month, including that of *power*, when the Koran began to be revealed from heaven. In addition to this great public fast, the Moslems observe also voluntary fasts, the principal of which is the *Aashura*, held on the tenth of the month *Moharrem*, being a day of mourning in commemoration of the martyrdom of *Hossein*.

The Mohammedans have only two special festivals, which are called by the Turks the greater and the lesser *Beiram*; the first, which is the festival of breaking the long fast, being their principal season of rejoicing; the second, which is an important part of the pilgrimage to Mecca, being the feast of sacrifice observed in commemoration of Abraham's intended offering of his son. It is customary, also, in all Mohammedan countries to keep the festivals of their numerous saints, and to perform frequent pilgrimages to their tombs. On such occasions the Koran is recited by hired readers, and the dervishes go through their sacred dances. On the 12th of the third month the prophet's birth-day is celebrated at Cairo. This festival lasts for nine days, when the town is illuminated, the shops are open all night, and the people indulge in all kinds of amusement. Another festival religiously kept up by the Moslems in Turkey is the *Hirkahî-chérif*, or adoration of the prophet's mantle, a relic which is carefully preserved along with his seal and the original copy of the various portions of the Koran collected by *Abubekr*.

The Hadj or pilgrimage to Mecca is another great duty commanded in the Koran, and to which Mohammed himself attached so much importance, that he considered a believer neglecting it might as well die a Jew or a Christian. The *Duk'ha'ija* is the month on which this sacred duty is discharged. (See MECCA, PILGRIMAGE TO).

Mohammedans are divided into two great parties, the *Schîites* and the *Sonnites*, who hate each other more bitterly than they do the Jews or the Christians. The first are the admirers of *Ali*, who reject the traditions, and take the title of *Adalîyah*, or Followers of Justice. They curse the three first caliphs, *Abubekr*, *Omar*, and *Othman*, as intruders into the place of *Ali*; but the *Sonnites*, while they honour all the four as guides, consider *Ali* as holding a rank subordinate to the others. The division which has thus taken place

among the Moslems had its origin in the circumstance, that the prophet, before his death, gave no instructions in regard to his successor. Legends which, however, are entitled to no credit, exist among the Persians, tending to show that he had nominated *Ali*; but it is well known, that even *Ali* himself acknowledged that Mohammed had preserved entire silence on the subject of a successor to him in his sacred office. The *Sonnites*, on the other hand, bring forward traditions with the view of showing that *Abubekr* was the prophet's declared nominee; but these are entitled to as little credit as the legends of the *Schîites*. After the death of the prophet the claims of the rival candidates were keenly contested by their respective friends. The claims of *Ali* consisted in his being a cousin of Mohammed, and his son-in-law, being the husband of his beloved and only surviving daughter, *Fatimah*. He was also the first who embraced Islamism beyond the immediate circle of the prophet's household. The party who supported these claims maintained that *Ali* was entitled to succeed the founder of the Moslem faith from his twofold affinity to the prophet. The *Sonnites*, on the contrary, maintained that the succession ought to be determined by the voice of the whole company of the faithful. The controversy, which raged with bitterness for a time, and threatened to produce a violent rupture in the ranks of the Moslems was terminated by the conciliatory spirit of *Omar*, himself a candidate for the vacant office, who advanced to *Abubekr*, the father of Mohammed's favourite wife *Ayesha*, and taking him by the hand, openly declared his allegiance to him as the *caliph* or successor of Mohammed. This act on the part of *Omar* led to the immediate choice of *Abubekr* by the united voice of the whole company. Not long after, *Ali* also was induced to give his approval to the choice. When near death, *Abubekr* nominated *Omar*, whose claims to the caliphate were readily acknowledged. After a reign of ten years *Omar* died by the hand of an assassin, and was succeeded by *Othman*, at whose death the dispute about the succession was renewed with great violence. During the caliphate of *Abubekr*, *Omar* and *Othman*, the supporters of *Ali*, had so increased both in numbers and influence, that at length the great body of the Arabian people were enlisted on his side, and though reluctant to accept the caliphate, it was literally forced upon him by the zeal and attachment of his partizans. To *Ali* succeeded his sons, *Hassan* and *Hossein*, and the rest of the twelve *Imâms*. The *Schîites*, among whom the Persian Mohammedans occupy a conspicuous place, execrate the memory of the three caliphs who preceded *Ali*, whom other Moslems regard with the highest respect.

To the intelligent reader of history there is no circumstance in connexion with the Mohammedan religion which forces itself more strikingly upon the attention than the rapidity with which that faith was propagated after the death of the prophet. Only

eighty-two years after that event, the empire of the caliphs, or successors of Mohammed, covered by far the greater portion of the then known world; and much more than one-half of its then existing inhabitants had embraced the faith of Islam. In A. D. 714, this empire, as described by Mr. Osburn, "was a huge broad belt, embracing exactly the central portion of the continent then known to be inhabited by man, extending eastward and westward, and nearly from ocean to ocean. Its western boundary at this extremity was the Atlantic; its northern, the Pyrenees, soon to be overpassed by the Moslem warriors. To the southward, it was already coextensive with the Sahara, and included the whole of North Africa and the kingdoms of Egypt and Abyssinia. In Asia, the Sinitic peninsula, Palestine, Syria, parts of Armenia and Asia Minor, Mesopotamia, Persia, Cabul, and the countries eastward to the mouths of the Indus, had already received the faith of Islam; and its votaries had already girt on their armour for the conquest of India, and gone forth for the conversion of the Tartar tribes. To this huge empire vast accessions have been made in the eleven hundred years that have since elapsed; and with the single exception of Spain, from no one point has Islamism ever receded during this long interval."

India was one of the latest acquisitions of the Mohammedans, for it was not till the eleventh century that the Moslem power was established in that country by Sultan Mahmud, who having formed a kingdom between Persia and India, which has continued to subsist under different dynasties and names, entered the Punjab, and in twelve sacred expeditions carried off much valuable plunder. In particular, this conqueror took possession of the temple of Somnath, and broke in pieces the gigantic idol which it contained, carrying off the sandal-wood doors of the temple as a trophy, which continued till lately to ornament the mausoleum of Sultan Mahmud at Ghizni. These gates, a few years ago, attracted the notice of Lord Ellenborough, then governor-general of India, who, in order to avenge upon the Afghans the murder of our officials, and the annihilation of our invading army, brought them back to India as evidence of victory. It was difficult, however, to find a suitable place for the sacred doors, the temple of Somnath having, in the lapse of ages, become a solitary deserted ruin. It was not till two centuries after Mahmud that the founder of the succeeding house, Mohammed Gouri, established himself at Delhi, which down to the recent insurrection, and consequent destruction of the city, continued to be the capital of a Moslem power; but owes its fame to the Mongolian dynasty of princes, commencing the fourteenth century with the Emperor Baber.

From the first association of the Mohammedans with the Hindus, mutual toleration was exercised; and even after the Mongolian conquest, when Northern India fell under the sway of the descendants of Timur, no attempt was made to interfere with the

religion of the Hindus. Nay, such was the harmony which prevailed between the adherents of the two creeds, that we find Brahmanical practices and many of the prejudices of caste adopted by the conquerors at a very early period, while, on the other hand, the Hindus learned to speak with respect of Mohammed and the prophets of Islam. And what is perhaps still more remarkable, the Mohammedan sectaries, the *Sonnites* and *Schites*, laid aside wonted animosities when they entered the Peninsula. The change which thus gradually took place in the religious feelings of all parties, encouraged the emperor, Akbar, who ascended the throne in A. D. 1556, to make an attempt at the establishment of a new religion, which he termed *LAHI* (which see) the Divine, its symbol being, "There is no God but God, and Akbar is his caliph." The object of this religious reformer was to unite into one body Mohammedans, Hindus, Zoroastrians, Jews, and Christians. The creed of Akbar, indeed, bears considerable resemblance to that of the Persian *Sufis*, or to that of the Hindus of the *Vedanti* school.

Another combination of the Moslem and the Hindu faiths is seen in the religion of the *Sikhs*, which was founded by Nanak Guru of Lahore, in the closing part of the fifteenth century. During the reign of Akbar the Great, this sect met with considerable encouragement. But when Jehanguir, the son of Akbar, revived the bigotry and intolerance of the Moslem creed, the Sikhs were subjected to a bitter persecution; and from that period, down to the present day, they have continued to entertain the most unrelenting hostility to the followers of Mohammed.

The religion of Akbar the Mohammedan, and Nanak the Hindu, are not the only examples of a mixture between the Mohammedan and Brahmanical religions in India. Hindu practices have been extensively adopted by the Moslems in that country, some of which are not only inconsistent with, but utterly opposed to, the precepts of the Koran; saints have been adopted by the Mohammedans in India, who were not even Mussulmans, and festivals have been instituted in honour of them. Thus the idolatrous worship of saints, which in other countries is looked upon by the followers of Mohammed with abhorrence, has been adopted by them as an admitted practice in India.

The chief potentates, at the present time, of the Mohammedan world, are the Sultan of Turkey and the Shah of Persia. The former is regarded by the Traditionists as a pope, as well as an emperor. It is true he devolves upon the *mufti* the office of deciding cases of conscience, which was once vested in himself; but he is still considered, notwithstanding, as the fountain of ecclesiastical authority, and on that account invested with peculiar sanctity. The Shah of Persia, on the other hand, is looked upon with the utmost veneration by his people as the leader of the *Schites*, who became the dominant sect of the country under Shah Ismail, who ascended the

Persian throne in 1492. From that time a fierce animosity sprung up between the Turks and the Persians, and which has given rise to many bloody wars between the two countries.

The Mohammedan power, once almost invincible, is now in a state of feebleness and decay. "The Ottoman empire," says Mr. Macbride, "has been rapidly declining; Greece has become an independent kingdom; little support can be looked for from Egypt; and province after province, both in Europe and Asia, have been surrendered to the arms or subtle diplomacy of Russia. The Czar, regarding the Turk as in the agony of political death, hastened to accomplish the long-cherished project of his family, and it seemed as if, at last, he might drive the unbelievers out of Europe. But the hour for the restoration to Christendom of the capital of the Greek empire had not, as he fondly imagined, arrived. The autocrat head of the Greek church, and the self-appointed protector of his co-religionists in the Ottoman dominions, came forward like a crusader. The Sultan, instead of yielding, as expected, advanced to the conflict, with troops trained according to European tactics; and France and England, the representatives of Papal and Protestant states, alarmed at the prospect of Russian aggrandizement, sent forth their armies for his protection. Politicians were looking forward to a protracted and doubtful contest; but the Russian emperor who had provoked the war is removed by death; and, while England was about to act with redoubled energy, hostilities have, contrary to our expectations, ceased. Russian statesmen must surely have been convinced by these determined exertions of the Allies that the surrender of Constantinople is indefinitely postponed; and the terms of the peace are so moderate, that we may reasonably calculate on its continuance. Short as the war has proved, it has been long enough to show the Turks that there are Christians who abhor the worship of images, and scarcely yield to themselves in the simplicity of their ritual: and if they had any intercourse with our soldiers, they must have seen that many, both officers and privates, adorned and recommended their religion by their conduct. While the politician is satisfied with the result, the Christian philanthropist rejoices in the imperial decree, which places all the subjects of the Sultan on an equality, and tolerates the conversion of his Mohammedan subjects; a decree which, probably, never would have been issued, had he not felt the depth of his obligations to his Christian allies. The observer of the signs of the times knows that the seed that has long been abundantly scattered over Turkey by the zealous agents of the Bible Society, has not all fallen by the wayside; but, owing mainly to American missionaries, has in many places sprung up; and that Protestant congregations have even been formed in Brusa, the original Ottoman capital, and in other places in Asia Minor, the reputed last home of Islam. The Mohammedan system is a

palace of antiquated architecture, not in keeping with the neighbouring buildings, undermined and nodding to its fall. It has from the first appealed to the sword, but the sword to which it owed its rapid progress is no longer in the hands of its supporters; and while the zeal of its real adherents has cooled, a mystical pantheistic philosophy, fostered by their most admired poets, has long superseded, among the men of letters, the simple unitarianism of the Koran, while European knowledge is gradually spreading in the masses of the Moslem population which are under the authority or within reach of the influence of France and England. The Sultan may be said only to exist by their sufferance. Algeria has been for more than a quarter of a century a province of France; and we trust that from Sierra Leone a better civilization, founded not upon the Koran but the Bible, will penetrate the interior of Africa; and England is pressing more and more upon Islam in the East."

MOHARRAM, the first month of the Mohammedan year, and one of the four sacred months, both among the ancient Arabians and the modern Moslems. The ten first days of this month are reckoned peculiarly sacred, because on these days it is believed the Koran was revealed from heaven to the prophet. The Koran, in several passages, forbids war to be waged during this and the other sacred months, against such as acknowledge them to be sacred; but it grants permission, at the same time, to attack all who do not so acknowledge them. The Persian *Schites* devote the first days of the month *Moharram* to a solemn mourning, in commemoration of the death of *Hossein*, the son of *Ali*.

MOIRÆ. See FATES.

MOIRAGETES, a surname of *Zeus*, and also of *Apollo* at Delphi.

MOISASUR, the chief of the rebel angels in the system of *Hinduism*. His emblem is a buffalo, which is represented as pierced with a spear by the hand of *Durga* mounted on a lion.

MOKANNA (AL), the veiled prophet, a name given to Hakem-ben-Haschem, the founder of the Mohammedan sect, called the HAKEMITES (which see).

MOKLUDJYE, a sect of the ANSARIANS (which see).

MOLÆ, goddesses among the ancient Romans, who were said to be daughters of *Mars*. It has sometimes been alleged that, as their name would seem to indicate, they had some connexion with the grinding of corn.

MOLA SALSAL (Lat. salted cake), a mixture of roasted barley meal and salt, which, among the ancient Romans, was in most cases strewed upon the head of an animal about to be sacrificed. Hence the name often applied to a sacrifice is an immolation from this peculiar form of consecration.

MOLHEDITES, a name applied sometimes to the sect of the ASSASSINS (which see).

MOLINISTS, the followers of Lewis Molina, a Spanish Jesuit, who published a work in the sixteenth century on the Harmony of Grace with Free-Will, in which he professed to have found out a new way of reconciling the freedom of the human will with the divine prescience. This new invention was termed *scientia media*, or middle knowledge. Molina taught that "free-will, without the aid of grace, can produce morally good works; that it can withstand temptation; that it can even elevate itself to this and the other acts of hope, faith, love, and repentance. When a man has advanced thus far, God then bestows grace on him on account of Christ's merits, by means of which grace he experiences the supernatural effects of sanctification; yet as before this grace had been received, so still, free-will always holds a *determining* place." Man thus begins a work which God afterwards continues by man's assistance. The doctrines set forth by Molina gave great offence to the Dominicans, who followed implicitly the opinions of Thomas Aquinas (see THOMISTS), and at their instigation the Jesuits, many of whom were Molinists, were charged with reviving Pelagian errors. A keen controversy arose, and Pope Clement VIII. found it necessary, in 1598, to enjoin silence on both the contending parties, declaring, at the same time, his intention to take the whole matter into serious and careful consideration, with the view of giving forth his decision. The Dominicans, however, were too impatient to allow the Pope time for deliberation, and his Holiness, therefore, overcome by the urgency of their entreaties, summoned a congregation at Rome to take cognizance of the dispute. Having carefully examined Molina's book, which had been first published at Lisbon in 1588, they thus stated the fundamental errors into which, in their view, the author had fallen:—"I. A reason or ground of God's predestination, is to be found in man's right use of his free-will. II. That the grace which God bestows to enable men to persevere in religion may become the gift of perseverance, it is necessary that they be foreseen as consenting and co-operating with the divine assistance offered them, which is a thing within their power. III. There is a mediate prescience which is neither the free nor the natural knowledge of God, and by which he knows future contingent events before he forms his decree. (Molina divided God's knowledge into natural, free, and mediate, according to the objects of it. What he himself effects or brings to pass by his own immediate power or by means of second causes, he knows naturally or has natural knowledge of; what depends on his own free-will or what he himself shall freely choose or purpose, he has a free knowledge of; but what depends on the voluntary actions of his creatures, that is, future contingencies, he does not know in either of the above ways, but only mediately by knowing all the circumstances in which these free agents will be placed, what motives will be present their minds, and thus foreseeing and knowing how

they will act. This is God's *scientia media*, on which he founds his decrees of election and reprobation.) IV. Predestination may be considered as either general (relating to whole classes of persons), or particular (relating to individual persons). In general predestination, there is no reason or ground of it beyond the mere good pleasure of God, or none on the part of the persons predestinated; but in particular predestination (or that of individuals), there is a cause or ground of it in the foreseen good use of free-will." The assemblies which the Pope convened on the Molinist controversy, have been called, from the principal topic of discussion, Congregations on the Aids, that is, of grace. They were engaged until the end of the century in hearing the arguments urged on both sides, the Dominicans defending the doctrines of Aquinas, and the Jesuits vindicating Molina from the charge of teaching Pelagian or at least Semi-Pelagian error. At length, after long and earnest debate, the Congregation decided in favour of the Dominicans, and against the Jesuits, condemning the opinions of Molina as opposed to Scripture and the writings of Augustin. Clement, accordingly, was about to decide against Molina, when the Jesuits, alarmed for the honour of their order, implored the Pontiff not to come to a hasty or rash decision. He was persuaded accordingly to give the cause a further hearing, which extended over three years, he himself presiding in seventy-eight sessions or congregations. At the close of this lengthened investigation, His Holiness was about to publish his decision, but was prevented from doing so, having been cut off by death on the 4th of March 1605. Clement was succeeded by Paul V., who ordered the Congregations to resume their inquiries into this knotty theological controversy, but after spending several months in anxious deliberation, no decision was come to on the subject, each party being left free to retain its own sentiments.

MOLLAH, a doctor of the law among the *Mohammedans*. He is a spiritual as well as civil officer among the Turks, being a superior judge in civil and criminal causes.

MOLOCH, the chief god of the Ammonites, to whom human sacrifices are alleged to have been offered. In various passages of the Law of Moses, the Israelites were forbidden to dedicate their children to this deity, by causing them to "pass through the fire," an expression the precise meaning of which is somewhat doubtful. See FIRE (PASSING THROUGH THE). Moloch, which signifies in Hebrew a king, is thought to have represented the sun. He was worshipped under the form of a calf or an ox. His image was hollow, and was provided with seven receptacles, in which were deposited the different offerings of the worshippers. Into the first was put an offering of fine flour; into the second an offering of turtle-doves; into the third a sheep; into the fourth a ram; into the fifth a calf; into the sixth an

ox; and into the seventh a child, which was consumed in the image. The children were wont to be sacrificed to Moloch in a valley near Jerusalem, called the valley of the sons of Hinnom, which, on account of the sound of drums and cymbals by which the cries of the children were drowned, received also the name of the Vale of Tophet. It has been conjectured, and not without reason, that Saturn and Moloch were the same deity. The Jewish Rabbis assert the image of Moloch to have been made of brass, and to have been represented sitting on a brasen throne, adorned with a royal crown, having the head of a calf, and his arms extended to receive the youthful victims. In Lev. xx, 2, we find the express command, "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones." On this passage, Michaelis, in his 'Commentaries on the Laws of Moses,' thus remarks: "These are not the terms in which Moses usually speaks of the punishment of stoning judicially inflicted; but 'all the people shall stone him; the hands of the witnesses shall be the first upon him.' Besides what follows a little after, in verses 4 and 5, does not appear to me as indicative of anything like a matter of judicial procedure: 'If the neighbours shut their eyes, and will not see him giving his children to Moloch, nor put him to death, God himself will be the avenger of his crime. I am therefore of opinion, that in regard to this most extraordinary and most unnatural crime, which, however, could not be perpetrated in perfect secrecy, Moses meant to give an extraordinary injunction, and to let it be understood, that whenever a parent was about to sacrifice his child, the first person who observed him was to hasten to its help, and the people around were instantly to meet, and to stone the unnatural monster to death. In fact, no crime so justly authorizes extra-judicial vengeance, as this horrible cruelty perpetrated on a helpless child, in the discovery of which we are always sure to have either the lifeless victim as a proof, or else the living testimony of a witness who is beyond all suspicion; and where the mania of human sacrifices prevailed to such a pitch as among the Canaanites, and got so completely the better of all the feelings of nature, it was necessary to counteract its effects by a measure equally extraordinary and summary."

Another peculiarity in the worship of Moloch is termed the taking up of the tabernacle of Moloch, which was practised by carrying in procession images of the deity in tabernacles or portable tents, probably in imitation of the practice followed by the Israelites of carrying the tabernacle of Moses in their journeyings through the wilderness. It seems to have been also customary among the heathen to consecrate chariots and horses to Moloch. From certain passages of Scripture this god would seem to be identi-

cal with Baal. Thus Jer. xxxii. 35, "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin" Moloch is also supposed to be the same with *Adrammelech* and *Anammelech*, gods of Sepharvaim. He is sometimes called *Milcom* in the Old Testament.

MOLTEN SEA. See LAVER.

MOLUNGO, the name given to the Supreme Being by some of the tribes of Central Africa.

MOLYBDOMANCY (Gr. *molybdos*, lead, and *mantia*, divination), a species of divination among the ancient heathen, in which they drew conjectures concerning future events from the motions and figures presented by melted lead.

MOMIERS, a term applied in derision to those warm supporters of evangelical doctrine who arose about forty years ago in the bosom of the Church of Geneva. These godly men no sooner began to call upon the church to shake off the spiritual lethargy and indifference by which it had so long been overcome, than they forthwith were exposed to violent persecution on the part of the clergy. But the more bitterly the Momiers were opposed, the more did they increase in numbers and grow in zeal. They were ere long joined by some earnest ministers of the national church, who were in consequence expelled from the church, and even visited with the vengeance of the civil authorities. The ejected ministers retired to other countries, and waited till the storm should abate. A few remained behind and continued to preach in private dwellings. Meetings for mutual encouragement and prayer were held by these pious and simple-minded people in one another's houses. "Within the space of three or four years," says Mr. Carne in his Letters from Switzerland and Italy, "since these sentiments were first stated and discussed at Lausanne, they have been diffused far and wide, in village and hamlet, as well as town; even the *juge de pays*, as well as the merchant, have declared their adherence. In more than one situation, the people are able to maintain the minister who visits them; not a week elapses in the chief towns of the canton de Vaud without several assemblies in private.

"The minister's arrival at the place from his own residence is carefully kept a secret from all but the members. The large room is well lighted, (for it is night,) while the assembly of both sexes, the men ranged on one side, and the women on the other, sit in silence. He enters at last, to their great joy; an inspiring hymn is sung, and he commences an animating and impassioned discourse, quite extemporaneous, and addressed chiefly to the feelings of his audience.

"When will governments both civil and ecclesiastical learn wisdom? How strange, after the experi-

ence of ages, that the Swiss authorities should not have better understood the human mind and character, than to think that menaces and imprisonment could stifle religious enthusiasm. They have proved, in this instance, the cradle from which it has sprung forth with new and unconquerable vigour. This cause is not like the transient and vehement system of the celebrated Krudener, who was also expelled the cantons a few years since, for promulgating her wild sentiments. She was too lofty and refined a visionary to seize on the feelings of the common people, who could not enter into her mysticism, or share in her transports. The effect she produced was short-lived, and her cause faded away for want of zealous supporters. But this system of the *Momiers*, though perfectly simple, is concentrated and strong, and bears with it the very elements of success and victory. No lofty or peculiar revelations are claimed; no member is exalted high above the rest for surprise or imitation; but the minister and the poorest of the people, the *avocat* and the *paysan*, the lady and the washerwoman, all meet alike on the same kindred soil, drink of the same fountain of inspiration on a footing of perfect equality, speak of their hopes, fears, and triumphs with mutual sympathy and mutual kindness. All feel that they are embarked on the same troubled but exciting course, that the same tide wafts them onward for good or for ill: for the system is a purely spiritual one, and also an eminently social one.

"The interests of the society are admirably served by the private and earnest visits of the female members to families and individuals. They enter with an air of perfect simplicity, and being seated, commence a touching and earnest address on the subject of their best and highest interest. Two or three of their books and pamphlets are not forgotten, and are placed in the hand of the hearers. They have already their own hymn books; many of the pieces are of original composition, and do no discredit to the genius of the composer; and treatises also, explanatory of their sentiments touching on the darkness that shrouds too much of the land, the supineness that lulls the spirits of its people, and so on. No Quaker, however, can be more unassuming or persevering than these female disciples, whom the rest of the natives call Quixotes, and regard with dislike; but if success is the test of a good cause, they have it, and will reap it in future years still more abundantly."

The origin of the *Momiers*, as the Evangelical pastors and laymen in Geneva, and the Canton de Vaud generally, are called, is to be traced primarily to the wide diffusion of the Holy Scriptures through the active operations of the British and Foreign Bible Society, and in an eminent degree also to the labours of the Rev. Cæsar Malan, and the instructions of the devoted Robert Haldane. At the commencement of his ministry, Mr. Malan seems to have had very dark and imperfect views of gospel truth, but towards the

close of the year 1815, his mind underwent a serious and saving change, and his heart burned with fervent desire to bring others to participate in the precious blessings of salvation through a crucified Redeemer. The ministers of the Church of Geneva were at that time almost all of them strangers to evangelical doctrine, and the zeal which Mr. Malan manifested in proclaiming the glad tidings which had brought peace to his soul, roused against him a spirit of active persecution, which at length in 1818 deprived him of his pastoral charge, and drove him into the ranks of dissent. It was about this time that Robert Haldane was led in the course of Providence to visit Geneva. The heart of the good man was deeply grieved at the ignorance of evangelical truth which prevailed even among those whose views were directed towards the sacred ministry. Accordingly, he spent the winter of 1816-17 in instructing a class of theological students in the peculiar doctrines of Christianity; and so remarkably did the Divine blessing accompany the labours of Mr. Haldane, that of the eighteen students of which his class was composed, no fewer than sixteen were savingly converted, one of them being Merle d'Aubigné, who has since attained world-wide distinction as the historian of the Reformation; and another, the able and pious Gausson, the now celebrated author of the 'Theopneustia.' Thus there arose in Geneva a goodly band of devout and faithful men, whose great aim was to awaken a spirit of vital godliness all around them. An evident blessing rested upon their labours, and the venerable company of Genevan pastors, jealous of the growing influence of the *Momiers*, threw every possible obstacle in their way, requiring them, under pain of expulsion from the church, to confine their teaching to the doctrines contained in the mutilated Catechism of the Genevan Church. The contest was carried on for a time, but at length matters came to a crisis, and "The Evangelical Society of Geneva" was instituted, not only to protect the cause of evangelical truth, and to proclaim it from the pulpit, but by means of a theological seminary to train up a rising ministry in the pure doctrine of the New Testament. Thus by the zealous efforts of the despised and persecuted *Momiers* was formed in 1831 a Society, which has been eminently instrumental in reviving spiritual religion, not only in the city of Geneva, but throughout the neighbouring cantons. In the Canton de Vaud, on the opposite side of the Lake of Geneva, a similar society was formed, which has been productive of great benefit to the cause of evangelical truth in Switzerland. See VAUDOIS CHURCH.

MOMUS, a deity among the ancient Greeks who was a personification of jesting and mockery. He is described as the son of Nyx, and to have employed himself chiefly in ridiculing the other gods.

MONACHISM. The monastic spirit has been generally regarded as having had its origin among the early Christians. This view of the subject, how-

ever, is far from being accurate; the fact being notorious to all who are acquainted with ecclesiastical history, that nearly a century and a-half before the Christian era, the principle of Monachism had begun to make its appearance in Syria. During the administration of John Hyrcanus arose the Jewish sect of the *ESSENES* (which see), having as the avowed object of their institution the attainment of superior sanctity by a life of seclusion and austerity, and for this purpose they formed a settlement in a desolate tract of country stretching along the western shores of the Dead Sea. In their habits, principles, and rigorous discipline, as well as in the internal arrangements of their communities, the Essenes of Judea bore a striking resemblance to the monks of after times. It is not improbable, indeed, that the previous existence of Essenism led to the establishment of monastic institutions; these having arisen at a time when Christianity had not yet entirely dissevered itself from the principles and the practice of Judaism.

The earliest form in which the monastic spirit developed itself in the Christian church, was not in the formation of societies or communities of recluses, but merely and for a considerable length of time in the seclusion of single individuals. (See *ASCETICS*.) It was not, indeed, till about the middle or towards the close of the third century, that Monachism, properly so called, came into operation, the habits of the primitive *Ascetics* having, at this period, passed into those which characterized the *Monastics* of subsequent ages. The earliest instance, in the history of the Christian church, of the adoption of a monastic life, was that of Paul, an Egyptian Christian, who was driven by the fury of the Decian persecution to take up his residence in the desert of Thebais. Here, it is alleged, in a mountain cave, far from the abodes of men, he spent upwards of ninety years, supporting himself wholly, as Jerome informs us, by the labour of his hands. The fruit of the palm was his only food, and a garment constructed of palm leaves his only covering.

Another recluse of Thebais was the celebrated Anthony, who, though not the first in order of time who became a monk, is, nevertheless, generally regarded, from the weight of his influence and example, as the founder of the monastic order. The influence of Anthony was chiefly exerted in prescribing a more uniform mode of life to the numerous recluses who now thronged the deserts of Eastern Africa. Hitherto no communities of monks had been formed; but the example of Paul and Anthony had been followed by numerous individuals, even of rank and wealth, who voluntarily adopted a life of seclusion and retirement from the world. Of these, one of the most distinguished and influential was Hilarion, who is said by Jerome to have been the first who practised the monastic life in Syria and Palestine. But with the increase of its votaries, Monachism became liable to various errors and abuses, not the least of which was the infliction of many self-

imposed and unwarrantable austerities. "Hitherto," says the Rev. R. K. Hamilton, "a submission to the ordinary privations of nature, and a denial of the more superfluous comforts of life, were all that had distinguished the practice of the Anchorites. But now the recluses seemed to vie with each other in the extent to which they could carry their ingenuity in devising new modes of self-torture, and their powers of endurance in submitting to them. To subsist on the coarsest and most unwholesome diet, to abstain from food and sleep till nature was almost wholly exhausted,—to repose uncovered on the bare and humid ground,—to live in nakedness, in filth, in suffering,—to shun all intercourse even with the nearest relatives and connexions; in a word, to adopt the means most directly calculated to stifle the charities and sympathies of social and domestic life, and to transform that beneficent religion, which was designed for the happiness of mankind, into an engine of punishment and self-torment; these were the objects, the attainment of which now constituted the first ambition of the recluse. Of the truth of these assertions many instances might be adduced. Socrates mentions an Egyptian, named Macarius, who, for twenty years, weighed every morsel of bread, and measured every drop of water that he swallowed, and whose place of rest was so formed, that he could not enjoy repose for more than a few moments at a time. Marianus Scotus tells us of another solitary, named Martin, who, from the time of his retirement to the desert until the period of his death, kept himself constantly chained by the foot to a huge stone, so as to prevent him ever moving beyond the narrow circle he was thus enabled to describe. In Sozomen we read of a still more disgusting fanatic, who abstained, to such an extent, from food, that vermin were engendered in his mouth."

Another evil which early began to connect itself with the monastic system, was the spiritual pride which was engendered by the flattery of the world, which regarded the monk as necessarily invested with peculiar sanctity. The hermit's cell was eagerly resorted to by the noble, the learned, the devout, all desirous to pay homage to the holy man. The monastic life came to be held in such esteem, that many adopted it as a highly honourable employment. Instead, therefore, of single individuals resorting to the solitude of the desert, communities of such recluses began to be formed, and the rules laid down by Anthony for the guidance of single monks came to be applied to the administration of these monastic institutions. Thus the monachism of the cloister was substituted for the monachism of the cell. At first, however, the monastery consisted of an assemblage of wattled huts, or similar rude dwellings, arranged in a certain order, and in some cases encircled by a wall surrounding the whole extent of the community. These primitive monasteries were termed *Lauræ*. By the consent of antiquity the formation of the first regular monas-

tery or *coenobium* is ascribed to Pachomius, an Egyptian monk. He is also said to have been the originator of conventual establishments for females.

Until nearly the close of the fifth century the monks were regarded simply as laymen, and laid no claim to be ranked among the sacerdotal order. Circumstances, however, in course of time, led the monks to assume a clerical character. "The new order," says Mr. Riddle, in his 'History of the Papacy,' "had this in common with the clergy, that they were specially engaged in the cultivation of spiritual life, and many of its members began to occupy themselves with the work of reading and expounding the Scriptures,—an occupation which, together with their austere mode of life, being supposed to indicate superior sanctity and virtue, gave them great favour with the multitude, and speedily acquired for them such popularity and influence that the clergy could not but find in them either powerful allies or formidable rivals. When they began to form large and regular establishments, it was needful that some members of their body should be ordained, in order to secure the regular performance of Divine worship; and, at length, not only was it usual for many members of monastery to be in holy orders, but they frequently exercised their clerical functions beyond the confines of their establishments. At the same time, monasteries were placed under the superintendence of the bishops; and, eventually, not only were the monks for the most part in holy orders, but it came to be regarded as an advantage for the clergy to possess the additional character of monastics. Thus these two orders were, to a great extent, identified, at least in popular apprehension; and the result was, that a large portion of the influence and popularity of the monks was reflected upon the clergy."

The abbots, by whom the monasteries were governed, soon became jealous of their spiritual superiors, the bishops, and out of their mutual jealousies sprang frequent quarrels, until at length the abbots, to deliver themselves from dependence upon their rivals, made earnest application to be taken under the protection of the Pope at Rome. The proposal was gladly accepted, and very quickly all the monasteries, great and small, abbeys, priories, and nunneries, were taken from under the jurisdiction of the bishops, and subjected to the authority of the see of Rome. This event was the source of a great accession to the pontifical power, establishing in almost every quarter a kind of spiritual police, who acted as spies on the bishops as well as on the secular authorities. The complete exemption of monasteries from diocesan jurisdiction did not take place until the eighth century. About this period an attempt was made, by the institution of the Canonical Life, to convert the whole body of the clergy into a monastic order. All the clergy of a particular church or locality were collected together in one house, where they resided, subject to special regulations as to diet, occupations, devotions, and the like. The houses of the clergy

who thus lived in community were called monasteries; the regular clergy adopted a uniform dress and lived together under the superintendence of provosts and deans. Such a system, which soon became prevalent throughout the West, was introduced about A. D. 760 by Chrodegang, bishop of Metz. Before the middle of the ninth century, it became the rule of all the churches of Germany, France, and Italy and was authorized by the State in all countries belonging to the Frankish monarchy.

The abuses to which the Monastic system gave rise came to a height towards the end of the ninth and the beginning of the tenth century. All discipline had disappeared from the monasteries, and they had become hotbeds of profligacy and vice. Such flagrant enormities demanded a reformation of monastic institutions in general. At this crisis in the history of Monachism, was established the monastery of Clugny, which, from the regularity and order of all its arrangements, was soon recognized as a model institute, and formed the centre of a work of reformation which spread rapidly throughout the monasteries in every part of Europe. Public opinion now declared loudly in favour of the life of a monk; large sums were dedicated to the support of monastic establishments, and children were devoted by their parents to the conventual life. Many monasteries sought to associate themselves with Clugny, that they might share in its prestige, and in the benefits arising from its reformed discipline.

In the beginning of the thirteenth century Monachism received a powerful impulse from the establishment of the Mendicant orders. The two leading societies, founded on the principle of renouncing all worldly wealth, and subsisting exclusively on alms, were the *Franciscans* in Italy, and the *Dominicans* in France. This new movement was at its outset viewed with coldness by the Papal court, but in the course of a few years both orders were confirmed by the authority of the See of Rome. And assuredly no monastic establishments were better fitted to recommend themselves to public favour than those of the Mendicants. Their numbers rapidly increased, and besides the regular members of their societies, both the Franciscans and the Dominicans adopted into connection with them a class of laymen under the name of *Tertiaries*, who, without taking the monastic vow, pledged themselves to promote the interests of the order to which they were attached. Thus the influence of the Mendicants became widely diffused.

As we have already seen, the monastery of Clugny had become the centre of a large number of associated monasteries, which gradually spread over all Europe. The Benedictine order was monarchical, the abbot of Clugny being the absolute master and head of all the monasteries. The Cistercian order, however, was founded on a different principle, the abbots of the subordinate monasteries being invested with a share in the government of the whole

body, and having a chief part in the election of the abbot of Cîteaux. The essential features of the Cistercian institution were adopted by the new order of spiritual knights, as well as by the Carthusians, the Præmonstratensians, and other later orders. Innocent III., in the Lateran council A. D. 1215, decreed that each of those orders should hold a chapter once in every three years like the Cistercians. These orders of monks were for a time supported to a great extent by voluntary contributions; but they soon got into their hands large portions of church property.

Monachism had now become a powerful institution. "The abbots," says Mr. Riddle, "especially the great abbots of Clugny and Cîteaux, and the generals of the Dominican and Franciscan orders, soon became formidable to the bishops, whom, in fact, they greatly exceeded in power; and they stood in close connection with the Pope, who often employed them as his legates in matters of importance. The monastic orders were, indeed, the natural allies of the papacy, and were always ready to assist it in carrying out any of its pretensions which did not interfere with their own interest. The popes gave the monks protection against all opponents or rivals; and they received in return not only a portion of revenue from the monasteries, but, what was of far greater importance, zealous friends to advocate the cause and uphold the interests of the papacy all over Europe. Great privileges were, therefore, accorded to the monks. Sometimes their property was declared exempt from the payment of tithes; sometimes their churches declared to be beyond the reach of an interdict which might be imposed upon the whole province in which they were situate; and they were generally made independent of episcopal jurisdiction. By degrees, however, the popes became disposed to be more sparing in the grants of such privileges and exemptions; and hence arose a practice of forging documents professing to contain such grants from earlier pontiffs. The monastery of St. Medard, at Soissons, became famous as a source from whence such forged documents were liberally supplied; and this practice had become so notorious by the beginning of the thirteenth century, that from that time there was comparatively little opportunity of making use of it."

The Monastic orders having become both important and powerful, rapidly multiplied; and the most serious results were likely to arise. But Gregory X., with a view to check the growing evil, issued a decree prohibiting all the orders which had originated since the time of Innocent III., and in particular he reduced the Mendicants to four orders—the Dominicans, Franciscans, Carmelites, and Augustinian friars. These four classes of begging monks wandered over all Europe, instructing the people both old and young, and exhibiting such an aspect of sanctity and self-denial, that they speedily became objects of universal admiration. Their

churches were crowded, while those of the regular parish priests were almost wholly deserted; all classes sought to receive the sacraments at their hands; their advice was eagerly courted in secular business, and even in the most intricate political affairs; so that in the thirteenth and two following centuries, the Mendicant Orders generally, but more especially the Dominicans and Franciscans, were intrusted with the management of all matters both in church and state. See MENDICANT ORDERS.

The high estimation, however, into which *Monachism* had risen, more particularly through the widespread influence of the begging friars, awakened a spirit of bitter hostility in all orders of the clergy, and in the universities. In England the University of Oxford, and in France the University of Paris, laboured to overthrow the now overgrown power of the Mendicants. These exertions were most effectually seconded by the labours of Wycliffe and the Lollards. And this hatred against the Mendicants was not a little increased by the persecution which raged against the *Beghards* in Germany and the Low Countries. The monks, like a swarm of locusts, covered all Europe, proclaiming everywhere the obedience due to holy mother church, the reverence due to the saints, and more especially to the Virgin Mary, the efficacy of relics, the torments of purgatory, and the blessed advantages arising from indulgences. These were emphatically the Dark Ages, when the minds of men were enveloped in the thick darkness of ignorance and superstition.

It was at this point in the history of Monachism that the light of the blessed Reformation burst upon the world. The profligacy and deep-seated corruption of the monastic institutions had now reached its height, and the flagrant absurdity of the dogma of papal indulgences was so apparent to every intelligent and thoughtful mind, that the protest of the Reformers met with a cordial response in the breasts of multitudes, whose attachment to the Church of Rome was warm and almost inextinguishable. And yet although the monks had forced on the keen and unsuccessful contest which the church was called to maintain with Luther, yet, so infatuated was the Papacy, that she still cleaved to Monachism, as most likely to subserve her interests at this eventful crisis. No dependence, it was plain, could any longer be placed on the Mendicants, who had irrecoverably lost the reputation and influence which they once possessed. A new order was necessary to meet the peculiar circumstances in which the church was now placed, and such was found in the Society of Jesus founded by Ignatius Loyola. See JESUITS. These monks were specially adapted to the altered state of things. They occupied a sort of intermediate place between the monastics of other days and the secular clergy. Instead of spending their time in devotion and penance and fasting, they gave themselves up in a thousand ways to the active service of the church. One of the chief objects of the order was to prevent

the growth of dissent, and to reclaim the heretics who had left its communion in such overwhelming numbers. In this active and indefatigable Order, the Roman pontiffs found a most efficient auxiliary in the accomplishment of their plans. The Jesuits soon became a formidable power in the interests of Romanism, possessed alike of wealth, learning, and reputation. All the other orders of monks dwindled into insignificance before this Society, which extended itself by a thousand ramifications, not only over Europe, but the whole field of Christendom.

In the beginning of the seventeenth century, the state of the monasteries generally was very lamentable. As the century advanced, however, the attention of many was turned towards the necessity of reform in this respect, with the view of bringing back these institutions as far as possible to the rules and laws of their order. In consequence of the movement which originated about this time, the monks of the Romish church became divided into two classes, the Reformed and the Unreformed. But the order which drew forth the most determined opposition from all the other orders was that of the Jesuits. And not only were the members of the Order of Loyola obnoxious to the monks and clergy, but the different governments of the European nations also viewed them with such jealousy, that one after another expelled them from their dominions. The theological sentiments of the Order, though avowedly founded on those of Thomas Aquinas, were thoroughly Pelagian, and, therefore, opposed to the writings of Augustin, which have always been held in the highest estimation in the Church of Rome. Zeal for the Augustinian doctrines of grace gave rise to the Jansenists (which see), who entered into a keen and protracted controversy with the Jesuits, which raged throughout the seventeenth and part of the eighteenth century, until the followers of Jansenius, though victorious in argument, were vanquished and overthrown by the violence of persecution. Carnal weapons, not spiritual, terminated the contest, and drove the Jansenists to seek refuge in Utrecht in Holland, where the small but faithful church still adheres to her protest against the Pelagian doctrines taught by the Church of Rome.

MONAD THEORY. See **LEIBNITZ (PHILOSOPHY OF)**.

MONARCHIANS (*monos*, only, and *archo*, to rule), a Christian sect which arose in the second century, and as its name imports, maintained that there is no other Divine Being besides one God, the Father. Among the ancient heathen nations we find men, even while holding a polytheistic creed, tracing all their deities up to one principle or arché. In the same way the Christian sect under consideration, founded by Praxeas, appears to have been afraid of seeming to admit the existence of a variety of original principles. Dr. Lardner says, that they held the Logos to be "the wisdom, will, power or voice of God;" that Jesus was the Son of God by the Virgin

Mary, and that "the Father dwelt in him," whereby a union was formed between the Deity and the man Christ Jesus. Neander alleges, that the Monarchians must be distinguished into two classes. The one, professing to be guided by reason, taught that "Jesus was a man like all other men; but that from the first he was actuated and guided by that power of God, the divine reason or wisdom bestowed on him in larger measure than on any other messenger or prophet of God; and that it was precisely on this account he was to be called the Son of God." The other "regarded the names, Father and Son, as only two different modes of designating the same subject, the one God." The first class saw in Christ nothing but the man; the second saw in him nothing but the God.

A Monarchian party appeared in Rome, headed by one Theodotus, a leather-dresser from Byzantium, who, on account of his heretical opinions, was excommunicated by Victor the Roman bishop. The party continued to propagate their opinions independently of the dominant church. Another Monarchian party was founded in Rome by Artemon, and hence they received the name of **ARTEMONITES** (which see). They seem to have disclaimed all connexion with Theodotus and his followers. They continued to diffuse their opinions in Rome until far into the third century. A third class of Monarchians originated with Praxeas, a native of Asia Minor, and from the doctrine which they held, that the Father was identical with the Son in all respects, and, therefore, that the Father may be said to have suffered on the cross as well as Christ Jesus the Son, they were called **PATRIPASSIANS** (which see).

One of the most violent opponents of the Monarchians was Origen, who succeeded in so ably refuting their opinions, that they found it necessary to devise a new theory concerning the person of Christ, which aimed to strike a middle course between those who dwelt almost exclusively on his humanity, and those who dwelt almost exclusively on his divinity. This modified Monarchian view is thus described by Neander: "It was not the whole infinite essence of God the Father which dwelt in him, but a certain efflux from the divine essence; and a certain influx of the same into human nature was what constituted the personality of Christ. It was not before his temporal appearance, but only subsequently thereto, that he subsisted as a distinct person beside the Father. This personality originated in the hypostatizing of a divine power. It was not proper to suppose here, as the first class of Monarchians taught, a distinct human person like one of the prophets, placed from the beginning under a special divine influence; but this personality was itself something specifically divine, produced by a new creative communication of God to human nature, by such a letting down of the divine essence into the precincts of that nature. Hence in Christ

the divine and the human are united together; hence he is the Son of God in a sense in which no other being is. As notions derived from the theory of emanation were in this period still widely diffused; as, even the church mode of apprehending the incarnation of the Logos, the doctrine of a reasonable human soul in Christ was still but imperfectly unfolded (it being by Origen's means, that this doctrine was first introduced into the general theological consciousness of the Eastern Church);—so, under these circumstances a theory which thus substituted the divine, which the Father communicated from his own essence, in place of the human soul in Christ, could gain the easier admittance. If we transport ourselves back into the midst of the process whereby the doctrines of Christianity were becoming unfolded in consciousness, into the conflict of opposite opinions in this period, we shall find it very easy to understand how a modified theory of this sort came to be formed."

The first who taught this modified Monarchianism was Beryllus, bishop of Bostra, in Arabia, from whom the adherents of the middle doctrine were called BERYLLIANS (which see). Another, who followed in the track of Beryllus, was Sabellius of Pentapolis in Africa, who maintained that the names Father, Son, and Holy Ghost were simply designations of three different phases under which the one divine essence reveals itself. (See SABELLIANS.) Soon after, Monarchianism was revived by Paul of Samosata, who gave prominence to Christ's human person alone, the Divine appearing only as something which supervenes from without. (See SAMOSATENIANS.)

MONARCHY MEN (FIFTH). See FIFTH MONARCHY MEN.

MONASTERY, a house built for the reception of monks, mendicant friars, and nuns. It consisted originally of an assemblage of connected buildings, in which monks dwelt together under a common superior. See CENOBITES.

MONETA, a surname of *Juno* among the ancient Romans, as presiding over money, and under this appellation she had a temple on the Capitoline hill. A festival in honour of this goddess was celebrated on the 1st of June.

MONIALES. See NUNS.

MONITORY, a command which the Church of Rome lays upon all her members to discover whatever they know of any important matter with which it is desirable that she should be acquainted. If the monitory is not complied with, excommunication ensues.

MONKEY-WORSHIP. See APE WORSHIP.

MONKIR. See DEAD (EXAMINATION OF THE).

MONKS. See MONACHISM.

MONÆCUS, a surname of *Heracles*, probably because, in the temples dedicated to him, no other deity was worshipped along with him.

MONOISM (Gr. *monos*, alone), that system of philosophico-theological doctrine which holds that

there is one infinite primordial substance from which all others emanate. This in all the Gnostic systems is something invisible, the Unknown Father, the *Abyss* or *Bythos*. This is, in the language of modern philosophy, the ground of being, the substance, incomprehensible in itself, which is concealed under what appears. The *Monoistic* view characterized the Alexandrian, just as the *Dualistic* characterized the Syrian Gnosis. "As *Monoism*," says Neander, "contradicts what every man should know immediately—the laws and facts of his moral consciousness; so Dualism contradicts the essence of reason which demands unity. *Monoism*, shrinking from itself, leads to Dualism; and Dualism, springing from the desire to comprehend everything, is forced by its very striving after this, through the constraint of reason, which demands unity, to refer back the duality to a prior unity, and resolve it into this latter. Thus was the Gnosis forced out of its Dualism, and obliged to affirm the same which the Cabbala and New Platonism taught; namely, *that matter is nothing else than the necessary bounds between being and not being*, which can be conceived as having a subsistence for itself only by abstraction—as the opposite to existence, which, in case of an evolution of life from God, must arise as its necessary limitation. In some such way, this Dualism could resolve itself into an absolute Monoism, and so into Pantheism." See DUALISM, GNOSTICS.

MONOPHYSITES (Gr. *monos*, one only, and *physis*, nature), a large body of Christians which arose in the fifth century, denying the distinction of the two natures in Christ, under the idea that the human was completely lost and absorbed in the Divine nature. Under the general name of Monophysites are comprehended the four main branches of separatists from the Eastern church, namely, the Syrian Jacobites, the Copts, the Abyssinians, and the Armenians. The originator of this numerous and powerful Christian community was Eutyches, abbot of a convent of monks at Constantinople, who, in his anxiety to put down the Nestorian heresy, which kept the two natures almost entirely distinct, rushed into the opposite extreme, and taught that there was only one nature in Christ, that is the Divine. He held, in common with his opponents, the perfect correctness of the Nicene creed, the doctrine of a trinity of persons in the Godhead; that the Word was made flesh; that Christ was truly God and truly man united, and that after the union of the two natures, he was one Person. But Eutyches maintained, that the two natures of Christ, after the union, did not remain two distinct natures, but constituted one nature; and, therefore, that it was correct to say Christ was constituted of or from two distinct natures, but not that he existed in two natures; for the union of two natures was such, that, although neither of them was lost, or was essentially changed, yet together they constituted one nature, of which compound nature, and not of either of the

original natures alone, must thenceforth be predicated each and every property of both natures. He, accordingly, denied that it is correct to say of Christ, that as to his human nature he was of the same nature with us. On the ground of his heretical views, Eutyches was excommunicated by an occasional council held for other purposes at Constantinople; and against this sentence he appealed to a general council of the whole church. Such a council, accordingly, was convened by the Emperor Theodosius at Ephesus, A. D. 449; and it was presided over by Dioscorus, bishop of Alexandria, who, holding the same opinions as Eutyches himself, so managed matters that Eutyches was acquitted of the charge of heresy, and by acclamation the doctrine of two natures in the incarnate Word was condemned. This council of Ephesus is disowned by the Greek church, and stigmatized as an assembly of robbers, all its proceedings having been conducted, as they allege, by fraud and violence. Various unsuccessful attempts were made to persuade Theodosius to call a general council with the view of settling the important question raised by the Nestorians on the one hand, and the Eutychians on the other; but on the death of this emperor, his successor, Marcian, summoned a new council at Chalcedon, A. D. 451, which is called the fourth general council. This is the last of the four great oecumenical councils whose decrees, on the fundamental doctrines of the Trinity and the Person of Christ, are universally received, not merely by the Greek and Roman churches, but by Protestant churches, on the ground that they are in harmony with the statements of Holy Scripture. At this famous council, a decree was passed, which, after recognizing the Nicene and Constantinopolitan creeds, goes on to declare, "Following, therefore, these holy fathers, we unitedly declare, that one and the same Son, our Lord Jesus Christ, is to be acknowledged as being perfect in his Godhead and perfect in his humanity; truly God and truly man, with a rational soul and body; of the same essence with the Father as to his Godhead; and of the same essence with us as to his manhood; in all things like us, sin excepted; begotten of the Father from all eternity as to his Godhead; and of Mary, the mother of God, in these last days, for us and for our salvation as to his manhood; recognized as one Christ, Son, Lord, Only-begotten; of two natures, unconfounded, unchanged, undivided, inseparable; the distinction of natures, not all done away by the union, but rather the peculiarity of each nature preserved and combining into one substance; not separated or divided into two persons, but one Son, Only-begotten God, the Word, the Lord Jesus Christ; as the prophets before taught concerning him, so he the Lord Jesus Christ hath taught us, and the creed of the Fathers hath transmitted to us."

From the period when this decree was passed by the council of Chalcedon, the *Eutychians* gradually

departed from the peculiar views of Eutyches, and therefore laid aside the name which they had derived from him, and assumed the more appropriate designation of *Monophysites*, which indicated their distinguishing tenet, that the two natures of Christ were so united as to constitute one nature. The controversies which ensued were attended with the most disastrous results to the Oriental church. At first the contest raged in Egypt and Palestine, but soon extended far and wide over the whole of the East. To settle the manifold dissensions which were disturbing both church and state, the Emperor Zeno, A. D. 482, offered to the contending parties the formula of concord, known by the name of the *Henoticon*, in which he fully recognized the doctrines of the council of Chalcedon, without alluding at all to that body; and affirming that these doctrines were embraced by the members of the true church, he called upon all Christians to unite on this sole basis, and "anathematizes every person who has thought or thinks otherwise, either now or at any other time, whether at Chalcedon, or in any other synod whatever, but more especially the aforesaid persons, Nestorius, and such as embrace their sentiments." In Egypt the *Henoticon* was extensively adopted, but the bishops of Rome were opposed to it, and had sufficient influence to render it generally inefficient.

Among those who subscribed this formula of concord was Peter Moggus, bishop of Alexandria, whose conduct in doing so roused a considerable part of the *Monophysites*, who had hitherto acknowledged him as their leader and head, to renounce him altogether in that capacity, thus acquiring for themselves the name of *ACEPHALI* (which see). To this zealous party of the *Monophysites*, the Emperor Justinian was violently opposed, and published what is known as Justinian's creed, in which he defined the Catholic faith as established by the first four general councils—those of Nice, Constantinople, Ephesus, and Chalcedon, and condemned the opposite errors. This document, instead of settling the controversy, only agitated the church still more severely, and the emperor found it necessary to refer the matter to a general council. He accordingly assembled what is called the fifth general council at Constantinople, in the year 553, which was attended almost exclusively by Eastern bishops, who gave their sanction to the views of the emperor. Vigilius, the Roman pontiff, refused to assent to the decrees of this council, and was in consequence banished; nor was he allowed to return from exile until he yielded to the wishes of the emperor. Pelagius and the subsequent Roman pontiffs accepted these decrees; but neither popes nor emperors could prevail upon many of the Western bishops to give their sanction to the decrees of a council in which they had taken no part, and which seemed at once to attack the authority of the council of Chalcedon, and to favour the *Monophysites*. On this account the churches of Istria, and several

other churches of the West, renounced the fellowship of the Roman church.

The Emperor Justinian, towards the end of his reign, carried his support of the Monophysite party to a height by extending his favour to the APHTHARTODOCITES (which see), more especially as he was strongly inclined to favour the most extravagant expressions, provided they indicated that the human attributes of Christ were entirely absorbed in the Divine. But while preparing, by another edict, to make this new form of Monophysite doctrine a law, the evils which were thus threatening the whole Oriental church were suddenly averted by the death of the emperor A. D. 565.

Throughout his whole life Justinian had used his utmost efforts to reunite the Monophysites with the Catholic church, but so far was he from being successful in these attempts, that the breach was every day becoming wider; and the later dominion of the Arabians, who particularly favoured the Monophysites, rendered the breach incurable. In Egypt they had made an open separation from the Catholic church, and chosen another patriarch. To this day they continue under the name of the Coptic church, with which the Ethiopian church has always been connected. The Christians in Armenia also adopted Monophysite opinions, which they still retain, and are only separated from the other Monophysite churches by peculiar customs, the most remarkable of which are their use of unmixed wine at the Lord's Supper, and their observance of the day of Epiphany as the festival of the birth and baptism of Jesus. In Syria and Mesopotamia, on the other hand, the Monophysites had nearly become extinct by persecution towards the close of the sixth century, when Jacob Baradaeus revived their churches, and supplied them with pastors. Hence it was that from this date the Syrian Monophysites received the name of the JACOBITE CHURCH (which see), while the term *Jacobites* was sometimes applied to the whole Monophysite party.

MONOTHEISTS (Gr. *monos*, one only, and *theos*, God), those who believe in one only God, as opposed to *Polytheists*, who acknowledge a plurality of gods. In all the different mythologies of the various nations on the face of the earth, we find, amid their numberless gods and goddesses with which they people heaven, earth, and air, an invariable recognition of one Supreme Being, the author and governor of all things. All the ancient nations appear in the early periods of their existence to have believed in the existence of one infinite God, and no more than one. The farther back we trace the history of nations, we find more evident traces of the pure worship of the One Infinite and Eternal Jehovah. There is no doubt that all nations, except the Jews, were once polytheists, and this establishes the great truth, that whatever the light of nature may teach, it is to Revelation that we owe the knowledge of the existence and the unity of God.

MONOTHELITES (Gr. *monos*, one only, and *thelema*, the will), a sect which arose in the seventh century, out of a well-meant but unsuccessful attempt on the part of the Emperor Heraclius to reconcile the *Monophysites* to the Greek church. Anxious to terminate the controversy, he consulted with one of the leading men among the Armenian Monophysites, and with Sergius, patriarch of Constantinople, and at their suggestion he issued a decree A. D. 630, that the doctrine should henceforth be held and inculcated without prejudice to the truth or to the authority of the Council of Chalcedon, that after the union of the two natures in the Person of Christ Jesus, there was but one will, and one operation of will. Heraclius had no wish to make this formulary universal in the church, but simply to introduce it into those provinces where the Monophysites chiefly prevailed, and thus, if possible, to effect a union. The plan succeeded in the case of the two patriarchs of the East, Cyrus of Alexandria, and Athanasius of Antioch, the former of whom held a council which solemnly confirmed the decree of the Emperor. The intention of Cyrus was to gain over the Severians and the Theodosians, who composed a large part of the Christians of Alexandria, and to accomplish this important object, he considered it the most effectual plan to set forth the doctrine of one will and one operation. In several canons, accordingly, of the council at Alexandria, he spoke of one single theandric operation in Christ, yet for the sake of peace he refrained from affirming either one or two wills and operations. This step, though taken with the best intentions, gave occasion afterwards to the most violent theological contests.

Sophronius, a monk of Palestine, who had been present at the council of Alexandria, called by Cyrus A. D. 633, offered the most strenuous opposition, though standing alone and unsupported, to the article which related to one will in Christ. Next year having been promoted to the high office of patriarch of Jerusalem, he took occasion, in the circular letters to the other patriarchs announcing his consecration, to condemn the Monothelites, and to show, by a host of quotations from the Fathers, that the doctrine of two wills and two operations in Christ was the only true doctrine. Sergius of Constantinople, dreading the increased influence which Sophronius was likely to exercise from the elevated position which he now occupied, endeavoured to gain over as a counterpoise, Honorius the Roman pontiff, who, although Romish writers are reluctant to admit it, was induced openly to declare in favour of Monothelite doctrine, since there could be no conflict between the human and the divine will in Christ, as in the case of the world, in consequence of the presence of sin.

The controversy was now carried on with great zeal and earnestness in various parts of the Christian world. Heraclius, dreading the political effects of these theological disputes, published A. D. 639 an **ECTHESIS** (which see), drawn up by Sergius, in

which, while the most tolerant sentiments were expressed towards those who held the doctrine of a twofold will, the Monothelites were nevertheless spoken of in the most indulgent and favourable terms. This new law met with the approval of many in the East, and it was expressly confirmed by a synod convened by Sergius. But in Northern Africa and Italy the edict of the Emperor was rejected, and in a council held by John IV. at Rome, the doctrine of the Monothelites was publicly condemned. In Constantinople the *Ecthesis* was still regarded as law, even after the death of Heraclius in A. D. 641. But the controversy, instead of being lulled by this imperial edict, only waxed more fierce and vehement. At length, in A. D. 648, the Emperor Constans published a new edict under the name of the *Type*, by which the *Ecthesis* was annulled, silence was enjoined on both the contending parties in regard to one will, and also in regard to one operation of will in Christ. This attempt forcibly to still the voice of controversy on a point of theological doctrine, was productive of no other effect but that of increased irritation. The monks viewed silence on such an occasion as a crime, and hence they prevailed on Martin I., bishop of Rome, to summon a council. This assembly, called the Lateran Council, consisting of one hundred and five bishops, met at Rome and passed twenty canons anathematizing both the *Ecthesis* and the *Type*, and likewise all patrons of the Monothelites. In these canons the doctrine of the twofold will and operation was clearly asserted, and the opposite opinion condemned.

Pope Martin caused the decrees of the Lateran Council to be published throughout the Western Church, and sent a copy of them to the Emperor Constans, with a request that he would confirm them. This bold step on the part of the Roman Pontiff roused the indignation of the Emperor, who issued an order for the arrest of His Holiness, and his transportation to the island of Naxia. Thence he was conveyed to Constantinople, where he underwent a judicial trial, and would have been condemned to die, had not the Emperor been prevailed upon to commute his punishment into banishment to Cherson, where he soon after died in great distress.

Thus by measures of extreme severity did the Emperor compel the whole Eastern Church to acknowledge the *Type*, and along with the adoption of this formulary the bishops of the principal cities combined the avowal and support of Monothelite doctrines. In the Romish church, on the contrary, zeal for the *Dyothelite* doctrine was continually on the increase. A schism between the Eastern and Western churches therefore seemed to be inevitable. Under Pope Adeodatus, A. D. 677, matters came to a crisis. All intercourse ceased between the Pope of Rome and the Patriarch of Constantinople. The Emperor Constantinus Pogonatus was much distressed at the division between the two churches,

and by his authority the sixth œcumenical council was assembled A. D. 680 at Constantinople, for the purpose of investigating the points in dispute. This, which is usually termed the council in Trullo, was the third of the general councils convened in Constantinople. The Emperor attended in person, and the argument between the *Dyothelites* and the *Monothelites* was conducted throughout several sessions with great ability. At length, however, a remarkable occurrence broke in upon the deliberations of the assembly, and turned the tables in favour of the supporters of one will in Christ. The incident to which we refer, along with the effect which it produced, is thus related by Neander: "A monk named Polychronius, from Heraclea, in Thrace, presented himself before the assembly. He declared that a band of men, clothed in white garments, had appeared to him, and that in their midst was a man invested with indescribable glory: probably Christ was intended. This wonderful personage said to him, that those who did not confess the *one will* and the *theandric energy*, were no Christians. He also commanded him to seek the emperor, and to exhort him to refrain from making or admitting any new doctrines. The monk then offered to prove the truth of the principles which he advocated by a miracle, and to restore a dead man to life by means of a confession of faith embodying the Monothelite belief. It was considered necessary to accept his proposal, in order to prevent his imposing on the credulity of the people. The entire synod, and the highest officers of state appeared, surrounded by a multitude of people, in an open place, into which a dead body was brought upon a bier decorated with silver ornaments. Polychronius laid his confession upon the corpse; and continued, for several hours, to whisper something into its ear. At length he was obliged to acknowledge that he could not awake the dead. Loud were the clamours which burst forth from the people against this new Simon Magus. But no such clamours could weaken the conviction formed in the depths of his mind, and Polychronius remained firmly devoted to his error. By means of this Council, the doctrine of two wills, and two modes of operation in Christ, obtained a victory throughout the Eastern church. It was now made part of a new confession, and was carefully defended against the conclusions which the Monothelites endeavoured to draw from its principles. 'Two wills, and two natural modes of operation united with each other, without opposition and without confusion or change, so that no antagonism can be found to exist between them, but a constant subjection of the human will to the divine,' this was the foundation of the creed. An anathema was also pronounced upon the champions of Monothelitism, upon the patriarchs of Constantinople, and on Honorius, to defend whom some attempt had been made by a skilful interpretation of his words."

The anathema pronounced upon the *Monothelites*

by the Trullian council did not succeed in destroying the sect. Still further measures, therefore, were adopted to extinguish the heresy. The decrees of the sixth œcumenical council in reference to the disputed doctrine, were repeated by the second council in Trullo in A. D. 691, a council which, as it was designed to complete the work of the two preceding councils, the fifth and the sixth, is generally known by the name of the *Concilium Quinisœcundum*. In the year 711, the Monothelites received no small encouragement from the succession to the imperial throne of Bardanes, or as he called himself, Philippicus, who was a zealous champion of their party. Under his presidency a council was held at Constantinople, which overthrew the decisions of the sixth general council, and proposed a new symbol of faith in favour of the Monothelite doctrine. The reign of Bardanes, however, lasted only two years, and his successor, Anastasius II., neutralized all that he had done in matters of religion during his brief imperial rule. Monothelism now retreated to the remote mountainous strongholds of Libanus and Anti-Libanus, where it established itself among the *Maronites*, who separated from the Greek church, and subsequently were able to maintain their independence against the Saracens. The *Maronite church* for several centuries appears to have held Monothelite views, though the most learned of the modern Maronites deny the charge, and it was not until they were reconciled with the Romish church in 1182, that they renounced the doctrines of the Monothelites.

MONTANISTS, a Christian sect which arose in Phrygia in the course of the second century, deriving its name from an enthusiastic fanatic named Montanus, who lived in the village of Ardaban on the boundary-line between Phrygia and Mysia. The prevailing idea of the whole system was, that man is wholly passive, a mere machine, wrought upon by the Divine Spirit, to which he bears the same relation as the lyre does to the plectrum with which it was played. Not regarding the Divine word as adequate for the guidance of the church, Montanus attached the highest importance to the Paraclete, through whose indwelling operation in the soul new revelations were imparted. Accordingly, he taught that by this means many new positive precepts were imposed upon the church; and hence the whole sect was characterized by a spirit of fanaticism and superstition of the grossest kind. The leader of this strange body of enthusiasts was seized with occasional fits of ecstasy, in which he fancied himself under the influence of a higher spirit, which enabled him to predict the approach of new persecutions. He announced the judgments impending over the persecutors of the church, the second coming of Christ, and the approach of the millennial reign. He alleged that he was a divinely-commissioned prophet sent to elevate the church to a higher stage of perfection than she had ever yet attained. In connexion with Montanus

there were two women, Priscilla and Maximilla, who claimed to be regarded as prophetesses.

Montanism was clearly explained, and reduced to a system by Tertullian, one of the most learned of the Latin fathers. He maintained that the doctrines of the church were immutable, but that the regulations of the church might be changed and improved by the progressive teachings of the Paraclete, according to the exigencies of the times. To communicate these instructions, the church was believed to enjoy the extraordinary guidance of the prophets awakened by the Paraclete, who were regarded as successors of the apostles in the possession of miraculous gifts. Those who followed the teaching of the Holy Ghost speaking through the medium of the new prophets, were considered as constituting the church properly so called. Nor was the possession of the gifts of the Spirit confined to one class only, but belonged to Christians of every condition and sex without distinction. The Montanistic notion of inspiration was that of an ecstatic condition in which the individual was thrown into a state of unconsciousness, speaking under the exclusive agency of the Holy Spirit, without fully understanding what they announced: "States," says Neander, "somewhat akin to what occurred in pagan divination, phenomena like the magnetic and somnambulist appearances occasionally presented in the pagan cultus, mixed in with the excitement of Christian feelings. Those Christian females who were thrown into ecstatic trances during the time of public worship, were not only consulted about remedies for bodily diseases, but also plied with questions concerning the invisible world. In Tertullian's time, there was one at Carthage, who, in her states of ecstasy, imagined herself to be in the society of Christ and of angels. The matter of her visions corresponded to what she had just heard read from the holy scriptures, what was said in the Psalms that had been sung, or in the prayers that had been offered. At the conclusion of the service, and after the dismissal of the church, she was made to relate her visions, from which men sought to gain information about things of the invisible world; as, for example, about the nature of the soul."

The Montanists, following out their principles as to the progressive development of church ordinances, introduced a number of new precepts, chiefly bearing on the ascetic life. Fasting, which had hitherto been voluntary on the stationary days, that is, on Thursday and Friday, was prescribed as a law for all Christians. It was held also to be imperative on all Christians to practise a partial fast during three weeks of the year. Believers were encouraged to long for martyrdom. "Let it not be your wish," they were told, "to die on your beds in the pains of childbed, or in debilitating fever; but desire to die as martyrs, that He may be glorified who suffered for you." Celibacy was held in high estimation among the Montanists, but at the same time they

gave peculiar prominence to marriage as a spiritual union, and hence they regarded it as belonging to the essence of a truly Christian marriage, that it should be celebrated in the church in the name of Christ. Carrying out this view of the marriage union, they would allow of no second marriage after the death of the first husband or the first wife, reckoning as they did that marriage being an indissoluble union in the spirit, not in the flesh alone, was destined to endure beyond the grave.

From the peculiar rigidity of many of their practices, the Montanists considered themselves to be the only genuine Christians. They did not, however, for some time separate from the church, but wished only to be viewed as the spiritual portion of the church. At length they proceeded to form and propagate themselves as a distinct sect, called *Cataphrygians*, from the country in which they had their origin; and also *Pepuzians*, because Montanus taught that at Pepuza in Phrygia the millennial reign of Christ would begin, this place being the New Jerusalem spoken of in the Book of Revelation. Tertullian calls those who hold Montanist views, the *Spiritual*; while he denominates those who oppose their opinions, the *Carnal*. Amidst the changes which this sect introduced was an alteration of the form of baptism, the ordinance being administered by them, as St. Basil alleges, in the name of the Father, Son, and Montanus or Priscilla. This alteration may have arisen from an idea which Montanus inculcated upon his followers, that he himself was the Holy Ghost. Hence the council of Laodicea decreed that all Montanists who should return to the Catholic church should be rebaptized. A decree of the same effect was passed by the first general council of Constantinople. Jerome alleges that the Montanists, though professing to believe in the Trinity, were in reality Sabellians, believing in only one person in the Godhead, but under different manifestations, which they called Persons. Philastrius declares it to have been a practice followed by the Montanists, that they baptized men after death, when the ordinance had been neglected during life. The same author also affirms that they administered the eucharist to the dead under similar circumstances. From the opinion which they held that the extraordinary gifts of the Spirit were communicated indiscriminately to Christians of all conditions and of both sexes, they allowed women to preach, and to hold offices in the church, some being bishops, and other presbyters.

Towards the end of the second, or according to others, the beginning of the third century, the extravagance of the Montanists, and of some belonging to the true church who had imbibed their principles, brought upon Christians generally the charge of disaffection to the civil power. Accordingly, Severus, the Roman Emperor, whose reign had hitherto been tolerant, changed his policy, and issuing an edict against proselytism, commenced a

persecution of the church which he continued without intermission till his death.

MONTENEGRINE CHURCH, a section of the Greek Church, including 60,000 inhabitants of a mountain district in the south of Albania. This church is under the direction of the Most Holy governing Synod of Russia, and though professedly belonging to the Oriental Church, it is tolerated in the maintenance of several practices in which it differs from that church, particularly in rejecting images, crucifixes, and pictures. The Montenegrines entertain a deep-rooted aversion to the Pope of Rome, and also to their neighbours the Turks. When a Roman Catholic applies for admission into their church, they invariably deem it necessary to rebaptize him before admission.

MONTFORT (A SECT AT). In the eleventh century a mystic Christian sect appeared in the north of Italy, having its headquarters at Montfort, in the neighbourhood of Turin. When discovered by Heribert, archbishop of Milan, it was presided over by one Gerhard, whom he summoned to give an account of himself. The account which he gave of his views, however, was far from satisfactory. The Son of God, he said, is the soul, beloved, enlightened of God; the Holy Spirit is the devout and true understanding of the Sacred Scriptures. The birth of Jesus from the Virgin, and his conception by the Holy Ghost, denotes the birth of the divine life in the soul, by means of a right understanding of the Scriptures, proceeding from a divine light which is designated by the Holy Spirit. Thus in the view of the sect at Montfort, persons denoted things, and the whole history of Christ was a myth, intended to be a symbol of the development of the divine life in each individual man. They held that all Christians had one only priest from whom they received the forgiveness of sin, and they acknowledged no other sacrament than his absolution, thus rejecting baptism and the Lord's Supper. They refused to admit of any other marriage than a spiritual union between the parties, which they believed would lead to a spiritual progeny, so that in course of time men would cease to inherit a carnal nature. They held that Christians ought to lead a life of prayer and abstinence and poverty. The reproach and persecution which they endured on account of their doctrines they bore with cheerful submission, believing them to be judgments inflicted by God for their past sins, and designed to purify their souls, fitting them for the society of the blessed in heaven. Those, therefore, who were denied the privilege of dying as martyrs, died cheerfully under self-inflicted tortures. No sooner had this mystical sect attracted notice, than they were visited with severe persecution, great numbers of them being doomed to perish at the stake.

MONTH. The word used by the Hebrews to denote a month, in early times, was *hodesh*, which signifies a new moon, as the month began with the

new moon, and indeed the changes of that luminary seem to have afforded the first measure of time. After the Israelites left Egypt they had two modes of reckoning months; the one civil, the other sacred. While the Jews were in the land of Canaan they regulated the months by the appearance of the moon. As soon as they saw the moon they began the month. Persons were stationed on the tops of high mountains to watch the first appearance of the new moon, which was immediately intimated to the sanhedrim, and public notice given by sounding trumpets or lighting beacons in conspicuous places so as to be seen throughout the whole country, or despatching messengers in all directions to make the announcement. Since the dispersion the Jews have regulated their months and years by astronomical calculations. The present Jewish calendar was settled by Rabbi Hillel about the middle of the fourth century. It is founded on a combination of lunar and solar periods: "That the festival of the new-moon," says Mr. Allen, "might be celebrated as nearly as possible on the day of the moon's conjunction with the sun, the months contain alternately, for the most part, twenty-nine and thirty days. But each lunation containing more than twenty-nine days and a half, the excess renders it necessary to allot, in some years, thirty days to two successive months. The year is never begun on the *first*, *fourth*, or *sixth* day of the week. This circumstance causes further variations in the lengths of some of the months. The months in which these variations take place are the *second* and *third*, Marchesvan and Chisleu; which contain, sometimes twenty-nine days each, sometimes thirty days each; and sometimes there are twenty-nine days in the former and thirty in the latter." Among the ancient Egyptians the hieroglyphic signifying month was represented by the crescent of the moon.

MONTH'S MIND, a solemn office in the Roman Catholic Church, for the repose of the soul, performed one month after decease.

MONTOLIVETENSES, the monks of Mount Olivet, an order of religious in the Romish church, which originated in A. D. 1407, and was confirmed by Pope Gregory XII. They resided on a hill, which they called Mount Olivet, professed the Rule of St. Benedict, and wore as the habit of their order a white dress.

MOON-WORSHIP. In Eastern nations generally, and among the Hebrews more especially, the Moon was more extensively worshipped than the Sun. Moses warns the Israelites, in Deut. iv. 19, xvii. 3, against the idolatrous worship of this, as well as the other heavenly bodies. There is a reference also in Job xxxi. 26, 27, to the same species of worship, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand." In the Old Testament Scriptures the Moon is sometimes called the Queen of Heaven, and to

this divine luminary the Hebrews offered cakes, made libations, and burned incense, customs to which we find an allusion in Jer. vii. 18, xliv. 17, 19. The goddess *Ashtaroth* or *Astarte*, worshipped by the Zidonians, is supposed to have been the Moon, who was represented among the Phœnicians by an effigy having the head of an ox with horns, perhaps resembling a crescent. Her worship is uniformly joined with that of Baal or the Sun. A feast in honour of Astarté was held every new moon, which was called the feast of Hecate. We learn from Sir John G. Wilkinson, that "The Egyptians represented their moon as a male deity, like the German *Mond* and *Monat*, or the *Lunus* of the Latins; and it is worthy of remark, that the same custom of calling it male is retained in the East to the present day, while the Sun is considered female, as in the language of the Germans. Thoth is usually represented as a human figure with the head of an Ibis, holding a tablet and a pen or palm-branch in his hands; and in his character of *Lunus* he has sometimes a man's face with the crescent of the moon upon his head, supporting a disk, occasionally with the addition of an ostrich feather; which last appears to connect him with *Ao* or with *Thmei*." Plutarch says that there were some who scrupled not to declare Isis to be the moon, and to say that such statues of hers as were horned, were made in imitation of the crescent; and that her black habit sets forth her disappearing and eclipses. The Israelites appear to have learned the practice of Moon-worship from the Phœnicians and Canaanites. The ancient Arabians also worshipped this planet under the name of *Alilat*, the Greeks under that of *Artemis*, and the Romans of *Diana*.

The moon was considered by many of the ancient heathen nations as having a peculiar influence over the affairs of men. Hence, as we learn from Lucian, it was laid down by Lycurgus as an established rule among the Spartans, that no military expedition should be undertaken except when the moon was at the full. The *Zend-Avesta* of the ancient Persians reckons the Moon not among the deities, but among the *Amschaspands* or seven archangels of the heavenly hierarchy. Mani was the Moon-god of the Scandinavian Edda. The moon has different sexes in different mythologies. In Hebrew it is sometimes male, when it is called *Yarrach*, and at other times female, when it receives the name of *Lebanah*. This was the *Men* of the Syrians, Cappadocians, and Lydians, the cock of *Freya*, and the Moon-god of the Lithuanians and ancient Slavonians.

MOQUAMOS, the name given to the temples of the idolatrous inhabitants of the island of Socotra, off Cape Guardafui, on the east coast of Africa. The pagan islanders worship the Moon as the great parent of all things. For this purpose they resort to their Moquamos, which are very small and low, while the entrance is such that a person requires to

stoop almost to the ground before he can find his way into the sacred place. Here a number of strange ceremonies are performed in honour of the Moon by the *Hodamos*, as their priests are called.

MORABITES, a Mohammedan sect, who are chiefly found in Africa. They arose about the eighth century, having been originated by Mohaidin, the last son of *Hossein*, who was the second son of Ali, Mohammed's son-in-law. They live chiefly in sequestered places, like monks, either separately or in small societies, following many practices utterly opposed to the Koran. They are licentious in their habits, and on occasions of festivity they sing verses in honour of Ali and his son Hossein, and amuse the company with their dances, which are conducted with the most boisterous vehemence until utterly exhausted they are carried away by some of their disciples to their solitary residences.

MORALITIES, a kind of allegorical representations of virtues or vices, which were accustomed to be made by the ecclesiastics of the middle ages, in order to instruct the people, who, being very ignorant and unable to read, were thus taught many truths which they could not otherwise have learned. The *Moralities* were so contrived as to exhibit virtue in the most favourable, and vice in the most odious aspect.

MORAVIAN CHURCH. The members of this church commonly assume to themselves the name of the United Brethren. They are a continuation of the ancient Bohemian Church, which, after being almost annihilated by sore persecution, was revived by Count Zinzendorf in the eighteenth century. Its commencement was truly a day of small things. Ten individuals in 1722 were permitted to settle on a portion of the lands belonging to the Count, and the small colony thus formed was called "Herrnhut," as being situated on the declivity of a hill called Hutberg. This Christian community rapidly increased in numbers, and in the course of five years it had risen to five hundred persons. It was proposed by some to form a combination with the Lutheran church; but having appealed to the lot, it was decided that they should continue a distinct Society. Accordingly, under the guidance of Count Zinzendorf, certain articles of faith and rules of discipline were agreed upon as the basis on which the Society should rest; and to the furtherance of the interests of this 'Unitas Fratrum,' as it was termed, its pious founder from that time forward devoted his whole life, property, and energy. Their doctrines were, and still are, in harmony with those of the Augsburg Confession.

At a general synod of the Brethren held at Barby in 1775, the following statement of principles was adopted: "The chief doctrine to which the Church of the Brethren adheres, and which we must preserve as an invaluable treasure committed unto us, is this—that by the sacrifice for sin made by Jesus Christ, and by that alone, grace and deliverance from

sin are to be obtained for all mankind. We will, therefore, without lessening the importance of any other article of the Christian faith, steadfastly maintain the following five points:—

"1. The doctrine of the universal depravity of man; that there is no health in man, and that, since the fall, he has no power whatever left to help himself.

"2. The doctrine of the divinity of Christ: that God, the creator of all things, was manifest in the flesh, and reconciled us to himself; that he is before all things, and that by him all things consist.

"3. The doctrine of the atonement and satisfaction made for us by Jesus Christ: that he was delivered for our offences, and raised again for our justification: and that, by his merits *alone*, we receive freely the forgiveness of sin and sanctification in soul and body.

"4. The doctrine of the Holy Spirit, and the operations of His grace: that it is He who worketh in us conviction of sin, faith in Jesus, and pureness in heart.

"5. The doctrine of the fruits of faith: that faith must evidence itself by willing obedience to the commandments of God, from love and gratitude."

Within their pale the United Brethren include three different modifications of sentiment, the Lutheran, the Reformed, and the Moravian, the last of which includes all other Protestant denominations. They object to be called a sect or denomination, because their union is founded on great general principles belonging to Christianity as such, and the only peculiarities which they have, refer exclusively to conduct and discipline. Having become quietly located at Herrnhut, the rights and regulations of the congregation were confirmed by grants from the sovereign. A second settlement of the Brethren was set on foot by Bohemian refugees in 1742 at Niesky, near Górlitz in Upper Lusatia, where a Moravian classical school is established. Other settlements of the Brethren were commenced in 1743 and 1744 at Gnadenberg, Gnadensrey and Neusalz in Lower Silesia; at Kleinwelke in Upper Lusatia in 1756; and at Gnadensfeld in Upper Silesia, in 1780, by a special grant from the sovereign. At the last-mentioned place there is a college, where young men are educated for the ministry both at home and abroad. Congregations of the Brethren were also established in Saxony, Prussia, and other parts of Germany. The first settlements both in England and in the United States were made about 1742.

At an early period in the history of the Moravian Brethren, they undertook the holy enterprise of propagating the gospel among heathen nations. Count Zinzendorf, though a man of rank and wealth, devoted himself to the office of the ministry, and his whole estate to the diffusion of Christianity in connection with the Brethren's Church. Having been through false accusations banished from Saxony, on

quitting the kingdom, he remarked, "Now we must collect a Congregation of Pilgrims, and train labourers to go forth into all the world and preach Christ and his salvation." Accordingly, from this time he was constantly surrounded with a goodly company of godly men, who were preparing for the service of the church either in home ministerial, or foreign missionary work. These persons, who constituted the Congregation of Pilgrims, followed the Count in all his changes of residence. The missions of the United Brethren had their origin in a providential circumstance, which directed their attention to the condition of slaves in the West Indies. In 1731 the Count happened to reside in Copenhagen, where some of his domestics became acquainted with a negro named Anthony, who told them of the sufferings of the slaves on the island of St. Thomas, and of their earnest desire for religious instruction. The Count was deeply affected with the statements of Anthony, and on his return to Herrnhut, he made them known to his congregation; and such was the interest thereby excited in behalf of the slaves in the West Indies, that in the following year two of the Brethren were despatched as missionaries to the Danish West India Islands. These self-denied heralds of the cross went forth resolved to submit to be themselves enslaved if such a step should be necessary in order to gain access to the slaves; and though no such painful sacrifice was required of them, they still maintained themselves by manual labour under a tropical sun, embracing every opportunity of conversing with and instructing the heathen. The spirit which animated these holy men in the first missionary enterprise of the United Brethren, has been uniformly characteristic of their missionaries in all quarters of the world. The Greenland mission, which has received so many tokens of the Divine favour, was commenced in 1733. There, as everywhere else, the grand aim of the Moravians has been to make known among the heathen the unsearchable riches of Christ. Their motto is, "To humble the sinner, to exalt the Saviour, and to promote holiness."

The general superintendence of the Moravian missions is vested in the synods of the church; but as the synods meet only occasionally, the elders' conference has the oversight of the missions. The Brethren's Church has no permanent fund for missions. They are maintained by voluntary contributions, collected mostly at stated times in their congregations; and also by the many female, young men's, and juvenile missionary societies in the church. To these also are added many liberal donations from the members of other Christian communities, particularly from members of the Church of England. Moravian missions are in active operation in Greenland, Labrador, the Danish West India Islands, Jamaica, Antigua, St. Kitts, Barbadoes, Tobago, Surinam, South Africa, Australia, and the North American Indians. The number of labourers in the present

missionary field, which includes 72 stations, amounts to 159 males, and 131 females. No church indeed has surpassed the Moravians in zeal, perseverance, and energy in prosecuting the great work of Christian missions.

In all their operations, whether home or foreign, the Brethren seek to be regulated by a supreme regard to the will of God, and hence they endeavour to test the purity of their purposes by referring them to the light of the Divine word. As a society, all their movements are submitted to this test; and if in any case they are at a loss how to act, they are in the habit of using the lot, humbly hoping that God will guide them rightly by its decision. In former times no marriage could take place without the consent of the elders, who, when they were at a loss whether to give or to withhold their approval, had recourse to the lot. This custom, however, is abandoned, and the consent of the elders is never denied, where the parties are of good moral character.

The Moravian church is episcopal in its mode of government, and the bishops claim to be in regular descent from those of the ancient Bohemian church, which has been described under the article *Hussites*. The different orders of the clergy among the Brethren are bishops, presbyters, and deacons, the bishops alone having the power of ordination. Every church is divided into three classes: (1.) The *catechumens*, comprising the children of the brethren and adult converts; (2.) The *communicants*, who are admitted to the Lord's Supper, and are regarded as members of the church; and (3.) The *perfect*, consisting of those who have persevered for some time in a course of true piety. From this last class are chosen in every church, by a plurality of votes, the elders, who are from three to eight in number. Every congregation is directed by a board of elders, which is termed, "The Elders' Conference of the Congregation;" whose office it is to watch over that congregation with reference to the doctrine, walk, and conversation of all its members, the concerns of the choirs, and of each individual person. The distinction of choirs refers to the difference of age, sex, and station. Boys and girls above, and under, twelve years of age are considered as belonging to separate choirs; and the difference in the station of life constitutes the distinction between the single, married, and widowed choirs. Each choir has its particular meetings, besides those of the whole congregation. In every congregation there is a committee of overseers appointed, whose duty it is to watch over the domestic affairs, and the means of outward subsistence of the people, and to settle all differences among the members. The elders are bound to visit each family once in three months, and to report to the pastor whether or not family worship is regularly maintained, and whether each member of the family is acting in accordance with the Christian profession. It is also their duty to visit the sick

and to assist the poor brethren with money contributed by the members of the church.

The management of the general affairs of the Moravian church is committed to a board of elders appointed by the general synods, which assemble at irregular intervals, varying from seven to twelve years. One of these boards, which is stationary at Herrnhut, maintains a general supervision over the whole Society; while the others are local, being connected with particular congregations. There are female elders, who attend at the boards, but they do not vote. "The synods," says Mr. Conder, "are composed of the bishops with their co-bishops, the civil seniors, and such servants of the church and of the congregations of the Brethren as are called to the synod by the former Elders' Conference, appointed by the previous synod, or commissioned to attend it, as deputies from particular congregations; together with (in Germany) the lords or ladies of the manors, or proprietors of the land on which regular settlements are erected, provided they be members of the Unity. Several female elders also are usually present at the synods, in order that, in the deliberations referring to the female part of the congregations, the needful intelligence may be obtained from them; but they have no votes. Sometimes, several hundred persons attend these meetings. All the transactions of the synod are committed to writing, and communicated to the several congregations. From one synod to another, the direction of the external and internal affairs of the Church of the Brethren is committed to a board consisting of bishops and elders chosen by the synod, and individually confirmed by lot, which bears the name of 'The Elders' Conference of the Unity of the Brethren.'"

The ordinances of baptism and the Lord's Supper are administered in nearly the same way as in other Protestant churches. In baptism, however, both the witnesses and the minister bless the infant with laying on of hands, immediately after the rite has been performed. The Lord's Supper is celebrated in regular settlements of the Brethren every four weeks, on Saturday evening; and in other places on every fourth Sabbath. After the bread has been consecrated, the deacons distribute it among the communicants standing, who hold it in their hands until the distribution is completed; after which it is eaten by all at once, in a kneeling posture. The consecrated cup is also given from one to the other standing, until all have partaken of it. Absolution is implored of the Lord in fellowship before the communion, and sealed with the holy kiss of peace.

In the churches of the Moravian Brethren a Litany is regularly used as part of the morning's service on the Lord's Day; but the minister occasionally uses extemporary prayer. Singing and instrumental music are regarded as very important parts of Divine worship; sometimes services are held which are exclusively devoted to such exercises. Love feasts, in imitation of the *Agape* of the early

Christian Church, are occasionally celebrated by the Brethren. The *pediluvium* or *feetwashing* was formerly observed in some Moravian congregations before partaking of the communion; but now it is practised only at particular times, as on Maunday Thursday, by the whole congregation, and on some other occasions in the choirs. This ceremony is performed by each sex separately, accompanied with the singing of suitable hymns. In the Brethren's Societies on the Continent, the sexes, previous to marriage, occupy separate establishments, called respectively the "Single Brethren's Houses," and "Single Sisters' Houses," each establishment being under the control of a male or female elder, who endeavours to instruct and train the inmates.

On a dying bed the Brethren generally invite the attendance of one or more elders, who seek to prepare them for their departure by prayer and singing a portion of a hymn, with imposition of hands. When the body is carried out to burial, it is accompanied by the whole congregation, as well as by the pastor, who delivers an address at the grave. Easter morning is devoted to a solemnity of a peculiar kind. At sunrise the congregation assembles in the burial-ground; a service, accompanied by music, is performed, and a solemn commemoration is made of all those by name who have, in the course of the previous year, departed this life from among the members of the congregation.

The church government of the Moravians is of a mixed character. It is partly Episcopal, as we have seen, having bishops, in whom is vested the power of ordination; it is partly Presbyterian, each congregation having a board of elders, who are subordinate to a general board or conference of elders, who again are subordinate to the general synod, which is the supreme court of the whole church; it is partly Congregational, the discipline of the church being more especially of this character. (See DISCIPLINE.)

Colonies of Moravians, formed on the plan of the parent society, are found in different parts of Germany, England, Holland, and America, all, however, responsible, even while regulated by local boards, to the General Board of the Directors, seated at Bethelsdorf, near Herrnhut, and denominated the Board of Elders of the Unity. With this board rests the appointment of all the ministers and officers of each community, except in the case of England and America, where all the appointments are made by the local boards. This Board of Elders of the Unity, however, is responsible to the General Synod, from whom all authority emanates.

It is calculated that the number of actual members of the Moravian church does not exceed 12,000 in the whole of Europe, nor 6,000 in America; but it is believed, that nearly 100,000 more are in virtual connexion with the Society, and under the spiritual care of its ministers. The number of Moravian chapels in England and Wales, as reported by the census of 1851, was 32, with 9,305 sittings. They are now

increased to 34 chapels, with six home mission stations in Ireland. They have various educational institutions in Great Britain, the principal of which are Fulneck in Yorkshire, Fairfield in Lancashire, and Oockbrook in Derbyshire. They have 28 settlements and congregations in the United States, along with a number of home missionary stations. They are a small community, with little or no prospect of growth; but the influence which they exert upon the community around them is of a very beneficial kind; more especially through their well-known and highly-prized schools at Bethlehem, Nazareth, Lititz, and Salem. They are said to have kept the German language and customs more pure than any other class of emigrants to the United States; and there, as in Europe, the Brethren are remarkable for their industrious, peaceable, and pious character and deportment.

MORELSTSCHIKI, a sect of dissenters from the *Russo-Greek Church*, who act the part of voluntary martyrs. On a certain day every year a number of them assemble in secret, and having celebrated a number of Pagan rites, they dig a deep pit, filling it with wood, straw, and other combustibles; and setting fire to the mass, they throw themselves into the midst of it, and perish in the flames amid the plaudits of their admiring companions, who calmly witness the scene. Others, without proceeding the length of self-murder, inflict upon themselves cruel mutilations. This sect carefully conceals its peculiar doctrines, which have never been committed to writing. They are believed to hold the Sabellian heresy in regard to the Trinity, recognizing only the Father as God, and the Son and the Spirit as merely manifestations of the Godhead. They deny the reality of the death and resurrection of Jesus Christ, maintaining that the body which was buried was that of a soldier, substituted for the body of our Lord. They look for the speedy return of the Saviour, who they believe will make his triumphant entrance into Moscow, to which place the saints will flock to meet him from all quarters of the earth. They hold their religious meetings on Saturday night, and do not observe the Sabbath. Easter is the only holiday which they observe, and on that occasion they celebrate the Lord's Supper with bread which has been buried in the tomb of some saint, under the idea that it has thereby acquired a peculiar sacredness.

MORGIANs, a kind of Antinomian sect among the Mohammedans, who maintain that the faith of a Mussulman will save him whatever may have been his character and conduct in this world, and they even go so far as to allege, that to the true followers of the prophet good works are wholly useless.

MORID, a name given by the Mohammedans to those who aspire to a life of extraordinary spirituality and devotion.

MORIMO, a word used by some of the native tribes in South Africa, to denote a particular object

of worship among them. It is a compound word in the Bechuana language, *mo* being a personal prefix, and *rimo*, derived from *gorimo*, above. "Morimo," says Mr. Moffat, in his 'Missionary Labours and Scenes in South Africa,' "to those who know any thing about it, had been represented by rain-makers and sorcerers as a malevolent *selo*, or thing, which the nations in the north described as existing in a hole, and which, like the fairies in the Highlands of Scotland, sometimes came out and inflicted diseases on men and cattle, and even caused death. This Morimo served the purpose of a bugbear, by which the rain-maker might constrain the chiefs to yield to his suggestions, when he wished for a slaughter-ox, without which he pretended he could not make rain. Morimo did not then convey to the mind of those who heard it the idea of God; nor did Barimo, although it was an answer to the question, 'where do men go when they die?' signify heaven. According to one rule of forming the plural of personal nouns beginning with *mo*, Barimo would only be the plural of Morimo; as Monona, 'a man;' Banona, 'men.' But the word is never used in this form; nor did it convey to the Bechuana mind the idea of a person or persons, but of a state or disease, or what superstition would style being bewitched. If a person were talking foolishly, or wandering in his intellect, were delirious, or in a fit, they would call him Barimo; which, among some tribes, is tantamount to *iriti*, shades or manes of the dead. 'Going to Barimo,' did not convey the idea that they were gone to any particular state of permanent existence; for man's immortality was never heard of among that people; but, simply, that they died. They could not describe who or what Morimo was, except something cunning or malicious; and some who had a purpose to serve, ascribed to him power, but it was such as a Bushman doctor or quack could grunt out of the bowels or afflicted part of the human body. They never, however, disputed the propriety of our using the noun Morimo for the great object of our worship, as some of them admitted that their forefathers might have known more about him than they did. They never applied the name to a human being, except in a way of ridicule, or in adulation to those who taught his greatness, wisdom, and power.

"As to the eternity of this existence, they appear never to have exercised one thought. Morimo is never called man. As the pronouns agree with the noun, those which Morimo governs cannot, without the greatest violence to the language, be applied to *Mogorimo*, 'a heavenly one,' which refers to a human being. This power is, in the mouth of a rain-maker, what a disease would be in the lips of a quack, just as strong or weak as he is pleased to call it. I never once heard that Morimo did good, or was supposed capable of doing so. More modern inquiries among the natives might lead to the supposition that he is as powerful to do good as he is to do evil, and that he has as great an inclination for the one as

for the other. It will, however, be found that this view of his attributes is the result of twenty-five years' missionary labour; the influences of which, in that as well as in other respects, extends hundreds of miles beyond the immediate sphere of the missionary. It is highly probable, however, that as we proceed farther into the interior, we shall find the natives possessing more correct views on these subjects.

"According to native testimony, Morimo, as well as man, with all the different species of animals, came out of a cave or hole in the Bakone country, to the north, where, say they, their footmarks are still to be seen in the indurated rock, which was at that time sand. In one of Mr. Hamilton's early journals, he records that a native had informed him that the footmarks of Morimo were distinguished by being without toes. Once I heard a man of influence telling his story on the subject. I of course could not say that I believed the wondrous tale, but very mildly hinted that he might be misinformed; on which he became indignant, and swore by his ancestors and his king, that he had visited the spot, and paid a tax to see the wonder; and that, consequently, his testimony was indubitable. I very soon cooled his rage, by telling him, that as I should likely one day visit those regions, I should certainly think myself very fortunate if I could get him as a guide to that wonderful source of animated nature. Smiling, he said, 'Ha, and I shall show you the footsteps of the very first man.' This is the sum-total of the knowledge which the Bechuanas possessed of the origin of what they call Morimo, prior to the period when they were visited by missionaries."

Among the Batlapis, *Morimo* is equivalent to wise and powerful. The Basutos again regard *Morimo* as a wicked deity, who comes from below, not from above, having his habitation in a subterranean cavern.

MORIUS, a surname of *Zeus* as being the protector of olive-trees.

MORMO, a female spectre with which the ancient Greeks were wont to frighten little children.

MORMOLYCE, identical with the spectre called MORMO (which see).

MORMONS, one of the most remarkable politico-religious systems which has appeared in modern times. The "Latter-Day Saints," as the adherents of Mormonism term themselves, pretend to derive the word *Mormon* from the Gaelic and Egyptian languages, alleging it to be compounded of *mor*, great, and *mon*, signifying good, thus importing "great good." The founder of the sect was Joseph Smith, a native of Sharon, Windsor County, Vermont, United States, born on the 23d December 1805. When he was ten years old, Joseph's parents removed to Palmyra, New York. His father was a farmer, a man of a strange visionary turn of mind, addicted to the use of divination and enchantments, and frequently spending whole nights in searching

for treasure, which he imagined to be hid in the ground. Joseph seems to have imbibed the peculiarities of his father's character with probably increased force. According to his own statement, he was impressed, when about fourteen years of age, with the importance of being prepared for a future state, but his mind was staggered by the diversity of opinion which prevailed among the different denominations of Christians.

While in this state of mental conflict, Joseph tells us that he sought a solution of his difficulties at a throne of grace. The result we give in his own words: "I retired to a secret place in a grove, and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enrapt in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noonday. They told me that all the religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

"On the evening of the 21st September, A. D. 1823, while I was praying unto God and endeavouring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations, that a people might be prepared for the millennial reign.

"I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

"I was informed also concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came;—a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which was engraven an abridgment of the records of the ancient prophets that had existed on this continent.

The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22d of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

"These records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim on a bow fastened to a breastplate.

"Through the medium of the Urim and Thummim I translated the record, by the gift and power of God."

Such is the history from the pen of the Prophet himself of the discovery of the Book of Mormon, which has ever since been regarded by this extraordinary sect as the chief portion of their revealed Scriptures. Joseph now began to preach his new doctrines, which occasioned no small sensation, and a few professed themselves his followers. A convert, named Cowdery, baptized him, at the command of the angel; and the prophet then baptized his convert. At this ceremony, which took place in the woods of Pennsylvania, there are alleged to have been present the angels or spirits of Moses and Elias, of the Old Dispensation, along with Peter, James, and John, of the New; the stamp of heaven being thus given to the first step in the formation of this new church.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-Day Saints," was first organized, in the town of Manchester, Ontario county, State of New York. "Some few," says the Prophet, "were called and ordained by the Spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and though weak, yet were they strengthened by the power of God; and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri: in the last named state a considerable settlement was formed in Jackson county; numbers joined the church, and we were increasing rapidly; we made large purchases of

land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle and throughout our neighbourhood; but as we could not associate with our neighbours,—who were, many of them, of the basest of men, and had fled from the face of civilized society to the frontier country, to escape the hand of justice—in their midnight revels, their Sabbath-breaking, horse-racing, and gambling, they commenced at first to ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred and feathered and whipped many of our brethren, and finally drove them from their habitations; these, houseless and homeless, contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven, in that inclement season of the year. This proceeding was winked at by the government; and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress. There were many sick who were thus inhumanly driven from their houses, and had to endure all this abuse, and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendance, died; many children were left orphans; wives, widows; and husbands, widowers. Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs were taken, and our household goods, store goods, and printing-press and types were broken, taken, or otherwise destroyed."

Undeterred by the threats and bitter persecutions of their enemies, the Mormons removed to a spot in the State of Missouri, which, as they alleged, was pointed out to them by revelation. There, it was said, "was the New Jerusalem, to be built by the saints after a pattern sent down from heaven, and upon the spot where the garden of Eden bloomed, and Adam was formed." The altar on which Adam sacrificed was shown to Joseph, at least some of the stones of which it was built; and on the north side of the river, a city was located in the place where Adam blessed his children.

Driven from Missouri, the Mormons sought refuge in the State of Illinois, where, in the fall of 1839, they began to build a city called Nauvoo, in Hancock county, which in the following year was incorporated by the legislature. In a few years this city had made such rapid increase, that it contained 20,000 inhabitants, and a splendid temple was built for Divine worship. The Mormons, however, were viewed with jealousy, suspicion, and hatred, by the people generally, and every crime which was committed in the city or neighbourhood was attributed to them. This hostility to the Mormons ended in the murder of Joseph the seer, and Hyrum the patriarch, by the mob at Carthage jail in 1844; after which the Society was reorganized under Brigham Young as

the Lord's Prophet and Seer to the Saints, to receive the revelations for them in a church capacity, with the title of First President. For a time the storm of persecution somewhat abated, but as it seemed to gather force again, the Mormons resolved to seek another home; and pretending to be guided as formerly by revelation, they settled in 1847, under Brigham the Seer, in the Salt Lake Valley, far in the interior of America, where they have formed a state, which has assumed the name of Deserét, a mystic word taken from the Book of Mormon, and signifying the Land of the Honey-Bee. The Valley which forms the present residence of this peculiar sect is situated in the Great Basin, a region in the heart of the Rocky Mountains, where they have entrenched themselves, but in all probability the Government of the United States may succeed ere long in dispersing a people who, both in principle and practice, bid defiance to the plainest rules of morality and good order. At this moment indeed they are said to be in search of another settlement.

Though professing to disown all connection between church and state, their system of government is, as they delight to call it, a Theo-Democracy, somewhat resembling the ancient Jewish Theocracy. The president of the church is the temporal civil governor, and all disputes are settled under a church organization, to which is attached the civil jurisdiction with officers, from the inferior justice of the peace, up to the governor. But the justice is a bishop of a ward in the city or precincts of the town or county; the judges on the bench of the superior courts are constituted from the high priest, from the quorums of seventies, or from the college of the apostles; and the seer is the highest ruler and consulting judge. The entire management is under the presidency, which consists of three persons, the seer and two counsellors. This board governs their universal church.

The Mormons claim to be the only true church of God, and of his Son, and they look forward to a time when all the sects of Christendom will be absorbed into this one body. Their expectations as to the future are thus described by Lieutenant Gunnison in his 'History of the Mormons:' "When the two hosts are fairly marshalled, the one under the banner of the Pope of Rome, and 'the saints' around the 'Flag of all nations,' led by their Seer,' wearing the consecrated breastplate, and flourishing the glittering golden sword of Laban, delivered him by angelic hands, from their long resting-place; then shall be fought the great battle, mystically called, of Gog and Magog:—the Lord contending for his people with fire, pestilence, and famine; and in the end, the earth will become the property of the Saints, and He will descend from His heavenly throne to reign over them through a happy Millennium.

"During the preparations for those battles, to be more fierce than man ever yet has fought, the Jews

will be erecting another temple at the Palestine Jerusalem, on which their long-expected Saviour will stand and exhibit Himself in the conquering brightness that they supposed he would bear at the first appearance, and their hearts will be bowed as one man to receive Him, with repentant humility for the past, and glorious joy for the future, and the city will rise in great magnificence;—and the New Israelites of America will have their head-quarters of the Presidency in Jackson County, Missouri, where they will build up the New Jerusalem, the joy of the whole earth; and, at the presence of the Lord of Majesty, the land which 'was divided' in the days of Noah into continents and islands, shall be '*Benlah, married,*' and become one entirely as at the original creation, and, from these two cities, villas and habitations shall extend in one continuous neighbourhood, among which shall prevail entire concord: no one will have the disposition to rebel or be allowed to act against the harmony of the whole.

"And there shall be 'thrown up,' between the two Jerusalems, 'the highway on which the lion hath not trod, and which the eagle's eye hath not seen'—then the temple described by Ezekiel will be erected in all its particulars for the exercise of the functions of the two priesthoods,—for the Aaronii, held by the tribe of Levi, who will return to their duties and renew animal sacrifices; and for the Melchisedek, the greater priesthood, held by those commissioned through Joseph the Seer.

"At the end of the Millennium, those who have not been sincere in their obedience to the Lord's reign will be permitted to show their rebellious spirit a short time under the direction of their captain Satan; and at last be overwhelmed with destruction from the presence of the good:—and the Earth, which is believed to be a creature of life, will be celestialized and gloriously beautified for the meek and pure in heart."

In conducting Divine service, the Mormons imitate other Christian sects. The senior priest commences with asking a blessing on the congregation and exercises, after which a hymn from their own collection is sung, an extempore prayer offered, another hymn sung, followed by a sermon from some one previously appointed to preach; and when the sermon is concluded, exhortations and remarks are made by any of the brethren. Then notices of the arrangement of the tithe labour for the ensuing week, and information on all secular matters, interesting to them in a church capacity, is read by the council clerk, and the congregation dismissed with a benediction. Both at the commencement and close of the service, anthems, marches, and waltzes are played by a large band of music.

The chief doctrines of the sect were thus embodied in the form of a creed by Joseph Smith their founder:

"We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins and not for Adam's transgression.

"We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are: 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

"We believe that a man must be called of God by 'prophecy, and by laying on of hands,' by those who are in authority to preach the gospel and administer in the ordinances thereof.

"We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, &c.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honouring, and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul; 'we believe all things: we hope all things: we have endured many things, and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report, or praiseworthy, we seek thereafter."

The authoritative standard books of this sect are 'The Book of Mormon,' 'Doctrines and Covenants,' 'Voice of Warning,' 'The Gospel Reflector,' 'The Times and Seasons, edited under the eye of the Prophet,' 'The Millennial Star,' 'General Epistles of the Presidency in Deserét,' and the writings of Joseph the Seer, and Parley P. Pratt, wherever found.

The Mormons believe the Bible to be inspired, but that there have been many interpolations by the corrupters of Christianity, and many misunderstandings of several passages. These they allege have all been corrected by Joseph the Seer, to whom was given the key of all languages. The Bible is to be

taken, in their view, in the most literal sense, and those are to be condemned who spiritualize its contents. The 'Book of Mormon,' and 'Doctrines and Covenants,' are maintained to be as much entitled to be called the word of God as the Bible itself. Additional revelations are made from day to day according to the exigencies of the church. They believe not in a Trinity, but rather a Duality of Persons in the Godhead, the Holy Ghost being simply the concomitant will of both the Father and the Son. God the Father is held to be a man perfected, being possessed of a body and all bodily properties like ourselves. The Son Jesus Christ is maintained to be the offspring of the Father by the Virgin Mary. The Eternal Father came to the earth and wooed and won her to be the wife of his bosom. He sent Gabriel to announce espousals of marriage, and the bridegroom and bride met on the plains of Palestine, and the Holy Babe that was born was the tabernacle prepared and assumed by the Spirit-Son, and that now constitutes a God. The Holy Ghost, unlike the Father and the Son, has no material body, but is merely a spiritual soul or existence. They hold a twofold order of the priesthood, the Melchisedek and the Aaronic; and the members of the church pay a tenth of their income for the support of the priesthood, and devote a tenth part of their time to the temple and other public works. They maintain that baptism is only duly performed by the party being immersed in water. A strange peculiarity, however, in the practice of the Mormons, is their vicarious immersion of living persons for their dead friends who have never had the opportunity of being baptized, or have neglected it when living. This they call "Baptism for the Dead," by which they allege any man may save a friend in the eternal world, unless he has committed the unpardonable sin. The child begins to be accountable at eight years of age, at which time the parents are bound to have baptism administered, but infant baptism is held to be an abomination and a sin. Regeneration is begun in baptism, and perfected by the laying on of hands, by which the recipient is baptized by the Holy Ghost, through the Melchisedek priesthood. In the Lord's Supper the Mormons use water instead of wine; and, accordingly, every Lord's Day the bishops carry round the bread and a pail of water, with a tin or glass vessel, while the congregation in their pews, both old and young, may partake.

The different ecclesiastical orders among the Mormons are thus described by Mr. Gunnison: "The hierarchy of the Mormon church has many grades of offices and gifts. The first is the presidency of three persons, which, we were led to understand, answered or corresponded to the Trinity in heaven, but more particularly to Peter, James, and John, the first presidents of the gospel church.

"Next in order is the travelling High Apostolic College of twelve apostles, after the primitive church model, who have the right to preside over the stakes

in any foreign country, according to seniority; then the high-priests—priests, elders, bishops, teachers, and deacons—together with evangelists or missionaries of the 'three seventies.' Each order constitutes a full quorum for the discipline of its members and transacting business belonging to its action; but appeals lie to higher orders, and the whole church is the final appellate court assembled in general council.

"Their prophets arise out of every grade, and a patriarch resides at head quarters to bless particular members, after the manner of Jacob and his sons, and that of Israel towards Esau and his brother.

"A high council is selected out of the high-priests, and consists of twelve members, which is in perpetual session to advise the presidency; in which each is free to give and argue his opinion. The president sums up the matter and gives the decision, perhaps in opposition to a great majority, but to which all must yield implicit obedience; and probably there has never been known, under the present head, a dissent when the 'awful nod' has been given, for it is the 'stamp of fate and sanction of a god.'"

It is not unfrequently denied by the Mormons that they hold the lawfulness of the practice of polygamy, or the marriage of one man to a plurality of wives. But the testimony of all travellers to the Salt Lake valley, and residents in Deserét is uniform on this point. The addition of wives to a man's family after the first, is called a "sealing to him," which constitutes a relation with all the rights and sanctions of matrimony. The seer alone has the power which he can use by delegation of granting the privilege of increasing the number of wives; and as he can authorize, so he can annul the marriage and dissolve the relationship between the parties.

In their remote settlement of the Far West, the Mormons have made rapid material progress, though their moral condition seems to be of the most degraded character. They have sent missionaries into almost all parts of the world, and have successfully propagated their system in England, Scotland, and more especially in Wales, where they have obtained thousands of converts. They have made little or no progress in Germany, but have been very successful in Denmark, Sweden, and Norway. In England and Wales, the census of 1851 reports as many as 222 places of worship belonging to this body, most of them, however, being merely rooms. The number of sittings in these places of worship is stated to be 30,783. But since that time the sect has made great additions to its numbers in Great Britain and Ireland, more especially among the working classes, many of whom are yearly attracted to emigrate to the Salt Lake valley, buoyed up with expectations which are only doomed to meet with bitter disappointment.

MORNING HYMN. The author of the 'Apostolical Constitutions' mentions a sacred hymn for the morning, which, however, he calls the morning prayer. Other writers term it the hymn, the an-

gelical hymn, and the great doxology. (See **ANGELICAL HYMN.**) The Morning Hymn ran in these words: "Glory be to God on high, on earth peace, good will towards men. We praise thee, we laud thee, we bless thee, we glorify thee, we worship thee by the great High Priest, thee the true God, the only unbegotten, whom no one can approach, for thy great glory, O Lord, heavenly King, God the Father Almighty: Lord God, the Father of Christ, the immaculate Lamb, who takest away the sin of the world, receive our prayer, thou that sittest upon the cherubims. For thou only art holy, thou only Lord Jesus, the Christ of God, the God of every created being, and our King. By whom unto thee be glory, honour, and adoration."

Chrysostom speaks of this hymn as said daily at morning prayer. It was used anciently in the communion service, and among the monks as an ordinary hymn in their daily morning service. This hymn is used also in the modern Greek church.

MORNING SERVICE. According to the *Apostolical Constitutions* the morning service in the ancient Christian church commenced with singing the sixty-third psalm, which Chrysostom alleges to have been appointed by the fathers of the church to be said every morning "as a spiritual song and medicine to blot out our sins; to raise our souls and inflame them with a mighty fire of devotion; to make us overflow with goodness and love, and send us with such preparation to approach and appear before God." Athanasius also recommends this psalm to virgins and others as proper to be said privately in their morning devotions. Immediately after this psalm in the morning service follow the prayers for the several orders of catechumens, energumens, candidates for baptism, and penitents. To these succeeded the prayers of the faithful or communicants, that is the prayer for the peace of the world, and all orders of men in the church. At the close of these prayers the deacon thus exhorted the people to pray for peace and prosperity throughout the day ensuing and their whole lives: "Let us beg of God his mercies and compassions, that this morning and this day, and all the time of our pilgrimage, may be passed by us in peace and without sin: let us beg of God that he would send us the angel of peace, and give us a Christian end, and be gracious and merciful unto us. Let us commend ourselves and one another to the living God by his only-begotten Son." The deacon having now bid the people commend themselves to God, the bishop offered up the **COMMENDATORY PRAYER** (which see), or, as it is also called, the Morning Thanksgiving. After this the deacon bids the people bow their heads, and receive the imposition of hands, or the bishop's benediction, which was conveyed in these words: "O God, faithful and true, that showest mercy to thousands and ten thousands of them that love thee; who art the friend of the humble, and defender of the poor, whose aid all things stand in need of, because all things serve

thee: look down upon this thy people, who bow their heads unto thee, and bless them with thy spiritual benediction; keep them as the apple of the eye; preserve them in piety and righteousness, and vouchsafe to bring them to eternal life, in Christ Jesus thy beloved Son, with whom unto thee be glory, honour, and adoration, in the Holy Ghost, now and for ever, world without end. Amen." At the close of this solemn prayer the deacon dismisses the congregation with the usual form of words, "Depart in peace."

MORPHEUS, the god of sleep among the ancient Greeks, and the originator of dreams.

MORPHO, a surname of *Aphrodité*, under which she was worshipped at Sparta.

MORRISONIANS. See **EVANGELICAL UNION**.

MORS (Lat. death), one of the infernal deities among the ancient Romans.

MORTAL SINS. In the theology of the Church of Rome, sins are divided into two great classes, called *mortal* and *venial*. The former is defined to be a grievous offence or transgression against the Law of God; and it is styled *mortal*, because "it kills the soul by depriving it of its true life, which is sanctifying grace; and because it brings everlasting death and damnation on the soul." The mortal or deadly sins are reckoned by Romish divines seven in number,—pride, covetousness, lust, anger, gluttony, envy, sloth. All the commandments of the church are declared to be binding under pain of mortal sin. Those who die in mortal sin are alleged to go direct to the place of eternal torment. This distinction as taught by the Romanists was unknown to the ancient church. Augustine indeed speaks of mortal sins, such as murder, theft, and adultery, because they were not pardoned without the solemnity of a public repentance.

MORTAR (HOLY), used in the Romish Church for cementing altar-stone and relic-tomb. It is consecrated by the prayer, "O most High God, sanctify and hallow these creatures of lime and sand. Through Christ our Lord. Amen." Holy water is used in the preparation of this mortar, and when made the Pontiff, with his mitre on, blesses it.

MORTMAIN (*mortua manu*, by a dead hand), a donation or bequest of lands to some spiritual person or corporation and their successors.

MORTUARIES, a sort of ecclesiastical heriots, being a customary gift claimed by and due to the incumbent in very many parishes on the death of his parishioners.

MOSCABEANS, a Mohammedan sect, who hold the notions of the **ANTHROPOMORPHITES** (which see) in regard to the Deity, believing him to be possessed of a material body like a human being.

MOSCHALARA, one of the seven planets mentioned by Ptolemy, as having been worshipped by the ancient Arabians.

MOSHABBEHITES, or assimilators, a heretical sect of the Mohammedans, who maintain that there

is a resemblance between God and his creatures. They suppose him to be a figure composed of members or parts, either spiritual or corporeal, and that he is capable of moving from one place to another. Some persons belonging to this sect believe that God can assume a human form as Gabriel does, and in proof of this they refer to Mohammed's words, that he saw the Lord in a most beautiful form, and that in the Old Testament Moses is said to have talked with God face to face.

MOSLEMS, a name derived from the Arabic verb *salama*, to be devoted to God, and applied to those who believe in the Koran, and who, in the Mohammedan sense of the word, form the body of the faithful.

MOSQUE, a Mohammedan place of religious worship. The Arabic term is *Musjid*, an oratory or place of prayer. Mosques are built of stone, and in the figure of a square. In front of the principal gate is a square court, paved with white marble, and all round the court are low galleries, the roofs of which are supported by marble pillars. In these the Mohammedans perform their ablutions before entering the place of prayer. The walls of the mosques are all white, except where the name of God is written in large Arabic characters. In each mosque there are a great number of lamps, between which hang crystal rings, ostrich-eggs, and other curiosities, which make a fine show when the lamps are lighted. About each mosque there are six high towers, each having three little open galleries raised one above another. These towers, which are called *Minarets*, are covered with lead, and adorned with gilding and other ornaments, and from these Minarets the people are summoned to prayer by certain officers appointed for the purpose, whom they call *Muezzins*. Most of the mosques have a kind of hospital attached to them, in which travellers, whether believers or infidels, may find entertainment for three days. Each mosque has also a place called *Tarbé*, which is the burying-place of its founders; within which there is a tomb six or seven feet in length, and covered with velvet or green satin; at each end are two wax tapers, and around it are several seats provided for those who read the Koran, and pray for the souls of the deceased. No person is allowed to enter a mosque with his shoes or stockings on; and hence the pavements are covered with pieces of stuff, sewed together in broad stripes, each wide enough to hold a row of men in a kneeling, sitting, or prostrate position. Women are not allowed to enter the mosques, but are obliged to remain in the outer porches of the building.

MOSTEHEB, a word used by Mohammedan doctors to denote those things which ought to be observed, but which if neglected do not merit punishment nor even a reprimand.

MOTAZELISTS, or Separatists, a Mohammedan sect so called, because they separated from the orthodox. They are said to have twenty subdivi-

sions, but all agree in excluding eternal attributes from the Divine essence, saying, that the Most High God knows not by knowledge, but by his essence; and they were led to this subtle distinction by the belief that their opponents, the Attributists, gave these attributes an actual existence, thus making them so many gods. Their object was to avoid the Christian doctrine of Persons in the Divine Essence. They also maintained the creation of the Koran; and some of them declared that its composition was no miracle, since it might be surpassed in eloquence.

MOTECALLEMUN, those who make profession of, or have written upon, the scholastic theology of the Mohammedans. See KELAM.

MOTETT, a term used in church music to denote a short piece of music, highly elaborated, of which the subject is taken from the psalms or hymns used in the Church of England.

MOTHER CHURCH. See ECCLESIA MATRIX.

MOTHER-GODDESSES (Lat. *Matres Deæ*), a name applied by the ancient Romans to female divinities of the first rank, particularly to *Cybele*, *Ceres*, *Juno*, and *Vesta*.

MOUNTAIN MEN. See COVENANTERS, REFORMED PRESBYTERIAN CHURCH.

MOUNTAINS. See HIGH PLACES.

MOURNERS. See FLENTES.

MOURNING. The modes of giving expression to sorrow have varied in different ages and countries. In the East the mourner has always been remarkable for his dejected and haggard aspect. His dress is slovenly, his hair dishevelled, his beard untrimmed, and his whole apparel in a state of negligence and disorder. The Israelites of old were wont to rend their garments, sprinkle dust upon their heads, and to put on sackcloth and other mourning apparel. Hence we find it said of Joshua when the armies of Israel were compelled to flee before their enemies, that (Josh. vii. 6.) "he rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads." And Jeremiah, when he foresaw the approaching desolation of their country, calls upon the Jews to prepare for the funeral obsequies of their nation in these affecting words, ix. 17, 18, "Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." On the Egyptian monuments also are seen represented various instances of extreme grief, indicated by similar tokens. Sir J. G. Wilkinson, who may be regarded as the highest modern authority on all that regards Egyptian antiquities, gives a very graphic description of the modes of expressing grief in the ancient land of the Pharaohs. "When any one died," he says, "all the females of his family, covering their heads and faces with dust and mud, and leaving the body in the

house, ran through the streets, with their bosoms exposed, striking themselves, and uttering loud lamentations. Their friends and relations joined them as they went, uniting in the same demonstrations of grief; and when the deceased was a person of consideration, many strangers accompanied them, out of respect to his memory. Hired mourners were also employed to add, by their feigned demonstrations of grief, to the real lamentations of the family, and to heighten the show of respect paid to the deceased. 'The men, in like manner, girding their dress below their waist, went through the town smiting their breast,' and throwing dust and mud upon their heads. But the greater number of mourners consisted of women, as is usual in Egypt at the present day; and since the mode of lamentation now practised at Cairo is probably very similar to that of former times, a description of it may serve to illustrate one of the customs of ancient Egypt.

"As soon as the marks of approaching death are observed, the females of the family raise the cry of lamentation; one generally commencing in a low tone, and exclaiming, 'O my misfortune!' which is immediately taken up by another with increased vehemence; and all join in similar exclamations, united with piercing cries. They call on the deceased, according to their degree of relationship; as, 'O my father!' 'O my mother!' 'O my sister!' 'O my brother!' 'O my aunt!' or, according to the friendship and connection subsisting between them, as, 'O my master!' 'O lord of the house!' 'O my friend!' 'O my dear, my soul, my eyes!' and many of the neighbours, as well as the friends of the family, join in the lamentation. Hired mourning women are also engaged, who utter cries of grief, and praise the virtues of the deceased; while the females of the house rend their clothes, beat themselves, and make other violent demonstrations of sorrow. A sort of funeral dirge is also chanted by the mourning women to the sound of the tambourine, from which the tinkling plates have been removed. This continues until the funeral takes place, which, if the person died in the morning, is performed the same day; but if in the afternoon or evening, it is deferred until the morning, the lamentations being continued all night."

Mohammed forbade the wailing of women at funerals, but notwithstanding this prohibition of the Prophet, the custom is still found even where the Koran is in other respects most firmly believed. Thus Mr. Lane tells us that in modern Egypt he has seen mourning women of the lower classes following a bier, having their faces, which were unveiled, and their head-coverings and their bosoms besmeared with mud. The same writer inform us, that "the funeral of a devout sheikh differs in some respects from that of ordinary mortals; and the women, instead of wailing, rend the air with the shrill and quavering cries of joy, called *zughareet*: and if these cries are discontinued but for a minute.

the bearers of the bier protest they cannot proceed, that a supernatural power rivets them to the spot."

The noisy mourning of the Egyptians appears to have been imitated by the Israelites, who hired professional mourners eminently skilled in the art of lamentation, and these, commencing their doleful strains immediately after the person had expired, continued at intervals until the dead body had been buried. Instrumental music was afterwards introduced on these occasions, the trumpet being used at the funerals of the wealthy, and the pipe or flute at those of the humbler classes. Such were the minstrels whom our Lord found in the house of Jairus, making a noise round the bed on which the dead body of his daughter lay. The mournful wailing over the dead was more particularly violent when the women were engaged in washing the corpse; in perfuming it; and when it was carried out for burial. While the funeral procession was on its way to the place of interment, the melancholy cries of the women were intermingled with the devout singing of the men. Hired mourners were in use among the Greeks, at least as early as the time of the Trojan war, as is seen in the description which Homer gives of a band of mourners surrounding the body of Hector, whose funeral dirge they sung with many sighs and tears.

Another mode of expressing intense sorrow in the East among the relations of the dead was by cutting and slashing their bodies with daggers and knives. (See CUTTINGS IN THE FLESH.) To this barbarous custom Jeremiah alludes, xlvi. 37, "For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth." Moses forbids the practice, Lev. xix. 28, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord;" and again, Deut. xiv. 1, "Ye are the children of the Lord your God. Ye shall not cut yourselves, nor make any baldness between your eyes for the dead." The Persians express their sorrow with similar extravagance when celebrating the anniversary of the death of HOSSEIN (which see).

The time of mourning in ancient times was longer or shorter according to the dignity of the person who had died. The Egyptians mourned for Jacob seventy days. Among the ancient Greeks the mourning lasted till the thirtieth day after the funeral. At Sparta the time of mourning was limited to eleven days. During the period allotted to mourning the relatives remained at home in strict seclusion, never appearing in public. They were accustomed to wear a black dress, and they tore, cut off, and sometimes shaved their hair. The Jews also in ordinary cases of sorrow let their hair hang loose and dishevelled upon their shoulders; when their grief was more severe, they cut off their hair, and in a sudden and violent paroxysm of grief they plucked the hair off with their hands. To this there is an allusion in Ezra ix. 3, "And when I heard this thing, I rent my

garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."

It has been usual from remote ages for mourners to wear for a time a dress or badge of a particular colour. The official mourners at an ancient Egyptian funeral bound their heads with fillets of blue. The same colour is still adopted by mourners in modern Egypt. The dress worn by chief mourners at a Chinese funeral is composed of coarse white cloth, with bandages of the same worn round the head. In Burmah also white is the mourning colour. The ancient Greeks, as we have already noticed, wore outer garments of black, and the same colour was worn by mourners of both sexes among the ancient Romans under the Republic. Under the Empire, however, a change took place in this particular, white veils being at that time worn by the women, while the men continued to wear a black dress. Men appeared in a mourning dress only for a few days, but women for a year when they lost a husband or a parent. From the time of Domitian, the women wore nothing but white garments, without any ornaments of gold, jewels, or pearls. The men let their hair and beards grow, and wore no wreaths of flowers on their heads while the days of mourning lasted. Mourning was not used among the Greeks for children under three years of age.

It was an invariable custom among Oriental mourners to lay aside all jewels and other ornaments. Hence we find Jehovah calling upon the Israelites thus to manifest their heartfelt sorrow for sin, Exod. xxxiii. 5, 6. "For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb." The same practice was followed by the ancient Greeks and Romans. In Judea mourners were often clothed in sackcloth of hair. To sit in sackcloth and ashes is a very frequent Oriental expression to denote mourning. In deep sorrow persons sometimes threw themselves on the ground and rolled in the dust. In the Old Testament we find various instances of individuals expressing their sorrow by sprinkling themselves with ashes. Thus Tamai "put ashes on her head," and Mordecai "rent his clothes and put on sackcloth with ashes." In the same way mourners sometimes put dust upon their heads. Thus Joshua, when lamenting the defeat of the Israelites before Ai, "rent his clothes and fell to the earth upon his face, he and the elders of Israel, and put dust upon their heads." In some cases mourners, with their heads uncovered, laid their hands upon their heads, and when in great distress they covered their heads. Haman, when his plot against Mordecai was discovered, "hasted to his house mourning, and having his head covered." To cover the face, also, was among the Jews, as among almost

all nations, a symptom of deep mourning. Thus it is said of David when he heard of Absalom's death, "he covered his face and cried with a loud voice." Covering the lips also was a very ancient sign of mourning. Thus Ezekiel, when his wife died, is commanded, xxiv. 17, "Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men."

The Hebrew prophets sometimes describe mourners, when in deep distress, as sitting upon the ground. Thus Lam. ii. 10, "The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground." A very common sign, more especially of penitential sorrow, was smiting upon the breast. This, indeed, among Eastern females, is a frequent mode of displaying excessive grief. They beat their breasts, tear their flesh and faces with their nails. The modern Greeks at their funerals employ women, who repeat a deep and hollow succession of prolonged monosyllables. The Chinese women, also, make loud lamentations and wailings over the dead, particularly in the case of the death of the head of a family. Mungo Park, in his Travels in Africa, mentions that among various tribes of negroes, when a person of consequence dies, the relations and neighbours meet together and engage in loud wailings. The same practice is followed at an Irish wake, when the *keeners* or professional mourners give way to the most vociferous expressions of grief.

Among the modern Jews the mourning which follows the death of a relative continues for seven days, during which the mourners never venture abroad, nor transact any business, but sit upon the ground without shoes, receiving the condolences of their brethren. They are not allowed to shave their beards, cut their nails, or wash themselves for thirty days. Among the natives of Northern Guinea, all the blood relations of the deceased are required to shave their heads, and wear none but the poorest and most tattered garments for one month. The wives are expected to come together every morning and evening, and spend an hour in bewailing their husband. This term of mourning is continued for one month, after which the male relations come together, and the wives of the deceased are distributed among them like any other property. They are then permitted to wash themselves, put away the ordinary badges of mourning, and before taking up with their new husbands, they are permitted to visit their own relations and spend a few weeks with them.

In Japan mourners are dressed in white, and remain shut in the house with the door fastened, and at the end of that time they shave and dress, and return to their ordinary employments. Bright colours, however, are not to be worn, nor a Sinto temple entered for thirteen months.

The early Christians, who were accustomed to contemplate death not as a melancholy but a joyful event, gave no countenance to immoderate grief, or excessive mourning, on occasion of the decease of a Christian brother or sister. The mourning customs of the Jews, accordingly, were completely discarded, as entirely inconsistent with Christian faith and hope. Some of the fathers actually censure the practice of wearing black as a sign of mourning. Augustine especially speaks with severity on this point. "Why," says he, "should we disfigure ourselves with black, unless we would imitate unbelieving nations, not only in their wailing for the dead, but also in their mourning apparel? Be assured these are foreign and unlawful usages; but if lawful, they are not becoming." No rules were laid down in the early Christian church as to the duration of mourning for the dead. This matter was left to custom and the feeling of the parties concerned. Heathen customs, however, gradually crept into the church, which called forth the animadversions of some of the fathers. Thus Augustine complains of some in his time who superstitiously observed nine days of mourning in imitation of the *Novendiale* of the Pagan Romans.

MOVEABLE FEASTS, those feasts observed in various sections of the Christian church which fall on different days in the calendar in each year; as for instance Easter and the feasts calculated from Easter. The English Book of Common Prayer contains several tables for calculating Easter, and also rules to know when the moveable feasts and holidays begin. Thus, Easter-day, on which the rest depend, is always the first Sunday after the full moon, which happens upon or next after the twenty-first day of March, and if the full moon happens upon a Sunday, Easter-day is the Sunday after. Advent Sunday is always the nearest Sunday to the feast of St. Andrew, whether before or after. The moveable feasts before Easter are Septuagesima Sunday, nine weeks; Sexagesima Sunday, eight weeks; Quinquagesima Sunday, seven weeks; and Quadragesima Sunday, six weeks. The moveable feasts after Easter are Rogation Sunday, five weeks; Ascension Day, forty days; Whit-Sunday, seven weeks; Trinity Sunday, eight weeks.

MOZARABIC LITURGY. See LITURGIES.

MOZDARIANS, a heretical Mohammedan sect who held it possible for God to be a liar and unjust. Mozdar, the founder of the sect, declared those persons to be infidels who took upon them the administration of public affairs. He condemned all indeed who did not embrace his opinions as chargeable with infidelity.

MUDITA, one of the five kinds of BHAWANA (which see), or meditation, in which the Buddhist priests are required to engage. The *mudita* is the meditation of joy, but it is not the joy arising from earthly possessions. It feels indifferent to individuals, and refers to all sentient beings. In the exercise of this mode of meditation, the priest must

express the wish, "May the good fortune of the prosperous never pass away; may each one receive his own appointed reward."

MUEZZIN, an officer belonging to a Mohammedan *mosque*, whose duty it is to summon the faithful to prayers five times a-day at the appointed hours. Stationed on one of the minarets he chants in a peculiar manner the form of proclamation. Before doing so, however, the Muezzin ought to repeat the following prayer: "O my God! give me piety; purify me: thou alone hast the power. Thou art my benefactor and my master, O Lord! Thou art towards me as I desire, may I be towards thee as thou desirest. My God! cause my interior to be better than my exterior. Direct all my actions to rectitude. O God! deign in thy mercy to direct my will towards that which is good. Grant me at the same time, true honour and spiritual poverty, O thou, the most merciful of the merciful." After this prayer, he must make proclamation in the following terms: "God is great (four times repeated); I bear witness, that there is no God but God (twice repeated); I bear witness, that Mohammed is the prophet of God (twice repeated); Come to the Temple of salvation (twice repeated); God is great, God is most great; there is no God but God, and Mohammed is his prophet." The same proclamation is made at the five canonical hours, but at morning prayer, the Muezzin must add, "Prayer is better than sleep" (twice repeated).

MUFTI, the head of the Mohammedan faith in Turkey, and the chief ecclesiastical ruler. He is held in the highest respect, and his authority is very great throughout the whole of the Ottoman Empire. The person chosen to this responsible office is always one noted for his learning and the strict purity of his life. The election of the Mufti is vested in the Sultan, who uniformly receives him with the utmost respect, rising up and advancing seven steps to meet him; and when he has occasion to write to the Mufti, asking his opinion on any important point, he addresses him in such terms as these: "Thou art the wisest of the wise, instructed in all knowledge, the most excellent of the excellent, abstaining from things unlawful, the spring of virtue and true science, heir of the prophetic and apostolic doctrines, resolver of the problems of faith, revealer of the orthodox articles, key of the treasures of truth, the light to doubtful allegories, strengthened with the grace of the Supreme Guide and Legislator of mankind. May the most high God perpetuate thy virtue."

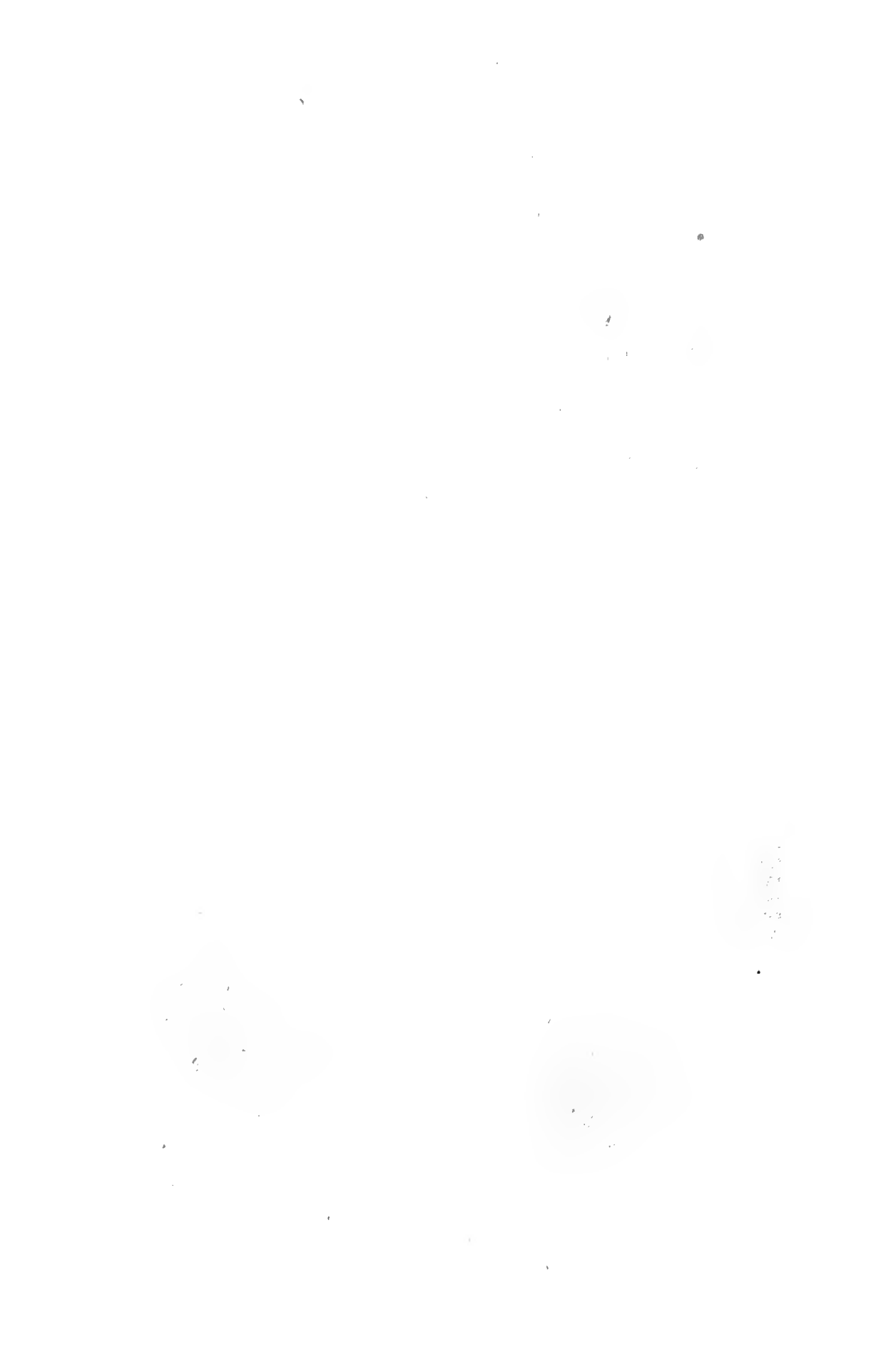
The office of *Mufti* is not restricted to religious but extends also to civil matters. He is consulted in all important points by the Sultan and the government. On such occasions the case is proposed to him in writing, and underneath he states his decision in brief but explicit terms, accompanied with these emphatic words, in which he repudiates all claims to infallibility, "God knows better." In civil or criminal suits the judgment of the *Cadi* or judge is regu-

lated by the opinion which may be given by the *Mufti*.

In all matters of state the Sultan takes no step of importance without consulting this supreme ecclesiastical officer. No capital sentence can be pronounced upon a dignitary; neither war nor peace can be proclaimed, without the *FETVA* (which see), or sanction of the *Mufti*, who generally, before giving his decision, consults the College of *Ulemas*. This privilege possessed by the head of the Mohammedan religion, or *Sheikh-ul-Islam*, as he is often called, has on some occasions been abused for the purpose of dethroning Sultans, and handing them over to the rage of the Janissaries. It has sometimes been necessary for a despotic Sultan to deprive a *Mufti* of his office, who happened by his obstinate and refractory conduct to obstruct the designs of government. Nay, we read in history that Mourad IV. actually beheaded one of these high ecclesiastical functionaries who ventured to oppose his will. The decisions of the *Mufti* are understood to be regulated by the teaching of the *Koran*, but at the same time he is considered as possessing a discretionary power to interpret the Sacred Writings in a liberal sense, accommodated to peculiar circumstances and exigencies. Such is the high estimation in which the office of these sacred dignitaries is held, that should one of them fall into crime, he is degraded before being punished. When guilty of treason he is brayed to pieces in a mortar.

MUGGLETONIANS, a sect which arose in England about the year 1657, deriving their name from Ludovic Muggleton, a journeyman tailor, who, with his associate Reeves, claimed to be possessed of the Spirit of prophecy. These two men declared their mission to be wholly of a spiritual character, and that they were the two last witnesses referred to in Rev. xi. 3-6, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Reeves affirmed that the Lord Jesus from the throne of his glory thus addressed him: "I have given thee understanding of my mind in the Scriptures above all men in the world; I have chosen thee, my last messenger, for a great work unto this bloody unbelieving world; and I have given thee Ludovic Muggleton to be thy mouth." Thus Reeves professed to act the part of Moses, and Muggleton that of Aaron; and they boldly asserted that if any man ventured to oppose them, they had received power to destroy him by fire, that is, by curses proceed







THE MUFTI, OR CHIEF OF THE MOHAMMEDAN LAW.
Y MUFFTI, NEU BENÆETH Y DDEDDF FOHAMMEDAIDD.

ing from their mouths. They denied the doctrine of the Trinity, and alleged that God the Father assumed a human form and suffered on the cross; and that Elijah was taken up bodily into heaven for the purpose of returning to earth as the representative of the Father in bodily shape. After the death of Reeves, his companion Muggleton, who survived him for many years, pretended that a double portion of the Spirit now rested upon him. Among other strange opinions, he taught that the devil became incarnate in Eve, and filled her with a wickedness producing what he termed "unclean reason," which is the only devil we have now to fear. Within the last thirty years a small remnant of the sect of Muggletonians was still to be found in England, but no trace of them occurs in the Report of the last Census of 1851, so that in all probability they are quite extinct.

MULCIBER, a surname of *Vulcan*, the Roman god of fire. The euphemistic name of *Mulciber* is frequently applied to him by the Latin poets.

MUMBO JUMBO, a mysterious personage, frightful to the whole race of African matrons. According to the description of Mr. Wilson, "he is a strong, athletic man, disguised in dry plantain leaves, and bearing a rod in his hand, which he uses on proper occasions with the most unsparing severity. When invoked by an injured husband, he appears about the outskirts of the village at dusk, and commences all sorts of pantomimes. After supper he ventures to the town hall, where he commences his antics, and every grown person, male or female, must be present, or subject themselves to the suspicion of having been kept away by a guilty conscience. The performance is kept up until midnight, when Mumbo suddenly springs with the agility of the tiger upon the offender, and chastises her most soundly, amidst the shouts and laughter of the multitude, in which the other women join more heartily than any body else, with the view, no doubt, of raising themselves above the suspicion of such infidelity."

MUNTRAS, mystic verses or incantations which form the grand charm of the Hindu Brahmans. They occupy a very prominent place in the Hindu religion. The constant and universal belief is, that when the Brahman repeats the Muntras, the deities must come obedient to his call, agreeably to the favourite Sanskrit verse:—"The universe is under the power of the deities, the deities are under the power of the Muntras, the Muntras are under the power of the Brahmans; consequently, the Brahmans are gods." The Muntras are the essence of the Vedas, and the united power of Brahma, Vishnu, and Shiva. See GAYATRI.

MURTIA, a surname of *Venus* at Rome, supposed to be identical with *Myrtica*, because the myrtle tree was consecrated to this goddess.

MUSEIA, a festival with contests celebrated in honour of the *Muses* every fifth year at Thespiae in Bœotia.

MUSERNI, an atheistical sect among the Mohammedans, who endeavoured to conceal from all except the initiated their gross denial of the existence of a God. They attempted to account for the existence and growth of all things by referring to the inherent power of Nature.

MUSES, originally nymphs who presided over song, and afterwards divinities, who were the patrons of the arts and sciences, but more especially of the art of poetry. They were generally regarded as the daughters of *Zeus* and *Mnemosyne*, though some affirm them to have been descended from *Uranus* and *Ge*. Their birth-place is said to have been Pieria, at the foot of Mount Olympus. Some difference of opinion has existed as to the number of the Muses. Originally they are said to have been three, who were worshipped on Mount Helicon in Bœotia, namely, *Melete*, *Mneme*, and *Aeole*. At one period they were reckoned to be four, at another seven, and at another eight. At length, however, they came to be recognized as nine. This is the number mentioned by Homer and Hesiod, the latter poet being the first who mentions their names, which are *Clio*, *Euterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polyhymnia*, *Urania*, and *Calliope*. They were regarded by the earlier Greek poets as residing on Mount Olympus, and as being themselves the source of the inspiration of song among men. Hence the frequent and earnest invocations to the *Muses*. In many instances we find *Apollo* classed along with the *Nine*, who like him are viewed as possessing prophetic power. The original seat of the worship of the Muses was Thessaly, particularly the immediate neighbourhood of Mount Olympus, whence it passed into Bœotia. A solemn festival called MUSEIA (which see), was celebrated on Mount Helicon by the Thespians. Mount Parnassus was sacred to the Muses, and also the Castalian spring near which stood a temple dedicated to their worship. In course of time the Muses were worshipped throughout almost every part of Greece, and temples were reared and sacrifices offered to them at Athens, Sparta, and Corinth. The libations offered to them consisted of water or milk and of honey.

MUSIC (SACRED). The art of music may be traced back to a very early period of the world's history; it must have been known indeed to the Antediluvians, as is plain from Gen. iv. 21, "And his brother's name was Jubal: he was the father of all such as handle the harp and organ." In all probability the most ancient mode of handing down the memory of events was by poetry and song, which were admirably fitted to embalm interesting or important transactions in the minds and hearts of the people. The ancient Hebrews held music to be an essential part of their religious ceremonies, festivals nuptial rejoicings, or mourning occasions. We find the Israelites having recourse to music, both vocal and instrumental, in the solemn service of thanksgiving which followed their deliverance at the Red Sea.

For any degree of skill which they possessed in the musical art, they were chiefly indebted to the Egyptians. On this point, Sir J. G. Wilkinson makes some valuable observations. "The Israelites," he says, "not only considered it becoming to delight in music and the dance, but persons of rank deemed them a necessary part of their education. Like the Egyptians, with whom they had so long resided, and many of whose customs they adopted, the Jews carefully distinguished sacred from profane music. They introduced it at public and private rejoicings, at funerals, and in religious services; but the character of the airs, like the words of their songs, varied according to the occasion; and they had canticles of mirth, of praise, of thanksgiving, and of lamentation. Some were epithalamia, or songs composed to celebrate marriages; others to commemorate a victory, or the accession of a prince; to return thanks to the Deity, or to celebrate his praises; to lament a general calamity, or a private affliction; and others again were peculiar to their festive meetings. On these occasions they introduced the harp, lute, tabret, and various instruments, together with songs and dancing, and the guests were entertained nearly in the same manner as at an Egyptian feast. In the temple, and in the religious ceremonies, the Jews had female as well as male performers, who were generally daughters of the Levites, as the Pallaces of Thebes were either of the royal family, or the daughters of priests; and these musicians were attached exclusively to the service of religion, as I believe them also to have been in Egypt, whether men or women. David was not only remarkable for his taste and skill in music, but took a delight in introducing it on every occasion. And seeing that the Levites were numerous, and no longer employed as formerly in carrying the boards, veils, and vessels of the tabernacle, its abode being fixed at Jerusalem, he appointed a great part of them to sing and play on instruments at the religious festivals.

"Solomon, again, at the dedication of the temple, employed 'one hundred and twenty priests to sound with trumpets;' (2 Chron. v. 12;) and Josephus pretends that no less than 200,000 musicians were present at that ceremony, besides the same number of singers who were Levites.

"The Jews regarded music as an indispensable part of religion, and the harp held a conspicuous rank in the consecrated band. (2 Sam. vi. 5.) David was himself celebrated as the inventor of musical instruments, as well as for his skill with the harp; he frequently played it during the most solemn ceremonies; and we find that, in the earliest times, the Israelites used the timbrel or tambourine, in celebrating the praises of the Deity; Miriam herself, 'a prophetess and sister of Aaron,' (Exod. xv. 20,) having used it while chanting the overthrow of Pharaoh's host. With most nations it has been considered right to introduce music into the service of religion; and if the Egyptian priesthood made it so

principal a part of their earnest inquiries, and inculcated the necessity of applying to its study, not as an amusement, or in consequence of any feeling excited by the reminiscences accompanying a national air, but from a sincere admiration of the science, and of its effects upon the human mind, we can readily believe that it was sanctioned and even deemed indispensable in many of their religious rites. Hence the sacred musicians were of the order of priests, and appointed to this service, like the Levites among the Jews; and the Egyptian sacred bands were probably divided and superintended in the same manner as among that people. At Jerusalem Asaph, Heman, and Jeduthun, were the three directors of the music of the tabernacle under David, and of the temple under Solomon. Asaph had four sons, Jeduthun six, and Heman fourteen. These twenty-four Levites, sons of the three great masters of sacred music, were at the head of twenty-four bands of musicians who served the temple in turns. Their number then was always great, especially at the grand solemnities. They were ranged in order about the altar of burnt sacrifices. Those of the family of Kohath were in the middle, those of Merari at the left, and those of Gershon on the right hand. The whole business of their life was to learn and practise music; and, being provided with an ample maintenance, nothing prevented their prosecuting their studies, and arriving at perfection in the art. Even in the temple, and in the ceremonies of religion, female musicians were admitted as well as men; and they were generally the daughters of Levites. Heman had three daughters, who were proficient in music; and the 9th Psalm is addressed to Benaiah, chief of the band of young women who sang in the temple. Ezra, in his narrative of those he brought back from the captivity, reckons two hundred singing men and singing women; and Zechariah, Aziel, and Shemiramoth, are said to have presided over the seventh band of music, which was that of the young women."

But while special arrangements were thus made for the due performance of the musical part of the Jewish service connected with the first temple, that of the second temple was probably of a far inferior description; and if we may take the service of the modern Jewish synagogue, as bearing some resemblance to the services of the latter days of the Hebrew state, it gives no idea, at all events, of the music for which the psalms of David were composed, and by which their solemn performance, as a part of public worship, was accompanied.

Among the ancient Heathens music was looked upon as a sacred exercise, Apollo being the tutelary god of musicians, and the whole of the Nine Muses being singers, who, by their sweet songs, delighted the ears of the gods, while the Sirens charmed the ears of men. The earliest specimens of sacred music were the Theurgic Hymns, or Songs of Incantation, which are supposed to have originated in Egypt.

Diodorus Siculus alleges, that the Egyptians prohibited the cultivation of music, but this is contradicted by Plato, who studied and taught in Egypt. The Theurgic Hymns were succeeded by popular or heroic hymns sung in praise of some particular divinity. Those sacred to Apollo and Mars were called *Pæans*, those to Bacchus *Dithyrambics*. The music of the Romans was far inferior to that of the Greeks.

Among the early Christians sacred music formed one of the principal parts of their religious services. It was with them a habitual, a favourite employment, the psalms of David, along with some sacred hymns, being adapted to appropriate airs, which were sung with the utmost enthusiasm. No specimens, however, exist of the melodies used by the Christians of the early church. Some of them would probably be borrowed from the Hebrew worship, others from the Pagan temples. Sometimes the psalm was sung in full swell by the whole assembly; at other times it was distributed into parts, while the chorus was sung by the entire congregation. Isidore of Seville says that the singing of the primitive Christians differed little from reading. At the midnight meetings, thirty, forty, and even fifty psalms were often sung, the delightful exercise being protracted till the morning dawn. In fulfilment of the exhortation of the Apostle Paul, the primitive Christians sang psalms and hymns and spiritual songs. And Pliny, in his celebrated letter to the Emperor Trajan, refers to the custom as prevailing among the Christians, of singing hymns to Christ as God. Nor was the practice limited to the orthodox brethren in the early church; heretics, also, recognizing the power which sacred melody exercises over the heart, vailed themselves of church music as well calculated to serve the purpose of propagating their peculiar tenets.

We have seen that, in the time of David, singers were set apart in the Jewish church to conduct this important part of the devotional service of the sanctuary. These separate officers were continued in the temple and synagogue worship; and a similar class of functionaries was chosen in the apostolic and primitive Christian churches. It is somewhat remarkable, that the performance of the psalmody in public worship was restricted by the council of Laodicea to a distinct order in the church, styled by them canonical singers; but the psalms or hymns, which were to be sung, were regulated by the bishops or presbyters.

The first rise of the singers, as an inferior order of the clergy under the name of *Psalmistæ*, or *Psaltæ*, a name evidently of Greek origin, appears to have been about the beginning of the fourth century. The design of their institution was to revive and improve the ancient psalmody; and for this purpose the temporary arrangement was adopted by the council of Laodicea, of forbidding all others to sing in the church, except only the canonical singers, who went up into the *ambo* or reading-desk, and

sung out of a book. That such a mode of conducting public worship was only intended to be for a time, is evident from the circumstance, that several of the fathers of the church mention the practice as existing in their time, of the people singing all together. The order of *Psaltæ*, on their appointment to office, required no imposition of hands, or solemn consecration, but simply received their office from a presbyter, who used this form of words as laid down by the council of Carthage: "See that thou believe in thy heart what thou singest with thy mouth, and approve in thy works what thou believest in thy heart."

The service of the early church usually commenced, as among ourselves, with psalmody; but the author of the Apostolical Constitutions prescribes first the reading of the Old Testament, and then the Psalms. The most ancient and general practice of the church was for the whole assembly to unite with one heart and voice in celebrating the praises of God. But after a time alternate psalmody was introduced, when the congregation, dividing themselves into two parts, repeated the psalms by courses, verse for verse, one in response to another, and not as formerly, all together. The mode of singing altogether was called *symphony*, while the alternate mode was termed *antiphony*, and in the West, *responsoria*, the singing by responsals. This latter manner of conducting the psalmody originated in the Eastern church, and passed into the Western in the time of Ambrose, bishop of Milan. But in a short time antiphonal singing became the general practice of the whole church; and Socrates informs us, that the Emperor Theodosius the younger, and his sisters, were accustomed to sing alternate hymns together every morning in the royal palace. Augustine was deeply affected on hearing the Ambrosian chant at Milan, and describes his feelings in these words: "The voices flowed in at my ears; truth was distilled into my heart; and the affection of piety overflowed in sweet tears of joy." Eusebius tells us that the first regular Christian choir was established at Antioch in Syria, and that Ambrose brought his famous melodies to Milan from that city. These Ambrosian melodies, and the mode of their performance by canonical singers, continued in the Western church till the time of Gregory the Great, who was devotedly zealous in the cultivation of sacred music, having been the first to introduce singing schools at Rome. Gregory separated the chanters from the clerical order, and exchanged the Ambrosian chant for a style of singing named after himself the Gregorian Chant, besides introducing musical notation by Roman letters. It seems to be a point fully established, that antiphonal singing, and as Sir John Hawkins considers it, the commencement of church music, originated in the churches of the East, particularly those of Antioch, Cesarea, and Constantinople. The Greek fathers, Basil and Chrysostom, were the original institutors of the choral service in their respective churches. From the

East Ambrose carried it to Milan, whence it was transferred to Rome, and afterwards passed into France, Germany, and Britain. Pope Damasus ordained the alternate singing of the Psalms along with the Gloria Patri and Hallelujah; in A. D. 384, Siricius introduced the Anthem; in A. D. 507, Symmachus appointed the Gloria in Excelsis to be sung; and in A. D. 690, the Gregorian Chant was brought into use. When Gregory, in A. D. 620, sent his Chant into Britain, such was the opposition manifested to its introduction into the church, that 1,200 of the clergy fell in the tumult which ensued, and it was not until fifty years after, when Pope Vitalianus sent Theodore the Greek to fill the vacant see of Canterbury, that the British clergy were prevailed upon to admit the cathedral service in accordance with the Romish ritual.

Besides the psalms which had been used from the earliest times, and short doxologies and hymns, consisting of verses from the Holy Scriptures, spiritual songs, especially those by Ambrose of Milan, and Hilary of Poitiers, came to be used in public worship in the Western church. The *Te Deum*, often styled the Song of St. Ambrose, is generally supposed to have been composed jointly by him and St. Augustine early in the fourth century, though Archbishop Usher ascribes it to Nicetius, and supposes it not to have been composed till about A. D. 500. Considerable opposition, it is true, was manifested to the introduction of such mere human compositions into Divine worship, but the unobjectionable purity of their sentiments led to their adoption by many churches. The complaint, however, began to be raised that church music had deviated from its ancient simplicity. Thus the Egyptian abbot, Pambo, in the fourth century, inveighed against the introduction of heathen melodies into the psalmody of the church. About this time church music began to be cultivated more according to rule. In addition to the *Psaltæ* and canonical singers, church choristers were appointed, who sang sometimes alone, sometimes interchangeably with the choirs of the congregation.

In the fourth century, the custom began to be introduced into some churches, of having a single person to lead the psalmody, who began the verse, and the people joined with him in the close. This individual was called the *phonascus* or precentor, and he is mentioned by Athanasius as existing in his time in the church of Alexandria. The study of sacred music received peculiar attention in the sixth century, schools for instruction in this important art having been established and patronized by Gregory the Great, under whom they obtained great celebrity. From these schools originated the famous Gregorian chant, which the choir and the people sung in unison. Such schools rapidly increased in number, and at length became common in various parts of Europe, particularly in France and Germany. The prior or principal of these schools was

held in high estimation, and possessed extensive influence.

In the eighth century Pope Adrian, in return for the services which he had rendered to Charlemagne in making him Emperor of the West, stipulated for the introduction of the Gregorian Chant into the Gallic Church, and the Emperor having paid a visit to Rome, where he kept Easter with the Pope, received from the hands of his Holiness the Roman antiphony, which he promised to introduce into his dominions. About the end of this century, all opposition to cathedral music ceased, and, for seven centuries thereafter, church music underwent little or no change in the Church of Rome. It is a remarkable fact, however, that from the eighth till the middle of the thirteenth century, not only was it considered a necessary part of clerical education to understand the principles of harmony and the rudiments of singing, but the clergy were generally proficient both in vocal and instrumental music.

In the Eastern Church, where sacred music, as we have seen, had its origin, there arose in the eighth century a remarkable man, John of Damascus, who was not only an eminent theologian, but a most accomplished musician. On account of his great skill in the art of vocal music, he was usually styled *Melodos*. To this noted master of music, the Eastern Church is indebted for those beautiful airs to which the Psalms of David are sung at this day. The Greek word *Psallo* is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church as it was in the primitive church. Sir John Hawkins, following the Romish writers in his erudite work on the History of Music, makes Pope Vitalianus, in A. D. 660, the first who introduced organs into churches. But learned men are generally agreed that instrumental music was not used in churches till a much later date. For Thomas Aquinas, A. D. 1250, has these remarkable words, "Our church does not use musical instruments as harps and psalteries to praise God withal, that she may not seem to judaize." From this passage we are surely warranted in concluding that there was no ecclesiastical use of organs in the time of Aquinas. It is alleged that Marinus Sanutus, who lived about A. D. 1290, was the first that brought the use of wind organs into churches, and hence he received the name of Torcellus. In the East the organ was in use in the emperors' courts, probably from the time of Julian, but never has either the organ or any other instrument been employed in public worship in Eastern churches; nor is mention of instrumental music found in all their liturgies ancient or modern.

Towards the time of the Reformation, a general partiality for sacred music prevailed throughout Europe, owing, as is generally supposed, to the encouragement which Pope Leo X. gave to the cultivation of the art. It is no doubt true that Leo was

himself a skilful musician, and attached a high importance to the art as lending interest, solemnity, and effect to the devotional services of the Romish church. But to no single individual can be traced the prevailing love for sacred music in the sixteenth century, for besides Leo X., we find Charles V. in Germany, Francis I. in France, and Henry VIII. in England, all of them countenancing sacred music, and treating musicians at their court with peculiar favour.

At the Reformation the greater part of the services of the Romish church was sung to musical notes, and on the occasion of great festivals the choral service was performed with great pomp by a numerous choir of men and boys. That abuses of the most flagrant kind had found their way into this department of Romish worship is beyond a doubt, as the council of Trent found it necessary to issue a decree on the subject, in which they plainly state, that in the celebration of the mass, hymns, some of a profane, and others of a lascivious nature, had crept into the service, and given great scandal to professors of the truth. By this decree, the council, while it arranged the choral service on a proper footing, freeing it from all extraneous matter, gave it also a sanction which it had hitherto wanted. From this time the Church of Rome began to display that profound veneration for choral music which she has continued to manifest down to the present day.

The Protestants at the Reformation differed on the subject of sacred music. The Lutherans in great measure adopted the Romish ritual, retained the choral service, and adhered to the use of the organ and other instruments. Some of the Reformed churches differed more widely from Rome than others. Calvin introduced a plain metrical psalmody; selecting for use in churches the Version of the Psalms by Marot, which he divided into small portions and appointed to be sung in public worship. This Psalter was bound up with the Geneva Catechism. When the Reformation was introduced into England, Henry VIII., himself a musician of considerable celebrity, showed his partiality for the choral service by retaining it. The cathedral musical service of the Reformed Church of England was framed by John Marbeck of Windsor, in a form little different from that which is at present in use. It is a curious fact that the ancient foundations of conventual, cathedral, and collegiate churches make no provision for an organist, but simply for canons, minor canons, and choristers.

The first Act of Uniformity, passed in the reign of Edward VI., allowed the clergy either to adopt the plain metrical psalmody of the Calvinists, or to persevere in the use of the choral service. The musical part of Queen Elizabeth's Liturgy is said to have been arranged by Parker, Archbishop of Canterbury. The Puritans, however, objected strongly to the cathedral rites, particularly "the tossing the Psalms from one side to the other;" as Cartwright sar-

castically describes the musical service, and which was regarded as inconsistent with that beautiful simplicity which ought ever to characterize the ordinances of Divine worship. The assaults made by the Puritans upon the musical, as well as other portions of the cathedral service, were answered with great ability and power by Richard Hooker, in his famous work on 'Ecclesiastical Polity,' the first four books of which appeared in 1594, and the fifth in 1597. From the appearance of this masterly defence of the Polity of the Church of England, down to the present day, no material change has taken place in the musical service of that church. The Lutheran and Episcopal churches, both in Europe and America, have also a solemn music service, while the Reformed churches, including the Presbyterian and Independent, have a plain selection of melodies, to which the metrical Psalms, Paraphrases, and Hymns are set, some churches with, but the greater number without, instrumental music. There is almost universally a precentor or leader of the sacred music in the congregation, and in some cases a select choir or band of male and female voices, while the whole congregation is expected to engage in this solemn part of the devotional exercises of the sanctuary. For a number of years past, while Romish churches in Europe and America have made a gorgeous display of their musical service, which is performed by regularly trained musicians, vocal and instrumental, the Protestant churches have aroused themselves to a more careful training of their whole congregations in the art of sacred music, that this interesting and impressive part of Divine worship may be conducted both with melody of the voice and of the heart unto the Lord.

MUSIMOEES, festivals celebrated in honour of the dead among some of the native tribes of Central Africa.

MUSORITES, a superstitious sect of Jews, who are said to have revered rats and mice. The origin of this peculiarity is to be found in an event which is narrated in 1 Sam. vi. The Philistines had taken away the ark of the covenant, and detained it in their country for seven months, during which time the Lord in anger had sent among them a plague of mice, which destroyed the fruits of the ground. Under the dread inspired by this Divine judgment upon their land they restored the ark, and, by the advice of their priests and diviners, they prepared as a trespass-offering to the God of Israel five golden emerods and five golden mice. Perverting this solemn incident of Old Testament history the sect seems to have entertained a superstitious veneration for mice and rats.

MUSPELLHEIM, the sphere or abode of light in the ancient Scandinavian cosmogony. It was in the southern region, and was too luminous and glowing to be entered by those who are not indigenous there. It is guarded by Surtur, who sits on its borders bearing a flaming falchion, and at the end of

the world he shall issue forth to combat, and shall vanquish all the gods, and consume the universe with fire

MUSSULMANS, a term used, like *Moslems*, to denote the whole body of the Faithful who believe in the Koran.

MUTA. See TACITA.

MUTEVEL, the president or chiet ruler of a Mohammedan mosque in Turkey, into whose hands the revenue is regularly paid.

MU-TSOO-PO, the tutelary goddess both of women and sailors, worshipped with great reverence among the Chinese. Her worship was introduced some centuries ago into the Celestial Empire; and she so strikingly resembles the Virgin Mary of the Romanists, that the Chinese at Macao call her *Santa Maria di China*, Holy Mother of China. The sailors especially make her an object of adoration; and there are very few junks that have not an image of her on board. She is also accompanied by very dismal satellites, the executors of her behests.

MUTUNUS, a deity among the ancient Romans, who averted evil from the city and commonwealth of Rome. He was identical with the *Phallus* or *Priapus*, who chiefly delivered from the power of demons. *Mutunus* had a temple inside the walls of Rome, which existed until the time of Augustus, when it was removed outside.

MWETYI, a Great Spirit venerated by the Shekani and Bakéle people in Southern Guinea. The following account of him is given by Mr. Wilson in his 'Western Africa:' "He is supposed to dwell in the bowels of the earth, but comes to the surface of the ground at stated seasons, or when summoned on any special business. A large, flat house, of peculiar form, covered with dried plantain-leaves, is erected in the middle of the village for the temporary sojourn of this spirit, and it is from this that he gives forth his oracular answers. The house is always kept perfectly dark, and no one is permitted to enter it, except those who have been initiated into all the mysteries of the order, which includes, however, almost the whole of the adult male population of the village. Strange noises issue forth from this dark den, not unlike the growling of a tiger, which the knowing ones interpret to suit their own purposes. The women and children are kept in a state of constant trepidation by his presence; and, no doubt, one of the chief ends of the ceremonies connected with the visits of this mysterious being is to keep the women and children in a state of subordination. He is the great African *Blue Beard* whom every woman and child in the country holds in the utmost dread. Every boy, from the age of fourteen to eighteen years, is initiated into all the secrets pertaining to this Great Spirit. The term of discipleship is continued for a year or more, during which period they are subjected to a good deal of rough treatment—such, undoubtedly, as make a lasting impression both upon their physical and mental na-

tures, and prevent them from divulging the secrets of the order. At the time of matriculation a vow is imposed, such as refraining from a particular article of food or drink, and is binding for life.

"When Mwetyi is about to retire from a village where he has been discharging his manifold functions, the women, children, and any strangers who may be there at the time, are required to leave the village. What ceremonies are performed at the time of his dismissal is known, of course, only to the initiated.

"When a covenant is about to be formed among the different tribes, *Mwetyi* is always invoked as a witness, and is commissioned with the duty of visiting vengeance upon the party who shall violate the engagement. Without this their national treaties would have little or no force. When a law is passed which the people wish to be especially binding, they invoke the vengeance of Mwetyi upon every transgressor, and this, as a general thing, is ample guarantee for its observance. The Mpongwe people sometimes call in the Shekanis to aid them, through the agency of this Great Spirit, to give sanctity and authority to their laws."

MYCALESSIA, a surname of the goddess *Demeter*, derived from Mycalessus in Bœotia, where she was worshipped.

MYESIS, a name sometimes applied to *Baptism* in the early Christian church, because it was the ordinance by which men were admitted to all the sacred rites and mysteries of the Christian religion.

MYLAGROS, a hero who was invoked at the festival of *Athena*, celebrated at Aliphera, as the protector against flies.

MYLITTA, a name which, according to Herodotus, was given by the Assyrians to the goddess *Aphrodite*, as the generative principle in nature.

MYRTLE, a tree very commonly found in Judea. It was accounted an emblem of peace, and hence, in the vision of Zechariah, the angel who was committed to deliver promises of the restoration of Jerusalem is placed among myrtle trees. Josephus relates that at the feast of tabernacles the Jews carried in their hands branches of myrtle. Herodotus states that among the Persians the individual who was engaged in offering sacrifices wore a tiara enriched with myrtle. This tree was sacred to Venus among the ancient Romans. That goddess, accordingly, was represented with a garland of myrtle on her head, and a branch of myrtle in her hand. In the symbolic language of Pagan antiquity, the myrtle was an emblem of love, marriage, and immortality. Among the ancient Greeks, accordingly, the young maiden was crowned on her marriage day with wreaths of myrtle leaves.

MYSIA, a surname of the ancient Grecian goddess *Demeter*, and also of the goddess *Artemis*, under which she was worshipped near Sparta. The term *Mysia* is also applied to a festival celebrated by the inhabitants of Pellene in honour of *Demeter*. This

least lasted for seven days. During the first two days the solemnities were observed by both men and women; on the third day the women alone performed certain mysterious rites throughout the night; and on the two last days the men returned to the festival, and the remainder of the time was passed in merriment and raillery.

MYSTÆ, those who were initiated into the lesser ELEUSINIAN MYSTERIES (which see).

MYSTAGOGIA, communion in the sacred mysteries, a term applied by Chrysostom, Theodoret, and others to the sacraments of baptism and the Lord's Supper.

MYSTAGOGUS, the high-priest of the Eleusinian goddess Ceres, who conducted the celebration of her mysteries and the initiation of the *Mystæ*. See HIEROPHANTS.

MYSTERIES, mystic festivals among the ancient Pagans, consisting of sacrifices and ceremonies which were performed in secret, or during the night, and to which only the initiated were admitted. In all ages, and among all nations, certain religious rites have been hidden from the multitude, and thus clothed, in their estimation, with a secret grandeur. Such observances may be traced back to a very remote age of Grecian history, and were probably intended to keep up the remembrance of the religion of a still more ancient period.

The most celebrated mysteries of the ancient Greeks were the *Cabeiria* and the *Eleusinia*. Other mysteries of an inferior description belonged to different divinities, and were peculiar to certain localities. Cases of profanation of the mysteries were tried by a court consisting only of persons who were themselves initiated. Such mysteries as were found among the Greeks were unknown to the Romans; and even those mystic rites which were connected with certain festivals were plainly of foreign origin. Thus the *Bacchanalia* of the Romans were drawn from the *Dionysia* of the Greeks.

From the sacredness attached to Pagan mysteries, the early Christians threw a similar air of hidden grandeur over certain holy rites, by concealing them from the world generally. This remark particularly applies to the solemn ordinances of baptism and the Lord's Supper, to which the term *mysteria* was specially attached. Hence the introduction into the primitive Christian church of the ARCANI DISCIPLINA (which see). In apostolic times, and those immediately succeeding the age of the apostles, no such practice seems to have existed as that of concealing the sacred mysteries from the knowledge of the *Catechumens*. The first writer who mentions this marked difference between *Catechumens* and the faithful is Tertullian. There is no appearance, as Romish writers would allege, that the worship of saints and images was included among the mysteries. On the contrary, they seem to have been limited to these specific points: (1.) The mode of administering baptism; (2.) The unction of chrism or confir-

mation; (3.) The ordination of priests; (4.) The mode of celebrating the eucharist; (5.) The liturgy or divine service of the church; (6.) And for some time the mystery of the Trinity, the Creed, and the Lord's Prayer. The Romish church regards the eucharist as more especially a mystery in consequence of the doctrine which they hold, that the elements of bread and wine are transubstantiated into the real body, blood, soul, and divinity of the Lord Jesus Christ.

MYSTERIES, theatrical representations made by the priests in the dark ages, of the events recorded in Scripture, that they might be brought more clearly and impressively before the minds of the unlearned multitude. Two series of these mysteries have been lately published from old manuscripts, namely, the Townley mysteries performed by the monks of Woodchurch near Wakefield; and the Coventry mysteries by the Grey Friars of that ancient city. Both these series of mysteries begin with the creation and end with the general judgment.

MYSTICAL TABLE, a name applied by Chrysostom to the COMMUNION TABLE (which see).

MYSTICAL VEILS, an expression sometimes used by early Christian writers to denote the hangings which separated the chancel from the rest of the church.

MYSTICS, a class of men found in every age of the world, who, whether philosophers or divines, have professed not only to be initiated into hidden mysteries, but to be the subjects of a divine manifestation to their intuition or self-consciousness. Almost infinitely varied are the forms of thought and modes of action in which mysticism has been developed in different periods and among different nations. It has appeared in the loftiest abstract speculation, and in the grossest and most sensuous idolatry. It has mingled itself up with Theism, Atheism, and Pantheism. Mr. Vaughan, in his 'Hours with the Mystics,' divides this extravagant class of religionists into three classes, the *Theopathic*, *Theosophic*, and *Theurgic*. Under the first class, or the *Theopathic*, are included all those who resign themselves in a passivity more or less absolute to an imagined divine manifestation. The *Theosophists* again are those who form a theory of God, or of the works of God, which has not reason but an inspiration of their own for its basis. And, finally, the *Theurgic* class of mystics includes all who claim supernatural powers generally through converse with the world of spirits.

Minds predisposed to mysticism have been found in every age and in every country. The earliest mysticism, that of India, as exhibited in the BHAGAVAT-GITA (which see), appears not in a rudimental and initial form, but full-developed and as complete as it has ever manifested itself in modern Christendom. The Jewish mystics are to be found at an early period among the ascetic *Therapeutæ*, a sect similar to the *Essenes*. "The soul of man," said they, "is divine, and his highest wisdom is to become as much as possible a

stranger to the body with its embarrassing appetites. God has breathed into man from heaven a portion of his own divinity. That which is divine is indivisible. It may be extended, but it is incapable of separation. Consider how vast is the range of our thought over the past and the future, the heavens and the earth. This alliance with an upper world, of which we are conscious, would be impossible, were not the soul of man an indivisible portion of that divine and blessed Spirit. Contemplation of the Divine Essence is the noblest exercise of man; it is the only means of attaining to the highest truth and virtue, and therein to behold God is the consummation of our happiness here."

Jewish mysticism, combined with the profound philosophy of Plato, gave rise to the Neo-Platonist school, which, as shown in the teaching of Plotinus, its founder, was thoroughly mystical. The mystic, according to this sect, contemplates the divine perfections in himself; and in the ecstatic state, individuality, memory, time, space, phenomenal contradictions and logical distinctions, all vanish.

In the sixth century, Mysticism was strongly developed in the writings of Dionysius the Areopagite, who sought to accommodate to Christianity the theosophy of the Neo-Platonist school. The Greek theory compels Dionysius virtually to deny the existence of evil. "All that exists," says Mr. Vaughan, in describing the sentiments of Dionysius, "he regards as a symbolical manifestation of the super-existent. What we call creation is the divine allegory. In nature, in Scripture, in tradition, God is revealed only in figure. This sacred imagery should be studied, but in such study we are still far from any adequate cognizance of the Divine Nature. God is above all negation and affirmation: in Him such contraries are at once identified and transcended. But by negation we approach most nearly to a true apprehension of what He is.

"Negation and affirmation, accordingly, constitute the two opposed and yet simultaneous methods he lays down for the knowledge of the Infinite. These two paths, the *Via Negativa* (or Apophatica) and the *Via Affirmativa* (or Cataphatica) constitute the foundation of his mysticism. They are distinguished and elaborated in every part of his writings. The positive is the descending process. In the path downward from God, through inferior existences, the Divine Being may be said to have many names;—the negative method is one of ascent; in that, God is regarded as nameless, the inscrutable Anonymous. The symbolical or visible is thus opposed, in the Platonist style, to the mystical or ideal. To assert anything concerning a God who is above all affirmation is to speak in figure—to veil him. The more you deny concerning Him, the more of such veils do you remove. He compares the negative method of speaking concerning the Supreme to the operation of the sculptor, who strikes off fragment after fragment of the marble, and progresses by diminution."

Romanism in the Middle Ages presents us with several specimens of contemplative mystics, who, in the seclusion of the monastery, speculated so boldly that they fell into the wildest extravagance. One of the most favourable examples of this mediæval tendency, is to be found in Bernard of Clairvaux, who goes so far as to identify his own thoughts with the mind of God. Full of monastic prepossessions, he spurns the flesh and seeks to rise by abstraction and elevated meditation to the immediate vision of heavenly things. He denounces reason and the dialectics of the schools; but Bonaventura in the thirteenth, and Gerson in the fifteenth century, strove to reconcile mysticism with scholasticism.

In the fellowships and spiritual associations which existed in the Netherlands and Germany throughout the thirteenth and part of the fourteenth centuries, mysticism was a predominant element, chiefly in the form of mystical pantheism. This, indeed, was the common basis of the doctrine found among the Brethren of the Free Spirit. Their fundamental principle, that God is the being of all beings, the only real existence, unavoidably led them to consider all things without exception as comprised in him, and even the meanest creature as participant of the divine nature and life. God, however, is chiefly present where there is mind, and consequently in man. In the human soul there is an uncreated and eternal principle, namely, the intellect, in virtue of which he resembles and is one with God. Such mystical doctrines were partially a revival of the tenets of the *Amalricians* and David of Dinanto. The most remarkable of the pantheistic mystics of the mediæval period was Henry Eckart, who elaborated the doctrines of the Beghards into a regular speculative system. The following brief epitome of his doctrines is given by Dr. Ullmann in his 'Reformers before the Reformation:' "God is the Being, that is, the solid, true, universal, and necessary being. He alone exists, for he has the existence of all things in himself. All out of him is semblance, and *exists* only in as far as it is in God, or is God. The nature of God, exalted above every relation or mode (*weise*), and for that reason unutterable and nameless, is not, however, mere abstract being (according to the doctrine of Amalric), or dead substance; but it is spirit, the highest reason, thinking, knowing, and making itself known. The property most peculiar to God is thinking, and it is by exerting it upon himself that he first becomes God; then the Godhead—the hidden darkness—the simple and silent basis of the Divine Being actually is God. God proceeds out of himself, and this is the eternal generation of the Son, and is necessarily founded in the Divine essence. In the Son, or creative word, however, God also gives birth to all things, and as his operation, being identical with his thinking, is without time, so creation takes place in an 'everlasting now.' God has no existence without the world, and the world, being his existence in another mode, is eternal with him

The creatures, although they be in a manner set out of God, are yet not separated from him; for otherwise God would be bounded by something external to himself. Much more the distinction in God is one which is continually doing itself away. By the Son, who is one with God, all things are in God, and that which is in God is God himself. In this manner it may be affirmed that 'all things are God,' as truly as that 'God is all things.' In this sense also, every created object, as being in God, is good.

"According to this the whole creation is a manifestation of the Deity; every creature bears upon it a 'stamp of the Divine nature,' a reflection of the eternal godhead; indeed, every creature is 'full of God.' All that is divine, however, when situate forth from the Divine Being, necessarily strives to return back to its source, seeks to lay aside its finitude, and from a state of division to re-enter into unity. Hence all created things have a deep and painful yearning after union with God, in untroubled rest. It is only when God, after having, by the Son, passed out of himself into a different mode of existence, returns by love, which is the Holy Spirit, into himself once more, that the Divine Being is perfected in the Trinity, and he 'rests with himself and with all the creatures.'"

To this Pantheistic Mysticism was opposed a less noxious kind of mysticism which reared itself on the basis of Christian *Theism*. The chief representative of this theistical mysticism is Ruysbroek, by whose efforts the mystical tendency in the Netherlands and Germany underwent a complete revolution. The system of this able and excellent writer, in so far as it affects life, is thus sketched by Ullmann: "Man, having proceeded from God, is destined to return, and become one with him again. This oneness, however, is not to be understood as meaning that we become wholly identified with him, and lose our own being as creatures, for that is an impossibility. What it is to be understood as meaning is, that we are conscious of being wholly in God, and at the same time also wholly in ourselves; that we are united with God, and yet at the same time remain different from Him. Man ought to be conformed to God and to bear his likeness. But this he can do only in so far as it is practicable, and it is practicable only in as far as he does not cease to be himself and a creature. For God remains always God, and never becomes a creature; the creature always a creature, and never loses its own being as such. Man, when giving himself up with perfect love to God, is in union with him, but he no sooner again acts, than he feels his distinctness from God, and that he is another being. Thus he flows into God, and flows back again into himself. The former state of oneness with, and the latter state of difference from, Him, are both enjoined by God, and betwixt the two subsists that continual annihilation in love which constitutes our felicity."

Gerson, himself a mystic, attempted to involve

Ruysbroek in the same charge of pantheistical mysticism which attaches to Henry Eckart. The accusation, however, is without foundation. The mysticism of Ruysbroek, which had the double advantage of being at once contemplative and practical, was thoroughly theistical in its character; and its influence was extensively felt. Through Gerhard Groot the practical mysticism was propagated in the Netherlands; through John Tauler the contemplative and spiritual in Germany. From this period, that is from the middle of the fourteenth century, we find in Germany a continuous chain of traditional mysticism reaching down to the Reformation, and by means of its most distinguished productions exerting the greatest influence upon the mind of Luther.

One feature which is common to all the mediæval mystics, and which pervades the writings of Thomas à Kempis, is, that they look upon oneness with God, attained by means of the annihilation of self, as the summit of all perfection. Henry Suso, whose mysticism assumed a poetical character, gives utterance to his sentiments in a single sentence: "A meek man must be deformed from the creature, conformed to Christ, and transformed to Deity." John Tauler, another devout mystic, and who, by his sermons, exercised a most remarkable influence upon the popular mind, unfolds his opinions in a few sentences. "Man, as a creature originating directly from God, who is one, longs to return, according to his capacity, back to the undivided unity. The efflux strives again to become a reflux: and only when all things in him have become wholly one in and with God, does he find entire peace and perfect rest. The means to this end, are to rise above sense and sensuality, corporeal and natural powers, all desires, figures and imagery, and thus freed from the creatures, to seek God solely and directly, spirit with spirit, and heart to heart. The divine perfect life can become ours only when we die within, and cease to be ourselves. But this cannot be effected by the power of nature. It must be done by grace, and through the mediation of Christ. What belongs to God by nature, man must acquire by grace. To this end the pattern of Christ has been given to him. As Jesus came from the Father, and returns to the Father again, so is this the destination of every man. As Christ died a bodily death, and rose again from the dead, so must every man spiritually die and revive, in order wholly to live in and with God. The image of Christ, however, which must be engraved on the heart, is the likeness not of what is created and visible, but of what is noble, divine, and rational in the Son of God, the God-man. He who has this image in his heart is never without God, and, wherever God is at all, there he is wholly. Such a man acquiesces fully in the divine will, resigns himself entirely to God, stands in bottomless patience, humility, and love, and herein enjoys perfect blessedness." The writings of John Tauler were afterwards highly prized, not only by Luther and

Melancthon, but also by some Romish divines of the highest celebrity.

Among the mystical writings which prepared the way for the Reformation, a conspicuous place must be assigned to a small anonymous treatise, which appeared in the fourteenth century, under the name of 'Deutsche Theologie,' or German Theology. To this homely but admirable volume Luther lay under the deepest obligations. "Next to the Bible and St. Augustine," he says, "from no book with which I have met have I learned more of what God, Christ, man, and all things, are." The sound theology which pervades the work, though clothed in a somewhat mystical garb, conveyed much light to the Reformer's mind. The fundamental thought which the book contains is thus described by Ullmann: "If the creature recognise itself in the immutable Good, and as one therewith, and live and act in this knowledge, then it is itself good and perfect. But if, on the contrary, the creature revolt from that Good, it is then evil. All sin consists in apostatizing from the supreme and perfect Good, in making self an object, and in supposing that it is something, and that we derive from it any sort of benefit, such as existence, or life, or knowledge, or ability. This the devil did, and it was by this alone he fell. His presuming that he too was something, and that something was his, his 'I' and his 'me,' and his 'my' and his 'mine,' were his apostacy and fall. In the self-same way Adam also fell. Eating the apple was not the cause of his fall, but his arrogating to self his 'I' and 'me' and 'mine.' But for this, even if he had eaten seven apples, he would not have fallen. Because of it, however, he must have fallen, although he had not tasted the one. So is it with every man, in whom the same thing is repeated a hundred times. But in what way may this apostacy and general fall be repaired? The way is for man to come out of self (isolation as a creature), and enter into God. In order to this, two parties must concur, God and man. Man cannot do it without God; and God could not do it without man. And, therefore, it behoved God to take upon him human nature and to become man, in order that man might become God. This once took place in the most perfect way in Christ, and as every man should become by grace what Christ was by nature, it ought to be repeated in every man, and in myself among the rest. For were God to be humanized in all other men, and all others to be deified in him, and were this not to take place in me, my fall would not be repaired. In that way Christ restores what was lost by Adam. By Adam came selfishness, and with it disobedience, all evil, and corruption. By Christ, in virtue of his pure and divine life transfusing itself into men, come the annihilation of selfishness, obedience, and union with God, and therein every good thing, peace, heaven, and blessedness."

The 'Deutsche Theologie,' which thus unfolded Protestant truth so clearly before the Reformation,

has since 1621 been inscribed in the Romish index of prohibited books; while on the part of Protestant, but especially Lutheran divines, it has always been held in the highest estimation. At the instigation of Staupitz, Luther issued an edition of this popular work, with a preface written by his own hand. Staupitz was himself a mystic, but his mysticism was of a more thoroughly practical character than those writers of the same class who had preceded him; and among all the contemporaries of Luther none had a more powerful influence in the spiritual development of the great Reformer.

The mediæval mysticism in its gradual progress from a mere poetical sentiment to a speculative system, and thence to a living, practical power, led men steadily forward towards the Reformation. In the view of Scholasticism, Christianity was an objective phenomenon, but in the view of Mysticism it was an inward life. The former pointed to the church as the only procuring means of salvation, but the latter pointed directly to God, and aimed at being one with him. The one concerned itself chiefly with a gorgeous hierarchy, outward forms, and necessarily efficacious sacraments; the other was mainly occupied with having Christ formed in the soul, the hope of glory. The Reformers therefore could not fail to sympathize far more deeply with the teachings of the Mystics than of the Schoolmen. Though an exceptional class, the Mystics possessed, with all their extravagances, more of the truth of God than could be found within the wide domains of the Roman church. But while Luther and his brother Reformers learned much from the Mystics, their theology went far beyond the doctrines of Mysticism. During the fifteenth century indeed, the Scripture element was gradually supplanting the Mystical in the religion of the times. The Bible began to displace the Schoolmen at the universities. Both in Germany and the Netherlands arose several able and orthodox divines, with whom the Word of God was brought into greater prominence than it had been for centuries as the standard of their teaching.

Meanwhile Mysticism, which had been training men in the West for a great religious revolution, sprung up and spread rapidly also in the East. No sooner had the doctrines of Islâm been proclaimed by the great Arabian Prophet, than a class of Mystics appeared who revolted against the letter of the Koran in the name of the Spirit, and boldly urged their claims to a supernatural intercourse with the Deity. For several centuries Persia was the chief seat of a body of Mohammedan Mystics, who are known by the name of *Sufis*; and the writings of their poets during the thirteenth and fourteenth centuries are deservedly admired by every student of Oriental literature. These Eastern Mystics sought, and in some cases claimed, an immediate knowledge of God by the direct exercise of the intuitive faculty, which is a ray of Deity, and beholds Essence. Hence the indifference which they un-

formly exhibited to all the various forms of positive religion. Self-abandonment and self-annihilation formed the highest ambition of the *Sufi*. He is bound wholly to lose sight of his individuality; by mystical death he begins to live. The more extravagant among these Persian mystics claimed identity with God, and denied all distinction between good and evil. They held the sins of the *Sufi* to be dearer to God than the obedience of other men, and his impiety more acceptable than their faith. The *Sufism* of the East has continued unmodified in its character down to the present day, and is actually at this moment on the increase in Persia, notwithstanding the inveterate hatred which the other Moham-medans bear to its adherents. See *SUFIS*.

In the West, Mysticism has undergone no small modification since the Reformation in the sixteenth century. No sooner was the great Protestant principle announced by Luther that the Scriptures are the sufficient standard of Christian truth, than Traditionalism and Mysticism alike fell before it. Oral tradition and individual intuition were both of them rejected as infallible guides in an inquiry after truth. But while such was the general fate of mysticism among the Reformed, it broke forth in the most extravagant forms among the Zwickau prophets, and the various sects of Anabaptists who appeared in the Low Countries and different parts of Germany. Thus, as Mr. Vaughan has well said: "By the mystic of the fourteenth century, the way of the Reformation was in great part prepared; by the mystic of the sixteenth century it was hindered and imperilled." The wild fanaticism of the ANABAPTISTS (which see), was alleged to be a practical refutation of the alleged right of every man to the exercise of private judgment; and though Luther, Melancthon, Zwingli, and Bullinger exposed the fallacy of such an objection, yet for a time the work of reform was undoubtedly retarded thereby.

In the beginning of the seventeenth century, mysticism took an entirely new direction. Hitherto its great efforts had been put forth to reach union, and even identity with God. Now, however, it began to seek a supernatural acquaintance with the works of God. The leader of this movement was Jacob Behmen. It is true he had learned much from the theurgists who preceded him, particularly Cornelius Agrippa and Paracelsus, but the grand source of the knowledge which he professed to communicate in his mystical writings, was an inward illumination, which he claimed to have received from the Spirit of God, whereby he became minutely acquainted with the essences, properties, and uses of all the objects in nature. (See *BEHMENISTS*.) Then followed in the same track of mysticism the Rosicrucians and Freemasons, and secret societies which abounded so much in the eighteenth century.

Protestantism has had its *mystics*, and so also has Romanism. In France, in the sixteenth century, appeared St. Francis de Sales, and in Spain, St.

Theresa and St. John of the Cross; all of them making their mystical doctrines subservient to the interests of Mother church. "Nowhere," says Mr. Vaughan, "is the duty of implicit self-surrender to the director or confessor more constantly inculcated than in the writings of Theresa and John of the Cross, and nowhere are the inadequacy and mischief of the principle more apparent. John warns the mystic that his only safeguard against delusion lies in perpetual and unreserved appeal to his director. Theresa tells us that whenever our Lord commanded her in prayer to do anything, and her confessor ordered the opposite, the Divine guide enjoined obedience to the human; and would influence the mind of the confessor afterwards, so that he was moved to counsel what he had before forbidden! Of course. For who knows what might come of it if enthusiasts were to have visions and revelations on their own account? The director must draw after him these fiery and dangerous natures, as the lion-leaders of an Indian pageantry conduct their charge, holding a chain and administering opiates. The question between the orthodox and the heterodox mysticism of the fourteenth century was really one of theological doctrine. The same question in the sixteenth and seventeenth was simply one of ecclesiastical interests."

According to the mystical doctrine of St. Theresa, there are four degrees of prayer: (1.) Simple Mental Prayer. (2.) The Prayer of Quiet, called also Pure Contemplation. (3.) The Prayer of Union, called also Perfect Contemplation. (4.) The Prayer of Rapture or Ecstasy. The raptures and visions of this female saint of Romanism have gained for her a high name. But the mysticism of John of the Cross wore a different aspect. He delighted not in ecstatic prayer like Theresa, but in intense suffering. His earnest prayer was, that not a day might pass in which he did not suffer something.

In the history of mysticism, the seventeenth century was chiefly distinguished by the Quietist Controversy. The most remarkable exhibition of Quietism is to be found in the writings of Madame Guyon. Thus when describing her experience she observes: "The soul passing out of itself by dying to itself necessarily passes into its divine object. This is the law of its transition. When it passes out of self, which is limited, and therefore is not God, and consequently is *evil*, it necessarily passes into the unlimited and universal, which is God, and therefore is the true good. My own experience seemed to me to be a verification of this. My spirit, disenthralled from selfishness, became united with and lost in God, its Sovereign, who attracted it more and more to Himself. And this was so much the case, that I could seem to see and know God only, and not myself. . . . It was thus that my soul was lost in God, who communicated to it His qualities, having drawn it out of all that it had of its own. . . . O happy poverty, happy loss, happy nothing, which gives us

less than God Himself in his own immensity,—no more circumscribed to the limited manner of the creation, but always drawing it out of that to plunge it wholly into his divine Essence. Then the soul knows that all the states of self-pleasing visions, of intellectual illuminations, of ecstasies and raptures, of whatever value they might once have been, are now rather obstacles than advancements; and that they are not of service in the state of experience which is far above them; because the state which has props or supports, which is the case with the merely illuminated and ecstatic state, rests in them in some degree, and has pain to lose them. But the soul cannot arrive at the state of which I am now speaking, without the loss of all such supports and helps. . . . The soul is then so submissive, and perhaps we may say so passive,—that is to say, is so disposed equally to receive from the hand of God either good or evil,—as is truly astonishing. It receives both the one and the other without any selfish emotions, letting them flow and be lost as they came."

This quotation contains the substance of the doctrine which pervades the mystical writings of Madame Guyon. The whole may be summed up in two words, "disinterested love," which she regarded as the perfection of holiness in the heart of man. A similar, if not wholly identical doctrine, was inculcated at the same period by Molinos in Italy, in a book entitled 'The Spiritual Guide.' Quietist opinions were now evidently on the advance in different countries of Europe, and among their supporters were some of the most illustrious men of the day, of which it is sufficient to name Fenelon, archbishop of Cambray. But the high character for piety and worth of the leading Quietists made them all the more obnoxious to the Jesuits. Nor was the hostile spirit which was manifested towards the Quietists limited to the Jesuits alone; the celebrated Bossuet also was one of the most bitter persecutors of Madame Guyon, and succeeded in procuring the public condemnation of her writings.

Fenelon was for a time conjoined with Bossuet in opposing Madame Guyon, but all the while he was conscious that his own opinions did not materially differ from hers. At length, in 1697, he openly avowed his sympathy with the sentiments of the Mystics in a work which, under the name of the 'Maxims of the Saints,' was devoted to an inquiry as to the teaching of the church on the doctrines of pure love, of mystical union, and of perfection. The publication of this treatise gave rise to a lengthened and angry controversy. Bossuet sought to invoke the vengeance of the government upon his heretical brother, and he had even hoped to call down upon him the fulminations of the Pope. In the first object he was successful; in the second he was, for a time at least, disappointed. A war of pamphlets and treatises now raged at Paris, the chief combatants being Bossuet on the one side, and Fenelon on the other. The 'Maxims' were censured by the Sor-

bonne, and their author was persecuted by the King of France, but Pope Innocent XII. declined for a long time to pronounce a sentence of condemnation upon Fenelon, of whom he had been accustomed to say, that he had erred through excess of love to God. At length, with the utmost reluctance, and in measured terms, he sent forth the long-expected anathema, and Fenelon submitted to the decision of the Roman See. Madame Guyon, after a long life of persecution, thirty-seven years of which were spent in prison, died in 1717.

Among the Quietists of the seventeenth century may be mentioned Madame Bourignon and her accomplished disciple Peter Poiret, (see BOURIGNONISTS,) as well as the fascinating mystic Madame de Krüdener. England had its mystical votaries in the earnest followers of George Fox, with whom the doctrine of the Inward Light was the central principle of the gospel scheme. But the most extravagant of all the mystics of modern times is beyond all doubt Emanuel Swedenborg, the founder of the Church of the New Jerusalem. (See SWEDENBORGIANS.) One of the leading principles of this mystical system is the doctrine of *Correspondence*, which declares every thing visible to have its appropriate spiritual reality. Another principle which lies at the foundation of the Swedenborgian theory, is, that the Word of God is holy in every syllable, and its literal sense is the basis of its spiritual and celestial meaning.

Of the more modern mystics, William Law may be considered as the father. He was a clergyman of the Church of England in the last century; and the doctrines which he and his followers held exhibit so strong a tendency to mysticism, that it may be well to give an outline of his system: "Mr. Law supposed that the material world was the region which originally belonged to the fallen angels. At length the light and Spirit of God entered into the chaos, and turned the angels' ruined kingdom into a paradise on earth. God then created man, and placed him there. He was made in the image of the Triune God, (whom, like the Hutchinsonians, he compares to 'fire, light, and spirit,') a living mirror of the divine nature, formed to enjoy communion with Father, Son, and Holy Ghost, and to live on earth as the angels do in heaven. He was endowed with immortality, so that the elements of this outward world could not have any power of acting on his body: but by his fall he changed the light, life, and spirit of God, for the light, life, and spirit of the world. He died on the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we die to the influences of this world when the soul leaves the body; and all the influences and operations of the elements of this life were open to him, as they are in any animal, at his birth into this world: he became an earthly creature, subject to the dominion of this outward world and stood only in the highest rank of animals.

"But the goodness of God would not leave man in this condition: redemption from it was immediately granted; and the bruiser of the serpent brought the life, light, and spirit of heaven, once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark, or seed, of the divine life, as a treasure hid in the centre of our souls, to bring forth, by degrees, a new birth of that life which was lost in paradise. No son of Adam can be lost, except by turning away from the Saviour within him. The only religion which can save us, must be that which can raise the light, life, and Spirit of God in our souls. Nothing can enter into the vegetable kingdom till it have vegetable life in it, or be a member of the animal kingdom till it have the animal life. Thus all nature joins with the gospel in affirming that no man can enter into the kingdom of heaven till the heavenly life is born in him. Nothing can be our righteousness or recovery, but the divine nature of Jesus Christ derived to our souls."

We are not altogether strangers to mysticism even in our own days. Only a few years have elapsed since we were asked to believe in the supernatural revelations made to the followers of Edward Irving; and the Spiritualists of North America profess to hold converse with the spiritual existences of another world. But passing from these we find a class of mystics in the INTUITIONISTS (which see), on both sides of the Atlantic, who substitute the subjective revelation of consciousness for the objective revelation of the written Word.

MYTH, a fable or fictitious narrative, under which are couched religious or moral principles. Facts often constitute the basis of the myth, and with these religious ideas are interwoven. A myth may also be of a mixed nature, partly true and partly fictitious, but designed to convey important principles which are embodied in the event narrated.

MYTHOLOGY (Gr. *muthos*, a fable, and *logos*, a discourse), a word used to denote the fabulous stories which have been invented and propagated by the ancient nations concerning the origin and history of their gods. The mythology of the ancient world is one of the most interesting departments of human inquiry. Man is naturally a religious being. He has been endowed by his Creator with certain faculties and powers which fit him for the investigation of spiritual and heavenly things. But even from the earliest period in the history of fallen man, we find a constant tendency to make to himself a religion of fable rather than of fact. He looked abroad upon the world with all its infinitely varied objects and phenomena, but instead of rising from nature up to nature's God, he clothed creation with the character of the Creator, and converted it into a deity to be adored. Polytheism and idolatry in the grossest forms were the necessary results of such perverted views of nature, and, accordingly, the religion of the primitive ages was, in its full extent, a system of Pantheism.

The heavenly bodies were probably first of all the objects of adoration; and next, the most conspicuous and important objects on the earth. Deified mortals, or a system of hero-worship, probably followed next in succession. The personification of abstract virtues or of physical laws, deduced from the operations of nature, belongs to a more advanced stage of society. It may be a pleasing exercise of intellectual power to trace in the religion of the ancient Egyptians a well-connected series of astronomical allegories, or in that of the ancient Greeks and Romans a series of profound and plausible myths. But the question may well be started, whether in the earlier ages of the world either priests or people maintained a religion, which, if we are so to understand it, was nothing more than an allegorical myth, a philosophical mystery. No such refined notions can be traced in the simple theology of the Homeric age. All classes, learned and illiterate, sacerdotal and lay, were, in plain language, gross idolaters. But as we advance onward in the course of history, we meet with a higher class of minds, who, not contented with being religious, seek to reason on the subject; and in the days of Aristotle and Plato, the mind of man, more enlightened, elevated, and refined, calls in the aid of allegory to reconcile the popular mythology with its more advanced conceptions. In viewing the subject of mythology, however, it is important to keep in mind the distinction between the primitive religions themselves, and the philosophic systems which have been attempted to be reared on the basis of these religions. The *Tsabaism* of the early Chaldeans affords an example of the extreme simplicity which characterized the first forms of idolatrous worship. The sun, the moon, the heavenly bodies in general, were looked upon as gods, and as exercising an influence, whether prosperous or adverse, upon the interests of mankind. In these circumstances the planetary deities were adored, and men bowed before them with solemn awe as the regulators of human destiny.

When we pass, however, from the simple and primitive *Tsabaism* of the Chaldeans, Phœnicians, and other primitive nations, and examine the more complex and intricate mythology of ancient Egypt, we cannot fail to be struck with the variety of opinion which exists among the learned as to its real nature. Many writers have regarded it as of a purely symbolic character, all its gods being deified personifications of nature; while Bryant, Faber, and many others, have come to the conclusion that the gods of the Egyptians, and indeed of all the heathen nations of antiquity, were the souls of their forefathers, to whom was assigned the control of the elements or nature. On this subject considerable doubt cannot fail to rest, from the circumstance that two different creeds existed among the Egyptians, the one a popular, and the other a sacerdotal system of belief. The priests were a separate class, who claimed to be the sole depositaries both of science and religion. To maintain their influence over the people, they seem

to have constructed an elaborate metaphysical mythology which was carefully concealed from the knowledge of the vulgar. The Egyptian priests, accordingly, are supposed to have been the first who reduced mythology to a kind of system, which they unfolded only to a select class of the initiated. The more effectually to exclude the great mass of the people from the knowledge of their mystic allegorical theology, they conducted their religious ceremonies in an unknown tongue. What views then must the common people have entertained of the gods and goddesses whom they were taught to worship? This question it is difficult to answer satisfactorily. In all probability, however, they were satisfied with the observance of idolatry in its grossest forms, whether as applied to the starry heavens, and the other visible objects of nature, or to the souls of deified mortals. And as to the Egyptian sacerdotal creed, about which the learned have speculated to so little purpose, it is difficult to believe that at so early a period of the world's history, a body of priests actually devised a system of philosophical mythology so complicated and so profound as to elude the penetration of some of the most learned and most ingenious men of modern times. The truth is, that the primitive gods of Egypt, as represented on the most ancient monuments, were thirteen in number, and were in all probability worshipped both by priests and people as the spirits of their ancestors, whom they believed to inhabit and to preside over the heavenly bodies. The animals also which they worshipped may have been regarded as living representatives of the gods who inhabited their bodies, and through them received the homage which was paid by men.

The constant intercourse, commercial and otherwise, between Egypt and the Canaanitish tribes, must have led to the rapid propagation of idolatry; and as Canaan lay in the direct road between Babylon and Egypt, it was naturally to be expected that the gods of Babylon and Assyria would be readily transferred to the land of the Pharaohs. That the *Tsacism* of the early Chaldeans and Egyptians was thus carried into Canaan, is plain from the fact that *Ashitoreth* or *Astarte*, the principal goddess of the Canaanites, is universally believed to have represented the Moon, and *Bel* or *Baal* the Sun.

The mythology of Greece and Rome, in every aspect of it, bears much more the appearance of a mythical hero-worship than do the religions of the earlier eastern nations. Its gods and goddesses are plainly men and women, actuated by the same motives, impelled by the same passions, characterized by the same virtues and vices as mortals of flesh and blood. They love, they hate; they doubt, they fear; they deliberate, they decide; all indicating a human origin, and that they were framed like ordinary men. And not only were they capricious and uncertain in their individual character, but they were believed to be divided and subdivided into factions ranged in hostile array against one another. The *Iliad* of

Homer abounds in allusions to and even detailed descriptions of these unseemly dissensions among the Olympic gods.

The entire Pantheon of Greece and Rome was one immense graduated hierarchy, at the head of which sat enthroned in awful majesty *Zeus* or *Jupiter*, wielding the sceptre of universal empire. Next to him in order, but immeasurably inferior in authority and power, were the celestial deities whose business it was pre-eminently to rule in the affairs of men. Superior in number to these, but far beneath them in rank and power, were the terrestrial gods and goddesses presiding over fields and cities, mountains, rivers, and woods. Subordinate even to the terrestrial gods were the Penates and Lares, the Demigods and Deified Heroes, all claiming a share in the veneration, the homage and respect of the human family. Every nation, every town, nay, every family had its friends and its foes in the council of Olympus, and so numerous was the entire assemblage of Grecian and Roman divinities, that it was said to be easier to find a god than a man. Nor was this immense host of heavenly rulers idle or unemployed; to each was allotted his separate share in the government of the universe. "On Mercury," says Mr. Gross, "devolved the duty to be the messenger of his divine compeers; Bacchus bore sway over the convivial cup and its orgian rites; and stern Mars found his post wherever the cry of battle and the clash of arms resounded in martial discord. Apollo presided over the fine arts, medicine, music, poetry, and eloquence; while Neptune stretched his pronged sceptre over the green waters and mountain-waves of *old-ocean*. Ceres introduced the cereal grains among mankind, and guided and fostered agrarian pursuits; to be the queen of love and the mistress of grace and soft delights, became none so well as Venus; Flora betrayed her refined taste in the cultivation of flowers; and the elastic and sprightly Diana strung her bow in the sports and fatigues of the chase."

The Greek mythology is justly believed to have been of Cretan origin, and Crete having been the primeval seat of Phœnician and Egyptian colonists, it is fundamentally, like the earlier religions, a strictly *Tsavian* system of idolatry, the recognition and worship of the sun, moon, and stars as divinities, being the basis on which the whole complicated system is made to rest. Accordingly there is ample ground for the theory of Creuzer and other German writers, that the classical mythology of the ancient heathens is of a strictly allegorical and symbolic character. In the days of Homer, the gods of Greece were only eight in number, but as time advanced the Grecian divinities so rapidly multiplied, that the form in which it has come down to us is that of a perfectly complete mythic system, the exposition of which has engaged the earnest and profound investigation of some of the ablest and most erudite scholars of the age.

The mythology of the ancient Persians, as devel-

oped in the *Zend-Avesta*, has in it several peculiarities which distinguish it from the other religions of antiquity. One of these is its dualistic character, the two elementary principles, *Ormuzd* and *Ahriman*, constituting an original antagonism between good and evil, which might seem at first contradictory and self-destructive. But above and beyond these contending elements, was the Supreme Being under the name of *Zeruaue Akerene*. Fire was regarded as the omnipotent organ of the Divine energy, in the form of a twofold emanation, represented by *Mithras* the fire-god, and *Mitra* the fire-goddess. This fire-worship, which was simply a form of *Tsabaism*, appears to have been almost coeval with the human race. Under the name of *Agni*, fire was worshipped in India in the Vaidic age; and from India and Persia, this species of worship was propagated among other nations. The Ethiopians revered the Persian fire-god as their oldest lawgiver, and the founder of their religion. The Egyptians also had their Heliopolis, or city of the sun, where obelisks were erected in honour of the sun, the source of light and heat. From Persia, Mithras worship spread to Armenia, Cappadocia, Pontus, Cilicia, Greece, Rome, and even Germany. Humboldt discovered the same species of worship in the halls and temples of the Montezumas.

It is remarkable how far the mythologies of ancient times spread beyond the regions in which they originated. The Persian fire-worship, for instance, was introduced at Rome in the time of the Emperors, and thence it was rapidly diffused over the whole empire. "Troops of Egyptian priests," to use the language of Mr. Osburn in his 'Religions of the World,' "made their appearance in many of the cities of the Roman Empire, singing the praises and setting forth the temporal advantages of the worship of the gods of Egypt, especially of Isis, the wife or female half of Osiris. They had assuredly great success. This is evidenced by the number of Egypto-Roman statues of the gods of Egypt to be seen in all extensive collections of classical antiquities. The ruins of the temple of Isis have likewise been found at Pompeii, in South Italy. It was in the wake of the conquering arms of Rome that the Greek mythology travelled over the world. Both systems were, however, in this their propagation, associated with the very remarkable dogma of Pantheism. This word meant, in its ancient and true sense, that everything which ever had been worshipped by any race of mankind, was a god really, and ought still to be worshipped. It was in obedience to this teaching that the Egyptian priests were permitted to build temples to their gods in Rome, Byzantium, Carthage, and other great cities of the empire. It was in the same spirit that the Roman legionaries placed the altars and temples of their own gods in all the countries they had conquered. They were merely Roman names for the gods whose worship they found established there.

All were gods alike. All were indeed the same gods, and they merely worshipped them abroad under the names they had been accustomed to apply to them at home."

The varied forms of mythology which had thus found their way into the Roman Empire, gradually lost their power over the minds of the people, in consequence of the progress of science and philosophy, but more especially the introduction of Christianity, which rapidly extinguished the false lights of Pagan religions, substituting the full effulgence of the Sun of Righteousness with its illuminating and refreshing influence on the hearts and consciences of men.

The Scandinavian mythology holds a kind of intermediate place between the religions of antiquity and those of modern heathendom. It seems to have had its origin among the Teutonic tribes in the plains of Upper Asia, between the Euxine and the Caspian seas. Under the leadership of Odin, a portion of the people inhabiting this locality set out on an expedition towards the north-west, subduing the countries through which they passed, and settled at length in the country now called Jutland and the adjacent islands. Here was erected the kingdom of Denmark, over which Odin appointed his son, Skjold, to be the first king. The conquest of Scandinavia by Odin is calculated by the archæologists of the North to have happened so recently as about forty years before the birth of Christ, and the whole history of the mythology of the Edda, from its origin to its final disappearance, does not include a longer space of time than 1,000 years. At the head of the Norse deities is *Odin*, the sun-god, and next to him *Frigga*, his spouse, who represents the earth. *Thor*, the son of Odin, is the god of thunder. *Baldur* is the personification of all that is great and good, and *Loki*, the principle of evil. The whole body of the Northern gods, or *Æsir*, as they were called, in the opinion of some writers, symbolized the laws and operations of physical nature; but according to others, they were planetary gods. In this latter view Mr Gross thus describes them: "Thor, the opener of the year, begins his reign at the period of the vernal equinox, in the sign of Aries; and as such he is symbolical of time and terrestrial fecundity. Next comes Uller in Taurus, when the earth begins to develop its latent energies, and gives promise of future plenty; and therefore the horn of taurus, or the ox, is typical of agrarian abundance: it is the horn of plenty, so frequently quoted in the ornate effusions of poets and orators. Frey, the floral god, who is at once the lovely and the loving, takes his turn in Gemini, and is now in the bloom and vigour of his strength, of which his sword is the emblem. June, or Cancer, claims the presence of Odin, and the sun-god is now in the culmination of his divine might: his creative and maturing planetary influence is complete. At this point of the ecliptic the sun begins its recession from the northern hemisphere,—Odin dies; retires to his hall

Valhalla, in July; and in August, he already occupies Gladshiem—glad-home, or the abode of bliss, as the father of souls. Skadi succeeds in Libra, or September; and Baldur, the good, takes his station in Scorpion, or October, after the autumnal equinox. As to Heimdall, the preserver of the planetary world, he demands Sagittarius, or November, for his portion of zodiacal sway; while Freyja, the delight, is content with December, or Capricorn. Forsetti takes possession of Aquarius, or January; Njörd of Pisces, or February; and Vidar, without any definite abode, closes the cycle of the year, of the quiet, silent departure of which he is the type. Hence he is called the silent god."

It is somewhat remarkable, that from districts closely adjacent to that part of Asia from which Odin came, several other religious reformers issued on expeditions of conquest several centuries before. Thus Budha journeyed south-eastward into India, Confucius north-eastward into China, and Zoroaster southward into Persia. The earliest mythology which is known to have existed in India, is that of the Védas, which was essentially symbolic of the elements and energies of nature, one-half of the hymns and prayers of the Rig-Véda being addressed either to *Indra*, the god of light, or *Agni*, the god of fire. The next in prominence to these is *Varuna*, the god of water. And although a multitude of other gods are mentioned, they appear to have been simply personifications of the powers and processes of nature. "Perhaps," says Ritter, in his 'History of Ancient Philosophy,' "there is nothing more instructive in Indian archæology, than, so to express ourselves, the transparency of their mythology, which permits us to perceive how, with a general sense of the divine, the co-existence of a special recognition thereof in the separate phenomena of nature was possible, and how, out of the conception of the one God, a belief in the plurality of gods could arise."

By what means the second phase of the mythology of India, that of Brahmanism, was produced, it is impossible even to conjecture. With the conquests of the Aryans came an entire change in the religion of the vanquished. For the worship of gods symbolizing the elements and processes of nature, was substituted the worship of gods more completely resembling men. But at the head of this humanized pantheon is a mere abstraction, which, under the name of *Brahm*, sits enthroned in solitary majesty the sole existing being in the universe, all else, though seeming to exist, being *Maya* or illusion. Subordinate to this supreme deity, is the Hindu *Trimurti*, consisting of *Brahma*, the creator, *Vishnu*, the preserver, and *Shiva*, the destroyer. The numberless gods of the Hindu pantheon are simply different names or attributes of these members of the sacred Triad.

In process of time Brahmanism or Hinduism succeeded, displacing the simpler mythology of the Vai-

dic period; but the complicated religion of the Aryans at length began to lose its hold of the thinking portion of the community, through the rise of certain philosophic schools, whose creed was that of undisguised Atheism, under the imposing title of a rational system of belief; but still more through the promulgation of Buddhism in the seventh century before the Christian era. The progress of this new faith was slow but sure, and at length it succeeded in overshadowing its rival for a thousand years, at the end of which a terrible revulsion took place in the feelings of the people: "The younger sister," to use the language of Mr. Hardwick, "was violently extruded by the elder from all parts of Hindustan, if we except one scanty remnant at the foot of the Himalaya. Yet meanwhile Buddhism had evinced a property unknown to every other heathen system. It was far more capable of transplantation. It flourished with peculiar freshness and luxuriance in Tibet, and ultimately in the Tatar tribes of central Asia. Above all, it kept possession of its ancient fortress in the island of Ceylon; and thither, in the early centuries of our era, flocked a multitude of foreign pilgrims, anxious by such visit to abridge their term of penitential suffering, to venerate the relics of Gautama Buddha, or to kiss the print of his gigantic foot."

The religion of Budha can scarcely be considered as having a mythology, since it not only disowns all belief in the numberless gods of Hinduism, but it is essentially atheistic and nihilistic in its whole character. All nature is in Buddhism nothing more than an eternal and necessary chain of causes and effects; and in the case of the human family an infinite succession of births and new births. It teaches, accordingly, that the grand aim of all religions is to deliver us from this terrible necessity of repeated births,

When driven from Hindustan, Buddhism found a home in Thibet and Tartary, where it assumed the form of *Lamaism*, with its doctrine of perpetual incarnations. In China, again, where it was introduced shortly after the Christian era, it is known by the name of Fo-ism. But the orthodox Buddhists are found chiefly in Ceylon. A remnant of the system still exists in India in the religion of the JAINS (which see). Gutzlaff tells us, that the only genuine Buddhists in China are the monks and mendicants. The Buddhist mythology of Nepal exhibits a peculiarity which is not found in any other country, that it recognizes an *Adi-Budha* or a first *Budha*, in the character of a Supreme Creator—a doctrine which may possibly have been borrowed from the adjacent Brahmanism. In the numerous Fo-ist temples of China, the chief object of adoration is a perfect Budha named *O-me-to*, who is looked upon as the great source of deliverance from all kinds of evil. One prayer of faith addressed to this imaginary deity will, it is believed, secure a man's salvation. It is a remarkable fact, that in the revolution which is at present going forward in China, the rebels manifest a special hate-

to the Fo-ists, and so rapidly has Buddhism in that country been declining for some years past, that as the missionary Gutzlaff informs us, "The Fo-ist temples are now mostly deserted and in a state of ruins; the votaries fewer and fewer, and the offerings very sparing." To compensate this state of matters Buddhism seems to flourish vigorously in Burmah and Siam, though the progress of British conquest, in the former country, is likely to check its further advances.

About the middle of the sixth century before Christ, a remarkable sage, named Confucius, was born in China, who gave rise to a system of philosophy which, partaking partly of a political and partly of a religious character, has established itself as one of the leading forms of belief among the Chinese. The most ancient creed of the Middle Kingdom appears to have been a kind of *Tsabaism*, or worship of the heavenly bodies, combined with a worship of demons or spirits, who were believed to preside over different realms of creation. Confucius modified the ancient mythology of the Chinese, by adding to it a system of hero-worship, while to the sage himself was assigned a most conspicuous place in the already crowded pantheon. Nor are the Chinese at this day strangers to this system of apotheosis, men and even women having temples erected in honour of them, and prayers said before their images. The most prominent superstition, indeed, among this strange people at the present moment, is the worship of the holy mother *Ma-tso-poo*, which chiefly prevails among the sailors. But throughout the whole Chinese Empire, creature-worship is almost universally found in the form of veneration paid to departed ancestors.

Half-a-century earlier than the birth of Confucius, an ascetic philosopher, named *Lao-tse*, appeared, who gave origin to a sect called the *Tao-ists*, who worshipped their founder, and zealously adhered to and propagated his doctrines as developed in the *Tao-te-king*. This School of the Fixed Way, as it is called, seems to have aimed at banishing from the mythology of China those numberless deities, demons, and heroes with which it was encumbered, and to have set themselves to promulgate among their countrymen the 'Doctrine of Reason,' as they termed it, which alleges the existence of a great nameless Unity in nature, of which *Lao-tse* was believed to be an incarnation. For a time this sect made little progress, but about B. C. 140, the then reigning Emperor having along with his Empress embraced the system, it received a very large accession to the numbers of its adherents. The *Tao-ists* now began to claim supernatural powers, and from this time they gave themselves to magic, fortune-telling, and superstitious practices of various kinds. Their chief men accordingly are

styled "heavenly doctors," and the head of the whole sect is believed to be an incarnation of *Tao*, and to exercise absolute dominion over unseen spirits.

In both North and South America the most ancient forms of religion were, as in China, spirit-worship and element-worship, which may be considered as primitive forms of heathenism. The spirits which they venerate are some of them the manes of their departed ancestors, and others the tenants of various natural objects which are thus converted into *Fetishes*, such as are worshipped in Greenland, Western Africa, and Siberia.

The sun, moon, and stars are the chief objects of the adoration of the American savage, believing them, as he does, to be animated and even intelligent. Amid the polytheism, however, which pervades his mythology, he believes in one Great Spirit, who rules over and regulates the universe, but who is nevertheless merely one of a whole host of deities, and in fact little more than a personification of the powers of nature, the Sun-god, as he is often termed. And while the American Indian believes in an array of benevolent spirits headed by the Sun, he puts equal faith in the existence of an army of evil spirits headed by the Moon. To propitiate the favour of the one, and avert the anger of the other, constitutes one of the chief aims of his religion.

Of a similar character was the mythology of the ancient Mexicans. Originally partaking of the distinctive characteristic of a Nature-worship, it gradually assumed the features of a species of Hero-worship. The deities came more nearly to resemble human beings. It is generally believed, however, that the Mexicans believed in a Supreme Being, whom they termed *Teo-tl*. Their pantheon consisted of thirteen chief divinities, at the head of which was *Tezcathlipoca*, who appears to have been a Sun-god. Another deity, who was the object of dread to the Mexicans, was *Mexitli* or *Huitzilopochtli*, who may be called the Mars of Central America. To propitiate this awful divinity, his altars were made continually to stream with the blood of human victims. A third important member of the Aztec pantheon was *Quezalcoatl*, or the "Feathered Serpent."

The mythology of many nations of modern heathendom consists of a series of fables in reference to demons or devils whom they worship. Of this character is the *Shamanism* of the Ugrian tribes of Siberia, Lapland, and other northern countries, and the same mode of worship prevails among the aboriginal tribes of Hindustan, and the inhabitants of Polynesia or the islands of the South Pacific Ocean. Such, so varied is the mythology of the nations of the world.

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NAAMAH, the sister of Tubal-cain, as we learn from Gen. iv. 22. Her name signifies in Hebrew, "the fair one," and the Arabian writers are generally agreed in representing her as a very beautiful woman. She is one of the four females from whom the Jewish Rabbis allege the angels to have sprung. Some have supposed her to be identical with *Ash-taroth*.

NADAB, the ecclesiastical head of the Mohammedans in Persia. His office corresponds to that of the *Mufti* in Turkey, with this difference, however, that the *Nadab* can divest himself of his spiritual functions, which the *Mufti* cannot do.

NADHAMIANS, a heretical Mohammedan sect, which maintained that God could do evil, but that he never does it, lest he should appear an imperfect and wicked Being.

NÆNIA, a funeral dirge, which was sung among the ancient Greeks in praise of the deceased. A goddess bearing this name was worshipped at Rome, but being connected with the dead, her temple was outside the city.

NAGAS, snake-gods, who, according to the system of Buddhism, have their residence under the sacred mountain *Méru*, and in the waters of the world of men. They have the shape of the spectacle-snake, with the extended hood; but many actions are attributed to them that can only be done by one possessing the human form. They are demi-gods, who are usually considered as favourable to Budha and his adherents; but when roused to anger they are very formidable.

NAGAS, a class of Hindu mendicant monks who travel about in a state of nudity, but armed with warlike weapons, usually a matchlock, and sword, and shield. They are not limited to one sect, there being *Vaishnava* and *Saiva Nāgas*, the latter of whom smear their bodies with ashes, allow their hair, oears, and whiskers to grow, and wear the projecting braid of hair, called the *Jata*. The *Sikh Nāgas*, however, differ from those of the other sects by abstaining from the use of arms, and following a retired and religious life.

NAHAT. See ANAITIS.

NAHIMEU, the goddess of health among the ancient Egyptians. She was the spouse of THOTH (which see).

NAIADS, nymphs who were considered among the ancient Greeks and Romans to preside over rivers, fountains, lakes, and streams.

NAINS, spirits in the Scandinavian mythology

who dwelt in caverns, and excelled in the art of working metals. They only appeared during the night, and if they allowed themselves to be overtaken by the rays of the rising sun, they were straightway changed into stones.

NAKIB, the chief of the EMIRS (which see, among the Turkish Mohammedans, who is held in great respect as being the head of the descendants of the prophet. He has the power of life and death over the other Emirs.

NAKIR, one of the two angels who, according to the Mohammedans, preside at the examination of the dead. See DEAD (EXAMINATION OF THE).

NAMANDA, a short ejaculatory prayer usually addressed by the Japanese to their god AMIDAS (which see). This prayer, which is either sung or repeated to the tinkling of a little bell, consists of only three words, which signify, "Ever blessed Amidas, have mercy upon us." The frequent repetition of the *Namanda* is considered by the Japanese as conducive to the deliverance of their friends and relations from suffering in another world. Societies also are formed to repeat this short prayer for the comfort and relief of their own souls. Oriental scholars allege that the words in which the *Namanda* is expressed are pure Sanskrit.

NAMAZI, the five daily prayers which the Mohammedans regularly repeat every twenty-four hours. According to a tradition, the prophet was commanded by God to impose upon his disciples the daily obligation of fifty prayers. By the advice of Moses he solicited and obtained permission to reduce them to five, which are indispensable. The five times of prayer in the course of a day are, 1. Day-break; 2. Noon; 3. Afternoon; 4. Evening; and 5. The first watch of the night. These prayers are of divine obligation. The introduction of the first is attributed to Adam, of the second to Abraham, of the third to Jonah, of the fourth to Jesus, and of the fifth to Moses. On Friday, which is the Mohammedan Sabbath, a sixth prayer is added, and this additional prayer is repeated between day-break and noon. If the prayers are not repeated at the prescribed hours, they are accounted vain and useless. The arrival of each of the hours of prayer is publicly announced by the proclamation of a MUEZZIN (which see).

NANA, the mother of the Phrygian god *Atys*, and the great goddess of the Armenians.

NANAK SHAHIS. See SIKHS.

NANEA, an ancient Persian goddess, whose temple and priests are mentioned in 2 Mac. i. 13. The

name is supposed to be derived from the Persian word *nahida*, a ripe virgin.

NANTES (EDICT OF). See FRANCE (PROTESTANT CHURCH OF).

NAOS. See NAVE.

NAPÆÆ, nymphs among the ancient Greeks who presided over groves and forests, and who were believed sometimes to frighten solitary travelers.

NARADA, a Hindu deity, the offspring of *Brahma* and *Saraswati*. He was believed to be the inventor of the Æolian harp, and to preside over the sacred music of heaven and earth, of nature and humanity.

NARAKAS, the principal places of suffering in the system of the Budhists. These are reckoned eight in number, each of them 10,000 yojanas in length, breadth, and height. The walls are nine yojanas in thickness, and of so dazzling a brightness, that they burst the eyes of those who look at them, even from the distance of a hundred yojanas. Each hell is so enclosed that there is no possibility of escape from it. There are in all 136 *Narakas*, and the whole are situated in the interior of the earth.

NARAYANA, a surname given in the laws of Manu to Brahma as resting on an aquatic plant, the lotus flower, in the midst of the great abyss of waters. There he reclines on the serpent Ananta or eternity, with closed eyes, and reposes in mysterious slumber.

NARTHEX, the name given by the early Christians to that portion of a church which formed its outer division within the walls. It was an oblong section of the building, extending across and occupying the front part of the interior of the house. It was entered by three doors leading from the outer porch. From the narthex there were also three entrances, the main entrance being in the middle, directly opposite the altar, and opening immediately into the nave. Two smaller doors upon each side appear to have opened into the side aisles, from which the nave was entered by doors on the north and the south. The doors consisted of two folding leaves, and the different classes of worshippers entered the nave at different doors, which were appropriated to them. The vessel or font of water for purification, which stood at one time outside the church, was afterwards introduced into the *narthex*. In this part of the church the penitents and catechumens stood during divine service to hear the psalms and scriptures read, and the sermon preached, after which they were dismissed without any prayers or solemn benediction. In the *narthex* also Jews, heathens, heretics, and schismatics were sometimes allowed to take their place. The term *narthex* seems to have been applied to the ante-temple of a church, because it was of an oblong figure. Some churches had three or four *narthexes*, but these were without the walls, not like the ordinary *narthex* inside the church.

NASAIRIAH. See ANSARIANS.

NASCIO, a Roman goddess who was believed to preside over the birth of children.

NASI, the name given by the Jews to the president of the great Sanhedrim, who was held in high respect by the court, who received him standing when he entered the place of meeting. Till the Captivity the sovereign or chief ruler acted as *Nasi*. Moses is said by the Rabbis to have been the first president of the Sanhedrim, but after the Captivity the two offices became quite distinct. According to the Rabbis it was the prerogative of the descendants of Hillel to execute the duties of this high office.

NASIB, the Mohammedan destiny or FATE (which see).

NASR, one of the five gods of the ancient Arabians mentioned in the Koran. He was the supreme deity of the Arabs of Yemen, and as the name signifies an eagle, he may have been the sun-god.

NASTROND, the shore of the dead, one of the two places of punishment among the ancient Scandinavians. In this place, which was to endure for ever, the Edda declares, "there is a vast and direful structure with doors that face the north. It is formed entirely of the backs of serpents, wattled together like wicker work. But the serpents' heads are turned towards the inside of the hall, and continually vomit forth floods of venom, in which all those wade who commit murder, or who forswear themselves."

NATALES EPISCOPATUS, the birth-days of bishops or their ordination, being at first anniversaries of their ordination, which they themselves kept in their lifetime, and which were continued in memory of them after their death. By this means these festivals came to be inserted in the Martyrologies as standing festivals in remembrance of their ordination or nativity to the episcopal office. These anniversaries were celebrated with reading, psalmody, preaching, praying, and receiving the eucharist.

NATALITIA. See ANNIVERSARIES, BIRTH-DAY.

NATIGAY. See ITOGAY.

NATIONAL COVENANT OF SCOTLAND. See COVENANT (THE FIRST NATIONAL, OF SCOTLAND).

NATIVITARIANS, a name given by Danæus to a heretical sect of the fourth century, who maintained that the Second Person in the Holy Trinity was eternal as God, but not as the Son of God, that is, they denied his eternal generation.

NATIVITY OF CHRIST. See CHRISTMAS.

NATIVITY OF JOHN THE BAPTIST. See JOHN (ST.) BAPTIST'S DAY.

NATIVITY OF THE BLESSED VIRGIN MARY, a festival observed by the Church of Rome annually on the 8th of September.

NATURALISTS. See RATIONALISTS.

NATURAL RELIGION, an expression used to denote those religious truths which are derived from the teaching of the light of nature, or the exercise of

the unassisted powers of human reason. These primary truths of religion are few in number, including simply the Being and Perfections of God; the different relations in which we stand to this Great Being, and the duties arising therefrom; the Divine government of the world; the immortality of the soul, and the future state of rewards and punishments. These are the great articles of Natural Religion; but though said to be derived from the simple unaided efforts of human reason, mankind are far from being unanimous in their admission of these articles. Some have even gone so far as to deny that human reason can possibly discover for itself religious truths of any kind. But without utterly rejecting Natural Religion, we may remark that there is no point which it is of greater importance to keep constantly in view, in all our inquiries into matters of religion, than the precise line of distinction which separates the province of reason from that of revelation. The two are constantly in danger of being confounded, more especially by those who have been educated in a professedly Christian country, and under the influence, perhaps imperceptible, which a knowledge of divine truth, however superficial, exercises over all our opinions and judgments. So liable, indeed, are we to be modified in our sentiments by the peculiar circumstances amid which we are placed, that it is often difficult, if not impossible, to state from what precise source any particular opinion has been derived. Hence it not unfrequently happens, that we attribute to the pure native operations of reason, sentiments which we have acquired only in consequence of our acquaintance with the truths of revealed religion; and conversely also we sometimes imagine that the perverse deductions of our own unassisted reason are sanctioned by, or perhaps originate in, the dictates of inspiration. Of these two classes of errors, though the latter is attended with the worst practical consequences, the former is the more subtle and imperceptible in its influence. We have formed many of our religious opinions directly from our knowledge of revealed truth, and yet so familiar have we become with them, and so deeply convinced of their reality, that we are in danger of confounding them with the plainest and simplest deductions of human reason. They bear upon our minds with the force of independent axioms, until at length we conclude them to have reached us in consequence of the primary operations of our own minds. It is more difficult than is often imagined to separate between the conviction arising from our belief in the doctrines of Scripture and the conviction arising from the simple exercise of our minds upon the evidence in favour of that truth of which we are become convinced. Thus, the doctrine of the immortality of the soul is taught clearly in the pages of revelation, but it is also alleged to be ascertainable by the exercise of unassisted reason. Now, in reference to all those who have been familiar from infancy with the statements of the Bible, the difficulty is to calculate what amount of

conviction, as to the soul's immortality, they have drawn from the one source, and what from the other. Do they believe the doctrine because nature has taught them to believe it, or is it not rather because the Bible has taught them? The proofs which have passed before the minds of the heathen unlightened by the Gospel, have, with at least equal force, pressed themselves upon the attention of those who are blessed with the light of revelation; they have learned much upon the subject, no doubt, from the dictates of nature, but how much more have they learned from the lessons of Scripture! The danger lies in their confounding the teaching of the one with the teaching of the other; in attributing to reason what they have received solely from revelation; and, on the other hand, in endeavouring to make revelation responsible for what are purely and entirely the perverse judgments of unaided reason. In a sound condition of our intellectual and moral powers, reason and revelation must always be at one; but we are too prone to exalt the former at the expense of the latter. To keep the province of the one separate and distinct from the province of the other, is in fact one of the most difficult, but nevertheless one of the most important lessons which the theological student is called upon to learn. It is to ignorance and recklessness on this one point, that we would be inclined to attribute the greater part of the heresies which have distracted the Christian Church.

We have been endowed by our Creator with reason for the most valuable and necessary ends; but these ends in reference to theology, are too little regarded. The Socinian entertains the most vague and extravagant views as to the illimitable extent to which reason can go, while the enthusiast, on the other hand, restricts it within too narrow bounds; and one of the most necessary points, we conceive, in the logical training of the speculative inquirer in theology, is to enable him to ascertain the precise and definite limits which bound the province within which the exercise of human reason must be strictly confined. As long as we investigate the evidence on which the truth of revelation rests, reason is employed within her own sphere; and even after having ascertained that there is sufficient evidence to prove that the alleged revelation has indeed come from God, reason may legitimately inquire what is the precise meaning of its contents, and the relative bearing of its parts upon each other, or, in other words, what is usually termed the analogy of faith. Here, however, we have reached the point at which reason must pause, and revelation assume the sole and undivided supremacy. The truth of the individual doctrines is founded not on their reasonableness, though that may be admitted as an additional evidence in their favour, but solely on the authority of Him from whom we have ascertained the revelation to have come. It is not necessary, as the Socinian would argue, that what the

Bible teaches should be proved to be consistent with reason; this were to make the reason of man, feeble though it be, the arbiter and judge in matters which, from their very nature, must be regarded as beyond the limits of human investigation. Revelation presupposes man to be ignorant of those truths which it unfolds, and shall he notwithstanding dare to exalt reason so extravagantly as to imagine it, in point of fact, superior in authority to the dictates of inspiration? No, by no means. It is in condescension to the feebleness and inadequacy of human reason, that a revelation has been imparted at all, and ever recollecting that what we do not understand is far from being, on that account, necessarily untrue, let us bow implicitly to the simple statements of that Being whose "understanding is infinite."

No little injury has been done to the cause of Christianity by the extravagant adulators of human reason. Under the delusive idea, that by depriving the religion of the Bible of all that was *peculiar*, and by endeavouring to reduce it to a perfect consistency and harmony with what are imagined to be the necessary truths taught by nature, they have furnished the infidel with powerful, and we fear too effective, weapons, wherewith to destroy the whole Christian system. The result, accordingly, has been such as might have been anticipated. Bolingbroke, Tindal, Collins, and many others of the same school, have directed their whole efforts to show that there is nothing in Christianity which was not previously revealed to us in the religion of nature; and if any mysteries are recorded, they are merely resolvable into the figurative phraseology in which the author wrote, or into subsequent corruptions and interpolations of the record itself. Thus it is, that under the guise of friendship the deadliest blows have been struck at all that is vital in the Christianity of the Bible; and that, too, arising from no other cause than the injudicious conduct of its real friends. It is not in Germany alone that this spirit of rationalism has been diffusing its withering influence; in Britain, also, has such a spirit been gradually gaining ground. The consistency of revelation with reason is, no doubt, when properly conducted, a powerful argument in its favour; but there is a point in the argument beyond which we dare not go, and the exact position of which, it is absolutely necessary for us previously to ascertain. It was an investigation of this kind that gave rise to one of the most valuable works on mental science that has ever appeared—the immortal essay of Locke on the Human Understanding. "Were it fair to trouble thee with the history of this essay," says the author in his Epistle to the reader, "I should tell thee, that five or six friends meeting at my chamber, and discoursing on a subject very remote from this, found themselves quickly at a stand, by the difficulties that rose on every side. After we had a while puzzled ourselves, without coming any nearer a resolution of those doubts which perplexed us, it came into my

thoughts that we took a wrong course, and that before we set ourselves upon inquiries of that nature, it was necessary to examine our own abilities, and see what object our understandings were or were not fitted to deal with." It were well for the cause of Christianity, and well for the cause of science in general, that the example of Locke were more frequently followed, and the fact rendered familiar to our minds, that there is a point where reason ends, and implicit faith in revelation must begin. The human mind has not previously discovered all that the Bible unfolds to us, otherwise what necessity for the Bible at all? If, then, there be truths *peculiar* to the Christian system, there is no necessity for the slightest anxiety on the part of the defenders of Christianity to reconcile any *apparent* inconsistency between these *peculiar* Christian truths and the principles of reason. A strong presumptive argument, it is true, may be founded on the fact which, in most instances, can be shown by analogy, that what is peculiar to Christianity is not *contrary* to reason. Such an argument, however, can never amount to more than a presumption in its favour; and though it may be powerful enough to silence the cavils of objectors, it adds little to the direct force of the Christian evidence.

The essential and primary elements of all religious truth may be learned by the pure efforts of reason unaided by revelation, and all revealed religion, in fact, proceeds on the existence of that class of truths which is included under the term Natural Religion. But to assert this, is just tantamount to the assertion that the Scriptures are accommodated to the nature of the beings to whom they are addressed. This is not all, however, that may be said in reference to their value. They state, no doubt, what is addressed to our reason, and what proceeds on the supposition that there are some truths which unassisted reason has discovered; but they do more, for they state, and in this their peculiar excellence consists, many truths which the reason of man hath not discovered, and by its most strenuous and sustained exertions never could discover. And the danger is, that in deference to a certain class of sceptics and unbelievers, these *peculiarities* of the Christian system should either be entirely overlooked, or attempted to be so modified as to suit the caprice of those who, while they profess an adherence to the doctrines of revelation, are all the while still more devoted admirers of human reason. All human systems of religion, even the most degrading, are founded to some extent on natural religion, or, in other words, on those religious sentiments and feelings which are inherent in the constitution of every mind. But from these human religions, Christianity stands separate and apart; and the exhibition of *its* peculiarities, as contradistinguished from every other system of religious doctrine, forms a most important branch of the Christian evidences. This argument skilfully conducted would tend to destroy the force of the infidel maxim which is tor-

often assumed as the shibboleth of a self-styled liberal party—that all religions are alike. The counterfeit, we admit, may resemble the true coin in one point—that they are both of them *coins*, but in every other point they are diametrically opposed. Between truth and falsehood in the eyes of God there is and must ever be a great gulf fixed; and though man may impiously dare to approximate the two, and even to mistake the one for the other, the eye of Omniscience discerns between them an inconceivable, an infinite distance.

NATURE-WORSHIP. See **FETISH-WORSHIP, MYTHOLOGY.**

NAULEM, the fare which *Charon*, according to the belief of the ancient Greeks and Romans, demanded from those whom he ferried over the rivers Styx and Acheron in the Infernal regions. To enable the dead to satisfy this demand, it was customary to put a small piece of money in the mouth of a corpse before burial.

NAVE, the name given in ancient times to the main body of a Christian church, where the people met for religious worship. It was also called the place of assembly, and the quadrangle, from its quadrangular form, in contrast with the circular or elliptical form of the chancel. In a central position in the nave stood the *ambo* or reading-desk, elevated on a platform above the level of the surrounding seats. The choristers and professional singers were provided with seats near the desk. The seats in front, and on either side of it, were occupied by the believers or Christian communicants. At a very early period the *nave* was divided into separate parts, and specific seats assigned to the several classes of which the audience consisted. As the rules of the primitive church required the separation of the sexes, the male and female portion of the audience were separated from one another by a veil or lattice. In the Eastern churches the women and catechumens occupied the galleries above, while the men sat below. In some churches a separate apartment was allotted to widows and virgins. The ordinary place for the catechumens was next to the believers, and arranged in the order of their several classes. Behind the catechumens sat those penitents, who had been restored to a place in the church. The *nave* was separated from the *narthex* by wooden rails, in which were gates, called by the modern rituals and Greek writers, the beautiful and royal gates, where kings and emperors were wont to lay aside their crowns before entering the body of the church.

NAZARENES, a term of reproach applied to the early Christians by the Jews, by whom they were sometimes styled the sect of the *Nazarenes*, as we find in Acts xxiv. 5. A particular sect, however, arose in the second century, which Jerome and Eusebius mention as called by this name, and who taught that the Jewish law, and especially circumcision, was obligatory on Jewish Christians, and

moreover, they believed Jesus to be the son of the Virgin Mary, but a mere man. The Jews, we are told by early Christian writers, were wont to curse and anathematize this sect of Nazarenes, three times a-day, morning, noon, and night, using this imprecation in their prayers in the synagogue, "Send thy curse, O God, upon the Nazarenes." Jerome mentions a Hebrew gospel which he had received from the Nazarenes near the close of the fourth century. They then dwelt at Bercea in Syria. Their views of Christ, as exhibited in the gospel which bears their name, are thus detailed by Neander: "He is described by them as the one towards whom the progressive movement of the theocracy tended from the beginning; as the end and aim of all the earlier divine revelations. In him, the Holy Spirit, from whom, down to this time, only isolated revelations and excitations had proceeded, first found an abiding place of rest, a permanent abode. Inasmuch as the Holy Spirit was the productive principle of his entire nature, and it was first from him that the efficiency of the Spirit, in shaping the entire life of humanity, and forming other organs of action, could proceed, he is called the first-born of the Holy Spirit;—as the Holy Spirit is also denominated his mother. Where this gospel describes how the whole fountain of the Holy Spirit descended on Christ at his baptism and abode permanently with him, the following words of salutation are ascribed to the former: 'My Son, in all the prophets I expected thee, that thou shouldst come, and I might find in thee a place of rest; for thou art my resting place, thou art my first-born Son, who reignest for ever.'" The *Nazarenes* are often confounded with the *Ebionites*, with whom to a certain extent they agreed in opinion.

NAZARITE, one consecrated to God under the Jewish law by a peculiar vow, which is fully explained in Num. vi. 13—21. Samson was dedicated to the Lord even before his birth under the vow of a Nazarite. The same also was done in the case of Samuel, whose mother Hannah, we are informed in 1st Samuel i. 11, "vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." Michaelis alleges that Nazaritism was not instituted by Moses, but was of more ancient, probably of Egyptian origin. The vow of the Nazarite was the only rite of an ascetic character in use among the Israelites. It was called the Great Vow, and those who observed it were accounted of equal sanctity with the high-priest. The vow was either for life, or only for a short time, which the Jews say was at least thirty days. From Acts xxii. 26, however, it appears that the duration of the vow might last no longer than a week. Women, if they wished, might become Nazarites as well as

men, provided they were at their own disposal, and not under the authority of parents or husbands who might cancel their vow. One part of the obligations under which a Nazarite came, was to abstain altogether from wine, and other intoxicating liquors, that he might be the better fitted to study the law, and devote himself to religious exercises. He was also bound to let his hair grow until the time of his vow was ended. That he might be always ready to engage in divine service, he was prohibited from touching a dead body, or even accompanying a funeral procession, lest he should contract ceremonial defilement. During his separation, a *Nazarite* was usually dressed in a garment of hair, called by the Hebrews *Addereth*. At the expiry of his vow the Nazarite was obliged to offer a lamb of the first year without blemish for a burnt-offering; a ewe lamb of the first year without blemish for a sin-offering, and a ram without blemish for a peace-offering. He was now allowed to shave his head, and was obliged to carry his hair into the room of the Nazarites, which, in the second temple, was situated in the north-east corner of the court of the women. and there to commit it to the flames. This was done as a token that he had performed his vow.

NDA, a secret association among the people of Southern Guinea in West Africa. It is confined to the adult male population, and is thus described by Mr. Wilson, who, from his long residence in the country, acquired an intimate acquaintance with its peculiar customs. Speaking of this association, he says, "It is headed by a spirit of this name, who dwells in the woods, and appears only when summoned by some unusual event, at the death of a person connected with the order—at the birth of twins, or at the inauguration of some one into office. His voice is never heard except at night, and after the people have retired to rest. He enters the village from the woodside, and is so bundled up in dried plantain leaves that no one would suspect him of belonging to the human species. He is always accompanied by a train of young men, and the party dance to a peculiar and somewhat plaintive air on a flute-like instrument as they parade the streets. As soon as it is known that he has entered the village, the women and children hurry away to their rooms to hide themselves. If they should have the misfortune to see Ndâ, or should be discovered peeping at him through the cracks of the houses, they would be thrashed almost to death. Perhaps no woman has ever had the temerity to cast eyes upon this mysterious being. Ndâ frequently stops in front of the dwelling of a man who is known to have rum in his possession, and exacts a bottle, in default of which his property would be injured. The leading men of the village show the utmost deference to his authority, and no doubt for the purpose of making a stronger impression upon the minds of the women and children. If a distinguished person dies, Ndâ affects great rage, and comes the following night with

a large posse of men to seize the property of the villagers without discrimination. He is sure to lay hands on as many sheep and goats as are necessary to make a grand feast, and no man has any right to complain. Many take the precaution to lock up their sheep and other live stock in their dwelling-houses the night before, and in this way alone can they escape the ravages of this monster of the woods, who is sure to commit depredations somewhat in proportion to the importance and rank of the man who has died. The institution of Ndâ, like that of Mwetyi, is intended to keep the women, children, and slaves in subjection. I once heard a man who belonged to the order acknowledge that there was no such spirit; 'but how,' said he, 'shall we govern our women and our slaves if we do away with the impression that there is such a being.'"

NDENGEI, the highest deity worshipped by the inhabitants of the Feejee Islands. They believe that this god manifests himself in a variety of forms from age to age, but he is actually worshipped in the form of a huge serpent. The word *Ndengei* is supposed by some to be a corruption of the first part of the name *Tanga-roa*, or great Tanga, the chief divinity of Polynesia; but whether this idea be well founded or not, great veneration is entertained for *Ndengei*, as they believe that to this deity the spirit goes immediately after death, either to be purified or to receive sentence. All spirits, however, are not permitted to reach the judgment-seat of *Ndengei*, for the road is obstructed by an enormous giant, wielding a large axe, with which he attacks all who pass him, and those who are wounded dare not present themselves to *Ndengei*, and are obliged to wander about in the mountains. "At Rewa," says Captain Wilkes of the American Exploring Expedition, "it is believed that the spirits first repair to the residence of Ndengei, who allots some of them to the devils for food, and sends the rest away to Mukalon, a small island off Rewa, where they remain until an appointed day, after which they are all doomed to annihilation. The judgments thus passed by *Ndengei* seem to be ascribed rather to his caprice than to any desert of the departed soul."

NEBO, a god of the ancient Babylonians, mentioned in Isa. xlvi. 1. in connexion with *Bel* or *Baal*, with which deity Calmet supposes it to have been identical. This god was worshipped also by the Moabites. It presided over the planet Mercury. The estimation in which Nebo was held is evident from the circumstance, that it forms a part of the names of various princes, as Nebuchadnezzar, Nabonassar, Nabopolassar, and others.

NECESSARIANS, or NECESSITARIANS, a name applied to those who believe in the doctrine of necessity, whether natural or moral, philosophical or theological. This profound subject has engaged the attention, and exercised the ingenuity of many thoughtful men in every age. The question may be considered either in a wider sense, including all ob-

jects, whether material, mental, or moral; or it may be viewed in a more restricted sense, as applied to mere human agency. In either case it is necessary to bear in mind the important distinction which exists between natural and moral necessity. The former may be defined as that necessity which is of mere nature, without anything of choice; the latter as that necessity which is connected with the exercise of choice, and, therefore, arises from strictly moral causes. Matter being, in its very nature, inert, passive, and unconscious, the assertion of necessity, as applied to material objects alone, is tantamount to the assertion of the eternity of matter, and that too not only in its substance or essence, but in all its forms. If material things cannot but be what they are, then they must have been such from all eternity. Such is accordingly the doctrine of the NATURALISTS or RATIONALISTS (which see). Such was the theory of the Epicureans and the *Materialists* of ancient times, and such is still the opinion of the *Positivists* in our own day.

The term *Necessitarians*, however, is generally used to denote those who maintain the doctrine of moral necessity as bearing upon human will and human agency. This, it is obvious, may be as absolute as natural necessity. "That is," to use the words of President Edwards, "the effect may be as perfectly connected with its moral cause, as a natural necessary effect is with its natural cause. Whether the will in every case is necessarily determined by the strongest motive, or whether the will ever makes any resistance to such a motive, or can ever oppose the strongest present inclination, or not. If that matter should be controverted, yet I suppose none will deny, but that, in some cases, a previous bias and inclination, or the motive presented, may be so powerful, that the act of the will may be certainly and indissolubly connected therewith. When motives or previous bias are very strong, all will allow that there is some difficulty in going against them. And if they were yet stronger, the difficulty would be still greater. And therefore, if more were still added to their strength, to a certain degree, it would make the difficulty so great, that it would be wholly impossible to surmount it; for this plain reason, because whatever power men may be supposed to have to surmount difficulties, yet that power is not infinite; and so goes not beyond certain limits. If a man can surmount ten degrees of difficulty of this kind with twenty degrees of strength, because the degrees of strength are beyond the degrees of difficulty: yet if the difficulty be increased to thirty, or an hundred, or a thousand degrees, and his strength not also increased, his strength will be wholly insufficient to surmount the difficulty. As, therefore, it must be allowed, that there may be such a thing as a sure and perfect connexion between moral causes and effects; so this only is what I call by the name of moral necessity."

Dr. Priestley, in perfect consistency with his ma-

terialistic views which resolved mind into a mere property of matter, was a keen supporter of the doctrine of necessity, not, however, of moral, but philosophical, or rather mechanical necessity. He held that in the same state of mind, and in the same view of things, man would make always the same choice, since motives act upon the mind as weights do upon the scale, by a mechanical necessity. Were this the true state of matters in regard to human agency, man would be nothing more than a mere passive machine, and responsibility for his actions would, of course, be excluded. But with the exception of writers of the materialist school, Necessitarians uniformly regard motives as governing the will not by a mechanical but a moral influence, the two modes of influence being essentially distinct from each other, and not as Priestley and others allege, capable of being blended into one.

Leibnitz, the eminent German philosopher of the 17th century, was a keen advocate for the doctrine of necessity, founding it on his system of *Optimism*. The perfection of the universe was with him a fundamental principle, and this perfection required the best order of combination, which was accomplished by the evolutions of each monad being adapted to the evolutions of all the others. To fulfil the Divine decrees in the attainment of the greatest possible perfection, Leibnitz considered the doctrine of necessity to be essential in a twofold aspect; mechanical necessity in the motions of material and inanimate objects, but moral and spiritual necessity in the voluntary determinations of intelligent beings. All events that happen, whether for good or evil, form part of the Divine plan predetermined from all eternity, and, therefore, necessarily must come to pass. Things could not possibly on this scheme be different from what they are. They are under the power of a mechanical necessity in the case of material things, and a moral necessity in the case of human beings, which bring them into harmony with the entire plan of the universe.

The most strenuous and powerful supporter of the doctrine of necessity, however, is President Edwards, in his very able treatise on the Freedom of the Will, in which he contends strongly for moral necessity, or, in other words, that the will is, in every case, necessarily determined by the strongest motives. He argues most conclusively against the Arminian notion of liberty, as implying a self-determining power in the will, and defines liberty or free-will to be the power which any one possesses of doing what he pleases. This freedom of the will Mr. Edwards shows with the most convincing clearness to be completely consistent with moral necessity; arguing the matter in various ways. Thus he proves that every effect has a necessary connexion with its cause, or with that which is the true ground and reason of its existence; that every act of will has a necessary connexion with the dictates of the understanding; that every act of will is excited by a motive, which is, therefore, the

cause of the act of the will; and finally, that God's certain foreknowledge of the volitions of moral agents is utterly inconsistent with such a contingency of those volitions as excludes all necessity.

But it has often been maintained in opposition to the doctrine of necessity, that if the whole series of events, material, mental, and moral, be necessary, then human liberty is impossible. The reply which Dr. Dick gives to this objection, in his 'Lectures on Theology,' though brief, is conclusive: "Those actions," says he, "are free which are the effect of volition. In whatever manner the state of mind which gave rise to the volition has been produced, the liberty of the agent is neither greater nor less. It is his will alone which is to be considered, and not the means by which it has been determined. If God fore-ordained certain actions, and placed men in such circumstances that the actions would certainly take place agreeably to the laws of the mind, men are nevertheless moral agents, because they act voluntarily, and are responsible for the actions which consent has made their own. Liberty does not consist in the power of acting or not acting, but in acting from choice. The choice is determined by something in the mind itself, or by something external influencing the mind; but, whatever is the cause, the choice makes the action free, and the agent accountable." Thus the freedom of the will may be reconciled with absolute decrees involving irresistible necessity. And if the will be free, moral responsibility becomes quite possible.

Lord Kames, in his *Essays on the Principles of Morality*, declares himself a Necessitarian, but on grounds altogether different from those on which President Edwards rests his scheme. There is nothing in the whole universe, his Lordship argues, which can properly be called contingent; but every motion in the material, and every determination and action in the moral world, are directed by immutable laws, of that while those laws remain in force, not the smallest link in the chain of causes and effects can be broken, nor any one thing be otherwise than it is. In this condition man, though goaded on by stern necessity which by no effort on his part he can possibly overcome, is provided, according to the hypothesis of Lord Kames, with a delusive sense of liberty which fits him for discharging his duties in this world with greater efficiency than if he had the full consciousness of being the victim of an insuperable necessity which exempted him alike from either praise or blame, reward or punishment. In vindication of this deception alleged to be practised on man by his Creator, his lordship refers to various illusions to which the senses of man are liable. His eyes, for example are neither microscopic on the one hand, nor telescopic on the other, but limited in power of vision to a certain narrow range. The objects, accordingly, on which he looks assume a very different aspect from that in which they appear to creatures whose eyes are differently constructed.

Such an argument, however, as applied to the freedom of the will, is altogether irrelevant and without force. It is unnecessary even to suppose such a deception, seeing no such necessity exists as is inconsistent with perfect freedom of will. Both necessity and freedom exist, and both exist in harmony. But the bond which connects the two together is hid from human vision, and belongs to the region of humble faith.

NECOUSIA, offerings among the ancient Greeks and Romans on the anniversary of the day of the death of a relative. According to some, the *Necousia* were the same with the *GENESIA* (which see).

NECRODEIPNON (Gr. *necros*, dead, and *deipnon*, a supper), a feast among the ancient heathens, commonly held after a funeral. It took place at the house of the nearest relative of the deceased, and was usually attended by the whole friends and relations, it being regarded as a sacred duty to be present on the mournful occasion.

NECROMANCER (Gr. *necros*, and *manteia*, divination), one who consults the dead, imagining them to have the power of revealing secrets and foretelling future events. From a very remote antiquity such persons existed. Thus we find them mentioned in Dent. xviii. 11, and an instance is set before us in the witch of Endor, who pretended to possess the power of summoning the dead to return to earth. Maimonides describes a necromancer as one who, having afflicted himself with fasting, goes to the burying-place and there lies down and falls asleep, and then the dead appear to him and give him the information he requires. In the early Christian church the severest ecclesiastical censures were inflicted upon all who practised necromancy or similar arts of divination.

NECROMANCY, the art of evoking the dead, and questioning them as to the secrets of the future. In ancient Greece, Orpheus was believed to have been the inventor of this magical art. Thessaly was regarded as the chief residence of all who excelled in divination. Ulysses in the *Odyssey* of Homer evokes the manes of the dead. One of the most famous of the oracles of antiquity was that of Trophonius, in which the dead were believed to answer from the bowels of the earth. The Scandinavians ascribed the origin of *necromancy* to Odin. In several heathen nations, but particularly among the negro tribes in Western Africa, the art of consulting the spirits of the dead is constantly practised. Native priests pretend to hold converse with them, and act as a medium of intercourse between the living and the dead. In the United States of North America, even in this enlightened age, a class of people has arisen, usually called *Spiritualists*, who pretend by table-turning, spirit-rapping, and different kinds of incantation, to put themselves in relation with the tenants of the world of spirits, and to converse with them freely on all subjects which concern the past the present, or the future.

NECROTHAPTÆ (Gr. *necros*, dead, and *thapto*, to bury), a name given by the ancient Greeks to undertakers at funerals. Among the Romans they were called *Libitinarii*, from the goddess *LIBITINA* (which see).

NECTAR, the drink of the immortal gods, according to the early Greek poets, which was served round to them by the hands of *Hebe* or *Ganymede*. It is confounded by some of the ancient writers with *ambrosia*, the food of the gods.

NEDUSIA, a surname of *Athena*, derived from the river *Nedon*, on the banks of which she was worshipped.

NEFASTI (*DIES*), unlawful days among the ancient Romans. Neither courts of justice nor assemblies of the people could be held on these days; and afterwards they were dedicated chiefly to the worship of the gods. *Numa Pompilius* is said to have been the originator of the *dies nefasti*.

NEGES. See *CANUSIS*.

NEGOMBO, a priest and prophet among the inhabitants of *Congo* in *West Africa*. He pretends to foretell future events, and to heal all kinds of disease.

NEGORES, a religious sect in *Japan*, which derives its origin from *Cambodoxi*, a disciple of *Xaca*. This sect consists of three classes. The first, which is less numerous than the others, devote themselves to the worship of the gods, and the performance of religious ceremonies; the second employ themselves in military affairs, and the third in the preparation of weapons of war. The *Negores*, as a body, are so numerous and influential, that the Emperor finds it necessary to secure their favour. They are scrupulously careful about the life of inferior animals, but their quarrels with one another often end in bloodshed.

NEGOSCI, the title of a priest among the natives of *Congo*. He must have eleven wives, and as is usual among African tribes, he acts the part of a magician. When any native meditates revenge upon an enemy, he applies to a *Negosci*, who cuts off some locks of his hair, and binding them together throws them into the fire, uttering all the while various imprecations upon the enemy and all that belongs to him.

NEHALENNIA, a Pagan goddess, the origin of whose name it is difficult to trace. An image of this female deity was first discovered in 1646 in *Zealand*, among some ruins which had long been covered by the sea. *Montfaucon* in his *Antiquities* gives seven pictures of the goddess. She is represented carrying a basket of fruit, and with a dog at her side.

NEHUSHTAN, a name given by *Hezekiah* to the brazen serpent which *Moses* had set up in the wilderness, and which had ever since that time been carefully preserved by the Israelites. The good king finding that his people had actually converted the serpent into an idol, and were burning incense before

it, resolved to put an end to this form of idolatry. We are told accordingly in *2 Kings* xviii. 4, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that *Moses* had made: for unto those days the children of *Israel* did burn incense to it: and he called it *Nehushtan*." It is difficult to ascertain when this brazen serpent began to be worshipped. *Rabbi Kimchi* supposes that the people had burnt incense to it from the time when the kings of *Israel* corrupted themselves; and that this species of idolatry escaped the notice of *Asa* and *Jehoshaphat* when they reformed the church. For a long period, in all probability, the serpent of brass had been piously preserved like the pot of manna, or *Aaron's rod*, as a memorial of God's miraculous goodness to his people. In process of time, however, the serpent was worshipped as a god. *Hezekiah* in his indignation called it *Nehushtan*, which *Bishop Patrick* interprets to mean "foul-fiend, the old *Dragon* or *Satan*," and he broke it in pieces; that is, as the *Talmudists* explain it, he ground it to powder, and scattered it in the air, that no relic of it might remain to be worshipped by a superstitious people. See *SERPENT-WORSHIP*.

NEITH, the goddess of wisdom among the ancient Egyptians, identified with *Athena* of the Greeks. She was chiefly worshipped in the *Delta*, where a city was built bearing her name.

NEMEAN GAMES, one of the four great festivals of ancient Greece, deriving its name from *Nemea*, where it was celebrated, as *Pindar* tells us in honour of *Zeus*. The games consisted of horse-racing, chariot-racing, running, wrestling, boxing, throwing the spear, shooting with the bow, and other warlike exercises. The victors were crowned with a chaplet of olive, and afterwards of green parsley. The *Nemean games* were regularly celebrated twice in the course of every *Olympiad*. They appear to have been discontinued soon after the reign of the Roman Emperor *Hadrian*. See *GAMES*.

NEMEIUS, a surname of *Zeus*, under which he was worshipped at *Nemea*, where games were celebrated in his honour. See preceding article.

NEMESIACI, the officers of the goddess *Nemesis*, who presided over good fortune, and was the dispenser of fate. See next article.

NEMESIS, the goddess among the ancient Greeks who was believed to regulate human affairs, dispensing at pleasure happiness or unhappiness, the goods or the ills of life. She was looked upon also as an avenging deity, who punished the proud. There is a tradition that *Zeus* begot by *Nemesis* an egg, which *Leda* found, and from which *Helena* and the *Dioscuri* sprung. *Rougemont*, in his '*Le Peuple Primitif*,' regards *Nemesis* as a goddess, symbolizing the separation of the elements in the act of creation. She was represented at *Smyrna* with wings, and *Hesiod* calls her the daughter of *Night*, or of the darkness which enveloped the waters of chaos.

NEOCORI, officers attached to the Pagan temples in ancient Greece, whose office it was to sweep the temple, and perform other menial offices connected with it. In course of time these duties were intrusted to slaves, and the *Neocori* came to occupy a higher position, superintending the temples, guarding the treasures, and regulating the sacred rites. In some towns there was a regular college of *Neocori*; and the office having considerable honour attached to it, was sought by persons even of high rank. In the time of the Emperors, nations and cities eagerly sought the title *Neocori*, and counted it a special privilege to have the charge of a temple. Thus in the Acts of the Apostles, we learn, that the city of Ephesus was *Neocora* of the great goddess Diana.

NEOMENIA. See NEW MOON.

NEONOMIANS (Gr. *neos*, new, and *nomos*, law), a word used to describe those who believe the gospel to be a new law, which no longer exacts a perfect, uniform, universal obedience, but accepts of faith and a sincere though imperfect obedience, as the passport to eternal life. This doctrine has been a favourite hypothesis with Arminian writers from the time of the Synod of Dort in 1618, when it was fully canvassed and explicitly condemned. Towards the end of the seventeenth century, a controversy arose among the English Dissenters on this subject, the BAXTERIANS (which see), being branded as *Neonomians*. It must be borne in mind, however, that Mr. Baxter, followed by Dr. Daniel Williams, was called upon to contend against the *Crispites*, who were avowed *Antinomians*, and it is not wonderful that in his anxiety to uphold the claims of the law of God as eternally binding upon all his creatures, this ardent controversialist should have expressed himself in language which laid him open to the charge of taking a legal view of the gospel. The HOPKINSIANS (which see) in America have also exposed their teaching to the same objection. Not only do they fearlessly set forth the extent, spirituality, and unflinching demands of the law; they think it necessary also to urge upon sinners the *legal dispensation*, if we may so speak, of the gospel. Now that such a view of the gospel is in one sense consistent with truth, we readily admit. The law, no doubt, extends its wide and all-comprehensive requirements over the whole range of human duty, and is denounced with unmitigated and unmitigable severity its awful threatenings against all ungodliness and unrighteousness of men. Viewing man, therefore, as simply *under the law*, without any reference, in the mean time, to his having either kept or broken the law, it is the bounden duty of every human being instantly to "repent and believe the gospel." In this sense "God commandeth *all men everywhere* to repent." They are subject to that immutable and everlasting law which binds in holy and harmonious subjection the whole intelligent creation to its God; and it is at his peril if any one shall neglect to perform, in all its purity, and in all its perfection, this

or any other branch of moral duty. The commands to believe, to repent, and to obey, are equally obligatory upon every man as a subject of God's moral government. The law of God was originally formed with the express design of being applicable to man, not in one situation merely, but in all the possible circumstances in which he might be placed. And hence it is, that in this abstract view of the subject, man being considered as simply under the law, the divine statutes extend their claims of obedience even to the faith and repentance of the gospel. So that there is in fact a *legal dispensation* of the gospel; for if Christ hath been therein set forth, and even if in the Mosaic law he was, however obscurely, exhibited as the sole ground of justification, we are bound by the commands of that moral or natural law, which is immutable and eternal in its obligations, to accept of the blessings held out to us in the gospel. And indeed it is expressly declared in Sacred Scripture, that "he who believeth shall be saved; and he that believeth not is condemned *already*." He is condemned by the terms of that very law to which, in rejecting the gospel, he professes to adhere; he is condemned, because, instead of yielding obedience to the express injunction of the law, "Thou shalt love the Lord thy God with all thy heart," he dares to disbelieve "the record which God hath given of his Son."

We may remark, however, still further, in illustration of the *evangelical law*, that it is binding upon the *saint* equally with the *sinner*. If the moral law, which it must be observed has not been and never can be abrogated, takes cognizance of every man's acceptance or non-acceptance of the gospel, it is evident that the same law must take cognizance also of the Christian's actings, whether of faith, repentance, or true obedience, posterior as well as anterior to the period of his reception of "the truth as it is in Jesus." It demands with equal firmness that he shall exercise faith and repentance, and that he shall exercise them sincerely, habitually, and without imperfection. And accordingly every believer knows that if his salvation depended upon his performance of these or any other duties in a legal sense, he must be certainly and irremediably lost. And yet it is indubitably true that the same law which declares "Thou shalt not steal," commands us, under still severer penalties, to "repent and believe the gospel;" to "live by the faith of the Son of God," and to "adorn the doctrine of our Saviour by a conversation becoming the gospel."

All this we readily admit is abstractly true, in reference to man viewed simply as a moral agent, placed "*under the law*;" but this is scarcely the attitude which the gospel assumes in addressing man as a fallen being, a *breaker of the law*. It regards him as ruined, and, in so far as the law is concerned, irretrievably ruined. And as the most melancholy proof of his undone condition is his utter insensibility to his true character in the sight of God, the

first step towards his recovery must obviously be to arouse him from this state of moral torpor and death. The mode of accomplishing this in an humble dependence upon the blessing of the Spirit, we allege to be, in the first instance, a faithful and energetic proclamation of the *original law*, in all its spirituality of extent and inflexibility of demand; and chiefly with the view of convincing the careless sinner that by the law of God he is a guilty, condemned, helpless criminal; that in his present condition, wherever he goes, and in whatever circumstances he is placed, he is under the curse, and every moment liable to undergo the wrath, of the Almighty. And accordingly in thus making a legitimate, a sanctioned use of the law, we have reason to expect that the sinner will be compelled anxiously and eagerly to exclaim "what shall I do to be saved?"

But the species of *Neonomianism* to which we have now been adverting, is very different from that which is held by many Arminian divines, both in Britain and on the Continent. According to their view of the matter, the *new law* of the gospel is substituted for the *old law* of the ancient economy, which is abrogated and annulled. Christ by his vicarious sufferings hath purchased, they allege, the relaxation of God's law, and the consequent acceptance of an imperfect, if only sincere obedience. But inflexible justice, which is a necessary part of moral perfection, forbids any such demonstration of leniency on the part of Jehovah. Justice unflinchingly demands a fulfilment of all the obligations under which as creatures we have come, and even were it possible for the mercy of God to incline towards a depression of the standard of morality, holiness and righteousness and truth must alike oppose it. If the law of God be relaxed, where is the security of the Divine government, where the immutableness of the Divine character? But it were altogether inconsistent with the purity of the Almighty to connive at imperfection in any of his creatures. Neither can faith under the gospel be accepted as equivalent to perfect obedience under the law. And in proof of this, we remark, that faith is either perfect, or it is imperfect. Now it cannot be perfect, seeing it is the act of a sinful creature; and if it be imperfect, God can neither regard it as perfect, nor ground any act of judicial acquittal on the performance of an act which is admitted to be imperfect. Hence the necessity of the righteousness of Christ, since by the deeds of no law, whether new or old, can a man be justified before God, but we are justified freely by God's grace, through the imputed righteousness of the Lord Jesus.

NEOPHYTES (Gr. *neos*, new, and *phomai*, to be born), new-born or regenerated, a term sometimes applied in ancient times to those who were newly baptized, or to new converts to Christianity. It has also been often used to denote those who had recently joined a religious order.

NEPAUL (RELIGION OF). See BUDHISTS.

NEPENTHE, a magic potion mentioned both by Greek and Roman poets, which was supposed to make persons forget their sorrows and misfortunes. It was the juice or infusion of a plant now unknown. Homer says that it grew in Egypt.

NEPHALIA (Gr. *nephalios*, sober), festivals and sacrifices of the ancient Greeks, but more especially of the Athenians, which received their name from the circumstance that no wine was offered, but only milk, mead, and other simple liquors. The vine, the figtree, and the mulberry were prohibited from being used in the *Nephalia*, because they were looked upon as symbols of drunkenness.

NEPHILIM, demons of gigantic stature in the mythology of ancient Egypt, which attended on *Typhon*, the god of evil. The *Nephilim* or giants mentioned in Gen. vi. 4, and Num. xiii. 33, have been sometimes regarded as men noted for deeds of violence and oppression, rather than remarkable for height of stature.

NEPHTHYS, the sister and the wife of *Typhon*, the evil god of the ancient Egyptians. To *Osiris* she bore *Anubis*, who is represented with the head of a dog. *Nephtys* belongs to the third order of the deities, as classified by Sir J. G. Wilkinson in his *Materia Hieroglyphica*.

NEPINDI, a priest among the natives of Congo in Western Africa, who styles himself the master of the elements, and pretends to control the thunder, lightning, storms, and tempests. To display his power in this respect he raises large heaps of earth, out of which, after he has performed various sacrifices and magical incantations, creeps a little animal, which raises itself slowly, and at length takes its flight towards heaven. Then thick clouds darken the skies, and thunder, lightning, and rain immediately come on.

NEPTUNALIA, a festival anciently celebrated at Rome in honour of NEPTUNE (which see), on the 23d of July. Little information can be got as to the manner in which this festival was kept, but it would appear that huts were wrot to be erected with the branches and foliage of trees, where the people probably feasted and amused themselves in various ways.

NEPTUNE, the chief god of the sea among the ancient Romans. A temple was erected to this deity in the *Campus Martius*, and before a naval expedition was undertaken, it was customary for the commander of the fleet to offer a sacrifice to Neptune, which he threw into the sea. The *Neptune* of the Romans is identical with the *Poseidon* of the Greeks.

NEQUITI, a secret association among the natives of Congo, who celebrate their mysteries in dark and sequestered places, where none but the initiated are allowed to enter.

NEREIDS, nymphs of the sea among the ancient Greeks. They were fifty in number, and daughters of *Nereus*, the old man of the sea. They are generally represented as having been very beautiful, and

particularly favourable to sailors. They were worshipped in several parts of Greece, but more especially in seaport towns.

NEREUS, a marine god among the ancient Greeks, who was believed to dwell at the bottom of the sea with his lovely daughters, the *Nereids*. He ruled principally over the *Ægean* sea, and was believed occasionally to appear to men in different shapes, predicting what should befall them in future. Nereus yielded his place, and gave his daughter *Amphitrite* to *Poseidon*.

NERGAL, an idol of the Cutheans, mentioned in 2 Kings xvii. 30. The Rabbis allege that this deity was in the form of a cock; but this has been supposed to be a calumny, arising from their hatred against the Samaritans, who were descended from the Cutheans sent by Shalmaneser to occupy the place of those belonging to the kingdom of Israel who had been carried into Assyria.

NERIO, the spouse of *Mars*, who was the god of war among the ancient Romans. Little or nothing is known concerning her.

NESSA, an intercalary month introduced by the ancient Arabians, to bring the lunar, every third year, into conformity with the solar year. The use of this month was forbidden by Mohammed in the Koran.

NESSUS, the god of a river in Thrace, which bore the same name.

NESTORIANS, a sect which arose in the fifth century, deriving its name from Nestorius, a Syrian monk, remarkable for the austerity of his habits, and his eloquence as a preacher. According to the historian Socrates, who has written his life, he was born at Germanicia in the northern parts of Syria. After an education somewhat imperfect, he was ordained presbyter at Antioch, where, by the popularity of his pulpit gifts, he attracted large and attentive audiences. He became quite a favourite with the people, and great was the satisfaction felt throughout the Christian community in the East, when, in A. D. 428, he was consecrated patriarch of Constantinople. No sooner was he promoted to this elevated and responsible position than he began to display an intemperate zeal, which partook more of the bigotry of the monk than the gentle tolerant spirit which was becoming his character and position as a minister of Christ. His first efforts were directed towards the extirpation of heretics, including *Arians* and *Novatians*, *Quartodecimans* and *Macedonians*, who, at that time, abounded in the capital of the East and its subordinate dioceses. Accordingly, in his inaugural discourse, addressing the Emperor Theodosius the Younger, he gave utterance to these violent expressions: "Give me a country purged of all heretics, and in exchange for it, I will give you heaven. Help me to subdue the heretics, and I will help you to conquer the Persians." Nor did his fury against heretics find vent only in words; he proceeded to deeds of persecution, which, by excit-

ing tumults among the people, led to the effusion of blood.

While thus busily engaged in persecuting others, Nestorius raised up, even among the orthodox party in the church, a numerous host of enemies, who were not long in accusing him also of heresy. Having been trained in the strict Antiochian doctrine as to the clear distinction between the divine and human natures of Christ, he and his friend Anastasius, whom he had brought with him from Antioch, could not fail to disapprove of some expressions then current in the church, which evidently proceeded upon confused notions in respect to the two natures of Christ. One expression, in particular, the title *Theotokos*, or Mother of God, applied to the Virgin Mary, more especially taken in connexion with the excessive veneration of the Virgin, which had begun to prevail, called forth the strongest reprobation on the part of Nestorius. Along with Anastasius, he took occasion, in his public discourses, to state, in the most emphatic manner, his objections to the term *Theotokos*, and dwelt much upon the doctrine of the union of the two natures of Christ, as laid down by Theodore of Mopsuestia. A controversy now ensued, in which the enemies of Nestorius, not comprehending the danger which he saw to be involved in the use of the word *Theotokos*, charged him most unjustly with holding the *Photinian* and *Samosatenian* views, which asserted that Jesus was born of Mary as a mere man; or, in other words, they accused him of denying the Divinity of Christ. The question was now keenly agitated, both among the clergy and laity, whether Mary was entitled to be called the Mother of God. In this dispute Nestorius took an active part, adhering firmly to the doctrine of the school of Antioch. He was opposed in public even by some of his own clergy, and, accordingly, enraged at the contempt shown to his authority as patriarch, he hesitated not to issue orders that the most refractory should be seized, and forthwith beaten and imprisoned. One of these, Proclus by name, who had at a former period applied in vain for the patriarchate of Constantinople, rendered himself peculiarly conspicuous by the bitter hostility which he evinced to the opinions of Nestorius. This man having, on one occasion, been called to preach in the presence of his patriarch, took occasion, in the course of his sermon, to extol the Virgin Mary as the Mother of God, and charged all who refused to acknowledge her as such, with being believers in a deified man. The sermon was received with loud applause, and Nestorius found it necessary to defend his own doctrine against the misrepresentations of the preacher.

Veneration for Mary had at this time begun to prevail extensively in the church, and in these circumstances, as might have been expected, the tide of public opinion ran strongly against Nestorius, who, to disarm hostility without compromising principle, employed the term as applied to Mary

Mother of Christ, inasmuch as the name Christ belonged to the whole person, uniting the divine and human natures. The adoption of this middle course, however, failed to conciliate the enthusiastic admirers of the Virgin, who were fast rushing towards open and avowed *Mariolatry*. At Constantinople matters were now assuming a very critical aspect, and a schism of the church seemed to be not far distant. A considerable party, indeed, both of the clergy and monks, refused to recognize Nestorius as their ecclesiastical superior, and even renounced all church fellowship with him. The patriarch, accordingly, convened a synod at Constantinople, which deposed some of the most violent of the clergy as favourers of *Manichean* doctrines, by denying the reality of Christ's humanity.

In a short time the Nestorian controversy, which had raged so violently in the church and patriarchate of Constantinople, extended far beyond these narrow limits. Cyril, bishop of Alexandria, who had previously exhibited a violent persecuting spirit against Pagans, Jews, and heretics, took an active share in the dispute, contending at first gently, but latterly with the utmost vehemence, against the opinions which Nestorius held, representing them as at variance with the very essence of Christianity. To aid him in assailing the patriarch the more effectually, he prevailed upon Pope Coelestine I. to join him in the attack. Soon after the commencement of the controversy at Constantinople, Cyril published two letters addressed to the Egyptian monks, in which he assailed the opinions of Nestorius, without, however, alluding to, or once mentioning his name. The appearance of these writings excited no slight sensation in the East, and gave great offence to Nestorius, against whom they were so plainly levelled. An epistolary altercation now took place between the two patriarchs, which continued for some time with considerable bitterness on both sides. At length, to rouse the Pope against Nestorius, Cyril caused the sermons of that patriarch to be translated and sent to Rome, and at the same time urged his holiness to take summary measures for the vindication of pure doctrine. Coelestine, accordingly, summoned a synod to meet at Rome, and with their sanction decided that the clergy excommunicated by Nestorius should be restored to the fellowship of the church; and further, that if within ten days after receiving the sentence pronounced at Rome, Nestorius should not give a written recantation of his errors, he should be forthwith deposed from his office as patriarch, and expelled from the communion of the church. Cyril, glad of the opportunity of humbling his rival, took upon him to execute the sentence of the Roman synod. Summoning, accordingly, a synod of Egyptian bishops at Alexandria, he despatched a letter, A. D. 430, in the name of that synod, to Nestorius, in which, conformably to the sentence pronounced at Rome, he called upon him to recant, and concluded with twelve anathemas against his presumed errors, thus

formally setting forward the Egyptian creed in opposition to the Antiochian system, as expressed by Theodore of Mopsuestia.

The controversy now completely altered its aspect, being converted from a personal into a doctrinal dispute. By orders of John, patriarch of Antioch, a refutation of the Egyptian anathemas was published by Theodoret, bishop of Cyrus, a town on the Euphrates; and this refutation, which was written with great severity, called forth an equally violent reply from the pen of Cyril. Nestorius on his part treated the deputies sent from Coelestine and Cyril with the utmost contempt, and answered the anathemas of Cyril by sending twelve other anathemas. It was now thought to be absolutely necessary to summon a general council, and, therefore, the Emperor Theodosius II. issued a proclamation to all the metropolitans of his empire to meet in council at Ephesus, about Pentecost in the following year. Cyril and Nestorius arrived at Ephesus at the appointed time, the former authorized temporarily to represent Pope Coelestine, and accompanied by a great number of Egyptian bishops ready to act as his devoted tools. The bishop of the city in which the council was assembled, was the friend of Cyril, and such was the extent of influence arrayed against Nestorius, that he found it necessary to solicit from the imperial commissioner, a guard, who surrounded the house in which he resided. A number of the Syrian bishops were prevented from reaching Ephesus in time for the opening of the council, and having waited sixteen days beyond the day appointed by the emperor, Cyril insisted on commencing proceedings, and accordingly, on the 22d June 431, he opened the synod with 200 bishops. Nestorius refused to attend until all the bishops should be assembled, and having been formally invited three several times to appear and answer to the various charges, oral and written, laid against him, his refusal to obey the summons of the synod was construed as an admission, on his own part, of his guilt, and the synod, after many tears as they declared, constrained by the laws of the church, and by the letter of the Roman bishop, Coelestine, pronounced sentence in the following terms: "Où Lord Jesus Christ, by Nestorius blasphemed, has ordained by this most holy synod, that the Nestorius above-named should be excluded from the episcopal dignity, and from the whole college of priests." This sentence was no sooner passed, than by orders of Cyril it was publicly proclaimed by heralds through the whole city. It was also formally announced to the emperor.

Meanwhile, John, bishop of Antioch, with about thirty Syrian bishops, arrived at Ephesus a few days after the council headed by Cyril had met and deposed Nestorius, and on learning what had been done, they declared the proceedings of that council null and void, and proceeded to form a new council, which considered itself to be the only regular one. This council in turn deposed Cyril and Memnon

bishop of Ephesus, and excommunicated the other members who had taken part in the proceedings of the Cyrillian council, until they should manifest penitence, and condemn the anathemas of Cyril. The sentence against the two bishops was made known through the city, and formally reported to the emperor. In the midst of this conflict of councils, the deputies of the Roman bishop appeared at Ephesus, and according to their instructions gave their formal sanction to all the proceedings of Cyril and his council. The emperor, however, on hearing the report of his commissioner, lost no time in despatching a letter to Ephesus, by the hands of an imperial officer, conveying his royal pleasure, that the disputed question should be carefully considered, not by any party in the assembly, but by the whole council in common, and until this was done, no one of the bishops could be permitted to return home to his diocese, or to visit the court. Cyril and his party seeing the evident leaning of the emperor in favour of Nestorius, resorted to various expedients for the purpose of attracting the influence of the court towards themselves, and at length they succeeded in prevailing upon the feeble and vacillating emperor to confirm the deposition of Nestorius, although he had agreed to withdraw his objection to the word *Theotokos*, Mother of God. Thus forsaken by the court, which had so long protected him against his numerous and powerful enemies, Nestorius saw himself deserted also by many of the bishops of his party, and though John of Antioch, and a number of the Eastern bishops, stood firm for a time, John and Cyril were ultimately brought to an agreement, and both retained their sees.

The compromise of principle with which John of Antioch was thus chargeable, roused against him a large party in his own diocese, and many of the Syrian bishops withdrew from all fellowship with him. A schism followed in various parts of the Eastern church. The successor of Nestorius in the patriarchate of Constantinople died in A. D. 433; a large party in the city demanded the restoration of Nestorius, threatening, if their wish was refused, to set fire to the patriarchal church, but so strong was the influence exercised by the opponents of the deposed patriarch, that the vacant dignity was conferred upon his early adversary, Proclus. Nestorius was confined in a cloister in the suburbs of Antioch, where he had resided before his election to the patriarchate. Here he continued for four years to enjoy undisturbed repose free from the persecution to which he had so long been subjected. But by the influence of his enemies an imperial edict was procured A. D. 435, condemning him to perpetual banishment in the Greater Oasis in Upper Egypt. In this remote place of exile he wrote several theological works. After a time, however, the district in which he dwelt was laid waste by hordes of Libyan barbarians, known by the name of the Blemmyes, and he himself was carried off; but in a short time he

was released and returned to the Thebaid, where, amid the sufferings of his exile, he wrote a history of his controversy, in which he sought to vindicate himself against the reproaches of both friends and foes. Various accounts are given of the circumstances which led to his death, but in one thing all are agreed, that his last years were embittered by many acts of harsh and cruel persecution. The precise time of his death has not been ascertained, but he seems to have died somewhere about A. D. 450.

The death of Nestorius had no effect in suppressing the Nestorian controversy. Other teachers arose who taught the same doctrines, and the sect continued to extend after its separation from the dominant church. It was patronised and encouraged by some of the Persian kings, and the Mohammedan conquests in the seventh century gave an additional impulse to its wider propagation. Under the designation of Chaldean Christians which they assumed, they still exist, particularly in the mountains of Kurdistan and the valley of Oroomiah intermediate between Persia and Turkey. The numbers of the sect are estimated by the American missionaries at about 140,000 souls. They dislike the name of *Nestorians*, alleging their doctrines to have been far more ancient, having been derived from the teaching of the Apostle James, and that they were first called *Nestorians* by an enemy, Dioscorus of Alexandria. The people usually call themselves *Syrians*, and occasionally *Nazarenes*. The great body of the Nestorian Christians fled in consequence of the persecution to which they were subjected under the Emperor Justinian, and took refuge in the dominions of the king of Persia, where at one time they exerted a great influence. Once and again, however, a time of persecution came, more especially after the Mohammedan conquests, which compelled them to quit their original residence, and take shelter in the mountains of Kurdistan.

According to the general admission of travellers in the East, the religious belief and practices of the Nestorian Christians are more simple and spiritual than those of the other Oriental churches. They reject image worship, auricular confession, the doctrine of purgatory, and many other corrupt doctrines of the Roman and Greek churches. They cherish the highest reverence for the Holy Scriptures, and exalt them far above all tradition. Mr. Perkins, the father of the American mission in their country, goes so far in his admiration of this ancient body of Christians, that he says, "they may with great propriety be denominated the Protestants of Asia."

The ecclesiastical government of the Nestorians is thoroughly episcopal in its constitution. It is thus described by Dr. Wilson in his 'Lands of the Bible:' "The Nestorians have nine ecclesiastical orders among their clergy; but two or three of them are at present little more than nominal. They are those of sub-deacon, reader, deacon, priest, arch-

deacon, bishop, metropolitan, catholicos, and patriarch. All below a bishop are permitted at any time to marry, according to their pleasure. The word Bishop does not occur in the Syriac Testament, *Kashisha*, elder, being employed where it is used in the English translation; but *Episcopa*, transferred from the Greek, is the ecclesiastical title in common use. The wish of the people is generally understood and consulted in the appointment of a bishop; but his consecration depends on the patriarch. A candidate for the office, according to a strange custom, must abstain from the use of animal food, except fish, eggs, and the productions of the dairy; and his mother must observe the same abstinence while she nurses him at the breast. The patriarch officially has only spiritual power, but, in point of fact, he exercises a great deal of secular influence among his people." The higher orders of the clergy are bound by the Canons of the church to adhere to celibacy, but the lower orders are allowed to marry. Monasteries and convents are unknown among the Nestorians. They have no relics, such as are common in the Church of Rome, yet they believe the remains of the martyrs and saints to be endowed with supernatural virtues, and they invoke the Virgin Mary and the saints, asking for their prayers to Christ. They have no pictures, nor images in their churches, and the only symbol used among them is a plain Greek cross, which they venerate very highly. The sign of the cross is used in baptism and in prayer; a cross is engraved over the low entrances of their churches, and kissed by those who enter. The priests also carry with them a small silver cross, which is often kissed by the people.

Since the year 1834, an interesting and most efficient mission has been established among the Nestorians by the American Board of Foreign Missions. The remarkable wisdom and prudence which have characterized the proceedings of the mission since its commencement, entitle it to the highest commendation. The following remarks of the Rev. J. Perkins exhibit the missionaries in a very favourable light: "From the commencement of the mission there has been reason to hope that pure religion might be revived in the small Nestorian community without seriously disturbing the existing ecclesiastical constitution. The missionaries have not sought to form a new Christian community, but to bring individuals, both among the ecclesiastics and the common people, to a full and saving knowledge of the truth, hoping that such a change might be brought about by the grace of God as should cause the forsaking of false doctrines, so far as such were held, the laying aside of whatever was superstitious or unscriptural, and the establishing of a pure church upon existing foundations. It seemed at least best to make the experiment, and to leave the question as to the necessity or propriety of forming new churches to be decided by time and providential cir-

cumstances. There has been the more reason, and the more encouragement, for pursuing such a course, from the fact that many of the leading ecclesiastics, so far from setting themselves in opposition to the missionaries and to their instructions, as has been done so generally among the Armenians and the Greeks, have been decidedly friendly, and in not a few instances have earnestly co-operated in every effort to elevate and evangelize the people. The four bishops on the plain, Mar Yohannan, Mar Elias, Mar Joseph, and Mar Gabriel, exhibited friendliness, and a disposition to favour the objects of the mission from the first, and the missionaries early made it an object of special attention to instruct and benefit these and other ecclesiastics. The four bishops named were placed in the relation of boarding pupils to the mission, and for several years the three first received daily instruction in a theological or Bible class, forming, with some priests and other promising young men, the first class in the seminary. They were also soon employed as native helpers to the mission, and as early as 1841 Mr. Perkins speaks of some of the ecclesiastics as 'enlightened, and we trust really pious.' 'They not only allow us to preach in their churches, but urge us to do so; and are forward themselves in every good word and work. It is an important fact that through the schools which have been established, almost the entire education of ecclesiastics is now in the hands of the missionaries.'"

The remarkable success which has attended the labours of the American missionaries among this interesting people is deeply gratifying. Schools have been established, Bibles and tracts, both in ancient and modern Syriac, have been extensively circulated, the gospel has been faithfully preached, and the result has been of the most favourable description. The missionaries, however, have met with obstacles as well as with encouragements. Jesuits and other emissaries of the Romish church have laboured long, but with little success, to persuade the Nestorians to submit to the authority of the Pope. Finding that their own exertions, both among the Nestorians and Armenians, were almost fruitless, they strove earnestly to procure the banishment of the American missionaries from the Persian dominions. Their efforts in this direction happily failed, and in 1851 an edict of toleration was promulgated by the Persian government, granting equal protection to all Christian subjects, and permitting them to change their religion or denomination at their pleasure.

The mountain Nestorians have not received from the Turkish government that protection to which they are entitled; and hence they have been exposed to frequent assaults from the predatory Kurdish tribes. A violent storm burst upon them from this quarter in 1843, which proved most disastrous in its results. Thousands of the Nestorians, men, women, and children, were massacred, often with horrible tortures; others were dragged off to a terrible captivity, and others fled. Their villages were utterly

destroyed, and what remained of the people in Central Kurdistan were entirely subdued and reduced to a state of deeper poverty and wretchedness than they had known before.

A few years ago, Dr. Grant, an American missionary, who resided among the Nestorians for a considerable time, and had studied their manners and customs with the greatest minuteness and care, published a treatise with the view of proving that this interesting class of people are the descendants of the lost ten tribes of Israel. The argument is conducted with great ingenuity and skill, but its conclusiveness may well be doubted. His theory rests on the Jewish physiognomy of the Nestorians, the prevalence among them of Old Testament names, the peculiarities of their customs, which in several instances partake more of a Jewish than a Christian character. Of these last, he adduces in particular a commemoration for the dead, which is observed once a-year, in the month of October. Offerings of lambs and bread are prepared by each family some days before the time at which the festival is observed; and when prepared they are carried into the churchyard. The Lord's Supper is first dispensed, after which the officiating priest cuts several locks of wool from the fleeces of the lambs, and throws them into a censer, which he hands to a deacon, by whom it is waved backwards and forwards in the presence of the people. While this ceremony is going forward, the priest recites an anthem, and offers prayers for the living and the dead. At the close of the service the lambs and bread are distributed among the people. Another ceremony, which Dr. Grant supposes to be of Jewish origin, is a sacrifice of thank-offering which the Nestorians occasionally observe. Having slain a lamb at the door of the church, they sprinkle the blood upon the lintels, and, as in the case of burnt-offerings under the Law of Moses, the right shoulder and breast, along with the skin, are assigned to the priest. It ought to be noticed that such ceremonies may not have been derived immediately from the Jews, being found also occasionally practised by the Mohammedans of Turkey.

It is remarkable at what an early period the Nestorians rose into influence in the East, and diffused their principles throughout various and even remote countries. In A. D. 498, a Nestorian was raised to the high dignity of archbishop of Seleucia and Ctesiphon, assuming the title of patriarch of the East. During the fifth and two following centuries, Nestorianism spread through Persia, Chaldea, and Syria, and penetrated even to India, Tartary, and China. A Nestorian church of considerable extent was found by the Portuguese in the sixteenth century on the coast of Malabar, in the south of India. These Christians, who held a tradition that their church was founded by the Apostle Thomas, called themselves by the name of Christians of St. Thomas. (See THOMAS (ST.), CHRISTIANS OF.) The CHALDEAN CATHOLIC CHURCH (which see) originated in

a schism which took place towards the middle of the sixteenth century, among the *Nestorians*, a party having consented to subject themselves to the authority of the See of Rome.

NETHERLANDS CHURCH. See DUTCH REFORMED CHURCH.

NETHINIM, inferior officers employed in the service of the ancient Jewish tabernacle and temple. They were employed chiefly in cutting wood and drawing water, to be used in the sacrifices. They were not originally of Hebrew descent, but are generally supposed to have been the posterity of the Gibeonites, who, in the time of Joshua, were doomed by God to perform menial offices. In the faithful discharge of these humble duties, they continued till the time of Nehemiah, who mentions that great numbers of them returned from Babylon to rebuild Jerusalem and the temple. Ezra brought 220 of them into Judea. Those who followed Zerubbabel made up 392. This number seems not to have been sufficient for the discharge of the duties required of them, and hence Josephus speaks of a solemnity called *Xylophoria*, in which the people generally carried wood to the temple, to keep up the fire on the altar of burnt-sacrifices. When the *Nethinim* were on duty at the temple, they lodged in the tower of Ophel, or in a street adjacent, that they might be near the east gate of the temple, which was the usual entrance. They were not allowed to lodge within the courts of the temple, because they were not of the tribe of Levi. When their week of ministrations was ended, they returned to the cities and villages assigned to them as their places of residence.

NETON. Macrobius, in his *Saturnalia*, mentions that the Accitani, an Iberian tribe, worshipped, under the name of *Neton*, a statue of Mars adorned with rays of light.

NETOVTSCHINS, a sect of Russian Dissenters, who are described by Dr. Pinkerton, in his account of the Greek church in Russia, as very ignorant and much divided in opinion. They go under the general name of *Spasova Soglasia*, or the Union for Salvation. They believe that Antichrist has come, and has put an end to everything holy in the church.

NETPE, the mother of *Typhon*, the god of evil among the ancient Egyptians. According to a myth, she was represented as seated on the tree of life, and sprinkling healthful water upon the souls of men.

NEW-BORN, a sect which arose in the United States of North America in the early part of the last century. It was originated by Matthias Bowman, a German emigrant, who embarked for America in 1719, and settled in what is now Berks County, Pennsylvania. During the few years which he passed in his adopted country—he died in 1727—Bowman succeeded in drawing around him a small sect, who called themselves *New-Born*, pretending to have received the new birth through mediate in

spiration, apparitions, dreams, and the like. Any one who had thus been regenerated was alleged to be like God and Christ, and to be incapable of any longer committing sin. They denied the Bible to be necessary as a means of salvation, and scoffed at the holy sacraments. The privilege of impeccability they believed to be the portion of all who truly belonged to Christ. The New Birth they held to be that new stone which none knoweth but he that receiveth it. The sect appears to have survived the death of their founder little more than twenty years.

NEW JERUSALEM CHURCH. See SWEDENBORGIANS.

NEW MOON (FESTIVAL OF THE). From very early times, months being computed by the moon, the first appearance of the new moon was regarded as a festival. Thus in the Law of Moses, the Jews were commanded, in addition to the daily sacrifices, to offer on the new moons, two bullocks, a ram, and seven sheep of a year old, together with a meal-offering and a libation. These constituted the burnt-offering, and a goat the sin-offering. These numerous victims were probably divided between the morning and evening sacrifices. The first appearance of the new moon was announced by the sounding of silver trumpets. The new moon of the seventh month, or *Tisri*, being the commencement of the civil year, was observed as a festival under the name of the *feast of trumpets*. The Jewish Rabbis maintain that the commencement and length of each month were determined from time to time by the decision of the *Sanhedrim*. Several parties were dispatched to elevated places with instructions to watch the first appearance of the moon, and the *Sanhedrim* appointed a committee of three to receive their depositions. If they returned on the thirtieth day of the month, declaring that they had seen the moon, and if their testimony on this point agreed, then the thirtieth was consecrated and observed as the day of New Moon. If, however, the moon was not seen till the thirty-first day of the month, that day was appointed to be kept. The decision of the *Sanhedrim* was announced to the people by lighted beacons on the hills in time of peace, and by messengers sent in all directions in time of war. Those, however, who were very far distant from Jerusalem kept both days. The modern Jews observe the feast of the new moon on both the first and second days of the month, during which, though the men are allowed to engage in their ordinary employments, the women are forbidden to do any servile work. The time is spent in feasting, in the recitation of several psalms and other portions of Scripture, and the repetition of some additional prayers. "On the first Saturday evening in the month," as we learn from Mr. Allen in his 'Modern Judaism,' "if the moon is then visible, or on the first evening after, when the sky is bright enough to have a clear view of her, the Jews assemble in the open air, for

what is called 'the consecration of the new-moon: when some grave rabbi pronounces the following benediction, in which he is joined by all the company—'Blessed art thou, O Lord, our God, king of the universe! who with his word created the heavens, and all their host with the breath of his mouth. A decree and appointed time he gave them, that they should not deviate from their charge: they rejoice and are glad when performing the will of their Creator. Their Maker is true and his works are true. He also ordained that the moon should monthly renew her crown of glory; for those who have been tenderly carried from the womb are also hereafter to be renewed like her, to glorify their Creator for the glorious name of his kingdom. Blessed art thou, O Lord, who renewest the months.' Then, addressing the moon, they say three times—'Blessed be thy Former! Blessed be thy Maker! Blessed be thy Possessor! Blessed be thy Creator!' Then they raise themselves up, or jump, three times, and say—'As I attempt to leap towards thee, but cannot touch thee, so may those who attempt to injure me be unable to reach me.' Then they say three times—'May fear and dread fall upon them; by the greatness of thine arm may they be still as a stone. Still as a stone may they be, by the greatness of thine arm; may fear and dread fall on them. David king of Israel liveth and existeth.' Then each says to the company—'Peace be to you.' They mutually answer—'Unto you be peace.'"

The practice of calculating the new moon from the time of observing it, has been discontinued since the dispersion of the Jews, except by the CARAITES (which see), who still adhere to the ancient custom. The festival of the new moon seems to have been observed for some time after the introduction of Christianity. Chrysostom has a whole discourse dissuading Christians from observing it. A festival called *Neomenia* was observed by the ancient Greeks at the beginning of every lunar month in honour of all the gods, but especially of *Apollo*, or the sun. Among the Phœnicians it was customary at the *New Moon* to feast in honour of *Astarté*, and more especially on that occasion they sacrificed children to Moloch. The Chinese consecrate both the new and the full moon to the memory of their ancestors.

NEW PLATONISTS. See ALEXANDRIAN SCHOOL.

NEW TESTAMENT. See BIBLE.

NEW YEAR (FESTIVAL OF THE). The observance of the first day of the year as a sacred festival is of very ancient origin. *Tisri*, the seventh month of the sacred and first of the civil year, is said by the Chaldee Paraphrast to have begun the year long anterior to the existence of the Hebrew nation. The following command is given in the law of Moses, Numb. xxix. 1, 2. "And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you And

ye shall offer a burnt-offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish. On this festival, which received, and still bears among the Jews the name of the Feast of Trumpets, the people assembled from all parts of Palestine at Jerusalem; sacrifices were offered up; silver trumpets were blown from morning till night; the Levites read passages of the law, and gave instructions to the people. This season was reckoned peculiarly favourable for the commencement of any undertaking. Among the modern Jews, the first and second days of *Tisri* are still celebrated by a cessation from all unnecessary labour, and the observance of protracted services in the synagogue. It is a Rabbinical notion that the world was created on this day; and that God sits in judgment on mankind on this first day of the year. The special services of the synagogue are thus described by Mr. Allen: "In the morning service, after the lessons from the law and the prophets, they blow a trumpet or cornet, which is required to be made of ram's horn, in memory of the ram which was substituted for Isaac on Mount Moriah. The prayers make frequent allusions to that transaction, which the rabbies affirm to have happened on this day. The blowing of the cornet is preceded by a grace; and as soon as it has been sounded the reader proclaims, 'Happy is the people who know the joyful sound: O Lord! in the light of thy countenance they shall walk.' The shouphar or cornet is sounded many times in the course of this festival. Among other reasons for it, the following is assigned in one of the prayers: 'Thy people are assembled to supplicate thee; they blow and sound the shouphar, as it is said in thy law, to confound the accuser, Satan, that he may not be able to accuse them before thee.'

"Between the morning and afternoon services, on the second day, it is their custom to go to some river, or to the sea side, and shake their garments over the water. By some, this ceremony is represented as a casting away of their sins and an accomplishment of the prophetic declaration: 'Thou wilt cast all their sins into the depths of the sea.' And others say, 'It is customary to go to the river where there are fish, to put us in mind that we are taken away suddenly, as a fish caught in a net; we therefore ought to repent while it is in our power, and not leave that for to-morrow which may as well be done to-day.'"

The old Roman year began in March, and on the first day of that month the festival *ANCYLIA* (which see), was celebrated, when the *Salii* or priests of *Mars*, carried the sacred shield in procession through the city, and the people spent the day in feasting and rejoicing. The Romans counted it lucky to begin any new enterprize, or to enter upon any new office, on New Year's day. The same sacredness was attached to the first day of the year after the change took place in the Roman calendar, which made January the commencing month instead of March; and

Pliny tells us, that on the 1st of January, people wished each other health and prosperity, and sent presents to each other. It was accounted a public holiday, and games were celebrated in the *Campus Martius*. The people gave themselves up to riotous excess and various kinds of heathen superstition. "It was only," remarks Neander, "to oppose a counter influence to the pagan celebration, that Christian assemblies were finally held on the first day of January; and they were designed to protect Christians against the contagious influence of pagan debauchery and superstition. Thus when Augustin had assembled his church, on one of these occasions, he first caused to be sung the words, 'Save us, O Lord our God! and gather us from among the heathen!' Psalm cvi. 47; and hence he took occasion to remind his flock of their duty, especially on this day, to show, that as they had, in truth, been gathered from among the heathen; to exhibit in their life the contrast between the Christian and the heathen temper; to substitute alms for New-Year's gifts, (the *Strenæ*), edification from scripture for merry songs, and fasts for riotous feasting. This principle was gradually adopted in the practice of the Western church, and three days of penitence and fasting opposed to the pagan celebration of January, until the time being designated, the festival of Christ's circumcision was transferred to this season; when a Jewish rite was opposed to the pagan observances, and its reference to the circumcision of the heart by repentance, to heathen revelry."

The Hindus call the first day of the year *Praja patya*, the day of the Lord of creation. It is sacred to *Ganesa*, the god of wisdom, to whom they sacrifice male kids and wild deer, and celebrate the festival with illuminations and general rejoicings. Among the mountain tribes it is customary to sacrifice a buffalo every New Year's day, in the presence of a multitude assembled to witness the solemn ceremony. The Chinese begin their year about the vernal equinox, and the festival observed on the occasion is one of the most splendid of their religious feasts. All classes, including the emperor, mingle together in free and unrestrained intercourse, and unite in thanksgiving for mercies received, as well as in prayer for a genial season, and an abundant crop. In Japan the day is spent in visiting and feasting. The *Tsabians* held a grand festival on the day that the sun enters Aries, which was the first day of their year, when the priests and people marched in procession to the temples, where they sacrificed to their planetary gods. Among the ancient Persians prisoners were liberated and offenders forgiven on this day; and, in short, the Persian New Year's day resembled the Sabbatical year of the Jews. A curious Oriental custom peculiar to this day may be mentioned. It is called by the Arabs and Persians the Game of the Beardless River, and consists in a deformed man, whose hair has been shaved and his face ludicrously painted with varie-

gated colours, riding along the streets on an ass, and behaving in the most whimsical and extravagant manner, to the great delight of the multitudes that follow him. Thus equipped he proceeds from door to door soliciting small pieces of money. A similar custom is still found in various parts of Scotland under the name of "guizarding."

On the 10th of March, or commencement of the year among the Druids, was performed the famous ceremony of cutting the mistletoe. Beneath the oak where it grew were made preparations for a banquet and sacrifices; and for the first time two white bulls were tied by the horns. Then one of the Druids, clothed in white, mounted the tree, and cut off the mistletoe with a golden sickle, receiving it into a white *sagum* or cloak laid over his hand. The sacrifices were next commenced, and prayers were offered to God to send a blessing upon his own gift, whilst the plant was supposed to bestow fertility on man and beast, and to be a specific against all sorts of poisons.

On the first day of the year, as Humboldt informs us, the Mexicans carefully adorned their temples and houses, and employed themselves in various religious ceremonies. One, which was at first perhaps peculiar to this season, though subsequently it became of more frequent occurrence, was the offering up to the gods of a human sacrifice. The wretched victim, after having been flayed alive, was carried up to the pyramidal summit of the sacred edifice, which was the scene of these barbarities, and after his heart had been torn out by a priest, in the presence of assembled thousands, his body was consumed to ashes, by being placed on a blazing funeral pile.

The Muyscas, or native inhabitants of New Grenada, celebrate the same occasion with peaceful and unbloody rites. They assemble, as usual, in their temples, and their priests distribute to each worshipper a figure formed of the flour of maize, which is eaten in the full belief that it will secure the individual from danger and adversity. The first lunation of the Muysca year is denominated "the month of the ears of maize."

From the various facts thus adduced, it is plain that the rites connected with New Year's day may be traced back to the remotest ages, that they have been universally celebrated in all ages and nations, and that though of a festive and cheerful, they have been uniformly of an essentially religious character.

NEW ZEALAND (RELIGION OF). See **POLY-NESIANS (RELIGION OF THE).**

NEYELAH, a deity worshipped by the ancient Arabians before the days of Mohammed.

NIBHAZ, a god referred to in 2 Kings xvii. 31, as worshipped by the Avites. The Jewish commentator, Abarbanel, derives the name from the Hebrew word *nabach*, to bark, and asserts the idol to have been made in the form of a dog. Selden considers this deity to be the same with *Tartak*, which is mentioned along with it in Scripture. It is more probable,

however, that Nibhaz corresponds to the dog-headed *Anubis* of the ancient Egyptians.

NICENE CREED, a formulary of the faith of the Christian church, drawn up in opposition to the Arian heresy, by the first general council, which was convened at Nice in Bithynia, A. D. 325. In its original form the creed ran thus: "We believe in one God, the Father, almighty, the maker of all things visible and invisible: and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only-begotten (that is), of the substance of the Father, God of God, Light of Light, very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made that are in heaven and that are in earth; who for us men, and for our salvation, descended, and was incarnate, and became man; suffered and rose again the third day, ascended into the heavens; and will come to judge the living and the dead; and in the Holy Spirit. But those who say that there was a time when he was not, and that he was not before he was begotten, and that he was made out of nothing, or affirm that he is of any other substance or essence, or that the Son of God is created, and mutable or changeable, the Catholic church doth pronounce accursed."

The creed, however, which is used in the Romish, Lutheran, and English churches, under the name of the Nicene Creed, is in a more enlarged form, being in reality the creed set forth by the second general council, which was held at Constantinople A. D. 381. In its present form, therefore, the creed may be termed the Nicene-Constantinopolitan Creed; the addition to the original Nicene Creed having been introduced to meet the heresy of Macedonius in regard to the divinity of the Holy Spirit. The words *Filioque*, "and from the Son," were not inserted earlier than the fifth century, when they seem to have been introduced by the Spanish churches, and from them they passed to the other churches of the West. The clause *Filioque* is rejected by the Greek church, and has long been the subject of a bitter controversy between the Eastern and Western churches.

NICOLAITANS, a Christian sect said to have existed in the second century. Irenæus, who mentions it, traces its origin to Nicolas, a deacon spoken of in the Acts of the Apostles; and he supposes the same sect to be referred to in the second chapter of the Book of Revelation. It is doubtful, however, whether John means anything more by the Nicolaitans in the Apocalypse than a class of people who endeavoured to seduce the Christians to participate in the sacrificial feasts of the heathen, and may have been the same with those who are said, Rev. ii. 14, to have held the doctrine of Balaam. The Nicolaitans, who may probably have falsely claimed Nicolas as their founder, appear to have been lax both in principle and practice. They held the Epicurean maxim, that pleasure and the gratification of the bodily appetites formed the true end and happiness of man, and without the slightest scruple they eat

of all meats offered to idols. It is impossible to speak with certainty as to the true opinions of the Nicolaitans. Some suppose that there were two sects bearing the name of Nicolaitans, one referred to by the Apostle John, and another founded in the second century by one called Nicolaus. Eusebius says, that the sect of Nicolaitans existed but a short time.

NICOLAS'S (Str.) DAY, a festival observed in both the Romish and Greek churches, in honour of Nicolas, a sort of patron saint of mariners. It is celebrated on the 6th of December.

NIDDUI, the lowest degree of excommunication among the ancient Jews. It consisted of a suspension of the offender from the synagogue and society of his brethren for thirty days. If he did not repent in the course of that time, the period of suspension was extended to sixty days, and if he still continued obstinate, it was prolonged to ninety days. If beyond that time he persisted in impenitence, he was subjected to the **CHEREM** (which see).

NIDHOGG, the huge mundane snake of the ancient Scandinavian cosmogony. It is represented as gnawing at the root of the ash *Yggdrasil*, or the mundane tree. In its ethical import, as Mr. Gross alleges, *Nidhögg*, composed of *Nid*, which is synonymous with the German *neid*, or envy, and *hoggr*, to hew, or gnaw, signifying the envious gnawer, involves the idea of all moral evil, typified as the destroyer of the root of the tree of life.

NIFLHEIM, in the old Scandinavian cosmogony, place consisting of nine worlds, reserved for those that died of disease or old age. Hela or Death there exercised her despotic power. In the middle of Niflheim, according to the Edda, lies the spring called *Hvergelmir*, from which flow twelve rivers.

NIGHT. The Hebrews were always accustomed, even from the earliest times, to consider the night as preceding the day. Hence we read Gen. i. 5, "The evening and the morning were the first day." Before the Babylonish captivity the night was divided into three watches; the first continuing till midnight; the second from midnight till cock-crowing; and the third, which was called the morning watch, continued till the rising of the sun. The Romans divided the night into four watches, a mode of calculating which was in use among the Jews in the time of our Lord. The watches consisted each of three hours, the first extending from six till nine; the second from nine till twelve or midnight; the third from twelve till three, and the fourth from three till six.

NIGHT-HAWK, a species of owl, enumerated among the unclean birds mentioned in Leviticus. It was called *Tachmas* among the Hebrews. It was reckoned a sacred bird among the ancient Egyptians, and in proof of this statement, we may adduce the testimony of Sir John G. Wilkinson: "The hawk was particularly known as the type of the sun, and worshipped at Heliopolis as the sacred bird, and

representative of the deity of the place. It was also peculiarly revered at the island of Philæ, where this sacred bird was kept in a cage and fed with a care worthy the representative of the deity of whom it was the emblem. It was said to be consecrated to Osiris, who was buried at Philæ; and in the sculptures of the temples there the hawk frequently occurs, sometimes seated amidst lotus plants. But this refers to Horus, the son of Osiris, not to that god himself, as the hieroglyphics show, whenever the name occurs over it.

"A hawk with a human head was the emblem of the human soul, the baieth of Horapollo. The goddess Athor was sometimes figured under this form, with the globe and horns of her usual head-dress. Hawks were also represented with the head of a ram. Several species of hawks are natives of Egypt, and it is difficult to decide which was really the sacred bird. But it appears the same kind was chosen as the emblem of all the different gods, the only one introduced besides the sacred hawk being the small sparrow-hawk, or *Falco tenuiculoides*, which occurs in certain mysterious subjects connected with the dead in the tombs of the kings. The sacred hawk had a particular mark under the eye, which, by their conventional mode of representing it, is much more strongly expressed in the sculptures than in nature; and I have met with one species in Egypt, which possesses this peculiarity in so remarkable a degree, as to leave no doubt respecting the actual bird called sacred in the country. I have therefore ventured to give it the name of *Falco aroeris*. Numerous hawk mummies have been found at Thebes and other places. And such was the care taken by the Egyptians to preserve this useful and sacred bird, that even those which died in foreign countries, where their armies happened to be, were embalmed and brought to Egypt to be buried in consecrated tombs."

NIHILISTS, a sect of German mystics in the fourteenth century, who, according to Ruysbroek, held that neither God nor themselves, heaven nor hell, action nor rest, good nor evil, have any real existence. They denied God and the work of Christ, Scripture, sacraments—everything. God was nothing; they were nothing; the universe was nothing. "Some hold doctrines such as these in secret," adds Ruysbroek, "and conform outwardly for fear. Others make them the pretext for every kind of vice and insolent insubordination." The heresy of Nihilianism seems to have existed at an earlier period than the fourteenth century, for we find Peter Lombard charged with it in the twelfth century, because he maintained that the Son of God had not become anything by the assumption of our nature, seeing no change can take place in the divine nature. The principal author of this accusation against Lombard was Walter of St. Victor. But it can scarcely be admitted to be just, proceeding as it does upon the idea that the denial of existence in a certain indivi-

nal form is an absolute denial. Sometimes the term *Nihilists* is used to denote ANNIHILATIONISTS (which see).

NIKE, the goddess of victory, who had a famous temple on the acropolis of Athens, which is still extant. The word is also found used as a surname of *Athena*, under which she was worshipped at Megara.

NIKEPHORUS (Gr. bringing victory), a surname of several divinities among the ancient Greeks, such as *Aphrodite*.

NILOA, an anniversary festival among the ancient Egyptians, in honour of the tutelary deity of the Nile. Heliodorus alleges it to have been one of the principal festivals of the Egyptians. Sir J. G. Wilkinson thus describes the Niloa: "It took place about the summer solstice, when the river began to rise; and the anxiety with which they looked forward to a plentiful inundation, induced them to celebrate it with more than usual honour. Libanius asserts that these rites were deemed of so much importance by the Egyptians, that unless they were performed at the proper season, and in a becoming manner, by the persons appointed to this duty, they felt persuaded that the Nile would refuse to rise and inundate the land. Their full belief in the efficacy of the ceremony secured its annual performance on a grand scale. Men and women assembled from all parts of the country in the towns of their respective nomes, grand festivities were proclaimed, and all the enjoyments of the table were united with the solemnity of a holy festival. Music, the dance, and appropriate hymns, marked the respect they felt for the deity, and a wooden statue of the river god was carried by the priests through the villages in solemn procession, that all might appear to be honoured by his presence and aid, while invoking the blessings he was about to confer." Even at the present day the rise of the Nile is hailed by all classes with excessive joy.

NILUS, the great river of Egypt, which even in the most ancient times received divine honours from the inhabitants of that country. This deity was more especially worshipped at Nilopolis, where he had a temple. Herodotus mentions the priests of the Nile. Lucian says that its water was a common divinity to all of the Egyptians. From the monuments it appears that even the kings paid divine honours to the Nile. Champollion refers to a painting of the time of the reign of Rameses II., which exhibits this king offering wine to the god of the Nile, who, in the hieroglyphic inscription, is called Hapi Mdon, the life-giving father of all existences. The passage which contains the praise of the god of the Nile represents him at the same time as the heavenly Nile, the primitive water, the great Nilus whom Cicero, in his *De Natura Deorum*, declares to be the father of the highest deities, even of *Ammon*. The sacredness which attached to the Nile among the ancient Egyptians is still preserved among the Arabs who have settled in Egypt, and who are accustomed to speak of the river

as most holy. Mr. Bruce, in his travels in Abyssinia, mentions that it is called by the Agows, Gzeir, Geesa, or Seir; the first of which terms signifies a god. It is also called Ab, father, and has many other names, all implying the most profound veneration. This idolatrous worship may have led to the question which the prophet Jeremiah asks, "What hast thou to do in Egypt to drink of the waters of Seir?" or the waters profaned by idolatrous rites.

NIMETULAHITES, an order of Mohammedan monks in Turkey, which originated in the 777th year of the Hegira. They assemble once every week to praise God in sacred hymns and songs. Candidates for admission into this order are obliged to pass forty days in a secret chamber, with no more than four ounces of meat a-day, and during the time they are confined in this solitary apartment, they are believed to be contemplating the face of God, and meditating upon heaven, as well as praising the Creator of the universe. At the end of the allotted period they are led forth by the fraternity and engage together in a sacred dance, until they fall down in a state of ecstasy, in which they see visions, and are favoured with extraordinary revelations from heaven.

NINE-DAYS-DEVOTION. See NOVENA.

NINTH-HOUR SERVICE. In the early Christian church this service took place, according to our reckoning, at three o'clock in the afternoon, at which time our Saviour expired upon the cross. At this hour Cornelius was praying when he was visited by an angel; and we are told also, that Peter and John went up into the temple "at the ninth hour, being the hour of prayer," and the usual time of the Jewish evening sacrifice. The custom of celebrating divine service at this hour seems to have been continued in the Christian church. Thus the council of Laodicea expressly mentions the ninth hour of prayer, and orders that the same service should be used as was appointed for evening prayer. And as Chrysostom speaks of three hours of public prayer in the day, he includes, in all probability, the ninth as one of them.

NIOBITES, a party of the MONOPHYTES (which see), founded by Stephanus, surnamed Niobes, an Alexandrian rhetorician or sophist.

NIREUPAN, the word used by the Siamese to denote the NIRWANA (which see) of the Budhists.

NIRMALAS, one of the divisions of the SIKHS (which see), who profess to dedicate themselves exclusively to a religious life. They lead a life of celibacy, and disregard their personal appearance, often going nearly naked. They do not assemble together in colleges, nor do they observe any particular form of Divine service, but confine their devotion to speculative meditation on the perusal of the writings of Nának, Kábir, and other unitarian teachers. They are always solitary, supported by their disciples, or wealthy persons who may happen to favour the sect. The *Nirmalas* are known as able expounders of the

Vedanti philosophy, in which Brahmans do not disdain to accept of their instructions. They are not a very numerous body on the whole; but a few are almost always to be found at the principal seats of Hindu wealth, and particularly at Benares.

NIRWANA, extinction, the highest possible felicity in the system of BUDHISM (which see). It has been frequently disputed whether the expression means anything more than eternal rest, or unbroken sleep, but those who have fully studied the literature of Buddhism, consider it as amounting to absolute annihilation, or the destruction of all elements which constitute existence. There are four paths, an entrance into any of which secures either immediately, or more remotely, the attainment of *Nirwana*. They are (1.) *Sowán*, which is divided into twenty-four sections, and after it has been entered there can be only seven more births between that period and the attainment of *Nirwana*, which may be in any world but the four hells. (2.) *Sakradágámi*, into which he who enters will receive one more birth. He may enter this path in the world of men, and afterwards be born in *déwa-lóka*; or he may enter it in a *déwa-lóka*, and afterwards be born in the world of men. It is divided into twelve sections. (3.) *Anágámi*, into which he who enters will not again be born in a *léma-lóka*; he may, by the apparitional birth, enter into a *brahma-lóka*, and from that world attain *Nirwana*. This path is divided into forty-eight sections. (4.) *Arya* or *Aryahat*, into which he who enters has overcome or destroyed all evil desire. It is divided into twelve sections.

Those who have entered into any of the paths can discern the thoughts of all in the same, or preceding paths. Each path is divided into two grades: 1. The perception of the path. 2. Its fruition or enjoyment. The mode in which *Nirwana*, or the destruction of all the elements of existence, may be reached, is thus pointed out by Mr. Spence Hardy, in his 'Eastern Monachism': "The unwise being who has not yet arrived at a state of purity, or who is subject to future birth, overcome by the excess of evil desire, rejoices in the organs of sense, *áyatana*, and their relative objects, and commends them. The *áyatanas* therefore become to him like a rapid stream to carry him onward toward the sea of repeated existence; they are not released from old age, decay, death, sorrow, &c. But the being who is purified, perceiving the evils arising from the sensual organs and their relative objects, does not rejoice therein, nor does he commend them, or allow himself to be swallowed up by them. By the destruction of the 108 modes of evil desire he has released himself from birth, as from the jaws of an alligator; he has overcome all attachment to outward objects; he does not regard the unauthorized precepts, nor is he a sceptic; and he knows that there is no ego, no self. By overcoming these four errors, he has released himself from the cleaving to existing objects. By the destruction of the cleaving

to existing objects he is released from birth, whether as a brahma, man, or any other being. By the destruction of birth he is released from old age, decay, death, sorrow, &c. All the afflictions connected with the repetition of existence are overcome. Thus all the principles of existence are annihilated, and that annihilation is *nirwána*."

In the Buddhist system *Nirwána* is the end or completion of religion; its entire accomplishment. All sentient beings will not attain it. But if any one attain the knowledge that is proper to be required; if he learn the universality of sorrow; if he overcome that which is the cause of sorrow; and if he practise that which is proper to be observed; by him the possession of *Nirwána* will be secured; and *Nirwána*, being a non-entity, the being who enters this state must become non-existent.

NISAN, the seventh month of the civil year among the Hebrews, and after the exodus from Egypt the first month of the ecclesiastical year. It was originally called ABIB (which see), but received the name of *Nisan* in the time of Ezra, after the return from the captivity of Babylon.

NISROCH, an Assyrian deity worshipped by Senacherib, who appears to have been a pontiff as well as a king, and who was murdered by his own sons while engaged in the temple of *Nisroch*, in the performance of religious rites. This deity was probably identical with *Ashur*, the principal deity of Nineveh. There is a curious Rabbinical fancy concerning this Assyrian idol, that it was a plank of Noah's ark. Some think that Jupiter Belus was worshipped in Assyria by the name of *Nisroch*, and under the figure of an eagle. Stanley, in his *History of Oriental Philosophy*, alleges that *Nisroch*, as well as the other Assyrian gods, had a reference to the heavenly bodies.

NITHING, infamous, a most insulting epithet, anciently used in Denmark and throughout the whole of the North of Europe. There was a peculiar way of applying it, however, which greatly aggravated its virulence, and gave the aggrieved party the right to seek redress by an action at law. This was by setting up what was called a *Nithing-post* or *Nithing-stake*, which is thus described by Mr. Blackwell in his valuable edition of *Mallet's Northern Antiquities*: "A mere hazel twig stuck in the ground by a person who at the same time made use of some opprobrious epithet, either against an individual or a community, was quite sufficient to come under the legal definition of a *Nithing-post*. Several superstitious practices were, however, commonly observed on the occasion which were supposed to impart to the *Nithing-post* the power of working evil on the party it was directed against, and more especially to make any injuries done to the person erecting it recoil on those by whom they had been perpetrated. A pole with a horse's head, recently cut off, stuck on it, was considered to form a *Nithing-post* of peculiar efficacy. Thus when Eigel, a

celebrated Icelandic skald of the ninth century, was banished from Norway, we are told that he took a stake, fixed a horse's head on it, and as he drove it in the ground said, 'I here set up a Nithing-stake, and turn this my banishment against King Eirek and Queen Gunhilda.' He then turned the horse's head towards the land, saying, 'I turn this my banishment against the protecting deities of this country, in order that they may, all of them, roam wildly about and never find a resting-place until they have driven out King Eirek and Queen Gunhilda.' He then set sail for Iceland, with the firm persuasion that the injuries he had received by his banishment, would by the efficacy of his charmed Nithing-post recoil on the royal couple they had, in his opinion, proceeded from.

"Mention is frequently made in the Sagas and the Icelandic laws of this singular custom. We are told for instance, in the Vatsndæla Saga, that Jökul and Thorstein having accepted a challenge from Finbogi and Björg, went to the place of meeting on the day and hour appointed. Their opponents, however, remained quietly at home, deeming that a violent storm, which happened to be raging, would be a sufficient excuse for their non-appearance. Jökul, after waiting for some time on the ground, thought that he would be justified in setting up a Nithing-post against Finbogi, or as would now be said, in posting him for a coward. He accordingly fashioned out a block of wood into the rude figure of a human head, and fixed it on a post in which he cut magical runes. He then killed a mare, opened her breast, and stuck the post in it with the carved head turned towards Finbogi's dwelling."

NITO, an evil spirit recognized by the pagan natives of the Molucca Islands. Every town formerly had its peculiar *Nito*, who was consulted in every affair of any importance. Twenty or thirty persons assemble for this purpose. They summon the *Nito* by the sound of a little consecrated drum, whilst some of the company light up several wax tapers, and pronounce several mystical words with the view of conjuring up the demon. One of the company now pretends to speak and act as if he were the demon himself. Besides these public ceremonies, there are others that are private. In some corner of the house they light up wax tapers in honour of the Nito, and set something to eat before him. The master of each family always attaches great value to anything which has been consecrated to their *Nito*.

NIXI DII, a name applied among the ancient Romans to those deities who assisted women in childbirth. Three statues were erected on the Capitol bearing this name.

NJEMBE, a female association among the natives of Southern Guinea, corresponding to NDA (which see) among the males. The proceedings of this institution are all secret. The women consider it an honour to belong to the order, and put themselves to great expense to be admitted. "During

the process of initiation," as we learn from Mr. Wilson, "all the women belonging to the order paint their bodies in the most fantastic colours. The face, arms, breast, and legs, are covered over with red and white spots, sometimes arranged in circles, and at other times in straight lines. They march in regular file from the village to the woods, where all their ceremonies are performed, accompanied by music on a crescent-formed drum. The party spend whole nights in the woods, and sometimes exposed to the heaviest showers of rain. A sort of vestal-fire is used in celebration of these ceremonies, and it is never allowed to go out until they are all over.

"The Njembe make great pretensions, and, as a body, are really feared by the men. They pretend to detect thieves, to find out the secrets of their enemies, and in various ways they are useful to the community in which they live, or are, at least, so regarded by the people. The object of the institution originally, no doubt, was to protect the females from harsh treatment on the part of their husbands; and as their performances are always veiled in mystery, and they have acquired the reputation of performing wonders, the men are, no doubt, very much restrained by the fear and respect which they have for them as a body."

NJORD, a god among the ancient Scandinavians, who reigned over the sea and winds. The Edda exhorts men to worship him with great devotion. He was particularly invoked by seafaring men and fishermen. He dwelt in the heavenly region called Noáttún, and by his wife Skadi he became the father of the god *Frey*, and the goddess *Freyja*.

NKAZYA, a small shrub, whose root is employed in Northern Guinea in the detection of witchcraft. Half a pint of the decoction of the root is the usual doze, and if it acts freely as a diuretic, the party is considered to be innocent; but if it acts as a narcotic, and produces vertigo or giddiness, it is a sure sign of guilt. "Small sticks," says Mr. Wilson, "are laid down at the distance of eighteen inches or two feet apart, and the suspected person, after he has swallowed the draught, is required to walk over them. If he has no vertigo, he steps over them easily and naturally; but, on the other hand, if his brain is affected, he imagines they rise up before him like great logs, and in his awkward effort to step over them, is very apt to reel and fall to the ground. In some cases this draught is taken by proxy; and if a man is found guilty, he is either put to death or heavily fined and banished from the country."

NOACHIAN DELUGE. See DELUGE (TRADITIONS OF THE).

NOACHIC PRECEPTS, Jewish writers allege that seven precepts were given by God to the sons of Noah. They are as follows: "I. Not to commit idolatry. II. Not to blaspheme the name of God. III. To constitute upright judges for the maintenance of justice and its impartial administration to

all persons. IV. Not to commit incest. V. Not to commit murder. VI. Not to rob or steal. VII. Not to eat a member of any living creature. 'Every one that observes these seven commandments,' according to a Jewish writer, 'is entitled to happiness.' But to observe them merely from a sense of their propriety, is deemed by Maimonides insufficient to constitute a pious Gentile, or to confer a title to happiness in the world to come: it is requisite that they be observed *because* they are divine commands."

NOCCA, a god worshipped among the ancient Goths and Getæ, as presiding over the sea.

NOCTURNS. See ANTELUKAN SERVICE.

NODHAMIANS, a heretical Mohammedan sect, who, to avoid falling into the error of making God the author of evil, asserted that neither directly nor indirectly, permissively nor authoritatively, had God any connection whatever with evil. This sect denied also the miraculous character of the Koran.

NODOTUS, said to have been a deity among the ancient Romans who presided over knots in the stem of plants producing grain. It has been supposed also to have been a surname of *Saturn*.

NOETIANS, a Christian sect which arose in the early part of the third century, deriving its name from its founder Noetus, who denied a plurality of persons in the Godhead. He acknowledged no other Person but the Father only. He admitted with the orthodox that there were two natures united in one Person in Christ, but he held that the divine Person which was united with the human nature could be no other than the Person of the Father. If this view were correct, it would be the Father who suffered on the cross. Hence the sect received the name of PATRIPASSIANS.

NOLÆ. See BELLS.

NOMINALISTS (from Lat. *nomen*, a name), a class of thinkers who made their first appearance in the tenth century, alleging that general ideas, or, as they were usually termed at that time, universals, have no existence in reality, but are mere words or names. An opposing party asserted that universals were real existences, and hence received the appellation of *Realists*. The controversy which now commenced between these two parties, continued throughout several centuries, and was agitated with the utmost keenness on both sides. The subject of dispute in this case was apparently one of a strictly abstract and philosophical character, but it soon rose into additional interest and importance, in consequence of both parties applying their respective theories to the explanation of religious doctrines. And indeed the origin of the contest has sometimes been traced back to the controversy with Berengarius respecting the Lord's Supper.

The founder of the sect of the *Nominalists* as a distinct and separate body was Roscelin, in the eleventh century, followed by his eminent disciple Abelard. Through the influence of these two dis-

tinguished men, their opinions spread rapidly for a time, but afterwards the knotty point which formed the ground of dispute fell into neglect, until in the fourteenth century *Nominalism* received fresh spirit and life from Occam the disciple of Scotus. Then the dispute about universals was revived with the fiercest animosity in the schools of Britain, France, and Germany. Nor did this war of philosophical opinion abate in intensity until the Reformation put an end to the quarrels of the schoolmen. All the influence of the Church of Rome was for a long time exerted in favour of the Realists, and against the Nominalists. Accordingly, in 1339, the university of Paris issued an edict condemning and prohibiting the philosophy of Occam, but contrary to all expectation, the opposition of this learned body had the effect of leading a still greater number to adopt Nominalist opinions. Both in France and Germany the contest became so violent, that no longer limiting itself to abstract argument, it had recourse to penal laws and the force of arms. In the fifteenth century, the *Nominalists*, or *Terminists*, as they were also called, were held in high authority in the university of Paris, as long as John Gerson and his immediate disciples lived; but after their death Louis XI., the king of France, issued a royal edict prohibiting the doctrine of the Nominalists from being taught, and their books from being read. This edict, however, remained in force only a few years, and in 1481 the sect was restored to its former privileges and honours in the university of Paris. Luther in his time declared it to be the most powerful of all sects, particularly at Paris.

In England, after the revival of letters, Mr. Hobbes adopted the opinion of the *Nominalists*, and the same course was followed by Bishop Berkeley and Mr. Hume. Dugald Stewart also observes: "It is with the doctrine of the Nominalists that my own opinion coincides;" and afterwards he continues, "It may frequently happen, from the association of ideas, that a general word may recall some one individual to which it is applicable; but this is so far from being necessary to the accuracy of our reasoning, that excepting in some cases in which it may be useful to check us in the abuse of general terms, it always has a tendency, more or less, to mislead us from the truth. As the decision of a judge must necessarily be impartial when he is only acquainted with the relations in which the parties stand to each other, and when their names are supplied by letters of the alphabet, or by the fictitious names of Titus, Caius, and Sempronius; so in every process of reasoning, the conclusion we form is most likely to be logically just, when the attention is confined solely to signs; and when the imagination does not present to it those individual objects which may warp the judgment by casual associations."

The *Nominalists* have often been charged with holding doctrines which, from their very nature, lead to scepticism. Thus it is argued, that if, as they

allege, individuals are the only realities, then it follows, as a natural consequence, that the senses which perceive individual existence must be the only sources of knowledge; and it also follows, that there can be no absolute affirmation concerning things, since all absolute affirmation proceeds on the reality of general or universal notions. In this way it is evident that points of the highest importance depend upon the solution of the question which divided the schoolmen throughout the Middle Ages into the two great parties of *Nominalists* and *Realists*. Thus, at the very time when Nominalism was first developed, Roscelin attempted to show that without this system the doctrine of the Trinity and of the incarnation of the Son of God, could not be rightly presented. Considering as he did every universal to be a mere abstraction, and particulars as alone having reality, he argued that if only the essence of God in the Trinity was called one thing, and the Three Persons not three things, the latter could not be considered as anything real. Only the one God would be the real; all besides a mere nominal distinction to which nothing real corresponded; and so, therefore, with the Son, would the Father and the Holy Ghost also have become man. It was, accordingly, necessary to designate the Three Persons as three real beings, the same in respect of will and power. Hence at a council which met at Soissons in 1093, Roscelin's doctrine was condemned as *Tritheism*, and such was his fear of being treated as a heretic, that he was induced to recant.

NOMINATION, the offering of a clerk to the person who has the right of presentation, that he may present him to the ordinary. The nominator is bound to appoint his clerk within six months after the avoidance.

NOMIUS, a surname of those gods among the ancient heathens who presided over pastures and shepherds, such as *Pan*, *Apollo*, and *Hermes*.

NOMOCANON, a name given by the Canonists to a collection of ecclesiastical laws, along with the civil laws to which they refer. The first *Nomocanon* was made A. D. 554, by Joannes Antiochenus, patriarch of Constantinople. It was under fifty heads or titles. Photius, patriarch of Constantinople, made another *Nomocanon* about A. D. 883, arranging it under fourteen titles. In A. D. 1255, Arsenius, a monk of Athos, compiled a new *Nomocanon*, to which he added notes, showing the conformity of the imperial laws with the patriarchal constitutions. Still another *Nomocanon* was prepared by Matthæus Blastares, a Basilican monk.

NOMOPHYLAX (Gr. *nomos*, a law, and *phylax*, keeper), an officer of the modern Greek Church, whose office it is to keep the canon laws.

NOMOS, a personification of law among the ancient Greeks, and described as exercising authority over gods and men.

NONA, one of the **FATES** (which see) among the ancient Romans.

NON-CONFORMISTS, the name originally applied to those persons in England who refused to conform to the Liturgy or Common Prayer-Book in the reign of Charles II. It is now used, however, to denote generally all who decline to conform to the doctrine, worship, and government of the Church of England. The word is now synonymous in England with **DISSENTERS** (which see).

NON-CONFORMITY (ERA OF), an expression used to denote the 24th of August 1662, when, in consequence of the Act of Uniformity coming into operation, nearly two thousand ministers of the Church of England were thrown into the ranks of the *Non-Conformists*.

NONES. See **NINTH-HOUR SERVICE**.

NON-INTRUSIONISTS, a name applied to a party in the Church of Scotland, who held that it was, and had been ever since the Reformation, a fixed principle in the law of the church that no minister shall be introduced into any pastoral charge contrary to the will of the congregation. The attempt to carry out this principle led to the formation in 1843 of the *Free Church of Scotland*. See **SCOTLAND (FREE CHURCH OF)**.

NONJURORS, an appellation given to those Scottish Episcopalians who, at the Revolution of 1688, adhered to the banished family of the Stuarts, and refused to take the Oath of Allegiance to William and Mary. At the death of Prince Charles Edward Stuart, the last of the Stuart family, in 1788, this body transferred their loyalty from the House of Stuart to that of Hanover, and thus ceased to be *Nonjurors*. Soon afterwards, in 1792, an act was passed relieving them from the penalties imposed upon them by the various acts of Queen Anne, George I. and George II.

NONNÆ. See **NUNS**.

NON-RESIDENCE. In the ancient Christian Church several laws existed enforcing upon both the bishops and all the other clergy strict residence, in order to bind them to constant attendance upon their duty. Thus the council of Sardica prohibits a bishop from leaving his church for a longer period than three weeks, unless on some very weighty and urgent occasion. The council of Agde decreed, in reference to the French churches, that a presbyter or deacon, who was absent from his church for three weeks, should be suspended from the communion for three years. Justinian, in his Novels, lays down a rule that no bishop shall be absent from his church above a whole year without the express authority of the emperor.

NOON-DAY SERVICE, one of the customary offices of the early Christian Church. It took place at the sixth hour, which answers to our twelve o'clock or noon. At this service, according to the account which Basil gives of it, they used the 91st Psalm, praying for protection against the noon-day devil, as the Septuagint translates the 5th and 6th verses "Thou shalt not be afraid for the terror by night;

nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the sickness, nor the devil that destroyeth at noon-day." This service was held at noon in commemoration of the sacrifice offered upon the cross.

NORNS, the name given in the Edda to the DESTINIES (which see) of the ancient Scandinavians.

NORTH AMERICAN INDIANS (RELIGION OF THE). The Indian tribes of North America are the remnants of once populous and powerful nations. Some of them are found in the western part of the State of New York, some in Michigan, but the larger portion of them live in the territory west of the Mississippi river, known as the Indian reservation, a territory lying west of the States of Arkansas and Missouri, between Red River on the south, and Platte River on the north, being about 500 miles from north to south, and about 300 miles in breadth from east to west. The religion of the numerous tribes which inhabit this extensive territory is composed of a combination of spirit-worship and fetish-worship. The spirits are supposed to inhabit the objects which are adopted as fetishes; and even the most sublime objects of external nature, for example, the sun, the moon, and the planets, are not worshipped as material and inanimate objects, but as the abodes of Divinity. Amid the manifest polytheism which such a system of worship involves, there is found in many, if not most, of the rude tribes inhabiting the vast American continent, the sublime conception of one Great Spirit, the Creator of the universe. This Being, however, great and good though he is, they do not regard as in any way connected with the fortunes of men, or the government of the world.

Subordinate to the Great Spirit whom the Indians of the New World worship, are two separate series of minor deities, the one series being good deities under the Sun as their chief, and the other being evil deities under the Moon. But the most prominent characteristic of the worship of these wild tenants of the forests has always been its deprecatory character. It is essentially a religion of fear, the idea being ever present to the mind, that there are numberless malevolent spirits, demons, spectres, and fiends unceasingly employed in increasing the burden of human wretchedness. Hence the use of amulets, charms, and exorcisms to avert the anger of these hostile spirits; and hence also the extraordinary influence which seers and witches, doctors and medicine-men have ever been able to exercise over the mind of the Indian. "But we seldom see the darker traits of his religion," says Mr. Hardwick, "so distinctly, as when brought together in the doctrine of *Manitoes*, which constitutes, it has been thought, the nearest approximation he has ever made to some originality of conception. The word *Manito*, or *Manedo*, itself appears to signify 'a spirit:' hence the foremost member in the series of good divinities, the Great Spirit of the old American, is called in various tribes, *Kitchi* or *Gezha* Ma-

nito; the name of the evil-minded spirit being *Matchi Manito*. But, when employed without such epithets, this title is restricted to a minor emanation from the Great Spirit, which revealing itself in dreams to the excited fancy of the youthful Indian, and inviting him to seek its efficacy in some well-known bird or beast, or other object, is selected by him for his guardian deity, his friend in council, and his champion in the hour of peril. He believes, however, that other *Manitoes* may prove far mightier and more terrible than his own, and consequently he is always full of apprehensions lest the influence granted preternaturally to his neighbour should issue in his own confusion. Add to this the prevalent idea, that *Manitoes* intrinsically evil are ever exercised in counterworking the beneficent, and that the actual administration of this world, abandoned to these great antagonistic powers, is the result of their interminable conflicts, and we cease to wonder at the moral perturbations which mark the character of the wild man. The fever of intense anxiety is never suffered to die out; until at length he either passes to another world, the simple reproduction of the present, or migrates into viler forms of animal existence, or, as in the case of the most highly favoured, is emancipated altogether from an earthly prison-house, and rescued from the malice of his demoniacal oppressors."

The North American Indians endeavour to propitiate the Great Spirit, by offering solemn sacrifices to him, for which they prepare themselves by vomiting, fasting, and drinking decoctions from certain prescribed plants; and all this in order to expel the evil which is in them, and that they may with a pure conscience attend to the sacred performance. Nor is the object of these sacrifices always the same; they have sacrifices of prayer, and sacrifices of thanksgiving. After a successful war they never fail to offer up a sacrifice to the Great Being as an expression of gratitude for the victory.

A curious example of the superstitions prevalent among the Indians is found in the practice of the initiation of boys, by which they pretend that the boy receives instruction from certain spirits as to his conduct in life, his future destination, and the wonders he is yet to perform. The following account of this strange process is given by the Rev. John Heckewelder in his Historical Account of the Indian Nations: "When a boy is to be thus *initiated*, he is put under an alternate course of physic and fasting, either taking no food whatever, or swallowing the most powerful and nauseous medicines, and occasionally he is made to drink decoctions of an intoxicating nature, until his mind becomes sufficiently bewildered, so that he sees or fancies that he sees visions, and has extraordinary dreams, for which, of course, he has been prepared before hand. He will fancy himself flying through the air, walking under ground, stepping from one ridge or hill to the other across the valley beneath, fighting and conquering

giants and monsters, and defeating whole hosts by his single arm. Then he has interviews with the Mannitto or with spirits, who inform him of what he was before he was born and what he will be after his death. His fate in this life is laid entirely open before him, the spirit tells him what is to be his future employment, whether he will be a valiant warrior, a mighty hunter, a doctor, a conjuror, or a prophet. There are even those who learn or pretend to learn in this way the time and manner of their death.

"When a boy has been thus initiated, a name is given to him analogous to the visions that he has seen, and to the destiny that is supposed to be prepared for him. The boy, imagining all that happened to him while under preturbation, to have been real, sets out in the world with lofty notions of himself, and animated with courage for the most desperate undertakings."

The Indians believe that they were created within the bosom of the earth, where they dwelt for a long time before they came to live on its surface. Some assert that they lived in the bowels of the earth in human shape, while others maintain that they existed in the form of certain animals, such as a rabbit, or a tortoise. Mr. Heckewelder tells us, that they paid great respect to the rattle-snake, whom they called their grandfather, and would on no account destroy him. Different tribes claim relationship with different animals, and accordingly assume their names as distinctive badges, such as the Tortoise tribe, the Turtle tribe, and so forth.

NORTIA, an ancient Etruscan goddess.

NORWAY (CHURCH OF). The first introduction of Christianity into Norway has generally been ascribed to Hacon, a prince of the country, before the middle of the tenth century. This person had received a Christian education at the court of Athelstan, king of England. On returning to his own land, he found his countrymen zealously devoted to the worship of *Odin*; and having himself embraced Christianity, he was under the necessity of worshipping in secret. At length, having gained over some of his most intimate friends to the side of Christianity, he resolved, as he had become master of the kingdom, to establish Christianity as the religion of the country. Accordingly, he proposed, A. D. 945, before an assembly of the people, that the whole nation should renounce idolatry and worship the only true God and Jesus Christ his Son. He suggested also that the Saooath should be devoted to religious exercises, and Friday observed as a fast-day. These royal propositions were indignantly rejected both by nobles and people; and the king, to conciliate his enraged subjects, yielded so far as to take part in some of the ancient sacred rites and customs. In particular, at the celebration of the Yule festival, he consented to eat part of the liver of a horse, and to drain all the cups drunk to its honour. In consequence of this sinful participation in manifest

idolatry, he was soon after seized with the most painful remorse, and having been mortally wounded in battle, his last hours were embittered by the weight of guilt resting upon his conscience, and he died deeply penitent for the scandal he had brought upon the Christian profession.

The Danish king, Harald, effected the conquest of Norway in 967, and no sooner had he obtained possession of the country, than he sought by force to destroy paganism, and introduce Christianity. The violent measures, however, to which he had recourse for this purpose, were wholly unsuccessful, and led only to a stronger reaction in favour of the religion of *Odin*. In a short time the way was opened for the more effectual admission of the Christian religion by the elevation to the throne of Olof Tryggwesen, a Norwegian general, who was favourable to Christianity. "This Olof," to quote from Neander, "had travelled extensively in foreign lands; in Russia, Greece, England, and the neighbouring ports of Northern Germany. By intercourse with Christian nations, in his predatory excursions, he had obtained some knowledge of Christianity, and had been led, by various circumstances, to see a divine power in it. In some German port he had become acquainted, among others, with a certain ecclesiastic from Bremen, Thangbrand by name, a soldier priest, whose temper and mode of life were but little suited to the spiritual profession. This person carried about with him a large shield, having on it a figure of Christ on the cross, embossed in gold. The shield attracted Olof's particular notice. He inquired about the meaning of the symbol, which gave the priest an opportunity of telling the story of Christ and Christianity, as well as he knew how. Observing how greatly Olof was taken with the shield, Thangbrand made him a present of it; for which the Norman chieftain richly repaid him in gold and silver. He moreover promised to stand by him, if he should ever need his assistance and protection, in the future. In various dangers, by sea and on the land, which Olof afterwards encountered, he believed that he owed his life and safety to this shield; and his faith in the divine power of the crucified one thus became stronger and stronger. At the Scilly Isles, on the south-west coast of England, he received baptism; upon which he returned to Norway, his country, fully resolved to destroy paganism. In England, he again met with the priest Thangbrand, who had been compelled to leave his country, for having slain in single combat a man of superior rank. Olof took him along to Norway, in the capacity of a court clergyman. No good could be expected to result from his connection with a person of this character. Inclined of his own accord to employ violent measures for the destruction of paganism and the spread of Christianity, he would only be confirmed in this mistaken plan by Thangbrand's influence."

On reaching Norway, and taking possession of the

government, he directed his chief efforts towards the introduction of Christianity as the religion of the country. He everywhere destroyed the heathen temples, and invited all classes of the people to submit to baptism. Where kindness failed in gaining converts, he had recourse to cruelty. His plans, however, for the Christianization of his subjects, were cut short in the year 1000 by his death, which took place in a war against the united powers of Denmark and Sweden. Norway now passed into the hands of foreign rulers, who, though favourable to Christianity, took no active measures for planting the Christian church in their newly acquired territory, and the pagan party once more restored the ancient rites. But this state of matters was of short continuance. Olof the Thick, who delivered Norway from her foreign rulers, came into the country in 1017, when already a decided Christian, with bishops and priests whom he had brought with him from England. He resolved to force Christianity upon the people, and accordingly the obstinate and refractory were threatened with confiscation of their goods, and in some cases with death itself. Many professed to yield through fear, and submitted to be baptized, but their conversion being pretended, not real, they continued secretly to practise their pagan ceremonies with as much zeal and earnestness as ever. In the province of Dalen, the idolaters were headed by a powerful man named Gudbrand, who assembled the people and persuaded them that if they would only bring out a colossal statue of their great god *Thor*, Olof and his whole force would melt away like wax. It was agreed to on both sides, that each party should try the power of its own god. The night preceding the meeting was spent by Olof in secret prayer. Next day the colossal image of *Thor*, adorned profusely with gold and silver, was drawn into the public place, where crowds of pagans gathered round the image. The king stationed beside himself Colbein, one of his guard, a man of gigantic stature and great bodily strength. Gudbrand commenced the proceedings by challenging the Christians to produce evidence of the power of their God, and pointing them to the colossal image of the mighty *Thor*. To this boastful address Olof replied, taunting the pagans with worshipping a blind and deaf god, and calling upon them to lift their eyes to heaven and behold the Christian's God, as he revealed himself in the radiant light. At the utterance of these words, the sun burst forth with the brightest effulgence, and at the same moment Colbein demolished the idol with a single blow of a heavy mallet which he carried in his hand. The monster fell, crumbled into fragments, from which crept a great multitude of mice, snakes, and lizards. The scene produced a powerful effect upon the pagans, many of whom were from that moment convinced of the utter futility of their idols.

The severity, however, with which Olof had conducted his government, prepared the way for the

conquest of the country by Canute, king of Denmark and England. The banished Olof returned, and raising an army composed wholly of Christians, made arrangements for a new struggle. He fell mortally wounded in battle on the 29th of July 1033, a day which was universally observed as a festival by the people of the North in honour of Olof, whom they hesitated not to style a Christian martyr. This monarch, whose memory was long held in the highest estimation, had laboured zealously for the spread of Christianity not only in Norway, but also in the islands peopled by Norwegian colonies, such as Iceland, the Orcades, and the Faroe Islands. His short reign was, in fact, wholly devoted to the propagation of the new faith, by means the most revolting to humanity. His general practice was to enter a district at the head of a powerful army, summon a council or Thing, as it was called, and give the people the alternative of fighting with him, or of being baptized. Most of them preferred baptism to the risk of fighting with an enemy so well prepared for the combat, and thus a large number made a nominal profession of Christianity.

Ever since the light of Christianity had dawned on Scandinavia, a general desire prevailed among the people to visit the Holy Land. Several of the Norwegian kings and princes had made a pilgrimage to the Holy Sepulchre, and during the reign of Magnus Barfoed, a chieftain named Skopte equipped a squadron of five vessels, and set sail, accompanied by his three sons, for Palestine, but died at Rome, where he had stopped to perform his devotions. The expedition was continued by his sons, none of whom, however, survived the journey. The fame of this exploit and the marvellous tales of other pilgrims, led Sigurd, king of Norway, to undertake a pilgrimage to Jerusalem. Fired with a love of wild adventure, and an avaricious desire of plunder, the royal pilgrim set out with a fleet of sixty vessels, surmounted with the sacred banner of the cross, and manned with several thousand followers. After wintering in England, where they were hospitably treated by Henry I., the Norwegian crusaders proceeded on their voyage, and after encountering pirates, plundering various places, and barbarously murdering tribes of people who refused to become Christians, they paid the accustomed visit to Jerusalem and the other holy places. Sigurd, on his return home, was solicited by the king of Denmark to join him in an attack upon the inhabitants of Smaland, who, after being nominally converted to Christianity, had relapsed into idolatry, and put to death the Christian missionaries. The king of Norway responded to the invitation, and passing into the Baltic punished the revolted pagans, and returned to his country laden with booty. After a reign of twenty-seven years Sigurd died in 1130.

From this period Norway became for more than a century a prey to barbarous and destructive civil wars. In the midst of these internal commotions

Cardinal Albano, an Englishman by birth, and afterwards known as Pope Adrian IV., arrived in Norway as legate from the Romish see. The chief object of his mission was to render the kingdom ecclesiastically independent of the authority of the archbishop of Lund—an arrangement which was earnestly desired by the Norwegian kings. An archiepiscopal see was accordingly erected at Trondheim, and endowed with authority, not only over Norway, but also over the Norwegian colonies. Rejoicing in their spiritual independence, the people readily consented to pay the accustomed tribute of Peter's pence to Rome, but they strenuously resisted the attempt made by the Pope's legate to insist upon the celibacy of the clergy. "In various other things," says Snorre, "the papal legate reformed the manners and customs of the nations during his stay, so that there never came to this land a stranger who was more honoured and beloved both by princes and people."

The church of Norway had now accepted a metropolitan at the hands of the Pope of Rome, and this acknowledgment of subjection to the Romish see was soon followed by other concessions which seriously compromised the liberties of the country. The ambitious prelate, who now occupied the see of Trondheim, was desirous of adopting every expedient to add to the influence and authority of the primacy. With this view he succeeded in bringing it about that the realm was hereafter to be held as a fief of St. Olof, the superior lord being represented by the archbishops of Trondheim, whose consent was made indispensable to the filling of the vacant throne. On the demise of the reigning king the crown was to be religiously offered to St. Olof, in the cathedral where his relics were deposited, by the bishops, abbots, and twelve chieftains from each diocese, who were to nominate the successor with the advice and consent of their primate. Thus taking advantage of the incessant contentions for the sovereignty by which the country was agitated and disturbed, the Romish primate secured for the see of Trondheim a perpetual control over the future choice of the Norwegian monarchs. The crown was now declared an ecclesiastical fief, and the government almost converted into a hierarchy.

A young adventurer named Sverre seized on the crown of Norway, and his title was ratified by the sword as well as by the general acquiescence of the nation. The primate, however, refused to perform the usual ceremony of coronation, and fearing the royal displeasure, fled to Denmark. Thence he transmitted an appeal to Rome, in consequence of which the Pope launched the thunders of the Vatican against Sverre, threatening him with excommunication unless he instantly desisted from his hostile measures against the primate. The sovereign having been educated for the priesthood, was well skilled both in canon law and ecclesiastical, and he found no difficulty, therefore, in showing both from Scripture and the

decrees of councils, that the Pope had no right to interfere in such disputes between kings and their subjects. Anxious for peace, however, Sverre applied for a papal legate to perform the ceremony of his coronation, but was refused. The king was indignant at this proceeding on the part of Rome, and reproaching the Romish ambassador with duplicity, ordered him forthwith to leave his dominions. As a last resource the enraged monarch summoned together the prelates, and caused himself to be crowned by Bishop Nicholas, who had been elected through his influence; but the proceeding was condemned by Pope Alexander III., who excommunicated both the royal and the clerical offender. Deputies were soon after despatched to Rome, who succeeded in obtaining a papal absolution for the king; but on their return they were detained in Denmark, where they suddenly died, having previously pledged the papal bull to raise money for the payment of their expenses. The important document thus found its way into the hands of Sverre, who read it publicly in the cathedral of Trondheim, alleging that the deputies had been poisoned by his enemies.

The whole transaction seemed not a little suspicious; the Norwegian king was charged by the Pope with having forged the bull, and procured the death of the messengers; and on the ground of this accusation the kingdom was laid under an interdict, the churches were ordered to be shut, and the sacraments forbidden to be dispensed. Bishop Nicholas now abandoned the king, whose cause he had so warmly espoused, fled to the primate in Denmark, and there raising a considerable army invaded Norway, but Sverre, aided by a body of troops sent from England by King John, succeeded in defeating the rebels. The king did not long survive this victory, but worn out by the harassing contests to which for a quarter of a century he had been subjected, he was cut off at the age of fifty-one.

It had for a long time been the evident tendency of the government of Norway to assume the form of a sacerdotal and feudal aristocracy. This tendency however, was arrested to some extent by the first princes of the house of Sverre, who asserted the rights of the monarch against the encroachments of the clergy and the nobles. But it was more difficult to contend with the Romish see, which has often been able to accomplish more by secret machinations than in open warfare. While affecting to renounce the right with which the archbishop of Trondheim had been invested of controlling the choice of the monarch on every vacancy, the papal church induced the crown to confirm the spiritual jurisdiction of the prelates with all the ecclesiastical endowments, even to the exclusion of lay founders from their rights of patronage. The prelates were allowed to coin money, and maintain a regular body-guard of one hundred armed men for the archbishop, and forty for each bishop. One concession was followed by another, and the archbishop of Trondheim, taking

advantage of the youth and inexperience of Erik, son of Magnus Hakonson, who ascended the throne at the age of thirteen, extorted from him at his coronation an oath, that he would render the church independent of the secular authority. Having gained this point, the artful primate proceeded to act upon it by publishing an edict imposing new fines for offences against the canons of the church. The king's advisers refused to sanction this bold step taken by the primate; and to vindicate his spiritual authority, he excommunicated the royal counsellors. The king in turn banished the primate, who forthwith set out for Rome to lay his case before the Pope. When on his way home again he died in Sweden, and his successor having acknowledged himself the vassal of Erik, the contest was terminated, and the pretensions of the clergy reduced within more reasonable limits.

In the commencement of the fifteenth century the three kingdoms of Norway, Denmark, and Sweden were united under one sovereign, and this union of Calmar, as it was called, existed nominally at least from 1397 to 1523, during which long period there was an incessant struggle for superiority between the crown and the clergy. So harassing were the repeated encroachments of the Romish hierarchy, that the Reformation was gladly welcomed as likely to weaken the power and abridge the prerogatives of the Popes. Many of the Norwegian youth had studied at Wittenberg and other German universities, where they had imbibed the doctrines and principles of the Reformers, and on their return home they found both rulers and people ready to embrace the reformed faith. But what tended chiefly to facilitate the progress of the Reformation in Norway was the election of Christian III. to the throne by the lay aristocracy of the kingdom. Having himself been educated in the Protestant faith, his accession was violently opposed by the archbishop of Trondheim and the other Romish prelates. The zeal of the monarch, however, was only quickened the more by the opposition of the clergy, and he resolved to introduce the reformed worship as the religion of the state. "A recess was accordingly passed and signed by more than four hundred nobles, with the deputies of the commons, providing, 1. That the temporal and spiritual power of the bishops should be for ever taken away, and the administration of their dioceses confided to learned men of the reformed faith, under the title of superintendents. 2. That the castles, manors, and other lands belonging to the prelates and monasteries, should be annexed to the crown. 3. That their religious houses should be reformed; the regular clergy who might not choose to be secularized, to be allowed to remain in their respective cloisters, upon condition that they should hear the word of God, lead edifying lives, and that their surplus revenues should be devoted to the support of hospitals and other eleemosynary establishments. 4. That the rights of lay

patronage should be preserved; the clergy to exact from the peasants only their regular tithe, one-third of which should be appropriated to the support of the curate, one-third to the proprietor of the church, and the remainder to the king, for the use of the university and schools of learning. The king consulted Luther upon the manner of carrying this recess into effect, and by his advice, instead of secularizing the church-property, he reserved a certain portion for the maintenance of the Protestant worship, and the purposes of education and charity; but a large part of the ecclesiastical lands ultimately came into the possession of the nobility, by successive grants from the crown. Thus fell the Romish hierarchy in Denmark and Norway; and its destruction marked the epoch of the complete triumph of the lay aristocracy over the other orders of the state, which they continued to enjoy until the revolution of 1660."

The cause of the Reformation met with little opposition in Norway, but from the reign of Christian III. it continued to hold its ground, and to diffuse itself among all classes of the people with the most gratifying rapidity. The church was strictly Lutheran, and though nominally episcopal, the bishops were vested only with the power of superintendents. Matters went on smoothly without the occurrence of any peculiar event to disturb the ordinary course of things. But towards the end of last century, a remarkable person arose, who has earned for himself the honourable appellation of the Norwegian Reformer. Hans Nielson Hauge, the person to whom we refer, was the son of a peasant, and born near Frederickstadt in the year 1771. From his boyhood he manifested a serious disposition, often singing, while engaged in the labours of the field, portions of the psalms and hymns of the authorized Danish version, which are in current use in the Church of Norway. One day in the year 1795, while he was working in the field, and singing from the Danish psalm book the hymn beginning, "Jesus, thy sweet communion to taste," he felt himself all at once undergo a complete internal change, his heart and soul were lifted up to the Lord, he was without consciousness, and to use his own strong language, he was "beside himself." From this moment he formed the resolution to engage publicly in the Lord's service. He heard as it were a voice saying to him, "Thou shalt make known my name before men. Exhort them that they may be converted, and seek me while I am to be found." He felt that this inward call was from the Lord. Throwing aside therefore the spade and the plough, he entered upon the work of an evangelist, preaching the gospel from one end of Norway to the other. Everywhere he was gladly welcomed and eagerly listened to. Through his eloquent and powerful appeals many were aroused from a state of spiritual torpor, and led with the most earnest anxiety to seek after the way of eternal life.

While Hauge was thus labouring zealously in the

cause of Christ, a spirit of opposition arose which exposed him to much annoyance and trouble. Several times he was rudely seized when preaching, and committed to prison, but was always speedily liberated. And in addition to occasional persecution from without, he was also liable to frequent fits of mental depression and discouragement. Still he continued to preach the gospel both in season and out of season. Nor did he limit his labours to preaching; he wrote also numerous treatises on religious subjects, which became exceedingly popular, and were well fitted from the simplicity of their language, and the devotional spirit by which they were pervaded, not only to enlighten the minds, but to affect the hearts of his followers. While thus unwearied in preaching and writing for the good of souls, he earned a subsistence for himself by following the occupation of a merchant or storekeeper in Bergen, and by diligence, prudence, and economy, he realized a tolerable income.

An intelligent writer, who himself travelled in Norway in 1829, gives the following description of Hauge's career as a reformer: "Hauge was not a dissenter from the established Lutheran church of Norway. Neither in his preaching nor his writings did he teach any difference of doctrine. He enforced purer views of Christian morality, while he taught at the same time the doctrines of the church. He called for no change of opinion or of established faith, but for better lives and more Christian practice among both clergy and laity. And he taught *only* the doctrines of the church, casting out the fables and wicked imaginings of men—lifting up his voice against the coldness, the selfishness, the worldliness, and the scepticism of the clergy—for even into Norway neology had made its way, though it has never had such a hold upon the whole church as in the sister country, Denmark. His followers called themselves *Uppvåkete*—*awakened*, and esteemed themselves members of the Congregation of Saints. But they never called themselves, nor were esteemed, dissenters; they professed the doctrines of the church—from the sinful slumbers and negligence of which they had come out and separated themselves. They met, it is true, to hear their favourite preacher, and occasionally by themselves for religious purposes in the open air, or in private dwellings, but they did not on that account withdraw themselves from the communion of the church. They were, and are in fact, a kind of Methodists, such as the Methodists were before they constituted themselves a separate body, with separate places of worship. At the same time, it is probable that had circumstances been favourable, they might have become a regular dissenting body. Had the laws and circumstances of Norway been such as those of England and Scotland when Wesley and Erskine laid the foundation of the two leading sects in these countries, the Haugeaner—for by this name they are generally distinguished in Norway—had proba-

bly long ago separated from the church. But the law forbids the establishment of conventicles, and though it did not, the Norwegians are too poor to support any dissenting clergy.

"But though the law expressly forbids the dissemination of strange opinions, yet the paternal government of Denmark showed much lenity towards the reformer and his followers. Though much spoken against, yet to those who could see through the mists of prejudice, it was evident he was doing much good—at once awakening the people and arousing the clergy. But enthusiasm is not suited to every mind, and where sound discretion is wanting, none but evil consequences can follow its manifestation. Hauge had stirred up many men, and while he had awakened zeal, he had failed in imparting knowledge enough to direct it. His followers broke out into most ridiculous and sinful excesses, and the blame of all was naturally thrown upon him. In 1804 he visited a meeting of the brethren at Christiansfeldt, and he found there that he could not stop the stone he had set in motion—he could still impart to it new velocity, but he could not restrain its aberrations. The extravagance to which he was there a witness, and the reports which reached him from other quarters, probably contributed more to chasten his own enthusiasm, and to lead him to the adoption of more prudent and less exciting means of reformation, than the legal measures which were speedily instituted against him.

"Among the more extraordinary proceedings of his followers, were the methods they adopted for driving out the devil, the results of which were occasionally wounding, maiming, and death. Such extravagancies cannot appear incredible to those who have heard of the proceedings of the higher classes of Methodists no farther back than five-and-twenty or thirty years. The driving out of the devil was a familiar operation among them. It was the same in manner and kind with the delusion in Norway; it differed only in degree.

"But such outrages could not be permitted; the conservation of the public peace, and of the lives of the people, called upon the government to interfere. Inquiries were instituted, and Hauge was arrested. This event took place in October 1804. The affair was delegated to an especial commission in Christiana. The reformer could not be accused of any direct accession to the outrages of his followers; but the prejudice was strong against him, and he was arraigned upon two charges: first, for holding assemblies for divine worship, without lawful appointment; and, second, for teaching error, and contempt of the established instructors. Nine years had elapsed since he began his career, during which he had suffered much, and undergone much persecution. The matter was now tried and decided, and he was condemned to hard labour in the fortresses for two years, and to pay all the expenses. This sentence

was afterwards commuted in the supreme court to a fine of a thousand dollars.

"With this decision ended the public life of Hauge. All persecution ceased, and his mind became calmer; his continual anxiety, his itinerancies, and his preachings ceased. He lived peaceable, pious, and respected by all;—a man of blameless life and unimpeachable integrity. Though he no longer went about preaching, he still kept up a close communication with his followers; and he probably did as much real good during his retirement as during the years of his more active life. He confirmed by advice and example the lessons he had formerly taught; and the great moral influence which his strenuous preaching exercised upon the clergy did not cease even with his death. He lived nearly twenty years after the period of his trial, and died so late as the 24th of March 1824."

The effect of his labours as a Christian reformer is still felt in Norway. His followers, called after his name Haugeaner, are found in every part of the country, and form a body of men held in high esteem for their peaceable dispositions and their pious lives. Remaining still in communion with the church, the influence of their example is extensively felt, and the effect upon the religious character of the people at large is everywhere acknowledged to be of a most beneficial description.

The political connexion which, ever since the union of Calmar, had subsisted between Norway and Denmark, was brought to a close in 1814, Bernadotte, king of Sweden, having received Norway in compensation for the loss of Finland. The Norwegians complained loudly against this compulsory transference; yet it was no small advantage which accrued from this change of political relations, that they regained the free constitution of which Denmark had deprived them. The Norwegians are a noble people. In hospitality, benevolence, and incorruptible integrity they are unrivalled. Their love of country is strong; their simplicity patriarchal. The established religion is the Lutheran; and the form of church government episcopal. Jews are altogether prohibited from settling in Norway. "The church establishment comprises, according to Thaarup, 5 bishops, 49 deans, and about 417 pastors of churches and chapels. The seats of the episcopal sees are Christiania, Christiansand, Bergen, Trondheim, and Norrland or Alstahoug; the latter was erected about the beginning of the present century, and is only remarkable as being the most northerly bishopric in Europe. There are 336 prestegilds or parishes, many of them of large extent, containing from 5,000 to 10,000 inhabitants, and requiring four or five separate churches or chapels. The incomes of the bishops may be reckoned about 4,000 dollars (£850), and of the rural clergy from 800 to 1,600 (£170 to £340). The sources from which they are derived are, a small assessment of grain in lieu of tithe from each farm,—Easter and

Christmas offerings,—and dues for marriages, christenings, and funerals, which are pretty high. There are *fiar-prices* as in Scotland, by which payments in grain may be converted into money. In every *prestegild* there are several farms, besides the *glebe*, which belong to the living, and are let for a share of the produce, or at a small yearly rent, and a fine at each renewal. One of these is appropriated to the minister's widow, as a kind of life-annuity. The Norwegian clergy are a well-informed body of men, possessing much influence over their flocks, conscientious in the discharge of their duties, and diligent in superintending the interests of education."

Since the separation of Norway from Denmark and its annexation to Sweden, the Norwegian Church has continued to adhere to the constitution of the Danish Lutheran Church as settled by Christian V. in 1683, and also to the Danish ritual as laid down in 1685. But efforts have been put forth from time to time to get some alterations brought about. So recently as 1857 there was a proposal made in the Storting for the establishment of a parish council, consisting of the clergyman of the parish and a certain number of laymen chosen from the communicants or members of the church. Hitherto the whole management of ecclesiastical matters belonged to the government, and in certain cases to the bishop or to the *probst*. The proposed alteration was only rejected by a small majority; and will, in all probability, yet become the law of the land, thus admitting the lay element into the government of the church. The election of clergymen is vested, in the first instance, in the ecclesiastical minister of state, who, with the advice of the bishop, selects three candidates, from whom the king appoints one to the vacant parish. A bishop is elected by the *probsts* in the vacant bishopric, and the choice made must receive the royal sanction. The clergy consist of three orders, bishops, *probsts*, and priests, differing from each other not in rank, but in official duty. The priest is required to preach, to administer the sacraments, to dispense confirmation, and to preside at the board which in every parish manages the poor-fund. The *probst*, who is also a priest or clergyman of a parish, is bound, in addition to the discharge of his ordinary clerical duties, to make an annual visitation and inspection of the different parishes within his circuit, to examine the children in the different schools, and also the candidates for confirmation, to inspect the church records, and all the ecclesiastical affairs of the parish. Of all these things the *probst* must render a regular report every year to the bishop. The bishops, of whom there are five in Norway, are required to visit their bishoprics with the utmost regularity, but from the large number of parishes under the superintendence of each bishop, he can only visit the whole in the course of three years. At the visitation of the bishop all the children attending school assemble in church to be examined along with the candidates for confirmation, and those

young people who have been confirmed since the last visitation.

The ceremony of confirmation is performed in the Norwegian church by the minister of the parish, once or twice a-year. The ordination of a clergyman belongs exclusively to the bishop, but it is not considered as communicating any special gifts or graces. The induction of the priest or clergyman is performed by the probst. Students of theology, after attending a university for a certain time, are allowed to preach, although they may not have completed their studies. The church of Norway combines with the holy ordinance of the Lord's Supper the practice of absolution. The power to absolve is not considered to belong to the clergyman as an individual, but to be vested in the church in whose name the forgiveness of sins is pronounced. Absolution then, according to this view, is not a power given to the clergy, but to the church or body of believers which is represented by the clergy. Before the act of absolution a sermon is preached, the object of which is to prevent any other than true penitents from applying for absolution. The rite itself is thus performed. The penitents kneel before the altar, and the clergyman laying his hands on their heads, utters these words, "I promise you the precious forgiveness of all your sins, in the name of God the Father, God the Son, and God the Holy Ghost." Having received the absolution, the penitents retire to their seats, and a hymn is sung, at the close of which the clergyman chants the words of the institution of the Holy Supper, the congregation again kneeling before the altar, and now the elements are distributed.

The inner life of the Church of Norway has been not a little affected by the founding of the university at Christiania in 1811, and the separation of the country from Denmark in 1814. Before these two noted events, the clergy were uniformly educated at the university of Copenhagen, where German rationalism prevailed to a melancholy extent. Danes were frequently appointed to the pastoral charge of parishes, to the great annoyance of the people, who were most unwilling to receive their ministrations. But from the time that the Norwegian students of theology had the privilege of attending their own national university, a new life seemed to be infused into them, and from that era may be dated the dawn of a true spiritual light in the church of Norway. Two excellent men, Hersleb and Stenersen, disciples of the celebrated Danish theologian Grundtvig, exercised a very favourable influence over the theological students. Hauge also, both by his sermons and his printed treatises, had done much to revive true religion among the people; and the Haugeaner being allowed perfect freedom of worship, have spread themselves over a great part of the country, and are recognized, wherever they are found, as a quiet, inoffensive, pious people.

It is an important feature in the Norwegian church

at the present time, that a large number of both the clergy and laity are disciples of the Danish theologian Grundtvig, and hence receive the name of *Grundtvigians*. Not that they are dissenters from the Lutheran church, but they entertain peculiar opinions on several points of doctrine, somewhat analogous to those of the High Churchmen in the Church of England. They hold, for example, that the act of ordination conveys peculiar gifts and graces, and hence maintain very strong views as to the sacredness of the clergy as distinguished from the laity. They hold high opinions as to the value of tradition, and attach a very great importance to the Apostles' Creed, which they regard as inspired. In regard to many portions of Scripture, they are doubtful as to their inspiration, but they have no doubt as to the inspiration of the Creed, and that it contains enough for our salvation. Accordingly, they are accustomed to address to the people such words as these, "Believe in the words in which you are baptized; if you do, your soul is saved." They consider the Bible a useful, and even a necessary book for the clergy; but a dangerous book for laymen. They hold a very singular opinion as to the importance of "the living words," and maintain that the word preached has quite a different effect from the word read. They even go so far as to declare that faith cannot possibly come by reading, and must come by hearing, referring in proof of their statement to Rom. x. 14. Even in the schools which happen to be in charge of Grundtvigians, we find this principle carried into operation, everything whatever being taught by the living voice of a schoolmaster, and not by a written book. Grundtvig, the founder of this class of theologians, is still alive, residing at Copenhagen, and officiating as preacher in an hospital for old women. He is the head of a large body of disciples, not only in Norway, but to a still greater extent in Denmark. Many of the most learned clergymen in both countries belong to this school, though not all of them carrying their opinions so far as the old poet and enthusiast Grundtvig himself. The veteran theologian, now upwards of seventy years of age, is still in the full vigour of his intellectual powers, and edits with great freshness and energy a weekly paper, in which he advocates his peculiar opinions with the most remarkable success. Grundtvig, along with the excellent Bishop Munster of Copenhagen, has done great service to the cause of truth by his able assaults upon the Rationalism of Germany.

NOTARICON, one of the three principal branches of the literal CABBALA (which see). It is a term borrowed from the Romans, among whom the notarii, notaries, or short-hand writers, were accustomed to use single letters to signify whole words. Notaricon, among the Cabbalistic Jews, is twofold: sometimes one word is formed from the initial or final letters of two or more words; and sometimes the letters of one word are taken as the initials of so

many other words, and the words so collected are deemed faithful expositions of some of the meanings of a particular text. Thus in Deut. xx. 12, Moses asks, "Who shall go up for us to heaven?" The initial letters of the original words form the Hebrew word for circumcision, and the final letters compose the word Jehovah. Hence it is inferred that God gave circumcision as the way to heaven.

NOTARY, the term used in the ancient Christian church to denote the scribe or secretary of a deliberative assembly, or the clerk of a court. It was particularly his duty to record the protocols of synods, and the doings of councils. He was also required to write the memoirs of such as suffered martyrdom. The Notary frequently acted the part of a modern secretary of legation, and was often employed by bishops and patriarchs in exercising supervision over remote parts of their dioceses. Notaries were sometimes engaged to write down the discourses of some of the most eloquent and famous preachers. In this way many of the sermons of St. Chrysostom were preserved. The term *Notary* was used in the ninth century to denote special officers among the PAULICIANS (which see), who seem to have been employed in transcribing those original documents which served as sources of knowledge to the sect. "It was a principle," Neander tells us, "with the *Paulicians*, that all might be enabled, under the immediate illumination of the Divine Spirit, to draw knowledge from the pure fountain of Christ's own doctrine; and the interpretation of Scripture was probably one of the duties of these *Notaries* or writers."

NOTUS. See AUSTER.

NOVATIANS, a Christian sect which arose in the third century, deriving its name from Novatian, presbyter in the church at Rome, who held strong views on the subject of church discipline. This man, who had acquired celebrity as a theological writer, maintained that such as had fallen into the more heinous sins, and especially those who had denied Christ during the Decian persecution, ought never to be admitted again into the fellowship of the church. The prevailing opinion, however, which was shared by Cornelius, a man of great influence, was in favour of a more lenient course. Accordingly, in A. D. 250, when it was proposed to elect Cornelius bishop of Rome, it was strenuously opposed by Novatian. Cornelius, however, was chosen, and Novatian withdrew from communion with him. In the following year a council was held at Rome, when Novatian was excommunicated along with all who adhered to him. This led to a schism, and through the active influence of Novatus, a presbyter of Carthage, who had fled to Rome during the heat of this controversy, Novatian was compelled by his party to accept the office of bishop in opposition to Cornelius.

A controversy was now carried on with great keenness, and both parties, as was usual in such

cases of dispute, sought to secure on their side the verdict of the great metropolitan churches at Alexandria, Antioch, and Carthage, and both sent delegates to these communities. The Novatian schism was founded on two points, the first relating to the lawfulness or unlawfulness of readmitting heinous transgressors, even though professedly penitent, to church fellowship; and the second relating to the question, What constitutes the idea and essence of a true church? On the first point the Novatians held, that the church has no right to grant absolution to any one who by mortal sin has trifled away the pardon obtained for him by Christ, and appropriated to him by baptism. With regard to the second point, the Novatians maintained that one of the essential marks of a true church being purity and holiness, every church which tolerated in its bosom, or readmitted within its communion heinous transgressors, had, by that very act, forfeited the name and the privileges of a true Christian church. Hence the Novatians, regarding themselves as the only pure church, called themselves *Catharists* or *Cathari*, pure. In accordance with their peculiar views they insisted on baptizing anew those Christians who joined their communion. The milder view of church discipline obtained the ascendancy, and the Novatians, though they continued to flourish for a long time in different parts of Christendom, disappeared in the sixth century.

NOVENA, a term used in the Church of Rome to denote nine days spent in devotional exercises on any special occasion.

NOVENDIALE (Lat. *novem*, nine, and *dies*, a day), a festival lasting for nine days, celebrated among the ancient Romans, when stones fell from heaven. It was first instituted by Tullus Hostilius. The word was also applied to the sacrifice which was offered among the Romans at the close of the nine days devoted to mourning and the solemnities connected with the dead. The heathen practice now referred to, with the exception of the sacrifices, seems to have been continued long after the introduction of Christianity. Augustine speaks of some in his time who observed a *novendiale* in relation to their dead, which he thinks ought to be forbidden as being merely a heathen custom.

NOVENSILES DEI, nine gods alleged to have belonged to the ancient Etruscans, and to have been allowed by Jupiter to hurl his thunder. The name seems to have been afterwards employed among the Romans to denote those gods who were introduced at Rome from any place which had been conquered.

NOVICE, one who has entered a religious house, but not yet taken the vow.

NOVITIATE, the time spent in a monastery or nunnery by way of trial before taking the vow.

NOVITIOLI, a name applied by Tertullian to CATECHUMENS (which see), because they were just entering upon that state which made them candidates for eternal life.

NOVOJENTZI, a sect of dissenters from the RUSSO-GREEK CHURCH (which see), who are strongly in favour of marriage in opposition to those who prefer a life of celibacy

NOX. See NYX.

NUDIPEDALIA (Lat. *nudus*, bare, and *pes*, *pedis*, a foot), a procession and ceremonies observed at Rome in case of drought, in which the worshippers walked with bare feet in token of mourning and humiliation before the gods. This practice was followed at Rome in the worship of *Cybele*, and seems also to have been adopted in the worship of *Isis*.

NULLATENENSES (Lat. *nullatenus*, nowhere), an epithet applied to bishops, according to some ecclesiastical writers, who were ordained over no particular charge, but with a general authority to preach the gospel whenever they had it in their power. Such bishops were very rare in the primitive church.

NUMERIA, a goddess among the ancient Romans who was wont to be invoked by women in childbirth

NUN, a female secluded from the world in a nunnery under a vow of perpetual chastity. The age at which novices may make their profession differs in different countries, but the rule laid down by the council of Trent only requires that the party should be of the age of sixteen, and that no females should take the veil without previous examination by the bishop. The following description of the ceremonial of a novice taking the vows is from the pen of an eye-witness of the scene as it took place in Rome: "By particular favour we had been furnished with billets for the best seats, and, after waiting about half an hour, two footmen in rich liveries made way for the young countess, who entered the crowded church in full dress, her dark hair blazing with diamonds. Supported by her mother she advanced to the altar. The officiating priest was the Cardinal Vicario, a fine-looking old man; the discourse from the pulpit was pronounced by a Dominican monk, who addressed her as the affianced spouse of Christ,—a saint on earth, one who had renounced the vanities of the world for a foretaste of the joys of heaven.

"The sermon ended, the lovely victim herself, kneeling before the altar at the feet of the Cardinal, solemnly abjured that world whose pleasures and affections she seemed so well calculated to enjoy, and pronounced those vows which severed her from them for ever.

"As her voice, in soft recitative, chaunted these fatal words, I believe there was scarcely an eye in the whole of that vast church unmoistened by tears.

"The diamonds that sparkled in her dark hair were taken off, and her long and beautiful tresses fell luxuriantly down her shoulders.

"The grate that was to entomb her was opened. The abbess and her black train of nuns appeared. Their choral voices chaunted a strain of welcome. It said, or seemed to say—'Sister spirit, come away!'

She renounced her name and title, adopted a new appellation, received the solemn benediction of the Cardinal, and the last embraces of her weeping friends, and passed into that bourne from whence she was never to return

"A pannel behind the high altar now opened, and she appeared at the grate again. Here she was despoiled of her ornaments and her splendid attire, her beautiful hair was mercilessly severed from her head by the fatal shears of the sisters, and they hastened to invest her with the sober robes of the nun—the white cof and the novice veil.

"Throughout the whole ceremony she showed great calmness and firmness; and it was not till all was over that her eyes were moistened with tears of natural emotion. She afterwards appeared at the little postern-gate of the convent, to receive the sympathy, and praise, and congratulations of all her friends and acquaintances, nay, even of strangers, all of whom are expected to pay their compliments to the new spouse of heaven"

The description now given refers to the first profession of a nun on the taking of the white veil, a step which forms the commencement of the novice or year of trial, and is not irrevocable. But the *profession* properly so called, or the taking of the black veil, is the conclusion of the novice, and the commencement of the regular life of the professed nun. When once this ceremony has been gone through, the step, both in the eye of the Romish church and in the eye of the civil law in Roman Catholic countries, is beyond recall. The individual who has taken the black veil is a recluse for life, and can only be released from her vow by death. The ceremony which thus seals the nun's doom for life is attended, of course, with peculiar solemnity and interest. We give a graphic account of it from the pen of the Rev. Hobart Seymour as contained in his 'Pilgrimage to Rome:' "There was mass celebrated on the occasion for a small congregation; the three priests were robed in cloth of gold; their vestments were singularly rich, there being nothing visible but gold. Beyond this, there was nothing remarkable but the age of the officiating priest. His two assistants were men of about thirty-five years of age, while he himself was not more than twenty-five. He was a fine young man, and seemed deeply impressed with the awful mysteries in which he was engaged. If the destined nun had been the dear and cherished idol of his heart of hearts from his first love till this moment, he could not have shown deeper or more devotional feelings; and I could not but feel prepossessed by his manner; though I thought it strange, that one so young in years should have been selected on so public an occasion for the chaplaincy of a nunnery.

"The mass ended; the priests retired; the cardinal arrived. The moment he was announced as at the doors of the chapel, the novice, who was about to assume the black veil, appeared as by a

miracle over the altar. To understand this it is necessary to observe, that the picture over the altar was removed, and there appeared a grating behind it; it proved an opening to an inner chapel within the interior of the monastery. This, I confess, did startle me a little, it showed that these sacred pictures are sometimes secret doors, the very last things that should be desired in a nunnery; it suggested strange thoughts. At this grating, however, there knelt a living novice, a young female of about eighteen; she was dressed as a novice; the white veil was thrown back; her face was open to view; she held a lighted candle in one hand; she had a black crucifix with a white figure on her other arm; her eyes were fixed immoveably on this crucifix. And as she knelt in that elevated place above the altar, visible to every eye, a living nun in all the reality of flesh and blood, in the fulness of youth, instead of the mere pictured representation usually presented there—as she then knelt with her veil, her candle, her crucifix, and all the perspective of an inner chapel behind her, with its groined roof, and its adorned and crimson hangings in the distance—as she there knelt to take the great and final step, which nothing but death could ever retrace, she became the object of universal sympathy, and the centre on which every eye was turned.

“The cardinal entered—passed to the altar—made his private devotions, and, taking no more notice of the novice kneeling over the altar, than if she were the mere picture usually there, he seated himself, while his attendants stripped him of his cardinal’s robe of scarlet, as is usual, and proceeded in the presence of the congregation to robe him in his episcopal vestments. He soon appeared with the mitre upon his brow, his shepherd’s crook in his hand, and his whole person enveloped in silver tissue set off by trimmings and fringes of gold. He sat with his back to the altar.

“After the Cardinal had thus completed his toilet in the presence of the congregation, the confessor of the monastery approached him—kissed his hand—took a chair, and seating himself, addressed the novice on the step she was about to take. He told her it was meritorious—that by it she was about to be wedded to her most loved and loving husband whom she had chosen, even to Jesus Christ—that in taking this step she was preserving her virgin state, making herself like the angels of heaven—and that when she died she would be worthy of Paradise. The whole address seemed that of a kindly-natured man, very much like the amiable, warm-hearted father of a family; but going throughout on the assumption that the interior of a nunnery was the only spot in our creation where female innocence and purity could be preserved! He was apparently a man of quiet mind, and full of good nature and good humour. He seemed under forty years of age, and considering he was younger than myself, and withal an unmarried man, I thought him rather too

young to be the confessor of a nunnery. St. Paul recommends us to ‘provide things honest in the sight of all men.’

“After this address, the Cardinal knelt and prayed. The novice rose from her knees and disappeared. The choir executed some fine music and singing. The Cardinal chanted some petitions. The choir chanted some responses. The Cardinal then again knelt and offered a long prayer.

“As he was uttering the concluding words of his prayer, there mingled with his voice the tones of distant music. It came from the depths of the monastery, where the sisterhood commenced some chant that at first was softened and sweetened by distance, and then slowly grew loud and more loud as the nuns moved through the interior chapel. From the position where I stood, I could see all the upper but not the lower part of this chapel. I was able also to see the crucifix and other decorations over its altar, but not being able to see the lower part of the chapel I could not look on the nuns, but was obliged to content myself by listening to their voices as they sung some litany, and slowly approached us. The effect of this was very pleasing, perhaps the more so from the voices being the voices of the unseen and unknown, over whose story there hangs and will hang a veil of mystery for ever. They approached the back of the altar of the chapel where we were assembled. Immediately the novice appeared again over the altar, her white veil or shawl flung back and drooping on her shoulders, her left arm supporting a crucifix, her right hand grasping a lighted candle. She knelt as before, as still and motionless as if she were no more than the picture, whose place she occupied. Beside her stood two nuns, one on each side, concealed or rather intended to be concealed from view. They wore the black veil. She then chanted a few words. The bishop rose, and he and the novice then chanted some questions and answers which I could not understand. She then disappeared, and again appeared at a side-door, where the Cardinal approached, spoke to her, touched her, sprinkled holy water and returned to his place. The priests and officials crowded around the Cardinal and novice, so that it was impossible to see, and all was uttered in a tone so low that it was impossible to hear. The whole time did not exceed two or three minutes, when she again presented herself on her knees at the grating over the altar, no longer a novice in the white veil, but a nun in the black veil—a recluse and prisoner for life!

“After kneeling for a moment she uttered a few words in a low tone, so that I could not catch their import. The Cardinal immediately rose and chanted certain short orisons or petitions, which were responded to by the nuns. He chanted in the outer and they in the inner chapel. This was succeeded by some music; during the continuance of which, the Cardinal knelt before the altar, and the nun above it. At its conclusion the Cardinal rose and

read an address or exhortation, and immediately the scene was changed. The two nuns, who had concealed themselves till now, presented themselves suddenly, standing one on each side of the kneeling nun. It was one of those scenes that lay hold of the imagination, and it had a striking effect. The two nuns, veiled so closely that their own mothers, if present, could not have recognised them, placed a crown of gold upon the head of their new and kneeling companion. She, though wearing the black veil, had it thrown back, or rather so arranged as to leave her face open to view, falling from her head gracefully upon her shoulders. Over this they placed the crown. It was composed of sprigs and wreaths of gold; it was light and elegant. They spoke not a word, but they placed the crown on her head with considerable care, sparing neither time nor trouble to make it sit well and becomingly. It was done, as these two nuns stood veiled, silent and motionless—as the new recluse remained kneeling, holding a candle in one hand, having a crucifix resting on the other, her black veil parted so as to reveal her face, her crown of gold upon her head—as these three figures appeared at the grating, elevated above the altar so that every eye could see them, and as the fatal reality pressed on the mind that from that moment they were hopelessly immured for life, they presented a scene that will be remembered for ever by all who witnessed it.

“The service continued for a few moments longer. The Cardinal sprinkled some holy water towards the nun, offered a prayer and pronounced the benediction. The two nuns withdrew their new sister into the recesses of the monastery, and the congregation dispersed.”

Nuns have been found in connection with other religions besides Romanism. In the commencement of Buddhism there was an order of female recluses. The first Buddhist female admitted to profession was the foster-mother of Gotama Budha. It is probable, however, in the opinion of Mr. Hardy, that this part of the Buddhist system was at length discontinued. There are at present no female recluses in Ceylon. The priestesses or nuns in Burmah are called *Thilashen*; they are far less numerous than the priests. They shave their heads, and wear a garment of a particular form, generally of a white colour. They live in humble dwellings close to the monasteries, and may quit their profession whenever they please. The nuns in Siam are less numerous than in Burmah. The nuns in Arracan are said to be equal in number to the priests, have similar dresses, and are subjected to the same rules of discipline. In China the nuns have their heads entirely shaven, and their principal garment is a loose flowing robe. The Japanese nuns are called *BIKUNI* (which see). They wear no particular dress, but shave their heads, and cover them with caps or hoods of black silk. They commonly have a shepherd's rod or crook in their hands.

Nuns are found in some of the ancient religions.

Among the followers of Pythagoras, there was an order of females, the charge of whom was committed to his daughter. The Druids admitted females into their sacred order. (See *DRUIDESSES*.) The priestesses of the Saxon goddess *Frigga*, who were usually kings' daughters, devoted themselves to perpetual virginity.

At an early period in the history of the Christian church, virginity came to be unduly exalted, and from the writings of some of the fathers, it would appear that there were virgins who made an open profession of virginity before monasteries were erected for their reception, which was only in the fourth century. We find “canonical virgins,” and “virgins of the church,” recognized by Tertullian and Cyprian. The ecclesiastical virgins were commonly enrolled in the *canon* or *matricula* of the church, and they were distinguished from monastic virgins after monasteries came to be erected, by living privately in the houses of their parents, while the others lived in communities and upon their own labour. Hence it is evident that the *normæ* or nuns of the first ages were not confined to a cloister as in after times. At first they do not appear to have been bound by any special vow, but in the fourth and fifth centuries the censures of the church were passed with great severity against such professed virgins as afterwards married. No attempt, however, was made to deny the validity of such marriages, the nun being simply excommunicated and subjected to penance, with the view of being restored to the communion of the church. The imperial laws forbade a virgin to be consecrated before the mature age of forty, and even if she married after her consecration at that age, the marriage was considered as valid.

The consecration of a virgin in the ancient Christian church was performed by the bishop publicly in the church, by putting upon her the accustomed dress of sacred virgins. This seems to have consisted partly of a veil of a peculiar description, different from the common veil.

Optatus mentions a golden fillet or mitre as having been worn upon the head. It is also referred to by Eusebius under the name of a coronet. Various customs have since been introduced in connection with nuns in the Romish church, which were unknown in the case of virgins in the ancient Christian church, such as the tonsure, and the ceremony of a ring and a bracelet at their consecration. The persons of holy virgins were anciently accounted sacred; and severe laws were made against any that should presume to offer violence to them; banishment and proscription and death were the ordinary punishments of such offenders. Constantine maintained the sacred virgins and widows at the public expense; and his mother Helena counted it an honour to wait upon them at her own table. The church assigned them also a share of the ecclesiastical revenues, and set apart a particular place for them in the house of God

NUNC DIMITTIS (Lat. Now lettest thou depart), a name given to the song of Simeon from the first words of it in Latin, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." It appears to have been used in public worship, in very ancient times, as it is found in the *Apostolical Constitutions*. It is appointed to be used in the Rubric of the Church of England after the second lesson at even-song.

NUNCIO, an ambassador from the Pope to some Roman Catholic prince or state. Sometimes he is deputed to appear as the Pope's representative at a congress or diplomatic assembly. In France he appears simply as an ambassador, but in other Romish countries he has a jurisdiction and may appoint judges. See **LEGATE**.

NUNDINA, an ancient Roman goddess, who took her name from the ninth day after children were born.

NUNDINÆ, public fairs or markets held among the ancient Romans every ninth day. At first they were reckoned among the **FERIÆ** (which see), but subsequently they were ranked by law among the *Dies Fasti*, for the convenience of country people, that they might be enabled both to vend their wares in the public market, and to have their disputes settled by the Prætor.

NUNNERY, a building appropriated to female recluses. Pachomius was the first who, in the beginning of the fourth century, founded cloisters of nuns in Egypt, on the same footing as the confraternities of monks, which he founded at the same period. Before the death of this reputed originator of the monastic system, no fewer than 27,000 females in Egypt alone had adopted the monastic life. The first nunnery was established on the island of Tabenna in the Nile, about A. D. 340. Such institutions abound in Roman Catholic countries, and peculiar sacredness is considered as attaching to the inmates. See **NUN**.

NUPTIAL DEITIES, those gods among the ancient heathen nations which presided over marriage ceremonies. These included some of the most eminent as well as of the inferior divinities. Jupiter, Juno, Venus, Diana, were reckoned so indispensable to the celebration of all marriages, that none could be solemnized without them. Besides these, several inferior gods and goddesses were worshipped on such occasions. *Jugatinus* joined the bride and bridegroom together in the yoke of matrimony; *Domiducus* conducted the bride to the house of the bridegroom; *Viriplaca* reconciled husbands to their wives; *Manturna* was invoked that the wife might never leave her husband, but abide with him on all occasions, whether in prosperity or adversity.

NUPTIALIS, a surname of the goddess *Juno* as presiding over marriage solemnities.

NUPTIAL RITES. See **MARRIAGE**.

NU-VA, an ancient goddess among the Chinese, worshipped before the time of *Confucius*. She presided over the war of the natural elements, stilling the violence of storms, and establishing the authority of law. She caused the world to spring from the primitive chaos, and out of elemental confusion brought natural order.

NYAYA (THE), a system of philosophy among the Hindus, which, as its name imports, is essentially a system of Reasoning, though it is divided into two parts, the first treating of Physics, and the second of Metaphysics. The physical portion claims *Kanada* as its author, and teaches the doctrine of atoms or units of matter, conceived to be without extent. The metaphysical portion, which is of a strictly dialectic character, is alleged to have been written by *Gotama Budha*. The text is a collection of aphorisms or sūtras, divided into five books, containing an acute discussion of the principles which constitute proof; all that relates to the objects of proof; and what may be called the organization of proofs. Thus in this Hindu system of reasoning, we find a classification of the principal objects of philosophical investigation, and an exposition of the methods and processes of investigation, embracing the two terms of human knowledge, the objective and the subjective, or the objects of cognition, and the laws of the cognitive subject.

NYCTELIA (Gr. *nyx*, night), a name sometimes applied to the **DIONYSIA** (which see), as being celebrated during the night.

NYMPHÆ, a large class of inferior female divinities among the ancient Greeks and Romans. They were the daughters of Zeus, and inhabited grottos, mountains, groves, rivers, and streams, over which they were believed to preside. These deities received names in accordance with the department of nature which they represented. Thus the nymphs of the ocean were called *Oceanides*, those of the trees *Dryades*, and so forth. The Nymphs were generally worshipped by the sacrifice of goats, lambs, milk, and oil.

NYMPHÆUM. See **CANTHARUS**.

NYMPHAGOGUS, the attendant of the bridegroom among the Hebrews, Greeks, and Romans. It was his duty to accompany the parties to the marriage; to act as sponsor for them in their vows; to assist in the marriage ceremonies; to accompany the parties to the house of the bridegroom; and to preside over and direct the festivities of the occasion. See **MARRIAGE**.

NYSÆUS, a surname of **DIONYSUS** (which see).

NYX, the goddess of night among the ancient Greeks, and termed *Nox* among the ancient Romans. She had her residence in Hades, was the daughter of Chaos, and the sister of Erebus.

O

OAK-WORSHIP. The oak has in all ages been looked upon as the most important of the trees of the forest. Groves of oak-trees were even in early times reckoned peculiarly appropriate places for the celebration of religious worship, and as we learn from Ezek. vi. 13, they were likewise the scene of idolatrous practices. Among the ancient Greeks, the oak, as the noblest of trees, was sacred to *Zeus*, and among the Romans to *Jupiter*. Oak-worship, however, was one of the most remarkable peculiarities of the religion of the northern nations. The inhabitants of the holy city of Kiev in Russia offered their sacrifices under a sacred oak, in their annual voyages to the Black Sea in the month of June. The oak was considered by the Hessians as the symbol and the abode of the gods. Winifred, the apostle of the Germans, cut down an enormous oak which was sacred to *Thor*, and such was the horror which the sacrilegious deed excited, that judgments were expected to fall from heaven upon the head of the impious missionary. "The gods of the ancient Prussians," says Mr. Gross, "showed a decided predilection both for the oak and the linden. The ground upon which they stood was holy ground, and called Romowe. Under their ample shade the principal gods of the Prussians were worshipped. The most celebrated oak was at Romowe, in the country of the Natanges. Its trunk was of an extraordinary size, and its branches so dense and diffusive, that neither rain nor snow could penetrate through them. It is affirmed that its foliage enjoyed an amaranthine green, and that it afforded amulets to both man and beast, under the firm belief of the former, at least, that thus employed, it would prove a sure preventive against every species of evil. The Romans, too, were great admirers of this way of worship, and therefore had their *Luci* in most parts of the city." "As Jupiter," to quote from the same intelligent writer, "gave oracles by means of the oak, so the oaken crown was deemed a fit ornament to deck the majestic brow of the god, contemplated as Polieus, the king of the city. The origin of the oaken crown, as a symbol of Jupiter, is attributed by Plutarch to the admirable qualities of the oak. 'It is the oak,' says he, 'which, among the wild trees, bears the finest fruit, and which, among those that are cultivated, is the strongest. Its fruit has been used as food, and the honey-dew of its leaves drunk as mead. This sweet secretion of the oak was personified under the name of a nymph, denominated Melissa. Meat, too, is indi-

rectly furnished, in supplying nourishment to ruminant and other quadrupeds suitable for diet, and in yielding birdlime, with which the feathered tribes are secured. The esculent properties of the fruit of some trees; as, the *quercus esculus*, and the many useful qualities of their timber, may well entitle them to the rank of *trees of life*, and to the distinction and veneration of suppliers of the first food for the simple wants of man. Hence, on account of its valuable frugiferous productions, recognized as the *mast*, the beech is generically known as the *fagus*, a term which is derived from *phagein*, to eat. There was a period in the history of mankind, when the fruit of the oak, the neatly incased acorn, constituted the chief means of subsistence; and the Chaonian oaks of the Pelasgic age, have been justly immortalized on account of their alimentary virtues. It was then, according to Greek authors, that the noble oak was cherished and celebrated as the mother and nurse of man. For these reasons, Jupiter, the munificent source of so great a blessing, was adored as the benignant foster-father of the Pelasgic race, and denominated Phegonäus. In the blissful and hallowed oak-tree, according to the puerile notions of those illiterate people, dwelt the food-dispensing god. The ominous rustling of its leaves, the mysterious notes of the feathered songsters among its branches, announced the presence of the divinity to his astonished and admiring votaries, and gave hints and encouragement to those whose interest or curiosity prompted them to consult the oracle. For this reason odoriferous fumes of incense were offered to the oraciling god, under the Dodonæan oak: a species of devotion most zealously observed by the Druids in the oak-groves and forests of the ancient Gauls and Britons."

The Druids esteemed the oak the most sacred object in nature, and they believed the mistletoe also which grew upon it to partake of its sacred character. Hence originated the famous ceremony of cutting the mistletoe, which took place at the commencement of the year. The Supreme Being, whom they termed Hesus or Mighty, was worshipped under the form of an oak. (See DRUIDS).

OANNES. See DAGON.

OATHS, formal appeals to the Divine Being to attest the truth of what we affirm, or the fulfilment of what we promise. The forms of oaths, like other religious ceremonies, have been different in different ages of the world, consisting, however, generally of some bodily action and a prescribed form of words.

The most ancient mode of making oath was by lifting up the hand to heaven. Thus Abraham says to the king of Sodom, Gen. xiv. 22, "I have lift up my hand unto the Lord the Most High God, the possessor of heaven and earth." At an early period we find another form of swearing practised. Thus Eliezer, the servant of Abraham, when taking an oath of fidelity, put his hand under his master's thigh. Sometimes an oath was accompanied with an imprecation, but at other times God was called to witness, or the statement was made, "as surely as God liveth."

At an early period of their history the Jews held an oath in great veneration, but in later times the prophets charge them frequently with the crime of perjury. After the Babylonish captivity regard for an oath revived among them, but it speedily gave way to a mere use of forms, without attaching to them the meaning which the forms were intended convey. In the days of our Lord, the Scribes introduced a distinction, for which there is no warrant in the Word of God, alleging that oaths are to be considered, some of a serious and some of a lighter description. In the view of a Scribe, an oath became serious, solemn and sacred by the direct use of the name of God or Jehovah; but however frequently, needlessly and irreverently a man might swear even in common conversation, it was regarded as a matter of little or no importance, provided he could succeed in avoiding the use of the name of the Divine Being. By thus substituting for the holy word of the living God a vain tradition of the elders, the Scribes destroyed among the Jewish people all reverence for an oath, and rendered the custom of profane swearing fearfully prevalent among all classes of society.

In this state of matters Jesus holds forth the Divine commandment as not only prohibiting the use of the name of God in support of false statements, but all irreverent, profane and needless oaths of every description whatever. Matth. v. 34, 35, 36, "But I say unto you, swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head; because thou canst not make one hair white or black." These words have sometimes been regarded as absolutely prohibiting the use of oaths even on the most solemn occasions or in courts of law. And on the ground of this single passage, some sects, both in ancient and modern times, have denied the lawfulness of an oath, and have regarded it as sinful to swear upon any occasion. But it is quite plain from the illustrations which our Lord here uses, that he is referring to profane swearing in ordinary conversation, and not to oaths for solemn and important purposes. Besides, He Himself lent the force of His example in favour of the lawfulness of oaths in courts of law. Thus, when the High Priest put Him upon oath, using the solemn form, "I ad-

jure thee by the living God that thou tell us whether thou be the Christ the Son of God;" though He had hitherto remained silent, He now acknowledges the power of the appeal, and instantly replies, "Thou hast said." There are many examples of oaths both in the Old and in the New Testament, and more especially the prophet Jeremiah, iv. 2, lays down the inward animating principles by which we ought to be regulated in taking an oath on solemn and important occasions. "And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory."

Our Lord must not therefore be understood in using the apparently general command, "Swear not at all," as declaring it to be sinful on all occasions to resort to an oath, but He is obviously pointing out to the Jews that the Third Commandment, which had hitherto been limited by the Scribes to false swearing by the name Jehovah, extended to all profane, needless, irreverent appeals to God, whether directly or indirectly. This command, as if He had said, reaches not only to the judicial crime of perjury, of which even human laws can take cognizance, but to the sin of profane swearing of which human laws take no cognizance at all. Ye say, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." But I say, Swear not at all, even by those oaths which are so current among you, and which, because the name of God is not directly included in them, you regard as comparatively innocent. Such a plea cannot be for a moment sustained. If you swear at all, whether you mention the name of God or not, you can only be understood as appealing for the truth of your statement to the great Searcher of Hearts, who alone can attest the truth and sincerity of what you affirm.

"Swear not at all," then, says Jehovah-Jesus, if you would not profane the name of the Most High; neither by heaven, for though you may think you are avoiding the use of the name of God, you are swearing by the throne of God, and, therefore, if your appeal has any meaning whatever, it is addressed to Him that sitteth upon the throne; neither by the earth, for though you may think it has no relation to the name of God, it is Jehovah's footstool, and as an oath can only be an appeal to an intelligent being, you are swearing by Him whose footstool the earth is: neither by Jerusalem, for far from such an oath being unconnected with God, that is the city of the Great King, and the place which He hath chosen to put his name there; neither shalt thou swear by thy head, for so especially does Jehovah claim it as His own that He numbers the very hairs, and so little is the power which thou hast over it, that thou canst not make one hair white or black. In short, the doctrine which Jesus teaches by the use of those various illustrations, drawn from the customary forms of swearing among the Jews, is so extensively applicable, that it is impossible for

any man to discover, in all God's wide creation, a single object on which he can found an oath, that will not be in reality, and in the eye of God's holy law, an appeal to the Creator Himself. If we swear at all, then, we can swear by no other than the living God, for He alone can attest the sincerity of our hearts, and He alone, therefore, can be appealed to, as the witness to the truth of that which we are seeking to confirm by an oath. The distinction of the Scribes, between the more serious and lighter oaths, is thus shown to be utterly unfounded. All oaths are serious, all are an appeal to God, and to use them on any other than the most solemn and important occasions, is to incur the guilt of one of the most daring, unprovoked, and heinous transgressions of the law of God.

We find early mention among the ancient Greek writers, of oaths being taken on important public occasions, such as alliances and treaties, and in such cases peculiar sanctity was attached to the oath. Perjury was viewed as a crime which was visited with aggravated punishment after death in the infernal regions, as well as with heavy calamities in the present world. Oaths, in many instances, were accompanied with sacrifices and libations, the hands of the party swearing being laid upon the victim or the altar. As each separate province of Greece had its peculiar gods, the inhabitants were accustomed to swear by these in preference to other deities. Men swore by their favourite gods, and women by their favourite goddesses. Among the ancient Romans all magistrates were obliged, within five days from the date of their appointment to office, to swear an oath of fidelity to the laws. Soldiers also were bound to take the military oath. In the case of treaties with foreign nations, the oath was ratified by striking the sacrificial victim with a flint-stone, and calling upon Jupiter to strike down the Roman people if they should violate their oath.

OB, a word used among the ancient Jews to denote a species of necromancy, the true nature of which has given rise to much dispute among the learned. The word signifies, in the Hebrew language, a bottle, a cask, or very deep vessel, and such a vessel being used in necromancy, the term came to be applied to the art of evoking the dead. Psellus, in describing this art, says, that it was performed by throwing a piece of gold into the vessel, and pouring water upon it. Certain sacrifices were then offered, and invocations to the demons, when suddenly a sort of grumbling or groaning noise was heard in the bottom of the vessel, and the demon made his appearance in a visible shape, uttering his words with a low voice. The witch of Endor is called literally, in 1 Sam. xxviii. 7, the mistress of *ob*, or the mistress of the bottle. See **CONSULTER WITH FAMILIAR SPIRITS**.

OBEDIENCE (HOLY), that perfect, unqualified, unshrinking obedience to the will of a superior and confessor, which is reckoned a most meritorious act

on the part of a votary of the Church of Rome. It is inculcated as a solemn obligation arising out of the high position which the priest occupies as at once the exponent and the representative of the will of Heaven.

OBERKIRCHENRATH (Ger. Superior Ecclesiastical Council), the highest ecclesiastical tribunal of the Evangelical Church in Prussia. It was founded by the king in 1850, with the view of giving to the church more independence.

OBI, a secret species of witchcraft practised by the Negroes in the West Indies.

OBIT, a funeral celebration or office for the dead.

OBLATÆ, a term used in the Romish church to denote bread made without leaven, and not consecrated, yet blessed upon the altar. It was anciently placed upon the breasts of the dead.

OBLATI, lay brothers in monasteries who offered their services to the church.

OBLATION. See **OFFERING**

OBLATIONARIUM, the name given in the *Ordo Romanus* to the side-table in ancient churches, on which were placed the offerings of the people, out of which were taken the bread and wine to be used as elements in the Lord's Supper.

OBLATIONS. At the administration of the Lord's Supper in the primitive Christian churches, the communicants were required to bring presents called *oblations*, from which the sacramental elements were taken. The bread and wine were wrapped in a white linen cloth, the wine being contained in a vessel called *amula*. After the deacon had said, "Let us pray," the communicants advanced towards the altar, carrying their gifts or oblations, and presented them to a deacon, who delivered them to the bishop, by whom they were either laid upon the altar, or on a separate table. The custom of offering oblations was discontinued during the twelfth and thirteenth centuries. In very early times, that is in the first and second centuries, the Christian Church had no revenues except the *oblations* or voluntary contributions of the people, which were divided among the bishop, the presbyters, the deacons, and the poor of the church. These voluntary oblations were received in place of tithes; but as the number of Christians increased, a fixed maintenance became necessary for the clergy, but still oblations continued to be made by the people through zeal for the cause of Christ and the maintenance of his gospel.

OBLIGATIONS (THE TEN). See **DASA-SIL**.

OBSEQUIES. See **FUNERAL RITES**.

OCCAMITES. See **NOMINALISTS**.

OCEANIDES, nymphs or inferior female divinities, who were considered by the ancient Greeks and Romans as presiding over the ocean. They were regarded as the daughters of *Oceanus*.

OCEANUS, the god of the river Oceanus, which the ancient Greeks supposed to surround the whole earth. According to Homer he was a mighty god

inferior only to *Zeus*. Hesiod describes him as the son of *Uranus* and *Ge*.

OCTAVE, the eighth day after any of the principal festivals. It was anciently observed with much devotion, including the whole period also from the festival to the octave.

OCTOBER-HORSE (THE), a horse anciently sacrificed in the month of October to *Mars* in the Campus Martius at Rome. The blood which dropped from the tail of this animal when sacrificed was carefully preserved by the vestal virgins in the temple of *Vesta*, for the purpose of being burnt at the festival of the **PALILIA** (which see), in order to produce a public purification by fire and smoke.

OCTŒCHOS, a service-book used in the Greek Church. It consists of two volumes folio, and contains the particular hymns and services for every day of the week, some portion of the daily service being appropriated to some saint or festival, besides those marked in the calendar. Thus Sunday is dedicated to the resurrection; Monday to the angels; Tuesday to St. John the Baptist; Wednesday to the Virgin and the cross; Thursday to the apostles; Friday to the Saviour's passion; and Saturday to the saints and martyrs. The prayers being intoned in the Greek Church, the Octœchus enjoins which of the eight tones ordinarily in use is to be employed on different occasions and for different services.

ODIN, the supreme god among the Teutonic nations. The legends of the North confound this deity with a celebrated chieftain who had migrated to Scandinavia, from a country on the shores of the Caspian Sea, where he ruled over a district, the principal city of which was called Asgard. If we may credit the *Heimskringla* or *Chronicles of the Kings of Norway*, the historical Odin invaded Scandinavia about B. C. 40. But the mythological being who went by the name of Odin appears to have undergone considerable modification in course of time. From the Supreme God who rules over all, he came to be restricted to one particular department, being regarded as the god of war, to whom warriors made a vow when they went out to battle, that they would send him so many souls. These souls were Odin's right, and he conveyed them to Valhalla, his own special abode, where he rewarded all such as died sword in hand. This terrible deity was at the same time, according to the Icelandic mythology, the father and creator of man. Traces of the worship of Odin are found at this day in the name given by the northern nations to the fourth day of the week, which was consecrated to Odin or Woden, under the name of Wodensday or Wednesday.

The Danes seem to have paid the highest honours to Odin. The wife of this god, who received the name of *Frigga*, was the principal goddess among the ancient Scandinavians, who accompanied her husband to the field of battle, and shared with him the souls of the slain. A festival in honour of Odin was celebrated at the beginning of the spring to wel-

come in that genial season of the year. It seems to have been customary among the northern nations not only to sacrifice animals, but human beings also, to Odin, as the god of war, who, it was believed, could only be propitiated by the shedding of blood. "The appointed time for these sacrifices," says Mallet, in his '*Northern Antiquities*,' "was always determined by another superstitious opinion which made the northern nations regard the number three as sacred and particularly dear to the gods. Thus in every ninth month they renewed this bloody ceremony, which was to last nine days, and every day they offered up nine living victims, whether men or animals. But the most solemn sacrifices were those which were offered at Upsal in Sweden every ninth year. Then the king and all the citizens of any distinction were obliged to appear in person, and to bring offerings, which were placed in the great temple. Those who could not come themselves sent their presents by others, or paid the value in money to those whose business it was to receive the offerings. Strangers flocked there in crowds from all parts; and none were excluded except those whose honour had suffered some stain, and especially such as had been accused of cowardice. Then they chose among the captives in time of war, and among the slaves in time of peace, nine persons to be sacrificed. The choice was partly regulated by the opinion of the bystanders, and partly by lot. But they did not always sacrifice such mean persons. In great calamities, in a pressing famine for example, if the people thought they had some pretext to impute the cause of it to their king, they even sacrificed him without hesitation, as the highest price with which they could purchase the Divine favour. In this manner the first king of Vermaland was burnt in honour of Odin to put an end to a great dearth; as we read in the history of Norway. The kings, in their turn, did not spare the blood of their subjects; and many of them even shed that of their children. Earl Hakon of Norway offered his son in sacrifice, to obtain of Odin the victory over the Jomsburg pirates. Aun, king of Sweden, devoted to Odin the blood of his nine sons, to prevail on that god to prolong his life. The ancient history of the north abounds in similar examples. These abominable sacrifices were accompanied with various ceremonies. When the victim was chosen, they conducted him towards the altar where the sacred fire was kept burning night and day; it was surrounded with all sorts of iron and brazen vessels. Among them one was distinguished from the rest by its superior size; in this they received the blood of the victims. When they offered up animals, they speedily killed them at the foot of the altar; then they opened their entrails to draw auguries from them, as among the Romans; afterwards they dressed the flesh to be served up in a feast prepared for the assembly. Even horse-flesh was not rejected, and the chiefs often eat of it as well as the people. But when they were dis-

posed to sacrifice men, those whom they pitched upon were laid upon a great stone, where they were instantly either strangled or knocked on the head. The bodies were afterwards burnt, or suspended in a sacred grove near the temple. Part of the blood was sprinkled upon the people, part of it upon the sacred grove; with the same they also bedewed the images of the gods, the altars, the benches and walls of the temple, both within and without." See SCANDINAVIANS (RELIGION OF THE ANCIENT).

ECONOMISTS, the name given to the members of a secret association which existed in France in the latter part of the eighteenth century. Its object is understood to have been to subvert Christianity by disseminating among the people the writings of Voltaire, Rousseau, and other infidels. Selecting passages from these authors, they circulated them throughout the kingdom by hawkers at a very cheap rate, thus undermining the religious principles of the peasantry. The most active members of this infidel society were D'Alembert, Turgot, Condorcet, Diderot, and La Harpe.

ECONOMUS, a special officer appointed in the middle of the fifth century, to conduct the administration of church property under the superintendence of the bishop, and with provision that the bishop should not appoint his own *Economus*, who was to be chosen to his office by the whole presbytery. This law, which originated with the council of Chalcedon, was afterwards confirmed by the Emperor Justinian, and was repeated by subsequent councils. The *Economus* rose in the middle ages to great influence, and became in a good degree independent of the bishop. The *Economi* were quite distinct from the stewards of cloisters and other similar establishments. They were always chosen from among the clergy.

ECUMENICAL BISHOP, a title first assumed by John the Faster, patriarch of Constantinople, in the end of the sixth century. The assumption of so lofty a title by the Constantinopolitan patriarchs was strongly remonstrated against by their rival bishops of Rome, particularly by Gregory the Great, who maintained the title to be profane, antichristian, and infernal. In A. D. 606, however, the Roman pontiff Boniface III. obtained this very title from Phocas, the Greek Emperor; and from that period down to the present day, the Pope of Rome claims to be Ecumenical or Universal Bishop, having authority over the whole church of Christ upon the earth. All other churches except the Roman Catholic Church repudiate such a claim as alike unfounded, antichristian, and blasphemous.

ECUMENICAL COUNCILS. See COUNCILS (GENERAL or ECUMENICAL).

ECUMENICAL DIVINES, a title given by the Greek Church to St. Basil the Great, St. Gregory the Divine, and St. John Chrysostom. A festival in honour of these three Holy Ecumenical Divines,

as they are termed, is held on the 30th of January every year.

ENISTERIA, libations of wine poured out to Hercules by the youth of Athens on reaching the age of manhood.

ENOATIS, a surname of *Artemis*, under which she was worshipped at Enoe in Argolis.

ENOMANCY (Gr. *oinos*, wine, and *manteia*, divination), a species of divination practised by the ancient Greeks, in which they drew conjectures from the colour, motion, and other circumstances connected with the wine used in libations to the gods.

ETOSYRUS, the name of a divinity worshipped by the ancient Scythians, and identified with *Apollo* by Herodotus.

OFARRI, an indulgence-box, a sort of charm purchased from the Japanese priests by the pilgrims who go to ISJE (which see).

OFFERINGS, a term often used as synonymous with *sacrifices*, but properly speaking, they cannot be considered as wholly identical. Thus every sacrifice is an oblation or offering, but every offering is not a sacrifice. Tithes, first-fruits, and every thing consecrated to God, must be regarded as offerings, but none of them as sacrifices. A sacrifice involves in its very nature the shedding of blood, but this is not necessarily the case with an offering, which may be simply of an eucharistical character, without having relation to an atonement. See SACRIFICES.

OFFERTORY, the verses of Scripture in the Common Prayer Book of the Church of England, which are found near the beginning of the Communion Service, and are appointed to be read while the alms and offerings of the people are in course of being collected.

OFFICES, the forms of prayer used in Romish and Episcopal churches. Before the Reformation the offices of the church consisted in missals, breviaries, psalteries, graduals, and pontificals.

OFFICIAL, a term used in the Church of England to denote the person to whom cognizance of causes is committed by those who have an ecclesiastical jurisdiction. These officers were introduced in the course of the twelfth century to check the arbitrary proceedings of the archdeacons. But in a short time the officials themselves were complained of, as being instruments in the hand of the bishops for making heavier exactions from the people than had ever been made by the archdeacons; so that Peter of Blois, in the close of the twelfth century, called them by no better name than bishops' blood-suckers.

OFFICIUM DIVINUM (Lat. a Divine office) an expression which came to be used in the ninth century to denote a religious ceremony; and as public rites had at that period become very numerous, various treatises in explanation of them began to be published for the instruction of the common people. Accordingly treatises, *De Divinis Officiis*, on Divine

Offices, appeared from the pens of some able writers of the time, particularly Amalarius, John Scotus, Walafrid Strabo, and others.

OGOA, a name applied to *Zeus* by the Carians at Mysala, in whose temple a sea-wave was occasionally seen. The Athenians alleged the same thing in regard to their own citadel.

OIL (ANOINTING). See ANOINTING OIL

OIL (HOLY). See CHRISM.

OIL OF PRAYER. See EUCELAION.

OIOT, a great god among the Indians of California.

OKKI, the Great Spirit worshipped by the Huron Indians of North America.

OLD DISSENTERS. See REFORMED PRESBYTERIAN CHURCH.

OLD AND NEW LIGHT CONTROVERSY. See ASSOCIATE (GENERAL) ANTIBURGHESYNO, ASSOCIATE (BURGHESYNO) SYNOD.

OLD LIGHT ANTIBURGHESYNO. See ORIGINAL ANTIBURGHESYNO.

OLD LIGHT BURGHESYNO. See ORIGINAL BURGHESYNO.

OLIVE-TREE (THE), a very common tree in the countries around the Mediterranean Sea. It is termed by botanists the *Olea Europea*. From the abundance of olive-trees in all parts of Palestine, we find very frequent references to this tree in the Sacred Scriptures. There appear to have been figures of olive-trees in the Jewish temple, to which there is an allusion in Zech. iv. 3; and the door-posts as well as the images of the cherubim were made of olive-wood. Olive-branches were carried by the Jews at the feast of tabernacles. The dove which was sent forth from the ark by Noah returned with an olive-branch in its mouth, thus announcing to the patriarch that the war of elements had ceased, and that the waters of the deluge had abated. Hence the olive became the symbol of peace. In the ancient heathen mythology, Minerva, the goddess of war, of victory, and of peace, was represented as bearing in her hands a branch of the olive-tree. In order to appease the Eumenides or Furies who inhabited the infernal regions, it was necessary before invoking them to lay upon the ground, three times, nine branches of an olive-tree. If this tree occurs rarely in ancient myths, it served at least as an emblem of peace, not only among the Romans, but among the Carthaginians, among the barbarous inhabitants of the Alps in the time of Hannibal, and even in the Antilles in the time of Christopher Columbus.

OLIVETANS (THE), a Romish order of religious, sometimes called the Congregation of St. Mary of the Mount of Olives. It was founded as a congregation of Benedictines, in a wilderness near Siena, by John Tolomei, in commemoration of the recovery of his sight. The order was confirmed by Pope John XXII. in A. D. 1319.

OLYMPIC GAMES, the greatest of the national

festivals of the ancient Greeks, which received its name either from the town of Olympia in Elis, where it was celebrated, or from Jupiter Olympius, to whom it was dedicated. The learned differ in opinion as to the precise period when this festival was first instituted, but mythic history ascribes its origin to Heracles, and refers the date of its introduction into Greece to B. C. 1200. After a time the Olympic games seem to have fallen into neglect, but they were revived, as we learn from Pausanias, by Iphitus king of Elis, with the assistance of Lycurgus the Spartan lawgiver. Once more they came to be discontinued, but for the last time were revived by Corcebus, B. C. 776. From this time, the interval of four years between each celebration of the festival, a period which was termed an Olympiad, came to be accounted a chronological era.

The festival, which lasted five days, began and ended with a sacrifice to Olympian Jove. The interval was filled up with gymnastic exercises, horse and chariot races, recitations of poetry, displays of eloquence, and exhibitions of the fine arts. The gymnastic exercises consisted in running, leaping, wrestling, boxing, and throwing the discus or quoit. The following account of the contests in this celebrated festival is given by Mr. Gross: "The candidates, having undergone an examination, and proved to the satisfaction of the judges that they were free-men, that they were Grecians by birth, and that they were clear from all infamous immoral stains, were led to the statue of Jupiter within the senate-house. This image, says Pausanias, was better calculated than any other to strike terror into wicked men, for he was represented with thunder in both hands; and, as if that were not a sufficient intimation of the wrath of the deity against those who should forswear themselves, at his feet there was a plate of brass containing terrible denunciations against the perjurer. Before this statue the candidates, their relations, and instructors, swore on the bleeding limbs of the victims, that they were duly qualified to engage, solemnly vowing not to employ any unfair means, but to observe all the laws relating to the Olympic games. After this they returned to the stadium, and took their stations by lot, when the herald demanded—'Can any one reproach these athletæ, with having been in bonds, or with leading an irregular life?' A profound silence generally followed this interrogatory, and the combatants became exalted in the estimation of the assembly, not only by this universal testimony of their moral character, but by the consideration that they were the free unsullied champions of the respective States to which they belonged; not engaged in any vulgar struggle for interested or ordinary objects, but incited to competition by a noble love of fame, and a desire to uphold the renown of their native cities in the presence of assembled Greece. Such being the qualities required before they could enter the lists, their friends, filled with anxiety, gathered round

them, stimulating their exertions, or affording them advice, until the moment arrived when the trumpet sounded. At this signal the runners started off amid the cries and clamour of the excited multitude, whose vociferations did not cease until the herald procured silence by his trumpet, and proclaimed the name and abode of the winner.

“On the last day of the festival, the conquerors, being summoned by proclamation to the tribunal within the sacred grove, received the honour of public coronation, a ceremony preceded by pompous sacrifices. Encircled with the olive wreath, gathered from the sacred tree behind the temple of Jupiter, the victors, dressed in rich habits, bearing palm-branches in their hands and almost intoxicated with joy, proceeded in grand procession to the theatre, marching to the sound of flutes, and surrounded by an immense multitude who made the air ring with their acclamations. The winners in the horse and chariot-races formed a part of the pomp, their stately coursers bedecked with flowers, seeming, as they paced proudly along, to be conscious participators of the triumph. When they reached the theatre, the choruses saluted them with the ancient hymn, composed by the poet Archilochus, to exalt the glory of the victors, the surrounding multitude joining their voices to those of the musicians. This being concluded, the trumpet sounded, the herald proclaimed the name and country of the victor, as well as the nature of his prize, the acclamations of the people within and without the building were redoubled, and flowers and garlands were showered from all sides upon the happy conqueror, who at this moment was thought to have attained the loftiest pinnacle of human glory and felicity.’ Though the only guerdon that the victor received was an olive-crown, yet this trifling mark of distinction powerfully stimulated the acquisition of virtue, while it facilitated the cultivation of the mind, and, to souls animated by a noble ambition, it possessed an incomparably higher value, and was coveted with far more intensity, than the most unbounded treasures.”

The statues of the conquerors in the Olympic games were erected at Olympia, in the sacred grove of Jupiter. The celebrity of the festival drew together people from all parts of Greece, as well as from the neighbouring islands and continents, and the Olympiad served as a common bond of alliance and point of reunion to the whole Hellenic race. These games were celebrated for nearly a thousand years from their first institution. Under the Roman emperors they were conducted with great splendour, and high privileges conferred upon the victors. They were finally abolished in A. D. 394, in the sixteenth year of the reign of Theodosius.

OLYMPIC GODS. See CELESTIAL DEITIES.

OLYMPIUS, a surname of *Zeus*, and also of *Hercules*, as well as of all the OLYMPIC or CELESTIAL DEITIES (which see).

OLYMPUS, a mountain in Thessaly, which was

accounted in ancient times the holy mountain of Greece, and distinguished pre-eminently as the choice abode of the gods. *Zeus* held his august court upon its summit, and it was the residence during the day of the principal divinities of Greece. Olympus is 6,000 feet in height, and Homer describes it as towering above the clouds, and crowned with snow. Hephæstus is said to have built a palace upon its summit, which was the residence of *Zeus* and the rest of the Olympic gods.

OM. See AUM.

OMADIUS, a surname of *Dionysus*, as the flesh-eater, human sacrifices being offered to this deity in the islands of Chios and Tenedos.

OMBLASSES, priests and soothsayers among the inhabitants of Madagascar, who compound charms which they sell to the people. See MADAGASCAR (RELIGION OF).

OMBRIUS, a surname of *Zeus*, as the rain-giver, under which title he was worshipped on Mount Hymettus in Attica.

OMBWIRI, a class of good and gentle spirits, who are believed by the natives of Southern Guinea to take part in the government of the world. Almost every man has his own Ombwiri as a tutelary and guardian spirit, for which he provides a small house near his own. “All the harm that is escaped in this world,” as Mr. Wilson informs us, “and all the good secured, are ascribed to the kindly offices of this guardian spirit. Ombwiri is also regarded as the author of every thing in the world which is marvellous or mysterious. Any remarkable feature in the physical aspect of the country, any notable phenomenon in the heavens, or extraordinary events in the affairs of men, are ascribed to Ombwiri. His favourite places of abode are the summits of high mountains, deep caverns, large rocks, and the base of very large forest trees. And while the people attach no malignity to his character, they carefully guard against all unnecessary familiarity in their intercourse with him, and never pass a place where he is supposed to dwell except in silence. He is the only one of all the spirits recognized by the people that has no priesthood, his intercourse with men being direct and immediate.”

OMEN, a word used by the ancient Greeks and Romans to denote a supposed sign or indication of a future event. See AUSPICES.

OMER (FESTIVAL OF THE THIRTY-THIRD OF).

The sixteenth of the month Nisan was the day among the ancient Jews for offering an omer or sheaf, the first-fruits of the barley harvest. That, and the succeeding forty-nine days, are called “days of the omer;” of which the first thirty-two days are considered as a season of sadness. The thirty-third of the omer, or the eighteenth of the month *Ijor*, is celebrated as a kind of festival, the occasion of which is believed to have been a great mortality that raged among the disciples of Rabbi Akiba, and ceased as on this day

O-ME-TO, a perfect *Budha* among the Chinese, and perhaps the most revered of all the objects worshipped in the Fo-ist temples. He is supposed like the previous *Budhas* to have passed through a succession of now births into the loftiest sphere of the invisible regions. The TSING-T'U (which see), or paradise of *O-me-to*, is a scene of unrivalled beauty and magnificence, in the midst of which sits enthroned the great *Budha O-me-to*, a peacock and a lion forming the supporters of his throne. According to a Chinese legend, he swore, that if any being in all the ten worlds, should, after repeating his name, fail to attain life in his kingdom, he would cease to be a god. Accordingly, among the Chinese *Fo-ists* there is a prevailing belief, that the amount of merit which they acquire depends on the frequency with which they repeat the name *O-me-to-fuh*, and that when any one has repeated it three hundred thousand times, he may begin to hope for a personal vision of the god. The influence of such notions upon the *Fo-ists* in China is thus described by Mr. Simpson Culbertson, an American missionary, in a recent account which he has published of the Religious Notions and Popular Superstitions in North China: "In the temples, the priests sometimes allow themselves to be shut up for months together, doing nothing but repeating over and over, day and night, the name of Buddha. In a temple at T'ien-t'ai, fifty miles south of Ningpo, there have been as many as ten or twelve priests thus voluntarily imprisoned at the same time. During the day they all keep up a constant repetition of the name O-mi-tò-fùh, and at night, they keep it up by taking turns, some continuing their monotonous song while the others sleep. They never leave their cell for any purpose until the appointed period is fulfilled. No wonder they all have a vacant idiotic look, as though but a slight glimmering of intellect remained to them!

"It is not the priests only who thus devote themselves to laying up, as they suppose, treasure in heaven. Some among the people also, are very diligent in the work. See that old man. His head is hoary with age. A flowing white beard rests upon his bosom. With tottering steps, and leaning upon his staff, he enters the small room used as a chapel, by one who preaches of Jesus and the resurrection. Perhaps there may be something in this religion that will help to give peace of conscience, and hope of happiness after death. He listens with deep attention during the sermon, but his fingers are all the while busy counting the beads he holds in his hand, and his lips continually pronounce, in a low whisper, the name O-mi-tò-fùh. And now the service is closed, and the congregation is dismissed. But the old man is not yet satisfied, and he approaches the missionary to ask for further information. He addresses him—'Your doctrine, sir, is most excellent—O-mi-tò-fùh. I am anxious to learn more about it—O-mi-tò-fùh. How must I worship Jesus? O mi-tò-fùh.'

II.

"Ah! my venerable elder brother, if you would worship Jesus aright, you must forsake every sin, and must not worship any other god, for all others are false gods.'

"Yes, I know I must forsake sin—O-mi-tò-fùh This I have done long ago—O-mi-tò-fùh. I do not sin now—O-mi-tò-fùh. I am now too old to sin—O-mi-tò-fùh. I am old, and must soon die—O-mi-tò-fùh. I wish to be a disciple of Jesus—O-mi-tò-fùh, and to-morrow I must go to my home far away in the country—O-mi-tò-fùh. What must I do?—O-mi-tò-fùh.'

"Explanations are given, and now the old man must depart. But suddenly he drops upon his knees and bows his head to the earth. Being restrained, he rises and takes his leave, expressing his gratitude. 'Many thanks to you, sir, for your kind instruction—O-mi-tò-fùh, O-mi-tò-fùh. May we meet again—O-mi-tò-fùh.'

"This is no fiction, but an actual occurrence. There are many such old men in China, and old women too, seeking for some means of securing happiness after death. Not unfrequently we may meet these old people, conscious that their end is at hand, walking in the street, and as we pass we hear them muttering—O-mi-tò-fùh. Alas! how many of them have gone down to the grave with the name O-mi-tò-fùh on their lips!"

OMISH CHURCH (THE), a society of *Mennonites* in the United States, who derived their name of *Amish* or *Omish* from Jacob Amen, a native of Amenthal in Switzerland, and a rigid Mennonite preacher of the seventeenth century. In many parts of Germany and Switzerland, where they still exist in considerable numbers, they are known by the name of *Hooker Mennonites*, on account of their wearing hooks on their clothes; another party being, for similar reasons, called *Button Mennonites*. The *Omish Church* in North America rigidly adheres to the Confession of Faith which was adopted at Dort in Holland in A. D. 1632 by a General Assembly of ministers of the religious denominations who were at that time, and in that place, called *Mennonites*. They hold the fundamental Protestant principle, that the Scriptures are the only rule of faith and obedience. They have regular ministers and deacons, who, however, are not allowed to receive fixed salaries; and in their religious assemblies every one has the privilege of exhorting and of expounding the Word of God. Adult baptism alone is practised, and the ordinance is administered by pouring water upon the head. Oaths, even in a court of justice, are regarded as unlawful, and war in all its forms is considered to be alike unchristian and unjust. Charity is with them a religious duty, and none of their members is permitted to become a burden upon the public funds. See MENNONITES.

OMNIPOTENT. See ALMIGHTY.

OMNIPRESENT, an attribute of the Divine Being, which denotes that he is present in every place

His infinity involves the very idea of his ubiquity, not as being identical with the universe as the *Pantheist* would teach, but filling the universe with his presence, though quite distinct from it. This doctrine, while it is plainly declared in many passages of Scripture, is very fully developed in Ps. cxxxix.

OMNISCIENT, that attribute of God, in virtue of which he knows all things—past, present, and future. This, like his omnipresence, is incommunicable to any creature, and the two attributes, indeed, are inseparably connected. If God be everywhere, he cannot fail to see and to know everything absolutely as it is in itself, as well as in all the circumstances belonging to it.

OMOPHAGIA, a custom which was anciently followed at the celebration of the *DIONYSIA* (which see), in the island of Chios, the Bacchæ being obliged to eat the raw pieces of flesh of the victim which were distributed among them. From this act *Dionysus* received the name of *OMADIUS* (which see).

OMOMUS, an herb which Plutarch says the ancient Persians used to pound in a mortar while they invoked *Ahriman*, the evil principle. Then they mixed the blood of a wolf recently killed with the herb *omomus*, and carrying out the mixture, they threw it into a place where the rays of the sun never came.

OMOPHORION, a bishop's vestment in the Greek Church, answering to the *Pallium* of the Romish Church. It is worn on the shoulders. Originally it was fabricated of sheep's wool, and is designed to be an emblem of the lost sheep in the gospels, which the good shepherd found and brought home rejoicing; while the four crosses worked on it indicate the Saviour's sufferings and the duty of the bishop to follow in his Master's steps.

OMPHALOPSYCHI. See *HESYCHASTS*.

ONCA, a surname of *Athena*, under which she was worshipped at Onçæ in Bœotia.

ONCÆUS, a surname of *Apollo*, from Onceium in Arcadia, where he had a temple.

ONEIROCRITICA (Gr. *oneiros*, a dream, and *krino*, to discern), the art of interpreting dreams, which, among the ancient Egyptians, was the duty of the holy scribes or *Hierogrammateis*.

ONEIROMANCY (Gr. *oneiros*, a dream, and *man-teia*, divination). In eastern countries, from very early times, much importance was attached to dreams, and the greatest anxiety was often manifested to ascertain their true meaning and interpretation. We have a remarkable instance of this in the case of Pharaoh, king of Egypt, as well as of his butler and baker. The Egyptian monarch is represented as consulting two different classes of persons as to the interpretation of his dream, the *Charetumnim*, or magicians, and the *Hakamim*, or wise men. The former are, in all probability, to be identified with the *Hierogrammateis*, or holy scribes, who are mentioned as a distinct order of the Egyptian priesthood by Josephus, and several other authors. It is

not unlikely that both Joseph and Moses were raised to this order, for Joseph asks his brethren, "Wot ye not that such a man as I can certainly divine?" and Moses is described as "learned in all the wisdom of the Egyptians." The account of Nebuchadnezzar's dreams, as given in the book of Daniel, affords an additional illustration of dreams as a mode of Divine communication. In Deut. xiii. 1—3, we find the Israelites prohibited from giving heed to dreams, or the interpretation of them, wherever their evident tendency was to promote idolatry. In those cases, however, where the prophets of the Lord were consulted, or the priests enquired of the Lord by the use of the ephod, attention to dreams was allowed by the Divine Lawgiver. It was because the Lord would not answer Saul by dreams nor by prophets before the battle of Gilboa, that he had recourse to a woman with a familiar spirit.

Oneiromancy seems to have been held in high estimation among the Greeks in the Homeric age, for dreams were said to be from *Zeus*. Not only the Greeks and Romans, however, but all nations, both ancient and modern, have been found to make pretensions to skill in the interpretation of dreams. Nor has the light of Christianity and the advancement of civilization altogether abolished such superstitious practices. On the contrary, while the priests of modern heathendom are generally sorcerers, who practise *oneiromancy*, as well as other modes of divination, there are not wanting persons, even in professedly Christian countries, who deceive the credulous, by pretending to interpret dreams, and to unfold the impenetrable secrets of the future.

ONEIROS, the personification of dreams among the ancient Greeks. Hesiod calls them children of night, and Ovid children of sleep, while Homer assigns them a residence on the dark shores of the western ocean.

ONION-WORSHIP. Pliny affirms that the *allium sativum* and the *allium cepa* were both ranked by the Egyptians among gods, in taking an oath. Juvenal mocks them for the veneration in which they held these vegetable deities. Sir J. G. Wilkinson, however, declares that "there is no direct evidence from the monuments of their having been sacred; and they were admitted as common offerings on every altar. Onions and other vegetables were not forbidden to the generality of the people to whom they were a principal article of food; for whatever religious feeling prohibited their use on certain occasions, this was confined to the initiated, who were required to keep themselves more especially pure for the service of the gods."

ONKELOS (TARGUM OF). See *TARGUMS*.

ONUPHIS, one of the sacred bulls of the ancient Egyptians. It was of a black colour, had shaggy, recurved hair; and is supposed to have been the emblem of the retroceding sun.

ONYAMBE, a wicked spirit much dreaded by the natives of Southern Guinea. The people seldom

speak of him, and always manifest uneasiness when his name is mentioned in their presence. They do not seem to regard this spirit as having much influence over the affairs of men.

ONYCHOMANCY, a species of divination anciently practised by examining the nails of a boy. For this purpose they were covered with oil and soot, and turned to the sun. The images represented by the reflection of the light upon the nails gave the answer required.

OOSCOPIA (Gr. *oon*, an egg, and *scopeo*, to observe), a method of divination by the examination of eggs.

OPALIA, a festival celebrated by the ancient Romans, in honour of Ops, the wife of Saturn, on the 19th of December, being the third day of the *Saturnalia*. The vows made on this occasion were offered in a sitting posture, the devotee touching the ground, because Ops represented the earth.

OPHIOMANCY (Gr. *ophis*, a serpent, and *mantia*, divination), a species of divination practised in ancient times by means of serpents.

OPHITES, a Gnostic sect which arose in the second century, and which, in opposing Judaism, inclined towards Paganism. To the *Demiurge* the Ophitic system gave the name of *Ialdabaoth*, making him a limited being, and opposed to the higher order of the universe with which he conflicts, striving to render himself an independent sovereign. All the while he is unconsciously working out the plans of Sophia or Wisdom, and bringing about his own destruction. The doctrines maintained by this sect in regard to the origin and destination of man are thus described by Neander: "The empire of Ialdabaoth is the starry world. The stars are the representatives and organs of the cosmical principle, which seeks to hold man's spirit in bondage and servitude, and to environ it with all manner of delusions. Ialdabaoth and the six angels begotten by him, are the spirits of the seven planets, the Sun, the Moon, Mars, Venus, Jupiter, Mercury, and Saturn. It is the endeavour of Ialdabaoth to assert himself as self-subsistent Lord and Creator, to keep his six angels from deserting their subjection, and, lest they should look up and observe the higher world of light, to fix their attention upon some object in another quarter. To this end, he calls upon the six angels to create man, after their own common image, as the crowning seal of their independent creative power. Man is created; and being in their own image, is a huge corporeal mass, but without a soul. He creeps on the earth, and has not power to lift himself erect. They therefore bring the helpless creature to their Father, that he may animate it with a soul. Ialdabaoth breathed into it a living spirit, and thus unperceived by himself, the spiritual seed passed from his own being into the nature of man, whereby he was deprived himself of this higher principle of life. Thus had the Sophia ordained it. In man (*i. e.* those men who had received some portion of this spiritual

seed) was concentrated the light, the soul, the reason of the whole creation. Ialdabaoth is now seized with amazement and wrath, when he beholds a being created by himself, and within the bounds of his own kingdom, rising both above himself and his kingdom. He strives therefore to prevent man from becoming conscious of his higher nature, and of that higher order of world to which he is now become related—to keep him in a state of blind unconsciousness, and thus of slavish submission. It was the jealousy of the contracted Ialdabaoth which issued that command to the first man; but the mundane soul employed the serpent as an instrument to defeat the purpose of Ialdabaoth, by tempting the first man to disobedience. According to another view, the serpent was itself a symbol or disguised appearance of the mundane soul;—and in the strict sense, it is that part of the sect only that adopted *this* view, which rightly received the name of Ophites, for they actually worshipped the serpent as a holy symbol;—to which they may have been led by an analogous idea in the Egyptian religion, the serpent in the latter being looked upon as a symbol of Kneph, who resembled the Sophia of the Ophites. At all events, it was through the mundane soul, directly or indirectly, that the eyes of the first man were opened. The fall of man,—and this presents a characteristic feature of the Ophitic system, though even in this respect it was perhaps not altogether independent of the prior Valentinian theory,—the fall of man was the transition point from a state of unconscious limitation to one of conscious freedom. Man now became wise, and renounced his allegiance to Ialdabaoth. The latter, angry at this disobedience, thrusts him from the upper region of the air, where until now he had dwelt in an ethereal body, down to the dark earth, and banished him into a dark body. Man finds himself now placed in a situation, where, on the one hand, the seven planetary spirits seek to hold him under their thrall, and to suppress the higher consciousness in his soul; while, on the other hand, the *wicked* and purely material spirits try to tempt him into sin and idolatry, which would expose him to the vengeance of the severe Ialdabaoth. Yet 'Wisdom' never ceases to impart new strength to man's kindred nature, by fresh supplies of the higher spiritual influence; and from Seth, whom the Gnostics generally regarded as a representative of the contemplative natures, she is able to preserve through every age, a race peculiarly her own, in which the seeds of the spiritual nature are saved from destruction."

The Ophites, in common with the Basilideans and the Valentinians, maintained that the heavenly Christ first became united with Jesus at his baptism, and forsook him again at his passion, and in proof of this, they pointed to the fact that Jesus wrought no miracle either before his baptism or after his resurrection. They held that Ialdabaoth brought about the crucifixion of Christ. After his resurrection

Jesus remained eighteen months on the earth, during which time he received from the Sophia a clearer knowledge of the higher truth, which he imparted to a few of his disciples. He was then raised to heaven by the celestial Christ, and sits at the right hand of Ialdabaoth, unobserved by him, but gradually receiving to himself every spiritual being that has been emancipated and purified by the redemption. In proportion as this process of attraction goes on, Ialdabaoth is deprived of his higher virtues. Thus through Jesus spiritual life flows back to the mundane soul, its original source.

The doctrines of the Ophites were far from being favourable to purity of morals. Origen indeed goes so far as to exclude them from the Christian church, and declares that they admitted none to their assemblies who did not curse Christ. The same author names as the founder of this sect, a certain Eucrates, who may have lived before the birth of Christ. The *Ophites*, who were called in Latin *Serpentarians*, received from the Asiatics the name of *Nahassians* or *Naassians*. Irenæus, Theodoret, Epiphanius, and Augustine, regard them as Christian heretics. Origen gives a minute account of the Diagram of the Ophites, which appears to have been a sort of tablet on which they depicted their doctrines in all sorts of figures, with words annexed. As their name imports, the *Ophites* seem to have been serpent-worshippers, keeping a living serpent, which on the occasion of celebrating the Lord's Supper, they let out upon the dish to crawl over and around the bread. The officiating priest now broke the bread and distributed it among the communicants. When each had partaken of the sacramental bread, and kissed the serpent, it was afterwards confined. At the close of this ceremony, which the *Ophites* termed their perfect sacrifice, a hymn of praise was sung to the Supreme God, whom the serpent in paradise had made known to men. These rites, which were probably symbolic, were limited to a few only of the Christian Ophites.

OPS, a goddess worshipped by the ancient Romans as presiding over agriculture and giving fruitfulness to the earth. She was regarded as the wife of Saturn, and her votaries were wont, while adoring her, to touch the ground. Her worship was connected with that of her husband Saturn, and a festival, named OPALIA (which see), was celebrated in honour of her.

OPTIMATES, a name given by Augustine to the *presbyters* or *elders* of the ancient Christian Church.

OPTION, a term used in England to denote the choice which an archbishop has of any one dignity or benefice, in the gift of every bishop consecrated or confirmed by him, which he may confer on his own chaplain, or any other person, at his pleasure.

OPUS OPERATUM (Lat. a work wrought), an expression used to denote a doctrine held by the Church of Rome, that effectual grace is necessarily connected with, and inseparable from, the outward

administration of the sacraments. This doctrine involves, of course, BAPTISMAL REGENERATION (which see), and also destroys all distinction between worthy and unworthy communicants in the case of the Lord's Supper. The Council of Trent, however, explicitly declares this to be a doctrine of the Church of Rome. "Whoever," the decree runs, "shall affirm that grace is not conferred by these sacraments of the new law, by their own power (*ex opere operato*); but that faith in the divine promise is all that is necessary to obtain grace: let him be accursed." This tenet originated with the schoolmen, particularly with Thomas Aquinas, who taught that, in consequence of the death of Christ, the sacraments instituted in the New Testament have obtained an instrumental or efficient virtue which those of the Old Testament did not possess. The distinction at length came to be established, that the sacraments of the Old Testament had produced effects *ex opere operantis*, from the power of the administrator, those of the New Testament *ex opere operato*, from the administration itself. In opposition to the doctrine laid down by Thomas Aquinas, which received the sanction of the Church of Rome, Duns Scotus denied that the effective power of grace was contained in the sacraments themselves. The forerunners of the Reformation, for instance Wessel and Wycliffe, combated still more decidedly the doctrine of Aquinas. The Reformers taught plainly that the sacraments have no efficacy in themselves, nor do they derive any efficacy from the administrator, but derive all their efficacy from the working of the Spirit of Christ in the true believer who receives them. The Protestant churches, accordingly, unite in denying the doctrine of the *opus operatum* held by the Romish Church.

OQUAMIRIS, sacrifices offered by the Mingrelians in the Caucasus, which partake partly of a Jewish, partly of a Pagan character: "Their principal sacrifice," as we learn from Picart, "is that at which the priest, after he has pronounced some particular prayers over the ox, or such other animal as is appointed and set apart for that solemn purpose, sings the victim in five several places to the skin with a lighted taper; then leads it in procession round the devotee for whose particular service it is to be slaughtered, and at last, having sacrificed it, orders it to be drest, and brought to table. The whole family thereupon stand all round about it, each of them with a wax-taper in his hand. He for whom the sacrifice is peculiarly intended, kneels down before the table, having a candle or wax-taper in his hand, whilst the priest reads some prayers that are suitable to the solemn occasion. When he has done, not only he who kneels, but his relations, friends, and acquaintance throw frankincense into the fire, which is placed near the victim. The priest then cuts off a piece of the victim, waves it over the head of him at whose request it is offered up, and gives it him to eat; after which the whole company

drawing near to him, wave their wax-tapers over his head in like manner, and throw them afterwards into the same fire, where they had but just before cast their frankincense. Every person that is present at this solemn act of devotion has the liberty to eat as much as he thinks proper; but is enjoined to carry no part of it away; the remainder belongs to the sacrificator. They have another *Oquamiri*, which is celebrated in honour of their dead. There is nothing, however, very particular or remarkable in it but the ceremony of sacrificing some bloody victims, upon which they pour oil and wine mingled together. They make their oblations of wine likewise to the saints after divers forms; a particular detail whereof would be tedious and insipid, and of little or no importance. I shall only observe, therefore, that besides the wine, they offer up a pig, and a cock to St. Michael, and that the *Oquamiri*, which is devoted to the service of St. George, when their vintage is ripe, consists in consecrating a barrel of wine to him, which contains about twenty flaggons; though it must not be broached till after Whitsuntide, on the festival of St. Peter: at which time the master of each family carries a small quantity of it to St. George's church, where he pays his devotions to the saint; after which he returns home and takes all his family with him into the cellar. There they range themselves in order round the barrel, the head whereof is plentifully furnished with bread and cheese and a parcel of chibbols, or little onions, by the master of the house, who, before any thing is touched, repeats a prayer. At last, he either kills a hog, or a kid, and sprinkles part of the blood all round the vessel. The ceremony concludes with eating and drinking."

ORACLE, the Holy of Holies, or the most holy place in the temple of Solomon, which occupied the third part of the enclosure of the temple towards the west. It was ten cubits square. None but the high-priest was permitted to enter it, and that only once a-year, on the great day of atonement. See TEMPLE.

ORACLES, dark answers supposed to be given by demons in ancient times to those who consulted them. Cicero calls them the language of the gods. The term oracle was also used to denote the place where these revelations were made. Herodotus attributes the origin of oracles to the Egyptians. "The two oracles," says he, "of Egyptian Thebes and of Dodona, have entire resemblance to each other. The art of divination, as now practised in our temples, is thus derived from Egypt; at least the Egyptians were the first who introduced the sacred festivals, processions, and supplications, and from them the Greeks were instructed." The principal oracles in Egypt were those of the Theban Jupiter, of Hercules, Apollo, Minerva, Diana, Mars, and above all, of Latona, in the city of Buto, which the Egyptians held in the highest veneration; but the mode of divining was different in each of them, and the power of giving oracular an-

swers was confined to certain deities. According to Herodotus, the first oracle in Greece was founded at Dodona, by a priestess of the Theban Jupiter, who had been carried off by Phœnician pirates, and sold into that country.

The responses of oracles were given in several different ways. At Delphi, the priestess of Apollo delivered her answers in hexameter verse, while at Dodona they were uttered from beneath the shade of a venerable oak. In several places the oracles were given by letters sealed up, and in not a few by lot. The lots were a kind of dice, on which were engraven certain characters or words, whose explanations were to be sought on tables made for the purpose. In some temples the person consulting the oracle threw the dice himself; in others they were dropped from a box; but in either case the use of the dice was preceded by sacrifices and other customary ceremonies. The belief in oracles rapidly pervaded every province, and came to exert a degree of influence which was fitted to control every department, both secular and sacred. "The oracles," says Politz, in his 'Weltgeschichte,' or World-History, "which exercised so important an influence in Greece, especially during the first periods of civilization, not unfrequently guided public opinion and the spirit of national enterprise, with distinguished wisdom. Pre-eminent among the rest, the oracle at Delphi enjoyed a world-wide renown; and there it was that the wealth and the treasures of more than one continent, were concentrated. Its responses revealed many a tyrant, and foretold his fate. Many an unhappy being was saved through its means, or directed by its counsel. It encouraged useful institutions, and communicated the discoveries in art or science under the sanction of a divine authority. And lastly, by its doctrines and example it caused the moral law to be kept holy, and civil rights to be respected."

The most famous oracles of ancient Greece were those which belonged to Apollo and to Zeus, while other deities, such as Demeter, Hermes, and Pluto, and even heroes, for example Amphiaraus and Trophonius, gave forth their oracles to the credulous inquirers who flocked to learn the dark secrets of the future. And the answers, instead of being clear and satisfactory, were uniformly couched in such ambiguous terms, that they were capable of quite opposite and contradictory interpretations. Gibbon the historian charges the ancient oracles with intentional fraud, and states, with evident delight, that Constantine the Great doomed them to silence. Several writers, however, have alleged that the credit of oracles was destroyed at a much earlier period than the reign of Constantine. Lucian, in his 'Pharsalia,' which was written in the time of Nero, scarcely thirty years after the crucifixion of our Lord, laments it as one of the greatest calamities of that age, that the Delphian oracle had become silent. Lucian also declares, that when he was at Delphi,

the oracle gave forth no reply. And the important statement is made by Porphyry, in a passage cited by Eusebius, that "since Jesus began to be worshipped, no man had received any public help or benefit from the gods."

The oracles of heathen antiquity were limited to Greece, never having been adopted by the Romans, who had many other means of discovering the will of the gods, such as the Sibylline books, augury, omens, and such like. The only Italian oracles, indeed, were those of *Faunus* and of *Fortuna*. The ancient Scandinavians had also their oracles, like those of Greece, and held in equal veneration. It was generally believed in all the northern nations, that the male and female divinities, or more generally, that the *Three Destinies* gave forth these oracles. The people sometimes persuaded themselves that the statues of their gods gave responses by a gesture, or a slight inclination of the head.

ORAL LAW. The Jews believe that two laws were delivered to Moses on Mount Sinai, the one committed to writing in the text of the Pentateuch, and the other handed down by oral tradition from generation to generation. The latter is the *Oral Law*, and consists of an explanation of the text or *Written Law*. From the time of Moses to the days of the Rabbi Judah, no part of the Oral Law had been committed to writing for public use. In every generation the president of the Sanhedrim, or the prophet of his age, wrote notes for his own private use, of the traditions which he had learned from his teachers. These were collected, arranged, and methodized by Rabbi Judah the Holy, thus forming the *MISHNA* (which see), a book regarded by the Jews with the highest veneration.

ORARION, a vestment worn by a deacon in the Greek Church, which, though precisely resembling the Romish *stole* in form, is less like it in appearance, because, instead of being worn in the fashion of a scarf, it is thrown only over the left shoulder.

ORARIUM. See *STOLE*.

ORATORIES. See *PROSEUCHÆ*.

ORATORIO, a sacred drama set to church music. The most noted of these pieces are Handel's *Messiah* and Haydn's *Creation*. The name *Oratorio* is believed to have arisen from the circumstance that sacred musical dramas originated with the congregation of the *Oratory*, and having been adopted by all the societies of the same foundation, speedily rose into great popularity. At first the *Oratorio* seems to have been little more than a simple cantata, but in a short time it assumed a dramatic form somewhat resembling the *Mystery* of the Middle Ages, and is now highly esteemed among the lovers of sacred music, both in Britain and on the Continent. See *MUSIC (SACRED)*.

ORATORY (Lat. *orare*, to pray), a name anciently given to places of public worship in general as being houses of prayer. The name was in later times given to smaller or domestic chapels. *Oratory*

is used among the Romanists to denote a closet or little apartment near a bed-chamber, furnished with a little altar, crucifix, and other furniture suited in their view to a place for private devotion.

ORATORY (FATHERS OF THE), a Romish order of religious founded in Italy by Philip Neri, and publicly approved by Gregory XIII. in 1577. The congregation derived its name from the chapel or oratory which Neri built for himself at Florence, and occupied for many years. To this order belonged Baronius, Raynald, and Laderchi, the distinguished authors of the *Annals of the Church*.

ORATORY OF THE HOLY JESUS (FATHERS OF THE), a Romish order of religious instituted in 1613 by Peter de Berulle, a man of talents and learning, who afterwards rose to the rank of a cardinal. The fathers of this French order have not, like the fathers of the Italian order, distinguished themselves by their researches in ecclesiastical history, but have devoted themselves to all branches of learning, both secular and sacred. They are not monks, but belong to the secular clergy, nor do they chant any canonical hours. They are called fathers of the oratory, because they have no churches in which the sacraments are administered, but only chapels or oratories in which they read prayers and preach.

ORBONA, a goddess among the ancient Romans worshipped at Rome, more especially by parents who had been deprived of their children, or were afraid of losing them in dangerous illness.

ORCUS. See *HADES*, *HELL*.

ORDEAL, an appeal to the judgment of God, which was often resorted to by the Saxons and Normans in criminal cases, where, in consequence of the insufficiency of the evidence, it was difficult to ascertain whether the accused was innocent or guilty. In such cases of uncertainty recourse was had to various modes of trial or ordeal. Thus the accused was not unfrequently required to swear upon a copy of the New Testament, and on the relics of the holy martyrs, or on their tombs, that he was innocent of the crime imputed to him. He was also obliged to find eleven persons of good reputation who should upon oath attest his innocence. These twelve oaths were required,—eleven and his own,—to acquit a person of the wound of a noble which drew blood, or laid bare the bone, or broke a limb. Sometimes, however, thirty compurgators, as they were called, appeared on each side. Another mode of *ordeal* frequently resorted to in the Norman courts of this kingdom has been already described under the article *BATTLE (TRIAL BY)*.

The most ancient form of ordeal, and the soonest laid aside, was probably the trial by the cross, which Charlemagne charged his sons to use whenever disputes should arise among them. It is thus described by Dr. Mackay, in his '*Memoirs of Extraordinary Popular Delusions*:' "When a person accused of any crime had declared his innocence up

on oath, and appealed to the cross for its judgment in his favour, he was brought into the church, before the altar. The priests previously prepared two sticks exactly like one another, upon one of which was carved a figure of the cross. They were both wrapped up with great care and many ceremonies, in a quantity of fine wool, and laid upon the altar, or on the relics of the saints. A solemn prayer was then offered up to God, that he would be pleased to discover, by the judgment of his holy cross, whether the accused person were innocent or guilty. A priest then approached the altar, and took up one of the sticks, and the assistants unswathed it reverently. If it was marked with the cross, the accused person was innocent; if unmarked, he was guilty. It would be unjust to assert, that the judgments thus delivered were, in all cases, erroneous; and it would be absurd to believe that they were left altogether to chance. Many true judgments were doubtless given, and, in all probability, most conscientiously; for we cannot but believe that the priests endeavoured beforehand to convince themselves by secret inquiry and a strict examination of the circumstances, whether the appellant were innocent or guilty, and that they took up the crossed or uncrossed stick accordingly. Although, to all other observers, the sticks, as enfolded in the wool, might appear exactly similar, those who enwrapped them could, without any difficulty, distinguish the one from the other." This species of ordeal was abolished by the Emperor Louis the Devout, about A. D. 820. The trial by **CORSNED** (which see), or the morsel of execration, has been already noticed.

The other kinds of ordeal are thus sketched by Mr. Thomson in his 'Illustrations of the History of Great Britain:' "The fire-ordeal was extremely ancient, since to 'handle hot iron, and walk over fire,' as a proof of innocence, is mentioned in the *Antigone* of Sophocles. It was ordained for free men, and consisted in taking up in the hand, unhurt, a piece of red-hot iron, weighing from one to three pounds; or else by walking unhurt and barefoot, over nine red-hot ploughshares, laid at unequal distances; in which manner Queen Emma, the mother of Edward the Confessor, cleared herself from suspicion of familiarity with Alwyn, Bishop of Winchester. The ordeal of cold water, was for ceorls, and was sometimes performed by throwing the accused person into a river or pond; when, if he floated therein without any action of swimming, it was received as an evidence of his guilt, but if he sunk, he was acquitted. The trial of hot water, was plunging the bare hand or arm up to the elbow in boiling water, and taking out therefrom a stone weighing from one to three pounds, carrying it the space of nine of the accused person's feet. The iron ordeal was similar to this last, as well as to that of fire; since the hot iron was to be carried the same distance, and in both cases the hand was immediately to be bound up and sealed, and, after remaining so for three days, if the

flesh did not appear foul, the accused person was not considered guilty. The performance of these trials was attended with considerable ceremony; and Athelstan ordered that those appealing to them should go three nights before to the priest who was to conduct it, and live only on bread and salt, water and herbs. He was to be present at all the masses during the interval, and on the morning of the day of trial was to make his offerings and receive the sacrament; swearing, that 'in the Lord with full folcright, he was innocent both in word and deed, of that charge of which he had been accused.' The dread of magical artifices, which was so prevalent with the Anglo-Saxons, was probably the reason why most of their corporal trials were performed fasting, and by sun rise; but ordeals were prohibited both on fasts and festivals. The fire was lighted within the church, into which no person was to enter excepting the priest and accused person, until the space were measured out, and the water were boiling furiously, in a vessel of iron, copper, lead, or clay. When all was prepared, two men were to enter of each side, and to agree that the water was boiling furiously; after which an equal number of persons was called in from both parts, not exceeding twelve, all fasting, who were placed along the church with the ordeal between them. The priest then sprinkled them with holy water, of which they were also to taste, kiss the Gospels, and be signed with the cross. During these rites, the fire was not to be mended any more; and if the ordeal were by iron, it remained on the coals until the last collect was finished, when it was removed to the staples which were to sustain it. The extent of the trial appears to have been decided by the accusation since the ordeal was sometimes called *anfeald*, or single, when the stone or iron was probably only three pounds in weight, and when the defendant dipped only his hand and wrist in the water; but in other cases the ordeal was entitled *threefold*, when the whole arm was plunged into the cauldron, and the iron was to be of three pounds weight. Whilst the accused was taking out the stone or bearing the iron, nothing was to be uttered but a prayer to the Deity to discover the truth; after which, it was to be left for three days undecided. The ordeal might be compounded for, and it has been supposed that there were many means even for performing it unhurt; as collusion with the priest, the length of ceremony and distance of the few spectators, and preparations for bardening the skin, aided by the short distance which the suspected person had to bear the iron.

"In all these cases, if the accused party escaped unhurt, he was of course adjudged innocent; but if it happened otherwise, he was condemned as guilty. A thief found criminal by the ordeal, was to be put to death, unless his relations would pay his legal valuation, the amount of the goods, and give security for his good behaviour. As these trials were originally invented to preserve innocence from false

accusation, under the notion that heaven would always, miraculously, interpose to protect the guiltless, they were called 'the judgment of God;' and the word ordeal itself, is derived from a Celtic origin, signifying judgment. It was also entitled the 'common purgation,' to distinguish it from the canonical one, which was by oath; but both in England and in Sweden, the clergy presided at the trial, and it was also performed upon sacred ground. The canon law at a very early period, however, declared the ordeal to be against that divine command, 'Thou shalt not tempt the Lord thy God;' but in King John's time, there were grants to the bishops and clergy to use the judgment by fire, water, and iron; and it was not until about 1218, that it was abolished under Henry III."

In modern heathen nations we find the ordeal not unfrequently in use. Thus, among the Hindus, the fire-ordeal is known and practised, as appears from the following brief extract from Forbes's 'Oriental Memoirs': "When a man, accused of a capital crime, chooses to undergo the ordeal trial, he is closely confined for several days; his right hand and arm are covered with thick wax-cloth, tied up and sealed, in the presence of proper officers, to prevent deceit. In the English districts the covering was always sealed with the Company's arms, and the prisoner placed under an European guard. At the time fixed for the ordeal, a cauldron of oil is placed over a fire; when it boils, a piece of money is dropped into the vessel; the prisoner's arm is unsealed and washed in the presence of his judges and accusers. During this part of the ceremony the attendant Brahmins supplicate the Deity. On receiving their benediction, the accused plunges his hand into the boiling fluid, and takes out the coin. The arm is afterwards again sealed up until the time appointed for a re-examination. The seal is then broken: if no blemish appears, the prisoner is declared innocent; if the contrary, he suffers the punishment due to his crime."

Among the natives of Northern Guinea a species of ordeal is in use for the detection of witchcraft. It goes by the name of the red-water ordeal, the red water employed for this purpose being a decoction made from the inner bark of a large forest tree of the mimosa family. The mode in which this ordeal is practised is thus described by Mr. Wilson: "A good deal of ceremony is used in connection with the administration of the ordeal. The people who assemble to see it administered form themselves into a circle, and the pots containing the liquid are placed in the centre of the inclosed space. The accused then comes forward, having the scantiest apparel, but with a cord of palm-leaves bound round his waist, and seats himself in the centre of the circle. After his accusation is announced, he makes a formal acknowledgment of all the evil deeds of his past life, then invokes the name of God three times, and imprecates his wrath in case he is guilty of the

particular crime laid to his charge. He then steps forward and drinks freely of the 'red-water.' If it nauseates and causes him to vomit freely, he suffers no serious injury, and is at once pronounced innocent. If, on the other hand, it causes vertigo and he loses his self-control, it is regarded as evidence of guilt, and then all sorts of indignities and cruelties are practised upon him. A general howl of indignation rises from the surrounding spectators. Children and others are encouraged to hoot at him, pelt him with stones, spit upon him, and in many instances he is seized by the heels and dragged through the bushes and over rocky places until his body is shamefully lacerated and life becomes extinct. Even his own kindred are required to take part in these cruel indignities, and no outward manifestation of grief is allowed in behalf of a man who has been guilty of so odious a crime.

"On the other hand, if he escapes without injury, his character is thoroughly purified, and he stands on a better footing in society than he did before he submitted to the ordeal. After a few days, he is decked out in his best robes; and, accompanied by a large train of friends, he enjoys a sort of triumphal procession over the town where he lives, receives the congratulations of his friends, and the community in general; and not unfrequently, presents are sent to him by friends from neighbouring villages. After all this is over, he assembles the principal men of the town, and arraigns his accusers before them, who, in their turn, must submit to the same ordeal, or pay a large fine to the man whom they attempted to injure." A similar process is followed in Southern Guinea for the detection of witchcraft. At the Gabun the root used is called NKAZYA (which see).

The natives on the Grain Coast have another species of ordeal, called the "hot oil ordeal," which is used to detect petty thefts, and in cases where women are suspected of infidelity to their husbands. The suspected person is required to plunge the hand into a pot of boiling oil. If it is withdrawn without pain, he is innocent. If he suffers pain, he is guilty, and fined or punished as the case may require.

The ordeal seems not to have been altogether unknown among the ancient Greeks and Romans. Thus in the *Antigone* of Sophocles, in a passage to which we have already alluded, the poet speaks of persons "offering, in proof of innocence, to grasp the burning steel, to walk through fire, and take their solemn oath, they knew not of the deed." Pliny also, speaking of a feast which the ancient Romans celebrated annually in honour of the sun, observes that the priests, who were to be of the family of the Hirpians, danced on this occasion barefoot on burning coals without burning themselves; which is evidently an allusion to the fiery ordeal. It was from the Northern nations, however, particularly the ancient Danes, that the ordeal was most probably derived by the Anglo-Saxons and Normans. It was sanctioned indeed by public law in most of the

countries in the ninth century, and gradually gave way before more enlightened principles of legislation.

ORDER, a term used at one time to denote the rules of a monastic institution, but afterwards employed to signify the several monasteries living under the same rule.

ORDERS, one of the seven sacraments of the Church of Rome. It refers to the consecration of the different orders of office-bearers in the church. Of these in the Roman hierarchy there are seven,—porters or door-keepers, readers, exorcists, acolytes, subdeacons, deacons, and priests. To these some add an eighth, the order of bishops; others, however, consider it not as a distinct order, but as a higher degree of the priesthood. The original mode of ORDINATION (which see) followed by the apostles appears to have been simple, ministers and deacons having been ordained by prayer and the imposition of hands. In process of time various additional ceremonies came to be introduced. In the Church of Rome the plan was adopted of delivering to a priest the sacred vessels—the paten and the chalice—and accompanying this action with certain words which authorize him to celebrate mass, and offer sacrifice to God. In the ordination of a priest, the matter is the vessels which are delivered to him, and the form is the pronouncing of these words, "Take thou authority to offer up sacrifices to God, and to celebrate masses both for the dead and for the living, in the name of the Father, and of the Son, and of the Holy Ghost."

ORDERS. See ORDINATION.

ORDERS (MONASTIC). See MONACHISM.

ORDIBARII, a party of CATHARISTS (which see), in the seventh and following centuries, who taught that a Trinity first began to exist at the birth of Christ. The man Jesus became Son of God by his reception of the Word communicated to him, and he was the son of Mary, not in a corporeal but in a spiritual sense, being born of her in a spiritual manner, by the communication of the Word; and when, by the preaching of Jesus, others were attracted, the Holy Ghost began to exist. The most important of the peculiar doctrines maintained by this sect are thus noticed by Neander: "According to their doctrine, repentance must have respect not only to all single sins, but first of all to that common sin of the souls that fell from God, which preceded their existence in time. This is the consciousness of the apostasy from God, of the inward estrangement from him, and pain on account of this inner aversion to God, as constituting the only foundation of true penitence. As the Gnostics supposed that, by virtue of the new birth, every soul is reunited to its corresponding male half, the higher spirit of the *neroma*, so the Catharist party of which we are speaking supposed, in this case, a restoration of the relation between the soul and its corresponding *spirit*, from which it had been separated by the apostasy.

From this spirit they distinguished the Paraclete, promised by Christ, the *Consolator*, into fellowship with whom one should enter by the spiritual baptism, which they called, therefore, the *consolamentum*. They held that there were many such higher spirits, ministering to the vigour of the higher life. But from all these they distinguished the Holy Spirit, pre-eminently so to be called, as being exalted above all others, and whom they designated as the *Spiritus principalis*, the principal Spirit. They held to a threefold judgment; first, the expulsion of the apostate souls from heaven; second, that which began with the appearance of Christ; third and last, when Christ shall raise his redeemed to that higher condition which is designed for them. This they regarded as the final consummation, when the souls shall be reunited with the spirits and with the higher organs they had left behind them in heaven. This was their resurrection." The whole system of the *Ordibarii* indicates their connection with a Jewish theology, and in farther confirmation of this view of their doctrines, it may be stated, that they attached a peculiar value to the apocryphal book called the Ascension of Isaiah, where in fact the germs of many of their opinions are to be found.

ORDINAL, the book which contains the forms observed in the Church of England for the ordination and consecration of bishops, priests, and deacons. It was prepared in the time of Edward the Sixth, and confirmed at the same time by the authority of Parliament.

ORDINANCES (HOLY), institutions of Divine authority to be observed by the Christian church in all ages. Those rites and ceremonies which are not sanctioned by the Word of God, being of merely human appointment, are not entitled to the name of Holy Ordinances.

ORDINANCES (THE THIRTEEN). See TELEDHUTANGA.

ORDINARY, a term used in England to denote a person who has ecclesiastical jurisdiction, of course and of common right; in opposition to persons who are extraordinarily appointed. Ordinary was a title anciently given to archdeacons.

ORDINATION, the act of setting apart to the holy office of the ministry. The method of ordination or appointment to the office of a religious teacher in the Christian church, was derived not from any of the Levitical institutions, but rather from the ordinances of the synagogue as they were constituted after the Babylonish captivity. According to Selden and Vitringa, the presidents and readers of the synagogue were at first set apart to their office by the solemn imposition of hands. At an after period, other ceremonies came to be added, such as anointing with oil, investiture with the sacred garments, and the delivery of the sacred vessels into the hands of the person ordained; the last-mentioned rite being evidently an imitation of the filling of the hands referred to in Exod. xxix. 24. Lev. xxi. 10 Num. iii.

3, as having been practised in the consecration of the Jewish priests and high-priests.

The first instance on record of the ordination of office-bearers in the Christian Church, is that of the seven deacons at Jerusalem in Acts vi. 1—7. Though the office to which these men were appointed had reference to the secular and financial arrangements of the church, it is worthy of notice, that even to this office they were set apart by prayer and the imposition of hands. Various other passages of the New Testament give an account of the ordination of Christian teachers and office-bearers. Among these may be mentioned Acts xiii. 1—4; xiv. 23; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6, in all of which three particulars are laid down as included in the ceremony of ordination—fasting, prayer, and the laying on of hands.

It has been the invariable practice in every age of the church to observe some solemn ceremonies in setting apart any man to the sacred functions of the ministry; and in the most ancient liturgies, both of the Eastern and the Western churches, are found certain special forms of ordination. Nor has the observance of the rites of ordination been confined to one section of the Christian church; but it has extended to all denominations of Christians, and even to schismatics and heretics. And while the ministry of the word has always been deemed a peculiarly sacred office, and ordination to the ministry a solemn transaction, every precaution was used in the ancient church to prevent unworthy persons from intruding themselves rashly into the ministerial office. Certain qualifications, accordingly, were regarded as indispensable in the candidate for ordination. Thus it was necessary that any one who wished to take upon himself the sacred functions should be of a certain specified age. The rules by which the canonical age for ordination were regulated in the early Christian Church, were, no doubt, derived from the Jewish economy; the age of twenty-five required for the Levites being adopted for deacons, and that of thirty years required for priests being adopted for presbyters and bishops. In the Apostolical Constitutions we find fifty years prescribed as the age for a bishop, but no long time seems to have elapsed when it was reduced to thirty. Nay, even cases occurred in which individuals, probably of eminent qualifications, were raised to the episcopal dignity at an earlier age than even thirty. Justin alleges the lowest age for a bishop to be thirty-five years. The Roman bishops, Siricius and Zosimus, required thirty years for a deacon, thirty-five for a presbyter, and forty-five for a bishop. The Council of Trent fixed the age for a deacon at twenty-three, and that for a priest at twenty-five. Children were sometimes appointed to the office of reader, but by the laws of Justinian none were to be appointed to that office under twelve years of age. The age for subdeacons, acolyths, and other inferior officers, varied, ranging at different times from fifteen to twenty-five.

Every candidate for ordination was required to undergo a strict examination in regard more especially to his faith, but also to his morals and his worldly condition. The conduct of the examination was intrusted chiefly to the bishops, but it was held in public, and the people were allowed to take a part in it, while their approval of the candidate was equally requisite with that of the bishop. That the people might have full opportunity of making inquiry into the character and qualifications of the candidates their names were published. By a law of Justinian each candidate was required to give a written statement of his religious opinions in his own hand-writing, and to take a solemn oath against simony. It was decreed also, by a council in the beginning of the ninth century, that every candidate should go through a course of preparation or probation previous to his being ordained.

It was a rule in the early church that no person should be ordained to the higher offices without passing beforehand through the inferior degrees. This arrangement was productive of much advantage, as it secured, on the part of every aspirant to the ministerial office, the possession of considerable professional experience, and a familiar acquaintance with the whole system of ecclesiastical discipline and polity. As a general rule, which, however, admitted of some exceptions, no individual was ordained to a ministry at large, but to the exercise of the pastoral functions in some specified church or locality. Non-residence was also expressly discountenanced, every pastor being expected to remain within his allotted district. The clerical tonsure was not made requisite for the ordained ministry until about the end of the fifth or beginning of the sixth century. In the fourth, and throughout the greater part of the fifth century, it is mentioned in terms of disapprobation as unbecoming spiritual persons.

From the canons of councils, and the testimony of many ecclesiastical writers, Episcopalian conclude that the power of administering the rite of ordination was vested in the bishop alone, the presbyter being only allowed to assist the bishop in the ordination of a fellow-presbyter. Ordination was always required to be performed publicly in the presence of the congregation, and during the first four centuries there does not appear to have been any stated seasons appointed for the performance of the rite. Afterwards, however, ordinations took place on the Lord's day, and usually in connection with the celebration of the Lord's Supper, the candidate kneeling before the table.

It was customary in early times for those who were preparing for ordination to observe a season of fasting and prayer. The service itself consisted simply of prayer and the imposition of hands, the latter practice being considered by many as differing from the common imposition of hands at baptism, confirmation, and absolution. No mention occurs previous to the ninth century, of the practice of

anointing the candidate for holy orders. The Greek Church has never used it. It is not mentioned in the fourth council of Carthage; where the rites of ordination are described; nor was it the practice in the time of Pope Nicholas I., who died in A. D. 867. The custom of delivering the sacred vessels, ornaments, and vestments appears not to have been fully introduced until the seventh century, though some trace of it is to be found at an earlier date. The badges and insignia differed according to the nature of the office to which the individual was ordained. Thus at the ordination of a bishop, a Bible was laid upon his head, or put into his hands, in order to remind him that it was his duty habitually to search the Word of God; a ring was put upon his finger in token of his espousals to the church, and a staff was put into his hand as an emblem of his office as a shepherd to whose care the flock was committed. The presbyter, in the act of ordination, received the sacramental cup and plate. On the deacon, when set apart to his office, the bishop solemnly laid his right hand, and presented him with a copy of the Gospels. The sub-deacon received an empty paten and cup, with a ewer and napkin; the reader received a copy of the Scriptures; the acolyth, a candlestick with a taper, and the doorkeeper the keys of the church. The custom was also introduced of signing the party ordained with the sign of the cross, and at the close of the solemn service he received the kiss of charity from the ordaining minister.

It has been already noticed that in the early church, ordination was not given unless to a special charge, and with few exceptions this continued to be the rule until the age of Charlemagne, when laws required to be enacted against the *clerici acephali*, in consequence of the great number of clergy who were not regularly settled in parochial cures. Many of these were the domestic chaplains of noblemen or private gentlemen, while others were clergymen who had received vague or general ordination, a practice which had been introduced in the seventh century. At length, however, in A. D. 877, the bishops resolved to abandon the practice of vague ordinations, and to adhere strictly to the practice of the ancient church. Yet so difficult is it to root out an abuse when once it has crept into the church, that at the end of the tenth century, the practice of vague ordination continued extensively to prevail.

Ordination is practised in all modern churches, though their views of the rite seem to differ considerably. In the Church of Rome the delivery of the vessels, according to the Ordinal, is the essential ordaining act. This, indeed, is expressly declared by the Council of Florence, in A. D. 1439, which says, "The matter or visible sign of the order of priesthood is the delivery of the chalice with wine in it, and of a paten with bread upon it, into the hands of the person to be ordained." The form of words with which this ordaining act is accompanied, runs thus, "Receive thou power to offer sacrifice to God

and to celebrate masses both for the living and for the dead. In the name of the Lord." The delivery of the vessels, as a part of the ordination service, has never been in use in the Greek Church, but is exclusively confined to the Latin Church.

In the Church of England no person can be ordained who has not what is called a title for orders, that is, "some certain place where he might use his function." He must have secured the presentation to a curacy, or a chaplaincy, or he must be the fellow of a college, or a "master of arts of five years standing, that liveth of his own charge in either of the universities," before he can be ordained. The most general title for orders is a curacy. 'And if any bishop shall admit any person into the ministry that hath none of these titles as aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some ecclesiastical living.' The bishops have absolute power to refuse ordination to any party whom they may consider ineligible. The usual course is as follows:—The candidate writes to the bishop of the diocese in which the curacy *offered to him as a title* is situated, and requests to be ordained. He obtains a personal interview with the bishop, and passes through a *viva voce* examination as to his theological opinions and attainments. If approved, he is permitted to send in his papers—that is, the registers of his age and baptism, testimonials from his college, a certificate of character attested by three beneficed clergymen, and another document called *Si quis*, which is a paper signed by the clergyman and church-wardens of the parish in which the candidate resides, and which certifies that his name has been *publicly called in the parish church*, and that no objections have been raised against his being admitted into the ministry. He is now allowed to proceed, with the other candidates, to the examination, which is conducted by the bishop's examining chaplain, and is sustained, in some dioceses, during the whole of three or four days. It is strictly theological and ecclesiastical. The approved candidates take the *Oath of Supremacy*, sign a 'Declaration' that they will conform to the *Liturgy*, and, moreover, subscribe the thirty-nine articles.

"The ordination service, as arranged in the Book of Common Prayer, is performed in the cathedral of the diocese, or in some church or chapel, in the presence of the congregation. The candidates are there formally introduced to the bishop by the archdeacon, or his deputy, in these words:—'Reverend Father in God—I present unto you these persons present to be admitted deacons.' Towards the close of the service, the bishop, laying his hands severally upon their heads, says—'Take thou authority to execute the office of a deacon in the Church of God committed unto thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' And then, placing the *New Testament* in the hand of each, he adds—'Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou

be thereto licensed by the bishop himself.' The Ordination Service in the case of a priest differs in some measure from the service which admits to the order of deacon. Several of the presbyters present, as well as the bishop, lay their hands simultaneously on the head of every candidate, and the bishop says—'Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained; and be thou a faithful dispenser of the Word of God, and of his holy Sacraments: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.' And then, delivering to each one a *Bible*, he adds—'Take thou authority to preach the Word of God, and to minister the holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto.' When once ordained a presbyter, he is competent to take any duty, and to hold any kind of preferment short of a bishopric, within the pale of the Church of England." A person must be twenty-three years of age before he can be ordained deacon; and twenty-four before he can be ordained priest, and thus be permitted to administer the Lord's Supper. The times of ordination in the Church of England are the four Sundays immediately following the Ember weeks; being the second Sunday in Lent, Trinity Sunday, and the Sundays following the first Wednesday after the 14th of September, and the 13th of December. These are the stated times, but ordination may take place at any time which the bishop may appoint.

In countries where Lutheranism has a regular establishment, only the general superintendent, or at least a superintendent, performs the rite of ordination; yet the Lutheran church allows this power also to all other clergymen. The manner in which the Lutherans ordain their ministers is as follows: "When a student of divinity has finished his course of theological studies, he applies to the consistory of his native district for admission to a theological examination; which is never refused him, except for very important reasons. Such theological examinations are held by every consistory once, or if necessary twice, every year; and in each one of them seldom fewer than ten students are examined in the originals both of the Old and New Testament, in Divinity, in Christian Morals, in Ecclesiastical History, in Composition, and Catechising Children; and, in some countries, also in Philosophy, and the Ecclesiastical Law. The examination in the theoretical sciences is conducted in the Latin language. Those who have acquired a sufficient knowledge of the different theological sciences, obtain a claim for an ecclesiastical preferment. When a candidate is presented to a living, he is again examined, to ascertain if he has continued his theological studies since he has been received into the number of candidates for the ministry; (in many cases, however, an exception is made to this

rule;) and if a second time he prove worthy of the ministry, he is solemnly ordained by the general superintendent of the country or district, assisted by at least two other clergymen, in the church of which he becomes the minister; and at the same time he is introduced to his future congregation. Whoever has been thus ordained, may ascend to the highest ecclesiastical dignity, without undergoing any other ordination."

Episcopalians deny the right of presbyters to ordain, alleging that such a right belongs exclusively to bishops. But, in opposition to episcopal ordination, Presbyterians are accustomed to urge that Timothy is expressly declared in 1 Tim. iv. 14, to have been ordained by the laying on of the hands of the presbytery; and further, that in Scripture language bishops and presbyters are identical. Besides, from ecclesiastical history we learn, that in the church of Alexandria presbyters ordained even their own bishops for more than two hundred years in the earliest ages of Christianity. In Presbyterian churches, accordingly, the power of ordination rests in the presbytery, and the service consists simply of prayer and the imposition of hands. It has been supposed by some, that the laying on of hands in ordination had exclusive reference to the communication of extraordinary gifts, and therefore ought now to be dispensed with, such gifts having ceased. Under the influence of such views, the Church of Scotland, at an early period of its history, discarded this symbolic rite, and hence in the First Book of Discipline we find this passage, "Albeit the apostles used the imposition of hands, yet seeing the miracle is ceased, the using the ceremony we judge not to be necessary." Such an idea, however, prevailed only for a time, and the imposition of hands came to be regarded as an essential part of the rite of ordination. Among the Wesleyan Methodists ordination is vested in the General Conference, and the ceremony consists of a solemn service with imposition of hands. The Congregationalists consider ordination to be simply a matter of order, completing and solemnizing the entrance of the minister on his pastoral engagements; hence, in this denomination of Christians, the church officers, whether pastors or deacons, are dedicated to the duties of their office with special prayer and by solemn designation, to which most of the churches add the imposition of hands by those already in office. In the view of the Congregationalists the pastoral tie is considered as resting, in subordination to the Great Head of the Church, on the call of the church members, and ordination is simply the formal recognition of the tie thus formed. This view of the matter is diametrically opposed to the doctrine of the Romish church, which regards orders as a holy sacrament, conveying an INDELIBLE CHARACTER (which see), flowing down by regular succession from the apostles.

ORDINATION FASTS. See EMBER DAYS.

OREADES (Gr. *oros*, a mountain), nymphs wh

were believed by the ancient Greeks to preside over mountains and grottoes.

OREBITES, a party of the HUSSITES (which see).

OREITHYIA, one of the NEREIDS (which see).

ORGAN. See MUSIC (SACRED).

ORGIES. See MYSTERIES.

ORIENTAL CHURCHES. See EASTERN CHURCHES.

ORIGENISTS, the followers of Origen, one of the most celebrated of the Christian fathers. He was a native of Alexandria in Egypt, having been born there in A. D. 185. From his father Leonides, who was a devoted Christian, he received a liberal and thoroughly Christian education, and having early become a subject of divine grace, he manifested so warm an attachment to sacred things, that his pious parent was wont to thank God who had given him such a son, and would often, when the boy was asleep, uncover his breast, kissing it as a temple where the Holy Spirit designed to prepare his dwelling. In studying the Word of God, Origen insensibly imbibed, probably from constitutional temperament, a preference for the allegorical over the natural method of interpretation. At first, indeed, this tendency was checked rather than encouraged, but through the influence of the Alexandrian school, and more especially of Clemens, one of its earliest teachers, he became an allegorist of an extreme character. And besides, his opinions were considerably modified by his attendance on the lectures of Ammonius Saccas, the teacher of Plotinus, who founded the school of the Neo-Platonists. From this date commenced the great change in the theological tendency of Origen's mind. He now set himself to examine all human systems, and only to hold that fast as the truth which he found after severe and impartial examination. To arrive at a more intimate acquaintance with the sacred writings, he studied the Hebrew language after he had reached the age of manhood.

The talents and attainments of Origen as a theologian led to his appointment to the office of a catechist at Alexandria. His opportunities of usefulness were thus much extended. Multitudes resorted to him for religious instruction, and directing his attention chiefly to the more advanced catechumens, he gave public lectures on the various systems of the ancient philosophers, pointing out the utter inadequacy of human learning and speculation to satisfy the religious wants of man, thus leading his hearers gradually to the inspired writings as the only source of all true knowledge of divine things. One great object, both of his oral lectures and his published works, was to counteract the influence of the Gnostics, who had succeeded in perverting the views of many Christians. But in exposing the errors of others, Origen himself incurred the charge of heresy. Combining the doctrines of the Platonic system with those of Christianity, he ran, in some of his writings at least, into wild and unbridled speculation. The

consequence was, that Demetrius, the bishop of Alexandria, prohibited him from exercising the office of a public teacher, and drove him to the resolution of quitting his native city, and taking refuge with his friends at Cæsarea in Palestine. The persecutions of Demetrius, however, followed him even there. A numerous synod of Egyptians having been summoned, Origen was declared as a heretic, and excluded from the communion of the church. A doctrinal controversy now commenced between two opposite parties. The churches in Palestine, Arabia, Phœnicia, and Achaia espoused the cause of Origen; the Church of Rome declared against him.

During the residence of Origen in Palestine, he was ordained as a presbyter at Cæsarea, and besides his clerical duties, he employed himself in training a number of young men to occupy the important position of church-teachers. Here also he wrote several of his literary productions, and maintained an active correspondence with the most distinguished theologians in Cappadocia, Palestine, and Arabia. In the course of the persecution of the Christians by Maximin the Thracian, Origen was compelled frequently to change his place of residence, and for two years he was concealed in the house of Juliana, a Christian virgin, employing himself in the emendation and improvement of the text of the Alexandrian version of the Old Testament. Availing himself of the leisure which his retirement afforded, he succeeded in completing his great work, the HEXAPLA (which see). Under the reign of the Emperor Gordian, in A. D. 238, he returned once more to Cæsarea, and resumed his earlier labours. Throughout the rest of his life he continued with indefatigable ardour to prosecute his literary and theological pursuits. In the Decian persecution he was thrown into prison, and subjected to torture, but he was not ashamed to confess his Lord. At length, worn out by his labours and sufferings, he died about A. D. 254, in the seventieth year of his age.

The opinions of Origen were maintained with zeal after his death by many of his disciples. In Egypt there now existed two opposite parties of Origenists and Anti-Origenists. In the fourth century they appear again, chiefly among the Egyptian monks, under the names of *Anthropomorphites* and *Origenista*. One of the most eminent of the followers of Origen was Gregory Thaumaturgus or the Wonder-worker, who was chiefly instrumental in spreading *Origenist* opinions in the fourth century, and through his zealous labours Christianity became widely diffused in Pontus. The writings of Origen, however, formed the chief source of the extraordinary influence which this distinguished man exercised over some of the most eminent church-teachers of the East, among whom may be mentioned Eusebius of Cæsarea, Gregory of Nazianzen, Basil of Cæsarea, and Gregory of Nyssa. Origen, indeed, bore the same relation to the theological development of the Eastern

church, that the great Augustin bore to the Western.

The chief characteristic of the Origenistic school was a strong desire to extract from the Sacred Writings a mystical meaning, and thus they too often fell into the error of losing sight altogether of their historical sense, and even rejecting it as untrue. But the principal heresies with which they were chargeable were derived from the work of Origen 'On Principles,' a work which was pervaded throughout by doctrines drawn from the writings of the Greek philosophers, especially those of Plato. Some have even accused this speculative writer of having given origin to the Arian heresy. His views of the Trinity, it must be admitted, were such as were likely to afford too much ground for such a charge. He seems to have distinguished the substance of the Father from that of the Son, to have affirmed the inferiority of the Holy Spirit to the Son, and even to have regarded both the Son and the Spirit as creatures. He held the pre-existence of human souls, that is, their existence before the Mosaic creation, if not from eternity; and that in their pre-existent state they were clothed in ethereal bodies suited to their peculiar nature and condition. He taught that souls were doomed to inhabit mortal bodies in this world as a punishment for faults committed in their pre-existent state. He maintained that the human soul of Christ was created before the beginning of the world, and united to the Divine Word in a state of pristine glory. He alleged, also, that at the resurrection mankind shall lay aside the gross material bodies with which they are clothed in this world, and shall be again clothed with refined ethereal bodies. Origen appears to have been a *Restorationist*, believing that after certain periods of time the lost souls in hell shall be released from their torments and restored to a new state of probation; and that the earth, after the great conflagration, shall become habitable again, and be the abode of men and other animals. This process of alternate renovation and destruction he supposed would last throughout eternal ages.

Towards the close of the fourth century a strong party gradually arose which violently opposed the doctrines of Origen. At the head of this party stood Epiphanius of Palestine, who, in his works, openly declared Origen to be a heretic, and demanded of the leaders of the Alexandrian school in Palestine to support his views. This called forth Rufinus, who, to spread the fame of Origen in the West, and at the same time to vindicate him from the charge of heresy, published a translation of Origen's work 'On Principles,' into the Latin language, altering such passages as had been objected to, and rendering them as far as possible agreeable to the orthodox opinions. In A. D. 399 Theophilus, bishop of Alexandria, who had at one time been an admirer of Origen, passed a sentence of condemnation upon his memory, and was sanctioned in his decision by the

Roman Church. The monks who favoured Origen he loaded with abuse, but they found a kind protector in Chrysostom, bishop of Constantinople.

In the sixth century a party of monks in the East venerated the name of Origen in consequence of the relation which his opinions seemed to bear to the doctrines of the Monophysites. This Origenistic party, however, met with violent opposition from a class of Anti-Origenists, who prevailed upon the Emperor Justinian to authorize the assembling of a synod in A. D. 541, which formally condemned Origen and his doctrines, in fifteen canons. This condemnation was renewed in the fifth general council, which met at Constantinople in A. D. 553, and the circumstance that such a decree was passed in an oecumenical council had great influence in bringing about the more general practice in later times, of treating Origen as a heretic.

ORIGINAL ANTIBURGHERS, the name usually given to a small body of Christians which seceded in 1806 from the General Associate (Anti-burgher) Synod in Scotland. The occasion of this secession was what is generally known by the name of the Old and New Light Controversy, which chiefly turned upon the question as to the power of the civil magistrate in matters of religion. On this subject the early Seceders strongly adhered to what is commonly termed the Establishment principle. In course of time, however, a change began to manifest itself in the opinions of a portion of the Secession body, who were disposed to doubt the expediency and Scriptural authority of National Establishments of religion. The subject came at length to be openly agitated in the General Associate Synod in 1793, and from that date New-Light or Anti-Establishment principles made rapid progress in the body. The alarming extent, however, of the change which had taken place in the views of the Antiburgher section of the Secession on the subject of civil establishments of religion, did not become fully apparent until a new Secession Testimony, under the name of "The Narrative and Testimony," was laid before the synod at its meeting in 1793. This document differed in several important particulars from the Original Testimony, but chiefly on the question as to the power of the civil magistrate in matters of religion. Year after year the subject was keenly discussed, and it was not until 1804 that the "Narrative and Testimony" was adopted by the General Synod. A small number of members, however, headed by Dr. Thomas M'Creie, protested against the New Testimony as embodying, in their view, important deviations from the original principles of the First Seceders. When at length the Narrative and Testimony came to be enacted as a term of communion, Dr. M'Creie, and the brethren who adhered to his sentiments, felt that it was difficult for them conscientiously to remain in communion with the synod. They were most reluctant to separate from their brethren, and, accordingly, they retained their posi-

tion in connection with the body for two years after the New Testimony had been adopted by the synod.

At length the four brethren, Messrs. Bruce, Aitken, Hog, and M'Crie, finding that they could no longer content themselves with mere unavailing protests against the doings of the synod, solemnly separated from the body, and constituted themselves into a presbytery, under the designation of the *Constitutional Associate Presbytery*. But though they had thus taken this important step, they did not consider it prudent to make a public announcement of their meeting until they had full time to publish the reasons for the course they had adopted. But as they did not affect secrecy in the matter, intelligence of the movement reached the General Associate Synod, then sitting in Glasgow, which accordingly, without the formalities of a legal trial, deposed and excommunicated Dr. M'Crie.

The points of difference between the Original Secession Testimony, and the "Narrative and Testimony" which led to the secession of the four Protesters, and the formation of the Constitutional Associate Presbytery, cannot be better stated than in the following extract from the explanatory Address which Dr. M'Crie delivered at the time to his own congregation: "The New Testimony expressly asserts that the power competent to worldly kingdoms is to be viewed as 'respecting only the secular interests of society,' the secular interests of society only, in distinction from their religious interests. It is easy to see that this principle not only tends to exclude nations and their rulers from all interference with religion, from employing their power for promoting a religious reformation and advancing the kingdom of Christ, but also virtually condemns what the rulers of this land did in former times of reformation, which the original Testimony did bear witness to as a work of God. Accordingly, this reformation is viewed all along through the new papers as a mere ecclesiastical reformation; and the laws made by a reforming Parliament, &c., in as far as they recognised, ratified, and established the reformed religion, are either omitted, glossed over or explained away. In the account of the First Reformation, the abolition of the laws in favour of Popery is mentioned, but a total and designed silence is observed respecting all the laws made in favour of the Protestant Confession and Discipline, by which the nation, in its most public capacity, stated itself on the side of Christ's cause, and even the famous deed of civil constitution, settled on a reformed footing in 1592, is buried and forgotten. The same thing is observable in the account of the Second Reformation. On one occasion it is said that the king 'gave his consent to such acts as were thought necessary, for securing the civil and religious right of the nation;' without saying whether this were right or wrong. But all the other laws of the reforming Parliaments during that period, which were specified and approved in the former papers of the Secession, and

even the settlement of the civil constitution in 1649, which has formerly been considered as the crowning part of Scotland's Reformation and liberties, is passed over without mention or testimony. Even that wicked act of the Scottish Parliament after the Restoration of Charles II., by which all the laws establishing and ratifying the Presbyterian religion and covenants were rescinded, is passed over in its proper place in the acknowledgment of sins, and when it is mentioned, is condemned with a reserve; nor was this done inadvertently, for if the Presbyterian religion ought not to have been established by law, it is not easy to condemn a Parliament for rescinding that Establishment.

"Another point which has been in controversy, is the national obligation of the religious covenants entered into in this land. The doctrine of the new Testimony is, that 'religious covenanting is entirely an ecclesiastical duty;' that persons enter into it 'as members of the Church, and not as members of the State;' that 'those invested with civil power have no other concern with it than as Church members;' and accordingly it restricts the obligation of the covenants of this land to persons of all ranks only in their spiritual character, and as Church members. But it cannot admit of a doubt, that the National and Solemn League and Covenant were national oaths, in the most proper sense of the word; that they were intended as such by those who framed them, and that they were entered into in this view by the three kingdoms; the civil rulers entering into them, enacting them, and setting them forward in their public capacity, as well as the ecclesiastical. And the uniform opinion of Presbyterians, from the time that they were taken, has been, that they are binding in a *national* as well as an *ecclesiastical* point of view. I shall only produce the testimony of one respectable writer (Principal Forrester): 'The binding force (says he) of these engagements appears in the subjects they affect, as, *first*, Our Church in her Representatives, and in their most public capacity, the General Assemblies in both nations; *second*, The State Representatives and Parliaments. Thus, all assurances are given that, either civil or ecclesiastical laws can afford; and the public faith of Church and State is pledged with inviolable ties; so that they must stand while we have a Church or State in Scotland; both as men and as Christians, as members of the Church and State, under either a religious or civil consideration, we stand hereby inviolably engaged; and not only Representatives, but also the Incorporation (or body) of Church and State, are under the same.' On this broad ground have Presbyterians stated the obligation of the Covenants of this land. And why should they not? Why should we seek to narrow their obligation? Are we afraid that these lands should be too closely bound to the Lord? If religious covenanting be a moral duty, if oaths and vows are founded in the light of nature as well as in the Word of God, why should

not men be capable of entering into them, and of being bound by them in every character in which they are placed under the moral government of God, as men and as Christians, as members of the Church and of the State, whenever there is a call to enter into such covenants as have a respect to all these characters, as was the case in the covenants of our ancestors, which Seceders have witnessed for and formally renewed? In the former Testimony witness was expressly borne to the national obligation of these Covenants. In speaking of the National Covenant, it says, 'By this solemn oath and covenant this kingdom made a national surrender of themselves unto the Lord.' It declares that the Solemn League and Covenant was entered into, and binding upon the three kingdoms—that both of them are binding upon the church and lands, and the church and nations; the deed of civil constitution is said to have been settled in consequence of the most solemn covenant engagements, and the rescinding of the law in favour of the true religion is testified against as an act of national perjury. Yet by the new Testimony all are bound to declare, that religious covenanting is entirely an ecclesiastical duty, and binding only on the Church and her members as such; and that 'those invested with civil power have no other concern with it but as Church members.' Is it any wonder that there should be Seceders who cannot submit to receive such doctrine? The time will come, when it will be matter of astonishment that so few have appeared in such a cause, and that those who have appeared should be borne down, opposed, and spoken against. It is not a matter of small moment to restrict the obligation of solemn oaths, the breach of which is chargeable upon a land, or to explain away any part of that obligation. The quarrel of God's covenant is not yet thoroughly pled by him against these guilty and apostatizing lands, and all that have any due sense of the inviolable obligation of them, should tremble at touching or enervating them in the smallest point."

At the request of the brethren, Dr. M'Crie drew up and published a paper explanatory of the principles involved in the controversy, which had led to the breach. This work appeared in April 1807, and was regarded by those who took an interest in the subject, as exhibiting a very satisfactory view of the principles of the Constitutional Associate Presbytery. But however able, this treatise attracted little attention at the time, although copies of it were eagerly sought many years after when the VOLUNTARY CONTROVERSY (which see) engrossed much of the public interest. The Constitutional Presbytery continued steadfastly to maintain their principles, along with the small number of people who adhered to them, and from all who sought to join them they required an explicit avowal of adherence to the principles of the Secession as contained in the original Testimony. For twenty-one years the brethren prosecuted their work and held

fast their principles in much harmony and peace with one another, and to the great edification of the flocks committed to their care. In 1827 a change took place in their ecclesiastical position, a cordial union having been effected between the *Constitutional Presbytery* and the *Associate Synod of Protesters*, under the name of the *Associate Synod of Original Seceders*. See ORIGINAL SECEDERS (ASSOCIATE SYNOD OF).

ORIGINAL BURGHERS. Towards the end of the eighteenth century, the ecclesiastical courts of both branches of the Secession Church in Scotland were engaged from year to year in discussing two points, which have often formed the subject of angry controversy north of the Tweed. The first of these points referred to the power of the civil magistrate in matters of religion, and the second to the binding obligation of the covenants upon posterity. In consequence of the change which the opinions of many had undergone on both topics of dispute, the Associate General (Antiburgher) Synod had deemed it necessary to remodel the whole of their Testimony,—a proceeding which led to the formation of the small but important body of Christians noticed in the previous article. The Associate (Burgher) Synod, however, did not proceed so far as to remodel their Testimony, but simply prefixed to the Formula of questions proposed to candidates for license or for ordination, a preamble or explanatory statement not requiring an approbation of compulsory measures in matters of religion; and in reference to the Covenants admitting their obligations on posterity, without defining either the nature or extent of that obligation. The introduction of this preamble gave rise to a violent controversy in the Associate (Burgher) Synod, which commenced in 1795, and has been usually known by the name of the *Formula Controversy*. The utmost keenness, and even violence, characterized both parties in the contention; the opponents of the Preamble declaring that it involved a manifest departure from the doctrines of the original standards of the Secession, while its favourers contended with equal vehemence that the same statements as those which were now objected to, had been already given forth more than once by the church courts of the Secession. At several successive meetings of Synod, the adoption of the Preamble was strenuously resisted, but at length in 1799 it was agreed to in the following terms: "That whereas some parts of the standard-books of this synod have been interpreted as favouring compulsory measures in religion, the synod hereby declare, that they do not require an approbation of any such principle from any candidate for license or ordination: And whereas a controversy has arisen among us respecting the nature and kind of the obligation of our solemn covenants on posterity, whether it be entirely of the same kind upon us as upon our ancestors who swore them, the synod hereby declare, that while they hold the obligation of our covenants upon posterity, they do not interfere with that controversy which has arisen

respecting the nature and kind of it, and recommend it to all their members to suppress that controversy as tending to gender strife rather than godly edifying."

The adoption of this Preamble having been decided upon by a large majority of the synod, Messrs. William Fletcher, William Taylor, and William Watson, ministers, with ten elders, dissented from this decision; and Mr. Willis gave in the following protestation, to which Mr. Ebenezer Hyslop and two elders adhered: "I protest in my own name, and in the name of all ministers, elders, and private Christians who may adhere to this protest, that as the synod hath obstinately refused to remove the Preamble prefixed to the Formula, and declare their simple and unqualified adherence to our principles, I will no more acknowledge them as over me in the Lord, until they return to their principles." Messrs. Willis and Hyslop having thus, in the very terms of their protest, declared themselves no longer in connexion with the synod; their names were erased from the roll; and all who adhered to them were declared to have cut themselves off from the communion of the Associate body. Accordingly, on the 2d of October 1799, the two brethren, who had thus renounced the authority of the synod, met at Glasgow, along with Mr. William Watson, minister at Kilpatrick, and solemnly constituted themselves into a presbytery under the name of the *Associate Presbytery*. This was the commencement of that section of the Secession, familiarly known by the name of "Old Light," or "Original Burghers."

In the course of the following year, the brethren, who had thus separated themselves from the Associate Burgher synod were joined by several additional ministers, who sympathized with them in their views of the Preamble, as being an abandonment of Secession principles. Gradually the new presbytery increased in numbers until in 1805 they had risen by ordinations and accessions to fifteen. They now constituted themselves into a synod under the name of "The Associate Synod," but the name by which they have usually been known is the *Original Burgher Synod*. In vindication, as well as explanation, of their principles, they republished the "Act, Declaration, and Testimony" of the Secession Church. They also published, in a separate pamphlet, an Appendix to the Testimony, containing "A Narrative of the origin, progress, and consequences of late innovations in the Secession; with a Continuation of that Testimony to the present times."

In course of time a union was proposed to be effected between the Original Burgher and Original Antiburgher sections of the Secession, and with the view of accomplishing an object so desirable, a correspondence was entered into between the synods of the two denominations, committees were appointed, and conferences held to arrange the terms of union. But the negotiations, though continued for some time, were fruitless, and the project of union was abandon-

ed. In 1837 a formal application was made by the Original Burgher Synod to be admitted into the communion of the Established Church of Scotland. The proposal was favourably entertained by the General Assembly, and a committee was appointed to confer with a committee of the Original Burgher Synod, and to discuss the terms of union. The negotiations were conducted in the most amicable manner, and the General Assembly having transmitted an overture to presbyteries on the subject, the union was approved, and in 1840 the majority of the Original Burgher Synod became merged in the National Church of Scotland. A small minority of the synod declined to accede to the union, preferring to maintain a separate position, and to adhere to the Secession Testimony, still retaining the name of the *Associate or Original Burgher Synod*.

On the 18th May 1842, the small body of *Original Burghers* which remained after their brethren had joined the Established Church, was united to the synod of *Original Seceders*, henceforth to form one Association for the support of the covenanted Reformation in these kingdoms, under the name of the Synod of *United Original Seceders*. It had been previously agreed that the Testimony adopted by the synod of Original Seceders in 1827, with the insertion in it of the alterations rendered necessary by the union, were to be held as the Testimony of the United Synod, and made a term of religious fellowship in the body. The Synod of Original Burghers was understood to approve of the acknowledgment of sins and bond appended to the Testimony, and it was agreed to by the Synod of Original Seceders, that the question in the formula regarding the burgher-oath should be dropped. On these conditions the union was effected, and the Synod of Original Burghers ceased to exist.

ORIGINAL SECEDERS (ASSOCIATE SYNOD OF.) This body was formed in 1827, by a union between the Constitutional Associate Presbytery and the Associate (Antiburgher) Synod, commonly known by the name of PROTESTERS (which see), from the circumstance, that they protested against the basis of union between the two great branches of the Secession in 1820. The articles agreed upon with a view to union were drawn up by Dr. M'Crie on the one side, and Professor Paxton on the other. The Testimony which was enacted as a term of fellowship, ministerial and Christian, in the *Associate Synod of Original Seceders*, was drawn up in the historical part by Dr. M'Crie, and nowhere do we find a more able, luminous, and satisfactory view of the true position of the first Seceders, and of their contentings for the Reformation in a state of Secession. Dr. M'Crie shows that the four brethren who formed the first Seceders, though soon after their deed of Secession they formed themselves into a presbytery on the 6th of December 1733, still for some time acted in an extrajudicial capacity, and in this capacity they issued, in 1734, a Testimony for the principles of

the Reformed Church of Scotland. It was not, in deed, until two more years had elapsed, that they resolved to act in a judicative capacity, and accordingly, in December 1736, they published their judicial Testimony to the principles and attainments of the Church of Scotland, and against the course of defection from them. This Testimony, as Dr. M'Crie shows, was not limited to those evils which had formed the immediate ground of Secession, but included others also of a prior date, the condemnation of which entered into the Testimony which the faithful party in the church had all along borne. The whole of that Testimony they carried along with them into a state of Secession. In prosecuting their Testimony they deemed it their solemn duty to renew the National Covenants, the neglect of which had been often complained of in the Established Church since the Revolution.

The points of difference between the Original Seceders and the Cameronians or Reformed Presbyterians are thus admirably sketched by Dr. M'Crie, in the Historical Part of the Testimony of 1827: "1. We acknowledge that the fundamental deed of constitution in our reforming period, in all moral respects, is morally unalterable, because of its agreeableness to the Divine will revealed in the Scriptures, and because it was attained to and fixed in pursuance of our solemn Covenants; and that the nation sinned in overthrowing it. 2. We condemn the conduct of the nation at the Revolution in leaving the reformed constitution buried and neglected: and in not looking out for magistrates who should concur with them in the maintenance of the true religion, as formerly settled, and rule them by laws subservient to its advancement. 3. We condemn not only the conduct of England and Ireland, at that period, in retaining Episcopacy, but also the conduct of Scotland, in not reminding them of their obligations, and, in every way competent, exciting them to a reformation, conformably to a prior treaty and covenant; and particularly the consent which this kingdom gave at the union, to the perpetual continuance of Episcopacy in England, with all that flowed from this, and partakes of its sinful character. 4. We condemn the ecclesiastical supremacy of the crown, as established by law in England and Ireland, and all the assumed exercise of it in Scotland, particularly by dissolving the assemblies of the church, and claiming the sole right of appointing fasts and thanksgivings, together with the practical compliances with it on the part of church-courts or ministers in the discharge of their public office. 5. We condemn the abjuration oath, and other oaths, which, either in express terms, or by just implication, approve of the complex constitution. 6. We consider that there is a wide difference between the arbitrary and tyrannical government of the persecuting period, and that which has existed since the Revolution, which was established with the cordial consent of the great body of the nation, and in consequence of a claim of right made

by the representatives of the people, and acknowledged by the rulers; who, although they want (as the nation also does) many of the qualifications which they ought to possess according to the Word of God and our covenants, perform the essential duties of the magistral office by maintaining justice, peace, and order, to the glory of God, and protecting us in the enjoyment of our liberties, and in the free exercise of our religion. *Lastly*, Holding these views, and endeavouring to act according to them, we can, without dropping our testimony in behalf of a former reforming period, or approving of any of the evils which cleave to the constitution or administration of the state, acknowledge the present civil government, and yield obedience to all its lawful commands, not only for wrath but for conscience' sake; and in doing so, we have this advantage, that we avoid the danger of practically disregarding the numerous precepts respecting obedience to magistrates contained in the Bible,—we have no need to have recourse to glosses upon these, which, if applied to other precepts running in the same strain, would tend to loosen all the relations of civil life,—and we act in unison with the principles and practice of the Christians of the first ages who lived under heathen or Arian emperors, of Protestants who have lived under popish princes, of our reforming fathers in Scotland under Queen Mary, and of their successors during the first establishment of Episcopacy, and after the Restoration, down to the time at which the government degenerated into an open and avowed tyranny."

On the question as to the lawfulness of swearing the burgess-oath, which so early as 1747 rent the Secession body into two sections, the *Original Seceders* avowed in their Testimony a decided coincidence in sentiment with the *Antiburghers*. This is plain from the following explanations given by Dr. M'Crie, in which the religious clause in the oath is shown to be inconsistent with the Secession Testimony:—

"1. As it is a matter of great importance to swear by the great name of God, so the utmost caution should be taken to ascertain the lawfulness of any oath which we are required to take; and it is the duty of ministers and church courts to give direction and warning to their people in such cases, especially when the oath embraces a profession of religion; and, more especially, when the persons required to take it are already under the obligation of another oath, sanctioning an explicit profession of religion, in consequence of which they may be in danger of involving themselves in contradictory engagements. 2. We cannot be understood as objecting to the clause in question on account of its requiring an adherence to the true religion, in an abstract view of it, as determined by the standard of the Scriptures, (if it could be understood in that sense,) nor as it implies an adherence to the Protestant religion, in opposition to the Romish, which is

renounced, or an adherence to the Confession of Faith, and any part of the standards compiled for uniformity in the former Reformation, so far as these are still approved of by the acts of the Church of Scotland, and authorized by the laws. In these respects we account the Revolution settlement and the present laws a privilege, and agree to all which the Associate presbytery thankfully expressed in commendation of them, in their Testimony, and in the Declaration and Defence of their principles concerning the present civil government. 3. The profession of religion required by the burgess-oath is of a definite kind. If this were not the case, and if it referred only to the true religion in the abstract, and every swearer were left to understand this according to his own views, the oath would not serve the purpose of a test, nor answer the design of the imposer. The Romish religion is specially renounced; but there is also a positive part in the clause, specifying the religion professed in this realm, and authorized by the laws of the land; while the word *presently* will not admit of its applying to any profession different from that which is made and authorized at the time when the oath is sworn. 4. The profession of the true religion made by Seceders, agreeing with that which was made in this country and authorized by the laws between 1638 and 1650, is different from, and in some important points inconsistent with, that profession which is presently made by the nation, and authorized by the laws of the land. The Judicial Testimony finds fault with the national profession and settlement made at the Revolution, both materially and formally considered, and condemns the State for excluding, in its laws authorizing religion, the divine right of presbytery, and the intrinsic power of the church,—two special branches of the glorious headship of the Redeemer over his spiritual kingdom, and for leaving the Covenanted Reformation and the Covenants under rescissory laws; while it condemns the Church for not asserting these important parts of religion and reformation. On these grounds we cannot but look upon the religious clause in question as inconsistent with the Secession Testimony; and accordingly must approve of the decision of synod, condemning the swearing of it by Seceders. 5. As that which brought matters to an extremity, and divided the body, was the vote declaring that all might swear that oath, while, at the same time, it was condemned as unlawful; we cannot help being of opinion, that this held out a dangerous precedent to church courts to give a judicial toleration or allowance to do what they declare to be sinful. But provided this were disclaimed, and proper measures taken to prevent the oath from being sworn in the body in future; and, as the use of the oath has been laid aside in most burghs,—we would hope that such an arrangement may be made, so far as regards this question, as will be at once honourable to truth, and not hurtful to the conscience of any. With respect to the

censures which were inflicted, and which had no small influence in embittering the dispute, we think it sufficient to say, that they were transient acts of discipline, and that no approbation of them was ever required from ministers or people. If any difference of opinion as to the nature or effects of church censures exist, it may be removed by an amicable conference."

At the formation of the *United Secession Church* in 1820, by the union of the Associate (Burgher) Synod, and the General Associate (Antiburgher) Synod, a number of ministers belonging to the latter body protested against the Basis of Union, and nine of them formed themselves into a separate court, under the name of the Associate Synod. This body of *Protesters*, as they were generally called, having merged themselves in 1827 in the body which took the name of the Synod of Original Seceders, it was only befitting that the Testimony then issued should speak in decided language on the defects of the Basis of Union, which led the *Protesters* to occupy a separate position. Dr. McCrie, accordingly, thus details the chief points protested against:

"1. The Basis is not laid on an adherence to the Covenanted Reformation, and Reformed Principles of the Church of Scotland. In seceding from the established judicatories, our fathers, as we have seen, espoused that cause; declared their adherence to the Westminster Standards as parts of the uniformity in religion for the three nations; declared the obligation which all ranks in them were under to adhere to these by the oath of God; testified against several important defects in the Revolution-settlement of religion; and traced the recent corruptions of which they complained to a progressive departure from the purity attained in the second period of reformation. The United Synod, on the contrary, proceeds, in the Basis, on the supposition that the Revolution-settlement was faultless: agreeably to it, they receive the Westminster Confession and Catechisms, not as subordinate standards for uniformity for the three nations, but merely (to use their own words) 'as the confession of our faith, expressive of the sense in which we understand the Holy Scriptures;' they exclude entirely from their Basis the Propositions concerning church government, and the Directory for public worship, drawn up by the Westminster Assembly; and they merely recognize presbytery as the only form of government which they acknowledge as founded upon the Word of God, although the first seceders, in their Testimony, condemned the church at the Revolution for not asserting expressly the divine right of the presbyterian government. Besides, the exception which they make to the Confession and Catechisms, is expressed in such a manner as to give countenance to an unwarranted stigma on these standards as teaching persecuting principles; and as it was well known that this was offensive to not a few, by agreeing to it, they, on the matter, perpetuated two divisions in attempting to heal one.

"2. The testimony to the continued obligation of the National Covenant, and the Solemn League, is dropped. These deeds are not so much as named in the Basis. When the United Synod approve of the 'method adopted by our reforming ancestors, for mutual excitement and encouragement, by solemn declaration and vows to God,' this never can be considered as a recognition of the present and continued obligations of our National Covenants; and still less can we regard, in this light, the following declaration, including all they say on the subject:—'We acknowledge that we are under high obligations to maintain and promote the work of reformation begun, and to a great extent carried on by them.'

"3. Though the morality of public religious covenanting is admitted by the Basis, yet the present seasonableness of it is not asserted; any provision made for the practice of it is totally irreconcilable with presbyterian principles, being adapted only to covenanting on the plan of the Congregationalists or Independents, and not for confirming the common profession of the United Body; and, in the bond transmitted by the General Synod, and registered by the United Synod, to be taken by those who choose, all idea of the renovation of the Covenants of our ancestors is set aside, and the recognition of their obligation, formerly made, is expunged.

"4. By adopting the Basis, any testimony which had been formerly borne against sinful oaths, and other practical evils, inconsistent with pure religion, and a scriptural and consistent profession of it, was dropped; and all barriers against the practice of what is called free communion, which has become so general and fashionable, are removed.

"5. With respect to the Burgess-oath, we have already expressed our views, and candidly stated what we judge the best way of accommodating the difference which it occasioned in the Associate Body. Of the method adopted for this purpose, in the Basis, we shall only say, that while, on the one hand, by making no provision for preventing the swearing of an oath which has all along been viewed as sinful by one-half of the Secession, it tends to bring all contentings against public evils, and for purity of communion, into discredit with the generation; so, on the other hand, by providing that all in the United Body 'shall carefully abstain from agitating the questions which occasioned' the breach, it restrains ministerial and christian liberty in testifying against sin; and, on the matter, absolves the ministers and elders of one of the synods from an express article in their ordination-vows."

At the meeting of synod in 1828, the Original Seceders enacted that all the ministers of their body, together with the preachers and students of divinity under their inspection, should enter into the Bond for renewing the Covenants, at Edinburgh, on the 18th of the following September. Two years thereafter the synod authorized a committee of their

number to prepare and to publish an Address to their people on the duty of Public Covenanting, and on Practical Religion. In 1832, a controversy arose in Scotland, which is usually known by the name of the VOLUNTARY CONTROVERSY (which see), and which involved important principles touching the duty of nations and their rulers to recognize, countenance, and support the true religion. In the heat of the controversy, the Synod of Original Seceders deemed it right to issue an Address on the subject. This production, entitled 'Vindication of the Principles of the Church of Scotland, in relation to questions presently agitated,' was published in 1834. It condemned the Voluntary system on various grounds, (1) on account of its atheistical character and tendency; (2) as at variance with sound policy; (3) as unscriptural; (4) as directly opposed to one important design of supernatural revelation—the improvement of human society; (5) as striking at the foundation of God's moral government, so far as regards nations or bodies politic. While thus maintaining in the strongest and most decided manner the principle of Establishments, in opposition to the Voluntary principle, the *Original Seceders* took occasion in the course of the same pamphlet to lay down with equal distinctness the grounds on which they felt themselves excluded from all prospect of an immediate return to the communion of the Established Church. "Our objections," they say, "to the Established Church of Scotland are not confined to her administration: we cannot unreservedly approve of her constitution as it was established at the Revolution. Though our fathers were in communion with that Church, yet they, together with many faithful men who died before the Secession, and some who continued in the Establishment after that event, were all along dissatisfied with several things in the settlement of religion at the Revolution, and in the ratification of it at the union between Scotland and England. The first Seceders, in their Judicial Testimony and Declaration of Principles, specified several important points with respect to which that settlement involved a sinful departure from a previous settlement of religion in Scotland (that, namely, between 1638 and 1650), which they distinctly held forth as exhibiting the model, in point of Scriptural purity and order, of that reformed constitution to which they sought by their contentings to bring back the church of their native land. This Synod occupy the same ground with the first Seceders. They are aware that the Established Church of Scotland has it not in her power to correct all the evils of the Revolution settlement which they feel themselves bound to point out; but they cannot warrantably quit their position of secession, until the Established Church show a disposition to return to that reformed constitution, by using means to correct what is inconsistent with it, so far as is competent to her, in the use of those powers which belong to her as an ecclesiastical and independent society under Christ her Head, and by

due application to the State for having those laws rescinded or altered which affect her purity and abridge her freedom. It will be found, on a careful and candid examination, that a great part of the evils, in point of administration, which are chargeable on the Church of Scotland, may be traced, directly or indirectly, to the defects and errors cleaving to her establishment at the revolution; and as it is her duty, so it will be her safety, seriously to consider these, and, following the direction of Scripture and the example of our reforming ancestors, to confess them before God and seek their removal." The evils to which the document here refers, were chiefly the want of a formal recognition of the National Covenants, of the Divine Right of Presbytery, and of the spiritual independence of the Church.

The year in which the 'Vindication' appeared, formed an important era in the history of the Established Church of Scotland, since from that date commenced that line of policy in the General Assembly, which resulted at length in the Disruption of 1843. It was not to be expected that the *Original Seceders*, feeling, as they did, a lively interest in every movement of the National Church, could look with indifference on the crisis of her history upon which she was entering. In the following year, accordingly, a pamphlet was drawn up,—remarkable as being the last production which issued from the pen of the venerated Dr. M'Crie—entitled 'Reasons of a Fast, appointed by the Associate Synod of Original Seceders,' and containing several marked allusions to the peculiar circumstances of the Church of Scotland. Nor were such allusions inappropriate or unseasonable. From that period the struggles of the Established Church to maintain spiritual independence, and to protect the rights of the Christian people against the intrusion of unacceptable ministers, became the all-engrossing subject of attention in Scotland. The views of the *Original Seceders* were in harmony with those of the majority of the General Assembly; and the important proceedings from year to year of that venerable court were watched by them with deep and ever-increasing anxiety. At length, in 1842, a change took place in the position of the *Original Seceders*, a union having been formed between that body and the *Associate Synod*, commonly called the *Synod of Original Burghers*, which gave rise to a new denomination, entitled the *Synod of United Original Seceders*. See next article.

ORIGINAL SECEDERS (SYNOD OF UNITED).

This body was formed, as we have already seen in the preceding article, by the union in 1842 of the *Synod of Original Burghers* with the *Synod of Original Seceders*. Previous to the completion of the union, it had been agreed that the Testimony adopted by the Synod of Original Seceders in 1827, with the insertion in it of several alterations rendered necessary by the union, should be taken as the Testimony of the United Synod. One important alteration agreed to by the Synod of Original Seceders

was, that the question in the formula regarding the burghess-oath should be dropped. To understand the position which the United body of Original Seceders occupied after the union, it must be borne in mind that the Testimony of 1827, which was drawn up in its historical part by Dr. M'Crie, was essentially *Anti-burgher* in its whole nature and bearings. This element was dropped in the Testimony of 1842, and thus the character of the Testimony underwent an important change. On this subject the United body give the following explanation in the historical part of the Testimony of 1842: "The synod of Original Seceders, in their Testimony, published in 1827, after stating their reasons for continuing to approve of the decision condemning the swearing of the oath by Seceders, suggested it as their opinion, that an arrangement might be made as to the subject of difference, which would be at once honourable to truth, and not hurtful to the conscience of any. This suggestion was readily and cordially met by the Synod of Original Burghers, and joint measures were, in consequence, adopted, with the view of ascertaining the practicability of such an arrangement. In concluding the negotiation, both parties proceeded on the principle, that desirable as union is, if the reality of the thing is to be sought, and not the appearance merely, this will be secured more effectually, and with more honour to truth, by candid explanations on the points in question, than by studiously avoiding the agitation of them, a plan which, while it makes greater pretensions to charity and peace, lays a ground for subsequent irritation and dissension.

"In the course of explanation, it was found that the only difference of opinion between the two bodies related to the exact meaning and necessary application of certain terms in the oath, which, as the question originally came before the Secession courts as a question of practice, did not appear to be an insuperable obstacle to a Scriptural adjustment of the dispute. After repeated conferences, it was satisfactorily ascertained, that the members of both synods were agreed on all points with the Judicial Testimony of the first Seceders, particularly in its approval of the profession of religion made in this country, and authorized by the laws between 1638 and 1650, on the one hand; and in its disapproval of the defects in the settlement of religion made at the Revolution, on the other. Encouraged by this harmony of sentiment as to the great cause of Reformation, so much forgotten and so keenly opposed from various quarters in the present time, and feeling deeply the solemn obligations under which they in common lie to support and advance that cause and the burghess-oath, the original ground of separation, being now, in the providence of God, abolished, and both parties having now, for various reasons, seen it to be their duty to refrain from swearing that oath, should it be re-enacted; the two Synods agreed to unite upon the following explanatory declarations

and resolutions, calculated, in their judgment, to remove the bars in the way of harmonious fellowship and co-operation, and to prevent, through the blessing of God, the recurrence of any similar difference for the future.

"1. That when the church of Christ is in danger from adversaries who hold persecuting principles, or who are employing violence or insidious arts to overturn it, the legislature of a country may warrantably exact an oath from those who are admitted to official and influential stations, calculated for the security of the true religion; and that, in these circumstances, it is lawful and proper to swear.

"2. That no Christian, without committing sin, can on any consideration swear to maintain or defend any known or acknowledged corruption or defect in the profession or establishment of religion.

"3. That a public oath can be taken only according to the declared and known sense of the legislature or enacting authority, and no person is warrantably to swear it in a sense of his own, contrary to the former.

"4. That no church court can warrantably give a judicial toleration or allowance to do what they declare to be sinful, or what there is sufficient evidence from the Word of God is sinful."

Those who hold high Antiburgher views maintain, that the ruling element of the Original Secession Testimony of 1827 involves the decision come to by the Antiburgher party of the Secession in 1746, viz. that "those of the Secession cannot with safety of conscience, and without sin, swear any burghess-oath with the said religious clause, while matters, with reference to the profession and settlement of religion, continue in such circumstances as at present; and, particularly, that it does not agree unto, nor consist with, an entering into the bond for renewing our Solemn Covenants." So strongly did the Antiburgher Synod of that time regard this decision as virtually comprehending the whole Secession cause, that they declared that the Burghers, who had opposed this decision, "had materially dropped the whole Testimony among their hands, allowing of, at least for a time, a material abjuration thereof." Thus it is plain, that the Antiburgher Synod made the decision of 1746, in regard to the burghess-oath, the exponent of the Judicial Testimony, as well as of the declinature and the act for renewing the covenants. Hence the Original Seceders, in uniting with the Original Burghers, and adopting the Testimony of 1842, might be regarded as acting in opposition to the decision of 1746, which was the ruling and expository element of the Testimony of 1827.

Another peculiarity which distinguished the Secession Testimony was the formal recognition and actual renewing of the covenants. To this peculiarity the Original Secession body steadfastly adhered, allowing no student to be licensed and no probationer to be ordained who had not previously joined the bond, or solemnly promised that he would

do so, on the very first opportunity that offered. The descending obligation of the covenants was distinctly maintained accordingly in the Testimony of 1827, and the same doctrine is avowed also by the United Original Seceders in their Testimony of 1842. In this respect they were only following in the steps of the first Seceders, who had no sooner broken off their connexion with the Established Church of that day than they fell back upon the church of a former period, and proceeded to identify their cause with that of the Reformed Covenanted Church, and this they did by actually renewing the covenants. By their act relating to this subject published in 1743, "they considered the swearing of the bond was called for, and rendered necessary by the strong tide of defection from the Reformation cause which had set in," and that by so acting they would serve themselves heirs to the vows of their fathers. Dr. M'Crie, accordingly, in referring to this part of the history of the first Seceders, tells us in the Historical Part of the Testimony of 1827:—"The ministers having entered into the bond, measures were taken for having it administered to the people in their respective congregations; and at a subsequent period (1744) they agreed that all who were admitted to the ministry should previously have joined in renewing the covenants, while such as opposed or slighted the duty should not be admitted to sealing ordinances." Thus both the formal recognition and the actual renewing of the covenants came to be necessary terms of fellowship in the early Secession Church. The work of renewing the covenants had, in the summer of 1744, been gone through in only two settled congregations, when a stop was put to it by the synod having forced upon it the settlement of the question, "Whether those in communion with them could warrantably and consistently swear the following clause in some burghess-oaths,—“Here I protest, before God and your Lordships, that I profess and allow with my heart, the true religion professed within this realm, and authorized by the laws thereof.” The question involved in the swearing of the burghess-oath respected the character of the Revolution settlement or legally authorized profession of religion. It was on this point that the Secession body became divided into two conflicting synods.

From the Testimony of 1827, it is plain that the Original Seceders regarded both the principle and practice of covenanting as inherited by them from the first Seceders. Nor does there seem to be any material difference between the Testimony of 1827 and that of the United Original Seceders in 1842, in so far as regards the question as to the descending obligation of the Covenants. But in the latter Testimony, a clause occurs which seems to indicate a somewhat modified view of the necessity of actually renewing the covenants. The clause in question runs thus: "It is also agreed that while all proper means are used for stirring up and preparing the

people in their respective congregations to engage in this important and seasonable duty, *there should be no undue haste in those congregations where it has not been formerly practised.*" The clause marked in Italics is not found in the Testimony of 1827; and must therefore be considered as one of those alterations in the Testimony of the Original Seceders which was deemed necessary, in order to the accomplishment of the Union with the Original Burghers.

The year which succeeded the formation of the Synod of United Original Seceders, was the year of the Disruption of the Established Church of Scotland—an event which was one of the deepest interest to every denomination of Christians in the country, but more especially to the representatives of the first Seceders. The formation of the Free Church of Scotland, in a state of entire independence of all State interference, and professing untrammelled to prosecute the great ends of a Christian church, submissive to the guidance and authority of her Great Head alone, was hailed by the newly formed body of United Original Seceders as realizing the wishes, the hopes, and the prayers of their forefathers, who had concluded the Protest which formed the basis of the Secession in these remarkable words: "And we hereby appeal unto the first free, faithful, and reforming General Assembly of the Church of Scotland." As years passed on, after the memorable events of 1843, the conviction was growing stronger and stronger in the minds of many both of the ministers and people of the United Original Seceders, that in the Assembly of the Free Church they could recognize the General Assembly to which the first fathers of the Secession appealed, and that therefore the time had come when the Protest of the 16th November 1733 must be fallen from. At length it was resolved in the synod of the body to lodge a Representation and Appeal on the table of the Free Church Assembly, with a view to the coalescing of the two bodies. The union thus sought was accomplished in May 1852, on the express understanding that the brethren of the United Original Secession Synod, who thus applied for admission into the Free Church of Scotland, should be allowed to retain their peculiar views as to the descending obligation of the Covenants, while at the same time the Free Church did not commit itself directly or indirectly, in any way, either to a positive or to a negative opinion upon these views. Several ministers and congregations connected with the United Original Seceders refused to accede to the union with the Free Church, and preferred to remain in their former position, and accordingly, a small body of Christians still exists holding the principles, and calling themselves by the name of the United Original Secession. One congregation of Original Seceders in Edinburgh, under the ministry of the Rev. James Wright, with not a few adherents in various parts of the country, disclaims all connection with those who adhere to the Testimony of 1842, and professes to hold by the

Testimony of 1827, thus claiming, in the principles which they avow, to represent the first Seceders, in so far as in the advanced state of the Secession cause they held their principles to be identical with those of the Reformed Covenanted Church of Scotland.

ORIGINAL SIN. This expression is frequently used in a twofold sense, to denote the imputation of Adam's first sin to his posterity, and also that inherent depravity which we have derived by inheritance from our first parents. The first view of the subject—the imputation of Adam's first sin—has already been considered under the articles **IMPUTATION** and **HOPKINSIANS**. According to the second view we come into the world, in consequence of the sin of Adam, in a state of depravity. On this point the Westminster Confession of Faith explicitly declares:—"By this sin," referring to the sin of our first parents, "they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity, descending from them by ordinary generation." Again, in another passage the same Confession teaches, "Man by his fall into a state of sin, hath wholly lost all ability to any spiritual good accompanying salvation, so as a natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto." This doctrine pervades the whole of the Sacred Writings, and may be called indeed a fundamental and essential truth of Revelation. Thus even before the flood we find the inspired penman declaring, Gen. vi. 5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And again after the flood the same statement is repeated, Gen. viii. 21, "The imagination of man's heart is evil from his youth." David also, in Ps. li. 5, declares, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The original and innate depravity of man might be deduced from the doctrine of Scripture respecting the necessity of regeneration. Our blessed Lord affirms, John iii. 3, "Except a man be born again, he cannot see the kingdom of God;" we are said to be "saved by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Such language has no meaning if it be not true that we are utterly depraved by nature. How early does this innate corruption manifest itself in children! It is impossible for us to examine our own hearts, or to look around us in the world, without having the conclusion forced upon us, that the wickedness which everywhere prevails, must have its seat in a heart that is "deceitful above all things, and desperately wicked."

The doctrine of original sin has been denied by heretics of different kinds. Socinians treat it as a foolish and absurd idea. The followers of Pelagius maintain, that notwithstanding the results of the fall, man still retains the power, independently of Divine grace, of originating, prosecuting, and consummating good works. God, they allege, gives us the ability to believe, but we can exercise the ability without farther assistance. This doctrine has been revived in our own day by the members of the *Evangelical Union*, commonly called *Morrisonians*. Arminians admit that we are born less pure than Adam, and with a greater inclination to sin, but in so far as this inclination or concupiscence, as it is called, is from nature, it is not properly sin. It is merely the natural appetite or desire, which as long as the will does not consent to it is not sinful. Romanists believing that original sin is taken away in baptism, maintain, like the Arminians, that concupiscence is not sinful. The apostle Paul, however, holds a very different opinion, declaring in the plainest language that the proneness to sin is in itself sinful. Thus in Rom. vii. 7, 8, he says, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead."

A keen controversy concerning the nature of original sin arose in the sixteenth century in Germany. A party at Jena, led on by Matthias Flacius, endeavoured to prove that the natural man could never co-operate with the divine influence in the heart, but through the working of innate depravity was always in opposition to it. Flacius met with a keen opponent in Victorine Strigelius, and a public disputation on the subject of original sin was held at Weimar in 1560. On this occasion Flacius made the strong assertion that original sin was the very essence of man, language which was believed to imply either that God was the author of sin, or that man was created by the devil. Hence even the former friends of Flacius became his bitterest opponents. See SYNERGISTIC CONTROVERSY.

ORMUZD, the supremely Good Being, according to the system of the ancient Persians, not, however, original and underived, but the offspring of illimitable Time. See ABESTA, PERSIANS (RELIGION OF THE ANCIENT).

ORNITHOMANCY (*ornis-thos*, a bird, and *mantia*, divination), a species of divination practised among the ancient Greeks, by means of birds. See DIVINATION.

ORO, the principal war-god of the pagan natives of Polynesia. Such was the delight which he was supposed to have in blood, that his priest required every victim offered in sacrifice to be covered with its own blood in order to its acceptance. When war was in agitation a human sacrifice was offered to

Oro, the ceremony connected with it being called fetching the god to preside over the army. The image of the god was brought out; when the victim was offered, a red feather was taken from his person and given to the party, who bore it to their companions, and considered it as the symbol of Oro's presence and sanction during their subsequent preparations. Oro was, in the Polynesian mythology, the first son of Taaroa, who was the former and father of the gods. He was the first of the fourth class of beings worshipped in the Leeward Islands, and appears to have been the medium of connexion between celestial and terrestrial beings. In Tahiti Oro was worshipped under the representation of a straight log of hard casuarina wood, six feet in length, uncarved, but decorated with feathers. This was the great national idol of the Polynesians. He was generally supposed to give the response to the priests who sought to know the will of the gods, or the issue of events. At Opoa, which was considered as the birth-place of the god, was the most celebrated oracle of the people.

ORO, the name given in the Yoruba country of Western Africa to MUMBO JUMBO (which see).

OROMATUAS TIIS, spirits worshipped among the South Sea Islanders. They were thought to reside in the world of night, and were never invoked but by wizards or sorcerers. They were a different order of beings from the gods, and were believed to be the spirits of departed relations. The natives were greatly afraid of them, and endeavoured to propitiate them by presenting offerings. "They seem," says Mr. Ellis in his 'Polynesian Researches,' "to have been regarded as a sort of demons. In the Leeward Islands, the chief oromatuas were spirits of departed warriors, who had distinguished themselves by ferocity and murder, attributes of character usually supposed to belong to these evil genii. Each celebrated *tii* was honoured with an image, through which it was supposed his influence was exerted. The spirits of the reigning chiefs were united to this class, and the skulls of deceased rulers, kept with the images, were honoured with the same worship. Some idea of what was regarded as their ruling passion, may be inferred from the fearful apprehensions constantly entertained by all classes. They were supposed to be exceedingly irritable and cruel, avenging with death the slightest insult or neglect, and were kept within the precincts of the temple. In the marae of *Tane* at Maeva, the ruins of their abode were still standing, when I last visited the place. It was a house built upon a number of large strong poles, which raised the floor ten or twelve feet from the ground. They were thus elevated, to keep them out of the way of men, as it was imagined they were constantly strangling, or otherwise destroying, the chiefs and people. To prevent this, they were also treated with great respect; men were appointed constantly to attend them, and to keep them wrapped in

the choicest kinds of cloth, to take them out whenever there was a *pæctua*, or general exhibition of the gods; to anoint them frequently with fragrant oil; and to sleep in the house with them at night. All this was done to keep them pacified. And though the office of calming the angry spirits was honourable, it was regarded as dangerous, for if, during the night or at any other time, these keepers were guilty of the least impropriety, it was supposed the spirits of the images, or the skulls, would hurl them headlong from their high abodes, and break their necks in the fall."

The names of the principal *oromatus* were Mauri, Bua-rai, and Tea-fao. They were considered the most malignant of beings, exceedingly irritable and implacable. They were not confined to the skulls of departed warriors, or the images made for them, but were occasionally supposed to resort to the shells from the sea-shore, especially a beautiful kind of murex called the *murex ramoses*. These shells were kept by the sorcerers, and the peculiar singing noise perceived on applying the valve to the ear was imagined to proceed from the demon it contained.

ORPHEOTELESTS, a set of mystagogues in the early ages of ancient Greece, who were wont to appear at the doors of the wealthy, and promise to release them from their own sins and those of their forefathers by sacrifices and expiatory songs; and they produced on such occasions a collection of books of Orpheus and Musæus on which they founded their promises.

ORPHIC MYSTERIES, a class of mystical ceremonies performed at a very early period in the history of Greece. The followers of Orpheus, who was the servant of Apollo and the Muses, devoted themselves to the worship of *Dionysus*, not however by practising the licentious rites which usually characterized the *Dionysia* or *Bacchanalia*, but by the maintenance of a pure and austere mode of life. These devotees were dressed in white linen garments, and partook of no animal food, except that which was taken from the ox offered in sacrifice to *Dionysus*.

ORTHIA, a surname of *Artemis*, under which she was worshipped at Sparta, and in various other places in Greece.

ORTHODOX, a term used to denote those who are sound in the faith. It is the opposite of heretical, and supposes a standard to exist by which all doctrine is to be tried, that standard being, according to Romanists, both Scripture and tradition, while, according to all Protestant churches, it is Scripture alone.

ORTLIBENSES, a sect of the ancient WALDENSES (which see), who are alleged to have denied that there existed a Trinity before the birth of Jesus Christ, who then, for the first time, in their view, became the Son of God. They are charged also with having regarded the Apostle Peter as the Holy Ghost. Such foolish assertions in regard to this

section of the Waldenses, however, are only found in Romish writers.

ORTYGINA, a surname of *Artemis*, from Ortygia, the ancient name of the island of Delos, where she was worshipped.

ORYX, a species of antelope held in high estimation among the ancient Egyptians. Sir John G. Wilkinson says, "Among the Egyptians the oryx was the only one of the antelope tribe chosen as an emblem; but it was not sacred; and the same city on whose monuments it was represented in sacred subjects, was in the habit of killing it for the table. The head of this animal formed the prow of the mysterious boat of Pthah-Sokari-Osiris, who was worshipped with peculiar honours at Memphis, and who held a conspicuous place among the contemplar gods of all the temples of Upper and Lower Egypt. This did not, however, prevent their sacrificing the oryx to the gods, or slaughtering it for their own use; large herds of them being kept by the wealthy Egyptians for this purpose; and the sculptures of Memphis and its vicinity abound, no less than those of the Thebaid, with proofs of this fact. But a particular one may have been set apart and consecrated to the Deity, being distinguished by certain marks which the priests fancied they could discern, as in the case of oxen exempted from sacrifice. And if the law permitted the oryx to be killed without the mark of the pontiff's seal, (which was indispensable for oxen previous to their being taken to the altar,) the privilege of exemption might be secured to a single animal, when kept apart within the inaccessible precincts of a temple. In the zodiacs, the oryx was chosen to represent the sign Capricornus. M. Champollion considers it the representative of Seth, and Horapollo gives it an unamiable character as the emblem of impurity. It was even thought 'to foreknow the rising of the moon, and to be indignant at her presence.' Pliny is disposed to give it credit for better behaviour towards the dog-star, which, when rising, it looked upon with the appearance of adoration. But the naturalist was misinformed respecting the growth of its hair in imitation of the bull Basis. Such are the fables of old writers; and, judging from the important post it held in the boat of Sokari, I am disposed to consider it the emblem of a god rather than of an evil deity, contrary to the opinion of the learned Champollion."

OSCOPHORIA, a festival among the ancient Greeks celebrated, as some writers allege, in honour of *Athena* and *Dionysus*, while others maintain it to have been kept in honour of *Dionysus* and *Ariadne*. It was instituted by Theseus, or, according to some, by the Phœnicians. On the occasion of this festival, which was evidently connected with the vintage, two boys, carrying vine-branches in their hands, went in ranks, praying, from the temple of *Dionysus* to the sanctuary of *Pallas*.

OSIANDRIANS, a sect which arose in the sixteenth century in Germany, taking their name from

Andreas Osiander, the reformer of Nuremberg, who maintained that Christ becomes our righteousness in his Divine nature, and by dwelling essentially in the believer. He taught that if man had never fallen, the incarnation would still have taken place to complete the Divine image in human nature. Osiander was driven from Nuremberg by the operation of the *Interim*, and was placed by his friend Albert, duke of Brandenburg, at the head of ecclesiastical affairs in Prussia, a position which enabled him to triumph over his opponents, by driving them into banishment. After his death in 1552, his son-in-law, Funck, sought and obtained reconciliation with the *Philippists*, or those who belonged to the school of Melancthon. But a political party, favoured by the Polish feudal sovereign, having combined with his theological enemies against him, the controversy was terminated by the execution of Funck in 1566, and the condemnation of the doctrines of Osiander as an essential heresy.

OSIRIS, one of the chief deities of the ancient Egyptians. He was the husband of *Isis*, and according to Heliodorus, the god of the Nile. His descent is traced to *Chronos* and *Rhea*, or according to some writers to *Jupiter* and *Rhea*. He was worshipped under the form of an ox, having been the first god who taught man to use oxen in ploughing, and to employ agricultural implements in general. He instituted among the Egyptians civil laws and religious worship. In the popular belief he was the Supreme Being; but in the metaphysical or sacerdotal creed, he was called *Cneph* or *Ammon*, which correspond to the *Agathodæmon* of the Greeks. In his vulgar acceptance Osiris was the sun or the fountain of light and heat, and as such merely an emanation of *Cneph* or *Ammon*. Osiris, as the Nile, is nothing else, as Plutarch observes, but an emanation, a reflected ray of the God of light. See EGYPTIANS (RELIGION OF THE ANCIENT).

OSSA, a Homeric female deity, the messenger of *Zeus*. She was worshipped at Athens, and seems to have corresponded to the Latin goddess Fama. See FAME.

OSSENIANS, a name sometimes applied to the ELCESAITES (which see).

OSSILAGO. See OSSIPAGA.

OSSILEGIUM (Gr. *os-ossis*, a bone, *legere*, to gather), the act of collecting the bones of the dead. It was customary among the ancient Greeks, when the funeral pyre was burnt down, to quench the dying embers with wine, after which the relatives and friends collected the bones of the deceased. This last practice received the name of the *Ossilegium*. The bones when collected were washed with wine and oil, and deposited in urns, which were made of different materials, sometimes even of gold.

OSSIPAGA, an ancient Roman deity whose office it was to harden and consolidate the bones of infants.

OSTIARII, subordinate officers in the ancient

Christian Church, whose employment was to separate catechumens from believers, and to exclude disorderly persons from the church. They closed the doors not only when religious worship was ended, but during divine service, especially when the first part was concluded, and the catechumens were dismissed. They had also the care of the ornaments of the church. It afterwards became their duty to adorn the church and the altar for festive occasions; to protect the sepulchres of the dead from being violated; to ring the bell; to sweep the church; and on *Maundy Thursday* to prepare for the consecration of the chrism. The customary forms of ordaining the *Ostiarii* are prescribed in the canons of the fourth council of Carthage, and the ceremony of delivering the keys is derived from the book of secret discipline among the Jews. The office was discontinued in the seventh or eighth century as being no longer necessary. In the Greek Church the order of *Ostiarii* has been laid aside since the council of Trullo, A. D. 692. The Roman Catholic Church alleges the office to have been of apostolical institution, but no mention of such an office occurs in the writings of the first three centuries. The ceremony of ordination in the case of the *Ostiarii* in the Latin Church consisted simply in delivering the keys of the church into their hands with a charge couched in these words, addressed to each individually: "Be thysel as one that must give an account to God of the things that are kept locked under these keys."

OVATION, a lesser triumph among the ancient Romans. The name seems to have been derived from the animal sacrificed on the occasion, which was not a bull, but a sheep (*ovis*). In an ovation the general entered the city on foot, clothed not in gorgeous robes, but simply in the *toga priatesta* of a magistrate. The wreath with which his brows were girt was composed not of laurel but of myrtle. He carried no sceptre in his hand. The procession by which he was attended consisted not of senators and a victorious army, but of knights and plebeians. No trumpets heralded the general's entry into the city, in the case of an ovation, but simply a band of flute players.

OVERSEER (CHRISTIAN). See BISHOP.

OVERSEERS (JEWISH), sacred officers connected with the ancient Jewish worship. They were fifteen in number, and presided over the same number of companies. Mr. Lewis, in his 'Origines Hebrææ,' gives the following detailed account of them:—

"The overseer concerning the times, whose office it was, either himself, or by his deputies, when it was time to begin divine service, to publish with a loud voice, O ye priests to your service; O ye Levites to your desks; and O ye Israelites to your station. And upon his proclamation they all obeyed, and repaired to their several duties.

"The overseer of shutting the doors; by whose

order they were opened or shut, and by whose appointment the trumpets sounded when they were opened. He was a person appointed by the Immarcalin for this office; for those seven officers had the charge and disposal of the keys of the seven gates of the court.

"The overseer of the guards. This officer was called the man of the mountain of the house. His business was to go his rounds every night among the guards of the Levites, to see if they kept their posts; and if he found any one asleep, he cudgelled him, and set his coat on fire.

"The overseer of the singers. He appointed every day who should sing and blow the trumpets.

"The overseer of the cymbal music. As the officer above took care to order the voices, the trumpets, and strung instruments, so this had the management of the music by the cymbal, which was of another kind.

"The overseer of the lots. This person, every morning, designed by lots what service the priests were to perform at the altar.

"The overseer about birds. His care was to provide turtles and pigeons, that those who had occasion for them might purchase them for their money; and he gave an account of the money to the treasurers.

"The overseer of the seals. These seals were such kind of things as the tickets that some clergymen at this time usually give to persons admitted to the Sacrament. There were four sorts of these tickets, and they had four several words written or stamped upon them; upon one was a calf, on another a male, on a third a kid, and on the fourth a sinner. The use of these tickets was this: when any one brought a sacrifice, to which was to be joined a drink-offering, he applied to this overseer of the tickets: he looked what his sacrifice was, and when he was satisfied, considered what drink-offering was assigned by the law to such a sacrifice. Then he gave him a ticket, whose inscription was suitable to

his sacrifice: as, suppose it was a ram, he gave him a ticket with a male; was it a sin-offering, then he had the ticket a sinner; and so of the others. For this ticket the overseer received from the man as much money as his drink-offering would cost; and with this ticket the man went to

"The overseer of the drink-offerings: whose office was to provide them ready, and deliver them out to every man according to his ticket; for by that he knew what nature his sacrifice was of, and what drink-offering it required; and accordingly he delivered it out. Every night this overseer of the drink-offerings, and the overseer of the seals, reckoned together, and computed what the one had received, and the other had given out.

"The overseer of the sick. His business was to attend upon the priests that were sick, to administer medicines, and was physician to the temple; for the priests serving at the altar barefooted and thin clothed, and eating abundance of flesh, which was not so agreeable in that climate, were very subject to colds and cholics, and other distempers; and this officer was appointed to take care of them.

"The overseer of the waters: whose office it was to provide that wells, cisterns, and conduits should be digged and made, that there should be no want of water at the temple, especially at the three great festivals, when the whole people of Israel were to appear there.

"The overseer of the making of the shew-bread.

"The overseer of the making of the incense.

"The overseer of the workmen that made the veils.

"The overseer who provided vestments for the priests."

OX-WORSHIP. See BULL-WORSHIP.

OXYGRAPHUS (Gr. *oxus*, swift, and *grapho*, to write), a name sometimes given by the Greek fathers to the NOTARY (which see) of the ancient Christian Church.

P

PACALIA, a festival celebrated anciently at Rome on the 30th of April, in honour of the goddesses *Pax* and *Salus*.

PACHAMAMA, the goddess of the earth among the ancient Peruvians.

PACHAMAMAC. See MANGO-CAPAC.

PACIFICATION (EDICTS OF), a name given to certain edicts issued by sovereigns of France, intended, under special circumstances, to afford toleration to the Reformed Church in that country. The

first edict of this kind was granted by Charles IX. in 1562, and repeated the following year. This treaty was but imperfectly kept, and hostilities were resumed between the Protestants and Romanists; but at length, in 1568, peace was again concluded, and an edict of pacification issued. Only a short time elapsed, however, when war broke out anew, and raged with increased violence until, in 1570, peace was once more concluded. So hollow were the successive edicts proclaimed by Charles IX'

that instead of bringing relief to the Protestants, they only served to lull them into a false and deceitful security, while the cruel monarch was preparing the way for the Bartholomew massacre on the 25th of August 1572, when thousands of the inoffensive Huguenots were butchered in cold blood. A few years more passed away and the Protestants were tantalized by another edict of pacification, published by Henry III. in 1576, which, through the influence of the supporters of the Romish Church, the sovereign was compelled to recall. The most famous edict of pacification, however, was the edict of Nantes, issued by Henry IV. in 1598, the most effectual measure of relief which the French Protestants had ever enjoyed. By this edict of toleration they were allowed the free exercise of their religion, declared to be eligible to all public offices, and placed in all respects on a footing of equality with their Roman Catholic fellow-subjects. This edict, though its provisions were set at naught by Louis XIII. and XIV., was not formally repealed until 1685, when its fatal revocation was signed, and the Protestant Church of France, robbed of all her privileges, was given over to the tender mercies of her cruel enemies. See FRANCE (PROTESTANT CHURCH OF).

PACIFICATION (PLAN OF). See METHODISTS (WESLEYAN).

PAE ATUA, a general exhibition of the gods among the South Sea islanders.

PÆAN, the name in the Homeric mythology of the physician of the Olympic gods, and afterwards applied as a surname to Asclepius, the god of healing. The term was also applied to *Apollo*.

PÆAN, a hymn anciently sung in honour of *Apollo*. It was of a mirthful festive character, sung by several persons under a skilful leader, as they marched in procession. It was used either to propitiate the favour of the god, or to praise him for a victory or deliverance obtained. It was sung at the **HYACINTHIA** (which see), and in the temple of the Pythian *Apollo*. Pæans were usually sung among the ancient Greeks, both at the commencement and close of a battle, the first being addressed to *Ares*, and the last to *Apollo*. It would appear, indeed, that in later times other gods were also propitiated by the singing of pæans in their honour; and at a later period even mortals were thus honoured. The practice prevailed from a remote antiquity of singing pæans at the close of a feast, when it was customary to pour out libations in honour of the gods.

PÆDOBAPTISTS. See BAPTISM.

PÆDOTHYSIA (Gr. *pais*, *paidos*, a child, and *thusia*, a sacrifice), a term used to denote the sacrifice of children to the gods. See HUMAN SACRIFICES.

PÆONIA, the healing goddess, a surname of *Athena*, under which she was worshipped at Athens.

PAGANALIA, an annual Roman festival celebrated by the inhabitants of each of the pagi or dis-

tricts into which the country was divided from the time of Numa.

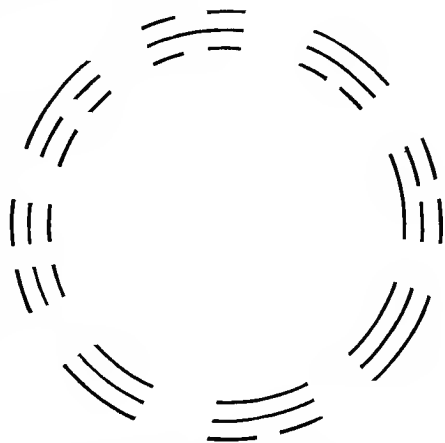
PAGANS, a name applied to Heathens or **IDOLATERS** (which see), from the circumstance that, by ancient Christian writers, those who adhered to the old Roman religion were called *Pagani*, because, for a long time after Christianity became the prevailing religion of the towns, idolatry continued to maintain its hold over the inhabitants of the country districts. The name *religio Paganorum*, religion of the Pagans, first occurs as applied to heathenism in a law of the Emperor Valentinian of the year 368.

PAGASÆUS, a surname of *Apollo*, derived from Pagasus, a town in Thessaly, where he had a temple.

PAGODA, a house of idols. In Hindustan, Burmah, and China, it implies a temple in which idols are worshipped. It is likewise applied to an image of some supposed deity. A Hindu pagoda or temple is merely a receptacle for the idol, and a company of Brahmans as its guardian attendants. Hence, as there is not much occasion for light, there are few or no windows. The light of day is usually admitted only by the front door when thrown wide open. Darkness is thus mingled with light in the idol cell, and tends to add to the mysteriousness of the scene. The pagodas in honour of Vishnu and Shiva are loftier and more spacious than those in honour of inferior divinities. Large endowments, in many cases, are expended in support of the pagodas, their idols, and attendant Brahmans. The ceremonies observed by the Hindus in building a pagoda are curious. They first enclose the ground on which the pagoda is to be built, and allow the grass to grow on it. When the grass has grown considerably, they turn an ash-coloured cow into the enclosure to roam at pleasure. Next day they examine carefully where the cow, which they reckon a sacred animal, has condescended to rest its body, and having dug a deep pit on that consecrated spot, they place there a marble pillar, so as that it may rise to a considerable height above the surface of the ground. On this pillar they place the image of the god to whom the pagoda is to be consecrated. The pagoda is then built quite round the pit in which the pillar is placed. The place in which the image stands is dark, but lights are kept burning in front of the idol. Besides the large pagodas there are numberless smaller ones, many of which have been erected by wealthy Hindus for the purpose of performing their private devotions in them. A pagoda for Hindu worship generally consists of an outer court, usually a quadrangle, sometimes surrounded by a piazza, and a central edifice constituting the shrine, which again is divided into two parts, the *sabha* or vestibule, and the *garbhagriha* or adytum, in which the image is placed. When a Hindu comes to a pagoda to worship, he walks round the building as often as he pleases, keeping the right hand towards it; he then enters the vestibule, and if there be a bell in it, as is usually the case, he strikes upon it two or three

times. He then advances to the threshold of the shrine, presents his offering to the Brahman in attendance, mutters inaudibly a short prayer, accompanied with prostration of the body, or simply with the act of lifting his hands to his forehead, and straightway retires.

PAH-KWA, a Chinese charm, consisting of eight diagrams arranged in a circular form. This is one of the charms in most common use in China, and the figure is thus formed :



The eight diagrams are thus described by Mr. Cuthbertson, an American missionary to the Chinese: "They are triplets of lines, whole and broken, the various combinations of which produce eight sets of triplets, each having its peculiar properties. These, by further combination, produce sixty-four figures, which also possess their several peculiar powers. The first set are representative respectively of heaven, vapour, fire, thunder, wind, water, mountains, earth. These mysterious figures embody, in some inscrutable manner, the elements of all change, the destinies of all ages, the first principles of all morals, the foundation of all actions. They of course furnish important elements for the subtle calculations of the diviner. From such a system of calculation, the results obtained must depend wholly on the ingenuity and imagination of the practitioner. The figure of the eight diagrams is seen everywhere. It is often worn upon the person. It is seen, too, pasted in conspicuous positions about houses, chiefly over the door, to prevent the ingress of evil influences."

PAIN (MYSTICAL), a certain indescribable agony which has been believed by mystics to be necessary, in order to prepare them for a state of rapture. "This mysterious pain," says Mr. Vaughan, "is no new thing in the history of mysticism. It is one of the trials of mystical initiation. It is the depth essential to the superhuman height. With St. Theresa, the physical nature contributes toward it much more largely than usual; and in her map of

the mystic's progress it is located at a more advanced period of the journey. St. Francis of Assisi lay sick for two years under the preparatory miseries. Catharine of Siena bore five years of privation, and was tormented by devils beside. For five years, and yet again for more than three times five, Magdalena de Pazzi endured such 'aridity,' that she believed herself forsaken of God. Balthazar Alvarez suffered for sixteen years before he earned his extraordinary illumination. Theresa, there can be little doubt, regarded her fainting fits, hysteria, cramps, and nervous seizures, as divine visitations. In their action and reaction, body and soul were continually injuring each other. The excitement of hallucination would produce an attack of her disorder, and the disease again foster the hallucination. Servitude, whether of mind or body, introduces maladies unknown to freedom."

"These sufferings," adds the same writer, "are attributed by the mystics to the surpassing nature of the truths manifested to our finite faculties (as the sun glare pains the eye),—to the anguish involved in the surrender of every ordinary religious support or enjoyment, when the soul, suspended (as Theresa describes it) between heaven and earth, can derive solace from neither,—to the intensity of the aspirations awakened, rendering those limitations of our condition here which detain us from God an intolerable oppression,—and to the despair by which the soul is tried, being left to believe herself forsaken by the God she loves."

PALÆMON, a surname of HERACLES (which see).

PALAMITE CONTROVERSY. See BARLAAMITES.

PALATINUS, a surname of *Apollo*, under which he was worshipped at Rome, where he had a temple on the Palatine hill.

PALES, a deity worshipped by the ancient Romans as presiding over shepherds and their flocks.

PALICI, demons anciently worshipped in the neighbourhood of Mount *Ætna* in Sicily. They were said to be twin sons of *Zeus* and *Thaleia*, daughter of *Hephaestus*. In remote ages they were propitiated by human sacrifices. The temple of the Palici was resorted to as an asylum by runaway slaves.

PALILIA, a festival celebrated at Rome annually on the 21st of April in honour of *Pales*, the god of shepherds. On the same day afterwards this festival was kept as a memorial of the first founding of the city by Romulus. A minute description of the ceremonies practised on this occasion occurs in the *Fasts* of Ovid. The first object to which the festival was directed was a public lustration by fire and smoke. For this purpose they burnt the blood of the OCTOBER-HORSE (which see), the ashes of the calves sacrificed at the festival of Ceres, and the shells of beans. The people were also sprinkled with water, they washed their hands in spring

water, and drank milk mixed with must. In the evening the stables were cleansed with water sprinkled by means of laurel-branches, which were also hung up as ornaments. To produce purifying smoke for the sheep and their folds, the shepherds burnt sulphur, rosemary, fir-wood, and incense. Sacrifices, besides, were offered, consisting of cakes, millet, milk, and other eatables, after which a prayer was offered by the shepherds to Pales, their presiding deity. Fires were then kindled, made of heaps of hay and straw, and amid cheerful strains of music the sheep were purified by being made to pass three times through the smoke. The whole ceremonies were wound up with a feast in the open air. In later times the *Palilia* lost its character as a shepherd-festival, and came to be held exclusively in commemoration of the day on which the building of Rome commenced. Caligula ordered the day of his accession to the throne to be celebrated as a festival under the name of *Palilia*.

PALL, the covering of the altar in ancient Christian churches. It was usually a linen cloth, but sometimes it was composed of richer materials. Palladius speaks of some of the Roman ladies who, renouncing the world, bequeathed their silks to make coverings for the altar. And Theodoret says of Constantine, that among other gifts which he bestowed upon his newly-built church of Jerusalem, he gave a royal pall, or piece of rich tapestry for the altar.

PALLADIUM, an image of *Pallas Athena*, which was looked upon as a secret source of security and safety to the town which owned it. The most celebrated of these was the palladium of Troy, which was believed to have come down from heaven. It was an image three cubits in height, holding in its right hand a spear, and in its left a spindle and distaff. It was stolen by Odysseus and Diomedes, under the impression that while it remained in the city, Troy could not be taken. After this, various towns both in Greece and Italy claimed to have obtained possession of this sacred image. Pausanias speaks of an image bearing the name of the *Palladium*, which stood on the Acropolis at Athens.

PALLAS, a surname of *Athena*, always joined with her name in the writings of Homer, but used independently by the later writers, to denote this goddess.

PALLENIS, a surname of *Athena*, under which she was worshipped between Athens and Marathon.

PALLIUM, the consecrated cloak of a Romish archbishop, which he receives from the Pope, as a token of the full possession of the pontifical office and privileges. The Grecian philosophers in ancient times were accustomed to wear a pallium or cloak; and when some early Christian teachers assumed this dress, their enemies took occasion to deride them. Hence Tertullian wrote a treatise *de Pallio*, showing the folly and malice of the objection grounded on wearing this gown. Jerome says of his friend Nepo-

tian, that he kept to his philosophic habit the *pallium*, after he was ordained presbyter, and wore it as long as he lived. He asserts the same of Heracles, presbyter of Alexandria. Thus gradually the philosophic *pallium* came to be used by the Western monks and afterwards by the other clergy. It was not, however, until many centuries had elapsed that the *pallium* came to be conferred by the popes of Rome as a sign of pontifical dignity and authority. At first it was bestowed by the Christian emperors upon the prelates as a badge of authority over the inferior orders of the clergy. It was first conferred by the bishops of Rome in the sixth century. The first who bestowed it was Pope Vigilius, who sent it, A. D. 543, to Auxenius, bishop of Arles. Pelagius I., the successor of Vigilius, sent it also to Sabandus, the next bishop of Arles. Towards the close of the sixth century, Gregory I. sent it to many bishops, and among the rest to Augustine of Canterbury, declaring, at the same time, that the custom was to give it only to bishops of merit who desired it importunately. Even in the ninth century, Hincmar observes, that "the pall is only an ornament suitable to the metropolitans as a mark of the dignity or virtue of him who wears it." Before the end of the fourteenth century, however, it was believed to convey extensive spiritual powers, so that, in the decretals of Gregory XI., it was declared, that without the pallium an archbishop could not call a council, consecrate a bishop, make the chrism, dedicate churches, or ordain clergy. Innocent III. went still farther, having decreed that it conveys the plenitude of apostolic power, and that neither the functions nor the title of archbishop could be assumed without it. Even though the archbishop may have already received the pallium, still in the event of his translation to another charge, he must petition the see of Rome for a new pallium. An archbishop-elect cannot have the cross carried before him until he has received the pallium. Nor can any patriarch or archbishop wear the pallium out of his own province, nor even within the same at all times, but only in the churches in the solemnities of mass, on special feast-days; but not in processions, nor in masses for the dead; moreover, the pallium is a personal thing, and, therefore, cannot be lent to another, nor left to any one at death, but the patriarch or archbishop must be buried with it on him.

The pallium being a vestment possessed, in the view of the Romish Church, of peculiar sacramental efficacy, is made with very special ceremonies. The nuns of *St. Agnes* present two lambs every year as an offertory on the altar of their church on the feast day of their patron saint. These holy lambs are conveyed away during the night, and put to pasture till shearing time, when they are shorn with great ceremony, and the pall is made of their wool mixed with other wool. Having been manufactured, it is laid on the high altar of the Lateran church at Rome,

which is said to contain the bodies of the apostles Peter and Paul. From this time it is supposed to convey full pontifical power to any person on whom the Pope confers it for that purpose; and, accordingly, when the pallium is sent from Rome, it is delivered with great solemnity in these terms: "We deliver to thee the pallium taken from the body of the blessed Peter, in the which is the plenitude of the pontifical office, together with the name and title of archbishop, which thou mayest use within thy own church on certain days expressly mentioned in the privileges granted by the apostolic see." At the inauguration of a Pope also, the chief cardinal-deacon arrays him in the pallium, addressing him thus: "Receive the pallium which represents to you the duties and perfection of the pontifical function; may you discharge it to the glory of God, and of his most holy mother, the blessed Virgin Mary, of the blessed apostles St. Peter and St. Paul, and of the holy Roman Church." It is said to have been Boniface who introduced the custom of conferring the pallium on metropolitans, as a sign of their spiritual dignity; this robe of honour having been previously bestowed only on primates, or the special representatives of the Pope. Boniface, however, made it a mark of dependence on the Roman see.

PALLOR, a divine personification of paleness or fear, which was regarded by the ancient Romans as a companion of *Mars*.

PALLORII, priests of the Roman deity PALLOR (which see).

PALM-SUNDAY, the Sunday immediately before *Easter*, which derives its name from palm-branches having been strewed on the road by the multitude, when our Saviour made his triumphal entry into Jerusalem. This festival is annually celebrated with great pomp at St. Peter's church at Rome. The Pope, magnificently arrayed, is carried into the church on the shoulders of eight men, attended by his court. The priests bring him palm-branches, which he blesses and sprinkles with holy water. Then the cardinals, bishops, priests, and foreign ministers receive from his holiness a palm-branch, some kissing his hand, and others his foot. Then the procession of palms commences, and the whole is ended by high mass; after which, thirty years' indulgence is granted to all who witness the ceremony. Every member of the congregation carries home his branch, which, having been blessed by the Pope, is regarded as a sure preservative against several diseases, and an instrument of conveying numberless blessings. The sacristan reserves some of these branches, in order to burn them to ashes for the next *Ash-Wednesday*.

PALM-TREE, a tall and graceful tree which is common in many parts of the East and in Africa. It is rarely found in Palestine now, though formerly it abounded in that country, and hence is frequently mentioned in Sacred Scripture. Thus, in Psalm xcii. 12 its flourishing growth is referred to as emblematic of the prosperity of the righteous man. "The righteous shall flourish as the palm-tree." The Hebrews carried palm-branches in their hands at the Feast of Tabernacles. Palm-branches were strewed along the road as our Lord made his last entry into Jerusalem. Those who conquered in the Grecian games received a branch of palm in token of victory; and in the Apocalypse, the redeemed are represented as standing before the throne and before the Lamb, clothed with white robes, and with palms in their hands. The ancients believed the palm to be immortal; or, at least, if it did die, that it recovered again, and obtained a second life by renewal.

PALMER, a religious pilgrim who vows to have no settled home.

PAMBŒOTIA, a festival celebrated by all the inhabitants of Bœotia, that they might engage in the worship of *Athena Itonia*. While this national festival lasted, it was unlawful to carry on war; and, accordingly, if it occurred in the course of a war, hostilities were forthwith interrupted by the proclamation of a truce between the contending parties.

PAN, the great god worshipped by the ancient Greeks as presiding over flocks and shepherds. He was born in a perfectly developed state, having horns, beard, goats' feet, a tail, and his body all covered with hair. His father Hermes carried him to Olympus, where he became a favourite of the gods. The earliest seat of the worship of *Pan* appears to have been Arcadia, whence it passed into other parts of Greece. He was the god of flocks and shepherds, and all that belonged to the pastoral life, including the use of the shepherd's flute. Fir-trees were consecrated to this god, and sacrifices were offered to him, consisting of cows, rams, lambs, milk, and honey. He was extensively worshipped throughout various parts of Greece. Later writers speak of him as the symbol of *to pan*, the universe, and, indeed, identical with it.

PANACEIA (Gr. the all-healing), a daughter of *Asclepius*, worshipped at Oropus.

PANACHEA, the goddess of all the Achæans, a surname of *Demeter* and also of *Athena*.

PANATHENÆA, the most famous of all the festivals celebrated in Athens in honour of *Athena Polias*, the guardian of the city. At first it was called *Athenæa*, being limited in its observance to the inhabitants of Athens, but afterwards being extended to all Attica, it received the name of *Panathenæa*, in the reign of Theseus, who combined the whole Attic tribes into one body. The *Panathenæa* were distinguished into the greater and the lesser, the former being celebrated every fifth year, while the latter were celebrated annually. On the year in which the greater occurred, the lesser *Panathenæa* were wholly omitted. Both these festivals continued for twelve days, which was a longer time than any other ancient festival lasted. The greater was distinguished from the lesser festival by being more solemn, and marked by a splendid procession, at

which the *peplus* of Athena was carried to her temple.

The *Panathenæa* were observed with solemnities of various kinds. Bulls were sacrificed to *Athena*, each town of Attica, as well as each colony of Athens, supplying a bull. Races on foot, on horseback, and in chariots were indulged in; contests were held in wrestling, in music, and in recitation; amusements, in short, of every kind, were practised on this festive occasion. The prize of the victors in these contests consisted of a vase supplied with oil from the olive-tree sacred to *Athena*, which was planted on the Acropolis; and numerous vases of this kind have been discovered in different parts of Greece and Italy. In the case of the victors in the musical contests, a chaplet of olive-branches was given in addition to a vase. Dancing was one of the amusements in which the people indulged at this festival, and, particularly, the pyrrhic dance in armour. Both philosophers and orators also displayed their skill in debate. Herodotus is even alleged to have read his history to the Athenians at the *Panathenæa*. Another entertainment, on the occasion of this festival, was the *LAMPADEPHORIA* (which see), or torch-festival. A representation of the solemnities of the great procession in the *Panathenæa* is found on the sculptures of the Parthenon in the British Museum. This procession to the temple of *Athena Polias* was the great solemnity of the festival, and probably occurred on the last day, as the crowning act of the occasion. It seems to have been limited to the greater *Panathenæa*, and to have had as its object the carrying of the *peplus* of *Athena* to her temple. The *peplus* or sacred garment of the goddess was borne along in the procession, suspended from the mast of a ship, which was so constructed as to be moved along on land by means of underground machinery. Nearly the whole population of Attica took part in the procession, either on foot, on horseback, or in chariots; the old men carrying olive-branches, the young men clothed in armour, and maidens of noble families, called *CANEPHORI* (which see), carrying baskets, which contained gifts for the goddess. At the great *Panathenæa* golden crowns were conferred on those individuals who had deserved well of their country, and prisoners were set at liberty during the festival.

PANDANA. See **EMPANDA.**

PANDEMOS, a surname of *Aphrodite*, under which she was worshipped at Athens from the time when Theseus united the scattered tribes of Attica into one political body. White goats were sacrificed to this goddess. The surname of *Pandemos* was also applied to *Eros*.

PANDIA, said to have been a goddess of the moon worshipped by the ancient Greeks.

PANDIA, an Attic festival, the precise nature of which is somewhat doubtful, some supposing it to have been instituted in honour of the goddess mentioned in the preceding article, and others alleging it

to have been a festival in honour of Zeus, and celebrated by all the Attic tribes, just like the *Panathenæa* already described. It was held on the 14th of the Greek month Elaphebolion, and it appears to have been celebrated at Athens in the time of Demosthenes.

PANDORA, the name of the first woman according to the ancient Greek cosmogony. When Prometheus stole fire from heaven, Zeus in revenge ordered Hephestus to make a woman out of the earth, who should be the source of wretchedness to the whole human family. When created she received the name of **PANDORA**, all gifts, as being endowed with every quality by the gods, wherewith she might accomplish the ruin of man. According to some writers she was the mother, and according to others the daughter, of Pyrrha and Deucalion. Later writers tell the story of Pandora's box, which contained all the blessings of the gods, but which, through the rashness of Pandora, in opening the box, were irrecoverably lost. She is mentioned in the Orphic poems as an infernal goddess, associated with Hecate and the Furies. *Pandora* is sometimes used as a surname of *Ge*, the earth, from the circumstance that it supplies all blessings to man.

PANDROSOS, a daughter of Cecrops and Agraalos, worshipped at Athens along with Thallo. She had a sanctuary there near the temple of *Athena Polias*.

PANEGYRIS, a term used by the ancient Greeks to denote a meeting of an entire nation or people, for the purpose of uniting together in worship. It was a religious festival, in which the people engaged in prayer, sacrifices, and processions, besides games, musical contests, and other entertainments. At these meetings poets recited their verses, authors read their productions, orators delivered speeches, and philosophers conducted grave debates in the midst of assembled multitudes. At a later period the Panegyris seems to have degenerated into a mere market or fair for the sale of all kinds of merchandise, and to have almost entirely lost its religious character.

PANELLENIA, a festival of all the Greeks, as the name implies. Its first institution is ascribed to the Emperor Hadrian.

PANHELLENIUS, a surname of *Dodonean Zeus*, as having been worshipped by all the Hellenes or Greeks. There was a sanctuary built for his worship in Ægina, where a festival was also held in honour of him.

PANTONIA, the great national festival of the Ionians, in honour of *Poseidon*, the god whom they specially revered. On this occasion a bull was sacrificed, and if the animal roared during the process of killing, it was regarded as pleasing to the deity. The sacrifices were performed by a young man of Priene, who was chosen for the purpose, with the title of king. The festival was held on Mount Mycale, where stood the Panionium or temple of *Poseidon Heliconius*.

PANIS BENEDICTUS (Lat. Blessed bread). This expression occurring in a passage of the work of Augustine on baptism, has given rise to much controversy respecting the sacrament of the catechumens. But Bona, Basnage, and Bingham have clearly shown that the *panis benedictus* of Augustine was not the sacramental bread at all, but bread seasoned with salt; and that this at baptism was administered with milk and honey, salt being the emblem of purity and incorruption. The blessed bread of the Greek Church is the **ANTIDORON** (which see).

PANIS CONJURATUS. See **CORSNED BREAD**.

PANOMPHÆUS, a surname of *Zeus*, as being the author of all omens and signs of every kind.

PANTHEISTS, a class of infidels who maintain that God is the soul of the universe, the one and only true existence, the Infinite Element into which all being ultimately resolves itself. This belief, that God is all, and that all is God, a belief which amounts to a complete denial of a living personal God, has been held by some men of a peculiarly mystical turn of mind in all ages and countries. It had its origin at a very remote period in the East, and forms, in fact, the groundwork of the entire system of the Vedanta school of philosophy, which proceeds upon the fundamental axiom, "Brahm alone exists; all else is an illusion." According to this ancient Pantheistic system, when man regards external nature, and even himself, as distinct from Brahm, he is in a dreaming state, realizing only phantoms, but when he recognizes Brahm as the one totality, he rises to a waking state, and science is this awaking of humanity. It is at death, however, that the soul of the sage will be completely freed from illusion, when he shall be finally blended and lost in Brahm, the one infinite being, from whom all things emanate, and to whom all things return. Pantheism is the necessary result of such a system. It denies true existence to any other than the one absolute, Independent Being. It declares that what is usually called matter can have no distinct separate or independent essence, but is only an emanation from, and a manifestation of, the one, sole existing spiritual essence—Brahm.

The philosophy of Greece, in its earliest form, was thoroughly Oriental, and, accordingly, the Orphic doctrines, which, from their very remote antiquity, are shrouded in mystery, are supposed by Dr. Cudworth to have been Pantheistic in their character, the material world being termed "the body of Zeus," in a poetic fragment said to have been written by Orpheus. At an after period, we find the doctrine of **EMANATIONS** (which see), taught by Pythagoras and other Greek philosophers, more especially by Xenophanes, the founder of the Eleatic school. With the exception, however, of the last mentioned school, the Greeks can scarcely be charged with having taught Pantheism as a system. Zeno, the most distinguished Eleatic philosopher, maintained

that there was but one real existence in the universe, and that all other things were merely phenomenal, being only modifications or appearances of the one substratum. It was not, however, in Greece that Pantheistic doctrines met with extensive acceptance; they found a more favourable soil in the dreamy speculative Oriental mind. The ancient Egyptian mythology was framed on principles of this kind, and at a much later period, the Alexandrian school was deeply imbued with a Pantheistic spirit. In the doctrines of the Neo-Platonists and various Gnostic sects, we can plainly trace the same tendency. God was with them the universal idea, which includes the world as the genus includes the species. Scotus Erigena, also, declared that God is the essence of all things. What men call creation was with him a necessary and eternal self-unfolding of the Divine nature. This doctrine was revived in the thirteenth century by Amalric of Bena and David of Dinant, who declared God not to be the efficient cause merely, but the material, essential cause of all things. The practical extravagance of this Pantheism was repeated by the mystics of the fourteenth century, not, however, in a materialistic, but in an idealistic form. They held the creatures to be in and of themselves a pure nullity, and God alone to be the true being, the real substance of all things. All things are comprised in him, and even the meanest creature is a partaker of the Divine nature and life. Such was the doctrine of the *Beghards*, the *Brethren of the Free Spirit*, and the later *Cathari*.

The Pantheists of the Middle Ages held different shades of opinion, which it is difficult accurately to distinguish. Some claimed for themselves a perfect identity with the Absolute, which reposes in itself, and is without act or operation. Another class placed themselves simply and directly on an equality with God, alleging that being by nature God, they had come into existence by their own free-will. A third class put themselves on a level with Christ according to his divine and human nature. A fourth class finally carried their Pantheistic notions to such an extravagant length as to land themselves in pure *nihilism*, maintaining that neither God nor themselves have any existence. Among the Pantheistical mystics of the fourteenth century, Eckart occupied a very high place, having wrought his doctrines into a regular speculative system. "This system," says Dr. Ullmann, "resembles the dome of the city in which he lived, towering aloft like a giant, or rather like a Titan assailing heaven, and is for us of the highest importance. Not unacquainted with the Aristotelian Scholasticism, but more attracted by Plato, 'the great priest,' as he calls him, and his Alexandrian followers, imbued with the mystical element in the works of Augustine, though not with his doctrine of original sin, and setting out from the foundations laid by the Areopagite, Scotus Erigena, and by the earlier mystics of the Middle Ages, but

adhering still more closely to the Pantheistic doctrines which Amalric von Bena and David of Dinant had transferred to the sect of the Free Spirit and to a part of the Beghards, Master Eckart, with great originality, constructed out of these elements a system which he did not expressly design to contradict the creed of the church, but which nevertheless, by using its formulas as mere allegories and symbols of speculative ideas, combats it in its foundations, and is to be regarded as the most important mediæval prelude to the Pantheistic speculation of modern times."

The fundamental notion of Eckart's system is God's eternal efflux from himself, and his eternal reflux into himself, the procession of the creature from God, and the return of the creature back into God again by self-denial and elevation above all that is of a created nature. Accordingly, Eckart urges man to realize habitually his oneness with the Infinite. From this time the doctrine of a mystical union with God continued to occupy a prominent place in the writings of those German divines who were the forerunners of the Reformation. The language was Pantheistic, but the tenet designed to be inculcated was accurate and Scriptural. "This mysticism," says Mr. Vaughan, "clothes its thought with fragments from the old philosopher's cloak, but the heart and body belong to the school of Christ."

Spinoza has been usually regarded as the father of modern Pantheism, but in the writings of Jordano Bruno, who wrote in the course of the latter half of the sixteenth century, a system as decidedly Pantheistic as that of Spinoza is fully developed. This eminent Italian philosopher boldly lays down the principle, that all things are absolutely identical, and that the infinite and the finite, spirit and matter, are nothing more than different modifications of the one universal Being. The world, according to this system, is simply the unity manifesting itself under the conditions of number. Taken in itself the unity is God; considered as producing itself in number, it is the world. It was in the writings of Spinoza, however, that Pantheism was, for the first time, exhibited in the regular form of a demonstration. Fully developing the principles of Des Cartes, who derived existence from thought, Spinoza identified them, referring both to the one Infinite Substance, of which everything besides is simply a mode or manifestation. Thus the distinction between God and the universe was annihilated, and Pantheism openly avowed. To the philosophy of Spinoza, propounded in the seventeenth century, is to be traced that Pantheistic spirit which has pervaded the philosophy as well as theology of Germany since the commencement of the nineteenth century. Schelling and Hegel, in fact, have proved themselves faithful disciples of Spinoza, carrying out to their legitimate extent the principles of this rigid logical Pantheist. Fichte, by his subjective idealism, had banished from the realms of existence both Nature and God,

reducing everything to the all-engrossing Ego. Schelling reproduced what Fichte had annihilated, but only to identify them with one another, thus declaring plainly the universe and God to be identical, nature being, in his view, the self-development of Deity. The philosophy of Hegel was equally Pantheistic with that of Schelling, inasmuch as he declared everything to be a gradually evolving process of thought, and God himself to be the whole process.

Thus "the fundamental principle of philosophical Pantheism," to use the language of Dr. Buchanan, in his 'Faith in God and Modern Atheism Compared,' "is either *the unity of substance*, as taught by Spinoza,—or, *the identity of existence and thought*, as taught, with some important variations, by Fichte, Schelling, and Hegel. The Absolute is conceived of, not as a living Being to whom a proper personality and certain intelligible attributes may be ascribed, but as a vague, indeterminate *something*, which has no distinctive character, and of which, in the first instance, or prior to its development, almost nothing can be either affirmed or denied. But this absolute existence, by some unknown, inherent necessity, develops, determines, and limits itself: it becomes being, and constitutes all being: the infinite passes into the finite, the absolute into the relative, the necessary into the contingent, the one into the many; all other existences are only so many modes or forms of its manifestation. Here is a theory which, to say the very least, is neither more intelligible, nor less mysterious, than any article of the Christian faith. And what are the proofs to which it appeals,—what the principles on which it rests? Its two fundamental positions are these,—that finite things have no distinct existence as realities in nature,—and that there exists only one Absolute Being, manifesting itself in a variety of forms. And how are they demonstrated? Simply by the affirmation of universal 'Identity.' But what if this affirmation be denied? What if, founding on the clearest data of consciousness, we refuse to acknowledge that *existence* is identical with *thought*? What if we continue to believe that there are objects of thought which are distinct from thought itself, and which must be *presented* to the mind before they can be *represented* by the mind? What if, while we recognize the ideas both of the finite and the infinite, the relative and the absolute, the contingent and the necessary, we cannot, by the utmost effort of our reason, obliterate the difference between them, so as to reduce them to one absolute essence? Then the whole superstructure of Pantheism falls along with the Idealism on which it depends; and it is found to be, not a solid and enduring system of truth, but a frail edifice, ingeniously constructed out of the mere abstraction, of the human mind."

Nor is Pantheism confined to the philosophic schools of Germany; it has been taught, also, from

her pulpits and her theological chairs. The boldest and most reckless of her Pantheistic divines is undoubtedly Dr. David Friedrich Strauss, who represents the left wing of the Hegelian system, as applied to theology, and who, in his 'Das Leben Jesu,' has resolved the entire Gospel history into a mass of mythological fables, and recommended the worship of human genius as the only real divinity. Strauss is an extreme Pantheist. With Hegel he believes God to have no separate individual existence, but to be a process of thought gradually unfolding itself in the mind of the philosopher. Christ, also, he regards as simply the embodied conceptions of the church. This is the extreme point to which Pantheism has been carried in Germany, and at this point it becomes nearly, if not completely, identical with Atheism. A personal God, and a historical Christianity, are alike rejected, and the whole doctrines of the Bible are treated as a congeries of mythological ideas. Such outrageous infidelity as this was scarcely exceeded by that of Feuerbach, when he declared that religion was a dream of the human fancy.

While this controversy was still raging, both in the philosophical and theological world, there arose, after the Revolution of 1830, a school of light literature, which went by the name of Young Germany, and which, combining German Pantheism with French wit and frivolity, had as its avowed object, by means of poems, novels, and critical essays, to destroy the Christian religion. This school, headed by Heine, Börne, and others, substituted for the Bible doctrine that man was created in the image of God, the blasphemous notion that God is no more than the image of man. The literary productions, however, of this class of infidel wits was more suited to the atmosphere of Paris than that of Berlin, and, accordingly, some of the ablest writers of the school left Germany for France, and Young Germany, having lost its prestige, was speedily forgotten.

The Pantheistic system is too abstract and speculative in its character to find acceptance with the French mind generally; but the prevailing philosophy of France is deeply imbued with Pantheism. Thus Cousin, the founder of the modern eclectic school of France, declares God to be "absolute cause, one and many, eternity and time, essence and life, end and middle, at the summit of existence and at its base, infinite and finite together; in a word, a Trinity, being at the same time God, Nature, and Humanity." In what words could Pantheism be more plainly set forth than in those now quoted, yet Cousin anxiously repels the charge of Pantheism, simply because he does not hold with Spinoza and the Eleatics that God is a pure substance, and not a cause. Pantheism, however, assumes a variety of phases, and though Cousin may not with Spinoza identify God with the abstract idea of substance, he teaches the same doctrine in another form when he

declares the finite to be comprehended in the infinite and the universe to be comprehended in God.

The system of philosophico-theology, which maintains God to be everything, and everything to be God, has extensively spread its baleful influence among the masses of the people in various continental nations. It pervades alike the communism of Germany and the socialism of France. Feuerbach, in the one country, holds that God is to be found in man, and Pierre Leroux, in the other, that humanity is the mere incarnation of Divinity. And in our own country, the same gross Pantheism, decked out with all the charms of poetry and eloquence, has been imported from America. Man-worship is, indeed, the pervading element of the philosophy taught by the Emerson school, or INTUITIONISTS (which see), and believed by a considerable number of speculative thinkers in England. "Standing on the bare ground," says the apostle of this latest form of Pantheism, "my head bathed by the blithe air, and uplifted into infinite space, all mean egotism vanishes. The currents of the Universal Being circulate through me. I am part or particle of God."

The Pantheist repels with indignation the charge of Atheism. Far from denying the existence of God, he pretends to recognize God in all he sees, and hears, and feels. In his creed all is God, and God is all. But the very essence of his system consists in the denial of a living personal God, distinct from Nature and presiding over it. This, if not Atheism, approaches to the very verge of it. We may theoretically distinguish Pantheism and Atheism from each other, but the man who can look around him and say that the universe is God, or that he himself is an incarnation of God, a finite particle of the Infinite Being, makes assertions tantamount in meaning to the statement, that there is no God. Christianity has no longer to maintain a conflict with open, avowed, unblushing Atheism, but with secret, plausible, proud Pantheism. Nor can the result of the conflict be doubtful. Christianity will assuredly triumph over this, as she has already done over all her former adversaries, and men will rejoice in recognizing the One Living Personal God, who watches over them, to whom they can pray, in whom they can trust, and with whom they hope to dwell throughout a blessed eternity.

The baneful effects of Pantheism cannot fail to unfold themselves wherever, as among the Hindus, it lies at the foundation of the prevailing religion. Its practical fruits, in such circumstances, are moral degradation, barbarism, and cruelty. The natural consequences of a Pantheistic creed are thus ably sketched by Dr. Buchanan: "The *practical influence* of Pantheism, in so far as its peculiar tendencies are not restrained or counteracted by more salutary beliefs, must be deeply injurious, both to the individual and social welfare of mankind. In its Ideal or Spiritual form, it may be seductive to some ardent, imaginative minds; but it is a wretched creed notwith

standing; and it will be found, when calmly examined, to be fraught with the most serious evils. It has been commended, indeed, in glowing terms, as a creed alike beautiful and beneficent,—as a source of religious life nobler and purer than any that can ever spring from the more gloomy system of Theism: for, on the theory of Pantheism, God is manifest to all, everywhere, and at all times; Nature, too, is aggrandised and glorified, and everything in Nature is invested with a new dignity and interest; above all, Man is conclusively freed from all fantastic hopes and superstitious fears, so that his mind can now repose, with tranquil satisfaction, on the bosom of the Absolute, unmoved by the vicissitudes of life, and unscared even by the prospect of death. For what is death? The dissolution of any living organism is but one stage in the process of its further development; and whether it passes into a new form of self-conscious life, or is re-absorbed into the infinite, it still forms an indestructible element in the vast sum of Being. We may, therefore, or rather we must, leave our future state to be determined by Nature's inexorable laws, and we need, at least, fear no Being higher than Nature, to whose justice we are amenable, or whose frown we should dread. But even as it is thus exhibited by some of its warmest partizans, it appears to us, we own, to be a dreary and cheerless creed, when compared with that faith which teaches us to regard God as our 'Father in heaven,' and that 'hope which is full of immortality.' It is worse, however, than dreary: it is destructive of all religion and morality. If it be an avowed antagonist to Christianity, it is not less hostile to Natural Theology and to Ethical Science. It consecrates error and vice, as being, equally with truth and virtue, necessary and beneficial manifestations of the 'infinite.' It is a system of Syncretism, founded on the idea that error is only an incomplete truth, and maintaining that truth must necessarily be developed by error, and virtue by vice. According to this fundamental law of 'human progress,' Atheism itself may be providential; and the axiom of a Fatalistic Optimism—'Whatever is, is best'—must be admitted equally in regard to truth and error, to virtue and vice."

PANTHEON, a heathen temple still remaining at Rome, called also the *Rotunda*. It was anciently dedicated, as appears from the inscription on the portico, to Jupiter and all the gods, by Agrippa, son-in-law to the Emperor Augustus; but in A. D. 608, it was re-dedicated by Pope Boniface IV., to the Virgin Mary and all the saints. In this once Pagan, but now Romish temple, may be seen different services going on at different altars at the same time, with distinct congregations round them, just as the inclinations of the people lead them to the worship of this or that particular saint. In 1632, a Barberini, then on the Papal throne, thought he would add to his reputation by disfiguring the Pantheon, which he despoiled of the ornaments spared

by so many barbarians, that he might cast them in to cannon, and form a high altar for the church of St. Peter.

PAPA, father, a name anciently applied to all bishops, though now claimed as the special prerogative and sole privilege of the bishop of Rome. Thus we find Jerome giving the title to Athanasius, Epiphanius, and Paulinus, and among Cyprian's Epistles, those written to him are addressed Cypriano Papæ, to Father Cyprian. Many proofs might be adduced, which clearly show that *Papa* was the common name of all bishops for several ages; and it was sometimes applied even to the inferior clergy, who were called *papæ piscinæ*, little fathers, and their tonsure or crown, *papaetra*, the tonsure of the fathers. The first bishop of Rome who obtained the title of Universal Bishop, and commenced the line of *popes*, properly speaking, was Boniface III., in A. D. 606. But it was not till the publication of the PSEUDO-ISIDOREAN DECRETALS (which see), in the ninth century, that the temporal as well as the spiritual authority of the bishop of Rome was authoritatively declared, it being intimated in these decretals that the Emperor Constantine had transferred his sovereign authority in Rome to the Roman bishop, and from that date commenced a new era in the history of Romanism.

PAPACY, a term used to denote the Church of Rome, not in its ecclesiastical character, but in its political constitution and position, as aspiring to, and claiming, pre-eminence and power with relation to European society and governments. In this article, accordingly, we are concerned not with the spiritual, but with the temporal authority of the Pope, and it will be our principal aim to trace the various steps by which the papal system has risen to its present position as a political government on the earth. The first introduction of Christianity into Rome does not appear to have been distinguished by any peculiarities which marked it out as different from its introduction into other places. In the Acts of the Apostles we learn that "strangers of Rome" were present at Jerusalem when the Spirit was remarkably poured out on the Day of Pentecost; and it is possible, nay, not unlikely, that some of those persons on their return home publicly avowed their adherence to the Gospel of Christ, and laid the foundation of a church in their native city. And so rapidly does the truth seem to have advanced in Rome, that the Apostle Paul, in addressing an Epistle to the Christians there in the middle of the first century, mentions their faith as having been "spoken of throughout the whole world." The conclusion, therefore, is legitimate, that at an early period, coeval, indeed, with the churches of Jerusalem and Antioch, there was a Christian church in Rome. The arrival of Paul as a prisoner at Rome during the persecution under the Emperor Nero, must have had no small effect in encouraging and establishing the Christians in that city. Considerable doubts have been raised on the

point as to the visit of Peter to Rome, but granting that he resided there for a time, it must have been after the date of Paul's Epistle to the Romans, as that apostle makes no mention of Peter amid the numerous Christians to whom he sends salutations by name. The period, therefore, of Peter's arrival in Rome was, in all probability, about the time of Paul's release from prison; and the two apostles are sometimes by the earlier writers classed together as founders of the Church at Rome.

No trace, however, of assumed authority and power on the part of the Roman Church is to be found until the lapse of at least 150 years from the Christian era. About that time, in the reign of Commodus, may be discovered the first germs of the papacy, in a celebrated passage which occurs in the writings of Irenæus. That early father, in his work against Heresies, speaks of the Roman Church as "at once the largest, the most ancient and universally known, and which was founded and constituted by the two most illustrious apostles, Peter and Paul." Again, he adds, that "every church, that is to say, the faithful of all parts, must of necessity repair to, or agree with (*convenire ad*) this church on account of its greater pre-eminence (*propter potiorem principality*)—a church in which the apostolical tradition has always been preserved by those who are of all parts." This passage, to which Romish writers attach no small importance, has been rejected by not a few ecclesiastical authors, as occurring only in a Latin translation of the original Greek, which has been unhappily lost. But even admitting its authenticity, it is to be observed, that while Irenæus speaks of the Roman Church as entitled to respect, he neither attributes to it the right of authority over other churches, nor does he imply that it made any such pretensions. No doubt, even at that early period the Church of Rome was accounted the chief of the Western churches; but a few years later, Irenæus, though bishop of the smaller and poorer church of Lyons, in a letter to a Roman bishop, refused to yield undue submission to the large and wealthy Church of Rome. The occasion on which this letter was written, was the Paschal controversy, in which Victor, bishop of Rome, holding the generally entertained opinion, that Easter, or the festival of the Resurrection, should be celebrated on the Lord's day, and no other, addressed a letter to the faithful everywhere, declaring that his own church should not hold communion with the churches of Asia Minor, and endeavouring to persuade the bishops of other churches to adopt a similar measure. In this attempt, though made with a spirit of overweening arrogance, Victor was completely unsuccessful; but throughout the whole of his conduct, we see nothing which would warrant us in charging this Roman bishop with an attempt to usurp a power of governing other churches. It is impossible, however, to shut our eyes upon the fact, that the rising spirit of the papacy may be

traced throughout the whole of this transaction, there having been an evident attempt to compel the minority of churches to yield to the dictates of the majority. "The spirit of ecclesiastical aggression and tyranny," says Mr. Riddle, in his 'History of the Papacy,' "had begun to work; and it developed itself, first, in the sentiments and conduct of a Roman bishop. And observe how insidious was the attempt. There was, in the first place, an effort at something like persuasion: Victor tried the effect of a letter, a paternal letter as he no doubt would have called it, but in fact a threatening letter, as a means of inducing compliance; and with regard to the act or writing this letter (though not as to the tone of it), he could appeal to the practice of sending and receiving epistles which had prevailed from time immemorial among Christian churches. Failing in his brotherly endeavour at persuasion, he sought to arouse a spirit, which indeed would not come at his command, but which, if he could have evoked it, would have displayed itself in an act of persecution against his unoffending brethren of the East. He did not succeed in his unworthy efforts; but he set a pernicious example to bishops of later times, and framed an idea of spiritual despotism which was afterwards carried out to an extent such as neither himself nor his contemporaries could possibly have foreseen. Victor, in short, being himself in advance of his age, attempted to get up, and bring into action, a kind of Church union;—a step which he was led to take, either thinking that he possessed, or at least being desirous of possessing, the influence of a leader."

In the course of the Easter controversy, church councils were for the first time convened, and those assemblies being generally presided over by the bishop of the largest or the most influential church in the district, a difference of rank, and a system of subordination among both the clergy and the churches, began to manifest themselves. The president of a council was naturally recognized as having a precedence among his brethren, and he being in most cases the bishop of a metropolitan church, the bishops of smaller communities came to acknowledge him as their superior. The metropolitans, therefore, as *primi inter pares*, first among their equals, soon obtained the right of convening and conducting synods, and of confirming and ordaining provincial bishops. The same circumstance which led to the elevation of the Metropolitans conduced, in a still higher degree, to give power and pre-eminence to the bishops of the three principal cities, Rome, Alexandria, and Antioch. To these bishops, accordingly, were assigned larger dioceses, Rome having obtained Middle and Lower Italy, with uncertain limits, while Egypt was assigned to Alexandria, and Syria to Antioch.

Of these three principal churches, that of Rome was the largest, the most wealthy, and the most honoured of all the churches of the West, and was thus placed

in circumstances peculiarly advantageous for asserting authority over the other churches. So early as the middle of the second century a Jewish party in Rome claimed, in behalf of the Apostle James, a right to be recognized as a bishop of bishops, a movement which was looked upon by the African churches as equivalent to an ecclesiastical tyranny. But in the close of that same century, although the bishop of Rome, in common with all other bishops, received the name of *Papa* or father, the existence of papal authority and power was as yet unknown. The germs of it, however, may be discerned in that pre-eminence in size and reputation which was now so extensively conceded to the Church of Rome. In the second century, besides, the doctrine of the universal priesthood of Christians began to be lost sight of, and a separate sacerdotal caste made its appearance in the Christian Church. It is in the writings of Tertullian that the distinction between clergy and laity is for the first time developed, and the superiority of the former to the latter plainly asserted. And coeval with this formation of a sacerdotal caste, a tendency began to develop itself among Christians generally, to substitute outward in place of inward religion, and in the course of the third century many additions were made to the Christian ritual, which, from their very nature, indicated a melancholy declension from the primitive simplicity of Christian worship. Before the time of Constantine numerous innovations had been introduced into the service of the church, all tending towards that increase of priestly power, which formed the very foundation of the papacy.

The first presage of the future position of the Roman Church was afforded in two attempts which it made to impose its usages upon other churches. These were sternly repelled by the Asiatic and African bishops. Cyprian acknowledges the Roman to be the principal church in various passages of his writings, without, however, allowing that it possessed a supremacy inconsistent with the parity of all bishops. But it is an undoubted fact, that Cyprian saw, in what he considered the pre-eminence of the Apostle Peter, the symbol of ecclesiastical unity, and in a passage of his work on the unity of the church, this writer introduces the phrase as applied to the Church of Rome, of *cathedra Petri*, or chair of Peter. In the minds of the Roman bishops themselves, the idea early arose, and took deep root, that their connexion with the Apostle Peter authorized them to take precedence of all other apostolic churches as the source of the apostolic tradition. It was this impression, doubtless, which led Victor to assume the high ground which he took on the subject of the dispute about Easter. And after the middle of the third century, we find Stephanus, another Roman bishop, displaying equal presumption in the controversy about the validity of the baptism of heretics, and even daring to excommunicate the churches of Asia Minor and of North Africa, which refused

to acknowledge the tradition of the Roman Church as an unalterable and decisive law, binding on all other Christian churches. The arrogant claims, however, set forth by the Roman bishops were rejected by the whole of the Eastern, and even by many of the Western churches. Cyprian openly declared, in a council of more than eighty of the bishops of North Africa, that "no one should make himself a bishop of bishops;" and when Stephanus appealed to the authority of the Roman tradition, and spoke against innovations, Cyprian replied, that it was Stephanus himself who had made the innovations, and had broken away from the unity of the church. Such language is far from indicating that Cyprian acknowledged the bishop of Rome as entitled to exercise supreme jurisdiction in the church. On another occasion, also, Cyprian, in the name of the North African synod, declared, that the decision of the Roman bishop was without force, and therefore not entitled to be respected.

The elevation of Constantine the Great to the imperial throne, and the subsequent establishment of Christianity as the legal and recognized religion of the Roman Empire, had an important influence upon the fortunes of the church. Extensive immunities were granted to ecclesiastical persons; large donations of money, corn, and land were bestowed upon the church; a portion of the public revenue was appropriated to the use of the clergy, and unlimited license was given to testamentary bequests in favour of the church. In the new state of matters various arrangements made by the emperor tended to strengthen the power of the clergy, and to prepare the way for papal domination. Constantine was himself supreme in all causes ecclesiastical, as well as civil; but taking advantage of his position, he gave into the hands of the rulers of the church a large share of political influence and power. From the moment that he embraced Christianity he seems to have regarded himself as the temporal head and governor of the church. He issued commissions for the decision of church controversies, convened councils, and sometimes presided over them, while their decrees were without force, unless they received the imperial ratification. He even appointed to ecclesiastical offices, and deposed or otherwise punished ecclesiastical offenders. In the exercise of his assumed power he invested the canons of councils with the authority of civil law, and thus made them universally binding on the people. Heresy now became a crime against the state, as well as against the church, and a foundation was laid for all the subsequent persecutions.

By the transfer of the seat of empire to Constantinople, the ecclesiastical power, in the hands of the bishops of Rome, received considerable extension. Not being kept in check by the presence of the civil ruler, they found less difficulty in securing to themselves political power. As yet, however, we find no pretension to supreme authority on the part

of the bishop of Rome. On the contrary, at the council of Nice, A. D. 325, summoned by the authority of Constantine, the sixth canon runs in these terms: "The ancient custom in Egypt, Libya, and Pentapolis shall continue to be observed, namely, that the bishop of Alexandria have ecclesiastical jurisdiction over all these districts; as the bishop of Rome, according to usage, exercises such jurisdiction over the churches of certain countries. In like manner also their privileges shall be preserved to the Church of Antioch and the churches in other provinces. In general, it is plain that the great council will not suffer any person to remain a bishop who has become such without the consent of the metropolitan. If, however, an otherwise unanimous election of a bishop, according to the laws of the church, should be factiously opposed by only two or three, the choice of the majority shall prevail." This canon expressly asserts the equal authority of the three metropolitan, afterwards patriarchal, sees of Alexandria, Rome, and Antioch. The jurisdiction of the bishop of Rome is also declared to be limited to certain countries. And this was in reality the case. The Roman bishop exercised a metropolitan jurisdiction over the ten suburbicarian provinces, which was as far as the political district of Rome extended, and comprehended Central and Lower Italy. Thus far, and no farther, the authority of the Roman bishop extended at the beginning of the fourth century, though afterwards, as primate or patriarch, he was recognized as the head of nearly all the churches of the West.

The high reputation which the Roman Church possessed in respect of apostolical tradition since the days of Irenæus, gave much value to her opinion and her decision as a mediator in all controversies. When the whole Eastern Church was Arian, she declared her strict adherence to the Nicene creed, and in consequence East Illyria sought an alliance with her, and the bishop of Thessalonica courted her friendship and countenance. "This same state of affairs," says Dr. Hase, "made the Roman court at the council of Sardica, A. D. 347, a court of cassation, for the reception of appeals in the case of bishops. The Eastern churches, when they were so disposed and when united among themselves, never hesitated to disregard the interference of the Roman bishops, and the synods of Nicæa and Constantinople were entirely independent of his influence; but when the patriarchs contended with each other, or with the imperial court, his powerful friendship was generally sought by both parties, and was often purchased by concessions. From observing these facts, Innocent I. became convinced that even in his day nothing, in the whole Christian world, could be brought to a decision without the cognizance of the Roman see, and that especially in matters of faith all bishops were under the necessity of consulting St. Peter. The position of the Roman bishops in the state was that of powerful subjects who could be judged only by

the emperor himself, but who, as in the case of Liberius for his defence of the Nicæan creed, might sometimes be abused by him. But although the glory surrounding the apostolic chair had already become so attractive, that those who contended for it sometimes pressed towards it over the bodies of their competitors, it was still the subject of derision and complaint among the heathen. The recollection that this worldly glory commenced only in the time of Constantine, gave occasion to the remark, that Sylvester lived long enough to do and witness what was suitable for a Roman bishop according to more modern views."

The real founder, however, of the future greatness of the Roman see was Pope Leo I., usually styled the Great. Looking upon the Roman church as possessed of the true succession from the Apostle Peter, he regarded the bishop of that church as appointed by God to be head of the whole Church of Christ upon the earth. Taking advantage of the disturbed state of the African Church, in consequence of the outcry raised by the Arian Vandals, he added Africa to the Roman patriarchate. Through the influence of this ambitious Pope, Valentinian III. enacted a law which declared the apostolic see the supreme legislative and judicial authority for the whole church. This law was at first intended only for the West, and through the decay of the empire beyond the Alps, it became an empty title, to take effect only in subsequent times.

After the sixth century, the bishops of Rome were called Popes, and considered themselves as under a sacred responsibility to execute the decrees of councils, being invested, as they supposed, with a peculiar power derived from the divine right of Peter. And the vigour and energy with which they acted, recommended them to the favour of the people. More than once the popes delivered Rome and the surrounding country from the hands of the barbarians. And when the Western Empire had been completely destroyed A. D. 476, and a German kingdom had been set up in Italy, the Roman people continued to look upon the popes as their native rulers, giving them homage and obedience as the masters of the country. The high position of influence and power which the bishops of Rome had now acquired, enabled them the more readily to adopt measures for the farther aggrandisement of the clergy. With this view laymen were publicly prohibited from interfering in the affairs of the church, and the clergy were declared to be amenable to no bar but that of the Almighty.

Italy was reconquered by Justinian I., and the bishops and clergy of Rome became dependent upon Constantinople, a state of matters which continued till the time of Gregory I., who sought to establish ecclesiastical authority by the deliverance of the clergy from political dependence. No pontiff ever wore the triple crown who was more earnest than Gregory in promoting the interests of the Roman

Church, and advancing the authority and influence of the popes. His successors sometimes acknowledged the authority of the emperor, but never willingly. In the celebrated and protracted controversy on the subject of image-worship, they hesitated not to lay the emperor under the ban of a solemn excommunication.

Until the time of Gregory, the papacy contended for dominion over the church, not only through the ambition of individual popes, but still more from the exigencies of the times; but after that period the struggle for the independence and ascendancy of the church assumed a totally different aspect. To his spiritual authority, as the vicegerent of God upon the earth, the bishop of Rome now added temporal authority, having become lord of a considerable territory. At this period commenced the struggle between the emperors and the popes, which was severe and protracted. Though the Pope was the vassal of the emperor, and chosen under the imperial dictation, he received homage from each emperor as a spiritual father, from whose hand the crown was received. But during the reign of Louis the Pious, and the contentions of his sons for the government, the popes threw off to a considerable extent their dependence upon the emperors.

Towards the close of the eighth century the papacy made great advances towards the establishment of its temporal power, by the spurious story which arose, and was extensively credited, as to an alleged donation of Constantine the Great; that emperor, as was pretended, having given over Rome, and even the whole of Italy, to Pope Sylvester. This fiction received no little countenance from the alleged discovery of a document which purported to be the original deed of gift executed by Constantine in the Pope's favour, in A. D. 324. Only a short time elapsed when another expedient was resorted to for increasing the power and influence of the papacy; namely, the wide circulation of a new code of ecclesiastical laws framed on the principle of favouring the papal theocratic system. The collection now referred to, and which acquired great authority, by assuming the names of ancient popes, is usually termed the Pseudo-Isidorean Decretals, and professes to exhibit a complete series of the decretals of the Roman bishops from Clement I. A. D. 91, to Damasus I. A. D. 384. The claims of the papacy were here put forth under the authority of Christian antiquity. "It was repeatedly inculcated," says Neander, "that the Church of Rome was directly constituted head over all the others, by Christ himself. The episcopal chair of Peter, the princeps apostolorum, had been transferred on grounds of convenience from Antioch to Rome. The Church of Rome, which appoints and consecrates all bishops, is therefore the sole and sufficient judge, in the last resort, over the same, to which in all cases they may appeal. Among the important affairs which could not be decided without the authority of the Pope,

belonged the cases of bishops. In one of the decretals, the condition is indeed expressed, that whenever an appeal is made, it should be reported to the Pope. But in other places, it is expressly declared, as indeed it follows, as a matter of course, from the principle lying at the ground of these decretals, that a decisive sentence can in no case whatsoever be passed upon bishops, without the concurrence of the Romish church, as well as that no regular synod can be convoked without its authority. Hence it followed again, that the Pope, whenever he thought proper, could bring the cause before his own tribunal, even where no appeal had been made, in case the bishop, as might indeed often happen under the circumstances of those times, had not dared to appeal; and the decision of the Pope must be acknowledged and carried into effect without demur. Moreover, it is already intimated in these decretals, that the Emperor Constantine had transferred his sovereign authority in Rome to the Roman bishop."

The firmness and energy of the government of Charlemagne were by no means favourable to the carrying out of such principles as were developed in the Pseudo-Isidorean Decretals. But the reign of his feeble-minded successor, Louis the Pious, and the quarrels which ensued between him and his sons, gave the church an opportunity of now and again taking part in the political strife. Gregory IV came to France as mediator, but far from acknowledging him as necessarily supreme, the Frankish bishops threatened him with deposition.

The pontificate of Nicholas I., which commenced in A. D. 858, formed a new epoch in the history of the papacy. Boldly avowing his wish to follow out the principles of the Pseudo-Isidorean Decretals, he quoted this document for the first time as authoritatively binding upon the church. With that all-grasping ambition which has so often characterized the popes, Nicholas claimed the right of sovereignty over the universal church, and conceived the plan of convoking synods in Rome, composed of bishops from different countries, with the view of gathering information as to the state of the churches in all quarters, and promulgating the new ordinances throughout the whole world. He asserted a supreme authority over monarchs as well as bishops, obliging Lothaire II. to humble himself and own subjection to the papal see. On the death of Lothaire, Pope Adrian II. defended the rights of the lawful heir to the throne against Charles the Bald and Louis the German. Finding that he was defeated in his object by the firmness of Charles, he sought to win him over by promising him the succession to the empire. This project was executed by Adrian's successor, John VIII., who, however, compelled Charles, as the condition of obtaining the title of king of France, to acknowledge the independence of Rome and its territory, and to confess that he only held the empire by the gift of the Pope.

But while the popes were thus triumphant over

the emperors, they were severely harassed by the turbulent feudal lords, who sought to establish for themselves a virtual independence. These feudal lords interfered in the election of the popes, and generally controlled them; they insulted, imprisoned, and murdered the pontiffs, and while the supremacy of the papal power was tacitly acknowledged throughout Europe, it was itself compelled to submit to a race of petty tyrants. Two shameless prostitutes, through their influence with the profligate nobles, procured the papal chair for their paramours and their illegitimate children; and so great were the disorders of the church, that the emperors once more rose above the popes, and Pope John XII. was deposed by the Emperor Otho, after summoning him before a synod at Rome, which convicted him of murder, blasphemy, and all kinds of lewdness. Leo VIII. was now elected to the papal throne, and the Romans swore to the emperor that no Pope should be chosen or consecrated without his consent. The succeeding popes were nominated and with great difficulty defended by the emperor against the hatred of the people and the craft of the Tuscan party. Such was the low state of degradation to which the church had sunk, that a loud cry was raised for its deliverance from the simony and the licentiousness of the clergy. Every office in the church was bought and sold. In these circumstances the emperors had little difficulty in maintaining their superiority over a race of profligate popes, who pretended to govern a church which was notoriously the seat of every species of corruption.

With the elevation of Leo IX. to St. Peter's chair in A. D. 1049, commenced a new era in the history of the papacy, when strenuous efforts were made to render the church independent of the secular power. The prevailing corruption of the clergy had now reached its height, and a strong reaction began to manifest itself. The soul of this new reforming movement was the monk Hildebrand, a man of remarkable talent, activity, and energy. In aiming at a reformation and emancipation of the church, two things seemed to be necessary, the introduction of a stricter moral discipline among the clergy by reviving the ancient laws concerning celibacy, and the abolition of simony in disposing of the offices of the church. Through the influence of Hildebrand over the mind of Leo, that Pope became zealous in opposing the abuses which had crept into the administration of ecclesiastical affairs, and yet amid his anxiety to reform the church, he transgressed its laws in his own person, by leading an army against the neighbouring Normans, who had laid waste the territories of the church. Such unwarrantable conduct, on the part of the head of the church, excited the greatest regret in the minds of all the true friends of ecclesiastical order; and all the more as the expedition proved disastrous, the Pope's army having been wholly destroyed, and the Pope himself taken prisoner; but when in his confinement he beheld the

conquerors at his feet, he blessed their arms and confirmed their conquests. Leo died of a broken heart soon after his release from prison.

While Hildebrand was maturing his plans for the re-establishment of the papacy, many circumstances occurred which confirmed his desire to prosecute his design. For nearly two hundred years had the ecclesiastics of the diocese of Milan maintained their independence of the holy see; it appeared, therefore, to the cardinal-monk a most desirable object to bring about the submission of this refractory portion of the Italian clergy. A legate was, accordingly, despatched to Milan on this important errand; but though he apparently succeeded, it was only for a time, and no sooner had the legate departed than the clergy declared as strongly as ever their opposition to papal authority. The Anglo-Saxon Church had, from the very commencement of its history, declined to yield subjection to the see of Rome. Now, however, it was destroyed by the Norman conquest, to the success of which the interference of the Pope and of Hildebrand materially contributed. All the political struggles of this period, however, were cast into the shade by the daring citation of the Emperor Henry IV. The Saxons appealed to Rome against Henry for his intolerable oppression of his subjects, and for exposing to sale all ecclesiastical offices for the support of an army; and the then reigning Pope, Alexander II., at the instigation of Hildebrand, summoned the king to Rome that he might answer the charges made against him by his own subjects. This was plainly a declaration of open war between the spiritual and temporal authorities, and it was only the death of the Pope which prevented the contest from coming to an immediate crisis. The ambitious Hildebrand, on hearing the tidings of Alexander's death, felt that the time had now arrived for his entering upon the execution of his long-cherished plans, and assuming the dignity of an independent sovereign. Even at the funeral of Alexander, the people exclaimed "Hildebrand is Pope, St. Peter has elected him."

Hildebrand accepted of the papal tiara under the title of Gregory VII., and to disarm hostility, and prevent the election of an anti-pope, he feigned submission to the emperor, refusing to be consecrated without the imperial sanction. And yet no sooner did he find himself securely seated in St. Peter's chair than he proceeded forthwith to carry out his favourite plan for securing the independence of the church by preventing lay interference in the collation of benefices. The two great objects of this celebrated Pope, one of the most famous indeed in the history of the papacy, were, to enforce the celibacy of the clergy, and the right of the popes to the investiture of bishops. At a synod held at Rome A. D. 1074, Gregory re-established the ancient law of celibacy. A second synod was held at Rome in the following year, which condemned all simony, and pronounced a sentence of excommunication on every man who

should give or receive an ecclesiastical office from the hands of a layman. These decrees were communicated to the sovereigns of Europe by Gregory himself in letters which afford ample evidence of the pre-eminent abilities of the writer. The kings contended earnestly in behalf of a long-established prerogative to which they had been accustomed to attach the greatest importance. Hence the protracted controversy on *investitures* between the emperors and the popes.

Gregory gladly availed himself of every opportunity to assert his privileges as a feudal lord paramount, and to exercise his office as a divine umpire and lawgiver among the nations of Europe. His plausible professions were viewed with great jealousy both by kings and nobles, accompanied as they were by an open invasion of their privileges. At length a conspiracy was formed against the pontiff in Rome itself, when Cincius, the prefect of the city, arrested his holiness while celebrating mass on Christmas day, and threw him into prison, but the populace interfered and rescued their favourite. The growing power and influence of Gregory could not fail to awaken suspicion in many of the crowned heads of Europe, but more especially was this the case with the youthful emperor, Henry IV., who saw with mingled jealousy and indignation a new power established which more than rivalled his own. In defiance of the Pope he restored bishops in his dominions who had been deposed and excommunicated for simony. Soon afterwards Gregory cited the emperor to appear at Rome and answer to the charges laid against him, threatening him with excommunication if he disobeyed the summons. Enraged at the insolence and presumption of the Pope, Henry assembled a synod at Worms A. D. 1076, composed of the princes and prelates devoted to his cause, and procured a sentence of deposition against Gregory. The Pope replied by excommunicating Henry, and absolving his subjects from their allegiance, deposed several prelates in Germany, France, and Lombardy who favoured the emperor, and published a series of papal constitutions, in which the claims of the popes to supremacy over all the sovereigns of the earth were plainly set forth. The most important of these resolutions, which form the basis of the political system of the papacy, were as follows: "That the Roman pontiff alone can be called Universal. That he alone has a right to depose bishops. That his legates have a right to preside over all bishops assembled in a general council. That the Pope can depose absent prelates. That he alone has a right to use imperial ornaments. That princes are bound to kiss his feet, and his only. That he has a right to depose emperors. That no synod or council summoned without his commission can be called general. That no book can be called canonical without his authority. That his sentence can be annulled by none, but that he may annul the decrees of all. That the Roman Church has been, is, and will con-

tinue, infallible. That whoever dissents from the Romish Church ceases to be a Catholic Christian. And that subjects may be absolved from their allegiance to wicked princes."

Both the Emperor and the Pope now prepared for war, but all the advantages were on the side of Gregory. Henry was forsaken by the princes of his own court, who so far sided with the Pope, that they resolved, if the ban of excommunication were not removed from Henry within a limited period, he would be deprived of his throne. The emperor's condition was now one of peculiar perplexity, difficulty, and danger. He knew not in what direction to look for succour. In despair, therefore, he resolved to apply for a personal interview with the Pope, and to ask for absolution. He crossed the Alps, accordingly, in the depth of a severe winter with his queen and child, enclosed in the hides of oxen, and entered Italy so disheartened, that he thought only of conciliating his powerful enemy by submission. Through the intercession of some of the most influential Italian nobles, the Pope consented to grant Henry an interview. His holiness then resided at Canosa, and thither the emperor proceeded, but was doomed to experience at the hands of his holiness the greatest indignities that were ever heaped upon a sovereign. On reaching the papal residence, at the first barrier he was compelled to dismiss his attendants; when he reached the second he was obliged to lay aside his imperial robes, and assume the habit of a penitent. In this dress he was forced to stand three whole days barefooted and fasting from morning till night in the outer court of the castle during one of the severest winters that had ever been known in Northern Italy, imploring pardon of his transgressions from God and the Pope. He was at length admitted into the presence of the haughty pontiff, who, after all the humiliations to which the emperor had submitted, granted him not the entire removal, but only the suspension of the sentence of excommunication.

The harsh treatment which he had received from Gregory roused the indignation of Henry, and to retrieve his lost honour he joined the nobles of Lombardy in a renewed war against the Pope. The sentence of excommunication and deposition was again declared against the emperor, a rival Pope and a rival king were set up, and Italy and Germany were filled with blood. Henry besieged and took Rome in A. D. 1084; but the Pope, though shut up in his castle of St. Angelo, would accept of nothing short of the unconditional submission of the king. Having been liberated by Robert Guiscard, and finding that even his own people were not disposed to espouse his cause, Gregory retired to Salerno, where he was seized with a mortal disease, and died unconquered, repeating with his latest breath the excommunication he had issued against Henry and all his adherents. Thus terminated the career of the great founder of the papacy as a political power in

Europe, and a power, too, which renders all subservient to its own aggrandisement.

The principles on which Gregory had acted throughout the whole of his public life, both as a cardinal-monk and as the proud occupant of the papal chair, continued long after his death to actuate his successors, so that in course of time the Pope became the controlling power, heading and directing every popular movement in the Western world. The CRUSADES (which see), had no small influence in placing the church on a political vantage-ground, from which, amid the general and all-absorbing fanaticism which pervaded the European nations, she could hurl her anathemas against the most powerful kings with little chance of encountering the slightest resistance. At the very first council, that of Clermont, which authorized the first Crusade, the king of France, in whose dominions the council met, was excommunicated, and could only obtain absolution by humiliating submission. To consolidate the papal structure, Paschal II. procured the enactment of a new oath to be taken by all ranks of the clergy, whereby they abjured all heresy, promised implicit obedience to the Pope and his successors, and pledged themselves to affirm what the church affirms, and to condemn what she condemns.

Henry V. proved a more formidable enemy to the papacy than his father. He led an army into Italy, took Pope Paschal prisoner, compelled him to perform the ceremony of his coronation, and to issue a bull securing the right of investiture to the emperor and his successors. By the remonstrances of his cardinals, however, the Pope was persuaded to annul the treaty, but the death of his holiness prevented an immediate war. Both Gelasius II. and Calixtus II. supported the policy of Paschal, and after a long struggle, the emperor was forced to resign his claim to episcopal investitures, with the exception of investiture to the temporal rights belonging to the sees. This was the purport of the Concordat agreed upon at an imperial diet at Worms in A. D. 1122, and confirmed the following year at the first general council in the Lateran. Such now was the authority of the papacy that the influence hitherto exercised by the emperors in the election of bishops was gradually transferred to the popes.

About this period arose Arnold of Brescia, a disciple of Abelard, who directed his attention to the reform of the church and of the government. The followers of this able and energetic man were numerous both in Italy and Germany. See ARNOLDISTS. Against this powerful party Innocent II., Celestine II., Lucius II., and Eugenius III. found it necessary to contend earnestly for their own domestic power; and during this period the aggressions of popery on the rights of kings and nations were suspended. The second council of Lateran, in A. D. 1139, at which a thousand bishops were present, condemned the opinions of Arnold, and by papal influence he was driven from Italy, France, and Zu-

rich, until in the city of Rome itself he attained supreme power. Rome now set an example of resistance to the temporal power of the papacy, confining the Pope to the exercise of ecclesiastical government and to the possession of tithes and voluntary offerings. Lucius II. led an army against the Roman people, and though he was killed while his troops were storming the city, his successor, Eugenius III. made no attempts to conciliate his refractory subjects, but called in the assistance of the king of the Normans to protect him from their violence. While the popes were thus exposed to the contempt and hatred of the subjects of their secular government, a work appeared from the pen of St. Bernard, which was designed to prop up their tottering power. In this work, which was entitled 'Contemplations on the Papacy,' the author exhibits the system in its most favourable aspect, as designed by God for the promotion of the best interests of the people, but, at the same time, he candidly predicts that its worldly arrogance will prove its destruction. Neither by force nor flattery, however, could the Roman people be persuaded to subject themselves anew to the yoke of the papacy, and it was not until they discovered that the overthrow of the hated system would seriously diminish the funds of the Roman exchequer, that they consented anew to surrender their liberties to the pontiffs.

Frederick I. ascended the throne of Germany with the fixed resolution to re-establish if possible the ancient dominion on both sides of the Alps. He entertained the bold idea of rescuing his subjects from the subjection which had been so long yielded to a foreign bishop, and of forming a great national German Church, under the spiritual jurisdiction of the archbishop of Treves. The project, however, was unsuccessful, chiefly through the jealousy of the German princes. Soon after this a circumstance occurred which led to a remarkable assertion on the part of the papacy, of the right to bestow kingdoms and empires at pleasure. Henry II., king of England, anxious to annex Ireland to his dominions, applied to Pope Adrian IV. to sanction his undertaking, declaring that his chief object was to re-establish true Christianity, as he called it, in that island. Adrian acceded to Henry's request, and wrote him a letter professing to give over Ireland into his hands. This conveyance was communicated by Henry to the Irish hierarchy, but it was not until several years had elapsed, that Henry was formally proclaimed lord of Ireland, and the severest censures of the church denounced against all who should impeach the donation of the holy see, or oppose the government of its illustrious representative. No better proof could be given that the doctrine of the decretal and canon law, as to the papal supremacy, had now been admitted, than the fact that the English king asked for Ireland as a gift from the Pope, thus acknowledging the superiority of the Roman pontiff. This admission was, of course, fatal to

the independence of Henry's crown, and paved the way for the exercise of the papal usurpation in the reign of his son John.

The death of Adrian gave Frederick an opportunity of asserting the ancient right of the emperors in the election of a successor; but finding himself unable to push matters to extremities, he contented himself with effecting the election of an anti-pope, Victor IV., in opposition to Alexander III., who was elected by the Norman party in the college of cardinals. The choice of the emperor was ratified by a council summoned to meet at Pavia, A. D. 1160, and several of the clergy, especially all the Cistercian monks who refused to acknowledge Victor, were compelled to leave the country. His rival Alexander retired to France, where he was kindly received, and gained over to his interest the kings of France, England, Spain, and most other countries of Western Europe. In 1164 Victor died, and the cardinals of his party chose as his successor Guido, bishop of Crema, who assumed the title of Paschal III., and was confirmed by the emperor. The Romans, however, recalled Alexander from France, but the emperor, having occasion to enter Italy with an army for the purpose of suppressing an insurrection of the Lombards, advanced to Rome, and took possession of the city, Alexander being compelled to flee in the garb of a pilgrim, and to seek shelter among the Normans. At length, in 1167, Alexander recovered his power in Rome, and having excommunicated Frederick, deposed him, and absolved his subjects from their allegiance. The death of Paschal III., in 1168, was followed by the election in his room of Calixtus III., who, however, though confirmed by the emperor, never obtained any considerable influence.

In the meantime the power of the papacy, while thus keenly opposed in Germany, was making rapid progress in other countries, more especially in France and England. To this result the famous dispute of Henry II. of England with the notorious Thomas à Becket not a little contributed. The haughty prelate, with whom the advancement of the papal authority was a paramount object, obstinately persevered in resisting the constitutions of Clarendon, by which all ecclesiastics were placed under the due control of the sovereign. Becket was banished, but he found an asylum with the king of France. The result of this struggle, which takes a prominent place in English history, was, that Becket triumphed over Henry, returned to England, and issued his excommunications against his opponents. His ambition and insolence provoked Henry to utter an unguarded exclamation, which was too rigidly interpreted by his followers. Becket was murdered at the altar, and the Romish Church has enrolled him in the list of her saints and martyrs. Henry was alarmed at the unexpected murder of the archbishop, and he lost no time in despatching an embassy to Rome, declaring himself ready to submit to any penance

which the Pope might inflict, and to comply with any demands he might make. The humiliation of the English monarch tended more than any event which had happened for a long period to enhance the influence of the papacy throughout Europe. This event was speedily followed by another still more favourable and flattering to the Pope than the submission of Henry; the emperor of Germany having agreed to recognize Alexander as Pope, to receive absolution at his hands, to restore to him the government of the city of Rome, and to renounce the anti-pope. To proclaim his triumph over schismatics and kings, Pope Alexander summoned, in A. D. 1178, a large council, which was attended by nearly 300 prelates, and is usually reckoned the third general Lateran council. To prevent any schisms in future from controverted elections of the popes, this council decreed that the votes of two-thirds of the cardinals should be necessary to secure the success of a candidate.

The advances which the papacy had already made in temporal power and authority, encouraged the successors of Alexander to carry on a renewed struggle for supremacy with the emperors of Germany. The contest was protracted throughout another century, before the close of which the popes had contrived to exalt themselves far above the occupants of the imperial throne. England also, through the pusillanimity of King John, became the victim of papal ambition. A disputed election to the archbishopric of Canterbury was submitted to the decision of the Pope, by whom it was pronounced invalid, and another prelate named Langton nominated to the vacant see. King John refused to acknowledge the papal nominee, and seized upon the revenues of the clergy. Pope Innocent III. then laid all England under an interdict, and excommunicated the king. In vain did John strive to resist this act of the Romish pontiff; he was deposed by Innocent, and his kingdom handed over to Philip, king of France. Alarmed at this violent exercise of papal authority, John, with the most disgraceful cowardice, humbled himself before the Pope, and consented to receive England as a fief from the holy see. These transactions called forth one universal cry of indignation from the English people. The barons flew to arms, and in defiance of papal prohibitions, John was compelled to sign the MAGNA CHARTA of English liberty. It was to no purpose that the Pope hurled his anathemas against the estates and their charter; the papal power, notwithstanding the proud elevation it had reached, had now found an enemy too powerful to be withstood.

The same year (1215) that Innocent III. was foiled in his attempts upon England by the unflinching energy of her nobles and people, he summoned the fourth council of Lateran, which, by a solemn decree, declared the Pope to be the head of the great Christian family of nations, and elated by the pre-eminent superiority which he was declared to pos-

sess, Innocent, in his vanity, likened himself to the sun, and the various civil governments to the moon, receiving their light from him as from a feudal lord. Great was the presumption involved in such a statement, but it must be admitted that, by the exertions of this ambitious pontiff, Rome became once more the head of the civilized world.

At his death Innocent was succeeded by Honorius III., a man of mild dispositions, who was utterly unfit to maintain the ground which his predecessor had gained, and, accordingly, allowed the power of the papacy to be weakened in his contest with the emperor of Germany. The reign of Honorius, however, was very brief, and to repair the damage which had been occasioned by his weakness, the cardinals elected as his successor Gregory IX., a nephew of Innocent III., and of a kindred spirit with that eminent Pope. No sooner had he taken his seat in St. Peter's chair than the new pontiff assumed an attitude of uncompromising firmness towards the emperor. At his coronation Frederick had taken the vow of the cross, and renewed it at Jerusalem. But when called upon to fulfil his vow during the pontificate of Honorius, he had always evaded compliance. But Gregory would submit to no further delay, and perceiving that Frederick was taking no serious steps to fulfil his vow by setting out for Palestine, he issued a sentence of excommunication against the dilatory emperor, and sent it round to all the courts and kingdoms of Europe. It happened, however, that Frederick, actuated by mere motives of self-interest, had resolved to undertake the crusade in earnest. His preparations were nearly ready, and disregarding, therefore, the papal ban, he actually set out for Palestine in August 1228. The expedition was successful; he entered the holy city in triumph, placed upon his head the crown of Jerusalem, hastened back to Italy, and drove the soldiers of the Pope before him. At length a peace was concluded between the Emperor and the Pope, by which full satisfaction was made to the papacy for the injuries it had sustained, and even new political advantages were conferred upon it. Such an arrangement was peculiarly seasonable, as the Romans, weary of the priestly domination under which they had suffered so much oppression, had made a determined effort to throw off the yoke, and it was only through the effective aid of the emperor that Gregory was enabled to maintain his temporal sovereignty.

The success, however, which Frederick obtained soon after, in his war with the Lombards, awakened anew the jealousy of the Pope. The result was, that both parties came to an open rupture, and on Palm Sunday 1239, the Pope pronounced a solemn excommunication against the emperor, sending it throughout Europe along with an interdict upon every place in which Henry should reside. An angry epistolary controversy now ensued, in which an attempt was made, on the one side, to show the injus-

tice of the papal sentence; and on the other to show that it was fully warranted by the conduct of the emperor. But the dispute was not confined to letters; the Pope raised an army of his own, and openly joined with the Lombards and Venetians against Frederick, who in turn led his troops into the States of the church, and shut up Gregory in Rome. In these circumstances the Pope, beleaguered in his own city, issued an order for the assembling of a general council the following year. Frederick, however, frustrated this design, and soon after the Roman pontiff died in extreme old age—an event which seemed for a time to promise a restoration of tranquillity.

Gregory IX. was succeeded by Celestin IV., who, however, survived his elevation only a month, and the cardinals, being divided in opinion as to the most suitable person to supply the vacancy, an interregnum of two years' duration ensued, at the end of which a cardinal of the Ghibelline or imperial faction was chosen under the name of Innocent IV. The new pontiff feeling that he was unable to cope with Frederick in the field, endeavoured to baffle him by negotiation. He professed, accordingly, the utmost readiness to be at peace with the emperor, and his overtures to that effect being accepted, a personal interview was arranged, at which a treaty of peace should be finally concluded. Meanwhile the Pope, probably afraid to meet Frederick, fled from Rome to Genoa, his native city, and after in vain asking for an asylum from the kings of England, France, and Arragon, he repaired to the free city of Lyons. Here he assembled a council, which solemnly deposed Frederick, and thus kindled a civil war throughout the empire. Offers of peace were made to the Pope through Louis IX., king of France; but these offers were rejected by Innocent, who set up a rival emperor, and adopted every expedient in his power to reduce Frederick to submission. Treason and rebellion were openly preached at the instigation of his holiness by many Romish ecclesiastics in Germany, and the Dominican monks urged their hearers to deeds of blood.

In 1250 the Emperor Frederick died, and was succeeded in the imperial government by his son Conrad. The Pope returned from Lyons to Rome, and as if his rage had been only redoubled by the death of his enemy, he persecuted and excommunicated the young emperor, offering the crown of Sicily to a brother of the king of England, and afterwards to a brother of the king of France. Germany was now the scene of civil commotions of the most painful kind, the clergy fighting against the laity, and the laity against the clergy. The unexpected death of Conrad did not diminish the hatred of the Pope to his family, although the young emperor before his death had bequeathed his infant son Conrad to the mercy of Innocent. Unsubdued by this mark of the confidence reposed in him, even by an enemy, the pontiff took possession of the Neapoli-

tan dominions, while Manfred, the illegitimate son of Frederick, usurped the throne of Sicily, and refusing to do homage to the Pope, threatened to become as formidable an enemy of the papacy as his father had been. At this juncture, the ambitious career of Innocent was brought to a close by his death, which took place at Naples in the midst of schemes for the aggrandisement of the papal see, such as, had they not been arrested, would in all probability ere long have embroiled the whole of the European kingdoms in a general war.

Innocent IV. was succeeded by Alexander IV. who, though he excommunicated Manfred, found himself unable to encounter him alone, and, therefore, he sought the assistance of Henry III., king of England, offering the investiture of Sicily to his son Prince Edward. Aid, however, was refused, and Manfred setting the Pope at defiance, raised such a spirit of insurrection in the city of Rome, that Alexander fled to Viterbo, where he died. Urban IV., the next Pope, followed the same line of policy, but while engaged in negotiations with the view of giving the investiture of Sicily to Charles of Anjou, brother of the king of France, he also was cut off. The negotiations, however, were completed by his successor, Clement IV., who entered upon his pontificate with a firm determination to destroy Manfred, and with this view invited Charles to come into Italy. In accordance with this invitation, Charles set out for Rome with a large army, and having paid homage to the Pope, marched towards Naples to seize his new dominions. Manfred encountered the invaders at Beneventum, but was defeated and slain, after which the cruel conqueror murdered the wife, the children, and sister of his rival. Conradin now entered Italy to assert the hereditary claims of his family, and encouraged by the enthusiasm with which he was received, he went forward, in the face of papal excommunications, and took possession of Rome. Charles, however, appeared with his French army, and attacking Conradin, took him prisoner. He subjected the young prince, who was only sixteen years of age, to a mock trial, and commanded him to be executed. Thus perished on the scaffold the last prince of the house of Swabia, which had long been the most powerful obstacle to papal usurpation. The triumph of the papacy now appeared to be complete; Italy was severed from the German empire, but it recovered its independence only to be rent asunder by contending factions, and the pontiffs were doomed to discover that the spirit of freedom, which they had so largely encouraged, was a more formidable enemy than the German emperors themselves.

Charles of Anjou, fired with the ambition of conquest, aimed almost openly at the complete sovereignty of Italy. Assuming the title of Imperial Vicar, he usurped supreme power, and formed the project of overthrowing the Greek Empire, which had just been restored by Michael Palæologus. Gre-

gory X. had succeeded Clement IV. in the chair of St. Peter, and being anxious to rouse Christendom to a new Crusade, as well as to put an end to the schism which divided the Greek and Latin churches, he saw that to effect these objects, it was necessary for him to restrain the ambition of Charles. With this view he procured the election of a new western emperor in the person of Rodolph of Hapsburg, who, in entering on his government, formally renounced all imperial rights over the city of Rome, and made provision for the separation of the kingdom of Sicily from the empire.

It was during the pontificate of Gregory X. that the second general council of Lyons was convened, at which was laid the foundation of the present mode of electing the popes. By this system the cardinals are bound to assemble ten days after the death of a Pope for the purpose of electing a successor, and to remain shut up until the new Pope shall be regularly elected by a majority of votes. Soon after the introduction of this new mode of election to the papal chair, the cardinals were called upon, with extraordinary frequency, to exercise their privilege, for it so happened, after the death of Gregory, that, in the course of one single year, three separate pontificates began and ended, those, namely, of Innocent V., Adrian V., and John XX. These short-lived Popes were succeeded by Nicholas III., who was well qualified to defeat the projects of Charles. The first step which this ambitious and crafty pontiff took after his election, was to enter into negotiations with the Emperor Rodolph. Charles, alarmed at this coalition, readily made concessions, resigning the title of Imperial Vicar to please Rodolph, and that of Roman senator, to gratify the Pope. Rodolph, remembering that the house of Hapsburg owed its elevation to the papal see, yielded to every demand of Nicholas, and confirmed the grants which had been made to the popes by Charlemagne and his successors. Ignorant of his hereditary rights, he permitted the provinces, which Rome called the patrimony of St. Peter, to be entirely separated from the empire. Thus the papacy was formed into a kingdom, and the Pope enrolled in the list of European sovereigns.

At this time, Charles having lost the affections of his subjects by his tyrannical conduct, a conspiracy was formed to deprive him of his kingdom. The Sicilians were quite prepared for revolt, and a signal of insurrection was about to be given, when the death of Nicholas delivered Charles from his most formidable foe. A Frenchman was now elected to the vacant see, who took the title of Martin IV., and his elevation being chiefly due to the influence of Charles, duke of Anjou, the new pontiff, as an expression of gratitude to his patron, restored to him the dignity of a Roman senator. The conspiracy, however, which had been forming in Sicily to put an end to French rule in the person of Charles, was now matured, and on the evening of Easter Monday

A. D. 1282, the Sicilians, at the signal of the bell for vespers service, flew to arms, and massacred all the French on the island, declaring the rule of the foreign tyrant to be at an end. This wholesale butchery is known in history by the name of the Sicilian Vespers. When this event occurred, Charles was at Orvieto holding a consultation with the Pope, and when the tidings of the revolt reached him, his indignation knew no bounds; he prevailed upon the Pope to excommunicate the Sicilians, and all who were suspected of favouring their cause, while he himself hastily assembled an army and laid siege to Messina. For a time the inhabitants were so intimidated by the threats of the papal legate, and the boastings of the French, that they thought of surrendering, but they were happily relieved by the arrival of Peter, king of Arragon, who came to their assistance with a fleet. The rage of the Pope was now turned against Peter, who, however, in spite of the interdict pronounced upon his kingdom and the papal ban upon himself, kept possession of Sicily, and set the Pope at defiance. Charles made two different attempts to recover his kingdom, but without success; and both he and Martin were cut off the same year, 1285.

During the pontificates of the three succeeding popes, Honorius IV., Nicholas IV., and Celestin V., war was still carried on between the sons of Peter and the sons of Charles. The result was, that the crown of Sicily was given over to the princes of Arragon, who recognized the Pope as their liege lord, while Charles II. having consented to renounce all claim to the throne of Sicily, was secured in the possession of Naples.

Celestin V., when elected to the pontificate, was an old monk, who had lived for many years as a hermit, and being totally unfit for the office to which he was chosen, was persuaded to resign; whereupon Cardinal Cajetan ascended the papal throne, under the title of Boniface VIII. This remarkable man was at once crafty, ambitious, and despotic. His chief aim, in undertaking the papal office, was to establish to himself an undisputed sovereignty over ecclesiastics, princes, and nations, a sovereignty, in fact, both temporal and spiritual. He commenced his ambitious career by interfering in the political affairs of Naples and Sicily, authoritatively commanding Frederick of Arragon to lay aside the title of king of Sicily, and forbidding all princes and their subjects, under pain of excommunication, to lend him their support. Not contented, however, with intermeddling with the rulers of Italian principalities, he resolved to establish his authority, if possible, over the most powerful sovereigns of Europe. For this purpose he wrote to Philip the Fair, king of France, to Edward I., king of England, and to Adolphus, emperor of Germany, commanding them, under pain of excommunication, to settle their differences without delay. This bold and presumptuous step was quite in accordance with the lately acknowledged

rights and duties of the papacy, but Philip, who was one of the ablest monarchs in Christendom at that time, wrote to Boniface a firm, though courteous reply, stating his readiness to listen to any exhortation coming from the see of Rome, but declaring that he would never consent to receive a command even from such a quarter. The Pope, however, was resolved, if possible, to humble the haughty monarch; and an opportunity of accomplishing his purpose now presented itself. To defray the expenses of his war with England, Philip had raised heavy contributions from the church and clergy, and some French prelates having forwarded a complaint to Rome, the Pope gladly took advantage of this circumstance, and issued the celebrated bull, called, from its commencing words, "Clericis laicos," excommunicating the kings who should levy ecclesiastical subsidies, and the priests who should pay them; and withdrawing the clergy from the jurisdiction of lay tribunals.

The attempt of Boniface to establish a theocracy independent of monarchy excited general indignation, not in France alone, but in other countries. In England Edward resorted to an expedient by which he compelled the ecclesiastics to pay their subsidies, namely, ordering his judges to admit no causes in which ecclesiastics were the complainants, but to try every suit brought against them. The king of France, again, while he refrained from openly opposing the Pope's bull, published a royal ordinance prohibiting the export from his dominions of gold, silver, jewels, provisions, or munitions of war without a license; and at the same time he forbade foreign merchants to settle in France. Such an edict as this would necessarily affect, in a very serious manner, the papal treasury, and therefore, Boniface lost no time in remonstrating with Philip, and urging upon him to modify his edict. At the same time the French bishops entreated Boniface to render his bull less stringent, there being no small danger that the effect of such a papal decree as the "Clericis laicos," might be the irretrievable ruin of the Gallican church. The Pope, accordingly, abandoned some of the most obnoxious provisions of the bull, and allowed Philip to impose a tribute upon the clergy of France to the amount of one-tenth of their revenues for three years. Still further to gratify the king and the whole French nation, Boniface carried out the canonization of Louis IX., which had been delayed for twenty-five years. Finally, the Pope promised to Philip that he would support his brother Charles of Valois, as a candidate for the imperial crown, and thus restore the empire to France. These measures had the desired effect on the mind of the French monarch, and at the beginning of 1298, the dispute between Philip and Edward was submitted to the arbitration of the Pope, who, with great pomp and solemnity, published his decision in the form of a bull. To the astonishment and mortification of the king of France, Boniface decided

that Guienne should be restored to England, that the count of Flanders should receive back all his former possessions, and that Philip himself should undertake a new Crusade. When this papal decree was read in the presence of the French court, the king listened to it with a smile of contempt; but the count of Artois, enraged at the insolence of the Pope, seized the bull, tore it in pieces, and flung the fragments into the fire.

Without deigning to send any formal reply to the Pope's bull, Philip renewed the war. Angry reproaches now passed between the Roman pontiff and the French monarch, and the papal legate in France was thrown into prison for high treason. Boniface now issued edicts summoning the French prelates to Rome; but the king appealed to his people, and convened a general diet of his kingdom. The three estates assembled in 1302, and were unanimous in declaring France to be independent of the holy see. Boniface, accordingly, commenced a contest with the whole French nation. He denied that he had ever claimed France as a papal fief; but he maintained that every creature, on pain of final perdition, was bound to obey the Roman bishop. He then proceeded to excommunicate the king, who appealed once more to a general diet of his kingdom. Before that body he accused Boniface of the most flagrant crimes, and demanded that a general council should be forthwith summoned for the trial of the pontiff. His holiness in turn pronounced an interdict upon the kingdom of France, and bestowed the French crown upon the emperor of Germany. At the instigation of Philip, the Pope was imprisoned in his own city of Anagni, and although, after three days, he was liberated by his countrymen, such was the effect produced upon him, by the dishonour shown to his sacred person, that he died of a broken heart.

The death of Boniface marks an important era in the history of the papacy. From this time we find it seeking to avoid provoking the hostility of kings and emperors, acting only on the defensive, and though still theoretically maintaining its claims to universal supremacy, making no active efforts to enforce them. Gregory VII., Innocent III., and Boniface VIII., stand out from the long list of pontiffs as earnest supporters of the temporal authority of the popes, and vindicators of their supreme sovereignty, not only over the church, but over all the kingdoms of the earth.

Benedict XI., the successor of Boniface, being of a mild and pacific disposition, sought a reconciliation with the French king, by revoking all the decrees which had been passed against France. But the early death of this pontiff prepared the way for a new crisis, in which the political system of the papacy suffered greater shocks than any to which it had been hitherto exposed. When the cardinals met for the election of a successor to Benedict, the French and Italian parties were so violently opposed to each other, that the election was protracted for

several months; but at length the choice fell upon Bertrand d'Agoust, archbishop of Bordeaux, who assumed the title of Clement V. This was the first of the series of popes who took up their residence at Avignon instead of Rome. By this new arrangement the Pope was brought into a state of complete dependence upon the French monarchs, whose interest it now became to perpetuate and uphold the papacy. For about five years, however, the intention of the new Pope to reside permanently within the dominions of France was carefully concealed, but at length it was openly divulged. The chief object which Clement seemed to have in view was to secure the countenance and support of the French king. Immediately after his accession, accordingly, he bestowed upon Philip a grant of the tenth of all church property in France for the space of ten years, and secured the future election of popes in the French interest, by nominating ten French cardinals. But one of the most flagrant instances of the complete subserviency of Clement to the will of Philip, was the part which he took in the abolition of the order of Knights Templar, having issued a bull to that effect.

The murder of Albert I., emperor of Germany, which occurred in 1308, led Philip to resume his old project of securing the imperial throne for his brother Charles of Valois. The electors, however, were not disposed to comply with the wishes of the French king, and their choice fell upon Henry of Luxemburg, who ascended the imperial throne, bearing the title of Henry VII. The Pope approved and confirmed the election, and commissioned his cardinals to crown the new emperor at Rome. Henry no sooner ascended the imperial throne than he put forward his claims to be recognized as sovereign of Italy; and in virtue of this assumed dignity, he summoned Robert, king of Naples, to appear before him as his vassal, and on his failing to appear, he put him under the ban of the empire. Clement, claiming to be Henry's superior, removed the ban; and even went so far as to excommunicate the emperor. The wars were now about to be renewed between the papacy and the empire; but the sudden death of Henry followed soon after by the death of Clement, obviated in the meantime such a calamity. But the vacancy thus caused in the imperial throne, and in the papal see, led, in the case of both, to a disputed succession. After a delay of two years another French Pope, John XXII., was elected. Philip, king of France, did not long survive Clement, and during the vacancy in the papal chair, Philip's successor, Louis X., also died.

At this period almost every kingdom of Europe was in a disturbed and distracted state, and the new Pope took advantage of the prevailing dissensions to revive the papal claims to the supremacy of Italy. In the election of a new emperor, also, in place of Henry, Pope John availed himself of the difference of opinion among the electors, some favouring Louis

of Bavaria, and others Frederick of Austria, to advance his claim to act as vicar of the empire during an interregnum. He issued a bull accordingly asserting this claim in 1317. And the better to secure his hold upon the empire, John caused an oath to be taken by all the German bishops, that they would not acknowledge as emperor any one whom he should not confirm in that dignity. At length, however, the battle of Muhldorf established Louis of Bavaria on the imperial throne, and though the Pope had been inclined to favour Frederick of Austria, he now vainly endeavoured to gain over the successful sovereign. Louis assumed the title of king of the Romans without waiting for the confirmation of the Pope, and exercised imperial rights in Germany and Italy. John was indignant at his authority being thus palpably overlooked, and after having, to no purpose, required him to abandon the administration of the affairs of the empire, he excommunicated him in a bull dated March 1324. In reply to the fulminations of the pontiff, the diet of Ratisbon, which met the same year, decreed that no papal bull against the emperor should be received, and that any person who should attempt to introduce such a document should be forthwith expelled from the empire.

At the invitation of the Ghibelline party, Louis marched into Italy in 1327, and in the beginning of the following year he entered Rome, and was crowned in St. Peter's by four temporal barons, having already received the crown of Lombardy at Milan. He now called together a public assembly of the Roman people, and in their presence deposed John from the pontificate as an arch-heretic. In a similar assembly summoned a few weeks thereafter he presented the Romans with a Pope under the title of Nicholas V. Meanwhile, Pope John at Avignon was issuing bulls and decrees against the emperor without the slightest effect. The emperor, however, having soon lost his influence, first at Rome, and then throughout Italy generally, returned to Germany; and his Pope was seized and sent to Avignon, where he was imprisoned for life. By a papal decree Italy was forever separated from Germany.

Louis was by no means satisfied with the state of affairs in Germany, and began to long for a reconciliation with the church. The Pope, perceiving that he was ready to make extensive concessions, endeavoured to prevail upon him unconditionally to abdicate. But while negotiations were in progress on this subject Pope John died. His successor in the papal chair, Benedict XII., urged strongly upon Louis to carry out his proposed abdication; but it was prevented by French influence. The complete dependence of the popes, indeed, upon the king of France, was felt by the imperial princes to be attended with many disadvantages, and all the estates agreed to adopt as a fundamental principle of state policy, that the imperial dignity and power are derived immediately from God, and, therefore, the

emperor needed no other confirmation, having no superior in things temporal.

In 1342 Benedict having died, was succeeded by Clement VI., who maintained with unabated earnestness the contest between the papacy and the emperors. In vain did Louis apply for absolution; the refusal was followed by a bull of excommunication in 1343, which was renewed in 1346, and the electors, at the instigation of the Pope, elected to the empire Charles, the eldest son of the king of Bohemia. This election was opposed by the other estates, who strongly protested against the assumption that the Pope had power to depose the emperor. Charles fled to France, and it was not until two years after the death of Louis, which took place in 1347, that he was recognized as emperor, and crowned at Aix-la-Chapelle. Nor would the election of the Bohemian prince have been accepted even then, had not the Germans become weary of fighting with the popes.

While these contests were actively maintained between the papacy and the empire, other countries were also embroiled in similar quarrels. In England, during the reign of Edward II., a dispute having arisen between the sovereign and the other estates of the realm, the Pope was requested to act as arbiter. Legates, accordingly, were despatched from Rome with full powers to adjust the dispute; but the powerful party which was opposed to Edward, refused to allow the legation to enter the kingdom. The Pope was indignant at the insult offered to his deputies, and forthwith he laid England under an interdict, but from reasons of policy he did not see fit to push matters to extremities. A second time Edward found it necessary to apply for the good offices of the popes. Being involved in a war with the Scotch under Robert Bruce, and finding that matters had taken an unfavourable turn, he despatched an embassy to John XXII., in 1316, asking his assistance, and promising payment of all arrears due to the Holy see, as well as expressly acknowledging papal rights in England. This appeal to Rome was gladly received, and the Pope without delay issued a command to the Scottish king to cease from hostilities, and make a truce with Edward, at the same time charging the Irish, who were threatening rebellion, to continue their allegiance to the English monarch. The papal orders were disregarded both in Scotland and Ireland, and both countries, accordingly, were laid under an interdict. The war continued, and the king of Scotland in turn, finding himself in difficulties, applied to the Pope, who consented to remove the interdict from Scotland, and to compel the king of England to conclude a truce for two years. Thus did Rome succeed in procuring the recognition of papal rights both in England and Scotland.

Notwithstanding the close connection between the papal court at Avignon and the court of France, a quarrel ensued between them in 1340. Edward III.

of England, who had so far reduced the French under his authority, that he caused himself to be crowned king of France, despatched an ambassador to the Pope at Avignon. While on his journey the ambassador was seized by Philip, the French king, and the Pope, on hearing the intelligence, laid the whole kingdom of France under an interdict, a step which led to the speedy submission of the king, and the liberation of the ambassador.

Pope Clement VI. died in 1352, and was succeeded by Innocent VI., on whose elevation an attempt was made by the cardinals to obtain the entire control of the papal movements, and to have one-half of the revenues of the Church of Rome placed at their disposal. Had this attempt been successful, it would have inflicted a fatal blow upon the power of the papacy; but the new Pope made it one of the first acts of his pontificate to annul the arrangement by a formal deed of cassation. He reduced also the splendour of his court at Avignon, and introduced various salutary reforms. During the whole of his reign war raged between England and France, and on this account he was better able to maintain his independence of French influence and control than any of his predecessors throughout the entire line of Avignon popes. For a time after the removal of the pontiffs from Italy to France, the Romans rejoiced in their deliverance from papal rule, but the warm friends of the papacy felt that the change in the seat of government was injurious both to the power and the prestige of the popes, and that it was most desirable, now that they could act independently, that they should transfer the papal court again to Rome. Contrary, therefore, to the wishes of his cardinals, and of the king of France, Urban V., who succeeded to the pontificate in 1362, removed in 1367 from Avignon to Rome, to the great delight of the Roman people, who had long felt that their city had lost much of its greatness by the absence of the popes.

Matters had now apparently returned to their ancient order, and the spectacle was witnessed by the Romans, of a solemn procession, in which the emperor was seen leading the Pope's horse from the castle of St. Angelo to St. Peter's church, and officiating as his deacon at the celebration of high mass. Urban had not, however, remained at Rome more than two or three years, when, in consequence of the unsettled state of affairs in Italy, he returned to Avignon, alleging, however, no other reason for the sudden step than the general good of the church. But whatever may have been the impelling motives which led to the change, it was far from favourable in its results to the temporal interests of the papacy. The Romans were enraged at being so soon deprived of the advantages which they derived from the residence of the popes in their city; and at length Gregory XI., the successor of Urban, yielded to the earnest solicitations of his Italian subjects, and returned in 1377 to Rome. His

reception, however, by the States of the church was far from encouraging, and he was actually preparing to set out again for France, when he died in March 1378.

As Gregory had ended his days in Rome, the conclave was held in that city for the election of a successor, and the Romans having influenced the election, an Italian Pope was at length obtained in the person of Urban VI., who was unanimously elected, and gladly hailed by the Roman people. No sooner had the new pontiff taken his seat in St. Peter's chair than he began to treat with the most unwarranted severity the cardinals of the French party, charging them with extravagance, and even immorality, reducing their pensions, and in every way striving to weaken their influence. The consequence was, that the twelve French cardinals fled to Anagni, from which place they invited Urban to confer with them on the affairs of the church. The Pope made no reply, and having gained over to their party three Italian cardinals, they sought the protection of Charles V., king of France, and being assured of the royal support, they issued a manifesto, declaring that, in the election of Urban they had acted under constraint. In vain did the Pope appeal to a general council, to which he was willing to submit the question as to the validity of his election. The proposal was only met by another manifesto declaring the election of Urban to have been illegal, and calling upon him to resign the office without delay. In the course of a month they formally chose one of their own body, Cardinal Robert of Geneva, for their Pope, under the name of Clement VII. Thus was effected the well-known schism of the papacy, which lasted from 1378 to 1428.

The different European nations were divided in regard to the rival pontiffs, some adhering to the one, and some to the other. The chief supporters of Urban were the emperor of Germany, the kings of England, Hungary, and Poland, of Sweden and Denmark; while the kings of France and Scotland, along with Queen Joanna of Naples, adhered to Clement. The latter pontiff, who was the proper successor of the French popes, endeavoured at first to maintain his ground in Italy, but was at length compelled to escape to France, where he took up his residence at Avignon. The two rival popes hurled anathemas at each other, and though Urban died in 1389, the schism was not thereby brought to an end; but, on the contrary, so violent was the hatred of the Romans to the French, that almost immediately they chose a successor in the person of Boniface IX. This new Pope made a proposal to Clement, that if he would resign all claim to the pontificate, he would appoint him his legate in all the countries which had acknowledged him as Pope. The offer was instantly and indignantly rejected. The first effective movement for the restoration of peace was made by the University of Paris, which drew up a memorial recommending the abdication of both the contending

popes, calling upon Charles VI., the king of France, to support them in making this pacific recommendation. A copy of the memorial was forwarded to Clement at Avignon, and such was the effect produced upon him that it caused his death. No sooner did this event happen, than the French king urged upon the cardinals at Avignon to take no steps in the meantime towards filling up the vacancy thus caused in the pontificate. The cardinals inclined to follow the suggestion, but declared their readiness to bind the Pope whom they should elect to abdicate as soon as the rival pontiff at Rome should do the same. Accordingly, they elected Cardinal Peter de Lucca under the title of Benedict XIII.; but though he solemnly swore to abdicate, he sternly refused when called upon to fulfil his engagement. Boniface IX., the rival pontiff in Rome, adopted the same course. The courts of Europe being earnestly desirous to put an end to this unseemly schism in the papacy, resolved to use compulsory measures, with the view of bringing about the abdication of the two refractory popes. Benedict was more unpopular than Boniface, and against him, therefore, the sovereigns directed their attacks. The king of France led the way in this movement, publishing an edict charging both popes with unfaithfulness to their engagement, renouncing on the part of his people all obedience to Benedict, and declaring that the French Church should be governed only by its own bishops, who alone should fill up the vacant benefices. Besides issuing this manifesto, the king of France despatched an army to Avignon, which shut up Benedict for three years in his own palace.

Boniface was supported by Robert, emperor of Germany, who sent an expedition into Italy to maintain the authority of the Italian Pope in opposition to that of his rival. Shortly after, chiefly through the influence of the duke of Orleans, a reconciliation took place between the French king and Benedict, who agreed to abdicate as soon as it might appear to be necessary. This Pope, in 1404, despatched an embassy to Boniface, inviting him to a personal conference on the present complicated state of affairs; but while the ambassadors were still in Rome, Boniface died, and availing themselves of this event to promote the interests of their master, they urged upon the cardinals the importance and desirableness of putting an end to the unhappy schism by electing Benedict. The French Pope, however, had rendered himself so unpopular, that the Italian cardinals preferred to choose a Pope of their own, and fixed upon Innocent VII.; and when, after a brief pontificate, he died in 1406, they chose Gregory XII., imposing in both cases the condition, that they should abdicate as soon as Benedict should take the same step. A reasonable time having elapsed, and there being still no prospect of either the one Pope or the other abdicating, the cardinals, on both sides, at length laid aside their divisions, and convoked a general council, which met at Pisa in 1409. To this

important assembly the eyes of the whole church were anxiously turned. The attendance was large and highly influential, and envoys also were present from the courts of France and England. At the commencement of the proceedings the principle was formally affirmed, that the power with which Christ invested the church was independent of the Pope. The two rival pontiffs were then summoned before the council, and after a regular trial, were deposed for contumacy and the violation of their solemn engagements. It only now remained to elect a successor, and the cardinals having gone into conclave, they presented to the council an aged and peaceful cardinal as the new Pope, under the title of Alexander V. Notwithstanding this unanimous election, however, and its ratification by the council, Benedict still maintained authority in Spain and in Scotland, while Gregory was acknowledged by Rupert, emperor of Germany, and Ladislaus, king of Naples. Thus Christendom beheld the strange spectacle of three popes reigning at one and the same time, each professing to be the legitimate successor of St. Peter.

The party of Alexander V. was by far the strongest; but his adherents, who hailed his election as likely to promote the reformation of the church, were not a little disappointed by his postponement of all such matters to a council which he pledged himself to summon for the purpose in the course of three years. The advanced age, however, at which he assumed the tiara gave small promise of a lengthened pontificate. In one short year, accordingly, his course was run, and he was succeeded by Cardinal Cossa, under the title of John XXIII. The new pontiff, who, in early life, had been a pirate, was better fitted for the management of secular affairs than to exercise the duties of a spiritual office. Soon after his election he was driven from the Ecclesiastical States in a war with the king of Naples. He applied for aid in his difficulties to the Emperor Sigismund, who, however, declined to render him assistance, unless he would convene a council beyond the Alps for the removal of the schism and the reformation of the church. A council was accordingly summoned at the instance of John and the emperor to meet at Constance in 1414. At this famous assembly the acts of the council of Pisa were declared to be null and void, and it was agreed that all the three existing popes should be called upon to abdicate. There was a very general feeling, also, in favour of the impeachment of John XXIII., in consequence of the notorious profligacy of his character. He endeavoured to arrest the proceedings by manifesting an apparent readiness to resign the tiara, but in a short time, with the assistance of Frederick of Austria, he fled to Schaffhausen, revoking his promises, and assuming an attitude of proud defiance. After a short suspense, the council declared itself superior to the popes, and proceeding to the trial of John in his absence, and finding him guilty of a long list of crimes, they suspended him from his office,

imprisoned, and at length deposed him. This was soon followed by the voluntary abdication of Gregory XII., who vacated the papal chair on the most honourable terms. Benedict was now called upon to take the same step; but he obstinately refused to resign the papal dignity, and was at length, in 1417, deposed by the council as a heretic with respect to the article asserting that there is only one Catholic Church.

The ground was now clear for the election of a new Pope, who should be recognized by all parties as the only sovereign pontiff. To secure unanimity as far as possible, six deputies from each of the European nations were combined with the twenty-three cardinals in the conclave, and the election fell upon Otho Colonna, a Roman noble, who took the name of Martin V. The council of Constance, from which high expectations were formed in the matter of church reform, terminated its proceedings in 1418, having been chiefly famous for healing the great schism of the West, and for condemning the reforming doctrines of Wycliffe and Huss. The latter having received a safe-conduct from the emperor, appeared before the council to defend the doctrines he had taught; but Sigismund was persuaded to forfeit his pledge, and to deliver the courageous reformer into the hands of his enemies, by whom he and his friend Jerome of Prague were burned at the stake as obstinate heretics. One of the most obnoxious tenets of the Bohemian reformer, which called forth the censures of the council, was the denial of the supremacy of the popes; and so enthusiastic were the members in the support of their new pontiff that, at the close of the whole proceedings, they attended him in solemn procession to the gates of Constance, the emperor leading his horse by the bridle.

Martin V. regarded his election to the papal chair as a sure evidence that the papacy had recovered its former supremacy, and his whole efforts were directed to maintain the pre-eminence it had gained. Himself descended from the illustrious Colonna family, and accustomed to the splendour of the Roman court, he sought to revive all its former luxury and pomp. One of the first acts of his pontificate was to declare that it was unlawful to make appeal from the decision of the Pope, a decree which was keenly opposed by the French clergy. Though John Huss had been burnt, as we have seen, by the orders of the council of Constance, the Hussite party had risen to great power, and actually threatened the security of the imperial throne. Martin proclaimed a crusade against them, chiefly in consequence of their determined hostility to the papacy, but though they protracted the struggle for several years, the unhappy divisions which arose in their councils finally led to the triumph of the papal party.

Benedict XIII., now arrived at extreme old age, still obstinately persisted in maintaining his right to

the dignity of Pope, and his empty pretensions were supported by the king of Arragon. Death, however, put an end to the claims of Benedict, and the two cardinals who adhered to his party elected Clement VIII. as his successor—a step which would undoubtedly have renewed the schism of the papacy, had not Martin, using his influence with the king of Arragon, brought about the abdication of Clement; after which the two cardinals, by whom he had been chosen, went formally into conclave, and declared Martin V. to be the object of their inspired choice. Thus finally, in 1428, came to an end that papal schism which had lasted upwards of half a century.

The principles of Wycliffe and Huss on the question of the authority and power of the popes had now obtained extensive diffusion throughout a great part of Christendom. For a time Martin flattered himself that the doctrine of the papal supremacy was firmly established, but the events of every day served to undeceive him. A general demand arose for a new council, to which this contested point might be referred. The Pope resisted the urgent entreaties which reached him from all quarters, but at last he was compelled to yield, and it was agreed to convoke a council at Basle in 1431. Before the appointed time arrived, Martin died, and a successor was elected in the person of Eugenius IV., who, however, before assuming the tiara, took an oath, that he would interpose no hindrance to the meeting of the proposed council. The council, accordingly, assembled at Basle, and the new Pope, perceiving that its proceedings were likely to be at variance with his own views and policy, endeavoured, at the very commencement of its sessions, to procure its adjournment to Bologna, where he himself offered to preside. This proposal, though coming from his holiness through his legate, was rejected, and the council, after declaring the chief object of its meeting to be the consideration of the question of ecclesiastical reform, set out with formally sanctioning the great principle recognized by the council of Constance, that a general council is superior to the Pope. Eugenius continued to insist upon the dissolution of the council, but instead of listening to his remonstrances, the ecclesiastical body agreed, with scarcely a dissenting voice, to summon the Pope to appear within three months at Basle in person, or by a plenipotentiary, to take his proper part in the deliberations of the assembly. At the expiry of the prescribed time, it was moved in the council that the Pope should be declared contumacious; but it was decreed that a new term of sixty days should be allowed; to this was afterwards added thirty days, and even thirty more. The Pope now resolved to submit, and declared himself fully reconciled to the council, recognizing the validity of all its acts, and revoking all his proceedings against it. The submission of the Pope gave great satisfaction to the council, which, however, to secure itself against pa-

pal encroachment, formally repealed the decree of Constance, declaring the superiority of a general council to the Pope. Soon after, the proceedings of the council being directed against the claims and authority of the Pope, gave great offence to Eugenius, who resolved to come to open war with the council. He renewed his attempt to dissolve it, or at least to change its place of meeting; fixing upon Ferrara as the most eligible locality, and one which would suit the convenience of the emperor, who was willing to attend in order to promote a reunion of the Greek Church with the Latin. The council had already consented to accommodate the emperor by removing their sittings to Avignon; but the Pope, to carry out his own views, caused the Venetians to convey the emperor and his bishops to Italy, and opening his council at Ferrara on the 8th of January 1438, he declared the meeting at Basle schismatical, and all its acts invalid. Undeterred by the proceedings of the Pope, the council of Basle declared his holiness suspended from his office, and announced that the administration of all the power of the papacy, whether temporal or spiritual, had now reverted to itself. The council at Ferrara was pronounced schismatical, and at length, on the 25th of May 1439, Eugenius was formally deposed. It was not, however, until the 27th of November following that the council elected a new Pope in the person of the duke of Savoy, who took the title of Felix V.

Although the council of Basle had spent much of its time in personal altercations with the Pope, it had not lost sight of the important subject of ecclesiastical reform. In particular, it had defined the nature and extent of papal authority, declaring that infallibility and the *plenitudo potestatis*, or fulness of power, did not reside in the Pope, but in the whole church represented by a general council, the Pope being only the ministerial head of the church. The decrees of the council of Basle on this important subject were accepted by Charles VII., king of France, and by edict known as the Pragmatic Sanction of Bourges, they were constituted fundamental laws of France and of the GALLICAN CHURCH (which see).

The estates of Germany accepted also of the most important decrees of the council in the matter of ecclesiastical reform; but dreading the renewal of a schism of the papacy, they declined to support the council in its proceedings against Eugenius. A new emperor, Albert II., had been elected in 1438, and on the occasion of this election, the estates had agreed to use all their endeavours to accomplish a reconciliation between the Pope and the council. Eugenius gladly availed himself of the support thus rendered to him, and by skilful diplomatic arrangements, in which he was assisted by Æneas Sylvius, one of the ablest men of the age, he established his authority over the patrimony of St. Peter, and alienated from the antipope most of his former supporters. By the death of Eugenius, however, which

occurred in 1447, the pontiff's chair became vacant, and was immediately filled up by the election of Nicholas V., who enjoying, like his predecessor, the support of the German nation, maintained the authority of the Pope against the council. One of the first acts of the new pontiff was to issue a bull absolving all who had taken part with the council of Basle, on condition of their abandoning it within six months, and returning to their obedience to the papal see. The emperor also withdrew his protection from the council, and ordered its members forthwith to disperse. A number of the bishops had already quitted Basle, and those who still remained when the commands of the emperor reached them, retired to Lausanne, where they still continued to sit as a council, until their Pope, Felix, resigned the pontificate in 1449, thus leaving Nicholas V. in exclusive possession of the papal authority and power.

The latter half of the fifteenth century forms a most eventful period in the history of the papacy. Europe was evidently ripening for some great change. A loud and earnest cry resounded through every country for ecclesiastical reform. A large and influential party had arisen irrespective altogether of the Lollards and Hussites, who were determined to use the most energetic and persevering efforts to reduce within reasonable bounds the exorbitant power of the popes. The papacy was equally resolved, on the other hand, to maintain with unflinching tenacity all its privileges, and the firm exercise of all its powers. Such was the policy on which Rome acted quietly and steadily during the reign of several successive pontiffs, until the abuses which led to the reforming decrees of Constance and Basle were more deeply rooted, and more firmly sanctioned, than they had ever been in any previous period of the history of the popes. All the states of Europe were now groaning under Romish despotism and oppression; nor did complaints, however well grounded, meet with any other treatment from the haughty pontiffs than ridicule and contempt. Lordly insolence, insatiable avarice, and disgusting profligacy characterized several of the popes of this time. Every act of power was in their case an act of extortion; every new oppression was connected with some financial speculation.

When Leo X. ascended the papal throne in 1513, he found the treasury exhausted by the expensive wars which had been carried on by his predecessors, and yet enormous demands made upon the exchequer, not only for the maintenance of an army, and the pay of numerous political agents, but also for carrying on extensive public works, especially the building of the cathedral of St. Peter's. To recruit his treasury, Leo had recourse to the sale of indulgences—an expedient which had been frequently adopted by his predecessors. But from the extent to which the minds of men came to be divided on the claims of the papacy, this mode of raising money, more especially when carried to excess, raised a for-

midable opposition, which led by a rapid series of events to the Reformation.

Leo taking more interest, perhaps, in the cultivation of art and science than in the progress of religion, was far from being prepared for this great revolt from the authority of Rome. He had achieved a glorious victory for the papacy in the removal of the Pragmatic Sanction which was yielded by Francis I. in 1516. Four years after this apparent triumph, he confidently entered the lists against Martin Luther, who had boldly published ninety-five theses, condemning the sale of indulgences as contrary to reason and Scripture. The haughty pontiff miscalculated the strength of this obscure Augustinian friar. Vainly imagining that he could crush him by the slightest exertion of papal power, Leo issued a bull condemning the theses of Luther as heretical and impious. The intrepid reformer at once declared open war against the papacy, by appealing to a general council, and burning the bull of excommunication in presence of a vast multitude at Wittemberg. Not contented with setting the reigning Pope at defiance, Luther collected from the Canon Law some of the most remarkable enactments bearing on the plenitude of the papal power, as well as the subordination of all secular jurisdiction to the authority of the holy see; he published these with a Commentary, showing the impiety of such tenets, and their evident tendency to subvert all civil governments. The result was, that in Germany Luther soon counted among his warm supporters princes as well as their subjects. In Switzerland also reformed principles, by the labours of Zwingli and *Æcolampadius*, made rapid progress. But in England the most severe blow was inflicted upon the authority of the papacy. Henry VIII., irritated by Pope Clement's opposition to his divorce, proclaimed himself head of the English Church, and abolished the authority of the Pope throughout his dominions. Several kingdoms of Europe threw off their allegiance to the Pope, and abolished his jurisdiction within their territories. "The defection," says Dr. Robertson, in his 'History of Charles V.' "of so many opulent and powerful kingdoms from the papal see, was a fatal blow to its grandeur and power. It abridged the dominions of the popes in extent, it diminished their revenues, and left them fewer rewards to bestow on the ecclesiastics of various denominations, attached to them by vows of obedience as well as by ties of interest, and whom they employed as instruments to establish or support their usurpations in every part of Europe. The countries, too, which now disclaimed their authority, were those which formerly had been most devoted to it. The empire of superstition differs from every other species of dominion; its power is often greatest, and most implicitly obeyed in the provinces most remote from the seat of government; while such as are situated nearer to that, are more apt to discern the artifices by which it is

upheld, or the impostures on which it is founded. The personal frailties or vices of the popes, the errors as well as corruption of their administration, the ambition, venality, and deceit which reigned in their courts, fell immediately under the observation of the Italians, and could not fail of diminishing that respect which begets submission. But in Germany, England, and the more remote parts of Europe, these were either altogether unknown, or being only known by report, made a slighter impression. Veneration for the papal dignity increased accordingly in these countries in proportion to their distance from Rome; and that veneration, added to their gross ignorance, rendered them equally credulous and passive. In tracing the progress of the papal domination, the boldest and most successful instances of encroachment are to be found in Germany and other countries distant from Italy. In these its impositions were heaviest, and its exactions the most rapacious; so that in estimating the diminution of power which the court of Rome suffered in consequence of the Reformation, not only the number but the character of the people who revolted, not only the great extent of territory, but the extraordinary obsequiousness of the subjects which it lost, must be taken in the account.

Thus did the Church of Rome suffer a severe shock at the Reformation, not only in her spiritual, but also in her civil power and influence. In the midst of this eventful crisis in her history, however, arose the order of the JESUITS (which see), a society of zealous and energetic Romanists, who devoted themselves with indefatigable diligence to revive the decayed influence of the church, and to win back Protestant heretics into the true fold. But however much the church was indebted to the Jesuits for her defence in the time of need, the occurrence of the Reformation rendered the cry for internal reform imperative and irresistible. The council of Trent, accordingly, was convened by Paul III. with the avowed design of exterminating heretics, and securing definitively the internal unity of the church. The canons of the council were accepted unconditionally by some of the Romish countries, while certain reservations were made by others, and in the case of France, only those of them were adopted which referred to doctrines.

No event, indeed, has ever occurred in the history of the papacy which has more effectually weakened the temporal power of the popes than the great Reformation of the sixteenth century. After that revolution in ecclesiastical affairs, the popes were not long in feeling that their cause could ill dispense with the favour of kings, and to secure this they contrived to bestow large subsidies upon them, thus rendering it a source of wealth to sustain the papacy. In most of the principal cities, also, the popes sought to preserve their influence by establishing nuncios invested with high plenipotentiary powers. The Gallican Church alone kept aloof from these agencies.

The papacy now began to feel that all hope of subjecting the world to its control must be surrendered; it gradually dwindled down to a small Italian principality. And yet, unwilling to part with the vast claims which it had so long been accustomed to put forth, it continued to urge its proud but ineffectual demands upon the Roman Catholic states of Europe. In France, more especially, the extravagant pretensions of the popes were almost disregarded, and during the long and brilliant reign of Louis XIV. the Gallican Church boldly continued to assert its independence of the see of Rome. Long did the Jesuits struggle, not only to overthrow the Jansenists in France, but to bring the whole Gallican Church into implicit submission to the Pope. In the first object they succeeded to a great extent at least, but in the second they utterly failed. The French Revolution inflicted a heavy blow upon the power of the papacy, not in France alone, but throughout all Europe, and though the return of the Bourbons to the throne, and the restoration of quiet to the country, gave an apparent revival to the influence of the popes, that influence, in political matters, has been directly limited to the small Italian government over which they rule; and even there, so unpopular is papal sovereignty, that only a few years have passed away since the reigning Pope, Pius IX., was compelled to flee in disguise from Rome, and to seek a temporary asylum in the neighbouring kingdom of Naples. Under the joint protection of France and Austria he was restored to his throne, where he is enabled to maintain his seat solely by their united support. The day, however, is evidently not far distant when the Pope shall be wholly divested of his temporal authority, and the papacy shall cease to exist as a political power in Europe.

PAPÆUS, a Scythian surname of *Zeus*.

PAPAS, a name given to the secular clergy in the GREEK CHURCH (which see).

PAPELLARDS, a term applied to a class of Pietists in the thirteenth century. Neander considers it as denoting etymologically persons wholly devoted to the popes, the parsons, the clergy. They were most directly opposed to the men of the world. To this body Louis IX., king of France, was considered to belong, and their ascetic habits were keenly opposed in the writings of William St. Amour.

PAPHIA, a surname of *Aphrodite* derived from a temple in honour of this goddess at Paphos in Cyprus.

PAPISTS, a name frequently applied by Protestants to Roman Catholics, in consequence of their acknowledgment of the Pope as the head of their church. The tenth article of the creed of Pope Pius IV. runs in these terms: "I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ." And the Douay Catechism teaches, that "He who is not in due connection and subordination to the

Pope and general councils, must needs be dead, and cannot be accounted a member of the church." The term *papists*, however, is more strictly applicable to those members of the Church of Rome who admit the infallibility of the Pope, and the fulness of power as being vested in him alone independently altogether of general councils. This view is held by a large portion of the Romish Church, but is strenuously resisted by all who hold Gallican and Jansenist principles, including a considerable body of Romanists both in England and France. See ROME (CHURCH OF).

PAPPATI, the New-Year's day festival among the PARSEES (which see). This day is celebrated in honour of Yezdegird, the last king of the Sassanide dynasty of Persian monarchs, who was dethroned by Caliph Omar about A. D. 640. The ancient Persians reckoned a new era from the accession of each successive monarch, and as Yezdegird had no successor, the date of his accession to the throne has been brought down to the present time, making the current year (1859) the year 1219 of the Parsee chronology. On the *Pappati* the Parsees rise early, and either say their prayers at home or repair to the fire-temples, where a large congregation is assembled. After prayers they visit their friends and relations, when the *Hamma-i-jour*, or joining of hands, is performed. The rest of the day is spent in feasting and rejoicing till a late hour at night. It is customary on this day to give alms to the poor, and new suits of clothes to the servants.

PAPREMIS, the god of war among the ancient Egyptians, who was worshipped under the figure of the hippopotamus. At Heliopolis, and at Buto, sacrifices are said to have been offered to this deity, and at Papremis, which was called after him, there was a festival celebrated every year in honour of him.

PARABAPTISMATA, baptisms in private houses or conventicles, which are frequently condemned in the canons of ancient councils under this name.

PARABOLANI, a name applied among the ancient Romans to those who hired themselves out to fight with wild beasts in the public amphitheatres. Hence the word came to be sometimes used in reference to the early Christians, who, in the days of persecution, were in some cases compelled to enter the arena and fight with wild beasts as a public spectacle for the amusement of the heathen. To this custom the Apostle Paul alludes in 1 Cor. xv. 32, when he says, "If after the manner of men I have fought with beasts at Ephesus."

PARABOLANI, an order of officers in the ancient Christian Church, whose office it was to attend upon the sick, and to take care of their bodies in time of their weakness. At Alexandria they were incorporated into a society to the number of 500 or 600, to be chosen at the discretion of the bishop of the place under whose government and direction

they were, according to a law laid down by the Emperor Theodosius the younger, A. D. 415. We find no mention of the office before the fifth century, and yet it is then referred to as a standing and settled office in the church. Nor was it limited to the church of Alexandria, but is mentioned also as existing in the church of Ephesus in A. D. 449. The *Parabolani* derived their name from the circumstance that they exposed their lives to dangers in attendance upon the sick in all infectious and pestilential distempers. It would appear that the civil government of Rome looked upon them as a formidable body of men, and, therefore, laid down laws strictly limiting them to their proper duties.

PARABRAHMA, a term often used to denote **BRAHM** (which see), the supreme divinity of the Hindus.

PARACLETE, a word used in John xiv. 16 and 26; xv. 26; and xvi. 7, where it is applied to the Holy Spirit. Considerable difference of opinion exists among the learned as to the proper signification of the original word; some supposing that the term Paraclete is employed to denote the Spirit's office as Comforter, while others believe that the name strictly signifies an advocate. The great Persian heresiarch Mani or Manes, from whom the Manicheans derived their name, claimed to be the promised Paraclete or Comforter. The same pretensions were put forth by Mohammed, and the Islamite doctors assert that the Christians are chargeable with a wilful perversion of the texts in the Gospel according to John, inasmuch as they have substituted *Paracletos*, a Comforter, for the word *Perichutos*, Most Famous, which has the same signification as the name Mohammed. Such a charge is absurd in the extreme.

PARADISE, a word used in the New Testament to denote the state of the souls of believers between death and the resurrection. The Apostle Paul describes himself in 2 Cor. xii. 2, 4, as having enjoyed a foretaste of the blessedness of this state. The Jewish Rabbis teach that Paradise is twofold; one in heaven and another here below upon earth. They are said to be separated by an upright pillar, called the strength of the hill of Zion. By this pillar on every Sabbath and festival the righteous climb up and feed themselves with a glance of the Divine Majesty, and at the end of the Sabbath or festival they slide down and return to the lower Paradise. Access to the upper Paradise is represented as not enjoyed by the righteous immediately after death, but they must first pass a kind of noviciate in the lower Paradise. Even when admitted into the upper Paradise, the righteous are alleged to be in the habit of revisiting this lower world. Both in the upper and the lower Paradise there are said to be seven apartments or dwellings for the righteous. A certain Rabbi affirms that he sought all over Paradise, and he found therein seven houses or dwellings; and each house was twelve times ten thousand miles long, and as many miles in width.

The Paradise of the Mohammedans is wholly sensual in its character, consisting, to adopt the language of Mr. Macbride, in his 'Mohammedan Religion Explained,' "of gardens through which rivers flow abounding with palm-trees and pomegranates, where the believers will taste of whatever fruit they desire, which they may gather from the branches which will bend towards them while reclining not only under the shade, but on silk couches, themselves clothed in green silk and brocades, and adorned with bracelets of gold and pearl. They are to drink of the liquor forbidden in this life, but this wine will never intoxicate or make the head ache; it will be sealed not with clay, but with musk, and diluted with water from the spring Tasnim, and this shall be served to them in cups of silver by beautiful youths. But their highest enjoyment will be derived from the company of damsels created for the purpose out of pure musk, called Houris, from the brightness of their eyes. Such will be the perpetual sensual enjoyments of all who are admitted into Paradise; but for those who have attained the highest degree of excellence it is said, in language borrowed from the genuine Scriptures, that for them are prepared, in addition, such joys as eye has not seen nor ear heard, nor has entered into the heart of man to conceive. This addition is said to be the beatific vision, and many of the more respectable Moslems endeavour to explain away and spiritualize the sensual delights, of their prophet's Paradise; Algazali considers the attempt heretical, and Mohammed himself seems to have intended his words to have been taken literally. It is still the common faith of his people; and we read, in an early native history of the conquest of Syria, of a voluntary martyr, who, longing after these joys, charged the Christian troops, and made havoc till struck through with a javelin, he exclaimed, 'Methinks I see looking upon me the houris, the sight of one of whom, would cause all men to die of love; and one with an handkerchief of green silk and a cup made of precious stones, beckons me, and calls me, "Come hither quickly, for I love thee."' Such was the spirit that led the first Moslems to victory, and it is still the popular belief." It is a dispute among the Mohammedans whether Paradise be now in existence, or is as yet uncreated. The more orthodox, however, adhere to the former opinion. See **HADES**, **HEAVEN**.

PARAFRENARI, the coachmen of the higher clergy in the ancient Christian Church. They had also the care of their stables and horses. They were sometimes reckoned among the number of the clergy, but of an inferior order.

PARAMAHANSAS, a species of *Sanyasi* or Hindu ascetics, and, indeed, the most eminent of the four gradations, being solely occupied with the investigation of *Brahm*, and equally indifferent to pleasure, insensible to heat or cold, and incapable of satiety or want. In accordance with this definition

individuals are sometimes found who pretend to have reached this degree of perfection, and in token of it they go naked, never speak, and never indicate any natural want. They are fed by attendants, as if unable to feed themselves. They are usually classed among the *Saiva* ascetics, but Professor H. H. Wilson doubts the accuracy of the classification.

PARAMANDYAS, a portion of the dress of *Caloyers* or Greek monks. It consists of a piece of black cloth sewed to the lining of their caps, and hanging down upon their shoulders.

PARAMATS, a Buddhist sect which arose in the beginning of the present century at Ava. They respect only the *Abhidharma*, and reject the other sacred books. Kosan, the founder of the sect, with about fifty of his followers, were put to death by order of the king.

PARAMONARIOS, an inferior officer belonging to the ancient Christian Church, referred to in the canons of the council of Chalcedon. Translators and critics differ as to the meaning of the word. Some of the more ancient writers consider it as equivalent to the *MANSIONARIUS* or *OSTIARIUS* (which see). More modern critics, again, explain it by *villicus*, or steward of the lands.

PARANYMPH, a term used in ancient Greece to denote one of the friends or relations of a bridegroom who attended the bridegroom on the occasion of his marriage. Among the Jews there were two *Paranymphs*, one a relative of the bridegroom, and the other of the bride. The first was called his companion, and the other her conductor. Their business was to attend upon the parties at the marriage ceremony.

PARASCEUE, the day before our Saviour's passion. It is called by the council of Laodicea the fifth day of the great and solemn week, when such as were to be baptized, having learnt their creed, were to repeat it before the bishop or presbyters in the church. This was the only day for several ages that ever the creed was publicly repeated in the Greek churches. It is called also Holy Thursday, or **MAUNDY THURSDAY** (which see), and is observed with great pomp in the Romish Church.

PARASCHIOTH. It was the custom among the Jews to have the whole Law or Five Books of Moses read over in the synagogues in the course of every year. Hence for the sake of convenience the Law was divided into fifty-four sections or *Paraschioth*, as nearly equal in length as possible. These were appointed to be read in succession, one every week till the whole was gone over. They were made fifty-four in number, because the longest years consisted of that number of weeks, and it was thought desirable that no Sabbath, in such a case, should be left without its particular portion; but as common years were shorter, certain shorter sections were joined together so as to make one out of two in order to bring the reading regularly to a close at the end of the year. The course of reading the *Paras-*

chioth in the synagogues commenced on the first Sabbath after the Feast of Tabernacles; or rather on the Sabbath before that, for on the same day that they finished the last course of reading, they began the new course, in order, as the Rabbis allege, that the devil might have no ground for accusing them to God of being weary of reading the law.

PARASITI, assistants to certain priests among the ancient Greeks. The gods, to whose service parasites were attached, were Apollo, Heracles, the Anaces, and Athena of Pallene. They were generally elected from the most ancient and illustrious families, but what were the precise duties assigned to them it is difficult to discover. They were twelve in number, and received as the remuneration for their services a third part of the sacrifices offered to their respective gods. Parasites were also appointed as assistants to the highest magistrates in Greece. Thus there were both civil and priestly parasites. The term is now generally used to denote flatterers or sycophants of any kind.

PARATORIUM, a name sometimes given to the **OBLATIONARIUM** (which see), of the *Ordo Romanus*, because when the offerings were received, preparation was made out of them for the eucharist.

PARCÆ. See **FATES**.

PARCLOSES, screens separating chapels, especially those at the east end of the aisles, from the body of the church.

PARËIA, a surname of *Athena*, under which she was worshipped in Laconia.

PARENTALIA. See **INFERLÆ**.

PARISH, the district assigned by law to the care of one minister. The word *parish* was in use as early as the third century, but it was at that time equivalent to the term **DIOCÈSE** (which see). In primitive times the diocese of a bishop was neither more nor less than what is now called a parish; and even when the jurisdiction of bishops had become extensive, the diocese long continued to be called the parish. Afterwards the word was limited to the district attached to a single church over which a presbyter presided, who was hence called *parochus*. It was not until the sixth century, however, that the term parish was employed in this sense. "The fourth century," as we learn from Mr. Riddle, "witnessed the establishment of parish churches in large towns generally; a custom which had already prevailed in capitals, such as Rome and Alexandria; the chief church of the city being now called 'cathedralis,' because the bishop's seat (cathedra) was there—and the others 'ecclesiæ plebanæ.' During this formation of the parochial system, the diocesan bishops took care that the several parish presbyters should not be bishops in their own churches, and measures were adopted to retain these churches in a state of dependence on the mother or cathedral church. The diocesan, however, were often obliged to allow the parish churches a greater degree of independence than they were of their own accord

willing to concede to them. At first, the bishop appointed one of the cathedral clergy to officiate in a parish church; afterwards, presbyters were ordained especially for certain churches, their ordination and appointment being still vested in the bishop. When it became necessary to appoint several clergy to one parish, still the appointment was retained in the hands of the bishop; in some places only permission being granted to the parishes to choose their own readers and choristers. The bishops also retained the right of recalling or removing a parish priest, and transferring him back to the body of cathedral clergy. Still more effectually were the parochial clergy kept in a state of dependence upon the bishops, by regulations concerning the sphere of their duties. At their first origin, and throughout the fourth century, they were permitted only to preach, to instruct catechumens, and to administer the offices of religion to the sick and dying, but not to administer the sacraments, nor to excommunicate offenders or to absolve penitents, without special permission from the bishop. In the fifth century it had become impossible for all communicants to repair to the mother or cathedral church, and permission was granted to administer the Lord's Supper in parish churches,—the elements, however, having been previously consecrated in the cathedral, and sent thence for use to the several churches. Afterwards, the privileges of parish churches and of the parochial clergy were still further extended; full permission for the complete celebration of both sacraments was given,—the parochial clergy were authorised to pronounce the sacerdotal benediction, or to conduct the religious solemnity at marriages,—and it was even enacted that every parishioner should receive these offices at the hands of no other than his own minister. At the same time the parochial minister was qualified as penitentiarius within his own limits, certain cases only being reserved for the cognizance of the bishop. And thus the only spiritual act with respect to the laity now entirely reserved to the bishop was that of confirmation. These changes we may regard in general as having taken place during the sixth century; and in this way the rights and powers of the parochial clergy were so far enlarged, that they had become, to a considerable extent, the representatives of the bishops in their own parishes. Hence it was natural that they should seek also to become proportionally independent of the bishops with regard to their incomes; and this most important change in the diocesan constitution was also by degrees effected. For some time after the first introduction of the parochial system, the revenues of a diocese continued to be regarded as a whole, the distribution of which was subject to the bishop; that is to say, whatever oblations or the like were made in parish churches were paid into the treasury of the cathedral church, as the one heart of the body, and thence distributed among the clergy after the claims of the bishop had been

satisfied. This arrangement remained generally in force until the end of the fifth century, many parish churches having in the meantime greatly increased in wealth by means of bequests and donations, and having come into the receipt of considerable oblations. At this time the payment of fees for the performance of religious offices, which was at first purely voluntary, was exacted as a legal right or due, and regular tables of such fees were set up; a practice against which the protests of councils appear to have been without effect. But in the course of the sixth century the revenues of the parochial clergy came to be considered simply as their own, the bishops being obliged to relax their hold of them."

In England there are somewhere about 10,000 parishes. The country, according to Camden, was divided into parishes by Archbishop Honorius, about A. D. 630. Others, again, allege the division to have taken place as late as the twelfth century. Each of the parishes in England is under the spiritual superintendence of a rector, vicar, or perpetual curate, and the more populous parishes are subdivided into districts, each ecclesiastical district being under the charge of an incumbent or curate.

In Scotland there are 963 parishes, each of which is bound by law to have a parish church proportioned in size to the number of inhabitants, and capable of accommodating two-thirds of the examinable population, that is of those who are above twelve years of age. The duty of building and repairing a parish church devolves upon the heritors or proprietors, each being assessed for the purpose, if in a purely landward parish, according to the valued rent of his estate, or if in a parish partly rural, partly burghal, according to the real or actual rent of the properties. Should the heritors fail in fulfilling their legal obligation, whether in repairing an old, or building a new parish church, it is the duty of the presbytery, on the report of competent tradesmen, to ordain the necessary repairs, or an entirely new building; and this decree of the presbytery sitting in a civil capacity, and issued in due form, has the force of law. By the law of Scotland, parish ministers are supported by a stipend or salary raised from a tax on land. It is raised on the principle of commuting tithes or teinds into a modified charge—the fifth of the produce of the land, according to a method introduced in the reign of Charles I., ratified by William III., and unalterably established by the treaty of Union. In addition to his stipend, the parish minister is provided with a manse or parsonage-house, a garden and offices. He has also a glebe consisting of four acres of arable land, which is its statutory extent, but in many cases the glebe is larger, and in addition there is frequently a grass glebe sufficient for the support of a horse and two cows. In royal burghs the parish ministers are provided with manses, but not in other cities and towns.

PARMENIANISTS, a party of the sect of the DONATISTS (which see) in the fourth century, who

derived their name from Parmenian, a bishop of Carthage.

PARNASSIDES, a name given to the MUSES (which see) from Mount Parnassus.

PARNETHIUS, a surname of *Zeus* derived from Mount Parnes in Attica.

PARNOPIUS, a surname of *Apollo*, under which he was worshipped at Athens. The word indicates an expeller of locusts.

PARSEES (RELIGION OF THE). This interesting race, which is found scattered over the western portion of Hindustan, but more especially in Bombay, is the remnant of the ancient Persians. Their name is derived from their original country, Pars, which the Greeks term Persis, and hence comes Persia. In the middle of the seventh century the Arabs invaded Persia under Caliph Omar, and that once glorious empire passed into the hands of the bigoted and intolerant Mohammedans. The consequence was, that throughout the whole country the religion of Zoroaster, which was the ancient Persian faith, was exchanged for the faith of Islám, and the fire-temples were either destroyed or converted into mosques. Those who still cleaved to the religion of their forefathers fled to the mountainous districts of Khorassan, where, for about a hundred years, they lived in the free and undisturbed exercise of their religion. At length, however, the sword of the persecutor overtook them even in these remote districts, and again they were compelled to seek safety in flight, a considerable number emigrating to the small island of Ormus, at the mouth of the Persian Gulf. Here, however, they remained only a short time, when finding that they were still within the reach of their Moslem persecutors, they sought an asylum in Hindustan, partly concealing the true nature of their religion, and partly conforming to Hindu practices and ceremonies. At length, after a long series of hardships, which they endured with the most exemplary patience, they resolved to make an open profession of their ancient faith, and, accordingly, they built a fire-temple in Sanjan, the Hindu rajah of the district kindly aiding them in the work. The temple was completed in A. D. 721, and the sacred fire was kindled on the altar.

For three hundred years from the time of their landing in Sanjan, the Parsees lived in comfort and tranquillity; and at the end of that period their numbers were much increased by the emigration of a large body of their countrymen from Persia, who, with their families, located themselves in different parts of Western India, where they chiefly engaged in agricultural pursuits. Being a peaceable and industrious people, the Parsees lived in harmony with the Hindus, though of different and even opposite faiths. Nothing of importance, indeed, occurred in their history until the beginning of the sixteenth century, when they were called upon to aid the rajah under whom they lived in resisting the aggressions of a Mohammedan chief residing at Ahmeda-

bad. On that occasion they distinguished themselves by their valour and intrepidity, contributing largely to the success which at first crowned the arms of the Hindus. Ultimately, however, the Moslems were victorious, and the Hindu government was overthrown. The Parsees, carrying with them the sacred fire from Sanjan, now removed to the mountains of Baharout, where they remained for twelve years, at the end of which they directed their course first to Bansda, and afterwards to Nowsaree, where they speedily rose to wealth and influence. Here, however, a quarrel arose among the priests, and the sacred fire was secretly conveyed to Oodwara, a place situated thirty-two miles south of Surat, where it still exists, and being the oldest fire-temple in India, it is held in the highest veneration by the Parsees. Nowsaree is the city of the priests, numbers of whom are every year sent to Bombay to act as spiritual instructors of their Zoroastrian fellow-worshippers.

It is difficult to ascertain the precise time at which the Parsees arrived in Bombay, but in all probability it was in the latter half of the seventeenth century, somewhere about the time that the island passed into the hands of the British, having been given by the king of Portugal as a dowry to his daughter Catharine when she became the wife of Charles II. Ever since, this remarkable remnant of antiquity has maintained its footing in Hindustan, chiefly in Bombay and in some of the cities of Gujerat, and a few are also to be found in Calcutta, and other large cities in India, in China, and other parts of Asia. The census of 1851 rated the Parsees in Bombay at 110,544, but their number is rapidly increasing. In Surat the Parsee population was at one time more numerous than that in Bombay, but the latter city being now the chief seat of trade in Western India, and the Parsees being generally active and enterprising, have flocked thither in great numbers, leaving not more than 20,000 of their countrymen in Surat. The whole Parsee population, including 6,000 GUEBRES (which see) in Persia, is considered to amount to 150,000.

There are two sects of Parsees in India, the *Shen-soys* and the *Kudmis*, both of whom follow in all points the religion of Zoroaster, and differ only as to the precise date for the computation of the era of Yezdegird, the last king of the ancient Persian monarchy. The only practical disadvantage which arises from this chronological dispute is, that there is a month's difference between them in the time at which they observe their festivals. The Kudmis are few in number, but several of the most wealthy and influential of the Parsees belong to this sect. About thirty years ago a keen discussion, known among the Parsees by the name of the Kubeesa controversy, was carried on in Bombay, and though argued with the greatest earnestness and acrimony on both sides, the contested point in regard to the era of Yezdegird has not yet been satisfactorily settled. The difference was first observed about 200 years ago,

when a learned Zoroastrian, named Jamasp, came from Persia to Surat; and while engaged in instructing the Mobeds or Parsee priests, he discovered that there was a difference of one full month in the calculation of time between the Zoroastrians of India and those of Persia. It was not, however, till 1746 that any great importance was attached to this chronological difference. In that year, however, the *Kudmi* sect was formed, its distinguishing tenet being an adherence to the chronological view imported by Jamasp from Persia, while the great mass of the Parsees in India still retained their former mode of calculation. At first sight this might appear a matter of too small importance to give rise to a theological dispute, but it must be borne in mind, that when a Parsee prays, he must repeat the year, month, and day on which he offers his petition, and this circumstance leads to an observable difference between the prayer of a *Kudmi* and that of a *Shensoy*, and the same difference of course exists in the celebration of the festivals which are common to both sects.

The Parsees are distinguished from the Hindus among whom they reside by several customs peculiar to themselves. When a child is about to be born, the mother is conveyed to the ground-floor of the house, where she must remain for forty days, at the end of which she undergoes purification before again mingling with the family. Five days after the child is born an astrologer is called in to cast its nativity; and all the relatives assemble to hear what is to be the future fortune of the babe, and what influence it is to exert upon its parents and family. Till the child is six years old its dress consists of a single garment called the *Jubhla*, a kind of loose shirt, which extends from the neck to the ankles, and the head is covered with a skull-cap. When it has reached the age of six years and three months, the investiture of the child with the *sudra* and *lusti* takes place, by which it is solemnly initiated into the religion of Zoroaster. The ceremony commences with certain purifications, and the child being seated before the high-priest, after a benediction has been pronounced, the emblematic garments are put on. The *sudra* is made of linen, and the *lusti* is a thin woollen cord, consisting of seventy-two threads, representing the seventy-two chapters of the *Izashné*, a sacred book of the Parsees. This cord is passed round the waist three times, and tied with four knots, while a kind of hymn is sung. At the first knot the person says, "There is only one God, and no other is to be compared with him;" at the second, "The religion given by *Zurtocht* is true;" at the third, "*Zurtocht* is the true Prophet, and he derived his mission from God;" and the fourth and last, "Perform good actions, and abstain from evil ones."

The following interesting account of a marriage ceremony among the Parsees is given by Dosabhoj Framjee, in a work just published, entitled, 'The Parsees: Their History, Manners, Customs, and Religion: "About sunset the whole of the bride-

groom's party, both males and females, repair in procession to the house of the bride. The procession is headed by a European or native band of music, according to the means of the parties; the bridegroom, accompanied by the *dustoors*, then follow, after whom walk the male portion of the assembly, the female company bringing up the rear of the procession. When the whole of this party is accommodated at the bride's quarters, the nuptial ceremony is commenced soon after sunset. It generally takes place in a hall or spacious room on the ground-floor of the house, where a *galicha* or carpet is spread. The bride and bridegroom are seated close to each other on ornamented chairs, and facing them stand the *dustoors* or priests, who repeat the nuptial benediction first in the Zend and then in the Sanscrit, of which the following is a short abstract,—'Know ye, that both of you have liked each other, and are therefore thus united. Look not with impious eye on other people, but always make it your study to love, honour, and cherish each other as long as both of you remain in this world. May quarrels never arise between you, and may your fondness for each other increase day by day. May you both learn to adhere to truth, and be always pure in your thoughts as well as actions, and always try to please the Almighty, who is a lover of truth and righteousness. Shun evil company, abstain from avarice, envy, and pride, for that is the road to destruction. Think not of other men's property, but try industriously, and without any dishonest means, to improve your own. Cultivate friendship between yourselves, and with your neighbours, and among those who are known to be good people. Hold out a helping hand to the needy and poor. Always respect your parents, as that is one of the first duties enjoined upon you. May success crown all your efforts. May you be blessed with children and grandchildren. May you always try to exalt the glory of the religion of Zoroaster, and may the blessings of the Almighty descend upon you.'

"The concluding ceremony of washing the toes of the bridegroom's feet with milk, and rubbing his face with his bride's cholee, as well as other trivialities, need not be mentioned here, as they are not enjoined by the Parsee religion, but are mere 'grafts of Hindooism.' When the above ceremonies are nearly concluded, bouquets of roses, or other beautiful and fragrant flowers, and little triangular packets of *pan soparee*, a kind of leaf and betel-nut, profusely gilded, are distributed to each member of the company. Rose-water from a golden or silver *goo labdaneé*, is also showered upon the persons of the guests. The signal is then given for the bridegroom and his party to retire to their quarters."

The first work of the Parsees, wherever they settle, is to construct a tomb, which they call *Dokhma*, or tower of silence, for the reception of their dead. It is erected in a solitary place, and generally on a mountain. The body placed on an iron bier is there

exposed to the fowls of the air, and when they have stripped off the flesh, the bones fall through an iron grating into a pit beneath, from which they are afterwards removed into a subterranean passage constructed on purpose.

The faith of the Parsees is that of Zoroaster, as contained in the sacred books called the *ABESTA* (which see), which originally extended to no fewer than twenty-one volumes, the greater number of which, however, are lost, having been destroyed, as is supposed, either during the invasion of Persia by Alexander the Great, or immediately after the conquest of that country by the Mohammedans. Those which are still in the possession of the Parsees are the *Vandidad*, *Yaçna*, or *Izashné*, and *Vispard*. These three together are called *Vandidad Sade*, an edition of which was published by Professor Westergard of Copenhagen, in the Zend character, in the year 1854. The entire structure of the *Zend Abesta* rests on three important precepts expressed by three significant terms, *Homuté*, *Hoolkhté*, and *Vurusté*, meaning purity of speech, purity of action, and purity of thought. The Parsees are generally charged with idolatry, worshipping not merely the good and evil deities, under the name of *Ormuzd* and *Ahriman*, but almost every object that is named in heaven or on earth. Thus Dr. Wilson, who has many years laboured as a missionary in Bombay, remarks, in speaking of the Parsee: "He at one moment calls upon *Ormuzd*, at the next upon his own ghost; at one moment on an archangel, at the next on a sturdy bull; at one time on the brilliant sun, the next on a blazing fire; at one moment on a lofty and stupendous mountain, the next on a darksome cave; at one moment on the ocean, at the next on a well or spring." In reply to all such charges, Dosabhoj Framjee, in the work from which we have already quoted, remarks, "The charge of fire, sun, water, and air worship has, however, been brought against the Parsees by those not sufficiently acquainted with the Zoroastrian faith to form a just opinion. The Parsees themselves repel the charge with indignation. Ask a Parsee whether he is a worshipper of the sun or fire, and he will emphatically answer—No! This declaration itself, coming from one whose own religion is Zoroastrianism, ought to be sufficient to satisfy the most sceptical. God, according to Parsee faith, is the emblem of glory, refulgence, and light, and in this view, a Parsee, while engaged in prayer, is directed to stand before the fire, or to direct his face towards the sun as the most proper symbols of the Almighty.

"All Eastern historians have acknowledged that the Persians from the most early time were no idolaters, but worshipped one God the Creator of the world, under the symbol of fire, and such is also the present practice among their descendants in India.

"In Bombay at present there are three fire-temples for public worship. The first of these was erected in the 1153 year of Yezdegird, 1780 of the

Christian era, by a wealthy Parsee named Dadysett. The second was built about the year 1830, at the expense of the late Hormusjee Bomonjee, Esq.; and the third one was erected by the late Framjee Cowasjee, Esq., in the year 1844, at the cost of £25,000. Speaking of fire-worship, Dean Prideaux says, that "they," that is, the ancient Persians, "abominating all images, worshipped God only by fire;" and Sir William Ouseley to the same effect affirms, "I shall here express my firm belief that the first Persian altars blazed in honour of God alone; as likewise, that the present disciples of Zurtoht, both in India and the mother country, Iran or Persia, have no other object when they render to fire a semblance of veneration."

Forbes, in his 'Oriental Memoirs,' thus states the view which he is disposed to take of the sacred fires of the Parsees: "These fires," says he, "are attended day and night by the Andiaroos or priests, and are never permitted to expire. They are preserved in a large chafing-dish, carefully supplied with fuel, perfumed by a small quantity of sandal-wood or other aromatics. The vulgar and illiterate worship this sacred flame, as also the sun, moon, and stars, without regard to the invisible Creator; but the learned and judicious adore only the Almighty Fountain of Light, the author and disposer of all things, under the symbol of fire. Zoroaster and the ancient magi, whose memories they revere, and whose works they are said to preserve, never taught them to consider the sun as anything more than a creature of the great Creator of the universe: they were to revere it as His best and fairest image, and for the numberless blessings it diffuses on the earth. The sacred flame was intended only as a perpetual monitor to preserve their purity, of which this element is so expressive a symbol. But superstition and fable have, through a lapse of ages, corrupted the stream of the religious system which in its source was pure and sublime." Niebuhr, also, holds a similar opinion in reference to this interesting people: "The Parsees, followers of Zerdust, or Zoroaster, adore one God only, Eternal and Almighty. They pay, however, a certain worship to the sun, the moon, the stars, and to fire, as visible images of the invisible Divinity. Their veneration for the element of fire induces them to keep a sacred fire constantly burning, which they feed with odoriferous wood, both in the temples and in the houses of private persons who are in easy circumstances."

The Parsees, having so long mingled with the Hindus, naturally adopted many of their customs and practices which for centuries they have continued to observe, and though the *punchayet*, or legal council of the Parsees, about twenty-five years ago endeavoured to discourage and even to root out all such ceremonies and practices as had crept into their religion since they first settled in Hindustan, their attempts were wholly unsuccessful. So recently, however, as 1852 steps have been taken for the accom

plishment of the same desirable object, which are more likely to bring about the restoration of the Zoroastrian religion to its pristine purity. In that year an association was formed at Bombay, called the "Rahnumaf Mazdiasna," or Religious Reform Association, composed of many wealthy and influential Parsees, along with a number of intelligent and well-educated young men. The labours of this society have been productive of considerable improvement in the social condition of the Parsees. The state of the priesthood calls for some change in that body. Many of them are so ignorant that they do not understand their liturgical works, though they regularly recite the required portions from memory. The office of the priesthood is hereditary, the son of a priest being also a priest, unless he chooses to follow some other profession; but a layman cannot be a priest. That the priests may be incited to study the sacred books, an institution has been established called the "Mulla Firoz Mudrissa," in which they are taught the Zend, Pehlvi, and Persian languages. On the whole, the Parsee community in India appears to be rapidly imbibing European customs and opinions, and rising steadily in influence and importance.

PARSON, a term which properly denotes the rector of a parish church, as representing the church, and regarded as sustaining the person thereof in an action at law. The word, however, is generally used in ordinary language to denote any minister of the Church of England.

PARSONAGE, the residence of a parson.

PARTHENIA, a surname of *Artemis* and also of *Hera*.

PARTHENOS (Gr. a virgin), a surname of *Athena* at Athens, where the Parthenon was dedicated to her.

PARTICULAR BAPTISTS. See **BAPTISTS**.

PARTICULAR REDEMPTION. See **REDEMPTION**.

PARTICULARISTS, a name sometimes applied to **CALVINISTS** (which see), because they hold the doctrine of particular redemption, and a limited atonement.

PARVATI, one of the names given in Hindu mythology to the consort of *Shiva*. She was worshipped as the universal mother, and the principle of fertility. She is also considered as the goddess of the moon. In consequence of her remarkable victory over the giant *Durgá*, she was honoured as a heroine with the name of **DURGA** (which see), and in this form her annual festival is most extensively celebrated in Eastern India. By the worshippers of *Shiva*, the personified energy of the divine nature is termed *Párvati*, *Bhaváni*, or *Durgá*, and the *Tantras* assume the form of a dialogue between *Shiva* and his bride in one of her many forms, but mostly as *Uma* and *Párvati*, in which the goddess questions the god as to the mode of performing various ceremonies, and the prayers and incantations to be used in them. These the god explains at length, and un-

der solemn cautions that they involve a great mystery, on no account to be divulged to the profane.

PARVISE, the name applied in England to the small room which is generally situated over the porch of a church, and which is used either as the residence of a chantry priest, or as a record room or school.

PASAGII, or **PASAGINI**, a sect which arose in Lombardy towards the close of the twelfth century, springing out of a mixture of Judaism and Christianity, occasioned, perhaps, by the conquest of Jerusalem. This sect held the absolute obligation of the Old Testament upon Christians in opposition to the *Manicheans*, who maintained only the authority of the New Testament. Hence they literally practised the rites of the Jewish law, with the exception of sacrifices, which ceased to be offered at the destruction of the temple of Jerusalem. They revived also the Ebionite and Arian doctrines on the subject of the Person of Christ, maintaining that he was not equal, but subordinate to the Father, and, indeed, merely the highest of the creatures of God. "The name of this sect," says Neander, "reminds one of the word *pasagium* (passage), which signifies a tour, and was very commonly employed to denote pilgrimages to the East, to the holy sepulchre,—crusades. May not this word, then, be regarded as an index, pointing to the origin of the sect as one that came from the East, intimating that it grew out of the intercourse with Palestine? May we not suppose that from very ancient times a party of Judaizing Christians had survived, of which this sect must be regarded as an offshoot? The way in which they expressed themselves concerning Christ as being the firstborn of creation, would point also, more directly, at the connection of their doctrine with some older Jewish theology, than at that later purely Western origin."

PASCH, a term sometimes used to denote the festival of **EASTER** (which see).

PASCHA. See **PASSOVER**.

PASCHAL CONTROVERSY. See **EASTER**.

PASCHAL SOLEMNITY, the week preceding, and the week following, *Easter*.

PASCHAL TAPER, a taper used in the Roman Catholic Church at the time of *Easter*. It is lighted from the *holy fire*, and receives its benediction by the priest's putting five grains of incense in the form of a cross into the taper. This blessed taper must remain on the Gospel side of the altar from *Easter*-eve to *Ascension*-day.

PASCHAL TERM (THE), a name given sometimes to *Easter*-day.

PASE-BUDHAS, the *Budhas* who arise in the period in which there is no supreme *Budha*, and discover intuitively the way to *Nirvána*, but are unable to teach it to others. If alms be given to a *Pase-Budha*, it produces merit greater by one hundred times than when given to a *rahat*. The peculiarities of the *Pase-Budha* are thus detailed by

Mr. Spence Hardy, in his 'Eastern Monachism : ' " He has attained the high state of privilege that he enjoys, by his own unaided exertions, as he has had no teacher, no one to instruct him ; he is called *pratyéka*, severed or separated, and is solitary, alone, like the unicorn ; thus his mind is light, pure, free towards the *Pasé-Budhaship* ; but dull, heavy, bound, towards the state of the supreme Budhas ; he has learnt that which belongs to his order, but he understands not the five kinds of knowledge that are perceived by the supreme Budhas and by no other being ; he knows not the thoughts of others ; he has not the power to see all things, nor to know all things ; in these respects his mind is heavy. Thus a man, whether by day or night, arrives at the brink of a small stream, into which he descends without fear, in order that he may pass to the other side. But at another time he comes to a river that is deep and broad ; there are no stepping-stones by which he can cross ; he cannot see to the opposite bank ; it is like the ocean ; in consequence of these obstacles he is afraid to venture into the water, he cannot cross the stream. In the same way the *Pasé-Budha* is free as to that which is connected with his own order, but bound as to all that is peculiar to the supreme Budhas."

PASIPHAE, a goddess worshipped among the ancient Greeks at *Thalamæ* in *Laconia*. She was believed to give supernatural revelations or oracular responses in dreams to those who slept in her temple.

PASITHEA, one of the *GRACES* (which see), among the ancient Greeks.

PASSALORYNCHITES, a branch of the *MON-TANISTS* (which see), who are said to have observed a perpetual silence, and hence their enemies represented them as keeping their finger constantly upon their mouth, not daring to open it even to say their prayers, grounding this practice, as was alleged, on *Ps. cxli. 3*, "Set a watch, O Lord, before my mouth ; keep the door of my lips." This sect appeared first in the second century, and *Jerome* states, that even in his time he found some of them in *Galatia* as he travelled to *Ancyra*.

PASSING BELL, the bell which in former times was tolled when any person was dying, or passing out of this life. It is tolled in England at the burial of any parishioner, the practice being enjoined in the sixth canon of the Church of England. See *BELLS*.

PASSION DAY. See *GOOD FRIDAY*.

PASSION WEEK, the week preceding *Easter*, so called from our Lord's passion or sufferings on the cross. It was called anciently *HEBDOMAS-MAGNA* (which see), or the Great Week, and many Christians were accustomed to fast much more strictly on this week than on the other weeks of *Lent*. *Epiphanius* says, that in his time the people confined their diet, during that week, to dried meats, namely, bread, and salt, and water. Nor were these used during the day, but in the evening. In an-

other place, the same ancient writer says, "Some continued the whole week, making one prolonged fast of the whole ; others eat after two days, and others every evening." *Chrysostom* mentions, that, during this week, it was customary to make a more liberal distribution of alms to the poor, and the exercise of all kinds of charity to those who had need of it. To servants it was a time of rest and liberty and the same privilege extended to the week following, as well as to the week preceding *Easter*. The emperors, also, granted a general release to prisoners at this season, and commanded all suits and processes at law to cease. The Thursday of the *Passion Week*, being the day on which our Lord was betrayed, was observed with some peculiar customs. In some of the Latin churches the communion was administered on this day in the evening in imitation of our Lord's last supper, a provision being made for this in one of the canons of the third council of *Carthage*. On this day the *competentes*, or candidates for baptism, publicly recited the creed in the presence of the bishop or presbyters in the church. Such public penitents, also, as had completed the penance enjoined by the church, were absolved on this day. From the canons of the fourth council of *Toledo*, it would appear that a general absolution was proclaimed to all those who observed the day with fasting, prayers, or true contrition. The Saturday or Sabbath in *Passion Week* was commonly known by the name of the Great Sabbath. It was the only Sabbath throughout the year that the Greek churches, and some of the Western, kept as a fast. The fast was continued not only until evening, but even protracted till cock-crowing in the morning, which was supposed to be the time of our Lord's resurrection. The previous part of the night was spent in religious exercises of various kinds. *Eusebius* tells us that in the time of *Constantine* this vigil was kept with great pomp ; for he set up lofty pillars of wax to burn as torches all over the city, and lamps burning in all places, so that the night seemed to outshine the sun at noon-day. *Gregory Nazianzen*, also, speaks of the custom of setting up lamps and torches both in the churches and private houses ; which, he says, they did as a forerunner of that great Light, the Sun of Righteousness, arising on the world on *Easter-day*. This night was famous above all others for the baptism of catechumens.

Passion Week, or *Holy Week*, as it is often termed, is observed with great pomp in the Romish Church. The ceremonies of this season commence on *PALM SUNDAY* (which see), when the commemoration takes place of our Saviour's triumphal entry into *Jerusalem*. On *Wednesday* of *Holy Week*, in the afternoon, there is the service of the *TENEBRÆ*, a kind of funeral service which is repeated at the same hour on the Thursday and Friday. The ceremonies of the Thursday consist principally of a representation of the burial of our Saviour. This is

followed in Rome by the ceremony of the Pope washing the feet of thirteen pilgrims in imitation of our Saviour's washing the feet of his disciples; this ceremony being followed up by the same pilgrims being served by his Holiness at dinner. A singular ceremony takes place on the Thursday at St. Peter's in Rome—the washing of the high altar with wine. (See ALTAR.) On *Good Friday* the ceremony of uncovering and adoring the cross is observed, at the close of which a procession is marshalled to bring back the host from the sepulchre in which it was deposited on the previous day. The Pope and cardinals, also, adore the three great relics, which are glittering caskets of crystal, set in gold and silver, and sparkling with precious stones, and which are said to contain a part of the true cross; one half of the spear which pierced our Saviour's side; and the *Volto Santo* or holy countenance.

On the Saturday of Passion Week at Rome, converted Jews and heathens are baptized after holy water has been consecrated for the purpose. Young men also are ordained to various sacred offices. The chief employment of the day, however, consists of services in honour of the resurrection. The ceremonies of Easter Sunday have already been described under the article EASTER. Holy Week closes with an illumination and fireworks of the most splendid description.

PASSOVER, one of the great Jewish festivals. It was originally instituted by command of God himself, in commemoration of the deliverance of the Israelites from Egyptian bondage, and the sparing of the first-born on the night previous to their departure. The feast lasted for seven days, during which it was unlawful to eat any other than unleavened bread. Thus the command was given, *Exod. xii. 18*, "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." Hence the festival is frequently called in Scripture, "the feast of unleavened bread." A lamb without blemish was to be killed on the first day of the feast, and this lamb being an eminent type of Christ, the Apostle Paul speaks of Christ as "our Passover sacrificed for us." The month Nisan being that on which the Israelites left Egypt, was appointed to be the first month of the sacred or ecclesiastical year; and on the fourteenth day of this month they were commanded to kill the paschal lamb, and to abstain from leavened bread. The following day, being the fifteenth, was the great feast of the Passover, which continued seven days, but only the first and seventh days were particularly solemn. Each family killed a lamb or a kid, and if the number of the family was not sufficient to eat the lamb, two families might be associated together. With the blood of the slain lamb they sprinkled the door-posts and lintel of each house, that the destroying angel, on seeing the blood, might pass over them. The lamb was roasted and eaten on the same night with unleavened bread and

bitter herbs. It was to be eaten entire, and not a bone of it was to be broken. The Jews, in partaking of the Paschal lamb, had their loins girt, shoes on their feet, and staves in their hands. So strict was the command to keep the Passover, that whoever should dare to neglect it was to be condemned to death. It could only be kept in Jerusalem, and if any person arrived at Jerusalem too late for the feast, he was allowed to defer his celebration of the Passover until the fourteenth day of the following month in the evening. Sacrifices peculiar to the festival were commanded to be offered every day as long as it lasted; but on the first and last days no servile labour was allowed, and a sacred convocation was held.

Since the dispersion no sacrifices have been offered by the Jews, and hence, in this point, the Passover has undergone an alteration among the modern Jews. With those Jews who live in or near Jerusalem, the feast lasts seven days, and with Jews in all other places eight days. The Sabbath preceding the feast is called the Great Sabbath, when the Rabbi of each synagogue delivers a lecture explaining the nature of the approaching feast, and the ceremonies necessary to be observed. On the thirteenth day of the month in the evening, the most careful and minute search is made by the master of each family lest any leavened bread, or even a particle of leaven, should be in the house. Having burned all the leaven that can be discovered, they make unleavened cakes, consisting in general of flour and water only, baked into round thin cakes, and full of little holes. On the fourteenth day of the month the first-born son of each family is required to fast in commemoration of the protection afforded to the first-born of Israel when the first-born of the Egyptians was destroyed.

The special ceremonies of the Passover-festival, as observed by the Modern Jews, are thus described by Mr. Allen, in his 'Modern Judaism': "In the evening of the fourteenth day of the month, the men assemble in the synagogue, to usher in the festival by prayers and other offices prescribed in their ritual; during which, the women are occupied at home in laying and decorating the tables against their return. It is customary for every Jew to honour this festival by an exhibition of the most sumptuous furniture he can afford.

"The table is covered with a clean linen cloth, on which are placed several plates or dishes. On one is laid the shank bone of a shoulder of lamb or kid, but generally lamb, and an egg; on another three cakes, carefully wrapped in two napkins; on a third, some lettuce, chervil, parsley, and celery, wild succory or horseradish. These are their bitter herbs. Near the salad is placed a cruet of vinegar, and some salt and water. They have also a dish representing the bricks required to be made by their forefathers in Egypt. This is a thick paste composed of apples, almonds, nuts, and figs, dressed in wine and seasoned with cinnamon. Every Jew who can afford wine, also provides some for this occasion.

"The family being seated, the master of the house pronounces a grace over the table in general, and the wine in particular. Then leaning in a stately manner on his left arm, as an indication of the liberty which the Israelites regained when they departed from Egypt, he drinks a glass of wine: in which he is followed by all the company. Having emptied their glasses, they dip some of the herbs in vinegar, and eat them, while the master repeats another benediction. The master next unfolds the napkins, and taking the middle cake, breaks it in two, replaces one of the pieces between the two whole cakes, and conceals the other piece under his plate, or under the cushion on which he leans; in professed allusion to the circumstance recorded by Moses that 'the people took their dough before it was leavened, their kneading troughs being bound up in their clothes.' He removes the lamb and egg from the table. Then the plate containing the cakes being lifted up by the hands of the whole company, they unite in rehearsing: 'This is the bread of poverty and affliction which our fathers did eat in Egypt. Whosoever hungers, let him come and eat. Whosoever needs, let him come and eat of the Paschal lamb. This year we are here: the next, God willing, we shall be in the land of Canaan. This year we are servants: the next, if God will, we shall be free, children of the family and lords.

"The lamb and egg are again placed on the table, and another glass of wine is taken. The plate containing the cakes is removed, in order that the children may be excited to inquire into the meaning of the festival. If no children are present, some adult proposes a question according to a prescribed form; which is answered by an account of the captivity and slavery of the nation in Egypt, their deliverance by Moses, and the institution of the Passover on that occasion. This recital is followed by some psalms and hymns. After which—not to proceed with a detail of every particular movement—the cakes are replaced on the table, and pieces of them are distributed among the company, who, 'instead of the Paschal lamb,' the oblation of which is wholly discontinued, 'eat this unleavened bread,' with some of the bitter herbs and part of the pudding made in memory of the bricks.

"After this succeeds a plentiful supper, which is followed by some more pieces of the cakes, and two more glasses of wine: for they are required on this occasion to drink four glasses each, and every glass, according to the rabbies, commemorates a special blessing vouchsafed to their forefathers. The fourth and last cup is accompanied with some passages borrowed from the Scripture imprecating the divine vengeance on the Heathens and on all the enemies of Israel.—The same course of ceremonies is repeated on the second night.—This ceremonial, the modern Jews profess to believe, 'will be as acceptable in the presence of the Lord as the actual offering of the Passover."

The last day of the festival closes with the IIAB-DALA (which see). They are now permitted to return to the use of leavened bread. Contracts of marriage may be made, but no marriage is allowed to be solemnized during this festival. There are four days in Passover-Week on which business may be done. Every Jew who has a seat in the synagogue, whatever the amount of his seat-rent may be, pays two shillings in the pound as a tax towards the Passover cakes, and about six weeks before the Passover a box is placed at the entrance of the synagogue, when every Jew, who is unable to procure Passover cakes for himself, signifies by a note the number of his household, and they are provided for him out of these funds.

The Passover has been observed without intermission by the Jews from the period of their return from the Babylonish captivity; and it is probable that very few changes have been introduced into the mode of its celebration. The question has frequently given rise to considerable discussion, whether or not the last Supper of our Lord was the Paschal Supper. The Western churches generally maintain the affirmative view of this subject, and the Greek Church the negative. The latter body of Christians, also, contend that, in instituting the Lord's Supper, Christ made use of leavened bread. At an early period in the history of Christianity, the Easter controversy chiefly turned upon the chronology of the Passover. In the second century a controversy arose, first between Polycarp, bishop of Smyrna, and Anicetus, bishop of Rome, and afterwards between Victor, bishop of Rome, and Polycrates, bishop of Ephesus, concerning the proper time for celebrating the Easter feast, or rather for terminating the ante-paschal fast. At that time the whole of Christendom, with the exception of proconsular Asia and its immediate neighbourhood, prolonged the fast to the Sunday after the Jewish Passover. But the Christians of the proconsulate, guided by Jewish custom, ended the fast on the very day of the Paschal sacrifice. The keen controversy which ensued has already been noticed under the article EASTER.

PASTOPHORI, priests who carried the *Pastos* in the sacred rites of heathen antiquity. The priests of *Isis* and *Osiris* among the ancient Egyptians, who were so denominated, were arranged in incorporated colleges, which again were divided into lesser companies, each consisting of ten *Pastophori*, headed by an officer who was appointed every five years to preside over them. Along with the Egyptian worship, the *Pastophori* were long after found in Greece. The duty of this class of priests was to carry in their religious processions the *PASTOS* (which see), or sacred shawl, often employed in covering and concealing from public view the *adytum* or shrine containing the god. It was customary for the *Pastophori* to chaunt sacred music in the temple, and to draw aside the *pastos* that the peo

ple might behold and adore their deity. Generally speaking, this order of priests had the custody of the temple and all its sacred appurtenances. The *Pastophori* were looked upon by the Egyptians as eminently skilled in the medical art.

PASTOPHORION, a term used by the ancient Greeks to signify the residence within an Egyptian temple appropriated to the PASTOPHORI (which see). The same word occurs in the Septuagint translation of the Old Testament, where in Ezek. xl. 17. it is used for the chambers in the outward court of the temple. Jerome, in commenting upon the passage, says, that in the translations of Aquila and Symmachus it is rendered *Gazophylacium* and *Evedra*, and signified chambers of the treasury, and habitations for the priests and Levites round about that court of the temple. This explanation of the word was probably derived from the writings of Josephus, who mentions the *Pastophorium* as a part of the temple at Jerusalem, constituting the treasury, in which the offerings of the people were deposited. Jerome, in another passage in his Commentary on Isaiah, terms the *Pastophorium* the chamber or habitation in which the ruler of the temple dwelt. It is plain, therefore, that the word must have been employed under a very extensive signification.

PASTOR (Lat. a shepherd), a word often employed figuratively to express a minister appointed to watch over and to instruct a congregation, which is in the same way described as his flock. And the use of the term pastor in this connection is particularly recommended by the circumstance, that our Lord styled himself a shepherd in John x. 12, and the church his flock. The Apostle Peter, also, denominated our Lord the Chief Shepherd, in 1 Peter v. 4. The pastor is mentioned in the catalogue which the Apostle Paul has given of the extraordinary and ordinary office-bearers of the Christian Church, Eph. iv. 11, 12, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In this list the ordinary office-bearers are termed pastors and teachers. Two ideas are suggested by the designation of pastors—those namely of feeding and of governing the church, duties which may be performed without the supernatural endowments which were bestowed upon apostles, prophets, and evangelists. Some have supposed that the pastors and teachers were the same persons; but it is not at all probable that the apostle would have used two words in such close connection to describe the same office. The Teacher or DOCTOR (which see), seems not to have been employed like the pastor in preaching the gospel and in administering the sacraments, but in instructing the young, as well as candidates for baptism, and all who were not yet fully initiated in the knowledge of divine truth.

PASTORAL STAFF. See CROSIER.

PASTORATE, the office of a *pastor* in connec-

tion with the congregation to the charge of which he is ordained.

PASTOS, a shawl frequently used in the religious ceremonies of the ancient Egyptians as well as the heathens of Greece and Rome. It was generally figured with various symbolical representations corresponding to the particular rites in which it was used. The word *pastos* was also used to denote a small shrine or chapel, in which a god was contained.

PASTUSHKOE SOGLASIA, a sect of Dissenters from the *Russo-Greek Church*, founded by a shepherd, whose chief peculiarities were, that they held the marriage tie to be indissoluble by any human power, and that it is sinful to carry fasting so far as to injure health or destroy life.

PATÆCI, Phœnician gods, whose images were used as ornaments to their ships.

PATALA, the hell or place of final punishment of the Hindus. See HELL.

PATARA. See ALMS-BOWL.

PATARENES, a name used in Italy during the twelfth and thirteenth centuries as a general appellation to denote sects contending against the dominant church and clergy. Different opinions have been entertained in regard to the origin of the name, some believing that it is derived from a certain place called Pataria, where the heretics, as they were considered, held their meetings. The word Pataria, however, in the dialect of Milan, signified a popular faction, and as the sects in question were generally held in high estimation by the people, it may easily be seen how the name arose. It was applied to the *Manicheans*, the *Paulicians*, and the *Catharists*.

PATAREUS, a surname of Apollo, derived from the town of Patara in Lycia, where he had an oracle.

PATELLA, a surname of *Ops*, as opening the stem of the corn plant that the ears might sprout out.

PATELLARII DII, a name sometimes given among the ancient Romans to the *Lares*, because offerings were made to them in *patellæ* or dishes.

PATEN, a term used to denote among the Romanists, and also in the Church of England, the plate on which the sacramental bread is placed.

PATERNIANS, a heretical sect which arose about the beginning of the fifth century, maintaining that only the upper parts of the human body were made by God, and the lower parts were the workmanship of the devil. Their name was derived from their founder Paternus, and as they lived in impurity, they were also called *Venustians*, from *Venus*, the heathen goddess, who patronised unchastity.

PATERNOSTER (Lat. Our Father), a term sometimes used to denote the LORD'S PRAYER (which see), derived from its commencing words. The chaplet of beads worn by some Romanists, particularly monks and nuns, is occasionally called a *Paternoster*.

PATHS (THE FOUR). See NIRWANA.

PATRES (Lat. Fathers), a name frequently applied to the PRIMATES (which see), of the Christian

Church in Africa; and there was a peculiar reason for giving them this name; as the primacy in the African churches was not fixed, as in other places, to the civil metropolis, but went along with the oldest bishop of the province, who succeeded to this dignity by virtue of his seniority, whatever place he lived in. The only exception to this rule was the Church at Carthage, where the bishop was a fixed and standing metropolitan for the province of Africa, properly so called. The term *Patres* was also applied to the fathers of the monasteries, as Jerome and Augustine commonly call them.

PATRES PATRUM (Lat. Fathers of Fathers,) designation sometimes given to bishops in the ancient Christian Church. Gregory Nyssen was called by this name in the canons of the second council of Nice; and others say that Theodosius the emperor gave Chrysostom the same honourable title after death.

PATRES SACRORUM, priests of MITHRAS (which see), among the ancient Romans under the emperors.

PATRIARCH (JEWISH), the father or founder of a family or tribe. It is applied chiefly to those fathers of the Hebrew nation who lived before Moses, such as Abraham, Isaac, and Jacob, while the twelve children of the last-mentioned ancestor of the Jews usually receive the name of the twelve Patriarchs. The term, however, came to be used among the Jews in the later ages of their history as a title of dignity and honour. They allege that the institution of the patriarchs existed before the destruction of Jerusalem, and they explain its origin thus. Thirty years before the Christian era, Hillel arrived from Babylon, and was consulted concerning a difficulty which had arisen in regard to the celebration of the Passover, and giving a highly satisfactory answer, he was hailed the Patriarch of the nation. His posterity succeeded him in this dignity until the fifth century, when the office of Patriarch ceased in Judea. But this notion of the Jews as to the patriarchal dignity having been enjoyed by any one before the time of our Lord, is in the highest degree improbable, since had there been individuals exercising such an office during the days of our Saviour, they would have presided in the ecclesiastical courts, and our Lord would have been arraigned at their tribunal. On the contrary, the chief priest presided at the trial of Christ, imposed silence upon the apostles, commissioned Saul to go to Damascus that he might persecute the Christians, presided at the trial of Paul, and commanded him to be smitten on the face. From these facts it is quite plain, that no Patriarch could possibly have existed at that time, and, therefore, the origin of the office must have been of a later date, not probably before the reign of the Roman Emperor Adrian.

The first authentic Patriarch of the Jews was Simeon the Third, who lived in the time of Adrian, and was descended in a direct line from Hillel the

Old. In that family the patriarchal dignity remained until it was abolished in A. D. 429. The office had been created for the benefit of the Western Jews, and the seat of the dignitary who held the office was at Tiberias in Galilee, which had become a kind of second Jerusalem, the residence of the most learned Jews of the time. From the imperial edicts it would appear, that there were inferior officers under the grand Patriarch, who was styled Illustrious, and was honoured even by Christians. He employed envoys or legates to make an annual circuit through all the Western provinces, with full powers to decide in his name, and by his authority, the questions or disputes that arose between private individuals, or between different synagogues. The half shekel appointed by Moses to be levied from every male Jew of twenty years old and upward, was carefully collected during the whole of the Jewish dispensation, and constituted the greatest source of revenue to the Patriarchs. The grand Patriarch exacted this tribute-money from all the synagogues of the West. Epiphanius says, that the apostles of the Patriarch went as far as the province of Cilicia to levy this sacred contribution. Its collection was sometimes conducted with such severity, that the Patriarchs became odious to the people. This happened particularly in the reign of Julian the Apostate, when, in consequence of a petition from the Jews themselves, he abolished the tribute.

The Patriarch, from his office, had great authority among the Jews. "He nominated," we are told, in an interesting history of the Modern Jews, "the heads of all the synagogues; and this nomination proved a source of wealth. For the Patriarch often sold these offices, and Palladius charged the Patriarch of his time, not only with exposing to sale these dignities, but frequently deposing the heads of the synagogues for no other reason but to enrich himself by supplying their places. Thus the Greek Patriarchs at Constantinople deposed the metropolitans and bishops, to have the advantage of selling the priesthood; and the grand vizier acts the same part towards the Patriarchs. Though this power was sometimes restricted by the emperor, yet the Patriarch had also the power of erecting new synagogues. He likewise decided controversies which arose concerning questions of the law, and all disputes between particular synagogues. Origen is mistaken in asserting that the Patriarch had the power of life and death invested in his hands. The imperial laws establish the contrary; nor can one example be produced in the history of the Patriarchs of their exercising any such power.—It is granted, that their punishments were sometimes severe, and that by their commands persons had been almost whipped to death in their synagogues. But this originated from the indulgence of the emperors, and even they were often constrained to limit their power. The power of life and death indicates royalty of which the Jews were now deprived.

"There is an edict of the Emperor Theodosius which ascertains the extent of the patriarchal jurisdiction. He forbids Gamaliel, who was then Patriarch, 'to build new synagogues, and commanded Aurelian to demolish those that were little frequented, if it could be done without occasioning commotions in the cities.' There was a general law in the empire, that none should erect new churches without an imperial grant.—One of the Christians applied to the emperor for liberty to erect Christian churches in several places in the land of Judea. Justinian cautioned the bishops to be careful that no person occupied any public place without liberty from him. In the reign of Leo, also, some monks who had consecrated places of public shows and recreations were prohibited. And it appears that the Patriarch Gamaliel having abused that power it was recalled.

"By the same edict he is prohibited from judging in disputes between Jews and Christians. Such disputes were to be tried before the civil magistrate, and the Patriarch had only the power to decide between Jew and Jew. On the contrary, Gamaliel insisted that if one of the parties was a Jew, the right of decision belonged to him; but the emperor restricted his power.

"That edict also prohibits 'the Patriarch from dishonouring any man, whether a slave or a free-man, with the mark of Judaism.' That mark was circumcision, which the Patriarchs supposed that he could confer upon all who embraced the Jewish religion. But the emperor Antonius issued a law, by which it was declared a capital crime for a Jew to circumcise any man who was not of his nation; and Theodosius went farther, and prohibited the Jews from keeping Christian slaves, because many of these under the influence of their masters embraced the Jewish faith. It appears, therefore, that the Jews enjoyed liberty of conscience, but were not permitted to make proselytes.

"The most important and the most obscure part of the edict of Theodosius remains yet to be examined. He farther commanded Aurelian 'to withdraw out of the hands of the Patriarch Gamaliel, the letters of command he had received, and to leave him only the honour he had before, since he thought he might transgress with impunity, whilst he saw himself raised to a greater dignity. The reason assigned for the restriction, was the abuse of power. That power, or those letters of command, appear to have been the honour of prefecture, which were granted to those distinguished by birth or merit, or imperial favour. The person who was distinguished by that favour, wore the insignia of his honours in public. Though this honour conferred no judicial power, yet the person who enjoyed it might sit among the judges, as a mark of distinguished honour. This favour appears to have been conferred upon Gamaliel; but on account of his haughtiness and imprudence it was recalled. Thus an examination of the

different branches of that imperial law ascertains the authority of the Patriarchs.

"But to behold the utmost limits of the Patriarchal authority, let us attend to their power, with respect to deposition. As they were the heads of the nation, they appear to have been amenable to no other tribunal. The Jewish writers, however, contend, that no society can be deprived of the inherent right of deposing a head, who is either negligent, or tyrannical, or ignorant. In proof of their position, they mention that one Meir attempted to depose the Patriarch of his time: that Gamaliel was, during a short time, actually deposed; and that several to whom it belonged by birth were superseded on account of their incapacity."

The last Patriarch of the West was Gamaliel, who is mentioned by Jerome. So corrupt had this race of officers become, that they exposed to sale the dignities of which they had the patronage, in order to enlarge their revenues. Accordingly, in A. D. 415, a law was passed by the Emperor Theodosius to restrict their power, and this measure having failed to accomplish its design, the patriarchal dignity was entirely abolished, in so far as the Western Jews were concerned, in A. D. 429, after having existed for the space of 350 years. The *Patriarchs* were succeeded by the *PRIMATES* (which see), a class of officers whose jurisdiction and authority was of quite a different character.

The Patriarch of the Eastern Jews had his residence in Babylon. His proper title was *RESH-GLUTHA*, or *AICHMALOTARCH* (which see), prince or chief of the captivity, the office being rather civil than sacred. The dignity originated while the Parthians reigned in Persia, but it continued under the new dynasty of the Sassanides, and only came to an end under the caliphs towards the middle of the eleventh century. A shadow of the office seems to have remained in the East in the twelfth century; and in Spain, among many other hereditary reminiscences of the Babylonian Jews, we find in the middle ages the Prince of the Captivity under the title of *Rabbino-Mayor*.

PATRIARCH (CHRISTIAN). It would appear from the writings of Gregory Nazianzen, as well as of Gregory Nyssen, that the word Patriarch was sometimes applied to all bishops of the ancient Christian Church. Among the *Montanists* there was a class of men who received the name of Patriarchs, and who were superior to their bishops, being regarded as a distinct order from them. The first occasion, however, on which the title is applied to any bishop by any public authority of the church, is in the council of Chalcedon, which mentions the most holy Patriarchs of every diocese, and particularly Leo, patriarch of Rome. Socrates, the ecclesiastical historian, who wrote a few years before the council of Chalcedon, mentions Patriarchs, and refers to them in language which would seem to indicate that the name had begun to be used as an appropriate title of





Picart

C. Hall.

THE GREEK PATRIARCH OF CONSTANTINOPLE, 18TH CENTURY.

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some eminent bishops of the church. Various Roman writers, however, headed by Baronius, trace the patriarchal power as far back as the time of the apostles, deriving it from the Apostle Peter; others, again, reject this idea, and reckon the first rise of Patriarchs to have been some time before the council of Nice, A. D. 325; while some modern Greek writers allege, that Patriarchs were first instituted by that council; and some writers of our own country are of opinion, that patriarchal power was not known in the church till about the time of the second general council of Constantinople, A. D. 381. Socrates, in speaking of this council, expressly affirms, that "they constituted *Patriarchs*, and distributed the provinces, so that no bishop should meddle with the affairs of another diocese, as was used to be done in times of persecution." The power of the Patriarchs gradually increased, and had evidently reached its height in the time of the general councils of Ephesus and Chalcedon. From the middle of the fifth century, the title of Patriarch was given to some of the greater bishops, who exercised authority not only over the bishops of a province, but over the bishops of several provinces together with their metropolitans. These Patriarchs were the bishops of Rome, Constantinople, Alexandria, and Antioch. The increase of their power arose from the circumstance, that at the council of Chalcedon in A. D. 451, the metropolitan of Constantinople was invested with authority over the provinces of Thrace, Pontus, and Asia Minor, and the bishop of Jerusalem was acknowledged as the fifth Patriarch. The Patriarchs were now empowered to consecrate all the metropolitans within their patriarchate, and in addition to this, the Patriarch of Constantinople claimed the right of consecrating not only metropolitans but bishops. Another privilege conceded to the Patriarchs by the council of Chalcedon, was the right of convening general councils; and to them lay an appeal from the decisions of metropolitans in matters of greater importance.

The patriarchates were very different from one another in size. Alexandria was the largest in point of territorial extent, but Constantinople had the pre-eminence in the number of its churches and ecclesiastical provinces, and its Patriarch, in process of time, came to be Patriarch over the Patriarchs of Ephesus, Heraclea, and Cæsarea, and was called the oecumenical and universal Patriarch. The patriarchal system extended only to the limits of the Roman Empire eastward and westward, not to the churches which existed in Persia, Arabia, and part of Armenia. The four great patriarchates, however, were gradually made to include every part of the church. But the two Eastern patriarchates of Alexandria and Antioch were stripped of their power in the course of the Monophysite controversy, and the Patriarchs of Rome and Constantinople stood alone as the representatives of the Eastern and Western divisions of the empire, and viewed each other with a jealous

eye. The Patriarch of Constantinople was much indebted for his power and influence to the favour of the Greek emperors, and at length John the Faster, towards the end of the sixth century, assumed the title of Universal Bishop. Gregory the Great, the Roman bishop, was indignant at this presumption on the part of his rival, and denounced it as unchristian, but his own immediate successor soon after prevailed upon the Greek emperor, Phocas, to confer upon him the same title, on the ground that the Roman Church was entitled to the first rank, both from political and personal considerations.

The original Patriarchs were those of Rome, Antioch, and Alexandria. Towards the close of the fourth century the bishops of Constantinople, having also become Patriarchs, extended their authority over several dioceses not subject to the other Patriarchs. In the following century the bishops of Jerusalem became independent of the Patriarchs of Antioch, and thus there were five patriarchates formed, which continued from the fifth century onward to the Reformation. In the course of the seventh century the Persian army under Chosroes made great devastation in several of the patriarchates, and subsequently the Saracens made themselves masters first of Antioch, then of Jerusalem, and finally of Alexandria. The Turks next appeared on the field, and though the progress of their invading armies was checked for a time by the Crusaders, they succeeded in maintaining possession of Syria, Egypt, and Palestine. At length, in A. D. 1453, Constantinople fell into the hands of the Turks, and from that period it has continued to be the residence of the sultans. The Turks signalized their conquest of New Rome, as Constantinople has been often termed, by converting the church of St. Sophia into a mosque. One half of the Oriental churches remained in possession of the Christians until the beginning of the sixteenth century, when the Sultan Selim appropriated as many of them as he thought needful to the use of the Mohammedans.

At present there are four Patriarchs connected with the Greek Church, those of Constantinople, Jerusalem, Antioch, and Alexandria. The three last are equal in rank and authority, but they acknowledge the superiority of the other, and submit so far to his authority as to require his consent before any important step in ecclesiastical affairs can be undertaken. The Patriarch of Constantinople is elected by the metropolitan and neighbouring bishops, and presented to the sultan, without whose consent he cannot be admitted to his office. Besides, he is obliged to pay tribute to the Mohammedan government for leave to enter on his office, and he is liable to deposition whenever such is the will of the sultan. So completely has this Patriarch been dependent on the caprice of the Ottoman Porte, that, as history informs us, between the years 1620 and 1671, the patriarchal throne was vacant no fewer than nineteen times.

As an illustration of the cruelty with which the

Greek Patriarchs have been often treated by the Turkish government, we may quote from an interesting sketch of the Greek and Eastern churches, the following account of the eventful life and tragical death of Gregory, one of the latest of the Constantinopolitan patriarchs. "He was born in 1739, and educated in a town of Arcadia. Having completed his studies at Mount Athos, and filled for a while the archbishopric of Smyrna, he obtained the patriarchate of Constantinople in 1795. Three years after this, when the French were occupying Egypt, the Turks accused him of being in correspondence with the enemy, and vehemently clamoured for his destruction. The sultan fully believed him innocent, but to secure his safety sent him into temporary banishment to his old resort on the Holy Mountain. His exile was but short; he was soon restored to office, where he gained much repute for his learning, piety, charity, and humility. He gave alms to the poor without any invidious distinction as to their religious creed, promoted schools of mutual instruction, and befriended the cause of the British and Foreign Bible Society. In 1806, the appearance of an English fleet before Constantinople, and the approach of the Russian forces, revived the accusations against the Patriarch, who, though he had sedulously inculcated on his compatriots and co-religionists the duty of submission and patience, and had earnestly besought them to abstain from all hostility, was a second time banished to Monte Santo, as a suspected traitor to the civil government. A third time he ascended the œcumenical throne. But in 1821, the insurrection which broke out in the Morea involved him in renewed peril. Sympathizing with his people in their oppressed state, yet disapproving of their rebellion, his task was a hard one, and it is probable that a hope of preventing the massacre of all the Greeks in Constantinople was the inducement which made him consent to excommunicate the Russian general Ypsilanti and all the insurgents. When the excited Mussulmans had broken into the house belonging to the Russian counsellor of legation, and had beheaded Prince Constantine Morousi, the family of the latter were confided by the grand vizier to the care of Gregory. By some means, not positively known to us, and certainly unknown to the aged Patriarch, they all escaped on board a Russian vessel. He was charged, however, with having connived at, if not contrived, their flight, and the vizier resolved on his death. On the twenty-second of April, the first day of the Easter festivities, usually a high season among the members of the Oriental communion, their chief place of worship was thinly attended, the people fearing to venture out of doors in such a time of commotion. The Patriarch, however, assisted by his bishops, went through the service with the usual ceremonies, but on leaving the church, they were all surrounded and seized by the Janissaries. The latter shrank back indeed with some misgivings as they looked on the old man's

venerable aspect; but their leader reminded them of the grand vizier's instructions, and their hesitation was at an end. Gregory, three of his bishops, and eight priests, without imprisonment—without a trial—were hung in their canonical robes before the church and palace gates. At the expiration of two days, their bodies were cut down, and delivered to a Jewish rabble, who, after having treated them with every species of indignity, dragged them through the streets and cast them into the sea. That of the Patriarch having been preserved from sinking, was purchased from the Jews by some Greek sailors, who conveyed it by night to Odessa, where the Russian archimandrite Theophilus gave it a very magnificent funeral. The fury of the Turks was not yet appeased; several hundred Greek churches were destroyed, and on the third of May, another Patriarch, Cyrillus, who had retired into solitude, Procos an archbishop, and several others, were similarly put to death at Adrianople. Instead of exciting fear, these barbarous acts only inflamed the enthusiasm of the rebels; the war was carried on with increased vigour, and Greece finally became independent."

The Patriarch of Antioch has two rivals who assume the same style and dignity; the one as the head of the Syrian Jacobite Church, and the other as the Maronite Patriarch, or head of the Syrian Catholics. The Patriarch of Alexandria, who resides generally at Cairo, has also his Coptic rival, and the few who are subject to his spiritual authority reside chiefly in the villages and the capital of Lower Egypt. The Patriarchs of Antioch and Jerusalem reside chiefly at Constantinople, and possess a very limited and somewhat precarious income. The Patriarch of Constantinople has a permanent synod of bishops and notables, who act as his council and judicial court, in connection with which he is the arbitrator and judge of his people. There are three patriarchates among the Armenians, and the Patriarch receives the name of CATHOLICOS (which see). The highest of all the Armenian Patriarchs has his seat at Etchmiadzin, and has under his jurisdiction the whole of Turcomania or Armenia Major. This dignity has since 1828 been appointed by the czar of Russia, and has under him a synod and an imperial procurator. The next in rank of the Armenian Patriarchs resides at Sis, a city in Cilicia, and has a limited province in Syria and the south of Anatolia. The third Patriarch of the Armenian Church is that of Aghtamar, an island in Lake Van, and holds his sway over Kurdistan. There are also some minor Patriarchs; one at Constantinople, who presides over Turkish Armenia; another at Jerusalem for the Armenians of Palestine; and another at Kamenietz for those in Russia and Poland.

The murder of the Patriarch Gregory broke asunder the last link which connected the oppressed Greeks with the Turkish government. In consequence of the rapid spread of liberal principles, the civil and judicial authority of the episcopal courts

was speedily overthrown. The Greeks felt that it was inconsistent with sound principle that their church should continue dependent upon a Patriarch appointed by the sultan, and, accordingly, an assembly of bishops met at Syra in August 1833, and was directed by the Greek government to declare, that the Orthodox Church of Greece acknowledged no head but Jesus Christ, that the administration of the church belonged to the king, and was to be carried on under the directions of the sacred canons by a synod of bishops permanently appointed, but annually renewed by him. This separation of the Greek Church from the Patriarch of Constantinople gave great offence to a large portion of the people, and in 1839 a conspiracy was formed to destroy all foreign influence, and to place the church under the jurisdiction of the Patriarch Gregory VI. This prelate acted with singular imprudence, and in 1840 he was deposed. The Greek Constitution of 1844 recognized the Orthodox Eastern Church as established by law, required the successor to the throne to be a member of that church, and while it gave free toleration to other forms of worship, it prohibited all proselytizing. The ecclesiastical statute of 1845 rendered the synod much less dependent upon the government. It was recognized by the Patriarch of Constantinople, through the mediation of Russia, in 1850, on condition that the holy oil should always be obtained from the mother church, but it was itself to be chosen by the clergy, and the bishop of Attica was to be its perpetual president.

The history of the *Russo-Greek Church* sets before us a series of ten Patriarchs, who successively presided over and regulated its ecclesiastical arrangements. For six centuries that church was governed by metropolitans dependent on the church of Constantinople; some of them being Greeks sent direct from the Patriarch, while others were Russians who had been elected by a synod of their own bishops, but afterwards received the patriarchal sanction. In course of time the Russian Church became independent of the Patriarch of Constantinople. The Czar Theodore, having quarrelled with the Porte, formed the idea of establishing a patriarchal throne in Russia. At length an opportunity offered of accomplishing this design. In June 1588, Jeremiah II., Patriarch of Constantinople, having been deposed by the Sultan Amurath, took refuge in Russia, and the Czar having stated his wishes on the subject of a Patriarch, they were readily complied with, and Job, the metropolitan of Moscow, was forthwith consecrated to the office with great pomp. This step was warmly approved by the other Patriarchs, who ordained that the Russian should rank among the other patriarchates as the fifth and last. The inferior rank thus assigned to the new dignitary gave great offence to the Czar, who insisted that the Patriarch of Moscow should take precedence both of Jerusalem and Antioch, yielding only to Constantinople as the œcumenical Patriarch, and to Alexandria as the

œcumenical judge. The Patriarch of Alexandria has, since the eleventh century, borne the title of œcumenical judge, and in token of the dignity thereby conferred, he has always worn two *omophoria* over his robes, and a twofold crown on his mitre.

The Russian Patriarchs, who were only ten in number, were obliged, until the middle of the seventeenth century, to obtain confirmation at Constantinople. In token of the high estimation in which the office was held, it was customary for the Czar on Palm Sunday to lead by the bridle an ass, on which the Patriarch rode through the streets of Moscow in commemoration of the Saviour's entry into Jerusalem. The most famous of the Muscovite Patriarchs were Philaret and Nikon. The former, who was father of Michael, the founder of the present Romanoff dynasty, is particularly noted for having corrected such errors as had gradually crept into the Russian Trebnik, or office-book; while the latter, who was the third Patriarch in succession from Philaret, is noted for having corrected such errors as still remained in the Slavonic version of Scripture, and in the service-books, for which he collated about a thousand old Greek manuscripts. His labours, however, instead of being appreciated, were visited with persecution, and yet it is remarkable, that the corrections which he proposed in the Trebnik were readily adopted by command of the Emperor Alexis.

The last of the Russian Patriarchs was Adrian, who died in 1700. For some time the Patriarchs had assumed a power and wielded an influence which was incompatible with the independent exercise of civil authority on the part of the government. Peter the Great, amid the other reforms which he introduced, resolved to embrace the first opportunity which should present itself of putting an end to the Patriarchal office. When the Russian bishops, accordingly, were assembled to elect a successor to Adrian, Peter unexpectedly entered the place of meeting, and with the concise but firm remark, "I am your Patriarch," arrested their proceedings, appointing in the meantime, on his own responsibility, a temporary guardian of the patriarchate, until his plans for an improvement in the government of the church should be fully matured. Having revolved the subject in all its bearings, he came to the conclusion, that the continuance of the Patriarchal power, as exercised by a single individual, was dangerous to the public interests, and, accordingly, having sought and obtained the consent of the synod of Constantinople, and the Patriarchs of the Eastern Church, he published a royal edict in 1721, to the effect, that henceforth the ecclesiastical affairs of the Russo-Greek Church should be managed by a permanent court, consisting of a certain number of bishops, several presbyters, and an imperial procurator. The presbyters sit in this assembly, which is termed the Holy Synod, and vote along with the bishops, while the procurator, who neither presides, nor is even a member of the court, is empowered merely to be

present at its sittings, and to give or refuse the sanction of the civil power to its decisions. The Holy Synod is recognized as the supreme court of the church, and in all matters purely spiritual the Czar makes no pretence to interfere. See **RUSSO-GREEK CHURCH—SYNOD (HOLY)**.

PATRICIANS, the followers of one Patricius, a heretic who is mentioned by Augustine as having belonged to the fifth century. The tenets of this sect were, that the substance of man's body was made by the devil and not by God; and, therefore, that it is lawful for a Christian to kill himself in order to be disengaged from the body.

PATRII DII (Lat. *pater*, a father, and *Dii* gods), a name applied in heathen antiquity to the gods from whom tribes were believed to be sprung, or to gods worshipped by their ancestors. Sometimes the name was given to the spirits of their deceased ancestors. Among the ancient Romans the term was sometimes used to denote the Furies or **EUMENIDES** (which see).

PATRIMI and **MATRIMI**, a name applied among the ancient Romans to children whose parents had been married according to the religious ceremony called **CONFARREATIO** (which see). These were generally considered as more suitable for the service of the gods than the children of other marriages.

PATRIOTS IN CHRIST, certain Wurtemberg Separatists mentioned by the Abbé Gregoire, who appeared in 1801, during the rising popularity of Buonaparte, and maintained that he was the second and true Messiah who was to destroy the spiritual Babylon, and give freedom to the nations. They formed themselves into an order of knighthood, called the Knights of Napoleon, but as the ambitious personage on whom their expectations rested made no pretensions to the dignity which they had marked out for him, they met with no encouragement, and speedily fell into oblivion.

PATRIPASSIANS (Lat. *Pater*, Father, and *Passio*, suffering), a class of **MONARCHIANS** (which see), originated by Praxeas in the second century, who held that the Father was in all respects identical with the Son in the blessed Trinity, and therefore may be said to have suffered on the cross as well as the Son.

PATRONAGE. In the times of ancient paganism, whoever erected to any god either a larger or a smaller temple, had the right of designating the priests and attendants on the altar, who should officiate there. And after Christianity had been established by Constantine as the recognized religion of the Roman Empire, a similar custom came to be introduced into the Christian Church, so that whoever erected a Christian place of worship came to possess the right of nominating the minister who conducted divine service in it. At first certain privileges not amounting to patronage had been granted to persons who built or endowed churches, such as the insertion of their names in the public prayers of the church, or the emblazoning of their names in some

part of the building, and afterwards they were allowed some influence or share in the nomination of the officiating clergy. At length, in the course of the seventh century, the right of presentation to benefices was formally conceded, both in the Eastern and Western Church, to all patrons, whether ecclesiastical or lay. "In many cases, however," to quote from Mr. Riddle, "churches were built and endowed by laymen, with the reservation of certain rights to themselves as patrons; a reservation sometimes perhaps only of a certain portion of the proceeds of the estate conveyed to the church, but sometimes also of a certain portion, extending in some instances to one half, of the voluntary offerings or fees. That is to say, churches were built, as in modern times, on speculation, with a view to a pecuniary return. And although the impropriety of this speculation was severely felt, and the bishops perceived that it was at variance with their interests, it is doubtful whether they succeeded in entirely removing the evil during this period. The synod of Braga, A. D. 572, prohibited bishops from consecrating churches erected under these conditions.

"In the time of Charlemagne advowsons were sold, and were even divided into portions among heirs. Presentations also were often sold; but this practice was continually denounced as an abuse.

"Patrons and their heirs were formally invested with the right of exercising a kind of oversight of the churches which they had founded, and especially with power to see that the funds were appropriated to their proper purposes according to the intentions of the donor. This right even included power to proceed legally against the bishop of the diocese if he should attempt any act of spoliation or misappropriation.

"The patron could indeed only nominate to a benefice, and present his nominee to the bishop, with whom it still rested to ordain the candidate, and admit him to the benefice, with power to reject him on the ground of unfitness or unworthiness. Still this was a considerable limitation of the power of the bishops, compared with that which they had formerly possessed; not to mention the fact that the law appears to have been often evaded or infringed, so that patrons presented and instituted without the bishop's consent."

It was not until the middle of the twelfth century that popes began to interfere with the patronage of ecclesiastical benefices. Adrian IV., in A. D. 1154, sent a papal brief to Theobald, bishop of Paris, in favour of the chancellor of Louis VII., asking his appointment to a canonry—a request which was readily complied with. Under the successors of Adrian such applications were greatly multiplied, so as in a short time to equal in number the benefices in the gift of ecclesiastical patrons. The *preces*, as these requests were called, were soon changed into *mandata*, and when not complied with, certain executors were appointed to put the nominees in pos-

session of the benefices. So rapidly had matters reached this point, that Alexander III., the second successor of Adrian IV., proceeded in the high-handed way we have now indicated to enforce the right which he claimed over ecclesiastical benefices as they became vacant.

Succeeding popes adopted a similar line of procedure. Before the expiration of thirty years all the benefices in Germany, France, and England, the right of collation to which had been vested in bishops, and chapters, were filled with papal nominees. Still, however, the form of collation was left with the ancient patrons. But with the thirteenth century even this form passed away. Innocent III., as Mr. Riddle informs us, "began not only to nominate, but to issue bulls of collation, merely giving notice to bishops and chapters that collation had been made; and, in 1210, he declared that the Pope had absolute right to dispose of all benefices in favour of persons who had rendered good service to the Roman see. From this time the popes ignored or set aside, at their pleasure, the rights of all patrons, lay as well as ecclesiastical; and from this time also they assumed the right of their legates to confer benefices, and claimed the power to dispose of bishoprics and abbeys as well as of smaller benefices."

In accordance with the right which the popes thus claimed, the glaring abuses of their patronage, which came to be notorious among the people, hastened on the Reformation of the sixteenth century. Dr. Robertson, in his 'History of Charles the Fifth,' asserts that companies of merchants openly bought the benefices of different districts from the Pope's agents, and retailed them at advanced prices. Such simoniacal practices were regarded as in the highest degree discreditable, and the warmest friends of the church lamented that her revenues should be increased by this unholy traffic. The way was thus opened up for Luther, who found a ready entrance for his doctrines among a people fully prepared for throwing off the yoke of Rome.

The right of patronage is termed in England the right of *ADVOWSON* (which see), which was originally founded in the building or endowing of churches. The right thus obtained became attached to the manor, and the tithes of the manor were also annexed to the church. An advowson then may be sold like any other property; hence many advowsons have become separated from the land to which they originally belonged. The greater part of the benefices in England are presentative, that is, in the hands of the patrons.

PATRONAGE IN SCOTLAND.—We possess no precise information as to the time when lay patronage was introduced into Scotland. The elder M'Crie refers it to the tenth century, but it is not until the following century that we find mention for the first time of Scottish patronages and presentations in the Book of Laws of Malcolm II.

It is not improbable that these were acquired as a return for liberality in the erection and endowment of churches and monasteries. When the clergy, however, rose into great power, wealth, and influence, they became desirous of recovering the patronages which had passed into the hands of the laity. With this view they persuaded the patrons to convey their rights over to the church, by annexing them to bishoprics, abbacies, priories, and other religious houses. The benefices thus annexed were termed *patrimonial*, and their number was such that the government became alarmed at the vast accession which was thus made to the wealth and authority of the clergy. An attempt was, accordingly, made to check this process of annexation by a statute passed in the reign of James III. in A. D. 1471; but so little effect had the restraints imposed by the civil power, that at the Reformation, out of about 940 benefices in Scotland, only 262 were non-appropriated, and even of these a considerable number, though not annexed, were in the hands of bishops, abbots, and the heads of other religious houses. It is plain, therefore, that at the commencing period of the Reformed Church of Scotland, there were no more than about 200 strictly lay patronages. With these, viewing them as resting upon civil enactments, the church did not deem it proper to interfere.

Lay patronage became riveted still more firmly on the Scottish Church by the conduct of James VI., who prevailed upon the parliament to pass an act detaching the church lands from all connection with ecclesiastical persons, and annexing them to the crown. Having thus got these lands into his own power, he lavishly bestowed them on almost any one who sought them, conveying also along with the lands the patronages which had formerly belonged to their ecclesiastical proprietors, and which he thus converted into lay patronages. This arbitrary step on the part of the monarch met with a strong but ineffectual remonstrance from the General Assembly in 1588. "By the Act of 1592," says Mr. Dugald Stewart, in his 'Life of Dr. Robertson,' "which gave a legal establishment to the form of church government now delineated, the patron of a vacant parish was entitled to present to the presbytery a person properly qualified; and the presbytery were required, after subjecting the presentee to certain trials and examinations, of which they were constituted the judges, 'to ordain and settle him as minister of the parish, provided no relevant objection should be stated to his life, doctrine, and qualifications.' This right of presentation, however, although conferred by the fundamental charter of presbyterian government in Scotland, was early complained of as a grievance."

For upwards of sixty years patronage, though distasteful to the Scottish people, continued in all its force, but at length, in 1649, the parliament passed an Act abolishing lay patronage in the Church of Scotland, and describing it "as being unlawful and

unwarrantable by the Word of God, and contrary to the doctrines and liberties of this church." This Act of Parliament was followed up at their request by an Act of the General Assembly, entitled 'Directory for the Election of Ministers.' Shortly after the Restoration of Charles II. in 1660, however, the Act Rescissory, as it is called, was passed, annulling all the parliaments held since 1633, with all their proceedings, and thus restoring patronage along with prelacy. But the abolition of prelacy, and the final establishment of presbytery in Scotland in 1690, once more put an end to lay patronage, compensation being allowed to patrons for the loss they thereby sustained. The parliament, sympathizing with the hostility generally entertained against patronage, passed an Act "discharging, cassing, annulling, and making void the power of presenting ministers to vacant churches," and declaring, "that, in the case of the vacancy of any parish, the heritors of the said parish, being Protestants, and the elders, are to name and propose the person to the whole congregation, to be either approved or disapproved by them." The obvious intention of this Act was to abolish patronage entirely, to put an end to presentations, and to cause the voice of the people to be heard in the choice of ministers. To reconcile the lay patrons to denude themselves of their right in favour of the parish, the heritors and liferenters were held bound to pay to each of them the sum of 600 merks, or £33 6s. 8d. as an equivalent.

The treaty of Union between England and Scotland was fully completed and ratified in 1707. It was accompanied also with an Act of Security, in which the acts confirming the Confession of Faith and the Presbyterian form of church government were sanctioned and established, "to continue without any alteration to the people of this land in all succeeding generations." Notwithstanding the assurance thus solemnly given to the people of Scotland, that the constitution of their church should remain intact in all time coming, only a few years elapsed when a heavy blow was aimed at its integrity and usefulness. In the parliament of England in 1712, a bill for the restoration of church patronage in Scotland was introduced, hurried through both Houses with the utmost haste, and passed. The commissioners of the church had in their address and representation to the queen on the subject, declared the passing of the Patronage Act to be "contrary to our church constitution, so well secured by the treaty of Union." This address the Assembly embodied in an act, thus adopting its sentiments as those of the whole church. The utmost unanimity has prevailed among historians in disapproving of this famous Act of Queen Anne. Bishop Burnet very plainly declares its design to have been "to weaken and undermine the" Scottish "establishment." And Sir Walter Scott with equal candour states his own impressions on the subject. "There is no doubt," says he, "that the restoration of the

right of lay patrons in Queen Anne's time, was designed to separate the ministers of the Kirk from the people who could not be supposed to be equally attached to, or influenced by, a minister who held his living by the gift of a great man, as by one who was chosen by their own free voice,—and to render them more dependent on the nobility and gentry, amongst whom, much more than the common people, the sentiments of Jacobitism predominated." The first General Assembly which met after the passing of this memorable Act, ratified and embodied in specific acts the representations which their commissioners made when in London, and issued particular instructions to the Commission of Assembly to use all dutiful and proper means for obtaining redress of these grievances,—instructions which were repeated to every succeeding Commission till the year 1784, when they were omitted, and have never since been renewed. It is somewhat remarkable that though the rights of patrons were restored by the 10th of Queen Anne, the exercise of these rights was found to be so unpopular that ministers were generally settled, till after the year 1730, not according to the Patronage Act of 1712, but in the manner prescribed by the Act of King William in 1690. About this time, however, an attempt was made to exercise the right which Queen Anne's Act conferred upon the patron, and while the people resisted with violence, "the church courts," says Mr. Stewart, "although they could not entirely disregard the law, contrived in many instances to render it ineffectual, and sanctioned by their authority the prevailing prejudices against it. They admitted it as an uncontroversial principle in Presbyterian church government, that a presentee, although perfectly well qualified, and unexceptionable in life and doctrine, was nevertheless inadmissible to his clerical office, till the concurrence of the people who were to be under his ministry had been regularly ascertained. The form of expressing this concurrence was by the subscription of a paper termed a *Call*; which was considered as a step so indispensable towards constituting the pastoral relation, that the church courts, when dissatisfied with it, as an expression of the general wishes of the parish, sometimes set aside the presentee altogether; and when they did authorize a settlement, proceeded in a manner which sufficiently implied a greater respect for the call than for the presentation. Many of the clergy, considering it as a matter of conscience not to take any share in the settlement of an obnoxious presentee, refused on such occasions to carry into execution the orders of their superiors; and such was the temper of the times, that the leading men of the Assembly, although they wished to support the law of the land, found themselves obliged to have recourse to expedients; imposing slight censures on the disobedient, and appointing special committees (whom it was found sometimes necessary to protect by a military force), to discharge the duties which the others had declined."

It was in this state of matters that the principles of the moderate party in the General Assembly, headed by Principal Robertson, obtained the ascendancy in that venerable court, and from this time a steady and uniform support was given for many years to the law of patronage. But all the while the form of the call was carefully maintained, although it was reduced to an empty and almost unmeaning form. At length, however, after Principal Robertson had resigned the leadership of the General Assembly, and he had been succeeded by Dr. Hill of St. Andrews, the call began to be considered by various members of the moderate section of the church as incompatible with patronage, and therefore nugatory. The abolition of the call, however, was too strong a step to be taken by the church, and accordingly it continues, in form at least, down to the present day.

During the years 1783 and 1784 patronage engaged the chief attention of the General Assembly, in consequence of a number of overtures having been presented on the subject. Dr. Hill moved the rejection of these overtures "as inexpedient, ill-founded, and dangerous to the peace and welfare of the church." Not only was this motion carried, but another to omit the clause in the instructions annually given to the Commission, which required them to apply for redress from the grievance of patronage. The omission of this clause was nothing less than a tacit admission that the church had ceased to regard patronage as a grievance, and was prepared to yield to it an uncomplaining submission. The law of patronage was now enforced with unflinching firmness by the dominant party in the General Assembly, and the people generally began to see that opposition or even remonstrance was of no avail. From that time for many a long year the law of patronage continued in full and uncontrolled operation, while the aversion of the people generally to its unrestricted exercise seemed every year to become stronger and more inveterate.

Soon after the commencement of the present century the influence and numbers of the moderate party began gradually to decline, and in process of years the evangelical or popular party, as they are called, became an important section in the General Assembly. A decided change now took place in the spirit and policy of the proceedings of that venerable court. The subject of patronage came to be discussed. Motion after motion was made, with the view of inducing the Assembly to declare patronage a grievance, and to adopt measures for its removal. But these motions were rejected by very large majorities. The subject of the total abolition of patronage had occupied much of the attention of the public, and an anti-patronage society had been formed in the year 1825, which, by public meetings and occasional publications, excited no small interest both among churchmen and dissenters. The discussion of the subject, both within and with-

out the church courts, led to a very general desire that some modification of patronage should take place; and hence originated a proposal to effect a constitutional limitation of patronage, by restoring the call to a proper degree of efficiency. At the meeting of the General Assembly in 1832, overtures embodying this proposal were laid on the table from three synods and eight presbyteries; but by a majority of forty-two the Assembly decided that it was unnecessary and inexpedient to adopt the measures recommended in the overtures. This refusal, on the part of the Assembly, to entertain the subject, only tended to increase the excitement of the public mind, and in the following year (1833) not less than forty-five overtures on calls were laid on the table of the Assembly. A very long and able debate ensued, in which the question in all its bearings was fully discussed, and although a positive majority of twenty ministers voted in favour of the restoration of the efficiency of the call, such was the preponderance of elders opposed to it, that the motion was again rejected by a majority of twelve. In the Assembly of 1834, however, the relative strength of the parties was found to be materially changed, and a motion was passed by a majority of forty-six, declaring that the disapproval of a majority of male heads of families being communicants should be deemed sufficient ground for the presbytery rejecting the person so disapproved of. This act on calls is generally known by the name of the *Veto Act*, and its chief characteristic was, that it put a check upon the law of patronage, not by giving a direct efficiency to the positive call of a majority of the people, but by rendering the dissent of the people conclusive against the presentee.

From the passing of the *Veto Act* dates an important era in the history of patronage in Scotland. Grave doubts were entertained by many whether it was within the power of the church to take such a step, and only a few months elapsed when a case occurred which tested its legality. A presentation to the parish of Auchterarder by the Earl of Kinnoull having been rejected by the presbytery of the bounds on the ground of the dissent of the people, the question was introduced into the courts of law. Several similar cases occurred which led to the same step being taken both by patrons and presentees. The result was, that the *Veto Act* was declared by the civil courts to be illegal, and *ultra vires*. This decision, along with several instances which had occurred of alleged interference with the spiritual independence of the church, produced the disruption of 1843, and the formation of the *Free Church of Scotland*. Immediately after, the Established Church repealed the *Veto Act*, and thus the law of patronage maintained its former position in the statute-book of the land. It was felt, however, by many that some definite expression should be given of the mind of the legislature as to the relation which existed between patronage and the call, which were in danger of being regarded, in

consequence of all that had happened, as being necessarily incompatible, and indeed antagonistic. Hence originated Lord Aberdeen's bill, commonly called the Scotch Benefices Act, which declared that the presbytery shall pay regard to the character and number of objectors, and have power to judge whether, in all the circumstances of the case, it be for edification that the settlement shall take place. This declaratory enactment seemed for some time to be regarded by the Established Church as thoroughly satisfactory, but several cases having occurred in which the General Assembly declined to give effect to the objections of a reclaiming majority in a parish, a movement has again commenced on the part of a number of the lay-members of the church, who have memorialized the church courts with a view to have the question again considered, whether it may not be expedient to give complete efficiency to the positive call of a majority of the people. It remains to be seen whether the ecclesiastical courts will revive the discussion of a point of such serious import, while the generation still lives which retains a vivid remembrance of those eventful years in the church's history, reaching from 1834 to 1843.

PAUL (FESTIVAL OF THE CONVERSION OF ST.). A festival observed annually by the Church of Rome on the 25th of January.

PAULIANISTS. See SAMOSATENIANS.

PAULICIANS, a sect which arose in the seventh century in Armenia. They are said to have been a branch of the Manicheans, and to have been descended from a woman in the province of Samosata named Callinike, who lived about the fourth century, and whose two sons, Paulus and Johannes, were the first founders of the sect. But it is not improbable that the sect, drawing a distinction between the teaching of Peter and that of Paul, and having a decided preference to the latter, and even adopting it as the ground work of their own teaching, derived their name from this circumstance. The principal founder, however, of the Paulicians is considered by Neander as having been Constantine, who flourished toward the end of the seventh century, and chiefly during the reign of the Emperor Constantine Pogonatus. The perusal of the New Testament, more especially of the epistles of Paul, made a deep impression upon this man's mind, and gave a new direction to his whole thoughts and feelings, and impelled him to act the part of a reformer, and to seek after the restoration of the primitive apostolic church. For twenty-seven years, that is from 657 to 684, did Constantine labour with untiring energy to propagate the principles of his sect. At length the emperor commenced a violent persecution of the Paulicians, and at his instigation Constantine was stoned to death by his own disciples, headed by his adopted son, Justus, who was the first to raise his hand against him. A few years after the sect was again called to endure a severe persecution at the hands of the Emperor Justinian II. In the reign of Leo the Isaurian, the Paulicians were once more ac-

cused at Constantinople, but they are alleged to have experienced on that occasion the favour and protection of the emperor.

At the commencement of the ninth century the sect was beginning to degenerate through the influence of false teachers and the effect of internal dissensions, but about this period it received a fresh impulse from the labours of Sergius, who set himself to revive the body of religionists with whom, from his early youth, he had been connected. His enemies accused him, but in all probability without foundation, of assuming the name of the Paraclete and the Holy Ghost. The Paulicians were not unlikely to give rise to this absurd accusation from the circumstance that they approached, in some points of doctrine, to the ancient *Manicheans*, with whom they agreed in maintaining a dualistic theory. But with this single exception the Manichean and Paulician systems were at utter variance with each other. "According to the Paulician system," says Neander, "the entire material world proceeds from the Demiurgos, who formed it out of the matter which is the source of all evil. The soul of man, however, is of heavenly origin, and has a germ of life answering to the being of the highest God. Thus human nature consists of two antagonist principles; but this union of the soul with the body, of a different nature, and in which all sinful desires have their root; this its banishment into the sensual world, a world which owes its existence to an altogether different creator, and in which it is held captive, cannot possibly be the work of the supreme and perfect God. It must be the work, therefore, of that hostile Demiurgos, which has sought to draw the germ of divine life into his own empire, and there to hold it prisoner. According to this account we must ascribe to the Paulicians an anthropogony and anthropology corresponding to these principles. They must either have deduced their theory from the doctrine of the pre-existence of the soul, connecting it with the supposition that the Demiurgos is perpetually striving to entice the souls which belong to a higher sphere into the material world; or, like the old Syrian Gnostics, they must have believed that the Demiurgos was able to drive from its original seat the germ of divine life into the visible form of the first man, created after the type of a higher world; that this germ is ever in process of development; and that hence is the beginning of human souls."

The Paulicians believed in an original relationship of the soul to God, and an enduring union with him which the Demiurgos could not destroy. Consistently with their views they could not ascribe a material body to the Redeemer, or one capable of actual suffering, and hence they can scarcely be said to have held the doctrine of an atonement through the sufferings of Christ. They desired to restore both in life and doctrine the simplicity of the apostolic age, and they called themselves, therefore, the Catholic Church and Christians. "It was the wish of

these people," to quote again from Neander, "to restore an apostolic simplicity to the church. Thus they asserted, that among the varieties of outward forms and ceremonies in the dominant church, the true life of piety was lost; and they contended against every species of trust in outward things, especially the sacraments. They carried this opposition so far, that they rejected altogether the formal celebration of baptism, and the Lord's Supper. Hence they argued, that Christ never intended to institute a water baptism for all times; but that by this baptism he had signified a spiritual baptism, in which, by means of his doctrine, that living water, he imparts himself to all mankind. In the same manner they also believed, that the eating of the flesh, and drinking of the blood of Christ, consisted only in a lively communion with him by his doctrine, by his word, which are his true flesh and blood. It was not of material bread, or material wine, that he spoke, as his flesh and blood, but of his words, which ought to be for souls, what bread and wine are for the body."

The Paulicians, rejecting the Old Testament from the canon of Scripture, made their appeal on every point solely to the New Testament, with the exception, however, of the Epistles of Peter. They put away from them all the outward religious ceremonies then in use, and even baptism and the Lord's Supper they regarded as wholly spiritual acts. After the death of Sergius, which occurred in A. D. 835, no single individual was elected to preside over them, but they were governed by a council of their teachers. They patiently submitted to persecution of every kind for a time, but at length, driven to madness by the cruel treatment of the Empress Theodora, who had resolved to exterminate them, they flew to arms in self-defence. Military officers had been sent throughout Armenia with orders to massacre every member of the obnoxious sect, and on this occasion no fewer than 100,000 are reported to have fallen victims to this indiscriminate carnage. A body of nearly 5,000 Paulicians, however, escaped from this bloody outrage, and found an asylum in Melitine, a province of Armenia, then under the dominion of the Saracens, in conjunction with whom they often committed serious depredations upon the Greek Empire, and laid waste the provinces of Asia Minor. In consequence of a treaty formed with the Emperor Zimisceus, in A. D. 970, a considerable number of the Paulicians removed to Thrace, where a colony of them had been formed even in the eighth century. Under the name of *EUCHITES* (which see), they had become numerous among the Bulgarians, and thence they extended themselves into other parts of Europe. Small communities of *BOGOMILES* (which see), as they were also called, were found among the Bulgarians throughout the Middle Ages, and *Paulicians*, under many changes, have continued to exist in and around Philippopolis and in the valleys of the Hæmus until the present day.

But it was in Asia, and more especially in Armenia and the adjacent countries, where the sect at first originated, that it continued to maintain its ground with peculiar vigour. Here, however, the Paulician doctrines underwent considerable modification, being mixed up with some of the opinions and tendencies of the Oriental *PARSEES* (which see). There had long previously existed in Armenia a sect called the *ARIVURDIS* (which see), or children of the sun, a name which they derived from their worship of that luminary. But in addition to this older sect, the Paulicians, having imbibed some of the tenets and even practices of the *Parsees*, gave rise to a new sect called the *THONDRACIANS* (which see), from the village Thondrac, in which their founder settled. This modification of the Paulician system arose from an attempt to make a new combination of Parseism and Christianity. The Paulicians thus mingled up with other Oriental sects, existed in Armenia till the middle of the eleventh century; and thence they spread into other countries, particularly the adjacent provinces of the Roman Empire, partly scattered by persecution, and partly desirous to diffuse their peculiar opinions.

PAULINIANS, a name sometimes applied by the Arians to the ancient Christians, from Paulinus, bishop of Antioch.

PAUPERES CATHOLICI (Lat. Poor Catholics), a Romish order which was formed in the twelfth century, and confirmed by Pope Innocent III. It consisted of Waldenses, who had conformed to the dominant church. Some ecclesiastics from the south of France, who had once been Waldensians, took the lead in the formation of this order, particularly a person named Durand de Osca. It maintained itself for some time in Catalonia. The design of this society is thus described by Neander: "The ecclesiastics and better educated were to busy themselves with preaching, exposition of the Bible, religious instruction, and combating the sects; but all the laity, who were not qualified to exhort the people and combat the sects, should occupy houses by themselves, where they were to live in a pious and orderly manner. This spiritual society, so remodelled, should endeavour to bring about a reunion of all the Waldenses with the church. As the Waldenses held it unchristian to shed blood and to swear, and the presiding officers of the new spiritual society begged the Pope that those who were disposed to join them should be released from all obligation of complying with customs of this sort, the Pope granted, at their request, that all such as joined them should not be liable to be called upon for military service against Christians, nor to take an oath in civil processes; adding, indeed, the important clause,—so far as this rule could be observed in a healthful manner without injury or offence to others; and, especially, with the permission of the secular lords. In Italy and Spain, also, the zeal of these representatives of the church tendency among the Waldenses seemed to

meet with acceptance. The Pope gladly lent a hand in promoting its more general spread, and he was inclined to grant to those who came over to it, when they had once become reconciled with the church, various marks of favour. But he insisted on unconditional submission; and refused to enter into any conditional engagements." The principles of the Waldenses were too firmly rooted to be seriously affected by the society of the *Pauperes Catholici*, and, accordingly, it is said to have gradually died away.

PAUPERES CHRISTI (Lat. The Poor of Christ), a Roman Catholic order which arose in the twelfth century, formed by a zealous ecclesiastic called Robert of Arbriscelles, on whom Pope Urban II. had conferred the dignity of apostolic preacher. The religious society termed *Pauperes Christi* was composed of persons of both sexes, and of ecclesiastics and laymen who wished to learn the way of spiritual living under the direction of the founder of the order.

PAUPERES DE LOMBARDIA (Lat. Poor Men of Lombardy), a name applied in the twelfth century to the **WALDENSES** (which see), in the north of Italy, derived from the province in which they were chiefly found.

PAUSARII, an appellation given to the priests of Isis (which see), at Rome, because in their religious processions they were accustomed to make pauses at certain places where they engaged in singing hymns and performing other sacred rites.

PAVAN, a Hindu deity who is believed to preside over the winds. He was the father of **HANUMAN** (which see), the ape-god.

PAVOR, a personification of Fear, worshipped by the ancient Romans, as a companion of *Mars*, the god of war. The worship of this deity is said to have been instituted by Tullus Hostilius.

PAVORII, priests among the ancient Romans who conducted the worship of **PAVOR** (which see).

PAX, a personification of Peace, worshipped by the ancient Romans. A festival was celebrated annually in honour of this goddess on the 30th of April.

PAX, a small tablet of silver or ivory, or some other material, by means of which the kiss of peace was circulated through Christian congregations in ancient times. It was customary in primitive times for Christians, in their public assemblies, to give one another a holy kiss, or a kiss of peace. But when this practice was discontinued in consequence of some appearance of scandal which had arisen out of it, the *pax* was introduced instead, consisting of a small tablet which first received the kiss of the officiating minister, after which it was presented to the deacon, and by him again to the people, each of whom kissed it in turn, thus transmitting throughout the whole assembly the symbol of Christian love and peace.

PAX VOBIS (Lat. Peace be to you), an ordinary salutation among the ancient Christians. It

was addressed by the bishop or pastor to the people at his first entrance into the church—a practice which is frequently mentioned by Chrysostom, who derives it from apostolic practice. The same form of salutation was employed in commencing all the offices of the church, but more especially by the reader when commencing the reading of the Scriptures. The custom continued in the African churches until the third council of Carthage forbade its use by the reader. This form of salutation, "Peace be with you," to which the people usually answered, "And with thy spirit," was commonly pronounced by a bishop, presbyter, or deacon in the church, as Chrysostom informs us. It was customary to repeat the "Pax Vobis" before beginning the sermon, and at least four times in the course of the communion service. It was used also when dismissing the congregation at the close of divine worship. The deacon sent the people away from the house of God with the solemn prayer, "Go in peace." In the Liturgy of the Church of England a similar salutation occurs, "The Lord be with you," to which the people reply, "And with thy spirit."

PEACE. See **PAX.**

PEACE-OFFERINGS, sacrifices or oblations among the ancient Hebrews, which were intended to express gratitude to God for his goodness. They were divided into three classes, thank-offerings, free-will-offerings, and offerings for vows. The first were expressive of thankfulness for mercies received; the second by way of devotion; and the third with the view of obtaining future blessings. The peace-offerings of the Hebrews were either offered by the whole congregation, or by particular individuals. The first consisted of two lambs offered at the Feast of Pentecost. The second sort were of three kinds: (1.) Those which were offered without bread—a species of peace-offerings of a festive nature at the three solemn festivals. (2.) Those which were offered with bread, that is, with unleavened cakes mingled with oil. These were peace-offerings of thanksgiving. (3.) The ram of the **NAZARITE** (which see). The south side of the court of the Temple was the usual place in which all peace-offerings were sacrificed, and the blood was sprinkled round about the altar. The offerer might eat his share of the sacrifice in any clean place in Jerusalem; and even, if he chose, in the Temple. The peace-offering of thanksgiving was eaten the same day; but a vow or freewill-offering might be eaten on the following day. The animals used in this kind of sacrifices were bullocks, rams, heifers, ewes, or goats; birds were not sacrificed in this way. The flesh of the sacrifice was divided between the priest and the offerer; the priest receiving for his part the breast and the right shoulder, while the offerer had all the rest. The number of peace-offerings sacrificed every year was very great.

PECTORAL. See **BREAST-PLATE.**

PECULIARS, a term used in England to denote parishes and places exempted from the jurisdiction of

the ordinary of the diocese in which they are situated. Before the Reformation, the Pope exempted these places from the jurisdiction of the bishop of the diocese, and this peculiarity was never changed.

PECUNIA, a god worshipped among the ancient Romans as presiding over money.

PEDILAVIUM (Lat. *Pes*, *pedis*, a foot, and *lavare*, to wash), the ceremony of washing the feet of thirteen pilgrims, in imitation of our blessed Lord washing the feet of the apostles. The Romish Church practise this ceremony on **MAUNDY THURSDAY** (which see), in the following manner. After reading John xiii. the gospel for the day, the prelate or superior strips off his pluvial, and is girded with a towel by the deacon and subdeacon. Thus girded he proceeds to the ceremony of foot-washing. Those whose feet are to be washed being arranged in a line, the clerks supplying the bason and water, the prelate kneels and washes the right foot of each, one by one, the subdeacon holding it for him, and the deacon supplying the towel, he wipes and kisses the foot. While this rite is in course of being performed, several antiphones, versicles, and other pieces of sacred music are chanted. All being washed, the prelate washes his hands, and wipes them with another towel; then returning to the place where he was before, he resumes the pluvial, and standing with his head uncovered, says the Paternoster secretly, with some versicles and responsories aloud, and then concludes with the following prayer: "O Lord, we beseech thee, be present to this office of our service, and because thou didst vouchsafe to wash the feet of thy disciples, despise not the works of thy hands, which thou hast commanded us to observe; that like as here outward defilements are washed away for us, and by us; so the inward sins of us all may be washed away by thee. The which vouchsafe thyself to grant, who livest, &c. R. Amen."

The Pedilavium is practised by the Moravian Brethren. Formerly it was observed by some congregations of the Brethren before every celebration of the communion. At present it is practised only at certain seasons, as on *Maundy Thursday* by the whole congregation, and on some other occasions in the choirs. It is performed by each sex separately, accompanied with the singing of suitable verses, treating of our being washed from sin by the blood of Christ. The *Glassites* in Scotland also observe the Pedilavium.

PEEPAL TREE, an extraordinary tree of the fig tribe which grows in Hindustan. It is thus described by Mrs. Speir, in her 'Life in Ancient India:': "The leaf is heart-shaped, with a long taper point and a slender leaf-stalk, rustling in the wind. The roots of the peepal spread horizontally near the surface of the ground, and old peepal-trees often exhibit a great extent of bare roots, owing to the ground having been washed away; the trunks also lose their roundness with age, and become so full of

ridges as to look like several trunks united: this tree is remarkable for the facility with which its seeds germinate, springing up in every crevice of brickwork, to which, if not speedily removed, their rapid growth causes great destruction. In India, in consequence, ruins and the peepal are as much associated in the mind as ruins and ivy are in England. And not only in brickwork does it spring unbidden, but its sprouts are often seen on other trees, and especially on the summit of the palmyra, where its berries or seeds are frequently dropped by birds. The peepal then sends its roots down outside the palmyra stem, round which they gradually form a case, until at length nothing is seen of the palmyra except the head, which appears to be growing in the midst of a peepal tree. When this occurs the joint tree becomes a very sacred object, modern Hindus regarding it as a divine marriage. Trees in India also grow together by simple contact, and trees half peepal and half banyan, or half peepal and half mango, are by no means uncommon; and in some cases the union is even purposely effected,—a notion at present prevailing in the central parts of India, that the fruit of a new mango plantation must not be tasted until an imaginary marriage has been performed between the mangoes and some other tree; and money must be spent and feasting carried on to as great an extent as if the marriage were a real one."

PEGASIDES, a name given to the Muses, as well as to other nymphs of wells and brooks.

PEGASUS, according to the earlier Greek writers, the thundering horse of Zeus, but according to the later the horse of Eos. He is represented as a winged horse, and is said by his hoof to have caused the well *Hippocrene* to spring forth. Hence the Muses who drank of this inspiring well are sometimes termed *Pegasides*.

PEGOMANCY (Gr. *pege*, a fountain, and *mantia*, divination), a species of divination anciently practised with water drawn from a fountain. See **HYDROMANCY**.

PEIRITHOUS, one of the **LAPITHÆ** (which see), who was worshipped anciently at Athens, along with Theseus, as a hero.

PELAGIANS, a heretical sect which arose in the commencement of the fifth century. Its founder, by name Pelagius, is alleged to have been a British monk, and there is an English legend that his real name was Morgan. Neither the place nor the date of his nativity, however, can be ascertained. His first appearance in history is in the character of a rigid ascetic resident at Rome. Animated by no desire to form a new doctrinal system, he seems to have been chiefly anxious to oppose certain practical errors then prevalent, more especially the tendency to a worldly spirit, which was so prominent a feature of the character of Christians in his day. By this view of matters his theological views were to a great extent modified and determined. "Hence he

was of the opinion," as Neander remarks, "that in all moral exhortations the great point to be aimed at was, to make men clearly see that they were in want of none of the faculties necessary for fulfilling the divine commands; to bring them to a conscious sense of the power bestowed on them by the Creator for accomplishing all good ends, as he says that he himself was accustomed to pursue this method in his exhortatory writings. Hence he appealed to the examples of virtue exhibited among the Pagans, in proof of how much nature, left to itself, could effect even among the heathen; and argued that, with the new aids and advantages possessed by Christians, the same nature would be able to do still more. On this principle, and from this point of view, he denied that there was any such thing as a corruption of human nature, which had grown out of the fall. Such a doctrine appeared to him but a means of encouraging moral indolence—a means of excuse supplied to the hands of vicious men. The question which from the first had so occupied the profound mind of Augustin—the question concerning the origin of sin in man—could not be attended with so much difficulty to the more superficial mind of Pelagius. This was no enigma for him; it seemed to him a thing perfectly natural that there should be moral evil. The necessary condition to the existence of moral good is the possibility of evil. Evil and good are to be derived alike from the free-will, which either yields to the seductions of sense, or overcomes them."

At Rome Pelagius became acquainted with Celestius, who, being of a kindred spirit with himself, renounced his profession as an advocate and embraced the monastic life, desirous of devoting himself to a strict observance of all the precepts and counsels of Christ. In A. D. 411 the two friends left Rome in company, and passed to Africa, where they took up their abode at Carthage. The rumour, however, that they had become infected with theological errors went before them, and reached the ears of Augustin, who lost no time in summoning a council on the subject. Six heretical propositions were set forth as held by Celestius, all of which, however, were grounded on the idea, that the sin of Adam had injured only himself, not the whole human family; whence was drawn the conclusion, that children still came into the world in the same state in which Adam found himself before the fall. Coelestius endeavoured to obviate the imputation of heresy by alleging that the points in dispute had never been formally decided by the church, and, therefore, ought to be regarded as open questions. But such evasions were of no avail, and, accordingly, he was excluded from church fellowship.

Pelagius having quitted Africa, and passed to Palestine in A. D. 415, the controversy was renewed in that country, and Jerome, who was then resident at Bethlehem, keenly opposed the Pelagian doctrine concerning free-will, and concerning the freedom from corruption of human nature. On this latter

point Pelagius was accused of maintaining that man is without sin, and can easily obey the Divine commandments if he chooses. The subject was discussed in a synod over which Bishop John of Jerusalem presided, when the simple statement of Pelagius, that he acknowledged the Divine assistance to be necessary in order that a man might be enabled to obey the law of God, was received as a satisfactory explanation. The opponents of Pelagius, however, determined to renew the assault before another bishop and a still more numerous assembly. The same year, accordingly, a synod was assembled at Diospolis in Palestine, under the presidency of Eulogius, bishop of Cæsarea. This council also, like the former one, was ready to acquit Pelagius, provided only that grace and free-will were both maintained—a point which of course was readily conceded. He agreed to condemn all that taught the contrary doctrines on condition that he was allowed to condemn them as fools, not as heretics. The result of the whole matter was, that Pelagius was recognized as a member of the Catholic Church.

Thus by the verdict of two Oriental church assemblies was Pelagius acquitted of the charge of heresy. Augustin and the North African Church, by way of counterpoise, appealed to the Roman Bishop Innocent for his opinion on the disputed points; Pelagius and Coelestius also appealed to the same quarter. The decision of Innocent was condemnatory of the Pelagian doctrines; but dying soon after, he was succeeded in the papal chair by Zosimus; and Coelestius having appeared in person at Rome, and presented a confession of faith, plausibly drawn up, the new Roman bishop despatched two letters to the North African bishops, in which he gave the most decided testimony to the orthodoxy of Pelagius and Coelestius, reproving their accusers in the strongest terms, for raising a controversy on questions which had no connection whatever with the faith. On receiving these letters from the Roman bishop, the North African bishops summoned a council at Carthage, which unanimously protested against the decision. Zosimus, startled at the resistance thus offered to his authority, agreed to suspend the final decision of the matter until after further examination. But without longer delay the North African bishops held an assembly at Carthage in A. D. 418, at which nine canons were framed in opposition to Pelagianism.

The doctrines of this heretical system are thus sketched by Walch: "1. Men as they now come into the world are, in respect to their powers and abilities, in the same state in which Adam was created. 2. Adam sinned, but his sinning harmed no one but himself. 3. Human nature therefore is not changed by the fall, and death is not a punishment for sin; but Adam would have died had he not apostatized. For death is inseparable from our nature, and the same is true of the pains of child-birth, diseases, and outward evils, particularly

in children. 4. Much less is the guilt of Adam's sin imputed to his offspring, for God would be unjust if he imputed to us the actions of others. 5. Such imputation cannot be proved by the fact that Christ has redeemed infants; for, this redemption is to be understood of their heirship to the kingdom of heaven, from which an heirship to another's guilt will not follow. 6. Neither does the baptism of infants prove such an imputation; for they thereby obtain the kingdom of heaven, which Christ has promised only to baptized persons. 7. When children die without baptism they are not therefore damned. They are indeed excluded from the kingdom of heaven, but not from eternal blessedness. For the Pelagians held to a threefold state after death; damnation for sinners, the kingdom of heaven for baptized Christians who live a holy life and for baptized children, and eternal life for unbaptized children and for unbaptized adults who live virtuous lives. 8. Much less is human nature depraved in consequence of the fall of Adam. There is therefore no hereditary sin. 9. For though it may be granted that Adam is so far the author of sin, as he was the first that sinned and by his example has seduced others, yet this is not to be understood of a propagation of sin by generation. 10. This supposed propagation of sin is the less admissible, because it would imply a propagation of souls, which is not true. 11. Neither can such a propagation be maintained without impeaching the justice of God, introducing unconditional necessity, and destroying our freedom. 12. It is true there are in men sinful propensities, in particular the propensity for sexual intercourse, but these are not sins. 13. If sin was propagated by natural generation, and every motion of the sinful propensities and every desire therefore were sinful, then the marriage state would be sinful. 14. As man has ability to sin, so has he also not only ability to discern what is good, but likewise power to desire it and to perform it. And this is the freedom of the will, which is so essential to man that he cannot lose it. 15. The grace which the Scriptures represent as the source of morally good actions in man, Pelagius understood to denote various things. For he understood the word (a) of the whole constitution of our nature and especially of the endowment of free will; (b) of the promulgation of the divine law; (c) of the forgiveness of past sins without any influence on the future conduct; (d) of the example of Christ's holy life, which he called the grace of Christ; (e) of the internal change in the understanding whereby the truth is recognized, which he called grace and also the assistance of the Holy Spirit; (f) and sometimes grace with him was equivalent to baptism and blessedness. 16. Man is as capable of securing salvation by the proper use of his powers, as of drawing on himself damnation by the misuse of them. 17. And therefore God has given men a law, and this law prescribes nothing impossible. 18. God requires from men a perfect personal obedience to his law. 19. Actions origi-

nating from ignorance or forgetfulness are not sinful. 20. So also natural propensities or the craving of things sinful is not of itself sinful. 21. Therefore perfect personal obedience to the law on the part of men is practicable, through the uncorruptness of the powers of nature. 22. And by grace (consisting in external divine aids, the right use of which depends on men's free will) good works are performed. They did not deny all internal change in men by grace, but they confined it solely to the understanding, and controverted all internal change of the will. They also limited the necessity of this grace by maintaining that it was not indispensable to all men, and that it only facilitated the keeping of God's commandments. 23. This possibility of performing good works by the free use of our natural powers they endeavoured to prove, by the existence of virtuous persons among the pagans; and likewise—24. From the saints mentioned in the Old Testament, whom they divided into two classes—the first from Adam to Moses, who like the pagans had only natural grace; the second, from Moses to Christ, who had the grace of the law. Some of the saints who had the law were all their lifetime without sin, others sinned indeed, but being converted they ceased to sin and yielded a perfect obedience to the law. 25. The grace whereby perfect obedience becomes possible, is a consequence of precedent good works; 26. and such obedience is absolutely necessary to salvation. 27. Sins originating from a misuse of human freedom and continued by imitation and by custom were forgiven, under the Old Testament solely on account of good works, and under the New Testament through the grace of Christ. 28. Their idea of the way of salvation then was this: A man who has sinned converts himself—that is, he leaves off sinning and this by his own powers. He believes on Christ—that is, he embraces his doctrines. He is now baptized, and on account of this baptism all his previous sins are forgiven him, and he is without sin. He has the instructions and the example of Christ, whereby he is placed in a condition to render perfect obedience to the divine law. This he can do if he will, and he can either withstand all temptations or fall from grace. 29. Moreover they admitted conditional decrees, the condition of which was either foreseen good works or foreseen sin."

Through the influence of the North African bishops the Roman emperors were prevailed upon to issue several edicts against Pelagius and Coelestius, and their adherents. The Roman bishop Zosimus, perceiving that the civil authorities took so decided a part, and that a strong anti-Pelagian party had arisen, issued a circular or letter, in which he pronounced sentence of condemnation on Pelagius and Coelestius, and declared himself on the doctrines of the corruption of human nature, of grace, and of baptism, in accordance with the views of the North African Church. This circular letter was sent throughout the Western churches, and all bishops

were required to subscribe it on pain of deprivation, and even excommunication. Eighteen bishops of Italy, who favoured Pelagius and his doctrines, were in consequence subjected to this severe penalty; and down to the middle of the fifth century, various offshoots from the Pelagian party were found in different parts of Italy. The eighteen bishops who had thus been deposed and driven from Italy for favouring Pelagian doctrine, chiefly repaired to Constantinople, where, becoming mixed up to a certain extent with the Nestorians, they were condemned along with them at the general synod of Ephesus, A. D. 431.

The chief, and assuredly the ablest opponent of Pelagian doctrine was AUGUSTIN (which see), who, in several works which he published on the disputed points, defended the doctrines of grace and predestination with a power of argument so strong as to rank him justly among the most skilful polemic divines of which the Christian Church can boast. In the latter part of his life, Augustin was engaged in a keen controversy with the *Semi-Pelagians*, a sect which arose in Gaul, and consisted of opponents of Augustin's doctrine of predestination, while the defenders of that doctrine were termed PREDESTINIANS (which see).

PELANI, a sort of cakes used anciently in Athens in making libations to the gods. They were substituted instead of animal sacrifices by the command of Cecrops.

PELLERWOINEN, the god of plants among the *Fins*.

PELLONIA, an ancient Roman deity who was believed to ward off the attacks of enemies.

PELOPEIA, a festival held annually at Elis among the ancient Greeks, in honour of Pelops, king of Pisa in Elis, from whom the Peloponnesus is supposed to have derived its name. His sanctuary stood in the grove Altis, where the young men annually scourged themselves in his honour. The magistrates of Elis also offered there a yearly sacrifice of a black ram.

PELORIA, a festival of the Pelasgi, in which they sacrificed to Jupiter Pelor. It partook of the nature of the SATURNALIA (which see).

PELUSIOTÆ (Gr. from *pelos*, mud), a name applied by the *Origenists* in the third century to the orthodox Christians, denoting that they were earthly, sensual, carnally-minded men, because they differed from them in their apprehension of spiritual and heavenly bodies.

PENANCE, the infliction of punishment for ecclesiastical offences. Its introduction into the Christian Church is to be dated from the earliest times. (See CENSURES, ECCLESIASTICAL.) The history of the Primitive Church, for the first three centuries, is full of information on this subject. The apostolical fathers very frequently treat of penance as a part of church discipline, as distinguished from the spiritual grace of penitence. Tertullian devoted an entire

treatise to the subject of penitence, from which it would appear, that even so early as the second century a complete system of discipline and penance existed in the church. This discipline he describes as consisting in exhortations and censures, and tokens of Divine displeasure. Penance had a reference only to those who had been excluded from the communion of the church, and its object was the reconciliation of the offender with the church. It was inflicted only for open and scandalous offences, it being a recognized maxim with the ancient Christians, that the church takes no cognizance of secret sins. It belongs to a later age to arrogate the power of forgiving sins.

When a penitent wished to do public penance in the early ages of the Christian Church, he was formally granted penance by the imposition of hands. He was then obliged to appear in sackcloth, and as Eusebius adds, sprinkled with ashes. Nor were the greatest personages exempted from this ceremony, which continued through the whole course of their penance, and they were even clothed in this humiliating garb when they appeared before the church to receive formal absolution. While penitents were obliged to wear a mourning dress, some canons enjoined male penitents to cut off their hair, or shave their heads, and female penitents to wear a penitential veil, and either to cut off their hair or appear with it dishevelled and hanging loose about their shoulders. All classes of penitents exercised themselves in private abstinence, mortification, fasting, and self-denial.

The privilege of performing public penance in the church was only allowed once to all kinds of relapsers, but not oftener; and this practice prevailed not only during the three first centuries, but for some time after that period. The ordinary course of penance often extended to ten, fifteen, or twenty years, and for some sins throughout the whole course of the natural life, the penitent being only absolved and reconciled at the point of death. If, however, in the last-mentioned case, the penitent, after having been reconciled to the church, recovered from his sickness, he was obliged to perform the whole penance which would have been required of him had he not in the peculiar circumstances procured absolution. At an early period those who had been guilty of idolatry, adultery, and murder, were refused admission to the communion of the church even at the last hour.

According to the doctrines of the Romish Church, penance is a sacrament which is necessary in order to the remission of sins committed after baptism. In the Douay version of the Scriptures, accordingly, the term *penance* is generally substituted for *repentance*. Thus, "Except ye repent, ye shall all likewise perish," is rendered, "Except ye *do penance*, ye shall all likewise perish;" and in Matt. iii. 2, we have not "Repent," but "*Do penance*, for the kingdom of heaven is at hand;" and again in Mark i. 4,

"John was in the desert baptizing and preaching the baptism of *penance* for the remission of sins."

The council of Trent thus lays down the doctrine of penance in its canons: "Whoever shall affirm that penance, as used in the Catholic Church, is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they shall fall into sin after baptism: let him be accursed.

"Whoever shall deny, that in order to the full and perfect forgiveness of sins, three acts are required of the penitent, constituting as it were the matter of the sacrament of penance, namely contrition, confession, and satisfaction, which are called the three parts of penance; or shall affirm that there are only two parts of penance, namely, terrors wherewith the conscience is smitten by the sense of sin, and faith, produced by the gospel, or by absolution, whereby the person believes that his sins are forgiven him through Christ: let him be accursed."

The three parts of penance, then, according to the Romish Church, are *contrition*, *confession*, and *satisfaction*. Contrition is described as "a hearty sorrow for our sins, proceeding immediately from the love of God above all things, and joined with a firm purpose of amendment." But this spiritual grace is not absolutely necessary to the proper reception of the sacrament of penance; imperfect contrition, or as it is termed by Romish writers, *attrition*, will accomplish the object. Hence the council of Trent expressly declares, that "attrition, with the sacrament of penance, will place a man in a state of salvation."

The second part of penance is *confession*, or as it is usually designated, *auricular confession*, being the secret confession of sins to a priest. The confessional, accordingly, forms an essential accompaniment of every place of worship, and the council of Lateran decrees, "That every man and woman, after they come to years of discretion, shall privately confess their sins to their own priest, at least once a-year, and endeavour faithfully to perform the penance enjoined on them; and after this they shall come to the sacrament, at least at Easter, unless the priest, for some reasonable cause, judges it fit for them to abstain at that time. And whoever does not perform this, is to be excommunicated from the church; and if he die he is to be refused Christian burial." "Once a-year then, at least," says the Rev. Dr. Andrew Thomson, in an admirable Lecture on the Confessional, "the Roman Catholic, having used a variety of prescribed expedients, in order to bring his sins to his remembrance, and to produce a right state of mind for confessing, is required to approach the tribunal of penance, which is usually a small inclosed place situated in some obscure part of the cathedral or chapel. Imagine to yourselves a priest seated on this tribunal, to receive from a professing penitent a confession of all the sins he has committed since he last confessed,—sins the most secret, and, it may be, the most impure; while sitting there

in the assumed character of the vicegerent of the great God, he is regarded by the trembling devotee as invested with the tremendous power of binding his sin upon him, or of absolving him from its guilt. The penitent drawing near, is required to kneel down at the side of the priest, and having made the sign of the cross, with uncovered head, with closed eyes bent towards the earth, and uplifted hands, to ask the blessing of the priest in these words: 'Pray, father, give me your blessing, for I have sinned.' Having received the blessing, he next repeats the first part of the 'Confiteor,' as follows:—'I confess to Almighty God, to the blessed Virgin Mary, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault.' The penitent then proceeds with a free and unreserved acknowledgment of all his sins, mentioning the aggravating circumstances with which they have been attended, and the number of times in which they have been committed; and should he through shame or fear seem to shrink from a full disclosure, the priest, directed by books that have been provided for use in the confessional, well skilled by practice, and by his knowledge of all the crimes and pollutions of his neighbourhood, can place the individual on a sort of intellectual rack, and by means of dexterously suggestive and ensnaring questions, prompt the reluctant memory, dispel the rising blush, or drive out the fear of man by the more tremendous terrors of the spiritual world, until at length the heart of the individual is laid open and exposed to his gaze. The process of confession being ended, the penitent now concludes with this, or the like form:—'For these, and all other my sins which I cannot at this present call to my remembrance, I am heartily sorry; purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my ghostly father. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy apostles Peter and Paul, all the saints, and you, father, to pray to our Lord God for me.' Then listening humbly to the instructions of the priest, and meekly accepting the penance he prescribes, the priest, should he be satisfied with the confession, solemnly pronounces his absolution in these words: 'I absolve thee in the name of the Father, and of the Son, and of the Holy Ghost;' and the penitent retires from the confessional imagining himself forgiven."

The third part of the sacrament of penance is *satisfaction*, in explanation of which we may quote the three following canons of the council of Trent: "Whoever shall affirm, that the entire punishment is always remitted by God, together with the fault, and therefore that penitents need no other satisfaction than faith, whereby they apprehend Christ,

who has made satisfaction for them : let him be accursed.

"Whoever shall affirm, that we can by no means make satisfaction to God for our sins, through the merits of Christ, as far as the temporal penalty is concerned, either by punishments inflicted on us by him, and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety ; and therefore that the best penance is nothing more than a new life : let him be accursed.

"Whoever shall affirm, that the satisfactions by which penitents redeem themselves from sin through Christ Jesus, are no part of the service of God, but, on the contrary, human traditions, which obscure the doctrine of grace, and the true worship of God, and the benefits of the death of Christ : let him be accursed."

According to the Catechism of the council of Trent, "satisfaction is the full payment of a debt." or, in other words, the compensation made by man to God by doing something in atonement for the sins which he has committed. Dens, in his 'System of Divinity,' divides penances into three classes, vindictive, medicinal, or curative, and preservative. All satisfactory works he regards as included under the three kinds, prayer, fasting, and alms. "The following," says this Romish divine, "can be enjoined under the head of prayer, once, or oftener, either for many days or weeks ; namely, (1.) To say five paternosters and five Ave Marias, in memory of the five wounds of Christ, either with bended knees or outstretched arms, or before a crucifix. (2.) To recite the Rosary, or Litanies of the blessed Virgin Mary, or of the saints, &c. (3.) To read the psalm Miserere, or the seven penitential psalms. (4.) To hear mass, or praises, or preaching. (5.) To read a chapter in Thomas à Kempis. (6.) To visit churches, to pray before the tabernacle. (7.) At stated hours, in the morning, evening, during the day, or as often as they hear the sound of the clock, to renew orally, or in the heart, ejaculatory prayers, acts of contrition or charity : such as, 'I love thee, O Lord, above all things : 'I detest all my sins ; I am resolved to sin no more : 'O Jesus, crucified for me, have mercy on me !' &c. (8.) At an appointed day, to confess again, or, at any rate, to return to the Confessor.

"To fasting may be referred whatever pertains to the mortification of the body : so that a perfect or partial fast can be enjoined. (1.) Let him fast (*feria sexta*) on the sixth holyday, or oftener. (2.) Let him fast only to the middle of the day. (3.) Let him not drink before noon, or in the afternoon, unless at dinner or supper, though he may be thirsty ; let him abstain from wine and from *cerevisia forti*. (4.) Let him eat less, and take in the evening only half the quantity. (5.) Let him rise earlier from bed ; let him kneel frequently and for a long period ; let him suffer cold, observe silence for a certain time, and abstain from sports and recreations, &c.

"To alms is referred whatever may be expended for the benefit of our neighbour. (1.) To give money, clothes, food, &c. (2.) To furnish personal assistance, to wait on the sick, to pray for the conversion of sinners, &c., and other works of mercy, whether corporeal or spiritual." To this ample catalogue of penances may be added pilgrimages, scourging, and bodily tortures of various kinds.

The primitive regulations of the Christian Church, in regard to penance, seem to have been handed down almost entire to the eighth century, but about that time various abuses were introduced. Private came to be substituted for public penances ; and the practice commenced of allowing the priest to grant absolution immediately on confession to those who declared their readiness to fulfil the appointed penance, even although they were not prepared to partake of the communion. It was at this period, also, that the payment of a fine became one of the recognized punishments of the church ; and in many cases a prescribed penance came to be exchanged for a fine, the money thus paid being employed in alms for the poor ; in the ransom of captives ; or in defraying the ordinary expenses of the church. Several synods protested, both in the eighth and ninth centuries, against these abuses, while the edicts issued during the reign of Charlemagne endeavoured to place the subject of penance in its true light. In the eleventh century the severer exercises of penance were resorted to in Italy, chiefly through the influence of Peter Damiani, who recommended, in the strongest terms, the practice of self-scourging, representing it as a voluntary imitation of the sufferings of the martyrs as well as of the sufferings of Christ.

PENATES, the household gods of the ancient Romans. Images of these deities were kept in the *penetralia*, or inner parts of the house, and they were regarded as affording protection to the household. It is not certain whether all or which of the gods were venerated as Penates, for many are mentioned of both sexes, including Jupiter, Juno, Minerva, Vesta, Neptune, Apollo, and others, and every family worshipped one or more of them. The Lares as tutelary deities were sometimes confounded with the souls of deceased persons. Apuleius, indeed, alleges that the private or domestic Lares were guardian spirits. But the Penates were divinities of three classes ; those who presided over empires and states, those who had the protection of cities, and those who took the care or guardianship of private families ; the last were called the lesser Penates. According to others there were four classes ; the celestial, the sea-gods, the infernal deities, and all such heroes as had received divine honours after death. A variety of opinion exists as to the origin of the Penates, but they are generally admitted to have come from Asia, and they were known as the tutelary gods of the Trojans. According to Dionysius Halicarnassus, Æneas first lodged these gods in the city of Lavinium, and when his son Ascanias

built Alba, he translated them thither, but they returned twice miraculously to Lavinium. The same author says, that in Rome there still existed a dark temple in which were images of the Trojan gods, with the inscription "Denas," which signifies Penates. These images represented two young men sitting, each carrying a lance. Varro brings the Penates from Samothrace to Phrygia to be afterwards transported by Æneas into Italy.

The question has been often discussed among the learned, Who were the Penates of Rome? Some allege them to have been no other than the goddess Vesta, while others make them Neptune and Apollo. Vives, followed by Vossius, regards them as Castor and Pollux. It seems, indeed, to have been left to the master of every family to select his own Penates. Every Roman consul, dictator, and prætor, immediately after entering upon his office, was obliged to offer a sacrifice to the Penates and Vesta at Lannvium. Both the hearth and the table, but more especially the former, were sacred to the private Penates. A perpetual fire was kept burning on the hearth in honour of these divinities, and the salt-cellar and the first fruits on the table were also considered as consecrated to them. Every feast was introduced by a libation poured out to them either upon the table or the hearth. Any member of the family, on returning home after having been absent, saluted the Penates as he had done before leaving. No event occurred affecting the family, either favourably or otherwise, without being accompanied with prayer to the Lares and Penates. The images of the Penates were generally made of wax, ivory, silver, or earth, according to the wealth or poverty of the worshipper, and the only offerings which they received were wine, incense, and fruit, except on rare occasions, when lambs, sheep, or goats were sacrificed on their altars. Timæus, and from him Dionysius, says, that the Penates had no proper shape or figure, but were wooden or brazen rods, shaped somewhat like trumpets. Their most general appearance, however, is that of young men carrying lances or spears in their hands.

PENEIUS, a river-god among the ancient Thesalians, said to be the son of *Oceanus* and *Tethys*.

PENETRALIS, a surname applied to the different Roman divinities who occupied the penetralia or inner parts of a house. These deities were *Jupiter*, *Vesta*, and the *Penates*.

PENITENTIAL, a book prepared by Theodore, archbishop of Canterbury, for the guiding of priests in confessing penitents.

PENITENTIAL, a collection of canons appointing the time and mode of penance for every sin, the forms of prayer to be used both in first admitting penitents to penance, and in reconciling them by absolution.

PENITENTIAL PSALM, a name given in the ancient Christian Church to the fifty-first Psalm.

PENITENTIAL PRIESTS, officers appointed in

many churches, when private confession was introduced, for the purpose of hearing confessions and imposing penances. The office, as we learn from Socrates, the ecclesiastical historian, originated in the time of the Decian persecution; and it existed in the church until the reign of the Emperor Theodosius, when it was abolished by Nectarius, bishop of Constantinople. Sozomen alleges the duties of the penitentiary presbyter to be partly to guide those who were under public penance as to the best mode of performing it, and partly to impose private exercises of penance on those who were not subjected to public censure. The example of Nectarius, in abolishing the office, was followed by almost all the bishops of the East, but it continued in the Western churches, and chiefly at Rome, to prepare men for the public penance of the church. The penitentiaries now in use, however, originated in the twelfth century, and the council of Lateran, A. D. 1215, ordered all bishops to have a penitentiary.

PENITENTS, the name given to those who, having fallen under ecclesiastical censure, had become impressed with a sincere sorrow for sin, and sought to be restored to the communion of the Christian Church. Even from the earliest times the utmost attention of the church was directed to such cases, but for a considerable period we find no mention of different classes of penitents. These are first spoken of by Gregory Thaumaturgus, bishop of Neocæsarea, in the third century, about which time they came to be divided into four classes—the *flentes* or weepers, the *audientes* or hearers, the *genuflectentes* or kneelers, and *consistentes* or co-standers. The "weepers" took their station in the porch of the church, where they lay prostrate, begging the prayers of the faithful as they entered, and desiring to be admitted to do public penance in the church. When admitted to public penance, they received the name of "hearers," being allowed to remain in church during the reading of the Scriptures and the preaching of the sermon; but they were obliged to depart along with the catechumens before the common prayers began; and, accordingly, in the Apostolical Constitutions, the deacon is ordered to make the announcement at the close of the sermon, "Let none of the hearers, let none of the unbelievers, be present." Gregory Thaumaturgus assigns this second class of penitents their place in the *narthex*, or lowest part of the church. The "kneelers," again, or third class, were allowed to remain in church after the "hearers" were dismissed, and to join on their bended knees in the prayers which were offered specially for them, and to receive from the bishop imposition of hands and benediction. The station of the "kneelers" was within the *nave*, or body of the church, near the *ambo*, or reading-desk. The last class of penitents consisted of the "co-standers," so called from their being allowed, after the other penitents, energumens, and catechumens were dismissed, to stand with the faithful at the altar, and join in the common prayers, and

see the oblation offered; but they were not permitted to make their own oblations, nor partake of the eucharist with them. The different classes of penitents are separately considered in the present work, under the articles *Flentes, Audientes, Genueflectentes, and Consistentes*.

Various duties were required of penitents suited to the different degrees to which they belonged. Penitents of the first three classes were required to kneel in worship, while the faithful were permitted to stand. Throughout the whole term of their penance, penitents were expected to abstain from all expressions of joy, to lay aside all personal decorations, to clothe themselves literally with sackcloth, and to cover their heads with ashes. The men cut short their hair and shaved their beards; the women appeared with dishevelled hair, and a penitential veil. Bathing, feasting, and sensual gratification were forbidden. Besides these negative restrictions, penitents of all classes were laid under certain positive obligations; such as, to be present and to perform their part at every religious assembly, to abound in almsgiving to the poor, to give attendance upon the sick, and to assist at the burial of the dead.

The length of time through which the penance extended varied according to circumstances, reaching from three to ten years. None was readmitted to the fellowship of the church until he exhibited evident signs of sincere and unfeigned penitence. The restoration of penitents was regarded as not only a public act, but a part of public worship; and it was performed uniformly by the same bishop under whom the penitent had been excluded from the communion of the church. The usual time for the restoration of penitents was Passion Week, which was hence called *Hebdomas Indulgentia*, or Indulgence Week. The ceremony was performed in the church during the time of divine service, and generally before the administration of the Lord's Supper. It was a deeply impressive spectacle. The penitent clothed in sackcloth, and covered with ashes, kneeling before the altar or reading desk, was readmitted by the bishop with prayer and imposition of hands. The *chrism* was also administered to penitent heretics, but to no other. We do not find any established form of absolution in the ancient writers. The fifty-first psalm was usually sung on the occasion of restoring a penitent, but not as a necessary part of the service; and at the close of the whole ceremony the Lord's Supper was administered in token that the penitent was reinstated in all his former privileges as a member of the church. All penitents, however, even though restored, were regarded as ever after disqualified for the sacred duties of the clerical office.

Until about the beginning of the fourth century the laity took a part in the administration of discipline, but before the middle of that century it was wholly engrossed by the clergy. From this time the bishops alone were regarded as having authority to

impose penance, inflict excommunication, and grant absolution. Ecclesiastical censures were now looked upon by many as a grievance to which they were unwilling to submit. A distinction was introduced between private and public sins, and a corresponding distinction between private and public penance. The bishops were intrusted with power to modify and abridge the penitential observances enjoined by ancient canons; and this led to a considerable relaxation of discipline during the sixth century. It had been the practice, as we have seen, in the ancient church, to exclude penitents from church fellowship during a certain period before absolution. In the eighth and ninth centuries a custom was introduced of granting absolution immediately upon confession, on condition of certain acts of penance to be afterwards performed. Abuses were gradually multiplied in the matter of church discipline. One form of penance was exchanged for another; a pecuniary fine was added to prescribed penances, and at length the payment of a sum was allowed to be substituted for the penance enjoined. In the twelfth century a regular tariff was established regulating the practice of compounding for penances by money. "With the same intention," Mr. Riddle remarks, "another system of compounding for penance was adopted during this period, by admitting as an equivalent the repetition of a prescribed number of paternosters or other forms of devotion. Thus, sixty paternosters repeated by the penitent on his knees, or fifteen paternosters and fifteen misereres repeated with the whole body prostrate on the ground, were accepted instead of one day's fast. A fast of twelve days was compensated by causing one mass to be said,—of four months, by ten masses,—of a whole year, by thirty masses. A penance and fast of seven years could be despatched in one year, provided that the penitent repeated the whole Psalter once in every twenty-four hours. Sometimes the compensation consisted in repairing to a certain church on appointed days,—in a pilgrimage to some sacred spot,—or in placing a trifling offering on some privileged altar." Penitents now ceased to exercise feelings of true repentance, and the whole system of church discipline was converted into a regular traffic for the purpose of replenishing the treasury of the church.

PENTATEUCH, a term by which the Five Books of Moses are collectively designated. It is a word of Greek original, denoting five books or volumes, and it is supposed that the name was first prefixed to the Septuagint version by the Alexandrian translators. The Jews have always held the Pentateuch in the highest estimation, and hence they expend much money in procuring manuscript copies of this portion of the Scriptures. On this point Mr. Hyams, in his 'Ceremonies of the Modern Jews,' gives the following interesting details: "In many of the modern Jewish synagogues, there are as many as forty or fifty copies of the Pentateuch written on vellum, and pre-

sented to the synagogues for their use, as a voluntary offering by the opulent Jews. The cost of each of these is very great. First, the vellum must be manufactured by a Jew, and the skin must be of calf, that has been slaughtered by them; and when manufactured, if a spot or the least blemish be found thereon, it is considered defiled, and they will not use it. Upon an average a roll of the Law will take sixty skins, and for this reason; the middles are taken out into a square piece, and joined to each other: after which, they are affixed to two mahogany rollers, which generally cost not less than fifty pounds. The Pentateuch is a manuscript, and must therefore be written by a scribe. He must be married, and a man of learning and integrity; one looked upon as possessing some dignity, or he must not write the Law. The salary consequently must be adequate to his station. Those who present one of these rolls of the Law to the synagogue generally have it written under their own roof; it is written in columns about sixteen inches wide; and it is not permitted in this or any other Jewish manuscript or printed books, when they come to the end of a line, to divide a word; and therefore to prevent this, they always contrive to stretch out the word, so as to make it uniform. They consider it much more honourable to have it written under their own roof, than at any other place. It is also a law laid down by the Rabbins that the first five days in the week there shall be only a certain number of lines written each day, which is but a trifling number. Besides, their time is much occupied during their writing with a great variety of other matters; and they have certain prayers which must be said during the time. The ink they write with is also made up in a peculiar manner, and of ingredients which are not defiled by other hands. The donor of the gift, independent of having it written under his own roof, has at different periods, while it is writing, many of the Rabbins, who come to examine it, in case of any mistakes. Every time they make such visits he has to entertain them; and the task not unfrequently occupies two years. When completed, there is a superb covering for it provided, made in the following manner: it is seamed up at the sides and the top, leaving two large loop-holes for the rollers to appear; but the bottom of the said covering or mantle is quite open. The texture or quality of these mantles is superb, consisting of rich brocades and silks, and embroidered with gold, silver, and precious stones, according to the fancy of the giver. The decorations to complete it, are two sockets made of gold or silver, in the following manner; each of them is a foot in length, and is fixed on the top of the two rollers. They are made globular, and on the summit is a crown, a bird, or a flower, according to the taste of the donor; and on the globe there are a great number of little hooks and little bells attached to them, made of gold or silver. There is likewise a small gold hand formed as follows; the hand is

shut, except the forefinger, which is pointing, and is fixed to a handle a foot in length, at the extremity of which is a loop, hanging down outside the mantle. When the Pentateuch is finished, a day is appointed by the chief Rabbins for the presentation of the gift. The synagogue is generally crowded on the occasion, and in the time of prayers the presentation is offered. All the other copies of the Pentateuch are taken out of the ark by the different donors, if present, or by their relations, and are carried in their arms. They walk in procession with them seven times round the desk, which is placed in the midst of the synagogue. The donor of the gift on that day leads the van. The whole ceremony has a striking appearance, particularly if it should take place in the evening, the synagogue being then brilliantly lighted. At the conclusion of the ceremony it is customary for the donor to invite the chief Rabbi and his friends to a feast. During the day there is a prayer offered up for the benefactor, and each one present offers a gift in coin, which is put into the treasury for the benefit of the poor." Folding and unfolding the Law, bearing it in procession through the synagogue, elevating it on the altar to be seen by all the people present, reading certain lessons on particular days, and other public services, are performed by various Israelites at different times. Each of these functions is regarded as a high honour, and the privilege of discharging it is put up to public auction, and sold to the highest bidder.

PENTECOST (Gr. the fiftieth), one of the great festivals of the Jews. It derived its name from the circumstance, that it was celebrated on the fiftieth day after the sixteenth of Nisan, which was the second day of the Passover. Moses calls it the Feast of Weeks, because it was fixed at the end of seven weeks from the offering of the sheaf. It was also celebrated as a thanksgiving for the harvest; hence it is called also the Feast of Harvest. Another name by which it was known was the day of First-Fruits, because on this day the Jews offered to God the first-fruits of the wheat harvest in bread baked of the new corn. The form of thanksgiving for this occasion is given in Deut. xxvi. 5—10. On the day of Pentecost was also celebrated the giving of the Law on Mount Sinai. Among the modern Jews this festival includes two days, and is celebrated with the same strictness as the first two days of the Passover. In some countries the synagogues and houses are adorned with flowers and sweet-smelling herbs. The two days are days of holy convocation. When assembled in the synagogue each one reads to himself the whole Book of Ruth. They read also that portion of the Scripture which gives an account of the delivery of the Law from Mount Sinai. The 613 precepts said to comprehend the whole Law are formally recited on this occasion. The morning service of the second day is concluded with prayers for the dead. On the evening of the second day the festival is terminated by the ceremony of Habdala, performed

in the same manner as on the eighth day of the Passover.

On the first Pentecost after the resurrection of Christ, A. D. 33, the Holy Spirit was remarkably poured out on the assembled multitudes at Jerusalem. Accordingly, in the Christian Church, a festival was instituted in the close of the second century, under the name of *Whitsuntide*, in remembrance of Christ risen and glorified, and of the effusion of the Holy Spirit. The fifty days which immediately followed Easter, formed a season of festivity, and the last day of that period was called the Proper Pentecost. No fastings were observed during the whole fifty days; prayers were made in the standing, not in the kneeling, posture, and in many of the churches the congregations assembled daily and partook of the communion. Afterwards the celebration of Pentecost was limited to two special events, the ascension of Christ, and the effusion of the Holy Spirit.

PENTECOSTALS, oblations made by the parishioners, in the Church of England, to their priests, at the Feast of Pentecost, which are sometimes called *Whitsun-farthings*. The deans and prebendaries in some cathedrals are entitled to receive them, and in some places the bishop and archdeacons.

PENTECOSTARION, one of the service books of the Greek Church, containing the office of the church from Easter day till the eighth day after Pentecost, which they call the Sunday of All-Saints.

PEPLUS, a crocus-coloured garment made in honour of the goddess *Athena* at the festival *PANATHENÆA* (which see). It had figures woven into it, such as the Olympic gods conquering the giants. The peplus was not carried to the temple by men, but suspended from the mast of a ship, and this ship was moved along on land, but by what precise means is not known.

PEPUZIAN, a name given to the **MONTANISTS** (which see), because Montanus, it was said, taught that a place called *Pepuza* in Phrygia, was the chosen spot from which the millennial reign of Christ was destined to begin.

PERÆANS, the followers of Euphrates of Pera in Cilicia, who was said to have believed that there are in the Trinity three Fathers, three Sons, and three Holy Ghosts. It has been alleged that, in opposition to this class of heretics, was framed the clause in the Athanasian creed, which says, "So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts."

PERAMBULATION. It is customary in England for the minister, churchwardens, and parishioners of each parish, to go round, or make a perambulation, for the purpose of defining the parochial boundaries. This ceremony is gone through once a-year in or about Ascension Week, and there is a homily appointed to be used before setting out.

PERDOITE, an ancient Slavonic deity worshipped by mariners and fishermen, who believed that he presided over the sea

PEREMAYANOF TSCHINS, *Re-Anointers*, a sect of Russian dissenters, which separated from the Russo-Greek Church about the year 1770 at *Vetka*. They agree in almost every respect with the *Starobredsi*, or Old Ceremonialists, except that they re-anoint those who join them with the holy chrism.

PERFECT (THE), an appellation frequently applied in the early Christian Church, to those who had been baptized, and thereby been admitted to the full privileges of Christians, having a right to partake of the Lord's Supper.

PERFECTIONISTS, a modern sect of Christians in New England, North America, who maintain that every individual action is either wholly sinful, or wholly righteous; and that every being in the universe at any given time is either entirely holy, or entirely wicked. In regard to themselves they give out that they are wholly free from sin. In support of this doctrine, they say that Christ dwells in and controls believers, and thus secures their perfect holiness; that the body of Christ, which is the church, is nourished and supported by its Head. Hence they condemn the greatest portion of that which bears the name of Christianity as the work of Antichrist. "All the essential features of Judaism," they say, "and of its successor, popery, may be distinctly traced in every form of protestantism; and although we rejoice in the blessings which the Reformation has given us, we regard it as rightly named the Reformation, it being an improvement of Antichrist, not a restoration of Christianity." The views of this sect were supported for some time by a periodical paper published at New Haven, Connecticut, called the *Perfectionist*.

PERFECTIONS OF GOD. See *God*.

PERFUMES. In Oriental countries generally perfumes have been always held in high estimation, and are so at the present day. The use of perfumes was very common among the Hebrews even in the most remote ages. Moses gives the composition of two perfumes, one of which was to be offered to the Lord on the golden altar, and the other to be used for anointing the high-priest and his sons, the tabernacle and the vessels of divine service. The Hebrews, as well as the Egyptians, used perfumes for embalming the dead. The prophet Isaiah mentions (iii. 20.) "houses of the soul," which appear to have been small boxes containing rich perfumes, attached to a necklace which hung down to the waist. Professor Rosellini speaks of them as being worn by the Egyptian women in ancient times, having an image of the goddess *Thmei* engraved on them. Perfumes were liberally used at Oriental marriages in ancient times, and the same custom still exists. They seem also to have frequently formed a part of the oblations offered to heathen deities. Hence the king of Babylon is represented (*Dan. ii. 46.*) as having treated the prophet with the richest perfumes after he had predicted the future destinies of his empire. "Then the king *Nebuchadnezzar* fell upon his face,

and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him." Perfumes were regarded in many cases as an essential part of the religious worship of the gods.

PERGUBRIOS, an ancient Slavonian deity, who was believed to preside over the fruits. An annual festival was celebrated in his honour on the 22d of March.

PERIAMMATA. See **PHYLACTERY**.

PERIBOLÆON. See **PALLIUM**.

PERIBOLON, the outer enclosure of an ancient Christian church, being the utmost bounds allowed for refuge or sanctuary. See **ASYLUM**.

PERICOPÆ, specific selections from the writings of the New Testament, appointed in the ancient Christian church to be read on certain Sabbaths and special festive occasions. Considerable diversity of opinion exists in regard to the time when these selections were first made, some contending that they are of apostolic origin; others, that they originated in the fourth century; and others again trace them no further back than the eighth century. The *Pericopæ* of the Christian corresponded to the *Paraschioth* of the Jewish church. See **LESSONS**.

PERIMAL. See **VISHNU**.

PERIODEUTÆ, itinerating or visiting presbyters decreed by the council of Laodicea, A. D. 360, to supersede the **CHOREPISCOPI** (which see) in the country villages.

PERIPATETICS. See **ARISTOTELIANS**.

PERIRRHANTERIA, fonts placed at the entrance of the ancient heathen temples, that those who entered the sanctuary to pray or to offer sacrifices might first purify themselves.

PERIS, a race of beings, according to the Mohammedans, intermediate between men and angels, which inhabited the earth before the date of the Mosaic creation. Mussulman doctors inform us that the dynasty of the **JINS** (which see) lasted seven thousand years, when they were succeeded by the *Peris*, beings of an inferior but still a spiritual nature, whose dynasty lasted two thousand more. The sovereigns of both were for the most part named Solomon; their number amounted to seventy-two. The *Jins* were male, and the *Peris* female demons. See **GENII**.

PERISCYLACISMUS, the process of lustrating or purifying an army among the ancient Macedonians. A dog was cut in two pieces in the place where the army was to assemble, and one half of the dog was thrown at a distance on the right, and the other half on the left. The army then assembled in the place between the spots where the pieces had fallen.

PERISTIA, the victims sacrificed in a lustration among the ancient heathens.

PERISTIARCH, the officiating priest in a lustration or purification among the ancient Greeks when they wished to purify the place where a public assembly was held. He received this name because he went before the lustral victims as they were being

carried round the boundary of the place. See **LUSTRATION**.

PERNOCTATIONS. See **VIGIL**.

PERPETUAL CURATES. See **CURATES**.

PERSEPHONE, the goddess among the ancient Greeks who ruled over the infernal regions. By the Romans she was called *Proserpina*. She was the daughter of *Zeus* and *Demeter*, and by Homer she was styled the wife of *Hades*, and the queen of the realms inhabited by the souls of the dead. She is said to have been the mother of the *Furies*. Hesiod mentions a story of her having been carried off by Pluto, and of the search which *Demeter* instituted for her daughter all over the earth, by torchlight, until at length he found her in the realms below. An arrangement was now made that *Persephone* should spend a third of every year with Pluto and two-thirds with the gods above. She was generally worshipped along with *Demeter*, and temples in her honour were found at Corinth, Megara, Sparta, and at Locri in the south of Italy.

PERSIANS (RELIGION OF THE ANCIENT). The original inhabitants of Persia sprung from Elam the son of Shem, from whom doubtless they received the true religion which at first existed among them in all its primitive purity. In process of time, however, they seem to have fallen, in common with the rest of the Oriental nations, into that species of Nature-worship which is known by the name of *Tsaba-ism*. Some authors have alleged that they were reclaimed from this idolatry by Abraham, who restored their religion to its original purity. But if such a reform was indeed effected among the Persians, they did not long retain their adherence to the Abrahamic creed, but relapsed into an idolatrous worship of the heavenly bodies, and more especially of the sun, with its emblem fire. And yet, amid all the corruptions which had crept into their religion; though their outward forms of worship might appear to indicate a strong tendency to polytheism, their *Magi* or philosophers held firm by the grand fundamental article of all true religion, the unity of God. Fire they maintained to be the appropriate symbol of deity, not the deity himself. And such a view of the element of fire is the less to be wondered at when we bear in mind the perpetual fire kept on the altar of burnt-offering in the temple of Jerusalem; that God revealed himself to Moses in a burning bush on Mount Horeb; and that he manifested his presence to the Israelites in the wilderness by a pillar of fire which went before them in all their journeyings. And it is not improbable, that the veneration of fire, and of that glorious embodiment of fire, the sun in the heavens, may have been derived by the Persians from the Chaldeans of Mesopotamia. They seem to have adopted the practice of fire-worship while renouncing the principle; and such was their intense hatred of the grosser forms of idolatry exhibited by other nations, that they cast down with indignation the statues and temples of

the Greeks. Their own sun-worship, nevertheless, assumed, in course of time, a very gross and material character. And even at this day their descendants, the Parsees at Bombay, may be seen in crowds every morning and evening, in their white flowing garments and coloured turbans, hailing the rising sun with their hand laid devoutly on the breast, or paying respect by their humble prostrations to his departing rays.

The great reformer of the ancient Persian religion was Zoroaster, who originated the system which, amid various persecutions, has continued for 2,400 years down to the present day. Considerable difference of opinion has existed among the learned as to the precise time when Zoroaster lived. The great German historian, Niebuhr, hesitates not to pronounce his existence a myth. The honours due to the great Persian Reformer have been assigned to different individuals who happened to bear his name; but the generally received opinion is, that the true Zoroaster lived in the reign of Darius Hystaspes, in the sixth century before Christ; and this view has been established with great ability in a treatise published at Bombay in 1851 by Mr. Nourozjee Furdoonjee, a learned Parsee. This work is entitled 'Tareekh-i-Zurtooshtee, or Discussion on the era of Zurtoosht, or Zoroaster;' and may be considered as having set at rest a long-disputed question.

The changes which Zoroaster introduced into the religion of Persia were of great interest and importance. He taught that the sun was only to be worshipped as an emblem and exhibition of the power of *Ormuzd*, the original good principle, whose benevolent efforts, however, are incessantly counterworked by the exertions of *Ahriman*, the evil principle. This Dualistic notion appears to have pervaded the whole doctrines of Zoroaster. Above, however, and prior to these two co-equal principles is the Supreme Being, the *Zeruané Akarane*, or "Time without bounds," the uncreated All in All. This abstract, ideal being, wholly absorbed like the Brahm of Hinduism in the contemplation of his own excellence, is not set forth as a proper object of the worship of man. From this Being sprung the two subordinate divinities, *Ormuzd* and *Ahriman*, who were destined to maintain a perpetual struggle, while *Mithras*, the deified symbol of light and fire, was denominated the Mediator, his office being to aid in bringing about the reconciliation of the malignant *Ahriman* to *Zeruané Akarane*, and ultimately securing his submission to the divine laws.

The entire theoretical system of the ancient Persians has been already explained under the article *Abesta*, a work written in the Zend tongue, and hence usually known by the name of *Zend-Abesta*. The books thus designated are ascribed to Zoroaster, and are said to have extended to twenty-one volumes. The greater part of this voluminous work, however, is believed to have been destroyed either during the invasion of Persia by Alexander the

Great, or immediately after the conquest of that country by the Arabs, who entertained a bitter hatred to the writings of the great Persian hierophant. The only remaining portions are the *Vendidad*, the *Isashné*, and the *Vispard*, all of which are regarded as authoritative liturgical works, by the *Guebres* of Persia, and the *Parsees* of Hindustan, both of whom claim to be the direct descendants of the ancient Persians, and have both held fast the faith of their ancestors. For 556 years after the subversion of the Persian dynasty by Alexander, the religion of Zoroaster seems to have declined until it was revived by Ardeshir Babekan in A. D. 226, in whose reign strenuous efforts were put forth to restore it to its original purity, when taught by the prophet himself. This reformation lasted during a period of 416 years, that is until the religion and monarchy of Persia fell into the hands of the Arabs, an event which happened in A. D. 641.

No sooner had the followers of Mohammed taken possession of the Persian kingdom than, with their usual intolerance, they sought to extirpate the ancient faith of Zoroaster; and so successful were they, by means of tyranny and oppression in the accomplishment of this object, that in less than 200 years from the date of their conquest, the greater part of the population had embraced the religion of Islam. In the tenth century, scattered and scanty remnants of the Zoroastrians were to be found only in the provinces of Fars and Kirman, and at this day their numbers do not exceed 2,000 families, or somewhere about 5,000 or 6,000 souls. The *Guebres*, as the Zoroastrians are now called, are limited almost exclusively to Yezd, and the twenty-four surrounding villages. They have fire-temples, thirty-four of them being situated in Yezd and its vicinity. Besides being branded as *Guebres*, or infidels, they are not only oppressed by the government, but treated with the utmost harshness by their fellow-subjects.

PERSONA (Lat. Person), a term used by the Latin or Western Church in speaking of the Trinity, and corresponding to what the Greek Church termed HYPOSTASIS (which see). There has been a keen controversy between the Greek and Latin churches about the use of the words *Hypostasis* and *Persona*. The Latins, maintaining that the Greek word *Hypostasis* meant substance, or essence, asserted that to speak as the Greeks did of three divine Hypostases, was to hold that there were three gods. The Greek Church, on the other hand, alleged that the use of the word *Persona* exposed the Latins to the charge of holding the Sabellian notion of the same individual Being in the Trinity sustaining three relations. Hence the two churches accused each other of heresy, and the matter in dispute was referred to the council of Alexandria, which met A. D. 362. The state of the controversy, when this council was convened, is thus laid down by Dr. Newman, in his able work entitled 'The Arians of the Fourth Century:—' "At this date, the formula of the Three Hypostases

seems, as a matter of fact, to have been more or less a characteristic of the Arians. At the same time, it was held by the orthodox of Asia, who had communicated with them; *i. e.* interpreted by them, of course, in the orthodox sense which it now bears. This will account for St. Basil's explanation of the Nicene Anathema; it being natural in an Asiatic Christian, who seems (unavoidably) to have arianized for the first thirty years of his life, to imagine, (whether rightly or not,) that he perceived in it the distinction between *ousia* and *Hypostasis*, which he himself had been accustomed to recognize. Again, in the schism at Antioch, which has been lately narrated, the party of Meletius, which had so long arianized, maintained the Three Hypostases, in opposition to the Eustathians, who, as a body, agreed with the Latins, and had in consequence been accused by the Arians of Sabellianism. Moreover, this connexion of the Oriental orthodox with the Semi-arians, partly accounts for some apparent tritheisms of the former; a heresy into which the latter certainly did fall.

"Athanasius, on the other hand, without caring to be uniform in his use of terms, about which the orthodox differed, favours the Latin usage, speaking of the Supreme Being as one Hypostasis, *i. e.* substance. And in this he differed from the previous writers of his own church; who, not having experience of the Latin theology, nor of the perversions of Arianism, adopt, not only the word *Hypostasis*, but, (what is stronger,) the words *physis* and *ousia*, to denote the separate Personality of the Son and Spirit.

"As to the Latins, it is said that, when Hosius came to Alexandria before the Nicene Council, he was desirous that some explanation should be made about the Hypostasis; though nothing was settled in consequence. But, soon after the Council of Sardica, an addition was made to its confession, which in Theodoret runs as follows: 'Whereas the heretics maintain that the Hypostases of Father, Son, and Holy Ghost, are distinct and separate, we declare that according to the Catholic faith there is but one Hypostasis, (which they call Ousia,) of the Three; and the Hypostasis of the Son is the same as the Father.'

Both parties having fully explained their views to the council, it was found they were agreed in point of doctrine, but differed only about the grammatical meaning of a word, and the council came to the unanimous decision, that such expressions were not so desirable or accurate as those of the Nicene creed, the words of which they promised for the future to acquiesce in and to use. See ARIANS.

PERTH (ARTICLES OF). See ARTICLES OF PERTH.

PERUN, the god of thunder among the ancient Slavonians. His image was made of wood, with a head of silver, and golden whiskers. "The Slavonians," says Procopius, in his work 'De Bello

Gothico,' "worship one God, the maker of the thunder, whom they acknowledge the only Lord of the universe, and to whom they offer cattle, and different kinds of victims." Perun, then, was the chief deity of the Slavonians.

PERUNATE'LE', a goddess among the ancient Lithuanians, who was at once the mother and the wife of PERUN (which see).

PESSOS, a small black stone which held the place of a statue in the temple of *Cybele*, the great goddess of the Phrygians. It was probably an aerolite, having been represented as fallen from heaven.

PETALUM, the golden plate which the Jewish *high-priest* wore upon his forehead.

PETER'S (ST.) DAY, a festival observed by the Church of Rome on the 29th of June, in honour of the Apostle Peter. The Greek Church keep a festival on the same day in honour of both the apostles, Peter and Paul.

PETER-PENCE, an annual tribute of one penny paid at Rome out of every family, at the festival of St. Peter. It was regularly paid in England from the time of the Saxon kings till the reign of Henry VIII., when it was enacted, that henceforth no person shall pay any pensions, Peter-Pence, or other impositions, to the use of the bishop and the see of Rome.

PETROBRUSIANS, a Christian sect which arose in the twelfth century in the south of France, deriving its name from Peter de Bruys, who, though deposed from the priesthood, continued to propagate his peculiar opinions. He was violently opposed to infant-baptism, the mass, and celibacy; he burned the crosses, and called upon his followers to destroy the churches, seeing God is not confined to temples made with the hands of men. It has also been maintained that he denied Romish transubstantiation, and held the bread and wine in the Lord's Supper to be signs or symbols. He is, moreover, alleged to have taught that the oblations, prayers, and good works of the living do not profit the dead. The founder of this sect laboured chiefly in Languedoc and Provence, and after having preached for twenty years against the errors of the dominant church, he was burned by an infuriated mob at St. Giles, in A. D. 1130. After the death of Peter de Bruys, his opinions continued to be promulgated by his successor Henry, whose followers received the name of HENRICIANS (which see).

PETROJOANNITES, a small sect which originated in the twelfth century, named from their leader Peter Joannis, who principally opposed the doctrine maintained by the dominant church, that grace is conferred in baptism.

PETZELIANS, or PÖSCHELIANS, a modern sect of a politico-religious character, who derived their name from a priest of Brennau, called Petzel, or Pöschel. They held the natural and legal equality of all human beings, and maintained that they have a continual and inalienable property in the earth, and

its natural productions. Their enemies charged them with offering human sacrifices, particularly on Good Friday. Congregations belonging to this sect are said to have existed in Upper Austria, but by the interference of the public authorities they have been dispersed.

PHAETHON (Gr. the shining), a Homeric epithet or surname of HELIOS (which see), but he is generally regarded as the son of *Helios*. On one occasion he is said to have asked from his father permission to drive the chariot of the sun across the heavens; and being unable to restrain the horses, he was thrown so near the earth as almost to scorch it. From this time, according to mythology, dates the black colour of the inhabitants of the tropics. For this rash adventure Zeus killed him with a flash of lightning, and he fell down into the river Po,—a myth which probably originated in the circumstance, that the Greeks received the amber from the Baltic through the medium of the Venetians, who dwelt near the mouths of the Po. His sisters were changed into poplars, and their tears into amber.

PHAGESIA (from Gr. *phagein*, to eat), a portion of the festivals of the *Dionysia* in ancient Greece, which was devoted to indulgence in eating and drinking in honour of Dionysus.

PHALLOPHORI (Gr. *phallos*, the phallus, and *phero*, to carry), the bearers of the sacred *Phallus* in the *Dionysia* of the ancient Greeks.

PHALLUS, the symbol of the fertility of nature among the ancient Greeks. It was carried in the processions of the *Dionysia*, and men disguised as women, called *Ithyphalloi*, followed immediately behind it. The *Phallus*, which was called among the Romans *fascinum*, was often used by that people as an amulet hung round the necks of children to avert evil influences. The *Satyrica signa* of Pliny probably referred to the *Phallus*, and he says that these were placed in gardens, and on hearths, to protect against the fascinations of the envious. From Polux, also, we learn that smiths were accustomed to place figures of the *Phallus* before their forges for the same purpose. This symbol, which revolts us by its indecency, conveyed to the ancient Heathens, as the *Lingam* does to the modern Hindus, a profound and sacred meaning.

The reverence entertained for this emblem of fertility was probably introduced into Greece from Egypt, along with the mysteries of *Osiris*. It is the opinion of Stuhr that the worship of the *Lingam*, which is identical with that of the *Phallus*, originated after the Christian era, and arose from the powerful influence exerted upon India by Western Asia. The Hindus wrap up an image of the *Lingam* along with the bodies of their dead, implying, doubtless, the immortal life which is in man, and which death cannot destroy. The Greeks, also, expressed probably the same idea when they alleged that *Dionysus* had placed the *Phallus* at the gates of Hades. Diodorus Siculus, referring to the veneration

in which the *Phallus* was held among the Greeks, tells us that by this they would signify their gratitude to God for the populousness of their country. Herodotus alleges, that the reason of the Egyptian observances connected with the *Phallus* was a sacred mystery.

PHANES, a mystic deity in the system of the Orphics, who is said to have sprung from the mundane egg, and to have been the father of the gods, and the former of men.

PHANTASIASTÆ. See DOCETÆ.

PHARISEES, a powerful sect among the ancient Jews. The precise date of their origin has not been accurately ascertained, but the most general belief is, that they arose in the time of the wars of the Maccabees, about B. C. 300. The first writer by whom they are mentioned is Josephus, who speaks of them as existing under Hyrcanus about B. C. 130, and even then in great favour among the Jews. Their name is usually supposed to have been derived from the Hebrew word *pharash*, to separate, because they were regarded as separate and distinguished from all others by their extraordinary pretensions to piety. They were remarkably strict in their literal observance of the law of Moses. Their religious life consisted only in outward forms, which they observed from no higher principle than to be seen of men. Hence they prayed in the corners of the streets, and distributed their alms in the most public places. And as our blessed Lord said, "Verily they have their reward." So highly were they, in common with the Scribes, held in estimation by the people, that it was a current saying, that if only two men were to enter heaven, the one would be a Scribe and the other a Pharisee. "The Pharisees," says Neander, "stood at the summit of legal Judaism. They fenced round the Mosaic law with a multitude of so-called 'hedges,' whereby its precepts were to be guarded against every possible infringement. Thus it came about, that under this pretext many new statutes were added by them, particularly to the ritual portion of the law. These they contrived, by an arbitrary method of interpretation,—a method which in part tortured the letter and in part was allegorical,—to find in the Pentateuch; appealing at the same time to an oral tradition, as furnishing both the key to right exposition, and the authority for their doctrines. They were venerated by the people as the holy men, and stood at the head of the hierarchy. An asceticism, alien to the original Hebrew spirit, but easily capable of entering into union with the legal sectarianism at its most extravagant pitch, was wrought by them into a system. We find among them a great deal that is similar to the evangelical counsels, and to the rules of Monachism in the later church. On painful ceremonial observances they often laid greater stress than on good morals. To a rigid austerity in the avoidance of every even seeming transgression of ritual precepts, they united an easy sophistical casuistry which

knew how to excuse many a violation of the moral law. Besides those who made it their particular business to interpret the law and its supplemental traditions, there were among them those, also, who knew how to introduce into the Old Testament, by allegorical interpretation, a peculiar Theosophy; and this they propagated in their schools; a system which, starting from the development of certain ideas really contained in the Old Testament in the germ, had grown out of the fusion of these with elements derived from the Zoroastrian or Parsic system of religion; and at a later period, after the time of Gamaliel, with such also as had been derived from Platonism. Thus to a ritual and legal tradition came to be added a speculative and theosophic one."

The Pharisees were very numerous, and the members of the sect belonged to all classes of society. Such was the esteem in which they were held, and the influence which they exerted over the Jews, that the Maccabean princes viewed them with jealousy, and even with fear. So highly, indeed, did they pride themselves on their imagined superiority in religious knowledge, that they despised others. Their numbers and influence were much increased shortly before the Christian era, by the controversy which arose between the two Jewish schools of *Hillel* and *Shammai*.

As to the religious doctrines of the Pharisees, we learn from Acts xiii. 8, 9, that they believed in the resurrection of the dead, and in the existence of angels and spirits; and in these articles of their creed they differed from the *Sadducees*. But Josephus informs us, that while they undoubtedly believed in the immortality of the soul, they taught the doctrine of its transmigration into other human bodies, not, however, as in the Pythagorean system of philosophy, into the bodies of inferior animals. And even the transmigration of the Pharisees was not the destiny of the whole race of man, but was allotted only to the righteous after having been rewarded for a time in a separate state. The wicked, on the other hand, were believed to pass away into everlasting punishment; and if they ever re-appeared on earth it was to afflict men with epilepsy, lunacy, and other similar diseases. The Pharisees are said by some writers to have believed in Fate, but it is difficult to reconcile this notion with the statements of Josephus, who alleges that they agreed with the *Essenes* in holding absolute predestination, while at the same time they agreed with the *Sadducees* in holding the doctrine of the free-will of man. The grand fundamental error of this great Jewish sect, however, was their placing oral tradition on a level in point of authority with the written revelation; or rather in many cases they exalted it above the Bible, actually "making the Word of God," as our Saviour declares, "of none effect by their traditions." Thus the washing of hands before meals was made a religious duty, and the Pharisees went so far as to teach that the omission of this ablution was a flagrant crime, and

worthy of death. To this were added various other washings, as of cups, and pots, and tables, which came to be established as sacred duties.

The Pharisees thought themselves, and were thought by others, to be righteous, but our Lord expressly declared to all his followers, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." From this passage it is evident, that the righteousness of the Pharisees was defective, whether viewed as a justifying or a sanctifying righteousness. It was defective in various respects: (1.) In its extent, inasmuch as, instead of reaching to the whole law, it was limited to a few, and these comparatively unimportant points. Thus "they tithed mint, and anise, and cummin, but neglected the weightier matters of the law, justice, and mercy, and truth." (2.) It was defective in the principle from which it arose, having regard simply to the outward conduct, without reference to the state of the heart. (3.) It was defective in its end or design, which went no farther than to be seen of men. (4.) It was defective in the spirit with which it was performed, which was uniformly a spirit of pride and self-sufficiency. Hence their righteousness being thus essentially defective, even their religious duties, actions in themselves good, were entirely vitiated and converted into actions totally unacceptable in the sight of God. If they gave alms, they did so in a public and ostentatious way, selecting the synagogues and the streets as the most public places for discharging this most important Christian duty. When they prayed, it was not in the privacy of the closet, but in the open high ways, amid passing crowds of observers. On the days set apart for fasting, the Pharisee might be seen clothed in the meanest dress, with his head and face covered with ashes, his head hanging down like a bulrush, and his face fixed upon the ground, wishing to convey, by his whole aspect and demeanour, that his soul was weighed down to the dust because of sin. In their every action, in short, the Pharisees were actuated by the all-engrossing desire to "have glory of men."

The Pharisees, though agreed in general points of doctrine among themselves, were nevertheless divided into several branches or subdivisions. Both the Jerusalem and Babylonian Talmuds speak of seven different kinds of Pharisees, of which two appear to be alluded to, though not mentioned by name, in the New Testament. Thus in Matt. xxiii. 5, 14, we may perceive an obvious allusion to the Shechemite Pharisees, or those who joined the sect from no other motive than self-interest and the love of gain. In Luke xviii. 18, also there appears to be a decided reference to another sect of Pharisees who observed a strict moral discipline, and were ready to perform every duty. Besides these two classes or divisions there was the Dashing Pharisee, as he was termed, who walked with apparent humility, moving

slowly, with the heel of one foot touching the great toe of the other; nor did he lift his feet from the ground so that his toes were dashed against the stones. There was also the Bleeding Pharisee, that shut his eyes when he walked abroad to avoid the sight of women, and would press himself against the wall that he might not touch those that passed by, thus hurting his feet and making them bleed. The Talmuds speak of the Pharisee of the Mortar, who wore a loose coat in the shape of a mortar, with the mouth turned downwards; or as others say, he wore a hat resembling a deep mortar, so that he could not look upward nor on either side, but only downward or straight forward. In addition to these we have the Pharisee from Love, who obeyed the law from love of virtue, and the Pharisee from Fear, who obeyed from fear of punishment; the one observing the positive and the other the negative commandments. It appears women also sometimes voluntarily joined the sect of the Pharisees.

PHARMACIDES, an appellation signifying sorceresses or witches, which was given by the Thebans to those who delayed the birth of *Heracles*.

PHARMACY, a name applied to the arts of the magician and enchanter, in the early ages of the Christian church. The council of Ancyra forbids pharmacy, that is the magical art of inventing and preparing medicaments to do mischief; and five years' penance is there appointed for any one that receives a magician into his house for that purpose. Basil's canons condemn it under the same character of pharmacy or witchcraft, and assigns thirty years' penance to it. Tertullian plainly asserts that never did a magician or enchanter escape unpunished in the church. Those who practised the magical art were sometimes termed *pharmacæ*, and their magical potions *pharmaca*.

PHARYGÆA, a surname of *Hera*, derived from the name of a town in Locris, where she was worshipped.

PHELONION, a cloak which in the Greek church corresponds to the *chasuble* in the Latin church. This ecclesiastical vestment is worn by the priests, and that worn by the patriarch is embellished with triangles and crosses. This is supposed to have been the sort of garment which Paul left at Troas, and his anxiety for its restoration is to be attributed, we are told, to its sanctity as an ecclesiastical robe.

PHEREPHATTA. See PERSEPHONE.

PHIALA. See CANTHARUS.

PHIDITIA. See CHARISPIA.

PHILADELPHIAN ASSOCIATION, a sect of *Mystics* which arose in the seventeenth century. It was founded by Pordage, a Royalist clergyman in England, who took to medicine under the Protectorate. This visionary was a great student and admirer of Jacob Behmen; but unlike his master, an inveterate spirit-seer. He attracted a number of followers, to whom he gave the name of the *Phila-*

delphian Association, and who professed to have seen apparitions of angels and devils in broad daylight, every day for nearly a month. One of the most conspicuous members of this association was Jane Leade or Leadley, a widow of good family from Norfolk, who, having retired from the world, gave herself up to the study of the works of Behmen. She professed to hold intercourse with spirits, and committed her revelations to writing, printing them at her own expense. She died in 1704, in her eighty-first year. Pordage died a few years before her, but he is said to have previously combined with Mrs. Leade in forming the *Philadelphian Association* in 1697. This remarkable woman, whose writings occupy eight volumes, carried to its practical extreme the Paracelsian doctrine concerning the magical power of faith. It was by union with the divine will, she alleged, that the ancient believers wrought their miracles, and that faith can do miracles still; the will of the soul wholly surrendered to God becomes a resistless power throughout the universe. Had any considerable number of men a faith so strong, rebellious nature would be subdued and Paradise restored. The one grand desideratum in the view of the *Philadelphian Association* was, that the soul of man should be committed to the internal teacher to be moulded, guided, and governed by him to the total neglect of all other doctrines, precepts, and opinions. This the members believed was the case with themselves, and that they were the only church of Christ upon the earth in which the Holy Spirit resided and reigned. They seem also to have maintained the doctrine of universal salvation, and the final restoration of all fallen intelligences. The sect, which was short-lived, embraced while it lasted a considerable number of members, drawn not only from the illiterate, but even from the well-informed classes in England. A small body of *Philadelphians* existed for a short time also in Holland.

PHILADELPHIAN UNIVERSALISTS. See UNIVERSALISTS.

PHILALETHES. These lovers of truth, as their name implies, were a sect of infidels which arose at Kiel, in Germany, about 1847, and who wished to ignore Christianity altogether, and to use only the most general forms of piety.

PHILIP (ST.) AND JAMES'S (ST.) DAY, a festival observed in memory of the apostles Philip and James the less, on the 1st of May. In the Greek church the festival of St. Philip is kept on the 14th of November.

PHILIPPISTS. See ADIAPHORISTS.

PHILISTINES (RELIGION OF THE ANCIENT). This people are alleged to have descended from Mizraim, the second son of Ham, and to have originally inhabited the north-eastern portion of Egypt. At an early period they seem to have emigrated to Canaan, where, having dispossessed the *Avites*, they took possession of a small portion of territory in the south-west. This land of the Philistines was divided

in the days of Joshua into five lordships or principalities, namely, Gaza, Askelon, Ashdod, Gath, and Ekron. The period at which they settled in Canaan has not been ascertained, but they had probably been located there a considerable time before Abraham appeared in their country. In their aboriginal state, and even in the days of Abraham and Isaac, they were evidently worshippers of the true God. Afterwards, however, they fell into gross idolatry, and became inveterate and irreconcilable enemies of the Israelites. Each of the five principal cities seems to have had its own favourite idol. Their chief god was *Dagon*, worshipped at Gaza and other cities on their coast. To him they ascribed the invention of bread-corn or of agriculture, as his name imports. He is said to have been identical with the Syrian goddess *Derceto*. As Dagon was the greatest and the most ancient of the Philistine deities, so he seems to have lasted longer than all the others, being mentioned in 1 Mac. x., and thus evidently existing at a late period of the Jewish history. Next to Dagon in importance was *Baalzebub*, the god of Ekron, who is styled the lord of flies. Another deity worshipped by the Philistines was *Ashteroth* or *Astarte*, a goddess having the head of a horned heifer. She is mentioned as the last idol worshipped by the Jews. Thus in Jer. xlv. 17. we read, "But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil."

PHILOPOFTCHINS, a sect of Dissenters from the *Russo-Greek* church, who are remarkable for their abstemiousness. Their ministers are trained to the sacred office from their boyhood, not being allowed to touch animal food, or to taste strong drink, and they are doomed throughout life to celibacy. The members of this sect fast on Wednesday, because it was the day on which Jesus was betrayed; and on Friday, as being the day on which he was crucified. They celebrate three extraordinary fasts; the first, before Easter, lasts throughout seven weeks; the second, up to the commencement of August, fifteen days; and the third, before Christmas, six weeks. They drink no wine except on special occasions. They decline to take an oath, but simply use the words, "Yes, yes, in truth," with a peculiar gesture of the hand. Many of them limit their food to milk and vegetables.

PHILOPONISTS, a sect which arose in the sixth century, deriving its name from one of its warmest supporters, John Philoponus, an Alexandrian philosopher and grammarian of the highest reputation. They were *Tritheists*, maintaining that in God there are three natures as well as persons, absolutely equal in all respects, and joined together by no essence common to all. This sect believed also, in opposi-

tion to the *Cononites*, that the form as well as the matter of all bodies was corrupt, and that both, therefore, were to be restored in the resurrection.

PHILOSARCÆ (Gr. *phileo*, to love, and *sarx*, flesh), a term of reproach used by the *Origenists* in reference to the orthodox as believers in the resurrection of the body.

PHILOSOPHISTS. See ILLUMINATI.

PHILOTHEIA (Gr. *phileo*, to love, and *Theos*, God), a term sometimes applied by ancient Christian writers to the monastic life, because those who embraced that life professed to renounce all for the love of God. Hence Theodoret entitles one of his books 'Philotheus,' because it contains the lives of the most famous ascetics of his time.

PHLEGETHON, a river in the infernal regions, according to the system of ancient Heathenism. It was one of the four rivers which the dead must cross before finding admission to the realms of *Orcus*. See HELL.

PHOBETOR, an attendant on *Somnus*, the god of sleep, in the ancient Heathen mythology. It was his office to suggest to the mind images of animated beings, and in this capacity he is mentioned by Ovid in his 'Metamorphoses.'

PHOBUS, the personification of Fear among the ancient Greeks. He is said to have been the son of *Ares* and *Cythereia*, and a constant attendant upon his father. He was worshipped by the Romans under the name of *Metus*.

PHŒNICIANS (RELIGION OF THE ANCIENT). This people are generally admitted to have been *Canaanites* by descent, and must originally have had a knowledge of the true God. In course of time, however, they degenerated into a blind idolatry. The chief of their deities, as we learn from a fragment of *Sanchoniathon*, preserved by Eusebius, was *Baalsamin*, or the lord of heaven. The same name is found also in the comedies of *Plautus* as a Phœnician deity. The prophets and priests connected with the service of this god appear to have been numerous. Thus we read that 450 of them were fed at *Jezebel's* table. They conducted their idolatrous worship not only with burnt-offerings and sacrifices, but with dances and gesticulations, by which they wrought themselves up to a high state of madness, in the midst of which they cut themselves with knives and lancets. *Herodotus* supposes the Phœnicians to have been circumcised, but *Josephus* asserts that, with the exception of the Jews, none of the nations of Palestine and Syria used that religious rite.

PHŒNIX, a fabulous bird among the ancient Egyptians. It had the size and shape of an eagle, which appeared, it was alleged, on the return of certain astronomical periods, supposed to correspond to certain phases in the life of nations. This hieroglyphical bird is represented as perched upon the hand of *Hercules*. "A star," says Mr. Gross, "the emblem of *Sirius*, and a balance, significant of the summer solstice, defined and illustrated its symbolical

importance. Its head is ornamented with a tuft of feathers; its wings, according to Herodotus, are partly of a gold, and partly of a ruby colour; and its form and size perfectly correspond to the contour and dimensions of the bird of heaven—the eagle: it is also recognized in the form of a winged genius in human shape. This emphatically astronomical bird, at the expiration of the great Sirius year, comprising a period of fourteen hundred and sixty-one years, used regularly to come from the East, we are told, bearing the ashes of its defunct sire, and depositing them in the temple of the sun at Heliopolis; that is, a new cycle of Serial time commenced or succeeded the old! It is further to be observed that at the termination of the fourteen hundred and sixty-one years, and at the time of the new moon during the summer solstice, the fixed agrarian and the vague ecclesiastical year of the Egyptians, exactly coincided. This event filled all Egypt with unbounded joy, and attested the perfection and triumph of the astronomical science of the priests, especially the most erudite among them—those of Heliopolis. Owing to the facts before us, the phoenix was a leading type of the resurrection among the ancients, and regarded emphatically as the bird of time." The phoenix was said to revive from its ashes after having voluntarily built for itself a funeral pile on which it was consumed. This is supposed by Rougemont to be a myth representing that the present world must perish by fire only to revive in a new existence. The East is full of fables resembling the phoenix. Thus the *Simorg* of the ancient Persians is said to have witnessed twelve catastrophes, and may yet see many more. It has built its nest on Mount *Kaf*, and perched upon the branches of the *Gogard*, or tree of life, it predicts good and evil to mortals. Similar legends are to be found connected with the *Rokh* of the Arabians and the *Semenda* of the Hindus. The Jews also have their sacred bird *Tsits*.

PHONASCUS, a name given in the ancient Christian Church to the individual who acted as precentor, or led the psalmody in divine service. This appellation seems to have been first used in the fourth century, and is still employed in the Greek Church.

PHORCUS, or PHORCYS, a Homeric sea-god, to whom a harbour in Ithaca was dedicated. He is said to have been the son of Pontus and Ge, and to have been the father, by his sister Ceto, of the *Gorgons*, the Hesperian dragon and the Hesperides. By Hecate he was the father of *Scylla*.

PHOSPHORUS (Gr. light-bringer), a surname of *Artemis*, *Eos*, and *Hecate*. This was also the name given by the Greek poets to the planet Venus when it appeared in the morning before sunrise.

PHOS and PHOTISMA (Gr. light and illumination), the names generally applied in the ancient Christian Church to baptism, from the great blessings supposed to arise from it.

PHOTA (HAGIA), the Holy Lights, a term an-

ciently used to denote the festival of *Epiphany*, as being commemorative of our Saviour's baptism.

PHOTINIANS, a heretical sect which arose in the fourth century, deriving its origin and name from Photinus, bishop of Sirmium, who taught the most erroneous opinions concerning God. His views are thus stated by Walch: "Photinus had (1.) erroneous views of the Trinity. On this subject he taught thus:—The Holy Scriptures speak indeed of the Father, the Son, and the Holy Spirit: but we are to understand by them only one person, who in Scripture is called the Father. What the Scriptures call the Word of God is by no means a substance or a person, still less is it a person begotten by the Father and therefore called the Son. For with God there can be no generation, and of course he can have no Son. Neither is the Word that person who made the world, but the Word is properly the understanding of God, which comprehends the designs of God in all his external operations and is therefore called God. The Holy Spirit also is not a person but an attribute of God. Hence followed (2.) erroneous ideas of the person of Christ. He maintained that Jesus Christ was a mere man, that before his birth he had no existence except in the divine foreknowledge, and that he began to be when he was born of Mary by the Holy Spirit. Yet he received the special influences of divine power whereby he wrought miracles. This is the indwelling of the word. On account of these excellent gifts and his perfect virtue, God took this man into the place of a son, and therefore he is called the Son of God and also God. Therefore it must be said that the Son of God had a beginning." The errors of Photinus and his followers were condemned by the council of Milan, and also by that of Sirmium, A. D. 351. He was in consequence deprived of office and sent into banishment; whereupon he appealed to the emperor, who allowed him to defend his doctrines publicly. Basil, bishop of Ancyra, was appointed to dispute with him, and a formal discussion took place, when the victory was decided to be on the side of Basil, and the sentence pronounced upon Photinus was confirmed. He died in exile in A. D. 372.

PHOTISMA. See PHOS.

PHOTISTERION, a place of illumination, being a term frequently used in the ancient Christian Church, to denote the *Baptistery* as the place of baptism, that ordinance being supposed to be attended with a divine illumination of the soul. This name might also be used for another reason, namely, because baptisteries were the places in which instruction was communicated previous to baptism, the catechumens being there taught the creed and instructed in the first rudiments of the Christian faith.

PHOTIZOMENOI (Gr. enlightened), a term frequently used among the early Christians to denote the baptized, as being instructed in the mysteries of the Christian religion.

PHRONTISTERIA, a name applied in ancient

times to denote *monasteries*, as being places of education and schools of learning. Baptisteries were also called occasionally by this name, the catechumens being there educated in religious truth.

PHRYGIANS (RELIGION OF THE ANCIENT). This people, who inhabited a province of Asia Minor, were anciently reputed to have been the inventors of augury, and other kinds of divination, and were regarded as the most superstitious of all the Asiatic nations. They had many idols, but the goddess *Cybele* seems to have been their principal deity, who was regarded as the great mother of the gods. At stated times they carried her image through the streets, dancing round it, and after having, with violent gesticulations, wrought themselves into a frenzied state, they cut and wounded their bodies in commemoration of the grief which *Cybele* felt on the death of her beloved son *Attis*. The same event was celebrated annually by wrapping a pine-tree in wool, and carrying it with great solemnity to the temple of the goddess, the priests who conveyed it thither being crowned with violets, which were supposed to have sprung from the blood of *Attis*. The priests were not allowed to drink wine, or to eat bread, and after their death they were placed in a stone ten cubits high. It seems quite plain, from the slight sketch we have given of the worship of *Cybele* by the Phrygians, that some elements of the worship of *Dionysus* had come to be mixed up with those of the worship of the Phrygian mother of the gods. *Cybele* is so generally found on the coins of Phrygia, that her worship seems to have been universal in that country. There were, doubtless, many other deities worshipped in Phrygia, but these were regarded as completely subordinate to the great goddess of the earth.

PHTHA, or PTAH, the supreme god of the ancient Egyptians, in the first four dynasties or successions of kings, extending to about 321 years. This god, however, seems, in later times, to have been degraded from his high position, and become a secondary god. No image of this, nor indeed of any other god or goddess, is found upon the most ancient Egyptian monuments. The worship of *Pthah* passed from Egypt into Greece, and was altered into *Hephaestus*. "When in later times," says Mr. Osburn, in his 'Religions of the World,' "pictures and images of the gods made their appearance on the remains of ancient Egypt, Pthah was represented as a tall youth, with handsome features and a green complexion, denoting the swarthy, sallow hue which the burning sun of Africa had already impressed upon the skins of Phut and his descendants. He was swathed in white linen like a mummy, to denote that he had been dead, but his hands had burst through the cerements, and grasped many symbols, to denote that he has risen again. This god will be found the son of many divine parents, according to the later fables, both of the monuments and of the Greek authors; most of them prompted by political mo-

tives; but on monuments of all epochs the image of Pthah of Memphis is enclosed in a shrine, to denote that he claimed affinity with no other god, and that his real parentage was unknown or forgotten."

PHTHARTOLATRÆ (Gr. *phthartos*, corruptible, and *latreuo*, to worship), a term of reproach applied to the SEVERLIANS (which see), in the sixth century, who maintained that Christ's body was corruptible of itself, but by reason of the Godhead dwelling in it was never corrupted. See **CREATIBILIS**.

PHUNDAITES. See **BOGOMILES**.

PHYLACTERY. This word, which in Greek is *phylacterion*, denotes literally a preservative or protection, and hence is used to denote an *amulet*, which is supposed to preserve from unseen evils. Among the Jews, however, the *phylactery* was a slip of parchment, in which was written some text of Scripture. This was, and is still, worn by the more devout Jews on the forehead and left arm while at prayer, in literal obedience to the command in Exod. xiii. 16, "And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt;" and Dent. vi. 6—9, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." These passages are explained by the Rabbies as requiring schedules with some portions of Scripture to be affixed to the door posts, and certain signs, tokens, and frontlets, to be fastened to the hand or arm, and between the eyes.

The phylacteries of the Jews, called in the Talmud *Tephillin*, are of two kinds, those designed for the head and those for the hand or arm. Mr. Allen, in his 'Modern Judaism,' thus describes both these species of phylactery: "The Tephillin for the head are made of a piece of skin, or leather manufactured from the skin, of some clean animal; well soaked and stretched on a block cut for the purpose, sewed together while wet, and left on the block till it is dried and stiffened into the requisite form. When taken off, it forms a leathern box, of equal length and breadth, and nearly equal depth; divided by partitions into four compartments; and having impressed on one side of it, the letter *shin*, and on the other side a character resembling that letter, only having four points or heads, as the letter *shin* has three. This box is sewed to a thick skin, broader than the square of the box: of this skin is formed a loop, through which passes a thong, with which the tephillin are fastened to the head.

"In the four compartments are enclosed four passages of the law, written on parchment, and carefully

folded. These parchments are commonly bound with some pure and well-washed hairs of a calf or cow, generally pulled from the tail; and the ends come out beyond the outer skin, to indicate that the schedules within are rightly made. But that skin is sewed and fastened together with very fine and clean strings or cords, made from the sinews of a calf, cow, or bull; or, if none of these be at hand, with soft and thin thongs or ligaments, cut out of a calf skin.

"Through the loop of the box passes a long leather strap, which ought to be black on the outside, and inside of any colour except red. With this strap the tephillin are bound to the head, so that the little box, including the parchments, rests on the forehead, below the hair, between the eyes, against the pericranium; that the divine precepts may be fixed in the brain, which is supposed to contain the organs of thought and to be the seat of the soul; that there may be more sanctity in prayer; and that the commandments of God may at the same time be confirmed and better observed. The strap is fastened, on the back part of the head, with a knot tied in such a manner as is said to resemble the letter *daleth*: the ends of the strap pass over the shoulders, and hang down over each breast.

"The Tephillin for the arm, or, as they are frequently denominated, the Tephillin for the hand, are made of a piece of skin or leather, similar to that used in the tephillin for the head, and fastened together in the same manner; except that, being without any partitions, it has only one cavity; nor is the letter *shin* impressed upon it. The same four passages of Scripture are written on parchment, and enclosed in a hollow piece of skin like the finger of a glove, which is put into the box and sewed to the thick leather of which it consists.

"This little box is placed on the left arm, near the elbow, and fastened by a leather strap, with a noose, to the naked skin, on the inner part of the arm; so that when the arm is bent, the tephillin may touch the flesh of it, and may also stand near the heart, for the fulfilment of the precept, 'Ye shall lay up these words in your heart:' and that the heart, looking upon them, may be abstracted from all corrupt affections and desires, and drawn out into greater fervency of prayer. The strap is twisted several times about the arm, and then three times round the middle finger; by some, three times round three of the fingers: and on the end of it is made the letter *jod*."

The four sections or paragraphs of the law written on the phylacteries are as follows: (1.) Deut. vi. 4—6. (2.) Deut. xi. 13—21. (3.) Exod. xiii. 1—10. (4.) Exod. xiii. 11—16. These passages in the case of phylacteries for the head are written on four separate pieces of parchment, in the case of phylacteries for the arm they must be all on one piece in four distinct columns. The ink used must be made of galls. The letters must be distinct and separate; written with the right hand. Each section of Scripture must

be written in four lines, and distinct regulations are laid down as to the words with which the respective lines are to begin. Before the schedules are put into the box, they are to be carefully read three times over. Every male Jew, when he reaches the age of thirteen years and a day, is considered as now personally responsible for his actions, and for the first time he assumes the phylacteries. The mode in which the Modern Jews put them on is thus described by a writer on the customs and manners of that singular people: "They first take the phylactery for the arm, and having placed it on that part of the left arm which is opposite to the heart, say the following grace: 'Blessed art thou, O Lord, our God, King of the Universe! who hath sanctified us with his commandments, and commanded us to say the 'Tephillin.' They then instantly, by means of a leather thong which runs through a loop of the case like a noose, fasten it on the arm that it may not slip from thence. They then take the phylactery for the head, and saying the following, 'Blessed art thou, O Lord, our God, King of the Universe! who hath so sanctified us with his commandments, and commanded us the commandment of the Tephillin,' place the case on the forehead on that part where the hair begins to grow, and fasten it by means of a leather thong, which runs through the loop, is carried round the head, and tied behind, where it remains in that position; observing also, at the same time, that it is placed exactly between the eyes. All this is understood by the commandment in the Law: 'And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.'"

Every Jew is bound, when reading the *Shema* in the morning, and saying the nineteen prayers, to put on the phylacteries. He is not required to wear them on the Sabbath and other festivals, the very observance of these being regarded as a sufficient sign in itself according to Exod. xxxi. 12, 13, "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." Leo Modena says, that men ought continually to wear the phylacteries for the head, but to avoid the scoffs of the nations, among whom they live, and also because they regard these as holy things not to be used on every trivial occasion, they put them on only in the time of prayer.

Among the ancient Christians *phylacteries* were used, not like those of the Jews, but simply amulets made of ribands, with a text of Scripture written in them, and hung about the neck to cure diseases and ward off dangers. This custom is severely censured by the ancient canons and fathers. Thus the council of Laodicea condemns clergymen that pretended to make such phylacteries, and orders those who wore them to be cast out of the church. The council of Trullo decrees six years' penance for such offenders.

Chrysostom stamps the use of phylacteries as gross idolatry, and threatens to excommunicate every one who should practise it. The church, accordingly, to root out this superstition, which was unhappily too prevalent both among Jewish and Pagan converts, required all candidates for baptism, who wore phylacteries, to renounce the practice altogether.

PHYLLOBOLIA (Gr. *phullon*, a leaf, and *ballo*, to throw), a custom which existed among the ancient heathen nations, of throwing flowers and leaves on the tombs of the dead. The Greek was placed on his funeral bed as if asleep, wearing a white robe and garland, the purple pall half hidden by numberless chaplets, and so was carried out to his burial before the dawn of day. The Romans, deriving the custom from the Greeks, covered the bier and the funeral pile with leaves and flowers. It is a not unfrequent custom, in various parts of England at this day, to spread flowers on and around the body when committing it to the coffin. In Wales, also, when the body is interred, females hasten with their aprons full of flowers to plant them on the grave. The practice of connecting flowers with the dead seems to have been of great antiquity, for an Egyptian of high rank was wont to be carried to his sepulchre in a sarcophagus adorned with the lotus, had his tomb decked with wreaths, and his mummy case painted with acacia leaves and flowers. The use of flowers on such occasions was, no doubt, connected with the idea of a life after death.

PIARISTS, a Romish order of religious founded in A. D. 1648, by Joseph Calasanza, a Spaniard, then residing at Rome. The monks of this order soon became the rivals of the Jesuits as the fathers of the religious schools.

PICARDS, a sect which arose in Flanders about the beginning of the fifteenth century, deriving their name from one Picard, who taught doctrines somewhat resembling those of the **ADAMITES** (which see). This sect endeavoured to introduce among the Hussites a paradisaic state of nature. They are said to have held their meetings during the night. They gathered a few disciples in Poland, Bohemia, Holland, and even in England, but speedily became extinct.

PICTURE-WORSHIP. See **IMAGE-WORSHIP.**

PICUMNUS and **PILUMNUS**, two brothers in the ancient Roman mythology, who presided as gods over marriage. It was customary to prepare a couch for these deities in any house in which there was a new-born child. The first-mentioned god bestowed upon the child health and success in life, while the other warded off all dangers from it during the tender years of childhood.

PICUS, a deity among the ancient Romans who was believed to be a son of Saturn and father of **Faunus**. According to some traditions he was the first king of Italy. Failing to return the love of Circe she changed him into a woodpecker, retaining still the prophetic powers which he had possessed in his human shape.

PIE, the table used in England, before the Reformation, to find out the service belonging to each day.

PIERIDES, a surname of the *Muses*, derived from Pieria in Thrace, where they were worshipped.

PIETAS, a personification of affection and veneration among the ancient Romans. She had a temple dedicated to her by Atilius the *Duumvir*. This goddess is represented in the garb of a Roman matron throwing incense upon an altar, and her symbol is a stork feeding her young.

PIETISTIC CONTROVERSY, a very important religious contention, which took place in Germany towards the end of the seventeenth and the beginning of the eighteenth centuries. It originated in the theological writings and earnest ministerial labours of Philip Jacob Spener, who, proceeding on the principles of Christian experience rather than on doctrinal refinements, and finding fault with the Protestant Church of his time for its dead faith, knowledge without life, forms without spirit, sought earnestly for the renovation of the church, and the infusion of true spiritual life. To accomplish this object which he had so much at heart, he set up private religious meetings first in his own house, and afterwards in the church. These, which were termed **COLLEGES OF PIETY** (which see), speedily led to an extensive religious awakening. Spener was joined in his pious work by a distinguished lawyer, Christian Thomasius, and devoting himself to the diligent study of the Bible, was instrumental in a high degree in giving a practical direction to the theology of the evangelical church. Francke, also, by his devotional lectures on the New Testament, which were attended by large numbers of students and citizens, aided powerfully the efforts of Spener and his associates. The movement aroused a spirit of bitter hostility in the hearts of multitudes, who branded its zealous originators as *Pietists*, a term by which they meant to denounce them as pious well-meaning enthusiasts. And not limiting their hatred to mere verbal reproaches, many both of the clergy and laity commenced an active persecution, which compelled Spener and his friends to leave Leipsic in 1690, and to repair to Halle, where the controversy assumed an entirely new aspect. The almost exclusively practical form which the Pietistic theology assumed to the neglect of abstract points of doctrine, roused many opponents not only among the worldly, but even the orthodox, who exclaimed against this new sect, as they termed it, denouncing its theology as an apostasy from the faith of the fathers.

The cardinal doctrine on which the Pietists were considered as deviating from the Word of God, was that of justification by faith, looking, as their opponents alleged, to the subjective, and not at all to the objective element of faith. In exhibiting a tendency of this kind they showed themselves indifferent as to the objects of knowledge, the confession of the church, and theological science. And even on the subject of the order which the Spirit follows in

the work of conversion, they were also regarded as having fallen into error. Thus they asserted that the process commences with a change in the volitions of a man, while their theological opponents maintained that the teaching both of Scripture and the symbolical books of the church, declared the illumination of the understanding to be the first step. The cry of heresy now waxed louder and louder; the passions of the people were appealed to, and even the civil courts were called upon to interpose in order to put down the obnoxious Pietists. Their zeal, however, seemed only to gather strength from opposition. They now asserted that none but converted men should be allowed to undertake the ministerial office, and that religion must be regarded as consisting rather in devotional feelings than in doctrinal belief.

In their expositions of Sacred Scripture they dwelt much on the prospects which they believed to be held out of a millennial kingdom, and some of them seem even to have taught the doctrine of a final restoration of all mankind to the everlasting favour and fellowship of God. As time rolled on, the opposition offered to Pietistic theology became less violent, and about 1720 had almost lost its activity. But the system itself was undergoing, at the same time, a gradual deterioration, and at length appeared to be merely a languid religion of feeling, and, in some cases, a system of legality and ceremony. "Registers," says Dr. Hase, "were kept for souls, and many idle persons supported themselves comfortably by using the new language respecting breaking into the kingdom, and the sealing of believers, while serious-minded persons were utterly unfitted for their ordinary social duties, until in despair they committed suicide."

One of the chief seats of Pietism in Germany, throughout the eighteenth and the first half of the nineteenth century, has always been Würtemberg. The earlier leaders of this school were Bengel and Oettinger, and the more recent preachers belonging to it are the two Hofackers, Kapff, Knapp, and Bahrtdt. "These Pietists of Würtemberg," says Dr. Schaff, "occupied, for a long time, a position in the Lutheran Church similar to that of the early Methodists in the Anglican communion, and the government wisely tolerated them. They held, and still hold, separate prayer-meetings, mostly conducted by laymen (the so-called *Stundenhalter*, a sort of class leaders, of whom the late Hoffmann and Kullen, of Kornthal, were the most able and popular); but they attended at the same time faithfully the public services, received the sacraments at the hands of the regularly ordained ministers, and, with the exception of the congregations of Kornthal and Wilhelmsdorf, never seceded from the Established Church, preferring rather to remain in its bosom as a wholesome leaven. Thus they proved a blessing to it, and kept the lamp of faith burning in a period of spiritual darkness. By and by, the church itself awoke from

the cold and dreary winter of indifferentism and rationalism, introduced a better hymn-book and liturgy, and began to take part in the benevolent operations of Christianity, heretofore carried on almost exclusively by the Pietists, such as the domestic and foreign missionary cause, the support of poor houses, and orphan asylums. Since this revival of the church, the Pietists have themselves become more churchly, and given up or modified their former peculiarities, but without falling in with the symbolical Lutheranism, as it prevails now in the neighbouring kingdom of Bavaria, and in some parts of Northern Germany."

PIETISTS (CATHOLIC), a name which was applied to the Brethren and Sisters of the Pious and Christian schools founded by Nicholas Barre in 1678. They devoted themselves to the education of poor children of both sexes.

PIKOLLOS, a deity among the ancient Wends of Slavonia, who was believed to preside over the infernal regions and the realms of the dead. He was represented as an old man with a pale countenance, and having before him three deaths-heads. He corresponded to *Pluto* of the ancient Romans, and to *Shiva* of the Hindus. Like the latter he desires human blood, and reigns at once over the manes or souls of the dead, and over the metals in the bowels of the earth.

PILGRIMAGES, exercises of religious discipline which consisted in journeying to some place of reputed sanctity, and frequently in discharge of a vow. The idea of any peculiar sacredness being attached to special localities under the Christian dispensation was very strikingly rebuked by our blessed Lord in his conversation with the woman of Samaria, as recorded in John iv.; and nowhere is the principle on this subject more plainly laid down than in the statements of Jesus on that occasion, "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." In proportion, however, as Christianity receded from the apostolic age, it gradually lost sight of the simplicity and spirituality which marked its primitive character, and availed itself of carnal expedients for the purpose of elevating the imagination, and kindling the devotion of its votaries. Hence, in the fourth century, many, encouraged by the example of the Emperor Constantine, whose superstitious tendencies were strong, resorted to the scenes of our Saviour's life and ministry, as likely to thereby nourish and invigorate their religious feelings and desires.

Helena, the mother of Constantine, set the first example of a pilgrimage to Palestine, which was soon extensively imitated; partly, as in the case of Constantine, with a desire to be baptized in the Jordan, but still more from a veneration for the spots which were associated with the events of the history of our

Lord and his apostles. Thus a superstitious attachment to the Holy Land increased so extensively, that some of the most eminent teachers of the church, as Jerome and Gregory of Nyssa, openly discouraged these pilgrimages. The most frequent resort of pilgrims was to Jerusalem, but to this were afterwards added Rome, Tours, and Compostella.

In the Middle Ages pilgrimages were regarded as a mark of piety, but as might have been expected, they gave rise to the most flagrant abuses. We find, accordingly, Pope Boniface, in a letter to Cuthbert, archbishop of Canterbury, in the eighth century, desiring that women and nuns might be restrained from their frequent pilgrimages to Rome. The second council of Chalons, also, which was held in A. D. 813, denounces, in no measured terms, the false trust reposed in pilgrimages to Rome and to the church of St. Martin at Tours. "There are clergymen," complains this ecclesiastical synod, "who lead an idle life, and trust thereby to be purified from sin, and to fulfil the duties of their calling; and there are laymen who believe that they may sin, or have sinned, with impunity, because they undertake such pilgrimages; there are great men who, under this pretext, practise the grossest extortion among their people; and there are poor men who employ the same excuse to render begging a more profitable employment. Such are those who wander round about, and falsely declare that they are on a pilgrimage; while there are others whose folly is so great, that they believe that they become purified from their sins by the mere sight of holy places, forgetting the words of St. Jerome, who says, that there is nothing meritorious in seeing Jerusalem, but in leading a good life there."

It was between the eleventh and the thirteenth centuries, however, that the rage for pilgrimages came to its height. About the commencement of the period now referred to, an idea extensively prevailed throughout Europe, that the thousand years mentioned in the Apocalypse were near their close, and the end of the world was at hand. A general consternation spread among all classes, and many individuals, parting with their property and abandoning their friends and families, set out for the Holy Land, where they imagined that Christ would appear to judge the world. While Palestine had been in the hands of the caliphs, pilgrimages to Jerusalem had been encouraged as affording them an ample source of revenue. But no sooner had Syria been conquered by the Turks, in the middle of the eleventh century, than pilgrims to the Holy Land began to be exposed to every species of insult. The minds of men, in every part of Christendom, were now inflamed with indignation at the cruelties and oppressions of the Mohammedan possessors of the holy places; and in such circumstances, Peter the Hermit found little difficulty in originating the *Crusades*, which for two centuries poured vast armies of pilgrims into the Holy Land. It was easier for the

Crusaders, however, to make their conquests than to preserve them; and, accordingly, before the thirteenth century had passed away, the Christians were driven out of all their Asiatic possessions, and the holy places fell anew into the hands of the Infidels.

In almost every country where Romanism prevails, pilgrimages are common. In England, at one time, the shrine of Thomas à Becket, and in Scotland that of St. Andrew, was the favourite resort of devout pilgrims. But even down to the present day there are various places in Ireland where stations and holy wells attract crowds of devout worshippers every year.

And not only in Romish, but in Mohammedan countries, pilgrimages are much in vogue. But there is one pilgrimage, that to Mecca, which is not only expressly commanded in the Koran, but regarded by the Arabian prophet as so indispensable to all his followers, that, in his view, a believer neglecting this duty, if it were in his power to perform it, might as well die a Christian or a Jew. (See MECCA, PILGRIMAGE TO.) The Persians, however, instead of subjecting themselves to a toilsome pilgrimage to Mecca, look upon the country, of which Babylon formerly, and now Bagdad is the chief city, as the holy land in which are deposited the ashes of Ali and the rest of their holy martyrs. And not only do the living resort thither, but many bring along with them the dead bodies of their relatives, to lay them in the sacred earth. Pilgrimage is a duty binding upon all Moslems, both men and women. Inability is the only admitted ground of exemption, and Mohammedan casuists have determined that those who are incapable, must perform it by deputy and bear his charges. The pilgrimage to Mecca was interrupted for a quarter of a century by the *Carmathians*, and in our own day it has been again interrupted by the *Wahabees*, and these in turn have been defeated by Mohammed Ali, who revived the pilgrimage and attended with his court.

Among some heathen nations, also, pilgrimages are practised. In Japan, more especially, all the different sects have their regular places of resort. The pilgrimage which is esteemed by the *Sintoists* as the most meritorious, is that of *Ise*, which all are bound to make once a-year, or at least once in their life. Another class of pilgrims are the *Siumse*, who go to visit in pilgrimage the thirty-three principal temples of CANON (which see), which are scattered over the empire. Besides these regular pilgrimages, the Japanese also undertake occasional religious journeys to visit certain temples in fulfilment of certain vows. These pilgrims travel alone, almost always running, and, though generally very poor, refuse to receive charity from others.

Hinduism has its pilgrimages on a grand scale. Thousands and tens of thousands annually repair to the temple of Juggernaut in Orissa. And equally famed as the resort of multitudes of Hindu pilgrims is the island of *Ganga Sagor*, where the holiest

branch of the Ganges is lost in the waters of the Indian Ocean. To visit this sacred river hundreds of thousands annually abandon their homes, and travel for months amid many hardships and dangers, and should they reach the scene of their pilgrimage, it is only in many cases that they may plunge themselves and their unconscious babes into the troubled, but, in their view, purifying waters, offering themselves and their little ones as voluntary victims to the holy river. Among the numberless sacred spots in Hindustan, may be mentioned *Jumnoutri*, a village on the banks of the Jumna, which is so famed as a place of pilgrimage that those who resort thither are considered as thereby almost entitled to divine honours. The holy town of Hurdwar may also be noticed, to which pilgrims resort from every corner of the East where Hinduism is known; and of such efficacy is the water of the Ganges at this point, that even the guiltiest may be cleansed from sin by a single ablution.

The Budhists, though not so devoted to pilgrimages as the Hindus, are not without their places of sacred resort. One of the most noted is Adam's Peak in Ceylon, where *Gotama Budha* is supposed to have left the impression of his foot. The summit of the peak is annually visited by great numbers of pilgrims. The Lamaists of Thibet also make an annual pilgrimage to Lha-Ssa for devotional purposes.

PILGRIMS, those who make a journey to holy places as a religious duty, to worship at the shrine of some dead saint, or to pay homage to some sacred relics. The word is derived from the Flemish *pilgrim*, or the Italian *pellegrino*, both of which may be traced to the Latin *peregrinus*, a stranger or traveller.

PILGRIMS (POOR), a Romish order of religious, which originated about A. D. 1500. They commenced in Italy, but passed into Germany, where they wandered about as mendicants, barefooted and bareheaded.

PILLAR-SAINTS, devotees who stood on the tops of lofty pillars for many years in fulfilment of religious vows. The first who originated this practice was Simeon, a native of Sisan in Syria, who was born about A. D. 390. In early youth he entered a monastery near Antioch, where he devoted himself to the most rigid exercises of mortification and abstinence. Having been expelled from the monastery for his excessive austerities, he retired to the adjacent mountain, where he took up his residence first in a cave, then in a little cell, where he immured himself for three years. Next he removed to the top of a mountain, where he chained himself to a rock for several years. His fame had now become so great, that crowds of visitors thronged to see him. "Incommoded by the pressure of the crowd," we are told, "he erected a pillar on which he might stand, elevated at first six cubits, and ending with forty. The top of the pillar was three feet in diameter, and surrounded with a balustrade. Here he stood day and night in all weathers. Through the night and

till nine A. M. he was constantly in prayer, often spreading forth his hands and bowing so low that his forehead touched his toes. A by-stander once attempted to count the number of these successive prostrations, and he counted till they amounted to 1244. At nine o'clock A. M. he began to address the admiring crowd below, to hear and answer their questions, to send messages and write letters, &c. for he took concern in the welfare of all the churches, and corresponded with bishops and even with emperors. Towards evening he suspended his intercourse with this world, and betook himself again to converse with God till the following day. He generally ate but once a week, never slept, wore a long sheepskin robe and a cap of the same. His beard was very long, and his frame extremely emaciated. In this manner he is reported to have spent thirty-seven years, and at last, in his sixty-ninth year, to have expired unobserved in a praying attitude, in which no one ventured to disturb him till after three days, when Antony, his disciple and biographer, mounting the pillar, found that his spirit had departed, and his holy body was emitting a delightful odour. His remains were borne in great pomp to Antioch, in order to be the safeguard of that unwalled town, and innumerable miracles were performed at his shrine. His pillar also was so venerated that it was literally enclosed with chapels and monasteries for some ages. Simeon was so averse from women that he never allowed one to come within the sacred precincts of his pillar. Even his own mother was debarred this privilege till after her death, when her corpse was brought to him, and he now restored her to life for a short time, that she might see him and converse with him a little before she ascended to heaven."

Another Simeon Stylites is mentioned by Evagrius as having lived in the sixth century. In his childhood he mounted his pillar near Antioch, and is said to have occupied it sixty-eight years. The example of Simeon was afterwards followed, to a certain extent at least, by many persons in Syria and Palestine, and *pillar-saints* were found in the East, even in the twelfth century, when the *Stylites*, as they were termed by the Greeks, were abolished. This order of saints never found a footing in the West, and when one Wulfilaieus attempted to commence the practice in the German territory of Treves the neighbouring bishops destroyed his pillar, and prevented him from carrying his purpose into effect.

PILLARS (CONSECRATED). From the most remote ages the practice has been found to prevail of setting up stones of memorial to preserve the remembrance of important events. The first instance mentioned in Scripture is that of the stone which Jacob set up at Bethel, and which he consecrated by anointing it with oil to serve not only as a memorial of the vision which he saw on that favoured spot, but as a witness of the solemn engagement into which he entered. We find a pillar and a heap of stones made the memorials of a compact of peace

ratified between Jacob and Laban. Moses, also, at the foot of Mount Sinai, built an altar, and set up twelve pillars representing the twelve tribes of Israel, in token of the covenant which they there made with God. For a similar reason Joshua took a great stone in Shechem, and "set it up under an oak that was by the sanctuary of the Lord." This pillar of stone was designed to be an enduring monument of the great transaction in which the Israelites had just been engaged.

Sometimes stone pillars were erected to mark the burying-place of some relative, of which we have a remarkable instance in the pillar which Jacob erected over the grave of his beloved Rachel. Among the ancient Greeks and Romans the same custom appears to have existed. Among the Slavonic nations of the North such sepulchral stones, marking the resting-place of the dead, are found in great numbers. There are the rough-hewn memorial stones or *cromlechs* of the northern hordes, an intermediate link between the simple mound of earth and the gorgeous mausoleum of more modern days. To the rude stone pillars of earlier times succeeded the sculptured obelisks of later ages. In Egypt, in India, in Persia, such indications of a higher civilization have been found in great abundance. And what are the towering stone pyramids of Egypt but only gigantic mausoleums containing vaulted chambers, a sarcophagus, and mouldering bones?

The substitution of the rude for the sculptured pillar took place among the Israelites probably at the introduction among them of the government of kings; and it is not unlikely that the monument by which Saul commemorated his victory over the Amalekites may have been a more polished and artistic structure than the simple pillars of earlier times. Traces of such refined monuments are still found chiefly in the northern part of the Phœnician territory. It has been generally supposed that the Egyptian pillars or obelisks were dedicated to the sun. "This, however," says Sir John Gardner Wilkinson, "is a misconception not difficult to explain. The first obelisks removed from Egypt to Rome were said to have come from Heliopolis, 'the city of the sun,' which stood in Lower Egypt, a little to the south-east of the Delta; and those of Heliopolis being dedicated to Rê, the divinity of the place, the Romans were led to conclude that all others belonged to the same god. But the obelisks of Thebes were ascribed to Amun, the presiding deity of that city, and though several of those at Rome came from Thebes, and were therefore dedicated to Amun, the first impressions were too strong to be removed, and the notion of their exclusive appropriation to the sun continued, and has been repeated to the present day."

Consecrated pillars were probably the most ancient monuments of idolatry, and, accordingly, the Israelites were forbidden to set them up as objects of worship. Thus they were enjoined in Lev. xxvi. 1, "Ye shall make you no idols nor graven image,

neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." Vossius, in his erudite work, 'De Idololatria,' informs us, that Jacob's stone-pillar was held in great veneration in after times, and was removed by the Jews to Jerusalem. After the destruction of that city by Titus, it is alleged that the Jews were permitted, on a particular day, to anoint the stone with great lamentations and expressions of sorrow. Bochart asserts that the Phœnicians first worshipped Jacob's stone, and afterwards consecrated others, which they called *Bætylia*, in memory of Bethel, where Jacob anointed the stone. See STONE-WORSHIP.

PIMPLEIS, a surname of the *Muses* derived from Mount Pimplea in Bœotia, which was sacred to them.

PINARII, a family of hereditary priests of *Heracles* among the ancient Romans. They were inferior to the *Potitii*, another family who were devoted to the worship of the same god. The *Pinariii* are mentioned as existing in the time of the kings.

PINCZOVIANS, a name which was given to the SOCINIANS (which see) in Poland in the sixteenth century, derived from the town of Pinczow, where the leaders of the sect resided.

PIRIT, a ceremony among the *Budhists* of Ceylon, which consists in reading certain portions of the BANA (which see), for the purpose of appeasing the demons called *yakas*, from whom all the afflictions of men are supposed to proceed. This ceremony, which is the only one that professes to be sanctioned by *Gotama Budha*, is thus described by Mr. Spence Hardy, in his 'Eastern Monachism:': "About sunset numbers of persons arrived from different quarters, the greater proportion of whom were women, bringing with them cocoanut shells and oil, to be presented as offerings. As darkness came on, the shells were placed in niches in the wall of the court by which the wihâra is surrounded; and by the aid of the oil and a little cotton they were soon converted into lamps. The wall around the bô-tree was similarly illuminated; and as many of the people had brought torches, composed of cotton and resinous substances, the whole of the sacred enclosure was in a blaze of light. The gay attire and merry countenances of the various groups that were seen in every direction gave evidence, that however solemn the professed object for which they were assembled together, it was regarded by all as a time of relaxation and festivity. Indeed the grand cause of the popularity of this and similar gatherings is, that they are the only occasion, marriage festivals excepted, upon which the young people can see and be seen, or upon which they can throw off the reserve and restraint it is their custom to observe in the ordinary routine of social intercourse.

"The service continues during seven days, a preparatory ceremony being held on the evening of the first day. The edifice in which it is conducted is the

same as that in which the bana is read upon other occasions. A relic of Budha, enclosed in a casket, is placed upon a platform erected for the purpose; and the presence of this relic is supposed to give the same efficacy to the proceedings as though the great sage were personally there. For the priests who are to officiate another platform is prepared; and at the conclusion of the preparatory service a sacred thread called the pirit nūla is fastened round the interior of the building, the end of which, after being fastened to the reading platform, is placed near the relic. At such times as the whole of the priests who are present engage in chanting in chorus, the cord is untwined, and each priest takes hold of it, thus making the communication complete between each of the officiating priests, the relic, and the interior walls of the building.

"From the commencement of the service on the morning of the second day, until its conclusion on the evening of the seventh day, the reading platform is never to be vacated day or night. For this reason, when the two officiating priests are to be relieved by others, one continues sitting and reading whilst the other gives his seat to his successor, and the second priest does not effect his exchange until the new one has commenced reading. In the same way, from the morning of the second day till the morning of the seventh day, the reading is continued day and night, without intermission. Not fewer than twelve, and in general twenty-four, priests are in attendance, two of whom are constantly officiating. As they are relieved every two hours, each priest has to officiate two hours out of the twenty-four. In addition to this, all the priests engaged in the ceremony are collected three times in each day: viz. at sunrise, at midday, and at sunset, when they chaunt in chorus the three principal discourses of the Pirit, called respectively Mangala, Ratana, and Karaniya, with a short selection of verses from other sources. After this the reading is continued till the series of discourses has been read through, when they are begun again, no other than those in the first series being read until the sixth day, when a new series is commenced.

"On the morning of the seventh day a grand procession is formed of armed and unarmed men, and a person is appointed to officiate as the *dēwadūtayā*, or messenger of the gods. This company, with a few of the priests, proceeds to some place where the gods are supposed to reside, inviting them to attend prior to the conclusion of the service, that they may partake of its benefits. Until the messenger and his associates return, the officiating priests remain seated, but the reading is suspended.

"At the festival I attended the messenger was introduced with great state, and sulphur was burnt before him to make his appearance the more supernatural. One of the priests having proclaimed that the various orders of gods and demons were invited to be present, the messenger replied that he had

been deputed by such and such deities, repeating their names, to say that they would attend. The threefold protective formulary, which forms part of the recitation, was spoken by all present, in grand chorus. In the midst of much that is superstitious in practice or utterly erroneous in doctrine, there are some advices repeated of an excellent tendency; but the whole ceremony being conducted in a language that the people do not understand, no beneficial result can be produced by its performance."

Such is the ceremony attending the reading of the ritual of priestly exorcism. This ritual is called *Piruvānā-pota*. It is written in the Pali language, and consists of extracts from the sacred books, the recital of which, accompanied with certain attendant ceremonies, is intended to ward off evil and to bring prosperity.

PIRKE AVOTH (Heb. the hedge of the law), a name given by the Jewish Rabbis to the MASORA (which see), from the circumstance, that it is intended to hedge in or secure the law from all manner of change.

PISCICULI (Lat. little fishes), a name which the early Christians sometimes assumed, to denote, as Tertullian alleges, that they were born again into Christianity by water, and could not be saved but by continuing therein. Perhaps it may have a reference to the ICHTHUS (which see).

PISCINA (Lat. *piscis*, a fish), a name sometimes applied to the font in early Christian churches. The word is supposed by Optatus to have been used in allusion to our Saviour's technical name ICHTHUS (which see). But as *piscina* denoted among the Latin writers a bath or pool, it is on that account alone an appropriate name for a font. In the Romish Church the word *piscina* means the sink or cesspool where the priest empties the water in which he washes his hands, and where he pours out all the consecrated waste stuff. In the Church of England the *piscina* is explained by Dr. Hook to mean "a perforation in the wall of the church through which the water is poured away with which the chalice is rinsed out after the celebration of the Holy Eucharist."

PISCIS. See ICHTHUS.

PISTOI. See BELIEVERS.

PISTOR (Lat. the baker), a surname of *Jupiter* at Rome, derived from the circumstance, that while the Gauls were besieging that city, the god suggested to the Romans that by throwing loaves of bread among the enemy they might lead them to raise the siege, under the impression that the besieged were possessed of ample provisions to hold out against them.

PISTIUS, a surname of *Zeus*, as being the god of faith and fidelity. It corresponds to the Latin *Fidius*.

PISTORES (Lat. bakers), a term of reproach applied to the early Christians in consequence of their poverty and simplicity.

PITAKA, or PITAKATTAYAN (Pali, *pitakan*, ■

basket, and *táyo*, three), the sacred books of the Buddhists. The text of the *Pitaka* is divided into three great classes. The instructions contained in the first class, called *Winaya*, were addressed to the priests; those in the second class, *Sátra*, to the laity; and those in the third class, *Abhidharma*, to the dévas and brahmas of the celestial worlds. There is a commentary called the *Athakathá*, which, until recently, was regarded as of equal authority with the text. The text, as we learn from Mr. Spence Hardy, was orally preserved until the reign of the Singhalese monarch, Wattagamani, who reigned from B. C. 104 to B. C. 76, when it was committed to writing in the island of Ceylon. The Commentary was written by Budhagoshá in A. D. 420. To establish the text of the Pitakas, three several convocations were held. The first met B. C. 543, when the whole was rehearsed, every syllable being repeated with the utmost precision, and an authentic version established, though not committed to writing. The second convocation was held in B. C. 443, when the whole was again rehearsed in consequence of certain usages having sprung up contrary to the teachings of Budha. The third convocation took place B. C. 308, when the *Pitakas* were again rehearsed without either retrenchment or addition. These sacred books are of immense size, containing, along with the Commentary, nearly 2,000,000 lines. See BANA, BUDHISTS.

PITANATIS, a surname of *Artemis*, derived from Pitana in Laconia, where she was worshipped.

PIUS IV. (CREED OF). This document, which forms one of the authorized standards of the Church of Rome, was prepared by Pope Pius IV. immediately after the rising of the council of Trent, and is understood to embody in substance the decisions of that council. The Creed bears date November 1564, and was no sooner issued than it was immediately received throughout the Romish Church, and since that time it has been always considered as an accurate summary of their faith. It is binding upon all clergymen, doctors, teachers, heads of universities, and of monastic institutions, and military orders, with all reconciled converts. This authoritative document, with the oath or promise appended, runs as follows:—

“ I. I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same church.

“ II. I also admit the Sacred Scriptures, according to that sense which Holy Mother Church has held, and does hold, to whom it appertains to judge of the true sense and interpretation of the Holy Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

“ III. I also profess that there are, truly and properly, seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the sal-

vation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace; and that of these Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of all the aforesaid Sacraments.

“ IV. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent concerning original sin and justification.

“ V. I profess, likewise, that in the Mass there is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.

“ VI. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

“ VII. I constantly hold that there is a Purgatory and that the souls therein detained are helped by the suffrages of the faithful.

“ VIII. Likewise, that the saints, reigning together with Christ, are to be honoured and invocated; and that they offer prayers to God for us, and that their Relics are to be venerated.

“ IX. I most firmly assert that the Images of Christ, and of the Mother of God, ever Virgin, and also of other saints, are to be had and retained; and that due honour and veneration are to be given to them.

“ X. I also affirm that the power of Indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

“ XI. I acknowledge the Holy Catholic and Apostolic Roman Church, to be the mother and mistress of all churches; and I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

“ XII. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and general Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

“ I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, out of which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be

held, taught, and preached by my subjects, or by those, the care of whom shall appertain to me in my office; this I vow, promise, and swear—so help me God and these Holy Gospels of God!"

PIX. See PYX.

PLACEBO, an office or service in the Romish Church, performed for the health and good estate of some soul or souls; so called from the word *Placebo*, being the first word of the office.

PLANET-WORSHIP. See TSABIANS.

PLANETA, a gown, the same as the chasuble, worn by the Romish priesthood; a kind of cape open only at the sides, worn at mass.

PLATONISTS. See ACADEMICS.

PLATONISTS (NEW). See ALEXANDRIAN SCHOOL.

PLENARY INDULGENCES, those indulgences which, according to the Romish Church, release the individual from all the pains and penalties incurred by him on account of sin up to the time of receiving the boon. The exact date of the introduction of these indulgences has not been ascertained; but Pope Urban II., at the council of Clermont in A. D. 1095, declared that to every one who should join the crusades for driving the Saracens out of Palestine, his doing so should be reckoned as a full discharge of all the penances which he might have incurred, and he should also acquire the remission of all the punishment to which he might have become subject by the sins of his whole life. When the crusades, however, had ceased, plenary indulgences by no means ceased with them, but the system came to be applied to other cases. If a bishop wished any work to be accomplished, as, for instance, a church to be repaired, an episcopal palace to be built, or the like, he simply proclaimed a plenary indulgence, and immediately he found abundance of willing labourers. The most trifling services were often purchased with indulgences, and in this way the ancient discipline and system of penance was completely relaxed. The abuses which had thus arisen called for some remedy, and, accordingly, Gregory VII. and Urban II. pointed the attention of the clergy to the distinction between true and false penitence; while Innocent III., by a special decree, endeavoured to restrain the bishops from the indiscreet granting of indulgences.

The system of plenary indulgences was no sooner introduced than it was adopted by many successive popes. Thus we find it resorted to by Calixtus II. in A. D. 1122; by Eugenius III. in A. D. 1145; by Pope Clement III. in A. D. 1195. Boniface VIII., in the Bull which announced the Jubilee of A. D. 1300, granted not only a plenary and larger, but a most plenary remission of sins to those who should visit the churches of the apostles. "It is worth while," says Dr. Stillingfleet, "to understand the difference between a plenary, larger, and most plenary, indulgence; since Bellarmine tells us, that a plenary indulgence takes away all the punishment

due to sin. But these were the fittest terms to let the people know that they should have as much for their money as was to be had; and what could they desire more? And although Bellarmine abhors the name of selling indulgences, yet it comes all to one: the popes give indulgences, and they give money; or they do it not by way of purchase, but by way of alms. But commend me to the plain honesty of Boniface IX., who, being not satisfied with the oblations of Rome, sent abroad his jubilees to Cologne, Magdeburg, and other cities, but also sent his collectors to take his share of money that was gathered, without which, as Gobelinus saith, no indulgences were to be had; who also informs us, that the preachers of the indulgences told the people, in order to encourage them to purchase, that they were not only a *pœna*, but a *culpa*, that is, they not only delivered from temporal, but from the fault itself which deserved eternal, punishment. This made the people look into them, and not finding those terms, but only the words 'a most plenary remission,' they were dissatisfied, because they were told that the fault could be forgiven by God alone; but if they could but once find that the Pope would undertake to clear all scores with God for them, they did not doubt but they would be worth their money. Whereupon he saith, those very terms were put into them. Then the wiser men thought these were counterfeit, and made only by the pardon-mongers; but, upon further inquiry, they found it otherwise. How far this trade of indulgences was improved afterwards, the Reformation, to which they gave rise, will be a lasting monument." Dr. Lingard, the Roman Catholic historian, endeavours to explain away these plenary indulgences, by alleging them to be merely exemptions from certain canonical penances to which their sins would have otherwise exposed them. See INDULGENCE.

PLENARY INSPIRATION, an expression used to denote the full inspiration of the Sacred Writings, as extending not only to the thoughts of the writers, but even to the very words in which their thoughts are expressed. See INSPIRATION.

PLOUGHING FESTIVAL. See AGRICULTURE (FESTIVAL OF).

PLUNTERIA, a festival anciently celebrated at Athens every year in honour of *Athena*. It was believed to be an unlucky day, because the statue of the goddess was covered over and carefully concealed from the view of men. A procession was held on this day, and a quantity of dried figs was carried about. If any undertaking was commenced on the day of the Plunteria, the belief was that it must certainly fail.

PLURALIST, an ecclesiastic who holds more than one benefice with cure of souls. In the early Christian Church the existence of pluralities was unknown. St. Ambrose, indeed, expressly declares, that it was not lawful for a bishop to have two churches; and although, in some cases, the paucity of ministers might

render it necessary for a presbyter or deacon to officiate in more than one parochial church, he was not on that account entitled to draw the revenues of these churches. Thus there might be in those early ages a plurality of offices in the same dioceses, but there could not be a plurality of benefices yielding separate sources of income to the same officiating minister. The council of Chalcedon has a peremptory canon forbidding all such pluralities, not only in the case of churches, but also in the case of monasteries. This rule continued in force long after the council of Chalcedon, and was renewed in the second council of Nice, as well as in other later councils.

The system of pluralities which prevails so extensively in the Church of England had its origin in an obsolete law which empowered a poor clergyman, with the consent of his bishop, to hold two or more livings under the nominal value of £8 sterling. By the canon law no two livings could be held conjunctly, if the distance between them exceeded thirty miles; but for a century past the distance has been regarded as extending to forty-five miles. In consequence of the operation of this system more than 2,000 parishes in England have been deprived of the right of possessing resident incumbents.

Pluralities have seldom been permitted to any great extent in Presbyterian churches. The only form, indeed, in which the question ever came before the General Assembly of the Church of Scotland, was that of a professorship being joined to a parochial charge near the seat of a University. In this shape the subject was discussed in three successive Assemblies, commencing with that of 1824, and although a majority decided in favour of the double office, the University Commission having expressed their opposition to pluralities as injuriously affecting the interests of education, the system, without any express enactment on the part of the church, has been dropped, except in a very few cases of parish ministers at University seats, who act as professors.

PLUTON, the deity among the ancient Greeks who was believed to bestow wealth. It was also a name given to the god of the infernal regions.

PLUTUS, the personification of riches among the ancient Greeks, who had a legend that *Zeus* had blinded him in order that he might give riches without regard to merit.

PLUVIUS, a surname of *Jupiter* among the ancient Romans as the deity who sends rain, and hence they worshipped him specially in times of drought.

PNEUMATOMACHI, a name given to the MACEDONIANS (which see), as denying the divinity of the Holy Spirit.

PODONIPTÆ, (Gr. *pous, podos*, a foot, and *nipto*, to wash), a term used to designate a party of the MENNONITES (which see), because they believed that it was imperative upon the disciples of Christ in every age to wash the feet of their guests in token of their love

PCENA, a personification of punishment among the ancient Romans, and allied to the *Furies*.

POLAND (EASTERN CHURCH OF). The empire of Lithuania in Poland, included from the thirteenth century a large population which had been converted to Christianity in connection with the Greek Church. This population, inhabiting the Western Russian principalities, had been added to the empire by conquest, and were allowed to retain the undisturbed enjoyment of their religion, language, and local customs. The Lithuanian sovereigns appointed as governors of these provinces princes of the reigning family, who themselves became converts to the Eastern or Greek Church. This was particularly the case with the sons of Ghedimin in the fourteenth century, who were intrusted with these provinces. Their father remained throughout life a Pagan idolater, but his son, Olgherd, who succeeded him, was baptized into the Greek Church. He attended Christian worship at Kioff and other towns of his Russian possessions, built churches and convents, and was prayed for by his Christian subjects as a believer in the orthodox faith; and yet, with a strange inconsistency, when at Wilna, the capital of Lithuania Proper, he sacrificed to the national idols, and adored the sacred fire. Several of his sons were baptized and educated in the tenets of the Greek Church, but Jaghellon, his successor on the throne, was brought up in the Pagan idolatry of his ancestors. He became a convert, however, in 1386 to the creed of the Western church, but Paganism lingered in Lithuania for a considerable time after the conversion of its sovereign. This was particularly the case in Samogitia, where the last sacred grove was not cut down, and idolatry finally abolished, before 1420.

The union between the Eastern and Western churches, which was completed at Florence in 1438, was resisted by the Lithuanian churches, though it was urged upon them by several of their own prelates. The difficult task was intrusted to the Jesuits of inducing the Eastern Church of Poland to submit to the supremacy of Rome. To accomplish this work they published various writings in favour of the union of Florence, and used every effort to gain over to their cause the most influential of the clergy. They found a ready tool to serve their purposes in a Lithuanian noble, called Michael Rahoza, who, though trained by themselves, had taken orders in the Greek Church, and at their recommendation had been appointed archbishop of Kioff. This dignitary of the Greek Church was supplied by the Jesuits with written instructions how he was most effectually to bring about the desired union of his church with Rome. Thus trained for his work the archbishop of Kioff, in 1590, convened a synod of his clergy at Brest in Lithuania, and urged upon them, with every argument he could command, the importance of submitting to the Roman see. The clergy were strongly impressed in favour of the proposal, but it met with the most strenuous opposition on the part of the

laity. Another synod was convened at Brest in 1594, which was attended with greater success. The subject having been fully discussed, the archbishop and several bishops declared their agreement with the union concluded at Florence in 1438, admitting the procession of the Holy Ghost from the Father and the Son, the doctrine of purgatory, and the supremacy of the Pope; while they declared their determination to retain the use of the Slavonic language in the celebration of public worship, and the retention of the ritual, as well as the discipline of the Eastern Church. The only condition they made was, that in their worship they might retain the Slavonic language, and observe the ceremonies of the Slavonic ritual. This party received the name of Uniates or United Greeks, and about 3,500,000 are still to be found in the Austrian dominions. The announcement that the union had been accomplished was received by Pope Clement VIII. with the highest satisfaction. Another synod was convened at Brest by royal edict in 1596 for the purpose of inaugurating the union. At this synod the event was solemnly proclaimed, and all who had opposed the union were excommunicated. The laity, however, headed by Prince Ostrogki, palatine of Kioff, declared against the measure, and a numerous meeting took place of the clergy and laity opposed to Rome, at which the archbishop and those bishops who had brought about the union were excommunicated. The party of the union, supported by the king and the Jesuits, commenced an active persecution against their opponents, depriving them of numerous churches and convents. In consequence of the union, the Cossacks of the Ukraine, who were zealous friends of the Greek Church, became irritated and disaffected, without, however, exhibiting any very serious departure from their wonted loyalty. The most important result of the union, however, was, that the Eastern Church of Poland was divided into two opposite and hostile churches, one acknowledging the authority of the Pope, and the other declining it. Those of the former, who resided in Little Russia to the number of 2,000,000, returned to the Russo-Greek Church.

POLAND (MINOR REFORMED CHURCH OF), an Antitrinitarian Church organized in 1565. The peculiar opinions of the sect, which chiefly consisted of a denial of the divinity of the Lord Jesus Christ, began to be openly broached in Poland in a secret society formed in 1546 for the discussion of religious subjects. At one of its meetings a priest called Pastoris, a native of Belgium, attacked the mystery of the Trinity as being inconsistent with the essential unity of God. This doctrine, new at that time in Poland, was adopted by several members of the society, and having spread among the people, by the circulation of the works of Servetus, and the arrival of Lælius Socinus in 1551, led to the formation of a regular sect of Socinians. The same views were still further promoted by the teaching of Stancari, a learned

Italian, who held the office of professor of Hebrew in the University of Cracow, and who openly maintained that the divine nature of Christ had no part in his mediation. But the first individual in Poland who reduced Antitrinitarian opinions to a system, was Peter Gonesius or Gonioudzki, who had come from Switzerland professing to adhere to the Calvinistic or Genevese Confession. This man, at a synod held in 1556, rejected the doctrine of the Trinity as it is usually understood, and maintained the existence of three distinct Gods, but that the true Godhead belonged only to the Father. He still further developed his sentiments at the synod of Brest in Lithuania in 1558, on which occasion he denied the validity of infant baptism, adding that there were other things which had crept from popery into the church. The synod imposed silence on Gonesius threatening him with excommunication; but he refused obedience, and found a large number who adhered to his opinions. Among these was John Kiszka, commander-in-chief of the forces of Lithuania, who, being possessed of both wealth and influence, lent material assistance in the establishment of churches, on what has sometimes been called the *Subordinationist* system, that is, maintaining the supremacy of the Father over the Son.

The followers of Gonesius soon increased in numbers, drawing converts from the ranks of the wealthy and the learned; and so rapid was the spread of the Socinian and Arian doctrines, that the Reformed churches in which they originated were thereby seriously endangered. But a goodly number of able divines arose in the bosom of these churches, who manfully contended in behalf of the proper divinity of our blessed Lord, against many, even of the most eminent of their brethren, who had unhappily embraced the Socinian heresy. At length a disruption seemed inevitable, and though an earnest struggle was made to prevent it, the breach was completed in 1562; and in 1565 a Socinian Church was set up in Poland, which took to itself the name of the *Minor Reformed Church*. It had its synods, churches, schools, and a complete ecclesiastical organization. This sect published a Confession of Faith in 1574, in which they explicitly declared their peculiar tenets. "God," they said, "made the Christ, that is, the most perfect Prophet, the most sacred Priest, the invincible King, by whom he created the new world. This new world is the new birth which Christ has preached, established, and performed. Christ amended the old order of things, and granted his elect eternal life, that they might after God the Most High believe in Him. The Holy Spirit is not God, but a gift, the fulness of which the Father has granted to his Son." These doctrines, which were completely subversive of the doctrine of the Trinity, received a definite form from Faustus Socinus, who arrived in Poland in 1579, and settled there, becoming connected by marriage with some of the first families in the land. This eminent individual

proved a most important accession to the Antitrinitarian churches, over whose members he acquired an extraordinary influence. He was invited to assist at their principal synods, and took a leading part in them. At the synod of Wengrow in 1584, he successfully maintained the doctrine that Jesus Christ ought to be worshipped. He also urged the rejection of millenarian doctrines which were held by some of the Antitrinitarian divines. His influence, however, reached its height at the synod of Brest in Lithuania in 1588, when he succeeded in giving unity to the doctrinal belief of their churches, by moulding their to some extent discordant opinions into one regular connected system.

The Minor Reformed Church of Poland maintained the unlawfulness of oaths and of lawsuits among Christians. The church reserved to itself the exclusive right of excommunicating refractory members. Baptism they held was to be administered to adults, and to be regarded as a sign of purification, which changes the old Adam into a heavenly one. They agreed with the church of Geneva as to the spiritual presence of Christ in the sacrament of the Supper. Great diversity of opinion prevailed among the members of the church on various theological points, but they all agreed in maintaining the Subordination theory of the Trinity. Their rules of morality were exceedingly strict, and they endeavoured, like the Pharisees of old, to observe many precepts of Scripture in the letter without any regard to the spirit. Socinius himself taught the doctrines of passive obedience and unconditional submission, and he condemned the resistance made by the French Protestants to their oppressors. Such sentiments, however, were not held by the Polish Socinians generally; on the contrary, their synods of 1596 and 1598 sanctioned the use of arms when required in self-defence. Among the lower classes, indeed, there were not a few Socinians who maintained passive resistance to be a Christian duty; and chiefly through their influence the synod of 1605 declared that Christians ought rather to abandon their country than kill an enemy who might happen to invade it. Such a doctrine could not possibly be maintained by the great mass of the Polish Socinians, many of whom not only took up arms, but distinguished themselves by their valour in fighting the battles of their country.

The Socinian sect in Poland published an exposition of their religious principles in an authoritative document well known by the name of the *Racovian Catechism*. A smaller *Catechism* first appeared in German in 1605, and a larger also in German in 1608. Both were exclusively composed by Smalcus, but the latter was translated into Latin by Moskorzewski, a learned and wealthy Polish nobleman. The Socinian congregations in Poland were never numerous; but they numbered among their members many eminent scholars and authors, particularly on points of theology. A collection of their divines, under the name of the *Bibliotheca Fratrum Polono-*

orum, is found in almost all theological libraries of any extent.

One unhappy element in the history of the Socinian churches of Poland was the prevalence of dissensions among them, which, instead of being diminished, seemed rather to increase after their organization into a regularly constituted church. The principal sects which branched off from them were the *Budnœans* and the *Farnovians*. The former, not contented with avowing Socinian doctrines, went so far as to deny the inspiration and authority of Sacred Scripture, and were on that account cast out of the church. The latter, who were allowed to remain in connection with the church, held *Arian* rather than *Socinian* opinions, maintaining that, before the foundation of the world, Christ was either begotten or produced out of nothing by the Supreme God. Though treated with the utmost indulgence, Farnovius or Farnowski left the *Minor Reformed Church* in 1568, and attracted around him a large party of adherents, distinguished both for influence and learning. On the death of their leader in 1615, the *Farnovians* quickly dispersed and became extinct.

The Socinian Church in Poland now rapidly declined. It was viewed with the most virulent hatred and jealousy both by Protestants and Roman Catholics, but more especially by the latter body, who embraced every opportunity of insulting and even maltreating the Socinians. An incident occurred which gave rise to open hostilities. In 1638 some students of the Socinian College at Racow threw down a wooden crucifix which stood at the entrance of the town. The Roman Catholics, enraged at the insult thus offered to their religion, brought the matter before the courts of law, demanding that summary punishment should be inflicted, not only upon the offenders, but upon the whole church to which they belonged. The vindictive proposal thus made by the Romanists was listened to, notwithstanding the strongest protestations of innocence on the part of the Socinians, and by a decree of the diet of Warsaw, the College at Racow was destroyed, the professors banished, the printing-office belonging to the Socinians was levelled with the ground, and their churches closed. A train of persecutions followed, and in every part of the country the Socinians were subjected to insult and oppression. At length, in 1658, the diet of Warsaw decreed their summary expulsion from the kingdom, and denounced capital punishment against all who should in future embrace their opinions, or give shelter and countenance to those who did so. In fulfilment of this severe decree the Socinians were ordered to leave Poland within three years, but this term was afterwards reduced to two years. This edict was repeated in 1661, and forthwith the whole body was driven from the kingdom, and scattered throughout different countries of Europe. Thus, in the course of little more than a hundred years, the Socinians, with

the exception of a few persons here and there who secretly held their principles, were rooted out of Poland.

POLAND (PROTESTANT CHURCH OF). Poland seems to have first received Christianity from Great Moravia in the ninth century, and so rapidly did it spread among all classes, that in the following century it reached the palace; and the sovereign, Mieczyslav the First, was baptized in A. D. 965, chiefly through the influence of the native Christians of Poland. About the same time he married Dambrowska, a Christian Bohemian princess. Having thus obtained a firm footing in the country, the cause of Christianity received a considerable impulse from the arrival in Poland of a number of Christian fugitives from Moravia. The neighbouring churches of Germany soon acquired a great influence over the Poles, while priests and monks flocked from Italy and France, but particularly from Germany, to Poland, crowding the convents, and occupying the parochial churches, and at the same time using the Romish ritual in opposition to the simple worship of the Polish national churches, which, however, maintained their ground till the fourteenth century. The **HUSSITES** (which see), from Bohemia, found a favourable field in Poland for the propagation of their peculiar tenets, and the Romish clergy in consequence took active measures for the purpose of checking the spread of the obnoxious doctrines. With this view the parish priests were ordered to seize and bring before the bishops all who were suspected of holding Hussite sentiments. Severe enactments were passed for the punishment of the heretics. But in the face of all opposition the new doctrines were embraced by some of the most influential families in the land, and the reforming party, indeed, was very numerous, when their leader was slain on the field of battle. But although the doctrines of Huss had found many supporters in Poland, the national feeling was still in favour of the dominant church.

In the commencement of the fifteenth century a powerful impulse was given to the cause of Polish education and literature by the establishment of the University of Cracow and the encouragement given in that seminary to native scholars. Already a goodly number of accomplished literary men had issued from the University of Prague, some of whom were chosen to fill the chairs at Cracow; these again were generally selected to supply the vacant episcopal sees, and thus in a short time there were found in the Polish Church not a few prelates distinguished alike for their piety and learning. The enlightened views which some of these ecclesiastical dignitaries entertained were speedily manifested in various projects started for reforming the church. Thus Martin Tromba, the primate of Poland, ordered the liturgical books to be translated into the national language, that they might be understood by the great mass of the people. But the boldest step in the

direction of church reform at this period was taken by Ostrorog, palatine of Posen, who presented to the Polish diet of 1459 a proposal for introducing improvements of such a vital character, that had they been adopted, a separation of the Church of Poland from Rome would have been the immediats result. "In this plan," says Count Krasinski, "of reforming the Church of Poland he maintained that, Christ having declared that his kingdom was not of this world, the Pope had no authority whatever over the king of Poland, and should not be even addressed by the latter in humble terms unbecoming his dignity; that Rome was drawing every year from the country large sums under the pretence of religion, but, in fact, by means of superstition; and that the bishop of Rome was inventing most unjust reasons for levying taxes, the proceeds of which were employed, not for the real wants of the church, but for the Pope's private interests; that all the ecclesiastical lawsuits should be decided in the country, and not at Rome, which did not take 'any sheep without wool;' 'that there were, indeed, amongst the Poles people who respected the Roman scribblings furnished with red seals and hempen strings, and suspended on the door of a church; but that it was wrong to submit to these Italian deceits.' He farther says—'Is it not a deceit that the Pope imposes upon us, in spite of the king and the senate, I don't know what, bulls called indulgences? He gets money by assuring people that he absolves their sin; but God has said by his prophet—'My son, give me thy heart, and not money.'" The Pope feigns that he employs his treasures for the erection of churches; but he does it, in fact, for enriching his relations. I shall pass in silence things that are still worse. There are monks who praise still such fables. There are a great number of preachers and confessors who only think how to get the richest harvest, and who indulge themselves, after having plundered the poor people. He complains of the great number of monks unfit for the clerical office, saying, 'After having shaven his head and endowed a cowl, a man thinks himself fit to correct the whole world. He cries, and almost bellows, in the pulpit, because he sees no opponent. Learned men, and even those who possess an inferior degree of knowledge, cannot listen without horror to the nonsense, and almost blasphemy, uttered by such preachers.'

These sentiments avowed by a Polish senator in the assembly of the states, plainly indicated that public opinion, even in the fifteenth century, was prepared for the great ecclesiastical reformation which commenced a century later in Germany and Switzerland. And as if still further to pave the way for that important movement, treatises were at every little interval issuing from the press in Poland containing opinions which Rome has always been accustomed to brand as heresies. One work, in particular, was published at Cracow in 1515, which openly advocated the great Protestant principle, that the Holy Scriptures must

be believed, and all merely human ordinances may be dispensed with. The date of the appearance of this treatise was two years before Luther publicly avowed his opposition to Rome. No sooner, accordingly, did the German Reformer commence his warfare with the Pope than he was joined by many Poles, more especially belonging to the towns of Polish Prussia; and so rapidly did the principles of the Reformation spread in Dantzic, the principality of that province, that, in 1524, no fewer than five churches were occupied by the disciples of the Wittenberg Reformer. A very large part of the inhabitants of Dantzic, however, still adhered to the old church, and anxious to restore the ancient order of things, they despatched a deputation to Sigismund the First, who at that time occupied the throne of Poland, imploring his interposition. The monarch, moved by the appeal made by the deputation, who appeared before him dressed in deep mourning, proceeded in person to Dantzic, restored the former state of things, and either executed or banished the principal leaders of the new movement. But while for purely political reasons Sigismund in this case acted in the most tyrannical and oppressive manner, he allowed the doctrines of Protestantism to spread in all the other parts of his dominions without persecuting those who embraced them. And even in Dantzic itself, when Lutheranism, in the course of a few years, began to be again preached within its walls, he refused to take a single step to check its progress, so that in the subsequent reign it became the dominant creed of that city, without, however, infringing upon the religious liberty of the Roman Catholics.

The works of Luther found many readers, and even admirers, in Poland, and a secret society, composed of both clergymen and laymen, met frequently to discuss religious subjects, including those points more especially which the rise of the Reformation brought prominently before the public mind. It was in connection with this society that Anti-Trinitarian opinions were first adopted as a creed by several individuals, and the foundation laid in Poland for that sect whose members were afterwards known by the name of SOCINIANS (which see). The spread of this heresy, however, was limited to the upper classes of society, while among the great mass of the people the Scriptural views of the Reformers found ready acceptance; a result, in no small degree owing to the arrival of Bohemian Brethren, to the number of about a thousand, who had been driven from their own country, and found a home in the province of Posen. This event happened in 1548, and the public worship of the Brethren being conducted in the Bohemian language, which was intelligible to the inhabitants of Posen, attracted towards them the sympathies of multitudes. The Romish bishop of Posen, alarmed at the influence which the Brethren were exercising over the people of his diocese, applied for, and obtained, a royal edict

for their expulsion from the country. This order they immediately obeyed, and proceeded to Prussia, where they found full religious liberty. Next year, however, some of them returned to Poland, where they had formerly received so much kindness, and continued their labours without being molested in any form. Their congregations rapidly increased, and in a short time they reached the large number of eighty in the province of Great Poland alone, while many others were formed in different parts of the country.

A circumstance occurred about this time which was providentially overruled for the still wider diffusion of Protestant principles in Poland. The students of the University of Cracow, having taken offence at some real or imagined affront offered them by the rector, repaired to foreign universities, but particularly to the newly erected University of Konigsberg, from which the great majority of them returned home imbued with Protestant principles. The Reformed doctrines now made extraordinary progress, particularly in the province of Cracow. In vain did the Romish clergy denounce the growing heresy; all their remonstrances were unavailing, and at length they convened a general synod in 1551 to consider the whole subject. On this occasion Hosius, bishop of Ermeland, composed his celebrated Confession, which has been acknowledged by the Church of Rome as a faithful exposition of its creed. The synod not only decreed, that this creed should be signed by the whole body of the clergy, but petitioned the king that a royal mandate should be issued ordering its subscription by the laity. It was now resolved that a violent persecution should be commenced against the heretics, and this determination was strengthened by an encyclical letter from Rome, recommending the extirpation of heresy. Several cases of bloody persecution occurred, but the nobles, aroused to jealousy by the high-handed measures of the clergy, openly declared their wish to restrict the authority of the bishops, and the people were unanimous in expressing a similar desire.

Such was the state of matters in Poland when the diet of 1552 was convened; and scarcely had its deliberations been commenced, when a general hostility was evinced by the members to episcopal jurisdiction. The result was, that, at this diet, religious liberty for all confessions was virtually established in Poland. At the diet of 1555 the king was earnestly urged to convoke a national synod over which he himself should preside, and which should reform the church on the basis of the Holy Scriptures. It was proposed, also, to invite to this assembly the most distinguished Reformers, such as Calvin, Beza, Melancthon, and Vergerius. But the expectations of the Protestants in Poland were chiefly turned towards John à Lasco or Laski, who had been instrumental in promoting the cause of the Reformation in Germany, Switzerland, and England. For a long time he remained within the pale of the Romish

Church, in the hope that it would be possible to effect a Reformation without seceding from her communion. In 1540 he declared his adherence to the Protestant Church on the principles of Zwingli. The high reputation which Laski had already gained, both as a scholar and a Christian, attracted the marked attention of the Protestant princes in various parts of Europe, several of whom invited him to take up his residence in their dominions. The sovereign of East Friesland, anxious to complete the reformation of the church in that country, prevailed upon Laski to allow himself to be nominated superintendent of all its churches. To carry out the object of his appointment was a matter of no small difficulty, considering the extreme reluctance which prevailed to the entire abolition of Romish rites, but by energy, perseverance, and uncompromising firmness, he succeeded, in the brief space of six years, in rooting out the last remains of Romanism, and fully establishing the Protestant religion throughout the whole of the churches of East Friesland. In 1548 Laski received an earnest invitation from Cranmer, archbishop of Canterbury, to join the distinguished Reformers, who had repaired to England from all parts of the Continent, that they might complete the Reformation of the church in that country. Having accepted Cranmer's invitation, the Polish Reformer left Friesland and went to England, where he was appointed, on his arrival in 1550, superintendent of the foreign Protestant congregation established at London. In this important sphere he continued to labour with much comfort and success until the demise of Edward the Sixth and the accession of Mary arrested the progress of the Reformation in England, and compelled Laski with his congregation to leave the country. This little band of exiles, headed by the Polish Reformer, were driven by a storm upon the coast of Denmark, where, on landing, they were received at first with hospitality and kindness, but, through the influence of the Lutheran divines, they were soon obliged to seek an asylum elsewhere. The same hatred on the part of the Lutheran clergy was shown to the congregation of Laski at Lubeck, Hamburg, and Rostock. At length the remnants of the congregation found in Dantzic a peaceful asylum, while Laski himself retired to Friesland, where he was received with every mark of respect and attachment. In a short time, however, finding his position by no means so comfortable as at first, he removed to Frankfort-on-the-Maine, where he established a church for the Belgian Protestant refugees, and made various attempts, without success, to unite the Lutheran and Protestant churches.

Throughout all his wanderings Laski's thoughts were habitually turned towards Poland, and he maintained a constant intercourse with his countrymen, and also with his sovereign, Sigismund Augustus, who entertained a high regard for him. He returned to Poland in 1556, and no sooner did his arrival be-

come known than the Romish clergy, taking the alarm, hastened to implore the king to banish from his dominions a man whom they described as an outlawed heretic, and the source of troubles and commotions wherever he went. To this representation the king paid no regard; and to the annoyance of the bishops and the papal nuncio, Laski was soon after intrusted with the superintendence of all the Reformed churches of Little Poland. Through his influence the tenets of the Swiss Reformers were extensively adopted by the higher classes of his countrymen. The chief objects, however, which he kept steadily in view were the union of all Protestant sects, and the ultimate establishment of a Reformed National Church modelled on the plan of the Church of England, for which he had conceived a high admiration. But his exertions in the cause of reform were much weakened by the rise of Antitrinitarian sentiments in some of the churches which he superintended. He struggled hard, and not without success, to check the progress of these opinions. In the public affairs of the church he took an active part, and assisted in preparing the version of the first Protestant Bible in Poland. In the midst of his unwearied labours in the cause of the Polish Reformation, Laski was cut off in 1560, before he had an opportunity of fully maturing his great designs.

One of the last objects on which the Polish Reformer had set his heart, was the speedy convocation of a national synod. This proposal, however, met with violent opposition from Rome and its partizans. The Pope, Paul IV., despatched a legate to Poland with letters to the king, the senate, and the most influential noblemen, promising to effect all necessary reforms, and to call a general council. Lippomani, the papal legate, was an able man, and a devoted servant to the see of Rome. The Romish clergy were much encouraged by the presence of this dignitary in the country, who endeavoured, but without effect, to prevail upon the king to adopt violent measures for the extirpation of heresy. The crafty emissary of the Pope succeeded also by his intrigues in fomenting discord among the Protestants. He assembled a synod of the Polish clergy, which, while it lamented the dangers which threatened the church both from within and from without, passed many resolutions for improving its condition, and coercing the heretics. The extent to which the synod, instigated by Lippomani, pushed their jurisdiction may be seen from their proceedings in a case of alleged sacrilege recorded both by Romish and Protestant writers. "DorothyLazecka, a poor girl, was accused of having obtained from the Dominican monks of Sochaczew a host, feigning to receive communion. It was said that she wrapped that host in her clothes, and sold it to the Jews of a neighbouring village, by whom she had been instigated to commit this act of sacrilege by the bribe of three dollars and a gown embroidered with silk. This host was said to have

been carried by the Jews to the synagogue, where, being pierced with needles, it emitted a quantity of blood, which was collected into a flask. The Jews tried in vain to prove the absurdity of the charge, arguing, that as their religion did not permit them to believe in the mystery of transubstantiation, they never could be supposed to try a similar experiment on the host, which they considered as a mere wafer. The synod, influenced by Lippomani, condemned them, as well as the unfortunate woman, to be burned alive. The iniquitous sentence could not, however, be put into execution without the *exequatur*, or the confirmation of the king, which could not be expected to be obtained from the enlightened Sigismund Augustus. The Bishop Przerembski, who was also vice-chancellor of Poland, made a report to the king of the above-mentioned case, which he described in expressions of pious horror, entreating the monarch not to allow such a crime, committed against the Divine Majesty, to go unpunished. Myszkowski, a great dignitary of the crown, who was a Protestant, became so indignant at this report, that he could not restrain his anger, and was only prevented by the presence of the king from using violence against the prelate, the impiety and absurdity of whose accusation he exposed in strong language. The monarch declared that he would not believe such absurdities, and sent an order to the *Starost* (chief magistrate or governor) of Sochaczew to release the accused parties; but the vice-chancellor forged the *exequatur*, by attaching the royal seal without the knowledge of the monarch, and sent an order that the sentence of the synod should be immediately carried into execution. The king, being informed of this nefarious act of the bishop, immediately despatched a messenger to prevent its effects. It was, however, too late; and the judicial murder was perpetrated." This atrocious affair excited, of course, a great sensation throughout Poland, and awakened such feelings of hatred against Lippomani, that he lost no time in quitting the country, a step which was absolutely necessary, indeed, as his life was in danger.

The Polish Reformation went steadily forward in spite of all the opposition of Rome and its emissaries. In Lithuania particularly, it received a strong impulse from the influence exerted in its favour by Prince Radziwill, who had been intrusted by the monarch with almost the sole government of that province. Taking advantage of the facilities which he thus possessed for advancing the good work, he succeeded in establishing the Reformed worship both in the rural districts and in many towns. He built also a splendid church and college in Vilna, the capital of Lithuania. To this enlightened and pious nobleman, besides, is due the merit of having caused to be translated and printed, at his own expense, the first Protestant Bible in the Polish language. It was published in 1564, and is usually known by the name of the Radziwillian Bible. The death of Radziwill the Black, as he was termed, which happened in

1565, was a severe loss to the Protestant cause in Lithuania; but happily his cousin and successor, Radziwill the Red, was also a zealous promoter of the Reformed religion, and founded a number of Protestant churches and schools, which he endowed with landed property for their permanent support.

The king of Poland was strongly urged, by a portion of the clergy, to reform the church by means of a national synod, but he was of too irresolute a character to take a step so decided. He adopted, however, a middle course, and addressed a letter to Pope Paul IV. at the council of Trent, demanding the concession of the five following points: (1.) The performance of the mass in the national language. (2.) The dispensation of the communion in both kinds. (3.) The toleration of the marriage of priests. (4.) The abolition of the *annates* or first fruits of benefices. (5.) The convocation of a national council for the reform of abuses, and the union of different sects. These demands, of course, were rejected by his Holiness. But the Protestants in Poland, far from being discouraged by the conduct of the Pope, became bolder every day in their opposition to the Romanists. At the diet of 1559 a proposal was made to deprive the bishops of all participation in the affairs of the government, on the ground that they were the sworn servants of a foreign potentate. This motion, though strenuously urged upon the acceptance of the diet, was not carried; but a few years later, in 1563, the diet agreed to convoke a general national synod, composed of representatives of all the religious parties in Poland—a measure which would, in all probability, have been carried into effect had it not been prevented by the dexterity and diplomatic craft of Cardinal Commendoni, who succeeded in dissuading the king from assembling a national council.

The establishment of a Reformed Polish Church was much impeded by the dissensions which divided the Protestants amongst themselves. At that time, in fact, no less than three parties existed in Poland, each adhering to its own separate Confession. Thus the Bohemian or Waldensian Confession had its own ardent admirers, chiefly in Great Poland; the Genevese or Calvinistic Confession in Lithuania and Southern Poland; and the Lutheran or Augsburg Confession in towns inhabited by burghers of German origin. Of these the Bohemian and the Genevese Confessions were so completely agreed on almost all points, that their respective supporters found no difficulty in forming a union in 1555, not, indeed, incorporating into one body, but holding spiritual fellowship together, while each church retained its own separate hierarchy. This union being the first which took place among Protestant churches after the Reformation, caused great joy among the Reformers in different parts of Europe. The two churches thus united wished to include the Lutherans also in the alliance, but the doctrine of the Augsburg Confession on the subject of the eucharist

seemed likely to prove an insuperable obstacle in the way of any union with the Lutheran churches. An attempt, however, was made to effect so desirable an object. For this purpose a synod of the Bohemian and Genevese churches of Poland was convoked in 1557, and presided over by John Laski. At this synod overtures were made to the Lutherans to join the union, but to no effect, and they still continued to accuse the Bohemian church of heresy. The obstacles thus thrown in the way of a union among the Protestants of Poland, only roused the Bohemians to exert themselves still more actively for its attainment. They forwarded copies of their Confession of Faith to the Protestant princes of Germany, and to the chief Reformers, both of that country and of Switzerland, and received strong testimonials of approval, so strong, indeed, as to silence for a time the objections of the Lutherans. Shortly, however, the good understanding which had begun was interrupted by the unreasonable demands of some Polish Lutheran divines, that the other Protestant denominations should subscribe the Confession of Augsburg. The Bohemians, therefore, in 1568, submitted their Confession to the University of Wittenberg, and received from that learned body a strong expression of their approbation, which so operated upon the minds of the Lutherans that from that time they ceased to charge the Bohemian Church with heresy.

The long-desired union was at length effected in 1570. A synod having assembled in the town of Sandomir, in April of that year, finally concluded and signed the terms of union under the name of the *CONSENSUS OF SANDEMIR* (which see). This important step excited the utmost alarm among the Romanists, who endeavoured to bring it into discredit. But the union itself was essentially hollow and imperfect. The Confessions, between which a dogmatic union had been effected, differed on a point of vital importance,—the presence of Christ in the eucharist. The union, accordingly, was rather nominal than real; and many Lutherans directed their whole efforts towards bringing about a disruption of the alliance which had been established at Sandomir. This hostility of the Lutherans to the other Protestant Confessions was very injurious to the interests of Protestantism in general, and a number of noble families, followed by thousands of the common people, disgusted with the bitter contentions which raged among the Protestants of different denominations, renounced the principles of the Reformation, and returned to the Church of Rome. Another circumstance which tended to weaken the Protestant Church of Poland, was the rise and rapid spread of a party who denied the divinity of the Lord Jesus Christ. Some learned divines of the Reformed churches combated these Antitrinitarian doctrines, and at length, in 1565, the professors of these doctrines seceded from their brethren, forming themselves into a separate ecclesiastical organization, called by its

members the *Minor Reformed Church of Poland*. The arrival of Faustus Socinus in Poland in 1579, led to the tenets of the Antitrinitarians being thrown into a definite form, and to the formation of Socinian congregations, chiefly composed of nobles, among whom there were many wealthy landowners.

When the Consensus of Sandomir was concluded in 1570, Protestantism in Poland had reached its highest state of prosperity. Many churches and schools, belonging to Protestants of various denominations, had been established; the Scriptures had been translated and printed in the national language; and religious liberty was enjoyed in Poland to a degree unknown in any other part of Europe. These favourable circumstances attracted great numbers of foreigners who sought an asylum from religious persecution. Among these, besides many Italian and French refugees, there were also a great number of Scotch families settled in different parts of Poland, whose descendants are found there at this day.

At the period at which we have now arrived Romanism had, to a great extent, lost its hold of the Polish nation. The most influential portion of the nobility were on the side of Protestantism, whilst many powerful families, and the population generally, of the eastern provinces belonged to the Greek Church. Nay, even within the national church itself, not only was the primate favourable to Reformed principles, but many even of the inferior clergy, and a considerable proportion of the laity, would have welcomed any proposal to correct the flagrant abuses which had in course of time crept into the church. In the senate, also, the great proportion of the members were either Protestants or belonged to the Greek Church; and even the king himself showed a decided leaning towards the adherents of the Protestant faith. The Roman Catholic Church in Poland, indeed, was on the verge of utter ruin, but in this hour of its extremest danger, it was mainly saved by the exertions of Cardinal Hosius, one of the most remarkable men of his age. This zealous Romish dignitary had early made himself conspicuous by his hostility to the Protestants, and now that he had been nominated a cardinal, he used every effort to check the progress of the Reformation in Poland. Finding, however, that his own church was fast losing ground, and that Reformed principles were almost certain ere long to obtain the ascendancy, he called to his aid the newly established order of Jesuits, several of whom arrived from Rome in 1564, and by their intrigues and agitation the whole country was made for a long period the scene of the most unseemly commotions.

During the life of Sigismund Augustus, the Protestants indulged the hope that, although naturally of a wavering and undecided character, he might possibly decide on the establishment of a Reformed National Church; but the death of that monarch without issue, in 1572, put an end to all such expectations. The Jaghellonian dynasty, which had gov

erned Poland for two centuries, was now extinct. An earnest struggle commenced, therefore, between the Protestants and Romanists, each party being anxious that the vacant throne should be filled by a zealous supporter of their church. The Romanists, headed by Cardinal Commendon, were anxious to confer the crown upon the Archduke Ernest, son of the Emperor Maximilian the Second, and were even ready to secure their object by force. Coligny and the French Protestants had for some time, even before the death of Sigismund Augustus, entertained the project of placing Henry of Valois, duke of Anjou, on the Polish throne; and Catharine de Medicis, the mother of the duke, eagerly lent her approbation to the proposal.

The diet of convocation assembled at Warsaw in January 1573, for the purpose of taking steps for the maintenance of the peace and safety of the country during the interregnum. At this diet, notwithstanding the opposition of the Romish bishops, instigated by Commendon, a law was passed establishing a perfect equality of rights among all the Christian Confessions of Poland, guaranteeing the dignities and privileges of the Roman Catholic bishops, but abolishing the obligation of church patrons to bestow the benefices in their gift exclusively on Roman Catholic clergymen. The election of a new monarch was arranged to take place on the 7th April at Kamien, near Warsaw. The principal competitors for the throne of Poland were the two princes already mentioned; and although meanwhile the horrid massacre of St. Bartholomew had rendered the Polish Protestants somewhat afraid to commit their interests to a French prince, yet being unwilling to involve their country in a civil war, they accepted Henry, Duke of Anjou, who was accordingly elected king of Poland.

A deputation of twelve noblemen were immediately despatched to Paris, to announce to Henry his election, and on the 10th September 1573 the ceremony of presenting the diploma of election took place in the church of Notre Dame. The circumstances attending the presentation are interesting as manifesting the intolerant spirit of the Polish Romanists. "The Bishop Karnkowski, a member of the Polish embassy, at the beginning of the ceremony, entered a protest against the clause for securing religious liberty, inserted in the oath which the new monarch was to take on that occasion. This act produced some confusion, the Protestant Zborowski having interrupted the solemnity with the following words, addressed to Montluc: 'Had you not accepted, in the name of the duke, the conditions of religious liberty, our opposition would have prevented this duke from being elected our monarch.' Henry feigned to be astonished, as if he did not understand the subject in dispute; but Zborowski addressed him, saying, 'I repeat, sire, that if your ambassadors had not accepted the condition of liberty to the contending religious persuasions, our opposition would

have prevented you from being elected king; and that if you do not confirm these conditions, you shall not be our king.' After this, the members of the embassy surrounded their new monarch, and Herburt, a Roman Catholic, read the formula of the oath prescribed by the electing diet, which Henry repeated without any opposition. The Bishop Karnkowski, who had stood aside, approached the king after he had sworn, and protested that the religious liberty, secured by the royal oath, was not to injure the authority of the Church of Rome; and the king gave him a written testimony in favour of that protest."

Henry set out for Poland, but after what had passed, the fears of the Protestants were far from being allayed, and they resolved carefully to watch the conduct of the new monarch at his coronation. Firley, the leader of the Protestant party, insisted that on that solemn occasion, the oath taken at Paris should be repeated; and even in the midst of the ceremony, when the crown was about to be placed on Henry's head, Firley boldly advanced forward and interrupted the proceedings, declaring in name of the Protestants of Poland, that unless the Parisian oath was taken the coronation would not be allowed to go forward. The scroll of the oath was put into the king's hand as he knelt on the steps of the altar, and Firley, taking the crown, said to Henry with a loud voice, "If you will not swear, you shall not reign." The intrepid conduct of the Protestant leader struck the whole assembly with awe, and the king had no alternative but to repeat the oath. Thus the religious liberties of Poland were saved from utter overthrow, and the nation delivered from an impending civil war.

The Polish Protestants were naturally suspicious of their new king, knowing that having taken the oath by compulsion, he was not likely to respect their rights. The Romish bishops, on the other hand, supported by the favour of the monarch, formed projects for extending their influence, and an impression rapidly spread through the country, that Henry had become a ready tool in the hands of the priests. This feeling, combined with disgust at his profligacy, rendered him so unpopular, and his subjects so discontented, that the country would undoubtedly have been speedily plunged into a civil war, had not the king fortunately disappeared, having secretly left Poland for France on learning that the death of his brother, Charles IX., had opened the way for his succession to the throne of France. The crown of Poland was now conferred upon Stephen Batory, prince of Transylvania, who had earned so high a reputation, that although an avowed Protestant, his election met with no opposition from the Romish clergy. The delegation which announced to Stephen his election to the throne, was composed of thirteen members, only one of whom was a Romanist, but this man, Solikowski by name, succeeded in persuading the new monarch, that if he would secure

himself on the throne, he must profess the Roman Catholic religion. Next day, accordingly, to the dismay of the Protestant delegates, Stephen was seen devoutly kneeling at mass. During his reign, which lasted ten years, he maintained inviolate the rights of the Anti-Romanist Confessions, while, at the same time, through the influence of his queen, who was a bigoted Romanist, he openly encouraged and patronized the Jesuits, by founding and endowing various educational institutions in connection with their order.

Stephen Batory died in 1586, and was succeeded by Sigismund III., in whose reign the Romish party acquired much strength, while many of the Protestants had become dissatisfied with the general Confession, and sought to renew the former controversies which had so much weakened their influence in the country. Poland was unhappily subjected to the rule of this infatuated monarch from 1587 to 1632, and throughout the whole of that long period his policy was uniformly directed towards the promotion of the supremacy of Rome. The Jesuits exercised an unlimited influence over the government; and all the offices of state and posts of honour were exclusively bestowed upon Romanists, and more especially upon proselytes, who, from motives of interest, had renounced the principles of the Reformation. The whole country was covered with Jesuit colleges and schools, thus enabling the disciples of Loyola most effectually to exercise dominion over all classes of the people. "The melancholy effects of their education," says Count Krasinski, "soon became manifest. By the close of Sigismund the Third's reign, when the Jesuits had become almost exclusive masters of public schools, national literature had declined as rapidly as it had advanced during the preceding century. It is remarkable, indeed, that Poland, which, from the middle of the sixteenth century to the end of the reign of Sigismund the Third (1632), had produced many splendid works on different branches of human knowledge, in the national as well as in the Latin language, can boast of but very few works of merit from that epoch to the second part of the eighteenth century, the period of the unlimited sway of the Jesuits over the national education. The Polish language, which had obtained a high degree of perfection during the sixteenth century, was soon corrupted by an absurd admixture of Latin; and a barbarous style, called Macaronic, disfigured Polish literature for more than a century. As the chief object of the Jesuits was to combat the Anti-Romanists, the principal subject of their instruction was polemical divinity; and the most talented of their students, instead of acquiring sound knowledge, by which they might become useful members of society, wasted their time in dialectic subtilties and quibbles. The disciples of Loyola knew well, that of all the weaknesses to which human nature is subject, vanity is the most accessible; and they were as prodigal of praise to partizans as

they were of abuse to antagonists. Thus the benefactors of their order became the objects of the most fulsome adulation, which nothing but the corrupted taste acquired in their schools could have rendered palatable. Their bombastic panegyrics, lavished upon the most unimportant persons, became, towards the end of the seventeenth century, almost the only literature of the country—proof sufficient of the degraded state of the public to which such productions could be acceptable. An additional proof of the retrocession of the national intellect, and the corruption of taste, under the withering influence of the Jesuits, is that the most classical productions of the sixteenth century,—the Augustan era of the Polish literature,—were not reprinted for more than a century, although, after the revival of learning in Poland, in the second half of the eighteenth century, they went through many editions, and still continue to be reprinted. It is almost superfluous to add, that this deplorable condition of the national intellect produced the most pernicious effects on the political as well as social state of the country. The enlightened statesmen who had appeared during the reign of Sigismund the Third,—the Zamoyisks, the Sapiehas, the Zalkiewskis, whose efforts counterbalanced for a time the baneful effects of that fatal reign, as well as some excellent authors who wrote during the same period,—were educated under another system; for that of the Jesuits could not produce any political or literary character with enlarged views. Some exceptions there were to this general rule; but the views of enlightened men could not be but utterly lost on a public which, instead of advancing in the paths of knowledge, were trained to forget the science and wisdom of its ancestors. It was, therefore, no wonder that sound notions of law and right became obscured, and gave way to absurd prejudices of privilege and caste, by which liberty degenerated into licentiousness; whilst the state of the peasantry was degraded into that of predial servitude."

Not contented with secretly imbuing the minds of the people with Romanist principles, the Jesuits connived at the ill-treatment to which many Protestants were subjected, and the courts of justice being wholly under Jesuit influence, it was vain for the injured to look for legal redress. Riotous mobs with complete impunity destroyed the Protestant churches in Cracow, Posen, Vilna, and other places. The natural result of the adverse circumstances in which Protestants were placed under this long but disastrous reign was, that their numbers were daily diminished, and what was perhaps more melancholy still, those who held fast to Reformed principles were divided into contending factions, and although the *Consensus of Sandomir* maintained an apparent union for a time, that covenant even was finally dissolved by the Lutherans. An attempt was made without effect to arrange a union between the Protestants and the Greek Church at a meeting convened at Vilna in 1599, and although a confederation for

mutual defence was concluded, it led to no practical results.

At the close of the long reign of Sigismund III. the cause of Protestantism was in a state of the deepest depression. But his son and successor, Vladislav IV., was a person of a very different character, and so opposed to the Jesuits, that he would not allow a single member of that order to be near his court. He distributed offices and rewards solely according to merit, and being naturally of a mild disposition, he discountenanced all persecution on account of religion. He endeavoured in vain to effect a general reconciliation, or, at least, a mutual understanding, between the contending parties, by means of a religious discussion held at Thorn in 1644. But the early death of this benevolent monarch changed the whole aspect of affairs. His brother, John Casimir, who succeeded him, had been a Jesuit and a cardinal; but the Pope had relieved him from his vows on his election to the throne. From a monarch, who had formerly been a Romish ecclesiastic, the Protestants had every thing to fear, and little to expect. The consequence was, that the utmost discontent began to prevail among all classes, and the country having been invaded by Charles Gustavus, king of Sweden, the people were disposed to place him upon the throne of Poland. Elated, however, by the success of his arms, that haughty monarch declined to accept the sovereignty in any other mode than by conquest, whereupon the Poles, rising as one man, drove him from the country. Peace was restored by the treaty of Oliva in 1660; but not until the Protestants had suffered much during the war. The king had taken refuge in Silesia during the Swedish invasion, and on his return to Poland, he committed himself to the special care of the Virgin Mary, vowing that he would convert the heretics by force if necessary. A considerable number of Protestants still remained after all the persecutions to which they had been exposed, and among them were several influential families, who, besides, were supported by the interest of the Protestant princes throughout Europe. The king, therefore, judged it best to direct the whole force of his persecution against the Socinians, whom he banished from the kingdom, declaring it to be henceforth a capital crime to propagate, or even profess Socinianism, in Poland.

The ranks of the Protestants were now completely broken, and the Roman clergy acquired and exercised nearly uncontrolled power. John Sobieski, during his short reign, endeavoured to put an end to religious persecution; but he found himself unable to maintain the laws which still acknowledged a perfect equality of religious confessions. Augustus II., also, who succeeded to the throne in 1696, confirmed, in the usual manner, the rights and liberties of the Protestants, but with the addition of a new condition, that he should never grant them senatorial or any other important dignities and offices.

This monarch had renounced Lutheranism in order to obtain the crown of Poland, and now that he had secured his object, he allowed the Romish bishops to treat the heretics as they chose. Augustus having been expelled by Charles XII. of Sweden, Stanislaus Leszczynski was elected in 1704, and the accession of this enlightened monarch revived the hopes of the Protestants. The treaty of alliance concluded between Stanislaus and the Swedish sovereign guaranteed to the Protestants of Poland the rights and liberties secured to them by the laws of their country, abolishing all the restrictions imposed in later times. But such favourable circumstances were of short continuance. Stanislaus was driven from his throne by Peter, the Czar of Russia, and Augustus II. again restored to his kingdom. Civil commotions now arose, which were only terminated by the mediation of Peter the Great, who concluded a treaty at Warsaw in 1716, into which the Romanists had sufficient influence to get a clause inserted to the following effect,—“That all the Protestant churches which had been built since 1632 should be demolished, and that the Protestants should not be permitted, except in places where they had churches previously to the above-mentioned time, to have any public or private meetings for the purpose of preaching or singing. A breach of this regulation was to be punished, for the first time by a fine, for the second by imprisonment, for the third by banishment. Foreign ministers were allowed to have divine service in their dwellings, but the natives who should assist at it were to be subjected to the above-mentioned penalties.”

The terms of this treaty excited feelings of discontent and alarm, not only in the minds of the Protestants, but also of the more enlightened portion of the Roman Catholics. Protests poured in from all quarters against the measure. But all remonstrance was vain; the Romanists continued to prosecute the Protestants with inveterate rancour, in some cases even to blood. The Protestant powers of Europe, from time to time, made representations in favour of the Polish Protestants; but instead of alleviating their persecutions, these remonstrances only increased their severity. In 1733, an act was passed excluding them from the general diet, and from all public offices, but declaring, at the same time, their peace, their persons, and their property inviolable, and that they might hold military rank and occupy the crown-lands.

During the reign of Augustus III., which lasted from 1733 to 1764, the condition of the Polish Protestants was melancholy in the extreme, and despairing of relief from every other quarter, they threw themselves under the protection of foreign powers, by whose interference they were admitted, in 1767, to equal rights with the Roman Catholics. This was followed by the abolition of the order of Jesuits in 1773. Augustus had throughout his reign kept Poland in a state of subserviency to Russia, and

that power placed his successor Poniatowski on the throne. When Catharine II., empress of Russia, obtained possession of the Polish Russian provinces, part of the people became members of the United Greek Church, and part joined the Russian Church. And even the most bigoted Romanists were gained over in course of time, so that at the synod of Polotsk, in 1839, the higher clergy of Lithuania and White Russia, declared the readiness of their people to join the Russo-Greek Church, and, accordingly, these Uniates or United Greeks, to the number of 2,000,000, were received back into the Muscovite branch of the Eastern Church on their solemn disavowal of the Pope's supremacy, and declaration of their belief in the sole Headship of Christ over his Church. Pope Gregory XVI., after condemning the Polish insurrection in 1831, now beheld the schools in Poland closed against all ecclesiastical influence, the confiscated property of the church given to the Greek nobility, and all intercourse between the bishops and Rome strictly prohibited.

It is computed that the Protestant Poles amount in round numbers to 442,000, the great majority of whom are found in Prussia Proper and Silesia. There is a considerable number of Protestants in Poland itself, but these are chiefly German settlers. In that part of Poland which was annexed to Russia by the treaty of Vienna, it was calculated in 1845, that, in a population of 4,857,250 souls, there were 252,009 Lutherans, 3,790 Reformed, and 546 Moravians. In Prussian Poland, according to the census of 1846, there were in the provinces of ancient Polish Prussia, in a population of 1,019,105 souls, 502,148 Protestants; and in that of Posen, in a population of 1,364,399 souls, there were 416,648 Protestants. As the Prussian government is anxious to use all means of Germanizing its Slavonic subjects, the worship, in almost all the churches of Prussian Poland, is conducted in the German language, and the service in Polish is discouraged as much as possible.

POLIAS, a surname given by the Athenians to *Athena*, as being the goddess who protected the city.

POLIEIA, a festival anciently observed at Thebes in Greece, in honour of *Apollo*, when a bull was wont to be sacrificed.

POLIEUS, a surname of *Zeus*, under which he was worshipped at *Athens*, as the protector of the city. The god had an altar on the Acropolis, on which a bull was sacrificed.

POLIUCHOS, a surname of several deities among the ancient Greeks, who were believed to be the guardians of cities.

POLLINCTORES, an appellation given by the ancient Romans to those who washed and anointed the dead preparatory to burial. See DEAD (RITES OF THE).

POLLUX. See DIOSCURI.

POLYGAMY, the practice of having more than one wife at the same time. This evil was tolerated among the ancient patriarchs and Hebrews. But it

was undoubtedly a perversion of the original institution of marriage, which was limited to the union of one man with one woman. "For this cause," said He who created them male and female, "shall a man leave his father and mother and cleave unto his wife, and they twain shall be one flesh. Whom God therefore hath joined together, let not man put asunder." Thus God, in instituting the marriage relation, united two, namely, one man and one woman. Any deviation from this arrangement, therefore, is in distinct opposition to God's appointment. The only instance of polygamy recorded in the Scriptures during the first two thousand years after the institution of marriage, was that of Lamech, and this appears to have been considered by himself, and those around him, as sinful. We find Abraham afterwards taking to himself concubines, or secondary wives, and his example was followed by the other patriarchs. Polygamy prevailed to a great extent among the Hebrews in the time of Moses, and a satisfactory explanation of it was given by our blessed Lord when speaking on the subject of divorce: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." It was a permission, not a command. It was a positive temporary regulation of Moses as a political governor, not of God as a moral ruler. The Jews had become hardened in their hearts; they were harsh and severe even to their own flesh. Their nearest relatives they treated with cruelty and injustice. Until the people could be brought into such a state that they could understand and feel the force of law, it was necessary for their rulers meanwhile to devise prudential regulations for the purpose of checking their lawlessness. "All the evils," says Dr. Gardiner Spring, "of that early and idolatrous age of the world could not be remedied in a moment. And such was the state of society, that not even until the advent of the Saviour was the institution of marriage restored to its primeval integrity by revoking the permission of polygamy and divorce. Experience has abundantly and painfully proved that polygamy debases and brutalizes both the body and the mind, and renders society incapable of those generous and refined affections, which, if duly cultivated, would be found to be the inheritance even of our fallen nature. Where is an instance in which polygamy has not been the source of many and bitter calamities in the domestic circle and to the state? Where has it reared a virtuous, heaven-taught progeny? Where has it been distinguished for any of the moral virtues; or rather, where has it not been distinguished for the most fearful degeneracy of manners? Where has it even been found friendly to population? It has been reckoned that the number of male infants exceeds that of females, in the proportion of nineteen to eighteen, the excess of the males scarcely providing for their greater consumption by war, seafaring, and other dangerous and

unhealthy occupations. It seems to have been the order of nature that one woman should be assigned to one man.' And where has polygamy ever been friendly to the physical and intellectual character of the population? The Turks are polygamists, and so are the Asiatics; but how inferior a people to the ancient Greeks and Romans!"

The practice of polygamy has sometimes been alleged to originate in the influence of climate, but the fact cannot be denied, that in the coldest as well as in the warmest climates it is found to exist. And though it must be admitted to prevail more extensively in regions situated towards the south, the more probable cause of this peculiarity will be found in ancient usage or religion. That Moses prohibited polygamy is usually proved by a reference to Lev. xviii. 18, "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, besides the other in her life-time;" or as it is in the margin, "Thou shalt not take one wife to another." But the precise meaning of this passage is much disputed, and Michaelis, following the Talmud, alleges that the Mosaic law does not prohibit more than one wife, although he admits that it does not sanction a man having as many wives as he pleased. Selden, in his learned work *De Uxore Hebraica*, 'On the Hebrew Wife,' informs us, that the Jewish Rabbis held the prohibition of Moses to extend only beyond four wives. And Mohammed, following as he did in many cases the Rabbinical interpretations, fixes upon four as the number of wives to be allowed to the faithful, and commands that that number should not be exceeded.

Among the ancient heathen nations a plurality of wives was positively forbidden. Thus in the Code of Justinian there occurs an edict of Diocletian, which declares that no Roman was allowed to have two wives at once, but was liable to be punished before a competent judge. Sallust tells us that the Romans were wont to deride polygamy in the barbarians, and though Julius Cæsar, according to Suetonius, attempted to pass a law in favour of the practice of polygamy, he was unable to effect it. Plutarch remarks, that Mark Antony was the first among the Romans who had two wives. Among the Scandinavian nations polygamy, if it prevailed, as has sometimes been alleged, at an early period of their history, must have fallen into disuse about the ninth and tenth centuries. At all events no mention is made of this custom in any of the Sagas relating to Iceland.

Polygamy is retained at this day in all Mohammedan countries, and throughout the whole Eastern world; but in Western nations it is universally prohibited. The only exception to this last remark occurs among the *Mormons* in the valley of the Great Salt Lake in the far interior of North America. This strange sect teaches that the use and foundation of matrimony is to raise up a peculiar holy people for the kingdom of God the Son, that at the Mil-

lennium they may be raised to reign with him, and the glory of the man will be in proportion to the size of his household of children, wives, and servants. Quoting the Scripture, that "the man is not without the woman, nor the woman without the man," they affirm that it is the duty of every man to marry at least once, and that a woman cannot enter into the heavenly kingdom without a husband to introduce her as belonging to himself. The addition of wives after the first to a man's family is called a "sealing to him," a process which constitutes a relation with all the rights and sanctions of matrimony. The introduction and continuance of the baneful and immoral practice of polygamy is likely, sooner or later, to prove destructive to the whole system of Mormonism. See MARRIAGE.

POLYHYMNIA, a daughter of Zeus, and one of the nine MUSES (which see). She presided over lyric poetry, and was believed to have invented the lyre.

POLYNESIANS (RELIGION OF THE). The term "Polynesia," or many islands, is applied to the numerous groups of islands in the South Pacific Ocean. Previous to the introduction of Christianity among them in the end of the last and beginning of the present century, the Polynesians were involved in gross heathen darkness and superstition. Their objects of worship were of three kinds—their deified ancestors, their idols, and their ETUS (which see). Their ancestors were converted into divinities on account of the benefits which they had conferred upon mankind. Thus one of their progenitors was believed to have created the sun, moon, and stars. "Another tradition," says Mr. Williams, in his 'Narrative of Missionary Enterprises in the South Sea Islands,' "stated that the heavens were originally so close to the earth that men could not walk, but were compelled to crawl. This was a serious evil; but, at length, an individual conceived the sublime idea of elevating the heavens to a more convenient height. For this purpose, he put forth his utmost energy; and, by the first effort, raised them to the top of a tender plant, called *teve*, about four feet high. There he deposited them until he was refreshed; when, by a second effort, he lifted them to the height of a tree called *kauaritoti*, which is as large as the sycamore. By the third attempt he carried them to the summits of the mountains; and, after a long interval of repose, and by a most prodigious effort, he elevated them to their present situation. This vast undertaking, however, was greatly facilitated by myriads of dragon flies, which, with their wings, severed the cords that confined the heavens to the earth. Now this individual was deified; and up to the moment that Christianity was embraced, the deluded inhabitants worshipped him as 'the Elevator of the heavens.'" The Polynesians had various other gods who were deified men. The chief of these deities, to whom mothers dedicated their children, were *Hiro*, the god of thieves, and *Oro*, the god of war.

The idols worshipped were different in almost every island and district. The *Etua* has been already described in a separate article. Besides the numerous objects of adoration, the islanders generally, and the Samoans in particular, had a vague idea of a Supreme Being, to whom they gave the name of Tangaroa. The mode in which these gods were adored is thus described by Mr. Williams: "The worship presented to these deities consisted in prayers, incantations, and offerings of pigs, fish, vegetable food, native cloth, canoes, and other valuable property. To these must be added, human sacrifices, which, at some of the islands, were fearfully common. An idea may be formed of their addresses to the gods from the sentence with which they invariably concluded. Having presented the gift, the priest would say, 'Now, if you are a god of mercy, come this way, and be propitious to this offering; but, if you are a god of anger, go outside the world, you shall neither have temples, offerings, nor worshippers here.' The infliction of injuries upon themselves, was another mode in which they worshipped their gods. It was a frequent practice with the Sandwich islanders, in performing some of their rites, to knock out their front teeth; and the Friendly islanders, to cut off one or two of the bones of their little fingers. This, indeed, was so common, that scarce an adult could be found who had not in this way mutilated his hands. On one occasion, the daughter of a chief, a fine young woman about eighteen years of age, was standing by my side, and as I saw by the state of the wound that she had recently performed the ceremony, I took her hand, and asked her why she had cut off her finger? Her affecting reply was, that her mother was ill, and that, fearful lest her mother should die, she had done this to induce the gods to save her. 'Well,' said I, 'how did you do it?' 'Oh,' she replied, 'I took a sharp shell, and worked it about till the joint was separated, and then I allowed the blood to stream from it. This was my offering to persuade the gods to restore my mother.' When, at a future period, another offering is required, they sever the second joint of the same finger; and when a third or fourth is demanded, they amputate the same bones of the other little finger; and when they have no more joints which they can conveniently spare, they rub the stumps of their mutilated fingers with rough stones, until the blood again streams from the wound. Thus 'are their sorrows multiplied who hasten after other gods.'"

The most affecting of the religious observances of the Polynesians was the sacrifice of human victims. This horrid custom did not prevail at the Navigator Islands; but it was carried to a fearful extent at the Harvey group, and still more at the Tahitian and Society Islands. At one ceremony, called the Feast of Restoration, no fewer than seven human beings were offered in sacrifice. On the eve of war, also, it was customary to offer human victims. It may be interesting to notice the circumstances in

which the last sacrifice of this kind was offered at Tahiti. "Pomare was about to fight a battle, which would confirm him in, or deprive him of, his dominions. To propitiate the gods, therefore, by the most valuable offerings he could command, was with him an object of the highest concern. For this purpose, rolls of native cloth, pigs, fish, and immense quantities of other food, were presented at the marae; but still a *atbu*, or sacrifice was demanded. Pomare, therefore, sent two of his messengers to the house of the victim, whom he had marked for the occasion. On reaching the place, they inquired of the wife where her husband was. She replied, that he was in such a place, planting bananas. 'Well,' they continued, 'we are thirsty; give us some cocoa-nut water.' She told them that she had no nuts in the house, but that they were at liberty to climb the trees, and take as many as they desired. They then requested her to lend them the *o*, which is a piece of iron-wood, about four feet long, and an inch and a-half in diameter, with which the natives open the cocoa-nut. She cheerfully complied with their wishes, little imagining that she was giving them the instrument which, in a few moments, was to inflict a fatal blow upon the head of her husband. Upon receiving the *o*, the men left the house, and went in search of their victim; and the woman having become rather suspicious, followed them shortly after, and reached the place just in time to see the blow inflicted and her husband fall. She rushed forward to give vent to her agonized feelings, and take a last embrace; but she was immediately seized, and bound hand and foot, while the body of her murdered husband was placed in a long basket made of cocoa-nut leaves, and borne from her sight. It appears that they were always exceedingly careful to prevent the wife, or daughter, or any female relative from touching the corpse, for so polluted were females considered, that a victim would have been desecrated, by a woman's touch or breath, to such a degree as to have rendered it unfit for an offering to the gods. While the men were carrying their victim to the marae, he recovered from the stunning effect of the blow, and, bound as he was in the cocoa-nut leaf basket, he said to his murderers, 'Friends, I know what you intend to do with me—you are about to kill me, and offer me as a *tabu* to your savage gods; and I also know that it is useless for me to beg for mercy, for you will not spare my life. You may kill my body; but you cannot hurt my soul; for I have begun to pray to Jesus, the knowledge of whom the missionaries have brought to our island: you may kill my body, but you cannot hurt my soul.' Instead of being moved to compassion by his affecting address, they laid him down upon the ground, placed a stone under his head, and with another, beat it to pieces. In this state they carried him to their 'savage gods.'" This was the last sacrifice offered to the gods of Tahiti; for soon after Christianity was embraced, and the altars of their gods ceased to be stained with human blood.

The Polynesians, in their heathen state, had very peculiar opinions on the subject of a future world. The Tahitians believed that there were two places for departed spirits. Among the Rarotongans, paradise was a very long house encircled with beautiful shrubs and flowers, which never lost their bloom or fragrance. The inmates, enjoying perpetual youth and beauty, spent their days in dancing, festivity, and merriment. The hell of the Rarotongans consisted in being compelled to crawl round this house, witnessing the enjoyment of its inmates without the possibility of sharing it. The terms on which any one could find an entrance into paradise, as Mr. Williams informs us, were these: "In order to secure the admission of a departed spirit to future joys, the corpse was dressed in the best attire the relatives could provide, the head was wreathed with flowers, and other decorations were added. A pig was then baked whole, and placed upon the body of the deceased, surrounded by a pile of vegetable food. After this, supposing the departed person to have been a son, the father would thus address the corpse; 'My son, when you were alive I treated you with kindness, and when you were taken ill I did my best to restore you to health; and now you are dead, there's your *momae o*, or property of admission. Go, my son, and with that gain an entrance into the palace of Tiki,' (the name of the god of this paradise,) 'and do not come to this world again to disturb and alarm us.' The whole would then be buried; and, if they received no intimation to the contrary within a few days of the interment, the relatives believed that the pig and the other food had obtained for him the desired admittance. If, however, a cricket was heard on the premises, it was considered an ill omen; and they would immediately utter the most dismal howlings, and such expressions as the following:—'Oh, our brother! his spirit has not entered the paradise; he is suffering from hunger—he is shivering with cold!' Forthwith the grave would be opened, and the offering repeated. This was generally successful."

The Maori of New Zealand form a branch of the Polynesian family, and as they seem to have been preserved uncontaminated by intercourse with other nations, we may discover in their superstitions some of the primitive notions of the great mass of the islanders of the Pacific Ocean. They regarded the origin of all things as Night and Nothingness, and even the older gods themselves were supposed to have sprung from Night. Another series of divinities are gods of light, and occupy the highest and most glorious of the ten heavens. The *Etu* of the other districts of Polynesia, was called *Atua* in the language of New Zealand, and instead of being worshipped like the *Etu*, was simply regarded as a powerful adversary, skilled in supernatural arts, and rendered proof against all ordinary worship. Hence arose the charms and incantations which form the chief element in Maori worship. The souls of their

departed ancestors were ranked among the *Atuas*. Mr. Hardwick, in his 'Christ and other Masters,' describes a very remarkable ceremony observed by the Maori, which seems to bear no very remote analogy to Christian baptism: "Soon after the birth of a child, the custom was to carry it to the priest, who, at the close of some preliminary forms, recited a long list of names belonging to the ancestors of the child, and ended by selecting one of them for it. As he pronounced this name he solemnly sprinkled the child with a small branch of the *kearamu* (*coprosma lucida*): while in other districts of the island, where a somewhat different rite prevailed, the ceremony was always conducted near a running stream, in which the child, when it received its name, was not unfrequently immersed."

An institution, which is common to the Maori and to all the Polynesian tribes, is the *Taboo*, which is applied both to sacred things and persons. Among the Maori the head-chief being sacred almost to divinity, his house, his garments, and all that belonged to him was *Taboo*, his spiritual essence having been supposed to be communicated to everything that he touched. The religion of the Sandwich Islanders, before they embraced Christianity, was almost entirely a *Taboo* system, that is, a system of religious prohibitions, which had extended itself very widely, and been used by their priests and kings to enlarge their own power and influence. Temples or *marae*s existed in the South Sea Islands, but neither temples nor altars existed in New Zealand, nor in the Samoas nor Navigators Islands. The form of superstition most prevalent at the Samoas was the worship of the *Etu*, which consisted of some bird, fish, or reptile, in which they supposed that a spirit resided. Religious ceremonies were connected with almost every event of their lives. They presented their first-fruits to their gods, and at the close of the year observed a festival as an expression of thanksgiving to the gods, for the mercies of the past year.

POLYSTAURION (Gr. *polus*, many, and *stauros*, a cross), a name given sometimes to the PHELONION (which see), or cloak worn by the Greek patriarchs. It is so called on account of the numerous crosses which are embroidered upon it.

POLYTHEISM. See IDOLS, MYTHOLOGY.

POMONA, a female deity among the ancient Romans who presided over fruit-trees. Her worship was under the superintendence of a special priest.

POMORYANS, a sect of dissenters from the *Russo-Greek Church*, who believe that Antichrist has already come, is reigning spiritually in the church, and destroying its purity, both in doctrine and discipline. This sect zealously oppose the innovations of Nikon with regard to the church books, and prefer a life of solitude and celibacy. They rebaptize those who join them from other sects.

POMPA, a solemn procession among the ancient heathens, on the occasion of a sacred festival, a funeral, a triumph, or for any special reasons.

POMPA CIRCENSIS, the sacred procession with which the *Circensian Games* were introduced. On this occasion the statues of the gods, placed on wooden platforms, were borne upon the shoulders of men, and when very heavy they were drawn along upon wheeled carriages.

POMPAIOI, certain gods among the ancient Greeks, who received this name as being conductors by the way, but what gods are specially referred to is uncertain, unless *Mercury* be meant, whose office it was to conduct souls to *Hades*. On certain days called ΑΡΟΜΠΕ (which see), sacrifices were offered to the *Pompaioi*.

POMPS, a term used in the form of solemn renunciation which preceded baptism in the ancient Christian church. The form referred to is given by the author of the *Apostolical Constitutions* in these words, "I renounce Satan and his works, and his *pomps*, and his service, and his angels, and his inventions, and all things that belong to him or that are subject to him." By the *pomps* of the devil appear to have been meant the shows and games of heathen idolatry. And even after idolatry was in a great measure destroyed, and the public games and shows in honour of the gods were discontinued, the expression *pomps* was still used in the form of renunciation, to indicate the vanity, lewdness, and profaneness, which so extensively prevailed. Some have attempted to trace this renunciation back to apostolic times, founding it on the exhortation of Paul to Timothy, "Lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Others again are content to derive it from ancient tradition. That it existed from a remote period in the history of the Christian church, is admitted on all hands; and such was the importance attached to this renunciation, that as soon as baptisteries were built, a place was assigned peculiarly to this service, the porch or ante-room being set apart for this purpose. The catechumens, on entering, were placed with their faces to the west, and then commanded to renounce Satan and all his *pomps*, with some gesture and rite expressing indignation, as by stretching out their hands, or folding them, or striking them together; and sometimes by exsufflation, or spitting at him as if he were present. In this ceremony the faces of the catechumens were turned towards the west, as being the place of darkness, and therefore suitable for the renunciation of him who is the prince of darkness. The form of renunciation was repeated three times, either because there were three things which were renounced in their baptism, the devil, his *pomps*, and the world; or to signify the three Persons of the Trinity, by whom they were adopted as sons upon renouncing Satan; or because it was usual in cases of civil adoption and emancipation of slaves, for the master to yield up his right by a triple renunciation. See BAPTISM.

PONGOL, a Hindu festival in honour of the Sun,

which is celebrated annually on the ninth of January. The high-caste Brahmans look upon this as a lucky and propitious day, but the Sudras hold it as sacred, and visit one another with presents. They boil rice on this day with milk outside the house in some place exposed to the sun's rays, and when that luminary with draws, they cry out *Pongol*, and repeat it four times. The rice thus boiled is regarded as very holy, and kept as long as possible. The day after the *Pongol*, the cows and buffaloes are led out early into the country, having their heads adorned with crowns and cakes. See SUN-WORSHIP.

PONTIFEX, a priest among the ancient Romans. Considerable doubt exists as to the origin of the name, some deriving it from *pons*, a bridge, and *facere*, to make, because they were believed to have been the first who built the Sublician bridge in Rome, and had the duty committed to them of keeping it in repair; others deriving it from *pons*, a bridge, and *facere*, in the sense of to offer or sacrifice, referring to the sacrifices anciently offered on the Sublician bridge. At the first institution of the pontifices by Numa, the number was limited to four, who were constantly chosen out of the nobility till the year of the city 454, when five more were added, while the augurs received the same addition. The pontifices, like the augurs, were formed into a college, which Sylla increased by the addition of seven; the first eight being called *Pontifices Majores*, greater priests, and the rest *Pontifices Minores*, lesser priests. At the head of the college was the PONTIFEX MAXIMUS (which see). Julius Cæsar added one to the number of *Pontifices*. Their number varied during the empire, but the general number was fifteen, and they held their office for life. If one of the number died, the members of the college elected a successor. This mode of election continued until B. C. 104, when the right was transferred by law to the people, at least in so far as concerned the nomination of the candidate, who was to be elected by the college of priests. This *lex Domitia*, as it was called, was repealed by Sulla the dictator, and the earlier mode of election restored so far, that in case of a vacancy the college received the power of nominating two candidates, of which the people elected one. Mark Antony restored the right of the college of *Pontifices* in its full extent.

All matters of religion whatever were under the exclusive superintendence of the college of priests, and they were required to regulate everything connected with the worship of the gods, and to take the direction of the priests and their attendants, while they themselves were responsible neither to the senate nor the people. The functions and duties of the *pontifices* were minutely detailed in the Pontifical books which had been received from Numa. They were not priests of any particular divinity, but of the worship of the gods generally, including all religious ceremonies public and private. No decision of the pontiffs was valid unless it had the sanction

of three members of the college. The punishment which they inflicted upon offenders seldom exceeded a fine, but in the case of incest it could extend to capital punishment.

The pontifices had the honour of wearing the *toga prætexta*, but they made use only of the common purple. They wore a cap called the *galerus*, which was composed of the skin of the beasts offered in sacrifice, and was of a conical shape. The college of priests met in the *curia regia* on the Via Sacra, and adjoining to this building was the house in which the chief-priest dwelt. This college of Pontifices continued to exist until paganism had given place to Christianity. Cicero speaks of three individuals bearing the title of *Pontifices Minores*, but in all probability they were simply secretaries of the pontifical college.

PONTIFEX MAXIMUS, the head of the college of priests among the ancient Romans. From the institution of the order by Numa, the Pontifex Maximus was uniformly a patrician until B. C. 254, when, for the first time, a plebeian was invested with the office. For some time before this change took place, the election of this high dignitary was intrusted to the people, but afterwards it was vested in the college of priests themselves. The *Pontifex Maximus* presided over the college, and was regarded as the head of all the sacerdotal orders of the country. Plutarch, in speaking of him, says, "He is the interpreter of all sacred rites, or rather a superintendent of religion, having the care not only of public sacrifices, but even of private rites and offerings, forbidding the people to depart from the stated ceremonies, and teaching them how to honour and propitiate the gods." His was one of the most honourable offices in the commonwealth. It was the duty of the chief pontiff to appoint the *vestal virgins* and the *Flamens*. He was also required to be present at every marriage which was celebrated by *CONFARREATIO* (which see). In dignity he was generally on a footing with the reigning sovereign, and in the estimation of the people he was his superior. Indeed, the priestly and the regal offices were often combined in the same person. Numa Pompilius, who instituted the order, assumed the office, as Plutarch informs us, though Livy alleges, that at that time there were two different persons bearing the same name, the one fulfilling the royal, and the other the priestly functions. Festus defines the office of Pontifex Maximus to be the judge and arbiter of divine and human affairs. All the emperors, after the example of Julius Cæsar and Augustus, were either really or nominally high-priests. Constantine, and several of the Christian emperors who succeeded him, retained among their other titles that of *Pontifex Maximus*. Gratian was the first who declined it, and after the time of Theodosius, the emperors ceased to be, and even to call themselves, pontiffs.

The title of *Pontifex Maximus* came to be used in the Christian Church at an early period of its his-

tory. When bishops, instead of being simple pastors of congregations, were invested with the authority of superintendents of the clergy of a diocese, this imposing title was sometimes bestowed upon them. Tertullian applies it to the bishop of Rome as it was applied to all other bishops.

PONTIFF (ROMAN). See POPE.

PONTIFICAL BOOKS, the name given to the books which contained a detailed account of the duties and functions belonging to the *pontifices* or priests of ancient Rome. They are said to have been drawn up in the reign of Numa Pompilius and to have received the sanction of Ancus Martius. These books contained the names of the gods, and the various regulations for their worship, as well as a detailed description of the functions, rights, and privileges of the priests. Additions were made to these books in course of time by the decrees of the pontiffs. It has been alleged that the original laws and regulations, in regard to sacred worship, were communicated orally by Numa to the pontiffs, and that he had buried the written books in a stone chest in the Janiculum; that they were afterwards found in B. C. 181, and given to the city prætor, who ordered one half of them to be burnt, and the other half to be carefully preserved. There was also a series of documents kept by the Pontifex Maximus at Rome containing an account of eclipses, prodigies, and other matters. These annals or commentaries as they were called, were written on a white board, which was suspended in a conspicuous place in the chief pontiff's house, and formed the only historical documents which the Romans possessed before the time of Quintus Fabius Pictor, who lived during the second Punic war, and wrote the history of Rome from its foundation to his own time. Hence the uncertainty, as Niebuhr affirms, of the early period of Roman history.

PONTIFICAL (ROMAN), the book of the bishops in the Romish Church. It consists of three parts. The first part, which is devoted to sacred persons, treats of the administration of the sacraments of confirmation, and of the sacred orders, the benediction of abbots and abbesses, the consecration of virgins, and of kings and queens at coronations, and the benediction of soldiers. The second part is dedicated to the consecration of sacred things, as of churches, altars, cemeteries, patens, cups, priestly and episcopal robes, crosses, images, sacred vessels, relics, bells, arms, and other warlike instruments. The third part of the Pontifical treats of sacred occasions, as, for example, the publication of the moveable feasts, the expulsion and reconciliation of penitents, the preparation of the feast of Coena Domini, the preparation of the sacred oils, the mode of conducting synods, of degrading, suspending, and excommunicating the various orders of the church, reconciling apostates, schismatics or heretics, and a multitude of other arrangements, that bishops may be guided in every part of their functions. At what date the Pontifical was first commenced we have not been

able to ascertain; but it seems to have gradually grown up with the advancing progress of the Romish hierarchy. Pope Clement VIII., in a bull dated 1596, speaks of the incredible anxiety, assiduous and unwearied care, and daily labour of the most learned and skilful, in all liturgical matters with which the Pontifical had been prepared, "cutting off whatever was useless, restoring what was necessary, amending errors, and correcting irregularities," until it had reached the state in which he was enabled to present it to the Roman Church. His Holiness further enacts, that former Pontificals be suppressed and abolished, and his own restored and reformed Pontifical be used in its stead. Urban VIII., in 1644, issued a new and revised edition of the Pontifical, declaring, that "in the course of time it was found that many errors had crept in, either through the ignorance or carelessness of printers, or from other causes;" and so late as 1748 another edition was published with alterations and additions.

PONTIFICALIA, the peculiar badges of a pontiff's or bishop's office, though the term is sometimes used to denote any ecclesiastical dress.

PONTIFICATE, the state or dignity of a pontiff or high-priest; but more generally used in our day to denote the reign of a pope.

PONTUS, a personification of the sea among the ancient Greeks.

POOR MEN OF LYONS. See WALDENSIANS.

POPA. See CULTRARIUS.

POPE (THE), a title claimed exclusively by the bishop of Rome as the supreme earthly head of the *Roman Catholic Church*. The name Pope is derived from *papa*, father, as Christian bishops were anciently styled. Cyprian, Epiphanius, and Athanasius, were called *Papæ* or Popes. Bingham, in his 'Christian Antiquities,' adduces a number of instances to prove that every bishop was formerly called *Papa* or Pope. Baronius, a Romish historian, admits that the name *Papa* continued common to all bishops for 850 years, till Hildebrand, in a council at Rome held in the year 1073, decreed that there should be but one Pope in the whole world. From that period the title was exclusively appropriated by the bishop of Rome, who is usually addressed as Most Holy Father.

The mode of election of the bishop of Rome in the present day is very different from the practice of ancient times. He was not chosen by a general synod of prelates, or by delegates sent from various parts of Christendom; but by the clergy and people of Rome. Afterwards the emperors assumed to themselves the right of nomination or election. But at the Lateran council, in A. D. 1059, Nicholas II. passed a special law, that the Pope should be chosen by the cardinal bishops and priests, with the concurrence of the rest of the Roman clergy and the Roman people, "save with the respect due to the emperor," words which have been differently interpreted at different times. But though the elec-

tion of the Pope was thus wrested from the emperors, a keen contest was afterwards carried on for its recovery by the princes of the German States, more especially those of Saxony and the house of Hohenstaufen. These contests, however, uniformly terminated in favour of the Popes, who, encouraged by success, deprived the emperors of all power of interference in papal elections. This bold step was taken by Alexander III. in 1179, who decreed that the election of the Pope by a college of cardinals was valid in itself, without the sanction of the emperor; and similar decrees were passed by Innocent III. in 1215, and by Innocent IV. in 1254. At last the conclave of cardinals, as it exists at the present day, was finally established by Gregory X. in 1274.

In the election of a Pope there are three modes which are equally canonical. The first is by *acclamation*, a mode which is said to have been followed in the case of the election of St. Fabian in A. D. 238 on whose head a dove descended, and he was thereupon elected Pope by acclamation. Gregory VII also, is said to have been elected in 1073 in the same manner. The second mode of election is by *compromise*, that is, when the cardinals cannot agree, they may depute their right of election to one, two, or more of their number, and the person nominated by the deputies is acknowledged as lawful Pope. This was the mode followed in the election of Gregory X. in 1271. The third and almost invariable mode of election in later times is by *scrutiny*, which is done by means of printed schedules, the blanks of which are filled up by each cardinal, with his own name, and that of the person for whom he votes. If two-thirds of the number of votes are in favour of one individual, he is forthwith declared to be duly elected. If there be not two-thirds in favour of any one, the cardinals proceed to a second vote by ACCESSUS (which see), which is still done by means of printed schedules; but in this case the cardinals can *accede* only to one who was voted for in the preceding scrutiny, and they are not obliged to *accede* to any one. When at length a majority of two-thirds is obtained in favour of an individual, the guns of St. Angelo are fired to give notice of the election. A formal proclamation is now read from a balcony above the principal entrance to the Quirinal palace. As soon as the newly-elected Pope has consented to accept the office, he takes a new name in conformity with the example of St. Peter, who is alleged by Romish writers to have changed his name when he became bishop of Rome, from Simon to Peter.

On the day following the election of the Pope, or as soon thereafter as possible, his formal installation takes place. The ceremony is thus described by an eye-witness of undoubted credibility, Mr. Thomson of Banchoy: "About eleven o'clock the procession began to arrive from the Quirinal palace. It was immensely long. The cardinals were in their state carriages, and each was accompanied by several car-

riages full of attendants. The senator and governor of Rome formed part of the train. The Pope was in a state coach, drawn by six black horses, and preceded by a priest riding on a white mule and bearing a large crucifix. The procession went round by the back of St. Peter's, and the Pope went up to the Sistine chapel, where various ceremonies were performed which I did not see. In about half an hour the procession entered the centre door of St. Peter's. In all these processions the lower orders of the clergy come first, then bishops, archbishops, cardinals, and lastly the Pope. He was borne aloft on his throne, carried by twelve bearers, the choir singing *Ecce sacerdos magnus*—'Behold the great priest.' At the chapel of the Santissimo he stopped and adored the host. He was then borne forward to the high altar, and, passing by the north side of it, alighted in a space enclosed for the use of the Pope and cardinals on the east side. He walked up to the altar, prayed at the foot of it, ascended the steps, and seated himself on the middle of the altar, on the very spot where the ciborium or pyx, containing the host, usually stands. The cardinals in succession went through the ceremony of adoration; this ceremony is performed three times: first, before quitting the conclave; secondly, in the Sistine chapel, before the procession came into St. Peter's; and now for the third time. Each cardinal prostrated himself before the Pope, then kissed his toe, or rather his slipper, next kissed his hand, which was not bare, but covered by the cape of his robes; and lastly, the Pope embraced each twice, and when all had gone through 'his ceremony, the Pope rose and bestowed his blessing on the people present, and retired in a sedan chair, on the back of which there is embroidered in gold a dove, to represent the Holy Spirit."

On the Sunday after his installation, his Holiness is crowned and celebrates his first mass. This scene is represented as gorgeous and imposing in the extreme, and as the splendid procession passes into St. Peter's, and advances towards the high altar, a small quantity of flax is three times kindled by an attendant who precedes the pontiff, while a master of ceremonies each time exclaims in Latin, "Holy Father, thus passes the glory of the world;" thus reminding the newly-elected Pope of the transitory nature of all earthly things. The altar at which he is for the first time to perform mass as supreme pontiff, is decorated with great magnificence, and all the vessels are either of solid gold, or of silver-gilt richly ornamented with precious stones. After part of the mass has been performed, the oldest cardinal-deacon invests him with the pontifical mantle, pinning it with three gold pins, each adorned by an emerald set with brilliants, in memory of the three nails wherewith our Saviour was nailed to the cross. In performing this ceremony, the officiating ecclesiastic addresses the Pope in these words, "Receive the holy mantle, the plenitude of the pontifical office, to the honour of Almighty God, and of the most glorious

Virgin Mary his mother, and of the blessed apostles Peter and Paul, and of the Holy Roman Church." After his Holiness has concluded the service of the mass and taken the communion, not drinking the wine, however, immediately from the chalice, but through a silver pipe, the ceremony of coronation commences. The Pope is carried, with a view to this ceremony, to the external balcony above the centre door of St. Peter, the choir singing, "a golden crown upon his head." As soon as he has taken his seat upon a throne prepared for the purpose, an appropriate prayer is recited over him. The second cardinal-deacon then takes off the Pope's mitre, and the oldest cardinal-deacon places the triple crown upon his head, addressing him in these words, "Receive the tiara adorned with three crowns, and know that thou art the father of princes and kings, the governor of the world, on earth vicar of our Saviour Jesus Christ, to whom is honour and glory for ever and ever. Amen." The Pope then pronounces the following benediction: "May the holy apostles Peter and Paul, in whose power and authority we confide, intercede for us with the Lord. By the prayers and merits of the blessed Mary, always a Virgin, of the blessed Michael the archangel, of the blessed John the Baptist, and the holy apostles Peter and Paul, and all the saints, may Almighty God have mercy upon you, and may Jesus Christ, having remitted all your sins, lead you to life everlasting. Amen.

"May the Almighty and merciful Lord grant you indulgence, absolution, and remission of all your sins, space for true and fruitful repentance, a heart always penitent, and amendment of life, the grace and consolation of the Holy Spirit, and final perseverance in good works."

Then rising and making the triple sign of the cross, he bestows the usual blessing:—"And may the blessing of Almighty God the Father, the Son, and the Holy Spirit, descend upon and abide with you for ever. Amen." Another ceremony is afterwards performed, that of presenting the Pope with two keys, one of gold and the other of silver.

The origin and gradual progress of the power of the popes, both as spiritual and temporal rulers, has been already fully considered under the article PAPACY. The formal establishment of the supremacy of the Pope may be dated from A. D. 606, when the Bishop of Rome assumed the title of Universal Bishop and supreme head of the church. This title was ratified by Phocas the Greek Emperor, who issued an edict, revoking the decree of the council of Constantinople A. D. 588, which entailed the title of Universal Bishop on the prelates of Constantinople, and transferring it from them to Boniface and his successors. The Bishop of Rome was now declared the head of the whole Catholic church. The spiritual supremacy of the Pope led to the accession of temporal power. This was accomplished in the

eighth century, by the real or pretended grants of Pepin and Charlemagne.

In the view of Roman Catholics, the following prerogatives belong to the Pope. "(1.) That the Pope alone has power to call or convene general councils. (2.) That he only, in person or by his legates, can preside in and moderate general councils. (3.) That he alone can confirm the decrees of a general council. (4.) That the will of the Pope, declared by way of precept or proclamation, concerning the sanction, abrogation, or dispensation of laws, is of sovereign authority in the universal church. (5.) That the Pope is the fountain of all jurisdiction, and all other bishops, prelates, and clergy, derive their authority from his mandate or commission, and act as his deputies or commissioners. (6.) That the Pope has universal jurisdiction over the clergy, demanding submission and obedience from them, requiring all cases of weight to be referred to him, citing them to his bar, examining and deciding their causes, &c. (7.) That the Pope, by virtue of the foregoing prerogatives, has the choice or election of bishops and pastors, the confirmation of elections, the ordination or consecration of the persons to office, by which their character or authority is recognised, and the jurisdiction under which they discharge their several duties. (8.) That it belongs to the Pope to censure, suspend, or depose bishops or pastors. (9.) That the bishop of Rome can restore censured, suspended, or deposed prelates. (10.) That he possesses the right of receiving appeals from all inferior judicatories, for the final determination of causes. (11.) That the Pope cannot be called to an account, judged, or deposed. (12.) That he can decide controversies in faith, morals, and discipline. (13.) That he is above a council. (14.) That he is infallible. (15.) That he has supreme power over civil magistrates, kingdoms, and states, both in temporal and spiritual matters, by divine right. (16.) That the Pope is lawfully a temporal or civil prince." So far have the popes sometimes asserted their authority to reach, that Gregory VII. maintained that he was rightful sovereign of the whole universe, as well in civil as in spiritual concerns. It is only right to state that the Gallican church, and all who are opposed to Ultramontane principles, deny the personal infallibility of the Pope, and believe that he may fall into heresy and be lawfully deposed.

Every Romish priest, at his ordination, declares on oath his adherence to and belief in the Creed of Pope Pius IV., in the eleventh article of which these words occur, "I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ." The Douay Catechism teaches generally in regard to the whole of mankind, "He who is not in due connexion and subordination to the Pope and general councils, must needs be dead, and cannot be accounted a member of the church." The theory of the Pope

then, as held by the Roman Catholic church, may be expressed in the words of Benedict XIV.: "The Pope is the head of all heads, and the prince moderator and pastor of the whole Church of Christ which is under heaven."

POPERY. See PAPACY, and ROME (CHURCH OF).

POPPLICANI, a name sometimes applied to the ALBIGENSES (which see), in the twelfth century.

POPOVSHCHINS, one of the two great branches into which the *Raskolniks*, or dissenters from the *Russo-Greek Church*, are divided. They are distinguished from the other branch by having priests, and admitting the national priests that apostatize to them to officiate still as priests without re-ordination. Dr. Pinkerton enumerates five sects comprehended under this one branch of dissenters, who differ from each other on minor points, but particularly on outward ceremonies. The five sects referred to are the *Starobredsi* or Old Ceremonialists; the *Diaconoftschins*; the *Peremayanoftschins*; the *Epefanoftschins*; and the *Tschernaboltsi*.

POPULONIA, a surname of *Juno* among the ancient Romans, as being the protectress of the whole Roman people.

PORCH. See PROPYLÆUM.

PORPHYRIANS, a reproachful name which was ordered by Constantine the Great to be given to the ARIANS (which see), as being, like Porphyry, enemies to Christianity.

PORRETANI, the followers of Gilbert de la Porrée, bishop of Poitiers, a metaphysical divine of the twelfth century, who attempted to distinguish the divine essence from the Deity, and the properties of the three Divine persons from the persons themselves, not in reality but by abstraction. In consequence of these distinctions he denied the incarnation of the Divine nature. Gilbert was accused by two of his clergy of teaching blasphemy, and at their instigation St. Bernard brought the matter before Eugene III., the pontiff, who was then in France. The case was discussed, first in the council of Paris in A. D. 1147, and then in the council of Rheims, which was held in the following year. To put an end to the contest, Gilbert yielded his own judgment to that of the council and the Pope.

PORTERS OF THE TEMPLE, officers frequently mentioned in the Old Testament Scriptures, as keeping the gates of the Jewish temple, and having charge of the treasure and offerings. These men were *Levites*, to whose care the different gates were appointed by lot. Their business was to open and shut the gates, to watch by day that no strangers, or excommunicated, or unclean persons should enter the holy court, and also to keep guard by night about the temple and its courts. Hence we find in Psalm cxxxiv. those exhorted to praise God, "who by night stand in the house of the Lord." The porters of the temple are said to have been twenty-four in number, among whom were three priests.

According to Maimonides, they were presided over by an officer, who received the name of "the man of the mountain of the house," whose duty it was to see that all were at their posts. See TEMPLE (JEWISH).

PORTESSE, a *brevariary*, a portable book of prayers.

PORTIO CONGRUA, the name given in the canon law to the suitable salary which was anciently allotted to the priest or minister of a parish.

PORT-ROYALISTS. See JANSENISTS.

PORTUMNALIA, a festival celebrated among the ancient Romans in honour of *Portumnus*, the god of harbours. It was kept on the 17th day before the Kalends of September.

PORTUMNUS (from *Lat.*, *portus*, a harbour), the deity supposed among the ancient Romans to preside over harbours. A temple was erected in honour of him at the port of the Tiber, and he was usually invoked by those who undertook voyages.

POSEIDON, the god who was considered among the ancient Greeks as presiding over the sea. He was the son of *Chronos* and *Rhea*, and had his palace at the bottom of the sea, where the monsters of the deep play around his dwelling. This deity was believed to be the author of storms, and to shake the earth with his trident or three-pronged spear. His wife was *Amphitrite*. Herodotus affirms that the Greeks derived the worship of *Poseidon* from Libya, but from whatever quarter it was received, it spread over all Greece and Southern Italy. It prevailed more especially in the Peloponnesus. The usual sacrifices offered to this god were black and white bulls, and also wild boars and rams. At Corinth horse and chariot-races were held in his honour. The *Panionia*, or festival of all the Ionians, was celebrated also in honour of *Poseidon*. The Romans identified him with their own sea-god *Neptune*.

POSEIDONIA, a festival celebrated annually among the ancient Greeks in honour of *Poseidon*. It was kept chiefly in the island of *Ægina*.

POSITIVISTS, a name applied to those who follow the philosophical system of M. Auguste Comte,—a system which applies both to scientific and religious truth. This bold infidel thinker published, 1830-1842, a large work entitled, "Cours de Philosophie Positive," which resolves all science into a series of palpable facts or phenomena, said to occur in a chain of necessary development, and to need no dogma of a Divine Providence to account for them. The investigation of nature by man, according to M. Comte, is limited simply to phenomena and their laws, and every attempt to introduce even the slightest reference to a First Cause, only betrays the weakness of the human mind, and retards its improvement. He lays down as the grand thought which lies at the foundation of his system, that there are but three phases of intellectual development for the individual as well as for the mass,—the theological or supernatural, the metaphysi-

cal and the positive. "In the supernatural phase," says Mr. Lewes, in his exposition of the system "the mind seeks causes; it aspires to know the essences of things, and the how and why of their operation. It regards all effects as the productions of supernatural agents. Unusual phenomena are interpreted as the signs of the pleasure or displeasure of some god. In the metaphysical phase, a modification takes place; the supernatural agents are set aside for abstract forces or entities supposed to inhere in various substances, and capable of engendering phenomena. In the positive phase the mind, convinced of the futility of all inquiry into causes and essences, restricts itself to the observation and classification of phenomena, and to the discovery of the invariable relations of succession and similitude which things bear to each other: in a word, to the discovery of the laws of phenomena."

The highest stage of human perfection, then, M. Comte and his followers allege, is to throw aside all reference to a Divine cause, or a supernatural power, and to confine our attention to mere natural causes and mechanical laws. This is to be the new faith which, if we are to believe the advocates of this Universal Religion, will supersede all other faiths. "What Europe wants," says Mr. Lewes, "is a doctrine which will embrace the whole system of our conceptions, which will satisfactorily answer the questions of science, life, and religion; teaching us our relations to the world, to duty, and to God. A mere glance at the present state of Europe will detect the want of unity, caused by the absence of any one doctrine general enough to embrace the variety of questions, and positive enough to carry with it irresistible conviction. This last reservation is made because catholicism has the requisite generality, but fails in convincing Protestants. The existence of sects is enough to prove, if proof were needed, that none of the religions are competent to their mission of binding together all men under one faith. As with religion, so with philosophy: no one doctrine is universal; there are almost as many philosophies as philosophers. The dogmas of Germany are laughed at in England and Scotland; the psychology of Scotland is scorned in Germany, and neglected in England. Besides these sectarian divisions, we see religion and philosophy more or less avowedly opposed to each other.

"This, then, is the fact with respect to general doctrines:—Religions are opposed to religions, philosophies are opposed to philosophies; while religion and philosophy are essentially opposed to each other."

Religion, as defined by Comte, is not this or that form of creed, but the harmony proper to human existence, individual and collective, gathering into its bosom all the tendencies of our nature, active, affectionate, and intelligent. The Positive Religion claims to have a superiority over all other religions, in being a religion of demonstration. Its

belief is founded on the demonstrative truths of Positive Science, and thus we are furnished, it is thought, with a solid basis for religion, in precise and coherent views of physical phenomena. We are all of us subject to certain physical influences, chemical, astronomical, vital laws. But we are still further acted upon by numberless social conditions arising from the connection of individuals and their dependence upon the great collective mass which constitutes humanity. Humanity, or the collective life, is with Comte the Supreme Being, the only one we can know, and therefore, the only one we can worship. Religion is thus limited to the relations in which we stand towards one another and towards humanity, without reference to the Divine Being, in whom "we live, and move, and have our being."

The origin of the Development theory, of which Positivism is the consummation, is probably to be traced to the speculations of the late Sir William Herschell, on the nebulous matter diffused throughout space. Grounding his theory on these observations, La Place suggested a hypothetical explanation of the way in which the production of the planets and their satellites might be accounted for. This hypothesis of La Place has been attempted to be verified by M. Comte. A still bolder flight has been taken by the anonymous author of the 'Vestiges of the Natural History of Creation,' who endeavours to account for the origin both of suns and of solar systems, by the agency of natural laws; and for the origin of organic beings, by a system of progressive organization, or by a change or transmutation of species resulting from the agency of natural causes. Thus natural law is substituted in this theory for supernatural interposition both in providence and creation; and God is effectually excluded from all real, active, and direct connection with his works.

The theory of Development, however, was not limited to the field of the material creation; it has been carried by M. Comte into the wide field of morals and religion. The mind of man is gradually developed, passing through the three progressive stages to which we have already adverted. In his religious history, also, the human being is subject to a law of development, commencing with *Fetichism*, thence passing to *Polytheism*, afterwards to *Monothetism*, and terminating at length in *Positivism*, which is nothing short of absolute and universal *Atheism*, inasmuch as it professes to be exclusively a science of facts and their laws, and refuses all reference to causes efficient or final. "Is it not strange," says John Foster, "to observe how carefully some philosophers, who deplore the condition of the world, and profess to expect its melioration, keep their speculations clear of every idea of Divine interposition? No builders of houses or cities were ever more attentive to guard against the access of flood or fire. If He should but touch their prospective theories of improvement, they would renounce them, as defiled and

fit only for vulgar fanaticism. Their system of Providence would be profaned by the intrusion of the Almighty. Man is to effect an apotheosis for himself, by the hopeful process of exhausting his corruption. And should it take a long series of ages, vices, and woes, to reach this glorious attainment, patience may sustain itself the while by the thought that when it is realized, it will be burdened with no duty of religious gratitude. No time is too long to wait, no cost too deep to incur, for the triumph of proving that we have no need of a Divinity, regarded as possessing that one attribute which makes it delightful to acknowledge such a Being, the benevolence that would make us happy. But even if this noble self-sufficiency cannot be realized, the independence of spirit which has laboured for it must not sink at last into piety. This afflicted world, 'this poor terrestrial citadel of man,' is to lock its gates, and keep its miseries, rather than admit the degradation of receiving help from God."

POSSESSION (DEMONIACAL). See **DEMONIANISTS**.

POSTILS, a name anciently used to denote sermons or homilies.

POST-MILLENNIALISTS, the name applied to the large body of Christians belonging to all denominations, who believe that the second coming of Christ will not precede, as the *Pre-Millennialists* allege, but follow after the Millennium. See **MILLENNARIANS**.

POSTVORTA, a surname of the Roman goddess *Carmenta*, indicating her knowledge of the past, just as *Antevorta* denotes her knowledge of the future.

POTHOS, a personification among the ancient Greeks of love or desire, and usually regarded as a companion of *Aphrodite*.

POTITII, one of the most distinguished families among the ancient Romans, who are said to have received *Hercules* when he came into Italy, and treated him hospitably on the very spot where Rome was afterwards built. They were in return invested with the honour of being in all future time the hereditary priests of the god. They continued, accordingly, to enjoy this privilege until B. C. 312, when they sold their knowledge of the sacred rites for 50,000 pounds of copper. For this remuneration they instructed public slaves in the worship of *Hercules*; on which the deity was so enraged, that the whole family of the Potitii perished within thirty days.

POVERTY (VOLUNTARY), one of the three evangelical counsels or vows of a monk in the Romish Church. To a certain extent this obligation was recognized even from the first origin of *Monasticism*; but it was enforced with far greater strictness than before by the two great Mendicant Orders, the *Franciscans* and *Dominicans*, which took their rise in the beginning of the thirteenth century; one of the fundamental rules of these orders being that their members must possess no property, but be wholly

dependent on alms for their support. Until the rise of the Mendicants, the individual members of the various monastic orders were held bound to deny themselves the enjoyment of personal property, but the community to which they belonged might possess ample revenues. Even the Dominicans, though under a strict vow of poverty, allowed their convents to enjoy in common small rents in money. But St. Francis prohibited his monks from possessing either an individual or a collective revenue, and enforced a vow of absolute poverty. When asked which of all the virtues he thought was the most agreeable to God, he replied, "Poverty is the way to salvation, the nurse of humility and the root of perfection. Its fruits are hidden, but they multiply themselves in ways that are infinite." In accordance with this view of the importance and value of poverty, the Franciscan monks for a time adhered strictly to the rule of their founder, but ere long a division broke out among them as to the precise interpretation of the rule, and in consequence a relaxation of its strictness was made first by Gregory IX. in 1231, and then by Innocent IV. in 1245. About a century afterwards a dispute arose between the Franciscans and Dominicans in regard to the poverty of Christ and his apostles; the Franciscans alleging that they possessed neither private property nor a common treasure, while the Dominicans asserted the contrary opinion. The Pope decided in favour of the followers of Dominic, and many of the Franciscans, still adhering to their opinions, were committed to the flames.

The vow of poverty is regarded by the Romish Church as an obligation resting upon all who enter upon a monastic life, and the regulations on this point are of the strictest kind, as may be seen from the following quotations from a Romish writer: "Regulars of either sex cannot in anything, either by licence, or by dispensation of the superior, have any private property. Nay, such a licence, though it may be obtained from the generals of the orders themselves, who profess that they can concede it, cannot excuse the monks or nuns from the fault and sin imposed by the council of Trent." "A regular who is found in the article of death to have any wealth, ought to have it buried with him in the earth without the monastery, in a dunghill, as a sign of his perdition and eternal damnation, because he died in mortal sin." "No regulars, whether superiors or inferiors, can make a will; and the reason is, that on account of the vows of obedience and poverty, they deprive themselves of all liberty and property, so that they can no more have any power to choose or refuse, (*nec velle, nec nolle*), by which they could dispose of it." "Nay, it is not permitted to professed regulars to modify, by way of declaration, the testament that was made by them before their profession."

The Faquirs and Dervishes of Mohammedan countries are under a vow of poverty, and go about

asking alms in the name of God, being wholly dependent for their support upon the charity of the faithful. The Mohammedan monks trace their origin to the first year of the Hegira; and it is said that there are no fewer than thirty-two different orders existing in the Turkish empire, all of them grounding their preference of the ascetic life upon a saying of Mohammed, "poverty is my glory." The monks of the East, particularly those of Budha, are not allowed to partake of a single morsel of food not received by them in alms, unless it be water or some substance used for the purpose of cleaning the teeth. Hence the Buddhist monk is seen daily carrying his alms-bowl from house to house in the village near which he may happen to reside. The *Agyrtæ* of the ancient Greeks were mendicant priests of *Cybele*, and their origin is supposed to have been eastern. The same priests among the Romans went their daily rounds to receive alms with the sistrum in their hands. The institutes of Manu lay down explicit rules for the Brahman mendicant: "Every day must a Brahman student receive his food by begging, with due care, from the houses of persons renowned for discharging their duties. If none of those houses can be found, let him go begging through the whole district round the village, keeping his organs in subjection, and remaining silent; but let him turn away from such as have committed any deadly sin. . . . Let the student persist constantly in such begging, but let him not eat the food of one person only; the subsistence of a student by begging is held equal to fasting in religious merit. . . . This duty of the wise is ordained for a Brahman only; but no such act is appointed for a warrior or a merchant." In the same sacred book the householder is enjoined to make gifts according to his ability to the religious mendicant, whatever may be his opinions.

POYA, the day on which the moon changes, which is held sacred among the Budhists. They reckoned four póya days in each month. 1. The day of the new moon. 2. The eighth day from the time of the new moon. 3. The day of the full moon. 4. The eighth day from the time of the full moon. It is said by Professor H. Wilson, that the days of the full and new moon are sacred with all sects of the Hindus; but according to the institutes of Manu, the sacred books are not to be read upon these days.

PRÆ-ADAMITES, a Christian sect which originated in the seventeenth century, having been founded by Isaac la Peyrere, who published two small treatises in 1655, the chief object of which was to show that Moses has not recorded the origin of the human race, but only of the Jewish nation; and that other nations of men inhabited our world long before Adam. Peyrere was at first successful in gaining a considerable number of followers, but the progress of his opinions was soon checked by the publication of an able refutation of them, from the pen of M. Desmarets, professor of theology at Groningen. At length the author of the Præ-

Adamite heresy was seized and imprisoned at Brussels, when, to save his life, he renounced the reformed opinions and became a Roman Catholic, at the same time retracting his *Præ-Adamite* views. The following is the train of argument by which this singular heresy was supported: "The apostle says, 'Sin was in the world till the law;' meaning the law given to Adam. But sin, it is evident, was not imputed, though it might have been committed before his time; for 'sin is not imputed where there is no law.' 2. The nation of the Jews began at Adam, who is called their father, or founder; God is also their Father originally, and in an especial sense; these he called Adamites; but the Gentiles are only adopted children, as being *Præ-Adamites*. 3. Men, in the plural number, are said to have been created at first. (Gen. i. 26, 27.)—'Let *them* have dominion,—male and female created he them;' which is before the formation of Adam and Eve is distinctly stated; (Gen. ii. 7, 18. &c.), whereas Adam is introduced in the second chapter as the workmanship of God's own hands, and as created apart from other men. 4. Cain, having killed his brother, was afraid of being killed himself. By whom? He married: yet what wife could he get? He built a town: what workmen did he employ? The answer to all these questions they give in one word, *Præ-Adamites*. 5. The deluge only overflowed the country inhabited by Adam's posterity, to punish them for joining in marriage with the *Præ-Adamites*, as they suppose, and following their evil courses. 6. The progress and improvements in arts, sciences, &c. could not, they think, have made such advances towards perfection, as it is represented they did between Adam and Moses, unless they had been cultivated before. Lastly, The histories of the Chaldeans, Egyptians, and Chinese, whose chronology, as said to be founded on astronomical calculations, is supposed infallibly to demonstrate the existence of men before Adam."

PRÆCO (Lat., a herald), a name sometimes applied in the ancient Christian church to the *Deacon*, from the circumstance that he dictated to the people the usual forms of prayer in which they were to join, and acted as their director and guide in all the other parts of Divine service.

PRÆFICÆ, mourning women who were hired by the ancient Romans to attend funerals, in order to lament and sing the praises of the deceased.

PRÆMUNIRE, a writ in law which receives its name from its commencing words *præmunire facias*, and is chiefly known from the use made of it in the statute of 28 Henry VIII., which enacts that if the dean and chapter refuse to elect the person nominated to a vacant bishopric, or if any archbishop or bishop refuse to confirm or consecrate him, they shall incur the penalties of the statutes of *præmunire*. These penalties are as follows: From the moment of conviction, the defendant is out of the king's protection; his body remains in prison during the king's pleasure, and all his goods, real or

personal, are forfeited to the crown: he can bring no action nor recover damages for the most atrocious injuries, and no man can safely give him comfort, aid, or relief.

PRÆNESTINA, a surname of the Roman goddess *Fortuna*, from having been worshipped at Præneste.

PRÆPOSITUS. It was a custom in Spain in the time of the Gothic kings, about the end of the fifth century, for parents to dedicate their children at a very early age to the service of the church; in which case they were taken into the bishop's family and educated under him by a presbyter whom the bishop deputed for that purpose, and set over them by the name of *præpositus*, or superintendent, his chief business being to inspect their behaviour, and instruct them in the rules and discipline of the church. The name *præpositus* was sometimes given to the bishop, as being superintendent or overseer of his charge, and in the same way, also, it was occasionally applied to presbyters. Augustine gave one of his clergy the title of *Præpositus Domus*, whose office it was to take charge of the revenues of the church.

PRAGMATIC SANCTION, the decision of an assembly of divines convened at Bourges by Charles VII., king of France, which secured special privileges to the **GALLICAN CHURCH** (which see).

PRAISE. See **MUSIC (SACRED)**.

PRAKRITI, Nature in the system of Hindu cosmogony, being the primeval female on whom, in conjunction with *Purush*, the primeval male, was devolved the task of giving existence to the celebrated *Mundane Egg*. *Prakriti*, then, is the divine energy of *Brahm* separated from his essence.

PRAN NATHIS, a sect among the Hindus, which was originated by Pran Nath, who, being versed in Mohammedan as well as Hindu learning, endeavoured to reconcile the two religions. With this view he composed a work called the *Mahitâriyal*, in which texts from the Koran and the Vedas are brought together, and shown not to be essentially different from each other. Bundelkund is the chief seat of the sect, and in Punna they have a building, in one apartment of which, on a table covered with gold cloth, lies the volume of the founder. "As a test of the disciple's consent," says Professor H. H. Wilson, "to the real identity of the essence of the Hindu and Mohammedan creeds, the ceremony of initiation, consists of eating in the society of members of both communions: with this exception, and the admission of the general principle, it does not appear that the two classes confound their civil or even religious distinctions: they continue to observe the practices and ritual of their forefathers, whether Mussulman or Hindu, and the union, beyond that of community of eating, is no more than any rational individual of either sect is fully prepared for, or the admission, that the God of both, and of all religions is one and the same."

PRANZIMAS, destiny among the ancient Lithuanians, which, according to immutable laws, directs the gods, nature, and men, and whose power knows no limits.

PRAXEANS. See MONARCHIANS.

PRAXIDICE, a surname of *Persephone* among the Orphic poets, but at a later period she was accounted a goddess who was concerned in the distribution of justice to the human family. The daughters of *Ogyges* received the name of *Praxidice*, and were worshipped under the figure of heads, the only sacrifices offered to them being the heads of animals.

PRAYER, a sacred exercise which is thus accurately defined in the Larger Catechism of the Westminster Assembly: "Prayer is an offering up of our desires unto God in the name of Christ by the help of his Spirit; with confession of our sins, and thankful acknowledgment of his mercies." Prayer may be considered as a duty which naturally arises out of the relation existing between the creature and the Creator. It is simply an acknowledgment of entire dependence upon the Almighty Disposer of all events. Hence even in heathen religions it is regarded as an obligation resting upon every man to offer prayers and supplications to the gods; and in the writings of Greek and Roman authors passages on the subject of devotion are frequently to be met with of great excellence and beauty. But in no religion does prayer occupy a more prominent place than in that of the Bible. Throughout both the Old and New Testaments it is set forward as a duty of paramount, of essential importance. Prayer is viewed, indeed, by the Christian as at once a duty, a privilege, a pleasure, and a benefit; and no surer proof can any man give that he has not yet become a Christian than his habitual omission or careless performance of this solemn duty. And how does the Lord himself prove to Ananias the reality of the conversion of Saul, but by this indication, "Behold he prayeth." The first act of spiritual life is the prayer of faith, "O Lord, I beseech thee, deliver my soul." Prayer is well described as an "offering up of the desires of the heart," and it is not until a man has had spiritual desires implanted within him, that he will really pray. He may have often bowed the knee, he may have honoured God with his lips, but he has hitherto been far from God. And, accordingly, the Redeemer draws an important distinction between true, acceptable prayer and the prayer of the hypocrite, which, as coming from a wicked heart, is an abomination in the sight of God. "Be not," says He, "as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." An exercise of this kind is destitute of that which is the essential peculiarity of prayer, and, indeed, of all the operations of the Christian life—an exclusive dealing with God. The hypocrite and the formalist love to perform their religious duties in the

most public places and in the most open manner, because they have no higher aim than to be seen of men. When the believer prays he stands afar off, as it were, from men, his eyes are towards heaven. And how is his heart engaged at that interesting moment? He feels his entire, his absolute dependence upon God; his desires are towards Him; his highest delight is in His presence, he is pouring out his heart before Him. The hypocrite desires the presence of man, that he may exhibit before him the apparent fervency of his devotions, but the Christian loves to be alone with his God. And our Lord, to express the folly of the hypocrite's conduct, uses these emphatic words, "Verily I say unto you, they have their reward." The Lord gives them their hearts' desire, but He gives it in wrath.

A very erroneous notion connected with the subject of prayer has been found to prevail among unenlightened nations in all ages of the world, the notion, namely, that prayer is in itself meritorious in the sight of God. This erroneous idea was strongly rebuked by our Lord in his sermon on the Mount. Thus, *Matth. vi. 7, 8*, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." We find a remarkable example of the practice here referred to in *1 Kings xviii. 25—29*, "And *Elijah* said unto the prophets of *Baal*, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of *Baal* from morning even until noon, saying, O *Baal*, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that *Elijah* mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." The word here translated "use not vain repetitions," is a very peculiar one, indicating empty words, unmeaning repetitions. All repetitions in prayer are not to be understood as discountenanced by the Saviour, for on some occasions they manifest simply an intense earnestness of spirit, as in the case of the Redeemer himself, when, in his agony in the garden, he retired to a little distance and prayed, using the same words. Neither are we to understand the Redeemer as discountenancing on every occasion long prayers. These also, as every experienced believer knows, are frequently an indication of the ardent longings of the

soul. The prayer offered up by Solomon at the dedication of the temple, is an instance of a long prayer on a special occasion; and it is remarkable, that He who dictated to the disciples the shortest and most comprehensive prayer which the Bible contains, is declared to have spent a whole night in secret, solitary prayer. When the believer is admitted into very close, confidential communication with his heavenly Father, and the flame of heaven-enkindled devotion burns with peculiar brightness, the moments glide swiftly away; and hours are found to have been spent in the closet, while the soul has been so enwrapped as to be unconscious of the passing of time. It is not to such protracted seasons of delightful converse with the Father of our spirits that Jesus refers. He reproves "vain repetitions," as well as the foolish imagination that the acceptableness of prayer depends upon the number or the copiousness of its expressions. The sigh heaved from the bosom of a contrite one, which may never have found vent in words, is a powerful prayer. The silent tear which steals secretly down the cheek of the burdened sinner is an effectual prayer, which rends the heavens, and brings down the Spirit's influences in a copious flood upon the soul. It is not our much speaking, but our earnest longing, that will obtain an answer. It is the inwrought, fervent prayer of the righteous man,—the washed, and justified, and sanctified believer—that availeth much. It enters into the ears of the Lord of sabaoth. He receives it as the prayer of a chosen one, and he opens the windows of heaven and showers down copious blessings upon the longing, praying soul.

Among the ancient Jews prayers were either public or private, or they were offered at certain appointed times. The stated hours of daily prayer were the third, answering to our nine o'clock morning, and the ninth, answering to our three o'clock afternoon, being the times of morning and evening sacrifice. The more devout Jews, however, observed more frequent seasons of prayer. Thus David and Daniel are said to have prayed three times a-day, and Peter, we are informed in Acts x. 9, went upon the house-top to pray about the sixth hour, that is about noon. It was an invariable Jewish custom in ancient times to wash their hands before engaging in prayer. From Dan. vi. 10, it would appear that when at a distance from the Temple, a Jew turned towards it when he prayed.

The various attitudes observed in prayer among the Jews have been already noticed under the article ADORATION. They held that prayer was unavailing unless expressed aloud in words. Christianity, on the other hand, teaches that the desires of the believer's heart are prayers, though they may never have found utterance in words. Accordingly, in the early Christian Church, no prescribed time or place for prayer was required; nor was any rule given respecting the direction of the eye, the bending of the knees, or the position of the hands. Neither

was there any established form of prayer for general use. With the single exception of the instructions given in the Apostolical Constitutions for the private use of the Lord's Prayer, there is no instance of any synodical decree respecting forms of prayer until the sixth and seventh centuries. A distinction was early made between audible and silent prayer. "Silent prayer," says Mr. Coleman, "was restricted to the mental recital of the Lord's Prayer, which neither the catechumens nor the profane of any description were allowed to repeat. Professing Christians repeated it in the presence of such, not audibly, but silently. But at the communion, when withdrawn from such persons, they repeated it aloud, at the call of the deacon.

"There was another species of silent prayer, which consisted in pious ejaculations offered by the devout Christian on entering upon public worship. This commendable custom is still observed in many Protestant churches. According to the Council of Laodicea, prayer was offered, immediately after the sermon, for catechumens, then for penitents; then, after the imposition of hands and the benediction, followed the prayers of the believers—the first in silence, the second and third audibly. They then exchanged the kiss of charity, during which time their offerings were brought to the altar. The assembly were then dismissed with the benediction, *Ite in pace*—Go in peace.

"The primitive Church never chanted their prayers, as was the custom of the Jews, and still is of the Mohammedans; but reverently addressed the throne of grace in an easy, natural, and subdued tone of voice."

Among the modern Jews there are various forms of prayer prescribed for the worship of the synagogue, and for domestic and private use. They are all appointed to be repeated in Hebrew, but of late years the prayers are sometimes printed on one page, and a translation on the opposite page. Most of the prayers in use are said to be of high antiquity, but those which they regard as most important are the *Shemoneh Esreh*, or the eighteen prayers. These are alleged by the Rabbis to have been composed by Ezra and the men of the great synagogue, while an additional prayer against apostates and heretics is attributed to Rabbi Gamaliel, who lived a short time before the destruction of the second Temple. Though the prayer thus added renders the number nineteen, they still retain the name of the *Shemoneh Esreh*, or the eighteen prayers. These prayers are required to be said by all Israelites that are of age, without exception, either publicly in the synagogue, or privately at their own houses, or wherever they may happen to be, three times every day; founding this practice on the example of David, who declares, Ps. lv. 17, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice;" and also of Daniel, who "went into his house; and his windows being open in his chamber toward Jeru

salem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime."

There are also numerous short prayers and benedictions which every Jew is expected to repeat daily. The members of the synagogue are required to repeat at least a hundred benedictions or ascriptions of praise every day. A son who survives his father is enjoined by the Rabbis to attend the synagogue every day for a year after, and there to repeat the prayer called the *Kodesh*, which he is assured will deliver his father from hell. The Jews chant their prayers in the synagogues instead of reading them.

The Mohammedans regard prayer as the key of Paradise; but the prophet, having declared that "*Ablution* is the half of prayer," the exercise of devotion is uniformly accompanied with washings of various kinds. The most important of the stated prayers is the *Khotbeh*, which Mohammed himself was accustomed to recite, and in which example he was followed by his successors. In the mosque or place of public prayer, the congregation, without any distinction of rank, range themselves round the *Imâm*, who is a guide to them in the performance of the nine attitudes of prayer, which are no less requisite than the recitations. These postures resolve themselves into four—standing, bowing, prostration or adoration, and sitting, which were not introduced by Mohammed, but had long been in use. These attitudes commence with reverential standing; the worshipper then bows, and afterwards stands again; he next prostrates himself, then sits, prostrates himself again, stands, and last of all closes with sitting.

The Mohammedans have a tradition that Mohammed was commanded by God to impose upon his followers fifty prayers daily; but at the instigation of Moses he sought and obtained a reduction of the number to five, which are reckoned indispensable, namely, at day-break, noon, afternoon, evening, and the first watch of the night. These prayers are thought to be of Divine obligation, and it is believed that the first prayer was introduced by Adam, the second by Abraham, the third by Jonah, the fourth by Jesus, and the fifth by Moses. The seasons of prayer are announced by the *muezzins*, in a loud voice, from a *minaret* or tower of the mosques. The five prayers must be repeated afterwards, if the believer is unavoidably prevented at the appointed hours. Travellers and the sick are allowed, if necessary, to shorten them.

The introduction of forms of prayer into Christian worship, more especially when combined, as in the Church of Rome, with a complicated ritual, led in the course of time to the adoption of measures of the most questionable description. Of this character, undoubtedly, is the Rosary, an implement of devotion which, consisting of a string of beads, enables the worshipper to count the number of his prayers. The precise date of the origin of the Rosary it is difficult to ascertain; but, at all events, it was not

in general use before the twelfth century, when the Dominicans, according to their own statement, brought it into notice. The Mohammedans adopted the practice from the Hindus; and the Spaniards, to whom Dominic belonged, probably learned it from the Moors. The Romish Rosaries are divided into fifteen decades of smaller beads for the *Ave-Maria*, with a larger one between each ten for the *Pater-noster*.

The Greeks perform their devotions with their faces turned towards the east, and the forms of prayer in public worship are performed in a sort of recitative. They use beads also to enable them to count the prayers. The Russo-Greek Church much resembles the Greek Church in the form and mode of conducting its devotions. One of the strangest devices known for the rapid repetition of prayers is the *Tchu-Chor*, or prayer-cylinder, which is used by the Buddhist priests in Tartary. This machine, which consists of a small cylinder fixed upon the upper end of a short staff or handle, is held in the right hand, and kept in perpetual revolution, the *Lamas* thereby acquiring the merit of the repetition of all the prayers written on all the papers at every revolution of the barrel.

PREACHERS (LOCAL), a class of officers in connection with the Wesleyan Methodist body. They are laymen, and are considered as such, and their services are perfectly gratuitous. They do not administer the sacraments, and only preach or exhort within the circuit to which they are appointed. As they receive no remuneration for their spiritual labours, they generally derive their subsistence from some secular employment. They supply the pulpit in the absence of the regular preacher, and conduct religious services in remote parts of the district. So important is this office regarded, that no one can be admitted into the regular ministry who has not previously officiated as a local preacher. Since the erection of Wesleyan Methodist academies or colleges the students are employed to preach in the surrounding villages on the Lord's day, and thus do the work of local preachers, though not bearing the name. The local preachers' meeting is held quarterly, when the superintendent enquires into the moral and religious character of the local preachers, their soundness in their faith, and their attention to their duties. No one can be placed by the superintendent upon the Plan as an accredited local preacher without the approbation of the meeting, and the meeting, on the other hand, cannot compel him to admit any one against his will. In regard to every point connected with their official conduct, the local preachers are responsible to their own meeting; but in all that regards their personal character and conduct they are amenable to the Leaders' Meeting.

PREACHING, discoursing in public on religious subjects. This practice must have been of remote antiquity; but no evidence occurs in Sacred Scripture of its having been reduced to method in the early

history of the world. From the Epistle of Jude, v. 14, 15, we learn that Enoch, the seventh in descent from Adam, prophesied of the second coming of our Lord. The Apostle Peter, also, calls Noah "a preacher of righteousness," and Paul, in Heb. xi. 7, alludes to the warning as to the approaching deluge which Noah gave to his contemporaries, in which employment he acted under the spirit of prophecy. The government of the patriarchal age appears to have been of a domestic character, each head of a family being clothed with priestly functions, and instructing his household in the things of God. In the faithful discharge of this important duty Abraham received the Divine testimony of approval, Gen. xviii. 19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." When the family of Jacob fell into idolatry, we find that patriarch exhorting them to put away strange gods, and to go up with him to Bethel. Both Moses and Aaron appear to have preached to the Israelites with power and effect.

There is no evidence that preaching was a duty imperative upon the Jewish priesthood under the law. Their functions were numerous and deeply responsible, but preaching was not one of them. And, accordingly, the people were often solemnly addressed by persons not belonging to the tribe of Levi. Joshua, who was an Ephraimite, assembled the people at Shechem, and discoursed to them on Divine things. Solomon, who was a prince of the house of Judah, and Amos, a herdsman of Tekoa, were both of them preachers. At a later period we find schools of the prophets established at Bethel, Naioth, and Jericho, in which the people assembled, especially on sabbaths and new moons, for worship and religious instruction. These afterwards became seminaries for training Jewish youths who were intended for the sacred office. In the reign of Asa it is said, that Israel had long been "without the true God, and without a teaching priest." In the reign of Jehoshaphat, who succeeded Asa, a large number of princes, priests, and Levites were sent out as itinerant preachers, "who taught in Judah, and had the book of the law with them, and went about throughout all the cities of Judah, and taught the people." Thus the great work of preaching, though committed by Moses to no separate class of men, was actively gone about whenever and wherever religion flourished.

After the return of the Jews from the Babylonish captivity, when the sacred books of the Old Testament were collected into one volume, the employment of religious teaching and preaching became to some extent a separate and learned profession. In Neh. viii. we find a minute and interesting account of the preaching of Ezra to an audience of nearly 50,000 people. The vast assemblage met in a public street

in Jerusalem, and the scribe with the book of the law before him stood on an elevated pulpit of wood, attended on his right and left by a large number of preachers. When the preacher commenced the service by opening the sacred book, all the people immediately stood up, and remained standing during the whole service, which lasted from morning till mid-day. The preachers in succession "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." When Jewish synagogues were established it was customary, after the lessons from the law and the prophets had been read, for the ruler of the synagogue to invite persons of distinction, giving the preference to strangers, to address the people. From the institution of synagogues until the coming of Christ, public preaching was universally practised; the number of synagogues increased, and a staff of regular instructors was attached to them as an essential part of the institution.

The most celebrated preacher that appeared before the advent of Christ was John the Baptist, who came in the spirit and power of Elijah. Our Lord proclaimed John to be the most distinguished of all the prophets. He was the first that was honoured to preach plainly and without a figure forgiveness through the blood of the Lamb. But infinitely inferior was the preaching of John and all the Old Testament prophets to that of Jesus. He was emphatically the Prince of preachers, the most powerful and effective of all the religious instructors that have ever appeared. His discourses are the finest models of public teaching that are any where to be found. In their addresses the apostles, combining simplicity with majesty, sought to imitate their Divine Master. But no sooner had these founders of the primitive Christian churches ceased from their labours, than we miss in the discourses of their successors the noble simplicity and genuine power which characterized their preaching. No doubt many of the early Christian fathers were burning and shining lights, and throughout the first five centuries many preachers of great eminence appeared both in the Greek and Latin churches. In the former it is enough to mention Basil, Chrysostom, and Gregory Nazianzen; and in the latter, Jerome and Augustine. For some time the performance of the duty of publicly addressing the congregation was limited to no particular officer in the Christian Church. "The reading of the Scriptures," says Neander, "was followed, as in the Jewish synagogues, by short, and originally very simple addresses, in familiar language, such as the heart prompted at the moment, which contained the exposition and application of what had been read. On this point Justin Martyr expresses himself as follows: 'The presiding officer of the church gives a word of exhortation, and incites the people to exemplify in their lives the good things they had listened to.' It was among the Greeks, who were more given to the cul-

ture of rhetoric, that the sermon first began to take a wider scope, and to assume an important place in the acts of worship."

Among the early Christians religious services were for a time conducted in private houses, in the streets, or in the fields. But as soon as circumstances permitted, buildings were erected exclusively designed for public worship, and these in course of time received the name of churches. In these ancient places of assembly the preacher addressed the people from an elevated platform, called the *ambo*, or as it is often termed by the ancient fathers, "the preacher's throne." Thus Gregory Nazianzen says, "I seemed to myself to be placed on an elevated throne; upon lower seats on each side sat presbyters; but the deacons in white vestments, stood, spreading around them an angelic splendour." In large cities the custom long prevailed of mingling preaching with the daily public prayers. Origen and Augustine observed this practice. The number of services on the Lord's day varied in different places. Basil commonly preached twice on the Christian Sabbath. The *Apostolical Constitutions*, speaking of the Christian Sabbath, say, "On which day we deliver three sermons in commemoration of him who rose again after three days." There is a division of opinion among writers of the ancient church, whether the usual posture of the preacher was sitting or standing. "The scribes and Pharisees," it is said, "sat in Moses' seat." Our Lord, having read a passage from the prophet Isaiah, "sat down to teach the people." "He sat down and taught the people out of the ship." "He sat and taught his disciples in the mountain;" and to his enemies he said, "I sat daily with you, teaching in the temple." Augustine, also, as well as Justin, Origen, Athanasius, and Chrysostom, appear to have sat while engaged in preaching, so that in all probability it was the posture generally observed by the ancient preachers. The people also sat during the sermon, according to the testimony of Justin Martyr; but in the African churches it was strictly enjoined that the sermon should be listened to in a standing posture, the indulgence of sitting being allowed only to the aged and infirm.

From the fifth century to the days of Charlemagne preaching had almost fallen into disuse, and the clergy were so ignorant that they were in most cases, especially in the Latin or Western Church, utterly unable to instruct the people. About the eighth century, however, the attention of the synods of the church began to be directed towards the necessity of an improvement in both the intellectual and moral character of the clergy. The council held at Cloveshove made it imperative upon the bishops, in the course of their visitations, to preach to the people, alleging as a reason for the injunction, that they had little opportunity, except on such occasions, of hearing the Word of God expounded. In the rule of Chrodegang, bishop of Metz, it was stated that the word of salvation should be preached twice

in the month. Charlemagne, by the advice of Alcuin, archbishop of Canterbury, called upon the clergy to engage earnestly in the great work of preaching the Gospel. This enlightened prelate, to whose advice the emperor lent great weight, maintained that preaching ought not to be held as a duty resting only upon bishops, but as belonging also to priests and deacons. In support of this view he adduced Rev. xx. 17, "Let him that is athirst come. And whosoever will, let him take the water of life freely;" from which passage he inferred, that the water of life ought to be offered to all by the preaching of the clergy. And it was the earnest anxiety of this excellent man, that not the clergy only, but the laity also, should labour for the promotion of the kingdom of God. Following the advice of such men as Alcuin, the emperor urged earnestly upon the bishops to attend to the instruction of the people; and, accordingly, the synods held during his reign devoted much of their attention to this important subject. "The Council of Mainz, in the year 813," to quote from Neander, "ordained that if the bishop himself was not at home, or was sick, or otherwise hindered, there should always be some one in his place who might be able to preach the Word of God to the people on Sundays, and other festival days, in a fit and intelligible manner. And in the same year the sixth Council of Arles directed, that the priests should preach not in all cities only, but in all parishes. Among those who laboured most diligently in promoting religious instruction, Theodulf, archbishop of Orleans, was conspicuous. The charges which he addressed to his clergy afford a lively proof of his zeal and wisdom in the administration of the pastoral office. He admonishes the ministers under his charge that they ought to be prepared to instruct their congregations; that he who understood the Holy Scriptures well should expound the Holy Scriptures; that he who did not thus understand them, should state only that which was most familiar to him; that they all should avoid evil and do good. No one ought to attempt to excuse himself by asserting that he wanted language to edify others. As soon as they saw one taking a wrong course, it was their duty instantly to do what they might to bring him back. When they met the bishop in a synod, each minister should be prepared to give him an account of the result of his labours, and the bishop, on his side, should be ready to afford them such support as they might need."

It was at this period that, in order to aid the clergy in the work of preaching, a *Homiliarium*, or collection of discourses for Sundays and festivals from the ancient fathers, was prepared by Paul Warnefrid, with the imperial sanction. This production, while it was no doubt advantageous in some cases, tended to encourage sloth in not a few of the clergy. One great object which the emperor had in view, was to make the Romish form of worship the common form of all the Latins. The Ho

miliarium of Charlemagne led to the compilation, during the eighth and ninth centuries, of other works of a similar kind, which had the undoubted effect of excusing multitudes of the clergy from cultivating the art of preaching. The consequence was, that for centuries this noble art shared largely in the degeneracy which prevailed throughout the dark ages.

The rise of the Albigenses, in the beginning of the twelfth century, broke up the apathy of the Church of Rome. It was quite apparent to many, that if active steps were not taken to check the progress of the new opinions, their rapid spread, not in France alone, but in other countries, would alienate multitudes from the Romish faith. Hence originated the Dominicans, or Preaching Friars, sanctioned by Pope Innocent III., whose chief duty it was to preach, and thus to supply a want which was sensibly felt on account of the prevailing ignorance and indolence of the clergy. This society, which was essentially spiritual in its design, was confirmed by Honorius III. in 1216, under the name of the Order of Preachers, or the Preaching Brothers. From this time an impulse was given to the work of preaching, and the Mendicant Friars, both Dominicans and Franciscans, authorized by the Roman pontiffs to preach publicly everywhere without license from the bishops, traversed every country in Europe, preaching the doctrines of Romanism, and dispensing its rites among all classes of the people. Thus they rapidly acquired enormous influence, which brought upon them the hatred of the bishops and priests. Every kingdom was convulsed with the contentions and discord which now raged with extraordinary violence. The Mendicants were active and unwearied in preaching, but it was with no higher view than to promote the interests of their order.

It has been uniformly one of the leading objects of all who have aimed at the thorough reformation of the Romish Church, to restore the work of preaching to its due importance. Wickliffe, accordingly, gave the sermon a prominent place in the improvements which he introduced into public worship. In an unpublished tract against the monks, he says, "The highest service that men can arrive at on earth is to preach the word of God. This service falls peculiarly to priests, and therefore God more straitly demands it of them. Hereby should they produce children to God, and that is the end for which God has wedded the church. Lovely it might be, to have a son that were lord of this world, but fairer much it were to have a son in God, who, as a member of holy church, shall ascend to heaven! And for this cause Jesus Christ left other works, and occupied himself mostly in preaching; and thus did his apostles, and for this God loved them." He cites in proof the words of Christ, Luke xi. 28. In a treatise on the Feigned Contemplative Life, he describes it as a temptation of the great adversary, when men allow themselves to be drawn off by zeal

for the contemplative life, from the office of preaching. 'Before all'—says he—'we are bound to follow Christ; yet Christ preached the Gospel and charged his disciples to do the same. All the prophets and John the Baptist were constrained by love to forsake the desert, renounce the contemplative life, and to preach. Prayer'—he remarks—'is good' but not so good as preaching; and accordingly, in preaching, and also in praying, in the giving of sacraments, the learning of the law of God, and the rendering of a good example by purity of life, in these should stand the life of a priest.'"

Animated by an earnest desire to promote the spiritual good of men, he formed a society of pious persons who called themselves "poor-priests," and were subsequently called *Lollards*, who went about bare-foot, in long robes of a russet colour, preaching the Word of God, and exposing the erroneous doctrines inculcated by the begging monks. The followers of Huss, also, the Bohemian reformer, laid it down as one of the four articles to which they resolved to adhere in all their negotiations, both with the government and the church, that "the Word of God is to be freely preached by Christian priests throughout the kingdom of Bohemia, and the margravate of Moravia."

The doctrine of the Roman Catholic Church on the subject of preaching is, that it belongs not to the priests, but to the bishops to preach; and that priests only have power to sacrifice the body of Christ. When a Romish priest, therefore, undertakes the office of preaching, he can only do so with the license and under the control of the bishop. This important part, indeed, of the duty of a Christian pastor has been to a great extent neglected by the Romish Church. At the council of Trent debates of the most violent and disorderly character took place on the subject of preaching. The bishops claimed the sole prerogative to provide for the wants of the church in this respect, and complained bitterly of the usurpations of the Regulars, especially of the Mendicant Orders. On the other side, it was maintained that the Regulars had only taken upon themselves the duties of public instruction in consequence of the ignorance and indolence of the bishops; that they had enjoyed the liberty of preaching for three hundred years, and were rather to be commended than blamed for discharging a duty which had been so shamefully neglected by those to whom it originally belonged. The council had great difficulty in arriving at a satisfactory conclusion. But after an angry debate, it was at length decided, that the Regulars were to be prohibited from preaching in churches not belonging to their order without a bishop's license; in their own churches the license of their superior would suffice, which, however, was to be presented to the bishop, whose blessing they were directed to ask, and who was empowered to proceed against them if they preached heresy, or acted in a disorderly manner. But to this privilege

was appended a clause, enacting that the bishops exercised their power as delegates of the Holy See. The truth is, that preaching the Gospel forms a very small part of the duties of the clergy of the Church of Rome. And yet from time to time preachers of great power have appeared within her pale, more especially in connection with the Gallican Church. It is sufficient to mention the names of Bossuet, Massillon, and Bourdaloue, who occupy a very high place in the catalogue of eloquent preachers. These, however, are exceptions, the great mass of the clergy of the Romish Church being by no means entitled to be regarded as a preaching clergy.

The Reformation of the sixteenth century, indeed, was the result of preaching, and the consequent spread of religious knowledge among the people. All the church reformers, both before and at the Reformation, attached the utmost importance to this great duty, and all the revivals of religion which have occurred since the Reformation are to be traced, under God, to the faithful and powerful preaching of the Word. On this point all Protestant churches are agreed, and, accordingly, in their public worship, preaching occupies a prominent place. They bear in mind the apostolical declaration, that "It hath pleased God, by the foolishness of preaching to save them that believe."

PREACHING FRIARS. See **DOMINICANS.**

PREBENDARIES. See **CANONS OF A CATHEDRAL.**

PRECENTOR, the leader of a choir in England, and the leader of the psalmody of a congregation in Scotland.

PREDESTINARIANS, or **PREDESTINIANS**, names applied generally to all who hold strictly the doctrines of Augustine, and latterly of Calvin, on the subject of predestination. But these appellations were more especially given to the followers of Gottschalk, in the ninth century, who taught, what he termed, a double predestination, that is, a predestination of some from all eternity to everlasting life, and of others to everlasting death. On promulgating this doctrine in Italy, Gottschalk was charged by Rabanus Maurus with heresy, and thereupon hastened to Germany to vindicate his principles. A council, accordingly, assembled at Mentz, in A. D. 848, when Maurus procured his condemnation, and his transmission as a prisoner to Hincmar, archbishop of Rheims, to whose jurisdiction he properly belonged. On the arrival of Gottschalk, Hincmar summoned a council at Chiersey in A. D. 849, when, although his principles were defended by the learned Ratramnus, as well as by Remigius, archbishop of Lyons, he was deprived of his priestly office, ordered to be whipped, and afterwards imprisoned. Worn out with this cruel treatment, and, after languishing for some years in the solitude of a prison, this learned and thoughtful man died under excommunication, but maintaining his opinions to the very last.

While Gottschalk was shut up within the narrow

walls of a prison, his doctrines were the subject of a keen and bitter controversy in the Latin Church. Ratramnus and Remigius on the one side, and Scotus Erigena on the other, conducted the argument with great ability. The contention was every day increasing in violence, and Charles the Bald found it necessary to summon another council at Chiersey in A. D. 853, when, through the influence of Hincmar, the decision of the former council was repeated, and Gottschalk again condemned as a heretic. But in A. D. 855 the three provinces of Lyons, Vienna, and Arles met in council at Valence, under the presidency of Remigius, when the opinions of Gottschalk were approved, and the decisions of the two councils of Chiersey reversed. Of the twenty-three canons of the council of Valence, five contain the doctrinal views of the friends and defenders of Gottschalk. Thus, in the third canon they declare, "We confidently profess a predestination of the elect unto life, and a predestination of the wicked unto death. But in the election of those to be saved, the mercy of God precedes their good deserts; and in the condemnation of those who are to perish, their ill deserts precede the righteous judgment of God. In his predestination God only determined what he himself would do, either in his gratuitous mercy, or in his righteous judgment." "In the wicked he foresaw their wickedness, because it is from themselves; he did not predestine it because it is not from him. The punishment, indeed, consequent upon their ill desert he foresaw, being a God who foresees all things; and also predestined, because he is a just God, with whom, as St. Augustine says, there is both a fixed purpose, and a certain foreknowledge in regard to all things whatever." "But that some are predestinated to wickedness by a divine power, so that they cannot be of another character, we not only do not believe, but if there are those who will believe so great a wrong, we, as well as the council of Orange, with all detestation declare them anathema."

The five doctrinal canons of the council of Valence were adopted without alteration by the council of Langres in A. D. 859, and again by the council of Toul in A. D. 860, which last council was composed of the bishops of fourteen provinces. But on the death of Gottschalk, which happened in A. D. 868, the contention terminated. Romanists are still divided on the subject of the predestinarian controversy. The *Benedictines*, *Augustinians*, and *Jansenists* have adopted the opinions of Gottschalk, while the *Jesuits* bitterly oppose them.

PREDESTINATION. See **ARMINIANS**, **AUGUSTINIANS**, **CALVINISTS**.

PRE-EXISTENTS, a name given to those, in the second century, who adopted the opinions of Origen as to the existence of the human soul before the creation of Moses, if not from all eternity. He believed that all souls were fallen heavenly beings, originally the same in kind with all higher spirits and that it is their destination, after having become

purified, to rise once more to that life which consists in the pure immediate intuition of the Divine Being. This system, which is opposed to that of the *Creationists* as well as of the *Traducianists*, is evidently derived from the doctrines of the Pythagorean and Platonic schools, as well as those of the later Jewish theology. Nemesius as a philosopher, and Prudentius as a poet, seem to have been the only defenders of this theory, which was formally condemned in the council of Constantinople in A. D. 540. The doctrine of the pre-existence of souls has been embraced by Mystics generally, both in ancient and in modern times. It is generally received by the modern Jews, and is frequently taught in the writings of the Rabbis. One declares that "the soul of man had an existence anterior to the formation of the heavens, they being nothing but fire and water." The same author asserts, that "the human soul is a particle of the Deity from above, and is eternal like the heavenly natures." A similar doctrine is believed by the Persian *Sufis*.

PRE-EXISTENTS, a term used sometimes to denote those who maintain the pre-existence of Christ, that is, his existence before he was born of the Virgin Mary. The fact that Jesus Christ existed with the Father before his birth might be proved by numerous passages of the New Testament. Thus he is spoken of as "having come down from heaven," "having come from above," "having come from the Father, and come into the world." And he himself declared to the Jews, John vi. 62, "What and if ye shall see the Son of man ascend up where he was before?" Besides, he is said "to come in the flesh," an expression which plainly implies that he existed before he thus came. The same doctrine is plainly taught in John i. 1, 2, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." It is said also in John xvii. 5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." The doctrine of the pre-existence of Christ, then, is a true scriptural doctrine, but a variety of explanations have been given as to the mode of his pre-existence.

It is admitted by *Arians* that Christ existed before his manifestation in human nature, but they do not admit that he is God in the proper sense of the term. The doctrine of Arius himself was, that there was a time when Christ was not, and that he was created before all worlds. And not the *Arians* only, but the *Semi-Arians* also maintain the pre-existence of Christ, but deny his proper divinity. Dr. Samuel Clarke, in the last century, endeavoured to form a theory holding an intermediate place between the Arian and the orthodox system, neither allowing the Son of God to be called a creature, nor admitting his equality with the Father. He held that from the beginning there existed along with the Father a second Person, called the Word or Son, who derived

his being, attributes, and powers from the Father. Dr. Price, whose opinions approached nearer to *Socinianism* than to *Arianism*, strenuously contended for our Lord's pre-existence.

The hypothesis known by the name of the *INDWELLING SCHEME* (which see), alleged the pre-existence of Christ's human soul in union with the Deity. The pre-existence of the Messiah has been uniformly maintained by the Jews. Bishop Fowler and Dr. Thomas Goodwin were both able supporters of this opinion. But Dr. Isaac Watts has more especially defended it, and adduced various arguments in its favour. The most important of these may be mentioned, that the reader may know by what reasoning the Pre-Existents have argued in favour of the existence of Christ's human soul previous to his incarnation.

"1. Christ is represented as his Father's messenger, or angel, being distinct from and sent by his Father, long before his incarnation, to perform actions which seem to be too low for the dignity of Deity. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man, really distinct from God; yet such a one, in whom Jehovah had a peculiar indwelling, or with whom the divine nature had a personal union.

"2. Christ, when he came into the world, is said, in several passages of Scripture, to have divested himself of some glory which he had before his incarnation. (John xvii. 4, 5; 2 Cor. viii. 9.) Now, if he had existed hitherto in his divine nature only, that divine nature could not properly divest itself of its glory.

"3. It seems needful, that the soul of Christ should pre-exist that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. The divine nature is incapable of suffering, and consequently could not undertake it; and it seems unreasonable to suppose the man Jesus bound to such extreme sufferings, by a stipulation to which he was not a party, if no constituent part of human nature then existed.

"4. The covenant of redemption between the Father and the Son is represented as being made before the foundation of the world. To suppose that the divine essence, which is the same in all the three personalities, should make a covenant with itself, seems highly inconsistent.

"5. Christ is the angel to whom God was in a peculiar manner united, and who, in this union, made all the divine appearances related in the Old Testament.—See Gen. iii. 8; xvii. 1; xxviii. 12; xxxii. 24 Exod. ii. 2, and a variety of other passages.

"6. The Lord Jehovah, when he came down to visit men, carried some ensign of divine majesty: he was surrounded with some splendid appearance; such as often was seen at the door of the tabernacle, and fixed its abode between the cherubim. It was by the Jews called the *shechinah*; i. e. the habitation

of God. Hence he is described as 'dwelling in light, and clothed with light as with a garment.' In the midst of this brightness there seems to have been sometimes a human form: it was probably of this glory that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the Mount, when his 'garments were white as the light;' and at his ascension into heaven, when a bright cloud received him, and when he appeared to John (Rev. i. 13.); and it was with this glory he prayed that his Father would glorify him, after his sufferings should be accomplished.

"7. When the blessed God appeared in the form of a man, or angel, it is evident that the true God resided in this man, or angel; because he assumes the most exalted names and characters of Godhead. And the spectators, and sacred historians, it is evident, considered him as truly God, and paid him the highest worship and obedience. He is properly styled 'the angel of God's presence,' and of the covenant.—Isa. lxiii. Mal. iii. 1.

"8. This same angel of the Lord was the God and King of Israel. It was he who made a covenant with the patriarchs, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and afterwards resided in the Holy of Holies.

"9. The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship belonging to God. Hence we infer, that the angel, who, under the Old Testament, assumed such titles, and accepted such worship, was that angel in whom God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ himself.

"10. Christ represents himself as one with the Father (John x. 30; xiv. 10, 11.). There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may properly be called the God-Man, in one complex person."

The Rev. Noah Worcester, an American divine, has advanced an hypothesis on the pre-existence of the human soul of Christ, differing in various particulars from the hypothesis of Dr. Watts. His theory is founded on the title, "Son of God," which is so frequently applied to Christ in the New Testament, and which he alleges must import that Jesus Christ is the Son of the Father as truly as Isaac was the son of Abraham; not that he is a created intelligent being, but a being who properly derived his existence and nature from God. Mr. Worcester thus maintains, that Jesus Christ is not a self-existent being, for it is impossible even for God to produce a self-existent son; but as Christ derived his existence and nature from the Father, he is as truly the image of the invisible God as Seth was the likeness of Adam. He is, therefore, a person of Divine dig-

nity, constituted the Creator of the world, the angel of God's presence, or the medium by which God manifested himself to the ancient patriarchs. According to this theory the Son of God became man, or the Son of man, by becoming the soul of a human body.

PREFACES, certain short occasional forms in the Communion Service of the Church of England, which are introduced in particular festivals, more especially Christmas, Easter, Ascension, and seven days after; also Whitsunday, and six days after together with Trinity Sunday.

PRELATE, an ecclesiastic having jurisdiction over other ecclesiastics. The term is generally applied to a bishop or an archbishop. Before the Reformation abbots were called prelates. The Episcopal system is prelatical in its nature, maintaining, as it does, that there is a gradation of ranks in the Christian ministry, and by this peculiarity it is distinguished from the Presbyterian and Congregationalist systems of church government.

PREMONSTRATENSAINS, a Romish order of monks founded in the twelfth century at Premontré in the Isle of France. It was founded by Norbert, a German, and subsequently archbishop of Magdeburg; with a view to restore the discipline of the regular canons, which had been much deteriorated. It followed the rule of St. Augustine. At their first foundation in A. D. 1121, the monks of this order were remarkable for their poverty. But so rapidly did they increase in popularity and wealth, that in the course of thirty years from their foundation they had above a hundred abbeys in France and Germany; and subsequently so far did they spread, that they had monasteries in all parts of Christendom, amounting to 1,000 abbeys, 300 provostships, a vast number of priories, and 500 nunneries. This number is now much diminished, and of the 65 abbeys which they formerly had in Italy, there is not one now remaining. The *Premonstratensians* came into England in A. D. 1146, and settled in Lincolnshire, whence they spread, and in the reign of Edward I. they had 27 monasteries throughout different parts of the country. They were commonly known by the name of the White Friars. They had six monasteries in Scotland, four in Galloway, one at Dryburgh, and one at Ferne in Ross-shire. This order had also several houses in Ireland.

PRESBYTERS. See ELDERS (CHRISTIAN).

PRESBYTERESSES, frequently mentioned in the ancient writers as female office-bearers in the Christian Church. They were probably the wives of presbyters, or perhaps pious women who were appointed to instruct and train the younger persons of their own sex. In the fourth century female presbyters disappeared, and the ordination of DEACONESSES (which see) began to be looked upon as a Montanistic custom, which led, in the fifth century, to the abolition of that office in the West.

PRESBYTERIANISM, that form of church gov-

ernment in which the church is governed by presbyters, or teaching and ruling elders, who, although chosen by the people, are considered as deriving their power from Christ. These presbyters meet in presbyteries to regulate the affairs of individual congregations, of several congregations in the neighbourhood of each other, or of all the congregations in a province or a nation. According to the principles of Presbyterianism, particular congregations, instead of being separate and complete churches as they are regarded by Congregationalists, form only a part of the church, which is composed of many congregations. Presbyterianism, instead of recognizing, like Episcopacy, a *bishop* as different from and superior to a *presbyter*, and maintaining a distinction of ranks among the ministers of religion, holds, on the contrary, that both in Scripture and the constitution of the primitive church, *bishop* and *presbyter* are convertible terms, and that there is complete equality in point of office and authority among those who preach and administer the sacraments, however they may differ in age, abilities or acquirements. The argument as between the *Presbyterians* and *Episcopalians*, is fully stated under the article BISHOP; and as between the *Presbyterians* and *Congregationalists* or *Independents*, under the articles ELDERS (CHRISTIAN) and ORDINATION. According to the views of Presbyterians, there ought to be three classes of officers in every completely organized church, namely, at least one teaching elder, bishop, or pastor—a body of ruling elders and deacons. The first is designed to minister in word and doctrine, and to dispense the sacraments; the second to assist in the inspection and government of the church; and the third to manage the financial affairs of the church. Though Presbyterian churches hold the doctrine of a parity of ministers, they have, when fully organized, a gradation of church courts for the exercise of government and discipline. These courts are the kirk-session, the presbytery, the provincial synod, and if the church be so large as to require it, the General Assembly.

PRESBYTERIAN CHURCH OF AMERICA.

The early founders of this church were principally Scotch and Irish Presbyterians, who settled in the American colonies about the end of the seventeenth and the beginning of the eighteenth centuries. We learn that in 1699 two ministers, the Rev. Francis M'Kemie and the Rev. John Hampton, the former an Irishman, and the latter a Scotchman, settled on the eastern shore of Virginia, near the borders of Maryland, where they diligently employed themselves in preaching the Gospel throughout the surrounding towns and villages. The first regularly organized Presbyterian Church in the United States was established at Philadelphia about the year 1703, and at the same time four or five additional churches were formed on the eastern shore of the Chesapeake Bay. The first presbytery, consisting of seven ministers, was organized in Philadelphia in 1705. From this

date the cause made rapid progress, and as early as 1716 a synod was constituted consisting of four presbyteries. A short time before this step was taken, several Congregationalist churches, with their ministers, in East and West Jersey and on Long Island, had joined the Presbyterian Church.

The body now went on increasing by the constant influx of emigrants from almost every country in Europe, who happened to favour the Presbyterian form of worship and government. "The consequences," says Dr. Miller of Princeton, "of the ministers, and others composing this denomination, coming from so many different countries, and being bred up in so many various habits, while the body was thereby enlarged, tended greatly to diminish its harmony. It soon became apparent that entire unity of sentiment did not prevail among them respecting the examination of candidates for the ministry on experimental religion, and also respecting strict adherence to presbyterial order, and the requisite amount of learning in those who sought the ministerial office. Frequent conflicts on these subjects occurred in different presbyteries. Parties were formed. These who were most zealous for strict orthodoxy, for adherence to presbyterial order, and for a learned ministry, were called the 'old side;' while those who laid a greater stress on vital piety than on any other qualification, and who undervalued ecclesiastical order and learning, were called the 'new side,' or 'new lights.' And although, in 1729, the whole body adopted the Westminster Confession of Faith and Catechisms as the standards of the church, still it was found that a faithful and uniform adherence to these standards could not be in all cases secured. The parties, in the progress of collision, became more excited and ardent; prejudices were indulged; misrepresentations took place; and every thing threatened the approach of serious alienation, if not of a total rupture. While things were in this state of unhappy excitement, Mr. Whitfield, in 1739, paid his second visit to America. The extensive and glorious revival of religion which took place under his ministry, and that of his friends and coadjutors, is well known. Among the ministers of the Presbyterian Church, as well as among those of New England, this revival was differently viewed; the 'old side' men, looking too much at some censurable irregularities which mingled themselves with the genuine work of God, were too ready to pronounce the whole a delusion; while the 'new side' men with zeal and ardour declared in favour of the ministry of Whitfield and the revival. This brought on the crisis. Undue warmth of feeling and speech, and improper inferences, were admitted on both sides. One act of violence led to another, until, at length, in 1741, the synod was rent asunder; and the synod of New York, composed of 'new side' men, was set up in opposition to that of Philadelphia, which retained the original name, and comprehended all the 'old side' men who belonged to the general body."

For seventeen years these synods retained each of them a separate and independent position, but at length, after several years spent in negotiations, the two synods were united in 1758, under the title of "the Synod of New York and Philadelphia," a name which they retained till 1788, when they divided themselves into four synods. This was followed in 1789 by the formation of a General Assembly, the number of ministers being at that time 188, with 419 congregations, of which 204 were destitute of a stated ministry. The Westminster Standards were now solemnly adopted as a summary of the Faith of the Presbyterian Church, not, however, without the introduction into the Confession of Faith of certain modifications on the subject of civil establishments of religion, and also on the right of the civil magistrate to interfere in the affairs of the church. From the formation of the General Assembly the church made steady progress. In 1834 it embraced no fewer than 22 synods, 111 presbyteries, about 1,900 ordained ministers, about 250 licentiates, with the same number of candidates for license under the care of presbyteries, considerably above 230,000 communicants, and 500 or 600 vacant churches.

The questions which for many years agitated the American Presbyterian Church concerned marriage and slavery. The points connected with the matrimonial relation which formed the subjects of keen polemical discussion in the ecclesiastical courts were as to the legality of marriage with a brother's or sister's widow, and with a deceased wife's sister. Slavery has also been a prolific source of contention. Thus, in the synod of Philadelphia, it was discussed in the form of two questions, "Whether the children of slaves held by church members should be baptized?" and "Whether the children of Christian professors enslaved by irreligious men ought to be baptized?" The synod decided both questions in the affirmative. In the year 1787 a direct testimony against slavery was given forth by the synod, and an urgent recommendation to all their people to procure its abolition in America. This was repeated in 1793, and again the synod in 1795 confirmed the same decision, and denounced, in the strongest terms, all traffic in slaves. At that period a note was authoritatively appended to the 142d question of the Larger Catechism, in which was contained a definition of "man-stealing," with Scripture proofs. For many years that note appears to have been overlooked; but in 1815 the subject of slavery was brought before the General Assembly, when the former declarations of the body against the practice were reiterated. But in the following year the views of the church had evidently undergone a sudden change, for we find an order issued by the General Assembly to omit from all future editions of the Confession, "the note connected with the Scripture proofs in answer to the question in the Larger Catechism, 'What is forbidden in the eighth commandment?' in which the crime of man-stealing and

slavery is dilated upon." The subject was discussed at several sessions of the General Assembly in 1816, 1817, and 1818, and the result was, that a long declaration was issued entitled 'A full Expression of the Assembly's views of Slavery.' From that time down to 1837, when the church was split up into two sections, the question of slavery was carefully avoided in all the deliberations of the ecclesiastical courts.

The American Revolution which, after a protracted war with the mother country, terminated in the proclamation of independence, could not fail to retard the progress of the Presbyterian as well as of the other churches. It is not to be wondered at, therefore, that we should find Dr. Hodge writing thus: "The effects of the Revolutionary war on the state of our church were extensively and variously disastrous. The young men were called from the seclusion of their homes to the demoralizing atmosphere of a camp. Congregations were broken up. Churches were burned, and pastors were murdered. The usual ministerial intercourse and efforts for the dissemination of the Gospel were, in a great measure, suspended, and public morals in various respects deteriorated. From these effects it took the church a considerable time to recover; but she shared, through the blessing of God, in the returning prosperity of the country, and has since grown with the growth, and strengthened with the strength, of our highly favoured nation."

The returning prosperity of America after the war of Independence was nowhere more vividly manifested than among the Presbyterians. Their system of church polity was somehow identified more than any other with political freedom, and they rapidly increased both in numbers and influence. The Presbyterian Church became a powerful body, and its liberal spirit showed itself in the close Christian intercourse which it maintained with other churches. Its great object was to combine the various ecclesiastical bodies of the United States in a closer fraternity, that they might more cordially and more efficiently unite in advancing the progress of the Redeemer's kingdom both at home and abroad. In prosecution of this most desirable object, a Plan of Union was adopted in 1801 between Presbyterians and Congregationalists in the new settlements. "By that compact," says Dr. Krebs, "a Presbyterian Church might call a Congregational minister, and *vice versa*. If one body of Presbyterians and another of Congregationalists chose to unite as one church and settle a minister, each party was allowed to exercise discipline, and regulate its church affairs according to its own views, under the general management of a joint standing committee; and one of that committee, if chosen for that purpose, had 'the same right to sit and act in the presbytery, as a ruling elder of the Presbyterian Church.' Under the operation of that 'Plan of Union,' hundreds of churches were formed in the States of New York and Ohio, during the period from 1801 to 1837.'

From the commencement of the present century, or rather, we may say, throughout the whole history of the American churches, remarkable revivals of religion have frequently occurred. To these religious awakenings the Presbyterians, in common with other churches, have been largely indebted for the rapid increase of their numbers. On such occasions new congregations have often been formed with the most encouraging rapidity. A case of this kind, which occurred in Kentucky and Tennessee in 1797, led to a demand for a greater number of Presbyterian ministers than could be met by a supply of regularly ordained pastors. In these circumstances the plan was proposed and adopted in the Transylvania presbytery of employing pious laymen in immediate ministerial work, without subjecting them to a lengthened course of college education. A difference of opinion arose on this subject, which led to the formation of a separate body, which is well known by the name of the CUMBERLAND PRESBYTERIANS (which see). But while the church thus lost a small body both of ministers and people, whose secession has turned out manifestly to the furtherance of the Gospel, it received in 1822 an accession to its numbers, the general synod of the Associate Reformed Church having resolved, by a small majority, though in opposition to the express will of a majority of its presbyteries, to unite itself with the General Assembly of the Presbyterian Church of North America.

The most important event which has occurred in connexion with the history of the American Presbyterian Church, is its disruption in 1838. The controversy which led to the separation of the church into two great parties, each of them claiming to be the genuine integral body which had been subdivided, involved chiefly two points, one of them belonging to the doctrines of theology, and the other to the government and discipline of the church. For some time previous several presbyteries had exhibited considerable laxity in the admission of ministers, thus rendering the standards of the church of little avail in preserving uniformity in point of doctrine. This evil of itself was sufficient, sooner or later, to destroy the harmony and peace of the church. But the circumstance which ultimately brought about the disruption, was the case of the Rev. Albert Barnes. This eminent minister, who was first located at Morristown, received a call to be minister of the first Presbyterian church of Philadelphia. The call was laid upon the table of the presbytery of Philadelphia at their meeting in April 1830, when objections were made to Mr. Barnes as being unsound in doctrine. The objections were founded on a published sermon, entitled 'The Way of Salvation.' The call, however, was sustained by the presbytery of Philadelphia, and the translation of Mr. Barnes was effected, not, however, without a protest signed by twelve ministers, who complained to the synod of Philadelphia. The matter was fully considered by the synod, which, by a decided majority, referred the

examination of the sermon with the cognate topics to the presbytery. That body complied with the direction of the synod, and having formally recorded their disapprobation of the doctrines promulgated in the sermon, appointed a committee to confer with Mr. Barnes on the subject. Meanwhile, another subject of dispute arose, in regard to admission of persons into the presbytery of Philadelphia.

The progress of the controversy, which raged for several years in the courts of the Presbyterian church, is thus detailed by Dr. Krebs:—"To accommodate Mr. Barnes, and those who sustained him, the Assembly constituted the second presbytery of Philadelphia; which act the synod resisted as unconstitutional, and refused to enrol the members as part of the synod at their next meeting; which produced new 'complaints, protests, and remonstrances,' for review by the General Assembly of 1833.

"The General Assembly of that year reversed the proceedings of the synod of Philadelphia, by confirming the acts of the previous year; which brought up the whole controversy before the synod at their annual meeting. In the interim, a new principle of presbyterial consociation had been announced and acted on, by a departure from the usual geographical limits for presbyteries. It was denominated, in polemic technology, 'elective affinity.' The synod annulled the proceeding of the Assembly, and having dissolved the then second presbytery of Philadelphia, and combined the members with their old associates, proceeded to sever the whole original presbytery by a geographical line, drawn from east to west through Market Street, in the city of Philadelphia. At the same meeting of the synod a 'Protest and Complaint' against the rule respecting the examination of ministers or licentiates, desiring admission into the presbytery of Philadelphia, and the synodical virtual approbation of that rule, were recorded for transmission to the General Assembly of 1834. The synod, however, had introduced another subject of conflict, by the formation of their new presbytery; so that there existed the second presbytery of Philadelphia, organized by the General Assembly, and the second presbytery constituted by the synod. About the same time the synods of Cincinnati and Pittsburg formally interfered in the collision, by impugning the proceedings of the General Assembly in reference to the presbytery of Philadelphia.

"The vacillating course of the General Assembly during some years, with the various attempts to compromise, as either of the parties seemed to acquire the preponderance,—for the actual division among the ministers and churches was avowed,—constantly augmented the strife in pungency and amplitude. To place the matter in a form which could not be evaded, Dr. Junkin, of the presbytery of Newton, directly charged Mr. Barnes with holding erroneous opinions, as declared especially in his 'Notes on the Romans.' The case occupied the second presbytery

of Philadelphia for some days, when that ecclesiastical body acquitted Mr. Barnes of 'having taught any dangerous errors or heresies contrary to the Word of God,' and the Confession of Faith and Catechisms. From that decision Dr. Junkin appealed to the synod of Philadelphia who met in 1835. Prior to that period, the synod of Delaware, which had been erected by the Assembly to include the second presbytery of Philadelphia, was dissolved, and that presbytery was re-incorporated with the synod of Philadelphia.

"When Dr. Junkin's appeal came before the synod, according to the constitutional rule, the record of the case made by the presbytery appealed from, was required. They refused to submit the original copy of the proceedings of the synod. The synod, however, proceeded with the investigation upon the proofs that the detail of the charges, evidence, and proceedings laid before them, was an authentic copy of the presbyterial record. Mr. Barnes refused to appear in his own defence, upon the plea that as the presbytery to which he belonged, and who had acquitted him, would not produce their 'attested record' of the proceedings in his case, the trial, 'whatever might be the issue,' must be unconstitutional. After nearly three days' discussion, the synod reversed the decision of the second presbytery in the case of Mr. Barnes, 'as contrary to truth and righteousness,' and declared, that the errors alleged were contrary to the doctrines of the Presbyterian Church, and that they contravened the system of truth set forth in the word of God; and they suspended Mr. Barnes from the functions of the gospel ministry. Against which decision, Mr. Barnes entered his complaint and appeal to the General Assembly of 1836.

"The synod then dissolved the second presbytery of Philadelphia, which had been organized by the General Assembly, and also the presbytery of Wilmington.

"The General Assembly met in 1836, and those various 'appeals,' 'complaints,' and 'protests,' were discussed. That body rescinded all the acts of the synod of Philadelphia,—they absolved Mr. Barnes from the censure and suspension pronounced by the synod of Philadelphia. They erected their former second presbytery anew, as the third presbytery of Philadelphia—they restored the presbytery of Wilmington—and they virtually proclaimed, that the positions avowed by Mr. Barnes are evangelical, and consistent with the Presbyterian Confession of Faith and Catechisms."

The controversy had now reached its height, and there was every probability that a decisive struggle between the two conflicting parties would take place at the meeting of the General Assembly in 1837. Those who were opposed to the opinions of Mr. Barnes, believing them to be contrary to the standards of the church, had for some years been in a minority in the Assembly, and feeling that their

position was one of deep solemnity, they invited a convention to meet in Philadelphia a week before the opening of the General Assembly. The convention included 124 members, most of whom were delegates to the Assembly, and they continued to hold their meetings for several days, in the course of which they drew up a "Testimony and Memorial," to be laid before the Assembly. In regard to the doctrinal errors against which they testified, the convention thus declared:—"We hereby set forth in order some of the doctrinal errors, against which we bear testimony.

"I. God would have been glad to prevent the existence of sin in our world, but was not able, without destroying the moral agency of man; or, that for aught which appears in the Bible to the contrary, sin is incidental to any wise moral system.

"II. Election to eternal life is founded on a fore-sight of faith and obedience.

"III. We have no more to do with the first sin of Adam, than with the sins of any other parent.

"IV. Infants come into the world as free from moral defilement, as was Adam, when he was created.

"V. Infants sustain the same relation to the moral government of God in this world as brute animals, and their sufferings and death are to be accounted for, on the same principle as those of brutes, and not by any means to be considered as penal.

"VI. There is no other original sin than the fact that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency. Original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering. There is no evidence in scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

"VII. The doctrine of imputation, whether of the guilt of Adam's sin, or of the righteousness of Christ, has no foundation in the word of God, and is both unjust and absurd.

"VIII. The sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only.

"IX. The impenitent sinner by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, is in full possession of all the ability necessary to a full compliance with all the commands of God.

"X. Christ never intercedes for any but those who are actually united to him by faith; or Christ does not intercede for the elect until after their regeneration.

"XI. Saving faith is the mere belief of the word of God, and not a grace of the Holy Spirit.

"XII. Regeneration is the act of the sinner himself, and it consists in a change of his governing purpose, which he himself must produce, and which is

the result, not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth, analogous to the influence which one man exerts over the mind of another; or regeneration is not an instantaneous act, but a progressive work.

"XIII. God has done all that he can do for the salvation of all men, and man himself must do the rest.

"XIV. God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner, without impairing their moral agency.

"XV. The righteousness of Christ is not the sole ground of the sinner's acceptance with God: and in no sense does the righteousness of Christ become ours.

"XVI. The reason why some differ from others in regard to their reception of the gospel is, that they make themselves to differ.

"The convention pronounced these 'errors unscriptural, radical, and highly dangerous,' which in 'their ultimate tendency, subvert the foundation of Christian hope, and destroy the souls of men.'

"The convention, on church order and discipline, particularly specified as practices of which they complained: The formation of presbyteries founded on doctrinal repulsions as affinities; the refusal of presbyteries to examine their ministers; the licensing and ordination of men unfit for want of qualification, and who deny fundamental principles of truth; the needless ordination of evangelists without any pastoral relation; the want of discipline respecting gross acknowledged errors; the number of ministers abandoning their duties for secular employments, in violation of their vows; the disorderly meetings of members and others, thereby exciting discord and contention among the churches."

The General Assembly of 1837 met, and the adherents of the convention being in a decided majority, several important changes were made by that venerable court. For instance, they abrogated the Plan of Union between Presbyterians and Congregationalists, and in accordance with this decision they cut off four synods from the communion of the church, as not observing the order and principles of the Presbyterian Church. They discontinued the American Home Mission and American Education Societies, and they dissolved the third presbytery of Philadelphia.

It was now plain that a disruption was fast approaching, and American Christians generally looked forward to the meeting of the General Assembly of 1838 as likely to bring the fierce contention, which had so long been agitating the church, to a solemn crisis. The eventful period came, and the Assembly having met and been constituted, the commissions from presbyteries were read. The clerks omitted all reference to the delegates from the presbyteries comprised in the four synods which had

been expunged from the roll by the Assembly of the previous year. This omission gave rise to a keen discussion, conducted in a very disorderly manner, and at length the dissentients from the acts of the Assembly of 1837, disclaiming the authority of the moderator, elected another moderator and clerks, and immediately withdrew in a body to the building occupied by the First Presbyterian Church of Philadelphia, where they formed themselves into the *Constitutional Presbyterian Church of America*, or as it is generally called, the *New School Presbyterian Church*. The majority of the Assembly retained their seats until the dissentients had left, when they proceeded to business according to the customary forms, and hence they are generally known as the *Old School Presbyterian Church*. The Disruption of the Presbyterian Church of America being thus consummated, legal questions naturally arose as to property, which were decided in the law courts of Pennsylvania, in the first instance, in favour of the Old School, but when the case was taken before the court, with all the judges present, that decision was reversed, and the way left open for the New School Assembly to renew the suit if they should think proper. The Old School Assembly was left, however, in possession of the succession, and in the management of the seminaries, and the suit withdrawn.

The Presbyterian Church in America has been throughout its whole history essentially a missionary church, actively engaged in fulfilling, as far as its means and opportunities allowed, our Lord's last commission, "Go ye into all the world, and preach the gospel to every creature." The Society for Propagating Christian Knowledge, which was formed in Scotland in 1709, early directed its efforts towards the conversion of the North American Indians, and in this great work it received efficient assistance from the American Presbyterians. The well-known David Brainerd, and his brother John, both of whom laboured most successfully among the Indians, were under the direction of the Presbyterian Church, though they constantly maintained a correspondence with the parent Society in Scotland, and derived a portion of their support from that country. Mission work among the Indians was prosecuted by the Presbyterian Church from 1741 to 1780, when, in consequence of the Revolutionary war, the foreign missionary work was, for several years, to a certain extent abandoned. In 1796 it was resumed in the formation of the New York Missionary Society, which, though independent of presbyterial supervision, was chiefly composed of Presbyterians. In the following year the Northern Missionary Society was established, and prosecuted missions among the Indians with great activity and success for several years. At length, in the year 1800, the General Assembly of the Presbyterian Church took up the work of foreign missions in a systematic manner, and in 1802 they issued a circular to all the presbyteries

under their care, urging collections for the support of missions. It was not, however, till 1805, that their arrangements were sufficiently matured, and in that year they commenced missionary operations among the Cherokee Indians. Missions were carried on among the Indians with some encouraging results till 1818, when an Independent Society was formed, uniting the efforts of the Presbyterian, Reformed Dutch, and Associate Reformed churches. This new body, accordingly, was called "The United Foreign Missionary Society." This Society was in active operation for six or seven years, when it ceased its work, and became merged in the American Board of Commissioners for Foreign Missions, which had been busily engaged in the missionary enterprise since 1811. Many Presbyterians, however, wished that their own denominations should as such prosecute foreign missions, and, accordingly, in 1831, the synod of Pittsburg formed the Western Foreign Missionary Society, which prosecuted its operations with varied success for six years, when, in June 1837, a Board of Foreign Missions was established by the General Assembly. The Board has, since that time, assumed a very flourishing aspect, and conducts no fewer than eight missions, viz. to the North American Indians, Western Africa, India, Siam, China, the Jews, and the Romanists in France, Belgium, and other European countries.

PRESBYTERIAN CHURCH OF AMERICA (NEW SCHOOL). This branch of the American Presbyterian Church assumed its separate position in 1838, under circumstances and for reasons which have been fully noticed in the previous article. The denomination now under consideration adopted the name of the Constitutional Presbyterian Church. They had all along been favourable to the Plan of Union, between the Presbyterians and the Congregationalists in the New Settlements, which had been adopted in 1801. The operation of this Plan led to the formation of numerous churches of a mixed character, and in 1837 the General Assembly of the Presbyterian Church cut off four synods from their communion, simply on the ground that they partook more of the Congregationalist than the Presbyterian character. The Presbyterian element was believed by the majority of the Assembly to be altogether inconsistent with the Congregationalist element. The minority which afterwards formed the New School Presbyterian Church saw no such inconsistency, but, on the contrary, they believed that the Plan of Union, instead of deserving to be abrogated, had accomplished the work for which it was designed, and had moulded the mixed mass into a comparatively homogeneous Presbyterian community. Having such impressions they were decidedly opposed to the abrogation of the Plan, and refused to carry out the enactment of the Assembly of 1837, which cut off the four synods connected with the Plan. There were also doctrinal differences, however, of a very serious nature, which

were probably the fundamental causes of the separation of the New School. There had always been a strictly Calvinistic party in the Church, which was equally strict in its support of the Presbyterian form of church government. This was often termed the Scotch party, as being mainly composed of Scotch immigrants. Another party existed in the church whose principles were Arminian in doctrine and Congregationalist in ecclesiastical polity. This was often termed the Puritan party, as being mainly composed of English Puritan immigrants. The characteristic features of the two parties are thus described by Dr. Joel Parker of the New School party, or as he terms it, the Puritan party.

"The differences of these two parties in their native characteristics are pretty well understood. The Puritan is satisfied with maintaining the great leading truths of the Calvinistic faith, and is ready to waive minor differences, and to co-operate with all Christian people in diffusing evangelical piety. Hence, though the mass of our Puritan people preferred Congregational government, they looked calmly on, while hundreds of their ministers, and thousands of their church members were becoming thorough Presbyterians. The Scotch, on the contrary, were of a more inflexible character. They too loved Calvinistic doctrines, and if they had less zeal than the Puritans in diffusing our religion, and in acting for the regeneration of our country and the world, they were second to no other people on earth in these respects.

"The differences in doctrine between the two had respect mainly to three points of explanation of great facts in the Calvinistic system. They both agreed that the whole race of Adam were sinners by nature. Many of the Scotch school maintained that sin was literally infused into the human soul prior to any moral agency of the subject.

"Many of the Puritan party alleged that this was not the mode by which all men became sinners, but that it was enough to say that there were certain native propensities in every descendant of Adam, which naturally and certainly induced sinful action with the commencement of moral agency.

"Many of the Scotch party maintained that the atonement of Christ is intended as a provision for the elect alone. The Puritan party asserted that the atonement is made for the race as a whole, so that it may be truly said to every lost sinner, after he shall be shut up in the eternal prison, 'You might have had salvation; Christ purchased it for you, and proffered it to you in all sincerity.'

"The Scotch party maintained, that unconverted sinners were perfectly unable, in every sense, to comply with the requirements of the gospel. The other party alleged, that 'God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature, determined to good or evil.' Many individuals were found, on both sides, that pushed these views to an

extreme; but far the greater portion of the clergy, in each party, were content to preach the gospel faithfully to their respective flocks, with so little of the controversial spirit, that the greater part of their intelligent hearers did not understand that there was any perceptible difference in the theology of the two schools."

From this statement by one of themselves, the Puritan, or New School party, which now forms a separate church, can scarcely be considered as agreeing in doctrine with the Westminster Confession of Faith, to which, nevertheless, they profess to adhere. This church holds the meetings of its General Assembly not annually like the Old School, but every three years. This arrangement was made in 1840, and to render the business of their supreme court more simple and easy, they enacted that all appeals from the decisions of a church session shall not, in the case of lay members, be carried beyond the presbytery, nor in the case of ministers beyond the synod. This church numbered in 1853, 1,570 ministers, 1,626 churches, and 140,452 members. "The New School," says Dr. Schaff, "is composed of quite heterogeneous material, and by the perpetual agitation of the slavery question, and other points of difference, is threatened almost every year with a new division, which it can hardly long escape; while some of its members have already returned into the bosom of the Old School."

PRESBYTERIAN CHURCH OF AMERICA (OLD SCHOOL). This is the largest and most influential of the two sections into which the American Presbyterian Church was divided in 1838. Its members profess to maintain a complete identity both in doctrine and government with the Presbyterian Church before its disruption. They hold strictly by the Westminster Standards as the symbols of their faith and order. The General Assembly holds its meetings annually. So rapidly did this body advance, after it existed in a separate state, as appears from their statistical returns, that in six years after 1838, they increased nearly one-third in actual numbers. In 1843 this church consisted of 1,434 ministers, 2,092 churches, and 159,137 members. During the ten years which followed this date it continued to make rapid progress, so that in 1853 we find it numbering 2,139 ministers, 2,879 churches, and 219,263 members. The Old School Presbyterians have conducted their Home Missions and their Presbyterian Board of Foreign Missions with the most remarkable efficiency.

PRESBYTERIANS (CUMBERLAND). See CUMBERLAND PRESBYTERIANS.

PRESBYTERIAN CHURCH IN ENGLAND. The earliest Presbyterians in England were the Puritans, who differed from the Established Church not exclusively, as many have supposed, on the subject of clerical vestments, which, no doubt, formed a prominent point in the controversy, but on the subject also of the assumed superiority of bishops over pres-

byters, and the claim which they arrogated, of alone possessing the right of ordination, discipline, and government. The Puritans maintained the perfect parity, if not identity, of bishops and presbyters, and were, in fact, essentially Presbyterian in their views of church government. Accordingly, no sooner did they separate from the Establishment, than despairing of all hope of legislative aid in procuring reform, they, or at least a party of them in London and its neighbourhood, resolved to form themselves into a presbytery to be held at Wandsworth in Surrey, a village on the banks of the Thames, about five miles from the city. This important step was taken on the 20th November 1572, when about fifteen ministers met, and eleven elders were chosen to form members of the court, thus constituting the presbytery of Wandsworth, which was the commencement of the Presbyterian Church in England. A movement of this kind was looked upon by the bishops as fraught with danger, and, therefore, exerting their influence with Queen Elizabeth, who was herself keenly opposed to the Puritans, they easily persuaded her to issue a royal proclamation for enforcing the Act of Uniformity; and yet, notwithstanding the active opposition of the government, not only did the newly-formed presbytery continue its labours, but other presbyteries also were organized in the neighbouring counties. In process of time the Puritans became decidedly favourable to Presbyterianism, and although a portion embraced the Independent or Congregationalist system of church government, yet when the Westminster Assembly was convened in 1643, the inclination of the great majority of that convention of divines was to establish presbytery in England. Accordingly, we find Dr. Hetherington, in his 'History of that Assembly,' declaring, "There can be no doubt that the close alliance which the English parliament sought with Scotland, and the ground taken by the Scottish Convention of Estates and General Assembly, in requiring not only an international league, but also a religious covenant, tended greatly to direct the mind of the English statesmen and divines towards the Presbyterian form of church government, and exercised a powerful influence in the deliberations of the Westminster Assembly. But let it be also remembered, that in every one of the reformed continental churches, either the Presbyterian form, or one very closely resembling it, had been adopted; and that the Puritans had already formed themselves into presbyteries, held presbyterial meetings, and endeavoured to exercise Presbyterian discipline in the reception, suspension, and rejection of members. Both the example of other churches, therefore, and their own already begun practice, had led them so far onward to the Presbyterian model, that they would almost inevitably have assumed it altogether apart from the influence of Scotland. In truth, that influence was exerted and felt almost solely in the way of instruction, from a church already formed, to

one in the process of formation; and none would have been more ready than the Scottish commissioners themselves to have repudiated the very idea of any other kind of influence. It may be said, therefore, with the most strict propriety, that the native aim and tendency of the Westminster Assembly was to establish the Presbyterian form of church government in England, the great body of English Puritans having gradually become Presbyterians."

In the English parliament the Presbyterians had a powerful party, and the great mass, not only of the Puritan dissenters, but of the Established clergy, had adopted Presbyterian principles. To such an extent was this the case, that on the restoration of Charles II. no fewer than 2,000 ministers, most of whom had been previously Episcopalian, were in one day ejected from their benefices for nonconformity. At the instigation of the Westminster Assembly, and in consequence of petitions from all parts of the country, the parliament in 1646 partially established presbytery. England was now parcelled out into provinces, in each of which a provincial assembly was appointed to be held, composed of representatives from the several presbyteries, or classes, as they were called, which were included within the province. A supreme ecclesiastical court was instituted under the name of a National Assembly, which was formed of deputies from the various provincial assemblies. The only districts in which this arrangement was fully carried out, in the form of presbyteries and synods, were London and Lancashire, the former of which was divided into twelve presbyteries; but in various other counties the ministers, to a certain extent, adopted the plan, though without the sanction of the civil authorities. So nearly, indeed, had Presbyterianism become the Established form of religion in England, that the greater number of the benefices, and the principal chairs of the universities, were occupied by Presbyterian ministers. "There was now no positive obstruction," says Dr. Hetherington, "to the regular and final organization of Presbyterian Church government, except the still pending treaties between the king and the parliament. Knowing the king's attachment to prelacy and his strong dislike to presbytery, the parliament did not wish to make a final and permanent establishment of the latter form of church government till they should have endeavoured to persuade his majesty to consent, so that it might be engrossed in the treaty, and thereby obtain the conclusive ratification of the royal signature. But after the army had for a time overawed the parliament, when the houses again recovered something like the free exercise of their legislative functions, they voted, 'That the king be desired to give his sanction to such acts as shall be presented to him, for settling the Presbyterian government for three years, with a provision that no person shall be liable to any question or penalty, only for non-conformity to the said government, or to the form of divine services appointed in the ordi-

nances. And that such as shall not voluntarily conform to the said form of government and divine service, shall have liberty to meet for the service and worship of God, and for exercise of religious duties and ordinances, in a fit and convenient place, so as nothing be done by them to the disturbance of the peace of the kingdom. And provided that this extend not to any toleration of the popish religion, nor to any penalties imposed upon popish recusants, nor to tolerate the practice of any thing contrary to the principles of Christian religion, contained in the apostles' creed, as it is expounded in the Articles of the Church of England. Nor to any thing contrary to the point of faith, for the ignorance whereof men are to be kept from the Lord's Supper; nor to excuse any from the penalties for not coming to hear the Word of God on the Lord's day in any church or chapel, unless he can show a reasonable cause, or was hearing the Word of God preached or expounded elsewhere.' These were the votes of the Lords; and to these the Commons added, 'That the Presbyterian government be established till the end of the next session of parliament, which was to be a year after that date. That the tenths and maintenance belonging to any church shall be only to such as can submit to the Presbyterian government, and to none other. That liberty of conscience granted shall extend to none that shall preach, print, or publish any thing contrary to the first fifteen of the Thirty-nine Articles, except the eighth. That it extend not to popish recusants, or taking away any penal laws against them. That the indulgence to tender consciences shall not extend to tolerate the Common Prayer.' These votes were passed on the 13th day of October 1647, and may be regarded as the final settlement of the Presbyterian Church government, so far as that was done by the long parliament, in accordance with the advice of the Westminster Assembly of divines."

The grand object which the Presbyterians now aimed at was to prevail upon parliament to lend the civil sanction to the Presbyterian form of church government. Not that they believed all the details to be of divine appointment; they simply held that the essential principles of presbytery were in accordance with the Word of God. Nay, so liberal were the views of many Presbyterians on this head, that they would have willingly submitted to a moderate Episcopacy rather than continue the state of confusion and disorder which then existed in all ecclesiastical matters. The parliament, however, knew that spiritual independence was an essential principle of Presbyterianism, and to sanction such a principle would be to divest themselves of all control over the church. It was necessary, therefore, in their opinion, strenuously to resist all attempts to establish presbytery as the state religion.

A loud cry has been raised against the English Presbyterians, on the alleged ground that, at this period of their history, their whole efforts were

directed towards the attainment of church power. "Now what was this church power," says the younger M'Crie, "which the Presbyterians were so anxious to secure, and which Neal would represent as 'a civil authority over men's persons and properties?' Will it be believed, that it was neither more nor less than the power of keeping back scandalous and unworthy persons from the ordinances of baptism and the Lord's Supper? This was, in fact, the great point in dispute between them and the parliament; for the parliament had insisted on having the supreme power in ecclesiastical matters, and had passed a law to the effect, that if any person was refused admission to sealing ordinances by the church courts, he might appeal to parliament, which might, by virtue of its authority, compel the church courts to receive him, whatever his character might be. The Presbyterians, as Neal himself admits, 'were dissatisfied with the men in power, because they would not leave the church independent on the state.' And would Mr. Neal, himself an Independent, have had the church to be dependent on the state? Would he have had the Presbyterians tamely submit to see the royal prerogatives of Christ assumed by a parliament, after they had succeeded in wresting them out of the hands of a monarch, against whom, for this very reason, the nation had long been engaged in a bloody war?"

One of the chief hindrances in the way of the full establishment of presbytery in England, was the rapid growth of errors and heresies of every kind, which had sprung out of the Civil War. Edwards, in his "Gangræna," enumerates no fewer than 176 heresies which arose in these troublous times, and prevented anything like a common agreement on the great points of religion. In such a state of matters, which seriously threatened to disturb the peace and good order of society, the Presbyterians called upon the parliament to issue a formal and authoritative condemnation of these numerous errors, and more especially to set up an efficient ecclesiastical frame-work, that discipline might be exercised upon all heretics according to the laws of Christ. This application was not only refused, through the influence of the Independents, but its immediate effect was, that all parties united to oppose the Presbyterians, and to maintain, as they pretended, the great principles of toleration and liberty of conscience. But it unfortunately happened that the motley mass, who had thus rallied round the banner of toleration, differed as to the extent to which liberty of conscience ought to be permitted. Some wished to limit it to what they called the fundamentals of religion, while others would go so far as to allow the propagation of all opinions of whatever kind. The Presbyterians, in their anxiety to avoid giving the slightest countenance to the latter view of toleration, which they considered subversive of all religion, rushed some of them to the opposite extreme, maintaining that discipline ought to be exercised upon heretics at the point of the sword; while others, more temperate in their views,

"contented themselves with protesting against the government giving a positive and judicial sanction to the prevailing heresies." These disputes on the subject of toleration proved disastrous to the cause of the Presbyterian party, defeating all the attempts which they made to promote unity and peace by procuring the establishment of a uniform system of worship, discipline, and government in the three kingdoms.

It has been already mentioned that London and its neighbourhood had been formed into twelve presbyteries. These constituted the provincial synod of London, which continued to hold regular half-yearly meetings till the year 1655, when they ceased to meet as a synod, probably in consequence of the discouragement which they received from Cromwell; but they continued to meet in a presbyterial capacity, and to preserve as far as possible every other point of Presbyterian Church government and discipline. About this time Cromwell, without formally abolishing the Presbyterian Church government, quietly, but effectually, superseded it by establishing a committee, commonly called Triers, for the purpose of examining and approving all who should be presented, nominated, chosen, or appointed to any benefice, with cure of souls, or to any public settled lecture in England or Wales. This committee consisted of thirty-eight persons, some of whom were Presbyterians, but the larger number were Independents, and a very few were Baptists, while nine were laymen. The institution of this committee of Triers destroyed, of course, the authority of provincial synods, and introduced a new form of mixed government, which gave satisfaction to no party. The committee, however, continued to act till the death of the Protector in 1658.

The whole policy of Cromwell, while he openly favoured the Independents, was to bring all ecclesiastical matters under the direct control of the civil government. With this view, besides instituting the committee of Triers, to which we have already referred, he appointed commissioners, chiefly laymen, for every county, with power to eject scandalous, ignorant, and insufficient ministers and schoolmasters. These arrangements were early broken up by the death of Cromwell, and the succession of his son Richard, who being utterly incapable of governing, abdicated his authority and retired into private life. Soon after followed the Restoration of Charles II., when Prelacy was restored to its former supremacy. The monarch affected for a time to treat the Presbyterian ministers with kindness, and held out prospects of some accommodation between the two great contending parties. A conference was at length arranged to be held at the Savoy, between twelve bishops and nine assistants on the part of the Episcopalians, and an equal number of ministers on the part of the Presbyterians. This conference commenced on the 15th of April 1661, and continued with intermissions till the 25th of July, when it came

to a close without leading to any satisfactory result.

Charles now resolved to put forth the strong hand of power, and to effect by compulsion what he failed to accomplish by gentler means. The *Act of Uniformity*, accordingly, was framed, which, having passed both houses of parliament by small majorities, received the royal assent on the 19th of May 1662. The terms of conformity were as follows: "1. Reordination, if they had not been episcopally ordained. 2. A declaration of unfeigned assent and consent to all and everything prescribed and contained in the Book of Common Prayer, and administration of sacraments and other rites and ceremonies of the Church of England, together with the psalter, and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons. 3. To take the oath of canonical obedience. 4. To abjure the Solemn League and Covenant. 5. To abjure the lawfulness of taking arms against the king, or any commissioned by him, on any pretence whatsoever."

This act came into force on the 24th of August following its enactment, and on that fatal day about 2,000 Non-conformist ministers resigned their benefices, and all their church preferments, and threw themselves upon a cold and cheerless world for their Master's sake. Of the ejected ministers nine-tenths were Presbyterians; and from that date, accordingly, the English Presbyterians became one of the three divisions of Protestant Dissenters which have become a powerful body in the nation. In the reigns of the second Charles and his successor James, the Presbyterians, in common with the other Non-conformists, were exposed to severe persecution, but the Revolution of 1688 brought them relief, and the Toleration Act placed their assemblies under the protection of the state. Presbyterian churches were now multiplied all over the kingdom, and numerous presbyteries organized. In a quarter of a century from this date there were no fewer than 800 Presbyterian churches in England, and the entire body constituted, at least, two-thirds of the Non-conformists.

The Presbyterians and Congregationalists, which were the two principal sections of the Protestant Dissenters, having shared in the disabilities as well as cruel treatment to which all Non-conformists were subjected for a considerable period before the Revolution, had not only been led to sympathize with one another in their common grievances, but even to approximate in church polity, the Presbyterians being compelled, by peculiar circumstances, to act upon the principles of Independency. In 1691, accordingly, the Presbyterian and Congregationalist ministers of London agreed to merge their differences, and to reduce all distinguishing names to that of United Brethren. A Profession of Faith was now drawn up, and given forth to the public under the title of "Heads of Agreement assented to by the United Ministers in and about London, formerly

called Presbyterian and Congregational." This important document was subscribed at the very outset by upwards of eighty ministers; and the union was cordially assented to by ministers of both denominations in all parts of the country.

Towards the close of the seventeenth century a controversy arose in England on the subject of justification, in consequence of the republication of the works of Dr. Tobias Crisp, a noted Antinomian. (See CRISPITES.) To satisfy the public as to their views on the disputed points, the United Ministers published a tract, entitled 'The Agreement in Doctrine among the Dissenting Ministers in London, subscribed Dec. 16, 1692.' Seventeen names were subscribed to the tract, and subsequently it received the unanimous sanction of the whole body. The thorough orthodoxy of the United Ministers is strongly attested also by Dr. Calamy in 1717, in his 'Brief but True Account of the Protestant Dissenters in England.' Their views on all doctrinal points appear, at that period of their history, to have been in harmony with the Thirty-Nine Articles of the Church of England, the Westminster Confession, and the Savoy Confession, as well as with the opinions of the Calvinistic divines of the synod of Dort.

It was specifically required by the provisions of the Toleration Act, that all Dissenting ministers should qualify for the exercise of their ministerial functions, by subscribing to the Thirty-Nine Articles, with some particular exceptions. Such a requirement was, of course, felt to be not in the least burdensome, so long as the opinions of the English Presbyterians continued to adhere to the doctrines of the Articles; but it unfortunately happened, that a most melancholy declension from sound Scriptural doctrine began to manifest itself among them a few years after Dr. Calamy had so strongly testified to their orthodoxy. One of the earliest avowed Arminians among the English Presbyterians was the celebrated Dr. George Benson, who was ordained at Abingdon in 1723, and afterwards became pastor of a congregation in Southwark in 1729. It was not, however, till Dr. Taylor of Norwich published his 'Scripture Doctrine of Atonement' in 1751, that Socinian tenets began to be openly broached in the English Presbyterian Church. The causes of the rapid influx of heresy into the body throughout the last century are thus sketched in a Pastoral letter issued by themselves in 1840: "Time would fail to enumerate all the steps, and to set in order the causes, by which this sore evil arose. Suffice it, for purposes of warning, to state, that one cause of this declension lay in the neglect into which our excellent standards were permitted to fall. No pledge was required of those entering the church, as ministers, that their teaching would be in accordance with that form of sound words; and little care was taken that those entering the church, as members, possessed a competent knowledge of their Scriptural contents. Another cause of declension lay in the early neglect, and gra-

dual renouncement, of the principles and provisions of the Presbyterian polity. The eldership fell into decay; sessions into disuse; and presbyteries into oblivion; while there existed no supreme court which might inspect, remedy, and control. In proportion as these Scriptural forms evanished, Scripture truths were lost. Deprived of those, and possessed of no other securities, congregations, when they ceased to be Presbyterian in government, ceased to be Presbyterian in doctrine: when the hedge was taken away, the boar from the forest entered, and wasted the vineyard at his pleasure. Socinianism, mournful to tell, has for a time usurped the pleasant places—unfairly arrogating to itself the Presbyterian name; while all that the name implies it has trodden under foot. Ichabod is written on its walls: for the glory is departed."

The result of the united operation of these deleterious influences was, that English Presbyterianism in doctrine, discipline, and government was found in the last century to have almost disappeared in many places where it had once been flourishing and influential; and even in those districts where it still existed, it was utterly feeble and inefficient. But this extensive decay was not the worst evil which had befallen Presbyterianism in England. Other denominations had taken possession of its churches and its endowments, and Unitarians had, in many cases, taken the name of Presbyterians, to give them a pretence in law for seizing and retaining endowments which had been left by godly Presbyterians for the maintenance of the gospel. To such an extent, indeed, had the evil grown, that until lately, to the south of the Tees, Socinianism and Presbyterianism were too often regarded as convertible terms.

Along with this extensive deviation from sound doctrine among the English Presbyterians there arose a strong feeling of discontent with the compulsory subscription of the Thirty-Nine Articles which the Toleration Act required from all Dissenters. The subject was discussed in various pamphlets, and at length, constrained by the force of public opinion, government passed an act in 1779, by which every preacher or teacher of any congregation, who scrupled to declare and subscribe his assent to any of the articles, was allowed to make and subscribe instead thereof, the declaration of Protestant belief, and was thereby entitled to similar exemptions. A subsequent statute renders qualifying in the case of Dissenters for the exercise of ministerial functions unnecessary, except in obedience to a legal requisition. But although forced subscription to the Articles was no longer required, the Protestant Dissenters, including the Presbyterians, still retained their own symbolic books which coincided in doctrine with the Thirty-Nine Articles. Up to this time both Presbyterians and Congregationalists were in the habit of requiring confessions of faith at ordinations, and on such occasions ministers of both denominations frequently took part in the religious services.

It is a gratifying fact that the Presbyterians of England have, within the last forty years, been enabled, in a great measure, to throw off the spiritual lethargy and death in which they were involved during the last century. In the course of that time, they have not only manifested a strong vitality, but asserted a denominational existence separate from Episcopacy on the one hand, and Congregationalism on the other. There are now about 160 orthodox Presbyterian places of worship, in various parts of England, but chiefly in the northern counties; many of them claiming for themselves a remote antiquity, even before the Revolution, and some as far back as the passing of the Act of Uniformity in 1662. "The spiritual death," says the younger M'Crie, "under which presbytery lay under during the last century, has been followed of late years with a blessed resurrection. Our Presbyterian Church in England is the native fruit of the revival of the spirit and the theology of the Reformation, which again was the revival of primitive Christianity. With Christianity as with its Author, 'one day is as a thousand years, and a thousand years as one day.' We make nothing of the thousand years that preceded the era of the Reformation. We claim an earlier antiquity than that which dates from the fifth century; and on the true principle of apostolic succession, which is to be traced, not by a line of dying men, but by the line of living light, flowing from 'the Word of God which liveth and abideth for ever,' and flashing from time to time on the church, even during the Dark Ages, we claim to be a genuine branch of the apostolic Church of Christ." The cause of presbytery in England had, for a number of years, been making rapid progress, and in 1836 unity was given to the body by the organization of "The Synod of the Presbyterian Church in England in connection with the Church of Scotland." Soon after this important step had been taken an application was made by the Presbyterian Church in England to the General Assembly of the Church of Scotland, wishing to be legally connected with that body. It was found, however, that no such union could be effected, it being impossible that the jurisdiction of the Established Church of Scotland could be extended to England, where Episcopacy is by law established. The subject was carefully discussed in several Assemblies, and at length an act was passed, "That they could not go beyond an interchange of friendly communications; at the same time assuring the synod in England of the warm and brotherly affection wherewith their church regards it, and the earnest desire entertained by the Church of Scotland to co-operate to the utmost of their power in promoting the interest of the Presbyterian Church in England, to which they are bound alike by present ties, and by the grateful recollections of former days."

The eventful disruption which occurred in Scotland in 1843, extended its influence across the

Tweed, and a division took place among the English Presbyterians also, a small minority adhering to the Established Church of Scotland, while the great majority, both of ministers and churches, were disposed to favour the principles of the Free Church of Scotland. The synod of the English Presbyterians, however, felt that the time had now come when it was their duty to assert their independence of all other churches whatever, and to maintain their position as a separate and independent section of the Church of Christ. In 1844, accordingly, a resolution was passed by the synod, that "in all acts of intercourse with another branch or other branches of the Church of Christ, or in forming or maintaining a friendly relation with them, this church shall assert, provide for, and maintain its own freedom and independence in all matters spiritual." In the overture on independence passed at this time, the name or style of the body was changed from "The Synod of the Presbyterian Church in England, in connexion with the Church of Scotland," to that of "The Presbyterian Church in England." While the synod judged it right to issue a declaration of independence, they have uniformly since the disruption fraternized with the Free Church. A Theological College was also instituted in 1844, for training young men for the holy ministry in connection with the English Presbyterian Church. This seminary has received a considerable impulse, and no small prestige by the appointment, in 1856, of Dr. Thomas M'Crie to the chair of systematic theology and ecclesiastical history. The year 1844, which forms a memorable era in the history of the Presbyterian Church in England, saw the scheme for foreign missions instituted, which has been so signally blessed. The first mission-field selected for their operations was China, and Mr. W. C. Burns was ordained and set apart in 1847 as their first missionary. The labours of this devoted herald of the cross have been eminently successful, and three other missionaries of kindred spirit have been sent to labour in China. A mission has also been established at Corfu. The question as to the introduction of instrumental music into Presbyterian churches has recently been discussed in the synod, as well as in some of the presbyteries, and a decision has been adopted prohibiting the use of the organ in any congregation without the express sanction of the supreme court of the church.

Besides the seven presbyteries of the English Presbyterian synod, which holds an independent position, not being ecclesiastically connected with, or in any degree dependent upon, any other church, there are five presbyteries in England containing seventy-six congregations belonging to the United Presbyterian Church; and the Established Church of Scotland has three presbyteries in England,—that of London, containing five congregations; that of Liverpool and Manchester, containing five congregations; and that of the North of England, containing five congregations.

PRESBYTERIAN SYNOD OF SECEDERS IN IRELAND. This denomination of Christians was formed by a union, which was effected in 1818, between the two sections of the Secession Church in Ireland, the Burghers and Antiburghers. From the commencement of the present century negotiations had been carried on with a view to the accomplishment of this most desirable object; but such negotiations had uniformly failed, from the circumstance that the Antiburghers, who were subject to the general synod in Scotland, had been prevented by that court from taking effective steps in the matter. At length, however, they resolved to act independently of the Scottish judicatory, and the two synods of Seceders in Ireland, having agreed upon a basis of union, met at Cookstown on the 9th of July 1818, and formed themselves into one body under the designation of "The Presbyterian Synod of Ireland, distinguished by the name Seceders." The ministers of the united synod at this period amounted in number to 97. The basis on which the union rested consisted of the six following points:—

"1. To declare their constant and inviolable attachment to their already approved and recognized standards, namely, the Westminster Confession of Faith, Larger and Shorter Catechisms, Directory for Worship, and Form of Presbyterian Church government, with the Original Secession Testimony.

"2. That, as they unite under the banner of a testimony, they are determined, in all times coming, as their forefathers have set them the example, to assert the truth when it is injured or opposed, and to condemn and testify against error and immorality whenever they may seem to prevail.

"3. To cancel the name of Burgher and Antiburgher for ever, and to unite the two synods into one, to be known by the name 'The Presbyterian Synod of Ireland, distinguished by the name Seceders.'

"4. To declare their insubordination to any other ecclesiastical court, while, at the same time, they do hereby signify their hearty inclination to hold a correspondence with their sister Church in Scotland or elsewhere, for their mutual edification; but think it expedient not to lay themselves under any restrictions as to the manner of said correspondence.

"5. To allow all the presbyteries and congregations in their connection to bear the same name, and, in the meantime, stand as they were before the coalescence.

"6. Carefully to preserve all the public records of the two synods from their formation in this kingdom till the present day."

This union was the means of imparting considerable strength and vigour to the Secession Church in Ireland. A home mission was now commenced, and the cause of Presbyterianism began to flourish in various towns and villages where it had been hitherto unknown. The whole proceedings of this church were characterized by a high regard to purity of doctrine, and the advancement of vital religion. The

Irish Presbyterian Church, on the contrary, had long been hindered in its progress by the prevalence of Arian and Socinian doctrines, both among its ministers and people. By the Divine blessing, however, they were at length enabled to rid themselves of the New Light party; and to secure uniformity of teaching in the church, they passed an overture requiring absolute subscription to the Confession of Faith. The general synod was now, in almost all respects, assimilated to the Irish Secession Church, and the proposal of a union between the two was seriously entertained. And an arrangement in regard to the *Regium Donum* made in 1838, paved the way for its completion, government having in that year agreed to equalise the bounty, and on certain conditions to grant £75, late Irish currency, per annum, to every minister connected with the two synods. Being thus placed on an equal footing by the government, and being now agreed both in doctrine and church polity, the great obstacles to a complete incorporation of the two churches were thus removed.

The first movement towards union had taken place among the theological students of both churches attending the Belfast Academical Institution, who had established among themselves a united prayer-meeting. The desire for union, and a strong feeling of its propriety, rapidly spread both among ministers and people. Memorials on the subject, accordingly, were presented to the synod of Ulster, and the Secession synod, at their respective meetings in 1839. Committees were appointed by the two synods, and the matter having been fully considered and preliminaries adjusted, the final act of incorporation took place at Belfast on the 10th of July 1840, the united body taking to itself the name of the *Presbyterian Church in Ireland*. See IRISH PRESBYTERIAN CHURCH.

PRESBYTERIAN CHURCH (UNITED). See UNITED PRESBYTERIAN CHURCH.

PRESBYTERY, an ecclesiastical court in Presbyterian churches in Great Britain, Ireland, and America. In the Reformed churches on the Continent, it generally receives the name of *Classis*. A presbytery consists of all the ministers within the bounds of a particular district, and of representatives from the kirk-sessions or consistories in the district. Every kirk-session is entitled to send one elder, and the roll of the presbytery is made up every half-year, at the first meeting after the provincial synod, when new elders are returned, and the extracts of their election are produced. A new moderator of presbytery is then also chosen, who must be a minister, and he is generally elected according to a system of regular rotation. It is the province of a presbytery to judge in all references for advice, and all complaints and appeals that come from the kirk-sessions within the bounds. Besides being a court of appeal from the inferior judicatory, it is bound to inspect carefully the personal conduct and pastoral

labours of every minister within its bounds, and when necessary to admonish, suspend, or even depose. It belongs to presbyteries to grant licenses to preach the gospel, and to examine and judge of the qualifications of those who apply for them; to take cognizance of all preachers resident within their bounds, and to give them certificates of character when proposing to reside within the bounds of another presbytery. When a ministerial charge becomes vacant by the death, resignation, or removal to another charge of its regular pastor, it devolves upon the presbytery to supply religious ordinances during the vacancy; and before the charge can be permanently filled up, the individual appointed or elected must be tested as to his qualifications by the presbytery, and must receive from them ordination if previously unordained, or induction and admission if previously ordained. The presbytery holds frequent and stated meetings, according as circumstances may require, and each meeting is opened and closed with prayer. In any emergency it is in the power of the moderator, on his own responsibility, or on receiving a written requisition from several members, to call a *pro re nata* meeting of presbytery. In Presbyterian churches, where the supreme court consists of delegates, it belongs to each presbytery to elect ministers and elders to represent them in that court. All the proceedings of the presbytery must be duly minuted by the clerk, and are subject to the review of the provincial synod.

PRESENCE (BREAD OF THE). See SHEW-BREAD.

PRESENTATION, the act of a patron nominating an individual to be instituted by the ecclesiastical authorities to a benefice in his gift. The greatest part of the benefices in England are presentative. The presentation must be put into the hands of the bishop within 182 days after the living is vacant, and if he fails to do so the right of presentation lapses to the bishop; if the bishop fails to collate within half a-year more, it lapses to the archbishop, and failing him to the sovereign, who, however, is not restricted to a limited time. With the exception of a very few the parish churches in Scotland are presentative. Six months are allowed the patron by law to make his selection, and if he fails to present within the prescribed time the right of presentation falls *tanquam jure devoluto* into the hands of the presbytery. A patron, in order to present to a vacant parish, must qualify to government, and an extract of his having done so must be laid on the table of the presbytery along with the presentation.

PRESENTATION OF THE VIRGIN, a festival observed by the Romish Church on the 21st of November, in commemoration of the presentation of the Virgin Mary in the Temple by her parents to be educated. This festival appears to have been instituted somewhere about the twelfth century. It is observed also by the Greek Church.

PRESIDENTS. See OVERSEERS (JEWISH).

PRE'TAS, sprites or hobgoblins among the *Bud-ists* in Ceylon. They are believed to inhabit a hell, called *Lókántarika*. In appearance they are extremely attenuated like a dry leaf. There are some *prétas* that haunt the places near which they once lived as men; they are also found in the suburbs of cities, and in places where four ways meet. Their bodies are represented as being twelve miles high, and they have very large nails. On the top of the head there is a mouth about the size of a needle's eye. They continually think with sorrow on their fate, from not having acquired merit in former births; they are now tormented without ceasing by hunger and thirst, and have not the power of obtaining merit.

PREVENTION, a term used in the canon law to denote the right which the Pope claims of setting aside the rights of ordinary collators, and appointing to their benefices himself. Romish divines allege that his Holiness, being the source of all ecclesiastical authority, may lawfully resume the right of collation whenever he chooses.

PRIAPUS, a god worshipped in later times among the Greeks, more especially at Lampsacus, on the Hellespont, as the god of fertility. He is said to have been the son of Dionysus, or as others think, of Adonis and Aphrodite. This god corresponds to the *Linga* of the Hindus, and was worshipped with offerings of the first-fruits of gardens, vineyards, and fields.

PRIEST, a sacred officer to whom it belongs to offer sacrifices and preside over the different rites and ceremonies of religion. In the earliest ages the first-born of every family, the fathers, the princes, and kings were priests. When the Israelites departed from Egypt, however, the priesthood was confined to one tribe, that of Levi; and it consisted of three orders, the high-priest, the priests, and the Levites. The high-priest and the ordinary priests were chosen exclusively from the family of Aaron. It was the duty of the priests to serve at the altar, preparing the victims for sacrifice, and offering them up on the altar; they kept the fire on the altar of burnt-offering continually burning, and the lamps of the golden candlestick perpetually lighted; they baked the shew-bread, and changed the loaves every Sabbath-day. A priest came into the sanctuary every morning and evening carrying a smoking censer, which he set upon the golden table.

The priests, in the times of David, Solomon, and the succeeding kings, till the Babylonish captivity, were divided into twenty-four classes; and though only four classes returned from Babylon, these were again divided into twenty-four classes, one of which went up to Jerusalem every week to discharge the duties of the priesthood, and they succeeded one another regularly on the Sabbath-day. An entire family was appointed to offer daily sacrifices, and as each family consisted of a number of priests, they drew lots for the different offices which they were to perform.

The Jewish priesthood being confined to certain families, each one was required to establish his line of descent, and hence the genealogies of the priests were carefully preserved in the Temple. It was indispensable for every one who aspired to the office of a priest, that he should be of unblemished character, and free from any bodily defect. The prescribed age for entering upon the priesthood in the early period of the Jewish polity, was thirty years of age, but in later times it was twenty years. No other ceremony seems to have been performed at their consecration than what is termed, "filling their hands," that is, simply making them engage in their sacred duties. When employed in the service of the altar they were clothed in a peculiar dress, consisting of a coat, a girdle, and a mitre. In the case of Hebrew, as well as Egyptian priests, the feet were uncovered in token of deep humility and reverence. The Jewish priests were wont to be consulted as interpreters of the law, and also as judges in cases of controversy. In times of war they accompanied the army, bearing the ark of the covenant, sounding the sacred trumpets, and encouraging the soldiers to deeds of bravery. That they might devote themselves wholly to their sacred duties, they were not allowed to engage in secular employment, and for them, as well as the Levites, a regular maintenance was provided. Thirteen Levitical cities, with their suburbs, were set apart as a residence for the priests, while their maintenance was derived "from the tithes," as we are told, "offered by the Levites out of the tithes by them received from the first fruits, from the first clip of wool when the sheep were shorn, from the offerings made in the Temple, and from their share of the sin-offerings, and thanksgiving-offerings sacrificed in the Temple, of which certain parts were appropriated to the priests. Thus in the peace-offerings, they had the shoulder and the breast, (Lev. vii. 33, 34;) in the sin-offerings they burnt on the altar the fat that covered certain parts of the victim sacrificed, but the rest belonged to the priests. (Lev. vii. 6, 10.) To them also was appropriated the skin or fleece of every victim; and when an Israelite killed an animal for his own use, there were certain parts assigned to the priests. (Deut. xviii. 3.) All the first-born also, whether of man or beast, were dedicated to God, and by virtue of that devotion belonged to the priests. The men were redeemed for five shekels (Numb. xviii. 15, 16); the first-born of impure animals were redeemed or exchanged, but the clean animals were not redeemed. They were sacrificed to the Lord; their blood was sprinkled about the altar, and the rest belonged to the priests; who also had the first-fruits of trees, that is, those of the fourth year, (Numb. xviii. 13; Lev. xix. 23, 24,) as well as a share of the spoils taken in war."

PRIEST (HIGH). See **HIGH-PRIEST**.

PRIESTS (ROMISH). It is generally regarded by Protestant churches as derogatory to the honour of

Christ as the sole Priest and Mediator of the Christian dispensation, to maintain that any man is invested with the priestly office, and performs its proper work. Such an appellation, applied as it sometimes has been, and still is, to Christian ministers, seems to imply that Christ did not fully accomplish the design of his office, and destroys the analogy between him and Melchisedek. (See MELCHISEDEK, ORDER OF.) Yet a few of the ancient Christian writers, particularly Optatus, gives bishops, presbyters, and deacons, the title of priests, chiefly on the ground that they ministered publicly by God's appointment in holy things. The Church of Rome, however, calls her ministers priests, and affirms that they perform the proper work of the priesthood by offering sacrifices to God. Thus Dens defines the priesthood, "A sacred order and sacrament, in which power is conferred of consecrating the body of Christ, of remitting sins, and of administering certain other sacraments." The council of Trent declares the priest to be the generic term under which are contained priests of the first and second order, namely, bishops and presbyters.

The ordination of a Romish priest is thus summarily described by Mr. Lewis from the Pontificale Romanum: "The bishop lays both his hands on his head; the other priests present, doing the same, of whom three are, or should be, present in their robes called planets. Raising his hands, and stretching them over the candidate, he offers the ordination prayer. He then invests him with the stole in the form of a cross, and with the chasuble. The hymn, 'Veni Creator Spiritus,'—'Come Creator Spirit,' is sung, when the bishop, dipping his thumb in the sacred oil, anoints each hand with its joints after the manner of a cross, saying, 'Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction, and by our benediction; and whatever he shall bless, may it be blessed; and whatever he shall consecrate, may it be consecrated and sanctified.' The chalice, with the wine, and water, and paten upon it, and a host, are then delivered to him, saying, 'Receive power to offer the sacrifice of God, and to celebrate mass for the living and the dead.' The priest then kisses the hand of the bishop, and receives from him the host; the bishop saying, 'May the body of our Lord Jesus Christ preserve you to eternal life.' The apostles' creed is now repeated, after which the bishop again puts both his hands on his head, saying, 'Receive the Holy Spirit, whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained.' Then he is invested with the chasuble, and kneeling before the bishop, he places his folded hands between the hands of the bishop, who says, 'Dost thou promise to me, and to my successors, reverence and obedience?' to which the priest replies, 'I promise.'"

The duties to which the Romish priest is thus solemnly set apart are these: (1.) To administer the sacrament of the eucharist, and to celebrate mass.

(2.) To bless both persons and things, and to pray for others. (3.) To preside over and govern under the control of the bishop, the inferior clergy and people. (4.) To preach. (5.) To baptize and to administer the other sacraments, except confirmation and ordination. (6.) To remit and retain sins in the sacrament of penance.

PRIMATES (CHRISTIAN). In the ancient church bishops venerable for age, or personal dignity, sometimes received the name of primates. The distinction, however, between honorary primates and primates in power, was very early made. In Africa the senior bishop and the bishop of Carthage were each respectively styled primate of all Africa. The term *primate* was often the same in signification as *archbishop*, *metropolitan*, and *patriarch*. In the eighth and ninth centuries the chief dignitaries of a province or empire were generally termed *primates*. The division of England, in the twelfth century, into two ecclesiastical provinces, led to the introduction of primacies into that country. The archbishop of Canterbury receives the title of primate of all England, and the archbishop of Armagh, primate of all Ireland. See METROPOLITANS, PATRIARCH (CHRISTIAN).

PRIMATES (JEWISH). The patriarchal dignity, as we have already found in the article *Patriarch (Jewish)*, was abolished among the western Jews in the fifth century. To the patriarchs succeeded the primates, with a somewhat different jurisdiction and authority. The patriarchs were hereditary, but the primates were elective, being chosen by the votes of the people. These primates appear to have been appropriated to the government of a particular province. Each province supported its own primate by means of the ancient tribute-money, which the patriarchs had been accustomed to receive. But by an edict of Theodosius the younger, that tribute was consigned to the imperial treasury of Rome, and collected by the Roman officers. Thus the office of primate among the Jews came to an end.

PRIME. See CANONICAL HOURS.

PRIMIGENIA, a surname of *Fortuna*, under which she was worshipped at Præneste, and on the Quirinal at Rome.

PRIMINISTS. See DONATISTS.

PRIMITIVE METHODISTS. See METHODIST (PRIMITIVE) CONNEXION.

PRIOR, the head or superior of a *priory*. He is inferior in dignity to an ABBOT (which see). Where there are several priors there is one who is superior to the rest, and is termed *grand-prior*.

PRIORY, a convent inferior in dignity to an ABBEY (which see).

PRISCILLIANISTS, a sect which arose in the fourth century in Spain, deriving its name from its founder, Priscillian, whose eloquence and austere habits procured for him numerous followers, including some bishops. The doctrines of the sect, which in many respects resembled those of the MANI-

MEANS (which see), were condemned by a synod which assembled at Saragossa A. D. 380. The persecution to which the Priscillianists were in consequence exposed only roused them to adopt more decisive measures for establishing their party. The secular power was now called in to repress them, and an imperial rescript was procured condemning Priscillian and all his adherents to exile. They were afterwards accused A. D. 384 before the Emperor Maximus, when Priscillian and several of his followers were condemned and executed at Treves, this being the first instance of a heretic being punished with death by the solemn forms of law. Notwithstanding the loss of their founder, the Priscillianists actively propagated their opinions in Spain and Gaul, and even in the sixth century remnants of the sect were found in these countries. The general object of the Priscillianist system is described by Dr. Hase, as having been "by unusual self-denials and efforts to release the spirit from its natural life." It is difficult to ascertain the real doctrines of the sect, which, however, consisted probably of a mixture of Gnostic and Manichean errors. They seem to have held the eternity of matter, and that the soul is a particle of the divine nature separated from the substance of God; that the human body was the work of the devil, and that all the changes in the material universe originated from the evil spirits. They denied the reality of the birth and incarnation of Christ, as well as the personal distinction of the three Persons in the Godhead. They disbelieved the resurrection of the body. Notwithstanding these and other errors, their conduct was strictly moral, and their manners austere.

PRIVATE JUDGMENT, the right which Protestants claim of each man reading the Bible for himself, and forming his own judgment of its meaning. In their view he is not only allowed, but is bound to exercise his own judgment as to the interpretation of the statements of Scripture, looking for the guidance of the Holy Spirit, who is the infallible teacher of all true believers, and who is promised to "guide them into all truth." The Romish Church denies the right of any man to exercise his private judgment even as to the sense of Scripture. On this point the council of Trent thus decrees, "In order to restrain petulant minds the council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the Sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy mother church, whose right it is to judge of the true meaning and interpretation of Sacred Writ, or contrary to the unanimous consent of the fathers, even though such interpretation should never be published. If any disobey let them be denounced by the ordinaries, and punished according to law." From the terms of this decree, it is plain that Romanists hold that their church alone is entitled to

judge of the true meaning and interpretation of Sacred Scripture. And to the same effect the creed of Pope Pius IV. declares, "I also admit the Holy Scriptures according to that sense which our holy mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers." In opposition to such doctrines as these the Word of God explicitly teaches, that every man is bound to judge for himself of the true meaning of Scripture. Thus 1 Thess. v. 21, "Prove all things; hold fast that which is good." Acts xvii. 11, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Mark xii. 24, "And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?" Luke xvi. 29, "Abraham saith unto him, They have Moses and the prophets; let them hear them." Is. viii. 20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The popish theory goes to destroy individual responsibility, but in alleging herself to be the appointed interpreter of Scripture, the Church of Rome is obliged to concede the right of private judgment so far as to enable us to determine for ourselves from the Divine Word that we are bound to submit our understandings to her guidance in spiritual things. And the misfortune is, that if she concedes the right and the duty, nay, even the necessity of the exercise of private judgment to any extent whatever, her theory falls to the ground. Dr. Whately shows this in a very striking manner in a passage which we extract from his 'Cautions for the Times:': "A man who resolves to place himself under a certain guide to be implicitly followed, and decides that such and such a church is the appointed infallible guide, does decide, on his own private judgment, that one most important point, which includes in it all other decisions relative to religion. And if, by his own showing, he is unfit to judge at all, he can have no ground for confidence that he has decided rightly in that. And if, accordingly, he will not trust himself to judge even on this point, but resolves to consult his priest, or some other friends, and be led entirely by their judgment thereupon, still he does in thus resolving, exercise his own judgment as to the counsellors he so relies on. The responsibility of forming some judgment is one which, however unfit we may deem ourselves to bear it, we cannot possibly get rid of, in any matter about which we really feel an anxious care. It is laid upon us by God, and we cannot shake it off. Before a man can rationally judge that he should submit his judgment in other things to the Church of Rome, he must first have judged, 1. That there is a God; 2. That Christianity

comes from God; 3. That Christ has promised to give an infallible authority in the church; 4. That such authority resides in the Church of Rome. Now, to say that men who are competent to form sound judgments upon these points are quite incompetent to form sound judgments about any other matters in religion, is very like saying, that men may have sound judgments of their own before they enter the Church of Rome, but that they lose all sound judgment entirely from the moment they enter it."

PROBABILISTS and PROBABILIORISTS. See CASUISTS.

PROCESSES, the formal acts, instruments, bulls, and edicts of *canonization* in the Romish Church.

PROCESSION (THE) OF THE HOLY GHOST, the relation of the Holy Spirit to the Father, according to the Greek Church, or to the Father and the Son, according to the Latin Church. The term is founded upon these words of Christ, John xv. 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Like the expression, "the generation of the Son," the analogous expression, "the procession of the Holy Spirit," implies, that he has received his essence from the Father. This mode of expression is common in the writings of the fathers, and as while the Scripture speaks of the Spirit proceeding from the Father, it nowhere speaks of the Spirit proceeding from the Son, the Greek fathers refused to recognize the double procession, and preferred to adhere strictly to the language of Scripture. After Macedonius had broached his heresy denying the Divinity of the Holy Ghost, the council of Constantinople, A. D. 381, made an addition to the article of the Nicene creed, "I believe in the Holy Ghost;" enlarging it thus, "I believe in the Holy Ghost, the Lord, the Author of life, who proceeds from the Father." This creed was accepted by the Catholic Church, and it was afterwards enacted by the council of Ephesus, that no addition should be made to it. But in course of time the question began to be discussed in the West, whether the Holy Ghost proceeded from the Son as well as from the Father, and the Latin Church having decided in favour of the double procession, a new article was inserted in the creed, "We believe in the Holy Spirit proceeding from the Father and the Son." A violent controversy, accordingly, arose between the Greek and Latin churches, which at length terminated in their open separation from each other's communion. See FILIOQUE, HOLY GHOST.

PROCESSIONS, sacred ceremonies in which clergy and laity march in regular order to some place of worship. The practice of religious processions is of Pagan origin, being generally observed both among the ancient Greeks and Romans in honour of some god. On occasions of public calamity or of public rejoicing, it was customary among the Romans to order solemn processions to be made to the

temples in order to invoke the assistance of the gods or to thank them for blessings received. The first processions mentioned in the history of the Christian Church are those which were originated at Constantinople by Chrysostom. The Arians being obliged to hold their meetings for public worship outside the town, were in the habit of walking thither in company, morning and evening, singing hymns. To outdo the heretics, Chrysostom instituted solemn processions, in which the clergy and people marched by night carrying crosses and torches, and chanting prayers and hymns. From this period the custom of religious processions was introduced first among the Greeks, and afterwards among the Latins. In the Greek Church processions are not unfrequent in which images of the Virgin or other saints are carried. But in Romish countries such processions abound, one of the most solemn being the procession of the host or holy sacrament, on *Corpus Christi* day, when the consecrated wafer is carried about in procession to be adored by the multitude. See CORPUS CHRISTI (FESTIVAL OF).

PROCLIANITES, a branch of the MONTANISTS (which see), the name being derived from their leader, Proclus, or Proculus.

PROCTORS, the representatives of the clergy of the Church of England in *convocation*. These are elected by the clergy of the several archdeaconries before the meeting of parliament.

PRODICIANS, a heretical sect of the second century, named from their leader, Prodicus. "They maintained," says Neander, "they were sons of the Supreme God, a royal race; and therefore bound to no law, since kings were under none. They were the lords of the Sabbath, the lords over all ordinances. They made the whole worship of God to consist, probably, in the inner contemplation of divine things. They rejected prayer, and perhaps all external worship, as suited to those limited minds only which were still held in bondage under the Demiurge; and they were in the habit of appealing to the authority of certain apocryphal books which were attributed to Zoroaster." Prodicus is placed by Baronius in A. D. 120, before Valentinus. His followers are sometimes confounded with the *Adamites*, and sometimes with the *Origenists*.

PRODIGES, wonderful appearances which were supposed among the ancient heathens to betoken some impending misfortune or calamity. These being regarded as marks of the anger of the gods, they were considered as calling for prayers and sacrifices. Whenever prodigies were seen the *pontifices* or priests proceeded to perform certain public rites by way of expiation. The fall of meteoric stones was accounted a prodigy, and almost all the others might be explained by peculiar natural phenomena, which in those ancient times were not understood.

PROEDROSIA, sacrifices, or as some allege, a festival offered to *Demeter* at seed-time, with the view of securing a bountiful harvest.

PROGNOSTICS. See **AUSPICES.**

PRO-HEGOUMENOS, the ex-superior of a Greek convent, who has completed his term of office, which is two years, and retires divested of nothing but his power and authority.

PROLOCUTOR, the chairman or president of *convocation* in England.

PROMACHORMA, a surname of *Athena*.

PROMETHEIA, a festival anciently celebrated at Athens in honour of Prometheus. It was one of the five Attic festivals in which there was a torch-race, commencing from the altar of Prometheus in the Ceramicus to the city.

PRONÆA, a surname of *Athena*, under which she was worshipped at Delphi.

PRONAUS, a surname of *Hermes*.

PRONE, the name given in old writers to the homily or sermon in the Romish Church.

PRONO, an idol of the ancient Slavonians, worshipped at Aldenburgh in Germany. It was a statue erected on a column, holding in one hand a ploughshare, and in the other a spear and a standard. Its head was crowned, its ears prominent, and under one of its feet was suspended a little bell. Gerold, Christian bishop of Aldenburgh, destroyed this idol with his own hand, and cut down the grove in which it was worshipped.

PRONUBA, a surname of *Juno* among the ancient Romans, as being the goddess who presided over marriage.

PROPAGANDA. See **COLLEGE DE PROPAGANDA FIDE, CONGREGATION DE PROPAGANDA FIDE.**

PROPHESYINGS, religious exercises instituted by some of the pious clergy in the reign of Queen Elizabeth, for the purpose of advancing the knowledge of divine truth, and promoting the interests of vital religion. The designation was taken from 1 Cor. xiv. 31, "For ye may all prophesy one by one, that all may learn, and all may be comforted." In these prophesyings one presided, and a text previously selected was explained by one of the ministers to whom it had been assigned. At the close of his exposition each in turn gave his view of the passage: and the whole exercise was summed up by the president, who concluded by exhorting all to fidelity and diligence in the discharge of their sacred functions. These useful exercises were looked upon with jealousy and suspicion by the bishops, at whose instigation they were suppressed by the queen.

PROPHET, one who under the influence of divine inspiration predicts future events. The word first occurs in Scripture in Gen. xx. 7, where God says to Abimelech, "Restore the man his wife, for he is a prophet." From this passage it is plain, that Abimelech must have previously known the word, and his people having been of Egyptian origin, there can be no doubt that the term "prophet" must have had the same origin. In Egypt the superior priests were called prophets, in consequence of their privileged

intercourse with the gods. It is not improbable that in this extended sense Abimelech is called upon to regard Abraham; and in the same sense the Lord said to Moses, "Aaron thy brother shall be thy prophet," or, as it is rendered in the Chaldee, "thine interpreter," that is, thy mouth to reveal the mysteries of God made known to thee. The more restricted meaning of the word, however, is that in which it usually occurs in the Sacred Writings, namely, as one inspired to foretell future events. Among these the Hebrew prophets occupied a very high place, and their writings constitute a very important portion of the Old Testament. They form an unbroken line of holy and inspired men, extending through a period of more than a thousand years, counting from Moses to Malachi. "Prophecy," says the Apostle Peter, "came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The prophets in ancient times either proclaimed their sacred predictions in some public place in the audience of the people, or posted them up in a written form on some exposed place, as, for example, on the gates of the temple, that all who passed by might have it in their power to peruse them. They adopted also various external emblems to arouse the attention of the public, and impress solemn truths upon their minds. Thus, when calling the people to repentance, they would appear clothed in sackcloth, and wearing an aspect of deep humiliation. On one occasion we find Jeremiah with a yoke upon his neck; Isaiah walking abroad without his prophetic mantle, and with his feet unshod; Jeremiah breaking the potter's vessel, and Ezekiel removing his household stuff from the city,—all intended to indicate, by outward symbols, national calamities about to be inflicted by an angry God.

The ordinary duties of the prophets may be learned from various passages of the Old Testament. "Samuel was accustomed to pray for the people, (1 Sam. xii. 23,) and to guide their devotions at sacrificial feasts, (ix. 13;) and he was also accustomed to instruct them. (1 Sam. xii. 23.) But there is a passage in the history of Elisha which throws farther light upon this. The Shunammite said to her husband, 'Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new-moon nor Sabbath,' 2 Kings iv. 22, 23. Had it been either new-moon or Sabbath, there would have been nothing in her going; and why? The only good reason seems to be that, on these days, the people were to assemble in 'holy convocation.' And this makes it probable that the prophets, as well as the priests and Levites, were accustomed to instruct the people on these days. There were also some, it will be recollected, who were employed as the spiritual instructors and advisers of men in authority. It was thus that Nathan and Gad waited upon David,

--brought messages from the Lord; and they appear also to have written his life; and in a similar capacity also Isaiah acted, especially during the reign of Hezekiah. But that which constituted their main and leading character was, that they acted as the messengers of the Lord of hosts, rebuking on account of sin, exhorting to repentance, and revealing mercy. And no individual passages can so well illustrate their character in this respect as their recorded messages; and the whole collection of prophetic writings may be cited to this effect. For while they are intermixed with much that concerned after ages, they are mainly made up with addresses immediately applicable to the existing circumstances of Israel. And then as to their number, which is the only point remaining, it may be judged of from the following facts: First, that during the persecution of Jezebel, Obadiah, Ahab's governor, hid one hundred of them, putting them by fifties in so many caves. (1 Kings xviii. 13.) And secondly, that towards the end of the reign of Ahab, that monarch called together about four hundred (xxii. 6)."

It was not unusual in ancient Israel for individuals to consult the prophets in cases of domestic anxiety or national distress; and in doing so they invariably brought a present along with them according to their rank and wealth. Thus the prophet Abijah received from Jeroboam, by his wife, a present of ten loaves, and cracknels and a cruse of honey. The dress of the ancient prophets was simple and unostentatious. Elijah was clothed with skins, and wore a leathern girdle about his loins. And their food also was frugal and plain, consisting generally of bread, fruits, and honey. A false prophet was punished capitally, being stoned to death. The extraordinary prophets, of whom sixteen have left us writings in the Old Testament, speak of themselves as specially called of God, and preface their message by a "Thus saith the Lord."

PROPHETESS, a female prophet or seer, who was so called, not because she was able to predict future events, but because she was divinely inspired. Hence Deborah, Huldah, and Anna were made, in some degree, the organs of divine communications. In Numb. xii. 2, Aaron and Miriam are represented as saying, both of them together, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" Some regard the term prophetess as denoting a woman eminently skilled in sacred music, vocal and instrumental. In the East prophetesses have always been few in number, compared with the prophets. But it has uniformly been otherwise among the northern nations. The ancient Germans, for example, as well as the Gauls, had ten prophetesses for one prophet. "Hence also it was," says Mr. Mallet, in his 'Northern Antiquities,' "that nothing was formerly more common in the north than to meet with women who delivered oracular informations, cured the most inveterate maladies, assumed whatever shape they pleased, raised storms,

chained up the winds, travelled through the air, and, in one word, performed every function of the fairy art. Thus endowed with supernatural powers, these prophetesses being converted as it were into fairies or demons, influenced the events they had predicted, and all nature became subject to their command. Tacitus puts this beyond a dispute when he says, 'The Germans suppose some divine and prophetic quality resident in their women, and are careful neither to disregard their admonitions nor to neglect their answers.' Nor can it be doubted but that the same notions prevailed among the Scandinavians. Strabo relates that the Cimbræ were accompanied by venerable and hoary-headed prophetesses, apparelled in long linen robes most splendidly white."

PROPHETS (FRENCH). See **CAMISARDS**.

PROPHETS (SCHOOLS OF THE), colleges or schools for the training of such as were designed for the prophetic office, as well as for those who were already prophets. The first institution of this kind is generally supposed to have been presided over by Samuel. It was at Ramah in Mount Ephraim, the place of Samuel's ordinary residence, or perhaps rather at Gibeah, a place in the neighbourhood. Whether such schools continued during the reign of David and his immediate successors, does not appear, as no particular notice of them occurs till the time of Elijah, when, if ever they had been discontinued, they seem to have been renewed. At the translation of Elijah three such institutions existed, one at Gilgal, one at Bethel, and one at Jericho. The first appears to have been under the special care of Elisha after his master had been removed. From the comparison of several passages we learn that these schools of the prophets were seminaries of considerable extent, in which those who were under training for the prophetic office were carefully educated by men of piety and experience.

PROPIIATORY. See **MERCY-SEAT**.

PROSELYTES, literally strangers or foreigners, and when used in the Jewish sense, denoting those who, not being born Jews, were led to embrace the Jewish religion. Those who were Jews by birth, descent, or language, were termed Hebrews of the Hebrews, while those who were admitted as proselytes were uniformly held in inferior estimation. In the time of our Lord, the Jews, and more especially the Pharisees, were remarkably zealous in making proselytes to their religion. From various imperial edicts upon the subject, it is plain that there must have been a considerable number of proselytes. Some merely received the doctrines of Judaism without conforming to its rites, and even in particular cases retained the practice of Pagan worship; these were called proselytes of the gate. Others renounced wholly their ancient faith, and strictly observed circumcision and the ceremonial law; these were called proselytes of justice or righteousness. The distinction between these two classes of proselytes is generally admitted by the learned; but both Dr. Lardner and Dr. Dod-

dridge maintain, that there was only one kind of proselytes, and the former writer states that the notion of two sorts of proselytes is not to be found in any commentator before the fourteenth century. Proselytes of justice or of the covenant, as they were sometimes termed, were usually admitted by circumcision, baptism, and sacrifice, if they were males, and by baptism and sacrifice simply if females. Proselytes of the gate were not bound to observe circumcision or the other Mosaic rites, but merely the seven NOACHIC PRECEPTS (which see). These proselytes were not permitted like the others to worship in the same court of the temple with the Jews, but could only enter the court of the Gentiles, neither were they allowed to dwell in Jerusalem. They were much more numerous in all parts of the Roman Empire than the other proselytes, and were more easily persuaded to embrace Christianity.

PROSERPINA. See PERSEPHONE.

PROSES, hymns in the Roman Catholic Church, which are sung after the *Gradual* or *Introits*, and are characterized by an absence of all attention to the law of measure and quantity. To this class belongs the *stabat mater*. The use of proses was introduced, according to Dr. Burney, in the latter end of the ninth century.

PROSEUCHÆ, oratories or places of prayer among the ancient Jews. They were generally mere enclosures, in some retired spot, open above, and frequently shaded with trees. If connected with cities, as in the case of the oratory of Philippi, Acts xvi. 13, they were often situated by a river side, or on the sea-shore. "Questions have been raised," says the late Dr. Macfarlan of Renfrew, "as to the origin of these, and their being or not being the same with the synagogue. Philo and Josephus certainly speak of them and the synagogues as if they were substantially one. The former expressly declares that they were places of instruction. 'The places dedicated to devotion,' says he, 'and which are commonly called proseuchæ, what are they but schools in which prudence, fortitude, temperance, righteousness, piety, holiness, and every virtue are taught,—every thing necessary for the discharge of duty, whether human or divine.' As the writer's observations were chiefly confined to the Jews of Alexandria and other parts of Egypt, this description will chiefly apply to these. But there is no doubt, on the other hand, that where synagogues existed, and especially in Judea, they did, to some extent, differ. And we are, therefore, very much disposed to concur in the opinion, that the oratory was substantially and in effect a synagogue. But the latter was the more perfect form, and required, for its erection and support, special means. There was in every synagogue a local court, deriving its authority, at least in Judea, from the Sanhedrim; and there were office-bearers to be maintained; whereas, in the oratory, there does not seem to have been any very fixed or necessary form

of procedure. These might, for ought that appears, have been all or substantially all which belonged to the synagogue, or it might be little more than what we would call a prayer-meeting. And hence, perhaps, the reason of the prevalence of the one—the synagogue—in Judea, and of the other, in Egypt and other countries not subject to Jewish laws."

It is highly probable that *proseuchæ* existed long before synagogues. "It is remarkable," continues Dr. Macfarlan, "that the only places where Daniel is said to have been favoured with visions, during the day, were by the sides of rivers, (viii. 2—16; also x. 4, xii. 5—7, and ix. 21,) the very places where oratories were wont to be. Ezekiel also received his commission by one of the rivers of Babylon, and when 'among the captives' of Israel, (Ezek. i. 1.) And he afterwards mentions his having received visions in the same circumstances, (iii. 15, 16.) And Ezra also, when leading back Israel to the land of their fathers, proclaimed and observed a fast with them by the way; and as if to keep up the same tender associations, he assembled them by the river Ahava, where they remained three days, (Ezra viii. 15—32.) But the very finest illustration which occurs is that contained in the hundred and thirty-seventh Psalm—'By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion,' 1—3. The people of Israel were accustomed, in after-times, to make choice of the banks of rivers for their oratories, and this point of agreement is one of the grounds on which we are proceeding. But it will hold equally good, whether the Israelitish captives followed, in this, the example of their fathers, or whether, as is more probable, their circumstances in Babylon led to this choice. And it is not unlikely that this led to a similar choice in after-times, and particularly in foreign countries. The poor captives of Babylon had, perhaps, no other covering or even enclosure than the willows of the brook; and thus may they have been driven, when seeking to worship the God of their fathers, into the woody margins of Babylon's many rivers. And meeting in such places, as they had been accustomed to do in the oratories of their native land, it is not wonderful that many tender associations should be renewed."

After the return of the Jews from the Babylonish captivity, synagogue worship was much enlarged and improved, while oratories gradually diminished in number and importance. Hence, in later times, oratories were chiefly found in countries beyond the land of Israel. Under the Roman government, synagogues were discountenanced, but oratories, or places of meeting for devotional exercises, were generally permitted all over the empire. Dr. Lardner thinks that the synagogue mentioned in Acts vi. 9, was

really an oratory; and Josephus speaks of a very large one in the city of Tiberias. But it was chiefly in foreign parts that *proseuchæ* in later times were found. Josephus, in detailing the decree passed in favour of the Jews at Halicarnassus, says, "We have decreed that as many men and women of the Jews, as are willing so to do, may celebrate their Sabbaths, and perform their holy offices according to the Jewish laws; and may make their *proseuchæ* at the sea-side according to the custom of their forefathers." Philo also speaks particularly of such erections in Egypt.

PROSPHORA, or oblation in the eucharist, as dispensed in the Greek Church. This loaf is made in a circular form, and is intended to represent the pence which Judas received for betraying his Lord and Master.

PROSTITUTION (SACRED). It is lamentable to observe to what extent immorality and indecency have characterized the religious rites of heathen nations both in ancient and modern times. This painful feature can be traced even among the Phœnicians, Babylonians, and other people of remote antiquity, who were in the habit of erecting tents adjoining the temples of their gods as residences for courtezans, who were supposed to be pleasing to their deities. Strabo states, that no fewer than 1,000 of these abandoned females were attached to the temple of *Aphrodite* in Corinth, and considered as an indispensable part of the retinue of the goddess. A command is given to the Israelites in Lev. xix. 29, which Bishop Patrick interprets of these religious prostitutions. The existence of companies of these wicked persons in the sacred groves and high places of the ancient Jews, may serve to account for the rendering which the Septuagint gives of the expression "high places" in Ezek. xvi. 39, by a term which in Greek denotes a place of indecent resort. The *Succoth-bemoth*, literally "tabernacles of daughters," which the men of Babylon are mentioned in 2 Kings xvii. 30, as having made, are probably places of the same kind, being haunts of wickedness. The abominable practice of combining immorality with the worship of the gods appears to have continued down to the days of Constantine, as is evident from a passage in his life, written by Eusebius, where he mentions it in connection with the temple of Venus at Aphaca on Mount Libanus. Sacred prostitution forms an essential part of the religious worship paid to several of the Hindu deities, more particularly to *Shiva*, under different forms. See LINGA-WORSHIP.

PROTESTANTS, a name given to the adherents of the doctrines of the Reformation in the sixteenth century, derived from the famous protest tendered at the diet of Spire on the 19th April 1529. By the appointment of the Emperor Charles V. a diet had been assembled at that place, when a resolution was passed enjoining those states of the empire, which had hitherto obeyed the decree issued against Luther at Worms in 1524, to persevere in the observation

of it, and to prohibit the other states from attempting any farther innovation in religion, particularly from abolishing the mass, before the meeting of a general council. The elector of Saxony, the Marquis of Brandenburg, the Landgrave of Hesse, the Dukes of Lunenburg, the Prince of Anhalt, together with the deputies of fourteen imperial or free cities, entered a solemn protest against this decree as unjust and impious. On that account they were distinguished by the name of **PROTESTANTS**, an appellation which is now used in a much wider sense, to denote all those numerous churches and sects which protest on principle against the doctrines, rites, and ceremonies of the Church of Rome. The Protestants in this extensive signification of the term, include the Protestant Lutheran Churches holding the Confession of Augsburg; the Protestant Churches holding the Gallic, Helvetic, and Belgic Confessions; the Protestant Episcopal Churches holding the Thirty-Nine Articles of the Church of England; the Protestant churches, most of them Presbyterian, adhering to the Westminster Confession, and the Congregationalist Churches to the Savoy Confession. Besides these there are other bodies of Protestants, such as the Society of Friends, the Methodists, and the Socinians or Unitarians, which cannot be classed under any of the above-mentioned churches.

PROTESTANT EPISCOPAL CHURCH OF AMERICA. See EPISCOPAL (PROTESTANT) CHURCH OF AMERICA.

PROTESTANT METHODIST CHURCH OF AMERICA. See METHODIST PROTESTANT CHURCH OF AMERICA.

PROTESTORS, a name given to the uncompromising adherents of the Solemn League and Covenant in Scotland in the days of Charles II. See COVENANTERS.

PROTESTORS, a small body of ministers and laymen who protested against the union formed in 1820, between the Burgher and Antiburgher sections of the Secession Church in Scotland, on the ground that it did not afford sufficient security for the maintenance of the public cause of the Secession. Having refused to acquiesce in the union, they formed themselves into a separate denomination under the name of the *Associate (Antiburgher) Synod*, commonly called *Protestors*. In 1827 they formed a union with the *Constitutional Associate Presbytery*, thus constituting the *Associate Synod of Original Seceders*. See ORIGINAL SECEDERS (ASSOCIATE SYNOD OF).

PROTHESIS, a small altar in the Greek churches. It stands on the left side of the grand altar, at the door of the sanctuary. To this altar the deacon conveys the bread and wine, placing the patin on the right side, and the chalice on the left. Then both the priest and the deacon make three profound reverences before the *prothesis*.

PROTOPAPAS, the arch-priest in the Greek Church who stands on the left hand of the patriarch. His dignity is entirely ecclesiastical; he administers

the holy sacrament to the patriarch at all high and solemn masses, and receives it from him. He is the head ecclesiastical dignitary not only with respect to his peculiar privileges, but to his right and title to precedence.

PROTOPSALTES, the chief singer or master of the choir in Greek churches.

PROTOSYNCELLUS, the vicar or assistant of a Greek patriarch, who generally resides along with him in his palace.

PROVINCIAL SYNODS. See **SYNODS (PROVINCIAL)**.

PROZYMITES (Gr. *pro*, for, and *zumé*, leaven), a name applied by the Latin Church in the eleventh century to the adherents of the Greek Church, because they contended for the use of leavened or common bread in the eucharist. See **AZYMITES**, **BREAD (EUCHARISTIC)**.

PRYTANEIUM, the common house of an ancient Greek city or state in which a sacred fire was kept constantly burning in honour of *Vesta*. It was an appropriate building, where, in the name of the city or state, the magistrates, known as the *Prytanés*, brought suitable offerings to the venerated goddess. The fire-service observed in honour of *Vesta* was distinguished by the name of *Prytanistis*. The temple, which was called *Prytaneium*, was of a round form, in order, as some have supposed, to represent the figure of the earth, and according to others, to represent the centre of the universe. Plutarch thus speaks on the subject: "It is also said that Numa built the temple of *Vesta* where the perpetual fire was to be kept, in an orbicular form, not intending to represent the figure of the earth, as if that was meant by *Vesta*, but the frame of the universe, in the centre of which the Pythagoreans place the element of fire, and give it the name of *Vesta* and *Unity*. The earth they suppose not to be without motion, nor situated in the centre of the world, but to make its revolution round the sphere of fire, being neither one of the most valuable nor principal parts of the great machine. Plato, too, in his old age, is reported to have been of the same opinion, assigning the earth a different situation from the centre, and leaving that as the place of honour, to a nobler element." If the sacred fire in the *Prytaneium* was accidentally extinguished, or even if it continued burning, the vestal virgins invariably renewed it every year on the kalends of March, by collecting the solar rays in a concave vessel of brass. From the fire which was kept burning in the *Prytaneium* of the parent state, the sacred fire was supplied to each of its colonies or dependent states. Thucydides states, that before the time of Theseus, a *Prytaneium* was to be found in every city or state of Attica. The *Prytaneium* of Athens was originally built on the Acropolis, but afterwards it stood near the *agora* or forum.

PSALMISTÆ, the singers, an order of the clergy in the primitive Christian Church. They appear to

have been instituted about the beginning of the fourth century, for the purpose of regulating and encouraging the ancient psalmody of the church. They were generally called canonical singers, because their names were enrolled in the canon or catalogue of the clergy; and from a canon of the council of Laodicea, we learn that they went up into the *AMBO* (which see), and sung out of a book. The *Psalmistæ* were not set apart to their office by imposition of hands or solemn consecration, but simply by the use of this form of words as it is in the canon of the fourth council of Carthage: "See that thou believe in thy heart what thou singest with thy mouth, and approve in thy works what thou believest in thy heart."

PSALMODY. See **MUSIC (SACRED)**.

PSALTER, the book in which the Psalms are arranged for the service of the Church of England.

PSATHYRIANS, a party of *Arians*, who, in a council held A. D. 360, maintained that the Son was created out of nothing.

PTOLOMAITES, a branch of the *Valentinians* in the second century, who differed from Valentinus as to the number and nature of the *Eons*.

PUCCIANITES, the followers of one Puccius, who published a work in 1592, dedicated to Pope Clement VIII., in which he taught, that through the merits of the atonement of Christ man may be saved with only natural religion without faith in the peculiar doctrines of the gospel.

PURGATORY, a place in which, according to the Romish Church, souls are purged by fire from carnal impurities after death before they are received into heaven. The word is derived from a Latin verb signifying to cleanse or purify, and the doctrine itself is thus defined in the creed of Pope Pius IV., "I constantly hold that there is a purgatory, and that the souls therein contained are helped by the suffrages of the faithful." The council of Trent states the matter more fully, "Since the Catholic Church, instructed by the Holy Spirit from the Sacred Writings, and the ancient traditions of the fathers, hath taught in holy councils, and lastly in this ecumenical council, that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass, this holy council commands all bishops diligently to endeavour that the wholesome doctrine concerning purgatory delivered unto us by venerable fathers and sacred councils be believed, held, taught, and every where preached by Christ's faithful." The belief of Romanists is, that the souls of just men alone are admitted into purgatory, that they may be cleansed from the remains of what are called venial sins. Accordingly, the Catechism of the council of Trent says, "In the fire of purgatory the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country, into which nothing that defileth entereth." Gieseler asserts, that the doctrine of purgatory was first sug-

gested by Augustine, the bishop of Hippo, towards the close of the fourth century. But the opinions of this eminent divine seem, on this particular subject, to have been vague and uncertain, and he throws out the notion as a mere hypothetical speculation, that fire may, as a temporary purification, be applied to some in the interval between death and the general judgment. From the hesitation and doubt with which Augustine speaks in regard to purgatory, it seems plain that, in the beginning of the fifth century, no such doctrine was held to be a settled theological dogma. It must be admitted that several, both of the Greek and Latin fathers, held the doctrine of a middle state, in which the soul exists between death and the resurrection, and a similar doctrine was prevalent among the ancient heathens. But not until the days of Gregory the Great does "the existence of a purgatorial fire for certain light transgressions," come to be stated as a formal article of faith. Its belief, however, obtained no general establishment for ages after the pontificate of Gregory. The doctrine that papal indulgence extended over purgatory was first maintained by Alexander Halesius and Thomas Aquinas. The council of Florence decreed, in A. D. 1439, that "the souls of the righteous receive a perfect crown in heaven, so far as they are spirits; that those of sinners endure unalterable punishment; and that those between the two are in a place of torment; but whether it be fire, or storm, or anything else, we do not dispute." The general opinion of Romish writers is, that the punishment of purgatory is inflicted by material fire of the same nature with our elementary fire, and this punishment is believed to be a satisfaction to the justice of God. In short, the Romish doctrine of purgatory is, that it is a place, and not merely a state of suffering; that it is not merely a state of internal compunction or remorse, but a place in which is endured actual and outward suffering; that it is a prison; that in it there is a real fire; that souls there detained are tortured as well as cleanse; and that the souls of the pious only—truly penitent and justified sinners—enter that temporary but dreadful abode.

This Romish dogma is attempted to be supported by a variety of Scripture passages. The chief prop, however, upon which the advocates of purgatorial punishment rely, is a text in the Apocrypha, 2 Mac. xii. 32—46, where we find an account of the conduct of Judas Maccabeus, after his victory over Gorgias, the governor of Idumea. Besides, however, the book from which this text is taken being uninspired, and not even pretending to inspiration, there is nothing in the text itself which can fairly be considered as favouring the existence of the Romish purgatory. There are, however, several texts in the inspired Word of God, which are wont to be adduced in support of the doctrine of purgatorial fire. Dr. Blakeney quotes and comments upon some of the most important as follows: (1.) Matth.

v. 25, 26, "Agree with thine adversary quickly whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." "If this refer to spiritual matters at all, it proves that the sinner is a debtor to God—the creditor. He is cast into prison till he pay the uttermost farthing,—which is for ever; because he has nothing to pay. The use of the word 'till,' does not necessarily imply a definite or temporary confinement; for the Douay Bible, in its comment on Matth. i. 25, quotes various texts to show that it refers to 'what is done, without any regard to the future.' For instance, 'I am till you grow old. Who dare infer,' says the Douay Bible, 'that God should then cease to be?'

"Besides, the Romanist cannot consistently prove anything by this passage, for the fathers disagree in their views of it. Where is the 'unanimous consent' of the fathers? Where the infallible sense of the church?

"2. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' (Matth. xii. 32.)

"The parallel passages, however, in Mark iii. 29, and Luke xii. 10, show that the expression, 'neither in this world, nor the world to come,' in Matthew, is a strong mode of stating the truth, that he hath never forgiveness. But again, if, according to his passage, sins are forgiven in purgatory, how, according to Matth. v. 25, 26, is the uttermost farthing paid? If the debt be paid, it cannot be forgiven.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.'

"If any man's work abide which he hath built thereupon, he shall receive a reward.'

"If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire.' (1 Cor. iii. 13, 14, 15.)

"1. This text cannot refer to purgatory. The fire spoken of, tries; purgatory purifies. 2. It is said that 'every man's work shall be tried,' (ver. 13.) If this referred to purgatory, it would prove that every man must go there, which is not the doctrine of the Church of Rome, else saints might be in purgatory even when invoked. 3. The apostle refers alone to the work of ministers as builders of the Lord's visible temple, (verses 5, 9, 10,) not to the work of Christians in general. 4. The fire of tribulation, and the fiery ordeal of judgment at last, (2 Thess. i. 7, 8,) shall prove whether ministers have built upon the foundation, either wood, hay, and stubble—unbelievers; or gold, silver, and precious stones—believers. 5. If the minister's work abide, he shall

receive a reward, 'the joy and crown of rejoicing.' If not, he shall suffer loss in much of his anticipated joy, though he himself shall be saved. 6. The fathers are disagreed on this passage. Where is 'their unanimous consent?' Where is the infallible sense of the church?

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:"

"By which also he went and preached unto the spirits in prison?"

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.' (1 Pet. iii. 18, 19, 20.)

"1. This can have no reference to the supposed prison of purgatory. Those who are guilty of mortal sin, do not go to purgatory. But those to whom Noah preached, were guilty of mortal sin, for they were incredulous, according to the Douay version of the passage; therefore they did not go to purgatory. 2. Christ preached by the Holy Spirit to the antediluvians, 'Quickened by the Spirit, by which also he went and preached,' &c. This implies that He did not preach in person. 3. He preached by the Spirit in Noah, who is therefore called 'a preacher of righteousness.' 4. The prison must mean either the prison of sin in which they were confined when alive, or the prison of hell, in which, being incredulous, the antediluvians were when Peter wrote. These texts alleged in favour of purgatory, are so little to the point, that some Roman Catholics endeavour to prove the dogma by the authority of the Church alone."

Considerable doubts are entertained by Romish writers as to the actual site of purgatory, but the prevailing opinion is that of Dens, that it is under the earth and adjoining to hell. Out of the doctrine of purgatorial torment arises the practice of praying for the dead, and that of the sacrifice of the mass as available both for the living and the dead. Hence also the doctrine of *Indulgences*, which the Pope claims the power of dispensing, in order to mitigate the pains of purgatory.

The doctrine of purgatory, which forms so prominent an article of the Tridentine creed, was condemned by the second council of Constantinople, and is rejected by the Eastern Church; although it is a well-known fact, that the Greeks pray for the dead. The Abyssinian church has no distinct idea of a separate purgatory, but it teaches that almost all men go to hell at death, and that from time to time the archangel Michael descends into the place of torment to rescue some of the souls confined there and to transfer them to paradise, either for the sake of some good works they have done while on earth, or for the prayers, good works, and especially fastings of their relatives and the priests. The doctrine of purgatory

is not acknowledged by name in the Armenian church, but it is substantially held, prayers and masses being said continually for the dead. These prayers are frequently said and incense burned over the graves of the deceased, particularly on Saturday evening, which is the special season for remembering the dead in prayers and alms. Mass is said among the Armenians for the souls of the departed on the day of burial, on the seventh, the fifteenth, and the fortieth days, and at the end of the first year. Alms are also given by the surviving relatives to the poor in the name of the deceased person, in the hope that the merit of it will be put down to their account. See ROME (CHURCH OF).

PURANAS, sacred poems of the Hindus, eighteen in number, believed to have been written by the divine sage, Vyasa. These treat of cosmogony and chronology, of geography and astronomy, of the genealogies and exploits of gods, demigods and heroes, of virtue and good works, of the nature of the soul and the means of final emancipation. The *Puranas* are embraced in the first of the four *Upanngas*, and are chiefly valued by the worshippers of *Vishnu*.

PURIFICATION. See LUSTRATION.

PURIM, a feast of the Jews, introduced by Mordecai, to commemorate the remarkable deliverance of that people from the cruel plot of Haman. This festival, which was celebrated on the 14th or 15th day of Adar, the last month of the ecclesiastical year, derived its name of *Purim* or lots from the circumstance that Haman had ascertained by lot the day on which the Jews were to be destroyed. In ancient times the Jews were accustomed to erect crosses on this day on their houses, from a tradition that Haman was crucified, not hanged, but these were afterwards interdicted, and are no longer in use. During the festival of *Purim*, which is observed to this day, the book of Esther is solemnly read in the synagogue; and whenever the name of Haman occurs, the whole congregation clap their hands, stamp with their feet, and cry out, "Let his name and memory be blotted out." "The name of the wicked shall rot." It is also customary for the children to knock against the wall with little wooden hammers, as a token that they should endeavour to destroy the whole seed of Amalek. Prayers for the deliverance of the Jewish nation are mingled with curses on Haman and his wife, and blessings on Mordecai and Esther. The season at which the festival of Purim occurs is a time of peculiar gaiety. Alms are given to the poor; presents are sent to relations and friends; their tables are loaded with the most luxurious viands; and they indulge largely in wine in memory of Esther's banquet, at which she succeeded in defeating the designs of Haman.

PURITANS, a name given to a large party in the reign of Queen Elizabeth, who complained that the Reformation in England was left in an imperfect state.

many abuses both in worship and discipline being still retained. It was not to be expected from his character, that Henry VIII., though he rescued the kingdom from the papal yoke, would proceed very far in reforming the religion of the country. His successor, however, Edward VI., a young prince of earnest piety, was likely, had his valuable life been spared, to have carried out a real reform, which would have rendered the Church of England more simple in her ritual and more strict in her discipline than she has ever had it in her power to be. The accession of Elizabeth, after the brief but bloody reign of Mary, revived the hopes of those who had been longing for a day of more complete reformation. But it soon became quite apparent that the queen, though opposed in principle to popery, was resolved notwithstanding to retain as much show and pomp in religious matters as might be possible. A meeting of convocation was held in the beginning of the year 1562, at which the proposal for a further reformation was seriously discussed. Six alterations in particular were suggested,—the abrogation of all holidays except Sabbaths and those relating to Christ,—that in prayer the minister should turn his face to the people,—that the signing of the cross in baptism should be omitted,—that the sick and aged should not be compelled to kneel at the communion,—that the partial use of the surplice should be sufficient, and that the use of organs should be laid aside. By a majority of one, and that the proxy of an absent person, these proposed alterations were rejected.

From this time the court party and the reformers, as they may be termed, became more decidedly opposed to each other. The difference in their views is well described by Dr. Hetherington in his 'History of the Westminster Assembly.' "The main question," says he, "on which they were divided may be thus stated, whether it were lawful and expedient to retain in the external aspect of religion a close resemblance to what had prevailed in the times of popery, or not? The court divines argued, that this process would lead the people more easily to the reception of the real doctrinal changes, when they saw outward appearances so little altered, so that this method seemed to be recommended by expediency. The reformers replied, that this tended to perpetuate in the people their inclination to their former superstitions, led them to think there was, after all, little difference between the reformed and the papal churches, and consequently, that if it made them quit popery the more readily at present, it would leave them at least equally ready to return to it should an opportunity offer; and for this reason they thought it best to leave as few traces of popery remaining as possible. It was urged by the court party, that every sovereign had authority to correct all abuses of doctrine and worship within his own dominions: this, they asserted, was the true meaning of the act of supremacy, and consequently the source of the reformation in England. The true reformers

admitted the act of supremacy, in the sense of the queen's explanation given in the injunctions; but could not admit that the conscience and the religion of the whole nation was subject to the arbitrary disposal of the sovereign. The court party recognised the Church of Rome as a true church, though corrupt in some points of doctrine and government; and this view it was thought necessary to maintain, for without this the English bishops could not trace their succession from the apostles. But the decided reformers affirmed the pope to be antichrist, and the Church of Rome to be no true church; nor would they risk the validity of their ordinations on the idea of a succession through such a channel. Neither party denied that the Bible was a perfect rule of faith; but the court party did not admit it to be a standard of church government and discipline, asserting that it had been left to the judgment of the civil magistrate in Christian countries, to accommodate the government of the church to the policy of the State. The reformers maintained the Scriptures to be the standard of church government and discipline, as well as doctrine; to the extent, at the very least, that nothing should be imposed as necessary which was not expressly contained in, or derived from, them by necessary consequence; adding, that if any discretionary power in minor matters were necessary, it must be vested, not in the civil magistrate, but in the spiritual office-bearers of the church itself. The court reformers held that the practice of the primitive church for the four or five earliest centuries was a proper standard of church government and discipline, even better suited to the dignity of a national establishment than the times of the apostles; and that, therefore, nothing more was needed than merely to remove the more modern innovations of popery. The true reformers wished to keep close to the scripture model, and to admit neither office-bearers, ceremonies, nor ordinances, but such as were therein appointed or sanctioned. The court party affirmed, that things in their own nature indifferent, such as rites, ceremonies, and vestments, might be appointed and made necessary by the command of the civil magistrates; and that then it was the bounden duty of all subjects to obey. But the reformers maintained, that what Christ had left indifferent, no human laws ought to make necessary; and besides, that such rites and ceremonies as had been abused to idolatry, and tended to lead men back to popery and superstition, were no longer indifferent, but were to be rejected as unlawful. Finally, the court party held that there must be a standard of uniformity, which standard was the queen's supremacy, and the laws of the land. The reformers regarded the Bible as the only standard, but thought compliance was due to the decrees of provincial and national synods, which might be approved and enforced by civil authority."

From this contrast between the opinions of the two parties it is plain that, though the use of the sacerdotal vestments formed the rallying point of the

whole controversy, its foundation lay deeper than any mere outward forms. The queen gave strict orders to the archbishop of Canterbury, that exact order and uniformity should be maintained in all external rites and ceremonies. Nay, so determined was she that her royal will should be obeyed, that she issued a proclamation requiring immediate uniformity in the vestments on pain of prohibition from preaching and deprivation from office. Matters were now brought to a crisis by this decided step on the part of the queen. Multitudes of godly ministers were ejected from their churches and forbidden to preach anywhere else. Hitherto they had sought reformation within the church, but now their hopes from that quarter being wholly blasted, they came to the resolution in 1566, to form themselves into a body distinct from the Church of England, which they regarded as only half reformed.

Elizabeth was enraged that her royal mandate should have been so signally set at nought. The suspended ministers took strong ground, and having separated from the church as by law established, they published a treatise in their own vindication, boldly declaring that the imposition of mere human appointments, such as the wearing of particular vestments by the clergy, was a decided infringement on Christian liberty, which it was not only lawful but a duty to resist. In the face of persecution, and under threats of the royal displeasure, the Puritans, who, since the Act of Uniformity had been passed in 1562, were sometimes called *Nonconformists*, continued to hold their private meetings. Their first attempt to engage in public worship was rudely interrupted by the officers of justice, and under colour of law several were sent to prison and were afterwards tried. The party, however, continued to increase, and so infected were the younger students at Cambridge with the Puritan doctrines, that the famous Thomas Cartwright, with 300 more, threw off their surplices in one day within the walls of one college.

The religious condition of England at this time was truly deplorable. "The churchmen," says Strype in his *Life of Parker*, "heaped up many benefices upon themselves, and resided upon none, neglecting their cures; many of them alienated their lands, made unreasonable leases, and wastes of their woods; granted reversions and advowsons to their wives and children, or to others for their use. Churches ran greatly into dilapidations and decays; and were kept nasty and filthy, and indecent for God's worship. Among the laity there was little devotion. The Lord's day was greatly profaned, and little observed. The common prayers were not frequented. Some lived without any service of God at all. Many were mere heathens and atheists. The queen's own court was an harbour for epicures and atheists, and a kind of lawless place, because it stood in no parish. Which things made good men fear some sad judgments impending over the nation."

To provide a remedy for the ignorance and ineffi-

ciency of the clergy, associations were established in different dioceses for the purpose of conducting "prophesyings," as they were called, or private expositions of difficult passages of Scripture. These meetings, however, excited the jealousy of the queen, who issued an order for their suppression. The parliament seemed to be somewhat disposed to mitigate the sufferings of the Puritans, and in 1572 two bills were passed having that object in view. Encouraged by this movement in their favour, they prepared a full statement of their grievances, under the title of an 'Admonition to the Parliament,' and in this document, which is understood to have been the production of Cartwright, the parliament was urged to reform the churches. Instead of obtaining redress, several of the leading Puritans were imprisoned and treated with great severity. The decided opposition which the queen had manifested to all reform in the church, led the Puritans to surrender all hope of any legislative act in favour of their views, and being most of them Presbyterians in principle, those of them resident in London and its neighbourhood formed themselves into a presbytery, and although the step thus taken called forth from the queen another proclamation enforcing uniformity, other presbyteries were formed in neighbouring counties.

The Puritans were now effectually separated from the Church of England, and were organized under a different form of church polity. But the independent attitude which they had thus assumed rendered them only the more obnoxious to the queen and the High Church party. Strong measures were adopted, accordingly, to discourage them and destroy their influence; many of them being silenced, imprisoned, banished, and otherwise oppressed. In 1580, an act of parliament was passed prohibiting the publication of such books or pamphlets as assailed the opinions of the prelates and defended those of the Puritans. This was followed in the same session by another act authorizing the infliction of heavy fines and imprisonment upon those who absented themselves from "church, chapel, or other place where common prayer is said according to the Act of Uniformity."

The effect of these harsh and rigorous enactments was to render the Puritans bolder and more determined. No longer limiting their complaints against the Established Church to some of her outward rites and ceremonies, some of them even went so far as to renounce her communion, and to declare her as scarcely entitled to the name of a Christian Church. One of the leaders of this extreme section of the Puritan party was Robert Brown, who is thought to have been the founder of the Independent or Congregational churches in England. (See *BROWNISTS*.) The greater number of the Puritans, however, were either Presbyterians, or still retained their connection with the Church of England. But in all circumstances they were the objects of the most bitter and unrelenting hostility on the part of Eliza-

beth. The tide of persecution ran high and strong. In vain did the House of Commons attempt to throw the shield of their protection over the poor oppressed Puritans; the queen was inexorable, and her faithful parliament was compelled to yield.

In this state of matters all hope of a legislative remedy was abandoned, and the Puritan ministers set themselves to devise plans for their own usefulness and efficiency as Christian teachers. A Book of Discipline was prepared for their direction in their pastoral work; and this document was subscribed by upwards of 500 of the most devoted ministers in England. The High Church party now took a bold step in advance. Dr. Bancroft, in a sermon which he preached at Paul's Cross on the 12th of January 1588, maintained the divine right of bishops, thus exposing the Puritans to the charge of heresy. The promulgation of a doctrine so novel and startling, excited the utmost commotion throughout all England. Many of the moderate supporters of Episcopacy were not prepared to coincide in the extreme view which Dr. Bancroft had taken, and the friends of royal supremacy were alarmed lest the propagation of such opinions might lead to an infringement of the queen's prerogative as head of the Church of England. The Puritans, on the other hand, were for a considerable time disposed to treat the whole matter with ridicule, and, accordingly, the famous Martin Mar-Prelate Tracts were issued at this time, characterized by the most pungent wit and caustic satire levelled against the bishops and their supporters. These anonymous pamphlets were circulated in great numbers throughout the country, and read with the utmost avidity by all classes of the people. The authors of these clever though coarse productions, were never discovered, and their damaging effect upon the High Church party was only arrested by the seizure of the printing-press from which they had been thrown off.

But the evil which Bancroft wrought was not limited to the extravagant assertion of the divine right of Episcopacy; he persecuted the Puritans with such relentless fury, that in one year 300 ministers were silenced, excommunicated, imprisoned, or compelled to leave the country. An act was passed for the suppression of conventicles on pain of perpetual banishment. In short, throughout the whole reign of Elizabeth the Puritans were assailed with the most cruel persecution in almost every conceivable form. At length, as the life of the despotic queen approached its close, the hopes of the oppressed and down-trodden party began to revive. The throne, when vacant, was likely to be filled by James VI. of Scotland, whose education in a Presbyterian country, as well as his avowed preference for a Presbyterian Church, were likely to predispose him to favour their views. At length, on the 24th of March 1603, Queen Elizabeth died, and the Scottish king was proclaimed sovereign of England. The Puritans lost no time in taking steps to call the atten-

tion of the new king to the heavy grievances under which they had long laboured. Accordingly, as James was travelling southwards to take possession of the English throne, a document, commonly known by the name of the Millenary Petition, was put into his hands, in the preamble of which the petitioners declared—and hence the name—"That they, to the number of more than a *thousand* ministers, groaned under the burden of human rites and ceremonies, and cast themselves at his majesty's feet for relief." This petition was signed by 750 ministers, which was probably about one half of the Puritan ministers in England. As was to have been expected, the Prelatic party also assailed the royal ear with plausible statements of their High Church views. James professed to have a peculiar skill in theological debate, and by way of appearing to be impartial, he arranged a public discussion of the contested points to take place in his presence on an appointed day. This is well known as the *Hampton Court Conference*, which ended in convincing the Puritans that they were utterly mistaken in looking for protection, not to speak of favour, from the new monarch, who had evidently become a sudden convert from Presbytery to Episcopacy, and that too of the strongest and most High Church character.

James had no sooner ascended the throne of England than he began to manifest a disposition to be still more tyrannical and despotic than even Elizabeth herself had been. The high commission which had long been an engine of the most cruel oppression against the Puritans was continued; subscription to canons and articles was enforced with the utmost rigour, and those ministers who refused to subscribe were silenced or deposed. Thus insulted and oppressed, both by the government and the dominant party in the church, the Puritans felt it to be important that their true principles should be thoroughly understood by the people. With this view a treatise was published, entitled 'English Puritanism, which afforded a full and impartial statement of their peculiar opinions.

The extent to which James was disposed to push the royal prerogative was well fitted to awaken alarm both in the parliament and the people. Both civil and religious liberty were evidently in danger, and parliament prepared to interfere and to demand redress of grievances which had now become intolerable. "But the king," says Dr. Hetherington, "met all their remonstrances and petitions for redress with the most lofty assertions of his royal prerogative, in the exercise of which he held himself to be accountable to God alone, affirming it to be sedition in a subject to dispute what a king might do in the height of his power. The parliament repeated the assertion of their own rights, accused the high commission of illegal and tyrannical conduct, and advocated a more mild and merciful course of procedure towards the Puritans. Offended

with the awakening spirit of freedom thus displayed, the king, by the advice of Bancroft, dissolved the parliament, resolved to govern, if possible, without parliaments in future. This arbitrary conduct on the part of James aroused, in the mind of England, a deep and vigilant jealousy with regard to their sovereign's intentions, which rested not till, in the reign of his son, it broke forth in its strength, and overthrew the monarchy."

Deprived of all hope of redress, numbers of the Puritans fled to the Continent, and some of them having there become imbued with the principles of Independency, returned to introduce that system of church polity into England. Thus arose a body of Christians, which ere long assumed a prominent place both in the religious and political history of the kingdom. The king, though a professed religionist, was still more a politician, and so completely was the former character merged in the latter, that he had come to rank all as Puritans who dared to limit the royal prerogative or to uphold the rights and liberties of the people as established by law and the constitution of the country. And to the maintenance of despotism in the state he added also the fostering of unsound theology in the church, avowing his hostility to the Calvinistic views in which he had been reared in Scotland, and bestowing his favours upon those of the English clergy who were beginning to teach Arminian sentiments. The condition of the country, both in a political and religious aspect, was every day becoming more deplorable, and matters were fast ripening for a great national convulsion, when the death of James in 1625, and the accession of his son Charles I., arrested the revolutionary tendencies for a time. Additional cruelties, however, were inflicted upon the Puritans under the new reign; fresh ceremonies of a thoroughly Romish character were introduced by Laud with the royal sanction; and in consequence, numbers who refused to conform were obliged to seek refuge in other countries. A few years before the new reign had commenced, a body of Puritans, unable longer to endure the persecution to which they were exposed, had embarked as exiles, seeking a new home on the western shores of the Atlantic, and had formed a settlement in New England, destined to be the foundation of a new empire. This colony of the pilgrim fathers received vast accessions in consequence of the arbitrary measures of Laud. An association for promoting emigration to New England was formed on a large scale. Men of rank and influence, and ejected Puritan ministers of high standing, encouraged the scheme, and a grant of land from the government was applied for. The government was not opposed to the design, and a patent was obtained for the government and company of Massachusetts Bay. Emigrants to the number of 200 set sail, and landing at Salem in 1629, established a new colony there. Next year 1,500 left the shores of England, including many both of wealth and educa-

tion. The desire for emigration on the part of the oppressed Puritans continued to gather strength, and year after year large numbers of them proceeded to New England. Neale alleges, that had not the civil power interfered to check the rage for emigration, in a few years one-fourth part of the property of the kingdom would have been taken to America. But the government became alarmed, and a proclamation was issued, "to restrain the disorderly transporting of his majesty's subjects, because of the many idle and refractory humours, whose only or principal end is to live beyond the reach of authority." Next day an order appeared to "stay eight ships now in the river of Thames prepared to go for New England," and the passengers, among whom was Oliver Cromwell, were obliged to disembark. Notwithstanding the check thus given to emigration, it is calculated that during twelve years the emigrants amounted to no less than 21,000 persons.

The tyrannical conduct of Charles and his minions, both in the government and the church, soon precipitated the country into all the horrors of a civil war, which ended in the death of the king by the axe of the executioner, and in the establishment of the commonwealth under the protectorate of Cromwell. By the Act of September 10th, 1642, it was declared that prelacy should be abolished in England, from and after the 5th of November 1643, and it was resolved to summon together an assembly of divines in order to complete the necessary reformation. In the meantime various enactments were passed for the suppression of some of the most crying evils, and for affording some support to those Puritan ministers who had been ejected in former times for non-conformity, or had recently suffered from the ravages of the king's army. For nine months after the passing of the Act for the abolition of prelacy, there was no fixed and legalized form of church government in England at all. Even Charles had consented to the removal of the bishops from the House of Lords; and though he had not sanctioned the abolition of the hierarchy, yet a large party regarded the measure as called for in the circumstances of the country. In this state of matters the Westminster Assembly of Divines was convened, consisting largely of Puritan divines, who had gradually become attached to Presbyterianism. The Independent or Congregational party in the Assembly, however, though few in point of number, yet had sufficient influence to prevent presbytery from being established in England. Throughout the days of the Commonwealth Puritanism existed in the form chiefly of Independency. On the 25th of December 1655, Cromwell issued a proclamation that thenceforth no minister of the Church of England should dare to preach, administer the sacraments, or teach schools, on pain of imprisonment or exile. After the Restoration of Charles II. in 1662, the name of Puritan was changed into that of *Non-Conformists*, which comprehended all who

refused to observe the rites and subscribe to the doctrines of the Church of England in obedience to the Act of Uniformity. By this act nearly 2,000 ministers of the Church of England were ejected from their charges and thrown into the ranks of the Non-Conformists.

PUSEYITES. See **ANGLO-CATHOLICS.**

PUTO, an island famous in the annals of Buddhism in China. For a thousand years it has been devoted to the religious rites and services of the Buddhists in that country. It is one of the most easterly islands of the Chusan archipelago, and is about 70 miles from the mainland near Ningpo. It is about five miles long, and from one to two broad. Here Chinese Buddhism may be seen in perfection, its rites being carefully practised in the great temple. Long before daylight some of the priests rise to matins and strike the bells and drums to rouse the gods from sleep. Again in the forenoon they are at their devotions; and in the afternoon, sometime before sunset, they are summoned to vespers. At nine o'clock at night some of them repeat the ceremony of the morning. Besides this there are several services performed to order for the special benefit of some individual for which they are paid.

PYANEPSIA, a festival in honour of *Apollo*, celebrated among the ancient Greeks every year at Athens. It is said to have been first instituted by Theseus, and intended to be a feast of rejoicing at the completion of harvest. Hence, in the procession which took place on the occasion, an olive-branch, wrapped in wool and laden with the fruits of the harvest, was carried along by a boy amid strains of joyful music. The procession marched to the temple of *Apollo*, at the entrance of which the olive-branch was planted. Some have alleged that at this festival every Athenian planted an olive-branch in front of his house, and allowed it to remain there till the next festival, when a new one was substituted in its place.

PYRA, the funeral pile of wood among the ancient Greeks on which dead bodies were often burned. The body was laid on the top, and in the heroic ages it was customary to burn along with the corpse, animals and even captives or slaves. Oils and perfumes were also thrown upon the fire. When the body was consumed and the pyre was burnt down, the fire was extinguished by throwing wine upon it, and the friends collected the bones, which they washed with wine and oil, and placed in urns.

PYRÆUM, a fire-temple among the ancient Persians. It was simply an enclosure, in the centre of which was placed the sacred fire, and the pyræum was so constructed that the solar rays could not fall directly upon the sacred fire which it contained. The first pyræum was built by Zoroaster at Balk in Persia; and thence the sacred fire was conveyed to other fire-temple both in Persia and in India. See **PARSEES, PERSIANS (RELIGION OF THE ANCIENT).**

PYRAMIDS, immense masses of building in

Egypt; the earliest by many centuries of all existing monuments. They are situated near Cairo, in the middle between the upper and the lower country. The age of these giant structures has been a frequent subject of discussion among the learned. Some have conjectured them to be of antediluvian origin. At all events they were regarded 2,500 years ago as monuments of antiquity. The largest and the most important are the pyramids of Gizeh. These are three in number, of vast size, having several other smaller ones immediately adjoining them. The probable uses of these buildings have given rise to numberless dissertations, and yet the problem is still unsolved. Sometimes they have been imagined to be vast repositories for hidden treasures, at other times as magnificent fire-temples or astronomical observatories. Herodotus, however, regards them as nothing more than sepulchral monuments reared by the pride, and vanity, and superstition of tyrant monarchs. After all the learned labour and research which have been expended upon the subject, the almost universal opinion is identical with that of the Grecian historian. "They are probably," says Professor Robinson, "the earliest as well as the loftiest and most vast of all existing works of man upon the face of the earth; and there seems now little room to doubt that they were erected chiefly, if not solely, as the sepulchres of kings." In this view of the matter we find a very ingenious account of the process of construction of the great pyramid in Gliddon's 'Discourses on Egyptian Archæology': "When a king began his reign, one of the first things he did was to level the surface of the rock for the base of the pyramid which was to cover his tomb, and excavate a chamber underground for the reception of the body, with a passage communicating with the surface. That being done, he built a course of masonry over it, corresponding in size with the excavation. If the king died during the year, a small pyramid was thus formed; if he continued to live a second, a second course was added, and so on for every future year, from which it is evident that the size of the pyramid was necessarily proportioned to the length of the king's reign. On his death a finish was put to the work by filling up the angles of the masonry with smaller stones, and then placing oblong blocks one upon another, so as to form steps from the base to the apex; after which, beginning at the top and working downwards, these stones were bevelled off at the corners, so as to give the pyramid a smooth surface, and leave it a perfect triangle. It was a misconception of this process which occasioned a laugh at Herodotus for saying the pyramids were finished from the top downwards, but this was actually the case. Nothing can exceed the beauty of the masonry, for by this skilful contrivance each stone of the casing capped the next so as to leave no vertical joints, thus combining yearly increase without alteration in form, and perfect durability when completed. I observed that the interior of the great

pyramid is one solid mass of masonry. This is not, however, exactly the case. There are within it a hall, two chambers—called the king's and the queen's chamber—a hole, supposed to have been a well, and two air passages, to give ventilation; but these do not form together one-sixteen-hundredth part of the entire area, the rest being perfectly solid." Dr. Duff also, as the result of a personal examination of the pyramids, says, "What then are these huge structures? Standing where we now do, the question seems scarcely to admit of reasoning at all. There is an intense feeling, and we cannot help it. There is, in spite of ourselves, an overwhelming sensation, that they are sepulchral monuments, and nothing more. Wherever we turn, what do our eyes behold? Close to the very base of these mighty fabrics, and around them for miles in all directions, are numberless subterranean excavations, pits, or catacombs, in which have been discovered sarcophagi and piles of the embalmed dead. Around them, in all directions, are numberless supernal edifices, mounds, or tumuli, in which, when opened, have been found bones, and fragments of wooden cases, and bandaged mummies. And in any of the pyramids which have been explored, what has ever yet been found except some vaulted chambers, a sarcophagus, and a few mouldering bones? Altogether, it seems utterly impossible to stand here, surrounded by such an endless variety of indisputable memorials of the dead,—differing not less in size than in form and structure,—without being resistlessly impressed with the conviction that we are really standing in the centre of a vast Necropolis, or city of the dead—as resistlessly impressed with that conviction,

as if encompassed by the monuments of the largest churchyard in Christendom; and that these towering pyramidal piles are only the most gigantic of ten thousand clustering mausoleums."

PYRRHONISTS. See **SCEPTICS.**

PYTHAGOREANS. See **ITALIC SCHOOL.**

PYTHIA, the priestess of *Apollo* at Delphi, who gave forth the oracular responses of the god. At first there was only one Pythia, but afterwards there were always two who alternately took their seat upon the tripod.

PYTHIAN GAMES, one of the four great national festivals of the Greeks. They were celebrated on a plain in the neighbourhood of Delphi in honour of *Apollo*, *Artemis*, and *Leto*. On one occasion they were held at Athens. It has been said that they originated in a musical contest, which consisted in singing a hymn in honour of *Apollo* with an accompaniment on the cithara. Afterwards chariot-races, and also foot-races, were introduced, as forming part of the games. At one time they were celebrated at the end of every eighth year, but in the forty-eighth Olympiad they began to be held at the end of every fourth year. It was probably in spring that the celebration took place, and it lasted for several days. They appear to have been regularly observed down to the end of the fourth century. Lesser Pythian games were celebrated in many other places where the worship of *Apollo* was introduced. See **GAMES.**

PYTHIUS, a surname of *Apollo*, derived from Pytho, the ancient name of Delphi, where he had his most famous oracle.

PYX, the box or shrine in which the Romanists keep the *host* or consecrated wafer.

Q

QUADRAGESIMA (Lat. fortieth), a name formerly given to the first Sunday in *Lent*, from the fact of its being forty days before Easter.

QUADRIFRONS, a surname of the Roman god *Janus*, who was sometimes represented with four foreheads, which probably symbolized the four seasons of the year.

QUAKERS. See **FRIENDS (SOCIETY OF).**

QUANWON, a Japanese deity. See **CANON.**

QUARTERS (GODS OF THE FIVE), Chinese deities who preside over the north, south, east, west, and centre. They are more dreaded by the people than any other gods, and are supposed to exercise control over pestilential diseases. The most costly of all the Chinese festivals is in honour of these dreaded angels of death. It is observed regularly in the fourth month,

and is the great religious festival of the year. It is celebrated by a grand procession on a large and very expensive scale, not only in the towns, but in many of the villages.

QUEEN OF HEAVEN. See **ASHTAROTH, TIEN-HOW.**

QUESTMEN. See **CHURCHWARDENS.**

QUETZALCOATL, the benignant deity of the Toltecs, who entered Mexico in the seventh century. Under the influence of the "Feathered Serpent," as his name implies, the country rapidly advanced in prosperity and wealth. The high state of civilization, however, to which the Toltecs had attained was speedily followed by a period of national decline, caused by the malignant opposition of the god *Tezcatlipoca*. From him *Quetzalcoatl* received a magical

potion, which he had no sooner quaffed, than he felt himself compelled to quit the region which had been so much benefited by his labours, and to proceed southwards, until he reached Cholula, where he was raised to the rank of a deity, and a temple erected to his honour, the ruins of which are still looked upon as among the most splendid remains of Mexican mythology. See MEXICO (RELIGION OF ANCIENT).

QUIES, an ancient Roman goddess personifying rest and tranquillity.

QUIETISTS. See MYSTICS.

QUINISEXTINE COUNCIL, the name given to a council held at Constantinople A. D. 692. It was properly the seventh general council, and supplied canons for the church, particularly canons of discipline, which the fifth and sixth had neglected to make. Being thus a kind of supplement to the fifth and sixth general councils, it was called *Concilium Quinisextum*. Its meetings were held in a hall in the imperial palace, called Trullus; hence it received the name also of the Trullan council. It was composed chiefly of Oriental bishops, and its canons were publicly received in all the churches within the territories of the Greek emperors. It declared persons lawfully married to be separated on a charge of heresy being substantiated against them. It condemned also the compulsory celibacy of the clergy.

QUINQUARTICULANS, a name applied in the eventeenth century to those Arminians who agreed with the Reformed in all doctrinal points, except the five articles contained in their remonstrance. See ARMINIANS.

QUINQUATRIA, an ancient Roman festival celebrated in honour of Minerva on the 19th of March. Some writers allege that its observance was limited to one day; others, however, say, that it lasted for five days. This last is the opinion of Ovid, who considers it to have been a festival held in commemoration of the birth-day of Minerva; and

hence it was customary for women on that day to consult diviners and fortune-tellers.

QUINQUENNALIA, games celebrated among the ancient Romans in imitation of the Greek festivals at the end of every four years. On these occasions keen competitions were carried on in music, gymnastics, and horse-racing. Quinquennalia were observed in honour of Julius Cæsar, and also of Augustus; but they seem to have been celebrated with peculiar splendour under Nero, from whose time they were discontinued, until at length they were revived by Domitian in honour of Jupiter Capitolinus.

QUINTILIANS, a sect which arose in Phrygia in the second century, deriving their name from Quintilia their leader. One of their chief peculiarities was, that they regarded women as entitled to take upon themselves sacred offices. They considered Eve as having become possessed of remarkable gifts, in consequence of being the first to partake of the tree of knowledge of good and evil. They referred to Miriam, the sister of Moses and Aaron, as having been a prophetess, and the four daughters of Philip, the deacon, mentioned in the Acts of the Apostles, as having also been prophetesses. Following these Scriptural examples they had females who officiated as prophetesses dressed in white. The errors of the Quintilians were condemned by the council of Laodicea A. D. 320. Tertullian charges the sect with opposing baptism, and wrote a work expressly against this heresy.

QUIRINALIA, a festival celebrated among the ancient Romans in honour of Quirinus. It was kept on the 17th of February, being the day on which Romulus, who was called Quirinus, was said to have been carried up to heaven.

QWAN-TI, the god of war among the Chinese. Magnificent processions are held in honour of this deity.

R

RAA, one of the principal deities of the Polynesians or South Sea Islanders. The third order of divinities appears to have been the descendants of *Raa*; these were numerous and varied in their character, some being gods of war, and others of medicine.

RAB, a title of dignity among the Hebrews given to doctors skilled in the law. The prophets and the men of the great synagogue, and all the learned from the times of Hillel, were contented to be called by their own names without any title. The title came

originally from the Chaldees, for before the captivity it is used only as applied to the officers of the king of Babylon, but afterwards it came to be used in connection with the Babylonian doctors.

RABBAN, a similar title to the preceding, but more excellent than *Rabbi*, which again is superior to *Rab*. The first who is said to have been called *Rabban*, was Simeon the son of Hillel, who is supposed to have been the aged saint who took the Saviour in his arms. Those teachers who boasted of royal descent from David assumed the title of



Allon's Modern Judaism

Yeatts

A JEWISH RABBI DRESSED FOR PRAYERS.
TAEFF' TUDDEWIG WEDI EI WISGO I'R GWEDDIAU.

Rabban. It is said to have been ascribed to only seven men.

RABBANIM, a school of Jewish doctors in Spain, which extended over nine generations from the commencement of the eleventh century to the end of the fifteenth. The founder of this school, which succeeded to the GAONS (which see), was Rabbi Samuel Hallevi, surnamed Hanragid or the prince. He is generally regarded as the first Rabbino-Mayor, or prince of the captivity in Spain, A. D. 1027. The last of the line of Spanish Rabbanim was Rabbi Isaac Aboab of Castile, who left that kingdom after the edict of banishment in 1492, and took refuge in Portugal, where he ended his days.

RABBI, a frequent and highly valued title of the Hebrew doctors, or teachers of the law. It began to be used only a short time before the birth of Christ, when, instead of the schools of the prophets and worship on high places, we have the sanhedrims and the synagogues. *Rabbi* was a superior title to *Rab*, and was applied chiefly to the Judæan doctors, in contradistinction from the Babylonian, who were usually called by the name of *Rab*. There were several gradations of literary rank which it was necessary to pass through before reaching the dignity of Rabbi. When a scholar who aspired to literary distinction had made considerable proficiency, and was thought worthy of a degree, he was by imposition of hands made companion to a Rabbi. This ceremony, which was designed to imitate that followed by Moses in setting apart Joshua, was accompanied with the form of words, "I associate thee, and be thou associated." When he was considered to be capable of teaching others, he was called *Rabbi*. Thus there were three gradations of literary rank, Scholars, Companions, and Rabbis. When public disputations were held in the schools or synagogues, the Rabbis sat in reserved or chief seats; the Companions sat upon benches or lower forms, and the Scholars upon the ground at the feet of their teachers.

"The office of the Rabbis," we are told, "consisted in preaching in the synagogues, in offering up prayers and supplications, in explaining the law, resolving all cases of conscience, and instructing the youth. They had also the power of binding and loosing. Great volumes have been composed in order to explain this phrase, but if divines had attended to its original meaning among the Jews, from whom our Saviour borrowed it, the dispute would have soon been terminated, or rather it would never have commenced. For the true meaning of the phrase was, that the Rabbin was invested with the power of declaring what was allowed, and what was forbidden. He bound, when he prohibited the use of any thing that defiled; and he loosed, when he declared it to be lawful. But when any synagogue was few in number, and consequently poor, one Rabbin discharged the duties both of judge and doctor, and had the care of the poor, and of deciding all differences which arose among the members of the church. When the Jews,

however, were sufficiently numerous and opulent, they appointed a house of judgment, (See BETH-DIN,) where all questions were determined; they appointed three pastors to each synagogue, and the instruction of the youth was appropriated to the Rabbis. The Rabbis were also invested with the power of creating doctors. This was formerly peculiar to the head of the captivity in the East, and previous to the days of Hillel, private doctors ordained their own disciples, but they relinquished that honour in favour of that celebrated man. In process of time, however, a society of doctors was formed, who created all the new Rabbis. This is the most solemn inauguration, but as it cannot always be practised, this power is employed by private doctors. Some are of opinion that the imposition of hands, which was derived from Moses, ought only to take place in the Holy Land, therefore, to avoid violating this law, the Rabbis, particularly in Germany, only create new doctors by word of mouth, without the imposition of hands. They likewise restrict their power to particular things. To one they appropriate the power of explaining the law; to another the power of judging: nor must they exercise their respective authorities in the presence of their masters. It was always necessary that their power should be confirmed by the house of judgment."

Among the modern Jews, individuals who are well versed in the Talmud easily acquire the title of *Rabbi*, which is little more than an honorary distinction. In every country or large district there is a presiding Rabbi or CHACAM (which see), who not only exercises spiritual authority over the Jews within his jurisdiction, but even civil authority also, as far as is consistent with the laws of the country. They celebrate marriages and declare divorces, preach in the synagogues, and preside over academies. The studies of the Rabbis are directed either to the letter of Scripture, in which case they are called *Caraites*; or to the traditions and oral law of the Talmud, in which case they are termed *Rabbinists*; or to the mysteries of the Cabbala, when they receive the name of *Cabbalists*.

RABBINISM, a system of religious belief which prevailed among the modern Jews from the dispersion to the latter end of the last century. Its distinguishing feature is, that it declares the oral law to be of equal authority with the written law of God, and identifies tradition with the present opinions of the existing church. Moses Mendelsohn, a distinguished German Jew of the last century, was the main cause of destroying the power of Rabbinitism over the Jewish mind. The system, indeed, is now a tottering fabric, and Rationalism has taken the place of Judaism, which has, accordingly, lost many of its characteristic peculiarities. Jewish infidelity has come to a common understanding in many of its tenets with the Gentile infidelity. They have, from the days of Mendelsohn, been gradually approxim-

ing to one another, and the Jews, more especially on the Continent of Europe, are multitudes of them making common cause with the infidel in denying the truth of all revealed religion. See JEWS (MODERN).

RABBONI (Heb. my master), a term of respect and honour used by Mary Magdalene to the Redeemer when she first recognized him after his resurrection. It occurs in John xx. 16.

RACOVIAN CATECHISM, a Socinian or Unitarian catechism which was published in Poland in the seventeenth century. It was composed by Smalcius, a learned German Socinian who had settled in Poland, and by Moskorzewski, a learned and wealthy nobleman. It derived its name from being published at Racow, a little town in Southern Poland, which contained a Socinian school celebrated over all Europe. The catechism was published in Polish and Latin; and an English translation of it appeared in 1652 at Amsterdam. In the same year the English parliament declared it to contain matters that are blasphemous, erroneous, and scandalous, and ordered, in consequence, "the sheriffs of London and Middlesex to seize all copies wherever they might be found, and cause them to be burnt at the Old Exchange, London, and at the New Palace, Westminster." Mr. Abraham Rees, in 1817, published a new English translation of this catechism, accompanied by an historical notice. There are, properly speaking, two Racovian catechisms, a larger and a smaller. The writer of the smaller was Valentine Smalcius, who drew it up in German, and first published it in 1605. The larger was likewise published in German by the same Smalcius in 1608, and in the following year was translated into Latin. It was afterwards revised and amended by Crellius and Schlichtingius; and after their death it was published in 1665, by Wissowatius and Stegmann. In 1684, a still more complete edition, with notes, appeared.

RADHĀ VALLABHĪS, a Hindu sect who worship *Krishna* as *Rādhā Vallabha*, the lord or lover of *Rādhā*. This favourite mistress of *Krishna* is the object of adoration to all the sects who worship that deity, but the adoration of *Rādhā* is of very recent origin. The founder of this sect is alleged to have been a teacher named *Hari Vans*, who settled at Vrindavan, and established a *Math* there, which in 1822 comprised between forty and fifty resident ascetics. He also erected a temple there, which still exists.

RAI DASIS, a Hindu sect founded by *Rāi Dās*, a disciple of *Rāmanand*. It is said to be confined to the chamars, or workers in hides and in leather, and amongst the very lowest of the Hindu mixed tribes. This circumstance, as Professor H. H. Wilson thinks, renders it difficult if not impossible to ascertain whether the sect still exists.

RAIN DRAGON (THE), a Chinese deity, from whose capacious mouth it is believed the waters are spouted forth which descend upon the earth in the

form of rain. This god is worshipped by those who cultivate the soil, only, however, when his power is felt either by the absence of rain, or by too abundant a supply. Sometimes the farmers earnestly implore him to give them more rain and sometimes less. In cases of drought, each family keeps erected at the front door of the house a tablet on which is inscribed, "To the Dragon King of the Five Lakes and the Four Seas." Before this tablet, on an altar of incense, they lay out their sacrificial offerings to propitiate the gods. Processions are also got up, among the farmers particularly, to attract the favour of the gods. On these occasions there may sometimes be seen a huge figure of a dragon made of paper or of cloth, which is carried through the streets with sound of gongs and trumpets.

RAIN-MAKERS, sorcerers in various oriental countries, who are believed to have the power of procuring rain. Such impostors are to be found universally among the tribes of Africa and Asia, and among the North American Indians. "The whole art of these pretenders," says Dr. Jamieson, "consists in their superior acquaintance with the stated laws of nature, in observing the changes of the moon—the flight of birds—the temperature of their bodies—or such other circumstances as old experience may have established to be prognostics of the weather; and, consequently, whenever these tokens appear of so decided a character as makes it safe to predict the approach of rain, which in tropical countries happens much more frequently than with us, they fail not to enhance their reputation by sounding the note of premonition as widely as possible. It may well be expected, however, that cases will often occur, in which they will be brought to a stand; and as the greatest dexterity alone can extricate them with credit and safety from the difficulties of such a situation, the cunning prophets are not always forward in putting themselves in the way of their duty, but avoid it as much as they can, until the clamours of the people become so loud and importunate, that they dare no longer refuse. In such a crisis, well knowing that, with an excited populace, the transition is not great from confidence to contempt of their powers, and that the bastinado or death is the certain punishment of failure, they set themselves, in their usual manner, to bring down the expected shower; and on its non-appearance, they fall upon a thousand ingenious devices to shift the cause of disappointment from themselves. Their common stratagem is to lay the blame on some aged or decrepid individual, suspected of witchcraft, or of having the influence of an evil eye; and while they are practising their incantations with all their might to no effect, they suddenly assume an indignant countenance, and singling out some individual in the crowd, pour on him a torrent of reproaches, as being the guilty cause of the gods withdrawing the clouds, and locking up their treasures of rain. The deluded people are caught by the snare; and satisfied that the heavens will never be pro-

pitiated, but by the blood of the unhappy man whose offences have brought on the calamity of drought, put him to instant death, and wait in confident expectation that the favour of the gods will descend on them in an early and seasonable shower. So strong a hold have these impostors obtained of the minds of the heathen people of the East, that almost every tribe has a rain-maker as one of their most important personages; and even those who are so far enlightened as to know something of the regular laws of nature cannot free their minds from some apprehension of the power of these pretenders to injure their crops; and missionaries have often had to mourn over the conduct of persons, of whom better things might have been expected, but who went with gifts and offerings to consult the rain-makers in a season of drought. Mr. Campbell relates, that 'a rain-maker at Latakoo, who was unsuccessful, first said it was because he had not got sufficient presents of cattle. After getting more, he was still unable to bring it. He then desired them first to fetch him a live baboon; hundreds tried, but could not catch one. He next demanded a live owl, but they could not find one. No rain coming, they called him rogue, impostor, and ordered him away.' Another traveller mentions the case of a celebrated rain-maker among the North American Indians, who met with a harder fate than his brother of the Caffres. The rain having overflowed the fields to a great extent, in the middle of harvest, and destroyed a luxuriant crop, the people imputed the calamity to his ill-will, in having influenced his deity against them."

RAMANANDIS, a Hindu sect which addressed its devotions particularly to Ramachandra, and the divine manifestations connected with Vishnu in that incarnation. The originator of this sect was Rámánand, who is calculated by Professor H. H. Wilson to have flourished in the end of the fourteenth or beginning of the fifteenth century. He resided at Benares, where a mat'h or monastery of his followers is said to have formerly existed, but to have been destroyed by some of the Mussulman princes. The Rámánandis reverence all the incarnations of *Vishnu*, but they maintain the superiority of Ráma in the present or *Kali-Yug*, though they vary considerably as to the exclusive or collective worship of the male and female members of this incarnation. The ascetic and mendicant followers of Rámánand are by far the most numerous sectaries in Gangetic India; in Bengal they are comparatively few; beyond this province, as far as to Allahabad, they are probably the most numerous, though they yield in influence and wealth to the Saiva branches. From this point they are so abundant as almost to engross the whole of the country along the Ganges and Jumna. In the district of Agra they constitute seven-tenths of the ascetic population. The numerous votaries of the Rámánandis belong chiefly to the poorer classes, with the exception of the Rajputs and military Brahmans.

RAMISTS, the followers of Peter Ramus, a French logician in the sixteenth century, who distinguished himself by his opposition to the philosophy of Aristotle. From the high estimation in which the Stagyrite was at that time held, it was accounted a heinous crime to controvert his opinions, and Ramus, accordingly, was tried and condemned as being guilty of subverting sound morality and religion. The sole ground of his offence was, that he had framed a system of logic at variance with that of Aristotle. "The attack which Ramus made," says the elder M'Crie, in his 'Life of Melville,' "on the Peripatetic philosophy was direct, avowed, powerful, persevering, and irresistible. He possessed an acute mind, acquaintance with ancient learning, an ardent love of truth, and invincible courage in maintaining it. He had applied with avidity to the study of the logic of Aristotle; and the result was a conviction, that it was an instrument utterly unfit for discovering truth in any of the sciences, and answering no other purpose than that of scholastic wrangling and di-gladation. His conviction he communicated to the public; and, in spite of all the resistance made by ignorance and prejudice, he succeeded in bringing over a great part of the learned world to his views. What Luther was in the church, Ramus was in the schools. He overthrew the infallibility of the Stagyrite, and proclaimed the right of mankind to think for themselves in matters of philosophy—a right which he maintained with the most undaunted fortitude, and which he sealed with his blood. If Ramus had not shaken the authority of the long-venerated *Organon* of Aristotle, the world might not have seen the *Novum Organum* of Bacon. The faults of the Ramean system of dialectics have long been acknowledged. It proceeded upon the radical principles of the logic of Aristotle; its distinctions often turned more upon words than things; and the artificial method and uniform partitions which it prescribed in treating every subject were unnatural, and calculated to fetter, instead of forwarding, the mind in the discovery of truth. But it discarded many of the useless speculations, and much of the unmeaning jargon respecting predicables, predicaments, and topics, which made so great a figure in the ancient logic. It inculcated upon its disciples the necessity of accuracy and order in arranging their own ideas, and in analyzing those of others. And as it advanced no claim to infallibility, submitted all its rules to the test of practical usefulness, and set the only legitimate end of the whole logical apparatus constantly before the eye of the student, its faults were soon discovered, and yielded readily to a more improved method of reasoning and investigation."

After the death of Ramus, his logic found very extensive favour and acceptance in various countries of Europe. It was introduced by Melancthon into Germany; it had supporters also in Italy; and even in France itself, where the logic of the Stagyrite was held in veneration, the Ramean system was largely

favoured. Andrew Melville taught the doctrines of Ramus at Glasgow, and his work on logic passed through various editions in England before 1600. The same system was also known at this time in Switzerland, Holland, and Denmark.

RAMRAYAS, a sect of the *Sikhs*, deriving its appellation from Rama Raya, who flourished about A. D. 1660. They are by no means numerous in Hindustan.

RANTERS. See METHODISTS (PRIMITIVE).

RAPPISTS. See SPIRITUALISTS.

RASKOLNIKS, that is, Schismatics, the general name used to denote the various sects which have dissented from the *Russo-Greek Church*. The first body which left the Established Church was the sect of the *Strigolniks*, which arose in the fourteenth century. Another more remarkable sect appeared in the latter part of the fifteenth century in the republic of Novgorod, teaching that Judaism was the only true religion, and that Christianity was a fiction, because the Messiah was not yet born. The chief promoters of this sect were two priests called Dionysius and Alexius, the proto-papas of the cathedral of Novgorod, one named Gabriel, and a layman of high rank. These secret Jews conformed outwardly to the Greek Church with so great strictness, that they were reputed to be eminent saints, and one of them, Zosimus by name, was raised in 1490 to the dignity of the archbishop of Moscow, and thus became head of the Russian Church. By the open profession of adherence to the Established Church of the country, the members of this Jewish, or rather Judaizing sect, managed to conceal their principles from public notice; but they were at length dragged to light by Gennadius, bishop of Novgorod, who accused them of having called the images of the saints logs; of having placed these images in unclean places, and gnawed them with their teeth; of having spit upon the cross, blasphemed Christ and the Virgin, and denied a future life. The grand-duke ordered a synod to be convened at Moscow on the 17th October 1490, to consider these charges, and although several of the members wished to examine the accused by torture, they were obliged to content themselves with anathematizing and imprisoning them. Those, however, who were sent back to Novgorod, were more harshly treated. "Attired," says Count Krasinski, "in fantastic dresses, intended to represent demons, and having their heads covered with high caps of bark, bearing the inscription, 'This is Satan's militia,' they were placed backwards on horses, by order of the bishop, and paraded through the streets of the town, exposed to the insults of the populace. They had afterwards their caps burnt upon their heads, and were confined in a prison—a barbarous treatment undoubtedly, but still humane considering the age, and compared to that which the heretics received during that as well as the following century in Western Europe."

The metropolitan Zosimus, finding that the sect to

which he secretly belonged was persecuted as heretical, resigned his dignity in 1494, and retired into a convent. About the beginning of the sixteenth century a number of these Judaizing sectarians fled to Germany and Lithuania, and several others who remained in Russia were burnt alive. The sect seems to have disappeared about this time, but there is still found, even at the present day, a sect of the Raskolniks, who observe several of the Mosaic rites, and are called *Subotniki*, or Saturday-men, because they observe the Jewish instead of the Christian Sabbath.

Soon after the Reformation, though Protestant doctrines were for a long time unknown in Russia, a sect of heretical *Raskolniks* arose who began to teach that there were no sacraments, and that the belief in the divinity of Christ, the ordinances of the councils, and the holiness of the saints, was erroneous. A council of bishops convened to try the heretics, condemned them to be imprisoned for life. Towards the middle of the seventeenth century various sects arose in consequence of the emendations introduced into the text of the Scriptures and the Liturgical books by the patriarch Nikon. This reform gave rise to the utmost commotion in the country, and a large body both of priests and laymen violently opposed what they called the Nikonian heresy, alleging that the changes in question did not correct, but corrupt, the sacred books and the true doctrine. The opponents of this amended books were numerous and violent, particularly in the north of Russia, on the shores of the White sea. By the Established Church they were now called *Raskolniks*, or Schismatics. They propagated their opinions throughout Siberia and other distant provinces. A great number of them emigrated to Poland, and even to Turkey, where they formed numerous settlements. Animated by the wildest fanaticism many of them committed voluntary suicide, through means of what they called a baptism of fire; and it is believed that instances of this superstition occur even now in Siberia, and the northern parts of Russia.

The Raskolniks are divided into two great branches, the *Popovschins* and the *Bezpopovschins*, the former having priests, and the latter none. These again are subdivided into a great number of sects, all of which, however, are included under the general name of *Raskolniks*. The *Popovschins* are split into several parties, in consequence of a difference of opinion among them on various points, but particularly on outward ceremonies. They consider themselves as the true church, and regard it as an imperative duty to retain the uncorrected text of the sacred books. They consider it to be very sinful to shave the beard, to eat hares, or to drive a carriage with one pole. The separation between the *Raskolniks* and the Established Church was rendered complete by Peter the Great, who insisted upon all his subjects adopting the civilized customs of the West, among which was included the shaving of the beard. Peter's memory is in consequence detested by the

Raskolniks; and some of them maintain, that he was the real Antichrist, having shown himself to be so by changing the times, transferring the beginning of the year from the first of September to the first of January, and abolishing the reckoning of the time from the beginning of the world, and adopting the chronology of the Latin heretics, who reckon from the birth of Christ.

The most numerous class of the *Raskolniks* are adherents of the old text, who call themselves *Starovertsi*, those of the old faith, and are officially called *Starobradtsi*, those of the old rites. There are very numerous sects also included under the general denomination of *Bespopovschins*, or those who have no priests. The most remarkable are the *Skoptszi*, or Eunuchs; the *Khlestovschiki*, or Flagellants; the *Malakanes* and the *Duchobortzi*. But the purest of all the sects of Russian dissenters are the *Martinists*, who arose in the beginning of the present century, and have signalized themselves by their benevolence and pure morality. See RUSSO-GREEK CHURCH.

RATES (CHURCH). See CHURCH-RATES.

RATIONALISTS, a name given to two classes of infidels, the one having a reference to the works of God, and the other a reference to his Word. The former kind of Rationalism, as a form of infidelity, has pervaded various works on science, and the latter various works on theology. The former, therefore, may for the sake of distinction be termed Rationalism in science, and the latter Rationalism in theology. The scientific Rationalist, though an infidel, is neither an Atheist nor a Pantheist. He believes in the existence of a God and in the original creation of all things by His almighty power, but denies his continued providence, and alleges that the universe is independent of his presence and control, being regulated by certain fixed and self-operating laws. This species of infidelity has prevailed both in ancient and in modern times. It was the doctrine of the ancient atomic philosophers, and of the Epicurean school. Plato condemned it as an impious and blasphemous system. In the last century it was a favourite system with the English deistical writers as well as the Encyclopædists of the French school. In our own day, also, a class of able scientific writers has adopted the same line of thought. La Place laboured to prove the dynamical possibility of the formation of a planetary system according to the known laws of matter and motion. He has been followed by M. Comte, the founder of the sect of the *Positivists*, who has attempted, on mathematical principles, to verify the hypothesis. The anonymous author of the 'Vestiges of the Natural History of Creation,' goes farther still than either La Place or M. Comte, and tries to account by natural laws for the origin both of suns and of solar systems. "It is impossible," he says, "to suppose a distinct exertion or fiat of Almighty power for the formation of the earth, wrought up as it is in a complete dynamical connection, first with Venus on the

one hand and Mars on the other; and secondly with all the other members of the system."

But the theory of development is considered by its supporters as accounting not only for the formation of the world, but also for that of the various tribes of animals and vegetables which exist upon it. "We call in question," says the author of the 'Vestiges,' "not merely the simple idea of the unenlightened mind that God fashioned all in the manner of an artificer, seeking by special means to produce special effects, but even the doctrine in vogue amongst men of science, that creative fiat were required for each new class, order, family, and species of organic beings as they successively took their places upon the globe, or as the globe became gradually fitted for their reception." "No organism," says Dr. Oken, "has been created of larger size than an infusorial point. No organism is, nor ever has one been created, which is not microscopic. Whatever is larger has not been created, but developed. Man has not been created, but developed." Thus do these Rationalist philosophers allege, that all things, animal and vegetable, and even man himself, have been developed from infusorial points. "The theory," as Dr. James Buchanan well remarks, "rests on two very precarious foundations;—the assumption of spontaneous generation, on the one hand, and the assumption of a transmutation of species on the other. Each of these assumptions is necessarily involved in any attempt to account for the origin of the vegetable and animal races by natural law, without direct Divine interposition. For if, after the first organism was brought into being, the production of every subsequent type may be accounted for simply by a transmutation of species, yet the production of the original organism itself, or the first commencement of life in any form, must necessarily be ascribed either to a creative act or to spontaneous generation. A new product is supposed to have come into being, differing from any that ever existed before it, in the possession of vital and reproductive powers; and this product can only be ascribed, if creation be denied, to the spontaneous action of some element, such as electricity, on mucus or albumen. In this sense, the doctrine of spontaneous generation seems to be necessarily involved in the first step of the process of development, and is, indeed, indispensable if any account is to be given of the origin of vegetable and animal life; but in the subsequent steps of the same process, it is superseded by a supposed transmutation of species, whereby a lower form of life is said to rise into a higher, and an inferior passes into a more perfect organism. But we have no experience either of spontaneous generation, on the one hand, or of a transmutation of species on the other. Observation has not discovered, nor has history recorded, an authentic example of either."

Another manifestation of Rationalism allied to the views of the men of science to whom we have referred is, that of an ethical school represented by

the late Mr. George Combe, who taught, in his 'Constitution of Man,' that spiritual religion must be supplanted "by teaching mankind the philosophy of their own nature, and of the world in which they live." And the same doctrines have been advanced with still greater holdness by the school of Mr. Robert Owen. Rationalism, with this latter class of thinkers, is viewed as the science of material circumstances. Man has in himself, they affirm, the elements of indefinite moral improvement, which have only to be developed by the influences of earth in order to bring about the perfection of the human being. If man be only educated rationally, all the evils of his nature will, in their view, be entirely cured. "Material circumstances are something," says Mr. Pearson, in his 'Essay on Infidelity,' "but the school of Owen makes them everything. The human will is no doubt influenced by them, but our Rationalists maintain, in opposition to consciousness, that it is controlled by them. Man is made a passive creature. This is plainly implied in the fond analogy of the sun acting upon the earth. Emerson has said, 'man is here, not to work, but to be worked upon.' And the men of this school tell us that our characters are the necessary result of our organization at birth, and subsequent external influences over which we have no control. 'The germs of intelligence and virtue are expanded or blasted by them,' and thus the whole human character is formed. It is not so. Our subjective constitution is not such an inert, helpless thing. We are conscious of possessing a faculty which gives us control over external circumstances; so that, taking this into account, it is true that character is the result of our subjective nature, and of the objective influences acting upon it. But, in this system of naturalism, the great facts of man's moral nature are ignored. One portion of the field of phenomena is dwelt upon as if it were the whole, and the other portion, which to a reflective mind is no less obvious, is overlooked. The eye is turned outward and lost in material things. It does not direct its glance down into the depths of human consciousness, and fails to perceive the more wondrous things of the spirit. A sense of responsibility, and moral sentiment, are great truths in the natural history of man. They are phenomena just as palpable to the eye that looks inward, as any of the material circumstances are to the eye that looks outward. But the Owen school either loses sight of these phenomena in human nature, or would assign them to a blind necessity, a source from which the unsophisticated mind refuses to receive them. Then there is the stubborn though mysterious fact of human depravity, which it either winks at or entirely overlooks, and for counteracting which it accordingly makes no provision. The wonder is how the abettors of such a system can read history, or look upon the world around them, without perceiving, on the one hand, how individuals or communities, placed amid the most favourable external circumstances,

have continued corrupt and corrupters; and how, on the other hand, persons more unfavourably situated have, notwithstanding, become exemplars of virtue. A theory that ascribes so much to the mere outward relations, and leaves no room for an influence counteractive of bad ones or efficacious to good ones, is condemned by experience as well as by religion. But perhaps its advocates would remove it from such a tribunal, by affirming that no community has ever yet been placed in such a paradisaical state as rationalism would place it. In such a case, it must bear the double stigma of being godless and utopian."

RATIONALISTS (THEOLOGICAL), a class of thinkers who, in matters of faith, make reason the measure and rule of truth. The first who used it in this sense was Amos Comenius in 1661. In this general view of the subject, Rationalism is found in the history of all positive religions, and in the most varied forms. All the great philosophers of antiquity were Rationalists. We find the rationalistic spirit manifesting itself in the heresies of the first and second centuries of the Christian Church, in the Socinian doctrines of later times, and more especially in the writings of many German theologians during the last half century. Professor Hahn recognizes Kant as the founder of the modern Rationalism; but Semler of Halle was the first who taught the theory of interpretation, which represents the sacred writers as accommodating themselves to the prejudices of those whom they addressed. The characteristic features of Rationalism in theology are thus described by Dr. Kahnis: "While the symbolical works of the church declare Scripture to be the Word of God, the rule of all truth, Rationalism makes reason to be so; while the confession of the church makes justification by faith in Jesus Christ the fundamental doctrine, Rationalism makes virtue to be so. Let us consider a little more closely the formal principle from which Rationalism draws its name. It is reason which, in matters of faith, decides what is true, and what false. Now, he who reviews the most varied results which, in the development of mankind, reason has brought forward as regards God and divine things;—he who considers the diversity of the doctrines of philosophy regarding God, since Descartes;—he who considers that Mendelssohn, who held that it was possible by clear notions to find the truth, and Kant, who held the very opposite, are equally great authorities with this school;—he will, above all, demand an answer to the questions: What reason? Which are the principles, the laws, the results of reason in matters of faith? But, concerning all these questions, great silence is observed in the principal doctrinal works of Rationalism. And this silence, so inconceivable at first sight, is only too conceivable on a closer examination. That which Rationalism calls reason is nothing else than the principle of Illuminism: Clearness is the measure of truth. But that which was clear to Rationalism, was just the sum of the convictions which the age of Illuminism enter-

tained. The one thing which is sure, and established, and necessary, is virtue. It is on the foundation of this that God and immortality are taken for granted—whether in consequence of a proof, or as an axiom, amounts to the same thing. The sum of truths which, in England, France, and Germany, were declared to be the natural and original religion, was by Rationalism assumed as certain truths, without entering upon the proof how they were connected with the substance of reason. One understands how it was that Rationalism could be the prevailing tendency of the age. He who makes the reason of his age the highest rule of truth, is of course borne on the height of his age. Now, the Rationalists brought the principle regarding the use of reason into harmony with the views of the church regarding Scripture, by asserting that Rationalism was the substance of Scripture. According to the doctrine of the church, the Scripture is the Word of God, inasmuch as the Holy Spirit revealed it to the sacred writers; but Rationalism rejected the idea of an immediate divine influence in general, and of a supernatural communication of divine truth in particular. That which the doctrine of the church calls Holy Spirit is nothing else than religious enthusiasm, which is an altogether natural product of our spirit. It is only in this sense that an inspiration of the sacred writers can be spoken of. The writings of the Old and New Testament are purely human productions, which are to be viewed and explained like every other literature."

So early as the middle of last century, Germany may be considered as having commenced its great apostasy from the truth of God. The causes of this remarkable theological declension are probably to be traced to the peculiar circumstances of the period. Deism was then prevailing as a fashionable form of religion in England, and materialism in France; Frederick the Great was spreading the poison of infidelity in his Prussian dominions, and the French revolution was unsettling the minds of men in every country of Europe. With these combined deleterious influences operating upon the mind of Germany, it is scarcely to be wondered at that many of the ablest writers were either wholly indifferent or decidedly hostile to the Christian religion. Thus a deistic and Pelagian Rationalism, which deprived Christianity of all that was supernatural, and reduced it to a mere religion of nature, took possession of the pulpits, and the schools, and the university chairs. Hence it passed throughout the various ramifications of society. The grossest perversions of the Word of God were openly taught by Paulus of Heidelberg, Röhr of Weimar, Wegscheider of Halle, and Bretschneider of Gotha. This earlier school of Rationalism, which is nearly broken up in Germany, was thoroughly materialistic in its tendencies, denying all that is miraculous in Scripture, and endeavouring to explain it away by resolving it into a delusion of the senses, or an exaggeration either of the author

or the copyist. Strauss was the founder of a new and more idealistic school of Rationalism, alleging, in his 'Das Leben Jesu,' that "it is time to substitute a new method of considering the history of Jesus for the worn-out idea of a supernatural intervention and a naturalist explanation." He admits miracles, accordingly, to be interwoven with the historical Scriptures, but he resolves them into myths or allegories designed to convey some moral lesson. The origin of the pantheistic and transcendental school to which Strauss belongs is to be traced to the philosophy of Hegel, which, applied to theology, resolves the whole gospel history into mythological fables. The writers of the Tübingen school, who followed in the wake of Strauss, taught that all the books of the New Testament, with the exception of five, were the fabrications of the second century, and that the Christianity of the church, far from originating with Christ himself, rose out of the early heresies, more especially the Gnostic. The organ of this class of Rationalists was the 'Halle'sche Jahrbücher,' which openly denied the existence of a personal God, and of the personal immortality of the soul. In pushing their theory to such an extent, the Strauss school has called forth a decided reaction in the theological literature of Germany. Numerous orthodox and anti-rationalistic writers have appeared, among whom may be mentioned Neander, Tholuck, and Ebrard, whose apologetic treatises, in opposition to Strauss, have done much to revive a purer German theology.

The effect of the resistance made to the spread of Rationalism was, that for a time it seemed to have almost disappeared. It underwent, however, a partial revival between the years 1844 and 1848, in the movement of the *Lichtfreunde*, headed by Uhlich, and of the *German Catholics* headed by Ronge. The revolution of 1848 seemed to promise the ultimate triumph of Rationalism, but the follies, abuses, and excesses of the period led to a complete and most salutary reaction. Rationalism disappeared from nearly all the theological chairs of the universities, and the standard of a pure Christianity was raised in almost all the German States, especially in Prussia. The consequence has been, that a more scriptural mode of thinking has extensively displaced Rationalism from the public mind. Both in Britain and America Rationalist doctrines have found not a few able supporters. Theodore Parker's 'Discourses,' Emerson's 'Essays,' Newman's 'Phases of Faith,' and Mackay's 'Progress of the Intellect,' all evince that the intellectual war of Christendom, which has been going forward in Germany during the last half century, has begun to be waged on both sides of the Atlantic with an activity and a zeal which betoken a strenuous and protracted struggle. See HUMANISTS, ILLUMINISM.

READER, an officer in the ancient Christian Church, whose duty it was to read the Scriptures in the audience of the people. There is no mention of

readers as existing in the church till about the year 200; but when appointed they were solemnly ordained, and ranked among the number of the clergy. Such officers still subsist not only in the Roman Catholic Church, but also in several Protestant churches. Isidore, in the fifth century, says, "It is the office of the reader clearly to pronounce the lessons, and with a loud voice to make known what the prophets have predicted." It is remarkable that before the time of Justinian children frequently were ordained to the office of readers. Thus we are informed that Epiphanius, patriarch of Constantinople, who died in A. D. 520, had been ordained a reader when scarcely eight years of age. To such an extent was this abuse carried, that the Emperor Justinian, in 541, enacted that none should be ordained to the office of reader under eighteen years of age.

In the Church of Rome the reader is thus consecrated to his office. Kneeling before the bishop with a candle in his hand, he is presented with the Book of Church Lessons, and is thus admonished, "Chosen, most dear son, to be a reader in the house of God, know your office and fulfil it. . . . Have a care that the words of God, namely, the sacred lesson, be given forth distinctly and plainly to the understanding and edification of the faithful; and free from all mistake, lest the truth of the divine lesson through your carelessness be corrupted. Therefore, when you read, you should stand in an elevated place to be heard and seen by all." In the Greek Church, readers are said to have been ordained by imposition of hands. It has been the practice of the Church of England to admit readers in those churches or chapels where the endowment is so small that no regular clergyman will take the charge.

Immediately after the Reformation in Scotland, to supply the want of Protestant ministers it was considered right to continue the order of readers, and, accordingly, the First Book of Discipline, compiled in 1560, under the title of "Readers," says, "To the churches where no ministers can be had presently, must be appointed the most apt men that can distinctly read the common prayers and the Scriptures, to exercise both themselves and the church, till they grow to greater perfection. And in process of time, he that is but a reader may attain to a farther degree, and by consent of the church and discreet ministers, may be permitted to minister the sacraments; but not before that he be able somewhat to persuade by wholesome doctrine, and be admitted to the ministry, as before is said. Some we know that, of long time, have professed Christ Jesus, whose honest conversation deserveth praise of all godly men, and whose knowledge also might greatly help the simple, and yet they only content themselves with reading. These must be admitted, and, with gentle admonition, encouraged with some exhortation to comfort their brethren; and so they may be admitted to the administration of the sacraments. But such readers

as neither have had exercise nor continuance in Christ's true religion, must abstain from ministration of the sacraments till they give demonstration of their honesty and further knowledge, that none be admitted to preach but they that are qualified therefor, but rather be retained readers; and such as are preachers already not found qualified by the superintendent, be placed to be readers."

Such being the opinion of the Scottish reformers many parishes, which could not obtain ministers, were early provided with readers, and even in those parishes which obtained ministers, readers also were often engaged as assistants to the ministers. The proper business of the readers at that period was to read the prayers out of the Book of Common Order and the Scriptures, every morning and evening where the people were able to assemble so frequently in the church, and also on the Sabbath, for a short time before the ringing of the last bell, where there was a minister to preach; and where there was none the service performed by the reader was the whole of what the people enjoyed. Readers appear in Scotland not only to have proclaimed the bans of marriage on the Sabbath, but also after the Reformation, if not before it, to have had the power of solemnizing marriage. The Westminster Assembly of Divines put an end to the office of readers as not being an office of Divine appointment, yet they allowed that, with the consent of the presbytery, pastors and teachers might employ in that work probationers, or such as intend the ministry.

REALISTS, a class of thinkers among the schoolmen of the Middle Ages, who maintained that universals or generic ideas possess an objective reality. The opposition between the systems of the *Realists* and the *NOMINALISTS* (which see), runs through the whole theology as well as philosophy of the Middle Ages. Nor did it originate so late in the history of the world; its fundamental principles are to be found in the philosophical systems of antiquity, particularly the antagonistic modes of thinking of Plato and Aristotle. These principles are also found to pervade Christian theology from its commencement. It was not, however, till the close of the eleventh century, when the scholastic theology took its rise, that, in consequence of the keen contest between Anselm and Roscellinus, the two parties were formed which occupy so conspicuous a place in Mediæval history. The Realists taught that generic ideas have an objective existence even apart from our thought; whereas the Nominalists asserted that they were mere abstractions, verbal signs, names, or, as Roscellinus termed them, a breath of the mouth. For some time the contest had no more than a metaphysical interest; but at length it came to be applied to particular doctrines of theology, and thus assumed great ecclesiastical importance. Thus, to refer to two instances adduced by Dr. Ullmann: "In the doctrine of the Trinity Deity or Being was the generic idea, but Father, Son, and Spirit, the concretes, or individuals,

which participate in that generality. To ascribe independent reality to the generic idea of Deity, and thereby make the essence of the Trinity consist more in what is common to the three, than in the separate subjects, might lead to the conclusion that there is no real distinction of the persons, and that these have their true reality only in the Godhead generally, and not each one for himself. This was the consequence of Realism, and it approximated closely to Sabellianism or to the older Monarchism. If, however, no reality be ascribed to the generic idea of Deity, if it be considered as a mere mode of thought, then the substantial bond between Father, Son, and Spirit, is done away, and the conclusion may be drawn, that the Godhead has no positive existence in itself, and only exists in the three persons. Such was the consequence of Nominalism, viz., a relapse into Tritheism. Both consequences were objected, this by the one party and that by the other, to their respective opponents. Again, in the doctrine of the Divine attributes, these attributes were the universal, and God the individual to whom the universal was ascribed; and when the Realists represented this universal, or, in other words, the Divine attributes, as things of independent existence, their adversaries objected to them that they were separating God from his attributes. If, on the other hand, the Nominalists urged that it was not right to speak of the justice or goodness of God, because justice and goodness do not exist of themselves, but that we ought only to speak of a just God and a good God, they were accused by the Realists of separating God from God and lapsing into Polytheism."

The Realists may be considered as divided into two classes; those who held the Platonic Realism, or that which was adopted by Anselm; and those who held the Realism of Aristotle, which was subsequently adopted by Scotus. The former maintained that generic ideas have a real and objective existence independent of actual things, and prior to them as their creative prototypes. The latter maintained that generic ideas have a real existence merely in and with the things, as that which is common to them all; and this view is also styled Formalism, since it regards ideas as the original forms of things. From Anselm's days Platonic Realism exercised a powerful influence, but it passed into the Aristotelian Realism when in course of time the doctrines of the Stagyrte obtained pre-eminence. By degrees, in the course of the thirteenth and fourteenth centuries, we find a class of eminent theologians and philosophers teaching doctrines which amounted to a sort of compromise between the views of the Realists and those of the Nominalists. Of this description was the mediatory theory of Thomas Aquinas, according to which he attempted to resolve the question of universals by applying his ideas concerning form and matter. Thus the matter of the universal idea of man is the union of the attributes of human nature, and in this aspect the matter of universals may be

said to exist solely in each individual. The form of universals is the character or attribute of universality applied to this matter; this character or attribute is obtained solely by abstracting what is peculiar to each object in order to fix the attention on what is common to many of them. Duns Scotus differed from Thomas Aquinas on the subject of universals, teaching that universals existed only formally in individual things or objects.

As the Reformation approached, the favourers of the new views were chiefly *Nominalists*; though zealous reformatory characters were found even in the ranks of the *Realist* party, such as Wycliffe, Huss, and Jerome of Prague. In general, however, the leading reformers ranged themselves on the side of Nominalism. The dominant church was thoroughly Realistic, and, enlisting the civil government on its side, it aimed at the suppression of the opposite sect. In France and Germany the two parties carried on a fierce contest, not only in argument, but by means of accusations and civil penalties. In most places the *Realists* were more powerful than the *Nominalists*, and, in 1473, Louis XI. of France issued an edict prohibiting the latter sect from propagating their doctrines, and ordering them to deliver up their books. In the following year he mitigated the severity of this edict, and in 1481 he restored the sect to its former honours and privileges in the university of Paris. After the close of the fifteenth century no schoolman of note appeared. The sixteenth may be considered as the transition period from the scholastic to the modern philosophy, in which, though the terms *Realist* and *Nominalist* are no longer in use, the question is still argued among metaphysicians, whether the human mind is capable of forming general ideas, and whether the words which are supposed to convey such ideas be not simply general terms representing only a number of particular perceptions.

REBAPTIZERS. See ANABAPTISTS.

RECOLLETS. See DISCALCEATI.

RED HEIFER. See HEIFER.

REFORMATION, that great and all-important change in religious doctrine and practice which was introduced by *Luther* in the sixteenth century. In the course of centuries numerous corruptions had crept into the creed, as well as the ceremonies of the Christian Church, more especially through the operations of the papacy. These gradually accumulated, although from time to time faithful men had arisen who protested against every deviation from the purity of primitive Christianity. Claude of Turin in the ninth century, Wycliffe in the fourteenth, and John Huss in the fifteenth, had made a noble stand against the corruptions and usurpations of the papacy. The writings of Bernard and Augustin, indeed, contain the germs of that sound Protestant doctrine which characterized the theology of the Reformation. See LUTHER.

REFORMED CHURCHES. In the enlarged

sense of the expression, the Reformed churches comprehend all those religious communities which separated themselves from the Church of Rome at the great Reformation in the sixteenth century, and in this wide signification are included the Lutheran Church as well as the others. But it is customary with ecclesiastical writers to restrict the term Reformed to all the other sects of the Reformation except the Lutheran. The Lutheran and the Reformed churches then, in this use of the expression, form the two great branches of evangelical Protestantism to which all other divisions of Protestants are subordinate. These two large sections agree in all the essential articles of faith, and even their chief points of difference are more of a scholastic than a practical character. The most important of all the points on which the Lutherans and the Reformed were opposed to one another, referred to the doctrine of the Supper; the former holding the actual bodily presence of Christ in and with the elements, though denying the transubstantiation of the elements, the latter holding the real but spiritual presence of Christ in the eucharist. In the conference at Marburg, in 1529, the Reformed divines begged the Lutherans to allow them mutually to regard each other as brethren, notwithstanding their difference of opinion on the subject of the Lord's Supper. Luther, however, absolutely refused. Calvin again, in the year 1546, expressly declared that the Lutherans and the Reformed ought not to separate from each other and call each other heretics, because they were not agreed on the doctrine of the real presence. And in the year 1631 the subject came before the Reformed National Synod of France at Lyons; and it was decided that their churches might consistently admit open and avowed Lutherans into their bodies. The Lutheran churches can claim only one founder, Luther; but the Reformed churches had many founders, such as Zwingli, Œcolampadius, Bullinger, Farel, Calvin, Beza, Ursinus, Olevianus, Cranmer, Knox. None of these eminent men, however, largely though they contributed to the establishment and organization of the Reformed communion, gave name to it. "It took its rise," says Dr. Schaff, "in German Switzerland, and found a home afterwards in the Palatinate, on the Lower Rhine, in Friesland, Hesse, Brandenburg, and Prussia. But it developed itself with more marked peculiarity and on a larger scale in the French, Dutch, and English nationalities. To get a proper idea of the power and extent of the Reformed communion, we must especially keep in view the national church, and the dissenting bodies of England, the various branches of Presbyterian Scotland, and the leading evangelical denominations of America, which are all different modifications of the Reformed principle, as distinct from Romanism, and Lutheranism. In Germany, it has always been modified more or less by Lutheran, or rather Melancthonian influences, both to its injury, and to its

advantage, so that it presents there neither that strict discipline, congregational self-government and practical energy and power, nor the rigorous extremes of the Calvinistic bodies. With all her defects, the German Reformed Church is more elastic and pliable than her sisters of other nations, and occupies, so to speak, a central position between Lutheranism and Calvinism, affected by the good elements of both, and capable also to exert a modifying influence in turn upon both."

The earliest of all the Reformed churches was undoubtedly the Helvetic, or Swiss Reformed Church, founded by Ulrich Zwingli, who was soon after joined by John Œcolampadius. These learned theologians were keenly opposed by Luther and his friends. A conference was held between Luther and Zwingli, but although the Saxon and the Swiss Reformer agreed on several points, they found it to be utterly impossible to come to a common understanding on the subject of the Lord's Supper. After the death of Zwingli, Martin Bucer endeavoured, by presenting the views of the Swiss Reformer in a modified shape, to bring about a compromise between the two parties. In this he so far succeeded, that, in 1536, Luther and Melancthon were prevailed upon to sign the Wittenberg Concordia, which was only, however, of short duration, and in 1544 Luther published his 'Confession of Faith respecting the Lord's Supper, in which he took so firm ground against the Swiss, that all attempts at a reconciliation were found to be utterly fruitless.

The theology of the Reformed churches is more practical in its character, while that of the Lutheran churches is more speculative. The former makes the Holy Scriptures the only rule of faith and obedience, while the latter inclines to attach some weight to tradition. The former dwells more upon the absolute sovereignty and free grace of God, while the latter places these doctrines more in the background. The former, in treating of the Lord's Supper, separates carefully the sacramental sign from the sacramental grace, and teaches only a spiritual though real fruition of Christ in the Supper, through the medium of faith, on the part of the worthy communicant, while the latter maintains the Lutheran dogma of the real presence of Christ in, with, and under the material elements, of the ubiquity of Christ's body, and the oral manducation of it by the unworthy as well as worthy communicants.

In the matter of government and discipline, the Reformed churches were organized on a more scriptural and popular basis than the Lutheran. They held as a fundamental principle the universal priesthood of believers. They introduced the offices of lay-elders and deacons, and instituted a system of strict discipline. In their religious rites and ceremonies, the Reformed churches have always been characterized by the greatest sobriety and simplicity; though, on the continent of Europe more especially, they admit of instrumental music. "They are un-

surpassed," in the opinion of Dr. Schaff, "in liberality, missionary zeal, practical energy, and activity, power of self-government, and vigour of discipline, love of religious and civil freedom, and earnest, faithful devotion to the service of Christ."

Reformed churches are found chiefly in Germany, Switzerland, Holland, France, Great Britain and Ireland, and America. "The religious character of North America, viewed as a whole," as we are informed by Dr. Schaff, "is predominantly of the Reformed or Calvinistic stamp, which modifies there even the Lutheran Church, to its gain, indeed, in some respects, but to its loss in others. To obtain a clear view of the enormous influence which Calvin's personality, moral earnestness, and legislative genius, have exerted on history, you must go to Scotland and to the United States. The Reformed Church, where it develops itself freely from its own inward spirit and life, lays special stress on thorough moral reform, individual, personal Christianity, freedom and independence of congregational life, and strict church discipline. It draws a clear line between God and the world, church and state, regenerate and unregenerate. It is essentially practical, outwardly directed, entering into the relations of the world, organizing itself in every variety of form; aggressive and missionary. It has also a vein of legalism, and here, though from an opposite direction, falls in with the Roman Church, from which in every other respect it departs much farther than Lutheranism. It places the Bible above every thing else, and would have its church life ever a fresh, immediate emanation from this, without troubling itself much about tradition and intermediate history. Absolute supremacy of the Holy Scriptures, absolute sovereignty of Divine grace, and radical moral reform on the basis of both, these are the three most important and fundamental features of the Reformed type of Protestantism."

REFORMED PRESBYTERIAN CHURCH, the only church which claims to be legitimately descended from the Covenanted Church of Scotland in her period of greatest purity, that of the Second Reformation. It was that memorable period of Scottish history between 1638 and 1650, which formed the era of the Solemn League and Covenant; of the Westminster Assembly; of the revolution which dethroned the first Charles, and asserted those principles of civil and religious liberty which all enlightened Christians and statesmen are now ready with one voice to acknowledge and to admire. For their strict adherence to these principles Cameron, Cargill, and Renwick shed their blood, and to these principles the Reformed Presbyterian Church still glories in avowing her attachment. As has already been noticed in the article **COVENANTERS**, on the day after the execution of Charles I. was known at Edinburgh, his son, Charles II., was proclaimed king at the public Cross by the Committee of Estates, with this proviso, however, that "before being admitted to the exercise of his royal power, he shall

give satisfaction to this kingdom in the things that concern the security of religion according to the National Covenant and the Solemn League and Covenant." This condition or proviso was considered as so necessary to the maintenance of the constitution of the country, as well as the promotion of the great principles of civil and religious liberty, that it was enacted both by the Parliament and the General Assembly. The document issued by the latter body exhibits, in the clearest manner, their design in insisting upon the subscription by the king. It is dated 27th July 1649, and contains the following important statements: "But if his majesty, or any having or pretending power and commission from him, shall invade this kingdom upon pretext of establishing him in the exercise of his royal power,—as it will be an high provocation against God to be accessory or assisting thereto, so will it be a necessary duty to resist and oppose the same. We know that many are so forgetful of the oath of God, and ignorant and careless of the interest of Jesus Christ and the gospel, and do so little tender that which concerns his kingdom, and the privileges thereof, and do so much doat upon absolute and arbitrary government for gaining their own ends, and so much malign the instruments of the work of reformation, that they would admit his majesty to the exercise of his royal power upon any terms whatsoever, though with never so much prejudice to religion and the liberties of these kingdoms, and would think it quarrel enough to make war upon all those who for conscience sake cannot condescend thereto. But we desire all those who fear the Lord, and mind to keep their Covenant, impartially to consider these things which follow:—

"1st, That as magistrates and their power is ordained of God, so are they in the exercise thereof not to walk according to their own will, but according to the law of equity and righteousness, as being the ministers of God for the safety of his people, therefore a boundless and illimited power is to be acknowledged in no king or magistrate, neither is our king to be admitted to the exercise of his power as long as he refuses to walk in the administration of the same, according to this rule and the established laws of the kingdom, that his subjects may live under him a quiet and peaceable life in all godliness and honesty.

"2d, There is one mutual obligation and stipulation betwixt the king and his people; as both of them are tied to God, so each of them are tied one to another for the performance of mutual and reciprocal duties. According to this, it is statute and ordained in the eighth act of first parliament of James VI., 'That all kings, princes, or magistrates whatsoever, holding their place, which hereafter shall happen in any time to reign and bear rule over this realm, at the time of their coronation and receipt of their princely authority, make their faithful promise by oath in the presence of the Eternal God, that

during the whole course of their lives they shall serve the same Eternal God to the utmost of their power, according as he hath required in his most holy word, contained in the Old and New Testament; and, according to the same word, shall maintain the true religion of Christ Jesus, the preaching of his most holy word, and due and right ministration of his sacraments now received and preached within this realm; and shall abolish all false religion contrary to the same; and shall rule the people committed to their charge according to the will and the command of God revealed in his word, and according to the laudable laws and constitutions received within this realm; and shall procure to the utmost of their power to the Kirk of God, and the whole Christian people, true and perfect peace in all time coming, and thus justice and equity be kept to all creatures without exception; which oath was sworn first by King James VI., and afterwards by King Charles at his coronation, and is inserted in our National Covenant, which was approved by the king who lately reigned. As long, therefore, as his majesty who now reigns refuses to hearken to the just and necessary desires of state and kirk propounded to his majesty for the security of religion and safety of his people, and to engage and to oblige himself for the performance of his duty to his people, it is consonant to scripture and reason, and the laws of the kingdom, that they should refuse to admit him to the exercise of his government until he give satisfaction in these things.

“3d, In the League and Covenant which hath been so solemnly sworn and renewed by this kingdom, the duty of defending and preserving the king's majesty, person, and authority, is joined with, and subordinate unto, the duty of preserving and defending the true religion and liberties of the kingdoms; and therefore his majesty, standing in opposition to the just and necessary public desires concerning religion and the liberties of the kingdoms, it were a manifest breach of Covenant, and preferring of the king's interest to the interest of Jesus Christ, to bring him to the exercise of his royal powers, which he, walking in a contrary way, and being compassed about with malignant counsels, cannot but employ to the prejudice and ruin of both.”

The stipulation was made known to Charles while he was still in Holland, where he had been for some time residing, but he refused to accede to it. The following year (1650) he set sail for Scotland, and before landing on its shores he consented to subscribe the Covenant, and the test was accordingly administered to him with all due solemnity. On the following August he repeated an engagement to support the Covenant. And yet the unprincipled monarch was all the while devising schemes for the subversion not only of Presbyterianism, but even of Protestantism in Scotland. Again, when crowned at Scone on the 1st January 1651, Charles not only took oath to support and defend the Presbyterian

Church of Scotland; but the National Covenant, and the Solemn League and Covenant having been produced and read, the king solemnly swore them. The imposing ceremonial, however, was only designed on the part of the profligate Charles to deceive his Scottish subjects. Nor did the calamities in which he was subsequently involved,—his dethronement and exile for several years in France,—produce any favourable change upon his character. No sooner was he restored to his throne in 1660, than he forthwith proceeded to overturn the whole work of reformation, both civil and ecclesiastical, which he had solemnly sworn to support. The first step towards the execution of this project was the passing of the Act of Supremacy, whereby the king was constituted supreme judge in all matters civil and ecclesiastical. To this was afterwards added the Oath of Allegiance, which declared it to be treason to deny the supremacy of the sovereign both in church and state.

The crowning deed of treachery, however, which Charles perpetrated, was his prevailing upon his Scottish counsellors to pass the Act Rescissory, by which all the steps taken from 1638 to 1650 for the reformation of religion were pronounced rebellious and treasonable; the National Covenant and the Solemn League and Covenant were condemned as unlawful oaths; the Glasgow Assembly of 1638 was denounced as an illegal and seditious meeting; and the right government of the church was alleged to be the inherent prerogative of the crown. The result of these acts was, that the advances which the church and the country had made during the period of the Second Reformation were completely neutralized, and the Church of Scotland was subjected for a long series of years to the most cruel persecution and oppression. With such flagrant and repeated violations of the solemn compact into which Charles had entered with his subjects, it is not to be wondered at that, on high constitutional grounds, this body of the Covenanters, headed by Cameron, Cargill, and others, should have regarded the treacherous sovereign as having forfeited all title to their allegiance. They felt it to be impossible to maintain the principles of the Reformation, and yet own the authority of a monarch who had trampled these principles under foot, and that, too, in violation of the most solemn oaths, repeated again and again. The younger M'Crie, in his 'Sketches of Scottish Church History,' alleges that the principle laid down by Cameron's party was, "that the king, by assuming an Erastian power over the church, had forfeited all right to the civil obedience of his subjects—a principle which had never been known in the Church of Scotland before." Such a view of the matter, however, is scarcely fair to the Cameronians. It was not because Charles had usurped an Erastian authority over the church that they deemed it their duty to renounce their allegiance, but because he had broken the solemn vows made at his coronation

On that occasion he had entered, as they held, into a deliberate compact with his subjects, and yet, in the face of all his vows, he had openly, and in the most flagrant manner, broken that compact, thus setting his subjects free from all obligation to own him as king. It is quite true, as the Westminster Confession of Faith alleges, that "infidelity or difference in religion doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him;" but this remark does not meet the case as between Charles and the Cameronian party. They renounced their allegiance not because the sovereign was an infidel, or differed from them in matters of religion, but solely and exclusively because he had broken a civil compact entered into between him and his Scottish subjects on receiving the crown, and confirmed by a solemn religious vow. By his own deliberate deeds the traitorous monarch had forfeited his right to rule before they had renounced their obligation to obey. Such were the simple grounds on which Cameron, Cargill, Renwick, and their followers considered themselves justified in disowning the authority of the king, and bearing arms against him as a usurper of the throne and a traitor to the country.

This earnest and intrepid band of Covenanters brought down upon themselves, by the fearless avowal of their principles, the special vengeance of the ruling powers. One after another their leaders perished on the scaffold, and thus the people who held Cameronian principles found themselves deprived of religious instructors, and wandering as 'sheep without a shepherd.' In these circumstances they resolved to form themselves into a united body, consisting of societies for worship and mutual edification, which were formed in those districts where the numbers warranted such a step. To preserve order and uniformity, the smaller societies appointed deputies to attend a general meeting, in which was vested the power of making arrangements for the regulation of the whole body. The first meeting of these united societies was held on the 15th December 1681, at Logan House, in the parish of Lesmahagow, Lanarkshire, where it was resolved to draw up a public testimony against the errors and defections of the times. The name which this body of Covenanters took to themselves was that of the "Persecuted Remnant," while the societies which they had formed for religious improvement led them to be designated the "Society People." "They had taken up no new principles," as Dr. Hetherington well remarks, "the utmost that they can be justly charged with is, merely that they had followed up the leading principles of the Presbyterian and Covenanted Church of Scotland to an extreme point, from which the greater part of Presbyterians recoiled; and that in doing so, they had used language capable of being interpreted to mean more than they themselves intended. Their honesty of heart, integrity of purpose, and firmness of prin-

ciple, cannot be denied; and these are noble qualities; and if they did express their sentiments in strong and unguarded language, it ought to be remembered, that they did so in the midst of fierce and remorseless persecution, ill adapted to make men nicely cautious in the selection of balanced terms wherein to express their indignant detestation of that unchristian tyranny which was so fiercely striving to destroy every vestige of both civil and religious liberty."

The first manifestation of the views held by the Society People took place during the dissensions at Bothwell Bridge, when a body of the Covenanters refused to make a public avowal of their allegiance to the king in their declaration. A rude outline of the declaration was drawn up by Cargill, assisted by Henry Hall of Haughead, who was mortally wounded at Queensferry, and the document being found on his person, received the name of the *Queensferry Paper*. It contained some of the chief points held by the Society People; but it unfortunately embodied in it an avowal of dislike to a hereditary monarchy, as "liable to inconvenience, and apt to degenerate into tyranny." Though the paper in question emanated from only a few persons, and its errors, therefore, could not be charged upon the whole of the strict Presbyterian party, yet it was quoted without reserve by their enemies as a proof of disloyal and even treasonable intentions. To counteract the prejudices thus excited against them, the leaders of the Society People drew up deliberately a statement of their principles, which is usually known by the name of the Sanquhar Declaration. This document, which carefully excluded all reference to a change in the form of government, was, nevertheless, classed by the persecutors along with the Queensferry Paper in all their proclamations, as if they had been identical, and made an excuse for issuing to the army the most ruthless and cruel commands to pursue to the death all who were suspected of being connected with these bold declarations. Cameron, Cargill, and ten other persons were proclaimed to be traitors, and a high price was set upon their heads. Nothing daunted, Cargill boldly pronounced what is known as the Torwood Excommunication. In a meeting held at Torwood in Stirlingshire, the intrepid Covenanter, after Divine service, solemnly excommunicated Charles and his chief supporters, casting them out of the church, and delivering them up to Satan. This bold act of a Christian hero roused the government to greater fury, and a series of civil and military executions followed, down to the Revolution in 1688.

In the persecutions of this eventful period, the Society People had been subjected to painful discouragement by the loss of their able and devoted leaders. Cameron and Cargill, and many others, had sealed their testimony with their blood; but in this time of sore trial Providence graciously raised up one admirably calculated to take a prominent part in promoting Christ's cause in days of bloody perse-

cution. The individual to whom we refer was Mr. James Renwick, who, having himself witnessed the execution of Mr. Donald Cargill, resolved from that moment to engage with his whole soul in the good cause. Having studied for the ministry in Holland, and received ordination, he returned to his native land that he might share with his persecuted brethren in their trials, and preach among them the unsearchable riches of Christ. Often, accordingly, were the Society People encouraged amid their severe hardships by his faithful instructions. Danger and persecution everywhere awaited him, but he was ready to endure hardness as a good soldier of Jesus Christ. At the early age of twenty-six he died on the scaffold with a heroism and unflinching fortitude worthy of the last of that noble band of martyrs who sealed with their blood their devoted attachment to the work of Covenanted Reformation in Scotland.

The deeper the darkness, the nearer the dawn. On the death of Charles II. in 1685, his son James ascended the throne. At heart a bigoted adherent of the Church of Rome, he sought to restore Popery to the ascendant both in England and Scotland. In making the attempt, however, he rushed upon his own ruin. He fell a victim to his own infatuated policy. After bearing for a time with his tyranny an indignant people rose as one man, and hurled him from his throne, substituting in his place William and Mary, prince and princess of Orange, who, in the Revolution of 1688, restored civil and religious liberty to an oppressed and persecuted people, to a greater extent than had ever before been enjoyed.

The arrival of the Prince of Orange in England was hailed by all classes of Presbyterians in Scotland as an event likely to be fraught with blessings to their distracted country. Lord Macaulay, in his 'History of England,' indeed, strangely accuses the Society People of eagerness to disown William. So far is this charge from being wellfounded, that they were the first to own and hail him as their deliverer. Thus in the "Memorial of Grievances" issued by the Societies, they declare, "We have given as good evidence of our being willing to be subject to King William, as we gave before of our being unwilling to be slaves to King James. Upon the first report of the Prince of Orange's expedition, we owned his quarrel, even while the prelatie faction were in arms to oppose his coming. In all our meetings we prayed openly for the success of his arms, when in all the churches prayers were made for his ruin; nay, when even in the indulged meetings, prayers were offered for the Popish tyrant whom we prayed against, and the prince came to oppose. We also associated ourselves, early binding ourselves to promote his interest, and were the first who openly armed and declared our desire to join with him." But while the Society People welcomed William as an expected deliverer, they openly dissented from the Revolution settlement as defective in various

points. In particular, the Covenant, so far from being adopted either in the letter or in the spirit by the state, was not even owned by the church; and the monarch took oaths in express contradiction to it. Presbyterianism, so far from being established in all his majesty's dominions, was only established in Scotland, and that under Erastian conditions, while Prelacy was established in England and Ireland, and the king himself became an Episcopalian. The establishment of these different forms of church government in different parts of the British dominions was effected by the sole authority of the king and parliament, even before the assembly of the church was permitted to meet; and thus the principle of the royal supremacy over the church continued to be asserted, and was even incorporated with the Revolution settlement. The principal objections, then, which the Society People alleged against the Revolution settlement, were (1.) That as it left the Acts Rescissory in full force, it cancelled the attainments of the Second Reformation, together with the Covenants; and (2.) That the civil rulers usurped an authority over the church, which virtually destroyed her spiritual independence, and was at variance with the sole headship of the Redeemer himself.

The defects of the Revolution settlement were due partly to William's Erastian policy, and his desire to retain the prelatie clergy within the Established Church of Scotland, but partly also to the temporizing policy of the church itself. "Though the acts of parliament," as Dr. Hetherington justly remarks, "made no mention of the Second Reformation and the National Covenants, it was the direct duty of the church to have declared her adherence to both and though the state had still refused to recognize them, the church would, by this avowal, have at least escaped from being justly exposed to the charge of having submitted to a violation of her own sacred Covenants. In the same spirit of compromise, the church showed herself but too ready to comply with the king's pernicious policy, of including as many as possible of the prelatie clergy within the national church. This was begun by the first General Assembly, and continued for several succeeding years, though not to the full extent wished by William, till a very considerable number of those men whose hands had been deeply dyed in the guilt of the persecution were received into the bosom of that church which they had so long striven utterly to destroy. It was absolutely impossible that such men could become true Presbyterians; and the very alacrity with which many of them subscribed the Confession of Faith, only proved the more clearly that they were void of either faith or honour. Their admission into the Presbyterian Church of Scotland was the most fatal event which ever occurred in the strange eventful history of that church." It was not to be expected that the Society People could approve of the conduct either of the king or of the church in

the matter of the Revolution settlement. They occupied, accordingly, an attitude of firm and decided protest against the principles avowed by William and acted on by the church, and they maintained that there had been a decided departure on the part of both the one and the other from the principles of the Second Reformation and the obligations of the Covenant.

Holding such views it was impossible for the Society People to incorporate themselves with the Established Church of Scotland. They were compelled, therefore, to occupy a separate position as Dissenters from a church whose constitution was radically vitiated, and as protesters against a professedly national government, which had violated the most solemn national obligations. Three Cameronian ministers, it is true, Messrs. Shields, Linning, and Boyd, applied for admission into the National Church for themselves and their people, on condition that they might acknowledge breach of covenant, and purge out the ignorant, and heterodox, and scandalous ministers who had taken part in shedding the blood of the saints. But every proposal of this nature was rejected. After unsuccessful efforts to obtain redress, they at last submitted, and the people who had adhered to them remained in a state of dissent.

For upwards of sixteen years after the avowal of their peculiar principles, the strict Presbyterians had remained without a stated ministry, or without any separate organization as a church. In 1681, however, Societies were formed which, though exercising no ecclesiastical functions, tended to give unity to the body, and to make such arrangements as were necessary for the maintenance of worship and ordinances, encouraging at the same time among the people a devoted attachment to Reformation principles. Availing themselves of these praying Societies for nearly twenty years after the Revolution, the people waited patiently until the Lord should send them pastors. At length, in 1706, their wishes and prayers were answered, the Rev. John M'Millan of Balmaghie, having resigned connection with the Established Church, and joined himself to their body. For a few years before, he had been contending within the pale of the church for the whole of the Covenanted Reformation; but instead of meeting with sympathy from his brethren, he was hastily and irregularly deposed. Having joined the Society People he laboured for many years in the work of the ministry among them with indefatigable earnestness and zeal, maintaining the principles of the Second Reformation till his dying day.

Soon after the secession of Mr. M'Millan from the Established Church, he was joined by Mr. John M'Neil, a licentiate, who, having adopted Cameronian views, had also seceded. These two faithful and zealous servants of Christ traversed the country, preaching everywhere, and encouraging the adherents of the Covenant. In 1712 the Covenants were

renewed at Auchensauigh. Amid many trials and persecutions the cause went steadily forward, and in 1743 Mr. M'Millan, who had hitherto stood alone as an ordained minister, Mr. M'Neil never having been ordained for want of a presbytery, was joined by the Rev. Thomas Nairn, who had left the Secession Church in consequence of his having embraced Cameronian views. There being now two ministers, a meeting was held at Braehead on the 1st of August 1743, when a presbytery was the first time formed under the name of the *Reformed Presbytery*.

One of the first acts of the newly organized church was to dispatch missionaries to Ireland, and by the blessing of God upon the labours of these men, and others who speedily followed, a fully organized and independent section of the *Reformed Presbyterian Church* was formed in the sister isle.

In Scotland a Declaration and Testimony was published in 1741, and the Covenants were renewed in 1744, at Crawford-John in Lanarkshire; but notwithstanding these steps, which were so well fitted to promote unity of sentiment and feeling, a few years only had elapsed when a division took place in the *Reformed Presbytery*, two of the brethren, Messrs. Hall and Innes, having separated from their communion in consequence of their having imbibed heretical opinions on the subject of the atonement. The two brethren, after seceding from the presbytery, formed themselves into a new presbytery at Edinburgh, which at length became extinct. The Reformed Presbytery, in reply to their misrepresentations, found it necessary to issue a treatise in defence of their proceedings in the case of their erring brethren, as well as in refutation of the doctrine of an indefinite statement. In 1761 a very important step was taken by the *Reformed Presbytery*, the emission of a Testimony for the whole of our Covenanted Reformation as attained to and established in Great Britain and Ireland, particularly between the years 1638 and 1649 inclusive.

From this time the Reformed Presbyterian Church went steadily forward, adhering to their peculiar principles with unflinching tenacity; and amid much obloquy, misunderstanding, and even misrepresentation, from the other religious denominations around them, witnessing boldly, and without compromise, for a Covenanted Reformation. Their numbers in many parts of Scotland increased beyond the means of supplying them with ministers. This was unhappily the case, for a considerable time in various districts of the country. But at length such was the increase of ministers connected with the body that in 1810 three presbyteries were formed, and in the year following a general synod was constituted for the supervision of these presbyteries. Since that time so rapidly has the denomination advanced in numbers, that at present (1859) the synod includes six presbyteries, which consist in all of thirty-six ordained ministers and eight vacant congregations. The synod meets annually either in Edinburgh or Glasgow. The

Divinity Hall meets during the months of August and September, when the students, in five sessions, receive the instructions of two professors, one for Systematic Theology, and the other for Biblical Literature and Church History.

In the year 1830 the synod resolved to commence the prosecution of missionary operations. Their attention was first directed to the colonial field, particularly to Canada. Nor have they been unmindful of foreign missions, three missionaries in connection with the synod being employed in New Hebrides. There has also been a missionary labouring since 1846 among the Jews in London.

Thus this interesting denomination of Christians, which holds the principles of the Church of Scotland in her purest days, those of the Second Reformation, proceeds onward in its course of witness-bearing for the headship of Christ not only over the church, but also over the nations. The denomination is small, and by too many little accounted of, but the moral influence of such a church in the land is great beyond all conception. Her mission is a noble, a glorious one. Believing that Christ's headship should be recognized by men not merely in the ecclesiastical, but in the civil relations of life, and that the British constitution embodies in it, as "a fundamental and unalterable" element, the whole Anglican system with the supremacy of the crown over the church, and all the abuses which spring from it, they cannot, as consistent Presbyterians, incorporate themselves with the civil system of these lands, and feel themselves precluded from taking oaths of allegiance to it, the more especially as the Treaty of Union binds Scotland to uphold this part of the constitution. Their position, accordingly, as discriminated from other Presbyterian bodies, is, that they hold it is not enough for a church to regulate its internal affairs on Scripture principles, but that broader and juster views of human duty should make it a consistent witness for the claims of Christ in matters civil as well as ecclesiastical. To use the words of Dr. A. Symington, "The honour of the Redeemer's crown, the independence of his church, the liberty of his people, the coming of his kingdom, form the lofty aims contemplated in maintaining and promoting the principles of the Second Reformation, howsoever feeble and unworthy be the humble instruments."

REFORMED PRESBYTERIAN CHURCH IN AMERICA. To escape from persecution in their own country many of the Scottish and Irish Reformed Presbyterians, in the sixteenth century, fled across the Atlantic, and were scattered among the American colonies. For a time, like the parent denomination at home, these exiles were destitute of a stated ministry, and obliged to content themselves with praying Societies. In the year 1743, the Rev. Mr. Craighead, who had joined them from a synod of Presbyterians organized a few years before, commenced to labour among them in holy things, and with his aid, the Covenanters,

in the colony of Pennsylvania, solemnly renewed the Covenants. This important transaction tended to unite them together, and at the same time served as a distinctive mark separating them from the other religious bodies by whom they were surrounded. In 1752 the Reformed Presbytery of Scotland despatched the Rev. Mr. Cuthbertson to take the ministerial charge of the brethren in America who, six years before, had been deserted by Mr. Craighead. After labouring alone for nearly twenty years with the most encouraging success, Mr. Cuthbertson was joined by Messrs. Linn and Dobbin from the Reformed Presbytery of Ireland, and in 1774 a presbytery was constituted, and the body assumed a regularly organized form.

The declaration of American independence took place in 1776, and by no denomination of Christians was this event more gladly hailed than by the Reformed Presbyterians. Many of them had taken an active part in the war with Great Britain, and though they saw defects in the new government they cordially recognized it as legitimate and worthy of support. No sooner had civil peace and order been restored in the country than a very general feeling began to arise in favour of a union among the whole Presbyterian churches in the American Republic. But desirable though such a union undoubtedly was, it was found, in existing circumstances, to be impracticable. The nearest approach to the great object sought was a union, which was effected in 1782, between the presbyteries of the *Associate and Reformed churches*, giving rise to a new denomination entitled, from the names of its two constituent parts, **THE ASSOCIATE REFORMED CHURCH** (which see). A large number of the people belonging to the Reformed Presbyterian Church refused to enter into this union, preferring to retain their former position.

In the course of ten years after the event to which we have now referred, the Reformed Presbytery in this country sent four ministers to aid the brethren in America, whose pastors had left them at the Union in 1782. One of these four soon returned to Scotland, but the remaining three continued to regulate the affairs of the church in the character of a committee deputed by the parent presbytery at home. At length, in 1798, a regular church court, independent of all foreign control, was formed, bearing the name of the "Reformed Presbytery of the United States of North America," but related to the Reformed Presbyterians of the Old World simply as a sister church. From this date the cause made rapid progress, and in 1809, a synod composed of three presbyteries was constituted under the name of the Synod of the "Reformed Presbyterian Church in the United States of North America." In consequence of the still further increase of the body, the supreme judicatory assumed the representative character, and was in 1825 arranged to consist of delegates from presbyteries, and to be styled the "General Synod."

This organization has continued down to the present day.

The doctrines of the Reformed Presbyterian Church in America are, like those of their brethren in Scotland, strictly Calvinistic, and in church government and orders she is strictly Presbyterian. Her standards, in subordination to the Word of God, are the Westminster Confession of Faith, the Larger and Shorter Catechisms, and her own Declaration and Testimony. In declaring her adherence to the Westminster Confession she makes the following disclaimer, which forms a decided deviation from Reformed Presbyterian principles as held in Scotland: "To prevent all misunderstanding of the matter of the second article of this formula, which embraces the Confession of Faith and Catechisms, it is declared in reference to the power of the civil magistrate in ecclesiastical things, that it is not now, and never was, any part of the faith of the Reformed Presbyterian Church, that the civil magistrate is authorized to interfere with the Church of God, in the assertion, settlement, or administration of her doctrine, worship, and order; or to assume any dominion over the rights of conscience. All that appertains to the magistratical power in reference to the church, is the protection of her members in the full possession, exercise, and enjoyment of their rights. The magistratical office is civil and political, and consequently altogether exterior to the church."

This body of American Christians have always held and openly avowed the most decided anti-slavery opinions. So far back as the year 1800, and when a large proportion of her members resided in the Southern States, the highest judicatory of the church enacted that no slaveholder should be retained in the communion of the Reformed Presbyterian Church. On this principle she still continues to act. In public worship this denomination uses the Psalms of David, "to the exclusion," as they express it, "of all imitations and uninspired compositions." Their principle is, that the matter of the church's praise should be exclusively songs of inspiration in the best attainable translation. While recognizing the validity of the ordinances as administered by all Christian communities who hold the Head, they adhere to the principle of close and restricted, in opposition to open and unrestricted, communion.

It has often been brought forward as an objection against the Reformed Presbyterian Church in Scotland, Ireland, and America, that she holds the principle that "civil government is founded in grace." Such a sentiment this church, in all her ramifications, has uniformly disowned, but she holds, to use the language of the American Testimony, "that though civil society and its governmental institutions are not founded in grace, yet it is the duty of Christians to endeavour to bring over civil states the influence of the grace of the gospel, and to persuade such states to put themselves in subordination to

Immanuel, for the protection and furtherance of the interests of religion and liberty." The Transatlantic branch of the church is undoubtedly peculiarly situated, being under a civil constitution and government so different from that of Britain. In her Testimony, accordingly, referring to her position in this respect, she declares, that "in a land where peculiar religious characteristics have never been extensively introduced into civil deeds of constitution; where there is no apostacy from established and sworn to reformation; where the constitutional evils complained of are simply omissions, not fundamental to the existence and essential operations of civil society; where no immoral engagement is required, and no pledge either demanded or given to approve of or perpetuate defects; where fundamental principles of the social state, moral in their nature, are adopted; where a testimony against defects is admitted, and the way left open, constitutionally, to employ all moral means to obtain a remedying of defects; the same obstacles stand not in the way of a Christian's entrance into civil communion, as do in a land where, such religious characteristics having been adopted, covenanted, and sworn to, but, having been departed from, upon the ruins of a reformed system, one of an opposite character has been introduced. And further, that under a testimony against defects, circumstanced as above stated, the Christian may consistently enter into the civil fellowship of the country where he resides, using his liberty on a moral basis to seek the improvement of the social state."

And again, the church has declared, "that the acts and legislation of this church have at all times authorized all connection with the civil society and institutions of the United States, which does not involve immorality." The position, accordingly, which the *Reformed Presbyterian Church* in America has assumed, in her Testimony, in relation to the government of the United States, is different from that which the sister churches in Scotland and Ireland have found it necessary to assume in relation to the government under which they live. No protest is called for in the former case as in the latter, there being no breach of solemn covenanted obligations involved in the very structure and constitution of the government, which, though republican and democratic in its character, they still view as an ordinance of God. Reformed Presbyterians, accordingly, in America, are left at perfect liberty to incorporate with the government, by becoming its citizens, and assuming its offices, if they can do so in consistency with their own conscientious convictions. At the same time, as a church, they hold that no immoral man should be invested with office in the state; that the Bible is the rule by which the governors, in their official capacity as well as in their private conduct, ought to be regulated; and that civil rulers, in common with men in all situations and circumstances, are responsible to Jesus Christ as the "Prince of the kings of the

earth, and Governor among the nations.' Such are the views entertained by the New Light party who were thrust out by the General Synod in 1833, and formed themselves into a separate organization still retaining the former name.

This church, though not large, its ministers in 1853 numbering only 54, holds, nevertheless, a very respectable place among American Christian denominations, and by its abounding zeal in the cause of Christ, has been instrumental in establishing a presbytery of their body among the heathen in India.

REFORMED PRESBYTERIAN CHURCH IN AMERICA (OLD LIGHT). This is the main body of the Reformed Presbyterian Church, from which, in 1833, a party were disjoined on the ground that they maintained the lawfulness of Reformed Presbyterians acknowledging the constitution and government of the United States. The *Reformed Presbyterian Church* had always before that time been considered to maintain, as her distinctive feature, "that her members will not own allegiance to the government of any nation which refuses allegiance to the Lord Jesus Christ,—the Prince of the kings of the earth. And as they do not find any nation rendering allegiance to Him, they remain in the character of aliens, neither voting for officers, holding offices, sitting on juries, nor taking the oath of naturalization; whether in the United States, Great Britain, or any other nation yet known." The principles on which this practice rests are thus unfolded by the Rev. R. Hutcheson, one of the ministers of this church: "Reformed Presbyterians consider themselves bound to bring civil institutions to the test of God's holy word, and reject whatever is in opposition to that rule. They approve of some of the leading features of the constitution of government in the United States. It is happily calculated to preserve the civil liberty of the inhabitants, and to protect their persons and property. A definite constitution on the representative system reduced to writing, is a righteous measure, which ought to be adopted by every nation under heaven. Such constitution must, however, be founded on the principles of morality; and must in every article be moral, before it can be recognized by the conscientious Christian as an ordinance of God. When immorality and impiety are rendered essential to any system, the whole system must be rejected. Presbyterian Covenanters perceiving immorality interwoven with the General and the States' constitutions of government in America, have uniformly dissented from the civil establishments. Much as they loved liberty, they loved religion more. Anxious as they were for the good of the country, they sought that good, where alone it can be found, in the prosperity of Zion; for 'righteousness exalteth a nation, but sin is a reproach to any people.' Their opposition to the civil institutions has been the opposition of reason and of piety; the weapons of their warfare are arguments and prayers. There are moral evils essential to the consti-

tution of the United States, which render it necessary to refuse allegiance to the whole system. In this remarkable instrument, there is contained no acknowledgment of the being or authority of God—there is no acknowledgment of the Christian religion, nor professed submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer, and admits to its honours and emoluments, Jews, Mahomedans, Deists, and Atheists. It establishes that system of robbery by which men are held in slavery, despoiled of liberty, property, and protection. It violates the principles of representation, by bestowing on the slaveholder an influence in making laws for freemen, proportioned to the number of his own slaves. This constitution is, notwithstanding its numerous excellencies, in many instances inconsistent, oppressive, and impious. Since its adoption in 1789, the members of the Reformed Presbyterian Church have maintained a constant testimony against these evils. They have refused to serve in any office which implies an approbation of the constitution, or which is placed under the direction of an immoral law. They have abstained from giving their votes at elections for legislators, or officers who must be qualified to act, by an oath of allegiance to this immoral system."

The subject on which the Disruption of 1833 rested was the rejection of the Bible as the standard of legislation by the civil authorities of the United States. This point was discussed at large in the synod of 1830, when a considerable party, led by Dr. Wylie, showed a disposition to laxity in their views, which became more manifest in the synod of 1831, though still without a direct avowal of opinions adverse to the standards and known usages of the church. In a subordinate synod, however, constituted in 1832, they brought forward, in a draft of a pastoral address, doctrines utterly subversive of the whole testimony of the church relative to civil government. The synod declared their disapproval of these passages of the address, and ordered them to be expunged, whereupon Dr. Wylie and his followers published the original draft on their own responsibility. For this and other offences connected with it, they were suspended from the exercise of the ministry in April 1833, by the Eastern Subordinate Synod, to which they belonged. The suspension was approved by the General Synod, which met at Philadelphia in August of the same year. The suspended ministers, and some others, met at the same time, and constituted another court, which they called the General Synod of the Reformed Presbyterian Church, and which still exists as a separate body, though holding what the other body terms *New Light* principles. The one body had, in 1853, fifty-four ministers, while the other had forty-four.

REFORMED PRESBYTERIAN CHURCH IN IRELAND. It has been already mentioned under the article **IRISH PRESBYTERIAN CHURCH**, that in the summer of 1644, the Covenant was subscribed

throughout every part of Ulster, both by the military and the people generally. From this period has been dated the Second Reformation with which the province of Ulster has been blessed. The people now began to evince a more devoted attachment to the Presbyterian cause, and a more intense desire for the promotion of true godliness. Vital religion made rapid progress, and the Ulster Presbyterians, at the Restoration in 1660, had 70 settled pastors, and no less than 10,000 adherents. Their church was at that period essentially a Reformed Presbyterian Covenanted Church. Each minister at his ordination was bound to declare his acceptance of the Solemn League, and the whole ecclesiastical system rested on the basis of the "Covenanted Uniformity in religion of the Churches of Christ in the kingdoms of Scotland, England, and Ireland." After the Restoration, however, the goody fabric which had arisen was levelled with the ground. Episcopacy was restored in Ireland, and the Presbyterian ministers in Ulster generally submitted tamely to the tyranny of the profligate monarch, and boasted of their loyalty. Many of the people refused to acquiesce in this carnal and cowardly policy. Three of the ministers, Michael Bruce of Killinchy, John Crookshanks of Raphoe, and Andrew M'Cormick of Magherally, protested against the servile spirit which animated the great mass of their clerical brethren. "They called the people to solemn and great meetings, sometimes in the night, and sometimes in the day, in solitary places, where the people in great abundance, and with great alacrity and applause, flocked to them. There they spoke much against the bishops and the times. These men were cried up as the only courageous, faithful, and zealous ministers. The people not only countenanced, but liberally contributed for them; generally neglecting their own ministers who laboured more privately among them." The uncompromising courage of these three noble servants of Christ was not only looked upon with jealousy by their brethren, but called down upon them the wrath of the bishops. The result was, that in the summer of 1661 they fled to Scotland, and after taking an active part in the movements of the strict Presbyterians, two of them fell at Rullion Green.

In the absence of regular pastors, the Society People in Ireland were under the necessity, like their brethren in Scotland, of holding private meetings for prayer and religious conference. They were occasionally visited also by Scottish ministers, of whom the most influential was Alexander Peden, whose labours in Ulster were abundant and eminently successful. One young man, a probationer, named David Houston, began in 1671 to preach to the people in the neighbourhood of Ballymoney, urging upon them the continued obligation of the Covenants, and the evils of defection therefrom. For this he was censured and silenced by the presbytery, and compelled to leave the country. After

a few years' absence he returned to Ireland, and was settled over a congregation there, but he soon found it necessary to withdraw from the fellowship of the other ministers—a step in which he was joined by a large body of the people. At the request of the Cameronian party in Scotland, he made a lengthened visit to that country, during which he continued to superintend the Societies in Ireland. His zeal in the cause of the Covenants had almost cost him his life; but early in 1689 he parted finally from the Scottish brethren, and, crossing the channel, spent the remainder of his days in comforting and encouraging the Society People in the sister isle.

The Irish Societies were organized in the same manner as those in Scotland; and the brethren on both sides of the Channel kept up a constant edifying intercourse both by letter and frequent deputations, consulting together on such points as affected their common cause. Representatives from Ireland, accordingly, were present at the renewal of the Covenants in 1712 at Auchensaugh. About this period the Irish Societies were destitute of ordained ministers, and hence, when marriages were to be celebrated or baptisms dispensed, it was necessary to go to Scotland for the purpose. For forty-four years, indeed, with the exception of only a few weeks which Mr. M'Millan spent among them, the brethren in Ireland were unprovided with the services of a single regular pastor.

The formation of the Reformed Presbytery in Scotland in 1743 was productive of much advantage to the Cameronians in Ireland, a minister and probationer being generally sent thither for several months in the year; and this seasonable supply continued until the disruption of the presbytery in 1753. Providentially at that time Mr. William Martin, a native of the county of Antrim, was studying for the ministry in Ireland, to which he was ordained at Vow in July 1757. There, too, the sacrament of the Lord's Supper was dispensed for the first time in Ireland by the presbytery which was formed in 1763. The constitution of this ecclesiastical court gave apparent consolidation to the body which for the next sixteen years made steady progress. But at length the court was dissolved in 1779, several of the ministers having been removed by emigration, and others by death; and the only remaining minister, with six congregations, put themselves under the care of the Reformed Presbytery in Scotland, and continued under their supervision until 1792, when the Irish Presbytery was again formed "on the footing of the Covenanted Testimony of the Church of Scotland, to continue their friendly correspondence on all matters of general concern." From this time the church made slow but steady progress. In 1810 she had twelve ordained ministers and eighteen congregations. These were arranged into four presbyteries, and in 1811 a synod was constituted. In this fully organized state the Reformed Presbyterian Church in Ireland ad-

vanced rapidly in prosperity and efficiency. In 1840, however, divisions destroyed the unity and peace of the church. The Eastern Presbytery declined the authority of the synod, and seceded from the communion of the body; now a synod, it has six ministers and nine congregations. In 1853 the Reformed Presbyterian synod met at Dervock and renewed the National Covenant and the Solemn League and Covenant in a bond adapted to the times. Since then the Covenants have been sworn to in most of the congregations. In 1859 the denomination numbers 23 ministers and 32 congregations. In New Brunswick and Nova Scotia there is a mission-presbytery connected with the body, consisting of four settled congregations. There are also two mission stations for Roman Catholics in the south and west of Ireland. Emigration has diminished the numbers of this as well as of the other churches in Ireland, and it is calculated that in the course of ten years no fewer than 1,000 members have been transferred to the sister church in America.

REFORMED JEWS. See **ANTITALMUDISTS.**

REFORMERS, a term usually applied in a religious sense to those illustrious men who introduced the Reformation from Popery in the sixteenth century. Of these the principal were Luther, Calvin, Zwingli, Melancthon, Oecolampadius, Bucer, Beza, Cranmer, Latimer, Ridley, and John Knox.

REFUGE (CITIES OF). See **CITIES OF REFUGE.**

REG'ALE, a right which the Gallican Church long claimed; according to which, when a bishop dies, the king is allowed to collect and enjoy the revenues of the see, and in some respects to act in the place of bishop until the see is filled by the accession of a new prelate. The dispute in reference to this right between Louis XIV. and Innocent XI. led to the assertion in strong terms by the Gallican Church in 1682 of her independence. See **GALLICAN CHURCH.**

REGALIA PETRI, the royalties of Peter, which are regarded by Romanists as belonging to the Pope in his capacity as sovereign monarch of the Universal Church. Among these royal prerogatives the following may be mentioned; "to be superior to the whole church, and to its representative, a general council; to call general councils at his pleasure, all bishops being obliged to attend his summons; to preside in general synods, so as to propose matter for discussion; to promote, obstruct, or overrule the debates; to confirm or invalidate their decisions; to define points of doctrine; to decide controversies authoritatively, so that none may contest or dissent from his judgment; to enact, establish, abrogate, suspend, or dispense with ecclesiastical laws and canons; to relax or do away with ecclesiastical censures, by indulgences, pardons, &c.; to dispense with the obligations of promises, vows, oaths, legal obligations, &c.; to be the fountain of all pastoral jurisdiction and dignity; to constitute, confirm, judge, censure, suspend, depose, remove, restore, and recon-

cile bishops; to exempt colleges and monasteries from the jurisdiction of their bishops and ordinary superiors; to judge all persons in spiritual causes, by calling them to his presence, delegating judges, and reserving to himself a final and irrevocable judgment; to receive appeals from all ecclesiastical judicatories, and reverse or confirm their sentences; to be accountable to no one for his acts; to erect, transfer, and abolish episcopal sees; to exact oaths of obedience from the clergy; to found religious orders; to summon and commission soldiers by crusade to fight against infidels or persecute heretics." These claims are founded on canon law, and have been asserted by the popes with more or less stringency since the seventh century. See **PAPACY.**

REGIFUGIUM (Lat. the king's flight), a festival celebrated by the ancient Romans annually on the 24th of February, in commemoration of the flight of Tarquinius Superbus from Rome. In the ancient calendars the 24th of May was also styled *Regifugium*. Some writers, both ancient and modern, derive the name from the custom observed by the *Rex Sacrorum* of going to the comitium on the two days referred to, and offering sacrifices, after which he hastily fled from it.

REGINA CÆLI (Lat. queen of heaven), an appellation often given by the ancient Romans to *Juno*.

REGIUM DONUM, annual grants bestowed by government on the Presbyterians in Ireland. The first sovereign who originated these grants was Charles II., who assigned a yearly pension of £600 to the Presbyterian ministers of Ulster, which was appointed to be distributed equally among them during their lives, and given to their widows and orphans at their death. The warrant for this grant continued in force for ten years until 1682. There is a tradition, however, that this grant was only enjoyed by the ministers for one year. But the true commencement of the *Regium Donum* is to be traced to the Revolution in 1688, when King William authorized the payment of £1,200 yearly to the Irish Presbyterian ministers. This grant was continued by Queen Anne, who issued letters-patent constituting thirteen ministers trustees for its distribution. Through the influence of the High Church party, however, certain modifications were introduced into the mode of its distribution. Thus the power of allocating the amount was withdrawn from the trustees and vested in the lord-tenant; the grant was no longer divided share and share alike, but the mode of arrangement was thus described: "To be distributed among such of the non-conforming ministers by warrant from the lord-tenant, or other chief governor or governors for the time being, in such manner as he or they shall find necessary for our service or the good of that kingdom." Yet, notwithstanding these modifications, the *Regium Donum* appears to have been distributed as formerly. George I. and his ministers placed on the civil list the sum of

£800 a-year as an augmentation of the *Regium Donum*, one half to be appropriated to the synod of Ulster, and the other half to the ministers of Dublin and the south. In 1784 a still further increase was obtained, George III. having been pleased to grant £1,000 per annum. About the same time the Irish Seceders received a bounty of £500 per annum. Again, in 1792, a king's letter was issued granting the still more handsome gift of £5,000 per annum; of which sum the synod of Ulster and the presbytery of Antrim received £3,729 16s. 10d., the rest being distributed among the Seceders, the Southern Association, and the minister of the French congregation of St. Peter's, Dublin. New arrangements were made in 1803 in the mode of distribution of the Royal Gift. The members of the synod of Ulster and the synod of Antrim were divided into three classes, the first including those situated in cities or large towns, the second those in the more populous, and the third those in more thinly peopled districts. The sums allotted to the individual members, of each of the classes were respectively £100, £75, or £50 per annum. The entire sum thus given under the new regulations amounted in 1803 to £14,970 18s. 10d. late Irish currency, but has since been increased to a very large sum. The allowances to the Irish Secession ministers were made to range from £40 up to £70. When a congregation of Presbyterians in Ireland wishes to obtain a share of the *Regium Donum*, the mode of accomplishing the object is as follows: "A certain number of persons designated as heads of families resident in a vicinity, subscribe a document declaring themselves to be Presbyterians, and desiring the settlement among them of a minister of whom they approve. This document is forwarded to the Presbytery, and after it has received their sanction, the congregation and minister are enrolled as having been duly organized, and are returned as belonging to the Presbyterian body. A memorial, attested by the moderator of the synod and their lay agent, is then presented by the minister of the new congregation to the lord-lieutenant, soliciting the bounty usually granted; the petitioner's having subscribed the oath of allegiance (the required condition) being attested by two magistrates. The minister now receives his £50 or £70 yearly; but, the stipend having once been fixed, no further augmentation is to be looked for, nor, if the higher sum has been granted, is any diminution to be feared, whatever may be the increase or decrease of the congregation." The agent for the distribution of the bounty is appointed and paid by government.

There is another *Regium Donum*, which is granted to the Dissenters of England, and confided to a minister of each of the three denominations for distribution. This originated in the reign of George I., who wished to give his most loyally attached subjects, the Protestant Dissenters, substantial tokens of his affection and bounty, by an annual donation. At the suggestion of Lord Townshend and Sir Ro-

bert Walpole, his majesty ordered five hundred pounds to be given for the use of the indigent widows of dissenting ministers. The first payment was soon after 1720. In the course of a few years, the gift, as well as the object, was enlarged, and four hundred pounds were directed to be paid half yearly, for assisting ministers too, who stood in need of relief, and to be applied to such uses as those intrusted with the distribution should think most conducive to the interests of the Dissenting body. The donation was afterwards increased to two thousand pounds, and continues to be received for the same purposes to the present time.

RELICS (VENERATION FOR). The origin of the peculiar regard shown both in the Romish and Greek churches to the relics of martyrs and saints is to be traced back to an early period in the history of the Christian Church. In the primitive ages of Christianity the martyrs, who were privileged to seal their testimony with their blood, were looked upon by their contemporaries with the most enthusiastic affection and admiration. Festivals were held in commemoration of their martyrdom, and their tombs came at length to be approached with a degree of veneration almost bordering on idolatry. "It was perhaps a natural feeling," says Dr. Jamieson, "that any little memorials of these excellent and holy men should be preserved with affectionate solicitude; and many such interesting legacies, we know, were often bequeathed by the martyrs to their relatives and friends, who dared to witness their last testimony,—such as that of a ring, which a dying confessor took from his finger, and plunging it in his blood, gave it to a bystander, with an earnest request, that as often as he looked upon that trinket, he would remember for whom and for what the possessor had suffered; and of a copy of the Gospels, which was privately given by another to his friend, and the value of which was greatly enhanced by its being inscribed with prayers and devout reflections of the venerable owner. And, perhaps, it was no less a natural feeling, to show every mark of care and respect to their bones and mangled remains, that could be rescued from the fires of martyrdom, as the dust of men whose bodies had been living temples of God, and their organs instruments of doing his will and engaging in his worship."

These natural feelings gradually degenerated into superstitious veneration, and religious services performed at the graves of the martyrs were regarded as possessing a peculiar solemnity and sacredness. At length, in the days of Constantine, it was accounted a suitable memorial to the memory of a martyr to erect a church over the spot in which his ashes lay, and where this could not be done, to enshrine, at all events, some relic of him in the sacred edifice erected to his honour. So general, indeed, did the notion become that a church could not be consecrated without relics, that it was decreed by a council at Constantinople that those altars, under which no relics

were found, should be demolished. This custom is observed in the Church of Rome down to the present day. Whenever a church is to be consecrated, some relic, however small, which has been blessed for the purpose, a tooth, a nail, a hair, or anything else, is carried in solemn procession by priests in their robes to the altar in which it is to be deposited. On reaching the sepulchre the bishop officiating marks it on the four sides with the sign of the cross. Having taken off his mitre he deposits the relic-box with all due veneration in the place prepared for it. An anthem is then sung, and incense sprinkled upon the relics, after which he takes the stone which is to be laid over the relic-tomb with his right hand, dips the thumb of the other in chrism, and makes the sign of the cross in the middle of the stone on the side which is to be towards the relics, in order to consecrate it on that side. Anthems are again sung, and prayer offered, when the stone is fixed upon the relic-tomb, and the sign of the cross reverently made on the stone.

Pope Gregory the Great, in the sixth century, used his utmost influence to diffuse a superstitious veneration for relics, and to such an extent did the demand for them increase, that, as we learn from Mosheim, "the ardour with which relics were sought in the tenth century surpasses almost all credibility; it had seized all ranks and orders among the people, and was grown into a sort of fanaticism and frenzy, and if the monks are to be believed, the Supreme Being interposed in an especial and extraordinary manner to discover to doating old wives and bare-headed friars the places where the bones or carcases of the saints lay dispersed or interred."

One effect of the Crusades was the introduction into the Western nations of vast quantities of old bones of saints and other reputed relics. These spoils from the Holy Land were committed to the custody of the clergy in the churches and monasteries, to be carefully preserved for the veneration of the people in all future ages. The enthusiastic respect shown to old relics went on increasing from one century to another, until it received a powerful check by the outbreak of the Reformation in the sixteenth century. Still it has continued to be a recognized principle in the Church of Rome down to the present day that veneration ought to be paid to relics. Thus the eighth article of the creed of Pope Pius IV. declares that the relics of saints are to be venerated; and the council of Trent enjoins, "Let them teach also, that the holy bodies of the holy martyrs and others living with Christ, whose bodies were living members of Christ and temples of the Holy Spirit, and will be by him raised to eternal life and glorified, are to be venerated by the faithful, since by them God bestows many benefits upon men. So that they are to be wholly condemned, as the church has long before condemned them, and now repeats the sentence, who affirm that veneration and honour are not due to the relics of the saints, or that

it is a useless thing that the faithful should honour these and other sacred monuments, and that the memorials of the saints are in vain frequented, to obtain their help and assistance." In Holy week every year the Pope and cardinals go in procession to St. Peter's at Rome for the purpose of adoring the three great relics. When performing this ceremony they kneel in the great nave of the church, and the relics, which are exhibited from a balcony above the statue of St. Veronica, consist of a part of the true cross, one half of the spear which pierced the Saviour's side, and the *Volto Santo*, or holy countenance. The ceremony takes place in solemn silence.

In the Greek Church also *relics* are held in high estimation. The eucharist, indeed, is not regarded as valid, unless the napkin on the altar has not only been consecrated by a bishop, but has in its web particles of a martyr's remains. Among the Nestorians it is the invariable custom to mix with the wine in the marriage-cup dust from the grave of some reputed saint. The Russians, also, will often perform long journeys to pray before some holy tomb, or to visit the relics of some of their own saints; and the usual mode in which they manifest their veneration for images and relics is by kissing them. The Russo-Greek Church has an immense number of the relics of saints. "The most celebrated collection of relics in Russia," as we are informed by Count Krasinski, "is found in the town of Kioff, on the Dnieper, and where the bodies of many hundreds of saints are deposited in a kind of crypt called *Piechary*, i. e. caverns. The chronicles relate that the digging of this sacred cavern was commenced in the eleventh century by two monks called Anthony and Theodosius, who had come from the Mount Athos, for their own and their disciples' abode. It was gradually extended, but the living established themselves afterwards in a convent above ground, leaving to the dead the part under it. This statement is considered to be authentic, but the numerous bodies of the saints with which the long subterranean galleries of that cavern are filled, have never been satisfactorily accounted for. It is the opinion of many, that the nature of the soil is so dry, that, absorbing all the moisture, it keeps the dead bodies which are deposited there in a more or less perfect state of preservation; and it is said that an enlightened archbishop of Kioff proved it by a successful experiment, putting into that place the bodies of two women, who had been confined as prisoners in a nunnery for their many vices. Be it as it may, Kioff is the resort of an immense number of pilgrims, who arrive from all parts of Russia, to worship the bodies of the saints, and the riches accumulated by their pious donations at that place are only second to those of *Troitza*."

RELIEF CHURCH, a denomination of Christians founded by the Rev. Thomas Gillespie, minister of the parish of Carnock, in Fife, who was deposed in 1752 by the General Assembly of the

Church of Scotland. The circumstances which led to the deposition of Mr. Gillespie were briefly these: From the period of the Revolution in 1688 there had been a rapid declension among the Scottish clergy both in doctrine and discipline. Parliament had re-enacted the law of patronage in 1712, and though for some time resistance was made both by ministers and people, the patrons, appealing to the Court of Session, had obtained a judgment in their favour to the effect, "That presbyteries refusing a presentation duly tendered to them in favour of a qualified minister, against which presentation or presentee there lies no legal objection, and admitting another person to be minister, the patron has right to retain the stipend as in the case of a vacancy." This decision of the civil court was so completely submitted to by the General Assembly, that, in 1750, they issued a recommendation to their Commission, "to consider of a method for securing the execution of the sentences of the Assembly" as to presentations, and in the meantime, "if any presbyteries were disobedient, and did not execute the sentences of this Assembly in the particular causes which have been determined by them, the Commission are empowered to call such presbyteries before them, and censure them as they shall see cause." A large majority of the members of the General Assembly were in favour of carrying all presentations into effect, however unpopular. A case soon occurred which showed in a very strong light the determination of the church to disregard the complaints of the people. In 1751 Mr. Andrew Richardson having received a presentation to the church and parish of Inverkeithing, the people declared their unwillingness to receive him as their minister. The case was brought accordingly before the Commission, which enjoined the presbytery of Dunfermline to proceed with his settlement. The presbytery refused to comply, and the case having been again brought before the Commission by complaint, the synod of Fife was appointed to settle Mr. Richardson before the beginning of May, and to report their diligence to the next General Assembly. The synod also refused to proceed with the settlement, and when the Assembly met in 1752, the presbytery of Dunfermline was appointed to meet at Inverkeithing on Thursday forenoon that same week, at eleven o'clock, to admit Mr. Richardson as minister of that parish. All the ministers of the presbytery were ordered to attend at the settlement, and to appear at the bar of the Assembly on Friday forenoon, to give an account of their conduct in this matter. When the report of the presbytery was given in, it was found that only three of the ministers had attended on the day appointed, and the Assembly having declared that five should be the quorum on that occasion, they were unable to proceed with the settlement. Those who had absented themselves were called upon to state their reasons, whereupon six of the brethren gave in a written representation, pleading conscientious scrup-

ples. In the course of this document they declared, "The Assembly know well, that it appears from their own acts and resolutions entered into their records, that the law of patronage has been considered as no small grievance to this church, not to say as inconsistent with our Union settlement; and we find it declared, act 25th of May, 1736, that it is, and has been since the Reformation, the principle of this church, that no minister shall be intruded into any parish contrary to the will of the congregation, and therefore it is seriously recommended, by the said act, to all judicatories of this church, to have a due regard to the said principle in planting vacant congregations, so as none to be intruded into such parishes, as they regard the glory of God, and the edification of the body of Christ; which recommendation we humbly apprehend to be strongly supported by the principles of reason, and the laws of our Lord Jesus Christ. Permit us to inform the Assembly, that, after repeated endeavours used by committees of the presbytery, to lessen the opposition to Mr. Richardson, in the parish of Inverkeithing, matters still remain in such a situation, that we are brought to that unhappy dilemma, either of coming under the imputation of disobedience to a particular order of our ecclesiastical superior, or contributing our part to the establishment of measures, which we can neither reconcile with the declared principles, nor with the true interest of this church. On the whole, we cannot help thinking, that, by having an active hand in carrying Mr. Richardson's settlement into execution, we should be the unhappy instruments, as matters now stand, to speak in the language of holy writ, of scattering the flock of Christ, not to mention what might be the fatal consequences of such settlements to our happy civil constitution. If the venerable Assembly shall, on this account, judge us guilty of such criminal disobedience as to deserve their censure, we trust they will at least allow we acted as honest men, willing to forego every secular advantage for conscience' sake. In such an event, this, through grace, shall be our support, that, not being charged with any neglect of the duties of our ministry among those committed to our care, we are to suffer for adhering to what we apprehend to be the will of our great Lord and Master, whose we are, whom we are bound to serve in all things, and on whom we cast all our care."

When they had read this representation, the six brethren were removed from the bar, and a motion was made and carried by a considerable majority, that one of the brethren should be deposed. On the following day the vote was taken as to which of the six should be selected for deposition, when it was decided that this sentence should be pronounced upon Mr. Thomas Gillespie of Carnock. The moderator, accordingly, proceeded with all due solemnity to depose Mr. Gillespie from the office of the holy ministry, and on hearing the sentence as he stood at the bar, Mr. Gillespie calmly replied, "Mo-

derator, I desire to receive this sentence of the General Assembly of the Church of Scotland with real concern and awful impressions of the divine conduct in it; but I rejoice that to me it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Mr. Gillespie continued to exercise his ministerial functions notwithstanding his sentence of deposition. He preached for several months in the open air, not only to the parishioners of Carnock, but to multitudes from the whole surrounding country. At length a place of worship was provided for him by his friends in the town of Dunfermline. An attempt was made in the Assembly of 1753 to have the sentence of deposition removed, and Mr. Gillespie restored to the exercise of his office as a minister of the Church of Scotland; but the proposal was defeated by a majority of three. Both his congregation and his presbytery had petitioned for his restoration, but their exertions were unsuccessful. He now proceeded to reconstitute his kirk-session, and dispensed the ordinance of the Lord's Supper for the first time to his congregation in its new position as separated from the Established Church. Standing, as it were, isolated and alone, he held the principle of free communion, declaring, "I hold communion with all that visibly hold the Head, and with such only." For six years he stood alone, and abundant success attended his single and unaided labours. At the end of that period he was joined by Mr. Thomas Boston, formerly minister of Oxnam, who had, from conscientious scruples, demitted his charge, and soon after by Mr. Colier, who had been called from an English Presbyterian Church to take charge of a congregation formed at Colinsburgh, Fife, in consequence of a violent settlement in the parish of Kilsconquhar. On the 22d October 1761, Messrs. Gillespie, Boston, and Colier, with three elders, met at Colinsburgh, and formed themselves into a presbytery, called the Presbytery of Relief, because they took this method of affording relief to oppressed Christian congregations groaning under the intolerable yoke of patronage. The formation of a church constituted on the principles of the Relief body was well suited to the circumstances of Scotland at that period, and, accordingly, it was hailed by large numbers of the people throughout many districts of the country. "Oppressed parishes," says Dr. Struthers, "instantly applied to them for deliverance from the yoke of patronage, legal preaching, and those tyrannical measures which were now in fashion in church courts. The people were wearied with contending against those who apparently seemed delighted in crushing their spirit, and thwarting their desires and likings. Blair-Logie, Auchtermuchty, Bell's Hill, Edinburgh, Campbelton, Glasgow, Dunse, Anderson, Kilsyth, Irvine, Dalkeith, Kilmarnock, Dysart, St. Ninians, Falkirk, Cupar Fife, and other places during the first ten years of the existence of the presbytery, applied to them to be taken under their

inspection; and from the very first the Christian people assembled as large forming congregations."

The demands made upon the Relief presbytery for ministerial supply by newly-formed congregations were, in a short time, so numerous, that it was found impossible, in many cases, to give sermon for more than two or three Sabbaths during the year. Still the three brethren exerted themselves to the uttermost, preaching on week-days and Sabbaths whenever time and strength permitted. Gradually they were joined by ministers and preachers from various Christian denominations both in Scotland and England. The rapidly growing prosperity of the new body attracted ere long the envy and opposition of rival communions. The Established, the Secession, and the Reformed Presbyterian churches attacked them from the press in pamphlets full of acrimony and abuse. And it was all the more easy to launch vague accusations against them as they had issued no public Testimony, nor avowed, in any distinct form, the peculiar principles which, as a Christian denomination, they were resolved to maintain. They had contented themselves with a general declaration of adherence to the Westminster Standards. The time, however, had now come when a more specific avowal of their peculiar tenets behoved to be made. The task of preparing a suitable document was accordingly undertaken by one of the ablest of their ministers, the Rev. Patrick Hutchison of St. Ninians, afterwards of Paisley. That the public might be made fully aware of the doctrines taught from Relief pulpits, he published a work entitled 'A Compendious View of the Religious System taught by the Relief Synod,' in which he clearly pointed out the accordance of their opinions and teaching with the Word of God and the Westminster Confession of Faith and Catechisms. Unlike the early Seceders, the Relief Church seems, from the statements of Hutchison, to have set out with an avowal of what have since been termed Voluntary principles. Thus we are informed by Dr. Struthers, in his 'History of the Rise of the Relief Church,' "In the somewhat homely but expressive language of Hutchison,—they regarded the kneading together of the kingdom of Christ and the kingdoms of this world as a radical evil, and as the fruitful source of many of those things which had long distressed the consciences of men and produced divisions and animosities in the Church of God. Their general views of the kingdom of Christ, or in other words of his church as to its polity, were as follows:—"

"They held that the kingdom of Christ was twofold,—essential and mediatorial. 'His essential kingdom is his by nature, as the Son of God, and equally belongs to him with the Father and Spirit. This kingdom is equally the natural right and property of God, the Father, Son, and Holy Ghost, as the powerful Creator, Preserver, all-wise, and righteous Governor of the universe. Christ's essential kingdom is of vast extent; it extends to the whole uni-

verse of things, and commands every thing that hath being. Universal nature is subject to his control, and is disposed of by him, according to his pleasure. All creatures, animate and inanimate, material and immaterial, through the wide extent of creation, are the subjects of his government.'

"Besides his essential kingdom as the Son of God, as Immanuel or God and man in one person,—' he is invested with a delegated power and authority by the Father, for carrying into execution his mediatorial administration, till he present all his redeemed people faultless and spotless before the throne of God. The universal kingdom of providence and of grace is in the character of Mediator committed to him. His mediatorial kingdom, however, is more especially confined to the church. Here he rules, in the perfection of wisdom, clemency, and grace. As he is the author of the first creation, and universal governor, as God; so as Mediator, by special donation, he is placed at the head of the new creation; being made King in Zion, and head over all things, unto the church. He is her head of government, as by his mediatorial power, he gives her an entire system of laws, suited to every state of her being. He is her head of vital influence, as he communicates, out of his own exhaustless fulness, the quickening, sanctifying, comforting, and establishing influences of his grace.'" And again, "Earthly kings indeed owe a duty to the church. But how is it that 'Earthly kings may be nursing fathers, and queens nursing mothers to the church, without interfering with the rights of her members? By their own example they may recommend religion to their subjects. They may exert their influence in promoting the interest of Christ's kingdom a great variety of ways, without abridging the rights of conscience, and private judgment in matters of religion. They may encourage piety, by promoting good men to offices in the state, and withholding them from bad men. They may be fathers to their people, and guardians of their religious and civil liberties, by preserving church and state from foreign enemies, and not suffering one part of their subjects to oppress and disturb the rest, in the quiet and peaceable possession of their rights, as men and as Christians. But, if they countenance one part of their subjects, in harassing and distressing the rest, as was too much the case in the cruel state-uniformities of the last century, they are rather tyrants, than nursing fathers and mothers to the church, as they invade the sacred prerogative of Christ, and the rights of his people. And every such invasion is a step towards the overturning of their throne.'"

The Relief Church, as a church, was opposed to the duty of national covenanting as being of a moral and religious nature; but they never made their views on this point a term of church fellowship. The article in their system on which they chiefly took their stand, was the doctrine of communion among all visible saints. "It is a mean unworthy prosti-

tion," says Mr. Hutchison, "of this solemn ordinance of our religion to call it the table of a party. It is the Lord's table. For whom is this table covered by the generous entertainer? Is it covered for Burghers, or Antiburghers? for Church-people, or Relief-people? for Independents or Episcopalians as such? No: for whom then? For the children of God, not as they belong to any particular denomination of professors, but as they are his children, in reality, and appear to be so, by their deportment."

The Relief Church steadily increased in numbers, and, after a few years, instead of one presbytery, both an Eastern and a Western presbytery were formed, and at length, in 1772, it was resolved that a synod should be constituted. At the first meeting of this court, which was held in the following year, their terms of communion as a religious denomination were taken into consideration, when it was unanimously agreed, "that it is agreeable to the Word of God and their principles, occasionally to hold communion with those of the Episcopal and Independent persuasion who are visible saints." Such a decision unanimously and deliberately adopted was looked upon by other religious denominations as subversive of all church order, and as impiously relieving men from those sacred national vows and covenants which were binding upon them. Such terms of communion were pronounced by multitudes as latitudinarian and unscriptural. So great, indeed, was the outcry against the position which the Relief Church had taken, that the synod found it necessary, at their meeting in June 1774, to issue an explanation and defence of their former judgment for the use of their churches. Only two ministers of the body, Messrs. Cruden and Cowan, refused to acquiesce in the synod's judgment, and separated from the denomination.

The adherents to the principles of the Relief Church were numerous in various districts of the country, but not having a college or theological seminary of their own, and being dependent for the supply of ministers on accessions from other denominations, they found it difficult to obtain sufficient labourers to occupy the large field which was thus opened for them. It was not, indeed, until 1820 that a Relief Divinity Hall was instituted for the express purpose of training candidates for the ministry in connection with their own body. And another mistake into which the fathers of the Relief Church fell, and which tended to limit the number of their adherents, was a resolution which they had formed to make no aggressive inroads upon other churches. Notwithstanding the disadvantages, however, under which they laboured, they made progress both in numbers and usefulness.

When the Burgher and Antiburgher sections of the Secession united in 1820, forming one numerous body, entitled the United Secession Church, the idea began to arise in many minds that a union between the Secession and Relief churches was both desirable

and practicable. In May 1821, accordingly, the Relief synod passed the following resolution, which plainly pointed forward to such an issue: "The synod view with much interest and pleasure, the spirit of union and conciliation manifested by different Presbyterian bodies, and anticipate with confidence a period, which they trust is not far distant, when difference of opinion on points of minor importance, and on which mutual forbearance should be exercised, shall no longer be a ground of separation and party distinction." From this time a desire for union gradually gained ground in both churches. They began to look upon each other with more friendly and even brotherly feelings. At length a direct intercourse commenced between the two synods, which terminated in a union between the two churches, which was happily effected on the 13th May 1847, and a large, harmonious, and influential church formed under the name of the UNITED PRESBYTERIAN CHURCH (which see). The Relief Church, at the time of the Union, had increased from the one church of 1752 to 106 ministers, and the whole united body at that time numbered 518 ministers.

RELIGION (NATURAL). See NATURAL RELIGION.

RELIGION (REVEALED). See BIBLE, CHRISTIANITY.

RELIGIOUS, a term which came to be applied to members of the monastic orders after the tenth century, when they began to be regarded as a peculiar spiritual class. See MONACHISM.

RELLYAN UNIVERSALISTS. See UNIVER-SALISTS.

REMONSTRANTS, a name applied to the Dutch Arminians in the seventeenth century, in consequence of their presenting a petition in 1610, which they called the Remonstrance, to the states of Holland, defending their peculiar opinions against the assaults of the *Gomarists*, or *Calvinists*, and calling for prompt measures to be adopted in order to restore peace and tranquillity to the church and nation. See ARMINIANS.

REMPHAN. See CHIUN.

RENUNCIATION, a ceremony which accompanies baptism in the Romish Church. When the person to be baptized approaches the baptismal font, in three summary obligations he is expected to renounce Satan, his works, and pomps, in answer to the following interrogations: "Hast thou renounced Satan?—and all his works?—and all his pomps?" To each of which he or his sponsor replies in the affirmative.

REQUIEM, an office or mass sung for the dead in the Romish Church. It takes its name from these words in it, "Requiem eternam dona eis, Domine," Grant them, O Lord, eternal rest.

REREDOS, a screen of wood or stone-work behind the altar in Romish and Episcopalian churches. Sometimes it is composed of a hanging of rich stuff.

RESERVED CASES, those sins, which, according to the Romish system, an ordinary priest cannot pardon in the confessional. Some are reserved for the bishop, some for the archbishop, and some for the Pope. Yet any priest can absolve from these, provided the penitent be at the point of death. The weighty causes and cases reserved are such as the following; namely, heresy, simony, assault on an ecclesiastic, robbery of a church, attempts to tax the clergy, and generally all offences against that privileged order. If the person apply to an inferior priest for absolution in any of these cases, he is referred to the higher tribunal; because the first absolution, in such a case, would be of no value. Among these reserved cases there is also great difference; some are reserved by reason of ecclesiastical censures, and others on account of the enormity of the sin. These things may be hidden from the penitent; and though he may suppose himself to be forgiven, he is deceived, for he will find himself but half absolved. The cases of uncertainty and doubt on such points as these are endless.

RESOLUTIONERS, a numerous party of ministers in the Church of Scotland in the days of Charles II. who were actuated by motives of mere expediency, while their opponents, the **PROTESTORS** (which see), remained firm and uncompromising adherents of the Covenant. The Resolutioners, many of whom were men of piety and worth, seem to have been disposed to sacrifice principle in order to attain peace. The fierce and unseemly contest between the two parties continued to agitate the church and country for a considerable length of time. The chief point in dispute between them regarded the propriety of repealing the Act of Classes, and admitting men of all professions of religion and all varieties of character into the army, and other places of power and influence, in a time of such danger. This the Resolutioners resolved to do, and against this the strict Covenanters protested.

RESPONSE, an answer made by the people in public worship, speaking alternately with the minister. In the ancient Christian Church such responses were allowed. Chrysostom and the author of the Apostolic Constitutions, speak of children praying with the rest of the congregation for the catechumens and the faithful also. The people's prayers and responses are to be met with in every part of the liturgy, such as "Lord have mercy," and in those mutual prayers of minister and people, "The Lord be with you: And with thy spirit. Lift up your hearts: We lift them up unto the Lord." Many of the Psalms are constructed evidently with a view to responses, a fact which shows the existence of such a practice even in the ancient Jewish Church. The same custom is observed in the Romish and Episcopalian churches.

RESPONSORIA, psalms which were sung between the lessons in the ancient Christian Church. The ancient ritualists are not agreed about the rea-

son of the name. Some allege that they were so called because when one sung the whole choir responded; whilst others affirm that they had their name because they answered to the lessons being sung immediately after them.

RESTORATIONISTS, a class of Christians found chiefly in America, who believe that all men will be ultimately restored to perfect holiness and happiness. The Divine Being, they allege, is too good to create men for any other purpose than to bless them, and, therefore, in the exercise of that love which led to the mission and mediation of his Son for the salvation of men, he will bring about the final restoration of the whole human family. Christ having, they maintain, died for all, he will not deliver up the kingdom to the Father before all shall have been brought to a participation of eternal happiness. "The kingdom of Christ," argues the Hon. Charles Hudson, "is moral or spiritual in its nature, unlimited in its extent, and benevolent in its design; it was instituted by God to put down rebellion, and to bring all his creatures to the worship and enjoyment of himself. Do you ask from what scriptures we prove these positions? we answer, from the whole Bible. They are the fundamental principles of divine revelation. That all have sinned, and that Christ came to save sinners, is the summary of the Old Testament and the compendium of the New. The very existence of the Christian scriptures show that Christ came to save sinners, and reconcile to God a world lying in wickedness. The Gospels prove it without the Epistles, and the Epistles without the Gospels. You may expunge from the New Testament any verse you please, or any chapter you please, or any book you please, and the residue will clearly sustain these positions. Nay, you may expunge from the New Testament any five books you please, and you leave the positions we have stated untouched. They are deeply interwoven with the whole New Testament. They constitute the bones and sinews, the letter and spirit, the life and soul of the Christian scriptures. Take from the New Testament the important facts that Christ came to save sinners, that his kingdom is moral in its nature, and extends over all, and you sap the foundation of the gospel—you extract the life-blood of the living oracles of God."

The Restorationists appeal not so much to particular texts, which often turn upon the meaning of a single term, but to the pervading spirit of the Bible, which they affirm warrants them in believing that the kingdom of Christ, instead of being limited to this world, extends to a future life: "The gospel," Mr. Hudson goes on to argue, "is designed to destroy sin and to reconcile all men to God; but this is not accomplished in this world. Does sin put off its sinfulness by passing the vale of death? Surely not. Then the gospel must extend into a future life, or its object is not attained. Is the enormity of sin increased by temporal death? Not in the least.

Why then is not man the subject of mercy as much after death as before? We cannot for the honour of Christ allow that death bounds his empire. It would be a total defeat on the part of the Captain of our salvation, to permit every rebel subject who happens to pass the defile of death, to remain in rebellion to eternity.

"And further; the multitudes who died before the advent of Christ, and those in heathen lands who have never heard of him, and infants and idiots in countries where the gospel is known, are all the subjects of Christ's kingdom. But they die without knowing that they have such a Prince. How can they in any rational sense of the term be said to be Christ's subjects, unless his kingdom extend beyond death? How can they be accountable to him of whom they know nothing? or 'how can they believe on him of whom they have not heard?' We have already seen that the kingdom of Christ is universal, that all men are given him of the Father, and that he extends his laws over the whole human family. But practically this cannot be true in this life. His reign can affect none but those who hear of him, are made acquainted with his laws, and are subdued by their converting influence. In what practical sense are the heathen the subjects of Christ's kingdom in this state? They do not obey his laws, for they do not know them; they have no faith in his name, for they have never heard of him. This is true of a vast majority of the human family. From the creation to the present time, not one in ten thousand while on earth, has ever heard of the name of Christ. Now with what propriety can the scriptures teach that all men are given to Christ, and that his kingdom includes every human being, if his reign is confined to this world? These scriptures can have no tolerable sense, if the reign of Christ be limited to our temporal existence.

"But we are sometimes asked with astonishment, can a dead man repent? We will ask in our turn, can a dead man praise God? Every Christian will allow that men after death are intellectually able to exercise gratitude, and that the saints will praise God and the Lamb. And if men have the intellectual ability to exercise gratitude, they must have intellectual ability to exercise contrition. To deny this is to deny a future life altogether. If men, intellectually considered, cannot exercise penitence, they cannot exercise any other affection, and hence must be incapable of either pleasure or pain.

"Perhaps it may be asked, why the sentiment here opposed should become so general, if it is not taught in the scriptures? It is no easy matter to trace every error to its source. The Jews in the days of Christ expected a temporal Messiah; but it would be difficult perhaps to account for this perversion of their scriptures. But the case before us is somewhat plain. The primitive church generally believed in a future probation. Among the advocates of this sentiment may be mentioned Clement

of Alexandria, Origen, Didymus the Blind, Gregory Nyssen, John of Jerusalem, and many others. This doctrine was popular at the time the Romish Church was growing into power. On this scripture doctrine they found their absurd notions of purgatory and indulgences. These abuses were carried to such excess as to produce the Reformation in the sixteenth century. We all know the feelings which the early Reformers exercised towards the Papal Church; they were disposed to put down indulgences at all events. Believing that indulgences grew in some degree out of the doctrine of a future probation, they did not distinguish between the true doctrine and its abuse, but rejected them together. And this enmity to the Catholic Church has prevented, in a good degree, a faithful and impartial examination of the subject. The taunt that this is the Catholic purgatory, has prevented thousands from examining the subject, and has silenced many who have believed that the grace of God extended beyond the confines of this world."

The terms rendered in the Sacred Scriptures "everlasting," "eternal," and "for ever," which are sometimes applied to the misery of the wicked, are maintained by the Restorationists to be vague and indefinite in their meaning, and to afford no proper foundation for an argument in favour of the eternity of future punishment.

The Restorationists, as a separate sect, are of comparatively recent origin, but the doctrine of an ultimate restoration of all fallen intelligences appears to have been advocated by several of the Christian fathers during the first four centuries. Both before and since the Reformation this doctrine has had numerous supporters; and, in fact, it is the commonly received opinion among the English Unitarians of the present day, and it was the opinion of the older Universalists.

The Restorationists believe in the immortality of the soul, the existence of an intermediate state, the punishment of the wicked during a longer or shorter period, the reign of the saints, and the ultimate restoration through them of all things by Christ. The difference between the Restorationists and Universalists is thus stated by the Rev. Paul Dean of Boston: "The Universalists believe that a full and perfect retribution takes place in this world, that our conduct here cannot affect our future condition, and that the moment man exists after death, he will be as pure and as happy as the angels. From these views the Restorationists dissent. They maintain that a just retribution does not take place in time; that the conscience of the sinner becomes callous, and does not increase in the severity of its reprovings with the increase of guilt; that men are invited to act with reference to a future life; that if all are made perfectly happy at the commencement of the next state of existence, they are not rewarded according to their deeds; that if death introduces them into heaven, they are saved by death and not by Christ; and if they are made happy by being raised from the

dead, they are saved by physical, and not by moral means, and made happy without their agency or consent; that such a sentiment weakens the motives to virtue, and gives force to the temptations of vice; that it is unreasonable in itself, and opposed to many passages of Scripture."

The doctrine of the Restoration of all things was introduced into America about the middle of the eighteenth century, though it made little progress for some years. In 1785 a convention was organized at Oxford, Massachusetts, under the auspices of Messrs. Winchester and Murray. At that time the terms Restorationist and Universalist were used as synonymous, and those who formed that convention took the latter as their distinctive appellation. During the first twenty-five years after its formation the members of the Universalist Convention were believers in a future retribution. But about the year 1818 Hosea Ballou of Boston advanced the doctrine that all retribution is confined to this world, sin, in his view, originating in the flesh, and death freeing the soul from all impurity. Some of the Universalists at an after period adopted materialist doctrines, and maintained that the soul was mortal, that the whole man died a temporal death, and that the resurrection would introduce all men into eternal happiness. These and similar errors were embraced by a majority of the convention, and at length a considerable party, who, while they held the doctrine of Restoration, were opposed to these opinions which had been engrafted upon it, resolved to separate from their brethren, and form an independent association. Accordingly, in 1831, a distinct sect was formed under the name of *Universal Restorationists*. The congregations of this body are chiefly found in Massachusetts, though several others are found in other parts of the country. Several ministers adhered to the Universalist connection, who, notwithstanding, agreed in sentiment with the Restorationists. The consequence was, that considerable division of sentiment prevailed, and about the year 1840 the Universalists in America split into two parties, bearing the names respectively of *Impartialists* and *Restorationists*.

In regard to the doctrines of the Trinity, the atonement, and free-will, the opinions of the Restorationists are the same with those of the Unitarians. In church-government they agree with the Congregationalists. They maintain that baptism may be administered by immersion, suffusion, or sprinkling, either to adults or infants. They hold the principle, and observe the practice, of catholic communion, recognizing the right of all Christians to sit down at the table of their common Master.

REVENUES (ECCLESIASTICAL). The clergy of the ancient Christian Church derived their support from various sources. Among these may be mentioned the voluntary oblations or offerings of the people. These were of two kinds: (1.) The daily or weekly oblations which were made at the altar, and (2.) The monthly oblations which were cast into

the treasury. The first were supplied by wealthy communicants on coming to the eucharist, and consisted not only of bread and wine to be used in the ordinance, but also of contributions both in money and in kind for the support of the church and the relief of the poor. The second or monthly oblations consisted of voluntary contributions specially cast into the treasury of the church, and divided once a month among the clergy.

Another source of ecclesiastical revenues was that arising from the annual produce of the lands and possessions which belonged to the church. These were during the three first centuries of little value in consequence of the church, instead of being looked upon with favour, being exposed to constant persecution. Yet even then, amid all the disadvantages of her position, the church appears to have had both houses and lands, of which, however, her enemies ruthlessly deprived her. But in the days of Constantine, as well as for some time subsequent to the reign of that emperor, gifts of land were bestowed upon the church with great liberality. And even from the imperial exchequer at that time grants were readily made for the support of the clergy; and a law was passed enjoining the chief magistrates in every province to furnish them with an annual allowance of corn out of the yearly tribute of every city. This arrangement continued until the time of Julian the Apostate, who withdrew the allowance. The Emperor Jovian, however, so far repaired the injury thus done to the church as to grant the clergy a third part of their former allowance, the national finances being in a depressed state in consequence of the country having been visited with a severe famine.

Several laws made by the Christian emperors from time to time augmented the revenues of the church. Thus Constantine decreed that the estates of martyrs and confessors dying without heirs should be settled upon the church of the place where they had lived; and in like manner the estates of ecclesiastics dying without heirs were conveyed over to the church by a law of Theodosius the Younger and Valentinian III. Another addition to the church revenues arose from the donations which were frequently made to them of heathen temples and the lands connected with them. Thus the temple of the Sun at Alexandria was given to the church by Constantius; and in the time of Theodosius, the statues of Serapis and other idols at Alexandria were melted down for the use of the church. But the chief part of the revenues of the church was derived from *first-fruits* and *tithes*.

The ecclesiastical revenues were divided into certain monthly or yearly portions, and distributed accordingly. In the Western Church they were usually divided into four parts; of which one fell to the bishop, a second to the rest of the clergy, a third to the poor, and a fourth to the maintenance of the fabric of the church, and other necessary uses. In some churches no such division was made, but the bishop

and clergy lived in common. At length endowments began to be bestowed upon parish churches. The founders of churches sometimes mortgaged lands for the support of the churches which they built, and in return they were allowed the right of patronage. This practice was commenced in the time of the Emperor Justinian, who passed two laws authorizing and confirming it.

The revenues of the church were always regarded as devoted to God, and, therefore, might not be alienated except for very special purposes. Thus Ambrose, bishop of Milan, melted down the communion-plate in order to redeem certain captives. In such cases, however, the bishop was obliged to have the consent of the clergy, and the approbation of the metropolitan or some provincial bishops.

REVOLUTION SETTLEMENT (THE), an expression employed to denote the arrangement made at the Revolution in 1688, for placing the Presbyterian Church of Scotland on a proper footing. That it is defective in various respects is very generally admitted, but at the same time, to use the language of Dr. Hetherington, "Every candid reader will perceive, that the Revolution Settlement, though not so full and perfect as it might have been made, did, nevertheless, contain and display, either directly or virtually, all the great principles of the Presbyterian Church, for which she had long contended, removing several restrictions which had been left in force by the act of 1592, in particular the clause relating to patronage; and realized to both the church and the kingdom an amount of civil and religious liberty greatly beyond what had ever previously been enjoyed. By the ratification of the Confession of Faith, the great and sacred principle of Christ's sole Headship and Sovereignty over the church, and its direct consequence, her spiritual independence, were affirmed; and by the abolition of patronage, the religious rights and privileges of the Christian people were secured, as far as security could be given by human legislation. Its defects were of a negative rather than of a positive character; and though some vitiating elements were allowed to remain, and some others introduced, of which it could not have been very safely predicted whether the progress of events would cause their development or their extinction, still it merits its lofty designation, the Glorious Revolution; and for it, and the precious blessings which it secured to the empire at large, our grateful thanks are due, under Providence, to the persecuted but unconquerable Presbyterian Church of Scotland."

A considerable party, however, of the friends of civil and religious liberty, and admirers of Presbyterianism, entertain serious and solid objections to the principles of the Revolution Settlement. This party, including the whole adherents of Reformed Presbyterian principles, considers the establishment of presbytery at that time as having been gone about without a distinct recognition of the separate and independent functions of the church and state re-

spectively. The church did not present her constitution to the civil power; but the civil power enacted it independently of her authority. The settlement was purely civil and secular, no party bearing an ecclesiastical character having been consulted in the matter. Considerable discussion has been maintained on the question, whether or not the Act of Settlement recognizes the Confession of Faith as previously belonging to the church. The terms of the act are these: "Likeas they, by these presents, ratify and establish the Confession of Faith now read in their presence, and voted and approved by them as the public and avowed Confession of this church." The words of this clause are, no doubt, somewhat ambiguous, and hence some maintain that we must understand them as denoting that the state voted and approved the Confession, because it was the public and avowed Confession of the church; while others affirm, that we must understand them as declaring it to be the public and avowed Confession of the church, because it was voted and approved by the state. The latter is the view entertained by the Reformed Presbyterians, and hence they denounce the Revolution Settlement as Erastian. And besides, they allege, it was not the Confession of Faith in its entire form, but simply the doctrinal articles which were sanctioned by the Act of Settlement to the exclusion of the Scripture proofs which form an integral part of the document, and, therefore, ought not to have been omitted. Another objection offered to the Revolution Settlement is, that it sanctions the interference of the state with the discipline of the church and the constitution of her judicatories. Thus the Act 1690 declares, "That the church government shall be established in the hands of, and exercised by, those Presbyterian ministers who were outed for non-conformity to Prelacy since the first of January 1661, and such ministers and elders only as they have admitted or received." And still further, the discipline of the church was interfered with and controlled by the state by making it an essential principle of the Revolution Settlement, that all actual incumbents, who held charges under Episcopacy, should be allowed to retain their livings simply on taking the oaths to the government of King William. There appears, also, to be an evident infringement on the independence of the church, in that part of the Act 1690, in which the king claims the power, when present in person, or by his commissioners, of appointing the time and the place of the next meeting of Assembly; and in the exercise of the authority thus vested in him, he summoned in the Act of Settlement the first Assembly of the Revolution church. But one of the most objectionable features of the Revolution Settlement, in the eyes of Reformed Presbyterians, is the non-recognition of the Covenants.

REX SACRORUM (Lat. king of sacred things), a priest among the ancient Romans to whom the

priestly power was assigned after it had been surrendered by the kings. The first who held this office was appointed at the command of the consuls by the college of pontiffs, and inaugurated by the augurs. In the last period of the republic the office was discontinued, but it appears to have been revived during the empire, and was not abolished until the time of Theodosius the Younger. The *Rex Sacrorum* was regarded as superior in rank to all the other priests, and even to the *Pontifex Maximus* himself. He held office for life, and was exempt from all civil and military duties. It belonged to him to perform the *publica sacra*, which had been wont to be discharged by the king, and it belonged to his wife, who was called *Regina Sacrorum*, queen of sacred things, to perform the priestly functions, which had been discharged by the king. The *Rex Sacrorum* was bound to offer a sacrifice in the comitia on the occasion of a REGIFUGIUM (which see). When prodigies occurred he was expected to propitiate the gods. It was his duty also to announce to the people the festivals for the month.

RHADAMANTHUS, a son of Zeus and Europa, a judge in the infernal regions according to the mythology of the ancient Greeks.

RHEA, according to Hesiod a goddess of the earth, and a daughter of Uranus and Ge. In Phrygia she was identified with *Cybele*. The earliest seat of the worship of this goddess was Crete; she had a temple also at Athens, and in different parts of Greece. She was chiefly worshipped at Pessinus in Galatia, where her sacred image is said to have fallen from heaven. Rhea, indeed, was the great goddess of the Eastern world. She was worshipped also in Rome, and had a temple on the Palatine-hill. Among animals, the lion, and among trees, the oak, was sacred to Rhea.

RHEINSBERGERS. See **COLEGIANTS**.

RHEMISH TESTAMENT, a Romish version of the New Testament, which was printed at Rheims in France in 1582, accompanied with copious notes by Romish authors. This version, like the Douay Old Testament, with which it is generally bound up, was translated from the Vulgate. See **DOUAY BIBLE**.

RIGORISTS, a term of reproach sometimes applied to the **JANSENISTS** (which see), because of the supposed scrupulous preciseness of their principles and conduct.

RIG-VE'DA, one of the most venerated of the Vedas or Sacred Books of the Hindus. It contains no fewer than 1,017 canticles and prayers called *mantras*. Nearly one half of them are addressed either to *Indra*, the god of light, *Agni*, the god of fire, or *Varuna*, the god of water, which, as some think, form a trinity or triad of the Vaidic period. The hymns, composing an entire section of the *Rig-Veda*, are addressed to *Soma*, the milky-juice of the moon-plant. The whole of the four Vedas are written in Sanskrit, and are accounted the most ancient as well as the most sacred of the Hindu writings

The great mass of the people of India believe them to be as old as eternity, and to have come direct from the mouth of the Creator himself. The age usually attributed to the Rig-Veda is B. C. 1200 or 1400. Some peculiarities of this ancient book are thus noticed by Professor H. H. Wilson: "The divinities worshipped in the Rig-Veda are not unknown to later systems, but they there perform very subordinate parts, whilst those deities, who are the great gods—the *Dii majores*—of the subsequent period, are either wholly unnamed in the Veda, or are noticed in an inferior and different capacity. The names of Siva, of Mahadéva, of Durgá, of Kálí, of Ráma, of Krishna, never occur, as far as we are yet aware: we have a Rudra, who, in aftertimes, is identified with Siva, but who, even in the Puránas, is of very doubtful origin and identification; whilst in the Veda he is described as the father of the winds, and is evidently a form of either Agni or Indra. The epithet Kapardin, which is applied to him, appears, indeed, to have some relation to a characteristic attribute of Siva,—the wearing of his hair in a peculiar braid; but the term has probably in the Veda a different signification . . . at any rate, no other epithet applicable to Siva occurs, and there is not the slightest allusion to the form in which, for the last ten centuries at least, he seems to have been almost exclusively worshipped in India,—that of the Linga or Phallus. Neither is there the slightest hint of another important feature of later Hinduism, the Trimúrtti, or Tri-une combination of Brahmá, Vishnu, and Siva, as typified by the mystical syllable Om, although, according to high authority on the religions of antiquity [viz. *Creuzer's*], the Trimúrtti was the first element in the faith of the Hindus, and the second was the Lingam." In the Rig-Veda, also, we miss all allusion to the doctrines of caste, of transmigration, and of incarnation—doctrines which, at an after period, came to occupy a conspicuous place in the religious system of the Hindus.

RIMMON, a god of the ancient Syrians, worshipped at Damascus, where he had a temple. This idol is referred to in 2 Kings v. 18. He is supposed by some to be identical with *Baal*, or the Sun; but Grotius regards him as the planet Saturn.

RINGS, ornaments composed of different metals, such as gold, silver, and even iron, which have been in use from the most remote antiquity. These have always formed essential articles of female costume in Eastern countries. Rings were worn on the first, third, and fourth fingers, and the corresponding toes. They were worn also in the lobe of the ears, or sometimes attached to them by a silken chain, which lets them rest on the left shoulder. They were engraved with images of serpents, and served, as they do still, rather for amulets and charms than ornaments. Oriental ladies have also large rings passing through the septum of the nose, and nearly touching the upper lip. Anklets, or rings of gold or silver, tin or iron, are universally worn by Eastern women round

their legs. Young ladies in Persia, Arabia, and Egypt wear rings about their ankles, to which are attached a number of little bells, so that every successive step keeps them ringing; and as the wearers pride themselves in this article of dress, they generally walk at a rapid pace for the purpose of increasing the noise. It is to this custom, probably, that the prophet Isaiah alludes, when he speaks of the tinkling ornaments about the feet of Hebrew women. "A common ornament in use among men of rank," says Dr. Jamieson, "is a ring upon one of the fingers of their right hand, of the prevalence of which, in the days of our Lord, we find traces in the generous welcome given to the returning prodigal; and, in the reproof addressed by the apostle James to some members of the primitive church for their unbecoming and unchristian neglect of the poor, while they paid ready deference to those with gold rings. When the seal upon the right breast is not worn, the impressions usually engraven upon it are made upon a jewel in the ring, to which practice, a very striking reference is made by Jeremiah: 'As I live, saith the Lord, though Coniah the son of Jehoiakim king Judah were the signet upon my right hand, yet would I pluck thee hence;' and also by Haggai, 'In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord; and I will make thee as a signet: for I have chosen thee.'"

Rings have in all ages been used in connection with marriage. Pliny mentions an iron ring as worn by a person betrothed. In the ancient Greek Church a special ceremony was observed in presenting the ring. With a golden ring the priest makes a sign of the cross upon the head of the bridegroom, and then places it upon a finger of his right hand, thrice repeating these words: "This servant of the Lord espouses this handmaid of the Lord, in the name of the Father, and of the Son, and of the Holy Ghost, both now and for ever, world without end, Amen." In like manner, and with the same form of words, he presents the bride a silver ring. The groomsmen then changes the rings, while the priest, in a long prayer, sets forth the import of the rings; after which the whole is closed with a prescribed form of prayer. The use of the ring, both in betrothal and marriage, is very ancient. It is mentioned both by Tertullian and Clement of Alexandria; the latter of whom says, "It was given her not as an ornament, but as a seal, to signify the woman's duty in preserving the goods of her husband, because the care of the house belongs to her." Isidorus Hispalensis says, "that it was presented by the husband either as a pledge of mutual affection, or rather as a token of the union of their hearts in love." The ceremony is still observed in almost all countries, both Popish and Protestant, of placing a ring on the finger of the woman as a part of the marriage rite, in which case it is regarded as a token and pledge of the vow and covenant made by the parties.

One indispensable part of the dress of a high functionary in the East, was, in ancient times, as appears from the histories of Joseph and Daniel, an immense gold ring on the hand or wrist, with a signet or seal on it, containing the royal initials and arms. Such was the ring which Pharaoh gave to Joseph. The conveyance of the signet-ring was a token of investiture with civil office. A ring was also worn by a bishop in the ancient Christian Church as an emblem of office, denoting his espousals to the church, and hence it was called the ring of his espousals. It was given to bishops on their consecration, with these words: "Receive the ring of distinction and honour, the pledge of fidelity, that you may seal what is to be sealed, and open what is to be opened; that you may bind what is to be bound, and loosen what is to be loosened." This ring, which formed a part of the insignia of office, was worn on different fingers, most frequently on the middle finger of the right hand. Investiture with the ring and staff was always claimed by the church, but often contested by the emperors. See INVESTITURE.

RISHIS, seven primeval personages in Hindu mythology, born of Brahma's mind, and presiding, under different forms, over each **MANWANTARA** (which see).

rites. See CEREMONIES.

RITUAL, a book of religious rites or formularies of divine service.

RIVER BRETHREN, a denomination of *Baptists* which arose in the United States of North America during the revolutionary war. They recognize three orders of clergy, bishops, elders, and deacons. Their church ordinances are baptism, feet-washing, the Lord's Supper, and the communion or love-feast. They reject infant-baptism, and in baptizing they use trine immersion. They are opposed to war in any circumstances, and cannot therefore serve in the army. Their ministers are not educated for the office.

ROCHET, a linen garment worn by bishops. It was a usual portion of their dress in the Middle Ages, but does not seem to have been of greater antiquity than the thirteenth century. The sleeves of the rochet were narrower than those of the surplice.

RODS. Both in sacred and profane history we find frequent mention of the use of rods. Thus Moses is said to carry a rod by means of which he was enabled, through Divine power, to perform miracles. The Egyptian magicians also had their divin- ing rods. There are various Rabbinical traditions in reference to this rod. Thus Rabbi Levi says, "The rod of Moses was created on the evening of the Sabbath, and delivered to Adam in Paradise. Adam delivered it to Enoch, Enoch to Noah, Noah to Shem, Shem to Abraham, Abraham to Isaac, Isaac to Jacob; and Jacob, going down into Egypt, delivered it to his son Joseph. When Joseph was dead, and his house was plundered, it was deposited in the palace of Pharaoh. Now there was one of the Egyptian magicians, named Pharaoh, who saw this

rod, and the characters engraven upon it: he coveted it in his heart, and took it, and brought, and planted it in the garden of the house of Jethro: and he saw the rod, and no man could approach to it any more. But when Moses came to Jethro's house, he entered into his garden, saw the rod, read the characters that were engraven upon it, and put forth his hand and took it." Some Rabbies allege that the virtues of the rod of Moses were owing to the ineffable name Jehovah which was written upon it. In allusion to the rod of Moses, when thrown upon the ground, becoming a serpent, it is supposed that the fabulous story was devised, by the ancient heathens, of the *Caduceus*, or rod of Mercury, being twisted about with serpents.

Another remarkable rod mentioned in Scripture, is that of Aaron, the high-priest of the Jews, which miraculously blossomed, and budded, and yielded almonds, thus showing the divine authority of the priesthood as vested in the tribe of Levi, and in the family of Aaron. In commemoration of the miracle God commanded Moses to lay up the rod of Aaron within the tabernacle, retaining its leaves and blossoms, as some have supposed, as long as it remained in the sacred place. From this event the ancient heathens are said to have derived the fabulous representation of the *Thyrsus*, or rod of Bacchus, twined with ivy.

In the spurious Gospel of the Nativity of the Holy Virgin, a story is related which accounts for the custom of painting Joseph, the reputed father of Jesus, with a rod in his hand. The story runs as follows: When Mary had reached the age of womanhood she refused to be married, because she had taken a vow of virginity. Finding that she adhered to this resolution, the Jewish high-priest consulted the Lord, who answered, that all the unmarried men of the house of David must present themselves before the altar with rods in their hands, and that he upon whose rod the Spirit of God should rest in the form of a dove should be the spouse of Mary. Among those who presented themselves in obedience to the Divine command was Joseph, who no sooner appeared with his rod than a dove came and rested upon it; and thus he was pointed out as the husband of Mary.

A rod has been in all ages used as an emblem of office. Before the Roman magistrates were carried the fasces, or a bundle of rods. The *Salii*, or priests of Mars, also bore a rod in their right hand, with which they were accustomed to beat the sacred shields as they carried them in procession. A rod was frequently employed for purposes of divination, as in the case of *Circe* and of *Minerva*. In the ancient Christian Church, a rod or staff was carried by a bishop as an emblem of pastoral authority, while the **CROSIER** (which see) was borne by an archbishop.

ROGATION DAYS (from Lat. *Rogo*, I beseech), a name given to the three days immediately before

the festival of Ascension. They were first instituted as fast days by Mamertus, bishop of Vienna, in the fifth century, and are observed by the Church of Rome. They were called Rogation Days from the Rogations or litanies chanted in the processions on these days. In the Church of England they are kept as private fasts, abstinence being commanded, and extraordinary acts and exercises of devotion.

ROGATION SUNDAY, the Sunday immediately preceding the ROGATION DAYS (which see).

ROGATION WEEK, the next week but one before Whitsunday, and so called because certain litanies to saints are then used.

ROGUS. See PYRA.

ROMA, a goddess worshipped among the ancient Romans as a personification of the city of Rome. Temples were erected in her honour not only at Rome, but in other parts of the country; and this worship was paid to the genius of the city from the time of the Emperor Augustus.

ROME (CHURCH OF). In the article *Papacy* we have already treated of the papal system in its political constitution and position, and, accordingly, it will be our object at present to restrict ourselves exclusively to a view of the Roman Catholic Church as an ecclesiastical community. The articles of faith of the Church of Rome are to be found in its accredited Creeds, Catechisms, Formularies and Decrees, which chiefly consist of the Creed and Oath of Pope Pius IV.; the Episcopal oath of fœdal allegiance to the Pope; the Catechism of the council of Trent; the decrees of councils, particularly those of the council of Trent, whose decisions respecting doctrines, morals, and discipline are held sacred by every Roman Catholic in every country; papal bulls and breves; liturgical books, such as the Breviary, the Missal, the Pontificals, Rituals, and devotional books. The first mentioned of the Standards, the Creed of Pius IV., is universally regarded by Romanists as containing an accurate summary of their faith. "Non-Catholics," says Charles Butler, "on their admission into the Catholic Church, publicly repeat and testify their assent to it without restriction or qualification." It is binding also upon all clergymen, doctors, teachers, heads of universities, and of monastic institutions and military orders. Commencing with the Apostles' Creed it details some of the leading doctrines of the Church of Rome, and concludes with an oath, in which the individual making this profession of faith not only engages to "hold and profess the same whole and entire, with God's assistance, to the end of his life;" but also "to procure, as far as lies in his power, that the same shall be held, taught, and preached by all who are under him or intrusted to his care, in virtue of his office." In this creed, which is sworn to by every Romish priest at his ordination, he solemnly avows, that he "unhesitatingly receives and professes all things delivered, defined, and declared by the sacred canons and œcumenical councils, and especially by the holy council

of Trent." The "sacred canons," here referred to, are the entire canon law; and the "œcumenical councils," which Romanists regard as infallible, are eighteen in number, though they differ among themselves as to the precise councils which are entitled to this character. The French divines, in general, hold that the councils of Pisa, Constance, and Basle were œcumenical, while the Italians deny this, and allege instead, that the councils of Lyons, Florence, and the fifth Lateran, were œcumenical. This point, on which the Gallican and Italian churches are completely divided, has never been authoritatively decided by the Pope.

The second of the Standards, to which we have referred as binding on the entire hierarchy of the Romish Church, is the oath of allegiance to the Pope, which is imposed not only on archbishops and bishops, but on all who receive any dignity from the Romish see. This oath, in its original form, was first imposed by Gregory VII. in the eleventh century, but it has since been much enlarged.

The Catechism of the council of Trent, though not formally sworn to by Romish priests in their ordination vow, is generally classed among the standards of the church, and admitted to be an authoritative exposition of her doctrines. This work, which was published in 1566 by Pope Pius V., is not written in the usual form of question and answer, but continuously as a regular system of instruction in doctrinal theology. In addition to these doctrinal standards, the decrees of councils, and the bulls of her Popes, are binding on the whole body of the Romish Church.

The authorized standards used in the public and private worship of the Church of Rome, are the Breviary, which contains the daily service; the Missal, which contains the service connected with the administration of the eucharist; the Pontifical and the Ritual, both books full of important matter, chiefly in reference to the forms which are to be observed in various religious ceremonies; and, finally, various devotional books which are tacitly or openly approved, such as the "office of the sacred heart of Jesus and Mary;" "the Garden of the Soul;" "the little office of the Immaculate Conception." The Scripture, in the Latin Vulgate, is a part, according to the Romish Church, of the revealed will of God, and of its authentic standards of faith. To the Scriptures, as received by Protestants, they add the Apocryphal books, and receive them equally as canonical Scriptures. And in addition to the Scriptures every Roman Catholic is bound to receive as an article of faith whatever the church teaches now, or has taught in former times. Hence the celebrated act of faith which we quote from the Douay Catechism; "O great God! I firmly believe all those sacred truths which thy holy Catholic Church believes and teaches; because thou, who art truth itself, hast revealed them, Amen."

Having thus referred to the acknowledged standards of the Church of Rome, we proceed rapidly to

sketch some of her peculiar tenets, not those which she holds in common with other churches, but those which are strictly limited to her own communion.

At the foundation of the whole system of the Church of Rome lies her doctrine as to the nature, interpretation, and sufficiency of the Holy Scriptures. When a Romanist speaks of Scripture he does not mean thereby the Old Testament in the original Hebrew, and the New Testament in the Original Greek, but the Vulgate Latin edition, or the Douay and Rhemish translations, including also the Apocrypha. In regard to the interpretation of Scripture, the Church of Rome maintains that no man has a right to judge for himself of the true meaning of the Bible. Thus the council of Trent expressly decided: "In order to restrain petulant minds, the council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy Mother Church, whose right it is to judge of the true meaning and interpretation of sacred writ, or contrary to the unanimous consent of the fathers, even though such interpretation should never be published. If any disobey, let them be denounced by the Ordinaries, and punished according to law." The fourth rule of the Index of Prohibited Books points out, with the utmost precision, the restrictions which the Romish Church lays on the indiscriminate reading of the Scriptures. Thus it declares: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

On the subject of Scripture then, there is a wide difference between the views of Romanists and those of Protestants. To the Protestant the only rule of faith and obedience is the Scripture as contained in the Old and New Testaments; but to the Romanist

the Scripture is only a part of the rule, which, in its entire form, he regards as including the Apocryphal books, the traditions, and the acts and decisions of the church. And in regard to the meaning of Scripture, the Church of Rome claims to be its sole authoritative interpreter. Bishop Milner, indeed, alleges, in his 'End of Controversy,' that "the whole business of the Scriptures belongs to the church; she has preserved them; she vouches for them; and she alone, by confronting the several passages with each other, and by the help of tradition, authoritatively explains them. Hence it is impossible," he adds, "that the real sense of Scripture should ever be against her and her doctrine." Carrying out this view the same writer alleges, that the Bible derives its whole authority from the church, declaring in plain and explicit terms: "The Christian doctrine and discipline might have been propagated and preserved by the unwritten word or tradition, joined with the authority of the church, though the Scriptures had not been composed."

According to the council of Trent, the Gospel, as preached by Christ and his apostles, was contained in written books and in unwritten traditions. These two are regarded by Romanists as of equal authority. Thus the council of Trent decreed: "They [traditions] have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit; that these traditions relate both to faith and morals, have been preserved in the Catholic Church by continual succession, are to be received with equal piety and veneration (*pari pietatis affectu ac reverentiâ*) with Scripture; and whosoever shall knowingly and deliberately despise these traditions is accursed." Some Roman Catholic divines are of opinion that tradition is inferior; and others that it is superior, to the written word. The council of Trent, however, makes tradition equal to Scripture, though when the subject was under discussion in the council, the opinions were various and contradictory.

The Roman Church claims for herself the high and exclusive prerogative of infallibility in doctrine and morals. Thus, in the Catechism of the council of Trent we are told: "But as this one church, because governed by the Holy Ghost, cannot err in faith and morals, it necessarily follows that all other societies arrogating to themselves the name of church, because guided by the spirit of darkness, are sunk in the most pernicious errors, both doctrinal and moral." By claiming this privilege, she declares that she cannot cease to be pure in her doctrine, nor can she fall into any destructive error. She asserts herself to be the supreme judge in all religious disputes, and declares that from her decision there is no appeal. Accordingly, she claims the right; (1.) To determine what books are, and what are not canonical; and to compel all Christians to receive or reject them as she may determine. (2.) To im

part authority to the Word of God. (3.) To determine and publish that interpretation of the Bible which all must with implicit submission receive and obey. (4.) To declare what is necessary to salvation. And (5.) To decide all controversies respecting matters of faith and practice. But while Romanists assert their church to be infallible, there is a variety of opinions among them as to the point where this infallibility exists. Some consider it as vested in the universal Church scattered over the world; some lodge it in the Pope; others in a general council independent of the Pope; while many assert that infallibility belongs to a general council with a Pope at its head. That system which places infallibility in the Pope singly, is called the Italian or Ultramontane system, and appears to have been embraced by the council of Florence, Lateran, and Trent. This view of the subject has been rejected by many Romish doctors, and even by many popes themselves. The Gallican Church has always refused to acknowledge the infallibility of his Holiness; and in doing so they coincide in opinion with the councils of Pisa, Constance, and Basle. The object of infallibility has been one topic of disputation among the partisans of the Italian school; the greater number of them confining the Pope's infallibility to matters of faith, and admitting his liability to error in matters of fact, while a small party would make him infallible in points both of faith and of fact. The Italian school, also, vary in opinion with respect to the form of infallibility. While this large and influential party admit the Pope's liability to err in his private or personal capacity, they maintain his infallibility in his official capacity. But a difference of opinion exists even here. Some represent his Holiness as speaking with official authority when he decides in council. Others regard those papal decisions alone as infallible which he delivers according to Scripture and tradition. And others still, limit his infallible decisions to those which he utters after mature and diligent examination. But the most common variety of opinion on this subject, is that which regards the Pope as infallible when, in a public capacity, he teaches the whole church concerning faith and morality. The advocates of this last form of infallibility again are divided into several factions. Some allege that the Pontiff teaches the whole church when he enacts laws; others when he issues rescripts; others when his bull has for some time been affixed to Peter's door and the apostolic chancery. While the Ultramontane party contend earnestly for the infallibility of the Roman Pontiff, and the Cisalpine party contend as earnestly against it, a numerous party maintain that the whole question of infallibility is one not of faith but of opinion.

The writings of the ancient fathers form the standard of Scripture interpretation in the Church of Rome, as is evident from the creed of Pope Pius IV., which affirms that "Scripture is to be interpreted ac-

ording to the unanimous consent of the fathers." In the council of Trent different opinions were entertained by the doctors concerning the authority of the fathers in Scripture interpretation; but the decision of the majority was in favour of the unanimous consent of the fathers as necessary to the right interpretation of Scripture. Now it unfortunately happens, that the unanimous consent of the fathers, on any theological point whatever, cannot be obtained. And, besides, their writings have not come down to us in such a state of purity and integrity as to warrant our putting entire confidence in them as conveying the real sentiments of their alleged authors. Many of the ancient fathers teach false doctrines, and even heresies; they often contradict one another, and are in various respects defective. The truth is, that in matters of history their statements may be received with respect, but their doctrines and precepts can only be received with caution, and tested by a reference to the Word of God.

The Church of Rome teaches that "there are truly and properly seven sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and that of these, baptism, confirmation, and orders, cannot be reiterated without sacrilege." Besides the ordinary ministers, who, by common law and received usage, administer the sacraments, Romanists hold that there are also extraordinary administrators, who, by concession in cases of necessity, may dispense these ordinances. In the absence of the priest, a layman, or even a woman, may baptize, provided he or she intends to do what the church does. Marriage, also, under peculiar circumstances, may be performed by lay persons. It has been a point disputed among Romish divines, whether angels as well as men may not administer sacraments. Aquinas holds the affirmative on this point; and Dens, after quoting him with approbation, says, "We read in certain histories of saints, that they received the sacrament of the eucharist from an angel. The same could be done by a departed soul." Heretics or schismatics may lawfully baptize according to theologians of the Church of Rome, and the infidelity or wickedness of the administrator is no barrier in the way of valid administration. The Catechism of the council of Trent says on this point, "Representing, as he does, in the discharge of his sacred functions, not his own, but the person of Christ, the minister of the sacraments, be he good or bad, validly consecrates and confers the sacraments; provided he make use of the matter and form instituted by Christ, and always observed in the Catholic Church, and intends to do what the church does in their administration." Whatever may be the character of the minister, it is enough, in order to secure the validity of a Romish sacrament, that he has the intention to do what the church does

Roman Catholic divines maintain that the general or primary effect of all the sacraments is to produce sanctifying grace; but, in addition, each sacrament confers grace peculiar to itself. Some allege that the sacraments confer grace *ex opere operantis*, that is, from the merit of the operator, whether minister or receiver; others *ex opere operato*, that is, from the power and influence of the work or sacramental action. The latter is the view maintained by the council of Trent, both in their decrees and in their Catechism. A question relating to this subject divided the doctors of the Church of Rome in the Middle Ages into two great sects, the *Thomists* and the *Scotists*, the former asserting that grace was conferred physically by the sacraments; the latter maintaining that they produced this effect morally.

In addition to the general or primary effect of the sacraments there is also alleged, in Romish theology, to be a particular or secondary effect, which they usually term *character*, which is defined to be "a spiritual, indelible sign impressed on the soul on the reception of an iterable sacrament, signifying a certain spiritual power acquired by that sacrament." The only three sacraments which are held to convey this mysterious effect, are baptism, confirmation, and orders, which, therefore, do not admit of reiteration. A variety of opinion exists among Romish divines as to the nature of this character, mark, or sign; but the council of Trent has given an authoritative explanation of it as "a spiritual indelible sign impressed on the mind." The Thomists maintained that it has its seat in the intellect, the Scotists in the will.

To the sacrament of baptism the Church of Rome attaches peculiar importance, as being "the origin of spiritual life, and the door of entrance into the church, and by which the right is acquired of partaking of the other sacraments." A number of ceremonies have been introduced into this ordinance, which, though not absolutely necessary, they regard as of great importance, and challenging deep veneration.

Various rites and ceremonies are performed before coming to the baptismal font. Thus "(1.) The preparation of blessed water.—This is blessed on the eve of Easter and of Pentecost, except in cases of necessity. 'In blessing these waters a lighted torch is put into the font, to represent the fire of divine love which is communicated to the soul by baptism, and the light of good example, which all who are baptized ought to give; and holy oil and chrism are mixed with the water, to represent the spiritual union of the soul with God, by the grace received in baptism.' The reason of this is, because the baptism of Christ is 'with the Holy Ghost and with fire.' (Matt. iii. 11).

"(2.) Presentation of the candidate at the church door.—'The person to be baptized is brought or conducted to the door of the church, and is forbidden to enter, as unworthy to be admitted into the house of God, until he has cast off the yoke of the most de-

grading servitude of Satan, devoted himself unreservedly to Christ, and pledged his fidelity to the just sovereignty of the Lord Jesus.'

"(3.) Catechetical instructions.—The priest then asks what he demands of the church; and having received the answer, he first instructs him catechetically in the doctrines of the Christian faith, of which a profession is to be made in baptism.

"(4.) The exorcism.—This consists of words of sacred and religious import, and of prayers; the design of which is to expel the devil, and weaken and crush his power. The priest breathes upon him, and says, Depart from me, thou unclean spirit, and give place to the Holy Ghost the Comforter. Many signs of the cross are made during this ceremony. To the exorcism are added several other ceremonies.

"(5.) Salt.—The priest puts a little blessed salt into the person's mouth, saying, Receive the salt of wisdom; may it be unto thee a propitiation unto life everlasting! This is designed to import, that by the doctrines of faith and by the gift of grace, he shall be delivered from the corruption of sin, shall experience a relish for good works, and shall be nurtured with the food of divine wisdom.

"(6.) The sign of the cross.—His forehead, eyes, breast, shoulders, and ears are signed with the sign of the cross.

"(7.) The spittle.—The priest recites another exorcism, touching with a little spittle the ears and nostrils of the person to be baptized, and saying, Ephphatha, that is, Be thou opened into an odour of sweetness; but be thou put to flight, O devil, for the judgment of God will be at hand."

Other ceremonies accompany baptism; as "(1.) The renunciation.—When the person to be baptized approaches the baptismal font, in three summary obligations he is expected to renounce Satan, his works, and pomps, in answer to the following interrogations: 'Hast thou renounced Satan?—and all his works!—and all his pomps?' to each of which he or his sponsor replies in the affirmative.

"(2.) The oil of catechumens.—He is next anointed with holy oil on the breast and between the shoulders by the priest, who makes the sign of the cross, saying, I anoint thee with the oil of salvation, in Christ Jesus our Lord, that thou mayest have life everlasting.

"(3.) The profession of faith.—The priest then interrogates him on the several articles of the creed; and on receiving a satisfactory answer, he is baptized."

There are also several ceremonies which follow the administration of baptism. Thus "(1.) The oil of chrism.—The priest anoints with chrism the crown of his head, thus giving him to understand, that from the moment of his baptism he is united as a member to Christ, his Head, and ingrafted on his body; and that he is therefore called a Christian from Christ, as Christ is so called from chrism. It is also said, that this anointing is 'in imitation of the anointing

of kings and priests by God's command in the old law; and signifies that royal priesthood to which we are raised by baptism.' According to the words of St. Paul, 'Ye are a chosen generation, a royal priesthood,' &c.

"(2.) The white garment.—The priest puts a white garment on the person baptized, saying, 'Receive this garment, which mayest thou carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen.' Instead of a white garment, infants receive a white kerchief, accompanied with the same words. 'According to the doctrine of the holy fathers, this symbol signifies the glory of the resurrection to which we are born by baptism, the brightness and beauty with which the soul, when purified from the stains of sin, is invested, and the innocence and integrity which the person who has received baptism should preserve through life.'

"(3.) The burning light; which is then put into his hand, as an emblem of the light of a good example, 'to signify that faith received in baptism, and inflamed by charity, is to be fed and augmented by the exercise of good works.'

"(4.) The name.—This is taken from the catalogue of saints, that this similarity might stimulate to the imitation of the virtues, and to the attainment of the holiness, of the individual whose name he bears."

All the rites and ceremonies prescribed by the Romish ritual to be performed before, at, and after baptism, are strictly enjoined upon every priest on pain of mortal sin, unless great necessity interferes. The council of Trent plainly teaches, that this ordinance is indispensably necessary to salvation; so that all children, whether of Jews, heretics, Pagans, or any other who die unbaptized, are excluded from heaven, and adults cannot be saved without baptism either in desire or in fact. The great benefit believed to arise from the ordinance is, that "the guilt of original sin is remitted by the grace of our Lord Jesus Christ bestowed in baptism." There are two ways, however, in which, as Romish divines teach us, a man may be justified and saved without actually receiving the sacrament of baptism. The first is, that of an infidel, who may become acquainted with Christianity and embrace it, and yet be in circumstances which preclude opportunity of baptism. The second is that of a person suffering martyrdom for the faith of Christ before he had been able to receive baptism. The latter is alleged to have been baptized in his own blood; the former to have been baptized in desire.

The sacrament of confirmation is regularly observed by the Romish Church, being, in their view, "a sacrament instituted by Christ the Lord, by which the Holy Spirit is given to the baptized, constantly and intrepidly to profess the faith of Christ." The matter of confirmation is *chrism*, a compound substance made of oil of olives and balsam, and after-

wards consecrated by a bishop. This ointment is put on the forehead of the person in form of the sign of the cross, when the officiating bishop repeats the following form: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." Prayer and imposition of hands accompany the form. Confirmation may be administered to all as soon as they have been baptized; but until children shall have reached the use of reason, its administration is inexpedient. "If not postponed to the age of twelve," says the Catechism of the council of Trent, "it should be deferred until at least the age of seven." Immediately after the bishop has performed the ceremony of confirmation, he inflicts a gentle blow on the cheek of the person confirmed, and gives him the kiss of peace. This sacrament is administered at Pentecost, because at that festival the apostles were favoured with the special outpouring of the Holy Ghost. The person confirmed has one godfather if a boy; and one godmother if a girl, of whom the same things are required as of those in baptism. The name of the person is sometimes changed, and a new one added from the calendar of saints.

One of the most peculiar and characteristic doctrines of the Church of Rome is that of transubstantiation. This, indeed, is the great central peculiarity of the whole Romish system. It is thus described by the council of Trent: "Whosoever shall deny that, in the most holy sacrament of the eucharist, there are truly, really, and substantially contained the body and the blood of our Lord Jesus Christ, together with his soul and divinity, and, consequently, Christ entire; but shall affirm that he is present therein only in a sign and figure, or by his power,—let him be accursed." "Whosoever shall affirm that, in the most holy sacrament of the eucharist, there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaining, which conversion the Catholic Church most fitly terms 'transubstantiation,'—let him be accursed." In the Romish Catechism we are expressly told, "In the eucharist, that which before consecration was bread and wine, becomes after consecration really and substantially the body and blood of our Lord." And again, "The pastor will also inform the faithful that Christ whole and entire is contained not only under either species, but also in each particle of either species." From such statements it is plain, that, in the view of Romanists, after the words of consecration have been uttered by the priest, there is in the place of the substance of the bread and wine, the substance of the body of Christ truly, really, and substantially, together with his soul and divinity; and hence the

consecrated host becomes an object of adoration. The chief argument of the Roman Catholics for transubstantiation is drawn from the words of our Lord, "This is my body"—an expression which they maintain must be understood plainly and literally whatever our senses or reason may suggest to the contrary. Protestants, on the other hand, contend that our Saviour speaks figuratively, and means to declare that the bread and wine are symbols and emblems of Christ's broken body and shed blood. Thus both Romanists and Protestants alike believe in the real presence of Christ in the sacrament; the former, however, believe it to be a corporeal, the latter a spiritual presence.

Intimately connected with the doctrine of transubstantiation is the celebration of the mass, in which the Romish Church represents the whole Christ as offered up to God in a propitiatory sacrifice, both for the living and the dead. Christ himself is alleged to have said the first mass, and ordained that his apostles and their successors should do the like. Hence he said, "Do this in remembrance of me." The bread used at mass is unleavened in the Latin and leavened in the Greek Church. In the former it is made thin and circular, and bears upon it either the figure of Christ, or the initials I. H. S., and is commonly called the wafer. There are always lighted candles upon the altar during mass; and the whole service is conducted in the Latin tongue. (See MASS).

The doctrine of transubstantiation is alleged to warrant the practice observed in the Romish Church, of permitting to the laity communion only in one kind. It being maintained that Christ, whole and entire, soul, body, and divinity, is contained in either species, and in the smallest particle of each, the inference is naturally drawn, that whether the communicant enjoys the bread or the wine, he enjoys the full benefit of the sacrament. Hence it is the uniform practice of the Church of Rome to deny the cup to the laity—a practice which was introduced so late as the year 1415, by the council of Constance, and confirmed by the council of Basil in 1437. Afterwards the council of Trent decreed in its favour, and the Catechism of the council thus defends it: "The church, no doubt, was influenced by numerous and cogent reasons, not only to approve, but confirm, by solemn decree, the general practice of communicating under one species. In the first place, the greatest caution was necessary to avoid accident or indignity, which must become almost inevitable if the chalice were administered in a crowded assemblage. In the next place, the holy eucharist should be at all times in readiness for the sick; and if the species of wine remained long unconsumed, it were to be apprehended that it might become rancid. Besides, there are many who cannot bear the taste or smell of wine; lest, therefore, what is intended for the nutriment of the soul should prove noxious to the health of the body, the church, in her

wisdom, has sanctioned its administration under the species of bread alone. We may also observe, that in many places wine is extremely scarce, nor can it be brought from distant countries without incurring very heavy expense, and encountering very tedious and difficult journeys. Finally: a circumstance which principally influenced the church in establishing this practice, means were to be devised to crush the heresy which denied that Christ, whole and entire, is contained under either species, and asserted that the body is contained under the species of bread without the blood, and the blood under the species of wine without the body. This object was attained by communion under the species of bread alone, which places, as it were, sensibly before our eyes the truth of the Catholic faith." (See CHALICE.)

Another doctrine, which necessarily rises out of transubstantiation, is that which asserts that the consecrated wafer in the sacrament ought to be worshipped. This is plainly taught by the council of Trent, which decrees, "If any one shall say that this holy sacrament should not be adored, nor solemnly carried about in procession, nor held up publicly to the people to adore it, or that its worshippers are idolaters; let him be accursed." This worship they give the host, as the wafer is called, not only at the time of receiving it, but whenever it is carried about in the streets. Accordingly in Roman Catholic countries, when the sound of a bell announces the approach of a procession of priests carrying the host, all persons fall down on their knees to adore the consecrated wafer as being in very deed, in their belief, the Son of God and Saviour of the world. This practice is of very recent origin, because it was not until A. D. 1215 that transubstantiation was declared to be an article of faith by the council of Lateran under Pope Innocent III., and in the following year, Pope Honorius ordered that the priests, at a certain part of the service of the mass, should elevate the host, and cause the people to prostrate themselves in adoration before it. The Missal declares: "Having uttered the words of consecration, the priest, immediately falling on his knees, adores the consecrated host: he rises, shows it to the people, places it on the corporale, and again adores it." When the wine is consecrated, the priest, in like manner, "falling on his knees, adores it, rises, shows it to the people, puts the cup in its place, covers it over, and again adores it." Both priest and people adore the host in the celebration of the eucharist, and at other times also, in the church whenever the sacrament is placed upon the altar with the candles burning, and the incense smoking before it, or hung up in its rich shrine and tabernacle, with a canopy of state over it. The host is more especially worshipped on *Corpus Christi Day*, when it is carried in solemn procession through the streets. It is also adored whenever it is carried along on its way to some sick person.

Penance, the term by which the "repentance" of Scripture is designated among Romanists, is classed

among the Romish sacraments. It is intimately connected with the belief that the clergy are endowed with the power of retaining and remitting sins, not ministerially, but judicially; not by praying to God on behalf of the penitent for forgiveness, but as a judge or governor, pronouncing him pardoned. There are four points included in or connected with the sacrament of penance; namely, absolution, contrition, confession, and satisfaction. The form of absolution used in the Church of Rome is couched in these words: "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost." The second part of penance is confession, which, in the Romish system, denotes private confession to a priest, termed auricular confession, as being whispered in his ear. The council of Lateran decrees on this subject: "That every man and woman, after they come to years of discretion, should privately confess their sins to their own priest, at least once a-year, and endeavour faithfully to perform the penance enjoined on them; and after this they should come to the sacrament at least at Easter, unless the priest, for some reasonable cause, judges it fit for them to abstain at that time. And whoever does not perform this is to be excommunicated from the church; and if he die, he is not to be allowed Christian burial." When a penitent presents himself at the confessional, he kneels down at the side of the priest, making the sign of the cross, and saying, "In name of the Father, and of the Son, and of the Holy Ghost. Amen." He then solicits the priest's blessing in these words: "Pray, Father, give me your blessing, for I have sinned." He next repeats the first part of the CONFITEOR (which see), following it up by a minute confession of his own individual sins, after which he concludes the Confiteor. The priest now administers suitable instructions and advice, and imposes the requisite penance, which the penitent is bound to perform in due time, and in a penitential spirit.

In connection with the doctrine and practice of confession, it may be remarked, that Romanists have adopted a distinction, first broached by Thomas Aquinas, between mortal and venial sin. The former is explained to be "that sin which of itself brings spiritual death to the soul, inasmuch as of itself it deprives the soul of sanctifying grace and charity, in which the spiritual life of the soul consists." The latter, on the other hand, is defined as being "that sin which does not bring spiritual death to the soul; or that which does not turn away from its ultimate end; or which is only slightly repugnant to the order of right reason." The utmost secrecy is enjoined by the church upon the priesthood in regard to all that is known from sacramental confession, the seal of confession being pronounced inviolable, while against its sacrilegious infraction the church denounces her heaviest chastisements. Peter Dens, in his *Theology*, expressly teaches that if a confessor is interrogated concerning truth which he has known

through sacramental confession alone, he ought to answer that he does not know it; and if necessary confirm the same by an oath. The apology for this startling injunction is drawn from Thomas Aquinas, who says that the confessor, in such a case, does not know that truth as a man, but he knows it as God. Auricular confession is a practice of but recent origin, not having been known to exist until the twelfth general council, which was the fourth Lateran, held in the year 1215 under Innocent III.

In the case of a Romanist burdened with a sense of sins committed after baptism, two courses are pointed out to him by his spiritual guides, either of which, if faithfully followed, will terminate in his absolution; *First*, There is the way of *contrition*, which is described by Romish writers as "a hearty sorrow for our sins, proceeding immediately from the love of God above all things, and joined with a firm purpose of amendment." But the council of Trent lays down the doctrine that the most perfect contrition cannot avail for the remission of sins unless accompanied by "the intention of the sacrament," that is, by the desire and purpose of confessing to a priest, and obtaining his absolution. But *secondly*, There is the way of *attrition*, which is described, in an 'Abridgment of Christian Doctrine,' as "imperfect contrition arising from the consideration of the turpitude of sin or fear of punishment; and if it contain a detestation of sin and hope of pardon, it is so far from being itself wicked, that though alone it justify not, yet it prepares for justification, and disposes us, at least remotely, towards obtaining grace in the sacrament." The council of Trent also declares, that "attrition, with the sacrament of penance, will place a man in a state of salvation." The council of Lateran, which first established auricular confession, obliges all persons to repent once a-year at least, and go to confession; the period specified for the discharge of this duty being the time of Easter. It is a peculiar doctrine of the Church of Rome that, even after the eternal punishment of sin is remitted, the penitent must satisfy the justice of God, as far as the temporal punishment of sin is concerned, either by doing voluntary or compulsory acts of penance, by obtaining indulgences, or undergoing the penalty in purgatory. Thus Romanism asserts a distinction between the eternal and the temporal punishment due to sin, and maintains that the former may be remitted, while the other still remains to be endured, and can only be removed in the way of satisfaction to the justice of God, by the merit of good works, or by penal sufferings. In regard to good works, Romanists believe in works of supererogation, or works done beyond what God requires; and assert that a person may not only do good works, but have in reserve a store of merit so as to have enough for himself and to spare for others; and this superabundant merit, collected from all quarters, and in every age, the Church of Rome professes to have laid up in a treasury, from which to dispense to those who have

little or none. Dens, in his 'Theology,' divides satisfactory works into three kinds, namely, prayer, fasting, and alms. This, however, scarcely exhausts the list, as it does not include voluntary ansterities, pilgrimages, whipping, bodily tortures, and others.

One of the cardinal doctrines of the Romish Church is, that "there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass." Purgatory is defined by Dens to be "a place in which the souls of the pious dead, obnoxious to temporal punishment, suffer enough, or make satisfaction." This then is an intermediate or third place for departed spirits, distinct from heaven and hell; situated, Dens alleges, under the earth, contiguous to hell, and the seat of a purgatorial fire, in which, by the endurance of pain, venial sin is expiated in respect of its guilt. None who die in mortal sin which is unexpiated are believed to enter purgatory, but only those who have left in a state of grace, though subject to the punishment due to venial sins, of which the eternal punishment has been remitted, and also to that which is due to mortal sins imperfectly expiated. The punishment of purgatory consists in deprivation of the beatific vision of God, and in actual suffering which is inflicted by material fire of the same nature with our elementary fire. Its duration varies according to the number of venial sins to be expiated, or according to the plentitude of prayers, alms, and masses offered for the liberation of suffering souls. Cardinal Bellarmine says, "It is the general opinion of divines, that all the souls which are in purgatory have assurance of their salvation." Newly-baptized persons, martyrs, and those who die immediately after absolution from a priest, do not pass into purgatory, but go directly to heaven. The mode of deliverance from purgatory is held by Romanists to be twofold: first, By personal suffering till the very last mite of the debt due to God's justice is paid; and secondly, By the interposition of the church, which takes place in several ways; as (1.) By procuring masses to be said for them; (2.) By indulgences; and (3.) By the suffrages of the faithful variously given, by prayers, offerings, purchasing masses, and so forth.

In connection with the doctrine of purgatory may be mentioned the practice of praying for the dead, which is extensively carried out by the Church of Rome. Romish writers generally allege, that there are five places to which departed spirits are consigned. Heaven is the residence of the holy, and hell of the finally damned; the *Limbus Infantum* is the department for infants; the *Limbus Patrum* for the fathers; and purgatory for the righteous under venial sins. Hell is placed the lowest, purgatory the next, then the *Limbus* for infants; and uppermost, though still under the earth, is the place for the Fathers, or those who died before the advent of the Saviour.

Another practice intimately associated with the doctrine of purgatory is that of indulgences, which is

one of the characteristic features of the Church of Rome. The theory of indulgences is thus explained by Delahogue, one of the standard authorities of Maynooth: "Indulgences remit even in God's forum the debt of temporal punishment, which would else remain to be satisfied, either in this life or in purgatory, after the remission of the guilt of sin. They derive their efficacy from the treasure of the church, which treasure consists, primarily, of the merits and satisfaction of Christ; for, as a single drop of his blood was sufficient for the redemption of the sins of the whole world, there remains an infinite hoard of his merits at the disposal of the church for the service of her children; and secondarily, of the merits and satisfactions of the Virgin Mary and other saints, who underwent far severer sufferings than their own sins required; which superabundance, and almost superfluity of sufferings of others, forms a bank or deposit, out of which the church may make disbursements for the common benefit of the faithful, in the way of payment for the punishment or satisfactions due from them." The Pope, as the sovereign dispenser of the church's treasury, has the power of granting plenary indulgences to all the faithful; but a bishop of granting indulgences only in his own diocese. Bellarmine alleges that indulgences directly belong to the living, but indirectly to the dead, no otherwise than as the living do perform the works enjoined for the dead. Indulgences were first brought into active operation in the time of the Crusades, when plenary indulgences were offered to those who engaged in the Holy War against the Infidels. But their influence was first fully brought out during the Romish jubilees first instituted by Boniface VIII. in 1300, when multitudes flocked to Rome under the impression that they would there obtain the pardon of all their sins. The view of many Romanists, however, is, that an indulgence means nothing more than a release of temporal punishment due for sin already pardoned.

Extreme unction is also regarded as a sacrament of the Church of Rome. It is defined by Dens to be "a sacrament by which a sick person is anointed with sacred oil by a priest under a prescribed form of words for the purpose of healing both mind and body." This sacrament is alleged by Romanists to have been instituted by our Lord, intimated by Mark vi. 13, and afterwards recommended and published by James v. 14, 15, "Is any sick among you? let him call for the elders of the church? and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The matter of extreme unction is divided into the proximate and remote. The remote matter is oil of olives blessed by a bishop; and the proximate is anointing, or the use and application of oil. There are seven anointings, one for each of the five senses, and the other two for the breast and feet. The

anointing must be in the form of a cross, and may be made by the thumb, or by a rod, at the option of the administrator. The form of the sacrament, according to the Roman ritual, is in these words: "By this holy unction, and through his great mercy, may God indulge thee whatever sins thou hast committed by sight, &c. Amen." It is disputed among Romish divines whether a deprecatory or indicative form of words is to be used. The subjects of this sacrament are baptized persons, who are dangerously sick; it may be administered also to the aged who are not sick, but are approaching near to death. Its effects are, according to the council of Trent, various, including (1.) Sanctifying grace; (2.) Sacramental or actual graces; (3.) Cleansing from the remains of sin, and comfort of mind; (4.) Remission of sins; (5.) Bodily healing.

In the Romish hierarchy the clergy are divided into two classes, the secular and the regular, the former exercising some public function, and the latter, who are also termed monks, living according to some specific rule. The orders of the clergy in the Church of Rome are seven in number, viz. porter, reader, exorcist, acolyte, subdeacon, deacon, and priest. Of these some are greater, which are also called "holy;" some lesser, which are also called "minor orders." The greater or holy orders are subdeacon, deacon, and priest; the lesser or minor orders are porter, reader, exorcist, and acolyte. The solemn consecration of ministers to their office is termed "ordination," or "the sacrament of orders." This, accordingly, is one of the seven Romish sacraments by which it is held, "grace is conferred" and "a character is impressed which can neither be destroyed nor taken away." "Whoever," says the council of Trent, "shall affirm that the Holy Spirit is not given by ordination; let him be accursed." The institution of this sacrament is believed to have taken place at the last Supper, when our blessed Lord declared, "Do this in remembrance of me," thereby, as the council of Trent alleges, appointing his apostles priests. It is also maintained by Romish divines, that at the same time the apostles were created bishops and received power to ordain others. Speaking of the extent of the power conferred on ministers by ordination, the Catechism of the council of Trent declares, "This power is twofold, of jurisdiction, and of orders: the power of orders has reference to the body of our Lord Jesus Christ in the holy eucharist; that of jurisdiction to his mystical body, the church; for to this latter belong the government of his spiritual kingdom on earth, and the direction of the faithful in the way of salvation. In the power of orders is included not only that of consecrating the holy eucharist, but also of preparing the soul for its worthy reception, and whatever else has reference to the sacred mysteries."

By Romanists generally tonsure is considered necessary as a preparation for orders, that is, the hair of the head is cut in the form of a crown,

and is worn in that form, enlarging the crown according as the ecclesiastic advances in orders. The power of ordaining ministers according to the Romish system is vested in bishops, but priests or presbyters who are present, are allowed to join the bishops in the ordination of elders; and yet ordination by presbyters or by Protestant bishops is pronounced invalid. The essential ordaining act is held to be the delivery of the sacred vessels, as was declared by the council of Florence in 1439, in these words: "The matter or visible sign of the order of priesthood is the delivery of the chalice, with wine in it, and of a paten with bread upon it, into the hands of the person to be ordained. This act is accompanied with these words pronounced by the ordaining bishop: "Receive then power to offer sacrifice to God, and to celebrate masses, both for the living and for the dead. In the name of the Lord." Before the delivery of the vessels, however, the bishop, and after him the priests who may be present, impose hands on the candidate; a stole is then placed upon his shoulders in the form of a cross. The hands of the candidate being now anointed with sacred oil, he receives the sacred vessels. Finally, placing his hand on the head of the candidate, the bishop says, "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained."

Matrimony is affirmed by the Romish Church to be one of the seven sacraments instituted by Christ, signifying and conferring grace. The parties are exhorted to confess and receive the eucharist three days before the marriage. To prove that marriage is to be regarded as a sacrament, Romanists chiefly refer to Eph. v. 32, where the Apostle Paul, speaking of the love which exists between husband and wife, and taking occasion from that to allude to the love of Christ to his church, uses these words, "This is a great mystery," which the Vulgate version renders "*Sacramentum hoc magnum est*," this is a great sacrament. The word in the Greek is *mysterion*, a mystery, which, as is evident from the whole scope of the passage, the apostle uses not in reference to marriage, but to the union of Christ with his people, the verse running thus, "This is a great mystery; but I speak concerning Christ and his church." In regard to marriage, the council of Trent teaches that the church hath power to annul any of the impediments mentioned in Leviticus, add new ones, or dissolve any which are now in use. The Pope claims the power of granting dispensations where the parties proposing to marry are within the degrees prohibited by Scripture. The Church of Rome lays it down as unlawful for any one to marry who is in holy orders, or has adopted a religious life. The marriage of Roman Catholics with heretics has always been deprecated by the Romish Church. If, however, such a union does take place, the promise is generally extorted, that every effort shall be made to induce the heretical party to embrace the Romish

faith, and that all the children, the fruit of such marriage, shall be educated in the Romish religion.

The Church of Rome claims to be the only true church upon the earth united under the Pope as a visible head; and the Douay Catechism explicitly declares, "He who is not in due connection and subordination to the Pope and general councils must needs be dead, and cannot be accounted a member of the church." To constitute a member of the church, Romanism requires three qualifications; namely, profession of faith, use of the same sacraments, and submission to the Pope. They set forth also various notes or marks, by which they conclude their church to be the only true one. Bellarmine counts as many as fifteen marks of a true church, but recent Romish writers confine them to four,—unity, sanctity, catholicity, and apostolicity. By the first they mean external unity under one visible earthly head, and a unity in faith and doctrine; by the second, an unerring profession of the true religion without the least intermixture of error; by the third, they intend to declare that they are the universal church of Christ throughout the whole world; and by the last, they denote that their doctrine is that of the apostles, and their ministry the regular and exclusive successors of the apostles. In addition to these, which are adduced as the principal marks of a true church, Romanists are accustomed to bring forward other marks as in favour of their church, such as its antiquity, its alleged power of working miracles, its perpetuity, the variety and number of its members, the possession of the gift of prophecy, the confession of the adversaries of the Christian name, the unhappy end of persecutors, and temporal prosperity. It is unnecessary, however, to adduce such marks as these, a number of which are questionable notes of a Christian church; it would be enough if the advocates of the Church of Rome could clearly establish that her doctrines and practices were identical with those which were taught and observed by Christ and his apostles; and that in nothing has she deviated from the purity of the primitive church. To prove this would be to establish an irrefragable claim to be the true Catholic Apostolic Church, resting upon the sure foundation, Christ Jesus the Lord.

To account, however, for her evident departure from the faith of the early church, as laid down in the Word of God, the Roman Church claims the right of ordaining articles of faith, and imposing doctrines to be received which are not contained in the Holy Scriptures. To such an extent, indeed, does Cardinal Bellarmine admit the authority of the church, that he expressly declares, "If the Pope, through mistake, should command vice and forbid virtue, the church would be bound to believe that vice is good and virtue evil; unless she would sin against conscience;" and to the same effect Cardinal Baroni- us asserts, "It depends upon the mere will and pleasure of the Bishop of Rome to have what he wishes sacred, or of authority in the whole church."

Thus the authority of the Pope, as the earthly head of the church, is regarded as superior to the inspired Word of God.

And not only does the Church of Rome attribute to the Pope supreme spiritual, but many of her learned doctors attribute to him also supreme temporal power. Thus Bellarmine mentions it as the opinion of various writers, "that the Pope, by divine right, hath supreme power over the whole world both in ecclesiastical and civil affairs." Thomas Aquinas says, that "the Pope, by divine right, hath spiritual and temporal power as supreme king of the world; so that he can impose taxes on all Christians, and destroy towns and castles for the preservation of Christianity." In various periods, accordingly, of the history of the Roman Church, have the popes claimed and exercised the power of deposing civil rulers, and absolving subjects from allegiance to their sovereigns. (See PAPACY, POPE.) The accession of temporal power to the papacy was not accomplished until the eighth century, when it was effected by the real or pretended grants of Pepin and Charlemagne.

Besides the leading doctrines of the Church of Rome, which we have thus rapidly sketched, there are various others of an inferior or subordinate kind, which, however, are sufficiently important, both in their nature and results, to deserve notice. We refer to the celibacy of the clergy, which is strictly enforced—the marriage of churchmen being accounted "a pollution;" the doctrine "that the saints reigning together with Christ are to be honoured and invoked, that they offer up prayers to God for us, and that their relics are to be venerated;" "that the images of Christ and of the mother of God, ever Virgin, and also of the other saints, are to be had and retained; that due honour and veneration are to be given to them;" and that the Virgin Mary ought to be honoured with a higher degree of veneration than the other saints. There is a peculiarity in the mode of conducting worship in the Church of Rome, which distinguishes it from all Protestant churches, namely, that the services of the church are conducted in the Latin language. The articles of faith maintained by the Church of Rome were authoritatively declared by the council of Trent in the sixteenth century, and have undergone no change since that time, with the single exception that the doctrine of the immaculate conception of the Virgin Mary, which for centuries had been a subject of angry controversy, was declared, in 1854, by Pius IX. to be henceforth an article of the Romish faith.

Since the Reformation in the sixteenth century, the history of Romanism has been little more than the history of the JESUITS (which see). One main object which that Society has ever kept in view since its first formation, has been to reclaim the heretics, and win them back to the true fold, as they term the church. It was no ordinary pressure from with

out, therefore, which led Ganganelli in 1773, to abolish an order which, for two centuries, had done so much good service. The power of Rome was evidently on the wane. Infidelity now took the place of religion in almost all the countries of Europe. The French Revolution broke out, and religion, under every form, disappeared. But with the commencement of the present century Rome once more revived. Pius VII. was elected to the papal chair, which Protestants had begun to think would never more be re-occupied. The papal power, however, was for some years, from this date, the mere shadow of a name; his Holiness was the submissive slave of Napoleon Buonaparté. But in 1814, the Bourbon dynasty was restored, and the Church of Rome bade fair to resume its wonted authority and influence, not in France alone, but throughout all the European states. The Jesuits were re-established by a decree of the Pope himself; the Inquisition resumed operations in Spain; the Gallican Church, which had long asserted its independence, was made wholly subject to the see of Rome; civil liberty was trodden under foot, and the church, with her proud pretensions, held everywhere dominant rule. Nor did Britain herself escape from the ensnaring influence of Rome. Since the Revolution of 1688, it had been judged necessary for the welfare of the country to subject Roman Catholics in England to certain civil restrictions. These, however, had gradually disappeared. In 1829, the last of these civil disabilities were removed, and Romanists in common with Protestants were declared eligible to seats in the British legislature. The bill passed, though not without the most violent opposition, and from that time the Church of Rome has felt herself in possession of a vantage ground from which to extend her influence in every part of the British empire, both at home and abroad. Churches, schools, monasteries, and colleges have sprung up with amazing rapidity. One of the chief objects, indeed, to which the energies of the Roman Church have been directed for the last thirty years, has been the conversion of Britain, and its subjection to the authority of the papal see. For this, with unremitting zeal, she has laboured, planned, and prayed. But her zeal in this work seems to have outgrown her discretion; and her rashness, instead of tending to accomplish her object, is likely to postpone it to an indefinite period, if not to render it utterly hopeless. In 1851, the Pope consecrated Dr. Wiseman cardinal-archbishop of Westminster, and at the same time parcelled out the country into different districts, conferring upon the bishops of these districts ecclesiastical authority over them, and giving them titles the same as those which belong to the Protestant bishops as barons of the realm. The Protestant feeling of England was now stirred to its depths, and parliament, in consequence, passed a bill declaring it penal to usurp ecclesiastical authority, or to use in any way the offensive titles. The pulpits of all denominations, from one

end of the country to the other, resounded with denunciations of this papal aggression. But in the face of the Ecclesiastical Titles Bill, the Church of Rome has been steadily and noiselessly making progress in Britain. From the Anglo-Catholic or Tractarian party in the Church of England, she has met with powerful assistance, and no fewer than 200 of the clergy of that church, along with a considerable number of the higher classes of the laity, have passed over to Romanism; and numbers of those who, holding Anglo-Catholic principles, still remain within the pale of the English Church, are busily undermining the Protestantism of her people, by inculcating doctrines and introducing ceremonies which are thoroughly Romish. The same process, though on a smaller scale, is going forward in Scotland, and among the Scottish Episcopalians in particular the leaven of Romanism is silently, but surely, working the most injurious effects. The state of the Church of Rome in Great Britain stands thus: According to the Roman Catholic Directory for 1859, her priests amount in number to 1,222, her chapels to 926, her monasteries to 34, and her nunneries to 110. For the support of schools in Great Britain, she receives from government the sum of £36,314 7s. 3d. Besides, she has now ten colleges in England, and one in Scotland.

Of late years the Church of Rome has met with the most encouraging success in the United States of America, chiefly in consequence of the influx of Romish emigrants from Europe, and more especially from Ireland. Large sums of money, supplied by foreign societies, have enabled it to establish numerous educational and charitable institutions, as well as to erect a splendid hierarchy, which gives it an imposing appearance, and strengthens not a little its power of gaining proselytes. At an early period in the history of the American States, the Romish Church found a footing, and it is identified with the history of one of the oldest States of the North American Confederation. Yet, until a comparatively recent period, it has remained a small and comparatively unimportant body. Of this we have a remarkable proof in the fact, that of the signatures attached to the declaration of Independence, only one was that of a Roman Catholic. Only within the last twenty years has Romanism begun to exercise a powerful influence in the country. Dr. Schaff calculates that the Roman Church may now number nearly 2,000,000 of members, not quite one-twelfth of the population of the Union. It was no farther back than 1790 that her first Episcopal see was founded at Baltimore, and now she has a diocese in almost every State of the Union, including six archiepiscopal sees, of which Baltimore, New York, and Cincinnati are the most important and influential. The Church of Rome embraces within her pale a very large part of the population of the world, amounting probably to not fewer than 140,000,000. Her faith is the established religion

in Italy and Sicily, in Spain and Portugal, in the kingdom of Sardinia, in Belgium Bavaria, and some of the minor German states, in seven of the Swiss cantons, in the Austrian empire, and in France. It is also the established religion of Mexico and of the South American republics and kingdoms, as well as of the Spanish and Portuguese colonies. Roman Catholics are numerous in some of the Protestant states of Europe, in Great Britain, and more especially Ireland. They are found in considerable numbers in Russia, Turkey, and the United States; and there are Syrian, Greek, and Armenian Catholics who acknowledge the Roman see. Numbers of them are also found scattered throughout India, and other countries of the East.

ROMANTICISTS, a class of thinkers which arose in Germany towards the end of the eighteenth century. Their chief object was to introduce a new Religion of Humanity and Art. They were the advocates of the Ideal in opposition to the Real, seeking to resolve religion into poetry, and morality into æsthetics. Their favourite philosopher was Schelling, and their favourite divine Schleiermacher. They undertook the defence of mediæval superstition, and admired the obscure for the sake of its obscurity. "They attempted," says Mr. Vaughan, "the construction of a true and universal religion, by heaping together the products of every recorded religious falsity, and bowing at all shrines in turn." The book which most fitly represents this school in England is the 'Sartor Resartus' of Thomas Carlyle. The German Romanticists despised the Reformation on æsthetic grounds as unromantic, and the most enthusiastic of them ended by passing over to the Church of Rome. In the beginning of the present century the school began gradually to lose its prestige, and has now disappeared.

ROOD, a name given to a **CRUCIFIX** (which see), in Romish churches.

ROODLOFT, a gallery in Roman Catholic places of worship, where a crucifix or rood is placed. It usually contains also other images, more especially of the Virgin.

ROOD SCREEN, a screen in parish churches in England, separating the chancel from the nave, on which was formerly the rood loft.

ROSARY, an implement of devotion in use among Romanists, which enables them to pray according to a numerical arrangement. It consists of a string of beads, composed of fifteen decades of smaller beads for the *Ave Maria*, and having a larger bead between each ten for the *Pater Noster*. See **BEADS**.

ROSARY (CEREMONY OF THE), a ceremony practised among the Mohammedans on special occasions. It is called in Arabic *Sobhat*, and is usually performed on the night succeeding a burial, which receives the name of the night of desolation, in which the soul is believed to remain in the body, after which it departs to Hades, there to await its final doom. The manner in which the ceremony of the Rosary is gone

through on that occasion, extending to three or four hours, is thus described by Mr. Macbride, in his 'Mohammedan Religion Explained': "At night, fikees, sometimes as many as fifty, assemble, and one brings a rosary of 1,000 beads, each as large as a pigeon's egg. They begin with the sixty-seventh chapter, then say three times, 'God is one;' then recite the last chapter but one and the first; and then say three times, 'O God, favour the most excellent, and most happy of thy creatures, our lord Mohammed, and his family and companions, and preserve them.' To which they add, 'All who commemorate thee are the mindful, and those who omit commemorating thee are the negligent.' They next repeat 3,000 times, 'There is no God but God,' one holding the rosary, and counting each repetition. After each thousand they sometimes rest and take coffee; then 100 times (I extol) 'the perfection of God, with his praise;' then the same number of times, 'I beg forgiveness of God the great;' after which 50 times, 'The perfection of the Lord, the Eternal;' then, 'The perfection of the Lord, the Lord of might, exempting him from that which they ascribe to him, and peace be on the apostles, and praise be to God, the Lord of all creatures.'—Korán, xxxvii. last three verses. Two or three then recite three or four more. This done, one asks his companions, 'Have ye transferred (the merit of) what ye have recited to the soul of the deceased?' They reply, 'We have;' and add, 'Peace be on the apostles.' This concludes the ceremony, which, in the houses of the rich, is repeated the second and third nights."

ROSARY (THE FRATERNITY OF THE HOLY), a society in the Roman Catholic Church formed for the regular repetition of the rosary, in honour of the blessed Virgin Mary.

ROSENFELDERS, a sect mentioned by the Abbé Gregoire in his 'Histoire des Sectes Religieuses,' as having originated in Germany about the year 1763. It was founded by one Hans Rosenfeld, from whom it took its name, and who declared himself to be the Messiah, and that Jesus Christ and his apostles were impostors. He asserted that he was to collect the four-and-twenty elders mentioned in the Book of Revelation, and at their head was to govern the world. The impostor was seized at length by the Prussian authorities, and sentenced to be whipped and imprisoned for life in the fortress of Spandau. His followers, however, were not dispersed until 1788, when they quietly disappeared.

ROSICRUCIANS, a name given in the seventeenth century to a class of chemists who combined the study of religion with the search after chemical secrets. Some writers regard the term as compounded of *rosa*, a rose, and *crux*, a cross; others consider it a compound of *ros*, dew, and *crux*, a cross. A Rosicrucian then was literally a philosopher, who, by means of dew, sought for light, that is, for the substance of the philosopher's stone. The name

was at first applied to an imaginary association described in a little book which appeared anonymously about A. D. 1610, and excited great sensation throughout Germany. It was entitled 'The Discovery of the Brotherhood of the Honourable Order of the Rosy Cross,' and dedicated to all the scholars and magnates of Europe. It was afterwards ascertained to have been written by Valentine Andreaë. The nature of its contents is thus described by Mr. Vaughan, in his 'Hours with the Mystics:' "It commenced with an imaginary dialogue between the Seven Sages of Greece, and other worthies of antiquity, on the best method of accomplishing a general reform in those evil times. The suggestion of Seneca is adopted, as most feasible, namely a secret confederacy of wise philanthropists, who shall labour everywhere in unison for this desirable end. The book then announces the actual existence of such an association. One Christian Rosenkreuz, whose travels in the East had enriched him with the highest treasures of occult lore, is said to have communicated his wisdom, under a vow of secrecy, to eight disciples, for whom he erected a mysterious dwelling-place called the Temple of the Holy Ghost. It is stated further, that this long-hidden edifice had been at last discovered, and within it the body of Rosenkreuz, untouched by corruption, though, since his death, one hundred and twenty years had passed away. The surviving disciples of the institute call on the learned and devout, who desire to co-operate in their projects of reform, to advertise their names. They themselves indicate neither name nor place of rendezvous. They describe themselves as true Protestants. They expressly assert that they contemplate no political movement in hostility to the reigning powers. Their sole aim is the diminution of the fearful sum of human suffering, the spread of education, the advancement of learning, science, universal enlightenment, and love. Traditions and manuscripts in their possession have given them the power of gold-making, with other potent secrets; but by their wealth they set little store. They have *arcana*, in comparison with which the secret of the alchemist is a trifle. But all is subordinate, with them, to their one high purpose of benefiting their fellows both in body and soul." This famous book gave rise to keen discussion; some regarding the association of Rosicrucians, which it professed to describe, as a fabulous, and others as a real society. The author of the production, who was a noted Lutheran divine, at length published a treatise explaining that the work which had given rise to so much angry discussion was wholly fictitious. Even this disclosure, however, did not prevent many enthusiastic persons from continuing to believe in the reality of the Rosicrucian brotherhood, and professing to be acquainted with its secrets. Gradually the name Rosicrucian became a generic term embracing every species of occult pretension—*arcana*, elixirs, the philosopher's stone, theurgic ritual, symbols, initiations.

In general usage the term is associated more especially with that branch of the secret art which has to do with the creatures of the elements. See THEOSOPHISTS.

ROTA, one of the most august of the tribunals of the Church of Rome. It is composed of twelve prelates from different nations. Each auditor of the Rota has four notaries or registers, and the senior auditor performs the function of president. This tribunal meets in the Apostolical palace every Monday and Friday except during vacations. They take cognizance of all those suits in the territory of the church which are brought in by way of appeal, as also of matters beneficiary and patrimonial. This tribunal does not give a definite judgment in a case, but its decisions are liable to be revised by the Pope should the party appeal. The Rota commences its sittings on the 1st of October, and continues to meet twice a-week till the 1st of July. The auditors of the Rota have the power of granting the degree of doctor in civil and in canon law.

ROWITES, the followers of the Rev. Mr. Campbell of Row, Dumbartonshire, Scotland, who was deposed in 1831 from the office of the holy ministry, for holding erroneous opinions in regard to the nature of faith, and the universality of the divine pardon flowing from the atonement of Christ. The novel opinions, so zealously propagated by Mr. Campbell, were first broached in the writings of Mr. Thomas Erskine, advocate, who, in a Treatise on Faith, plainly avowed Sandemanian views, maintaining faith, in its very nature, to be a purely intellectual act, and, therefore, wholly dependent on the evidence presented to the mind; while, in another Treatise on the Doctrine of Election, he denied that fundamental doctrine, as it is usually maintained by Calvinists, and taught that man is provided with an ability to believe, Christ being in every man as the light and the life. In the use of their rational powers, Mr. Erskine taught, men are to flee from the wrath to come; and it is by the possession of rational powers that they become capable of doing so. The ability consequently is universal; and as there is salvation provided for all, so are all able to embrace it. Christ died for all, and hath obtained pardon for all by the death of his cross; and the only distinction among men is, that some accept of this pardon, and multitudes reject it. The promulgation of the doctrine of universal pardon led to an animated controversy, in which various treatises were published on both sides. In 1828 Mr. Erskine gave to the world his Essays 'On the Unconditional Freeness of the Gospel;' and in 1830 he avowed as his creed what has been usually styled the Row heresy. The excitement caused by the rise of these new doctrines was speedily abated, partly by the deposition of Mr. Campbell, their chief advocate, and partly by the rise of the Irvingite heresy, which inculcated the peccability of Christ's human nature, but more especially the continuance of the extraor-

dinary gifts of the Spirit in the Church of Christ, even at this day. A party now arose, who not only believed in the possibility that these gifts might be manifested even now, but who actually engaged in prophesying and speaking in unknown tongues. (See APOSTOLIC CATHOLIC CHURCH.) This unexpected movement drew away the attention of the public from the doctrines of Rowism, and the system, in course of time, was entirely lost sight of. Mr. Campbell, however, who has always borne a high character for piety and zeal, still declares his peculiar tenets to a limited number of followers, and has lately published a work on the atonement, in which his Rowite sentiments are maintained with great ability and acuteness.

ROWRAWA, one of the eight **NARAKAS** (which see), or principal places of torment in the system of *Budhism*.

RUBRICS, rules as to the manner in which Divine service is to be performed. These were formerly printed in a red character, and hence the name from Lat. *ruber*, red. All the clergy of the Church of England pledge themselves to observe the Rubrics.

RUDRA, a Hindu deity of the Vaidic period. He is described in the *Véda* as the father of the winds. At a later period he is identified with **SHIVA**.

RULER OF THE SYNAGOGUE. See **SYNAGOGUE (RULER OF THE)**.

RUSSO-GREEK CHURCH. There is a tradition among the Russian people altogether unsupported by history, that Christianity was first introduced into their country by the apostles. Andrew, they allege, first planted a cross on the hills of Kieff, and predicted that the light of divine grace should shine forth on that spot. The most credible historians, however, date the conversion of the Russians from Paganism to Christianity no farther back than the ninth century. At that period, Ruric, the chief of a band of Scandinavian adventurers, called *Varingians*, and having also the peculiar surname of *Russes*, conquered several Slavonic and Finnish tribes in the vicinity of the Black Sea, and established a new state, which took from its founders the name of Russia. During the reign of this founder of the Russian Empire, a remarkable event occurred which brought the Scandinavian conquerors into closer contact with Greece, and thus led them to become acquainted with Christianity under the form of the Eastern or Greek Church. The event to which we refer is thus described by Count Krasinski, in his 'Sketch of the Religious History of the Slavonic Nations:' "Two Scandinavian chieftains, called Oskold and Dir, who had arrived with Ruric from their common country, undertook an expedition to Constantinople, by descending the course of the Dnieper. It is probable that their object was simply to enter into the imperial service, as was frequently done by their countrymen; but having seized, on their way, the town of Kioff, they established there a dominion of their own. Having increased

their forces by fresh arrivals of their countrymen, and probably by the natives of the country, they made a piratical expedition in 866 to the shores of the Thracian Bosphorus. They committed great ravages, and even laid siege to Constantinople, where the name of the Russians was then heard for the first time. A storm, ascribed by the Greeks to a miracle, scattered and partly destroyed the piratical fleet; and the Byzantine writers who describe this event, add, that the Russians, terrified by the miracle, demanded baptism; and an encyclical letter of the patriarch Photius, issued at the close of 866, corroborates this statement. Be that as it may, there are many traces of Christianity having begun about that time to spread amongst the Slavonians of the Dnieper and the Scandinavian conquerors. This was greatly facilitated by the commercial intercourse which existed between these Slavonians and the Greek colonies on the northern shores of the Baltic Sea, whence traders probably visited Kioff and other Slavonic countries. The dominion of the *Khozars*, friends to the Greek emperors, and which had been established over those parts previously to the arrival of the Scandinavians, could not but be favourable to these relations."

For above a century after this period Paganism continued to be the dominant religion in the new Russian Empire; but the constant intercourse which was maintained with the Greeks tended to spread Christianity among them to a considerable extent. At length, in A. D. 945, the Russian grand prince, Igor, concluded a treaty of peace with the Greek Empire, in which the difference between his Christian and Pagan subjects is distinctly recognized, and mention is made of a church dedicated to Elias at Kieff, the capital of his empire, and the centre from which Christianity was diffused over the surrounding districts. Thus there were three religions existing at that time in Russia, the Scandinavian, the Slavonian, and the Christian.

On the death of Igor, his widow Olga assumed the reins of government during the minority of her son, Sviatoslav. At an early period of her regency she began to turn her thoughts towards religion, and on comparing Christianity with the other modes of worship practised in her dominions, she seems to have formed so decided a preference for it, that in A. D. 955 she travelled to Constantinople in order to receive Christian baptism at the hands of the patriarch of that city. The Russian princess was received with great pomp, and the Greek emperor himself, Constantine Porphyrogenetus, led her to the baptismal font, and gave her the name of Helena. The example of the regent was followed neither by her son, nor by any considerable number of her subjects. But Sviatoslav, though he refused to adopt Christianity as his own faith, and made no secret of his contempt for Christians, prohibited none from being baptized who wished publicly to profess their belief in the religion of Christ

After the death of Sviatoslav, who had remained a Pagan till his dying day, a contest among his sons for the chief rule gave rise to a civil war, which ended in the elevation of one of them, Vladimir, to the throne. At the commencement of his reign the new emperor manifested great zeal for the honour of his Pagan gods. He caused a new statue of *Perun*, with a silver head, to be erected near his palace. On his return from a warlike expedition, in which he had met with great success, he resolved to show his gratitude to the gods, by offering a human sacrifice. The choice of the victim fell on a young Varangian, the son of a Christian, and brought up in that faith. The unhappy father refused the victim, and the people, enraged at what they deemed an insult to their prince and their religion, stormed the house, and murdered both father and son, who, in consequence, have been canonized by the Russo-Greek Church as its only martyrs. The fame of the warlike exploits of Vladimir spread far and wide, and Mohammedans, Jews, Latin, and Greek Christians, vied with one another to gain him over to their respective religions. "He summoned his boyars," we are told by Karamsin, "took their opinions, and deputed ten of them to examine the religions in question in the countries where they were professed. The envoys went forth and returned. Mahometanism and Catholicism they had seen in poor and barbarous provinces; but they had witnessed with rapturous admiration the solemnities of the Greek religion in its magnificent metropolis and adorned with all its pomp. Their report made a strong impression on Vladimir and on the boyars. 'If the Greek religion was not the best,' they said, 'Olga your ancestress, the wisest of mortals, would never have thought of embracing it.' The grand-prince resolved, therefore, to follow that example. Vladimir might easily have been baptized in his own capital, where there had long been Christian churches and priests; but he disdained so simple a mode of proceeding as unworthy of his dignity. Only the parent church could furnish priests and bishops worthy to accomplish the conversion of himself and his whole people; but to ask them of the emperor seemed to him a sort of homage at which his haughty soul revolted. He conceived a project, therefore, worthy of his times, his country, and himself: namely, to make war on Greece, and by force of arms to extort instruction, priests, and rite of baptism. He assembled a numerous army, and repaired by sea to the rich and powerful Greek city of Kherson, the ruins of which still exist near Sevastopol, and closely besieged it, telling the inhabitants that he was prepared to remain three years before their walls if their obstinacy was not sooner overcome."

Vladimir, usually surnamed the Great, received at his baptism the name of Wassily or Basil. He now sought a union by marriage with the Byzantine Cæsars, probably to establish a claim upon the Greek Empire, and, accordingly, he succeeded in obtaining

the hand of Anna, the sister of the Greek Emperors Basilus and Constantine. On his return to Kieff he took instant and strong measures to abolish Paganism among his subjects. He set himself to destroy the idols, and as *Perun* was the greatest of the Slavonian gods adored by the Russians, he had him tied to the tail of a horse, dragged to the Borys-thenes, and thrown into the river. Without resorting to any overt acts of persecution, the despotic ruler issued peremptory orders that his people should abandon idolatry. At Kieff he one day made a proclamation, that all the inhabitants should repair the next morning to the banks of the Dnieper to be baptized. The order was readily obeyed, on the ground, as they alleged, that "if it was not good to be baptized, the prince and the boyars would never have submitted to it." Having thus compelled the Russians to adopt Christianity, he established schools, in which instruction was given from the Sacred Scriptures in the translation of Cyril. During his long reign, extending to forty-five years, Vladimir did much for the material prosperity of the nation. He built towns, erected substantial and convenient churches, palaces, and other buildings. The German annalist, Dittmar, contemporary with Vladimir, says, that Kieff contained at that time 400 churches. Seminaries also were endowed for the education of the children of the nobility, and the most efficient teachers brought from Greece. This eminent man, to whom the Russian people owe a deep debt of gratitude, has been elevated to the rank of a saint, and placed almost on a level with the twelve apostles.

Vladimir died in A. D. 1015, and the empire was partitioned among seven of his ten sons, an arrangement which, of course, led to great commotions, until one of his sons, Yaroslav, reunited under his sceptre the separate states. This ruler, surnamed the Wise, is regarded by Russia as its first legislator; the renovator of the liberty of Novgorod, and the founder of a great number of cities. Nor did he neglect the spiritual interests of the people, but established schools, churches, and monasteries, besides making arrangements for the translation of religious books from the Greek into the language of the country. He caused the Holy Scriptures to be translated into Slavonian, and with his own hand he transcribed several copies of them. He invited numerous Greek priests to settle in Russia for the instruction of the people. He founded at Kieff the first archbishopric of the Russo-Greek Church, and sought in this way to render the church of the Russian Empire independent of the patriarch of Constantinople. This independence, however, was but of short duration. For six centuries the Russo-Greek Church was governed by metropolitans dependent on Constantinople. Some of them were Greeks sent direct from the patriarch, while others were Russians, who were elected by a synod of their own bishops, and sanctioned by the Greek patriarch. They resided at

Kieff till 1240, when they removed to Vladimir, the capital of the grand-dukes of Kieff, and thence in 1320 to Moscow. They still retained the title of "Metropolitan of Kieff" till the middle of the fifteenth century, when Kieff received a metropolitan of its own, subject to Lithuania, and the Russian dignitary obtained the designation, "Metropolitan of Moscow and all Russia." The reason of this change was, that the north-eastern principalities of ancient Russia had formed an empire governed by the grand-dukes of Moscow, whose power gradually increased, and gave rise to the present vast empire of Russia. In the fourteenth century, however, the southern and western principalities of Russia became united with Poland and Lithuania, and hence the election of a separate metropolitan of Kieff in 1415.

The existence of metropolitans, both at Moscow and Kieff, led to a strong hostility between the two churches, so that at a subsequent period, when the khan of Crimea had pillaged Kieff at the instigation of the grand-duke of Moscow, he sent him as a present a part of the church plate which he had abstracted on that occasion. Isidore, metropolitan of Moscow, in 1439 was present at the council of Florence, and assented to the union with Rome which was concluded on that occasion between the Greek Emperor John Palæologus and Pope Eugenius IV. At the close of that memorable council, Isidore returned to Moscow invested with the Romish dignity of cardinal-legate; but instead of being welcomed home by his countrymen, he was deposed from his sacred office and imprisoned in a convent, from which, however, he escaped and fled to Rome, where he died at an advanced age. After the seizure of Constantinople by the Turks, the Russian bishops elected and consecrated their own metropolitans, without requiring the sanction of the Greek patriarchs; and in 1551 a general synod held at Moscow enacted a code of ecclesiastical laws for the government of the church. These laws received the name of *Stoglav*, or a hundred chapters.

In the course of events the Russo-Greek Church became independent of the patriarch of Constantinople. This was accomplished in the reign of the Czar Theodore, who, having quarrelled with the sultan, formed the idea of establishing a patriarchal throne in Russia. An opportunity of effecting this soon occurred. Jeremiah II., patriarch of Constantinople, refusing to submit to some encroachments which the Sultan Amurath was making upon the privileges of the Greek Church, was under the necessity of seeking a temporary asylum in Russia. The czar, taking advantage of the residence of a Greek patriarch within his dominions, obtained his consent that an independent patriarch should be consecrated for Moscow as the third Rome. The consecration, accordingly, took place with great pomp in 1589. The other Greek patriarchs hailed the establishment of this new patriarchate, and they ordained that this should rank as the fifth and last;

but the czar insisted that the patriarch of Moscow should rank above the patriarchs either of Jerusalem or of Antioch. The Muscovite patriarchs were only ten in number, and they were obliged, until the middle of the seventeenth century, to obtain confirmation at Constantinople. In their own country, however, they exercised great influence both in ecclesiastical and temporal matters, and as a token of the high respect in which they were held, it was customary for the emperor, on Palm-Sunday every year, to hold the bridle of the ass on which the patriarch rode through the streets of Moscow in commemoration of Christ's entrance into Jerusalem.

From the time of Gregory the Great, it has always been a favourite idea with the popes to effect a union between the *Roman* and *Greek*, but especially the *Russo-Greek* churches. A proposal of this kind was made by the Emperor Ivan IV. through the Jesuit Possevin, the envoy of Rome, in 1581, but it was altogether unsuccessful. A union, however, with Rome took place in some Russian provinces, which fell with Lithuania into the hands of the Poles, and their forms of worship in consequence became latinized. The patriarchate of Moscow rose to its highest splendour by the elevation to the imperial throne of Russia, of Michael Feodorovich, son of Philaretus, the patriarch who was invested with the office of co-regent, and shared with the emperor the honours and responsibilities of supreme power. This eminent patriarch, we are told by Karamsin, "always gave wise advice to his son, and the influence he exercised over him was always happily directed. A general census, of which he originated the idea, produced great improvement in the revenue; but perhaps without intending it, he contributed by this measure to give fixity to the system of bondage to the soil. In the performance of his duty as head pastor, he directed all his efforts to re-establish a press at Moscow, which had been abandoned during the troubles of the interregnum; and he had the satisfaction of seeing, after 1624, many copies of the Liturgy issue from it. He took part in the attempts made to reform these books, the contents of which had, in the opinion of many wise ecclesiastics, been seriously altered in the Slavonic translations; and the quarrels which thence arose, commencing under Job, were destined to assume a most grave character under the patriarch Nikon, one of the successors of Philaretus."

To check the tendency which was exhibited by too many of the Russo-Greeks to conform to Rome, a Catechism was composed in the Russian language in 1642, by Petrus Mogilas, bishop of Kieff; and having been translated into Greek, it was submitted to the œcumenical patriarchs of the East, by whom it was formally approved in a council held at Jerusalem, and adopted as the Confession of the Oriental Catholic Church. Nikon the patriarch, though he held office for the short period of six years, accomplished much in that brief space of time. He ap-

plied himself most assiduously to the correction of such errors as still remained in the Slavonic version of the Scriptures, and in the Service-books, for which he collated about a thousand old Greek manuscripts. The changes thus effected in the liturgy gave rise to the utmost commotion in the *Russo-Greek Church*. The czar found it necessary to apprehend Nikon and commit him to a monastic prison. This, however, did not put an end to the discontent of the people, many of whom, in 1666, abandoned the communion of the Established Church, which branded these dissenters with the name of *Raskolniks*, while they themselves took the appellation of *Staroverai*. Notwithstanding the violent opposition thus manifested to the emendations of Nikon, it is somewhat remarkable, that they were all of them adopted by command of the Emperor Alexis.

From the days of Philaretus, the Russian patriarchs had risen to great influence and importance, both in the church and in the state. Peter the Great, when he succeeded to the throne, was not a little jealous of these ambitious ecclesiastics, and he resolved to put an end to the patriarchate. On the death of Adrian, the last of the ten patriarchs, which took place in 1700, the Russian bishops assembled to elect a successor, but their proceedings were suddenly interrupted by the entrance of the Czar Peter, who, bursting into a violent rage, struck his breast with his hand, and the table with his dagger, exclaiming, "Here, here is your patriarch!" He then hastily quitted the room, casting a look of withering scorn upon the thunder-struck prelates. Thus Peter the Great, to use the language of Mr. Edward Masson, "with the solemn sanction of the synod of Constantinople and the patriarchs of the Eastern Church, determined that, for the future, the canonical superintendence of the Russian Church should be intrusted to a permanent administrative synod, consisting of a certain number of bishops, several presbyters, and an imperial procurator. This scheme was fully carried out, and is still the existing ecclesiastical system of Russia. The presbyters sit and vote along with the bishops, and the business of the procurator, who is neither president nor a member of the synod, is merely to observe the proceedings, and to give or refuse the sanction of the civil power to all decisions not purely spiritual. To suppose, as in this country many do, that the czar claims to be head of the Eastern Church, or even of the Russian, is a most egregious misapprehension. As absolute sovereigns, the emperors of Russia no doubt virtually control ecclesiastical affairs and everything else throughout their empire; and it is notorious that their policy aims at maintaining an influence over the members of the Eastern communion. It is most certain, however, that they scrupulously profess to respect the canonical constitution and the spiritual independence of the church. They merely claim, and solely in Russia, that *circum sacra* authority which even the Westminster Confession accords to the civil magistrate.

To reconcile the church's theoretical independence with imperial interference, an explanation is given which is certainly more plausible than the fiction of the *lex regia* under the first Roman emperors, or the English *congè d'élire*. The Russians are told that the election of bishops and of all other pastors is a canonical right of Christian communities; but that, in Russia, the emperor is reluctantly compelled to exercise it in behalf of his subjects, till the mass of the people be sufficiently enlightened to exercise it safely themselves."

The college of prelates which Peter thus established under the name of the Most Holy Synod, was declared in 1723 to be the supreme authority in the church. The first meeting of the synod was held in Moscow, and at that period it consisted of twelve individuals; but it has since been transferred to St. Petersburg, and its numbers are entirely dependent on the will of the emperor and the advice of the imperial procurator. It is usually composed of two metropolitans, two bishops, the chief secular priest of the imperial staff, and the following lay members—the procurator or attorney, two chief secretaries, five secretaries, and a number of clerks. The procurator has the right of suspending the execution of the decisions of the synod, and of reporting any case to the emperor. The synod decides all matters relating to the faith of the church, and superintends the administration of the dioceses, from which it receives twice a-year a report of the state of the churches and schools. In imitation of the Russo-Greek Church, the Greeks, since they became an independent kingdom, have established a Holy Governing Synod, its organization having been effected at Nauplia in 1833.

Among the many salutary reforms introduced into Russia by Peter the Great, was the establishment of schools in every episcopal see. He declared, also, that the convents should not acquire any landed property, either by gifts or purchase, and he subjected the estates of the church to taxation like other property. In 1764, the Empress Catharine II. took possession of the whole of the church lands, and then settled upon the ecclesiastical offices and institutions a permanent, but moderate revenue. She also established seminaries for education. From the time of this despotic czarina the Russo-Greek Church was despoiled of its wealth and reduced to poverty. Even now the secular priesthood in Russia have but a scanty subsistence for their support, consisting of a small allowance from government, which is supplemented by fees and perquisites obtained from their flocks. Many of the village clergy cultivate their fields with their own hands, besides discharging their ecclesiastical duties, which are very laborious. The church-service, which is excessively long, must be performed thrice a-day, and the ceremonies observed at baptism, marriage, burial, visiting the sick, and on other occasions, are numerous and arduous. Dr. Pinkerton says, that the senior metropolitan of

the Russo-Greek Church has a revenue not exceeding £600 per annum.

The Emperor Alexander I. did much to elevate the intellectual character of his people, and to improve the condition of the National Church. On all the crown lands he established schools, introduced various improvements into the higher seminaries, and declared the clergy to be exempt from the punishment of the knout. In mature age he became a warm supporter of evangelical religion, and in consequence he not merely tolerated his Christian subjects of all denominations, but took a deep interest in their religious concerns. In 1813 he established at St. Petersburg an auxiliary to the British and Foreign Bible Society. He excluded the Jesuits from his two capitals in 1815, and decreed in 1820 their expulsion from the whole empire. The property and revenues of the order were confiscated for the benefit of the Roman Catholic churches in Russia, and about 750 members of the Jesuit order were conveyed across the frontiers at the expense of the government. Under the supervision of the Holy Synod an edition of the New Testament was published in the Russian language in 1821, and was afterwards printed in almost every dialect used throughout the empire. On the death of Alexander, however, and the succession of his brother Nicholas, the Bible Society of Russia was dissolved. The new emperor indulged in the fond dream of reducing the numerous populations of the empire to one language and one creed. By the conquest of a portion of the Persian territories in 1828, Russia obtained possession of a great part of Armenia, including Etchmiadzin, where the principal catholicos or patriarch resides, who has under his jurisdiction the whole of Turcomania or Armenia Major; and from that period this catholicos has been appointed by the Russian emperor, and has under him a synod and an imperial procurator. The Armenian Church, however, still remains distinct from the Russo-Greek Church.

In the reign of Catharine II., a part of the population of the Polish Russian provinces became *Uniates*, as they were called, or members of the *United Greek Church*, which professed conformity to Rome. This partiality for Romanism, however, in course of time, gradually declined, and at length, in 1839, the higher clergy of Lithuania and White Russia, declared at the synod of Potolsk that their people were anxious to return to the National Church. The Holy Synod, by the orders of the emperor, received both the clergy and people into the communion of the Russo-Greek Church. The ecclesiastical property of the Uniates was confiscated for the use of the state, and all intercourse between the bishops and Rome was prohibited. Thus constrained by the despotic power of the czar, Pope Gregory XVI. saw 2,000,000 Romanists renounce his papal authority and pass over to the National Church of Russia. To console his Holiness for the loss of so

many of his children, an agreement was entered into in 1847 between the Pope and the czar, according to which a new diocese of Cherson has been formed, whose bishops are to be chosen by the emperor, but canonically instituted by the Pope; and, besides, they are allowed to manage the spiritual affairs of their dioceses in canonical dependence upon the holy see. This small concession, on the part of Nicholas, was but a feeble compensation for the harshness and cruelty with which he had treated the *Uniates*, in order to effect their conversion to the National Church. The mode in which he accomplished this design is thus described by Mr. Kelly: "The process was very simple; the villages were surrounded, and the priests, after receiving the knout, were carried off. The Russian priest, whip in hand, passed in review the trembling flock, threatening them, lashing them. The obstinate were shut up in heated rooms filled with the smoke of green wood. Grace soon operated upon them by means of suffocation. All being so well agreed in the new faith, they were consigned to the church, and there the sacrament was thrust down their throats, while the whip was held over their heads. The most horrible of these *dragonades* took place out of Poland, in the military colonies established in the wastes of Russia. The unruly were sent thither, and under the pretext of military discipline, were literally crushed with blows, without even the consolation of religious martyrdom,—killed, not as Catholics, but as rebellious soldiers. Nevertheless, their conversion was triumphantly proclaimed. A visible miracle. To aid this good work, laws were passed which forbade the hearing of mass, excepting on Sundays and great festivals; which forbade the teaching of the Catholic religion to the children of Catholic parents; which prescribed the sermons that were to be preached, and the catechisms that were to be used in Catholic churches; and which allowed of no theological explanations of theological differences; which, later, dispersed the Catholic priests with violence, shut up their churches, and refused all spiritual consolations to their flocks; which excommunicated as schismatic all Catholic children not baptized according to the rules of the Established Church within four-and-twenty hours after their birth, and which offered entire pardon and indemnity to any Catholic convicted of any crime whatsoever—murder, robbery, no matter what—who recanted and became orthodox. So much vigorous legislation was not without its effect. In the spring of 1839 the whole of the Episcopal body of the Uniate signed the act of recantation, petitioning the emperor graciously to re-admit them into the bosom of the orthodox church, and asking pardon, both of him and of God, for their long blindness and obstinacy. The emperor deigned to grant their prayer. His official journal, in an edifying article, chants forth a pious Hosannah: 'Happy union!' it exclaims, 'and which has cost no tears! mildness and persuasion were alone employed!' To

celebrate the incorporation of the united Greeks with the orthodox church, a medal was struck with this inscription: 'Separated by violence in 1596, reunited by love in 1839.'

The whole aim of Nicholas throughout his whole reign was to preserve Russian nationality by favouring, in every possible way, the Established Church. In 1845, when the Letts and Esthonians were reduced to extreme poverty and distress, advantage was taken of their deplorable circumstances to prevail upon them to join the Russo-Greek Church. The result was, that 15,000 peasants were confirmed, and churches built for their accommodation at the expense of the government. By various means the Emperor Nicholas endeavoured to bring about a forced conformity to the orthodox faith, one of its principal tenets being, that the emperor is God's vicegerent on the earth, and to oppose his designs is to rebel against the commands of God, and to expose the soul to the risk of incurring everlasting perdition. But in defiance of the arbitrary and despotic rule of the czar, dissenters of all kinds from the National Church abound throughout the whole empire. Among the oldest sect of these *Raskolniks* or Schismatics are the Starovertzi, or adherents of the old faith, who have existed for two hundred years in a state of separation from the national faith and fellowship. Of late years various attempts have been made, but without effect, to persuade them to return to the Church of Russia.

The clergy of all ranks belonging to the Russo-Greek Church amount in number to about 215,000, and though poorly provided for by the state, they enjoy several peculiar privileges, being exempted from all taxes, from supplying recruits, and quartering soldiers, from every kind of civil burden, and from liability to corporal punishment. They are divided into two classes, regular and secular. The first are alone entitled to the highest dignities of the church; they are ordained under much stricter vows than the others, and are termed the black clergy, from their wearing a black robe. The secular clergy have a brown or blue robe, and are termed the white clergy. The church is divided into eparchies or dioceses, the number of which is entirely dependent on the will of the emperor. There are three ranks of episcopacy in the church—metropolitans, archbishops, and bishops, who have each of them a peculiar dress, by which they are distinguished. When a metropolitan is performing official duty he wears a mitre, but on other occasions he wears a high-crowned cap covered with white crape, with a veil of the same stuff attached to it, hanging down on his shoulders. The archbishops and bishops wear a black cap of the same form or material. These three classes of clergy are called by the general name of *Archierei* or prelates; next to them in degree are the *Archimandrites* and *Hegoumeni*, or abbots and priors of the monasteries; and last and lowest of all are the monks,

who have been either ordained for the priestly office, for the second degree or diaconate, or are mere lay brothers, without having taken the vow. The secular clergy can only attain higher dignities in the church after they have become widowers and received the tonsure. They are generally sons of the clergy, very few from the other classes of society being educated for the sacred office. The secular clergy are obliged to wear long beards, and to let their hair hang down upon their shoulders; while they wear long-flowing Oriental robes of silk, a broad-brimmed hat, and a staff—such being the costume, as the ignorant Russian peasantry believe, worn by our Lord and his apostles. The Regular or Black clergy, who rank above the seculars, consist, for the most part, of sons of priests, but their numbers are frequently recruited from the nobles and other classes. The service of the cathedrals on festival days is conducted by a bishop, or in his absence by an archimandrite, or some subordinate ecclesiastic.

A holiday service in the Russo-Greek Church is thus described by Dr. Pinkerton: "Let any one, on his first arrival in St. Petersburg, enter the church of St. Nicholas, for instance, on a holiday, in the time of service, and, placing himself in a corner, calmly contemplate the scene before him: he might easily be led to the conclusion, that the Russians are to be counted among the most ignorant and superstitious of nations. The splendour of the building with its gaudy decorations; the sumptuous dresses of the clergy, composed of bright-coloured brocades, covered with embroidery and bespangled with gems; the vocal music; the odours of incense ascending before the sacred pictures, from the golden censer waving in the hand of the officiating priest; the great number of pictures covering the walls, overlaid with gold and silver plates in the form of robes, studded with pearls and precious stones, before which some hundreds of wax-lights and lamps of different sizes are burning; the people of all classes standing and worshipping; (for none sit there;) some turning to their respective tutelary saints, and prostrating themselves before them in various acts of humiliation, others bargaining for tapers at the stalls where they are sold in the church, then lighting them, and, with many crossings and ceremonies, placing them before their favourite pictures, as an offering and a symbol of the sincerity of their devotion:—having beheld these, let him turn his attention from the almost confounding splendour and stupefying effects of this crowded scene, more minutely to contemplate its parts, and mark the peculiar dresses, and looks, and attitudes of individuals; he will see much to excite his feelings of compassion and sympathy:—here, the aged sire of fourscore, devoutly crossing and slowly prostrating himself before the picture of his tutelary saint, his legs and arms trembling beneath him, ere his forehead and hoary locks reach the pavement: (what must it cost such a feeble old man to perform this most fatiguing act

of his devotion, perhaps forty or fifty times in a morning!) there, the devout mother with her babe in her arms, teaching its infant hand to make the figure of the cross, by touching, with the thumb and first two fingers united, first its forehead, then its breast, next the right shoulder, and afterwards the left, and to lisp the *Gospodi Pomilui*; and when the priest brings out the crucifix at the end of the service, to bestow the benediction, behold! she presses forward in the crowd, and devoutly embraces the feet of the image of the suffering Saviour, and the infant follows her example."

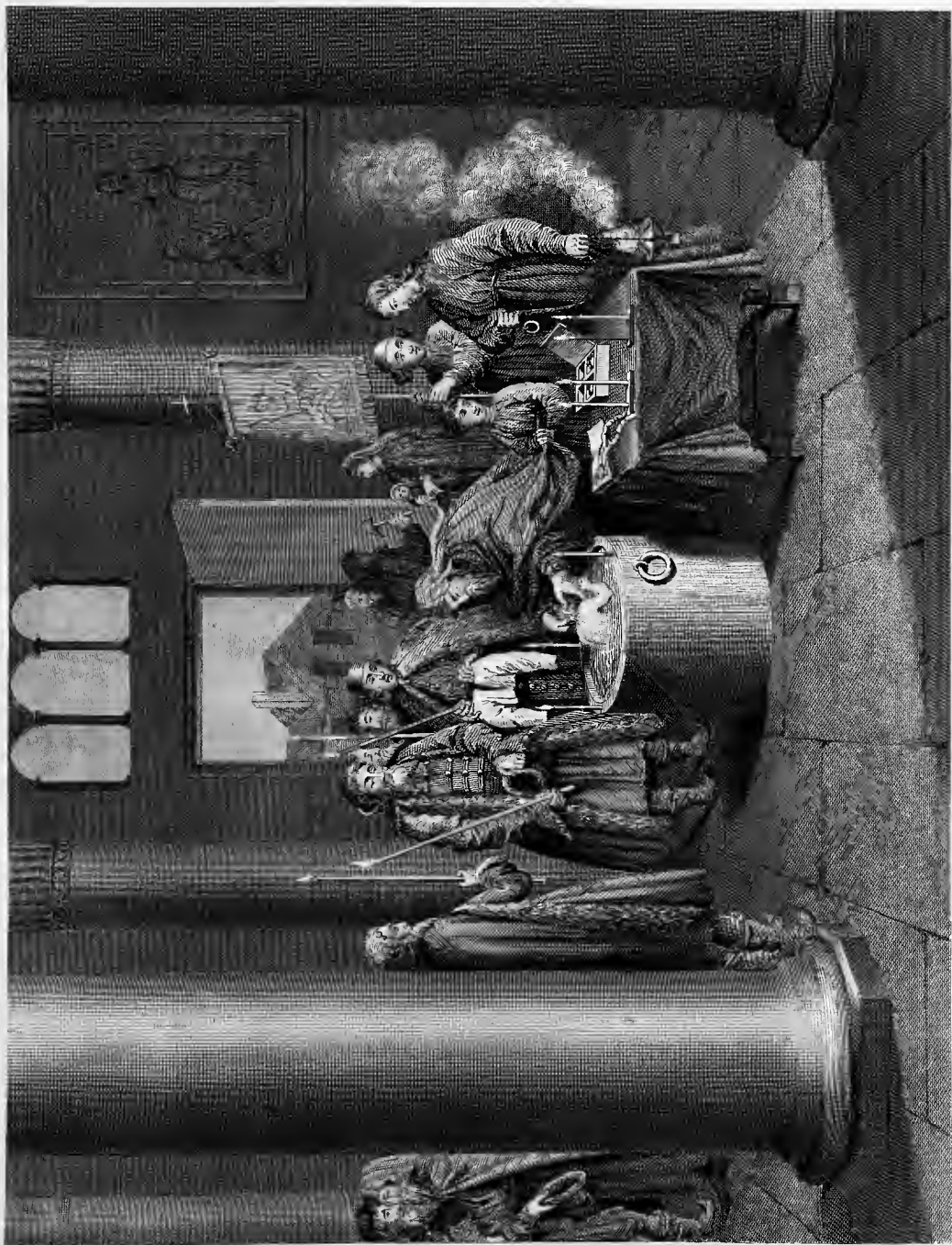
In all fundamental points, both of doctrine and worship, the Russo-Greek Church coincides in opinion with the Orthodox Eastern or GREEK CHURCH (which see), their rule of faith being the Holy Scriptures and the decrees of the first seven general councils. The entire Russian church service occupies upwards of twenty volumes folio. Twelve of these, one for every month, contains the special services and hymns for the festivals of the saints, which are more numerous in the Russian calendar than the days of the year. The daily service begins, as among the Jews, in the evening at sunset; the matins are between four and five in the morning, and the liturgy or communion service between nine and ten. The service, which consists largely of psalms and hymns, is very long, and, besides being read with great rapidity, is in the old Slavonic tongue, which is to most of the people a dead language. Lighted candles or lamps are used during service, and incense in large quantities is burned. In many of the churches lights are kept constantly burning before pictures of the Saviour, the Virgin, or some patron saint. Wax candles are also kept burning in private houses before the BOG (which see), or patron saint of the household, and when a Russian enters an apartment he crosses himself three times, and bows before the *Bog* before addressing any of the family.

Several curious ceremonies are observed in connexion with the birth and baptism of infants. "In consequence of the strong attachment to the Mosaic law of purification, a very strange custom is to be found among the more ignorant of the peasantry; which not even the arm of the ecclesiastical power, during the last hundred years, has been sufficiently strong to extirpate. In districts of the country where a priest is not readily obtained to read the prayers of purification, a messenger is sent to him at a distance; and he reads them, in his own house, over the bonnet of the messenger, naming the persons who are to be purified. On the conclusion of the ceremony, the messenger carefully closes his bonnet, returns with its imaginary sacred contents, and shakes them over the woman, her infant, and attendants."

In Great Russia baptism is administered by the trine immersion, the child being dipped first in the name of the Father, then of the Son, and then of the

Holy Ghost. In Little Russia the practice is to baptize by affusion or pouring. There is a singular custom connected with baptism which may be mentioned. It is called *Postrigania*, "the shearing of the child," and consists in cutting off a portion of the hair of the infant in the form of a cross, enveloping it in wax, and throwing it into the font, or sticking it up in a part of the church. After baptism the priest hangs upon the neck of the child a small cross about an inch in length, of gold, silver, or some inferior metal, which is worn through life next to the skin. In addition to this the common people often attach to the string, which suspends the cross, amulets made of incense, which are also worn to the last moment of life. The chrism, as in the Greek Church, is always administered immediately after baptism, accompanied with the words, "The seal of the gift of the Holy Ghost." A Russian church is divided into three parts. The first division is the Sanctum Sanctorum, or Holy of Holies, in the middle of which stands the holy table. This part of the church is the east end, so that the congregation always worship with their faces towards the rising sun. The altar is separated from the nave by a screen on which are pictures of our Lord, of the Virgin Mary, the apostles, and saints. This screen is called the *Iconostasis*, in the middle of which are the royal doors, which are opened at different times in the course of the service. The second division is the nave, where the congregation stand. There are no seats, and no books are used in worship, the people simply listening to the service as it is read in ancient Slavonian by the priest. Dr. Pinkerton tells us that the Russians never pray unless they have a crucifix or a picture of the Saviour, of the Virgin Mary, or of some saint before them. "Before undertaking a journey," says this trustworthy writer, "it is customary for the rich merchants, and many among the nobles, to go to church, and to have a special service for imploring the Divine blessing: the emperor does the same. Others invite the priest, with his deacon and psalmodists, to their own houses, where prayers are offered up, in the midst of the domestic circle, before the image of the tutelary saint of the family, domestics, children, and friends attending. At the commencement of a battle, it is the custom of the Russian soldiers, not merely to offer up prayers for mercy and deliverance, but also, when circumstances admit, to receive absolution and the holy sacrament."

The favourite saints of the Russians are St. Nicholas, St. John the Baptist, St. Sergius, and St. Alexander Newski. The Virgin Mary is not held in so very high estimation in the Russo-Greek Church as she is in the Romish Church. The monasteries and nunneries in Russia are very numerous; some following the rules of St. Basil, and others those of St. Anthony. It is calculated that the numbers who adhere to the Russo-Greek Church amount to no fewer than 50,000,000.



W. Forre

BAPTISM ACCORDING TO THE GREEK CHURCH, IN RUSSIA.

BEDYDD YN OL EGLWYS GROEG YN RWSSIA

1854

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SAADHS, a sect in Hindustan, who have rejected Hindu idolatry, substituting for it a species of Deism. They are found chiefly at Delhi, Agra, Jypore, and Furruckhabad. Their name implies Pure or Puritans. The sect originated in A. D. 1658, with a person named Birbhán. They have no temples, but assemble at stated periods, more especially every full moon, in private houses, or in adjoining courts set apart for this purpose. They wear white garments, use no pigments, nor sectarian marks upon their forehead. They have no chaplets, or rosaries, or jewels.

SABAOTH, a name assumed by Deity in the Sacred Scriptures, and which our translators have rendered Hosts. It seems intended to denote that he is the supreme and self-existent God. The name *Sabaoth* was also applied to the chief archangel among the ARCHONTICS (which see). *Sabaoth* was regarded among the Gnostics generally as the God of the Jews, whom they distinguished from the Supreme God.

SABAZIUS, a deity worshipped by the ancient Phrygians, alleged to have sprung from Rhea or Cybele. In later times he was identified both with Dionysus and Zeus. The worship of Sabazius was introduced into Greece, and his festivals, called Sabazia, were mingled with impurities.

SABBA (ST., FESTIVAL OF), observed by the *Greek Church* on the 5th of December.

SABBATARIANS, a name given to the *Seventh-Day Baptists*, because they observe the Jewish instead of the Christian Sabbath. See BAPTISTS (AMERICAN).

SABBATATI, a name applied sometimes to the WALDENSES (which see), from the circumstance that their teachers wore mean or wooden shoes, which in French are called Sabots.

SABBATH (CHRISTIAN). See LORD'S DAY.

SABBATH (JEWISH). The primeval Sabbath is recognized and enforced under the Mosaic economy; but we find there authority, ends, and observances added to it which are peculiar to that economy, and which must, from their very nature, have terminated with that dispensation. It is remarkable that the fourth commandment, which refers to the Sabbath, opens with the word "Remember," evidently implying that the same authority is recognized and enforced which belonged to the Sabbath as instituted at the beginning; namely, that God then appointed the Sabbath. But while the original autho-

riety was thus continued as it had been before, there were at this time added to it new grounds of observance, and a distinct and additional sanction altogether peculiar to the Jewish economy. Thus Deut. v. 15, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath day." And this is explained by Exod. xxxi. 13, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." The Sabbath, besides serving the original purposes of its appointment, was now set apart to be a sign of the covenant between God and his people Israel; a commemoration of their deliverance from Egyptian bondage, and a prefigurative emblem and pledge of the rest of Canaan. There were also in connexion with the Jewish Sabbath certain observances peculiar to the Mosaic economy. Thus the shew-bread was changed every Sabbath-day; and the morning and evening sacrifices were to be doubled every Sabbath. But these observances, which strictly belonged to the Mosaic dispensation, terminated with it; for after the destruction of Jerusalem there was no temple, and consequently neither shew-bread nor the evening and the morning sacrifices. But these temporary additions and modifications could not possibly invalidate the original appointment of the Sabbath. "Whatever under the Mosaic economy," says Dr. Macfarlan, "was added to the observances, or the ends, or the authority of the Sabbath, was of the Sinai covenant, and dependent on the special relations and circumstances of God and his people Israel; and must, on these accounts, terminate with that economy,—but could not interfere with an ordinance which concerned all the tribes and generations of the human race. Like some feeble and short-lived plant, entwining its tendrils around the arms of an ancient oak, these for a time hung gracefully around the more ancient and enduring institution; but it were surely strange to allege, that because their season was over, and they were now found strewed as the leaves of autumn, mere lifeless forms, that therefore the ancient stock, old as the world itself, on which they for a season grew, must perish with them. The shew-bread of the tabernacle and the temple is no longer to be changed, and

figuratively to set forth the thanksgiving of Israel; and the double evening and morning sacrifice have ceased alternately to mark the hour of prayer on God's holy day: but are we from this to infer, that therefore the Sabbath is not to be observed as a day of rest, of holy rest, of commemorative and joyful rest? The return of the weekly Sabbath does not now renew, as it did of old, the promises of God concerning Canaan; and as little is it to us a sign of the Sinai covenant, or a commemoration of the deliverance of Israel out of Egypt: but strange it were to infer, that the original purposes of the Sabbath have, with these, ceased to be in force. And few will be disposed to argue, that the punishment of death has not ceased to be due on every transgression of this command, and that the deliverance of Israel out of Egypt is still a leading motive to obedience; and yet how much less reasonable is it to allege, that the original authority of the Sabbath has, with these, wholly disappeared?"

The Sabbath was looked upon with peculiar veneration by the ancient Jews, and, accordingly, they employed a portion of the preceding day in preparation for its sacred exercises. The sacred day itself began at sunset the previous night, and lasted till sunset of the following day. During that time all work was suspended, and prayer, meditation, and reading the Word of God constituted the chief employment of the Jewish people. Travelling on the Sabbath was limited to the distance of 2,000 cubits, or something less than a mile; and hence the expression met with in Scripture, "a Sabbath-day's journey." In course of time the Jews sadly degenerated, and the result was a lamentable neglect and desecration of the Sabbath. On their return, however, from the Babylonish captivity, we discern an evident revival of a regard for the holy day. But in the time of our blessed Lord, the Jews manifested a strong pharisaical tendency to a mere outward and formal observance of the Sabbath. Thus the disciples of Christ were blamed for plucking the ears of corn on the seventh day; and Christ himself was censured for healing the sick on the Sabbath.

The Sabbath is thus observed by the Modern Jews as described by Mr. Allen, in his 'Modern Judaism;' "Before the sun is set the lamps or candles are to be lighted: one, at least, with seven cotton wicks, in allusion to the number of days in a week, is to be lighted in each house. This task is assigned to the women; partly, because they are always at home, whereas men are frequently absent; but principally, to 'atone for the crime committed by their mother Eve,' who by eating of the forbidden fruit first extinguished the light of the world. As soon as a Jewess has lighted one of these lamps or candles, she spreads both her hands towards it and says: 'Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy precepts, and commanded us to light the Sabbath lamps.' The same ceremony is to be performed on the eve of

every other festival. Respecting the making of these wicks and the oil required for them, the Talmud furnishes the most particular directions.

"To receive the Sabbath, which they compare to a royal bride, they put on their best and gayest apparel, and hasten to the synagogue; where they commence their service a little before night. This anticipation of the prescribed hour is professedly dictated by the benevolent hope of enlarging the respite enjoyed on the Sabbath by the wicked in hell; whose punishments the rabbies have declared to be suspended immediately on the chanting of a certain prayer in the service of that evening.

"When they come from the synagogue in the evening, and also in the morning of the Sabbath, parents bless their children, saying to each of their sons, 'God make thee as Ephraim and Manasseh;' and to each daughter, 'God make thee as Sarah and Rebekah, Rachel and Leah.'

"Immediately on their return from the evening service they seat themselves at table. The master of the house takes in his hand a glass of wine or other liquor, recites what is called 'the sanctification for the eve of the Sabbath,' which consists of the first three verses of the second chapter of Genesis; adds the prescribed grace over the liquor; and concludes with another benediction. Then he drinks some of the liquor and presents some to the rest of the family; after which he repeats the grace appointed to be said at all meals before eating bread. The supper is followed by the usual grace after meals; only to the form appointed for other days some clauses are now added in which particular mention is made of the Sabbath.

"On the morning of the Sabbath they indulge themselves longer in bed than on any other morning in the week. The services of the synagogue begin later, and the offices are more numerous than on other days. The book of the law is taken out of the ark, and carried with great ceremony up to the altar or desk. There it is elevated in such a manner that the writing may be seen by the congregation; who shout—'And this is the law which Moses set before the children of Israel. The law which Moses commanded us, is the inheritance of the congregation of Jacob. The way of God is perfect: the word of the Lord is tried: he is a buckler to all those who trust in him.'

"The lesson appointed for the Sabbath is divided into seven parts, and read to seven persons who are called up to the altar for that purpose. The first is a Cohen, or one who is said to be a descendant of Aaron. The second is one who is supposed to be of the tribe of Levi. The third an Israelite of some other tribe. The same order is then repeated. The seventh may be of any tribe. Certain graces and responses are appointed to be said on this occasion by every person called to this honour, by the reader, and by the whole congregation. The portion read from the law is followed by a portion from the prophets

"At dinner the same ceremonies are observed as at supper on the preceding evening. After dinner they go to the synagogue to perform the Sabbath afternoon service. Then they take out the law again, in the same manner as in the morning, and read part of the portion appointed for the next Sabbath. 'After the service, they make another meal in honour of the Sabbath.'

"On the Sabbath-day they go to the synagogue a third time, to say the concluding service; in which some of the prayers are considerably protracted, being chanted in very long notes, to diminish the miseries of hell, which are supposed not to recommence till these prayers are finished." The whole of the services and employments of the Jewish Sabbath close with the *HABDALA* (which see).

In the early Christian Church, the Jewish Sabbath, as well as the Lord's day, was observed in those churches which were composed of Jewish converts; and hence the custom arose in the Eastern Church of distinguishing both the Jewish and Christian Sabbaths, by the exclusion of fasts, and by the standing position in prayer; while in the Western, and especially in the Roman Church, the Sabbath was observed as a fast day. This difference in customs gave rise to a keen controversy between the Eastern and the Western churches, and as early as the beginning of the third century, Hippolytus wrote upon the subject as a disputed point. In several of the Eastern churches the Jewish Sabbath was celebrated nearly in the same manner as the Lord's day or Sunday, public worship, and even the communion, being celebrated on that day. The council of Laodicea decreed, that on the Sabbath the gospels should be read along with the other parts of the Holy Scriptures—words which seem to indicate that the Old Testament had been alone used previously on this day in the lessons of the church. "In many districts," says Neander, "a punctual Jewish observance of the Sabbath must doubtless have become common: hence the council of Laodicea considered it necessary to ordain, that Christians should not celebrate this day after the Jewish manner, nor consider themselves bound to abstain from labour. It was a general rule in the Eastern Church, that there should be no fasting on the Sabbath; hence the Sabbath also, as well as Sunday, was excepted from the period of fasting before Easter. But in many of the Western churches, particularly in the Roman and the Spanish, opposition to the Jews and Judaists had led to the custom of observing the Sabbath rather as a day of fasting. They who were truly enlightened by the gospel spirit, and knew how to distinguish essentials from non-essentials in religion, such men as Ambrose of Milan, Jerome, and Augustin, sought to avoid all controversy on matters of this sort, which had not been decided by divine authority, and which had no particular connexion with the essence of faith and of sanctification. They held it as a principle, that, in such matters, each in-

dividual should follow the custom of his own church, or of the country in which he resided, and strive that the bond of charity might not be broken by differences in such unimportant matters, and that occasion of offence might not be given to any man. Ambrose, when questioned on this point, replied, that at Rome he was accustomed to fast on the Sabbath, but in Milan he did not. Augustin rightly applies the rules given by Paul, in the fourteenth chapter of the epistle to the Romans, to this diversity of practice. He complains, that weak minds were disturbed by the controversial obstinacy or the superstitious scruples of many, who would insist on that practice as being the only right one, for which they supposed they had found certain reasons, no matter how weak, or which they had brought with them as the ecclesiastical usage of their own country, or which they had seen in foreign lands; although neither the holy Scriptures, nor the universal tradition of the church, decided any thing as to the point, and although it was a matter of perfect indifference as to any practical advantage. But that rigid hierarchical spirit of the Roman Church, which, from a very early period, required uniformity in things unessential, would, in this case also, put a restraint on religious freedom. In the Roman Church, it was affirmed that this custom came down from Peter, the first of the apostles, and hence ought to be universally observed. The idle tale was there set afloat, when the origin of that custom from the old opposition between the originally pagan and the originally Jewish communities was no longer known, that the apostle Peter instituted a fast on the Sabbath, in preparing for the dispute with Simon Magus. The Roman bishop Innocent decided, in his decretals addressed to the Spanish bishop Decentius (at the very time that men like Augustin expressed themselves with so much liberality on this difference), that the Sabbath, like Friday, must be observed as a fast day. In defence of this rule, he offered a better reason at least than those monks, viz.: that, in its historical import, the Sabbath necessarily belonged to the period of sorrow which preceded Sunday, the joyful day of the feast of the resurrection; since on both the former days the apostles were plunged in grief, and on the Sabbath had hid themselves for fear."

SABBATHAISTS, the followers of Sabbathai Sevi of Smyrna, who, in the seventeenth century, pretended to be the Messiah. In 1648 he declared himself to be the Messiah of the house of David, who should ere long deliver Israel from the dominion of both Christians and Mussulmans. This fanatic ended his career by becoming an avowed Mohammedan. After his death his system of cabbalistic teaching was introduced in different forms into the synagogues of Turkey, Asia-Minor, and the states or Barbary, and afterwards into those of Europe also. The sect was headed successively by different chiefs, and under different names. We find it in Germany

fully a century after the death of its founder, and particularly in Austria and Poland, under the influence of Jacob Frank, who endeavoured to unite cabalistic Judaism with Christianity in the same manner as Sabbathai and his followers had attempted to combine it with Islamism.

SABBATH-DAY'S JOURNEY. The general rule adopted by the Jews in regard to travelling on the Sabbath was, that the distance to be considered lawful should not extend beyond the suburbs of a city, which was usually the space of 2,000 cubits, or about three quarters of an English mile. Thus Mount Olivet was a Sabbath-day's journey from Jerusalem, which is known to have been about a mile. This is supposed to have been the distance between the ark and the camp when the Israelites marched, and probably the same proportion was observed when they rested. Hence the Jews were wont to argue, that if it was lawful for the Jews to go from their tents to the tabernacle to worship, it could be no breach of the Sabbath to go the same distance upon the Sabbath for any other purpose. Accordingly, it was customary to measure the space of a Sabbath-day's journey in every direction from the cities. If a city was perfectly square they measured the distance of fifty cubits on every side; if it was round or triangular, or of any other shape, they reduced it to a square, and measured from every side of it.

SABBATICAL YEAR, an ancient Jewish institution referred to under several names in the Sacred Scriptures. It is called the Sabbath or rest of the land, the release, or more properly, the remission of the Lord, and the seventh year by way of eminence. It was instituted by Divine appointment while the Israelites were journeying in the wilderness, but in many important particulars it could not be observed until their arrival in the land of Canaan. There are two different computations of the period from which the first *Shemittah*, or seven years was dated. Some reckon it from the time that the manna ceased to fall; others maintain that it did not begin till the conquest of Canaan was completed, and the lands were formally divided among the chosen people according to their tribes and families. The difference between these two modes of computation amounts to six or seven years. The principal features of the institution of the Sabbatical year may be thus enumerated: (1.) A total cessation from the cultivation of the ground. (2.) The spontaneous produce of the earth was used in common. (3.) All debts due by one Israelite to another were remitted; and, as many writers suppose, Hebrew servants or slaves were generally released from bondage. (4.) The law was publicly read during the feast of tabernacles.

Though little information is given in the Scriptures as to the subsequent history of the Sabbatical year, it is generally admitted that in all probability it continued to be kept with more or less strictness down to the days of Solomon. The grounds on which it is supposed to have ceased about that time

rest on the fact, that the remnant of the house of Judah is declared to have been carried to Babylon "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath, to fulfil threescore and ten years." In this passage Sabbatical years are supposed to be meant. According to the testimony of Josephus the Sabbatical year was observed in the latter ages of the Hebrew commonwealth. Tacitus also reckons this institution among the peculiar ordinances of the Jews.

The existence of such an institution as the year of release was admirably fitted to subserve some important purposes. It tended to teach the people the great duty of dependence upon Divine Providence; and, moreover, like the seventh-day rest, this seventh-year rest of the land was probably designed to point forward the pious Hebrew to the eternal rest in the heavens. Hence the doctrine laid down by a learned Rabbi, that the duration of the world should be six thousand years, but the seventh thousand should be the great Sabbatical year.

SABELLIANS, a heretical sect which arose in the third century, headed by an obscure individual named Sabellius, of whom little is known, except that he appears to have belonged to Pentapolis, a district of Cyrenaica, which was situated within the Alexandrian patriarchate. The peculiar tenet of the sect is the denial of the distinction of Persons in the Divine Nature, or as it is thus philosophically explained by Neander: "Sabellius referred all the three names of the Triad to relations wholly co-ordinate. The names Father, Logos, and Holy Ghost, would, according to him, be, after the same manner, designations of three different phases, under which the one divine essence reveals itself. All the three would go together, to designate in a manner exhausting the whole truth, the relation of God to the world. There would thus be the general antithesis between the Absolute, the essence of God in himself, the monad, which must be regarded as the pure designation of the Absolute, and the Triad, by which would be denoted the different relations of the self-evolving monad to the creation. We have, it is true, several sayings of Sabellius, according to which one might suppose, that he would have distinguished God the Father, as well as the Logos and the Holy Ghost, from the monad in itself; as, for instance, when he taught that the monad unfolded became the Triad. But, in other places, he clearly identified the Father with the monad, and considered him as the fundamental subject, which, when hidden within himself, was the pure Monad, and, when revealing himself, unfolded his essence to a Triad, as he expressly says: 'The Father remains the same, but evolves himself in the Son and Spirit.' It is this only that distinguishes Sabellius from the other Monarchians;—he received the whole Triad, and, along with the rest, the doctrine on the Holy Spirit, into his Monarchian theory."

The doctrines of the Sabellians first began to be taught by the *Noetians* towards the end of the second century. And Simon Magus also, the founder of the Gnostics, appears to have held similar opinions to those of Sabellius. The heresy of Sabellius, however, was no sooner started than it began to spread rapidly among the African churches. Dionysius of Alexandria, as primate, lent powerful opposition to the new sect, but in his anxiety to avoid the error into which they had fallen, he was accused before the Roman see of rushing to an opposite extreme, and teaching doctrines which were afterwards taught by the Arians. Nothing is known concerning the Sabellians for more than a century, when we find the council of Constantinople, in A. D. 381, rejecting their baptism, from which circumstance it may be inferred that they formed at that time a communion distinct from the Catholic Church.

Another heretical school, also called Sabellian, made its appearance at a still earlier period among the Montanists of Phrygia, whose opinions evidently tended towards a denial of the Personality of the Holy Spirit. At a still later date, A. D. 375, we hear of the sect in Mesopotamia.

SABIANS. See TSABIANS.

SABOTIERS, a name given to the *Waldenses*, from the sabots or wooden shoes which they wore, under the impression that they were a mark of the apostolical dress.

SABUREANS, a class of doctors among the Modern Jews, who weakened the authority of the Talmud by their doubts and conjectures. They were sometimes termed *Opinionists*. It is said that Rabbi Josi was the founder of the sect about twenty-four years before the Talmud was finished. He had some celebrated successors who became heads of the academies of Sora and Pundebita. But as these two famous academies were shut up by order of the king of Persia, the sect of the Sabureans became extinct about seventy-four years after its establishment.

SACÆA, a festival observed by the ancient Persians and Babylonians in commemoration of a victory gained over the Sacæ, a people of Scythia. It lasted for five days, and resembled in its mode of observance the Roman SATURNALIA (which see).

SACELLUM, a sacred enclosure among the ancient Romans, which was dedicated to a god, and containing an altar and a statue of the deity.

SACERDOS, the name given to a priest among the ancient Romans. Some were not connected with the service of any particular divinity, such as augurs and pontifices, while others, for example the Flamines, were devoted to the worship of some special deity. All Sacerdotes held office for life, and were not amenable to the civil magistrate. Originally they were taken from the patrician order, but in B. C. 367 the plebeians began to be chosen to the sacred office. Some priestly offices, however, such as the Rex Sacrorum, the Flamines, the Salii, and others, uniformly belonged to the patricians alone. It has always been

maintained by ancient writers, that the priests were at first appointed by the kings, but at an earlier period colleges or corporations of priests were formed, each of which filled up the vacancies among its members. When a Sacerdos was appointed to office, he was inaugurated by the pontiffs and augurs, or by the augurs alone. (See PONTIFEX.) The dress of the Roman priests differed according to their office. The augurs wore the *trabea*, first dyed with scarlet, and afterwards with purple. Cicero mentions the *dibaphus*, a garment twice dyed as the augural robe. The proper robe of the Flamens was the *lana*, a sort of purple cloak fastened about the neck with a buckle or clasp. It was interwoven curiously with gold. The pontiffs had the honour of wearing the *prætexta*, a privilege which, as we are informed by Livy, belonged also to the *Epulones*. Several sorts of caps were worn by the priests, one of which was the *galerus*, composed of the skins of beasts offered in sacrifice, the other two being the *apex*, a stitched cap in the form of a helmet, which was worn by the *Flamines*; and the *tutulus*, a woollen turban peculiar to the *Pontifex Maximus*.

At an early period in the history of Rome, provision was made by the state for the support of the priesthood, lands having been assigned, even in the time of Romulus, to each temple and college of priests. In addition to the revenue arising from these sacred lands, some priests had a regular annual salary paid to them from the public treasury.

SACKCLOTH, a garment used as a sign of mourning among the ancient Hebrews. It was made of coarse materials, and was worn next the skin. It seems to have been formed like a sack, with merely holes for the arms, and was thrown loosely over the mourner, reaching down below the knees. In this dress the afflicted individual frequently sat down in the midst of ashes, his head also being covered with them. Sackcloth was usually made of goats' hair, or, as some have conjectured, of camels' hair, and was of a dark or black colour. Hence those images in Scripture of covering the heavens with "blackness of sackcloth," and of the sun becoming black as "sackcloth of hair."

SACRA, a general term used by the ancient Romans to denote all that belonged to the worship or the gods. The *sacra* were either public or private, the former applying to the worship conducted at the expense of the state, and the latter at the expense of families or single individuals. In both cases the whole services were performed by the pontiffs, who, in the case of the *sacra publica*, had also the charge of the funds set apart for these services. The *sacra privata* were generally nothing more than sacrifices to the *Penates* or household gods.

SACRAMENTAL SEAL, an expression used by Romish writers to denote the obligation which rests upon the priesthood, to conceal those things the knowledge of which is derived from sacramental confession.

SACRAMENTALS, a name applied in England to those rites which are of a sacramental character, such as confirmation, though not sacraments in the same sense as baptism and the Lord's Supper.

SACRAMENTARY, a book used in the Church of Rome containing the *Collects* along with the *Canon*.

SACRAMENTS (THE). The term sacrament may be briefly defined as the visible sign of an invisible grace, or, as it is more fully explained in the Shorter Catechism of the Westminster Assembly, "A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers." The word sacrament is nowhere found in the Sacred Writings, but it is supposed to have been adopted into the language of the church from the *sacramentum* of the Romans, which was an oath taken by the soldiers, whereby they bound themselves "to obey their commanders in all things to the utmost of their power, to be ready to attend whenever he ordered their appearance, and never to leave the army but with his consent." Among the early Christians a sacrament was often termed a mystery, partly because under visible signs were hid spiritual blessings, and partly on account of the secret manner in which the sacraments were wont to be celebrated.

A sacrament consists of two parts, the sign and the thing signified. The connexion between them is of Divine appointment; but we are not for a moment to imagine that the signs and seals of God's covenant are purely arbitrary; on the contrary, there is an evident analogy or resemblance, in virtue of which the signs are fitted to remind us of the blessings which are indicated by them. To believers, however, the signs are also seals or pledges, on the part of God, that the blessings promised in them shall be assuredly enjoyed. Accordingly, Dr. Dick well observes, in his valuable Lectures on Theology, "Baptism and the Lord's Supper are securities to those who have a right to them, that they shall enjoy the privileges which the ordinances respectively exhibit. The one declares that God gives them his Spirit as a purifier, to cleanse their souls from sin, and to prepare them for the kingdom of heaven; and the other seals their interest in the death of Christ, and their title to its precious fruits." And again, "The sacraments of the new covenant are not the promised blessings themselves, but symbolical representations of them; nor does it appear, although the common opinion and the common way of explaining them are different, that they are properly designed to communicate the blessings of the covenant, but that their office is to assure us that they shall be communicated. The intention of them may be explained by the following words: 'God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consol-

tion, who have fled for refuge to lay hold on the hope set before us.' His simple promise is worthy of implicit credit. He might have refused to give us any other security, and it would have been impious on our part to demand it, because, by doing so, we should have impeached his veracity; yet, placing himself, as it were, on a level with us, he has voluntarily given the highest confirmation of his word which we could ask from one of our fellow-men, of whose integrity we entertained a suspicion. He has not only promised, but sworn. In like manner, and with the same design, he has first declared his good will to us through Jesus Christ in the Gospel, and then has exhibited his grace to us in sacraments, applying it to us in external signs, and so binding himself to communicate it to our souls."

Sacraments are not intended to be used by all indiscriminately, but by those only with whom the covenants, of which they are signs and seals, are made. Circumcision under the Old Testament was the distinguishing badge of the natural descendants of Abraham, and was not therefore administered to Gentiles. In the case of the passover also, no stranger was allowed to partake of it. On the same principle, under the New Testament, baptism and the Lord's Supper properly belong only to believers and holy persons. They may be signs, but cannot be seals confirming the blessings of salvation, to any one except to a believer. Nor even to the genuine Christian can they be efficacious, unless when accompanied with the Divine blessing. The Church of Rome, far from entertaining this view, teaches that the sacraments, when rightly administered, are effectual in themselves. Thus the council of Trent decrees: "If any man shall say that grace is not conferred by the sacraments of the new law themselves *ex opere operato*, but that faith alone in the Divine promise is sufficient to obtain grace: let him be accursed." Still further, the Church of Rome maintains, that the efficacy and validity of sacraments depends upon the intention of the administrator. The nature and extent of this intention have given rise to considerable controversy among Roman writers; some alleging that the priest must have an actual intention at the time; others that it is enough if it be virtual, though not actual; and others still, that a habitual intention will be sufficient. The Protestant churches, however, attach no importance or efficacy to the will of the earthly administrator, but ascribe all to "the blessing of Christ, and the working of his Spirit in them that by faith receive them."

The sacraments of the Old Testament are circumcision and the passover, while those of the New, are baptism and the Lord's Supper; to which the Church of Rome adds the five following: *confirmation, penance, orders, marriage, and extreme unction*. The Greek Church also holds the number of the sacraments to be seven, substituting, however, for the extreme unction of the Romanists, the *euchelai-*

on, or prayer-oil, which is administered in cases of sickness, but not in anticipation of death. Three sacraments, Romanists allege, are absolutely necessary to salvation. Baptism is necessary to all; penance to those who fall after baptism; and orders simply necessary to the whole church. Every sacrament, they say, consists of *matter* and of *form*, both of which are essential. The *matter* refers to the outward sign, such as water in baptism, chrisin in confirmation, and oil in extreme unction. The *form* comprehends the words used in consecration or in administration, and if these words be substantially altered by altering the sense, the sacrament is imperfect or destroyed; or if the officiating priest accidentally alters the words, he sins, but the sacrament is still valid. Romish writers universally teach that the sacraments in themselves confer grace, but a bitter controversy raged in the Middle Ages between the *Thomists* and the *Scotists*, the former declaring that grace was conferred physically by the sacraments, while the latter maintained that they produced this effect morally. It is alleged by Romanists, that the three sacraments, baptism, confirmation, and orders, confer an indelible character upon the receiver, and therefore cannot be repeated. See ROME (CHURCH OF).

SACRARIUM, a term employed by the ancient Romans to denote any place in which sacred things were deposited. A Sacrarium was either public or private, the former being a part of a temple in which the idol stood, and the latter the part of a private house in which the *Penates* were kept. This word was applied by the ancient Latin Church to the chancel or *bema*; and also to the treasury within the church where the offerings of the people were deposited.

SACRIFICATI, an appellation given to those among the early Christians who, to avoid condemnation before a heathen tribunal, had been guilty of offering sacrifice to an idol. These were subjected to penance of a very rigid kind before they were readmitted into the fellowship of the church. See LAPSED CHRISTIANS.

SACRIFICES, offerings made with the view of propitiating the Deity, and atoning for sin. The institution of sacrifice is evidently of very ancient date, and forms probably one of the earliest modes of Divine worship, having its foundation in that rooted conviction of sin which has prevailed among all nations, and in all ages. It has been a much-disputed question among the learned, whether the rite of sacrifice was of human or Divine origin. The subject is beset with many difficulties, but while we are unwilling to give a decided opinion upon a point so keenly controverted, it seems scarcely probable that man, by his own unaided reason, should have arrived at the idea that the wrath of God would be averted by shedding the blood of an offending animal. What natural connexion can be imagined between the pardon of sin and the slaughter of a

sacrificial victim? We appear to be shut up to the conclusion, that to Divine wisdom alone can be traced the principle which pervades the whole Bible, that "without shedding of blood there is no remission." But whatever may have been the origin of sacrifices, such offerings have always occupied a prominent place in the religious practices of heathen nations. "Nomades," says Gross, "have always prized the firstlings of their flocks as the most desirable gifts for the gods, while hunters and fishermen offer to them some of the choicest specimens of the chase, or of the finny spoils of the stream, and the husbandman lays upon their altars various samples of the fruits of the earth, or tenders to them the savoury morsels of a fatted beast. Incense, too, as a grateful perfume to the olfactories of the immortal powers, was burned in honour of them; and it is stated that at a single festival of the god Belus, in Babylon, one thousand pounds of the delightful drug were consumed in the luxurious service of that deity. Libations, likewise, formed a part of the sacrificial ritual, and no true worshipper presumed to touch the cup with his lips before the presiding divinity had had his share. In the earliest ages, the gods, it may be supposed, got treated only to water, but it was not long before the shepherd could give them a draught of milk, and while the Greek and Roman deities enjoyed their nectar or their wine, Odin, the Scandinavian, sipped his beer in Valhalla. If we can rely upon a Grecian myth, the most ancient offerings were derived from the vegetable kingdom. Lycaon, the savage son of Pelasgus, and first king of Arcadia, polluted the altar of Zeus with the blood of a child; but Cecrops, the Egyptian, directed cakes alone to be offered to this god at Athens. The greatest diversity, both in the style and the expense of the sacrificial service, has distinguished the devotion or the resources of the heathen. While at one time some fruit, a cake, a small piece of aromatic gum, or a fragrant herb, was deemed sufficiently demonstrative of a pious zeal, at another, a hecatomb was considered necessary to illustrate the importance of the occasion, to satisfy the claim of the god, or to express the rank and wealth of the offerers. Even so sumptuous and honourable an offering was now and then despised as inadequate to do justice to the gods, or as too mean fully to display the extraordinary piety of man, and a hundred lions, a hundred eagles, etc., were required to satisfy the lofty devotion of an emperor. There were also votive offerings and consecrated gifts—*anathemata*, which were hung or laid up in the temples of the gods."

Sacrifices, both of a eucharistic and a propitiatory character, were offered in the earliest ages of the world. Thus the sacrifice of Cain was strictly an offering of thanksgiving, while that of Abel was a sacrifice of atonement. Job, also, is said to have offered sacrifices for his sons, lest they should have sinned during the days of feasting. After the departure of the Israelites from Egypt, the law of sacri-

fice was formally laid down by God himself in the minutest and most detailed manner. The priesthood was assigned to a particular family, an altar was ordered to be built, special animals were set apart as victims by Divine appointment, and the very time and manner of sacrificing them were detailed. The utmost importance was attached in the Mosaic economy to the offering of sacrifices, and the whole teaching of the Old Testament on this subject can only be explained by the admission of the principle, that the sacrifices of the law were merely types and figures of that One offering by which Christ "hath perfected for ever them that are sanctified." "No person who has read the Old Testament," says Dr. Dick, "can be ignorant what is meant by a sacrifice. He understands it to have been a victim slain and offered upon the altar, in order to avert the anger and procure the favour of God. When he finds that, in the New Testament, the death of Christ is called a sacrifice, and considers that both parts of revelation proceeded from the same Author, he is necessarily led to believe that the word retains its ancient sense, and that Christ died in our room to reconcile us to God."

Heathen sacrifices were either bloody or unbloody. The blood of animals, and even of men, has in all ages been regarded by idolatrous nations as pleasing and acceptable to their gods. The victim was selected from the animal kingdom with the most scrupulous care. It was solemnly decorated for the occasion, its horns being tipped with gold, and its head crowned with garlands. Thus prepared it was led to the place of sacrifice, preceded by the officiating priest clothed in a white robe. A libation of wine is then poured upon the altar, and a solemn invocation addressed to the deity. A portion of corn and frankincense, along with the *mola salsa*, that is, bran or meal mingled with salt, is thrown upon the head of the animal; wine is poured between its horns, and it is slain as a sacrificial victim. It was customary, before killing the animal, to cut a portion of hair from its forehead, and to throw it into the fire as first-fruits of the sacrifice. If the sacrifice was in honour of the gods above, the head of the victim was drawn upwards; but if in honour of the gods below, or of heroes, or of the dead, it was bent downwards.

Among the ancient Romans the most common sacrifices were the *suovetaurilia*, which consisted of a pig, a sheep, and an ox. This sacrifice corresponded to the *tritua* among the Greeks. In the heroic ages of Grecian history, it belonged to the princes to offer sacrifices, but in later times this duty devolved upon the priests. Among the Romans, on the other hand, a special officer, called *Popa*, struck the animal with a hammer before killing it with a knife. The best part of the intestines was then strewed with barley meal, wine, and incense, and burnt upon the altar.

The fundamental idea of sacrifice, viewed in the light of an atonement for sin, was, that the animal devoted to sacrifice was understood to be substituted in the place of the offerer, and thus became a vicarious

oblation, slain in his room, in order to save him from the penalty of death due to sin. To represent emblematically this great truth, the offerer, in the case of a Hebrew sacrifice, solemnly laid his hands upon the head of the victim, thus transferring in a figure his own guilt to the animal, that bearing his sin it might be fitted to endure his punishment. The victim was now slain, and laid upon the altar, the life of the animal being understood to be accepted by God instead of the life of the offerer. Thus the sacrifices of the ancient economy pointed forward the faith of the pious worshipper to Him who, in the fulness of time, should come to take away sin by the sacrifice of himself.

Unbloody sacrifices consisted of those eucharistic offerings, such as libations, incense, fruit, and cakes, which were presented to the gods of the heathen in token of gratitude for blessings received, or to obtain favours desired. Such sacrifices were more properly OFFERINGS (which see), while the term sacrifices more properly applied to those which were strictly propitiatory, and whose distinctive feature was the shedding of blood for the remission of sin. These sacrifices, or slain offerings, were divided, in the ancient Jewish economy, into *burnt-offerings*, *sin-offerings*, *trespass-offerings*, and *peace-offerings*, all of which are described in this work under their respective names. Those sacrifices which were public and belonged to the whole nation of Israel, were accounted most holy, while others of a more private nature were regarded as less holy. The former were slain upon the north side of the altar; the latter upon the east or south. The skins of the former belonged to the priests, those of the latter to the offerers. See BLOOD, OFFERINGS.

SACRILEGE, a crime which consisted among the ancient heathens in stealing those things which were consecrated to the gods, or deposited in a sacred place. In the early Christian Church, however, sacrilege more properly consisted in diverting to a common use anything which had been devoted to the service of the church. Jerome says, "To take from a friend is theft; but to defraud the church is sacrilege." It was also accounted a sacrilegious act, in these ancient times, to rob graves or to deface the monuments of the dead. Such, accordingly, as had committed these crimes, were punished with death. The case of the ancient *Traditors* was considered one of sacrilege, inasmuch as they delivered up their Bibles and holy utensils to the heathen to be burnt. The Donatists were charged with this crime for profaning the sacraments, and churches, and altars. Whatever, in short, tended to desecrate sacred objects in any way, was accounted sacrilege, and punished in the early church with great severity.

SACRISTAN, an officer who formerly had charge of the sacred utensils and moveables of a church.

SACRISTY, the place in a Roman Catholic Church where the sacred utensils and the consecrated wafers are kept.

SADDUCEES, an ancient Jewish sect which endeavoured to restore the original religion of Moses in its purity, by removing from it all that had been added by the traditions of the Pharisees. They are supposed to have derived their name either from Sadoc, who lived nearly 300 years before the Christian era, and is supposed to have been the founder of the sect; or from the Hebrew word for justice, as if they alone were just, and could justify themselves before God. They are alleged to have denied the immortality of the soul, and the existence of a future state. They denied the resurrection of the dead, the existence of angels and of departed spirits. Their belief was, that there is no Spirit but God only; that in the case of man the present world is his all, that body and soul perish together, and that, therefore, there is no future state of reward or punishment. In opposition to the Pharisees, whose traditions they rejected, the Sadducees taught that it was proper to keep to the letter of the law, and that nothing was to be believed except what was contained in the Pentateuch. Some have maintained that they did not absolutely reject the other parts of Scripture, but only that they preferred the Pentateuch to the rest of the Bible. To obviate this idea, however, it is worthy of remark, that when our blessed Lord opposes their doctrines, his arguments are drawn exclusively from the five books of Moses. Another branch of the heresy of the Sadducees related to the doctrine of predestination, which they wholly cast aside, and asserted the absolute and unrestricted freedom of man to choose either good or evil, without either grace to guide him to the one, or to restrain him from the other.

The Sadducees were the smallest in number of all the Jewish sects, but many of them were men of rank and influence. They were bitterly opposed to the Pharisees, but as Neander well remarks: "Directly at variance as were the two systems of Phariseism and Sadduceism, still they had something in common. This was the one-sided legal principle which they both maintained. And indeed by the Sadducees this principle was seized and held after a manner still more exclusively one-sided than by the other; since with them all religious interest was confined to this point; and since they misinterpreted or denied everything else that belonged to the more fully developed faith of the Old Testament. Moreover, the essential character of the law in its spirit, as distinguished from its national and temporal form, in its strictness and dignity, was recognized by them still less than by the Pharisees. While the Pharisees attributed the highest value to ritual and ascetic works of holiness, with the Sadducees—as, perhaps, the name they give themselves may denote—uprightness in the relations of civil society passed for the whole. Starting from this principle, there was nothing in their view of morality which presented a point of contact for the feeling of religious need, which most readily emerges from the depth of the

moral life. Add to this that they ascribed divine authority, an authority binding on religious conviction only, to the Pentateuch. The observance of the law, understood after their own way, was for them the only thing fixed and certain; in respect to all other things, they were inclined to doubt and disputation." Josephus represents the Sadducees as having been mostly persons of wealth, whose whole affections were placed on earthly things to the utter neglect of the things of eternity. The sect appears to have perished in the destruction of Jerusalem by the Romans, for we find no mention of them after that event. Their opinions, however, were revived, to some extent, long after by the CARAITES (which see).

SAGAN, the second priest of the Jews, who acted as deputy of the high-priest, often officiating for him in the sacred service of the temple. He was sometimes called high-priest, and was identical with the ruler of the temple. In 2 Kings xxv. 18, Zephaniah is called the second priest, whom the Chaldee paraphrast calls the Sagan. Maimonides observes, that all the priests were under his authority, and he occupied the post of honour at the right hand of the high-priest.

SAINT-WORSHIP. The doctrine of the Romish Church on this subject is contained in the creed of Pope Pius IV., which affirms, "Likewise that the saints reigning together with Christ are to be honoured and invocated, that they offer prayers to God for us, and that their relics are to be venerated." The council of Trent also decrees as follows: "The holy council commands all bishops and others, who have the care and charge of teaching, that according to the practice of the Catholic and Apostolic Church, received from the first beginning of the Christian religion, the consent of venerable fathers, and the decrees of holy councils, they labour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the saints, the honour due to relics, and the lawful use of images; teaching them, that the saints, who reign together with Christ, offer their prayers to God for men; that it is a good and a useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance; because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who affirm that they do not pray for men, or that to beseech them to pray for us, is idolatry; or that it is contrary to the Word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and man; or that it is foolish to supplicate, verbally or mentally, those who reign in heaven."

The practice of the invocation of saints appears to have had its origin in the extraordinary veneration paid in the early ages of Christianity to those who surrendered their lives for the cause of Christ. Religious services were performed with peculiar saue-

tity at their graves, and at length, in the age of Constantine, it had become customary to erect splendid churches over their burial-places, and even to enshrine some relic of a martyr in the buildings erected to their honour. It is still regarded, indeed, as essentially necessary to the consecration of a Romish church, that relics be deposited in the altar. Gieseler informs us, that in the fourth and fifth centuries Christians in Egypt showed their reverence for departed saints by embalming their bodies, and preserving them in their houses. They even went so far as to dig up the bodies of saints from their graves, and bury them in churches, especially under the altar. The idea now began to arise that peculiar efficacy was to be attached to the intercession of martyrs and saints. Origen was the first who publicly inculcated such a notion; and so rapidly did it spread that in a short time men chose their patron saints, and dedicated churches to their worship. During the sixth century an incredible number of temples were erected in honour of the saints, both in the eastern and the western provinces; and numerous festivals were instituted to keep up the remembrance of these holy men. Thus the practice of invoking the saints, and imploring the benefit of their intercession, came to be established.

According to a Romish authority of some note, "no one should be venerated as a saint without the license of the Pope; though during his lifetime he may have wrought miracles." And many writers maintain that the Pope cannot err in the canonization or beatification of saints. The first canonization of which we have an authentic record is that of Ulrich, bishop of Augsburg, by John XV. in A. D. 955. It was not, however, till the twelfth century that the popes asserted their right to add new saints to the calendar. The kind of adoration or worship which is given to the saints is of the lowest kind, being that which among Romanists is termed *dulia*. It is thus described by Ferraris: "That it may be fully understood what worship or adoration is due to them, it is to be observed, that adoration is an act by which any one submits himself to another, in the recognition of his excellence. This is the common opinion. And this adoration or worship is civil or political, sacred or religious. Adoration merely civil or political, is that which may be offered to kings and supreme princes on account of the excellence of their station, or the excellency of human power which they possess beyond others; as is mentioned in Scripture, where some are said to have adored kings. So David, falling on his face, adored three times. (1 Sam. xx. 41.) 'All the assembly blessed the Lord God of their fathers, and bowed themselves, and adored God, and then the king;' (1 Chron. xxix. 20;) where, as you see, the same word adoration refers to God and the king; although, to God the worship is *latria*, to the king it is only civil respect. Sacred or religious adoration is that which is offered to any one on account of sacred or

supernatural excellence, as the adoration which is rendered to God, the blessed Virgin Mary, and all the saints."

It was not until the close of the sixth century that the invocation of saints became a part of the prayers of the church. About that time Pope Gregory the Great appointed litanies to be used in churches, in which saints were invoked by name. From the eighth century saint-worship was a recognized feature of the worship of the Church of Rome, and at the present day it is impossible to peruse her authorized formularies without being struck with the extent to which this practice is still carried. In the *Confiteor* sin is confessed not only to God, but to angels and saints, in these words: "I confess to Almighty God, to blessed Mary, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed." Throughout every part of the authorized worship of the Church of Rome, saints are implored to intercede for the worshipper. This is more especially the case in the 'Litany of the Saints,' which is in constant use among Romanists, both in public and private, and in which more than fifty saints are mentioned by name, who are entreated to pray for the petitioner. Sometimes Romanists address prayers to the saints, asking them by their own power to confer blessings. Thus, "O holy Michael, O archangel, defend us in battle that we perish not in the dreadful judgment." In the same spirit the apostles are thus addressed on St. John's day: "Ye judges of the ages and true lights of the world, we implore with the prayers of our hearts, hear the voices of your suppliants. Ye who by a word shut the temples of heaven and loose its bars, command us who are guilty to be released from our sins." Every Romanist also, in his daily prayers, is taught thus to address his guardian angel, "O my good angel, whom God by his divine mercy hath appointed to be my guardian, enlighten and protect me; direct and govern me this night. Amen." In addition to this, many of the saints are believed to have some particular province or function assigned to them in regard to which they are often invoked. The old breviaries, accordingly, contained special offices addressed to these patron saints. But under whatever form, saint-worship meets with not the slightest countenance from the Word of God. See BEATIFICATION, CANONIZATION.

SAITIS, a surname of *Athena* among the ancient Greeks in Argolis.

SAIVAS, the general name given to those among the Hindus who worship *Shiva*, the destroyer, one of the members of the *Trimurti*. The only form under which this deity is worshipped by his votaries is that of the *Linga*, which they adore either in temples, in their houses, or on the side of a sacred stream. This has been from a remote period the religion of the *Brahmanas*.

SAKHAR, an evil spirit mentioned in the Jewish Talmud as having taken possession of the throne of Solomon.

SAKHI BHAVAS, a Hindu sect which worships Rádhá as the personification of the *Sakti* of *Krishna*. They assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women. They are held in little estimation, and are very few in number; they occasionally lead a mendicant life, but are rarely met with; it is said that the only place where they are to be found in any number is Jaypur; there are a few at Benares, and a few scattered throughout several parts of Bengal.

SAKTAS, the worshippers of the *Sakti*, the female principle, or the divine nature in action, which is personified under different forms, according as the worshippers incline towards the adoration of *Vishnu* or *Shiva*. The probable origin of this sect or class of worshippers is thus explained by Professor H. H. Wilson: "The worship of the female principle, as distinct from the divinity, appears to have originated in the literal interpretation of the metaphorical language of the *Vedas*, in which the will or purpose to create the universe, is represented as originating from the Creator, and co-existent with him as his bride, and part of himself. Thus in the *Rig Veda*, it is said, 'That divine spirit breathed without afflation single, with her who is sustained within him; other than him nothing existed. First desire was formed in his mind, and that became the original productive seed, and the *Sáma Veda*, speaking of the divine cause of creation, says, 'He felt not delight, being alone. He wished another, and instantly became such. He caused his ownself to fall in twain, and thus became husband and wife. He approached her, and thus were human beings produced.' In these passages it is not unlikely that reference is made to the primitive tradition of the origin of mankind, but there is also a figurative representation of the first indication of wish or will in the Supreme Being. Being devoid of all qualities whatever, he was alone, until he permitted the wish to be multiplied, to be generated within himself. This wish being put into action, it is said, became united with its parent, and then created beings were produced."

SAKTI, the active volition or omnipotent energy of any one of the members of the Hindu *Trimurti*. It may exist separately from the essence of Deity, and in such a case it is conceived to be invested with a species of personality, and to be capable of exerting an independent agency. When viewed as the cause of phenomena, or sensible appearances, it is called MAYA (which see). The *Sakti* is worshipped by many Hindus, being personated by a naked female, to whom meat and wine are offered.

SAKTI SODHANA, a religious ceremony in connexion with the *Sakti*, or personified energy of Deity among the Hindus. The object of worship in this

case should be a dancing-girl, a harlot, a washerwoman, or barber's wife, a female of the *Brahmanical* or *Sudra* tribe, a flower-girl, or a milk-maid. The ceremony is performed at midnight with a party of eight, nine, or eleven couple. Appropriate *mantras* are to be used according to the description of the person selected for the *Sakti*, who is then to be worshipped according to the prescribed form; she is placed disrobed, but richly ornamented, on the left of a circle described for the purpose, with various *mantras* and gesticulations, and is to be rendered pure by the repetition of different formulas. Being finally sprinkled over with wine, the act being sanctified by the peculiar mantra, the *Sakti* is now purified, but if not previously initiated, she is further to be made an adept by the communication of the radical mantra, whispered thrice in her ear, when the object of the ceremony is complete.

SAKYA-MUNI. See CHAKIA-MOUNI.

SALACIA, the goddess of the sea among the ancient Romans, and the spouse of *Neptune*.

SALII, priests of Mars among the ancient Romans. They were instituted by Numa, and were guardians of the ancilia, or twelve sacred shields. They received the name of Salii, according to Plutarch, from the dance which they performed when in the month of March they carried the sacred shields through the streets of Rome. According to tradition, one of these shields fell from heaven into the hands of Numa. At Rome the Salii had their temple on the Palatine hill; there they exercised their sacred functions, and hence they were surnamed the Palatini. Originally the Salian college amounted to the same number as that of the sacred shields committed to their care.

SALSA (MOLA). See MOLA SALSA.

SALT, a substance of great importance and utility. It was expressly appointed by God to be used in all the sacrifices offered to him. Thus Lev. ii. 13, "And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt." Dr. Adam Clarke remarks upon this passage: "Salt was the opposite to leaven, for it preserved from putrefaction and corruption, and signified the purity and persevering fidelity that are necessary in the worship of God. Everything was seasoned with it, to signify the purity and perfection that should be extended through every part of the divine service, and through the hearts and lives of God's worshippers. It was called 'the salt of the covenant of God,' because, as salt is incorruptible, so was the covenant and promise of Jehovah. Among the heathens salt was a common ingredient in all their sacrificial offerings, and as it was considered essential to the comfort and preservation of life, and an emblem of the most perfect corporeal and mental endowments, so it was supposed to be one of the most acceptable presents they could make unto their

gods, from whose sacrifices it was never absent." Hence no sacrifice was offered to the gods among the ancient heathens without the salt-cake or *MOLA SALSA* (which see).

It was a custom among the Oriental nations in former times to ratify their engagements by salt. This substance was regarded as the emblem of friendship and fidelity, as well as a sacred pledge of hospitality. Hence when the Lord "gave the kingdom over Israel to David for ever, to him and his sons," it is called "a covenant of salt." It was salt which was regarded among the ancient Hebrews as seasoning the sacrifice and giving it a relish before God. Accordingly, Jesus, when describing, in his Sermon on the Mount, the peculiar responsibilities of the believer as placed in the world, uses these remarkable words, Matth. v. 13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." In the employment of such an expression, our Lord indicates that the world is viewed as, in the estimation of God, a tasteless, insipid mass, having no relish with Him, except from the presence of His own children. It is for the elect's sake that all the common benefits and blessings of Providence are received by the world. The offering is presented before Him, but it is only the salt which gives it a relish. What restrains the fiery clouds from discharging fire and brimstone upon the abandoned cities of the plain? It is because the righteous Lot is there. The wicked owe their worldly comforts to these very men whom they hate and persecute. The Lord dealt kindly with the house of Pharaoh for Joseph's sake. But there is still another kindred aspect in which the figure of salt may be viewed as applicable to the true believer. When salt was used in Old Testament times, in the formation of a covenant, its presence seems to have imparted perpetuity to the covenant, which is accordingly termed, "a covenant of salt for ever." This notion is in harmony with the well-known use of salt in preserving substances from passing into corruption. And in this sense believers are well entitled to be called "the salt of the earth." The whole world is lying under the sentence of a righteous God; and what restrains Him from hurling forth the thunderbolts of His holy indignation, and executing the fierceness of His anger in a moment? It is because men of whom the world is not worthy are treading its polluted soil. Let the elect be once gathered in from the four winds of heaven, and judgment will come forth to do its work.

SALUS, a Roman goddess personifying health, prosperity, and the public good. She was worshipped publicly on the 30th of April, along with Pax, Concordia, and Janus, and had a temple on the Quirinal hill.

SALUTATION (ANGELIC). See *ANGELIC SALUTATION*.

SALUTATORIUM, a place adjoining to the church in ancient times, where the bishop and presbyters sat to receive the salutations of the people as they came to solicit their prayers in their behalf, or to consult them about important business.

SA'MANE'RA, the name given to a novice among the Budhists. It is derived from *Sramana*, an ascetic. He must be at least eight years of age, and must have received the consent of his parents to his abandonment of the world. He cannot receive ordination until he is twenty years of age, and before he has reached that age he can perform any religious rite, but is not allowed to interfere in matters of discipline or government. The vow of a *Sámanéra* is in no case irrevocable.

SAMARITANS, a people who, though regarded by the Jews as idolaters, may, nevertheless, be looked upon as, in some sense, a Jewish sect. The origin of this people is detailed in 2 Kings xvii. About B. C. 709, Sennacherib, king of Assyria, carried away to a distant country the great body of the ten tribes, substituting in their place a mixed multitude of heathen strangers from Cuthah, Ava, Hamath, and Sepharvaim. These mingled with one another, and with those of the Jews who still remained in Palestine, so that they formed a single people, who took the name of *Samaritans*, from the name of their principal city, Samaria. At first they continued to practise the idolatrous worship which they had brought with them from their native land, but having been visited with manifest tokens of the Divine anger, they were anxiously desirous of being instructed in the knowledge of the true God, and gladly welcomed one of the captive Jewish priests, who was sent by the king of Assyria to teach them. Unwilling, however, wholly to renounce idolatry, they foolishly endeavoured to combine Judaism and heathenism, the service of the God of Israel with that of the gods of the heathen. At length, after the Jewish captivity in Babylon had come to an end, the Samaritans professed wholly to abandon their heathen customs and ceremonies, and to adhere to the worship of the true God. So far, indeed, did they seek to identify themselves with the Jews, that they expressed an earnest wish to associate themselves with that people in rebuilding their temple. But this offer having been rejected, the Samaritans were enraged, and used every means in their power to retard the work of building, in which they so far succeeded that it was delayed for fifteen years. From this time the most deadly hostility arose between the Jews and the Samaritans, which was not a little increased by the obstructions which were thrown in the way of Nehemiah when he sought to restore the walls of Jerusalem.

Shortly after this, Sanballat, a prince of the Samaritans, sought and obtained permission from the Persian monarch to erect on Mount Gerizim a rival temple to that of the Jews. Thus commenced in Samaria a national system of worship identical in all

respects with that which had been established by the Jews at Jerusalem. The enmity, accordingly, which existed between the two nations, now gathered strength every day, and in the time of our Lord, we are told that it had risen to such a height, that the Jews had no dealings with the Samaritans—a fact which accounts for the question which the Samaritan woman addressed to our Lord, "How is it that thou, being a Jew, askest drink of me who am a woman of Samaria?"

Even after the destruction of their temple the Samaritans still continued to worship on Mount Gerizim, and to maintain that no other place was equally sacred, as having been the spot on which altars were reared and sacrifices offered by Abraham and Jacob. They alleged also, that Gerizim was the place of blessing referred to in Deut. xxvii., for while in the Hebrew Bible the altar was appointed to be set up, not on Gerizim, but on Mount Ebal, the word Ebal in the fourth verse reads Gerizim in the Samaritan Pentateuch, and thus the whole case is altered, other passages in the Bible, which might seem to favour the Jews, being set at nought, on the simple ground that the Samaritans believed in the genuineness and inspiration of no other parts of the Sacred volume, except the five books of Moses.

A small remnant of the Samaritans still exists in Shechem. In November 1850 they amounted to only 63 males in all, 35 of whom were taxable men above 14 years of age. They trace their lineage to Ephraim, second son of Joseph; and the relentless animosity which has for ages existed between the Samaritans and the Jews is at this day as strong as ever. Few communities have been exposed to more severe reverses of fortune, or have been called to endure so much in defence of their religion and their ancient customs. Their mode of worship resembles that of the Jews, with the exception of the single circumstance, that the Samaritans put off the shoes before entering the synagogue. Among their valuable manuscripts is found a copy carefully preserved of the Pentateuch, perhaps the oldest manuscript extant. They affirm it to have been written sixteen years after the death of Moses, upon parchment made from the skin of the first sheep offered in sacrifice by Joshua on Mount Gerizim. It is also affirmed, that it was written by Abishua, the son of Phinehas. The Samaritans profess to be able to trace the paternal descent of their priest by an unbroken line to Aaron, the first high-priest of the Jews.

SAMBATION, a river mentioned in the Talmud, as flowing during the first six days of every week, and drying up on the Sabbath. The Rabbis are not agreed as to the situation of the river, some placing it on the borders of Ethiopia, and some in India.

SAMIUS, a surname of **POSEIDON** (which see).

SAMMAEL, a demon among the modern Jews, most commonly styled the Angel of Death. The rabbis allege, that the removal from the present life

of those who die in the land of Israel is assigned to Gabriel, whom they call an Angel of Mercy, while those who die in other countries are despatched by the hand of Sammael, the prince of demons. Several of the rabbis confidently assert, that the latter has no power over the Jews, and God himself is represented as saying to him, "The world is in thy power except this people. I have given thee authority to root out the idolaters; but over this people I have given thee no power."

SAMOKRESTSCHENTSI (Russ. self-baptizers), a sect of Russian Dissenters who baptize themselves, under the impression that no other persons are sufficiently pure to perform the rite for them.

SAMOSATENIANS, a sect which arose in the third century, deriving its origin, as well as its name, from Paul of Samosata, a bishop of Antioch in Syria. The system of doctrine taught by Paul and his followers, who were sometimes called *Paulianists*, was a species of Monarchianism, and approached very near to that of the *Artemonites*, giving special and almost exclusive prominence to the human nature of Christ. The peculiar views of the Samosatenians are thus sketched by Neander: "The Logos—according to Paul of Samosata—is in relation to God nothing other than reason in relation to man,—the Spirit in relation to God, nothing other than the spirit in relation to men. As he controverted the doctrine of a personal Logos, so too he declared himself opposed to the theory of an incarnation of the Logos, of an indwelling of its essence in human nature. He would only concede, that the divine reason or wisdom dwelt and operated in Christ after a higher manner than in any one else. To his mode of developing himself, as man, under the divine influence, is to be attributed the fact that he outshone in wisdom all other messengers of God that preceded him. For this reason—because he was, in a sense in which no other prophet before him had been, an organ of the divine wisdom that revealed itself through him—he is to be styled the Son of God. Thus Paul is said to have employed the expression, 'Jesus Christ, who comes from here below,' in order to indicate that the Logos did not enter into a human body, but Christ, as man, was deemed worthy of being exalted to this peculiar union with God by means of such an illumination from the divine reason. And hence, indeed, Paul affirmed that the divine Logos came down and imparted his influence to Christ, and then rose again to the Father. Although by this theory, Christ was regarded as a mere man, yet Paul, adopting the scriptural and church phraseology, seems to have called him God in some improper sense, not exactly defined. In this case, however, he explained, that Christ was not God by his nature, but became so by progressive development. If his language was strictly consistent with his system, he certainly referred the name, Son of God, to Christ alone,—to the man especially distinguished by God after the manner above described

and hence he ever made it a prominent point, that Christ, as such, did not exist before his nativity; that when a being with God before all time is ascribed to him, this is to be understood as relating only to an ideal existence in the divine reason, in the divine predetermination. Hence, when his opponents, judging rather from the connection of ideas in their own mind than in his, accused him of supposing two Sons of God, he could confidently affirm, on the contrary, that he knew of but one Son of God. It may be, however, that, where it was for his interest to accommodate himself to the terminology of the church, he too spoke of a generation of the Logos in his own sense, understanding by this nothing else than the procession of the Logos to a certain outward activity,—the beginning of its creative agency." Various unsuccessful attempts were made to convict Paul of Samosata of holding erroneous doctrines, but at length, at a council held in A. D. 269, his opinions were condemned, he himself deposed, and his office conferred upon another. Being supported, however, by a large party of followers, and, besides, patronized by Queen Zenobia, Paul, even though formally deposed, continued to keep possession of his bishopric until A. D. 272, when the matter having been referred by the Emperor Aurelian to the bishop of Rome, he was compelled to resign.

SAMPSEANS, a name given to the **ELCESAITES** (which see).

SANAKADI SAMPRADAYIS, one of the *Vaishnava* sects among the Hindus. They worship *Krishna* and *Radha* conjointly, and are distinguished from other sects by a circular black mark in the centre of the ordinary double streak of white earth; and also by the use of the necklace and rosary of the stem of the *Tulasi*. The members of this sect are scattered throughout the whole of Upper India. They are very numerous about Mathura, and they are also among the most numerous of the *Vaishnava* sects in Bengal.

SAN BENITO, the garment worn by the victims at the Inquisition on the occasion of the *Auto da Fè* with devils and flames painted on it. Those who were to be burnt alive had the flames pointing upward, while those who had escaped this horrible fate had them pointing downward.

SANCTUARY. See **TABERNACLE**, **TEMPLE**.

SANCUS, an ancient Roman divinity said to have been identical with *Dius Fidius*, and to have presided over oaths, particularly marriage oaths. He had a temple at Rome on the Quirinal Mount.

SANDEMANIANS. In the article **GLASSITES** (which see), it has already been mentioned, that Mr. Robert Sandeman, a native of Perth, was led to embrace the opinions of Mr. Glas, which he so zealously diffused both in England and America, that at length the name of the founder was lost in that of the zealous advocate, and the sect came to be known, south of the Tweed, exclusively by the appellation

of *Sandemanians*. The writings of Mr. Sandeman ultimately obtained a more extensive circulation than those of Mr. Glas, and though, from the year 1755, he openly avowed his adherence to Glassite opinions, it was not until he removed to London in 1760, that the sect became known in England. Having gradually gathered round him a congregation in the English metropolis, he laboured among them with indefatigable earnestness, but in 1764 he sailed for America, where, after enduring much opposition and many trials, he was cut off in 1771 in the prime of life, at Denbury in Massachusetts. The inscription on his tomb-stone refers to his peculiar views on the nature of justifying faith: "Here lies, until the resurrection, the body of Robert Sandeman, who, in the face of continual opposition from all sorts of men, long and boldly contended for the ancient faith; that the bare death of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God."

Soon after Mr. Sandeman had embraced Glassite opinions, he published 'Letters on Theron and Aspasio,' under the signature of Palæmon. This work excited considerable sensation in England, and gave rise to what is familiarly known by the name of the Sandemanian controversy. The peculiar doctrines maintained in the 'Letters,' are thus described by the author himself: "The motto of the title-page of this work is, 'One thing is needful;' which he calls the sole requisite to justification, or acceptance with God. By the sole requisite, he understands the work finished by Christ in his death, proved by his resurrection to be all-sufficient to justify the guilty; that the whole benefit of this event is conveyed to men, only by the apostolic report concerning it; that every one who understands this report to be true, or is persuaded that the event actually happened, as testified by the apostles, is justified, and finds relief to his guilty conscience; that he is relieved, not by finding any favourable symptom about his own heart, but by finding their report to be true, that the event itself, which is reported, becomes his relief so soon as it stands true in his mind, and accordingly becomes his faith; that all the Divine power which operates on the minds of men, either to give the first relief to their consciences, or to influence them in every part of their obedience to the gospel, is persuasive power, or the forcible conviction of truth:

"That all men are equally fit for justification, or equally destitute of any plea for acceptance with God; that those called the stricter sort cannot, by their utmost assiduity in devotion, contribute any more to this end than the most notorious felons ready to suffer for their crimes; that in this respect, no one of mankind has the least room to glory over another; that man's impotency to do what is pleasing to God, lies in the aversion of his will; and that all men are as able to please God as they are willing:

"That the supernatural facts recorded in the writ

ings of the apostles, open to view a further discovery of the Divine character than can be learned from any thing observable in the course of nature ; that in the work finished by Christ on the cross, this new discovery of the Divine character was made ; that thence it appeared that God might be just in justifying the ungodly, or those who have nothing about them but what fits them for condemnation ; that this is proved and demonstrated, with evidence sufficient to counterbalance all objections, by the resurrection of Christ from the dead ; that every one who is persuaded of the fact of Christ's resurrection, as circumstanced in the gospel history, even when he finds nothing about himself in the way of wish, desire, or otherwise, but what renders him obnoxious to the Divine displeasure, knows how God may be just in justifying him, and receiving him into favour presently as he stands ; so finds relief from the disquieting fear for which no remedy can be found by any argument drawn from any appearance of God in the course of nature :

“ That the great mistake of popular preachers, or the chief leaders in devotion, lies in this, that they cannot understand how God can appear to an unrighteous person just in justifying him as he presently stands, without feeling some motion or tendency in his will towards a change to the better ; whether this motion be called some faint desire to close with Christ, to trust in him, to put forth an act of faith, or by any other name :

“ That, in effect, they make their acts of faith to stand not only for the ground of acceptance with God, but also for the evidence and proof of one's being in favour with God ; that accordingly they show their disaffection not only to the justifying work of Christ, but also to the works of self-denied obedience, wherein his people are called to be conformed to him, as a proof of their being his disciples indeed ; that the appropriation contended for in the popular doctrines is disagreeable to the Scripture, and productive of the worst consequences ; that no man can warrantably be assured that he is a Christian, a believer in Christ, or an object of the peculiar favour of God, in any other way than by being assured, on good grounds, that his practice in obedience to the peculiar precepts of Christianity is influenced by the love of that same truth which influenced the lives of the apostles.”

The main position of this system evidently is, that justifying faith is nothing more than a simple assent of the understanding to the Divine testimony—a doctrine which was ably combated by Mr. Andrew Fuller. It is an undoubted truth that faith in itself, without reference to its object, but viewed simply as a fundamental principle of the human mind, may be regarded as a purely intellectual act. But when we speak of the faith which justifies, we dare not separate the act of faith from the object of faith. It is Christ the object which lends all its force and efficiency to the act of faith, and hence we find the

Scriptures declaring concerning justifying faith what cannot be affirmed in regard to any merely intellectual act, that “ it works by love,” “ purifies the heart,” and “ overcomes the world.” It is, in short, a thoroughly practical principle influencing the whole heart and life of man, thus sanctifying while it saves.

After the departure of Mr. Sandeman for America his congregation in London received considerable accession to its numbers under the ministry of his successor, the Rev. S. Pike, who enjoyed much popularity as a preacher. Congregations holding the same principles were afterwards formed in different parts of England, as well as in America. Like the Glassites in Scotland they partake of the Lord's Supper every Lord's day, observe love-feasts, mutual exhortation, washing each other's feet, the use of the lot and other practices, which they believe to have been followed by the primitive Christians. The numbers of this sect have considerably diminished in course of time, so that at the last census, in 1851, only six congregations were reported as belonging to the body, and these having each of them a very small attendance.

SANGA, a name given to the sacred pilgrimage of ISJE (which see), practised among the Japanese.

SANGARIUS, a river-god among the ancient Greeks, the son of Oceanus and Tethys.

SANGHA, an assembly or chapter of Buddhist priests.

SANHEDRIM, the supreme council, or court of justice among the ancient Jews. There is no satisfactory evidence that this council existed before the time of the Maccabees. Some, no doubt, have endeavoured to trace its origin to the seventy elders of Israel who were chosen by Divine appointment to assist Moses in judging the people in the wilderness. It is highly probable, however, that this latter council was a merely temporary institution, as we find no trace of such a council during the whole period which elapsed from the death of Moses to the Captivity. But the Sanhedrim, when instituted in the time of the Maccabees, may possibly have been formed after the model of the ancient institution.

This Jewish court of judicature consisted of seventy or seventy-two members selected from the chief priests, the elders, and the scribes. It was presided over by the high-priest. When met in council, all the members were seated so as to form a semicircle, with the president in the centre, having on his right the vice-president, and on his left the second vice-president. The meetings were held generally in the immediate neighbourhood of the temple, or as some allege, in the temple itself. At the pretended trial of our Lord, however, they assembled in the palace of the high-priest. The authority of the Sanhedrim appears to have been very extensive, reaching to affairs both of a secular and sacred character. When Judea became subject to the Romans, the court was prohibited from inflicting capital punishment, and the execution of such a sentence placed wholly

in the hands of the Roman governor. Hence the statement of the Sanhedrim at the trial of Jesus, "It is not lawful for us to put any man to death;" and when the martyr Stephen was stoned, it was not done by the authority of the Sanhedrim, but in the midst of a tumultuous assemblage of the people. On an after occasion, we find Peter and John brought before the council for "preaching through Jesus the resurrection from the dead;" and at a still later period all the apostles were summoned before the Sanhedrim, and ordered to be beaten. The members of the council usually sat when engaged in trying any cause, but in all cases of blasphemy they stood, and when the witnesses uttered the blasphemous words which had been spoken, the judges rent their garments in token of abhorrence. The Sanhedrim was the court of final appeal, not only to the Jews within the bounds of the land of Israel, but even beyond it.

SĀ'NKHYA PHILOSOPHY (THE) a famous system of philosophy among the Hindus. Its origin is attributed to Kapila, who is sometimes alleged to have been one of the seven great *Rishis* that emanated from Brahm, while others maintain him to have been an incarnation of the god *Vishnu* or of *Agni*, the god of fire. The most complete exposition of this abstruse system is to be found in the *Karika*, a poem of seventy-two stanzas, which has given rise to a great number of commentaries.

The word Sānkhyā is said to be derived from *Sankhya*, which denotes number or reason, probably because its author considered it as a thoroughly rational system, whereby all things are to be explained, whether material, intellectual, or moral. Its two cardinal points were *Prakriti*, the primordial matter, and *Atma*, the soul. The following brief sketch of this, which Cousin terms the sensationalist system of India, is given by Mr. Hardwick, in his 'Christ and other Masters': "In this creed, the plastic origin of all material things, the primary productive essence (*Prakriti*), whose properties come before us in sensation, is the 'undiscrete,' the indestructible, the all-embracing, or, in modern phraseology, the Absolute. 'Creation' is the individualising of this universal principle: yet the motive power is due in no case to a conscious and designing Agent, but rather to blind impulses, evolving first intelligence, or *buddhi*, one of the inherent properties of the material essence, and then self-consciousness, the third in order of the Sānkhyā principles. The consciousness of individual existence is thus, according to the present system, an attribute of matter: its organ is material: it can only be connected with the soul by self-illusion: it is no proper and original element of man; and in the school of Kapila, the aim is so to educate the young philosopher, that he is prepared to lay aside the pronoun I entirely, to affirm that souls have individually no interest either in human passions or possessions, and in this sense to declare, as the grand climax of his

teaching, 'Neither I am, nor is aught mine, nor is there any I.'

"Another feature of the system is that, without impugning the reality of spirit, or refusing to it some directive agency, the active principle in man is always held to be a property of body, and action itself regarded as material. Kapila did not wish, as it would seem, to enter on elaborate discussions touching the origin and destination of man's spiritual nature. Philosophy, he concluded, ought to deal chiefly with phenomena, not with final causes, and excepting hints to the effect that *buddhi*, or intelligence, though itself material, is the link between the soul and matter, we shall look in vain for any definite theory as to the connexion and disconnexion of the visible and the invisible. The Sānkhyā speculator had before him two distinct classes of effects, a world produced by nature, and a multitude of souls proceeding from a spiritual essence. The first attracted his chief interest. He did not, however, fail to recognise the fact that souls are in the ordinary state of man possessed, or, he would say, deluded by the consciousness of individuality, and that this consciousness will haunt them till, so far as they are interested, all the processes of nature have completed their development. He also held that such activity of nature has no other object than the liberation of the soul: it is an instance of unselfishness: the process will go on with reference to that liberation, till it is no longer needed,—'as a man boiling rice for a meal desists when it is dressed.' 'Generous nature, endued with qualities, does by manifold means accomplish without benefit [to herself] the wish of ungrateful soul, devoid of qualities:—expressions, which, if I mistake not, were among the earliest evidences that philosophic minds were rising to the great conception of self-sacrifice, or rather of spontaneous action in behalf of others."

The Sānkhyā system is strictly dualistic in its character, the two original elements being Nature and the Soul. The former, however, is the only active and generative principle, while the latter is utterly passive and unproductive. These two exhaust the whole primordial elements, and, accordingly, this philosophical system excludes an Infinite Being who formed and governs the universe. Thus it is thoroughly atheistic in its whole nature and results. Like the other Hindu systems that of Kapila sought to purchase exemption from liability to repetition of birth, by a profound acquaintance with the twenty-five categories which formed the basis of the Sānkhyā philosophy. In opposition to the Vedānti system, which taught that amid the endless diversities of beings in the universe there is only one single soul, human souls in the Sānkhyā system are personally distinct, but all of equal worth and elevation. It admitted, no doubt, that there were many inequalities in the condition of men; but these it explained not by any difference in their souls, but in the distribution of the primary elements from

which their bodies are compounded. These elements are three, purity or goodness, which approximates man to the superhuman; imperfection or pain, which renders man barely human; and indifference or darkness, which degrades him to the level of the brutes. Transmigration, or the emigration of the soul through various forms of bodily organization, forms an essential doctrine of this philosophy; and Kapila, to show its consistency with the sluggish inactivity of the soul, maintained that every soul is invested originally with a certain species of bodily framework, which it never parts with until the hour of its ultimate emancipation from the bonds of nature.

At a period long subsequent to the rise of the Sánkhyā of Kapila, which, as we have seen, was fundamentally atheistic, another school was formed under the name of the "Theistic Sánkhyā," which originated with Patanjali, who is alleged to have lived in the second century before Christ. Of this system, which some have traced to a period even posterior to the introduction of Christianity, the doctrine of an Iswara or lord, forms a prominent part, so that this school recognizes God as the Creator, the Preserver, and the Judge of men. It teaches Yoga, or concentration of mind, to be the means of dispelling ignorance. The Sánkhyā system has few, if any, adherents in India at the present day.

SANTA CASA. See LORETTO (HOLY HOUSE AT).

SANTO VOLTO. See HANDKERCHIEF (HOLY).

SANTONS. See ABDALS.

SANYASI, a Hindu ascetic of the most extreme kind who assumes a state of silence, and gives up the use of fire, eats little, and asks but once in the day for food. "At the time," says the code of Manu, "when the smoke of kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten, and when dishes are removed, let the Sanyasi beg for food." He feeds upon roots and fruits. In order to fit him for immortality, he endeavours to reach a state of indifference and entire freedom from passion and emotion of every kind. He must never walk without keeping his eyes upon the ground for the sake of preserving minute animals; and for fear of destroying insects, he must not drink water until it has been strained. The only occupation suitable to his situation is meditation.

SARABAITES, a vagrant class of monks among the Egyptians in the fourth century, who wandered about from place to place, earning a subsistence by pretended miracles, trading in relics, and other modes of imposition.

SARASWATI, the consort of *Brahma* among the Hindus. She is usually represented riding on a peacock.

SARONIS, a surname of *Artemis*, under which a festival was celebrated annually in her honour at Trœzene.

SARPEDONIA, a surname of *Artemis*, derived from Sarpedon in Cilicia, where she had a temple and an oracle.

SARPEDONIUS, a surname of *Apollo* in Cilicia.

SATAN, a Hebrew word signifying an adversary, and applied to the devil, as being the enemy of mankind. See ANGELS (EVIL).

SATANAEL, a being whom the BOGOMILES (which see) of the twelfth century regarded as the first-born son of the Supreme God, who sat at the right hand of God, armed with divine power, and holding the second place after him. To each of the higher spirits they believed that God had committed a particular administration, while Satanael was placed over all as his universal vicegerent; but having apostatized, he persuaded his companions in apostacy to create a new heaven and a new earth, which should be an empire independent of the supreme God. He ruled in the world which he had created, bringing many thousands to ruin by his seductive wiles. But the good God resolved to rescue men from the dominion of Satanael, and to deprive him of power. This was accomplished by the Logos, who became incarnate, or rather took an ethereal body, which resembled an earthly body only in its outward appearance. Satanael was deprived by Christ of his divine power, and obliged to give up the name of *El* and remain nothing but Satan. This doctrine of Satanael, as taught by the *Bogomiles*, has a marked resemblance to that of the EUCHITES (which see).

SATANIANS. See MESSALIANS.

SATI. See SUTTEE.

SATISFACTION, a doctrine peculiar to the Church of Rome, according to which she asserts, that when the eternal punishment of sin is remitted, the penitent must satisfy the justice of God as far as the temporal punishment is concerned, either by doing voluntary or compulsory acts of penance, by obtaining indulgences, or undergoing the penalty in purgatory. It forms one of the most important parts of the Romish sacrament of PENANCE (which see).

SATNA'MIS, a Hindu sect who profess to adore the true name alone, the one God, the cause and Creator of all things. They borrow their notions of creation from the Vedanti philosophy. Worldly existence is with them illusion, or the work of *Máyá*. They recognize the whole of the Hindu gods, and although they profess to worship but one God, they pay reverence to what they consider manifestations of his nature visible in the Avatárs, particularly *Râma* and *Krishna*. They use distinctive marks, and wear a double string of silk bound round the right wrist. They do not uniformly employ frontal lines, but some make a perpendicular streak with ashes of a burnt-offering made to *Hanuman*. Their moral system approaches to that of the Hindu Quietists, or Grecian Stoics, consisting chiefly of a spirit of rigid indifference to the world, its pleasures and pains, advantages and disadvantages, a strict adherence to all ordinary, social, and religious duties, com-

dined with the calm hope of final absorption into the one spirit which pervades all things.

SATURN, the most ancient of the Roman divinities and the father of the gods. He is said to have introduced agriculture into Italy, as well as all the arts of civilized life. A temple was erected in honour of this deity at the foot of the Capitoline hill, and in it was deposited the public treasury, along with various public laws. This deity corresponded to the Greek *Chronos*. Saturn is said to have devoured his sons as soon as they were born, until his wife, having brought forth twins, namely Jupiter and Juno, gave her husband a stone to devour instead of Jupiter, whom she sent to be nursed on Mount Ida, by the priestesses of Cybele. Human sacrifices were first offered to Saturn, because he was supposed to delight in human blood. The golden age of the poets is usually ascribed to the reign of Saturn when justice and innocence reigned throughout the earth, and the soil produced what was necessary for the subsistence and enjoyment of mankind.

SATURNALIA, one of the ancient Roman festivals. It was celebrated in honour of Saturn towards the end of December, and was regarded as a kind of protracted holiday, when all public business was suspended, children were let loose from school, and the courts of law were shut. It was kept as a season of universal rejoicing, feasting, and mirth, when the people crowded the public streets, shouting with loud voices *Io Saturnalia*. All distinctions of rank were lost sight of, and the various classes of society mingled together without ceremony or restraint. The most conflicting opinions have been entertained as to the period at which the Saturnalia were first instituted. In the time of the Roman republic the fourteenth day before the Kalends of January was dedicated to the religious ceremonies connected with this festival. The Emperor Augustus set apart three entire days for the purpose, being the 17th, 18th, and 19th of December. In course of time a fourth, and even a fifth, day was added to the festival.

SATURNIA, a surname of *Juno* and *Vesta*.

SATURNIANS, a Gnostic sect which arose in the second century, deriving its origin from an obscure individual named Saturninus, a native of Antioch, who lived in the time of the Roman Emperor Hadrian. The doctrines of this sect bore a considerable resemblance to those of the BASILIDEANS (which see); and to Irenæus and Epiphanius we are indebted for any information we possess upon the subject. From these sources of information Neander gives the following sketch of the opinions of the Saturnians: "At the lowest stage of the emanation world, on the boundaries between the kingdom of light and the kingdom of darkness, or of the *Hyle*, stand the seven lowest angels, spirits of the stars. These combine together to win away from the kingdom of darkness, a territory on which to erect an independent empire of their own. Thus sprang into being this earthly world, and through its different

regions these spirits of the stars dispersed themselves. At their head stands the God of the Jews. They are engaged in an incessant war with the kingdom of darkness, and with Satan its prince, who will not suffer their kingdom to grow at the expense of his own, and constantly seeks to destroy what they strive to build up. A feeble ray only gleams down to them from the higher kingdom of light. The appearance of this light from above fills them with a longing for it. They would seize it for themselves, but cannot. Whenever they would grasp it, it retires from them. Hence they enter into a combination to charm this ray of the higher light, and to fix it in their own kingdom, by means of an image fashioned after the shape of light floating above them. But the form made by the angels cannot raise itself towards heaven, cannot stand erect. It is a bodily mass without a soul. At length the supreme Father looks down with pity from the kingdom of light on the feeble being man, who has been created, however, in his own image. He infuses into him a spark of his own divine life. Man now, for the first time, becomes possessed of a soul, and can raise himself erect towards heaven. The godlike germ is destined to unfold itself, in those human natures where it has been implanted, to distinct personality, and to return after a determinate period to its original source. The men who, carrying within them these divine seeds, are appointed to reveal the supreme God on earth, stand opposed to those who, possessing nothing but the hylie principle, are instruments of the kingdom of darkness. Now to destroy this empire of the planetary spirits of the God of the Jews, which would set up itself as an independent kingdom, as well as to destroy the empire of darkness, and save those men who, through the divine seed of life, have become partakers of his own nature, the supreme God sent down his *Æon Nus*. But since the latter could not enter into any union with the planetary empire, or the material world, he appeared under the disguise and semblance merely of a sensible form." Beausobre remarks that Clement of Alexandria makes no mention of Saturninus, and hence he concludes that the sect must have been of little importance, and its adherents few in number.

SATYRS, a name given in ancient Greek mythology to a class of beings connected with the worship of *Dionysus*, who are said to have resembled goats or rams, and to have been noted for love of wine and sensual pleasures. They inhabited chiefly woods and forests.

SAURAS, a Hindu sect who worship only *Suryapati*, or the sun-god. They are few in number, and scarcely differ from the rest of the Hindus in their general observances. Their mark in the forehead is made in a particular manner with red sandal-wood, and their necklace is of crystal. They eat one meal without salt every Sunday, and on every occasion of the sun's entrance into a sign of the zodiac; and they cannot eat until they have beheld the sun.

SAVIGNI (ORDER OF), an order of religious connected with the Romish Church, founded in the twelfth century by Vitalis de Mortain, a disciple of the famous Robert of Arbriscelle, who instituted the order of Fontevraud. The order of Savigni, after continuing for a time, became merged in that of CISTERCIANS (which see).

SAVIOUR, ST. (ORDER OF), a name applied to the order of St. Bridget, because it was pretended that our Saviour personally dictated to the holy foundress the rules and constitutions of the order. See **BRIDGET, ST. (ORDER OF)**.

SAVIOUR (THE). See **JESUS**.

SAVOY CONFESSION (THE), a Confession of Faith drawn up at a conference or synod of Independent or Congregationalist churches held in 1658 at the Savoy in the Strand, London. See **CONGREGATIONALISTS**.

SCALA SANTA (Ital. holy staircase). This celebrated staircase is contained within a little chapel near the church of St. John Lateran at Rome. It consists of twenty-eight white marble steps, and it is alleged by Romanists that this is the holy staircase which Christ several times ascended and descended when he appeared before Pilate, and that it was carried by angels from Jerusalem to Rome. Multitudes of pilgrims at certain periods crawl up the steps of the *Scala Santa* on their knees, with rosaries in their hands, and kissing each step as they ascend. On reaching the top the pilgrim must repeat a short prayer. The performance of this ceremony is regarded as peculiarly meritorious, and entitling the devout pilgrim to a plenary indulgence. It was a memorable day in the history of Martin Luther when he ascended the holy stairs. "While going through his meritorious work," says Dr. Merle D'Aubigné, "he thought he heard a voice like thunder speaking from the depths of his heart, 'The just shall live by faith.' These words resounded instantaneously and powerfully within him. He started up in terror on the steps up which he had been crawling: he was horrified at himself; and struck with shame for the degradation to which superstition had reduced him, he fled from the scene of his folly." From that hour Luther threw off the shackles of Romish bondage, and walked forth a free man. The ascent of the *Scala Santa*, in fact, formed a turning point in the life of the great reformer.

SCANDINAVIANS (RELIGION OF THE ANCIENT). The early religion of the inhabitants of the North of Europe is involved in considerable obscurity. From the most remote ages a system of polytheism appears to have prevailed, but it is a disputed question among the learned, whether Odin or Thor occupied a higher place in the Scandinavian pantheon. The most general opinion, however, is, that in the more recent or historical times all the northern tribes looked upon Odin as the father of the gods; and, accordingly, he invariably occupies this position in the Eddas. But even with this admis-

sion it is doubtful whether Odin was not viewed rather as a principal mundane divinity than the absolutely supreme and supermundane deity. On this subject Mr. Blackwell remarks, in his 'Critical Examination of the Leading Doctrines of the Scandinavian System: ' "We should be inclined to conjecture that the Scandinavian cosmogonists may have regarded Odin as a real mundane deity. The problem which they had to solve, was the origin of the universe. They might have had recourse to the more pleasing, and at the same time far more rational system that presupposes a Supreme Essence—a spirit moving upon the face of the waters—whereas the one they adopted only recognizes matter which becomes at length sufficiently organized to produce Odin, Vili, and Ve. They may possibly have applied these names to designate three modes of action of one deity,—Odin, or All-Father; but whether they regarded him as a corporeal being, or as the *anima mundi*—the intelligent and co-ordinate principle of the universe—we think they ascribed to this being or this intelligence, the further work of creation typified by the slaughter of Ymir, and the formation of the earth and the heavens from his body, as it lay extended in Ginnunga-gap."

The original seat which Odin occupied as the head of a branch of the Teutonic people, was the country situated in the plains of Upper Asia, between the Black Sea and the Caspian Sea. From this quarter he is alleged to have immigrated into Europe in the century immediately preceding the birth of Christ. Having settled in the northern nations, *Odin* took his place at the head of the Norse pantheon, or the *Æsir* race, as they were called, accompanied by his queen *Frigga*, who corresponded to *Hertha*, or the earth-goddess of the Germans. The most powerful of the sons of *Odin* was *Thor*, the god of thunder while *Baldur* was the mildest, the wisest, and the most eloquent, whose character as the good god formed a striking contrast to that of *Loki*, the Satan of the Scandinavians. *Njörd* corresponds to the Neptune of the Romans, ruling over the winds and the sea, being specially worshipped by fishermen. By *Skadi*, the Minerva of the Norse pantheon, this deity had two children, *Frey* and *Freyja*, who were celebrated for their power and beauty, and whom the learned Icelander, Finn Magnusen, regards as the personifications of the sun and moon. The god of poetry and eloquence was *Bragi*, whose consort was *Iduna*, the guardian of the golden apples, which restored the gods to immortal youth. The warder of the gods was *Heimdall*, whose residence was situated on the confines of heaven at the termination of *Bi-fröst*, the rainbow-bridge.

The prose Edda enumerates twelve gods, and as many goddesses, who were worshipped by the ancient Scandinavians, and all of whom were subject to Odin. The paradise of the celestial deities was called *Valhalla*, where they held their court under a vast ash-tree, named *YGGDRASIL*, (which see).

The cosmogony of the Scandinavians has been already described under the article CREATION (which see). They believed in the immortality of the soul, and in a future state either of happiness or misery, there being two different abodes for the good, and as many for the wicked. The first of these was *Valhalla*, the palace of Odin, and the abode, until the end of the world, of heroes who had died on the field of battle; while the second was *Gimli*, where the just were to enjoy delights for ever. Of the two places of punishment, the first was *Niflheim*, which was only to continue till the renovation of the world; and the second was *Naströnd*, the shore of the dead, where the misery was believed to be of eternal duration.

Among the religious ceremonies of the Scandinavians sacrifices seem to have occupied a conspicuous place. Accordingly, at this day numerous altars are found in Denmark, Sweden, and Norway. These generally consist of circles of upright stones surmounted by a great flat stone, which is supposed to have been the table of the altar. It may be remarked, however, that some antiquarian writers imagine these circles of stones to have been *Thingsteads*, that is, the places where the *Things*, or legislative and judicial assemblies, were held, and where the kings were also elected. In process of time the Scandinavians began to rear temples for the worship of their gods. The most magnificent of these sacred buildings was the temple at Upsal in Sweden, which glittered on all sides with gold, and was consecrated to the worship of the three superior deities, *Odin*, *Thor*, and *Frey*.

The Scandinavians anciently observed three great religious festivals annually. The first was celebrated at the winter solstice, which was with them the commencement of the year; and this feast, which received the name of *Jul*, was observed in honour of *Frey* or the Sun, in order to obtain a propitious year and fruitful seasons. The second festival was instituted in honour of *Goa*, or the earth, and took place at the first quarter of the second moon of the year. The third festival, which was celebrated in the beginning of the spring, was held in honour of *Odin*, with the view of invoking his aid in warlike expeditions.

In the earliest times the altars of the gods were loaded with simple offerings of the fruits of the ground, but afterwards animals, and even human beings, were sacrificed to appease the wrath of their gods. In every ninth month the Scandinavians sacrificed, for nine successive days, nine living victims, whether men or animals. (See HUMAN SACRIFICES.) In a grove near the temple of Upsal, which was called *Odin's grove*, and was accounted peculiarly sacred, human victims were sacrificed in great numbers. The same kinds of sacrifices were offered in Denmark, Norway, and Iceland. One special design of these inhuman barbarities was to predict future events by the inspection of the entrails of human victims and by the effusion of the blood. Oracles,

augury, and divination of all kinds, prevailed among the Northern nations as much as among the ancient Romans. Down to the ninth century such superstitious practices were regarded by the Scandinavians as an essential part of their religion, which they were bound most reverentially and scrupulously to observe.

SCAPE-GOAT. On the Great Day of Atonement among the Jews in Old Testament times, two goats were selected by the elders of the people as a sin-offering, the one of which was to be slain, and the other banished into the wilderness. The goats having been presented before the high-priest in the inner court of the house of the Lord, an urn containing two lots was brought and placed in the middle between them. On the one of these lots was written the inscription, "for the Lord," and on the other, "for the Scape-goat." The priest having shaken the urn, put both his hands into it, and with his right hand took out one lot and with his left the other. The Jews allege that till the death of Simon the Just the high-priest always drew out with his right hand the lot for the Lord and with his left the lot for the Scape-goat, but afterwards no such uniform practice was observed. When the lots were drawn, the high-priest bound upon the head of the Scape-goat a fillet or long piece of scarlet, which was expected to change its colour, becoming white in token of the divine favour in the remission of the sins of the people. This expectation was founded upon the Divine promise in Isaiah i. 18, "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

After the sacrifice of the one goat which was dedicated to the Lord, the *Azazel* or Scape-goat was brought to the high-priest. The ceremony which followed is thus described by Mr. Lewis in his 'Origines Hebrææ': "The high-priest was first to lay his hand upon the head of the beast, and then he made this solemn confession: 'Ah! Lord, thy people, the house of Israel, have sinned, and done perversely, and transgressed before thee; I beseech thee now, O Lord, expiate the sins, perversities, and transgressions which the house of Israel, thy people, have sinned, done perversely, and transgressed before thee: as it is written in the law of Moses thy servant; For on this day he will expiate for you, to purge you from all your sins, that you may be clean before Jehovah.' Which last word Jehovah, as soon as all the priests and the people that were in the court heard pronounced by the high-priest, they bowed, and fell down flat upon their faces, and worshipped, saying, Blessed be the name of his glorious kingdom for ever and ever. Thus the high-priest, by imposition of hands, and confessing the sins of the people over the goat, with prayer to God to remit them, charged them upon the goat, and the punishment of them was transferred from the people.

"As soon as the confession was made, the goat was sent away into the wilderness by a person prepared before-hand; but he was seldom an Israelite. It is not certainly known what wilderness this was; but the Hebrews call it the wilderness of Tzuk, which, they say, was ten miles from Jerusalem, and that at the end of each mile there was a booth erected, where men stood ready with meat and drink, which they offered to him that went with the goat, lest he should faint by the way. The nobles of Jerusalem, they add, accompanied him the first mile, further than which they might not go, because this day was a Sabbath. After which, they that were in the first booth went with him to the next, and they that were there to the third, and so forward to the last, that they might be sure to have this great work done, of carrying their sins quite away from them. When he came to the last stage, no body accompanied him that led the goat any further, but he went the tenth mile alone by himself, and the men in the booth only stood looking to see what he did with it. The goat was led to the top of a rock, and then let loose, to carry the sins of the people out of sight. Till the time of Simon the Just, the Talmud says, this goat was always dashed in pieces in his fall, on his being let loose, over the precipice; but that afterwards he always escaped, and flying into Arabia, was there taken and eaten by the Saracens."

The evident design of the ordinance of the Scape-goat was to exhibit by a striking emblem the completeness of the atonement made for sin. By the sacrifice of the one goat sin was expiated, and by the carrying away of the Azazel or Scape-goat, all the sins of the people having previously been confessed over it and put upon it, were carried away into the land of forgetfulness, so that when they shall be sought for, they shall never more be found. "I, even I, am he that blotteth out thine iniquities, and will not remember thy sins." See ATONEMENT (DAY OF).

SCAPULAR, or SCAPULARY, a badge of peculiar veneration in the Romish Church for the Virgin Mary. It consists of a square or oblong piece of stuff, marked with the initials J. H. S. on one side and two hearts on the other. It is suspended from the neck by a ribbon. It appears to have been invented by a Carmelite friar named Simon Stock, an Englishman, in 1251. According to the Romish legend the monk received the original Scapular from the hands of the Virgin as the distinguishing badge of the Carmelite order, and a certain safeguard in the hour of danger. It is much worn by strict Romanists in the belief that the devil dreads this terrible weapon. In many Roman Catholic churches, the statues of the infant Jesus and of the Holy Virgin have each a scapular hanging round their neck. It is supposed to be an effectual preservative against death by drowning or by fire, and indeed against all that might injure either the soul or the body.

SCAPULAR (CONFRATERNITIES OF THE), associations of persons wearing the Scapular in honour

of the Virgin, and in the full belief that she will rescue them from Purgatory. Privileges and indulgences have been conferred on these devotees by fourteen popes, in as many bulls. One of these, the bulla Sabbatina, secures to them, by direct promise from the Virgin to Pope John XXI., deliverance from purgatorial fire on the first Saturday after death.

SCARF, a piece of silk or other stuff which is worn over the rochet or surplice by the bishops and other dignitaries of the Church of England. It is not mentioned in the rubric of the English ritual, but is used from long custom.

SCEPTICS, a sect of philosophers among the ancient Greeks which derived its origin from Pyrrho of Elis, whose doctrines were still further developed by his disciple Timon. The end which Pyrrho seemed to aim at was undisturbed tranquillity of mind, which he proposed to attain by a constant balancing of opposite arguments so as to reduce everything to a state of uncertainty and doubt. The fundamental principle of the whole system of scepticism was, that to every reason a reason of equal weight may be opposed. Hence all science was denied, and the sceptics dwelt in a region of doubt. This sect in course of time became gradually weakened, but it revived afterwards in the formation of the new sceptical school, which extended from Ænesidemus to Sextus Empiricus, who lived in the reign of Marcus Aurelius. The latter writer has given the fullest and most complete exposition of the subject. Scepticism sets out with a distinction which reconciles speculation with practice. Man possesses at one and the same time natural instincts and reasoning faculties. By the former he accommodates himself without hesitation or doubt to outward appearances, which thus regulate his practical life; by the latter he endeavours to look at things as they are absolutely in themselves, and thus attempts an impossibility. Thus scepticism admits of a practical criterion. In this view the polemics of scepticism summed up or constructed by Sextus Empiricus, have thrown great light upon the native condition of human reason. "In sounding the depth of sceptical theories, we are led to recognise the fact that reason unfolds itself under a double law, a law of obscurity and a law of light, in a state which might be represented under the image of luminous shadows. It is shadowy, because it begins by believing, without explaining that belief; and thus belief, and thereby certainty, is at its origin a mystery. But these shadows are luminous, since this faith cannot subsist without attaching itself to notions, and every notion, every distinction in thought, is of the nature of light. We need not, therefore, be surprised that we find, in all stages of the development of the human mind, this mixture of darkness and light. It is nothing but the prolongation of that primitive dualism which exists at the very source of reason, and which is itself derived from a still higher source, from the essence of every created intelligence. As intelligence, it is in

the light, for it lives in God, the infinite reason: as a limited intelligence, it is in darkness, being by its very limitations separated from the infinite reason. In this point of view, these shadows become wonderfully luminous. For, if our intelligence cannot penetrate beyond its limits, and comprehend *in itself* the darkness which surrounds it (which would be in contradiction with its finite capacity), it can yet comprehend it as necessary, and, seeing the cause why it can see no more, it penetrates to the impenetrable; and it is a magnificent proof of its feebleness and its grandeur, that, all enveloped as it is in these shadows, which fall upon it from the heights of creation, it knows how to subject them in turn, and to look down upon them."

SCEUOPHYLACES. See CEIMELIARCHES.

SCEUOPHYLACIUM. See CEIMELIARCHIUM.

SHELLING (PHILOSOPHY OF). See IDEALISTS.

SCHERIFS, the descendants of Mohammed in Arabia who receive the double honour that is due to splendid descent and superior sanctity. They are multiplied over all Mohammedan countries, and in the districts to the north of Arabia they are called EMIR (which see). Whole villages are peopled with *Scherifs*, and they are frequently found in the lowest state of misery. The presence of one of this favoured order commands universal respect. His person is considered inviolable, his property safe, and the sanctity of his character a sure defence. From these Scherifs are chosen the rulers of Mecca and its adjacent territories. The Scherif descendants of Mohammed, who reside at Mecca, retain a singular practice of sending every male child, eight days after it is born, to the tents of some wandering tribe, where he is brought up in a hardy manner, and trained to all warlike exercises. In the Ottoman provinces, the dignity of Scherif is less respected, though even in Turkey they enjoy some substantial privileges. In the towns where they reside, the Scherif or Emir is subject, not to the pacha, but to a member of his own family, who is denominated *Nakib*, or general of the Scherifs.

SCHIITES, one of the two grand classes into which Mohammedans are divided. They are the followers of Ali, and are found chiefly in Persia and India. For three hundred and fifty years the religion of the Schiites has been the established religion of Persia. Its fundamental principle is, that ALI (which see) had a Divine and indefeasible right to have succeeded to the caliphate on the death of Mohammed, and to have transmitted that honour through his children, the sole descendants of the prophet. Accordingly, the Schiites execrate the memory of the three caliphs who preceded Ali, whom other Mohammedans hold in the highest respect. The rival sect of the *Sonnites* or Traditionists, have six collections of their Traditions, while the *Schiites* have four, which, however, they do not seem to regard as of equal authority with the Koran. Next to Ali himself, they assign a prominent place to Hossein

among their twelve IMAMS (which see). Of these Imams, Ali is counted the first, and *Mahdi* the last. The opinion which the Schiites entertain concerning *Mahdi* is, that he still lives in the world, hid in some sequestered cave; and they believe that he will yet recover the rights of his house, bring all men to the true faith, and establish a universal caliphate over the whole earth.

It was in A.D. 1492, that Shah Ismail, a descendant of one of the twelve Imams, ascended the throne of Persia, and in his reign the Schiite faith was adopted by the whole nation, and became the established religion of the country. At this period a strong feeling of animosity arose between the Turks and the Persians, which has occasioned many bloody wars between them. In vain did Nadir Shah, when he accepted the crown of Persia, endeavour to bring about a uniformity of faith. Such is the hold which the merits and claims of Ali have taken upon the imaginations of the Schiites, that, though in doctrine and ceremony they differ little from other Moslems, they regard the Sonnites with a hatred the most inveterate and implacable. The chief distinction observable between the two rival parties is a slight difference in the manner in which they hold their hands and prostrate themselves in prayer.

Among the great mass of the Schiites, Ali is regarded with the highest veneration, and almost worshipped as a god. The twelve Imams also receive special respect. Fatimah, the only child of Mohammed and the wife of Ali, they venerate as a saint—the only case in which Moslems have ever been known to pay religious homage to a woman. The great central object, however, of the system of the Schiites, is Ali himself, whom they term the *Wali* or caliph of God, and some of them even go so far as to look upon him as an incarnation of the Deity, while the Sonnites honour him only in the fourth degree. The contention, however, as to the right of Ali, seems altogether uncalled for, the caliphate having been for centuries extinct, and any prerogative which may be claimed by the Turkish Sultan is derived from the Fatimite caliph of Egypt, his reputed descendant. Throughout the Turkish dominions, the descendants of Ali, a large body who are distinguished by green turbans, enjoy special privileges, and are treated with the highest respect. In prayer the *Sonnite* spreads forth his hands, but the *Schiite* folds his. The *Sonnite* places before him, as he kneels, a pad or bag containing a portion of the sacred soil of the Kaaba at Mecca, that his forehead may rest upon it as on holy ground; the *Schiite* substitutes a portion of the mould from the tombs of his martyrs Hassan and Hossein at Kerbelah. The prayers used on these occasions and the portions of the Koran recited are in Arabic, and committed to memory for the purpose. When the *Muezzin* calls to prayers from the minaret of a mosque, among the Persians, who are Schiites, he adds to the usual Moslem profession of faith, "There is no God but

God, and Mohammed is the prophet of God," the words "and Ali is the vicar of God." To the ears of a Turkish Sonnite these last expressions appear to be blasphemous in the extreme, and fill his mind with the most intense disgust and horror.

The only pilgrimage enjoined by Islamism is that to Mecca, but while many of the Persian Schiites annually resort to that sacred city, many more rest contented with a less laborious pilgrimage. The country of which Bagdad is the chief city is the holy land of the followers of Ali, as having not only been the seat of his government and the scene of his murder, but as being a sacred spot watered by the blood of many of their martyrs. Hither, accordingly, multitudes of Schiites annually resort, and even carry along with them the bodies of their dead relations to deposit them in the holy ground. In this region are four principal places of resort, the most frequented being Kerbelah, where it is believed that Hossein, the second son of Ali, was buried. About thirty miles south of this famed place, is Nejiff or Meshid Ali, which is said to be the resting-place of Ali the vicar of God. The next place of pilgrimage is Kathem, distant about three miles from Bagdad, where stands the tomb of the seventh Imam; and the fourth and last is a cave in the neighbourhood of Bagdad, where the Mahdi or twelfth Imam is said to have mysteriously disappeared.

The Schiites devoutly observe the fast of Ramazan, and the various festivals usually kept by the other Moslems, but there are several annual celebrations which are peculiar to themselves. One of the most prominent of these is a solemn festival in honour of Ali, held on the 21st of the month Ramazan. On this occasion, a covered gallery for the accommodation of the chief men is erected, in front of which is a kind of pulpit eight feet high, covered with cloth. From this pulpit is read, in a mournful voice, an eulogium upon Ali, and at the end of each passage the chief men repeat the imprecation, "May the curse of God be upon the murderer of Ali!" and all the people respond, "Rather more than less!" At the close of the service a procession is formed, accompanied by three camels bearing representations of the tombs of Ali, and his two sons Hassan and Hossein. These are followed by three chests covered with blue cloth, containing the treatises which they are said to have written; horses carrying bows, turbans and flags; and men bearing on their heads little boxes covered with feathers and flowers, containing the Koran. The procession is closed by musicians and young men performing a variety of dances.

The first ten days of the month Moharram are devoted by the Schiites in Persia to a solemn mourning in memory of the death of Hossein the son of Ali. (See *HOSSEIN'S MARTYRDOM, ANNIVERSARY OF.*) Among the incidents of this celebration, is the representation of the marriage of Kassem the son of Hassan with the daughter of his uncle Hossein. A young

man acts the part of the bride, attired in a rich wedding-dress, and accompanied by her relatives, who sing a mournful elegy upon the death of the bridegroom, who was slain before the marriage was consummated. On parting with his bride, Kassem presents her with a mourning robe, which she puts on. At this point in the drama, the people, frantic with rage, rush upon the effigy representing the caliph Yezid, the destroyer of Ali's family, and tear it in pieces.

Another festival observed by the Persian Schiites, is designed to commemorate the death of the Caliph Omar. A large platform is erected, on which is placed an image of the caliph, as much as possible disfigured and defaced. The people address the image in language the most reviling and abusive, for having supplanted Ali the lawful successor of Mohammed. They then assault the image with sticks and stones, and batter it in pieces. The inside being hollow and filled with sweetmeats, these are scattered among the people, who forthwith seize and devour them. The Schiites do not consider themselves specially bound to attend the mosques on Friday, which, as is well known, is the Mohammedan Sabbath; and the reason of this laxity is, that their last Imam Mahdi having disappeared, they have no caliph to conduct their public worship. They have, indeed, an Imam of the assembly, as he is called, who performs the service on Friday at noon, but they look upon his office as merely temporary, being designed to continue only till the missing Imam shall appear. Still, through respect for the day, the attendance at prayers on Friday is much larger than on any other day of the week.

SCHISM, a causeless and unnecessary separation from the church of Christ, or from any portion of it.

SCHISM BILL (THE), an act passed in the reign of Queen Anne, rendering nonconformist teachers of schools liable to three months' imprisonment. It was also laid down as imperative upon every schoolmaster, that he should receive the sacrament in the Church of England, take the oaths, and teach only the Church Catechism. If he should attend a conventicle, he was incapacitated and imprisoned. The Queen, however, died on the very day that the act was to have received her signature, and consequently, though it had passed both houses, it fell to the ground.

SCHOLASTIC THEOLOGY, an expression used to denote the system of Divinity taught by a class of philosophic thinkers, from the eleventh to the fourteenth centuries, the distinguishing peculiarity of which was the application of logic, dialectics, and speculative philosophy in general to Theology. The standard guides of the Schoolmen were Aristotle and Augustin. When the scholastic system first began to be developed, the influence of Aristotle, in so far as logic was concerned, was undoubtedly great, but in its theological as well as its philosophical aspect,

it bore the obvious appearance of being more deeply indebted to Plato than to Aristotle. Anselm, archbishop of Canterbury, towards the end of the eleventh century, may be regarded as the first of the schoolmen, and his profound speculations on the existence of God, in opposition to Roscellin, who seemed to convert the Trinity into Tritheism, stamp him as one of the ablest writers of his age. Such, indeed, was the effect of his reasoning, that his opponent was compelled publicly to recant his heretical opinions.

From the beginning of the twelfth century, Paris was the chief seat of scholastic theology, and among the most distinguished of its teachers was the famous Abelard. But the progress of the dialectic divinity was not a little retarded by the opposition which it was doomed to encounter from the saintly Bernard of Clairvaux, who was strongly inclined to mystic views. The tide now began to turn against the opinions of the schoolmen, and speculative theologians sought to support their reasonings by frequent appeals to Holy Scripture and the Christian Fathers. Among the most powerful of these orthodox divines was Peter Lombard, Master of Sentences, who for centuries exercised a marked influence on theological learning. In the person of Bernard, mysticism had openly repudiated Scholasticism; but a school arose headed by Hugo of St. Victor, which attempted to reconcile the two conflicting systems, uniting the contemplation of the mystic with the dialectics of the Schoolmen. To the same theological school belonged Richard of St. Victor, who first attempted to determine scholastically the degrees of mystical intuition.

The second period of Scholastic Theology was characterized by a most exaggerated admiration for the philosophy of Aristotle, not only as a sure guide in secular teaching, but as capable of being brought to bear upon Theological teaching. This new era was introduced by Alexander of Hales, who was followed by several men of note, but more particularly by Thomas Aquinas, the Angelic Doctor, who met with a powerful opponent in John Duns Scotus, who, by his ingenuity and acuteness, earned for himself the title of the Subtle Doctor.

The third period of the Scholastic Theology, to which William Occam belonged, was chiefly remarkable for the violent contentions which took place between the Nominalists and the Realists. In the course of this period, the doctrines of the Schoolmen sunk in general estimation, and so rapidly did their influence decay, that, at the time of the Reformation, Scholasticism was glad to hide itself from public view, in the recesses of religious houses, where it was cherished for a time, as a subject of curious speculation, conversant only with pure and unprofitable abstractions.

SCHOLIA, brief grammatical or exegetical notes. Sometimes they are found on the margin of manuscripts, and at other times either interlined or inserted at the close of a book. The **CATENA PATRUM**

(which see), may be adduced as an instance of a collection of Scholia.

SCHOLIASTS, writers of *Scholia*, or brief notes of passages of Scripture. Many of the ancient Christian Fathers, particularly the Greek Fathers, wrote Scholia, which have come down to us, and show the views entertained of the meaning of various portions of the Sacred Volume.

SCHOOLS OF THE PROPHETS. See **PROPHETS (SCHOOLS OF THE)**.

SCHOOLS (CATECHETICAL). See **CATECHETICAL SCHOOLS**.

SCHWENKFELDERS, a denomination of Christians, which arose in Silesia in the sixteenth century. It derived its name from its founder, Casper Schwenkfeld von Ossing, a Silesian knight and counsellor to the Duke of Lignitz. At the commencement of the Reformation in Germany he took a lively interest in the success of the movement, and, while he held the chief Reformers in the highest respect, he was not prepared to adopt their views without some reservations. The first point in which he differed from them was on the subject of the Eucharist. Thus the words of institution, "This is my body," Schwenkfeld proposed to invert, reading them thus, "My body is this," that is, such as this bread, a true and real food, nourishing, satisfying, and invigorating the soul. And again the words, "This is my blood," he inverted in the same way, "My blood is this," that is, such as this wine which strengthens and refreshes the heart. The second point on which he differed from Luther and the other Reformers, was in reference to the efficacy of the divine word. He denied that the external word possessed any power to enlighten and renew the mind, but maintained that all power of this kind was to be ascribed to the internal word, which in his opinion was Christ himself. A third point of difference between Schwenkfeld and the Reformers had reference to the human nature of Christ, which in its exalted state he would not allow to be called a creature or a created substance, being united in that glorified state with the divine essence.

Schwenkfeld, though he was zealous and unwearied in propagating through the press his peculiar opinions, often declared his unwillingness to form a separate sect, but after his death, which happened in 1562, numbers were found to have embraced his views in Silesia, his native country. At different periods this denomination, which received the name of Schwenkfelders, were subjected to severe persecution at the hands of the established clergy, who were Lutherans. But amid all opposition, this peaceful and pious people steadfastly maintained their opinions, and gradually increased in numbers. At length having taken deep root in Silesia, and become a religious denomination of some importance, they attracted the attention of the Jesuits, who dispatched missionaries to labour among them with the view if possible of converting them to the faith of Romè. Tho Emperor of Austria was at the same time

induced to publish an edict that all parents should attend regularly upon the ministrations of the Jesuit Missionaries, and should bring their children to be instructed in the holy Catholic faith under severe penalties. In vain did the Schwenkfelders appeal to the Emperor for toleration and indulgence. At the instigation of the Jesuits, a still harsher and more peremptory edict was promulgated, in consequence of which, a number of families fled into Saxony in 1725, where they remained for eight years, at the end of which they emigrated to Altona in Denmark, whence they sailed to Pennsylvania, in North America.

On reaching their Transatlantic home the Schwenkfelders held a festival in gratitude for the divine goodness and protection, and since that period (1734), this commemorative festival has been annually observed. The sect is chiefly found in different parts of Pennsylvania. They are a small body, all of them Germans, and accordingly their public worship is conducted in the German language. Their pastors are chosen by lot, and being generally a pious and highly moral community, they maintain a strict church discipline. Divine service is regularly held every Sabbath, and on the afternoon of each alternate Sabbath a catechetical service is held both for the young and old. This denomination of Christians has a service in reference to infants which is unknown among other religious bodies. As soon as a child is born, a preacher or minister is called in to pray for the happiness and prosperity of the child, exhorting the parents to bring up their offspring in the nurture and admonition of the Lord. A similar service is also performed at church as soon as the mother is capable of attending with the child.

SCIAMANCY (Gr. *Scia*, a shadow, and *manteia*, divination), a species of divination by which it was pretended the dead were brought from the shades below.

SCIRAPHORIA, a festival which was celebrated at Athens, in honour of *Athena*, in the month of Scirophorion.

SCIRAS, a surname of *Athena*, under which she was worshipped in the island of Salamis.

SCIRON, the god of the north-west wind among the ancient Greeks.

SCLAVINA, a long gown worn by Romish pilgrims.

SCOTISTS, a philosophico-religious school which arose in the end of the thirteenth and beginning of the fourteenth century. It derived its origin from John Duns Scotus, one of the ablest of the schoolmen. The birth-place of this eminent mediæval philosopher is doubtful, being placed by some in England, by others in Scotland, and by others still in Ireland. He studied at Paris, attended the lectures of Bonaventura and Thomas Aquinas, and having joined the Franciscans, became a distinguished ornament of that order. He died in 1308 at Cologne, where he had for some time occupied a chair of philosophy. From the remarkable acuteness of

his mind, he received the name of the "Subtle Doctor," and though educated by Thomas Aquinas, he arrived at certain conclusions both in philosophy and theology which were completely opposed to those of his master; so that, for a long period, the *Scotists* and the *Thomists* contended with the utmost bitterness against each other. Both St. Thomas and Duns Scotus set out from the same principles, followed the same methods, both of them subordinating philosophy to theology as its aim and rule, both taking Aristotle as their guide, nevertheless they arrived on almost all points at diametrically opposite results. Without adopting to its full extent the opinion of Augustin and Bonaventura, who considered rational knowledge as a ray of divine light, Duns Scotus supposed that that kind of knowledge arose indirectly from divine illumination, in so far as the human mind discovers divine ideas in the objects of which they have been the types. Hence all science belongs to theologians. The properties even of the triangle are known in a more noble manner by divine participation, and by those notions of the order of the universe which express the perfections of God, than by theological demonstrations. The Realistic opinions of this philosopher coloured his whole system of thinking. He believed in the reality of universal notions, and in order to form individuals from universals he believed in certain positive entities, which determine the peculiar nature of each individual object. These the *Scotists* termed *Hæcceities*. Thus Peter is an individual, because the notion of Peter comes to be united in him to the notion of humanity. In this way the Schoolmen resolved the problem of the nature of things.

Duns Scotus maintained, in opposition to the *Thomists*, that in reality the intellectual faculties have no separate existence from one another, nor do they exist separately from the mind itself. His definition of the will is remarkable; he considers it as an absolute spontaneity, a free causality. The struggle between the *Scotists* and the *Thomists* turned principally upon Theological questions relative to liberty, grace, and predestination. One great question, in particular, was keenly discussed by the two rival sects for a long period, and indeed still divides the doctors of the Church of Rome at the present day, viz. whether the Sacraments confer grace morally or physically? The physical efficacy of the Sacraments was maintained by the *Thomists*, while their moral efficacy was inculcated by the *Scotists*. The followers of Duns Scotus alleged both original sin and grace to be the invariable attributes of all men, and thus they held them to be developments of the spiritual world in the ordinary course of Providence. At the Reformation in the sixteenth century, when the Protestant party had succeeded in directing the attention of the Church to these delicate points, the Jesuits adopted the views of the *Scotists*, and contended in favour of them with the utmost eagerness against the Dominicans, who had imbibed the opinions of the *Thomists*.

SCOTLAND (ESTABLISHED CHURCH OF). It is difficult to ascertain the precise period, at which Christianity was first introduced into Scotland. The only reference to the subject in the writings of the Christian Fathers, is to be found in the works of Tertullian, who states that those parts of Britain which were inaccessible to the Romans had become subject to Christ. If by this remark of the Latin Father we are to understand that the light of Divine truth had penetrated previously to his time, so far as to Caledonia, such an event can only be accounted for by the fact, that the frequent and severe persecutions under the Roman Emperors may have driven some Christians to seek an asylum on the remote shores of Britain, where they may have employed themselves in instructing the Scots and Picts in the knowledge of Christianity. It was not until a later period, however, that a British Bishop named Ninian planted Christianity in the southern provinces of the Picts in Scotland. Columba also, who earned for himself the honourable appellation of the "Apostle of the Highlands," came from Ireland about the middle of the sixth century, and established the gospel in the northern and western portions of the Pictish territories. The native country of Columba was at that time the seat of numerous monastic institutions from which missionaries were sent forth to diffuse the gospel in unenlightened countries. One of the most energetic of these devoted heralds of the cross was the Abbot Columba himself, who, fired with holy zeal, set sail accompanied by twelve chosen companions for Scotland. This interesting missionary band crossed the Irish channel in a small curragh, or wicker boat covered with hides, and landed on an island afterwards called Iona, and more recently Icolmkill. This island is situated on the west of Mull, about midway between the territories of the Picts and the Caledonians. Here Columba founded a monastery, over which he presided with great honour and usefulness for thirty years, encouraging his monks to cultivate Biblical literature, and sending them forth to carry the glad tidings of the gospel to the remotest parts of the north of Scotland.

At its commencement this great missionary enterprise met with but partial success. By perseverance and prayer, however, Columba at length prevailed, and his was the high satisfaction to see not only the Pictish territories but almost every district of Scotland and its islands renounce idolatry and submit themselves to the doctrines of the Cross. Religious establishments after the model of Iona were speedily instituted in various places, both on the Mainland and the Western Isles; and from these valuable seminaries of learning were sent forth many eminently able and useful ambassadors of Christ. The chief employment of these Culdee ecclesiastics comprehended both preaching and teaching, and by their laborious exertions, with the Divine blessing, almost all Scotland, as well as a great part of England, was gained over to the Christian faith.

In the article devoted to a description of the CULDEES it has been already shown that they differed essentially from the Church of Rome both in ecclesiastical polity and theological doctrine, and offered the most determined resistance to the encroachments of Papal supremacy. At an early period, accordingly, schemes were devised and set on foot for subjecting the Culdees of Scotland to the sway of Rome. A few leading ecclesiastics were by these means gained over to the Romish Church, yet the great body continued boldly to maintain their independence of the chair of St. Peter and to prosecute their work as a church submissive only to Christ. Hence David I., king of Scotland, who was a bigoted supporter of Romanism, found the native clergy so opposed to his wishes that he was under the necessity of filling up the vacant benefices with foreigners. In this way he sought to give the Papacy an ascendancy in Scotland. Long and strenuously did the Culdees struggle against the advancing authority and influence of this ambitious power, but so effectually did Rome triumph over all opposition that in the beginning of the fourteenth century the Culdees disappear from the pages of history, and Scotland is found enshrouded in Papal darkness. "The state of religion in Scotland," says the younger M'Crie, "immediately before the Reformation, was deplorable in the extreme. Owing to the distance between us and Rome, it was the more easy for the clergy to keep in the minds of the people a superstitious veneration for the papal power; and our ancestors, who heard of the Pope only in the lofty panegyrics of the monks, regarded him as a kind of god upon earth. Of Christianity almost nothing remained but the name. An innumerable multitude of saints was substituted in the place of Him, who is the 'One Mediator between God and man.' The exactions made by the priests were most rapacious. The beds of the dying were besieged, and their last moments disturbed by these harpies, with the view of obtaining legacies to their convents. Nor did the grave itself put a period to their demands, for no sooner had the poor farmer or mechanic breathed his last, than the priest came and carried off his corpse-present; and if he died rich, his relations were sure to be handsomely taxed for masses to relieve his soul from purgatory. The profligacy of the priests and higher clergy was notorious. The ordinances of religion were debased; 'divine service was neglected, and, except on festival days, the churches (about the demolition of which such an outcry has been made by some) were no longer employed for sacred purposes, but served as sanctuaries for malefactors, places of traffic, or resorts for pastime.'"

In such a state of matters Christianity may almost be said to have disappeared from the land. Both clergy and people were alike in the deepest spiritual ignorance. But the time had now come when, in the gracious Providence of God, Scotland was to be re-

cued from the miserable condition into which she had fallen. The Reformation, which had commenced in Germany in an early part of the sixteenth century, had taken root in various other countries of Europe, before it found its way to the distant shores of Scotland. It is true, that at a somewhat earlier period a spirit of religious reformation had begun to display itself in the western districts of Kyle, Carrick, and Cunningham, so that the existence of the Lollards in these quarters may be traced from the days of Wickliffe, to the time of Wishart. But the first person who brought the tidings of the Lutheran Reformation to Scotland was Patrick Hamilton, a young gentleman of noble extraction, who was honoured to seal his testimony with his blood.

Hamilton's martyrdom did much for the progress of the Reformed cause. It lighted up a flame in Scotland which Rome could neither extinguish nor even repress. Other martyrs followed. Hamilton, Wishart, Wallace and Mill, form the small but honoured band of Christian heroes to whose noble efforts under God the origin of the Reformation in Scotland is mainly to be traced. Speaking of Mill, the historian Spottiswoode remarks: "This man was the last martyr that died in Scotland for religion, and his death, the very death of Popery in this realm, for thereby the minds of men were so greatly enraged, as resolving thereafter openly to profess the truth, they did bind themselves by promise and subscription to oaths, if any should be called in question for matters of religion, at any time after, they should take up arms and join in defence of their brethren against the tyrannical persecution of the Bishops." To the same effect Ksith declares, "This man's death proved the death of Popery itself in this realm."

But while it might be truly said that in Scotland, as has often happened in other countries, "the blood of the martyrs proved the seed of the church," it was a remarkable feature of the Scottish Reformation that its principles were first embraced, not by the humble and illiterate classes, but by the flower of the nobility and landed gentry. These men, availing themselves of the high position of influence and authority which they occupied, threw the shield of their protection over the Reformed preachers, and by this means, as well as by encouraging the reading of the Scriptures in the English version, they were eminently instrumental in advancing the Reformed cause. In their exertions, however, they met with the most determined opposition from the Queen-Regent, who was a bigoted Romanist. For a time she professed to tolerate the new opinions, but at length throwing off the mask, she declared herself the open enemy of the Protestants, and avowed her resolution to crush them by force of arms.

The first overt act of hostility committed by the Queen-Regent was the issuing of a public proclamation, "prohibiting any person from preaching or administering the Sacraments without authority from the bishops; and commanding all the subjects to

celebrate the ensuing feast of Easter, according to the rules of the Catholic church." This proclamation, made at the market-cross of Edinburgh, was utterly disregarded, and the Queen, enraged at the contempt thrown upon her royal edict, summoned four of the Protestant preachers to stand trial before the Justiciary court at Stirling on the 10th of May 1559, for disobeying the Queen's proclamation, teaching heresy, and exciting sedition among the people. The Protestant nobility and gentry saw with pain and regret this decided step taken by the monarch, and in token of sympathy with their persecuted preachers, they resolved to accompany them to Stirling on the day appointed. At this crisis of the Protestant cause a most opportune event occurred—the arrival of JOHN KNOX in Scotland, at the invitation of the Lords of the Congregation. No sooner did the great Scottish reformer land at Leith, than the Romish party were thrown into the utmost consternation. The provincial council of the clergy happened to be sitting in the monastery of the Greyfriars, and while engaged in their deliberations, a monk, entering the apartment pale with terror, announced, "John Knox is come! John Knox is come!" Instantly the council, on hearing the alarming tidings, broke up and dispersed in haste and confusion. The news of Knox's arrival speedily reached the palace, and the Queen lost no time in proclaiming the dreaded Reformer an outlaw and a rebel. Nothing daunted, he determined to present himself at the approaching trial of the four ministers at Stirling. With this view, he proceeded to Dundee, and thence to Perth, where he preached a sermon against the idolatry of the mass, and the worship of images. An incident followed which has sometimes been most unjustly referred to as throwing discredit both upon the Reformer and the Reformation. The details are thus given by the elder M'Crue in his 'Life of Knox': "Sermon being concluded, the audience had quietly dismissed; a few idle persons only loitered in the church; when an impudent priest, wishing either to try the disposition of the people, or to show his contempt of the doctrine which had just been delivered, uncovered a rich altar piece, decorated with images, and prepared to celebrate mass. A boy having uttered some expressions of disapprobation was struck by the priest. He retaliated by throwing a stone at the aggressor, which falling on the altar broke one of the images. This operated like a signal upon the people present, who had sympathized with the boy; and in this course of a few minutes, the altar, images, and all the ornaments of the Church, were torn down and trampled under foot. The noise soon collected a mob, who finding no employment in the Church, by a sudden and irresistible impulse flew upon the monasteries; and although the magistrates of the town, and the preachers assembled as soon as they heard of the riot, yet neither the persuasions of the one nor the authority of the other could restrain the mob, until the houses of the grey and black friars with the

costly edifice of the Carthusian monks were laid in ruins. None of the gentlemen or sober part of the congregation were concerned in this unpremeditated tumult; it was wholly confined to the baser inhabitants, or as Knox designs them, 'the rascal multitude.'"

The Queen gladly availed herself of this untoward event to turn the public indignation away from herself to the Protestant party. Though a mere accidental outburst of the indignation of a mob, she represented it as a regular and determined rebellion, which called upon her to adopt the most summary measures for its suppression. With this view, accordingly, she assembled an army, and proceeded to Perth, threatening to lay waste the town with fire and sword. The Earl of Glencairn, however, and the other Lords of the Congregation, acted with such promptitude, that on reaching the town, the Queen deemed it prudent to enter into a negotiation, whereby the town was spared and the rioters pardoned. But the Protestants had already been deceived by the Queen, and, therefore, before quitting Perth, the leading nobility and gentry who held reformed opinions, entered into a sacred bond by which they pledged themselves to mutual support in the defence and promotion of the true religion. At this period they began to be termed the Lords of the Congregation.

The leaders of the Protestant party being now united in one common league, took immediate steps for the reformation of the church and for setting up the reformed religion wherever their influence extended. St. Andrews was the place fixed upon for commencing their operations. There, accordingly, in spite of all remonstrances, the Scottish Reformer publicly preached on the 10th of June 1559 and the three following days, exposing the errors of popery with unflinching boldness, and calling upon the authorities and the people to cast out the corruptions which had been introduced into the church. Nor was the powerful appeal of Knox without effect. The Reformed worship was immediately set up in the town, and the Romish monasteries were levelled with the ground. The example thus set by St. Andrews was speedily followed in other parts of Scotland; and in some of the principal towns the monasteries were destroyed, the pictures and images were removed from the churches, and every remnant of Popery rooted out. A decided step was now taken by the Scottish metropolis, John Knox having been elected by the inhabitants to be their minister. The ministerial labours of the Reformer, however, had scarcely begun when the Queen Regent having taken possession of the city, it was thought expedient that, to save his valuable life, he should retire for a time, his place being occupied by Willock, who was less obnoxious to the Popish party. Knox set out accordingly on a preaching tour, and in less than two months he travelled over the greater part of Scotland, exciting everywhere a warm interest in the

Protestant cause, and before September 1559, eight of the principal towns were provided with pastors, while other places remained unprovided owing to the scarcity of preachers. In the course of the following year, a free parliament was assembled, which formally abolished Popery and substituted the Protestant religion in its place, ratifying and approving a Confession of faith submitted to them by the Protestant ministers. Thus was Protestantism established by the Scottish Parliament as the national religion, even before the Presbyterian church was legally recognized.

The first meeting of the General Assembly of the Church of Scotland was held at Edinburgh on the 20th of December 1560. It consisted of forty members, of whom only six were ministers. No moderator was chosen to preside over their deliberations during the first seven meetings, and for at least twenty years after the Reformation no representative of the Sovereign was present in the General Assembly. The church was still unendowed, and the ministers were wholly supported by the voluntary contributions of the friends of the true religion. The ecclesiastical property which had belonged to the Romish church was in danger of being seized by the landed gentry and appropriated to their own use. To defeat as far as possible the shameless rapacity of the nobles and landlords, the Protestant ministers, headed by Knox, urged that a considerable proportion of the forfeited property should be devoted to the support of the poor, the education of the people, and the maintenance of a pure gospel ministry in the land. Such valuable suggestions, however, had little effect on the Privy Council, who came to the resolution to divide the revenues of the church into three parts, two of them to be given to the ejected prelates during their lives, and the third to be divided between the court and the Protestant ministers. Yet even this small sum reserved for the preachers of the true gospel, was neither fully nor regularly paid.

About this time the first Book of Discipline was prepared and laid before the Privy Council, but having been keenly opposed by some of the nobles, it was never formally ratified, though regarded by the Church as one of her standards.

The constitution of the Reformed Church of Scotland, as set forth in the First Book of Discipline, was strictly Presbyterian. "It recognises," says the younger M'Crie, "four classes of ordinary and permanent office-bearers,—the pastor, the doctor, the elder, and the deacon. The two former are distinguished merely by the different work assigned to them,—the pastor being appointed to preach and administer the sacraments, while the doctor's office was simply theological and academical. The elder was a spiritual officer, ordained to assist, in the discipline and government of the Church, those 'who laboured in word and doctrine;' and to the deacon was assigned, as of old, the oversight of the revenues of the Church and the care of the poor. The affairs of each cou

gregation were managed by the kirk-session, which was composed of the pastor, elders, and deacons; the weekly exercise, afterwards converted into the Presbytery, took cognisance of those which concerned the neighbouring churches; the Provincial Synod attended to the wider interests of the churches within their bounds; and the General Assembly, which was composed of ministers and elders, commissioned from the different parts of the kingdom, and which met twice or thrice a-year, attended to the general interests of the National Church. These were the general features of the system, in the formation of which it was the study of our reformers to imitate, as closely as possible, the model of the primitive churches exhibited in the New Testament; while, in all the subordinate details of their discipline, they steadily kept in view the apostolic rule, 'Let all things be done unto edification.' Though shackled, in point of practice, by the imperfect provision made for the settlement of churches, and labouring under the disadvantage of not having obtained a civil ratification to their discipline, which would have settled the point at once, they yet declare it as a principle founded on the Word of God, that 'it appertaineth to the people, and to every several congregation, to elect their own minister.' Indeed, from its very infancy, the Church of Scotland was, essentially and pre-eminently, the Church of the People. The interests of the people were consulted in all its arrangements; and the people, on their part, who had been mainly instrumental in its erection, felt deeply interested in its preservation. They watered the roots of their beloved Church with their blood; and when it 'waxed a great tree,' and they were permitted to lodge under the shadow of its branches, they surveyed it with the fond pride of men who felt that they had a share in its privileges, and therefore an interest in its prosperity."

The Protestant ministers being as yet few in number, it was found necessary to resort to a temporary expedient, until the Presbyterial system should be organized. This was the establishment of a class of ecclesiastical officers called Superintendents, who were appointed to take the spiritual charge of a large district of country, preaching in vacant parishes, planting churches, and inspecting the ministers and readers within their bounds. In the discharge of these multifarious duties, the Superintendents were accountable to the General Assembly, and at each annual meeting of that supreme court they were bound to report diligence. It has sometimes been alleged by Episcopalian writers that these officers were in almost every respect identical with bishops, but instead of being vested with such authority over their brethren, as could in any sense be considered as episcopal, the church refused to accede to them the name of bishops, and they were regarded as in all respects on a footing with other ministers, with the single exception that a greater amount of labour was assigned to them. Nor was the existence of the office of

superintendent of long duration, for on the death of the first incumbents it gradually ceased, its powers being vested in Presbyteries as they came to be formed.

Scarcely had the Reformation been established in Scotland, when the arrival of Queen Mary from France awakened the utmost anxiety among the Protestant ministers and people. Knowing that she had been educated as a strict Romanist, and had been the wife of the French Dauphin, they naturally feared that she would use her most strenuous exertions to bring back her Scottish subjects to the obedience of the Romish See. Notwithstanding these fears and suspicions, her arrival at Leith in August 1561, was hailed by the inhabitants both of Edinburgh and Leith with acclamations of joy. One of her first acts on landing, was to order the celebration of mass in her own private chapel. Such a step was viewed by many as ominous; but the people, and even the Lords of the Congregation themselves, were disposed to look upon the movements of the young Queen with tenderness, and to excuse the strong attachment which she showed to her own religion. Knox, however, the intrepid reformer, instead of palliating the Popish leanings of Mary, denounced from the pulpit the idolatry of the mass, and though she endeavoured to remonstrate with him in private on his audacity in opposing the Church of Rome, she was utterly unsuccessful in producing even the slightest change on the opinions of this resolute defender of the Protestant faith. The proud and self-willed Queen of Scots could ill brook the powerful rebukes of the Reformer, more especially when he protested against her marriage with Darnley. She had sufficient influence with the nobles to gain over a party, who eagerly espoused her cause. Mass was now openly celebrated; and Knox was accused of high treason, and exposed to such imminent danger, that at the advice of his friends he left Edinburgh for a time.

The infatuated conduct of the Queen soon altered the whole aspect of affairs. The murder of Darnley and her marriage with Bothwell, his murderer, led to a complete change of government. The Protestant nobles were restored to power, and Mary was compelled to abdicate the throne and take refuge in England, when her infant son was proclaimed King of Scotland, under the title of James VI. Knox now returned to Edinburgh and resumed his ministerial labours, in which he was officially aided by his colleague, John Craig. But the valuable life of the Reformer soon came to a close. Having been seized with an attack of apoplexy, he was incapacitated from pulpit work; and after lingering for a short time, he died on the 24th of November, 1572. At the death of this eminent champion of the Reformation in Scotland, the Church of Scotland was far from being in a settled state. Her form of government, as laid down in the First Book of Discipline, had been strictly Presbyterian; but an attempt was now made to introduce Episcopacy, at least in so far

as the titles of archbishop, bishop, and other dignitaries were concerned. A few superintendents and other ministers endeavoured to effect this change, but the General Assembly condemned the innovation; and though bishops were appointed through the influence of Morton and some of the other nobles, they were contemptuously styled *Tulchan Bishops*, having only the title, and little or nothing more. Still the introduction of these nominal dignitaries threatened seriously to endanger the future peace of the Church. Throughout the whole period of Morton's regency, indeed, which extended from 1572 to 1578, the Court was engaged in an incessant struggle with the Church, to prevail upon it to submit to this modified form of Episcopacy. Not a few of the Scots ministers had scarcely sufficient boldness to resist the measures of the Court; and in all probability, had it not been for a small number of active and energetic spirits, the Church would have succumbed and surrendered her independence without a struggle.

In the midst of the keen contention which was now carried forward between the Court and the Church, the former being in favour of Episcopacy, and the latter of Presbytery, another champion of the Reformation, who had been residing for ten years on the Continent, arrived in Scotland. This was Andrew Melville, one of the ablest and most accomplished men of his day, who was honoured to be a powerful instrument in advancing the cause both of the religion and literature of his native country. In the affairs of the Church, more especially, he took a prominent part, being one of those who were chiefly concerned in the composition of the Second Book of Discipline, which received the sanction of the General Assembly in 1578. This valuable work, which is still recognized as one of the standards of the Church of Scotland, defines the government of the Church with still greater exactness than the First Book of Discipline. In particular, it points out the line of demarcation between the power of the State and that of the Church, claiming for each of them an independent authority within the limits of its own jurisdiction. It asserts also the right of Church courts to settle business without being subject to the interference of the civil power. The Courts of the Church are declared to be Kirk-Sessions, Presbyteries, Synods, and General Assemblies. Pastors or teaching Presbyters are declared to be the highest officers in the church, diocesan bishops or pastors of pastors being utterly disowned. No ministers are to be intruded contrary to the will of the congregation; and accordingly lay patronage is objected to as too often leading to such intrusion. These and the other great leading principles of the system of church government and discipline laid down in the Second Book of Discipline, are generally regarded by Presbyterians as founded on the Word of God, and therefore of Divine origin.

At the early age of twelve, James VI. was per-

suaded to dispense with the regency, and to take the reins of government into his own hands. In the year which followed his accession to the throne, the youthful monarch gave a very gratifying proof of his attachment to the Protestant cause by agreeing to the National Covenant. In consenting to this solemn deed, he made a formal abjuration of Popery, and an engagement to support the Protestant religion, an act which was all the more gratifying to the Scottish people as a very general dread existed among them that an influential party of the nobles, headed by the Earl of Arran, was plotting the re-introduction of Popery. No sooner, accordingly, did James and his household swear to and subscribe the National Covenant, than all classes throughout the kingdom hastened to append their names to the same sacred bond.

About this time a sharp dispute arose between the Court and the General Assembly, arising out of the acceptance of the nominal archbishopric of Glasgow by Robert Montgomery, minister of Stirling. This altercation lasted for some time, and led to a collision between the civil and ecclesiastical jurisdictions. The Church was resolved to assert her independence, and went so far in this direction as to pronounce upon Montgomery the sentence of excommunication. This was followed by the most unpleasant consequences. "The Presbytery of Glasgow having met to carry this judgment into effect, Montgomery entered the place in which they were assembled, with the magistrates and an armed force to stop their procedure. The Moderator, refusing to obey the mandate, was forcibly pulled from his chair by the provost, who tore his beard, struck out one of his teeth by a blow on the face, and committed him to the tolbooth. In spite of this, however, the Presbytery continued sitting, and remitted the case to the Presbytery of Edinburgh, who appointed Mr. John Davidson, who had now returned to Scotland, and was settled at Liberton, to excommunicate Montgomery. The Court stormed and threatened, but the intrepid young minister boldly pronounced the sentence before a large auditory, and it was intimated on the succeeding Sabbath in Glasgow, Edinburgh, and many of the adjoining churches."

It seemed to be the great aim of James to establish in Scotland an episcopal hierarchy, but his wishes met with the most determined resistance both from ministers and people. At length, in 1590, he professed to have become a convert to Presbyterianism; and in the General Assembly of that year, he pronounced a highly coloured eulogy upon the Church of Scotland, declaring it to be "the purest Kirk in the world." The effect upon the Assembly of such an unexpected outburst on the part of the king was such, that "there was nothing heard for a quarter of an hour, but praising God and praying for the king."

In June, 1592, the Scottish Parliament passed an act which to this day continues to be regarded as

the legal charter of the Church of Scotland, inasmuch as it formally restored the Presbyterian form of church government by Sessions, Presbyteries, provincial Synods, and General Assemblies, thus giving the civil sanction to her ecclesiastical constitution. This important act met with considerable resistance, and the king gave the royal assent with some hesitation; but when passed, it was hailed by the people of Scotland generally as being the civil establishment of the Presbyterian Church of Scotland. Amid its outward prosperity, the Church was visibly declining in inward vitality. To remedy this unhappy state of matters, the General Assembly of 1593 appointed a commission for the general visitation of Presbyteries. A proposal was also made and cordially agreed to, that the National Covenant should be solemnly renewed. This transaction took place in the Little Church of Edinburgh, on Tuesday, the 30th of March, 1596; and as a great number of the ministers were absent, the Assembly appointed it to be repeated in the different synods and presbyteries, and afterwards extended to the congregations.

The ordinance was readily obeyed throughout the whole country, and the Scottish people bound themselves by a solemn oath to uphold the cause of God and of truth. James was at heart a bitter enemy of Presbytery, chiefly because, from its very nature, it asserted the spiritual independence of the Church. In such circumstances, it is not at all surprising that the monarch and the clergy were completely at variance, or that the pulpits should resound from Sabbath to Sabbath with the strongest denunciations of the royal proceedings. The object which the king steadily cherished, and which he at length accomplished, was the overthrow of the Presbyterian polity. His first attempt with this view was to deceive the clergy as to his plans. In the most plausible spirit, accordingly, he prevailed upon the General Assembly to appoint commissioners, with whom he might advise on church affairs. He next persuaded the Parliament to declare Prelacy to be the third estate of the realm, and to concede to bishops the right of voting in Parliament. The monarch, however, had some difficulty in obtaining the consent of the Church to this measure, which several of the more sagacious among the clergy viewed in no other light than as a covert attempt to introduce Episcopacy. At length, in 1598, an Assembly convened at Dundee, yielded the point, and agreed, by a majority of ten, to the clergy having a vote in Parliament. But though the crafty sovereign seemed to have gained his object, a considerable period elapsed before he could summon courage to constitute bishops; and at last, in 1600, he quietly appointed three ministers to the vacant bishoprics of Ross, Aberdeen, and Caithness, who, in the face of the general opinion of the clergy, sat and voted in the ensuing Parliament as the third estate of the realm.

James, having now succeeded in establishing

bishops in Scotland, directed his next efforts to procure their acknowledgment by the Church. This, however, was no easy matter, involving as it did the destruction of the freedom of the General Assemblies. According to the Act of Parliament, 1592, the time and place of meeting were to be arranged by the preceding Assembly with the consent of the king. In opposition to this Act, James had on several occasions changed the time of meeting at his pleasure; and at last, the Assembly which should have met at Aberdeen in July, 1605, was indefinitely prorogued. This decided infringement on the liberty of Assemblies excited the utmost alarm in the minds of the clergy; and a few of them having met at Aberdeen, constituted an Assembly. Notice of the intended movement having reached the King, he despatched a letter to his commissioner, authorizing him to dissolve the meeting, on the ground that it had not been called by his majesty. The meeting took place, and a moderator was chosen; but while engaged in reading the king's letter, a messenger-at-arms appeared, ordering them, in the king's name, to dissolve, on pain of rebellion. The brethren present were ready to obey the royal orders, and to dissolve, if the commissioner would appoint the time and place for the next meeting. On his refusing to do so, the moderator, at the request of the brethren, appointed the next Assembly to meet in Aberdeen, on the last Tuesday of September following. Thus broke up the famous Aberdeen Assembly, which led to the persecution of several of the faithful ministers, who were ready to maintain to the last the spiritual independence of the Church.

The king having thus driven into banishment some of the most devoted Presbyterian ministers, resolved gradually to carry out his favourite scheme—the introduction of Prelacy into Scotland. In pursuance of this object he proposed to confer upon the bishops the office of constant moderators, thus bestowing upon them the power to preside in all meetings of church courts. To this proposal the utmost resistance was offered in various parts of the country, and many disgraceful scenes were enacted in consequence of this interference of the monarch with the proper judicatories of the Church. At length, however, in 1610, the General Assembly, in a meeting held at Glasgow, was so far controlled by royal influence that it gave its formal consent to the recognition of the bishops as moderators of diocesan synods, conceding to them the power of ordaining and deposing ministers, and visiting all the churches within their respective dioceses. Presbyterian writers uniformly allege that this reception of diocesan bishops by the Glasgow Assembly was effected by the most notorious bribery and intimidation. Yet even those ministers who were thus won over to support the royal plans had no idea of admitting the divine right of Episcopacy, but, on the contrary they seem to have flattered themselves that Presbytery would still be maintained in all its former effi

ciency, with the single modification, which they regarded as unimportant, that the bishops would preside as moderators in the courts of the church.

It was felt, however, by the king and his party, that an important step had been gained, and no sooner, accordingly, had the Assembly at Glasgow closed its sittings than three of the bishops hastened to London and received Episcopal ordination from the English prelates, after which they returned to Scotland entitled, as they imagined, to exercise authority over their brethren in virtue of a divine right connected with their consecration. But their authority met with little respect either from ministers or people; and the king, finding that his bishops were unable to exercise spiritual authority, invested them with civil power. With this view he set up a new tribunal called the High Commission Court, which was authorized to receive appeals from any church court, to try clerical delinquents who might dare to oppose the established order of the church, and, on finding them guilty, to depose and excommunicate or to fine and imprison them. But these powers, partly civil, partly ecclesiastical, it was judged expedient to refrain from exercising; and though the meetings of the General Assembly were meanwhile suspended, the other courts of the church continued to conduct their business in their usual way without interruption for several years.

The quietness and order which now prevailed in Scotland was mistaken by James for implicit submission to his episcopal arrangements. He resolved therefore to advance another step towards destroying Presbytery, and rendering the ecclesiastical arrangements of his northern in all respects identical with those of his southern dominions. Having paid a visit to Scotland in 1617 he took up his residence for a time at Holyrood Palace. To prepare for his reception he had given orders to repair the chapel, to introduce an organ, and to set up gilded wooden statues of the Twelve Apostles. This was too much for the people, who began to express their discontent in ill-concealed murmurs. At the urgent entreaties of the bishops his majesty dispensed with the gilded statues, but, in obedience to the royal will, the English Liturgy and all the other Episcopal forms were, for the first time since the Reformation, observed within the venerable precincts of Holyrood.

Not contented with thus publicly showing his personal preference for the ceremonies of the Episcopal church, the king had no sooner arrived in Scotland than he prevailed upon the parliament to pass an article declaring that "whatsoever his majesty should determine in the external government of the church, with the advice of the bishops and a competent number of the ministry, should have the strength of a law." Such an enactment naturally excited the fears of the clergy, who accordingly, in considerable numbers, hastened to draw up an earnest supplication to the king and parliament on the subject. This document, though never formally presented, fell into the

hands of the king, who, enraged at the opposition unexpectedly offered to his plans, threw out volleys of indignation against the bishops for having deceived him with false representations as to the state of feeling on the part of the ministers.

In the face of all opposition, James was determined to make every attempt to gain his object. With this view he called a meeting of the clergy at St. Andrews, where he proposed five articles of conformity to Episcopal ceremonies, which were agreed upon the following year at Perth, and are on that account usually known by the name of the ARTICLES OF PERTH (which see). These articles, which led to much confusion and disorder both in the church and country, were as follows: (1.) Kneeling at the Lord's Supper; (2.) The observance of certain holidays, viz., Christmas, Good Friday, Easter, Ascension, and Pentecost; (3.) Episcopal confirmation; (4.) Private baptism; (5.) Private communicating. These innovations on the forms of public worship in the Presbyterian church were regarded as unsanctioned by the Word of God, and serious apprehensions were entertained that they might be imposed on the consciences of both ministers and people under civil penalties. Nor were the fears of the Presbyterian ministers on this head groundless. In a short time the obnoxious Articles of Perth received the sanction of the privy council, and in July 1621 they were ratified by parliament, and thus became the law of the land.

In the early part of the seventeenth century religion was at a low ebb in many parts of Scotland, and some of the most faithful ministers of Christ were banished for their resistance to the Episcopal ceremonies which the king had forced upon the country. Amid the spiritual desolation which thus prevailed in various districts of the land, a remarkable spirit of prayer was poured out upon the pious, followed by two great revivals of religion, which took place, the one at Stewarton in 1625, and the other at the Kirk of Shotts in 1630. Such seasons of refreshing from the Lord's presence were gladly welcomed by a large body of godly men who had been long mourning in secret over the persecutions to which the friends of Presbytery were exposed. Many were the prayers which ascended to heaven for the deliverance of the church and nation. But though times of awakening were graciously sent to sustain the drooping hearts of the Lord's people, their trials were destined to be still more severe than they had yet been. The death of James, and the succession of his son, Charles I., to the throne, instead of mitigating, only aggravated the troubles of the Scottish church and people. From the commencement of his reign the new king was even more arbitrary, faithless, and unprincipled than his father. Restrained neither by conscience nor a regard to constitutional principles, he was not long in showing a settled determination to trample on the liberties, both civil and ecclesiastical, of his subjects. Notwithstanding the persever-

ing hostility which had been manifested in Scotland during the reign of James to the forms and ceremonies of Episcopacy, Charles was no sooner crowned sovereign of that ancient kingdom than he openly avowed himself the decided enemy of Presbyterianism, and accordingly the joy with which he had been welcomed at his coronation was exchanged for sorrow and indignation.

Thirty years had now elapsed since Episcopacy had been established in Scotland, and yet the people were no more reconciled to it than at the first. Nay, so imprudently had the bishops and the clergy conducted themselves in their dealings with the flocks on which they had been obtruded, that the antipathy of all classes to the lordly prelates was evidently every day on the increase. In this irritated state of the public mind, however, Charles was infatuated enough to take steps for introducing, not the English liturgy or Book of Common Prayer, which the Scots would have been unwilling to receive, objecting as they did to all fixed forms of prayer, but an Anglo-Popish service-book, prepared by Laud himself for the special benefit of the people of Scotland. Determined to thrust this liturgy upon the Church of Scotland, the king issued an injunction to every minister to procure two copies of Laud's liturgy for the use of his congregation upon pain of deprivation. This expression of the royal will was followed by an order from the king and council that the new liturgy should be read in all the churches.

The 23d July, 1637, was the day appointed for commencing the use of the service-book. It was a Sabbath, and the High Church of St. Giles was crowded with a vast multitude of people prepared to denounce the reading of the obnoxious liturgy. The service was conducted on that occasion by the dean of Edinburgh, but no sooner had he begun to read than his voice was drowned amid the shouts of the indignant audience. The opposition, however, was not limited to words. An old woman named Janet Geddes, infuriated at the audacity of the dean, threw with violence at his head the stool on which she had been sitting. Her example was followed by others, and such was the confusion which prevailed, that the service was interrupted and the audience became a tumultuous mob. The example thus set by Edinburgh was rapidly followed throughout the country; and so general was the opposition both among the common people and the gentry, that it was found necessary to suspend the use of the liturgy. A numerous signed supplication was forwarded to the king for the suppression of the service-book. But his majesty was inexorable. Instead of yielding to the petition of his Scottish subjects, he issued a new proclamation enjoining the use of Laud's liturgy and condemning the whole proceedings of the supplicants. Matters had now become so critical that it was judged expedient by the zealous Presbyterians to renew the national covenant, with some additions applicable to the present

circumstances. This solemn act was accordingly performed in the Greyfriars' Church at Edinburgh, on the 1st of March, 1638; and, as Livingstone informs us, "through the whole land, excepting the professed Papists and some few who adhered to the prelates, people universally entered into the covenant of God." Men of all classes hastened to append their names to the sacred bond, and its strenuous supporters, now become a powerful body identical with the Reformed Presbyterian Church of Scotland, were known by the name of COVENANTERS, and accordingly their history has been already traced in the article bearing that title down to the Revolution in 1688.

During the reigns of James and the first Charles the ruling motive of action in dealing with the Church of Scotland appears to have been the establishment of Episcopacy instead of Presbytery, but in the gloomy period which elapsed between the Restoration and the Revolution, the ultimate design of the rulers was to reduce Scotland under the sway of Rome. Both Charles II. and James II. had a decided leaning to Popery, not so much from conscientious regard to it as a system of belief, but as being, in their opinion, more favourable than Protestantism to absolute power. The Revolution, however, effected a complete change in the whole aspect of affairs, and secured the civil and religious liberties of the country. With all its defects, the REVOLUTION SETTLEMENT (which see) brought inestimable blessings to the Scottish people. In the parliament of Scotland an act was passed "abolishing Prelacy and all superiority of any office in the church in this kingdom above presbyters." Those acts of parliament also which had been passed in the reign of Charles II. for the establishment of Prelacy were rescinded. The Presbyterian ministers, who to the number of four hundred had been ejected for their hostility to Prelacy, were now permitted to return to their flocks, but so busy had death been in the interval with this noble band of faithful men that only about sixty were found to have survived to witness the restoration of Presbytery.

At this period the Church of Scotland consisted of two opposite parties who could scarcely be expected to act in harmony—the prelatial clergy and the restored Presbyterians. William was no doubt personally favourable to Presbytery, but being desirous to effect a complete union between England and Scotland he was earnestly anxious to persuade the latter country to consent to a modified Episcopacy. "For that reason," to use the words of Dr. Hetherington in his 'History of the Church of Scotland,' "he abstained from a full recognition of Presbytery in Scotland at first, waiting to try the effect of returning peace to produce unanimity; and when he did consent to the establishment of the Presbyterian Church in Scotland, he refused to do so on the ground of its being of Divine institution, and consented simply because

it was 'most agreeable to the inclinations of the people.' The same course of policy led him to desire in Scotland itself a union of the prelatial clergy of the two preceding reigns and the restored Presbyterians; though, how he could expect any degree of cordiality to subsist between humbled and fangless persecutors, and their rescued yet wounded and still bleeding victims, it is not easy to imagine. By prosecuting this specious yet most baneful policy, dictated no doubt by that great deceiver of the world's sages and statesmen, expediency, William both alienated and so far paralyzed his Presbyterian friends, to whom chiefly he owed the British crown, left power in the hands of enemies and traitors, and excited those feelings of discontent in the minds of the one party and turbulent anticipations of change and counter-revolution in the other, by which his whole reign was rendered a scene of distraction and turmoil."

The prelatial clergy, unwilling to acknowledge the government of William and Mary, held secret correspondence with James in his exile, and were even discovered to be using their utmost endeavours to supply him both with men and money. A large number of the delinquents were tried by the privy council for this offence, and deprived of their benefices. The conduct of the prelatists in supporting the Jacobite party opened the eyes of William to the true state of matters, and he resolved accordingly to favour the sound Presbyterians. He commenced with procuring an act to be passed rescinding the Act of Supremacy, following it up by another restoring to their churches those of the Presbyterian ministers who had been ejected since the 1st of January 1661, and making way for them by the removal of the prelatial incumbents. But the most important of those acts which were passed in 1690 was an act "ratifying the Confession of Faith and settling Presbyterian Church government." Lay patronage also was abolished, and it was enacted, "that in the case of the vacancy of any parish, the heritors of the said parish being Protestants, the elders are to name and propose the person to the whole congregation, to be either approved or disapproved by them." It was required of the people, however, that they should state their reasons if they disapproved, which reasons were to be judged of by the Presbytery. See PATRONAGE IN SCOTLAND. To reconcile the patrons to the loss of their rights the sum of six hundred merks was assigned as an equivalent, on the receipt of which the patron was bound to renounce the patronage in favour of the parish.

Thus was the Presbyterian church once more re-established in Scotland, and on the 16th October, 1690, the General Assembly was convened for the first time after an interval of forty years. The clergy were divided into three parties, the largest of which consisted of those who had conformed to Prelacy, and whom William was disposed to favour. The admission of such men into the church of Scot-

land was one of the most fatal steps which could have been taken, paralyzing her energies and weakening her influence to a most lamentable extent. Both the king and the clergy indeed sought peace at the expense of principle, losing sight altogether of the Second Reformation and the National Covenants. The Covenanters alone were firm and unflinching, and stood aloof from the Church, censuring her strongly for her want of faithfulness and zeal.

From the commencement of his reign William had set his heart upon securing the admission of the prelatial clergy into the Scottish Church in constantly increasing numbers. His scheme for this purpose, which was based upon a compromise, proved utterly unsuccessful. He openly declared his royal pleasure that the Episcopalian clergy who were willing to sign the Confession of Faith should not only retain their churches and benefices, but also be admitted to sit and act in church judicatories. The Church, however, though quite ready to accord with the wishes of the king in the former point, refused to submit in the latter; and although the royal commissioner, finding that the wishes of the king were not granted to their full extent, summarily dissolved the assembly without naming a day for the meeting of another, the moderator declared the intrinsic power of the church to meet in the name of Christ, its only Head, and accordingly appointed a day for its next meeting. The rashness of the king on the one hand in thus venturing to interfere with the liberties of the Church, and the firmness of the ministers on the other in asserting their independence, gave rise to great excitement throughout the country. But William was not to be shaken in his purpose, and therefore he caused an act of parliament to be passed "for settling the peace and quiet of the Church," the object of which was not to compel the Assembly to admit the prelatial ministers, but to secure them in the possession of their churches, manses, and stipends. The injurious effects of this act were not immediately apparent, but in course of time it was found to give rise to the admission into the Church of a class of ministers who were not only indifferent to Presbyterian principles, but even strangers to vital godliness.

To avoid an immediate collision with the State the Church held no Assembly during the year 1693, and in the prospect of the meeting of that court in March of the year following, the ministers applied to the privy council to be exempted from taking the oaths of allegiance and assurance. This request, however, was refused, and a royal order was issued that no member should be allowed to take his seat until he had taken the oaths. Matters were now to all appearance in a critical condition, the ministers being fully determined not to take the oaths, and yet to hold an Assembly. The king was equally resolute that his orders in regard to the oaths should be obeyed. A collision was evidently at hand, but through the prompt and earnest interposition of Car-

stairs, the king's chaplain, the calamity was averted by the declaration on the part of his majesty of his willingness to dispense with putting the oaths to the ministers. Thus was the Church of Scotland saved even at the eleventh hour from one of those unhappy collisions with the civil authorities which have threatened to disturb her stability and peace at various periods of her eventful history.

In gratitude perhaps for the timely concession made by the king to the claims of the Church, an act was passed by the Assembly of 1694, giving all the facility that could be desired to the admission into ministerial communion of the ministers who had conformed to Prelacy. At the same time much attention began to be directed to the spiritual destitution which prevailed in various parts of the country, more especially in the Highland counties. Nor was William an indifferent spectator of the laudable exertions of the Church, but, on the contrary, he seconded their benevolent efforts by procuring an act of parliament establishing a school in every parish throughout the whole kingdom.

The Church of Scotland now directed her most strenuous exertions towards the promotion of vital religion among all classes of the community. The death of King William, however, and the accession of Queen Anne, gave rise to serious apprehensions lest the best interests both of the church and country might be endangered. In the first parliament which met after the new sovereign had ascended the throne an act was passed securing the Protestant religion and the Presbyterian Church government. The Church also confidently set itself to devise measures for promoting its own internal purity and efficiency.

Public attention was now turned both in England and Scotland to a point of the highest importance—a proposed treaty of union between the two countries. The General Assembly appointed a national fast for the purpose of supplicating the Divine direction in this momentous matter, and strict charges were given to the Commission to see that the Church's welfare was not compromised in the arrangements which might be made. The very first point, accordingly, which parliament took into consideration before proceeding to frame the articles of Union was the best mode of maintaining intact the Presbyterian Church of Scotland. With this view an Act of Security was passed, in which the acts recognizing the Confession of Faith and the Presbyterian form of church government were ratified and established "to continue without any alteration to the people of this land in all succeeding generations." It was further declared that this Act of Security, "with the establishment therein contained, shall be held and observed in all time coming as a fundamental and essential condition of any Treaty of Union to be concluded betwixt the two kingdoms, without any alteration thereof, or derogation thereto, in any sort, for ever." Such, and so firm, was the basis on which the Church of Scotland, with all her rights

and privileges, was made to rest in the Act of Security, which formed an essential part of the Treaty of Union between the two countries.

At this important period of the history of the Church the Form of Process was ratified by the Assembly, a document which has ever since continued in use as the chief guide of the various ecclesiastical judicatories in the matters which come before them. An act of parliament was passed at this time which, in its operation, has often been productive of much injury. The lords of the court of session were appointed commissioners of teinds, and authorized to decide as to the removal of a church from one part of a parish to another, it being provided that before any such removal can take place the consent of three-fourths of the heritors in point of valuation must be obtained.

From the Union between England and Scotland may be dated the commencement of an era of melancholy declension in the character and condition of the Church of Scotland, from which she cannot be said to have recovered throughout the whole of the eighteenth century. At an early period after the Union the internal harmony of the Church was seriously disturbed by the inveterate enmity which existed between the Presbyterian ministers and the prelate clergy; and the soundness of her doctrine was affected by the introduction into her pulpits of a modified Arminianism, such as prevailed at that time both in England and on the Continent.

The year 1712 may be regarded as probably the most disastrous in the annals of the Church of Scotland. In that eventful year a bill was passed through both houses of parliament, in the face of all remonstrance from the Presbyterians, granting legal toleration to the Episcopalian dissenters in Scotland who wished to use the liturgy of the Church of England. But this act was harmless compared with another act which passed during the same year, the object of which was the restoration of church patronage in Scotland. This fatal measure, which has been the source of endless troubles and anxieties down to the present hour, was hurried with indecent haste through both houses of parliament, although on all hands it was acknowledged to be a violation of the Act of Security, a great grievance to the church, and a heavy blow aimed at her Presbyterian constitution. The royal assent was given to the Patronage Act on the 22d April, and the General Assembly, which met on the 1st of May, gave strict injunctions to its commission to use all dutiful and proper means for obtaining redress of the grievance of patronage—instructions which were repeated to every succeeding commission down to the year 1782, when, Moderate ascendancy having reached its height, all reference to the subject of patronage in the instructions issued to the commission from that time were omitted. So obnoxious and unpopular indeed was the act of 1712, that a long series of years was permitted to elapse before it was attempted to be brought into operation. In

the very first instance which occurred under the act the presentation was repelled by the presbytery, and the case having come by appeal before the Assembly, the probationer who had accepted the presentation was deprived of his license.

The violent assault thus made upon the independence of the Scottish Church by the passing of the Patronage Act met with but feeble resistance from the Church itself. No doubt the most godly of her ministers mourned over the unhallowed invasion made upon her sacred liberties by the statesmen of the day, but the great mass of her clergy had sunk into a state of spiritual indifference and sloth. Erroneous doctrines were taught with impunity both from her pulpits and her professors' chairs. In vain was the General Assembly called upon, as in the case of Professor Simson, to visit with ecclesiastical censure the most flagrant departure from the principles of a sound theology. Open heresy was tolerated and strict orthodoxy frowned upon and discountenanced. To corruptness in doctrine was added the utmost laxity in discipline. In this lamentable state of things the friends of truth and righteousness strove, both by prayer and the most energetic efforts, to stem the torrent of irreligion and impiety which was fast threatening to inundate both the Church and the country. By the republication of some of the best writings of the old divines a more healthful tone was sought to be infused into Scottish theology. Hence arose the MARROW CONTROVERSY (which see), conducted with the utmost bitterness, and showing in the plainest and most significant manner the hatred which the majority of the clergy bore to the cardinal doctrines of the gospel.

The Church having now departed from the purity of her doctrinal standards and become corrupt in her administration, speedily yielded herself up to the degrading influence of a high-handed patronage, which trampled under foot the liberties of the Christian people, and in the course of a few years led to one of the most important events in the history of the Church of Scotland—the rise of the first Secession in 1733. The history of this momentous period has already been traced in the articles headed ASSOCIATE PRESBYTERY and ASSOCIATE SYNOD.

The shock which the Church had thus received by the determined steps taken by the four brethren in constituting themselves into a separate ecclesiastical body, led at first to the adoption of some measures by the General Assembly which seemed to betoken a wish to return to the principles of other and better days. Thus we find in 1735 a formal application made to the legislature for the repeal of the Patronage act, and a bill actually framed for that purpose, which, however, having met with feeble support, was speedily abandoned. But the church deemed it prudent to adopt a milder course in the case of disputed settlements, no longer appointing "riding committees," as they were termed, forcibly to intrude unacceptable presentees into reclaiming parishes. So far indeed

did the General Assembly go in this direction that they passed an act avowedly "against intrusion of ministers into vacant congregations." The spirit, however, which dictated these measures was, as the Seceders had predicted, only temporary. In the course of a few years the Moderate party regained their ascendancy, and the complaints of reclaiming congregations were again disregarded, and the practice of riding committees, which had been prohibited by the Assembly of 1735, was brought anew into active operation.

While the Moderate party were thus rendering the Church obnoxious to many of the best and most pious of her people by the tyrannical manner in which they thrust unacceptable ministers upon unwilling parishes, the evangelical ministers felt themselves called upon to labour with greater diligence and fidelity in their pastoral work. The consequence was, that in 1742 various districts of Scotland were visited with remarkable revivals of true religion, more especially the parishes of Cambuslang and Kilsyth. Nor did the effects of these manifestations of the Spirit's power pass away without leaving behind many evident traces that it had been a work of the Lord. The Church was entering on a lengthened period of spiritual darkness and declension; and it was well that a goodly number of her people should have been prepared by extraordinary communications of spiritual life and grace to testify boldly for Christ in a time of prevailing backsliding.

For a long series of years, as we have already mentioned, the Patronage Act of 1712 was permitted to remain in a state of abeyance. At length, however, it began to be put in full operation; and as a natural consequence, numerous cases of disputed settlements arose, which, when brought before either the civil or ecclesiastical courts, were almost invariably decided in favour of the patron and presentee, and against the reclaiming parishioners. All presentations, however unpopular, were carried into effect by the church courts, backed, if necessary, by the civil authorities. Cases, accordingly, of disputed settlements were of very frequent occurrence; and an unhappy case of this kind gave rise to the Second Secession, or the formation of the RELIEF CHURCH, (which see) founded by the Rev. Thomas Gillespie, minister of Carnock in Fife, who was deposed by the General Assembly in 1752.

During the last half of the eighteenth century, the Church of Scotland rapidly declined in doctrine from the purity of her standards. Heresies sprang up among her ministers, which, though openly avowed from her pulpits, called forth but feeble condemnation from her ecclesiastical courts. Arminian, Pelagian, and even Socinian sentiments were entertained by not a few of the clergy, while a spirit of indifference to all religion characterized the great mass of the people. In such a melancholy condition of things the congregations of the seceding ministers

received numerous accessions from the churches of the Establishment. Cases of violent settlements, also, which were occurring from time to time, drove multitudes from her pale. From year to year the painful spectacle presented itself of the national church abandoned by large masses of her people. Nor did the opinions and feelings of those who remained in her communion receive much respect or attention from the majority of the General Assembly. The leaders of that supreme court, indeed, regarded it as matter of conscience and principle to uphold the rights of patrons as maintained by the law of the land, however it might affect the spiritual interests of the parishioners. Accordingly the principles, as respected the law of patronage, which were held by Dr. Robertson, who for many years led the deliberations of the Assembly, are declared by Dugald Stewart in these words:—"That as patronage is the law of the land, the courts of a national church established and protected by law, and all the individual ministers of that church, are bound, in as far as it depends upon exertions arising from the duties of their place, to give it effect: that every opposition to the legal rights of patrons tends to diminish that reverence which all the subjects of a free government ought to entertain for the law; and that it is dangerous to accustom the people to think that they can elude the law or defeat its operation, because success in one instance leads to greater licentiousness. Upon these principles Dr. Robertson thought that the church courts betrayed their duty to the constitution, when the spirit of their decisions, or negligence in enforcing obedience to their orders, created unnecessary obstacles to the exercise of the right of patronage, and fostered in the minds of the people the false idea that they have a right to choose their own ministers, or even to put a negative upon the nomination of the patron. He was well aware that the subjects of Great Britain are entitled to apply in a constitutional manner for the repeal of every law which they consider as a grievance. But while he supported patronage as the existing law, he regarded it also as the most expedient method of settling vacant parishes. It did not appear to him that the people are competent judges of those qualities which a minister should possess in order to be a useful teacher either of the doctrines of pure religion, or of the precepts of sound morality. He suspected that if the probationers of the church were taught to consider their success in obtaining a settlement as depending upon a popular election, many of them would be tempted to adopt a manner of preaching more calculated to please the people than to promote their edification. He thought that there is little danger to be apprehended from the abuse of the law of patronage, because the presentee must be chosen from amongst those whom the church itself had approved of, and had licensed as qualified for the office of the ministry; because a presentee cannot be admitted to the benefice, if any relevant charge as to his life or doc-

trine be proved against him; and because, after ordination and admission, he is liable to be deposed for improper conduct. When every possible precaution is thus taken to prevent unqualified persons from being introduced into the church, or those who afterwards prove unworthy from remaining in it, the occasional evils and abuses from which no human institution is exempted, could not, in the opinion of Dr. Robertson, be fairly urged as reasons against the law of patronage."

Such were the principles which guided the Assembly during the thirty years of Principal Robertson's administration; and the same principles are still maintained by the moderate party in the church. With such views, moderatism and absolute patronage have uniformly gone hand in hand. And so marked has ever been the tendency of the uncontrolled exercise of patronage to recruit the ranks of the Secession, that those periods of the history of the Established Church which have been signalized by the exercise of a high-handed patronage, are the very periods in which Secession churches have flourished to the greatest extent.

When Dr. Robertson retired from the leadership of the Assembly in 1780, heresy and even irreligion had been gaining ground for many years previously, and had reached such a height that, as Sir Henry Moncrieff informs us in his *Life of Dr. Erskine*, a plan was actually concocted for abolishing subscription to the Confession of Faith and the other formularies of the Church. The knowledge of such a scheme being projected, and his unwillingness to lend it the slightest countenance, led, as is generally supposed, to the learned principal's retirement from the public business of church courts into private life. The motives which prompted so wild a proposal as the abolition of subscription to the standards soon became apparent. Socinianism, in its grossest form, was openly avowed by a party of ministers, particularly in the West of Scotland. One of them, Dr. McGill of Ayr, was bold enough to publish an essay on the Death of Christ, in which Socinian tenets were plainly taught. The appearance of this heretical production gave rise to no small excitement; and the author was under the necessity of withdrawing the work from general circulation. By this simple act, and without the slightest investigation as to the principles which he actually held, Dr. McGill was permitted to retain his position as one of the ministers of Ayr in connection with the Established Church.

The closing decade of the last century was a marked era both in the political and religious history of Europe. The French Revolution spread democratic principles among all nations, and awakened a universal desire for constitutional liberty. But the sudden change in the political aspect of the European countries, interesting though it undoubtedly was, dwindled into utter insignificance when compared with the spiritual awakening which rapidly

diffused itself throughout every section of the Church of Christ. The paramount obligation which lies upon Christians, as such, to propagate the gospel among heathen nations, came now to be recognized in all its intensity. Societies were formed having this great object in view, and all denominations of Christians were disposed harmoniously to combine in the glorious work of evangelizing the heathen. The Church of Scotland alone declined to take a share in the holy enterprise, which had been commenced and was actively carried on by many earnest Christians in every section of the Christian church. No wonder, in such circumstances as these, that dissent was rapidly on the increase, in those parts especially where Moderatism chiefly prevailed. In other districts of the country, again, where the people were favoured with the blessing of an evangelical ministry, the high importance they attached to the privileges which they themselves enjoyed, led them to desire the extension of the same advantages to others. Hence arose the idea of Chapels of Ease in populous parishes where additional church accommodation was required. The supply in this way, however, of increased means of religious instruction was strenuously resisted by the Moderate party, who at length, finding the measure likely to find favour with the church generally, procured an Act of Assembly to be passed into a law in 1798, embodying a clause to the effect that, when a petition for a chapel of ease is laid before any presbytery, they "shall not pronounce any final judgment on the petition, till they shall have received the special directions of the Assembly thereon." By this clause the Moderate party hoped to have it in their power, by securing a majority in the Assembly, to prevent the erection of a chapel of ease in any quarter where the existence of such a chapel might be injurious to the interests of their party, or likely to advance the cause of evangelism. At this time, indeed, Moderatism was completely in the ascendant, and to signalize the triumph of their party, they passed an Act through the Assembly of 1799, prohibiting ministers of the Established Church from employing to preach on any occasion, or to dispense any of the ordinances of the gospel, persons not qualified to accept a presentation, and also from holding ministerial communion in any other manner with such persons. In complete harmony with the spirit of such an act as this, whereby the Church of Scotland voluntarily shut herself out from church fellowship with all the other sections of Christ's visible church, the same Assembly issued a pastoral address, warning the people against giving countenance to religious societies, missionary associations, itinerant preachers, and Sabbath schools, alleging them to be conducted by "ignorant persons, altogether unfit for such an important charge," and "persons notoriously disaffected to the civil constitution of the country, and who kept up a correspondence with other societies in the neighbourhood"

Thus the last century closed with a series of Acts passed by the General Assembly, which manifestly showed that the Moderate party had reached the culminating point of their power and influence. The Church, however, had not wholly lost its vitality as a Christian body. It still numbered among its ministers a small but earnest band of faithful and devoted servants of Christ, who not only preached the gospel in purity in their own parishes, but protested in the church courts against those measures of the Moderate party, which were calculated to retard the progress of the gospel whether at home or abroad. A question arose about this time which occasioned a keen discussion between the Moderate and Evangelical parties in the General Assembly—that regarding a plurality of offices in the Church, held by the same individual. The Moderates, as usual, triumphed over their opponents in point of numbers, but the public mind declared itself, in no ambiguous manner, opposed to pluralities. The popular hostility began to extend from the system to its defenders, and thus an impression was excited to the serious disadvantage of Moderatism. And this unfavourable impression was not a little strengthened by the celebrated Leslie case, in which an attempt was made to secure the appointment of one of the city ministers to the chair of mathematics in the Edinburgh University, by charging the successful candidate, who was a man of the most distinguished talents and scientific attainments, with the public advocacy of principles of an atheistic tendency. The subject gave rise to a controversy of the most bitter and angry description. Pamphlets of great ability and power were published on both sides; and after a protracted debate in the General Assembly, the Moderate party was defeated by a majority of twelve. This was the first occasion for a very long period on which Moderatism had failed to carry a measure in the supreme Church court. To that memorable debate may be traced the alienation of a large portion of the more intelligent part of the community from the Moderate clergy, who began now to be regarded as seeking after their own aggrandisement at the expense of the best interests of the community.

In proportion as Moderatism fell, Evangelism rose in public estimation; and this result was not a little aided by occasional divisions which arose in the ranks of the Moderates themselves, and tended to disturb the unanimity which had hitherto marked the policy of the party. While this disorganization was gradually going forward, an event occurred—the translation of Dr. Andrew Thomson from Perth to Edinburgh—which commenced a new era in the history of the Church of Scotland. This eminent man was no sooner admitted as one of the ministers of the Scottish metropolis, than he attracted marked attention, not only by his popularity as a preacher, but by his skill and ability as a speaker in church courts. When the new parish of St. George's was

formed in the New Town of Edinburgh, Dr. Thomson was fixed upon as the most suitable person to occupy the highly important and responsible position of its first minister. By this arrangement, evangelical truth was from Sabbath to Sabbath pressed home with ability and power upon the higher classes of society, and the hostility with which it had hitherto been regarded was gradually overcome. Not contented with availing himself of the pulpit to recommend orthodox religion to public attention, Dr. Thomson made use of the press also to propagate his views, both upon pure theology and questions connected with ecclesiastical administration. By means of a monthly magazine, the 'Christian Instructor,' he diffused throughout the community a lively interest in the affairs of the church, and thus brought a healthful influence to bear upon the discussions of her courts. The standards and past history of the Church of Scotland began to be more extensively studied, and her true constitutional principles to be more thoroughly understood. And by a happy coincidence, at this very time—1811—Dr. Thomas M'Crie gave to the world his 'Life of John Knox,' a work which threw a flood of light upon the early history of the Scottish Church, dissipating unfounded prejudices which had long been entertained, and commending to public favour principles which had too long been either forgotten, or, if remembered, treated with contempt.

From this period the influence of Moderatism in the General Assembly rapidly declined. This was quite apparent when in 1813 the relative strength of parties was tried in a plurality case which occurred, the union of a professorship with a ministerial charge being sanctioned by the very small majority of five; and in the following year, the subject having been again brought before the Assembly by an overture from the synod of Angus and Mearns, a declaratory Act was passed, declaring it to be inconsistent with the constitution and the fundamental laws of the Church of Scotland for any minister to hold another office which necessarily required his absence from his parish, and subjected him to an authority that the presbytery of which he was a member could not control. The Moderate party were indignant at the passing of this Act, and strenuous efforts were made in the Assembly of the following year to procure its repeal, on the ground that it had never been transmitted to presbyteries in the terms of the Barrier Act. An overture, accordingly, was framed similar to the recent declaratory Act, and sent down to presbyteries, by a majority of whom it was approved, and in 1817 became a permanent law on the subject of pluralities, prohibiting every such union of offices as was incompatible with residence in the parish. Thus one important step was gained in ecclesiastical reformation in consequence of the gradual increase in the number of evangelical ministers, and still more perhaps in consequence of the gradual improvement

which had taken place in the whole tone and spirit of public opinion.

The tide of popular feeling had now decidedly turned in favour of evangelical religion; and nothing contributed more powerfully to urge forward the movement than the translation, which took place in 1815, of Dr. Chalmers from Kilmany to the Tron Church, Glasgow. This distinguished man, who was destined to occupy so conspicuous a place in the ecclesiastical history of Scotland, had only recently been led to embrace Scriptural views of divine truth, and to consecrate his eminent talents, his brilliant imagination, and his earnest and impassioned eloquence, to the high and holy service in which he had embarked, that of labouring for the conversion and salvation of his fellow-men. Such a man was not likely to remain long in the contracted sphere of a small rural parish. His fame had spread far and wide; and a vacancy having occurred in Glasgow, he was invited to accept of a charge in that large and populous city. From this period he assumed a conspicuous position, not in Glasgow alone, but in the Church at large. The population of the western metropolis had far outgrown the means of grace, and vast masses of the labouring classes were living in habitual neglect of the outward ordinances of religion. The alarming extent to which this evil had reached when Dr. Chalmers commenced his labours in Glasgow, roused his energies, and led him to project plans for overtaking in some measure the growing spiritual destitution of the inhabitants of that great city. So early as 1817 he proposed the erection by public subscription of twenty additional churches. "His views on pauperism," as we have already remarked in a sketch of the life of this illustrious man contained in the 'Christian Cyclopedia,' "had been published some years before, and now he longed for an opportunity of carrying out these views, and of thus exhibiting, by experiment, before the world, their practicability and soundness. This opportunity, in the providence of God, was at length afforded him. A new church, St. John's, was built in the eastern part of Glasgow, and a parish attached to it. To this new sphere of operation Dr. Chalmers was transferred in 1819, and here he found a ready and congenial field for carrying on his long-cherished plans of social regeneration. The population of the parish assigned him was upwards of 10,000, consisting chiefly of the humbler classes of society. To enable him to overtake this extensive charge, he summoned into operation a large and intelligent agency, dividing the parish into twenty-five sections, and placing a deacon over each of these sections, whose office it was to use all the means in his power for advancing the social comfort and the moral and spiritual well-being of the families under his charge. To meet the expenses of the economical management of the entire parish, the collections at the church door on Sabbath were in a short time found to be more than adequate, and the surplus was dedicated

to educational and other parochial means of improvement. Day-schools were erected, Sabbath-evening schools were opened, throughout the whole parish. The deacons made themselves minutely acquainted with the situation, in all respects, of each individual family; and, besides, the elders visited the whole district once a-month. And thus the parish of St. John's was brought under so complete and effective an agency, that it exhibited the best, if not the only, instance in Scotland of a well-arranged and admirably working parochial machinery."

The labours of Dr. Thomson in Edinburgh and of Dr. Chalmers in Glasgow were the means, undoubtedly, of working a gradual change in the feelings of the middling and upper classes towards evangelical religion; and although the Moderate party in the Assembly still adhered, as in the case of pluralities, to their former line of policy, they were not altogether unaffected by the alteration which had evidently taken place in the bearings and tendencies of public sentiment. Some of the most enlightened men belonging to the party openly taught evangelical doctrine in their Sabbath ministrations; and to Dr. Inglis, one of their ablest leaders, was the Church indebted for the origin of her Indian Mission, a scheme which has experienced to a large extent the Divine countenance and blessing.

Religious questions of public interest were discussed with great ability in the pages of the 'Christian Instructor,' under the efficient editorship of Dr. Thomson. Hence arose first the Apocrypha and then the Voluntary controversy, both of which excited the utmost sensation throughout the Christian community. These keen discussions outside the Church were soon followed by a controversy inside the Church, the most momentous in its bearings and results that has occurred within the whole range of its history. The Evangelical party had now become a large and influential body, both in the church courts and in the country. Their supporters were every year on the increase, and the questions on which they differed from the Moderates were attracting the attention of all classes of society. The points in particular connected with patronage and the election and calling of ministers began to be discussed in the inferior courts of the church with greater keenness than ever. At length, in 1832, several overtures regarding the appointment of ministers were brought up to the General Assembly, which, however, refused to entertain the question. Next year, however, a motion was carried, declaring the right of heads of families to object to the presentee, on the understanding that the presbytery were to judge of the validity of the objections.

The year 1834 is memorable in the history of the Church for the passing of the celebrated Veto Act by a majority of forty-six. This Act declared it to be a fundamental law of the Church, that no minister should be intruded on any congregation contrary to 'the will of the Christian people; and the better to

effect this, it enacted that if a majority of male heads of families being communicants should object to any presentee, the presbytery, on that ground alone, without enquiry into the reasons, should reject the presentee. The objectors, however, were required, if called upon, to declare solemnly before the presbytery that they were actuated by no malicious motives, but solely by a conscientious regard to their own spiritual interests, or those of the congregation. The legality of this measure was doubted by some, on the ground of its alleged interference with the civil rights of patrons, whilst others were no less decided in their opinion that it was legal.

In the course of a few months after the Veto Act had passed, events occurred which at length brought matters to a crisis, causing a collision between the civil and ecclesiastical jurisdictions. The details are thus accurately and concisely given in a work published under the title of 'The Churches of the United Kingdom:' "Mr. Robert Young received a presentation, from the Earl of Kinnoull, to the parish of Auchterarder, and, in dealing with this, the presbytery proceeded according to the Veto Act, neither patron nor presentee objecting. When the call was moderated in, it was signed by only three individuals, out of a population of upwards of three thousand, whilst, of three hundred and thirty heads of families, two hundred and eighty-seven expressly dissented. Without objecting to the veto law, the presentee carried the case to the Assembly, which confirmed the proceedings of the inferior court; and he was in consequence rejected. He then brought the case before the Court of Session, which was required to find and declare that the presbytery, as 'the only legal and competent court to that effect by law constituted,' was bound and astricted to make trial of his qualifications, and if these were found sufficient, to admit and receive him as minister of the church and parish of Auchterarder. The Court of Session decided that the passing of the veto law was *ultra vires* of the Assembly, and that the presbytery were bound to proceed as if it had no existence; and this sentence was confirmed by the House of Lords, to which the case was now carried by appeal. With this decision the church still refused to comply, alleging that it had power to pass the veto law, that it was independent in its own sphere, and that the General Assembly was the supreme court in all spiritual matters, from whose decision there was no appeal. The right of the Assembly to declare what was or was not spiritual, was also asserted, the question in this form being named the Independence of the Church on the State. Finally, this question was also legally decided against the church.

"Meanwhile other similar disputes had arisen. It is not necessary to give the particulars in the Lethendy case, in which the Court of Session also decided against the church courts, and inflicted a 'solemn censure' on certain clergymen for transgressing an interdict granted in it. The case of Marnoch, in the

Presbytery of Strathbogie, is more interesting. In June 1837, Mr. Edwards was presented to that parish, but on moderating in the call it was only signed by one parishioner, whilst two hundred and sixty-one out of three hundred heads of families, communicants, dissented. After some delay Mr. Edwards was rejected by the presbytery, and after a new presentation had been issued by the patron, he applied to the Court of Session on the same grounds as in the Auchterarder case. The decision was similar, it being found that the presbytery were bound to take him on trials, and a majority of that body being Moderates, they were disposed to comply. The commission of the Assembly, however, interfered, first prohibiting them from proceeding with the settlement, and when this was found insufficient, suspending the majority from all their offices, as ministers, till next meeting of Assembly. An interdict against this sentence was obtained from the civil court, and the seven suspended clergymen continued to exercise their functions. In the Assembly of 1840, a motion to continue the sentence of suspension was carried by two hundred and twenty-seven to one hundred and forty-three votes; the commission was ordered to prepare a libel against the seven; and ministers or preachers were sent to supply their places in their parishes. The majority of the presbytery, supported by the civil courts, and countenanced by a minority of the church and Assembly, who held all these ecclesiastical proceedings illegal, and consequently null and void, met on the 21st of January, 1841, and inducted Mr. Edwards into the church of Marnoch. For this contempt of its authority, they were deposed by the Assembly of that year, and Mr. Edwards' settlement declared void. This sentence had, however, no effect, the civil courts preventing its legal enforcement, and a large minority of the clergy continuing to hold communion with their deposed brethren, notwithstanding the censures imposed on them.

"Another doubtful question added to the troubles in which the church was now involved. The Assembly of 1834, which passed the veto law, also admitted the ministers of chapels of ease to a place in church courts, and to all the privileges of parish ministers. By this act, and the rapid increase of *quoad sacra* churches, nearly three hundred ministers, or more than a fourth part, were added to the constituency of the ecclesiastical courts; most of these, in consequence of their mode of election and support, belonging to the high or popular party. The legality of this measure was speedily called in question. The presbyteries, it was asserted, were not simply spiritual, but also civil courts, which had to decide on several matters of a purely temporal nature. These courts, it was said, were constituted and had their rights, privileges, and duties defined by the civil law, which also assigned a legal method of augmenting their numbers in case of necessity. By introducing new members on their own authority, the church courts had, it was alleged, vitiated their constitution,

and all their acts were therefore null and void. This question also came before the Court of Session, which again decided against the church courts, and these consequently could not carry out their sentences against several individuals accused of scandalous or immoral conduct.

"In 1842 all these affairs came to a crisis. The law, as declared by the state, was in open collision with the principles adopted as of divine appointment by the majority of the church. The latter could admit of no compromise, and all attempts at a remedy by various legislative measures were decisively rejected. The courts of law proceeded to enforce compliance with their decisions by pecuniary penalties, damages to a large amount being awarded to the persons deprived of their churches by the presbyteries refusing to induct them. The Assembly of that year, on the 23d May, declared, by a majority of two hundred and sixteen to one hundred and forty-seven, that patronage ought to be abolished; and next day, by a majority of two hundred and forty-one to one hundred and ten, issued a claim of rights against the encroachments of the civil courts. In this, after reciting the various statutes by which they conceived their privileges secured, and the way in which these had been encroached on by the Court of Session, the Assembly did, 'in name and on behalf of this church, and of the nation and people of Scotland claim, as a right, that she shall freely possess and enjoy her liberties, government, discipline, rights, and privileges, according to law, especially for the defence of the spiritual liberties of her people, and that she shall be protected herein from the fore-said unconstitutional and illegal encroachments of the said Court of Session, and her people secured in their Christian and constitutional rights and liberties.' A memorial to this effect was presented to the government; but without any favourable result; and on the 9th of August, the House of Lords gave judgment against the majority of the presbytery of Auchterarder, finding them liable in damages to Mr. Young and the Earl of Kinnoull."

All hope of a right adjustment of matters by any concession on the part of government seemed now evidently at an end; and accordingly the ministers favourable to the principles set forth in the Claim of Rights held a convocation at Edinburgh on the 17th November, at which resolutions were passed and signed, pledging those who subscribed to adhere to these principles at all hazards; and if a satisfactory measure were not granted by government, to dissolve their connection with the state. A few months passed, during which many anxiously hoped that the legislature might possibly devise some modified measure so as to obviate the impending crisis. But all hope of a pacific arrangement was doomed to disappointment; and the momentous event took place, which had been dreaded for a considerable period by some of the best friends of religion and their country. At the General Assembly, which met on the 18th

May 1843, Dr. Welsh, the moderator of the previous year, having constituted the meeting, read a protest, signed by one hundred and twenty-one ministers and seventy-three elders, against the constitution of the Assembly, on the ground that, in consequence of the interdicts from the Court of Session, several members were prevented from taking their seats, and that therefore it had ceased to be a free and legal court. Having laid this protest on the table, he withdrew, followed by those who adhered to the protest, and proceeding in a body to Tanfield Hall, Canonmills, they constituted themselves into the General Assembly of the Free Church of Scotland (see next article), choosing Dr. Chalmers as their first moderator.

The original Assembly, after the withdrawal of their brethren, chose a moderator, and proceeded to business in the usual form. At an early period of their sittings they proceeded to undo what former Assemblies had, as the courts of law declared, illegally done. Thus they resolved unanimously that the Veto Act of 1834, having infringed on civil and patrimonial rights, was *ultra vires* of the Assembly, and it was accordingly rescinded. They resolved also that the sentences of suspension and deposition passed against the seven Strathbogie ministers were null and void, and they declared the survivors to be still in possession of their ministerial status, rights, and privileges. The Acts admitting ministers of chapels of ease to the Church courts were in like manner repealed, as having been incompetently passed. On the protest and deed of demission being given in to the Assembly, it was found that the ministers signing it had by their own act ceased to be ministers of the Church of Scotland, and the Assembly therefore declared the churches of the demitted ministers vacant.

Thus in one day four hundred and seventy-four ordained ministers of the Scottish Establishment separated themselves from its communion, and formed themselves, along with the elders and people who adhered to them, into a new ecclesiastical denomination, which, from its numbers, energy, and success, is at this day justly considered as occupying a high position among the churches of Britain.

The friends of the Scottish Establishment, lamenting the untoward events which had driven so many of the worthiest of her ministers, as well as so large a body of her people, from her communion, now set themselves to devise a legislative measure which should secure in future the spiritual independence of the Church, and prevent the recurrence of such a catastrophe as that which had just taken place. Hence was framed what is usually named the Scotch Benefices Act, in which provision is made that the presbytery shall pay regard to the character and number of objectors, and have power to judge whether in all the circumstances of the case it be for edification that the settlement shall take place.

For some years after Lord Aberdeen had succeeded

in passing this Bill through both Houses of Parliament, it was regarded by many as well fitted to prevent the intrusion of a minister on a reclaiming parish. But various cases have since occurred which have gone far to shake public confidence in the efficacy of the measure, and an agitation has in consequence commenced within the church itself which may possibly lead to the more effectual modification in some form or another of the obnoxious law of patronage. An important measure affecting chapels of ease, or *quoad sacra* churches, was a few years ago introduced into Parliament by Sir James Graham, and effectually carried. This Act, which was designed to facilitate the endowment of these churches, provides that, instead of the concurrence of three-fourths of the heritors, which the law formerly required, the consent of a majority only, together with security for a competent endowment, is sufficient to raise those chapels to the dignity and territorial privileges of parish churches.

The government, discipline, and worship of the Established Church of Scotland are in all respects the same as those of other Presbyterian churches. In consequence of her connection with the State, however, there are certain peculiarities connected with the support of her ministers which it may be proper to notice. Dr. Jamieson, in his interesting sketch of the 'Church of Scotland,' contributed to the *Cyclopedia of Religious Denominations*, thus describes these peculiarities:—"The provision made for parish ministers by the law of Scotland, consists of a stipend, arising from a tax on land. It is raised on the principle of commuting tithes or *teinds* into a modified charge,—the fifth of the land produce, according to a method introduced in the reign of Charles I., ratified by William III., and unalterably established by the treaty of union. To make this intelligible, we may observe, that at the Reformation the *teinds* were appropriated by the crown, with the burden of providing for the minister. They were in after times often bestowed as gifts on private individuals totally unconnected with the parish, and who thus came so far in place of the crown. These persons received the name of titulars, from being entitled to collect from the heritors the unappropriated *teinds*; but they were also bound on demand to sell to any heritor the titularship to his own *teinds* at nine years' purchase. From the collective land-produce of a parish, the court of *teinds* determines how much is to be allotted for the support of the minister. This general decree having fixed the amount, a common agent, appointed by the court, proceeds to divide it proportionally among the landholders, and this division, when fully made, is sanctioned by the court. It is called a *decret of modification*, and forms the authority or rule, according to which alone the minister collects his stipend. According to this system, which has proved a very happy settlement of a *quæstio vexata*, the burden falls not on the farmer or tenant, as in other countries where tithing exac-

tions are made, but on the landholder or titular of the teinds, to whom a privilege of relief is opened by having them *fixed*. He may value them, that is, to use the words of Principal Hill, "lead a proof of their present value before the Court of Session, and the valuation, once made by authority of that court, ascertains the quantity of victual or the sum of money in the name of teind, payable out of his lands in all time coming." The advantage of this system is, that it enables proprietors to know exactly the extent of the public burdens on their estate; and the teind appropriated to the maintenance of the minister, or to educational and other pious uses, being sacred and inviolable, is always taken into account, and deducted in the purchase or sale of lands. But that would not be so advantageous to the minister by fixing his income at one invariable standard, were it not that provision is made for an augmentation of stipend every twenty years in parishes where there are free teinds. This is done by the minister instituting a process before the judges of the Court of Session, who act as commissioners for the plantation of kirks and valuation of teinds; and in this process the act 1808 requires that he shall summon not only the heritors of the parish, but also the moderator and clerk of presbytery as parties. In the event of the minister being able to prove a great advance in the social and agricultural state of the parish, the judges grant his application, allocating some additional chalders; but where the arguments pleaded appear to them unsatisfactory, they give a small addition, or refuse altogether. In many parishes, however, from the teinds being exhausted, ministers had no prospect of augmentation in the ordinary way; but redress was afforded through the liberality of Mr. Percival's government in 1810, which used their influence in procuring an act of parliament to be passed, according to which all stipends in the Establishment should, out of the exchequer, be made up to £150. This, though but a poor and inadequate provision for men of a liberal profession, was felt and gratefully received at the time as a great boon. But such is the mutability of human society, that these stipends which in 1810 formed the minimum, are now greatly superior to many which at the same period were considered, for Scotland, rich benefices; but, which being wholly paid in grain, have, through the late agrarian law, fallen far below that standard. The incomes of city ministers are paid wholly in money. Besides the stipend every parish minister has a right to a manse or parsonage-house, garden, and offices,—the style as well as the extent of accommodation being generally proportioned to the value of the benefice and the character of the neighbourhood. According to law, the glebe consists of four acres of arable land, although, in point of fact, it generally exceeds that measure; and, besides, most ministers have a grass glebe, sufficient for the support of a horse and two cows. All these, by a late decision of the Court of

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Session, are exempt from poor rates and similar public burdens. Ministers in royal burghs are entitled to manses, but those in other cities and towns have none."

The statistics of the Established Church of Scotland vary very slightly from year to year. The number of parish churches is 963. In addition to these there are 42 Parliamentary churches, and a considerable number of chapels of ease and *quoad sacra* churches, which, under a scheme efficiently managed by the Rev. Prof. Robertson, are in course of being endowed and erected into new parishes in terms of Sir James Graham's Act. Missions to the Jews and to the heathen are carried on with vigour and activity by this church, and a large staff of ministers in connexion with her communion are labouring in the colonies. She has also a well-organized educational scheme for establishing schools in destitute districts, particularly in the Highlands and Islands.

SCOTLAND (FREE CHURCH OF). This large and useful body of Christians was organized into a separate religious denomination in May 1843. The circumstances which led to its formation as a Church distinct from the Establishment have been already detailed in the previous article. The conflict, which at length terminated in the Disruption, had its origin in the two reforming acts passed by the General Assembly of 1834, the one of which, the Act on Calls, asserted the principle of non-intrusion, and the other, usually called the Chapel Act, asserted the right of the Church to determine who should administer the government of Christ's house. Both of these acts gave rise to lawsuits before the civil tribunals, thus bringing into discussion the whole question as to the terms of the connection between the Church and the State. As the various processes went forward in the courts of law, it became quite plain to many, both of the Scottish clergy and laity, that attempts were made by the civil courts to coerce the courts of the church in matters spiritual. Every encroachment of this kind they were determined to resist as being contrary to the laws and constitution of the Church of Scotland, as well as an infringement on the privileges secured to her by the Act of Security and Treaty of Union.

Matters were evidently fast hastening onward to a crisis, and in the Assembly of 1842, a Claim of Rights was agreed upon to be laid before the Legislature, setting forth the grievances of which the Church complained in consequence of the usurpations of the courts of law, and declaring the terms on which alone she would remain in connection with the State. This important document was adopted by a majority of 131. The claim, however, which it contained was pronounced by government to be "unreasonable," and intimation was distinctly made that the government "could not advise her majesty to acquiesce in these demands." This reply on the part of the supreme branch of the legislature was decisive,

and put an end to all hope of averting the impending catastrophe. At the next meeting of Assembly, accordingly, the Moderator, instead of constituting the court in the usual form, read a solemn protest, which he laid upon the table, and withdrew, followed by all the clerical and lay members of Assembly by whom it was subscribed. This document protests against the recent decisions of the courts of law on the following grounds:

“First, That the Courts of the Church by law established, and members thereof, are liable to be coerced by the Civil Courts in the exercise of their spiritual functions; and in particular in the admission to the office of the holy ministry, and the constitution of the pastoral relation, and that they are subject to be compelled to intrude ministers on reclaiming congregations in opposition to the fundamental principles of the Church, and their views of the Word of God, and to the liberties of Christ’s people.

“Second, That the said Civil Courts have power to interfere with and interdict the preaching of the Gospel and administration of ordinances as authorized and enjoined by the Church Courts of the Establishment.

“Third, That the said Civil Courts have power to suspend spiritual censures pronounced by the Church Courts of the Establishment against ministers and probationers of the Church, and to interdict their execution as to spiritual effects, functions, and privileges.

“Fourth, That the said Civil Courts have power to reduce and set aside the sentences of the Church Courts of the Establishment deposing ministers from the office of the holy ministry, and depriving probationers of their license to preach the Gospel, with reference to the spiritual status, functions, and privileges of such ministers and probationers—restoring them to the spiritual office and status of which the Church Courts had deprived them.

“Fifth, That the said Civil Courts have power to determine on the right to sit as members of the supreme and other judicatories of the Church by law established, and to issue interdicts against sitting and voting therein, irrespective of the judgment and determination of the said judicatories.

“Sixth, That the said Civil Courts have power to supersede the majority of a Church Court of the Establishment, in regard to the exercise of its spiritual functions as a Church Court, and to authorize the minority to exercise the said functions, in opposition to the Court itself, and to the superior judicatories of the Establishment.

“Seventh, That the said Civil Courts have power to stay processes of discipline pending before Courts of the Church by law established, and to interdict such Courts from proceeding therein.

“Eighth, That no pastor of a congregation can be admitted into the Church Courts of the Establishment, and allowed to rule, as well as to teach, agreeably to the institution of the office by the Head of

the Church, nor to sit in any of the judicatories of the Church, inferior or supreme—and that no additional provision can be made for the exercise of spiritual discipline among the members of the Church, though not affecting any patrimonial interests, and no alteration introduced in the state of pastoral superintendence and spiritual discipline in any parish, without the sanction of a Civil Court.

“All which jurisdiction and power on the part of the said Civil Courts severally above specified, whatever proceeding may have given occasion to its exercise, is, in our opinion, in itself inconsistent with Christian liberty, and with the authority which the Head of the Church hath conferred on the Church alone.”

The document goes on to protest that in the circumstances in which the Church was now placed “a free Assembly of the Church of Scotland, by law established, cannot at this time be holden, and that an Assembly, in accordance with the fundamental principles of the Church, cannot be constituted in connection with the State without violating the conditions which must now, since the rejection by the Legislature of the Church’s Claim of Right, be held to be the conditions of the Establishment.”

In the close of this solemn protest, the subscribers claim to themselves the liberty of abandoning their connection with the State, while retaining all the privileges and exercising all the functions of a section of Christ’s visible Church. “And finally,” they declare, “while firmly asserting the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God’s Word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall in God’s good providence be offered, to secure the performance of this duty agreeably to the Scriptures, and in implement of the Statutes of the kingdom of Scotland, and the obligations of the Treaty of Union as understood by us and our ancestors, but acknowledging that we do not hold ourselves at liberty to retain the benefits of the Establishment while we cannot comply with the conditions now to be deemed thereto attached—**WE PROTEST**, that in the circumstances in which we are placed, it is, and shall be lawful for us, and such other commissioners chosen to the Assembly appointed to have been this day holden as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps for ourselves and all who adhere to us—maintaining with us the Confession of Faith, and Standards of the Church of Scotland as heretofore understood—for separating in an orderly way from the Establishment; and thereupon adopting such measures as may be competent to us, in humble dependence on God’s grace and the aid of the Holy Spirit, for the advancement of His glory, the extension of the Gospel of our Lord and Saviour, and the administration of the affairs of Christ’s house, according to his holy Word; and we do now, for the purpose

foresaid, withdraw accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have come upon us, because of our manifold sins, and the sins of this Church and Nation; but, at the same time, with an assured conviction that we are not responsible for any consequences that may follow from this our enforced separation from an Establishment which we loved and prized—through interference with conscience, the dishonour done to Christ's crown, and the rejection of his sole and supreme authority as King in his Church." This document, embodying the protest against the wrongs inflicted on the Church of Scotland by the civil power, was signed by no fewer than 203 members of Assembly.

When the Moderator had finished the reading of the protest, he withdrew, followed by a large majority of the clerical and lay members of the court; and the procession, joined by a large body of ministers, elders, and others who adhered to their principles, moved in solemn silence to Tanfield Hall, a large building situated at the northern extremity of the city, in the valley formed by the Water of Leith. Here was constituted the Free Church of Scotland, which, while renouncing the benefits of an Establishment, continues to adhere to the standards and to maintain the doctrine, discipline, worship, and government of the Church of Scotland. Dr. Chalmers was chosen as their first Moderator, and the ordinary business was proceeded with according to the usual forms. On Tuesday, the 23d of May, the ministers and professors, to the number of 474, solemnly subscribed the Deed of Demission, formally renouncing all claim to the benefices which they had held in connection with the Establishment, declaring them to be vacant, and consenting to their being dealt with as such. Thus, by a regular legal instrument, the ministers completed their separation from the Establishment; and the Free Church of Scotland assumed the position of a distinct ecclesiastical denomination, holding the same doctrines, maintaining the same ecclesiastical framework, and observing the same forms of worship as had been received and observed in the National Church. In fact, they had abandoned nothing but the endowments of the State, and even these they had abandoned, not from any change in their views as to the lawfulness of a Church Establishment, but solely because in their view the State had altered the terms on which the compact between the Church and the State had been originally formed.

The Free Church, strong in the conviction that her distinctive principles were sound and scriptural, entered upon her arduous work with an humble but confiding trust in her great and glorious Head. In preparation for the new position in which the church would be placed when deprived of state support, Dr. Chalmers had made arrangements some months previous to the Assembly of 1843 for establishing associations throughout the country with the view of

collecting funds for the support of the ministry. And with such energy and activity had these preparations been carried forward, that before the day of the Disruption came, 687 separate associations had been formed in all parts of the country. So extensive and ardent was the sympathy felt with the movement, not in Scotland only, but throughout the kingdom, and even throughout the world, that funds were liberally contributed from all quarters in support of the cause, and at the close of the first year of the history of the Free Church, her income amounted to the munificent sum of £366,719 14s. 3d. Nor has the source of her supply afforded the slightest symptoms of being exhausted even after the lapse of sixteen years. On the contrary, the Sustentation Fund for the support of the ministry has reached this year (1859) the gratifying sum of £110,435 7s. 6d., yielding an annual salary to nearly eight hundred ministers of £138. The Building Fund for the erection of churches and manses amounts this year to £41,179 2s. 0½d. The Congregational Fund, composed of ordinary collections at the church-doors on Sabbaths, and a great part of which goes to supplement the ministers' stipends, is £94,481 19s. 6d. The Fund for Missions and Education is £55,896 11s. There are various other objects connected with the Free Church which it is unnecessary to detail, but the sum total of the contributions for the last year is £343,377 12s. 10½d. an amount which plainly indicates that its friends and supporters are still animated with an intense and undiminished attachment to the principles on which this peculiar section of the Christian church is based. Upwards of eight hundred churches have been reared by the liberality of her people, who are calculated to amount to somewhere about 800,000. To the large majority of the churches manses or parsonage-houses have also been added. Colleges for training candidates for the holy ministry have been erected in Edinburgh, Glasgow, and Aberdeen, each of them provided with an able staff of theological professors. The entire number of students in attendance on these colleges amounts to about 250, and seems to be on the increase.

In connection with the Free Church a fund was instituted in 1848 for Aged and Infirm Ministers, which already exceeds £39,000. In addition to the home ministry there are nearly 300 settled ministers belonging to this church in the different departments of the Colonial field. The Home Mission and Church Extension Scheme is most efficiently wrought, the agents in the employ of the committee being no fewer than 106, including 18 ordained ministers, 66 probationers, 12 catechists, and 10 students. Of the territorial missions in large towns there are nine in Glasgow three in Edinburgh, one in Perth, one in Dundee, one in Montrose, and one in Aberdeen. In the Foreign Mission field the Free Church labours with great energy and marked success. The two principal scenes of her labours are Kaffraria and India; the former comprising four stations and fifteen

out-stations; the latter comprising five principal stations, Bombay, Puna, Calcutta, Madras, and Nagpore, at all of which native congregations have been formed and schools established. The Scheme for the Conversion of the Jews employs efficient missionaries at Amsterdam, Breslau, Pesth, Galatz, and Constantinople. In all its operations indeed, whether at home or abroad, the Free Church exhibits a vitality and energetic power which have gained for it a high place among Christian churches.

SCOTTISH EPISCOPAL CHURCH. At an early period after the introduction of the Reformed religion into Scotland, attempts began to be made, which were renewed on various subsequent occasions, to establish an episcopal form of church government in the country. Such attempts were sternly resisted by the great body both of the ministers and people. In 1572, through the influence of the Regent Morton, the titles of archbishop, bishop, &c., were conferred upon certain ministers. These not having received episcopal ordination, and not exercising any share in the government of the church, were termed by way of derision *Tulchan* bishops. But however contemptible these nominal dignitaries in themselves, the last hours of John Knox were embittered by the thought that an attempt should be made to introduce into Scotland the estate of bishops. At length, without interfering with the civil privileges of these prelates, the General Assembly, in 1575, declared that "the name of bishop is injurie to all them that has a particular flock over the which he has ane peculiar charge;" and again in 1580, that "the office of ane bishop as it is now used and commonly taken within this realm, has no sure warrant, authority, or good ground out of the Scripture of God, but is brought in by folly and corruption to the great overthrow of the Kirk of God."

But obnoxious though Episcopacy has always been to the Scottish people, James VI. was unwearied in his endeavours during his whole reign, but more especially after he had ascended the throne of England, to thrust bishops upon his northern subjects. To Charles II., however, must be traced the origin of that Episcopacy, a representative of which still exists in Scotland in the *Scottish Episcopal Church*. No sooner had the perfidious king been seated on the throne than he proceeded to take steps for supplanting Presbytery by Episcopacy. With this view he despatched a letter to the Scottish Council in August 1661, declaring his firm resolution "to interpose our royal authority for restoring the Church of Scotland to its right government by bishops, as it was before the late troubles." This was followed by the summoning of a Parliament, which formally proclaimed the re-establishment of Episcopacy, with little resistance on the part of the Presbyterians of the time, chiefly owing to the unfortunate dissensions which then prevailed between the *Resolutioners* and *Protesters*. The great mass of the people, however, were decidedly attached to

Presbytery, and not one of the courts of the church petitioned in favour of Episcopacy except the synod of Aberdeen.

The first ministers selected by Charles to fill the office of bishops were Sharp, Fairfoul, Hamilton, and Leighton, who were summoned to London, and consecrated to the episcopate in Westminster Abbey. On their return to Scotland the newly-made bishops were restored by Act of Parliament to all their ancient prerogatives, spiritual and temporal. But no enactment could avail to obtain for them the respect or obedience of the clergy. A proclamation, accordingly, was issued, banishing all those ministers from their manses, parishes, and dioceses, who had been admitted since 1649, when patronage was abolished, unless they obtained a presentation from the lawful patron, and collation from the bishop of the diocese, before the 1st of November. In consequence of this act and proclamation nearly 400 ministers were ejected from their charges—an event which, as the younger M'Crie well remarks, "did more to alienate the minds of the populace from the bishops than any other plan that could have been devised."

Driven from their congregations, the ejected ministers held field meetings or conventicles, to which the people flocked in great numbers, thus giving grievous offence to the prelates, who, seeing their curates deserted, procured an Act ordaining that all ministers who ventured to preach without the sanction of the bishops should be punished as seditious persons, and that all absentees from their own parish churches should be subject to certain pains and penalties. This Act, which received the name of the bishop's drag-net, was rigorously put in force to the annoyance and oppression of multitudes. In the beginning of 1664, finding other measures ineffectual, the prelates instituted a new court, composed of bishops and laymen, designed to punish all who opposed the government of the church by bishops. Though only in operation for two years, this extraordinary tribunal carried actively into effect the ecclesiastical laws, banishing or imprisoning Presbyterian ministers in considerable numbers, and perpetrating so many palpable acts of injustice, that it was doomed to a speedy abolition.

The history of the COVENANTERS (which see,) exhibits the severities and cruel persecutions by which Episcopacy was maintained until the Revolution of 1688, when Presbyterianism was finally established as the national religion of Scotland. The state of the Episcopal Church at this time is thus described by Mr. Marsden in his 'History of Christian Churches and Sects':—"There were two archiepiscopal provinces, St. Andrews and Glasgow; the former contained the bishoprics of Aberdeen, Brechin, Caithness, Dunkeld, Dunblane, Edinburgh, Moray, Orkney, and Ross; the latter, those of Argyle, Galloway, and the Islands. The clergymen were about nine hundred. The livings were very poor; neither of the three bishoprics of Edinburgh, Brechin, or Dunblane,

about this period, were worth a hundred pounds a-year. Some of the Episcopalian clergy followed the course of the revolution, and transferred their allegiance to William and Mary; but the greater part declined the oath of allegiance, refused to pray in public for the new sovereigns, and were dispossessed of their livings. These formed an union with the English non-jurors, and the history of the two bodies is closely entwined for ninety years, until the non-jurors disappeared. The Scotch bishops placed themselves at the head of this party, and the Episcopalians were regarded in consequence as disaffected to the state. The bishops were ejected from their sees; but they suffered no further interruption, and some of them continued to officiate privately in their episcopal capacity; and the clergy who consented to accept the new state of things were allowed to retain their benefices; but as they had no share in the government of the Church of Scotland, it was understood that they should not be subject to its judicatories."

The accession of Queen Anne revived the hopes of the Scottish Episcopalians; and in consequence of a strong appeal made to her for relief, she wrote to the Privy Council, expressing her royal will and pleasure that the Episcopal clergy should be permitted the free exercise of their worship without let or hindrance. This act of toleration gave great offence to the Presbyterians, but it was all the more generous on the part of the Queen that they declined the oath of allegiance to the reigning family, and still maintained their adherence to the exiled house of Stuart.

The union between England and Scotland, which took place in 1707, was productive of no benefit to the Scottish Episcopalians. An attempt was made soon after to introduce the English liturgy into the service of an Episcopal chapel which had been opened in Edinburgh. The General Assembly took alarm, and passed an act alleging this innovation to be an infringement on the terms of union, besides being dangerous to the Church and contrary to the Confession. The offending minister, Greenshields, though disowning the authority of the Presbyterian church courts, was formally deposed by them from the office of the ministry, and even apprehended by the magistrates, and imprisoned, until released by an order from the House of Lords. A similar attempt to introduce the English Prayer-book into an Episcopal chapel in Glasgow led to a riot which, but for the interference of the public authorities, might have been followed by serious consequences. Such unseemly commotions attracted the attention of the English government, and gave rise to the Act of Toleration.

The rebellion of 1715, in behalf of the Pretender, was far from being favourable to the cause of the Scottish Episcopalians, who, from their well-known leanings towards the Stuart family, were regarded with no little suspicion and distrust. Numbers of their congregations were dispersed, their chapels

closed, and their clergy treated with severity, and in some instances committed to prison. Nor were the non-jurors unjustly suspected of siding with the rebels. The Episcopal clergy of Aberdeen openly presented a complimentary address to the Pretender, styling themselves his majesty's most loyal and dutiful subjects. And among the rebels taken prisoners by the royalist soldiers were found two sons of Scottish bishops. Yet, notwithstanding the part which they thus took in opposition to the reigning house, an Act was passed in 1719, which permitted the Episcopal clergy, on swearing the oath of allegiance, to resume their official duties, and to use the English liturgy. Some were even allowed to conduct public worship without being compelled to take the oath of allegiance. This tolerant spirit continued to be manifested towards them till the rebellion of 1745, when their marked partiality to the cause of the Pretender exposed them to merited obloquy and severe handling. Their numbers had before this time been much reduced from various causes, but most of all from the bitter dissensions which had sprung up among the Episcopalians themselves. From the time of Charles I. the body had made use of a communion office which differed from the communion office of the Prayer-book of the Church of England chiefly by maintaining the doctrine of the commemorative sacrifice of the eucharist, and asserting that Christ is verily and indeed present in the Lord's Supper, and taken and received by the faithful. The use of this communion office, containing as it does such objectionable statements, has been a ground of quarrel among the clergy and members of the Scottish Episcopal Church throughout its whole history. At one period the disputed points were actually referred to the Pretender by both of the contending parties as, in their view, the supreme head of the church. Such at length was the combined influence of their internal quarrels, and the opposition of the government on the one hand and the Presbyterians on the other, that when the second rebellion of 1745 broke out the Scottish Episcopalians were reduced to a mere handful. But though few in number, their hostility to the house of Hanover was open and undisguised. The royalists, accordingly, destroyed their meeting-houses, and compelled their clergy to seek refuge in flight. An act was passed prohibiting the non-juring ministers from officiating without having taken the oaths, under penalty of imprisonment for the first offence, and transportation for the second. To prevent their congregations from meeting for public worship, an assembly of five persons was declared illegal, and by a subsequent act in 1746 every person frequenting such illegal meetings was required to give information under a penalty of fine and imprisonment. The act was revived in 1748, and the Episcopal ministers were permitted to officiate only in their own houses. This state of matters continued until the accession of George III. in 1760.

The Scottish Communion Office was revised by the bishops in 1765, and assumed the form in which it continues down to the present day, and from that year the Scottish Episcopal Church has been in the habit of using the English liturgy in Divine service, with the exception of the communion office. A peculiar honour was reserved for this church in having consecrated, in 1784, the first bishop for America, Dr. Samuel Seabury, bishop of Connecticut. (See EPISCOPAL (PROTESTANT) CHURCH OF AMERICA.) The Scottish Episcopalians having thus set the example, the Church of England sought and obtained an act of Parliament in 1787, empowering the Archbishop of Canterbury and the Bishop of London to consecrate three bishops for the dioceses of Pennsylvania, New York, and Virginia.

The death of Charles Edward, the last of the Stuarts, placed the non-jurors in Scotland on an entirely new footing, all difficulties in the way of acknowledging the Hanoverian family being thereby removed. The Scottish bishops, accordingly, held a meeting at Aberdeen, when they formally resolved to offer their allegiance to the then reigning sovereign, George III. Having now abandoned their position as a non-juring church, an act was passed in 1792 repealing the penal laws which had been in force against the Jacobites in the reigns of Queen Anne, George I., and George II., but at the same time requiring the Episcopal clergy of Scotland to take the usual oaths, subscribe the Thirty-Nine Articles, and pray by name for the king and royal family. The same act contained a clause prohibiting the Scottish Episcopal clergy from officiating in England, except in the case of those who had been ordained by some bishop of the Church of England or of Ireland. This prohibition continued in force until 1840, when an act was passed permitting the clergy of the Protestant Episcopal Church in Scotland to officiate in England, "only with the special permission of the bishop in writing, such permission extending only to two Sundays at a time."

At a meeting in 1817 of the Scottish Episcopal bishops and clergy, a body of canons was drawn up for their guidance in the exercise of government and discipline. These canons recognize the Thirty-nine Articles of the Church of England as the standard of their faith, and while the English communion office is permitted to be used, the twenty-first canon enacts that "from respect for the authority which originally sanctioned the Scotch liturgy, and for other sufficient reasons, it is hereby enacted that the Scotch communion office continue to be held of primary authority in this Church, and that it shall be used not only in all consecrations of bishops, but also at the opening of all general synods." In consequence of the tenacity with which the Scottish Episcopal Church adhere to their separate communion office, several congregations have separated from the body, and take the name of English Episcopalians, declining to acknowledge the authority

of the Scotch bishops, and to hold communion with a church which maintains unsound views on the subject of the Eucharist. Of these there are at present fifteen congregations in different parts of Scotland.

Throughout the last century, while Scottish Episcopacy was non-juring in its character, the bishops laid aside their titles; but from an early period of the present century they have resumed them, although the courts of law refuse to recognize episcopal titles in Scotland. There are at present seven Scotch bishops, but no archbishop. The bishops meet in synod regularly every year. Provincial synods are also held in the several dioceses. A general synod is occasionally convoked, consisting of the bishops, the deans, and one clerical delegate from each diocesan synod. This synod has power to alter and abrogate the canons or enact new ones.

"Although the Scottish Church," to use the language of one of her own ministers, "is numerically a small body, compared with the flocking sects surrounding her, she is still composed of the wealthiest landed proprietors, whose united incomes exceed THREE MILLIONS sterling annually! Yet the Scottish clergy are the poorest in the Christian world, and in very many instances have great difficulty in struggling through the year. Their minimum income, as fixed by the Episcopal Society, is £100 per annum; and, as few of them have private incomes, in many cases that must be the maximum also. Some one or two, doubtless, have £300, or £400, or £500 even; but the Country and Highland Charges are almost all upon the Society's resources. Some twenty years ago, the clergy officiated in many places gratuitously to two or three stations, and even built and sustained the chapels out of their own hard-earned finances. The strength of dissenting bodies lies in numerical force; and although they have few of the high and rich classes among them, they include vast numbers of that middle rank, whose contributions are always more ready, and even proportionally infinitely more liberal than those of the aristocratic race. On the other hand, the Scottish Church has few of the middling class, consisting chiefly of the two extreme sections of society, whereof the one cannot, the other *cares not* to support her measures."

The bishops are elected by the clergy of the diocese, and uniformly continue even after their election to be pastors of churches. In the exercise of their episcopal office they claim no more than the spiritual authority derived to them from Jesus Christ, the great Head of the Church—an authority which is paternal rather than magisterial. One of the bishops is elected primus or chief bishop during pleasure, there having been no archbishops in Scotland since the Revolution. The seven bishoprics are these:—the diocese of Aberdeen; the united diocese of St. Andrews, Dunkeld, and Dunblane; the united diocese of Moray and Ross; the diocese of Edinburgh

the diocese of Argyle and the Isles; the diocese of Brechin; the diocese of Glasgow. The number of officiating clergymen throughout Scotland belonging to the different dioceses amounts to 160. In 1806 a fund was established, which is still in operation, for the purpose of securing a small provision for the bishops and some of the more necessitous of the clergy of this Church. The only income which the bishops derive is from this source, and the provisions are exceedingly small. Another Society, entitled the Scottish Episcopal Church Society, was formed in 1838, to supply the wants of the poorer clergy, as well as to assist in forming new congregations. An educational institution in connection with this church was formed in 1841 at Glenalmond in Perthshire, under the name of Trinity College, its object being not only to prepare students for the holy ministry, but also to supply a liberal education for the sons of the wealthier members of the Church. Another magnificent college has been erected at Cumberae.

For a long period the Scottish Episcopal Church has been regarded as holding principles akin to those of the High Church party in the Church of England; and that this idea is not without foundation was clearly seen by the sympathy manifested with the Tractarian party in the Gorham case. Of late the bishops met in synod have done much to vindicate their Church from the charge of semi-popish leanings by their ecclesiastical censure pronounced upon a minister belonging to their body who had published sentiments in regard to the presence of Christ in the holy sacrament, which they considered as inconsistent with sound doctrine, and approaching to, if not identical with, the erroneous dogmas of the Church of Rome.

SCRIBES, a class of men of great repute among the ancient Jews as being teachers of the law of Moses. They are called in the New Testament "doctors of the law," and sometimes "lawyers." The office of a Scribe is said to have been first instituted about B. C. 500, immediately after the Babylonian captivity. Ezra is alleged to have been the first who exercised the office. The Scribes were the most learned body of men in the Jewish nation. Most of them were sprung from the tribe of Levi; some, however, who were of the tribe of Simeon, received the name of scribes of the people. The chief business of the latter class was to copy the sacred writings; and they were also employed in writing out passages for the phylacteries, short sentences to be fixed upon the door-posts, bills of contract or divorce, and other matters of civil or religious interest. They exercised, besides, the office of public notaries in the Sanhedrims and courts of justice. To qualify them for their duties they were trained up in one or other of the forty-eight academies belonging to the Levitical tribe. The higher scribes devoted themselves to the exposition of the Law in public, and hence they are described as sitting "in Moses' seat." They presided in the courts of justice, and sometimes

were styled Fathers of the Sanhedrim. The Scribes in the time of our Lord were generally classed with the Pharisees, not only as chiefly belonging to that sect, but as coinciding with them in the glosses and interpretations which they put upon the sacred writings.

SCRIPTURALISTS, a term sometimes applied to Protestants on account of their fundamental doctrine that the Scriptures are the only sufficient rule of faith and obedience. The Jews also occasionally use the same word to denote those who reject the *Mishna* and adhere solely to the Old Testament scriptures.

SCRIPTURES. See BIBLE.

SCROBICULI, a name given among the ancient Romans to altars dedicated to the worship of the infernal deities. They consisted of cavities dug in the earth, into which libations were poured.

SCRUTINY, one of the three canonical modes of electing a Pope in the Romish church. This, which is almost invariably the mode followed, is thus managed. Blank schedules are supplied to each of the cardinals, who fills them up with his own name and that of the individual for whom he votes. If there are found to be two-thirds of the votes in favour of one person, he is considered as duly elected; but if there are not two-thirds in favour of any one, the cardinals proceed to a second vote by ACCESSUS (which see).

SE-BAPTISTS, a small and obscure sect, which was formed in England about the beginning of the seventeenth century, by one John Smith of Amsterdam, who maintained that it was lawful for every one to baptize himself. There is a small sect in Russia who hold that every one ought to baptize himself, because, as they maintain, there is no one on earth sufficiently holy to administer this ordinance aright. This sect of self-baptizers is called SAMOKRESTSCHENTSI (which see). The charge was made against Simon Menno, the founder of the MENNONITES (which see), of having baptized himself; but it is denied by his followers.

SEBUANS, a sect of the Samaritans originated by Sebuah or Sebuiah, who, partly to suit their own convenience, and partly through hostility to the Jews, kept the sacred festivals at different periods from the Jews; namely, the Passover and Pentecost in autumn, and the feast of Tabernacles in the time usually allotted for the Passover. This sect was not permitted to worship along with the other Samaritans in the temple on Mount Gerizim.

SECEDERS, a name applied in Scotland to those bodies of Christians who have separated from the National Church on grounds not implying a disagreement with its constitution and standards, in which latter case they are termed DISSENTERS (which see). The Reformed Presbyterians, for example, are rightly called Dissenters, because they dissented from the Established Church on the ground that its constitution was vitally affected by the Revolution

Settlement. The four brethren, on the other hand, who left the Established Church in 1732, were with equal propriety termed *Seceders*, because, still adhering to the constitution and standards of the church, they quitted its communion on the ground that the law of patronage was arbitrarily enforced by the majority of the General Assembly, and ministers were settled in parishes contrary to the wishes of the Christian people. As soon, however, as the Seceders assumed the position of hostility to the Church as an Establishment, or as a Church in alliance with the State, they became in the true sense of the word Dissenters.

SECESSION CHURCH (UNITED), a denomination of Christians in Scotland formed by the reunion of the two sections of the Secession Church,—the *Associate General (Anti-burgher) Synod* and the *Associate (Burgher) Synod*. After several preliminary negotiations, which were conducted with the most remarkable cordiality on both sides, the union was effected at Edinburgh on the 8th September, 1820. The basis of Union, as finally adopted, was as follows:—

“Without interfering with the right of private judgment respecting the grounds of separation, both parties shall carefully abstain from agitating, in future, the questions which occasioned it; and, with regard to the burgess-oath, both synods agree to use what may appear to them the most proper means for obtaining the abolition of that religious clause, which occasioned the religious strife, in those towns where it may still exist.

“Art. I. We hold the Word of God, contained in the Scriptures of the Old and New Testaments, as the only rule of faith and manners.

“Art. II. We retain the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as the confession of our faith, expressive of the sense in which we understand the Holy Scriptures,—it being always understood, however, that we do not approve or require an approbation of any thing in those books, or in any other, which teaches, or may be thought to teach, compulsory or persecuting and intolerant principles of religion.

“Art. III. The Presbyterian form of church government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church judicatories, being the only form of government which we acknowledge, as founded upon, and agreeable to, the Word of God, shall be the government of the United Church; and the Directory, as heretofore, shall be retained as a compilation of excellent rules.

“Art. IV. We consider as valid those reasons of Secession from the prevailing party in the judicatories of the Established Church, which are stated in the Testimony that was approved of, and published by, the Associate Presbytery; particularly the sufferance of error without adequate censure; the setting of ministers by patronage, even in reclaiming

congregations; the neglect or relaxation of discipline; the restraint of ministerial freedom in testifying against maladministration; the refusal of that party to be reclaimed. And we find the grounds of Secession from the judicatories of the Established Church in some respects increased, instead of being diminished.

“Art. V. We cherish an unfeigned veneration for our reforming ancestors, and a deep sense of the inestimable value of the benefits which accrue to us, from their noble and successful efforts in the cause of civil and religious liberty. We approve of the method adopted by them for mutual excitement and encouragement, by solemn confederation and vows to God. We acknowledge that we are under high obligations to maintain and prosecute the work of reformation begun, and to a great extent carried on, by them; and we assert, that public religious vowing or covenanting, is a moral duty, to be practised when the circumstances of Providence require it; but as the duty, from its nature, is occasional, not stated, and as there is, and may be, a diversity of sentiment respecting the seasonableness of it, we agree that, while no obstruction shall be thrown in the way, but every scriptural facility shall be afforded to those who have clearness to proceed in it, yet its observance shall not be required of any, in order to church communion.

“Art. VI. A Formula shall be made up from the Formulas already existing, suited to the United Secession Church.”

Thus was healed a breach in the Secession Church in Scotland which had existed for seventy-three years. The two bodies at their reunion were nearly equal in numerical strength, the Associate Synod consisting of 139 ministers, while the General Associate Synod consisted of 123; making a total of 262. The first step which was taken by the United Synod was to publish a Summary of their Principles, with the view of forming a directory for the admission of members. A new formula of questions was also prepared to be employed in licensing preachers and in ordaining ministers and elders. A small body of ministers and laymen protested against the union on the ground that it did not afford sufficient security for the maintenance of the public cause of the Secession. These accordingly formed themselves into a separate denomination under the name of the *Associate (Anti-burgher) Synod*, commonly called *Protestors*; a body which, in 1827, united with the *Constitutional Associate Presbytery*, thus constituting the *Associate Synod of Original Seceders*. (See ORIGINAL SECEDERS, ASSOCIATE SYNOD OF.)

One of the earliest developed and most pleasing features of the United Secession Church was an increase in the number of their missionaries. “No longer satisfied,” says Dr. Thomson, “with sending out an occasional missionary, or forwarding an occasional contribution to destitute regions, or allowing the liberality of its people to find its way, as it might,

into the treasury of some general society, it was determined to adopt a mission of its own, which should gather round it the interest and enlist the prayers of the people, and continue extending in proportion as the liberality of the people enlarged. And the grain of mustard-seed has become a tree. Canada was first selected as an appropriate sphere of operation, then Jamaica and Trinidad, and then, as the first step into the interior of Africa, the shores of Old Calabar. Timid men trembled and doubted as each new scene was measured out, but the growing and steady munificence of the people each time rebuked and dispelled their fears. The missionary spirit was seen rising every year to a higher figure; sometimes in one year the funds increased by thousands. Individual congregations in several instances undertook the entire support of individual missionaries. More recently mission-premises were erected, and office-bearers chosen, who should give themselves wholly to the oversight and control of missionary operations, and in 1847 the Secession church was found to be supporting a staff of more than sixty missionaries. So quick and steady a development of the missionary spirit in the Secession church is one of the noblest features in its later history."

In 1827 a new Testimony was issued, not as one of the authoritative standards of the church, but "as a defence and illustration of the principles and design of the Secession." The body now made rapid progress, evincing in all its operations an activity and a zeal deeply gratifying to every Christian mind. In a few years, a controversy arose on the lawfulness and expediency of civil establishments of religion, in which both ministers and members of the Secession Church took an important part. Various pamphlets of great ability and polemic power were published, attacking the principles of state-endowed churches as unscriptural, unjust, and injurious. Several measures also which were adopted by the Established Church at this time, were regarded by the Dissenters as fitted, if not designed, to weaken the influence and thin the ranks of dissent. Among these the Church-extension scheme may be regarded as holding a prominent place, its object being to rear and ultimately endow chapels for the entire population of Scotland, irrespective of the means of instruction already supplied by the Secession and other nonconforming churches. Various other measures, such as the Veto act and the Chapel act, were passed by the General Assembly, having an undoubted tendency to raise the popularity of the Established Church, and thus to a certain extent to throw dissenters of every kind into the shade. The result was that a bitter spirit began to manifest itself towards the National Church on the part of the various bodies of Dissenters in Scotland.

The common danger, as may well be supposed, gave rise to a common interest and a mutual sympathy even among those dissenting bodies which had once been most widely at variance. This was espe-

cially the case with the *United Secession and Relief Churches*. Proposals for union began to be made, and overtures pointing to the same object were laid upon the tables of both synods, and committees of conference were appointed. At length, on the 13th of May, 1847, the union of these two bodies was harmoniously effected, and the large and efficient Christian denomination thus formed assumed to itself the designation of the UNITED PRESBYTERIAN CHURCH (which see).

SECEDEES (ASSOCIATE SYNOD OF ORIGINAL) See ORIGINAL SECEDEES (ASSOCIATE SYNOD OF).

SECEDEES (SYNOD OF UNITED ORIGINAL) See ORIGINAL SECEDEES (SYNOD OF UNITED.)

SECRET DISCIPLINE. See ARCANI DISCIPLINA.

SECRETARIA, a name given to the sessions of councils in the early Christian church because they were held in the SECRETARIUM (which see).

SECRETARIUM, a part of early Christian churches, which was also called DIACONICUM (which see). Paulinus says that there was another Secretarium on the right hand of the altar, which was also named PROTHESIS (which see).

SECT, a body of men holding the same opinions and following the same leader, whether in religion or philosophy.

SECTARIES, a term used to denote those who adhere to the same sect and maintain the same doctrines.

SECULAR CLERGY. See CLERGY (SECULAR).

SECULARISTS, a name assumed by a class of infidels in the present day from the fundamental principle of their religious creed, "that precedence should be given to the duties of this life over those which pertain to another world," the assumption being that "this life being the first in certainty, it ought to have the first place in importance." They are professed ATHEISTS (which see), or rather non-Theists, that is, they are not prepared dogmatically to assert that there is no God, but the utmost length to which they go is that they are not satisfied with the arguments adduced by *Theists* for the existence of a God. They allege that they have no sufficient proof of the existence of a Supreme Being distinct from nature. Mr. C. J. Holyoake, the leader of the body, lays down the position that "the nature which we know must be the God which we seek"—a position which unfortunately attaches certainty to what is nothing more than a bare and groundless assumption.

Another principle which the *Secularists* maintain as an essential article of their creed is, that "science is the providence of men, and that absolute spiritual dependence may involve material destruction." By science is meant "those methodized agencies which are at our command—that systematized knowledge which enables us to use the powers of nature for human benefit." The doctrine, then, which the Secularist teaches, is, that if man uses aright the

powers of nature which are within his reach, he has no need to resort to prayer with the view of seeking assistance from heaven. If bad men use these powers effectually for the accomplishment of their ends, why may not good men use them quite as effectually for their purposes, without either asking for or requiring aid from above? But in reply to this we remark that it must not be for a moment supposed that science and Christianity are necessarily opposed to each other. The highest knowledge of the one is consistent with the most humble reliance on the other; nay, those very persons who have been the most deeply versed in scientific appliances have been the most ready to admit their entire dependence on a Divine Providence, even while using these appliances.

On the subject of morality the Secularists maintain "that there exist, independently of Scriptural authority, guarantees of morals in human nature, intelligence and utility." Such an assertion is at once self-contradictory and absurd. It alleges that in human nature there are independent guarantees of morality; and if these in themselves have power to render man morally pure and holy, why have they not done so long ago? Is it not a melancholy fact, attested in a thousand forms by the history of nations, as well as individuals, that human nature, when free from the influence of Christianity, instead of affording any proper guarantee of morality, has led the way to immorality and sin? Morality cannot, indeed, be dissevered from religion. As man is constituted, the two are inseparable; and even although the Secularist may labour to limit man's views and prospects to the present scene, the attempt will prove useless and vain.

SECUNDIANS, a party of the Gnostic sect of **VALENTINIANS** (which see), in the second century, established by Secundus, who seems to have kept more closely to the Oriental philosophy than his master Valentinus, and to have maintained two first causes of all things, light and darkness, or a prince of good and a prince of evil.

SEDES, a term used by the Latin ecclesiastical writers to denote a bishop's throne, which, with the thrones of his presbyters on each side of it, were arranged in a semicircle above the altar.

SEDILIA, seats for the priests and deacons in Episcopal churches during the eucharistic service. They vary in number from one to five, three being the most usual number. They are generally found on the south side of the chancel.

SEE, the seat of the bishop's throne, and sometimes used to denote the whole extent of his episcopal jurisdiction.

SEE (APOSTOLICAL). See **APOSTOLICAL SEE**.

SEEKERS, a small sect which arose in England in the year 1645. They derived their name from the employment in which they represented themselves as being constantly engaged, that of *seeking* for the true church, ministry, scripture, and ordi-

nances, all of which they alleged to have been lost. They taught that the Scriptures were obscure and doubtful in their meaning; that present miracles were necessary to warrant faith; that the ministry of modern times is without authority, and their worship utterly vain.

SEER, a name given to a prophet in ancient times, as in 1 Sam. ix. 9, "Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." The word prophet had been applied to Abraham in Gen. xx. 7; but in the time of Samuel the term seer was more frequently used, in common conversation, as implying that the prophet had a miraculous vision of divine things, and saw the future as if it were present.

SEGETIA, a deity among the ancient Romans, whom they were accustomed to invoke at seed-time.

SEIRIM, a name which is applied in the original Hebrew to Jeroboam's idols in 2 Chron. xi. 15. The same word is used in Isa. xiii. 21, and xxxiv. 14, in both which passages it is translated in our authorized version "satyrs," although it has been frequently maintained that goats are intended. An old English version translates the word *Seirim* by "apes," which, as we have already seen in article **APE-WORSHIP**, were often regarded with veneration as demi-gods.

SELENE, a goddess worshipped by the ancient Greeks, being a personification of the moon. She is described as having been a daughter of Hyperion and Theia, and therefore a sister of Helios and Eos. She is said to have been very beautiful, with long wings and a golden diadem. In later times she was identified with *Artemis*. See **LUNA, MOON-WORSHIP**.

SELEUCIANS, an ancient heretical sect mentioned by Augustine as having rejected water-baptism. Their opinions appear to have been identical with those of the **HERMIANS** (which see).

SELEZNEVTSCHINI, a sect of dissenters from the *Russo-Greek Church*, resembling the ancient **STRIGOLNIKS** (which see).

SELF-BAPTIZERS. See **SE-BAPTISTS**.

SELLI, the priests among the ancient Greeks who delivered the oracles of *Zeus* at Dodona. They are mentioned by Homer as having observed a very rigid discipline.

SEMANTRA, wooden boards or iron plates full of holes, which the modern Greeks use instead of bells to summon the people to church. These instruments they hold in their hands and knock them with a hammer or mallet, thus making a loud noise.

SEMAXII, a name mentioned by Tertullian as sometimes applied to Christian martyrs by their persecutors, from the circumstance that those who were burnt alive were usually tied to a board or stake of about six feet in length, which the Romans called *Semaxis*.

SEMBIANI, a Christian sect who derived their

name from Sembianus, their leader, who is said to have condemned the use of wine as a production originating not from God but from Satan.

SEMENTIVÆ FERLÆ. See FERLÆ SEMENTIVÆ.

SEMI-ARIANS, a sect which arose in the fourth century, holding a modified form of Arianism. It was founded by Eusebius of Cæsarea and the sophist Asterius. Its symbol was the *Homoiousion*, which it substituted for the orthodox *Homoousion*; that is, the Son was regarded not as of the same substance with the Father, but of a substance like in all things except in not being the Father's substance. The Semi-Arians maintained at the same time that though the Son and Spirit were separated in substance from the Father, still they were so included in his glory that there was but one God. Unlike the Arians, they declared that our blessed Lord was not a creature, but truly the Son born of the substance of the Father; yet they would not allow him, with the orthodox, simply to be God as the Father was, but asserted that the Son, though distinct in substance from God, was at the same time essentially distinct from every created nature.

The Semi-Arian party was headed by George of Laodicea and Basil of Ancyra. They were generally men of excellent character and of great earnestness. Athanasius goes even so far in their praise, that he hesitates not to call them brothers. Yet it is somewhat remarkable that the Semi-Arians, on the contrary, in their synod at Ancyra, A.D. 358, anathematized those who held the *Homoousion* as concealed Sabellians. The Emperor Constantius, who, in consequence of the death of his brothers, succeeded to the whole empire, was favourable to the Semi-Arians, who received a considerable accession to their strength by the union with them of the *Eusebians*, headed by Acacius. "The artifice of the Homoion," says Dr. Newman, "of which Acacius had undertaken the management, was adapted to promote the success of his party, among the orthodox of the West, as well as to delude or embarrass the Semi-Arians, for whom it was particularly provided. The Latin Churches, who had not been exposed to those trials of heretical subtlety of which the *Homoousion* was reluctantly made the remedy, had adhered with a noble simplicity to the decision of Nicæa; being satisfied (as it would seem,) that, whether or not they had need of the test of orthodoxy at present, yet that in it lay the security of the great doctrine in debate, whenever the need should come. At the same time, they were naturally jealous of the introduction of such terms into their theology, as chiefly served to inform them of the dissensions of foreigners; and, as influenced by this feeling, even after their leaders had declared against the *Eusebians* at Sardica, were exposed to the temptation presented to them in the formula of the Homoion. To shut up the subject in Scripture terms, and to say that our Lord was like His Father, no explanation being added, seemed to

be a peaceful doctrine, and certainly was in itself unexceptionable; and, of course, would wear a still more favourable aspect, when contrasted with the threat of exile and poverty, by which its acceptance was enforced. On the other hand, the proposed measure veiled the grossness of that threat itself, and fixed the attention of the solicited Churches rather upon the argument, than upon the Imperial command. Minds that are proof against the mere menaces of power, are overcome by the artifices of an importunate casuistry. Those, who would rather have suffered death than have sanctioned the impieties of Arius, hardly saw how to defend themselves in refusing creeds, which were abstractly true, though incomplete, and intolerable only because the badges of a prevaricating party. Thus Arianism gained its first footing in the West. And, when one concession was made, another was demanded; or, at other times, the first concession was converted, not without speciousness, into a principle of general theological change, as if to depart from the *Homoousion* were in fact to acquiesce in the open impieties of Arius and the Anomœans."

Semi-Arian creeds were drawn up at the council of the Dedication, A. D. 341, of Philippopolis, A. D. 347, and of Sirmium A. D. 351. Constantius the emperor at length agreed to call an Œcumenical council, in which the faith of the Christian church should be definitively declared. Through the influence of the Eusebians, a double council was held, the Orientals having met at Seleucia in Isauria, while the Occidentals assembled at Ariminum in Italy. The two councils were convened in the autumn of A. D. 359, under the nominal superintendence of the Semi-Arians; but both parties being quite divided in opinion, they despatched deputies to Constantius, who held a conference at Nice or Nicæa, in the neighbourhood of Hadrianople, at which an amended creed was adopted, in which the Semi-Arian peculiarities were omitted. In a short time, indeed, the party lost ground so completely with the Emperor, that their leader Basil and several of his brethren were deposed in the Constantinopolitan council, A. D. 360. In the end of the following year Constantius died, his views having become almost completely Arian in his latter days.

Seven years after the council of Seleucia, the Semi-Arians held a council at Lampsacus, in which they condemned the Homœan formulary of Ariminum, and confirmed the creed of the Dedication. At this time they hoped to gain over the emperor Valens to their party, but finding this impracticable, they resolved to put themselves under the protection of Valentinian, the orthodox emperor of the West. In order the better to accomplish this purpose, no fewer than fifty-nine of their bishops subscribed an orthodox formula, A. D. 366, and were received as members of the Catholic church. It was proposed to hold a final council at Tarsus to complete the reconciliation between the two parties. Suddenly

however, the project was defeated by the declared opposition of thirty-four Semi-Arian bishops to the doctrine of the Homoousion which their brethren had adopted. The intended council was forbidden by the emperor, and from this time the Semi-Arians disappear from ecclesiastical history, that portion of the party which refused to conform being merged in the MACEDONIANS (which see).

SEMI-JEJUNIA (Lat. Half-Fasts), a name given to the weekly fasts in the ancient Christian church, because the services of the church continued on these days no longer than till three o'clock in the afternoon, whereas a perfect and complete fast was never reckoned to end before evening. These half-fasts were also called *Stations*.

SEMI-JUDAIZERS, a *Socinian* sect originated in the sixteenth century by Francis David, a Hungarian, who was superintendent of the Socinian churches in Transylvania. The principal doctrine which David and his followers maintained was, that neither prayer nor any other act of religious worship should be offered to Jesus Christ. Faustus Socinus argued strongly against this tenet; and, when all efforts to reclaim the Hungarian heretic were found to be fruitless, the public authorities threw him into prison, where he died at an advanced age, A. D. 1579. The sect, however, survived its founder, and for a long time gave no little trouble to Socinus and his followers in Poland and Lithuania. Faustus Socinus wrote a book expressly against the *Semi-Judaizers*, while, at the same time, he strangely admitted that the point in debate between himself and them was of no great consequence, since, in his own view, it was not necessary to salvation that a person should pray to Christ.

The name *Semi-Judaizers* was also given to a sect founded near the close of the sixteenth century by Martin Seidelius, a Silesian, who promulgated various strange doctrines in Poland and the neighbouring countries. The chief points of this system were, that God had indeed promised a Saviour or a Messiah to the Jewish nation, but that this Messiah had never appeared, nor ever would appear, because the Jews by their sins had rendered themselves unworthy of so great a deliverer; that of course Jesus Christ was erroneously regarded as the Messiah; that it was his only business and office to explain the law of nature, which had been greatly obscured; and, therefore, that whoever shall obey this law as expounded by Jesus Christ, will fulfil all the religious duties which God requires of him. While diffusing these erroneous opinions, Seidelius rejected all the books of the New Testament as spurious.

In Russia, also, a small sect of *Semi-Judaizers* exists, who mix up to a considerable extent Jewish and Christian rites.

SEMI-PELAGIANS, a branch of the PELAGIANS (which see), originated in the fifth century by a Scythian monk named John Cassian. He had been a deacon under the great Chrysostom, and boasted of

being his disciple. To this source is probably to be traced the high importance which he attached to the moral over the intellectual in matters of religion. He regarded all spiritual ignorance and error as having their root in sin, and hence he urged upon the monks as the best preparative for understanding the Scriptures to cultivate purity of heart and holiness of life. Cassian differed from the Pelagians in admitting the universal corruption of human nature, which they denied. But in order to reconcile the Augustinian and Pelagian doctrines, he taught (1.) That God does not dispense his grace to one more than to another in consequence of the decree of predestination, but is willing to save all men provided they comply with the terms of the gospel; (2.) That Christ died for all men; (3.) That the grace purchased by Christ and necessary to salvation is offered to all men; (4.) That man before he received grace was capable of faith and holy desires; (5.) That man born free was consequently capable of resisting the influences of grace or of complying with its suggestions. On the doctrine of grace the Pelagians and the Semi-Pelagians differ in this respect. The former maintain that there is no necessity for inward grace; the latter assert that inward grace is necessary, but they subject it to the operation of free-will. On this subject Neander thus describes the opinions of Cassian: "In faith, he recognizes the communication of divine grace. He constantly affirms the insufficiency of free-will for that which is good without grace; that, without this, all human efforts avail nothing, all willing and running of man is to no purpose; that it is vain to speak of any proper merit or desert on the part of man, although the operation of grace is ever conditioned on the free self-determination of the human will; that, in many cases, there is, moreover, such a thing as prevenient grace. He especially laboured, in his monastic colloquies, the famous thirteen among his Collations, to unfold and explain what lay scattered in the above-cited passages. Here also he speaks in the same decided and emphatic manner against the two extremes, as well the Augustinian denial of free-will as the Pelagian infringement of grace. In both these opposite tendencies he sees human presumption, which would explore and define what is unsearchable to human reason. He says here, free-will and grace are so blended and fused with each other, that for this very reason the question has been much discussed by many, whether free-will depends on grace, or grace on free-will; and in answering this question in a presumptuous manner, men have fallen into opposite errors. He affirms that this question does not admit of a general answer suitable for all cases. He controverts as well those who wholly denied a prevenient grace, and made grace always dependent on man's desert, as those who denied to the human will any ability to create the germ of goodness by its own efforts, and who supposed grace to be always prevenient. This question.

he thought, could not be settled by general conceptions, formed a priori, respecting the *modus operandi* of grace; but could be answered only according to the various facts of experience, as they are brought to view in the holy scriptures; though here, from want of more profound reflection, he neglected to consider that this inquiry transcends the limits of experience and of the phenomenal world, the question relating to invisible motives and laws."

The opposition which Cassian offered to the doctrines of Augustin gave great satisfaction to the monks and even the bishops of the south of France. In answer, accordingly, to the objections of the Gallic Semi-Pelagians, Augustin wrote his two tracts on the Predestination of the Saints and on the Gift of Perseverance, but these writings failed to convince the followers of Cassian. Nor did the controversy terminate with the death of Augustin. It continued for a time to rage in Gaul with as much keenness as ever. The opponents of the Semi-Pelagians appealed to the Roman bishop Cœlestin, expecting that he would declare in favour of the system of Augustin; but in this they were disappointed, his decision being vague and indefinite. The Semi-Pelagians, indeed, interpreted Cœlestin's verdict as favourable to their opinions, and condemnatory of those of the Augustinian party. It was at this stage of the controversy that Vincentius Lerinensis published his *Communitorium*, in which he brought forward his three famous tests of the truth of a doctrine, namely, antiquity, universality, and general consent.

The appeal to Cœlestin, which had been so unsuccessful, gave the utmost disappointment to Prosper, by whom it had been forwarded. Finding that the Semi-Pelagians were not to be extinguished by authority, he published several writings in refutation of their doctrines; and, on the death of Cœlestin, he endeavoured to prevail upon Sixtus, his successor, to suppress the Semi-Pelagians. In this application, however, he was equally unsuccessful as he had formerly been. In his polemic tracts Prosper directed his efforts chiefly to the removal of some of the leading objections which had been urged against the Augustinian scheme. The same mode of conducting the controversy was followed in an anonymous work which appeared about the same time under the title of 'The Call of all the Nations.' This able production, the author of which is unknown, was evidently designed to bring about a reconciliation between the contending parties.

One of the most distinguished of the Semi-Pelagians in the second half of the fifth century was Faustus, who had been educated as a monk in the cloister of Lerins, and who, in the year 454, became bishop of Rhegium in Provence. By the advice of a council held at Arles in 475, he published a work on the disputed points, under the title, 'On the Grace of God and the Free-will of Man.' This able production reached Constantinople, where it excited a lively sensation. In the reign of the Emperor

Justin, in 520, some Scythian monks assailed the work of Faustus. They appealed to the Roman bishop Hormisdas, who, while he spoke strongly in favour of the doctrines of Augustin, gave no verdict condemnatory of the Semi-Pelagian author. In the south of France, the disputed points were agitated anew, and a synod was held at Orange in 520, which confirmed a scheme of doctrine drawn up by Cæsar, bishop of Arles, in opposition to Semi-Pelagianism as well as to Pelagianism. According to this scheme, preventive grace was declared to be the cause of even the first motions of all goodness in the strict sense of Augustin. The decrees of the council of Orange were confirmed by another council which followed, and were approved by Boniface II., bishop of Rome. Thus the Augustinian doctrine obtained the complete victory over the Semi-Pelagian, which gradually declined in influence until it finally disappeared.

SEMI-UNIVERSALISTS, an appellation given by Mosheim to those Dutch divines of the Reformed Church, in the seventeenth century, who maintained that God indeed wishes to make all men happy, but only on the condition of their believing; and that this faith originates from the sovereign and irresistible operation of God, or from the free, unconditional sovereign election of God. These are sometimes called Hypothetical (conditional) Universalists, and scarcely differ, except in words, from the INFRA-LAP-SARIANS (which see).

SEMNEIA, a name applied by Eusebius to the churches of the THERAPEUTÆ (which see) in Egypt, whom he reckons the first Christians converted by St. Mark. Afterwards the word came to be used for monasteries.

SENA PANT'HIS, a Hindu sect which was established by Sená, the third of the disciples of Rámánand, but is now almost, if not altogether, extinct. For some time, however, Sená and his descendants were the family *Gurus* of the Rajahs of *Bandhogerh*, and from that circumstance enjoyed considerable authority and reputation.

SENATORIUM, a place in ancient Christian churches which has been explained by some as the seats for the bishop and presbyters who formed the senate of the church; but Du Fresne thinks it was rather the seat of the magistrates called senators.

SENES (Lat. old men), a name given to the Christian primates in Africa, because the oldest bishop was always metropolitan or primate.

SENTENTIARI, the followers of Peter Lombard, in the twelfth century, who was archbishop of Paris, and whose four books of Sentences, on their appearance in 1162, at once acquired such authority, that all the doctors began to expound them. This class of theologians brought all the doctrines of faith as well as the principles and precepts of practical religion under the dominion of philosophy. These philosophical theologians were held in the highest admiration, and attracted great numbers of eager

listeners—a state of things which prevailed generally in the schools of Europe down to the time of the Reformation.

SEPARATES, an appellation given to a sect in the United States of North America, which arose about 1740, chiefly in consequence of the zealous labours of the Rev. George Whitefield. At first they were called "New Lights," and afterwards "Separates." Soon after being organized into distinct societies, they were joined by Shubal Stearns, a native of Boston, who, becoming a preacher, laboured among them until 1751, when he embraced the opinions of the *Baptists*, as did also many other of the *Separates* at that time. Stearns was ordained the same year he was baptized, in Tolland, Connecticut; but afterwards removed from New England and settled in North Carolina. The distinctive doctrine of the sect was that believers are guided by the immediate teaching of the Holy Spirit; such supernatural indications of the Divine will being regarded by them as partaking of the nature of inspiration, and above, though not contrary to, reason.

SEPARATISTS, a term which may be considered as meaning dissenters in general, but it has been applied at different periods to certain sects as the special name by which they choose to be known. In the reign of the bloody Mary, the name was given to two congregations of Protestants who refused to conform to the service of the Mass. Mr. Rose was minister of the one which met in Bow-Church Yard, London, where thirty of them were apprehended in the act of receiving the Lord's Supper, and narrowly escaped being committed to the flames. The other congregation was far more numerous, and used to meet privately or under cloud of night, until at last they were discovered at Islington, when Mr. Rough, their minister, and several others falling into the hands of Bishop Bonner, were actually burned in Smithfield.

The term *Separatists* was also applied to certain persons who separated themselves from the worship of the Lutheran church in Germany about the middle of the last century. A sect bearing this name sprung out of the *Pietists* in Wurtemberg. They continued to maintain and to propagate their peculiar sentiments amid much opposition, and even persecution, until at length, in 1803, they resolved to seek an asylum in the United States. Thither, accordingly, George Rapp, followed by a considerable body, went; and having purchased lands, set on foot the HARMONY SOCIETY (which see), the members professing to hold their property in common. Those members of the Separatist body who still remained in Germany, continued in the face of violent opposition to avow their principles. The civil authorities resorted to violence in order to crush the sect, but in vain. At length, in 1818, a congregation was permitted to be formed at Kornthal, with a peculiar ecclesiastical and civil constitution, conformed as near as possible to the type of

the apostolic church, but under the inspection of the civil authorities. Those who refused to conform to the German Evangelical Union formed by Frederick William III., king of Prussia, were also called *Separatists*.

In Ireland there are three distinct bodies of *Separatists*. The first of these was founded by the late Mr. John Walker, formerly a popular minister in the Established Church of Ireland. Having been led to embrace the tenets of the SANDEMANIANS (which see), he seceded from the Established Church, and formed a small church in Dublin on the principle of holding no communion with any other sect; hence their distinctive name of *Separatists*. They have also been termed *Walkerites* from their founder. They profess to found their principles entirely upon the New Testament, and to be governed wholly by its laws. On doctrinal points they agree with the *Sandemanians*, holding faith to be simply an intellectual belief of the divine record concerning Christ. As we learn from a Treatise published by Mr. Walker himself:—"They hold, that it is *by his revealed word* the Spirit of God works in them, both to will and to do. They acknowledge God as the sole author and agent of every thing that is *good*; and maintain, that every thing which comes from the sinner *himself*, either before his conversion to God, or *after* it, is essentially *evil*. They consider the idea of any *successors* to the apostles, or of any *change* in the laws of Christ's kingdom, as utterly antichristian. They have, therefore, no such thing among them as any men of the *clerical* order; and abhor the pretensions of the clergy of all denominations, conceiving them to be official ringleaders in maintaining the antichristian corruptions, with which Europe has been overspread, under the name of Christianity."

There are several Separatist congregations in different parts of Ireland, and a few in Scotland. One was commenced in London in 1820. There is one consisting of a very few members in Edinburgh. At their stated meetings on the Sabbath they pray with and exhort one another, and they also partake together of the Lord's Supper. They hold all their property liable to the calls of distressed brethren; they give to each other the holy kiss; they refuse to take an oath in any circumstances whatever, and they exclude from their fellowship all unworthy members.

Another body of Irish *Separatists* was originated by the Rev. Mr. Kelly, a minister who seceded from the Established Church, and was soon after joined by the Rev. George Carr of New Ross. The few churches belonging to this sect hold the same order and discipline as the *Sandemanians*, though in doctrine they approach more nearly to the evangelical dissenters.

A third class of *Separatists* in Ireland are known by the name of Darbyites, from their leader the Rev. Mr. Darby. Several zealous and pious ministers of the Established Church have joined this

body, which combines evangelical doctrines with the peculiar opinions of the MILLENARIANS (which see). This sect has obtained a number of adherents not only in Ireland, but in England also, and on the Continent.

SEPTIMONTIUM, a festival among the ancient Romans, which was held in the month of December, and lasted only for a single day. The inhabitants of the seven hills on which Rome stood offered on this day sacrifices to the gods, in commemoration, as it was believed, of the enclosure of the seven hills of the city within the walls of Rome.

SEPTUAGESIMA (Lat. seventieth), the Sunday which, in round numbers, is seventy days before Easter.

SEPTUAGINT, an ancient Greek version of the Old Testament, from which there are numerous quotations in the New, as well as in the writings of the Greek Fathers. This translation was made about B. C. 277, as is universally admitted. According to Josephus and Philo it was made at Alexandria under the reign of the second Ptolemy, commonly called Ptolemy Philadelphus. Some writers, however, refer it to the reign of Ptolemy Soter. It is quite possible, indeed, that the translation may have been effected when both, being father and son, reigned conjunctly. At this time the Jews resided in great numbers in various parts of Egypt, particularly in Alexandria, and had become so accustomed to speak in the Greek language that they understood it better than their own Hebrew. Hence the necessity arose of a Greek translation of the Sacred Scriptures, both for the public service of the synagogue, and the private instruction of the Jewish families. Various accounts have been given by different ancient writers respecting the origin of this ancient version. The most complete, however, is that of Josephus, which is in substance:—"That Demetrius Phalereus, who was library-keeper to the king, proposed to him, that a translation into Greek should be made of the books of the Jewish law—that the king gave his consent, and sent messengers to the high-priest at Jerusalem, bearing a letter to him, with valuable and magnificent presents—that the high-priest selected six eminent persons, out of every tribe, whom he sent to the king, with a present of a beautiful copy of the law—that these seventy men devoted themselves, in Alexandria, to the translation of the books of Moses into Greek, according to the wishes of the king—that, after the translation was finished, Demetrius gathered all the Jews together, to the place where the laws were translated, and where the interpreters were, and read over their translation—that the multitude expressed their delight and gratitude at such an important work, and desired that he would permit their rulers also to read the law—and, in order that it might be still further perfected, and made a standard for their general use, it was enjoined, that, if any one observed either any thing omitted, or any thing superfluous, he would take a view of it

again, and have it laid before them and corrected—that the king rejoiced at the completion of so great a work, made the laws be read to him, and greatly admired them—and, finally, that he gave orders, that the books which he then received should be taken great care of, and preserved uncorrupted."

There are three editions of the Septuagint distinguished by St. Jerome. The first was that of Eusebius and Pamphilus, taken out of the Hexapla of Origen. The second was that of Alexandria, of which Hesychius was the author. The third was that of Lucian, a presbyter of Antioch. The most celebrated manuscripts of the Septuagint are the "Codex Vaticanus" and the "Codex Alexandrinus." From these the late editions have been printed. This ancient Greek version serves in some measure as a commentary on the Old Testament, inasmuch as it shows us what the Jews in Egypt, before the time of our Lord, understood to be the meaning of some difficult and doubtful passages. It also throws light in some cases on the Hebrew text.

SEPULCHRES. See CATACOMBS, CEMETERY, TOMBS.

SEQUESTRATION, a term used in ecclesiastical law to denote the separation of a thing which is disputed from the possession of both the contending parties. Thus, in the Church of England, when an incumbent dies, the bishop sequesters the living until the new incumbent is appointed.

SERAPHIM (Heb. burning ones), an order of Angels mentioned as surrounding the throne of God. They are thus described in Is. vi. 2,—“Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.” See ANGEL.

SERAPIS, a divinity of ancient Egypt, whose worship was introduced into Greece in the time of the Ptolemies. According to Apollodorus, *Serapis* was the name given to *Apis* after his death and deification. Jablonski considers Serapis as having been a representation of the sun in autumn. The Egyptians imagined that men after death were in some way or other united to *Osiris*, and hence the dead *Apis* may have been termed *Osiris-Apis*, or Serapis, and as such was worshipped with supreme devotion in the interval which elapsed before the birth or manifestation of a new calf—the vehicle to which the soul of the departed *Apis* was believed to be immediately transferred.

SERMON. See PREACHING.

SERPENT (BRAZEN). See BRAZEN SERPENT.

SERPENT-WORSHIP. It is remarkable to what an extent this species of idolatry has prevailed in the heathen world from the earliest times. The serpent was the animal employed in the temptation of our first parents. Hence the devil is called in Scripture the old serpent in allusion to this transaction. From the circumstance that in the account of the fall of man as recorded in the Sacred Scriptures, Satan assumed the form of a serpent, it has been

adopted as the symbol of Typhon, or the evil deity of the ancient Egyptians, of Ahriman among the Persians, and of the spirit of evil in the hieroglyphics of the Chinese and the Mexicans. The serpent whose head the Messiah was to crush, was transformed in heathen fable into the hydra which Hercules vanquished, the serpent over which *Krishna* triumphed in India, *Horus* in Egypt, *Siegfried* among the Germans, and *Crac* in Poland. We have the serpent Python slain by Apollo, and the hundred-headed snake which Jupiter destroyed.

This serpent was anciently worshipped in Chaldea and in several other nations of the East. Servius tells us that the ancient Egyptians called serpents good demons; and Sanchoniatho says that both the Phœnicians and Egyptians looked upon them as deities. The Typhon of the latter people had the upper part of his person decorated with a hundred heads like those of a serpent or dragon. In the religions of almost all the Asiatic nations the serpent is regarded as a wicked being which has brought evil into the world. As such, it became, in course of time, an object of religious worship in almost every part of heathendom. "Serpents," says Mr. Hardwick, "may indeed have been occasionally welcomed by the ancient Aryan as the bringers or restorers of good fortune, just as they are sometimes fed in our day with reluctant interest at the doors of Hindu cottages and temples; but the common attitude which they assume in all descriptions both of ancient and modern writers is one of absolute antagonism to man. The Hindu serpent is the type and emblem of the evil principle in nature; and as such, we see it wrestling with the goddess Parvati, or writhing under the victorious foot of Krishna when he saves from its corrupting breath the herds that pasture near the waters of the Yamuna. And as a farther illustration of this view, it is contended, that many Hindus who feel themselves constrained to pay religious worship to the serpent, regard it, notwithstanding, as a hideous reptile, whose approach inspires them with a secret awe and insurmountable horror."

For a description of the serpent viewed as the subject of a myth among the Hindus we may refer to the article *KULIKA* in the present work. At the opening of the *Mahābhārata* there occurs a remarkable illustration of the hostility which the Hindus believed to exist between the serpent and the human race. "The young and beautiful Pramadarā has been affianced to the Brahman Ruru, but just before the celebration of their nuptials she is bitten by a deadly serpent, and expires in agony. As tidings of her death are carried round the neighbourhood, the Brahmins and aged hermits flock together; and encircling the corpse of the departed mingle their tears with those of her disconsolate lover. Ruru is himself made eloquent by grief; he pleads the gentleness of his nature, and his dutiful observance of the laws of God: and finally, as the reward of his superior merits, Pramadarā is

given back to him; yet only with the sad condition that he must surrender for her sake the half of his remaining lifetime. If this legend will not altogether justify the supposition that a reference is intended by it to the primitive pair of human beings, whose existence was cut short by a disaster inflicted on the woman by the serpent, it may serve at least to show us how familiar was the Hindu mind with such a representation, and how visions of the fall of man had never ceased to flit with more or less confusion across the memory of the ancient bards."

In the symbolic language of antiquity, the serpent occupies a conspicuous place. In Gen. iii. 1 we are told that "the serpent was more subtle than all the beasts of the field which the Lord God had made." Accordingly our blessed Redeemer exhorts his disciples, "Be ye wise as serpents." In consonance with this view, we find the Chinese regarding *Long*, or the winged dragon, as the being who excels in intelligence; and in ancient mythology the serpent is sometimes used as an emblem of the intelligence of God, and at other times of the subtlety of the evil one. It forms a symbol in connection with Thoth of the Egyptians, Hermes of the Greeks, and Mercury and Æsculapius of the Romans. The supreme god of the Chaldeans, *Bel*, was adored under the form of a serpent or dragon. Hence the apocryphal book, *Bel and the Dragon*. To represent the Almighty upholding the world by his powerful word, the Hindus describe it as resting upon a serpent, which bites its own tail; and the Phœnicians entwined the folds of a serpent around the cosmic egg. On the Egyptian monuments Kneph is seen as a serpent carried upon two legs of a man, or a serpent with a lion's head. The Siamese, while they are afraid of venomous serpents, never dare to injure them, but, on the contrary, they consider it a lucky omen to have them in or near their houses.

The serpent was considered sacred throughout the whole country of ancient Egypt. "It was worshipped," says Plutarch, "on account of a certain resemblance between it and the operations of the Divine power." The Psylli, or serpent-charmers, who have been a famous class of men among the Egyptians from the most ancient times down to the present day, have been always regarded by the people as holy. At certain festivals, for instance on the day before the departure of the great caravan to Mecca, these Psylli go forth in procession with live snakes around their necks and arms, with their faces contorted and the foam falling from their mouths. When they are in this condition the people press around them, especially the women, in order, if possible, to touch their foaming mouths with their hands.

Among the North American Indians the serpent was formerly held in great veneration. Thus the Mohicans paid the highest respect to the rattle-snake, which they called their grandfather, and therefore would on no account destroy it. They believed the

reptile to be appointed their guardian, and that he was set to give them notice of impending danger by his rattle. The serpent is with the Chinese a symbolic monster, dwelling in spring above the clouds to give rain, and in autumn under the waters.

The ideas involved in the representation of the serpent-symbol appear to have been substantially the same in the four quarters of the world. At one time it was regarded as a type of primitive matter, and at another it was the image of superior knowledge and sagacity. "The periodic casting of 'ts skin," says Mr. Hardwick, "suggested the adoption of this reptile as an emblem of returning life, of spring-tide, of fertility, of rejuvenescence; and, regarded in the same peculiar aspect, the 'great century' of the Aztec tribes was represented as encircled by a serpent grasping its own tail: while other facts appear to indicate no less distinctly that in both the Old World and the New the serpent was employed to symbolise the highest forms of being, as the sun-god, the great mother of the human family, and even the First Principle of all things." Many primitive nations also looked upon the serpent as the personification of the Evil Principle.

In the Egyptian language a serpent is called *oub*, and Moses, who was born in Egypt, says, Lev. xx. 27, "A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them." Here our translators have rendered the word *oub* by "familiar spirit," but in all probability it implies a serpent. In Lev. xx. 9, mention is made of "such as have familiar spirits," which in the Hebrew is *oboth*, female serpents. In the time of the kings of Israel, the worship of the serpent, which then prevailed in the nations of the East, found its way into the kingdom of Hezekiah in one of its grossest forms, for we are told, 2 Kings xviii. 4, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan." Thus, eight hundred years after the days of Moses, the *oub* or serpent of the ancient Egyptians was still worshipped in Palestine. Among the idolatrous nations who descended from Ham this species of idolatry was universally practised. Nay, it has sometimes been alleged to have been the most prevalent kind of worship in the antediluvian world.

SERPENTINIANS. See OPHITES.

SERTA. See GARLANDS.

SERVETIANS, the name given in the sixteenth century to the followers of Michael Servetus, who is generally believed to have taught a species of Socinianism before the time of either Faustus or Lælius Socinus. He rejected the doctrine of three divine persons in the Godhead, denied the eternal generation of the Son, and admitted no eternity in the Son except in the purpose of God. Mosheim,

who wrote a detailed life of Servetus, represents him as maintaining that "the Deity, before the creation of the world, had produced within himself two personal representations, or manners of existence, which were to be the medium of intercourse between him and mortals, and by whom consequently he was to reveal his will and display his mercy and beneficence to the children of men. That these two representatives were the Word and the Holy Ghost: that the former was united to the man Christ, who was born of the Virgin Mary, by an omnipotent act of the Divine will; and that, on this account, Christ might be properly called God: that the Holy Spirit directed the course, and animated the whole system of nature; and more especially produced in the minds of men wise counsels, virtuous propensities, and divine feelings; and finally, that these two representations were, after the destruction of this globe, to be absorbed into the substance of the Deity, whence they had been formed." He is further charged with calling in question the truth of some parts of the Old Testament; with using the most violent and intemperate language; with ridiculing the doctrine of the Trinity by the most ludicrous comparisons; and, in short, with Spinosism, confounding the Creator with his creatures.

Besides holding these heretical opinions, Servetus opposed infant baptism, and denied original sin. The principal leaders of the Reformation denounced his doctrines as grossly heretical. His first work, which treated of what he termed the errors on the subject of the Trinity, was printed at Hagenau in 1531; and so universally was it condemned that, in a work which he published the following year, he professed to recant the errors of his former book, while in substance he brought forward the same opinions, with greater power both of logic and satire. His great theological work, entitled 'Restoration of Christianity,' cost him many years' study; and when completed in 1533, it was given forth with merely the initials of his name on the last page. The authorship of the work was easily traced, and both Servetus and his book were regarded with universal abhorrence. A process before the Inquisition was commenced against him, and, foreseeing the result, he sought safety in flight. For a time he lay concealed in Geneva, but having been discovered, he was tried before the civil authorities, not only on the ground of holding and teaching heretical and blasphemous opinions, but having been guilty of sedition and treason. On the latter charge he was condemned to be burnt alive, and on the 27th October, 1553, the sentence was put in execution. Calvin has been accused by numerous writers, particularly of the Romish church, of having taken an active part in procuring the condemnation of this arch-heretic, but in the article CALVIN we have already shown how completely the recent discovery of important documents has vindicated the character of the eminent French reformer, by showing that he

neither had, nor could have, any influence over the civil court in which the trial of Servetus took place.

SERVITES, a Romish fraternity, founded in Tuscany, A. D. 1233, by seven Florentine merchants. The name was derived from the peculiar attachment of the order to the Virgin Mary. The rule which the *Servites* followed was that of St. Augustin, but the order was consecrated to the memory of the holy widowhood of the blessed Virgin, and therefore wore a black dress and had other peculiarities. In course of time it increased to such an extent that it became divided into twenty-seven provinces, and was invested by the popes with various privileges. The monks of this fraternity formerly were in the habit of eating no animal food, and observing several other austerities which, however, they afterwards renounced. The chief monastery of the *Servites* is that of the Annunciado at Florence, so called from a picture of the annunciation of the blessed Virgin which is in their possession. There are also nuns of this order who have several nunneries in Germany, Italy, and Flanders.

SESSION (KIRK-), an ecclesiastical court in Presbyterian churches, composed of the minister or ministers of the congregation and of lay-elders. It is legally convened when summoned by the minister from the pulpit or by personal citation to the members. There are no fixed times for its meetings. The minister is officially moderator of the kirk-session, and every meeting is constituted and also concluded by prayer, both which acts must be entered in the minutes, otherwise the meeting is not considered to have been regularly held. In the absence of the moderator any other minister may preside in his name, and with his permission. The moderator has only a casting vote. In every kirk-session there must be at least two elders, as it requires a minister and two elders to form a quorum of the session.

When a congregation is entirely without elders, the minister applies to the presbytery of the bounds to appoint a kirk-session; or the presbytery being ascertained of the fact, proceeds of itself to do so. It belongs to the kirk-session to superintend and promote the religious concerns of the congregation in regard to both discipline and worship; to appoint special days for Divine worship; to settle the time for dispensing the ordinances of religion; to judge of the qualifications of those who desire to partake of them; to grant certificates of membership to communicants who may be about to leave the congregation; to take cognizance of such as have been guilty of scandalous offences, and to cause them to undergo the discipline of the church.

SETHIANS, a Gnostic sect of the second century, who derived their name from an opinion which they held that Seth would finally reappear in the person of the Messiah. They regarded Cain as a representative of the Hylie, Abel of the Psychical, and Seth of the Pneumatic principle. Irenæus classes this sect with the **OPHITES** (which see). Epipha-

nus informs us that the Sethians boasted that they were the descendants of Seth, son of Adam, whom they mightily extolled, saying that he was an example of righteousness and every virtue. They alleged that the world was made by angels and not by the Supreme Being. Neander maintains that it was a fundamental idea of their system, that "the *Sophia* found means to preserve through every age, in the midst of the Demiurge's world, a race bearing within them the spiritual seed which was related to her own nature." Irenæus says that they believed that the Christ descended upon Jesus at his baptism, and that when he was led away to be crucified the Christ departed from him.

SEVERIANS, a party of the **MONOPHYSITES** (which see).

SEXAGESIMA, the Sunday which, in round numbers, is sixty days before Easter.

SEXT, a name given to the **NOON-DAY SERVICE** (which see) of the early Christian church, because it was held at the sixth hour, or at twelve o'clock.

SEXTON, a corruption from **SACRISTAN** (which see). This officer was anciently the attendant and waiter on the clergy. The sexton, in the present day, is required to keep the pews of the church clean, and attend to the outward accommodation of the congregation during Divine service; to dig graves and attend to the decent burial of the dead, to provide water for the dispensation of Baptism and bread and wine for the Lord's Supper. In England, the sexton is appointed by the minister of the parish, but is under the direction of the churchwardens.

SHADDAI, a name applied to the Supreme Being in various passages of the Sacred Scriptures. It signifies *All-Sufficient* or *Almighty*, and perhaps both. Our translators have uniformly rendered the name *Almighty*. It is never applied to angels or men or false gods in any manner.

SHAKERS, an American sect which is also known by the name of the *United Society of Believers* or *Millennial Church*. They arose as a distinct body in the course of the first half of the eighteenth century, but they are accustomed to trace their principles back to the **CAMISARDS** (which see), or French prophets, who again were preceded by a school of professedly inspired prophets at Dauphny in 1688. Three of their number passed over to England about 1705, and propagated the prophetic spirit so rapidly, that in the course of the year there were two hundred or three hundred of these prophets in and about London, of both sexes and of all ages. The great subject of their prediction was the near approach of the kingdom of God, the happy times of the Church, and the Millennial state. About the year 1747, a society was formed without any established creed or particular mode of worship, professing to yield themselves up to be led and governed from time to time as the Spirit of God might dictate. Some years after the formation of this society, it was joined by Ann Lee, a person who rose to some importance in

connection with it. In the year 1770, this woman was favoured with what she considered a revelation from heaven, testifying against the carnal nature of the flesh as the root of human depravity, and the foundation of the fall of man. Thenceforth Ann was received and acknowledged by all the faithful members of the society as their spiritual mother in Christ, and was uniformly addressed throughout the community by the title of Mother Ann.

A few years after this extraordinary revelation, Mother Ann, in obedience to an alleged command from heaven, set out, accompanied by a number of her followers, to America. They sailed, accordingly, from Liverpool, and reached New York in 1774. Their first settlement was in the town of Watervliet, seven miles from Albany, where they remained in retirement till the spring of 1780. At this time the society consisted only of ten or twelve persons, all of whom came from England, but it now gradually increased in numbers until 1787, when the church was established at New Lebanon which still remains, as a common centre of union for all who belong to the society in various parts of the country. During a period of five years, from 1787 to 1792, regular societies were formed on the same principles of order and church government in various parts of the Eastern States, but the greatest and most remarkable increase was in the Western States, chiefly arising from a most extraordinary revival of religion which took place in the beginning of the present century, and is usually called the Kentucky revival.

Mother Ann died in 1784, and was succeeded in the leadership of the society by James Whittaker, who was known by the title of Father James; and at his death in 1787, the administration of the society devolved upon Father Joseph Meachan, under whom the people were gathered into associations or communities, having over them ministers who were in some cases male and in others female.

Since the decease of Father Joseph in 1796, the administration, according to his directions, has been vested in a ministry which generally consists of four persons, two of each sex. Their peculiar mode of worship the Shakers trace to repeated operations of supernatural power and divine light. Hence the manifestations of the Spirit being various, their exercises in their regular meetings are also various, sometimes consisting of a dance, and sometimes of a march round the room, in harmony with hymns sung on the occasion. Shouting and clapping of hands also frequently occur. Extraordinary spiritual gifts, such as were possessed by the Apostles and primitive Christians, they believe to have been renewed in their society, and even increased. The gift of tongues has been often and extensively witnessed. The gift of melodious and heavenly songs has been very common. The gift of prophecy has been enjoyed in a most wonderful degree, such indeed as has never before been known upon the earth.

The tenets of this peculiar sect are thus described

by one of themselves:—"They believe that the *first* light of salvation was given or made known to the patriarchs by promise; and that they believed in the promise of Christ, and were obedient to the command of God made known unto them as the people of God; and were accepted by him as righteous, or perfect in their generation, according to the measure of light and truth manifested unto them; which were as waters to the ankles; signified by Ezekiel's vision of the holy waters, chap. xlvii. And although they could not receive regeneration, or the fulness of salvation, from the fleshy or fallen nature in this life; because the fulness of time was not yet come, that they should receive the baptism of the Holy Ghost and fire, for the destruction of the body of sin, and purification of the soul. But Abraham being called and chosen of God, as the father of the faithful, was received into covenant relation with God by promise; that in him, and his seed, all the families of the earth should be blessed. And the earthly blessings, which were promised to Abraham, were a shadow of gospel or spiritual blessings to come. And circumcision, or outward cutting of the foreskin of the flesh, did not cleanse the man from sin, but was a sign of the spiritual baptism of the Holy Ghost and fire. Which is by the power of God manifested in divers operations and gifts of the Spirit, as in the days of the apostles, which does indeed destroy the body of sin or fleshy nature, and purify the man from all sin, both soul and body. So that Abraham, though in the full faith of the promise, yet as he did not receive the substance of the thing promised, his hope of eternal salvation was in Christ by the gospel, to be attained in the resurrection from the dead.

"The second light of dispensation was the law that was given of God to Israel, by the hand of Moses; which was a farther manifestation of that salvation, which was promised through Christ by the gospel, both in the order and ordinances which were instituted and given to Israel, as the church and people of God, according to that dispensation which was as *waters to the loins*—Ezek. xlvii. 4, by which they were distinguished from all the families of the earth.

"The third light of dispensation was the gospel of Christ's first appearance in the flesh, which was as *waters to the loins*—Ezek. xlvii. 4, and that salvation which took place in consequence of his life, death, resurrection, and ascension to the right hand of the Father, being accepted in his obedience, as the *first born among many brethren*—Rom. viii. 29, he received power and authority to administer the power of the resurrection and eternal judgment to all the children of men. But as the nature of that dispensation was only as water to the loins, Ezek. xlvii. 4, the mystery of God was not finished, but there was another day prophesied of, called the second appearance of Christ, or final and last display of God's grace to a lost world, in which the *mystery of God should be finished*.

Rev. x. 7. as he has spoken by his prophets, *since the world began*, Luke i. 70; which day could not come, except there was a falling away from that faith and power that the Church then stood in.

"The fourth light of dispensation is the second appearance of Christ, or final and last display of God's grace to a lost world; in which the mystery of God will be finished, and a decisive work accomplished, to the final salvation or damnation of all the children of men; which according to the prophecies, rightly calculated and truly understood, began in the year of our Saviour, 1747, (see Daniel and the Revelations) in the manner following: To a number, in the manifestation of great light, and mighty trembling, by the invisible power of God, and visions, revelations, miracles, and prophecies; which has progressively increased with administrations of all those spiritual gifts administered to the apostles at the day of Pentecost; which is the Comforter that has led us into all truth; and which was promised to abide with the true church of Christ unto the end of the world. And by which we find *baptism into Christ's death*, Rom. vi. 4, death to all sin: become alive to God, by the power of Christ's resurrection, which worketh in us mightily, by which a dispensation of the gospel is committed unto us, and woe be unto us if we preach not the gospel of Christ; for in sending so great a salvation and deliverance from the law of sin and death, in believing and obeying this gospel, which is the gospel of Christ, in confessing and forsaking all sin, and denying ourselves, and bearing the cross of Christ against the world, flesh, and devil, we have found *forgiveness* of all our sins, and are made partakers of the grace of God, wherein we now stand. While all others, in believing and obeying, have acceptance with God, and find salvation from their sins as well as we, God being no respecter of persons, but willing that all men should come to the knowledge of the truth and be saved."

The Shakers consist of three classes or degrees of order. (1.) Those who unite with the society in religious faith and principle, but do not enter into temporal connection with it. Believers of this class are not controlled by the society as to their property, children, or families. (2.) Those who join one of the families into which the community is divided, stipulating to devote their services freely, and without pecuniary compensation, to promote the common interest of the family to which they belong. (3.) Those who enter into a contract and covenant to dedicate and devote themselves and their services, with all they possess, to the service of God and the support of the institution for ever, stipulating never to bring debt nor damage, claim nor demand, against the Society, nor against any member thereof, for any property or service which they have thus devoted to the uses and purposes of the institution.

There are at present about fifteen communities of Shakers in different parts of the United States, including 7,000 or 8,000 members. They teach that

all external ordinances, particularly baptism and the Lord's Supper, ceased in the apostolic age; and none since that time have been authorized to preach until they themselves were sent to gather in the elect. They discard marriage, and inculcate that they that have wives be as though they had none, and that thus the purity of heaven may be attained upon the earth.

SHAMANISM, the superstition which prevails in Upper Asia, particularly among the Ugrian races of Siberia and the hill-tribes on the south-western frontier of China. It was the old religion of the whole Tartar race before Buddhism and Mohammedanism were disseminated among them. The adherents of this religion acknowledge the existence of a Supreme God; but they do not offer him any worship. They worship neither gods nor heroes, but demons, which are supposed to be cruel, revengeful, and capricious, and are worshipped by bloody sacrifices and wild dances. The officiating magician or priest excites himself to frenzy, and then pretends or supposes himself to be possessed by the demon to which worship is being offered; and after the rites are over, he communicates to those who consult him the information he has received. The Shamanists have no regular priesthood. In general the father of the family is the priest and magician; but the office may be undertaken by any one who pleases, and at any time laid aside. The arts of sorcery are practised by the priests and also the worship of deformed stone images.

SHAMANS, the priests, wizards, or conjurers of *Shamanism*. By means of enchantments they pretend to cure diseases, to avert misfortunes, and to predict future events. They are great observers and interpreters of dreams. They pretend also to practise CHEIROMANCY (which see). By such arts they acquire a great ascendancy over the people.

SHAMMATHA, the highest degree of excommunication among the ancient Jews, pronounced after all human means had been tried in vain to bring a sinner to repentance. It consigned him, as an obstinate and impenitent transgressor, totally and finally to the Divine judgment. Several writers have supposed that it was adopted into the Christian church under the name of ANATHEMA (which see). The *Shammatha* was accompanied with corporal punishment, and sometimes with banishment and death. The Jews allege that this excommunication was used by Ezra and Nehemiah against the Samaritans in this manner: "They assembled the whole congregation in the temple of the Lord, and they brought three hundred priests, three hundred trumpets, and three hundred books of the law, and as many boys; and they sounded their trumpets, and the Levites singing, cursed the Samaritans by all the sorts of excommunication in the mystery of the name Jehovah, and in the decalogue, and with the curse of the superior house of judgment, and likewise with the curse of the inferior house of judgment,

that no Israelite should eat the bread of a Samaritan, (hence they say, he who eats a Samaritan's bread is as he who eats swine's flesh) and let no Samaritan be a proselyte in Israel; and that they should have no part in the resurrection of the dead." The *Sham-matha* seems to have been somewhat similar to the *Maranatha* of the apostles.

SHANG-TE, a deity of the Chinese, often spoken of in terms which seem to point him out as, in their view, the Supreme Being, the only true God. This is a much disputed point however. Mr. S. C. Malan, in his work entitled 'Who is God in China?' argues, with great ability and learning, in favour of *Shang-te* as identical with the God of the Christians; while, on the other hand, it is maintained by several writers, among whom the Rev. Mr. M'Letchie is entitled to a high place, that *Shang-te* is properly not a personal Being distinct from matter, but a soul of the world. The word, in fact, is often used in the Chinese classical writers to denote the power manifested in the various operations of nature. It is never applied to a Self-Existent, Almighty Being, the Creator of the universe. In the *Shoo-king*, one of the sacred books of the Chinese, there are no fewer than thirty-eight allusions to some great Power or Being called *Shang-te*. "The same itself," as we learn from Mr. Hardwick, "imports august or sovereign ruler. As there depicted he possesses a high measure of intelligence, and exercises some degree of moral government: he punishes the evil, he rewards the good. To him especially is offered the sacrifice *Lode*; while other ceremonies are performed in honour of 'the six Tsong, the mountains, the rivers, and the spirits generally.' These beings of inferior rank appear to constitute the court, or retinue, of the celestial ruler; and elsewhere he is attended by 'five heavenly chiefs, members also of his council, who are set over the presidents of heaven, of the earth, and of the sea. These, in turn, range in the world of *shin* (or spirits of the air), of *kwei* (souls of the deceased), and *ke* (spirits of, or from below, the earth).' It is again expressly stated in the *Shoo-king*, and perhaps with reference also to the nature of *Shang-te*: 'Heaven is supremely intelligent: the perfect man imitates him (or it): the ministers obey him (or it) with respect: the people follow the orders of the government.' And, finally, it is enjoined by fresh authorities that, on these sacred grounds, the 'people shall not hesitate to contribute with all their power to the worship of the sovereign Lord of Heaven, *Shang-te*, to that of celebrated mountains, great rivers, and of the *shin* of the four quarters.'

"On the other hand, a second class of writers have contended, that in the very oldest products of the Chinese mind, no proper personality has ever been ascribed to this supreme and all-embracing Power. Heaven is called the Father of the Universe, but only in the same way as Earth is called the Mother. Both of them are said to live, to gen-

erate, to quicken: yet neither to have life inherent in itself. They both are made the objects of solemn prayers and sacrifices. Both may also be described as 'spiritual;' yet only in so far as spirits of which they are in some sort the aggregate expression are diffused in every form of animated nature. 'Heaven' is in particular (these writers argue) a personification of the ever-present Law, and Order, and Intelligence, which seem to breathe amid the wonderful activities of physical creation, in the measured circuit of the seasons, in the alternation of light and darkness, in the ebb and flow of tides, in the harmonious and majestic revolutions of the planetary bodies. 'Heaven,' in other words, so far from being personal, or spiritual, or self-conscious, is a blind necessity inherent in all forms of life, a Law and not a Legislator, a Power without volition, and a Guide without intelligence. Nay, many of these writers have gone so far as to contend that *Shang-te* himself, of whom the highest and most god-like qualities are predicable, is really no more than a great 'Anima mundi,' energising everywhere in all the processes of nature, and binding all the parts together in one mighty organism, exactly as the soul of man pervades and animates the body: and in accordance with this notion they remind us how the *Le-ke* had decided, that 'if we speak of all the *shin* (or spirits) collectively, we call them *Shang-te*.'

SHASTRAS (THE GREAT), the sacred books of the Hindus. They are all of them written in the Sanscrit language, and believed to be of Divine inspiration. They are usually reduced to four classes, which again are subdivided into eighteen heads. The first class consists of the four *Vedas*, which are accounted the most ancient and the most sacred compositions. The second class consists of the four *Upa-Vedas* or sub-Scriptures; and the third, of the six *Ved-angas* or bodies of learning. The fourth class consists of the four *Up-angas* or appended bodies of learning. The first of these embraces the eighteen *Puranas* or sacred poems. Besides the *Puranas*, the first *Up-anga* comprises the *Ramayana* and *Mahabharat*. The second and third *Up-angas* consist of the principal works on Logic and Metaphysics. The fourth and last *Up-anga* consists of the Body of Law in eighteen books, compiled by Manu, the son of Brahma, and other sacred personages.

SHEAHS. See SCHITES.

SHEBAT, the fifth month of the civil and the eleventh of the ecclesiastical year of the Hebrews. They began in this month to number the years of the trees they planted, the fruits of which were accounted impure till the fourth year.

SHECHINAH, a name given by the ancient Jews to the manifestation of the Divine Presence, visibly displayed above the *Mercy-seat* in the appearance of a cloud. To this there is a reference in Lev. xvi. 2,—“And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat

which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat." Out of this cloud the voice of God was uttered with deep solemnity, so as to be heard through the veil in the holy place. This was the appointed mode of holding direct intercourse with the Holy One of Israel. "There I will meet with thee," says Jehovah, "and I will commune with thee from above the mercy-seat." From the situation of the *Shechinah*, God is spoken of as "dwelling between the cherubim." The rabbins allege that the *Shechinah* first resided in the Tabernacle in the wilderness, whence it passed into the sanctuary of Solomon's temple, where it continued till the destruction of Jerusalem and the temple, when it finally disappeared and was no more seen.

SHEIKH, literally an old man, and often applied in Turkey to men of learning. It is also the title of the heads of the Mohammedan sects, and the name given to the preachers in their mosques.

SHEIKH-EL-ISLAM, one of the titles of the grand *Mufti* of Constantinople, who is the president of the *Ulema* or College of the Professors of the Mohammedan Law.

SHE-KIA, a name given to **BUDHA** (which see) among the Chinese. He is also called *Fo*.

SHE-KING, one of the sacred books of the Chinese. It contains three hundred and eleven odes and other lyrics chiefly of a moral tone and character. This book of odes contains several pieces which are probably so old as twelve centuries before Christ. It is believed to be a selection from a larger number which were extant in the time of Confucius, and by him collected and published.

SHEMA, three portions of Scripture which form a part of the daily service of the modern Jews. The passages referred to are Deut. vi. 4—9, Deut. xi. 13—21, Numb. xv. 37—41; and as the first of these portions begins with the word *Shema*, this term is applied to all the portions taken together, and the recital of them is called **KIRIATH-SHEMA** (which see), or the Reading of the Shema. To recite these passages twice every day they maintain to be expressly enjoined in the words of the Law: "Thou shalt talk of them when thou liest down and when thou risest up,"—language which they interpret as simply meaning night and morning. Women and servants and little children, or those under twelve years, are exempted by the Mishna from this obligation.

SHEMAMPHORASH, a cabbalistic word among the Rabbinical Jews, who reckon it as of such importance, that Moses spent forty days on Mount Sinai in learning it from the angel Saxael. It is not, however, the real word of power, but an expression or representation of it. The Rabbis dispute whether the genuine word consisted of 12, or 42, or 72 letters. By their *Gematria* or cabbalistic arithmetic they try to some extent to reconstruct it. They allege that Jesus of Nazareth stole it from the

temple; and by its means was enabled to perform many wonderful works. It is now lost; and hence the Rabbis declare that the prayers of Israel are of so little avail; but if any one were able rightly and devoutly to pronounce it, he would by this means have power to create a world. It is alleged, indeed, that two letters of the word inscribed by a cabbalist on a tablet, and thrown into the sea, raised the storm which, in A. D. 1542, destroyed the fleet of Charles Fifth. Write this word, say the Rabbis, on the person of a prince, and you are sure of his abiding favour. The rationale of its virtue is thus described by Mr. Alfred Vaughan in his 'Hours with the Mystics.' "The Divine Being was supposed to have commenced the work of creation by concentrating on certain points the primal universal Light. Within the region of these was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters—a heavenly alphabet. These characters he again combined into certain creative words, whose secret potency produced the forms of the material world. The word *Shemhamphorash* contains the sum of these celestial letters, with all their inherent virtue, in its mightiest combination."

SHEMONEH ESREH, the eighteen prayers used by the modern Jews, and held by them in the highest estimation. These prayers are alleged to have been composed and instituted by Ezra and the men of the great synagogue. Another prayer has been added, which is directed against heretics and apostates, thus rendering the number nineteen, though the name of *Shemoneh Esreh* is still retained. The additional prayer is inserted as the twelfth, and is usually ascribed to Rabbi Gamaliel, or, according to others, to Rabbi Samuel. The whole of the *Shemoneh Esreh* must be repeated three times every day by all Israelites that are of age without exception, whether in public at the synagogue, or at their own houses, or wherever they may happen to be. In this matter they consider themselves as conforming to the expressed resolution of David, Psalm lv. 17, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice;" and imitating the example of Daniel, of whom it is said that he "kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime."

SHEOL. See **HADES**.

SHEW-BREAD, twelve loaves of unleavened bread which were kept continually upon a table appropriated to the purpose in the ancient Jewish tabernacle. The law of the *shew-bread* is to be found in Lev. xxiv. 5—9. The loaves were arranged in two piles, one loaf upon another, and over each pile there was sprinkled a small quantity of pure frankincense. The *shew-bread* was also called *bread of the presence*, because it was solemnly presented before the Lord, a type of that living bread which cometh down from heaven, and is ever

in the presence of God. The twelve loaves, answering to the twelve tribes of Israel, were renewed every Sabbath-day, when the old were taken away and eaten by the priests alone in the courts of God's house. In Solomon's temple there were ten tables, each of them having twelve loaves. One Sabbath morning, when the priests were engaged in removing the old cakes of the *shew-bread* and arranging the new, David, accompanied by a chosen band of his faithful followers, appeared at the gates of the Tabernacle, requesting from the priests a supply of food to satisfy their immediate wants, as they were in danger of perishing from hunger. The case was urgent, and called for immediate attention. No other bread could be procured except the *shew-bread*, which the priests alone were permitted to eat. The law was strict; yet strict though it was, the ceremonial law must yield to stern necessity. David did not hesitate to eat the *shew-bread*; and in doing so, as our blessed Lord plainly teaches, Matt. xii. 3, 4, he committed no sin.

SHIE-TSIH, gods of the land and grain among the Chinese. There is an altar to these deities in Peking, which is square, and only ten feet high, being divided into two stories of five feet each. Each side of the square measures fifty-eight feet. The Emperor alone has the privilege of worshipping at this altar; and it is not lawful to erect a similar one in any part of the empire for the use of any of his subjects, however exalted in station.

SHIN, spirits of the air among the Chinese. Dr. Milne says that the word *Shin* should very rarely if ever be rendered god in translating from Chinese books; but rather æon, a spirit or an intelligence. In the *Le-ke* it is said that "if we speak of all the *Shin* collectively, we call them SHANG-TE" (which see), but the very circumstance that the word *Shin* is a collective noun, and never used with a numerical affix, shows that it cannot be considered as denoting the one supreme God.

SHING-MEN, a Chinese deity said to be the son of *Fo* or *Fo-hi*, and to correspond with the Hindu god *Ganesa*.

SHING-MOO, a goddess worshipped in China as the supposed mother of *Fo*, and styled the Queen of Heaven. Her image is generally placed in a niche behind the altar, sometimes having an infant either in her arms or on her knee, and her head encircled with a glory.

SHIVA, the third person in the Hindu triad. In the Mahabharata he is the god of the Himalaya mountains. We first hear of Shiva—worshipped about B. C. 300—some centuries after the first promulgation of Buddhism. Shiva-worship was celebrated among the hill-tribes at first, as Megasthenes informs us, in tumultuous festivals, the worshippers anointing their bodies, wearing crowns of flowers, and sounding bells and cymbals. Hence the Greeks have supposed that this kind of worship must have been derived from *Dionysus*. The Brahmans for a time

refused to patronize either *Shiva* or his worshippers but yielding at length to the overpowering influence of popular opinion, they consented to the introduction of the worship of Shiva, which speedily spread from the hill-country to the plains. A beautiful poem on Shiva, under the name of the War God, was the work of Kalidasa, who is supposed to have lived B. C. 56. In this poem *Shiva* is the supreme deity, and fire one of his eight shapes. In the early centuries of the Christian era, a threefold Almighty Power came to be recognised in the religion of India; in some localities, and at certain epochs, Shiva was considered to be this Power. Col. Sykes, differing from other oriental scholars, alleges that Sankhara Acharya established the exclusive worship of *Shiva* in the ninth century after Christ. There is no doubt that from that period this deity has been worshipped under the symbol of the *Linga*, intimating perhaps that his destructive powers have always reference to some future reproduction. Shiva is invested by popular imagination in India with the most hideous and appalling attributes. He is described in the *Puranas* as "wandering about, surrounded by ghosts and goblins, inebriated, naked, and with dishevelled hair, covered with the ashes of a funeral pile, ornamented with human skulls and bones, sometimes laughing, sometimes crying." The votaries of Shiva, and more especially of his consort *Durga* or *Devi*, are in the habit of subjecting themselves to excruciating tortures in honour of their divinity. These have been fully noticed in the article DURGA-PUJAH. The worship of *Shiva* continues to be, as it has been from a remote period, the religion of the Brahmans, who receive him as their tutelary deity, wear his insignia, and worship the *Linga* either in temples or in houses or on the side of a sacred stream, providing in the last-mentioned case extempore emblems kneaded out of the mud or clay of the river's bed. Next to the annual festival of *Durga*, one of the most popular in Eastern India is that of the CHARAK-PUJAH (which see), a festival held in honour of *Shiva* in his character of *Maha Kala*, or time, the great destroyer of all things.

SHIVA-NARAYANAIS, a Hindu sect of Unitarians who profess the worship of one God, of whom no attributes are predicated. They offer no worship and pay no regard whatever to any of the objects of Hindu or Mohammedan veneration. Proselytes are admitted into the sect from Hindus and Mohammedans alike, and the sect comprises even professed Christians from the lower classes of the mixed population. The mode of reception into the sect is very simple. A few of the members assemble at the requisition of a novice, place one of their text-books in the midst of them, on which betel and sweetmeats have been previously arranged. These are after a little distributed among the party, a few passages are read from the book, and the ceremony of admission is at an end. The cardinal virtues of the sect are truth, temperance, and mercy; polygamy is pro-

hibited among them, and they use no sectarian marks. This sect derives its name from its founder, who was a Rajput of the Nirwana tribe who was born near Ghazipore. He flourished in the reign of Mohammed Shah, and one of his works is dated A. D. 1735. The head of the sect resides at Balsande, in the Ghazipore district, where there is a college and establishment. The members are mostly Rajputs, and many are Sipahis or Sepoys.

SHOO-KING, one of the Chinese sacred books. It is chiefly of a historical character, commencing with the reign of the Yaou, one of the very earliest emperors, supposed to have been contemporary with Noah, and stretches onward to the lifetime of Confucius. In the course of the work, which is reckoned of the highest authority, there are many valuable moral and political maxims. On account of the vast influence which the *Shoo-king* has exercised over the public mind, the utmost efforts were put forth to suppress it during the reign of Che-hwang-te, about B. C. 240. Gutzlaff says that "it forms the great text-book upon which all Chinese literati have expatiated." As edited by Confucius, the *Shoo-king* throws much light upon the early religion of the Chinese, showing that the emperors sacrificed to spirits of the hills and rivers as well as to the host of heaven; so that in the ancient history of this remarkable people, the *Shamanism* or *Devil-worship* which still lingers on the plains of Upper Asia appears to have been the prevailing form of religion.

SHRINE, a place where an idol or a sacred relic is deposited.

SHRIVE, to administer confession, as is done by a Romish priest.

SHROUD (FESTIVAL OF THE MOST HOLY), a sacred festival of the Roman Catholic church, held on the Friday after the second Sunday in Lent, in honour of the shroud in which our Lord was buried. Relics bearing the name of the Shroud of our blessed Lord are found in various places in Italy, France, and Germany, all of which are alleged to work miracles. To the altar of the most holy shroud at Besançon, Gregory XIII. granted extraordinary privileges, with indulgences to all that visit the same on stated days; and Pope Julius II. was equally liberal in his grants to the chapel of the most holy shroud at Turin. There is a hymn to the shroud in the Anglican Breviary, which celebrates it as bearing the impression of the body of our Saviour.

SHROVE-TUESDAY, the day before *Ash-Wednesday*, which is observed by the Romish Church as the day on which confession is appointed to be made with a view to the communion.

SIAMESE (RELIGION OF THE). See **BUDHISM**.

SIBYL, the name given to a prophetic woman, such as often appeared in different ages and countries of the ancient world. Sometimes they have been spoken of as four in number, but the more general calculation is that ten of them existed, the most celebrated of whom was the Cumæan sibyl. This

ancient female diviner is said to have given forth her oracles from a cave hollowed out of a rock. She is described by Virgil as having been consulted by Æneas before he descended to the infernal regions. She is said to have come from the East to Italy; and Justin Martyr alleges that she was a Babylonian by birth, the daughter of Berosus the Chaldean historian.

SIBYLLINE BOOKS. The origin of these famous books of oracles is extraordinary. In the reign of Tarquinius Priscus, or, according to others, of Tarquinius Superbus, a certain woman, usually described as the Cumæan Sibyl, came to Rome bringing with her nine books of oracles, which she offered to the king, demanding in payment three hundred pieces of gold. The king refused to purchase them, whereupon she retired, and having burnt three of the books, offered the remaining six at the same price as before. This offer was also rejected, and the Sibyl having burnt three more, appeared again in the presence of the king, demanding the same payment for the remaining three which she had sought for the nine at first. The strange conduct of the woman excited the curiosity of the king, who, at the advice of the augurs, purchased the books, on which the Sibyl vanished, after giving strict charges that the books be committed to a place of safety, as containing valuable predictions in reference to the future history of Rome. Tarquin, accordingly, deposited the sacred books in a stone chest, which was carefully laid in a vault under the ground in the temple of Jupiter Capitolinus. So important were these Sibylline books considered to be, that the custody of them was committed to two officers belonging to the Roman nobility, who alone were allowed to consult them at the command of the senate. After the dissolution of the kingly power in Rome, the Sibylline oracles came to be regarded with still higher veneration during the commonwealth, when they were consulted in case of the occurrence of any public calamity, and the answers reported were made to serve the purposes of the state. Niebuhr alleges that the answers given were not predictions of future events, but merely directions as to the manner in which the gods were to be propitiated, and their wrath averted. The two custodiers to whom the Sibylline books were given in charge received the name of *Duumviri*; and being afterwards increased, first to ten, they were called *Decemviri*, and then to fifteen, they were termed *Quindemviri*. These officers were chosen from patrician families, and held the office for life, enjoying exemption from all civil and military burdens.

The Sibylline books were kept with the greatest care till the civil wars of Sylla and Marius, when they were destroyed at the burning of the Capitol, B. C. 82. Seven years after, when the Capitol was rebuilt, ambassadors were sent to various parts of Greece, Italy, Sicily, and Africa, to collect oracles and prophecies of the Sibyls, when a large number hav-

ing been obtained, they were deposited in the Capitol to supply the place of those which had been consumed with fire. Pagan Rome always attached the greatest importance to these Sibylline oracles, but in A. D. 399, they were finally destroyed by the emperor Honorius.

SIBYLLISTS, a term of reproach applied to the early Christians, because they were charged with corrupting the Sibylline books.

SICK (COMMUNION OF THE). In the early Christian Church the practice existed of carrying portions of the consecrated elements to the sick who were unable to attend at the public celebration of the Eucharist. Sometimes, indeed, they consecrated the elements in the private houses of the sick. Paulinus, bishop of Nola, is said to have ordered an altar to be erected for himself in his chamber, where he consecrated the Eucharist in his sickness not many hours before his death. Founded on this practice, the Romish Church introduced the abuse of private masses; and the Church of England conceives herself justified in directing the Eucharist to be consecrated in private houses for the benefit of the sick, besides having in the Book of Common Prayer an office expressly prepared for the communion of the sick.

SIDEROMANCY (Gr. *sideron*, iron, and *manteia*, divination), a mode of divination anciently practised by placing straws on red-hot iron, and drawing inferences as to the will of the gods from the manner of their burning.

SIDESMEN. See CHURCHWARDENS.

SIGILLARIA. See SATURNALIA.

SIKHS, originally a reformed Hindu sect, but now grown into a powerful nation. They arose in the fifteenth century, having derived their origin from Nanak of Lahore, who was born in A. D. 1469. This remarkable Hindu reformer began at an early period to evince his dissatisfaction with the heterogeneous creeds of his country. He plainly alleged that all was error, that he had read the *Koran* and the *Puranas*, but nowhere had he found God. He began forthwith to teach a system of ascetic doctrines, involving the utter inefficacy of all outward rites. The Deity he held to be "the self-existent, the incomprehensible, the everlasting." "A pure body," he said, "is the true *Veda*; the mind, the true sacrificial garment; wisdom, the true *poita*; meditation on God, the proper vessel for worship; and the only true prayer, that in which the worshippers desire to be incessantly employed in repeating the name of God. He who observes these rules will attain absorption." According to Captain Cunningham, *Nanak* maintained "that virtues and charities, heroic acts and gathered wisdom, are nought in themselves—that the only knowledge which availeth is the knowledge of God; and then, as if to rebuke those vain men who saw eternal life in their own act of faith, he declares that they only can find the Lord on whom the Lord looks with favour."

Nanak died in 1539, his disciples having increased during his life to the large number of 100,000. The founder of the sect was followed by nine successors in his office of leader or patriarch, each endeavouring to effect additional reforms. Under one of these, named Arjoon, A. D. 1581, Amritsir became the central seat of the sect; and he had the additional merit of reducing the writings of his predecessors to order, and adding other compilations, styling the whole "The Book."

At this period, the religion of the *Sikhs* began to assume the appearance of a regular system, and the people were organized into a regular community. Arjoon, accordingly, who died in A. D. 1606, was regarded as the regenerator of the world. But it was under the Guru Govind that the *Sikhs* were first formed into a separate state (see GOVIND SIKHS); and under him and his successors the followers of Nanak commenced that warlike struggle with the Mogul government which made them masters of the Punjab, and the most powerful of the Hindu states. Captain Cunningham alleges that Govind held that "God is one, and the world an illusion; or he would adopt the more pantheistic notion, and regard the universe as composing the one being." Another chief afterwards arose, bearing also the name of Govind, who regarded himself as animated by the spirit of Nanak, and declared that he was come to reveal a perfect faith to man. His followers allege that he was privileged to hold mysterious meetings with the goddess-mother of mankind upon a mountain-top, and beheld visions there which influenced his future career. He was called upon to sacrifice some object that was dear to him. At first he proposed to sacrifice his own children, but twenty-five of his followers consented to suffer in their room. This Govind the Second, as he may be termed, maintained several religious principles of a peculiar kind. Thus he held that "no material resemblance of God was to be made. The eye of faith alone could see him. All were to be one in the 'Khalsa,' that is, the holy domain or brotherhood. Caste was to be forgotten. Hinduism was to be abandoned, and all other forms of superstition. The Brahman's thread was to be broken. His followers must surrender themselves wholly to faith, and to Govind as their guide. 'Do thus,' he said, after announcing his tenets; 'Do thus, and the world is yours.' His policy obviously was to attach to his faith and person the oppressed castes whom he emancipated by his laws; and while many of the Brahmans murmured and forsook him, the lower castes gathered in crowds around Govind as a deliverer. After a kind of inauguration, accompanied with rites akin to incantations, he received the 'Pahul' or initiation, and declared, as if he had been ubiquitous, that 'wherever five Sikhs should be assembled, there he also would be present.'"

The *Sikhs* were now knit together, not only by the bond of attachment to a common founder, but

by the worship of their religious books, and more especially by the martial element which has long formed a conspicuous feature both of their character and creed. "Arms," they believed, "should dignify their person, they should be ever waging war; and great would be his merit who fought in the van, who slew an enemy, and who despaired not although overcome." By this means Govind Singh established his system on a warlike basis. Religious fervour was added to a passion for war, and he soon found himself possessed of a territory that was almost impregnable on the Sutlej and the Jumna. After his death, the warlike spirit with which his followers had been inspired seemed to gather strength, and, amid varying fortunes, the fairest portions of the Punjab became tributary to his successors. Persecution from time to time greatly reduced the strength of the tribe, but their religious fanaticism, nourished by the sacred writings which successive leaders had prepared, lent vigour to their warlike energies, so that they soon came to be regarded as among the bravest and the most indomitable of all the Eastern nations. In their faith and manners they are distinct from all other Hindus, and are bound together by a community of sentiment wholly unknown among other tribes. Thus we may easily account for the noble and independent spirit which they displayed in the late Indian mutiny, standing aloof from the rebels, and lending the most powerful and efficient aid to the British arms.

It is the peculiarity of the *Sikh* character that the element of religion enters into all their movements. "The observers of the ancient creeds," Captain Cunningham says, "quietly pursue the even tenor of their way, self-satisfied and almost indifferent about others; but the Sikhs are converts to a new religion, the seal of the double dispensation of Brumha and Mahomet: their enthusiasm is still fresh, and their faith is still an active and a living principle. They are persuaded that God himself is present with them; that he supports them in all their endeavours; and that sooner or later he will confound their enemies, for his own glory. This feeling of the Sikh people deserves the attention of the English, both as a civilized nation and as a paramount government. Those who have heard a follower of Guru Govind declaim on the destinies of his race, his eyes wild with enthusiasm, and every muscle quivering with excitement, can understand that spirit which impelled the naked Arab against the mail-clad troops of Rome and Persia, and which led our own chivalrous and believing forefathers through Europe to battle for the Cross on the shores of Asia. The Sikhs do not form a numerous sect, yet their strength is not to be estimated by tens of thousands, but by the unity and energy of religious fervour and warlike temperament. They will dare much, and they will endure much, for the mystic 'Khalsa,' or commonwealth; they are not discouraged by defeat; and they ardently look forward to the day when Indians and Arabs, and

Persians and Turks, shall all acknowledge the double mission of Nanuk and Govind Singh."

There are seven distinct communities of *Sikhs* all recognizing Nanak as their primitive instructor, and all professing to follow his doctrines, but separated from each other by variations of practice or adherence to a separate and peculiar teacher. Of these one of the principal is the sect of the Udasis, or ascetics, established by Dharmachand, the grandson of Nanak, through whom the line of the sage was continued, and his descendants, known by the name of *Nanak Putras*, are still found in the Punjab, where they are treated by the *Sikhs* with special veneration. The most important division of the Sikh community, however, is the GOVIND SINHS (which see).

SILENUS, one of the SATYRS (which see), a son of Hermes according to some, or of Pan according to others. He was a constant attendant of *Dionysus*, and, like him, fond of wine. He is represented as having been an inspired prophet, and when drunk and asleep he was in the power of mortals. There was a temple in honour of Silenus at Elis, in Greece.

SILICERNIUM, a feast in honour of the dead among the ancient Romans, but the day of its celebration is unknown. It was sometimes held on the day of the funeral, sometimes nine days after, and occasionally even later. See FUNERAL RITES.

SILVANUS, an ancient Latin divinity who presided over woods and forests, and also over fields and husbandmen. It was regarded as the special province of this god to mark out the boundaries of fields. Hence, in connection with estates, the Romans were accustomed to speak of three *Silvani*. This deity was also regarded as the protector of flocks. He is often classed with *Pan* and *Faunus*, and his worship was confined to males.

SIMOIS, the god of a river of that name which flowed from Mount Ida. He was the son of *Oceanus* and *Tethys*.

SIMONIANS, a heretical sect which arose in the second century. "Simon Magus," says Neander, "was their Christ, or at least a form of manifestation of the redeeming Christ, who had manifested himself also in Jesus;—whether it was that they actually derived their origin from a party founded by the sorcerer of that name mentioned in the Acts, or whether, having sprung up at some later period, they chose, of their own fancy, Simon Magus, a name so odious to the Christians, for their Coryphæus, and forged writings in his name which made pretensions to a higher wisdom."

SIMONIANS (Str.), a politico-religious sect which arose in France in the eighteenth century. It was founded by Count St. Simon, who died in 1825. The prevailing idea in which the scheme originated was the regeneration of society by elevating industry to the highest position, giving it the name of a religion, a new Christianity. Society was considered as labouring under three great evils. "The first is, that state of isolation and of hostile competition

which existed in all departments of industry; each producer being abandoned to all the unfavourable chances of his own caprice and ignorance, is obliged to contend against all other producers, and to establish his prosperity on the ruin of his rivals. The second is, the unhappy diversity of opinion on the most important subjects among men of learning and science, and their indifference to the application of their discoveries for the advantages of the suffering classes. The third and most important is, the general state of selfishness, and the complete absence of all reciprocity and mutual dependence among the various classes of mankind."

The grand remedy for the social disorders which prevailed was, according to St. Simon, his new Christian system, of which the following is a brief outline in the words of the sect:—"Christianity declared the slave and the patrician to be equal in the sight of God, it proclaimed peace and brotherhood among all mankind. But the equality it proclaimed was spiritual equality, the kingdom of Christ was not of this world, and the distribution of all worldly goods and worldly occupations was still left to the blind privilege of birth. The Christian revelation went no further, nor did it suit the Divine wisdom to declare more. But that the revelation of Christ was intended to be final, there is no more reason to believe, than there is to suppose that the revelation of Moses which preceded it, was so intended. Our religion is, that God shall not merely reign in another world, but in the present; that it is his will that all mankind shall have, even upon earth, equal opportunity of discovery, and that all shall be rewarded according to their deserts; that temporal labours are as sacred as spiritual ones; that no one hereafter shall owe wealth and consequence to the mere hazard of birth, but that each shall be classed according to his vocation, and be recompensed according to his works." In reference to worship, St. Simon himself taught:—"The poets ought to second the efforts of the preachers; they ought to provide for public service, poetry adapted to recitation in churches, so as to render all the congregation preachers one to another. The musicians ought to enrich with their melodies the inspirations of the poet, and impress upon them a musical character, deeply penetrating the soul of the faithful. Painters and sculptors ought to fix in the temples the attention of Christians upon actions pre-eminently Christian. Architects ought to construct their temples in such a manner that preachers, poets, and musicians, painters, and sculptors, can generate at their pleasure sentiments of fear, joy, and hope. Such evidently are the fundamental bases of worship, and the means which should be employed to render it useful in society."

St. Simon declared himself opposed to both Romanism and Protestantism. The former he regarded as a system of wickedness and imposture; the latter as resting on a fundamental heresy, that

of looking to the Bible as the only standard of sound doctrine. The ultimate object of his own doctrines was to bring about an improvement of the social condition. In reference to the nature of God, he taught the grossest Pantheism. "The St. Simonian definition of God is, *God is all that is*,—that is, universal nature, so that we not only live, move, and have our being in him, but, as the Scriptures say, we are bone of his bone, and flesh of his flesh: that this is the ultimate doctrine of Christianity is evident from the words of Christ, 'that they may all be one as thou Father art in me, and I in thee, that they also may be one in us.' God is all in all, however we give the name of God to the universal mind or power, the chief attribute of which is love or union, the *social principle*. This active power is the male; nature, or passive matter, is the female; but these two are one and inseparable."

The new worldly gospel was propagated after the death of its founder, by sermons, missions, and polemical treatises. "Simonism became," to use the language of Dr. Hase, "on the one hand, a deification of the world, and on the other, a consecration of industry as a series of operations upon the divinity itself. Its general law was, that after the law of inheritance had been abolished, every individual should receive from the common stock in proportion to his capacity, and every capacity according to its works. This principle was to be carried out under the direction of a hierarchy, whose arbitrary power was concealed under tirades about love and self-sacrifice. Even noble minds were sometimes captivated by the unsparing manner in which the evils of the present state of society were laid bare, by the substitution of merit for the accident of birth, and the reinvestiture of the disinherited son of European society in the rights of a man. The boldest language which this spirit of the age ventured to use, was that in which an exclusive attention to material interests was dignified with the name of religion. But when *Enfantin*, one of the leaders of this party, a stately and energetic but narrow-minded man, in his character of the highest revelation of the Deity, bestowed his principal attentions upon women, and, as their Messiah, made women free by destroying the restraints of marriage, and aiming to attain privileges like those of Mohammed, a schism was produced (Nov. 1831), and Rodrigues proclaimed that Simonism had apostatized from St. Simon. The saloon of the Simonists was closed by order of the government, and they were themselves arraigned before the legal tribunals for propagating principles dangerous to morality. Their condemnation (Aug. 1832) was a convenient kind of martyrdom, and the supreme Father *Enfantin* still continued the object of a confiding veneration to all true believers. But the public prominence which their hierarchy and morality had attained, destroyed all public confidence, and their monastic seclusion, their costume, and their phraseology became a matter of general ridicule."

For more than half a century did Robert Owen endeavour sedulously to propagate similar opinions to those of St. Simon in England, Scotland, and America. See SOCIALISTS.

SIMON (ST.) AND JUDE (ST.), DAY OF, a festival observed in the Church of England on the 28th of October, in commemoration of the two apostles Simon and Jude.

SIMONY, the crime in Ecclesiastical Law of buying or selling spiritual offices. The term is derived from the sin of Simon Magus, who wished to purchase from the apostles for money the power of conferring the gift of the Holy Ghost, Acts viii. 19. In the ancient Christian Church Simony was commonly distinguished into three different kinds. (1.) Buying and selling spiritual gifts. (2.) Buying and selling spiritual preferments. (3.) Ambitious usurpation and sacrilegious intrusion into ecclesiastical functions without any legal election or ordination. When men either offered or received money for ordination to a spiritual office they were uniformly regarded as chargeable with Simony, and punished with the heaviest censures of the Church. The apostolical canons inflict the double punishment of deposition and excommunication upon any clergyman guilty of this offence, whether the ordained or the ordainer. The general council of Chalcedon, and many other councils, have canons to the same effect. The civil code of Justinian also, to prevent Simony, enacted that both persons ordained, and also their electors and ordainers, should all take oath that there was nothing given or received, or so much as contracted or promised, for any such election or ordination. The ancient church reduced to this sort of Simony the exacting of any reward for administering baptism or the eucharist or confirmation, burying, or consecration of churches, or any similar spiritual offices. By the Canon Law, Simony is a very grievous offence, and so much the more odious because, as Sir Edward Coke observes, it is always accompanied with perjury; for the presentee is sworn to have committed no simony. The oath against Simony in the Church of England is in these words: "I, A. B., do swear that I have made no Simoniacal payment, contract, or promise, directly or indirectly, by myself or by any other, to my knowledge or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this ecclesiastical dignity, place, preferment, office, or living; nor will at any time hereafter perform or satisfy any such kind of payment, contract or promise, made by any other without my knowledge or consent. So help me God through Jesus Christ." In the Established Church of Scotland, also, a minister, previous to ordination, is asked whether he has used any undue means to procure this presentation. If Simony could be proved against any minister, it would render the presentation invalid, and render the presentee liable to be deprived of his license.

SIN (ORIGINAL). See ORIGINAL SIN.

SINGERS. See CHORISTERS.

SINGHALESE (RELIGION OF THE). See BUDDHISTS.

SINGING CAKES, a name given formerly among Romanists to the consecrated wafers used in private masses.

SIN-OFFERINGS, ancient Jewish sacrifices which were wholly of an expiatory character, and presented for particular cases of transgression. The law of the sin-offering is fully detailed in Lev. iv. The victims used were different according to the character of the offerer. When atonement was to be made for the high-priest or for the people generally, a bullock was to be presented. If the offender was a magistrate, he must offer a he-goat; and if a common individual had sinned, the victim was appointed to be a she-goat or a lamb. In cases of poverty, instead of a kid or a lamb the guilty person was allowed to offer a turtle-dove or two young pigeons, one of them being slain as a burnt-offering and the other as a sin-offering. When the offerer happened to be in extreme poverty, a portion of flour unaccompanied with oil or incense was allowed as an offering for sin. The victim was slain precisely as in the case of BURNT-OFFERINGS (which see). The manner in which the parts were disposed of is thus explained by Dr. Nevins in his 'Biblical Antiquities':—"When it was offered for the high-priest or for the whole congregation, the ministering priest was required to carry some of the blood into the holy place, there to sprinkle it with his finger seven times solemnly, toward the veil of the holy of holies, and to stain with it the horns of the golden altar of incense; after which he returned and poured out all the rest of it at the bottom of the other altar without. Then the fat of the animal only was consumed in the sacrificial fire, while all its other parts were borne forth without the camp, to an appointed place, and there burned together. But when the sin-offering was presented by the ruler, or by one of the common people, the ceremonies were not equally solemn. The blood then was not carried into the holy place; it was enough to stain the horns of the brazen altar with it before pouring it out. The flesh, too, after the fat was consumed, was not carried without the camp and burned, but was given to the priests to be eaten in the court of the sanctuary. The eating of it was a religious duty that might not be neglected."

Sin-offerings were designed as an atonement for sins of ignorance and inadvertency against negative precepts of the Law, which, if they had been done wilfully, would have deserved cutting off. The Jews reckoned 365 negative precepts according to the number of days in the year, yet they computed the number of sin-offerings only in reference to forty-three of them.

SINS (MORTAL). See MORTAL SINS.

SINS (VENIAL). See VENIAL SINS.

SINTOISTS, the followers of the religion of the CAMIS (which see), the most ancient form of religion observed among the Japanese. The chief object of their worship was *Tensio-Dai-Dsin*, a goddess who was the supposed progenitor of the DAIRI (which see), and the mother of the Japanese nation. The other objects of worship were numerous demi-gods, consisting of deified saints and heroes, each presiding over a special paradise of his own, into which his own class of worshippers sought to obtain admission. Their temples are called MIAS (which see). Their worship consists in prayers and prostrations. They practise "works of religious merit, which are," says Mr. Hildreth, in his 'Japan as it was and is,' "casting a contribution into the alms-chest, and avoiding or expiating the impurities supposed to be the consequence of being touched by blood, of eating of the flesh of any quadruped except the deer, and to a less extent even that of any bird, of killing any animal, of coming in contact with a dead person, or even, among the more scrupulous, of seeing, hearing of, or speaking of, any such impurities. To these may be added, as works of religious merit, the celebration of festivals, of which there are two principal ones in each month, being the first and fifteenth day of it, besides five greater ones distributed through the year, and lasting some of them for several days, in which concerts, spectacles, and theatrical exhibitions, form a leading part. We must add the going on pilgrimages, to which, indeed, all the religious of Japan are greatly addicted. The pilgrimage esteemed by the adherents of Sinto as the most meritorious, and which all are bound to make once a-year, or, at least, once in their life, is that of *Ise*, or *Izo*, the name of a central province on the south coast of Nipon, in which *Tensio-Dai-Dsin* was reported to have been born and to have died, and which contains a Mia exceedingly venerated, and already mentioned as the model after which all the others are built." See JAPAN (RELIGION OF).

SIONITES, a sect which arose in Norway in the course of the last century, which is thus described by the Abbé Gregoire in his 'Histoire des Sectes Religieuses.' "The Sionites of Norway, having united with them several Danes and Swedes, they took the name of *Pilgrims* and *Strangers*. Their principal residence in Norway was Bragernes, from which they were exiled, in 1743, for having troubled the national church. Some of them having obtained, in that year, permission from Christian VI. to settle in either Altona, Fredericstätt, or Fredericia; in virtue of this grant, the whole community, composed of forty-eight individuals, went to Altona. They affected extraordinary sanctity, wore long beards, a linen girdle, and on their arms, embroidered in red, the word Sion, with some other mystic character.

"One of their number, Geo. Kleinow, gave out that he was inspired with the spirit of prophecy, and the rest believed him. But Jeren Bolle, who had studied theology at Copenhagen, was their minister,

and celebrated their marriages. Their design was to exhibit the reign of the King of Sion, of whom they pretended to be children; and they asserted that their King would consider all they did as done to himself. They delivered out passports to their emissaries, who were charged to establish the universal kingdom of Christ. All the society repaired, at certain times, to a hill near Brostell, to unite in religious worship; and they went daily to a field, near that town, where they prostrated themselves, and prayed with a loud voice. They rejected (it is said) the Lord's Supper, and the baptism of infants, and changed the names of those whom they re-baptized. Though they appeared virtuous people, their residence here was thought dangerous, because they refused to submit to the laws, particularly with regard to marriage. This determined the king, in August of the same year, to issue an order for their removal quietly. Several chose to emigrate; others gave up their beards, and their girdles, and accommodated themselves to the customs of the country; insomuch, that, in 1747, three couple, who had been married by their own minister (of whom Kleinow, above-named, was one), were married again in the Lutheran church; and their example was followed by others, among whom was their own minister. Thus these Sionites remained several years at Altona, living as a separate sect, without attracting any particular attention."

SI QUIS. Before a person is admitted to holy orders in the Church of England, a notice bearing the name of *Si Quis*, "If any one," &c., is published in the church of the parish where the candidate usually resides, to the effect, that "if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the bishop." In the case of a bishop, the *Si Quis* is affixed by an officer of the Arches, on the door of Bow Church, and he then also makes proclamation three times for objectors to appear.

SIRENS, mythical beings among the ancient Greeks who were thought to have the power of enchanting by their song any one who heard them. They are mentioned by Homer in his *Odyssey*. They are said by some writers to have been two, and by others three in number. There was a temple dedicated to them near Surrentum.

SISTRUM, a mystical instrument used by the ancient Egyptians in the worship of *Isis*. It was curved, with four brass or iron bars passing across it, and a handle appended to it, by which it was held with the right hand. On the top of it was represented a cat, sometimes with a human face, which is said to have been an emblem of the moon. When the worship of *Isis* was introduced into Italy, the Romans became well acquainted with the *Sistrum*.

SITO, a surname of *Demeter* among the ancient Greeks.

SIX ARTICLES. See ARTICLES (SIX).

SLAVONIANS (RELIGION OF THE ANCIENT).

The Slavonians are a race of great antiquity. They were found on the Don among the Goths, and afterwards on the Danube among the Huns and the Bulgarians. Along with these nations, with whom they were commingled, they often disturbed the Roman empire. Being of a migratory character, they followed for the most part the Teutonic nations, until they came into possession of the large extent of territory which reaches from the Don to the Elbe, and from the Adriatic to the Baltic sea. Their ancient religion was a system of unmixed paganism. The god which they chiefly worshipped was *Perun*, that is thunder, represented by a wooden idol with a head of silver and whiskers of gold. This deity they regarded as the only Lord of the universe, and to him they offered cattle and other kinds of victims. The principal gods of the aboriginal Slavonic countries, that is Poland and Russia, are *Lada*, supposed to have been the goddess of love and pleasure; *Kupala*, the god of the fruits of the earth; and *Koleda*, the god of festivals. From Procopius we learn that they worshipped also rivers, nymphs, and some other deities, to whom they offered sacrifices, making divinations at the same time. The vestiges of this species of superstition are found in the Slavonic countries at this day, the peasantry still retaining a belief in fairies and other imaginary beings inhabiting the woods, the water, and the air. The most celebrated deity of the Baltic Slavonians was *Sviatovit*, whose temple was at Arcona, the capital of Rugen. This last stronghold of Slavonic idolatry was destroyed in A. D. 1168 by Waldemar the First, King of Denmark.

The following account of *Sviatovit* and his worship is given by Saxo Grammaticus, the Danish historian, as quoted by Count Krasinski:—"In the midst of the town was a level place, upon which stood the temple, beautifully constructed of wood. It was held in great veneration, not only for its magnificence, but also on account of the sanctity of the idol which it contained. The interior wall of the edifice was of exquisite workmanship, and was painted with the figures of different things, executed in a rude and imperfect manner. It had only one entrance. The temple itself was composed of two enclosures. The exterior consisted of a wall, covered with a roof painted red; but the interior, supported by four posts, had, instead of walls, hangings of tapestry; and it had, in common with the exterior part, the same roof, and a few beams. The idol which stood in that edifice was much larger than the natural size of a man. It had four heads and as many necks; two chests and two backs, of which one was turned to the right, and the other to the left. The beards were carefully combed, and the hair closely shorn. He held in his right hand a horn, made of different kinds of metals, which was filled once every year with wine by the priest who performed his worship. His left arm was bent on

his side, in the form of a bow. His garment reached to the legs, which were of various kinds of wood, joined together with so much art, that it was impossible to perceive it, except on a close examination. His feet stood on the earth, with their soles fixed in it. Not far from the idol were disposed his sword, his bridle, and other articles belonging to him, amongst which shone prominently his sword, of a very large size, with a silver hilt and scabbard of beautiful workmanship. His solemn worship was performed in the following manner:—Once a-year, after harvest, the population of the island assembled before the temple of the idol, where, after having sacrificed cattle, they held a solemn repast, as a religious observance. The priest, who, contrary to the fashion of the country, was conspicuous by the length of his hair and beard, swept, previously to the beginning of the ceremony, the interior of the fane, to which he alone had access. In performing this task he carefully held his breath, lest the presence of the deity might be polluted by the contamination of mortal breath. Therefore, every time when he wanted to respire, he was obliged to go out of the temple. On the following day, he brought before the people assembled before the gate of the temple the horn taken from the hand of the idol, and augured from the state of its contents the prospects of the next year. If the quantity of the liquor had decreased, he predicted scarcity, but if it had not, abundance. This he announced to the people, bidding them to be sparing or profuse of their stores accordingly. He then poured forth the old liquor, by way of libation, at the feet of the idol; refilled the horn with new wine; and, having addressed to the idol prayers for himself, for the welfare of the country and its inhabitants, for increase of goods, and for victory over the enemy, he emptied the horn at a single draught. He then filled it again, and replaced it in the right hand of the idol. A large cake of a round form, made with honey, was also offered in sacrifice. The priest placed this cake between himself and the people, and asked them whether they could see him or not. If they answered in the affirmative, he exhorted them to provide for the next year a cake which should entirely conceal him from their sight. He finally blessed the people in the name of the idol, and exhorted them to be diligent in his worship by frequent sacrifices, promising them, as a sure reward of their zeal, victory over their enemies by land and by sea. The rest of the day was spent in feasting, and all the offerings consecrated to the deity were consumed by the assembled crowd. At that feast intemperance was considered as an act of piety, sobriety a sin. Every man and woman in the country paid annually a piece of money for the support of the idol's worship. A third of the spoils obtained over the enemy was given to the idol, as success was ascribed to his assistance. The same idol had three hundred horses, and as many soldiers who made war on his account, and who delivered all

the booty which they had obtained to the custody of the priest. He employed that booty in preparing different kinds of ornaments for the temple, which he locked up in secret store-rooms, where an immense quantity of money, and of costly raiment rotten from length of time, was heaped. There was also an immense number of votive offerings, by those who sought to obtain favours from this deity. Not only did the whole of Slavonia offer money to this idol, but even the neighbouring kings were sending him gifts, without regard to the sacrilege they were thereby committing. Thus, amongst others, Sven, king of Denmark, sent to this idol, in order to propitiate his favour, a cup of exquisite workmanship—thus preferring a strange religion to his own. He was afterwards, however, punished for this sacrilege by an unfortunate violent death. The same deity had other fanes in different places, directed by priests of equal dignity but lesser power. He had also a white horse specially belonging to him, from whose tail and mane it was considered sinful to pull a hair, and which only the priest was allowed to feed and to bestride. On this horse's back Sviantovit combated, according to the belief of the Rugians, against the enemies of their creed. This belief was chiefly supported by the argument, that the horse was frequently found on a morning in his stable covered with sweat and mud, as if he had endured much exercise, and travelled far in the night. Futurity was investigated by means of this horse, and in the following manner:—When it was intended to make war on any country, a number of spears were laid down in three rows before the temple, over which, after the observance of solemn prayers, the priest led the horse. If, in passing over these spears, he began by lifting his right foot, the omen was fortunate, but if he did it with the left, or with both feet together, it was a bad sign, and the project was abandoned."

The superstition thus graphically delineated, prevailed on the shores of the Baltic nearly three centuries after the conversion of other nations belonging to the Slavonic race. Each of the different Slavonian nations had their own special deities. At Plön in Holstein there was an idol called *Podaga*, and at Stettin there was a temple dedicated to the Slavic god *Triglav*, whose image was triple-headed. Notwithstanding the number of their deities, the Slavonians seem to have believed in a Supreme God in heaven, and held that all other gods issued from his blood.

SKULD, one of the three DESTINIES (which see) of the ancient Scandinavians.

SLEIPNIR, the horse of *Odin* in the ancient Scandinavian mythology.

SMALCALD (ARTICLES OF). See ARTICLES OF SMALCALD.

SMINTHEIA, festivals observed in different parts of ancient Greece in honour of *Apollo Smintheus*.

SMINTHEUS, a surname of *Apollo* among the ancient Greeks, supposed to have been derived from

Gr. *sminthos*, a mouse, which was regarded by the ancients as a symbol of prophetic power.

SOCIALISTS, a class of men professing to follow the teachings of Robert Owen of New Lanark, who in the beginning of the present century devised what he called the Science of Human Happiness. All the evils which afflict the social body he believed to originate in conventional irregularities caused by the present state of civilization. He made a religion of social regeneration, and expected to renovate the world by a new arrangement of property and industrial interests. Owen taught first in Britain and afterwards in America, that a new state of society would secure the happiness of the whole community; that in this ideal paradise on earth men should co-operate and enjoy the fruit of their common toil; that instead of the present system of unnatural marriages there should be a free choice of kindred spirits; and that instead of families there should be communities. He held that as far as our present knowledge extends there is no evidence of a future state of being beyond the grave; and hence every religion which leads us to entertain such expectation was in his view a delusion. He asserted that man is responsible to no superior being; and that if placed from childhood in right circumstances, without the perverting influence of poverty and ignorance, his moral character and feelings would be so good that a division of property would be quite unnecessary. Man therefore is amenable to natural consequences alone; and these are modified for good or evil to each individual by the influence of society. "The arrangements," says Mr. Robert Owen, "of the system which has hitherto prevailed over the earth, have been made with the direct view to endeavour to obtain the greatest amount of wealth and power for a limited number of individuals, regardless of happiness to the producers of this wealth and power; while the wealth and power thus obtained are very limited in their aggregate amount, and cannot give substantial and satisfactory happiness even to those who obtain the largest share of both.

"The arrangements or new conditions which will arise from the universal introduction of the rational system, will be formed to give direct substantial permanent happiness to ALL of the race; and by giving happiness to all, each within these arrangements will command more wealth and power than any one, in any rank or station, has ever possessed, or than any one can attain, under the existing irrational system.

"The good conditions that will be made to arise from the rational social system will place each one, for all practical purposes, in possession of the use of the wealth of the world; and that wealth will be multiplied, compared with its present amount, many hundred-fold.

"Under these new conditions, also, each will possess more power over the affections and good offices of

his fellow-men, and, in consequence, more power over the use and enjoyment of the earth and its productions, than any sovereign has ever attained; yet no one will ever obstruct any other in the enjoyment of this wealth and power; and therein will be the security and happiness of all.

"According to this system, the good conditions which may now be placed under the control of society will be competent, when properly combined, to secure the permanent regeneration of mankind,—to give new feelings, new mind, and new conduct to all; and when these conditions shall be created, they will accomplish in a short period far more in making men good, wise, and happy, in uniting them, and in giving individual liberty, wealth, and power, than all religions, governments, laws, and institutions have effected through past ages, or could attain through eternity under such insane institutions as those now existing.

"The rational social system proposes, in an orderly, peaceable manner, to create these superior conditions, and to make them gradually supersede the present most irrational conditions:—conditions which have all emanated from a fundamental falsehood, and which thus have produced the language of falsehood, and the endless evils which have afflicted and which now afflict the human race."

This system of Socialism, in so far as it recognizes Christianity at all, regards it as nothing more than a system of social regeneration, and our Lord himself as the great teacher of communism. The holy, humbling truths of the gospel are carefully kept out of sight; while the love and charity which it inculcates are made its all in all. This plausible form of infidelity, connected as it is with liberal political views, has made extensive progress for many years past among the working classes on both sides of the Atlantic; and its apostles, preaching Socialism as the only religion which assigns to industry the high position which in their view belongs to it, succeed in ensnaring many of the honest sons of toil into the acceptance of a system of delusion and imposture, injurious to their happiness and prosperity in this world, as well as to their eternal well-being in the world to come.

SOCINIANS, a name applied in a general sense to all who deny the doctrine of the Trinity, and of the divinity of the Lord Jesus Christ. In its more restricted meaning, however, the term denotes those who adhered to the doctrines inculcated by Lælius Socinus and his nephew, Faustus Socinus, in the sixteenth century. Of the two founders of this antitrinitarian sect, Lælius the elder was born at Sienna in Tuscany, A. D. 1525. At an early period he showed a decided leaning towards the principles of the Reformation; and with the view of acquiring still further information on the subject, as well as of securing his own personal safety, he quitted Italy in 1548, and passed into Switzerland, where he chiefly resided during the remainder of his life. Being

naturally of a speculative turn of mind, he soon began, in an epistolary correspondence which he maintained with Calvin, to start doubts on various points in theology, but more especially on the subject of the Trinity. These doubts, however, were expressed with so much modesty and candour that he succeeded in gaining the esteem of the more learned reformers, several of whom, and especially Bullinger, attempted, with the utmost tenderness, to correct his erroneous views. By close dealing he was brought at length to a confession that he had indulged too much in abstruse and unprofitable speculations; and he even went so far as to subscribe a declaration of his faith, which was quite satisfactory to Bullinger. From this time Lælius Socinus seems to have been more circumspect in expressing his peculiar opinions among his Swiss friends, although in the course of occasional excursions to Poland, France, and Italy, he made no concealment of his sentiments, but openly propagated them wherever he went.

At the death of Lælius, his nephew Faustus Socinus, then only twenty-four years of age, hastened from Lyons to Zurich and took possession of his papers, in which antitrinitarian sentiments were fully developed. It was not, however, until many years after, that Faustus applied himself to the study of theology, and produced his great work, 'De Jesu Christo Servatore,' which caused so great commotion among the Protestants of Germany and Switzerland, that he fled to Poland in 1579, and settled at Cracow, whence, after a sojourn of four years, he transferred his residence to a neighbouring village called Pavlikovice. Here he married the daughter of a wealthy nobleman, and thus became connected with the first families in Poland—a step which led to the rapid propagation of his opinions among the higher classes, and gave him an extensive influence over the whole of the Polish antitrinitarian churches. He was invited, accordingly, to assist at their principal synods, and took a leading part in their deliberations. Thus at the synod of Wengrow in 1584, he successfully maintained the doctrine that Jesus Christ ought to be worshipped. At the same synod, and at that of Chmielnik, he powerfully contributed to the rejection of the millenarian opinions which had been taught by several antitrinitarians. His influence was completely established at the synod of Brest in Lithuania, held in 1588, when he succeeded in uniting the different antitrinitarian churches in Poland into one body, by moulding their varied and often discordant opinions into one complete religious system. In a short time, chiefly through the labours of Genesisius, a Socinian church was organized in Poland, under the name of the Minor Reformed Church. See POLAND (MINOR REFORMED CHURCH OF).

The origin of the sect of *Socinians* is usually traced by their own writers to the year 1546, when colleges or conferences of about forty individuals were in the habit of meeting, chiefly at Vicenza in

the Venetian territories, with the view of introducing a purer faith by discarding a number of opinions held by protestants as well as papists. These meetings having been discovered, were dispersed by the public authorities, and several of the members committed to prison, while others were forced to flee to other countries, where they sedulously propagated their peculiar tenets. This account, given by Socinian historians, of the origin of the sect, is discredited by Mosheim, followed by the elder M'Crie, on what appear completely satisfactory grounds. It cannot be denied, however, that at the time referred to a number of the Italian protestants entertained erroneous opinions on the subject of the Trinity, which they diffused in the Grisons, where, when driven from their own country, they first took refuge. Adherents to antitrinitarian opinions were still to be found in Italy; and in 1555 Pope Paul IV. issued a bull against those who denied the doctrine of the Trinity, the divinity of Christ, and redemption through his blood.

The first Catechism and Confession of the *Socinians* was printed at Cracow in Poland in 1574. At this time the sect received the name of Anabaptists. George Schomann is believed to have been the author of this early Socinian creed, in which the principal doctrines of the body are plainly set forth. Thus Jesus Christ our Mediator with God is declared to have been a man, subject, together with all creatures, to God. The Holy Spirit also is explicitly declared not to be a divine person, but to be simply a divine power or energy. Baptism in this Catechism is made to consist of immersion and emersion, and is denied to any but adults. The Cracow Catechism, however, was supplanted in the seventeenth century by the *RACOVIAN CATECHISM* (which see), composed by Smalcius, a learned German Socinian, who had settled in Poland. This later and more accurate view of the opinions of the sect received its name from Racow, a small town in Southern Poland, where it was first published, and where a Socinian school existed, which was celebrated throughout all Europe.

From Poland Socinian doctrines were carried, in 1563, into Transylvania, chiefly through the influence and exertions of George Blandrata, a Polish physician, who was invited, on account of his medical skill, to settle in the country. In a short time the Socinian doctrines were so extensively received by all classes of the people, that in 1568 a public disputation was held at Weissenberg between the Socinians and Trinitarians. This debate lasted for ten days, and at its close the Socinians were looked upon by the nobles with such peculiar favour that their influence ere long became paramount in the province. A dissension, however, arose, in consequence of one of their leaders, Francis Davides, pushing the doctrines of the sect to their legitimate extent, and opposing the offering of prayer to Christ. To confute him, Blandrata invited Faustus Socinus from Basil in 1578, and so severely was Davides perse-

cuted by the Transylvanian nobles, that he was condemned to perpetual imprisonment, in which he ended his days. In this province Socinianism has maintained a firm footing even to the present day.

For upwards of a hundred years Poland was the stronghold of the sect of *Socinians*, but in 1658, by a decree of the diet of Warsaw, they were expelled from the kingdom; and this severe edict being repeated in 1661, they were completely rooted out from the country and scattered throughout different European nations. Both in Holland and Germany strenuous endeavours were made to propagate Socinian tenets; but although individuals were thus gained over to the sect, it was found impracticable to establish and maintain churches.

The father of Socinianism in England was John Biddle, who, towards the middle of the seventeenth century, was the first who openly taught principles subversive of the received doctrine of the Trinity. For this heresy he was seized and committed to prison. (See *BIDDELIANS*.) So violently, indeed, was the public mind opposed to the new opinions, that an act was passed by the English Parliament in 1648, declaring it to be a capital crime to publish anything which tended to subvert the deity of the Son and of the Spirit. At length, in 1655, Biddle was put upon his trial, and would doubtless have been condemned to death had not Cromwell interposed in his behalf, and procured a commutation of his sentence into banishment to the Scilly Islands. The publication of Biddle's 'Twofold Catechism' caused great excitement both in England and on the Continent. Various answers to this Socinian pamphlet appeared; but the most able was that of the celebrated Dr. John Owen, in his 'Vindiciæ Evangelicæ.' The *Biddelians* were never numerous, and speedily disappeared. The modern Socinians, who took the name of *Unitarians*, were not a conspicuous party in England till the close of the eighteenth century, when Priestley, Lindsey, Belsham, and several other able writers, publicly avowed and propagated antitrinitarian sentiments. A considerable difference, however, exists between the opinions of the ancient and those of the modern Socinians. Both the Socini, uncle and nephew, as well as their immediate followers, admitted the miraculous conception of Christ by the Virgin Mary, and that he ought to be worshipped, as having been advanced by God to the government of the whole created universe—doctrines generally rejected by the modern Socinians. See *UNITARIANS*.

SOCRATIC PHILOSOPHY, a system of ancient Greek philosophy propounded by Socrates, who was born B. C. 470. It was thoroughly ethical and practical in its character, being directed chiefly to an exposition of the theory of virtue, which he held to be godlike and immortal. He maintained the essence of virtue to be threefold, consisting of wisdom, involving duties in reference to ourselves; justice, in reference to others; and piety, in reference

to God. In order to cultivate virtue he held self-knowledge and self-restraint to be necessary; while its ultimate result, he taught, must be happiness. He inculcated upon his disciples the doctrine that 'here is One Supreme Deity; while as a matter of expediency he enforced upon them the worship of the gods. The teachings of this eminent philosopher were opposed by the public authorities; and having been impeached on the ground of corrupting the youth of Greece, and despising the tutelary deities of the state, putting in their place another new divinity, he was condemned to die by poison. Before taking the fatal draught, Socrates laid before his assembled friends the grounds on which he held the deep-rooted and immovable conviction of the immortality of the soul.

At the foundation of the Socratic philosophy lay the doctrine of the necessity of self-knowledge. Without this, he maintained we could not rightly arrive at the knowledge of anything else. With the view of leading to this essential attainment, Socrates endeavoured to awaken the consciousness of ignorance; and, along with this, he taught the necessity of internal illumination, which in his own case he believed was imparted by a voice from within, usually termed his demon. By this supernatural light he declared himself to be directed in all practical matters of essential importance.

SOL, the Sun-god among the ancient Romans.

SOLEA, a part of ancient Christian churches, the situation of which has been somewhat disputed, but it is generally understood to have denoted the seat within the chancel, appropriated to kings, emperors, and princes. Justinian is said to have made the *Solea* of gold and onyx-stones.

SOLEMN LEAGUE AND COVENANT. See **COVENANT (SOLEMN LEAGUE AND)**.

SOLFIDIANs (Lat. *solus*, alone, and *fides*, faith), a term sometimes used to denote those who hold that a man is justified by faith alone, without the deeds of the law. See **AUGUSTINIANS**, **CALVINISTS**.

SOLITAIRES, nuns of the order of St. Peter of Alcantara, instituted by Cardinal Barberini in 1670. They imitate the austere practices of their patron saint, observe perpetual silence, and employ their time wholly in spiritual exercises; they go barefoot, gird themselves with a cord round the waist, and wear no linen.

SOLITARI, a branch of the **MANICHEANS** (which see). While the Theodosian Code decreed capital punishment upon some of the other branches of this obnoxious sect, the *Solitarii* were only punished with confiscation.

SOMA, the milky juice of the moon-plant, or *asclepias acida*, which was held sacred, and worshipped by the Hindus of the Vaidic period. The hymns comprising one whole section of the Rig-Véda are addressed to the Soma, and its deification is still more prominent in the Sáma-Véda. As early as the Rig-Véda, the Soma sacrifice is called *amrita*,

that is, immortal, and, in a secondary sense, the liquor which communicates immortality. The Soma-juice was the more important part of the ancient daily offering among the Hindus. The plants were gathered on the hills by moonlight, and brought home in carts drawn by rams. "Indra," it is said, "found this treasure from heaven, hidden like the nestlings of a bird in a rock, amidst a pile of vast rocks, enclosed by bushes;" the stalks are bruised with stones, and placed with the juice in a strainer of goats'-hair, and are further squeezed by the priest's ten fingers, ornamented by rings of flattened gold. Lastly, the juice, mixed with barley and clarified butter, ferments, and is then drawn off in a scoop for the gods, and a ladle for the priests, and then they say to Indra, "Thy inebriety is most intense, nevertheless thy acts are most beneficial." The Soma is a round, smooth, twining plant, not to be found in rich soils, as we learn from Dr. Royle, but is peculiar to the mountains in the west of India, the desert to the north of Delhi, and the mountains of the Bolan Pass.

SOMASQUO (FATHERS OF). See **CLERKS (REGULAR) OF ST. MAJOLI**.

SOMNUS, the personification and god of sleep among the ancient Romans, usually considered as a son of Night and a brother of Death.

SON OF GOD, an expression very frequently applied in Sacred Scripture to the Lord Jesus Christ, in order to denote his relationship to the Father. It is used on various grounds. (1.) He is the Son of God by eternal generation, having been begotten of God the Father from all eternity. (See **GENERATION, ETERNAL**). This is expressly declared in Luke i. 35, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God." (2.) He is the Son of God by commission, as having been sent by the Father. Jesus himself claims the title on this ground in John x. 34—36, "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God." (3.) He is the Son of God as the first-born from the dead in his resurrection. This doctrine is taught in Acts xiii. 32, 33, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." (4.) He is the Son of God by actual possession as heir of all things. Thus it is declared, Heb. i. 1, 2, "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last

days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." On all these grounds, then, Jesus Christ, the Second Person of the Blessed Trinity, is well entitled to the appellation of the Son of God.

SONNAH, the Tradition of the Mohammedans, being the authentic record of the sayings and doings of the Prophet. Next to the Koran the Sonnah is the basis on which Islam rests. The Koran is regarded as the actual word of God; the Sonnah as that of his inspired prophet. The first consequently is wholly divine; the second not in language but in meaning. "I have left you," says Mohammed, "two things in which it is impossible for you to err—the word of God and my Sonnah." There are six collections of the *Sonnite* traditions, and four of those of the *Schītes*. These six are deemed canonical, and differ only in minute particulars. "The earliest and most approved," says Mr. Macbride, "is that of Abu Abdallah, who passed sixteen years on his work at Mecca, and derived the epithet by which he is known from his birth in the distant city of Bokhara, in the neighbourhood of which he died in 256 of the Hegira. His compilation is entitled 'the faithful collection;' and he was so scrupulous, and regarded his occupation so entirely as a religious act, that he never wrote down a tradition without an ablution and a prayer which required bowings of worship. His collection consists of 7,275 traditions, selected, during sixteen years' examination, out of 600,000. This large number, according to Haji Khalfa, he reduced to 2,000, by deducting repetitions; and scarcely half of those are doctrinal, the rest being instructions as to the concerns of life."

SONNITES (Traditionists), one of the two grand divisions of the followers of Islam. They form a vast majority of the whole Mohammedan body, the SCHITES (which see) being confined to Persia and India. The *Sonnites* regard the *Sonnah*, or Traditions, as of equal authority with the Koran, but their attachment to the Traditions does not lead them to undervalue the Koran; on the contrary, they seem to be better Moslems than their opponents. The *Sonnites* are accounted orthodox Mohammedans. They recognize the Ottoman emperor as the caliph and spiritual head of Islam. By the *Sonnites*, Abubekr, Omar, Othman, and Ali, are alike regarded as legitimate successors of the Prophet, in opposition to the *Schītes*, who reject the three first, and hold by Ali alone. There are four orthodox sects of *Sonnites*, who agree in points of dogmatic and speculative theology, but differ chiefly on ceremonial points, and questions of civil or political administration. These sects all unite in hostility to the house of *Alī*, and to the *Schītes*, who support his cause. So far, indeed, is this hatred carried, that the Mufti and chief doctors of the law have more than once declared, that to slay a Persian *Schīte* is more acceptable to God than to slay seventy Christians or idolaters.

SOOTHSAYER, a person who pretended among

the ancients to foretell future events by inspecting the entrails of animals, watching the flight of birds, the aspect of the clouds, and other natural appearances.

SOPHISTS, a class of philosophers among the ancient Greeks, the most noted of whom were Gorgias of Leontium, and Protagoras of Abdera. The foundation of their doctrine was laid in scepticism, absolute truths being denied, and only relative truths being admitted as existing for man. Gorgias attacked the existence of the finite, but at the same time he maintained that all notion of the infinite is unattainable by the human understanding. The doctrine of Protagoras, however, was that the phenomena both of external nature and of the processes of mind are so fluctuating and variable, that certain knowledge is unattainable. He held that nothing at any time *exists*, but that everything is perpetually in the process of *becoming*. Man he declared to be the measure of all things; of the existent that they exist; of the non-existent that they do not exist, and he understood by the man the perceiving or sensation-receiving subject. Thus this leading sophist succeeded in annihilating both existence and knowledge. The existence of the gods also he held to be doubtful. He founded virtue on a sense of shame and a feeling of justice seated in the human constitution. The Sophists made use of their dialectic subtleties as a source of amusement, as well as intellectual exercise, to the youth of Greece.

SORACTE, a mountain in ancient Italy, which, according to Servius, was sacred to the infernal gods, especially to *Diespiter*. It was a custom among the Hirpi or Hirpini, that, at a festival held on Mount Soracte, they walked with bare feet upon glowing coals of fir-wood, carrying about the entrails of victims which had been sacrificed. This ceremony is connected by Strabo with the worship of FERONIA (which see).

SORANUS, an infernal divinity among the ancient Sabines. He is sometimes identified by the Roman poets with *Apollo* of the Greeks.

SORCERY. See WITCHCRAFT.

SORORIA, a surname of the goddess JUNO (which see).

SORTES, the name given to the Lots which were used by the ancient Romans for purposes of divination, and to ascertain the will of the gods. They usually consisted of small tablets or counters made of wood or other materials, which were cast into a *sitella*, or urn, filled with water. See DIVINATION.

SORTES (SACRÆ), holy lots, a species of divination which existed among some of the ancient Christians. It was effected by a casual opening of the Bible, when the first verses that appeared were taken and interpreted into an oracle. This species of superstition is condemned by several of the Gallican councils. Thus the council of Vannes, A. D. 465, decrees, "That whoever of the clergy or laity should be detected in the practice of this art, either

as consulting or teaching it, should be cast out of the communion of the church." This decree was repeated with very little variation in several councils, notwithstanding which the practice continued for a long period.

SORTILEGI, those among the ancient heathens who foretold future events by the *Sortes*, or lots.

SOSIANUS, a surname of *Apollo* at Rome.

SOSPITA, a surname applied to *Juno* as the saving goddess, under which appellation she was worshipped at Lanuvium and at Rome from very ancient times.

SOTEIRA, a name which, in Greek, corresponds to the Latin *Sospita*, the saving goddess. It was applied to *Artemis*, *Persephone*, and *Athena*.

SOTER (Gr. the saviour), a surname applied to several divinities of ancient Greece, more especially to *Zeus*, *Helios*, and *Dionysus*.

SOTERIA, the sacrifices offered to deities in ancient Greece who received the surname of *Soter*. The term was also used to denote a separate divinity worshipped at Patræ as a personification of Safety.

SOUL (IMMATERIALITY OF THE). See **IMMATERIALITY OF THE SOUL**.

SOUL (IMMORTALITY OF THE). See **IMMORTALITY OF THE SOUL**.

SOUL-SLEEPERS, a term sometimes applied to **MATERIALISTS** (which see), because they admit no intermediate state between death and the resurrection.

SOUTHCOTTIANS, the followers of Joanna Southcott, who pretended to have held converse with the devil, and to be inspired by the Holy Ghost. She first became the victim of this delusion when a servant with a family in Exeter, and her statements having found credit with several ministers of the Church of England, she was confirmed in her pretensions. In 1792, she began to assume the character of a prophetess, and of the woman in the wilderness referred to in the Book of Revelation. In this capacity she issued sealed papers to her followers, which she termed her seals, and which she assured them would protect from the judgments of God both in this world and that which is to come. These seals were received with implicit confidence by thousands of both sexes. Her predictions, which were delivered both in prose and rhyme, consisted chiefly of judgments denounced upon the nations, and the promise of the speedy approach of the Millennium. At length, having been seized with symptoms which simulated pregnancy, she imagined that she was about to give birth by miraculous conception to a second Shiloh. Her followers made costly preparation for the joyful event, but their expectations were disappointed, for the prophetess was taken from them by death. Her death under circumstances which so completely disproved her mission, might very naturally be supposed to open their eyes to the delusion by which they had been ensnared. But it was far otherwise. They still flattered themselves

that in some way or other the prophetess would again appear with the expected Shiloh. It appears from the Report of the Census in 1851, that four congregations of Southcottians still exist in England.

SOUTH-SEA ISLANDERS (RELIGION OF THE).

See **POLYNESIANS (RELIGION OF THE)**.

SOWA'N, the first of the four paths, an entrance into which secures either immediately or more remotely the attainment of the Buddhist **NIRWANA** (which see). The path Sowán is divided into twenty-four sections, and after it has been entered, there can be only seven more births between that period and the attainment of nirwána, which may be in any world but the four hells. This is the second gradation of being.

SPAIN (PROTESTANT CHURCH OF). Of the ancient religious history of Spain we possess but scanty authentic information. Little more indeed is known upon the subject than the facts, that at an early period Christianity was introduced into Spain, and that churches were in consequence erected in various parts of the country, which were frequently exposed to persecution. The Spaniards themselves have long been accustomed to boast that James, the son of Zebedee, first preached the gospel to their ancestors, but to maintain the claims of the supposed founder of the popedom, without offending the national pride of the inhabitants of the Peninsula, several Romish writers, while admitting the prevalent tradition in reference to the Apostle James, couple it with the assertion, that the seven first bishops of Spain were ordained by the Apostle Peter, whom they thus pretend to have been the founder of the church of Spain. But whatever credit may be attached to the conflicting statements made as to the first introduction of Christianity into Spain, the fact is undoubted that heresies of various kinds early sprung up in that country. Thus, in the fourth century, the **PRISCILLIANISTS** (which see) originated there, and maintained their ground for the long period of two centuries. The erroneous opinions of this sect, which were in fact a combination of the *Manichean* and *Gnostic* heresies, were condemned by a synod which was convened at Saragossa, A. D. 380, and, through the interference of the secular power, Priscillian himself was not only sentenced to banishment, but afterwards to death. Towards the close of the eighth century, another heretical sect arose in Spain, which received the name of **ADOPTIANS** (which see), from the circumstance that they believed Christ to be the Son of God by adoption simply, and not by eternal generation. This opinion was first started by Elipand, archbishop of Toledo, who was at the head of the Spanish church, and vigorously defended by Felix, bishop of Urgel, in Catalonia. The sect thus originated, however, was but short-lived; for on the death of Elipand and Felix, their followers speedily disappeared. In the ninth century, we find the leading opinions which were afterwards taught by the reformers maintained with ability by a distinguished

Spaniard, Claude, bishop of Turin; and this eminent divine, in condemning image-worship, quotes a decree of a Spanish council held at Elliberis, which ordained that there should be no pictures in churches, and that nothing should be painted on the walls which might be worshipped or adored.

The ancient church of Spain preserved for a long period the most jealous regard to her purity both in doctrine and discipline. Like the African church, to whose practices she paid great deference, she refused to acknowledge the supremacy of the bishops of Rome, and for eight centuries denied the right of these ambitious prelates to interfere in her internal arrangements. During the prevalence of Arianism in Spain in the fifth and sixth centuries, the Roman See made strenuous efforts to subjugate the Spanish church to her sway, but with so little success, that, during the whole of the century which succeeded the suppression of Arianism, ecclesiastical affairs were conducted in Spain without the slightest interference on the part of the See of Rome. And when Pope Benedict II. found fault with a statement made in a confession of faith drawn up by a council of Toledo, to the effect, that while there are two natures in Christ, there are three substances, meaning thereby to denote his divine nature, his human soul, and his body, the Spanish prelates drew up a laboured and indignant vindication of the doctrine, supporting it by quotations both from the scriptures and the writings of the Fathers; and in the close of this spirited document, they plainly declare their determination to adhere unflinchingly to what they consider the truth in the face of all who should oppose them.

It is a well known fact in ecclesiastical history, that from the time that liturgies or fixed forms of celebrating divine service were introduced in the Christian church, these regular offices not only varied in different countries, but even in different parts of the same country. Accordingly several different liturgies were used in the ancient church of Spain, until the fourth council of Toledo, A. D. 633, passed a decree, enjoining uniformity in the mode of conducting divine worship in all the churches of the Peninsula. In consequence of this decree, the Mozarabic Liturgy, which had been in use probably from the fifth century in some of the Spanish churches, was adopted in all. Isidore, archbishop of Seville, who, along with Ildefonso, revised and corrected this liturgy, is bold enough to ascribe its original preparation to the Apostle Peter. Its use in Spain was abolished by Gregory VII. about 1080, the Roman liturgy being substituted in its place. The innovation was keenly opposed by all classes of the people. "To determine this controversy," says the elder M'Crie, in his 'History of the Reformation in Spain,' "recourse was had, according to the custom of the dark ages, to judicial combat. Two knights, clad in complete armour, appeared before the court and an immense assembly. The champion of the Gothic litur-

gy prevailed; but the king insisted that the litigated point should undergo another trial, and be submitted to, what was called, *the judgment of God*. Accordingly, in the presence of another great assembly, a copy of the two rival liturgies was thrown into the fire. The Gothic resisted the flames, and was taken out unhurt, while the Roman was consumed. But upon some pretext—apparently the circumstance of the ashes of the Roman liturgy curling on the top of the flames and then leaping out—the king, with the concurrence of Bernard, archbishop of Toledo, who was a Frenchman, gave out that it was the will of God that both offices should be used; and ordained, that the public service should continue to be celebrated according to the Gothic office in the six churches of Toledo which the Christians had enjoyed under the Moors, but that the Roman office should be adopted in all the other churches of the kingdom. The people were greatly displeased with the glaring partiality of this decision, which is said to have given rise to the proverb, *The law goes as kings choose*. Discouraged by the court and the superior ecclesiastics, the Gothic liturgy gradually fell into disrepute, until it was completely superseded by the Roman."

The adoption of the Roman liturgy by the church of Spain was soon after followed by the submission of that church to the Roman See. Not contented with the power which they had thus obtained in ecclesiastical matters, the Popes continued to push their claims still farther, until they succeeded in the complete subjugation of the whole nation, both in church and state. In A. D. 1204, Don Pedro II., king of Arragon, consented to be crowned at Rome by Pope Innocent III., swearing fealty at the same time to the Holy See in his own name and that of his successors on the throne of Spain. And to render this act of royal submission still more solemn and secure, an additional ceremony took place in the chapel of St. Peter, when the Pope delivered the sword into the hands of the king, who made formal dedication of all his dominions to St. Peter, the prince of the apostles, and to Innocent and his successors, as a fief of the church, engaging as a token of homage to pay an annual tribute to the Pope. By way of compensation for this act of royal submission, his Holiness granted as a special favour that the kings of Arragon, instead of being obliged to come to Rome, should henceforth be crowned in Saragossa by the archbishop of Tarragona, as the representative of the Pope. Not many years elapsed after Pedro had vowed allegiance to Rome, when he incurred the papal anger by taking up arms in defence of heretics, and was in consequence excommunicated. His grandson, also, Pedro the Great, was deprived of his kingdom by a decree of the Holy See—an event which was followed by a civil war and the invasion of the kingdom by France. In vain did various kings of Arragon struggle to recover the independence they had lost; such efforts only re-

sulted in their own deeper humiliation, and the prouder triumph of Rome.

In consequence of the intimate connection which subsisted between Spain and France, in the eleventh and twelfth centuries, some persons belonging to the early reforming sects, the Waldenses and Albigenses, which had arisen in Provence and Languedoc, crossed the Pyrenees, and established themselves in the Spanish territories, where for a time they found a resting-place. At length, however, through the influence of Pope Celestin III., an edict was issued by Alfonso II., king of Arragon, banishing all heretics from his territories. Under the constraint of a council held by papal authority, Pedro II. was obliged reluctantly to renew this intolerant edict. This monarch was at heart favourable to the Albigenses, and, after a time, he joined his brother-in-law, Raymond, Count of Toulouse, in defending the persecuted reformers, and fell A. D. 1213, fighting in their cause.

After this event, multitudes of the Albigenses sought refuge in Arragon, where they rapidly increased in numbers and influence. The extensive prevalence of heresy in various parts of Spain at length attracted the attention of the popes, and in 1237 the fires of persecution were lighted, and numbers of so-called heretics were condemned to the flames. Some of the Waldenses escaped the troubles in which their brethren were involved by settling in Catalonia under the form of a religious society, bearing the name of the Society of Poor Catholics. This fraternity received the formal approval of Innocent III., but as its members were accused of favouring instead of converting the heretics, the order was at last suppressed. Although the fires of the Inquisition were kindled from time to time, the Albigenses, and afterwards the Wickliffites, continued to propagate their reforming principles in various parts of Spain; and it was not until after a persecution of two centuries that these heretics were exterminated, with the exception of a few who found refuge in the remote and more inaccessible parts of the country.

Rome now a second time acquired complete ascendancy in Spain, and from the twelfth to the fifteenth century it literally swarmed with friars, monks, and nuns. The mendicant orders, in particular, both Dominican and Franciscan, had their convents in every district. In A. D. 1400 there were no fewer than 121 convents belonging to the Franciscans alone in the three provinces of Santiago, Castile, and Arragon, including Portugal.

In Spain, as everywhere else, the increase of monastic houses gave rise to corruption, licentiousness, and vices of various kinds, which the utmost efforts of the kings were unavailing to reform. Ignorance and moral degradation now characterized both clergy and people to a most lamentable extent, and Spain was enveloped in the deepest darkness, both intellectual and spiritual. Not that learn-

ing, either secular or religious, was utterly banished from the Peninsula. On the contrary, from Isidore in the seventh, to Cardinal Ximenes in the sixteenth century, a continued series of men of erudition and talent adorns the pages of its literary history. Of all the countries of Europe, indeed, Spain enjoyed peculiar advantages in this respect. Having been subjugated by the Saracens, among whom, during the dark ages, learning, when banished from Europe, had found patronage and a home, the Spaniards naturally imbibed that love of literature which fortunately for the world amounted almost to a passion in the breasts of their conquerors. Hence arose the famous schools of Cordova, Granada, and Seville, which, under the Saracen empire, occupied a high position as seats of learning. The study of the ancient classics and of the early Italian poets, particularly Danté and Petrarch, so refined the taste and cultivated the genius of the Spaniards, that a national literature began to be formed. Able men, from time to time, filled the chairs of the universities of Seville, Salamanca, and Alcalá. Spain at length established to herself a high reputation for learning. The study of the oriental languages was more especially prosecuted with ardour and success during the fourteenth and fifteenth centuries. This led to the publication of the Complutensian Polyglot, under the patronage and at the expense of Cardinal Ximenes, then archbishop of Toledo. This great masterpiece of Spanish erudition began to be printed in 1502, and was finished in 1517, in six volumes folio (see COMPLUTENSIAN VERSION), at the press of Complutum or Alcalá de Henares.

But amid the intellectual progress which Spain made for centuries before the Lutheran Reformation, there was one institution—the modern Inquisition—which paralyzed the nation's exertions, crushed its energies, and prevented it from assuming its legitimate place among the enlightened countries of Europe. By the authority of the see of Rome, this engine of horrid cruelty was put in operation in various parts of the Spanish territories, and multitudes of the wisest and best of the people fell victims to its fury. "In the course of the first year," says the elder M'Crie, "in which it was erected, the inquisition of Seville, which then extended over Castile, committed two thousand persons alive to the flames, burnt as many in effigy, and condemned seventeen thousand to different penances. According to a moderate computation, from the same date to 1517, the year in which Luther made his appearance, thirteen thousand persons were burnt alive, eight thousand seven hundred were burnt in effigy, and one hundred and sixty-nine thousand seven hundred and twenty-three were condemned to penances; making in all one hundred and ninety-one thousand four hundred and twenty-three persons condemned by the several tribunals of Spain in the course of thirty-six years. There is reason for thinking that this estimate falls much below the

truth. For, from 1481 to 1520, it is computed that in Andalusia alone thirty thousand persons informed against themselves, from the dread of being accused by others, or in the hope of obtaining a mitigation of their sentence. And down to the commencement of the seventeenth century, the instances of absolution were so rare, that one is scarcely to be found in a thousand cases; the inquisitors making it a point, that, if possible, none should escape without bearing a mark of their censure, as at least suspected *de levi*, or in the lowest degree."

The Lutheran reformation, which had its origin in Germany, speedily found its way into Spain, so intimate was the connection in the sixteenth century between the two countries. The writings of the great Saxon reformer were translated into Spanish, and widely circulated among the people. A movement now commenced in favour of the new doctrines which neither papal bulls nor the vigilance of the Inquisition could arrest. Prosecutions for heresy were instituted against some of the most learned men of the kingdom. But gradually more favourable ideas of the opinions of Luther began to be entertained by some of the most influential of the Spanish nobles, more especially after the publication of the Confession of Augsburg—a document which opened the eyes of multitudes to the true character of the Reformed doctrines. The inquisitors found it necessary to adopt every expedient within their reach to prevent the spread of Lutheran books and opinions. An edict was issued by the Council of the Supreme in 1530, ordering the public libraries to be ransacked, and even private houses to be searched, while a denunciation of all who read or kept heretical books was appointed to be published in every city, town, and village. But all was unavailing; the creed of Luther was embraced by not a few both among the clergy and laity in Spain.

The writings of the MYSTICS (which see) tended also to prepare the minds of some enlightened Spaniards for the Reformation. For some time, however, the new opinions were propagated in secret, such was the dread of the Inquisition which prevailed among all classes. At length a man of bold and intrepid character arose who triumphed over all the obstacles which opposed the entrance of the gospel into the Peninsula. This heroic person was Rodrigo de Valer, a native of Lebrixa, thirty miles distant from Seville. In early life his habits had been idle and dissipated, but having undergone a complete change of mind, he applied himself to the study of the Word of God, and arrived at views almost wholly identical with those of the German reformers. Accordingly he founded a church in Seville, which was Lutheran in the main doctrines of its creed. Valer now devoted himself to the propagation of his opinions with such activity and zeal, that the clergy and monks were indignant that a layman should presume to instruct his teachers, and inveigh against the doctrines and institutions of mother church. He was

apprehended therefore, and brought before the Inquisition, but, through the influence of some who in secret were friendly to him, he was treated with unwonted mildness, and dismissed simply with the loss of his property. Yet he was not thereby silenced. Yielding to the persuasion of his friends indeed, he refrained for a short time from declaring his sentiments in public; but, unable long to endure this restraint, he commenced anew to remonstrate against the corruptions of the age, and having been seized a second time, he was condemned in 1541 to perpetual imprisonment.

Valer was succeeded in his work as an apostle of the Reformation in Spain by Juan Gil, commonly called Egidius, who, assisted by Vargas and Constantine Ponce de la Fuente, were highly honoured to advance the good cause. The three friends succeeded in gathering round them a small but devoted company of warm supporters of evangelical truth, thus forming in Seville a society, which gradually increased in numbers, and diffused the reformed principles both in the city and the surrounding country. The suspicions of the Inquisition were in consequence aroused, and the three preachers, but more especially Egidius, were narrowly watched in all their movements. Meanwhile, Vargas was cut off by death, and Constantine having been summoned to the Low Countries, Egidius was left to contend singlehanded for the truth of God. His enemies eagerly sought his ruin, but to their mortification, the emperor, in 1550, conferred upon him the bishopric of Tortosa, which was one of the richest benefices of Spain. Instead of being allowed to enter upon his high office, he was charged with heresy, and openly denounced to the Inquisition, which committed him to prison. The utmost anxiety was now felt by the friends of Egidius for his safety, and the emperor, on learning his danger, wrote in his favour to the inquisitor-general. In consequence of this influential application, the inquisitors were afraid to proceed to extremities, and the matter was submitted to the judgment of two arbiters chosen respectively by the parties. The case was conducted in public, and decided against him through the treachery of his own arbiter. The sentence bore that he was violently suspected of holding the Lutheran heresy, and was therefore condemned to abjure the propositions imputed to him, to be imprisoned for three years, to abstain from writing or teaching for ten years, and not to leave the kingdom during that period, under pain of being punished as a formal and relapsed heretic, or, in other words, of being burnt alive. Stunned by the unexpected result, Egidius silently acquiesced in the sentence which thus suddenly arrested his useful labours in the reformed cause. He survived the term of his imprisonment by only a single year, and his body being afterwards exhumed, was committed to the flames, his property confiscated, and his memory declared infamous.

The persecution of Egidius, instead of checking

only tended to advance the progress of the Reformation in Spain. In Seville, Valladolid, and other towns, churches were formed, which met privately for divine service and religious instruction. Several centuries before the Reformation, attempts had been occasionally made to translate the Sacred Scriptures into the language of Spain, but all such laudable efforts were regularly discountenanced by the Inquisition, which prohibited the printing of translations of the Bible. At length, after the extensive spread of reformed opinions in Spain had created an urgent demand for the Word of God, Francisco de Enzinas undertook a translation of the New Testament into the Castilian tongue, which was printed at Antwerp in 1543, with a dedication to Charles V. On the appearance of this work, its author was arrested by the public authorities, and thrown into prison, where he was confined for fifteen months. From an early period the Spanish Jews seem to have had translations of the Old Testament into the vernacular language. In 1556, Juan Perez published a translation of the New Testament into Spanish, and at his death he bequeathed all his fortune to the printing of the Bible in his native tongue. The task which he had left unfinished was completed by Cassiodoro de Reyna, who published a translation of the whole Bible in 1569. But while individuals were thus zealous in the work of translation, the Spanish divines generally were violently opposed to the practice of translating the Sacred Writings into vernacular tongues, and the most strenuous efforts were used by the civil authorities to prevent Spanish Bibles from being imported into the country, or distributed among the people.

One of the most eminent promoters of the Reformation in Spain was an individual whose name we have already mentioned—Constantine Ponce de la Fuente. This man's talents and attainments were of no mean order, and his residence in Seville gave considerable impulse to the Protestant cause in that city. Having been elected to a divinity chair in the College of Doctrine, he had ample opportunity by his lectures of imparting to the minds of the young men a knowledge of Protestant truth. Availing himself also of the pulpit and the press, he diffused by these means among his countrymen accurate views of the Word of God. More especially in Seville, many, chiefly through his instructions, were led to embrace reformed doctrines, and in a short time a regular Protestant church was organized in that city, which met in the house of a lady of rank and wealth.

Nor was a warm attachment to the principles of the Reformation limited only to private individuals in Seville; the greater number of the religious institutions of that city and neighbourhood were speedily leavened with the new doctrines. This was more especially the case with the monastery of San Isidro del Campo, whose inmates no sooner adopted reformed principles, than, laying aside the idle and

debasement habits of monachism, they devoted themselves to the zealous diffusion of the knowledge of the truth through the adjacent country, directing their efforts in particular to the Hieronymite monks, among whom some individuals of the highest reputation became converts to Lutheranism.

In Valladolid also, and other cities of Spain, the good work made rapid progress, not only among the people generally, but among persons of high rank as well as men distinguished for their learning. One main cause of the wide spread of Protestant opinions in the Peninsula was the circumstance, that men of talent having been despatched into foreign countries to confute the Lutherans, returned with their minds infected with heresy. Thus, in process of time, the Reformation found adherents in all parts of Spain, amounting, as the elder M'Crue alleges, to no fewer than two thousand persons. "That flame," says he, "must have been intense, and supplied with ample materials of combustion, which could continue to burn and to spread in all directions, though it was closely pent up, and the greatest care was taken to search out and secure every aperture and crevice by which it might find a vent, or come into communication with the external atmosphere. Had these obstructions to the progress of the reformed doctrine in Spain been removed, though only in part and for a short time, it would have burst into a flame, which resistance would only have increased, and which, spreading over the Peninsula, would have consumed the Inquisition, the hierarchy, the papacy, and the despotism by which they had been reared and were upheld."

For a considerable time the Spanish Protestants held secret meetings for worship, and contrived to propagate their doctrines with activity and zeal. But at length, in 1557, information reached the inquisitors that a large quantity of heretical books had been introduced into Spain, and that Lutheran doctrines were spreading rapidly in the kingdom. Messengers were accordingly sent in all directions in search of the heretics, who were soon apprehended in such numbers that the common prisons were crowded with victims. Some in attempting to escape were pursued and overtaken, while others succeeded in finding an asylum in foreign lands. Philip II., to whom his father, Charles V., had bequeathed an intense hatred of heresy, made application to Pope Paul IV. for an enlargement of the authority of the holy office, which was readily granted, so far as to include all persons, whether clerical or lay, with the exception of his holiness himself. All confessors were strictly enjoined to examine their penitents, of whatever rank, so as to discover those who were guilty of heresy. And to encourage informers, Philip by an edict declared them entitled to the fourth part of the property of those who through their information should be convicted. In short the most sanguinary enactments were issued with the view of preventing the spread of heretical opinions. A crusade of the most bloody

character was now carried on against all Protestants, and even against such as were suspected of in any way favouring the reformed doctrines. To defray the charges of this cruel work of extermination, the inquisitors were authorized, in addition to their ordinary revenues, to receive an extraordinary subsidy of 100,000 ducats of gold to be raised by the clergy. Multitudes of Protestants perished in the unwholesome prisons. Various modes of torture were resorted to for the purpose of procuring evidence to convict those who were imprisoned on a charge of heresy. These, however, were only preparations for the grand consummation of the appalling tragedy. Orders were now issued by the Council of the Supreme for the celebration of public AUTOS-DA-FE (which see) under the direction of the several tribunals of the Inquisition throughout the kingdom. The first of these dreadful exhibitions took place at Valladolid, on the 21st of May, 1559, being Trinity Sunday, in presence of the heir-apparent and the queen-dowager. The prisoners led out on this occasion were thirty in number, of whom sixteen were reconciled to holy mother church, and fourteen were delivered over to the secular arm. Of this last class two were thrown alive into the flames, and the rest were previously strangled. From 1560 to 1570 one public *auto-da-fe* was celebrated annually in all the twelve cities in which provincial tribunals of the Inquisition were then established. The latter date may be regarded as the period of the suppression of the Reformation in Spain.

Nor was the Inquisition limited in its efforts to the extirpation of heresy in Spain; the same bloody work was carried forward also in the Spanish possessions abroad. This was particularly the case at Mexico, Lima, and Carthage. Many Spaniards who had imbibed reformed sentiments, only escaped the dungeon and the stake by abandoning their native country. Some crossed the Pyrenees and found refuge in France and Switzerland; others, escaping by sea, settled in the Low Countries and in various parts of Germany. But it was in Geneva and England that the greater part of the Spanish refugees were privileged to find a permanent home.

So active and unwearied has the Spanish Inquisition been in punishing heresy, that, as Llorente, a Romish writer, informs us, in the short space of thirty-six years, no fewer than 13,000 human beings were burnt alive. It was not until the eighteenth century that the horrors of this bloody tribunal began to abate. But even during the eighteenth century occasional cases occurred of *autos-da-fe* under the authority of the Inquisition. At length, in 1808, the holy office in Spain was abolished by Napoleon Buonaparte, and though restored by Ferdinand VII. in 1814, it was totally abolished by the constitution of the Cortes in 1820, and at the recommendation of the chief European powers in 1823 its re-establishment was refused.

The more recent events which have affected the

religious condition of Spain are thus rapidly sketched by Dr. Hase:—"A number of convents in Madrid were destroyed (July 17, 1834) by a mob excited by reports of poisoning during the prevalence of the cholera, and no punishments were inflicted on the perpetrators. A more general insurrection broke out in the summer of 1835, in which many convents and monks were consumed in the flames as *autos-da-fe* of the revolution, until finally it seemed necessary to abolish the convents to save the monks. By a decree of July 25, 1835, nine hundred houses belonging to several orders were closed, that by means of their wealth and the property of the Inquisition and of the Jesuits, which had previously been confiscated, the public debt might be liquidated. The government accused the clergy of sowing dissensions among the people, and required that every candidate for future appointment in the church should produce a certificate from the civil authorities vouching for his patriotism. As the revolution rolled on, and the necessities of the state became urgent, all the convents were confiscated (1836) and taken possession of by the government, and the sacred utensils were sold to cover the expenses of the civil war. The Cortes abolished the tithes, and declared that all the property of the Church belonged to the Spanish nation (1837). In the ruin of Don Carlos, which occurred principally in consequence of the demoralization of his court (1839), a portion of the clergy were inextricably implicated. Gregory XVI. had not recognized the queen, and had rejected the bishops appointed by the regency, but the act by which this was done was accompanied by an expression of desire that the existing relations of the country might not be disturbed. But when the nuncio, who then represented the pope, wished to guard the rights of the Church, Espartero, the victorious soldier who had driven away the queen-mother, ordered him to be transported beyond the borders of the country (Dec. 29, 1840). The pope hereupon declared in an allocution dated March 1, 1841, that all those decrees of the Spanish government by which the Church had been despoiled of its property were null and void. While Christina obtained for herself absolution in Rome, the Spanish regent treated every recognition of the papal allocution as a crime, wished to abolish all intercourse with Rome and all foreign jurisdiction in Spain, because the regent in Rome was disposed to sacrifice his secular to his ecclesiastical interests. The Cortes determined upon a new organization of the clergy, by which the bishop's sees were much diminished, the sinecures were abolished, the property of the Church was sold, and moderate salaries to be paid from taxes which it was hard to collect were assigned to the clergy. Nothing now remained for the pope but to call upon the whole Church to pray for the distressed condition of the Church in Spain, with the promise that all who would comply should receive plenary absolution. All priests who gave attention to these acts of the

pope were deposed and banished by the regent. But even the liberal prelates now began to withdraw from the country, the afflicted Church succeeded in inducing the nation to abandon Espartero, and Queen Isabella II., not yet of age, was declared (1843) competent to govern. Her ministry soon perceived the necessity of reconciling the Church with the new legal system created by the revolution. The expelled priests were reinstated, and the papal rights in Spain were acknowledged. As the price of his recognition of the queen the pope demanded what was now shown to be an impossibility, the restoration of the property of the Church. But the sale of all that remained being about one-fourth of the whole, was now suspended, Gregory conferred the canonical investiture upon six of the bishops appointed by government (1846), and Pius, in compliance with the wishes of France, rather hastily bestowed a dispensation upon the queen for her marriage with her cousin. After a long period of vacillation according to the political complexion of the frequently changing ministry, a concordat was agreed upon (1851), by which, notwithstanding the Bibles sent from England, the Catholic religion, to the exclusion of every other form of worship, was recognized as the religion of Spain for all future time; the instruction of the young was committed to the supervision of the bishops, to whom a pledge was given that the government would co-operate in the suppression of injurious books; the country was divided into new dioceses, of which there were six less than before; all that remained of ecclesiastical or monastic property was restored; all new acquisitions by the Church were allowed; and to provide against any deficiency, a support, moderate only when compared with their former wealth, was secured to the clergy from the sale of the Church property, and from the contributions in the different communes."

For some years past, attempts have been made, more especially by the agents of the Spanish Evangelical Society, to introduce Bibles and other religious books into the Peninsula, but so firmly rooted is the Romish religion in that country, that every possible obstruction is thrown in the way of those who would wish to enlighten the Spanish people in the knowledge of Divine truth.

SPES, a female deity among the ancient Romans. She was the personification of hope, and corresponded to the Grecian goddess *Elpis*.

SPHINX, a monstrous figure among the ancient Egyptians. It consisted of an unwinged lion couchant, but the upper part of the body was human, being generally believed among the ancients to be that of a young female, though Herodotus speaks of the man-sphinx. The latest investigators of Egyptian antiquity, more especially Sir John G. Wilkinson, have come to the conclusion that the Egyptian sphinxes are never female like those of the Greeks, but always have the head of a man and the body of a lion. Rosellini also remarks that, with the exception

of a very few cases, the sphinxes have beards. In its symbolic meaning, the sphinx is believed to denote the union of strength and wisdom, and probably, in a secondary sense, the king as the possessor of these qualities. On this subject Wilkinson remarks:—"The most distinguished post among fabulous animals must be conceded to the sphinx. It was of three kinds,—the *Andro-sphinx*, with the head of a man, and the body of a lion, denoting the union of intellectual and physical power; the *Crio-sphinx*, with the head of a ram and the body of a lion; and the *Hieraco-sphinx*, with the same body and the head of a hawk. They were all types or representatives of the king. The two last were probably so figured in token of respect to the two deities whose heads they bore, Neph and Re; the other great deities, Amun, Khem, Pthah, and Osiris, having human heads, and therefore all connected with the form of the *Andro-sphinx*. The king was not only represented under the mysterious figure of a sphinx, but also of a ram, and of a hawk; and this last had, moreover, the peculiar signification of '*Pthah*,' or Pharaoh, '*the Sun*,' personified by the monarch. The inconsistency, therefore, of making the sphinx female, is sufficiently obvious.—When represented in the sculptures a deity is often seen presenting the sphinx with the sign of life, or other divine gifts usually vouchsafed by the gods to a king; as well as to the ram or hawk, when in the same capacity, as an emblem of a Pharaoh."

From the mythology of ancient Egypt, the sphinxes appear to have been introduced into Greece, where they were represented under the figure of the winged body of a lion, with the bosom and upper part of the body resembling a woman.

SPINOZISTS. See PANTHEISTS.

SPIRIT (HOLY). See HOLY GHOST.

SPIRITUALISTS, a modern school of thinkers who resolve religion into a peculiar mode of feeling. They seek to destroy the objective element, and to reduce all to the subjective or intuitional consciousness. This school has been already noticed under the article INTUITIONISTS.

SPIRITUALISTS, a class of people in recent times who either believe, or pretend to believe, that they can hold communication in a mysterious way with the spirits of an unseen world. This converse has been often alleged to be maintained under mesmeric influence, or in a state of *clairvoyance*, when the body is supposed to be so preternaturally affected, that the mind is wholly dis severed from connection with outward and sensible objects, and brought to a near and intimate relation with spiritual and unseen objects. In this mesmeric state the individual is said to see and know what could only be the result of a spiritual manifestation. Another class of Spiritualists arose a few years ago in North America under the name of *Rappists*, or *Spirit-Rappers*, claiming to hold converse with spirits by means of mysterious noises, or rappings heard at intervals.

This curious phase of superstition first manifested itself in 1846 in the little village of Hydesville, township of Arcadia, Wayne county, New York, where an individual named Michael Weekman, in consequence of inexplicable sounds which he heard, began to entertain the idea that a communication with the interior or spirit-world had been opened up. It was not, however, until March 1848 that an attempt was made to turn these rappings to personal or pecuniary advantage; two young women named Catherine and Margaretta Fox having formed the project of rendering the knockings intelligible and profitable. They started accordingly as "mediums," to whom alone the privilege belonged of enjoying spirit manifestations. From this small beginning originated a gigantic imposture, which numbered its believers by thousands in the new world, and secured also great numbers of converts in the old. It was calculated that at one time no fewer than thirty thousand of "spirit mediums" were practising in the United States. Nor were these knocking answers to questions credited by the ignorant alone; men of intelligence and ability were ranked among the believers in intercourse with spirits. Thus N. P. Willis remarks:—"The suggestions and 'outside' bearings of this matter are many and curious. If these knocking answers to questions are made (as many insist) by *electric detonations*, and if disembodied spirits are still moving, consciously, among us, and have thus *found an agent, at last, ELECTRICITY, by which they can communicate with the world they have left*, it must soon, in the progressive nature of things, ripen to an intercourse between this and the spirit world."

This strange practice of spirit-rapping came at length to be regarded as a new faith, which was soon reduced to a regular system. Assisted by communications from the unseen world, some of the believers contrived to construct a regular geography of the spirit spheres, of which the following is an outline:—"Commencing at the earth's centre and proceeding outward in all directions, the surrounding space is divided into seven concentric spheres, rising one above and outside the other. Each of these seven 'spheres' or spaces is again divided into seven equal parts, called 'circles;' so that the whole 'spirit world' consists of an immense globe of ether, divided into seven spheres and forty-nine circles, and in the midst of which our own globe is located.

"The good, bad, and indifferent qualities of the spirits located in these seven separate spheres, are carefully classified for our edification. Those of the first sphere are said to be endowed with Wisdom, wholly selfish, or seeking selfish good. 2nd.—Wisdom, controlled by popular opinion. 3rd.—Wisdom, independent of popularity, but not perfect. 4th.—Wisdom, which seeks others' good, and not evil. 5th.—Wisdom in purity, or a circle of Purity. 6th.—Wisdom, in perfection to prophecy. 7th.—Wisdom, to instruct all others of less wisdom.

"According to the new philosophy, when a man

dies, his soul ascends at once to that sphere for which it is fitted by knowledge and goodness on earth; and from that point ascends or progresses outward from circle to circle, and from sphere to sphere, increasing in knowledge and happiness as it goes, till it reaches the seventh circle of the seventh sphere, which is the highest degree of knowledge and bliss to which it is possible to attain in the spirit-world. The authors of the *Supernal Theology* assert that heaven is beyond all the spheres, and represent the change from the seventh sphere to heaven as equivalent to the change from the life on earth to a dwelling in the lower spheres. Though there are many low spirits in the second sphere, as well as in the rudimental sphere in which we poor mortals live, yet they are ever advancing or growing better, and can never grow worse. Although the spirits of the upper spheres can descend through all intervening spheres and circles to the rudimental, and help their tardy brethren *up*, yet the low or vulgar spirits can never pull their more advanced brethren *down*."

In the 'Supernal Theology,' a work which is intended to unfold the secrets of the spirit-world, we are told that the bodies of spirits are as really material as our own, only the matter is of an opposite nature, so that the one is not easily perceptible or resistible to the other. In accordance with this view, the spirits are alleged to indulge in employments and amusements similar to those of earth. "They have the power," it is said, "of creating whatever they desire. Whatever robes they desire to wear, they possess with the wish. They paint, sculpt, write, or compose music; and their productions are as tangible to them as ours are to us. The artist, by means of his will, paints a picture, and shows it to his friends, as really as it is on earth; and the poet writes, and finds admirers of his verses, as he would here. They enjoy whatever they desire, and this is one of the sources of their happiness. They eat fruit, or whatever they incline to, and indulge their appetites—not, however, from necessity; they never feel hunger or thirst, or cold or heat. . . . If they wish for a harp, they at once possess it, and it is a reality—a tangible thing—and, to their perception, as much a material substance as the things we handle here. When they no longer desire the object, it is a nonentity. They do not lay it by, to take it up again, but the idea remains, and they can recall the thing, as it were, in its perfect identity."

According to the theory of the American Spiritualists, the power and quality of "mediums" are entirely dependent on the quantity of electricity in their composition; while those who are destitute of electricity are non-conductors of spirit-messages. As the new faith gained ground the demand for spirit-communications rapidly increased, and the rapping process being necessarily slow, a new method was discovered which is known by the name of the card-process. It consisted in the medium being

provided with a card on which the letters of the alphabet were printed, and when a message from the spirit-world was desired, the medium spelt out the words by touching the requisite letters with the forefinger. This was followed by a still more rapid method of conveying communications, that of employing writing-mediums, who of course claimed no agency whatever in the production of the writing, alleging themselves to be simply instruments used by the spirit. Another class of writing mediums again wrote by what is styled in spirit phraseology "the spirit impression." They represent that they are unconscious of their hands being used by an invisible power, and are equally unconscious of their bodies being entered by the spirits of the dead. But that no time might be lost in conveying messages from the unseen world, a spirit phonography was devised, which was represented as being the language used by the spirits of the higher spheres in conveying their ideas, and was written in characters entirely different from any earthly language.

Another class of "mediums" claimed to be speaking mediums, who were understood to give forth their utterances in a state of *clairvoyance*, under the influence of the spirits. But the strangest of all mediums is the dancing one, which seems to have been indigenous to the Western States. It is thus described:—"The dancing mediums are old and young, and of both sexes. Sometimes the dance is performed in a circle of three or four persons, but not always. The movements are very eccentric, yet often exceedingly graceful. This part of the manifestations came rather in contact with my sense of propriety, but as I was willing to let the spirits do as they pleased, and as I saw nothing repulsive to my moral feelings, I gradually inclined to relish it much the same as the rest of the company. There was a peculiar feature in this display of spirit-power which arrested my attention. No one who danced desired it, neither could they stop it. They sometimes made an effort (for they were conscious) to sit down or fall down, but they could not do either. When music was heard, I observed that accurate time was kept by the mediums."

This extraordinary system of *Spirit-Rapping* is not confined to America, where it originated, but has found its way to this side of the Atlantic, where it has gained credit with not a few credulous people. Its success, however, in Great Britain has been small compared with its success in the land of its birth; and the probability is, that in the course of a few years this delusion, like many others which have preceded it, will be numbered among the things that were.

SPIRITUALS, a section of the order of **FRANCISCANS** (which see), in the thirteenth and fourteenth centuries, who adhered strictly to the rigid poverty of St. Francis, the founder of the order. They were violently opposed to the **BRETHREN OF THE COMMUNITY** (which see).

SPIRITUALS, a sect which arose in Flanders in

the sixteenth century, and was known also by the name of **LIBERTINES** (which see).

SPONSORS, parties in the early Christian church who were present at the baptism both of children and adults as witnesses to the transaction, and as sureties for the fulfilment of the vows and engagements made by those who received baptism. The office of sponsors, though mentioned as early as the time of Tertullian, has no foundation either in example or precept drawn from the Scriptures, but may have probably originated in a custom authorized by Roman law, by which a covenant or contract was witnessed and ratified with great care. The common tradition is, that sponsors were first appointed by Hyginus, a Roman bishop, about A. D. 154. The office was in full operation in the fourth and fifth centuries. The names of the sponsors were entered in the baptismal register along with that of the baptized person. Certain qualifications were required in those who undertook the duties of sponsors. Thus (1.) the sponsor must himself be a baptized person in regular communion with the church. (2.) He must be of adult age and of sound mind. (3.) He must be acquainted with the fundamental truths of Christianity. He must know the creed, the ten commandments, the Lord's Prayer, and the leading doctrines of faith and practice, and must duly qualify himself for his duties. (4.) Monks and nuns were, in the early periods of the church, thought to be peculiarly qualified, by their sanctity of character, for this office; but they were excluded from it in the sixth century. (5.) Parents were disqualified for the office of sponsor to their own children in the ninth century; but this order has never been generally enforced.

In early times only one sponsor was required, but the number was afterwards increased to two, three, and four; and then again diminished to one, or at most two. They were usually required to be of the same sex with the party baptized. The name of *Sponsors* was probably given because they respond or answer for the baptized. They are also termed now godfather and godmother. According to the Rubric of the Church of England, "There shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers." In the Church of Rome, no person is allowed to marry one who has stood to him or her in the relation of sponsor. This prohibition first appears in the Code of Justinian, and came to be admitted into the canon law.

SRAMANAS, ascetics, a name given to the priests of *Budha* from the Singhalese word *srama*, the performance of asceticism. They are monks as to their mode of living, but priests as to the world without. Their vows are in no case irrevocable. They seek their food by carrying the **ALMS-BOWL** (which see) from door to door, and their chief employment is teaching the novices, or writing books upon the life of the talipot.

SRAWAKAS, one of the names of the priests of Budha. It is derived from the Singhalese word *sru*, to hear. This name is also given among the Nepalese to one of the four orders into which their priests are divided.

SRI-PADA, an impression of Budha's foot which is worshipped by the Buddhists of Ceylon. The legend on this subject is, that on the third visit of the sage to Ceylon, in the eighth year after he obtained the Budhaship, he left an impression of his foot on the summit of the mountain usually known by the name of Adam's peak. Hence has arisen the practice, which is followed by great numbers of pilgrims, of annually resorting to the summit of the peak. The footstep is said by Dr. Davy to be a superficial hollow five feet three inches and three-quarters long, and between two feet seven inches and two feet five inches broad. The soles of Budha's feet are represented as being divided into an hundred and eight compartments, like a pictorial alphabet, each of which contained a figure. One of the titles of the monarch of Siam is "the pre-eminently merciful and magnificent, the soles of whose feet resemble those of Budha."

STALLS, seats in English cathedral or collegiate churches, intended exclusively for the use of the clergy and dignitaries of the church. They are situated in the *choir*, or the part where Divine service is usually performed. The word *stall* is also used to denote a benefice which gives the holder a right to a seat or stall in a cathedral or collegiate church.

STANCARISTS, the followers of Francis Stancarus, who, in the sixteenth century, taught both in Germany and Poland that it was only the human nature of Christ that made atonement for sin. He argued that if the divine nature of Christ mediated between God and man, then his divine nature must have been inferior to that of God the Father. The views of Stancarus contributed not a little to the spread of Socinian sentiments in Poland.

STAROBRADTZI, those of the old rites, the official name of a numerous class of Russian dissenters, who call themselves *Staroverzti*, or those of the old faith. They adhere to the old text of the Scriptures, and the liturgical books used by the Russo-Greek church, in opposition to the corrections introduced by the patriarch Nikon in 1654. The ministers of this sect are generally priests who have been ordained by the bishops of the established church, but had either left it or been expelled from its pale; and the government does not acknowledge their clerical character. Great efforts have been made by the Russian authorities to reconcile these dissenters to the established church, but only a few congregations have accepted the offer. The government treat them with great mildness, giving them the name of *Yedi-novertzi*, or co-religionists, but their obstinate adherence to the old ritual keeps them separate from the established church. They have a great number of convents and nunneries.

STATAMATER, a female divinity worshipped by the ancient Romans. Her image stood in the forum, where fires were lighted every night. She has sometimes been regarded as identical with **VESTA** (which see).

STATIONS, the technical designation for the half-fasts among the early Christians, as contradistinguished from the proper *Jejunia*. The Thursday and Friday of every week, but more especially the latter, were consecrated to the remembrance of the sufferings of Christ, and of the circumstances preparatory to his death. On these days were held meetings for prayer and fasts till three o'clock in the afternoon; hence they were called *dies stationum*, or station days. At an after period the word *stations* came to be applied to the churches, chapels, cemeteries, or other places where the people assembled for worship. Gregory the Great discriminated the different times, occasions, and places of public worship, and framed a service for each. This is the chief cause of the vast multiplication of liturgical formulas in the Romish church.

STATOR, a Roman surname of **JUPITER** (which see).

STERCORANISTS (from Lat. *stercus*, ordure), a term of reproach applied to certain divines in the ninth century, in consequence of disputes connected with Transubstantiation. Paschasius asserted that "bread and wine in the sacrament are not under the same laws with our other food, as they pass into our flesh and substance without any evacuation." Bertram, on the other hand, affirmed that "the bread and wine are under the same laws with all other food." The latter, accordingly, and all who held his opinion, were termed *Stercoranists*, and a keen controversy arose on the subject.

STERCULIUS, a surname applied to *Saturnus*, as having taught the Romans the use of manure in agricultural operations.

STHENIUS (from Gr. *sthenios*, powerful), a surname of **ZEUS** (which see).

STHENO, one of the **GORGONS** (which see).

STIGMATA, the marks of the five principal wounds of Christ alleged by Romish writers to have been miraculously impressed first on the body of St. Francis, and afterwards on the body of St. Catherine, and also of St. Veronica.

STOICS, one of the principal schools of philosophy among the ancient Greeks. It was founded by Zeno, B. C. 362, and derived its name from the porch or *stoa* in which he delivered his lectures. Stoicism held a middle place between the system of Plato and that of Epicurus. According to this system, the basis of existing things is that primary matter which neither increases nor diminishes itself. Matter was held to be in itself passive and without qualities, but operated upon by God in the form of fire or æther, as the foundation of all vital activity. The active world-producing fire was thus identical with the deity, and possessed of consciousness as well as the

power of foreseeing or predestinating the future. Individual souls were reckoned as like the soul of the world, of the nature of fire, and therefore perishable. Everything was regarded by the Stoics as subject to Fate.

The Stoical philosophy, however, was rather ethical than metaphysical, having a close and intimate bearing upon life and morals. Virtue was considered as consisting in a life conformable to nature, not only to our own nature or reason, but to the laws of external nature and to God, who is the reason or *logos* of the universe. These two conformities indeed were regarded as identical, for the soul of the wise man reflects the image of the Divine wisdom. The wise man of the Stoics was an imaginary, and not a real existence, being not only free from the weaknesses, but superior to the very wants of humanity. He was a man, in fact, possessed of a mind but not of a heart, capable of discerning and judging, but not of feeling, whose mental faculties were entire, but who had neither emotions nor passions. A being thus totally apathetic, and guided by reason alone, they supposed to resemble the Deity, and to be destined to removal at death to the celestial region of the gods, where it will remain until absorbed into the Deity.

STOLE, one of the most ancient vestments used by the clergy of the Christian church. It is a long and narrow scarf, with fringed extremities, crossing the breast to the girdle, and thence hanging down in front as low as the knees. The deacon wore it over the left shoulder, and in the Latin church joined under the right arm, but in the Greek church with its two extremities, one in front, and the other hanging down the back. Sometimes crosses were embroidered on the stole, and at other times the word *hagios*, holy. Romish writers represent the *stole* as a symbol of the cord by which Jesus was led to be crucified; and they assert also that the priest uses it in the mass to indicate his power of binding and loosing, which he professes to have received from Christ.

STONE-WORSHIP. One of the earliest modes of commemorating any remarkable event was to erect a pillar of stone, or to set up heaps of stone. These, in course of time, came to be looked upon as sacred, and even to be worshipped. See **PILLARS (CONSECRATED)**. That the Israelites were in danger of falling into this sin is plain from the prohibition contained in Lev. xxvi. 1—"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." Several commentators have explained this passage as referring to rocking-stones, such as seem to have been worshipped by the ancient Druids, and which, from their very nature, were likely to attract the veneration of an ignorant people. The stone which Jacob anointed and set up at Bethel is the first instance on record of a con-

secrated pillar, and Vossius alleges that, at an after period, it became an object of worship, and was conveyed by the Jews to Jerusalem, where it remained even after the city was destroyed by the Romans. According to Bochart, the Phœnicians worshipped Jacob's pillar, but whether this was the case or not, we know, on the authority of Sanchoniathon, that they had their own **BÆTYLIA** (which see), or anointed stones, to which they paid divine honours. These, in all probability, were *æroliths*, or meteoric stones, as indeed appears to be indicated in the fact that Sanchoniathon traces their origin to *Uranus*, or the heavens. Eusebius goes so far as to allege that these stones were believed to have souls, and accordingly they were consulted in cases of emergency as being fit exponents of the will of Deity. Herodian refers to a stone of this kind as being consecrated to the sun under the name of *Heliogabalus*, and preserved in a temple sacred to him in Syria, "where," he says, "there stands not any image made with hands, as among the Greeks and Romans, to represent the god, but there is a very large stone, round at the bottom, and terminating in a point of a conical form, and of a black colour, which they say fell down from Jupiter." Sacred stones have frequently been worshipped by heathen nations, and traces of the practice are even yet to be found in various nations.

STYLITES. See **PILLAR-SAINTS**.

STYMPHALIA, a surname of **ARTEMIS** (which see) among the ancient Greeks.

STYX, the principal river in the infernal regions, round which it was represented by the pagan theology of the ancient Greeks and Romans as flowing seven times. See **HELL**.

SUADA, an ancient Roman goddess, the personification of persuasion.

SUBDEACON, an inferior officer in the ancient Christian church. This order is first mentioned towards the middle of the third century, when Cyprian speaks of them as existing in the church. Cornelius also, in speaking of the clergy then belonging to the church of Rome, reckons seven subdeacons among them. The author of the Constitutions refers their origin to the time of the Apostles, and represents them as ordained with imposition of hands and prayer. Basil, however, says of this and all the other inferior orders of clergy, that they were ordained without imposition of hands. And a canon of the fourth council of Carthage thus describes the form and manner of ordination:—"When a subdeacon is ordained, seeing he has no imposition of hands, let him receive an empty patin and an empty cup from the hands of the bishop, and an ewer and towel from the archdeacon." The office of subdeacons was to prepare the sacred vessels and utensils of the altar, and deliver them to the deacon in the time of Divine service. They were also required to attend the doors of the church during the time of the communion service, and to conduct the commu-

nicants to their proper places. Besides these duties, the subdeacons were employed by bishops in ancient times to carry their letters and messages to foreign churches. A canon of the council of Laodicea forbids the subdeacon to wear an *orarium* in the time of Divine service, or even to sit in presence of a deacon without his leave. Though anciently an inferior order, subdeacons are ranked by the council of Trent and the Roman Catechism in the list of holy or greater orders. The Roman Catechism thus describes the office:—"His office, as the name implies, is to serve the deacon in the ministry of the altar: to him it belongs to prepare the altar-linen, the sacred vessels, the bread and wine necessary for the holy sacrifice, to minister water to the priest or bishop at the washing of the hands at mass, to read the epistle, a function which was formerly discharged by the deacon, to assist at mass in the capacity of a witness, and see that the priest be not disturbed by any one during its celebration. The functions which appertain to the ministry of the subdeacon may be learned from the solemn ceremonies used at his consecration. In the first place the bishop admonishes him, that by his ordination he assumes the solemn obligation of perpetual continence, and proclaims aloud that he alone is eligible to this office who is prepared freely to embrace this law. In the next place, when the solemn prayer of the litanies has been recited, the bishop enumerates and explains the duties and functions of the subdeacon. This done, each of the candidates for ordination receives from the bishop a chalice and consecrated patena, and from the archdeacon cruets filled with wine and water, and a bason and towel for washing and drying the hands, to remind him that he is to serve the deacon. These ceremonies the bishop accompanies with this solemn admonition: 'See what sort of ministry is confided to you: I admonish you, therefore, so to comport yourselves as to be pleasing in the sight of God.' Additional prayers are then recited; and when, finally, the bishop has clothed the subdeacon with the sacred vestments, on putting on each of which he makes use of appropriate words and ceremonies, he then hands him the book of the Epistles, saying, 'Receive the book of the Epistles, and have power to read them in the church of God, both for the living and the dead.'"

SUBLAPSARIANS. See **INFRALAPSARIANS.**

SUBSTRATI, the third order of penitents in the ancient Christian church, so called from the custom of prostrating themselves before the bishop, as soon as the sermon was ended, to receive his benediction with the imposition of hands. They stood in the *nave* of the church, behind the *ambo*, until prayer was made for them, after which they were obliged to depart before the communion service. This class of penitents is mentioned by the council of Nice, though no particular place is assigned them. But Tertullian, in speaking of the Roman discipline, says that penitents were brought into the church in sack-

cloth and ashes, and prostrated in the midst before the widows and presbyters to implore their commiseration. Some canons style this order the *penitents* simply by way of distinction, as being the most noted of the four classes. They were also called Kneelers or *Genuflectentes*. See **PENITENTS**.

SUCCESSION (APOSTOLICAL). See **APOSTOLICAL SUCCESSION**.

SUCCOTH-BENOTH (Heb. the booths of the daughters), small tents mentioned in 2 Kings xvii. 30, in which the Babylonish women practised the impure and licentious rites of the goddess *Mylitta*.

SUDRAS, the servile caste among the Hindus. It is believed to have sprung from Brahma's foot, the member of inferiority and degradation. Hence the Sudras are considered as the lowest class of society, bound to perform for the other castes all manner of menial duties, either as serfs or manual cultivators of the soil, domestic attendants, artizans of every respectable description.

SUFFRAGANS, a term applied in the ancient Christian church to denote the city bishops of any province under a metropolitan, because they met at his command to give their suffrage, counsel, or advice, in a provincial synod. Thus the seventy bishops who were immediately subject to the bishop of Rome as their primate or metropolitan, were called his suffragans, because they were frequently called to his synods. At the commencement of the Reformation in England under Henry VIII., an act was passed appointing suffragan bishops in a number of sees.

SUFFRAGE, a term used in the Prayer Book of the Church of England to designate a short form of petition as in the Litany.

SUFFRAGES, the versicles immediately after the Creed in the morning and evening prayer of the English Prayer Book.

SUFIS, a class of mystic philosophers in Persia. The name is supposed to be derived from an Arabic word signifying "pure," or "clear," or it may be from *soof*, wool, in allusion to the coarse woollen garments usually worn by the Sufi teachers. The term *Sufism* appears to be a general designation for the mystical asceticism of the Mohammedan faith. The Sufis can scarcely be said to constitute a separate sect; but the term includes Moslem mystics of every shade. The chief seat of Sufism for several centuries has been Persia; and indeed during the sixteenth and seventeenth centuries the descendant of a Sufi occupied the throne of that country.

The leading idea of the Sufi system is that the Infinite is expressed in the finite, the Deity in humanity, so that every man is an incarnation of Deity, or at least a particle of the Divine essence. This generic idea pervades the whole writings of the Sufis, which, both in prose and verse, form a very large portion of the literature of Persia. Hence a Sufi regards every man as, to a certain extent, a representative of the Deity. Sometimes this doctrine is

perverted so as to confound all moral distinctions; good and evil, virtue and vice being both regarded as of Divine origin. But in most cases the doctrine is turned to very different account. The Sufi, looking upon himself as an emanation from God, maintains both the possibility and the duty of becoming reunited to the Divine essence. This he hopes to accomplish by abstracting his mind from all worldly objects, and devoting himself to Divine contemplation. Accordingly the Sufis neglect and despise all outward worship as useless and unnecessary. The Musnavi, their principal book, expatiates largely upon the love of God, the dignity of virtue, and the high and holy enjoyments arising from an union with God. The Sufi makes it his highest aim to attain self-annihilation, by losing his humanity in Deity. Angelus Silesius indeed, an old Sufi poet, bids men lose in utter nihilism all sense of any existence separate from the Divine substance, the Absolute.

The rigid Moslems, and especially the Persian mollahs, entertain the most intense dislike to the Sufis, principally on account of their disregard of the outward forms of worship. And yet it cannot be denied that, notwithstanding the peculiarities of their creed, the great mass of the Sufis are sincere Mohammedans, and have a high veneration for the Koran. The principles of Sufism are undoubtedly on the increase in Persia, and may be said indeed almost to pervade the national mind. In these circumstances it is impossible to calculate the number of those who adhere to the doctrines of these philosophical mystics. They are to be found in every part of the empire, have their acknowledged head at Shiraz, and their chief men in all the principal cities.

SUMMANUS (from Lat. *summus*, the highest), an ancient Roman deity, said by Varro to have been of Sabine origin. He was regarded as of the same, or even higher rank than Jupiter himself. He has been considered by some to have been a deity of the lower world; at all events he appears to have been the Jupiter of night, and as such had a temple near the Circus Maximus at Rome.

SUMMISTS, a name given to those scholastic divines of the Middle Ages who propounded their dogmas in systematic works called *Summæ Theologiæ*, or Sums of Theology. The most able and important work of the kind was published by Thomas Aquinas in the thirteenth century.

SUMMUS SACERDOS (Lat. chief priest), a title given in the ancient Christian church to all bishops or pastors in charge of a flock. Clemens Romanus uses the title in this extended application. Jerome also adopts it as in common use, and, speaking of himself, he says, "In the opinion of all men I was nought worthy of the high-priesthood." Romish writers apply the title exclusively to the Pope of Rome.

SUNDAY. See **LORD'S DAY.**

SUN-WORSHIP. Both sacred and profane his-

tory unite in teaching us that the worship of the bright orb of day was one of the earliest forms of idolatry. Even so early as the time of Job, who is generally considered to have lived at, if not before, the days of Abraham, this kind of worship seems to have been practised. Thus we find the patriarch Job declaring in xxxi. 26 and 27—"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand." The Egyptians regarded the sun as their guardian deity, but no ancient nation was more addicted to solar worship than the Persians, who had no images in their temples, the sun being worshipped as the primary, and fire as the secondary symbol of the Supreme Being. The Phœnicians adored the sun under the name of Baal, the Ammonites under that of Moloch, and the Moabites under that of Chemosh. The sun is said by Sir J. G. Wilkinson to have been both a physical and a metaphysical deity, that is, he was both the real sun, the ruler of the firmament, and the ideal ruler of the universe as king of the gods. Hence *Osiris*, the sun, or the fountain of material light and heat, was viewed as an emanation of *Cneph*, or *Ammon*, the source of metaphysical light and empyrean fire. The early religion of the Hindus was essentially the worship of the solar orb. Accordingly the *Gâyatri*, or holiest verse of the Vedas, is addressed to the sun-god. The practice of this kind of idolatry was probably derived from the earlier home of the Hindus in Northern Asia, where the Scythians and Massagetæ are known to have offered horses to the sun. Hence the existence in the Vaidic period of the *Aswamedha*, or horse-sacrifice, which was observed in Hindostan with great solemnity. In the religion of the North American Indians, also, the sun, as the dispenser of all radiance and fertility, was looked upon as possessing the highest pitch of excellence and occupying the chief place among the good divinities; while to be translated to the sun or his attendant stars was deemed the summit of felicity. Among the ancient Egyptians, who, as we have already mentioned, were probably the earliest sun-worshippers, *Ra* or *Phra*, the sun-god, the centre of whose worship was at On, the Heliopolis of the Greeks, is regarded by Lepsius as having occupied the foremost place in the Egyptian pantheon. Joseph is said, in the narrative of Moses, to have married Asenath, the daughter of Potipherah, priest of On, and it is an interesting fact that Potipherah, "he who belongs to the sun," is a name which is very common on the Egyptian monuments. Chevalier Bunsen tells us that Rameses the Great sacrificed to *Ra*, the sun-god, as to "the lord of the two worlds, who is enthroned on the sun's disk, who moves his egg, who appears in the abyss of heaven." Dr. Hinckes has also pointed out that the names of the earlier Egyptian kings consisted in almost every instance of the name of the sun, and a simple or compound epithet or qualification. The great gods of Upper

Egypt are considered by Lepsius to have been connected with the sun-god; and *Osiris* of Abydos is supposed to have been gradually identified with *Ra*, the sun-god of Heliopolis. In some localities indeed the worship of *Osiris* was distinctly solar. "Fortunes of Osiris," says the late lamented Mr. Hardwick, "have been interwoven or identified with those of the great orb of day. His votaries have an eye exclusively to periodic motions of the sun and the vicissitudes of the seasons; not so much in reference to the increase or the decrease of his luminous functions, as to seeming changes in his fructifying, fertilizing power. In winter he appears to the imagination of the worshipper as languishing and dying; and all nature, ceasing to put forth her buds and blossoms, is believed to suffer with him: while at other seasons of the year the majesty of this great king of heaven is reasserted in the vivifying of creation and the gladdening of the human heart. There is an annual resurrection of all nature; for the sun-god is himself returning from the under-world,—the region of the dead. Or if we study the same representation in its more *telluric* aspect, what is there depicted as a mourning for Osiris is no longer emblematic merely of prostration in the sun-god: it imports more frequently the loss of vital forces in the vegetable kingdom, as the consequence of the solstitial heat. The earth herself becomes the principal sufferer; and the cause of all her passionate and despairing lamentations is the influence that dries up the fountains of her own vitality."

This ancient Osirian myth, as bearing upon sun-worship, was not confined to Egypt, but is found in almost all countries bordering on the Mediterranean sea. In Phœnicia, the worship of Osiris had its counterpart in the mysteries of *Adonis* and the annual "weeping for Tammuz" referred to in Ezek. viii. 14.—"Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." The most direct system of sun-worship is undoubtedly that of the ancient Persians, which is still continued to a certain extent by the modern Parsees. Mithras was the sun-god of the Medo-Persian system, and almost the same things that Zoroaster taught concerning Mithras as the genius of the sun, Mani, the founder of the Manicheans, afterwards transferred to his Christ, who was no other than the pure soul sending forth its influence from the sun and the moon. It is evident from various passages of the Old Testament scriptures that sun-worship had, at different periods of the history of the Israelites, become prevalent among that people. Thus Moses warns them against it, Deut. iv. 19,—"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." And in another place,

Deut. xvii. 3, those are condemned to death who worshipped strange gods, the sun, or the moon. And at a much later period, Ezekiel saw in a vision (viii. 16) five-and-twenty men of Judah in the temple of the Lord, who turned their backs on the sanctuary, and their faces towards the east, worshipping the sun at his rising. See PARSEES.

SUNYABADIS, a sect of Hindu *atheists*, or rather *nihilists*, who held that all notions of God and man are fallacies, and that nothing exists. Whatever we look upon is regarded as vacuity. *Theism* and *Atheism*, *Maya* and *Brahm*, all is false, all is error.

SUOVETAURILIA, peculiar sacrifices among the ancient Romans, so named because they consisted of a pig, a sheep, and an ox. These were offered at the general lustration of the Roman people, which took place every five years. The Suovetaurilia indeed formed a part of every lustration, and the victims were carried round the thing to be purified, whether it was a city, a people, or a piece of land. The same sacrifices existed among the ancient Greeks under the name of *Tritya*. A representation of the celebration of these sacrifices is found on the Triumphal Arch of Constantine at Rome.

SUPEREROGATION (WORKS OF), works done by any one beyond what God requires. Protestants believe such works to be impossible. But Romanists maintain the existence of such works; and assert that a person may not only have in reserve a store of merit so as to have enough for himself, but also to spare for others; and this superabundant merit, collected from all quarters and in every age, the Church of Rome professes to have laid up as in a treasury from which to dispense to those who have little or none. The Eastern or Greek church rejects this doctrine of the Latin church, as unauthorized either by Scripture or tradition.

SUPERINTENDENT, an ecclesiastical superior in several reformed churches where episcopacy is not admitted. This officer is found in the Lutheran churches in Germany, and among the reformed in some other countries. He is the chief pastor, and has the direction of all the other pastors within his district. His power, however, is considerably more limited than that of diocesan bishops in Episcopal churches. Soon after the Reformation in Scotland, and before the Presbyterian system was fully organized, it was deemed necessary, as a temporary expedient, to appoint Superintendents, whose duty it was to take the spiritual oversight of a large district of country, preaching in vacant parishes, planting churches, and inspecting the ministers and readers within their bounds. Among the *Wesleyan Methodists* the minister having charge of a circuit is called a Superintendent.

SUPERNATURALISTS, a name given to those divines in Germany, at the end of the last and the beginning of the present century, who maintained, in

opposition to the RATIONALISTS (which see), the necessity of a Divine revelation, the inspiration and authority of the Bible, and the fundamental doctrines of orthodox Protestantism.

SUPPER (LORD'S). See LORD'S SUPPER.

SUPPLICATIO, a solemn thanksgiving or supplication to the gods among the ancient Romans, on which occasion the temples were thrown open, and the statues of the gods carried on couches through the public streets, that they might receive the prayers of the people. A *supplicatio* was appointed by the senate when a victory had been gained, or in times of public danger and distress.

SUPRALAPSARIANS, a term used to denote those Calvinists who hold that God, without any regard to the good or evil works of men, and antecedently even to the Fall, resolved, by an eternal decree, absolute and unconditioned, to save some and reject others. In this view of the Divine decrees, God predestinates his people to eternal happiness merely as creatures, and not as fallen creatures, that is absolutely and irrespectively of character. Calvin and Beza were Supralapsarian in respect to the absoluteness of the Divine decree, but the term itself does not appear to have come into use until the synod of Dort, in the seventeenth century, when the *Gomarists* were called by this name, in opposition to the *Remonstrants*, or *Arminians*, who were styled SUBLAPSARIANS (which see).

SUPREMACY (PAPAL). See PAPACY.

SURCINGLE, the belt by which the cassock is fastened round the waist in the ecclesiastical dress of an English officiating clergyman.

SURPLICE. See ALB.

SURROGATE, a substitute or person appointed in the room of another. Thus, to save the expense and trouble of travelling to the seat of episcopal jurisdiction, the bishop of an English diocese appoints clergymen in the several towns within his district as surrogates, having the power of granting licenses for marriage, probates of wills, &c.

SURSUM CORDA, "Lift up your hearts," words used in the ancient Christian church in announcing prayer in the public congregation. On hearing this solemn invitation, the people were wont to respond, "We lift them up unto the Lord." Cyprian calls it the preface intended to prepare the minds of the brethren to pray with a heavenly temper. Augustine mentions it upwards of ten times in his writings. Chrysostom also frequently uses it in his homilies. In the English church it continued unchanged until the seventeenth century.

SURTUR, the prince of the evil genii among the ancient Goths.

SURYA, a Hindu god, the lord of the sun, who is represented in a resplendent car, drawn either by seven horses, or by one horse with seven heads.

SUSPENSION, a punishment inflicted upon clerical delinquents. It may apply either to the salary of the minister or to his office. Both methods of

punishment were practised by the ancient Christian church. Cyprian mentions some cases in which the salary was stopped, while the individuals were allowed to continue in the discharge of their office. Decrees to this effect were passed by the councils of Nice, Ephesus, and Agde. The extent of the suspension varied according to circumstances. At one time the offender was suspended from the active discharge of the duties of his office, though still retaining his clerical rank. At another he was forbidden to perform some of the duties of his office, whilst he continued in the discharge or others; and at another still, he was debarred the performance of all ministerial duties for a definite period of time. Suspension from office was inflicted for such clerical delinquencies as would bring suspension from the eucharist or the lesser excommunication upon laymen.

SUTHREH SHAHIS, a division of the *Sikhs* in Hindustan. Their priests may be known by particular marks. Thus they make a perpendicular black streak down the forehead, and carry two small black sticks, each about half a-yard in length, with which they make a noise when they solicit alms. They lead a wandering life, begging and singing songs in the Punjabi and other dialects, mostly of a moral and mystical tendency. They are held in great contempt, and are not unfrequently of a disreputable character. They look up to Tegh Bahader, the father of Guru Govind, as their founder.

SUTTEE, the name given in Hindustan to a woman who voluntarily sacrifices herself on the funeral pile of her husband. The term is also used to denote the horrid rite itself, which, though not commanded by the Shastras or sacred books of the Hindus, is certainly approved and encouraged. In the performance of Suttee, force is expressly forbidden, the sacrifice must be perfectly voluntary in all its stages. Coercion could not be employed without dishonour to the Brahmins and the friends of the widow, while the virtue of the sacrifice would be lost. The utmost extent to which the Shastras go in sanctioning the practice is to pronounce it "proper for a woman to cast herself upon the funeral pile of her husband;" but while it is not expressly commanded, glory and blessedness in a future state are promised to those who observe it. Thus one of the *Puranas* declares, "The woman who mounts the funeral pile of her deceased husband equals herself to Arundhoti, the wife of Vashista, and enjoys bliss in heaven with her husband. She dwells with him in heaven for thirty-five millions of years, which is equal to the number of hairs upon the human body, and by her own power taking her husband up, in the same manner as a snake-catcher would take a snake out of its hole, remains with him in diversion. She who thus goes with her husband to the other world purifies three generations, that is, the generations of her mother's side, father's side, and husband's side; and so she being reckoned the purest and the best

in fame among women, becomes too dear to her husband, and continues to delight him during fourteen *Indras*, and although her husband^{be} guilty of slaying a Brahmin or friend, or be ungrateful of past deeds, yet is his wife capable of purifying him from all these sins."

Those who decline to become Suttees are commanded to cut off their hair, cast off their ornaments, to observe inviolable chastity, and to labour in the service of their children. The extent to which this cruel practice was once carried appears from the fact, that in ten years, from 1815 to 1825, no fewer than 5,997 widows were thus immolated. For a long time the Suttee was tolerated by the British government, but it was abolished in the Bengal presidency in 1829, and in the other presidencies the following year. The practice, however, still continued in many of the native states, and, though rare, is understood even yet to be secretly observed in some remote districts of the country where British authority and influence are unknown.

The rite of Suttee is thus described by a native Hindu, who had himself witnessed and even taken part in it:—"Fearing intervention from the British authorities it was decided that this solemn rite, contrary to the usual practice, should be performed at a distance from the river side; the margin of the consecrated tank was selected for the purpose. After ceremonies of purification had been performed upon the spot, strong stakes of bamboo were driven into the ground, enclosing an oblong space about seven feet in length, and six in breadth, the stakes being about eight feet in height: within this enclosure the pile was built of straw, and boughs, and logs of wood: upon the top a small arbour was constructed of wreathed bamboos, and this was hung with flowers within and without. About an hour after the sun had risen, prayers and ablutions having been carefully and devoutly performed by all, more especially by the Brahmins and Lall Radha, who was also otherwise purified and fitted for the sacrifice, the corpse of the deceased husband was brought from the house, attended by the administering Brahmins, and surrounded by the silent and weeping friends and relations of the family. Immediately following the corpse came Lall Radha, enveloped in a scarlet veil which completely hid her beautiful person from view. When the body was placed upon the pile, the feet being towards the west, the Brahmins took the veil from Lall Radha, and, for the first time, the glaring multitude were suffered to gaze upon that lovely face and form; but the holy woman was too deeply engaged in solemn prayer and converse with Brahma to be sensible of their presence, or of the murmur of admiration which ran through the crowd. Then turning with a steady look and solemn demeanour to her relations, she took from her person, one by one, all her ornaments, and distributed them as tokens of her love. One jewel only she retained, *the tali*, or amulet placed round her neck by her deceased hus-

band on the nuptial day; this she silently pressed to her lips, then separately embracing each of her female relations, and bestowing a farewell look upon the rest, she unbound her hair, which flowed in thick and shining ringlets almost to her feet, gave her right hand to the principal Brahmin, who led her with ceremony three times round the pile, and then stopped with her face towards it, upon the side where she was to ascend. Having mounted two or three steps, the beautiful woman stood still, and pressing her hands upon the cold feet of her lifeless husband, she raised them to her forehead, in token of cheerful submission: she then ascended, and crept within the little arbour, seating herself at the head of her lord, her right hand resting upon his head. The torch was placed in my hand, and overwhelmed with commingled emotions I fired the pile. Smoke and flame in an instant enveloped the scene, and amid the deafening shouts of the multitude I sank senseless upon the earth. I was quickly restored to sense, but already the devouring element had reduced the funeral pile to a heap of charred and smouldering timber. The assembled Brahmins strewed the ashes around, and with a trembling hand I assisted my father to gather the blackened bones of my beloved uncle and aunt, when having placed them in an earthen vessel we carried them to the Ganges, and with prayer and reverence committed them to the sacred stream."

SVIANTOVIT (Slav., holy warrior), the most celebrated deity of the ancient Baltic Slavonians, whose temple and idol were at Arkona, the capital of the island Rugen. This last stronghold of Slavonic idolatry was taken and destroyed in A. D. 1168 by Waldemar I., king of Denmark. A minute description of this deity and his worship has been already given in the article SLAVONIANS (RELIGION OF THE ANCIENT).

SWEARING. See OATHS.

SWEDEN (CHURCH OF). Christianity was first introduced into Sweden in A. D. 830 by Anshar, a monk of Corbey, in Westphalia. According to the Swedish historians, however, many of the people had embraced the gospel at a still earlier period, and in A. D. 813 a church was erected at Linköping through the successful labours of Herbert, a Saxon ecclesiastic. Be this as it may, Anshar was the first apostle of the Swedes, and though his earliest visit was limited to six months, the report which he carried home to Germany was so flattering that he was appointed archbishop of Hamburg, and papal legate, with an ecclesiastical jurisdiction over all the Scandinavian kingdoms as soon as they should be converted to Christianity. But of all the northern nations the Swedes were the longest in renouncing heathen practices, and accordingly, in many cases, the worship of Odin and Thor was combined with that of Christ. Thus Anshar's mission was only partially successful, and though it was renewed after an interval of twenty years by Ardgar, a hermit of much sanctity, it made so little progress that he soon

resigned his missionary office and left the country. Anschar having received the see of Bremen added to that of Hamburg, set out a second time on a Scandinavian mission. But on his arrival in Sweden he found new obstacles to his success. The priests of Odin used all their influence to defeat his benevolent exertions. But the zealous monk was resolved to persevere amid all discouragement, and having already succeeded in gaining over Eric, king of Denmark, he hoped to be equally successful with Olaf, king of Sweden. Nor was he disappointed. Olaf mentioned the subject to his chiefs, and mostly through royal influence a proclamation was made that churches might be built, and that whoever pleased was at liberty to profess the Christian faith.

The labours of Anschar were followed up by his immediate successor Rembert, who founded several churches in Sweden, but gained few converts, and the work not being prosecuted by several of the successors of Rembert, in the course of time Christianity was nearly extinct in Sweden. Attempts, however, were afterwards made to reclaim the country to the Christian faith. Zealous missionaries were despatched thither, and if their progress was slow it was steady. Their efforts were much aided by Anglo-Saxon ecclesiastics, who succeeded in converting the Swedish king Eric Arsael. In his vehement zeal this monarch laid violent hands upon the Pagan temple at Upsal, and in consequence he was murdered by the infuriated populace. At length, in A. D. 1026, Sweden, after a century and a half from the first introduction of Christianity into the country, became a Christian state. Yet such was the tenacity with which Paganism maintained its hold of the Swedes, that idolatry lingered there down to the twelfth or even the thirteenth century.

The Reformation commenced in Sweden under Gustavus I. in 1524 was as much a political as a religious movement. That monarch secretly encouraged the preaching of Lutheran doctrines, with the ultimate design, when he had formed a party of sufficient strength, to seize the revenues of the dominant church and abolish her worship. To carry out his plans he sent for a number of missionaries from Germany to diffuse among the people the reformed doctrines, and being secretly encouraged by royal influence their success was prodigious. One of the most popular and able missionaries of the reformation was Olaf Petri. This zealous champion of the Lutheran cause published a translation of the New Testament in the Swedish language, with the view of enlightening the people in the knowledge of Divine truth. The bishops, imagining that the king was favourable to the established church, called upon him to suppress the new version of the Scriptures, to silence its advocates, and even to punish them as heretics. Gustavus, however, to the surprise of the Romish clergy, treated their proposal with indifference, and consented that a public disputation should be held at Upsal between the Romish and Protes-

tant parties. This controversy tended to open the eyes of multitudes to the errors of the established creed. The new missionaries were now welcomed into the houses of people of all classes. The object of the king was gained, and he commenced the work of spoliation, seizing on the revenues of the church for the uses of the state. The clergy were indignant, and denounced the sovereign as a heretic and a usurper, swearing to uphold the rights of the church and the cause of religion. But Gustavus was not to be deterred from the accomplishment of his settled purpose. He seized at once two-thirds of the whole ecclesiastical revenues, and issued a permission to the clergy to marry and mix with the world. The ancient faith was now overthrown. The king declared himself a Lutheran, nominated Lutherans to the vacant sees, and placed Lutherans in the parish churches. In the course of two years more, the work of reformation was consummated. The Romish worship was solemnly and universally abolished, and the Confession of Augsburg was received as the only rule of faith—the only faithful interpreter of Scripture.

The Swedish reformation was thus throughout the act of the king and not of the people. Hence a number of Romish rites were continued long after they had disappeared in other Protestant countries, and to this day the embroidered vestments of the clergy, the decoration of the churches, and the use of the oblat, or wafer, at the Lord's Supper, are retained, as well as the name *Heug-Maessa*, or high mass, as describing the principal service of the Sabbath or other holy day.

Partial though the Reformation was which Gustavus had introduced, it was soon destined to suffer interruption. John, who succeeded to the throne in 1563, had married Catharine, daughter of Sigismund II., king of Poland; and therefore a Roman Catholic. This marriage had of course a most injurious influence upon the mind of the Swedish monarch. He soon began to display a decided leaning towards the old faith, and, in the fervour of his zeal, he prepared a new liturgy, the object of which was sufficiently apparent from its title, which ran thus, 'Liturgy of the Swedish church, conformable to the Catholic and Orthodox Church.' This ritual was rejected by the great mass of the clergy of both churches, and even the papal sanction was refused. Still the king persevered in his attempts to bring the country back to the Romish church; and in 1582 he so far prevailed as to induce the Swedish church to revise its liturgy, and to declare all who were opposed to the revision guilty of schism. On the death of John, the Swedish crown rightfully passed to Sigismund, king of Poland, while duke Charles, brother of the late and uncle of the new king, became regent. Charles had long been an active supporter of the reformed cause, and one of the first acts of his regency was to induce the synod of Upsal, in 1593, to abolish the liturgy prepared by

the late king, and to depose those ecclesiastics who had defended that liturgy. This synod also declared the confession of the Church of Sweden to consist of the Sacred Scriptures, the Apostles', Nicene, and Athanasian Creeds, and the Augsburg unaltered confession of 1530. On hearing what had happened, Sigismund returned to Sweden, and in the first diet which he convoked, he proposed the revocation of the decree passed by the synod of Upsal abolishing his late father's liturgy. He insisted, also, that in every town there should be a Roman Catholic church, and that all the votaries of the ancient faith should enjoy complete toleration. His plans, however, for the restoration of popery were so violently opposed by the Lutheran clergy and people, as well as by the Regent Charles, that he left the country and returned in disgust to Poland.

Charles had no sooner resumed his duties as regent in the king's absence than he began to evince his determination to carry matters in favour of the Lutherans with a high hand. One of his first steps was to depose from their dignities all who were favourable to Romish principles. He convoked the states at Suderkoping, and caused a decree to be passed in 1600 that the Confession of Augsburg should be the only rule of faith observed in Sweden; that all Romish priests should leave the country in six weeks; that Swedes who had embraced the religion of Rome before the accession of Sigismund might remain in the country, but they should be excluded from all posts of honour or emolument, no less than from the exercise of their worship; and that in future all who should not conform to the established creed should be banished for ever. In obedience to this decree, which has even in the present day been applied to Protestant separatists, the priests, the monks, the nuns, and three-fourths of the laity, repaired to Germany, Poland, or Finland. Both by force and fraud Charles at length supplanted his nephew on the throne, and was himself elected king of Sweden in 1604. His reign, however, was brief, and so signalized by foreign wars, that no further change was attempted in ecclesiastical affairs. At the death of Charles IX., his son, Gustavus Adolphus, ascended the throne, being then only eighteen years of age. This youth was recognized as a person of eminent abilities, commanding energy, and high military talents—a combination of qualities which seemed to point him out as well fitted to take his place at the head of reformed Europe, in order to arrest the vast projects of the house of Austria, which aimed at nothing less than the restoration of papal supremacy over the whole of Christendom. Germany was chosen as the seat of war, and, after a series of successful campaigns, the great Swedish hero fell on the field of Lutzen, leaving his subjects to mourn the loss of one of the greatest sovereigns that ever swayed the sceptre of the North.

Gustavus Adolphus was succeeded by his daughter Christina, who was only six years of age at her

father's death. Now that the hero of the reformed cause had fallen, the Romish party naturally supposed that the war in Germany would be immediately brought to a close. In this, however, they were disappointed, for it continued to rage with varied success down to the peace of Westphalia in 1648. The result of this war was, that Sweden, from being an obscure state, rose to be one of the first of the European kingdoms. From this time for a long period war became the favourite, and indeed the almost sole employment of the Swedish monarchs, so that the religious state of the country was wholly neglected, and the church of Sweden sank into a deplorable condition of spiritual declension and decay. Towards the close, however, of the reign of Charles XII., this slumber was partially broken by the rousing pulpit discourses of Ulstadius. Earnestly did this devoted servant of Christ remonstrate against the vices of the clergy and the errors of their teaching. Such faithfulness was not to be endured. Ulstadius was accused of sacrilege and other crimes, and sentenced to imprisonment and penal labour for life. At length, on the accession of Ulrica Eleonora to the throne in 1719, a general amnesty to all offenders was proclaimed, and the good man was set at liberty, after having been thirty years in prison. At his own earnest request he was allowed to inhabit his old prison room till the end of his days in 1732.

In the course of the religious awakening which had taken place under the faithful and scriptural preaching of Ulstadius, a violent spirit of hostility was manifested on the part of the enemies of evangelical religion. To put an end to what was called in ridicule *Pietism*, an act was passed in 1713, and in still more stringent terms in 1726, prohibiting, under heavy penalties, all private religious meetings or conventicles. Under this law, which is still considered to be in force, a great amount of persecution has been perpetrated of late in Sweden. Within the last ten years, indeed, by a rigorous application of the conventicle law, more than eleven hundred persons have been subjected to fines and imprisonment.

Various applications have from time to time been made to the government to relax the stringency of the laws on the subject of religious meetings. Thus a few years ago a petition was presented to the king, signed by many friends of religion, praying that "our Swedish fellow-citizens might, on the conditions established by his majesty for the sister kingdom (Norway), be allowed to form free churches, and appoint their own ministers." Numerous cases have of late occurred in which persons were severely fined for receiving the Lord's Supper privately or without the intervention of a parish priest, and being unable from poverty to pay the fine, they have been subjected to imprisonment on bread and water. Colporteurs are ill-treated, put in irons, and thrown into prison, no difference in this respect being made between Baptists and Lutherans. The effect of these

persecutions is thus stated by the Rev. Dr. Bergman in a letter written in 1856:—"These persecutions against Christians begin to have the same effects as when, years ago, in Scotland, the brothers Haldane were persecuted. The victims begin to suspect the doctrines of the Church, and go over especially to the Baptists. It is pretty generally known in our country that a large number of persons in Stockholm are become Baptists, and perform Divine service secretly, according to the Baptist form of worship. But our Church will have to accuse herself for whatever may happen. She cannot even read ecclesiastical history so as to become wise by its perusal. She is blind. It is a judgment upon her."

It is a melancholy fact that the Swedish clergy warmly support the repressive laws with the view of upholding the Established church. The political constitution, however, is favourable to religious liberty, as is evident from the following enactment, which is embodied in the form of government adopted at the revolution in 1809:—"The king shall not force, or cause to be forced, the conscience of any one, but protect every one in the free exercise of his religion, as long as he does not hereby disturb the peace of society, or occasion public scandal." This clause was passed, notwithstanding the strenuous opposition of the House of Clergy, but for forty years it was suffered to remain in abeyance, and even now the judicial courts, as a pretext for sanctioning persecution, allege that the enactment of 1809 never having been practically put in force, they must fall back on the old laws. The feeling in favour of religious liberty is rapidly gaining ground among all classes of the Swedish people. The subject was even discussed in the diet of 1853-4, but two of the houses having voted for a relaxation of the conventicle laws and two against it, the whole question fell to the ground. At the same diet a law was unanimously passed declaring any one liable to punishment who, not being a priest, should administer the sacraments, and all who should receive them at his hands. The subject of religious toleration was resumed in the diet of 1856, and a royal project of law was introduced, proposing on the one hand the abrogation of the punishment for apostasy, and on the other the supersession of all the conventicle acts by a new law. After a protracted discussion, extending to seven sessions, the entire question again fell to the ground, not more than two of the four houses having agreed on any one point. The opponents of the liberal measures proposed by the king consisted of the House of Clergy and the House of Peasants. The subject was again discussed by the diet, and the result is that banishment for apostasy is still the law of Sweden, the proposal to do away with it having been lost by only two votes; and the conventicle act is modified to a small extent, as follows:—"The committee propose further, that the conventicle act shall be repealed, and no members of

the Swedish church forbidden to assemble for religious exercises, provided that special permission be obtained for meetings during church hours, and free access granted to the clergy, churchwardens, or police authorities, and that the last-named may dissolve any meeting, should they perceive anything unlawful or disorderly. But if any one, not a clergyman, nor entitled, according to the church law, to preach in public, stand up in such meetings as a teacher, and his address be considered likely to produce division in the church or contempt for the public service of religion, the church council shall be empowered to prohibit his doing so." This new enactment has one advantage, that it relates exclusively to members of the Swedish church, and consequently does not interfere with the assemblies of Baptists or other separatists.

The church of Sweden is Lutheran in its creed and Episcopal in its form of government, having an archbishop and eleven bishops. Church and state are not only united but identified. The king is officially styled the Head of the Church, and its Supreme Bishop. The intimate connection between the church and the secular power is thus described by Mr. Lumsden in a Tract lately published:—"There are four houses of parliament, to which, along with the king, the legislation of the country is intrusted. These four houses are—1, The house of nobles, or representatives of the noble families in the kingdom; 2, The house of burgesses, containing the representatives of the towns; 3, The house of peasants, consisting of the representatives of the peasant-proprietors, a class now peculiar to Sweden; and 4, The house of clergy, consisting of the prelates, and the representatives of the ministers of parishes. This last is the only representation which the Church enjoys, and yet it is the representation not of the Church, but only of her ministers, as one of the estates of the realm. As such it has an equal share with the other houses in all civil and financial legislation, while each of them has an equal voice with it in the government of the Church, so that the Church lies prostrate beneath civil and secular, rather than clerical power.

"The civil power has left scarcely any single corner of the spiritual or ecclesiastical domain exempt from its authoritative interference. For instance, it has constituted the courts which have the ordinary administration of church affairs. In each diocese there is at least one *consistorium*, or bishop's court. In the two university seats, Upsala and Lund, these consistories consist of the prelates and the theological professors. In other cases it consists of the bishop, the archdeacon (as he may be called), and the teachers of the gymnasium of the Episcopal town, all of whom may be, and often are, laymen, without any ordination or ecclesiastical character whatever. It determines and regulates the whole proceedings regarding the appointment of ministers to vacant charges. When the right of appointment

is in the hands of a private patron, the people are not recognised as having any standing whatever. There is a numerous class of parishes in which the people are admitted to a voice in the matter, and yet in almost all even of these instances, they are so restricted and limited in the exercise of this privilege by martinet law on the one hand, and the royal prerogative on the other, that it is practically worthless. Again, the same supreme power controls with rigid hand the minister's duties in his parish. It lays on him an immense amount of varied civil and secular business. It furnishes him with a liturgy, and rigidly dictates the prayers which he is to offer to God in the name of the congregation. It counts him unfit not only to frame a single prayer in the ordinary public worship of God, but even to select a suitable text from which he may preach to his people. It binds him down, year by year, during the longest incumbency, to the unchanging series of passages which form the 'gospel' and 'epistle' for the day, except on four Sabbaths of the year, which are appointed by the king, under the name of *prayer days*, to be kept more holily than other Sabbaths, although even then he is not intrusted with the choice of his texts, but has them all prescribed for him by royal authority. The principles of the Lutheran Church as to discipline are substantially the same as those of our own. But these are completely overborne by civil statutes. Every child must be baptized within eight days after it is born, altogether without reference to the moral or religious character of the parents. If the parents should refuse to allow the child to be baptized, an action may be raised against them before the civil court. Cases have recently occurred, in which such actions have been raised against parents who profess 'Baptist' opinions; orders have been given to the police to bring the child by force to receive the ordinance; and the parents have, in addition to this violation of their natural rights, been subjected to the expenses of the legal process. About the age of fourteen or fifteen the children are sent to the minister to be instructed in religion, previous to their being admitted to the communion. On being satisfied with their knowledge of religion, the minister 'confirms' them in presence of the congregation. After being confirmed they are required by statute to go to the Lord's Supper once a-year, whatever be their moral character or religious belief, if they would enjoy the rights of Swedish citizenship, be admissible as witnesses in a court of justice, be allowed to marry, or be privileged to enter on any secular employment. A case occurred not long ago, which affords an emphatic illustration of this perversion of the solemn ordinance into a mere secular test. A policeman was produced as a witness before a court of law. He was questioned when he had last communicated; and on its being ascertained that he had not done so within the previous twelve months, he was rejected. The captain hereupon ordered that all his subordi-

nates, in order to qualify themselves for giving evidence during the succeeding twelve months, should on a particular day go to the church and receive the communion. Nothing except ignorance of Luther's catechism, or some crime which may incur civil punishment, is held as preventing a man from access to the Lord's table. And so thorough is the identity between church-membership and citizenship, that in order to a prisoner's obtaining his liberation, even after the period of his punishment had expired, it was necessary, until the Parliament at its recent session happily rescinded the law, that he should appear before the congregation, make profession of his repentance, and be received again into the communion of the Church."

We further learn the following particulars from Dr. Steane, in his recently published notes of a tour in Sweden. "Each parish clergyman must keep a correct register of every individual, young and old, in his parish, record all the changes by removals, deaths, &c., and furnish an annual return to the government. He is also expected to see all his parishioners not less frequently than once a-year, and a system of domiciliary examination is maintained, which, wrought by pious and zealous men, might be productive of important results. The usual course is to divide the parish into several districts, find a large room in each, and appoint a time for calling together the dwellers in that district. A summons is left at every house, and all may be compelled to come. When assembled, the clerk reads the names, marking such as are absent, and the clergyman invites group after group to his table, where each is required to read, and all are examined as to their knowledge of Luther's Catechism. The exercises frequently extend during several hours, and they are closed by an address and benediction."

The tone both of piety and morality in Sweden is deplorably low. The Sabbath is openly desecrated both by clergy and laity; and profane swearing prevails to a most lamentable extent, even amongst professing Christians. Of late, however, a revival of religion has taken place in various parts of the country. In the northern parishes, indeed, there has always prevailed a greater regard for true spiritual religion than in the south. Hence their dissatisfaction with the present liturgy and their use of the old ritual in private worship. "As the spirit of religious earnestness increased," says Mr. Lumsden, "this dissatisfaction became still more intense and decided. They applied for permission to have the old books used in the churches of their parishes. This was refused. They then solicited that they might be allowed to have, as pastors in separate congregations, regularly ordained ministers of the church, who, sympathizing in their views, would celebrate public worship according to the old books—promising themselves to maintain them, in addition to paying all the dues as formerly to the

parish priest. This also was refused. They then withdrew altogether from the worship of the parish churches, met in separate assemblies amongst themselves, and chose the more intelligent and godly of their number to conduct their worship and expound the Scriptures. They desired still to remain in the communion of the National Church, but the parish clergymen, with a vigour in the exercise of discipline which profanity and immorality did not encounter, refused them access to the Lord's Table, unless on the condition of their discontinuing these religious meetings. After much anguish, and with great reluctance, they at last resolved, that the men whom they had chosen as their leaders should become their pastors, and dispense the sacraments. By some solemn service, they called these men to this office, and declared their separation from the Establishment.

"This movement has been very extensive—embracing many thousands, and, in some cases, entire parishes. The separatists being rather too numerous to be banished, have been subjected to every other severity which intolerant statutes could be construed to sanction. The Established clergymen refuse to marry them, because they have not communicated, according to law, within the statutory period. The fines and penalties which were unsparingly exacted of them for merely holding conventicles have been increased. Several have been obliged to sell their small paternal estates in order to satisfy these exactions; others have been fain to leave their native land, and seek freedom and peace on a foreign shore. Many have been imprisoned as common malefactors,—and yet, by the confession even of their most reproachful adversaries, nothing can be laid to their charge, except 'as concerning the law of their God.'"

The separation from the Established Church is almost wholly limited to the northern provinces, but the recent awakenings have extended over many other districts of the country, not only through the instrumentality of ministers, but also in a large measure of Christian laymen. Nor is it confined to isolated cases, but in several districts large numbers, and even whole congregations, have been brought under spiritual concern.

SWEDENBORGIANS, or the NEW JERUSALEM CHURCH, a body of Christians who claim to have received a new dispensation of doctrinal truth from the theological writings of Emanuel Swedenborg; and being in their own view a new church, they refuse to be ranked among the sects into which the Christian world is divided. The founder of this society was a native of Stockholm in Sweden, having been born in that city in January 1688. His father was bishop of Skara in West Gothland, a person of high intellectual attainments, and enjoying the peculiar favour of his sovereign, Charles XII. Young Swedenborg's education was conducted with great care; and from early childhood he evinced a serious and thoughtful

turn of mind, combined with a remarkable tendency to indulge in religious speculation. Having been sent to the University of Upsala, he soon distinguished himself by his attainments in the physical and mathematical sciences. At the close of his college course he was sent by his father to travel in foreign countries, where he directed his attention particularly to mining operations; and on his return home he was appointed Assessor of the Metallic College, a government situation of some importance. This office he held for many years, not only under Charles XII., but under the sister and successor of that monarch, Ulrica Eleonora, who, in token of the high estimation in which his talents were held, conferred upon him a patent of nobility, though without a title. No worldly honours, however, could divert his mind from his favourite scientific studies, which he continued to prosecute with unwearied diligence and assiduity, issuing volumes and tracts on a variety of the most abstruse points of science with marvellous rapidity. At length, in 1733, he completed his great work, 'Opera Philosophica et Mineralia.' It was printed partly at Dresden and partly at Leipzig, in three volumes folio, at the expense of the Duke of Brunswick. The first volume of this elaborate production is devoted to a philosophical explanation of the elementary world; and here the peculiarly abstract metaphysical character of his mind became strikingly apparent; while by the pure force of speculation alone, he had the merit of anticipating some of the most valuable physical discoveries of modern times. In the second and third volumes of this grand work, the author treats exclusively of the mineral kingdom. Passing from Physics, Swedenborg next produced an abstruse work on Metaphysics, under the title 'Philosophy of the Infinite,' in which he unfolds his peculiar opinions on the final cause of creation and the mechanism of the intercourse of soul and body.

Though almost wholly immersed for a long period in secular studies and pursuits, Swedenborg had not been wholly inattentive to things spiritual and divine. The period had now come, however, when an event occurred in the providence of God which changed the whole current of his future mental history, and assigned him a prominent place as the theological guide of not a few. From this time he conceived himself to be invested with a holy office, "to which," says he, "the Lord himself hath called me, who was graciously pleased to manifest himself to me, his unworthy servant, in a personal appearance, in the year 1745, to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege," he adds, "has continued with me to this day." Accordingly, he was favoured, by his own statement, with frequent communications from the spiritual world, and intimate intercourse with angels. Heaven he was privileged many times to enter; and the abodes of bliss he describes as "arranged in streets and squares like earthly cities,



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From the Original Picture in the Kungliga Society, Stockholm.

W. HOLL

EMANUEL SWEDENBORG

AT THE AGE OF 80.

A. Fullarton & Co. London & Edinburgh

out with fields and gardens interposed." The angels he represents as having a human form, "wanting nothing at all which is proper to men, except that they are not clothed with a material body." A council of angels he thus describes: "There was shown me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk damask of a purple colour; the seats of the second row with silk damask of a blue colour; and the seats of the third row with white cloth. Below the roof, high above the table, there was seen a spreading curtain which shone with precious stones, from whose lustre there issued forth a bright appearance, as of a rainbow when the firmament is serene and clear after a shower. Then suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of the sacerdotal office. - On one side was a wardrobe, where stood an angel who had the care of it; and within lay splendid vestments in beautiful order. It was a council convened by the Lord."

From the date of his extraordinary call, Swedenborg renounced all secular pursuits, resigned his official situation in connection with the Swedish government, and devoted himself wholly to the study of the Word of God, and the giving forth to the world of such supernatural revelations as were vouchsafed to him. The great theological work in which his peculiar views were explained at large, was entitled 'Arcana Coelestia,' and appeared in eight quarto volumes, containing an exposition of the spiritual sense of the books of Genesis and Exodus. According to this new system of scripture interpretation, the Sacred Writings have two senses, the natural and the spiritual. The natural sense is that which is received by other churches; the spiritual sense, which Swedenborg believed it to be his mission to unfold, is concealed within the natural meaning of the words, each word or phrase possessing, in addition to its ordinary signification, an inner sense, corresponding with some spiritual truth. Thus the literal sense of the Scriptures is made the basis of the spiritual and celestial sense, there being a complete harmony and correspondence between the two, which Swedenborg alleged to have been lost since the days of Job, until it was revealed to himself by the Lord. The existence or absence of the spiritual sense he regarded as a certain test of the authenticity of Scripture; all those books which cannot be opened by this key being rejected by him as uncanonical. Of the Old Testament, accordingly, he received twenty-nine books, and rejected the rest; while of the New Testament only the four Gospels and the book of Revelation were admitted. All the accepted books can be explained by the spiritual key; and so perfect is this mode of interpretation believed to be, that the spiritual sense of a word or phrase,

when once known, can be uniformly applied wherever it may occur. So uniform and consistent is the Swedenborgian "correspondence" between the natural and the spiritual sense of the Bible.

The doctrine of CORRESPONDENCES (which see), indeed, is the central idea of Swedenborg's system. He applied it not to the Word of God alone, but the whole of the creation of God. Everything visible has belonging to it, and corresponding to it, an invisible spiritual reality. The history of man is an acted parable; the universe a temple covered with hieroglyphics. This close correspondence between the visible and the invisible, the natural and the spiritual worlds, is a mystery which Swedenborg believed himself commissioned to reveal. Matter and spirit he believed to be bound together by an eternal law. The universe he considered as representing man in an image; he maintained that there is a correspondence between the creature and the Creator; and thus from the mineral, vegetable, and animal forms, and even the planets and atmospheres, is drawn an analogy to the formation of man.

On the fundamental point of the constitution of the Godhead, Swedenborg declares that the church has been corrupted by the doctrine of three divine persons existing from eternity. This he maintains must involve Tritheism, or the conception of three several gods, to avoid which he teaches that the Father, Son, and Holy Spirit, are "the three essentials of one God, which make One, like Soul, Body, and Operation in man." In a memoir written by a Swedenborgian layman for the 'History of the Religious Denominations in the United States,' the following explanation is given of the peculiar opinions of the New Jerusalem Church on the subject of the Godhead:—"We say, then, that we know of no son of God born from eternity. That title should alone be predicated of the human nature born in time (Luke i. 35), at first properly termed the son of Mary, though afterwards changed. Physiologists know that a man receives his soul from his father, and his body from his mother. As the latter was produced without the intervention of an earthly father (Luke i. 20—25), our Lord could have had nothing corresponding with a human soul; but was animated directly by the Divinity instead. (Mal. iii. 1; com. John ii. 21; Heb. x. 5.) We likewise believe that the human mind has three several degrees, the natural, serving as the basis of the other two, which are successively opened. His body or humanity, including the natural mind, being derived from an imperfect mother, partook of her infirmity (Job xiv. 4), was subject to temptation (Matt. iv. 1—8, xxii. 18; Heb. iv. 15; com. Jas. i. 13; and Exod. xxxiii. 20); and had tendency to sin. It was by submitting to temptation in all possible variety and by a successful resistance in every case, that this human nature was perfected (Heb. ii. 10, 18), glorified (John xiii. 31, 32, xvii. 15, xii. 27, 28; Luke

xxiv. 26), or made divine. This process was *gradual* (Luke ii. 40, 52), and any seeming difference between the Father and himself was previous to its completion. Indeed, his whole life was a combat with an infernal influence (Isa. lxiii. 1—9, lxix. 16, 17, 20; Jer. xlvi. 5, 10; Ps. xlv. 4—7; John xii. 31, xvi. 11, xvii. 33; Luke x. 18; Rev. i. 18), in which he was progressively victorious, not for himself alone, but for man also, on the true principle of overcoming evil with good. The tendency of the soul is generally to assimilate the body to itself. In his case, when the principles of the infirm humanity, with their corresponding forms, were successively *put off* during temptations, divine forms were put on in their stead. The last temptation was the passion of the cross, when the warfare was finished (John xix. 30), and the union between the human and the divine nature was complete and reciprocal (John xvii. 10, 21). From thenceforth his DIVINE HUMANITY became the fit residence, the appropriate organ through which the Holy Spirit, or *new* divine influence, operates throughout creation (John vii. 39, xx. 22). And thereafter all appearance of personality separate from the Father is merged in this indissoluble union; or rather, he is *the* person of the Father (Heb. i. 3). His sufferings, which had no merit as such, and could not satisfy a benevolent Parent, were not *penal*, nor *substituted*, but merely *incidental to his changes of state* and his intense anxiety, bordering on despair, during his humiliation, and were endured by him to represent the state of the church at that time, and in all ages, when it rejects or falsifies his truth, and 'does despite to the spirit of his grace.' His merit consisted in that exercise of divine power and virtue, whereby he glorified human nature in himself, and healed, restored, and elevated it into newness of life in his creatures. This merit of righteousness is a satisfaction to his Father, because it answers the cravings of the divine love within him.

"Here, then, is the one God in one person; in whom, nevertheless, we acknowledge a *trinity*; for the Father dwells *in* the Son, and the Holy Spirit proceeds *from* Him, as the divine Love dwells in the divine Wisdom, and the Spirit of Truth proceeds from it."

The view thus given of the person and work of Christ is completely at variance with the opinions of all other Christian churches, whether Romanist or Protestant. The language of Scripture concerning justification and redemption is invested with a meaning altogether different from that which is usually assigned to them. It is denied, according to this system, that the Father in his wrath condemned the human race, and in his mercy sent his Son to bear their curse. It is denied and declared to be a fundamental error to believe that the sufferings of Christ on the cross were the redemption of his people. The doctrine of imputed righteousness is distinctly denied, and declared to be

a subversion of the Divine order. Mediation, Intercession, Atonement, Propitiation, are alleged to be forms of speech "expressive of the approach which is opened to God, and of the grace communicated from God, by means of His humanity." Swedenborg taught that in the fulness of time Jehovah assumed human nature to redeem and save mankind, by subjugating the hells and restoring to order the heavens. Every victory gained by Christ over the temptations to which he was exposed weakened the powers of evil everywhere. This victory of the Saviour is our victory, in virtue of which we are able, believing in him, to resist and vanquish evil. Redemption Swedenborg believed to be wrought *for* us only in so far as it is wrought *in* us; and that our sins are forgiven just in proportion as we are reclaimed from them.

In regard to a future state, and the condition of the soul after death, the doctrines of Swedenborg differ from those of all other churches. They are thus described by the American layman from whom we have already quoted:—"When death—which is not in itself a curse, but a natural stage in the progress of man that terminates his probationary state,—when death once separates the soul from the material body, the latter will never be resumed (1 Cor. xv. 50; Matt. xxii. 31, 32; Phil. i. 21, 23; Luke xxiii. 43; com. Rev. ii. 7); and the former rises up a spiritual body, in a spiritual world, adapted to its new and permanent condition (Luke xvi. 22—24. ix. 30; 1 Cor. xv. 44; Rev. xxii. 8, 9). Indeed, the spirit is the man himself; and most men, being of mixed character, enter, at death, the intermediate state, or first receptacle of departed spirits. Here dissimulation is not long permitted. The hypocrite is stripped of his mask—erring piety is instructed in the truth. After abiding for a period sufficient to develop the real state, the individual is advanced to heaven, or descends to hell, and becomes an 'angel' or 'devil' accordingly. We know of no other classes entitled to those names respectively (Judg. xiii. 6, 10, 11; Dan. ix. 21; Micah xvi. 5; John xx. 12; Rev. xxi. 17, xxii. 8, 9.) We recognize no other intelligent and rational beings in the universe, but God, and the human race in perpetual progress or descent. We cannot conceive of an hybrid, apocryphal, winged order superior to men; least of all would we ascribe, with Milton, some of the highest attributes of divinity to the devil! The two grand divisions of human kind are those which are marked by a preponderance of the affections or of the intellect. Within these limits the modifications of character are innumerable. As many classes are formed in the other life, where like consorts with like. Here, too, a like distinction is drawn between the kingdom of the good and the kingdom of the wise. And we are told there are three gradations in each, answering to the three degrees of the mind, or to those angels whose predominating characteristic is respectively love, wisdom, or simple obedience to

what is good and true. And analogous differences and grades obtain among the infernals."

The Swedenborgians maintain that there is a last judgment both particular and general; the former relating to an individual of the church, and the latter to the church considered collectively. The last judgment, as it relates to an individual, takes place at death; the last judgment, as it relates to the church collectively considered, takes place when there is no longer any genuine faith and love in it, whereby it ceases to be a church. Thus the last judgment of the Jewish church took place at the coming of Christ, and accordingly he said, "Now is the judgment of this world, now is the prince of this world cast out." The last judgment of the Christian church foretold by the Lord in the Gospels, and by John in the Revelations, took place, according to Swedenborg, in A. D. 1757; the former heaven and earth are now therefore passed away; the "New Jerusalem" mentioned in the Apocalypse has come down from heaven in the form of the "New Church;" and consequently the second advent of the Lord has even now been realized in a spiritual sense by the exhibition of His power and glory in the New Church thus established.

In regard to the Church of the New Jerusalem, Swedenborg says, in his work on True Christian Religion:—"Since the Lord cannot manifest himself in person (to the world), which has just been shown to be impossible, and yet he has foretold that he would come and establish a New Church, which is the New Jerusalem, it follows that he will effect this by the instrumentality of a man, who is able not only to receive the doctrines of that church in his understanding, but also to make them known by the press. That the Lord manifested himself before me his servant, that he sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits; and this now continually for many years, I attest in truth; and farther, that from the first day of my call to this office, I have never received anything appertaining to the doctrines of that church from any angel, but from the Lord alone, whilst I was reading the Word."

The uniform declaration of Swedenborg was that his doctrine was revealed from heaven. But he seems to have had no idea of any immediate change in church organization, and accordingly he adhered to the Lutheran communion till his death, which happened in 1772. His works, however, were highly prized by a few friends who survived him, not only in his native country, but in Germany and Britain. In December 1783, a meeting of the admirers of his writings was called in London by advertisement. Five individuals responded to the invitation, and, wishing to promote the knowledge of the doctrines of Swedenborg, they continued their meetings for the purpose of reading and conversation

at regular intervals during several years, in the course of which their number had increased to upwards of thirty. At length, in April 1787, they resolved to form themselves into a society. Two of their number who had been preachers in connection with the Wesleyan Methodists, offered themselves as ministers of the new faith. It was necessary, however, that some one should be selected to perform the solemn rite of ordination. Acting on the precedent recorded in the Acts of the Apostles they made use of the lot. The lot fell upon Robert Hindmarsh, who accordingly ordained the first Swedenborgian ministers by an appropriate form.

Thus commenced the New Jerusalem Church as a separate Christian body. There is nothing in the writings of Swedenborg which sanctions any particular form of church government, but the system gradually developed itself as the body increased. The clergy are now divided into the three orders of ministers, pastors, and ordaining ministers. The second, in addition to the duties of the first, performs others usually indicated by his title, and also administers the Lord's Supper. The peculiar duty of the third is to institute societies, ordain other ministers, and preside at the meetings of the representative bodies of the church. Within a small district this is called an association; within a large, it is termed in England a conference, in America, a convention. The conference meets annually, composed of ministers and laymen; the proportion of the latter being determined by the size of the congregations which they respectively represent. Societies of from twelve to fifty members send one delegate; those of from fifty to a hundred send two; and those of upwards of a hundred send three. The following articles of faith were drawn up by the annual conference in England as an exhibition of the chief doctrines held by the New Jerusalem Church:—

"1. That Jehovah God, the Creator and Preserver of heaven and earth, is Love itself, and Wisdom Itself, or Good Itself, and Truth Itself: That he is One both in Essence and in Person, in whom, nevertheless, is the Divine Trinity of Father, Son, and Holy Spirit, which are the essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the soul, the body, and the operative energy in man: And that the Lord and Saviour Jesus Christ is that God.

"2. That Jehovah God himself descended from heaven, as Divine Truth, which is the Word, and took upon him Human Nature, for the purpose of removing from man the powers of hell, and restoring to order all things in the Spiritual world, and all things in the Church: That he removed from man the powers of hell, by combats against and victories over them, in which consisted the great work of Redemption: That by the same acts, which were his temptations, the last of which was the passion of the cross, he united, in his Humanity, Divine Truth to Divine Good, or Divine Wisdom to Divine Love,

and so returned into his Divinity in which he was from eternity, together with, and in, his Glorified Humanity; whence he for ever keeps the infernal powers in subjection to himself: And that all who believe in him, with the understanding, from the heart, and live accordingly, will be saved.

"3. That the sacred Scripture, or Word of God, is Divine Truth Itself; containing a Spiritual sense heretofore unknown, whence it is divinely inspired and holy in every syllable; as well as a literal sense, which is the basis of its spiritual sense, and in which Divine Truth is in its fulness, its sanctity, and its power: thus that it is accommodated to the apprehension both of angels and men: That the spiritual and natural senses are united, by correspondences, like soul and body, every natural expression and image answering to, and including, a spiritual and divine idea: And thus that the Word is the medium of communication with heaven, and of conjunction with the Lord.

"4. That the government of the Lord's Divine Love and Wisdom is the Divine Providence; which is universal, exercised according to certain fixed laws of Order, and extending to the minutest particulars of the life of all men, both of the good and of the evil: That in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory but as they are subservient to eternal ends; thus, that it mainly consists with man, in the connection of things temporal with things eternal; for that the continual aim of the Lord, by his Divine Providence, is to join man to himself, and himself to man, that he may be able to give him the felicities of eternal life: And that the laws of permission are also the laws of the Divine Providence; since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear: Thus, that no evil is permitted but to prevent a greater; and all is overruled by the Lord's Divine Providence, for the greatest possible good.

"5. That man is not life, but is only a recipient of life from the Lord, who, as he is Love Itself, and Wisdom Itself, is also Life Itself; which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world; but is received differently by every one, according to his quality and consequent state of reception.

"6. That man, during his abode in the world, is, as to his spirit, in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil; in consequence of which he enjoys free-will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord, and connecting himself with the kingdom of darkness: And that,

unless man had such freedom of choice, the Word would be of no use, the Church would be a mere name, man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on God himself.

"7. That man at this day is born into evil of all kinds, or with tendencies towards it: That, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew; which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums, during man's co-operation: That as all men are redeemed, all are capable of being regenerated, and consequently saved, every one according to his state: And that the regenerated man is in communion with the angels of heaven, and the unregenerate with the spirits of hell: But that no one is condemned for hereditary evil, any further than as he makes it his own by actual life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

"8. That Repentance is the first beginning of the Church in man; and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life: That to this end, all evils, whether of affection, of thought, or of life are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who in the aggregate are called the Devil and Satan; and that good affections, good thoughts, and good actions, are to be cherished and performed, because they are of God and from God: That these things are to be done by man as of himself; nevertheless, under the acknowledgment and belief, that it is from the Lord, operating in him and by him: That so far as man shuns evils as sins, so far they are removed, remitted, or forgiven; so far also he does good, not from himself, but from the Lord; and in the same degree he loves truth, has faith, and is a spiritual man: And that the Decalogue teaches what evils are sins.

"9. That Charity, Faith, and Good Works are unitedly necessary to man's salvation; since charity without faith, is not spiritual but natural; and faith without charity, is not living but dead; and both charity and faith without good works, are merely mental and perishable things, because without use or fixedness: And that nothing of faith, of charity, or of good works is of man, but that all is of the Lord, and all the merit is his alone.

"10. That Baptism and the Holy Supper are sacraments of divine institution, and are to be permanently observed; Baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration; and the Holy Supper being an external medium, to those who receive it worthily, of introduction, as to spirit into heaven, and of conjunction with the Lord, of which also it is a sign and seal.

"11. That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity; in heaven, if his ruling affections, and thence his life, have been good; and in hell, if his ruling affections, and thence his life, have been evil.

"12. That now is the time of the Second Advent of the Lord, which is a coming, not in Person, but in the power and glory of his Holy Word: That it is attended, like his first coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed; and with the preparing of the way for a New Church on the earth,—the first Christian Church having spiritually come to its end or consummation, through evils of life and errors of doctrine, as foretold by the Lord in the Gospels: And that this New or Second Christian Church, which will be the Crown of all Churches, and will stand for ever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband."

Of late years the Swedenborgians are believed to have made numerous additions to their body. In 1822, at the conference held in Manchester, there were eight ministers and thirty-seven lay delegates representing twenty-four congregations. At the census of 1851, the number of congregations was ascertained to be fifty; of which the greater number were in Lancashire and Yorkshire. The number of churches, however, is alleged by the Swedenborgians to give a very inadequate idea of the extent to which their opinions prevail; numbers connected with other churches being understood to agree with them in their most prominent doctrines.

Disciples of Swedenborg are to be found scattered throughout almost every part of Christendom; and on the continent of Europe, where religious toleration is but imperfectly enjoyed, they generally remain connected with the national churches. The first American minister in connection with the body was ordained in 1798, since which time the societies have been making gradual progress. For twenty years or more the New Church in the United States was annually represented in one convention. In a territory so extended this arrangement was found to be inconvenient to many residing at a distance; and accordingly there are now three conventions, the Eastern, the Middle, and the Western. The first of these represents societies; the other two are associations both of societies and individuals, for the promotion of general objects.

Most of the societies both in Europe and America use a form of worship, public and private. That which was first used in England was a modification of the National Church service. They have now a special liturgy of their own, and a collection of

hymns and prayers suited to their peculiar views; but no particular form or ritual is considered to be binding on each society. The present American service is simple, and consists entirely of selections from Scripture, with chaunts and glorifications; but some of the societies use hymns and parts of the English liturgy in their service. The accredited organ of the New Church in Britain is the 'Intellectual Repository,' published in London; and that of the New Church in America is the 'New Jerusalem Magazine,' published in Boston. The principal societies for disseminating the doctrines of the New Church in Britain are the "Swedenborg Printing Society," established in 1810, and the "Missionary and Tract Society," established in 1821. Missionaries are employed in different parts of England. At the last census five churches were represented as existing in Scotland belonging to the New Church; but the number of adherents amount probably at most to a few hundreds.

SWISS REFORMED CHURCHES. See HELVETIC REFORMED CHURCHES.

SYMBOLICAL BOOKS, subordinate standards containing in a condensed form the principal doctrines believed by particular sections of the Christian church. See CREED.

SYNAGOGUE (from Gr. *sunago*, to assemble), a Jewish place of worship. In its primary meaning the word denotes an assembly in general; and hence we find the expression in the Book of Revelation, "the synagogue of Satan." Nowhere throughout the Sacred Scriptures, however, does the word occur in its restricted meaning; the only recognised places for religious worship under the Old Testament being the tabernacle, and afterwards the temple. The learned are divided in opinion as to the origin of Jewish synagogues. Some maintain that these were the ordinary places of worship and devotion even during the existence of the tabernacle and the first temple; while others allege that there were no synagogues before the return from the captivity and the building of the second temple. This difference of opinion is in all probability to be explained by the circumstance, that synagogues may have existed even at an early period, though under another name. It is a common saying among the Jews, that where there is no book of the law there can be no synagogue; and the reason of such a saying is self-evident, because the principal part of the synagogue service was the reading of the law. Now many passages of the Old Testament show that the copies of the law were exceedingly rare before the Babylonish captivity; and the presumption therefore is, that synagogues also must have been rare. But whether this was the case or not, it is a well-known fact that ordinary places of worship were found in Judea during the time of the Maccabees; and from the days of the Asmonean princes they had increased to such an extent in the Holy Land, that, as the rabbins inform us, there were 480 in Jerusalem alone

To constitute a congregation among the Jews for the celebration of public worship, it is required, according to the decisions of the Rabbis, that there be at least ten males who have passed the thirteenth year of their age. When it has been arranged that a synagogue is to be erected, it must be built in the most elevated part of the city. No particular form is laid down for the outward structure of a synagogue, but the walls inside are either wainscotted or white-washed; and on them are inscribed suitable texts of Scripture. In the middle of the synagogue is the desk or pulpit, enclosed with rails, within which may be accommodated three or four persons. From this place the book of the law, after having been unfolded with great solemnity, is read to the people. The principal object in the synagogue is a veiled chest, or ark, representing the ark of the covenant, in which are kept the manuscripts of the law and other copies of the Hebrew Scriptures for use in public worship. The congregation sit with their faces towards the ark, the upper seats being occupied by the rulers and rabbis. The seats nearest the ark are generally purchased by the rich Jews at a large price. Lamps and chandeliers are suspended from the roof of the building; and small boxes are placed at or near the doors to receive voluntary contributions for the poor. During the synagogue service the Jewish women sit apart from the men in a latticed gallery, where they can hear the service without being seen. The ark is placed opposite the door; and each Jew, on entering, bows towards it, and during prayer looks in that direction.

The days on which the Jews engage in the worship of the synagogue are Monday, the evening of Friday, which is the Jewish Sabbath eve, and Saturday, which is the Jewish Sabbath. The Talmud asserts it to have been one of the things appointed by Ezra, that three days should never be suffered to pass without some portion of the law being read in the synagogue. The Rabbis affirm that Thursday was the day when Moses went up into the mount the second time to pacify God's anger for the golden calf, and Monday was the day when he returned, therefore Mondays and Thursdays were the days appointed. In some places Thursday is a synagogue day. The Jewish festivals are also observed publicly in the synagogue. The service of the synagogue is conducted three times a-day, morning, noon, and night, in accordance with the resolution of David, Psalm lv. 17, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." The institution of morning prayer is attributed by the Jews to Abraham, as in Gen. xix. 27, "And Abraham gat up early in the morning to the place where he stood before the Lord;" that of the noon, or rather afternoon prayers to Isaac, as in Gen. xxiv. 63, "And Isaac went out to meditate in the field at even-tide; and he lifted up his eyes, and saw, and, behold, the camels were coming;" and that of the evening prayer to Jacob,

for the rabbins render Gen. xxviii. 11, "He lighted upon a certain place, and tarried there all night," as meaning that he prayed there. The hours of morning and evening service are nine o'clock forenoon and three afternoon of our time, corresponding to the hours of the daily morning and evening sacrifice in the ancient temple. Every synagogue has a *chassan* or reader and chanter; one or more clerks for the management of pecuniary and other matters; and one or more persons whose duty it is to clean the place, to trim the lamps, light the candles, open and shut the doors, keep the keys, and attend at all times of prayer. There are also wardens appointed to manage the general concerns of the congregation.

The government of the synagogue has varied at different times. In the days of our Lord each synagogue had three rulers, whose office is thus explained:—"The office of the three rulers was to decide the differences which arose among the members, and to take care that the worship of God was regularly performed. This court of three was invested with power to inflict corporeal punishment, such as scourging, but could not inflict capital punishment. They decided in causes relative to pecuniary matters, thefts, losses, restitutions, ravishing, enticing, admission of proselytes, laying on of hands, and several other matters, both of a civil and a religious nature. This court of three, in all probability, was appointed by the authority of the apostles, therefore Paul chided the Corinthian church, saying, 'Dare any of you, having a matter against another, go to law before the unjust, and not before the saints! Know ye not that saints shall judge angels? How much more things which pertain to this life? I speak to your shame. Is it so that there is not among you, no, not one, that shall be able to judge between his brethren?' Besides this court of three, there was one principal ruler called the bishop of the congregation, or the angel of the church. His office was to offer prayers for the whole congregation, to which all answered amen; and to preach, if there was no other person present to officiate. The reading of the law was not properly his business; but every Sabbath he called out seven from among the members of the synagogue, and other days fewer, to perform that part of the public service. But he stood by the person who read, in order to see that he read correctly, and if he went wrong he interrupted and corrected him. Hence he was denominated an overseer. He also took particular care that all the parts of the holy service should be performed without the least disorder or indecency.

"The manner in which the chief ruler called out to read was the following. A priest was first called, then a Levite, if any was present, and afterwards any of the congregation, until seven had read. Tradition says that upon the Sabbath the readers were seven, upon the day of expiation six, upon holy days five, upon the new moons and the great festivals

four, and upon the second and fifth day of every week three; and the law was not allowed to be read by fewer than three in succession."

Folding and unfolding the law, bearing it in procession through the synagogue, elevating it on the altar that it may be seen by all the people present, reading certain lessons on particular days, and other public services, are performed by various Jews at different times. Each of these duties it is accounted a high honour to perform, and such is the competition to obtain the privilege, that it is put up to public auction, and often purchased at a great price. Numerous forms of public prayer, all of them in Hebrew, are prescribed for the worship of the synagogue, as well as for domestic and private use. The most solemn and important of these public prayers are called *Shemoneh Esreh*, or the eighteen prayers. Another essential part of the daily service is *Kiriath Shema*, or reading of the *Shema*, which consists of three portions of Scripture. At morning service the people first recite many collects privately, after which the minister, standing up, repeats the public prayers. Then the Chassan with great solemnity takes the roll or book of the law out of the ark, and lifting it up, shows it to the people, who thereupon manifest great joy. The roll is then unfolded, and read in seven sections by the same number of readers. The reader recites the original text in Hebrew in a low whispering voice, and an interpreter by his side translates it aloud to the people. The reading of the law is closed with solemn prayer. Besides a portion of the law, a passage taken from the prophets, called *Haphtorah*, is also read. Any person may read it except a female. After the reading of the *Haphtorah*, the officiating minister dismisses the congregation with a blessing, unless there be some one to preach, in which case the sermon is delivered before the close of the service. The afternoon and evening services consist wholly of singing and prayer, and are much shorter than the morning service.

Among the Jews the synagogue is called the lesser sanctuary. It is dedicated by solemn prayer, after which it is accounted so sacred, that no one may even take shelter in it from the weather.

SYNAGOGUE (THE GREAT), a remarkable convocation at Jerusalem in the time of Ezra. It consisted of one hundred and twenty eminent men, of whom Ezra acted as president. Of the number were Nehemiah, Daniel, Shadrach, Meshach, Abednego, Haggai, Zachariah, Malachi, Mordecai, and Zerubbabel. This famous assembly determined the question as to the foreign wives referred to in Ezra x. 16, 17, and had the power of explaining the law, and making a hedge to it, or guarding against its infringement. They also prepared a canon of the Old Testament, and circulated correct manuscripts. The Great Synagogue was a special and extraordinary assembly, which commenced with Ezra, and ended with Rabbi Simon, surnamed the Just, who died B. C. 293.

SYNAXEOS (DOMUS), house of assembly, a name often applied to Christian churches in the rescripts of heathen emperors.

SYNCELLUS, a high ecclesiastical personage anciently in the Greek church, who was the constant companion and inspector of a patriarch, and commonly destined to be his successor. The office afterwards degenerated into a mere dignity or title of honour, conferred by the Greek emperor on the prelates themselves.

SYNCRETISTS. See **CALIXTINS**.

SYNECEDEMI (Gr. fellow-pilgrims), a name given by the Paulicians, in the ninth century, to their teachers, because they were all equal in rank, and were distinguished from laymen by no rights, prerogatives, or insignia.

SYNERGISTIC CONTROVERSY, a dispute which arose in the sixteenth century in regard to the question, whether or not there is a *synergetia*, or co-operation, of man with God in the work of conversion. Luther, in his anxiety to avoid the errors of the Romish church, and to maintain the doctrine of Paul that we are "justified by faith, without the works of the law," had used language which seemed to some minds to convey the impression that good works were not indispensable to salvation. To prevent the abuse of this doctrine, Melancthon asserted, in his revised Confession of 1535, that good works were truly necessary, but in no sense meritorious. In opposition to this modified view of the subject, Amsdorf maintained that in this way justification by mere grace was denied. In the **INTERIM** (which see) an attempt was made, under the influence of Melancthon, to conciliate the Semi-Pelagians of that day, by the assertion that in conversion the will of man consented and conspired with the grace of God. Pfefinger published a work at Leipsic in favour of this Synergistic doctrine, which was publicly opposed by Amsdorf. The professors at Wittemberg took the side of Pfefinger; the professors at Jena, on the other hand, led on by Flacius, endeavoured to prove that the natural man could never co-operate with the Divine influence in the heart, but was always in opposition to it. But even at Jena there was a party favourable to Synergism, headed by Strigelius, who, for his opinions, was cast into prison. At length a public disputation was held at Weimar between Strigelius and Flacius, in A. D. 1560, respecting the natural power of man to regenerate himself, and to do good. In the course of this disputation Flacius had been driven to the extravagant assertion that original sin was the very essence or substance of man. The greatest part of the Lutheran church condemned this doctrine, judging it to be nearly allied to the opinion of the *Manicheans*, and thus attention was diverted from the Synergistic controversy, which speedily dropped. See **ADIAPHORISTS**.

SYNIA, an ancient Scandinavian goddess, who presided over wisdom and prudence.

SYNOD, an assembly of ecclesiastical persons

convened for the purpose of consulting on matters of religion. Of these there have usually been reckoned four kinds: (1.) *General*, consisting of clerical representatives from all quarters; (2.) *National*, consisting of ecclesiastics belonging to one nation; (3.) *Provincial*, consisting of ecclesiastics connected with one province; and (4.) *Diocesan*, consisting of ecclesiastics connected with a single diocese. The term synod is also applied to a Presbyterian church court, composed of ministers and elders from the presbyteries within its bounds. Where there is a general assembly the synod is subordinate to it.

SYNOD (HOLY), the supreme ecclesiastical court of the *Russo-Greek Church*. It was established by the Czar Peter in 1723. Its first meeting was held in Moscow, and on that occasion it was limited in number to twelve; but it was afterwards transferred to St. Petersburg; and the number of its members is entirely regulated by the Emperor, with the advice of the imperial procurator. The Holy Synod usually consists of two metropolitans, two bishops, the chief secular priest of the imperial staff, and the following lay members, namely, the procurator or attorney, two chief secretaries, five secretaries, and a number of clerks. The procurator may at any time suspend the execution of the Synod's decisions; and if he see cause, he may report any case to the Emperor. It belongs to the Holy Synod to decide all matters relating to the faith of the church, and to superintend the arrangements of ecclesiastical affairs; and with this view it requires from each diocese a regular half-yearly report of the state of the churches and schools.

SYNOD (HOLY GOVERNING), the supreme ecclesiastical court of the orthodox Eastern or Greek Church. It was established when Greece recovered its independence, in imitation of the *Holy Synod* of the *Russo-Greek Church*. That the church might be no longer dependent upon a patriarch appointed by the Sultan of Turkey, an assembly of bishops, met at Syra in August 1833, was directed by the government to declare that the orthodox Church of Greece acknowledged no head but Jesus Christ; that the administration of ecclesiastical affairs belonged to the king, and was to be carried on under the

guidance of the sacred canons by a synod of bishops permanently appointed, but annually renewed by him. The constitution of 1844 recognised the orthodox Oriental Church as established by law; required that the successor to the throne should be member of that church; and while it gave free toleration to other forms of worship, it forbade efforts to proselytize in their favour. The ecclesiastical statute of 1845 made the synod less dependent on the government. It was recognized by the patriarch of Constantinople, through the mediation of Russia, in 1850, on the condition that its holy oil should always be obtained from the mother church; but it was itself to be chosen by the clergy, and the Bishop of Attica was to be its perpetual president.

SYRIAN CATHOLIC CHURCH. The origin of this church is to be attributed to the different Romish missions which have been in operation in Syria during the last two and a half centuries; and more especially to the mission of the Jesuits to Aleppo, which commenced in 1625. The number of Christians, however, in Syria at the present day owning subjection to Rome is comparatively small. Their ecclesiastical chief is called the Patriarch of Antioch; who, in addition to his duties as such, administers also the affairs of the patriarchate of Jerusalem. Under him there are four bishops, those of Nabah and Horus in Syria, and Mosul and Mardin in Mesopotamia.

SYRIAN CHRISTIANS. See THOMAS (ST.) (CHRISTIANS OF).

SYRIAN CHURCH. See JACOBITE CHURCH.

SYRO-ROMAN CHRISTIANS, a class of converts to Rome in Malabar and Travankúr in India. They have their own bishops and priests. Their forefathers appear to have belonged to the Christians of St. Thomas, as they were called; and were gained over to the Romish Church by the Portuguese, who compelled the churches nearest the coast to acknowledge the supremacy of the Pope. The Syro-Roman Christians, along with the converts from other tribes in the district, are said to amount to upwards of 100,000 souls. They are allowed to retain their own language in Divine worship as well as their own liturgy. They have also a Syriac college.

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TAAROA, a deity worshipped among the South Sea islanders, and especially the Samoans, as the creator of all things, and the author of their mercies. He was the first in rank of all the gods.

TABERNACLE, the moveable place of worship

made by Moses for the use of the Israelites in their journeyings through the wilderness. It was constructed according to a Divine pattern shown to Moses on the mount. Its figure was an oblong rectangle, thirty cubits long, ten wide, and ten high,

which, by Bishop Cumberland's calculation, makes its dimensions fifty-five feet long, eighteen wide, and eighteen high. The outer enclosure or court was one hundred cubits long and fifty wide, surrounded by sixty pillars, twenty at each side, and ten at each end. These pillars were of shittim-wood, with sockets of brass. Near the top of the columns silver hooks were fixed, on which the curtain rods rested.

The entrance of the tabernacle, which was on the east side, was closed by a curtain of fine linen, embroidered in needle-work, in blue, and purple, and scarlet. The tabernacle was divided into two parts; the first, which occupied nearly two-thirds of the whole length, was called the holy place or the first tabernacle; the second or inner apartment was called the most holy place, or the Holy of Holies. These two divisions were separated from each other by a wrought curtain or veil.

The furniture of the court and the tabernacle consisted of the brazen altar of burnt-offering, which stood in the middle of the court, facing the entrance. Between the altar and the tabernacle was placed a large laver of brass, designed for washing and purification. Within the tabernacle, in the Holy Place, stood a table of shittim-wood, on which was placed the shewbread. The tabernacle had no windows, but was lighted by a large candlestick, or rather lampstick, of pure gold, which stood in the Holy Place, having, besides the main stem, six branches, at the end of each of which, as well as at the top of the main stem, there was a lamp fed with olive oil. There was also a small altar of incense, which stood near the veil. In the Holy of Holies, within the veil, stood the ark of the covenant, covered over with the purest gold, on the lid of which, called the mercy-seat, rested the Shechinah between the cherubim. Into this part of the tabernacle it was not lawful for any except the priests to enter. The sacrifices were offered in the outer court; and on the great day of atonement the high-priest carried the blood of the victim through the Holy Place into the Holy of Holies, where he sprinkled it upon and before the mercy-seat. Beside, or more probably within the ark of the covenant, were placed a portion of the manna which fell in the wilderness, Aaron's rod which budded, and a copy of the book of the law.

The materials for the construction of the tabernacle and its furniture were supplied by the people, who contributed so liberally that Moses found it necessary to restrain them. The chief directors of the work were Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, who, we are told, were filled "with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work." An account

of the setting up and consecrating of the tabernacle is given in Exod. xl. A minute account is also given in Numb. iv. of the manner in which the different parts of the tabernacle and its furniture were carried by the Levites during the removals of the Israelites in the wilderness. When they had entered Canaan, the tabernacle was set up at Gilgal, where they first encamped. It remained there for about seven years, and then was removed to Shiloh, a few miles north of Jerusalem. Some time after the death of Eli, it appears to have been fixed at Nob, from which place it was carried to Gibeon. We have no information in Sacred Scripture what became of the tabernacle after the temple was built.

TABERNACLES (FEAST OF), the last of the three great yearly festivals of the Jews. It was divinely instituted in commemoration of the dwelling of the Israelites in tabernacles, or tents, during their journeyings in the wilderness. This feast, which was also observed as a thanksgiving for the harvest, commenced on the 15th of the month Tisri, and lasted for seven days, the last being the greatest day. During the whole time of celebration the people dwelt in arbours made of boughs of trees. On the last day they drew water from the pool of Siloam in the neighbourhood of Jerusalem, and poured it out before the altar. The mode in which the modern Jews observe this feast is thus detailed by Mr. Allen in his 'Modern Judaism': "The first two days of this festival, and the last two, are celebrated with active and pompous services in the synagogue, and the same strict abstinence from all servile labour as the first and last two of the feast of Passover. Particular prayers and lessons are appointed for the whole of the festival; but the five intermediate days are kept with less strictness, and the services performed on them differ less from the services on common working days. Against this feast they provide themselves with branches or twigs of citron, palm, myrtle, and willows of the brook; some of which they take to the synagogue on each of the first seven days, except that which happens to be the sabbath, and hold in their hands during the recital of certain psalms; the citron in the left hand, the other twigs in the right. With their hands thus adorned, they march in procession round the altar, once on the first day, and once on the second. On each of the four succeeding days they perform two of these circuits. The seventh day, which is honoured with rather more solemnity than the four preceding ones, is called *Hosanna Rabba*, that is, 'assist with great succour': 'being a solemn acclamation used in the prayers of this day. They also on this day take forth seven of the laws,' or rather copies of the law, 'from out of the ark, and carry them to the altar.' To their bundles of boughs they add other branches of willow; 'and with the reader at their head, go seven times round the altar in remembrance of the sabbatical years,' according to some; or, ac-

ording to others, in memory of the circumambulation of the walls of Jericho."

The Feast of Tabernacles is observed by the modern Jews, not for seven, but for nine days, the eighth and ninth being high days, especially the last, which, indeed, is accounted a particular festival. See JOY OF THE LAW (FESTIVAL OF THE).

TABLE, the supreme ecclesiastical court of the WALDENSIAN CHURCH (which see) in the valleys of Piedmont.

TABORITES, a party of the HUSSITES (which see), which set aside the authority of the church, and would admit no other rule than the Holy Scriptures. They derived their name from a mountain in Bohemia on which they held their meetings.

TABU, an institution common to all the Polynesian tribes, which solemnly interdicted what was esteemed sacred. With places or persons that were tabued all intercourse was prohibited. The term was used to denote anything sacred or devoted. There were tabued or sacred days when it was death to be found in a canoe. Pork, bananas, cocoa-nuts, and certain kinds of fish, were tabued to women, and it was death for them to eat these articles of food. Another tabu forbade men and women eating together, so that a man and his wife must eat separately, and have separate ovens for preparing their food. Anything of which a man made an idol was a tabu to him. Birds, beasts, fish, and stones, were objects of worship, and whoever made any of these his god they were tabu to him. Articles of food also which were employed as offerings to idols, were afterwards tabu to the offerer. If a king died, the whole district was tabu, and his heir was obliged to go to another district. The ariki, or head chief, of an island was accounted so sacred, that his house, his garments, and everything relating to him, was tabu. The late Mr. Hardwick gives the following plausible explanation of this peculiar institution:—"I am disposed to think with one who has bestowed considerable pains on this investigation, that the tapu-system had arisen gradually in Polynesia, in proportion as the theory of religion there prevailing was more fully mastered and developed. When the many were familiarized with the idea that an *atua*, or divinity, resided in some principal chief or priest, it followed that a portion of his spiritual essence was communicated of necessity to all the objects he might touch. It followed, also, 'that the spiritual essence so communicated to any object was afterwards more or less retransmitted to anything else brought into contact with it.' Hence accordingly arose the duty of protecting aught in which that spiritual essence was inherent, or over which its virtue had been temporarily diffused, from every risk of being polluted by contact with articles of food; since the act of eating what had touched a thing *tapu* must carry with it the necessity of eating particles of the sacred essence of the *atua*, from which its own sacredness was all derived. In this way had

been formed the mightiest of political engines for exalting the importance of the priest-king of New Zealand, for strengthening his iron arm, and thus investing him with almost supernatural powers for good or for evil."

TACITA (Lat. silent), an ancient Roman goddess, one of the Camenæ, whose worship was introduced at Rome by Numa.

TÆE-KEIH, the fundamental unity of the Chinese literati, the Absolute, or literally the "Great Extreme." Beyond this they allege no human thought can soar. Itself incomprehensible, it girdles the whole frame of nature, animate and inanimate. From it alone, as from the fountain-head of nature, issued everything that is. Creation is the periodic flowing forth of it. "The Absolute," says a Chinese philosopher, "is like a stem shooting upwards it is parted into twigs, it puts out leaves and blossoms: forth it springs incessantly, until its fruit is fully ripe: yet even then the power of reproduction never ceases to be latent in it. The vital juice is there; and so the Absolute still works and works indefinitely. Nothing hinders or can hinder its activity, until the fruits have all been duly ripened, and activity gives place to rest." *Tæe-Keih*, then, is identical with *Le*, the immaterial element of the universe.

TAHAURA, the Polynesian god who is believed to preside over fishermen.

TAIRI, the principal deity of the Sandwich Islanders.

TALAPOINS, priests or friars of the Siamese. They reside in convents, which are square enclosures, with a temple in the middle, round which the cells of these friars are placed. There are likewise female *talapoins*, or nuns, who are subject to the same regulations as the men, and live in the same convents. Besides, there are young *talapoins*, who wait on the old ones, and receive their education from them. Each convent is under the direction of a superior, whom they call a *santrat*. Nearly every male inhabitant of Siam enters the priesthood once in his life. The monarch also annually, in the month of Asárha, throws off his regal robes, shaves his head, adopts the yellow sackcloth of a novice, and does penance in one of the *wiháras*, or temples, along with all his court. At the same time, slaves are brought to be shaved and initiated, as an act of merit in their converter. The residences of the Talapoins are much superior to those of the priests in Ceylon and Burmah, having richly carved entrances and ornamented roofs. They are obliged to remain single, and a breach of chastity in the case of any one of them is punished with death.

TALASSIUS, a deity among the ancient Romans who presided over marriage.

TALLETH, a square vestment which every Jewish male is required to possess, and which is worn constantly as an inner garment. It consists of two square pieces, generally of woollen, sometimes of

silk, joined together at the upper edge by two fillets or broad straps, with a space left sufficient for the head to pass between them. These fillets rest on the shoulders, and the two square pieces hang down, one over the back, and the other over the breast. From each of the corners hangs a fringe or tassel, consisting of eight threads, and tied with five knots. The *Talleth* receives its name of *Tsitstih* from the fringes, on which all its sanctity depends.

Besides the ordinary *Talleth*, there is a larger one, which is required to be worn during the daily morning prayers, and on some other occasions. It is a square piece of cloth, like a shawl, made of white sheep or lambs' wool, sometimes of camels' hair, and bordered with stripes of blue, with a fringe or tassel at each corner. The fringe, which is considered as peculiarly sacred (see LACE OF BLUE), is composed of wool that has been shorn, not pulled or plucked; and spun by the hand of a Jewess for the express purpose of being used in these fringes. The Jews attach special importance to the fringe from what is written in Numb. xv. 39, "And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." The larger *Talleth*, when worn, is thrown loosely over all the other garments, and passed over each shoulder like a scarf. The square garments with fringes are not required to be worn by night, nor is it incumbent upon women, servants, or young children, to wear such a garment.

TALMUD (Heb. doctrine), a work which is held in high estimation among the modern Jews, as containing a complete system of the Jewish canon and civil law. It consists of two parts,—the *Mishna*, or text, and the *Gemara*, the exposition or commentary. These together form the Talmuds, of which there are two, the Jerusalem Talmud, which was completed towards the end of the third century in Palestine, and the Babylonian Talmud, compiled in the schools of Babylon and Persia about A. D. 500. The object of the Talmud is to exhibit and expound the oral or unwritten law, which the Jews allege was first communicated by God to Moses, and from him transmitted by tradition from age to age. The *Mishna* was prepared after forty years' labour by Rabbi Judah, president of the sanhedrim and head of the school at Tiberias. Various commentaries were written upon the *Mishna* by later rabbins, all of which were collected by Rabbi Jochanan ben Eliezer, head of the school at Tiberias, and formed into the *Gemara*, A. D. 290. Another *Gemara* was commenced by Rabbi Asa, who died A. D. 427, and the work was continued and completed by other rabbins. Thus there are two Talmuds composed of one and the same *Mishna*, but two different *Gemaras*. The Jerusalem Talmud contains Rabbi Jochanan's *Gemara*; while the Babylonian Talmud contains Rabbi Asa's *Gemara*. The latter is the most highly esteemed by the Jews, and is called the Talmud by way of eminence; whenever the other is referred to, it is called the Jerusalem

Talmud. The Babylonian Talmud extends in some editions to twelve folio volumes, and in others to thirteen; while the Jerusalem Talmud is printed in one large folio volume. Maimonides, in the twelfth century, made an abridgment of the Talmud, which is considered an excellent digest of Jewish law. Since the completion of the Talmud, many rabbins have written commentaries upon it, the principal of whom is Rabbi Solomon Jarchi, who, early in the twelfth century, wrote so famous a commentary upon the *Gemara*, that he was styled the prince of commentators. See GEMARA, MISHNA, ORAL LAW.

TALMUDISTS, a name given to those rabbins who use in their writings the style and language of the Talmud. The term is also applied to those numerous Jews who hold the Talmud to be on an equal footing in point of authority with the Old Testament Scriptures. See JEWS (MODERN).

TAMA, a god of surgery among the Polynesians. TAMAR, the wife of the patriarch Noah. She appears after her death to have been made the goddess of child-bearing throughout the postdiluvian world. She was worshipped by the Greeks under the name of *Artemis*, and by the Scythians under the name of *Tomyris*. Among the Egyptians, at a later period, she was called *Lethon*, and among the Romans *Latona*. Mr Osburn tells us that Tamar was first made a goddess in a city called Ptenethus which stood somewhat to the eastward of the Canopic Nile. At a very early epoch the frog was made her living symbol, and was worshipped soon after as a separate goddess, or impersonation of a real goddess. Noah and Tamar were made the god and goddess of Eilethya, a city of Upper Egypt, and she occasionally appears afterwards as the wife of other gods also.

TAMMUS, the tenth month of the Jewish civil year, and the fourth of the sacred year. On the seventeenth day of this month the Jews kept a fast in commemoration of the worship of the golden calf.

TAMMUZ, a heathen idol mentioned in Ezek. viii. 14, where the women are represented as weeping for Tammuz. It is generally supposed that this deity was identical with ADONIS (which see), whose name indeed is used by the Vulgate version instead of Tammuz.

TANAITES, an order of Jewish doctors who taught the traditions of the *Oral Law* from the time of the Great Synagogue to that of the compilation of the *Mishna*, after which they were called AMORAJIM (which see). At the head of the Tanaites, or Traditionists, the Jews are accustomed to place Ezra, whom they represent as having been succeeded by Simon the Just. The Jews hold the Tanaites in great veneration as the preservers of their traditions, and allege them to have been assisted by the BATH-KOL (which see), to have conversed with angels, and to have had power over sorcerers and demons. Each Tanaite was permitted to add his own comments to the traditions which had been handed

down from Ezra and the men of the Great Synagogue. Thus the body of traditions was gradually enlarged from generation to generation, until, in the middle of the second century, it was deemed proper to collect them, and commit them to writing. The task was committed to Judah the Holy, who, after forty years, completed the *Mishna*, or collection of traditions. At this period the order of *Tanaïtes* gave place to the *Amorajim*. See DOCTORS (JEWISH).

TANE, an inferior deity among the Polynesians who had power to restrain the effects of sorcery. He was the tutelary god of Huaheine.

TANFAIREI, a Polynesian goddess, the spouse of TANE (which see).

TANFANA, an ancient deity mentioned by Tacitus as having been worshipped by the Marsi, a Saxon tribe who inhabited that part of Germany now called Westphalia. This god presided over lots, by which almost all affairs of any importance were regulated.

TANGENA, an ordeal administered in Madagascar to determine the guilt or innocence of any person suspected of witchcraft or sorcery. It is thus performed. The accused is first required to make a hearty meal of rice; after which three pieces of the skin of a fowl killed for the occasion are swallowed; and then an emetic is administered consisting of the Tangena nut. If the three pieces of skin are ejected from the stomach, the party is declared innocent, and he is conducted by his friends to his home with much pomp and ceremony. If the pieces have not been ejected, he is declared guilty, and immediately killed with a club, unless he happen to be a slave, in which case he is sent to a distant part of the country and sold. Sometimes the accused, when found guilty, are cast into the underground rice granaries, and scalded to death with boiling water. The *Tangena* ordeal is in some cases administered to large numbers at the same time.

TANQUELINIANS, the followers of one Tanquhelm or Tanquelin, who, about A. D. 1115, resided on the sea-coast of the Netherlands, preached against ecclesiastical organizations, collected around himself an armed band of men, claimed to be God equal to Christ, on account of the Holy Ghost which he professed to have received, held public celebrations in honour of his espousals to the Virgin Mary, and was finally slain by a priest about A. D. 1124. His followers continued after the death of their leader to maintain his doctrines, despising the sacraments, and refusing to pay tithes to the clergy. The sect was at length extinguished by St. Norbert, founder of the *Premonstratensians*.

TANTALUS, an ancient king of Phrygia, of whom it was fabled, that as a punishment for revealing the secrets of the gods, he was condemned after death to be placed in a lake in the infernal regions up to the chin in water, but whenever he attempted to quench his thirst the water withdrew from him.

Branches laden with fruit also hung over his head, but whenever he stretched out his hands to take the fruit it eluded his grasp. Hence the English verb "to tantalize," meaning to disappoint the hopes.

TANTRAS, sacred writings of the Hindus, which are said to have been composed by *Shiva*, and bear the same relation to the votaries of *Shiva* which the *Puranas* do to the votaries of *Vishnu*. The Saiva sects look upon the Tantras as a fifth Veda, and at tribute to them equal antiquity and superior authority. The observances they prescribe have indeed in Bengal almost superseded the original ritual. The question as to the date of their first composition is involved in considerable obscurity, but Professor H. H. Wilson thinks that the system in all probability originated at some period in the early centuries after the Christian era, being founded on the previous worship of the female principle, and the practices of the Yoga, with the Mantras or mystical formulæ of the Vedas. Rammohun Roy alleges, in his 'Apology for Vedic Theism,' that among the Tantras there are forged works and passages which have been published as if they were genuine, "with the view of introducing new doctrines, new rites, or new precepts of secular law." Some of the *Tantras* appear to have been written chiefly in Bengal and the eastern districts of Hindustan, being unknown in the west and south, and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and practices of the people. The SAKTAS (which see) derive the principles of their sect and their religious ceremonies wholly from the *Tantras*, and hence they are often called *Tantrists*.

TAOISTS, a philosophico-religious sect among the Chinese founded by Lao-tse, an ardent, imaginative recluse, who is alleged to have been born B. C. 604, and therefore to have been a cotemporary of *Confucius*. In the oldest narratives he is represented simply as a sage, but in course of time his followers began to claim for him a supernatural origin. Some alleged that he was born before the creation of the heavens and the earth; others, that he possessed a pure soul which was an emanation from heaven. A legendary story has been related of his birth as having taken place after his mother had borne him seventy-two years, or, according to others, eighty-two, in her womb. At his birth his head was covered with hair white as snow, and hence the name *Lao-tse*, which means "old-man child." The propagation of such fabulous traditions naturally led to his being regarded as a divine being, an incarnation or avatar, the great progenitor of the primordial elements of creation. Stripping the history of *Lao-tse*, however, of the fables with which it has been mixed up, the truth appears to be that he was an eminent Chinese sage, of retired and austere habits, who devoted himself to contemplation and acts of self-denial. It has been alleged that, leaving his native country

for a time, he travelled westward into India and Parthia, and even visited some parts of the Roman empire. Crediting this tradition, M. Abel-Remusat, an eminent French savant, attempts to establish some strong points of analogy between the doctrines of this Chinese philosopher and those of the schools of the Grecian philosophers Pythagoras and Plato. But, looking at the Taoist system from another point of view, M. Pauthier maintains, that in its essential features it is borrowed from Hindustan, being to some extent based on the systems of the Sankhya and Vedanti schools. But whatever may have been its origin, it contains some doctrines which have excited no small interest among philosophic theologians.

The first and fundamental point of *Taoism* as it is developed in the *Tao-te-king*, or 'Book of Wisdom and Virtue,' respects the nature and attributes of the *Tao*. This word is explained by Dr. Morrison as denoting primarily "a way," or "the fixed way;" and secondarily "a principle," the principle from which heaven, earth, man, and all nature emanates. Taking the word in its primary signification, the sect has been termed "The School of the Fixed Way." M. Abel-Remusat considers the *Tao* as equivalent to the *Logos* in its threefold sense of sovereign being, reason, and speech. "It is evidently," he says, "the reason of Plato which has arranged the universe, the universal reason of Zeno, Cleanthes, and other Stoics." Pauthier even goes so far as to represent the *Tao* of the Chinese as identical with the *God* of Christianity. But such extravagant opinions are shown to be utterly unfounded by a simple reference to the *Tao-te-king*, the acknowledged text-book of the sect, in which the *Tao* is declared to be a passive, unintelligent, unconscious being, or rather a principle, the seminal principle of universal nature. This principle Lao-tse seems to have invested with a sort of personality, and yet it was fixed and impassible, immaterial and invisible.

Several modern Sinologists, in their anxiety to magnify the merits of the Chinese philosopher, represent him as not only teaching the existence of a Supreme Being, but also the Christian doctrine of a Trinity in unity. The idea is founded on a solitary passage in the *Tao-te-king*, which runs in these terms:—"You look for the *Tao*, and you see it not: its name is *I*. You listen for it, and you hear it not: its name is *Hî*. You wish to touch it, and you feel it not: its name is *Wei*. These three are inscrutable, and inexpressible by the aid of language; we are therefore in the habit of combining them into one." The three mystic words in this passage, however, which are converted by some modern writers into a Trinity in unity, are simply descriptive of three negative qualities—colourless, voiceless, formless—which are fitly applied to the *Tao*, or original principle of all things, which forms the centre-point of the whole system, and of which it is said, "The

Tao produced one; one produced two; two produced three; three produced all things."

The moral principles of *Taoism* are embodied in what is often spoken of as the Saint of China, that is, the man who has preserved the *Tao* by wholly losing sight of self in his anxiety to do good to all creatures. He possesses three great qualities, which *Lao-tse* claimed as belonging to himself, affection, frugality, and humility, forming in their combination a perfect man. Throughout the whole ethics of the system, as developed in the *Tao-te-king*, there is a constant reference to the *Tao* as the object of imitation. A more recent work, however, is in circulation among the members of the sect, which loses sight of the *Tao*, and inculcates the practice of virtue upon every man, that he may acquire merit, and obviate injury to himself and his posterity. In this treatise, which is termed the 'Book of Rewards and Punishments,' there are many excellent moral maxims enforced by arguments founded, however, on prudential and selfish motives, with the exception perhaps of an occasional warning to avoid offending the spirits of heaven and earth, who are alleged to be affected by every work of man, and are invested with power both to punish and reward.

Whatever may have been the earlier influence of *Taoism* in the first period of its promulgation, for many centuries the disciples of this school have been generally characterized by a melancholy degradation in moral character. In proof of this we quote from the recent work of an American missionary, Mr. Culbertson, who thus describes the present condition of the Taoists:—"They have departed far from the simplicity of his philosophy. Although they have deified 'Eternal Reason,' and profess to reverence this abstraction above all things, they are now among the grossest idolaters in China. Their idols are very numerous. The most exalted of their gods are the 'Three Pure Ones,' but the one most worshipped by the mass of the people is 'Yu Hwang Shangti,' or the 'Pearly Imperial Ruler on High.' This god is very generally worshipped by those Chinese who frequent the temples, and his image is often found in the Buddhist, as well as in the Taoist temples. There is very little rancour between the different sects, because the people generally are willing to patronize them all; and Buddhist and Taoist priests very gladly set up each other's idols in their temples, if they can thereby attract worshippers, and thus increase their profits. This Taoist idol is the god generally referred to by the common people when they speak of Shangti, the 'Ruler on High.' It is this fact that has led so many of the missionaries in China to object to the use of this term as a designation of the true God. The birthday of this idol god is celebrated with much pomp and ceremony. It occurs on the ninth day of the first month, during the new year's holidays, and his temple is always crowded on that day with numerous worshippers."

The forms of worship and religious rites of the Taoists bear a great resemblance to those of the Chinese Budhists. Their priests live in the temples, and are supported by the produce of the grounds attached to the establishment, by the sale of charms, and by presents received on funeral and other occasions. Their official robes are not so long as those of the Budhist priests, and are of a red colour, while those of the Budhists are yellow. The Budhist priests shave off all the hair from their heads, but the Taoists leave a small tuft of hair on the back of the head. There is a class of Taoist priests called common or social priests, who have families, live in their own houses, and dress like other men. These are diviners and magicians. The Taoist priests generally profess to have great power over the spirits and demons of the invisible world. The head of the sect resides at the capital of the province of Kiang-si, and is called Tiang Tsien-tse. Like the Lama of Thibet he is believed to be immortal; that is, as soon as one dies another is appointed in his place, and the spirit of the departed is believed to pass into the body of his successor. He is believed to have supreme power over the spirits of the dead, and to appoint the various gods to the several districts over which they are to preside, and within which they are to be specially worshipped. The priests of the Taoist sect prepare charms and amulets, which are believed to secure against noxious influences, and these are in great demand among the people. They consist merely of small slips of paper, on which enigmatical characters are written. These are pasted by the people over the doors of their houses, which are thus protected from evil spirits.

From Dr. Medhurst we learn that in some places the Taoists have an annual ceremony for the purpose of purifying their town or neighbourhood from evil spirits. It is thus described:—"On the birth-day of the 'High Emperor of the Sombre Heavens,' they assemble in front of his temple, and there march barefoot through a fire of burning charcoal. First are the chanting of prayers and sprinkling of holy water, accompanied by a ringing of little bells, and the din of horns. Brandishing swords, and slashing the burning coals with them, they frighten the demons. Then, with the priests in advance, and bearing the gods in their arms, they rush, with loud shouts of triumph, through the fire. They believe that if they have a sincere mind, the fire will not hurt them. They are horribly burnt, nevertheless, but have so much confidence in the efficacy of the ceremony, and are so fully persuaded of its necessity, that they willingly submit to the pain."

TAPU. See **TABU**.

TARGUMS. See **CHALDEE PARAPHRASES**.

TARTAK, a deity worshipped by the ancient Avites, and referred to in 1 Kings xvii. 31. The rabbins allege that he was worshipped under the form of an ass, but this is by no means probable.

In Scripture this god is mentioned in conjunction with **NIHHAZ** (which see).

TARTARUS, a place mentioned by the later Greek poets as being situated in the infernal regions, the abode of the spirits of wicked men, where they suffer the punishment due to their crimes committed on earth. Homer represents it as a subterranean region as far below Hades as heaven is above the earth. See **HADES**, **HELL**.

TARTARY (RELIGION OF). See **LAMAISM**.

TA-SUY, the "great year," a Chinese god who presides over the year. The Chinese cycle consists of sixty years, and each year has a god specially appointed to take charge of it. This deity is a kind of president continued in office for one year, and his turn to rule comes round in sixty years. In the festival of Agriculture, which takes place annually, **Ta-suy** is carried along in procession, the idol representing a little boy, and his attire varies from year to year. See **AGRICULTURE (FESTIVAL OF)**.

TATIANISTS. See **ENCRATITES**.

TATTOOING, a practice followed by the Pagan natives of the islands of the South Pacific ocean, in which they mark their bodies with various figures. Until a young man is tattooed he is reckoned as still in his minority; but as soon as he has undergone the process he passes into his majority, and considers himself entitled to the respect and privileges usually awarded to a person of mature years. Tattooing is generally sought for by a youth when he has reached sixteen years of age, at which time he is generally on the outlook for the tattooing of some chief with whom he may unite. In New Zealand the process is rendered much more painful than in the other Pacific isles, the operation being performed with a small rough chisel, with which an incision was made by a blow with a mallet, the chisel being first dipped in colouring matter made of the root of flax burnt to charcoal and mixed with water, the stain of which is indelible. In the other islands of the South Sea the process was performed in a totally different method. The figures were first drawn on the skin with a piece of charcoal. The instruments used for perforating the skin were constructed of the bones of birds or fishes, fastened with fine thread to a small stick. The colouring fluid was made of the kernel of the candle-nut baked and reduced to charcoal, and then mixed with oil. The points of the instrument having been dipped in this fluid, and applied to the surface of the body, a blow upon the handle punctured the skin and injected the dye.

TAUMURE, one of the gods of Tahiti, in the South Sea Islands.

TAURII LUDI, sacred games which were instituted among the ancient Romans in the time of Tarquinius Superbus. A dreadful plague broke out, which raged with such severity, that when pregnant women were affected, the children died in the womb. To propitiate the infernal divinities accordingly,

games were instituted along with the sacrifice of barren cows, or *Taurææ*. Hence the name which these games received.

TCHU-CHOR, the prayer-mill used by the Buddhist priests in Chinese Tartary. It is constructed in two forms. The one is a small wheel with flies which move either by wind or water. On these flies are written prayers, and the motion of these, whether by the draught of a chimney or the current of a running stream, is supposed to confer all the merit of the recitation of the prayers upon him that sets it in motion. The other is a huge egg-shaped barrel, as large as a puncheon, upon an upright spindle, composed of endless sheets of paper pasted one over the other, and on each sheet is written a different prayer. At the bottom of this pasteboard barrel is a cord, which gives a rotatory motion like that of a child's whirlingig. The Lamas make this spin rapidly, and acquire the merit of the repetition of all the prayers written on all the papers at every revolution of the barrel. The Lamas spend much of their time in plying the Tch-chor by way of interceding for the people; and in return they receive from each person a small compensation for their trouble.

TEA SECT, a small sect in China known by the name of *Tsing-chamun-Keaou*, that is, the pure Tea Sect; probably from the circumstance that the offerings which they make to the gods are of fine tea. Dr. Milne, who has laboured for many years as a missionary in China, ascertained the following particulars in regard to this sect: "On the first and fifteenth of every moon, the votaries of this sect burn incense; make offerings of fine tea; bow down and worship the heavens, the earth, the sun, the moon, the fire, the water, and their deceased parents. They also worship *Fo*, and the founder of their own sect. In receiving proselytes they use bamboo chopsticks, and with them touch the eyes, ears, mouth, and nose of those that join their sect, commanding them to observe the three revertings and the five precepts. They affirm that the first progenitor of the family of Wang resides in heaven. The world, they say, is governed by three *Fos* in rotation. The reign of *Yen-tang-Fo* is past; *Sheh-keä-Fo* now reigns; and the reign of *Me-lü-Fo* is yet to come. These sectaries allege that this last *Fo* will descend and be born in their family; and that he will carry all that enter the sect, after death, into the regions of the West, to the palace of the immortal *Teen*, where they will be safe from the dangers of war, of water, and of fire." In 1816 one of the heads of this sect was arrested, and in obedience to the imperial order, was cut in small pieces, and his head publicly exposed on a pole as a warning to the people. And not only was he himself thus inhumanly treated; his nephew also was delivered over as a slave to the Mohammedans; two other relatives were delivered over to the viceroy of Cheelee, to be banished wherever he should deem proper; the other members of

his family were made slaves to government, and his property was confiscated.

TE DEUM, the title of a celebrated Christian hymn long used in the Christian church, and so called from its commencing words, "Te Deum laudamus," that is, "We praise thee, O God." Considerable doubt exists as to the origin and authorship of this hymn. Some have alleged it to have been the joint production of Ambrose and Augustine; others have assigned it to Ambrose alone, because he is well known to have been a writer of hymns for the use of the church. The most probable opinion, however, is that it was composed by Nicetus, bishop of Triers, who lived about A. D. 535, and who is said to have written it for the use of the Gallican church.

TEEN, a word which in the Chinese language means "Heaven," the visible and invisible heaven. It was generally used by the early Roman Catholic missionaries to denote the Supreme Being; but to render it more evidently descriptive of a person, the Inquisition ordered the addition to it of the word *Choo*, "Lord," thus rendering the phrase *Teen-Choo*, "Heavenly Lord," or "Lord of Heaven," which came to be the recognized appellation of God for all Romish converts in the Chinese empire. The Protestant missionaries, on the other hand, rejected *Teen* as the designation of the God of the Bible, and substituted either *Shin* or *Shang-te*, both of which terms have found zealous advocates, especially since 1847, when a missionary conference on the subject was held at Shanghai.

TELES-DHUTANGA, the thirteen ordinances which are commanded to be observed by the Buddhist priests, with the view of destroying the tendency to cleave to existence. The principal of these enjoin the priest to call at all houses alike when carrying the alms-bowl; to remain on one seat when eating, until the meal be finished, and to reside in an open space.

TELLUMO, a male divinity mentioned by the later Roman writers, to whom prayers were offered in connection with the festival of *Tellus*. See next article.

TELLUS, a goddess among the ancient Romans, who personified the earth; and accordingly she was also called *Terra*. She is generally spoken of in connection with the infernal deities; and when people swore by her they stretched their hands downwards, as in the case of oaths by the gods of the lower regions. A festival called **HORDICALIA** (which see), was celebrated annually on the 15th of April in honour of *Tellus*.

TEMENOS, a Greek word which, in the Homeric age, was used to denote land set apart for the support of some hero or king. Afterwards it came to signify land dedicated to a divinity; or appropriated by the State to the support of the heathen temples and the maintenance of public worship. At Rome, as early as the time of Romulus, there were sacred lands, the produce of which was applied to the support of the temples. The term *Temenos* was in process of time used to denote the land on which a

temple was erected, including all the sacred buildings and sacred ground planted with groves which belonged to a temple. In some cases it was employed to signify the temple itself; and hence, in the early Greek fathers, we occasionally find it used for a Christian church.

TEMPLARS (KNIGHTS). See **KNIGHTHOOD (ECCLESIASTICAL ORDERS OF).**

TEMPLE, a magnificent building erected for religious worship. The Jews and the most eminent among Christian writers recognize not three successive temples at Jerusalem, as has sometimes been alleged, but only two, the first built by Solomon, and the second built indeed by Zerubbabel, but enlarged and beautified by Herod the Great. The first, which is usually known by the name of Solomon's temple, was erected on Mount Moriah, selected by David as a suitable and commanding site. We derive from Scripture no precise information as to the size, proportions, and general appearance of the building. It appears, however, to have been a vast and splendid structure, after the model of the *Tabernacle* which Moses erected in the wilderness according to a Divine pattern. King David projected the formation of a fixed place for the worship of God, and had made preparations and provided materials to such an extent before his death, that nothing remained for Solomon but to accomplish the work. No sooner, accordingly, did he succeed to his father's throne than he set about rearing the temple. The foundation was laid in the second month of the fourth year of his reign; and seven years and six months were spent in its erection; the solemn dedication of it having taken place B.C. 996.

The temple, like the tabernacle, consisted, in the main building, of two parts, the Holy Place and the Holy of Holies. This pile was surrounded on each side except the entrance by three storeys of small rooms, which reached to about half the height of the body of the temple; while the east end or front was a magnificent portico. The space round the building was divided into two courts; the inner called the "court of the Temple," and sometimes the "court of the Priests," while the outer court was used as a kind of storehouse for containing the articles used in the service of the temple. Only thirty years had elapsed after the completion of this superb edifice, when it was plundered of its most precious ornaments by Sishak, king of Egypt. Frequently, in the course of its subsequent history, was it exposed to profanation and pillage, until it was finally destroyed by the Chaldeans under Nebuchadnezzar, B. C. 484, when the Jews were carried captive into Babylon. During the seventy years' captivity, the temple on Mount Moriah was a heap of ruins; but on the restoration of the Jews to their own land, one of their first cares was to rebuild the temple. The work was commenced by Zerubbabel, but in a style far inferior to the first temple in architectural beauty and elegance. At the conquest of Syria by

the Seleucidæ, this second temple was profaned by Antiochus Epiphanes, who commanded the Jewish priests to discontinue the daily sacrifice; and to re-establish Paganism on the ruins of the Jewish faith, he erected the temple of Jupiter Olympius on the altar of burnt-offering. This continued for the space of three years, when Judas Maccabæus, having recovered the independence of his country, removed the abominations from the temple, and restored the purity of the temple worship.

When the second temple had stood for five hundred years, it began to exhibit symptoms of decay, and Herod the Great, to reconcile the Jews to his government, undertook to rebuild it. He accordingly devoted nine years to this work; and though, in the course of that period, the main structure was completed, the Jews continued from time to time to enlarge and decorate it, so that in our Saviour's days they could say with propriety, "Forty and six years were we in building this temple." No expense was spared in rendering it one of the most magnificent structures which had ever been reared by the hand of man. It had nine gates, each of which was richly studded with gold and silver. Through the east gate, called the gate Shushan and the King's gate, entrance was obtained to the outer court, which was named the court of the Gentiles, because Gentiles were permitted to enter it, but not to advance any farther. Inside the court of the Gentiles, but separated from it by a low stone wall, was the court of the Israelites, into which aliens or strangers were prohibited from entering. This court was divided into two parts,—the court of the women, in which stood the treasury, and the court appropriated to the male Israelites. Within the court of the Israelites was the court of the Priests, so named because none except priests were allowed to enter its sacred precincts. Twelve steps led from the court of the Priests to the temple properly so called. This sacred structure was divided into three parts—the portico, the outer sanctuary, and the Holy of Holies. In the portico were deposited the votive offerings presented either by Jews or foreigners. In the outer sanctuary, into which priests of every degree had ready admission, stood the altar of incense, and this part of the temple was separated from the Holy of Holies by a double veil, through which none were allowed to pass except the high-priest, and that only once a-year, on the great day of atonement.

In the time of our blessed Lord, the temple appears to have excited the admiration and astonishment of his disciples, so that they exclaimed, Mark xiii. 1, "Master, see what manner of stones and what buildings are here." But amid all its splendour and magnificence, the doom of the temple was sealed; for in reply to the exclamation of his disciples, Jesus declared that the existing generation was not to pass away before the mighty edifice should be reduced to a mass of ruins. And the prediction was fulfilled to the very letter. In A.D. 70, the Romans,

under Vespasian, laid siege to Jerusalem, and both the city and the temple were utterly destroyed. An attempt was afterwards made by the Emperor Julian the Apostate, to rebuild the temple of Jerusalem and restore it to the Jews, but miraculous balls of fire are said to have burst from the foundations, and compelled the workmen in terror to abandon the undertaking. At last, when Jerusalem was conquered by the Saracens, the Caliph Omar erected a splendid mosque on the site where the ancient temple stood.

TEMPLES (PAGAN). In the earliest ages sacred worship was in all probability performed in the open air, under the ample canopy of heaven. But even then particular spots, such as high mountains and gloomy forests, were regarded as fit habitations for the gods. "The only sacred structures," says Mr. Gross, "appropriated to divine worship, of which some nations could boast, were rude altars made of large, flat stones; while others, like the Celts in Britain, had their altars inclosed with circular rows of upright stones. These inclosures were designated by the terms *Caer*, *Côr*, and *Cylch*, which denote respectively a circle, and they constituted the first rudiments of temples. The smaller *Côr* had but one row of stones; the larger three concentric rows; four such rows, it is said, constitute the highest number which has heretofore been discovered. It appears that three rows were the usual number, and that the top of the stones which composed them was covered with an architrave, or a succession of large, flat stones, embracing and sustaining the whole framework of the rude specimen of peristylic architecture."

The Egyptians are said to have been the first who built temples to the gods. Many of the ancient heathen nations, for example the Persians and Scythians, refused to allow temples to be erected for divine worship, holding that the whole universe was the residence of the Deity. In the Sacred Scriptures, however, we find frequent mention of idolatrous temples. Thus there was a temple of Dagon at Gaza and another at Ashdod; a temple in honour of Ashtaroth and another of Baal; the temple of Rimmon at Damascus, the temples of Nisroch and of Bel at Babylon, the temples of Chemosh and of Moloch among the Moabites, and the temples in honour of the golden calf at Bethel and at Dan. What was the structure of these heathen temples we are not informed; but in the most ancient Egyptian temples, as well as subsequently in the temples of Greece and Rome, there was an inner shrine which was held to be the special residence of the Divinity, and which was hidden from the popular gaze by some mysterious curtain. Among the ancient Greeks and Romans, the word *templum* and its equivalent *temenos*, in their original signification, simply implied a piece of ground set apart for sacred purposes, more especially for taking the auguries. And it was only at an after period that it came to

denote a building erected for the worship of the gods; having previously been used exclusively as a residence for a god. At an early period the temples of the Greeks were dark and gloomy, without windows, and lighted only from the door, or artificially by lamps suspended from the ceiling. They were at first formed of wood. Soon, however, temples were erected of stone; and architects displayed their skill in forming structures of remarkable beauty and magnificence. They were usually of an oblong or a round form, and generally adorned with columns, either in the front alone or on all the four sides. These elegant edifices were usually lighted from the top, and they consisted of three parts,—the vestibule, the cella, and the hinder part. In the cella was placed the image or statue of the god, surrounded with a balustrade or railings. The hinder part of the building contained the treasures of the temple. In the earliest times of Roman history there seem to have been few or no temples for the worship of their gods, but simply altars, on which sacrifices were offered to gods in the open air. The Roman temples of later times were built after the model of the Greeks.

In the early ages of the history of the Scandinavian nations, it was forbidden to erect temples, from the prevalence of the notion that it was offensive to the gods to pretend to enclose them within the circuit of walls. Accordingly, even at the present day, there are found in Denmark, Sweden, and Norway, in the middle of a plain or upon some little hill, altars, around which they assembled to offer sacrifices and to assist at other religious ceremonies. By degrees, as the northern tribes held intercourse with other nations, they began to build temples. The most splendid is said to have been that of Upsal in Sweden, which glittered on all sides with gold. Hakon, earl of Norway, erected another magnificent temple at Drontheim. Iceland had also its temples, and the chronicles of that country speak with admiration of two especially, one situated in the north of the island and the other in the south. The temples of the northern nations are thus described by Mallet in his 'Northern Antiquities':—"A Scandinavian temple was in fact nothing more than a large wooden banqueting-hall, with a small recess at one end that formed a kind of sanctuary. In winter a fire was kindled on a hearth placed exactly in the centre of the hall, the smoke finding its way out through apertures in the roof, which also served for windows, and appear to have been furnished with shutters. On the southern side of the hall, opposite the fire hearth, was the *öndvegi*, or high seat, a kind of throne raised on steps, and placed between two wooden columns, called the *öndvegissalur*, which were generally carved with Runic inscriptions, and ornamented with images of Odinic divinities. This was the seat occupied by the chieftain, his most distinguished guest being placed on another *öndvegi* seat, probably not quite so high,

and without columns, on the northern side of the hall, the fire blazing between them. The other guests, and the retainers and dependents of the chieftain, were ranged with their backs to the wall, on benches to the right and left of these öndvegi seats, the other side of the tables placed before them being unoccupied. The flesh of the sacrificed animals, after being boiled in a large kettle over the fire, was served up to those rude banqueters, who frequently amused themselves by throwing the bones at one another, the manner in which they were placed on the opposite sides of the hall being very convenient for indulging in this elegant pastime. After they had finished eating their boiled horse flesh, they generally sat swilling their ale out of capacious drinking-horns, and listening to the lay of a Skald or the tale of a Sagaman."

The temples belonging to the different nations of modern heathendom are described in the present work under the different names which they bear, and therefore it is unnecessary to describe them here.

TENSIO-DAI-DSIN, a goddess who was the chief object of worship among the SINTOISTS (which see) of Japan. She was the supposed progenitor of the *Dairi*, and the mother of the Japanese nation.

TEO-TL, the name for God among the ancient Mexicans. He was called the Cause of causes and the Father of all things. He was identified with the sun-god, which on this account was designated the *Teo-ll*.

TEPHILLIN. See **PHYLACTERY**.

TERAPHIM, small idols or images which are mentioned in very early times as having been worshipped. They were sometimes worn as amulets or charms, and at other times regarded as tutelary. These were the gods which Rachel carried away from her father Laban. In various other cases in the Old Testament the word *teraphim* is used for idols or superstitious figures. The Septuagint render the word *teraphim* by oracles, and some Jewish writers allege that they were human heads placed in niches, and consulted by way of oracles. M. Jurieu supposes them to have been household gods.

TERMINISTIC CONTROVERSY, a dispute which arose towards the end of the seventeenth century on the question, Whether God has fixed a *terminus gratiæ*, or determinate period in the life of an individual, within which he may repent and find favour with his Maker; but after the expiration of which neither of the two is possible. This controversy was carried on at Leipsic between professors Ittig and Reichenberg, the former of whom adopted the negative, and the latter the affirmative. Hence those who agreed with Reichenberg received the name of *Terminists*.

TERMINISTS, a name given to the **NOMINALISTS** (which see).

TERRA. See **TELLUS**.

TERSANCTUS. See **CHERUBICAL HYMN**.

TERTIARIES, a class of monks of the *Franciscan*

can order, who adhered to the third rule prescribed by St. Francis for such as wished to connect themselves in some sort with his order, and to enjoy the benefits of it, and yet were not disposed to forsake all worldly business and to relinquish all their property. This rule accordingly prescribed only certain pious observances, but did not prohibit private property, marriages, public offices, and worldly occupations. This institution of St. Francis was speedily followed by other orders of Romish monks; and hence most of the orders of the present day have *Tertiarii*. See **FRANCISCANS**.

TERTULLIANISTS, a sect which was formed in Carthage in the beginning of the third century, and professed to follow the doctrines of the **MON-TANISTS** (which see) as developed in the writings of Tertullian, who was a native of Carthage, and a presbyter in that city. This sect appears to have been still in existence even in the fifth century.

TERUHARUHATAI, a Polynesian deity who was supposed to be able to neutralize the evil effects of sorcery.

TEZCATLIPOCA, the chief of the thirteen greater gods of the ancient Mexicans. The name denotes the "shining mirror," and on the monuments and in the paintings he is often represented as encircled by the disc of the sun. Lord Kingsborough, in his 'Antiquities of Mexico,' states that "all the attributes and powers which were assigned to Jehovah by the Hebrews were also bestowed upon Tezcatlipoca by the Mexicans." Mr. Hardwick, however, inclines to believe that this deity was merely the deified impersonation of the generative powers of nature, and as such his highest type was the sun. A festival in his honour was held annually in the month of May, when a human being, in the spring of life and of unblemished beauty, was sacrificed, and the heart of the victim, still warm and palpitating, was held up towards the sun, then thrown down before the image of the god while the people bowed in adoration.

THARAMIS, the Thunderer, a deity worshipped among the ancient Gauls, corresponding to the *Zeus* of the Greeks and *Jupiter* of the Romans.

THEATINS, a Romish order of monks which was formed in the sixteenth century. Its founder was John Peter Caraffa, afterwards pope Paul IV., who instituted it, in 1524, at Theate, or Chieti, a town in the kingdom of Naples. They were required to renounce all personal possessions and to live on the bounty of the pious; and the duties imposed upon them were, to succour decaying piety, to improve the style of preaching, to attend upon the sick and dying, and zealously to contend against all heretics. There were also some convents of sacred virgins connected with this order.

THEBET, the tenth month of the sacred and the fourth of the civil year according to the Hebrew calendar.

THEISTS (from Gr. *Theos*, God), those who believe in the existence of God, in opposition to *Athe-*

ists, who deny his existence. The principal arguments by which *Theists* support their views have been already noticed under the article *God*.

THEMIS, the goddess of Justice among the ancient Greeks.

THEMISTIANS. See *AGNÆTÆ*.

THEOCRACY, a species of government such as that which prevailed among the ancient Jews, in which Jehovah, the God of the universe, was recognized as their supreme civil ruler, and his laws as the statute-book of the kingdom.

THEODOREANS, a branch of the school of ancient Greek philosophy called *CYRENAICS* (which see). Theodorus taught that the great end of human life is to obtain joy and avoid grief; that prudence and justice are good, their opposites evil; and that pleasure and pain are indifferent. He held that patriotism was not a duty, but that every man ought to reckon the world his country. He taught that there was nothing really disgraceful in theft, adultery, or sacrilege; but that they were branded only by public opinion, which was formed only to restrain fools. The heaviest charge, however, which was laid against Theodorus was that of atheism. Diogenes Laertius says that "he did away with all opinions respecting the gods;" and Cicero repeats the charge, calling him an Atheist. Others are of opinion that he only denied the existence of those deities which were worshipped by the people.

THEODOSIANS, a sect of dissenters from the *Russo-Greek Church* who separated some years since from the *Pomoryans*, partly because they neglected to purify by prayer the articles which they purchased from unbelievers. An early Protestant sect bearing this name was formed in Russia in 1552 by Theodosius, one of three monks who came from the interior of Muscovy to Vitepsk, a town of Lithuania. These monks condemned idolatrous rites, and cast out the images from houses and churches, breaking them in pieces, and exhorting the people by their addresses and writings to worship God alone, through our Lord Jesus Christ. The good seed of the Word took root and bore fruit at Vitepsk, the inhabitants having renounced idolatry, and built a church, where the pure word of God was preached by Protestant ministers from Lithuania and Poland.

THEODOTIANS, a name given to the *MONARCHIANS* (which see) of the second century, from their founder Theodotus, a leather-dresser from Byzantium.

THEOPASCHITES (Gr. *Theos*, God, and *pascho*, to suffer), a Christian sect which arose in the fifth century, founded by Peter Fullo, bishop of Antioch. He introduced into the liturgy a Monophy-site formula, which asserted that God had been crucified. This occasioned a dispute, the result of which was, that the Western Church rejected the objectionable clause, but the Eastern Church continued to use it down to modern times without offence, because they refer the clause to Christ only, or to but one Person in the Trinity.

THEOPATHETICS, those mystics who have resigned themselves more or less passively to an imagined divine manifestation. Among these may be mentioned Tanchelm, who appeared in the twelfth century, and announced himself as the residence of Deity; Gichtel, who believed himself appointed to expiate by his prayers and penance the sins of all mankind; and Kuhlmann, who traversed Europe, the imagined head of the fifth monarchy, summoning kings and nobles to submission.

THEOPHILANTHROPISTS (Gr. Lovers of God and man), a sect of *Deists* which appeared in France amid the confusion and disorder of the first revolution. While the state was indifferent to all forms of religion, and the republican directory was afraid of the Christianity which prevailed in the church, a felt consciousness of the necessity of some religion led many to adopt a form of worship adapted to a natural religion. Accordingly, in 1796, a kind of catechism or directory for public or social worship was published at Paris, under the title of 'Manuel des Theantrophiles.' This breviary, which met with acceptance among numbers, was based on the simple fundamental articles of a belief in the existence of God, and in the immortality of the soul. A congregation for worship on these principles was formed in January 1797, composed of five families. Their numbers soon increased, and additional congregations were organized, professing this species of natural religion, which consisted in worshipping God and loving their fellow-creatures. It was not likely that a system of faith which denied all the peculiar doctrines of revealed religion would take deep root among any class of men, or exercise any permanent influence either over individual minds or society at large. Accordingly, no sooner was Christianity restored in France, even in the corrupt form of Romanism, than Theophilanthropism lost the slight hold it had got over the minds of its believers. The First Consul issued a proclamation that this mode of worship could no longer be tolerated in the nation; and this system of natural religion, in its barest and least attractive form, after a brief period of success, was wholly discontinued. An attempt was made by Lamennais to revive Theophilanthropism in 1840, but it utterly failed.

THEOSOPHISTS (from *Theos*, God, and *sophia*, wisdom). This term is usually applied to those who, like the *Rosicrucians*, apply religion to principles drawn from chemistry and natural science. The word was first employed by the school of Porphyry to denote those who knew God not by the study of theology, but by intuition, the highest wisdom. A theosophist, properly speaking, is one who speculates upon God and his works, not on the basis of reason, but of an inspiration peculiar to himself, a supernatural, divine faculty which he has received for the purpose. As examples, we might refer to Jacob Behmen or Emanuel Swedenborg, to the Neo Platonists of earlier and Schelling of later times.

THEOTOKOS (Gr. mother of God), an epithet applied by various Romish writers to the Virgin Mary as being the mother of Jesus. See **MARIOLATRY**.

THERAPEUTÆ (from Gr. *Therapeuo*, to heal), an ascetic sect similar to the *Essenes*, which arose in the first century after Christ among the Alexandrian Jews. The cells of these recluses were pleasantly situated on the farther shore of lake Mareotis. Here they lived, men and unmarried women, shut up singly in their cells, giving themselves up to prayer and religious meditation. "The basis of their contemplations," says Neander, "was an allegoric interpretation of Scripture, and they had old Theosophic writings, which served to guide them in their more profound investigations of Scripture, according to the principles of the Alexandrian Hermeneutics. Bread and water constituted their only diet, and they practised frequent fasting. They ate nothing until evening, for, through contempt of the body, they were ashamed, so long as sunlight was visible, to take sensible nourishment, to acknowledge their dependence on the world of sense. Many of them fasted for three or even six days in succession. Every Sabbath they came together, and as the number seven was particularly sacred with them, they held a still more solemn convocation once in every seven weeks. They celebrated, on this occasion, a simple love-feast, consisting of bread seasoned with salt and hyssop; mystic discourses were delivered, hymns which had been handed down from old tradition were sung, and amidst choral music, dances of mystic import were kept up late into the night."

It has been a favourite idea with some writers that the *Therapeutæ* and the *Essenes* were identical; but it is not improbable that the same principles and tendencies may have given rise to two different though similar sects at the same period, the one in Palestine and the other in Egypt.

THEURGISTS (from *Theos*, God, and *ergon*, a work), those mystics who claim to hold converse with the world of spirits, and to have the high power and prerogative of working miracles, not by magic, but by supernatural endowment. Among these may be mentioned Apollonius of Tyana, Peter of Alcantara, and the large company of Romish saints.

THIBET (RELIGION OF). See **LAMAISM**.

THOMAS (ST.) (CHRISTIANS OF), a body of Syrian Christians inhabiting the interior of Malabar and Travankûr, in the south-western part of Hindustan. Between fifty and sixty churches belong to this ancient branch of the Christian church, which has preserved the Syriac Scriptures in manuscript for many ages, and stood as a church separate from the rest of the Christian world, in the midst of the surrounding darkness, idolatry, and superstition. The tradition among them is that the gospel was originally planted in Hindostan by the apostle Thomas, who, after labouring for some time on the Coro-

mandel coast, was put to death at a place near Madras, which still bears the name of St. Thomas's Mount. That Christians existed in India at a very early period is plain from the fact that the bishop of India was present and signed his name at the Council of Nice, A.D. 325. In the fifth century, a Christian bishop from Antioch, accompanied by a small colony of Syrians, emigrated to Hindustan, and settled on the coast of Malabar. Thus a Christian church has existed, probably from the time of the apostles, in that part of India, which has maintained its ground to this day, though exposed to frequent and severe persecutions. It still retains the liturgy anciently used in the churches of Syria, and employs the Syriac language in public worship. Portuguese historians inform us that in 1503 there were upwards of a hundred Christian churches on the coast of Malabar. Romish missionaries succeeded in prevailing upon not a few, particularly on the coast, to acknowledge the supremacy of the Pope. These are known by the name of **SYRO ROMAN CHRISTIANS** (which see). Those churches, however, which were situated in the interior refused to conform to Rome. These are the Syrian Christians of Malabar or the Christians of St. Thomas, who were first brought to the notice of British Christians by the Christian Researches of Dr. Claudius Buchanan, who visited them in 1806. The information thus obtained led the Church of England Missionary Society to establish among these interesting Christians an extensive mission occupying two or three stations, which have now for many years been conducted by a pious and efficient staff of agents. A college has been established at Kottayâm for the instruction of candidates for the ministry in connection with the Syrian church, and which has been liberally endowed by the Rani of that country.

THOMISTS, a philosophico-religious school which arose in the thirteenth century, deriving their name from the celebrated scholastic writer, Thomas Aquinas, who was honoured with the title of the "Angelic Doctor." He is justly considered as the chief of the schoolmen. He belonged to the Dominican order; while his rival, Duns Scotus, was a Franciscan. Aquinas taught at Paris, Rome, Bologna, and Pisa; and died in 1274, on his way to the council of Lyons. He was canonized by Pope John XXII. in 1323. In discussing the nature of science he laid down the fundamental principle, that every demonstration results from the combination of two elements, the empirical and the rational, the one being the matter of the demonstration, and the other its productive form. His opinion on the subject of Universals was, that the matter of a universal idea exists solely in each individual, while the form is obtained by abstracting what is peculiar to each individual in order to consider what is common to all. Applying this distinction established by Aquinas to his argument for the unity of God, Mr. Douglas of Cavers thus presents it in a con-

densed form:—"Whatever constitutes a being, an individual, is not communicable to another individual, otherwise it would not possess the principle of individuation. The properties which constitute Aquinas a man, are common to the kind—the properties which constitute him an individual, are confined to himself; on the supposition of two gods, each is possessed of absolute being, and all perfections; but absolute being and all perfections constitute the Divine nature,—they are therefore identical with it, and by mathematical demonstration are identical with each other. Secondly, number implies difference; but on the supposition of two Deities, they both possess all perfections, therefore there is no difference, and of course no number and no plurality. Thirdly, in the universe all are parts of a whole, co-ordinate and subservient one to another; but things which differ do not assume one order unless under one ordainer, for many are more easily brought into one order by one than by many. One design is the natural result of one mind, but not of many minds, except contingently, that is, as far as they happen to be at one with each other. But since that which is original is absolute and necessarily existent, and nowise contingent, it follows that the Original Cause which reduced all things under one order should itself be one; and this first and single cause is God." In regard to the theory of the universe, Aquinas considered nature as a representative of that which is in God, as a mirror of the Divine essence. He maintained that all creatures, rational and irrational, are as creatures the representation of the Trinity in the way of vestige, that is, merely attesting the action of the cause without reproducing its form.

Thomas Aquinas endeavoured to prove that the doctrines of Christianity may be apprehended, on the one hand, by reason, but, on the other, are above reason, and yet do not contradict it. He also sought to demonstrate that man does not know God by himself, but in his relation to the creature; while Scotus taught the opposite doctrine. On this point a keen argument was carried on between the *Thomists* and the *Scotists*, by which it was at length decided, that man may know the nature of God, but not so thoroughly that no part of his nature should be concealed from man. On the subject of the existence of evil, Aquinas regarded evil as the absence of good, and as forming a necessary part of the finite world, retaining, however, the difference between moral evil and physical evil; and holding with Augustine that the idea of evil belongs more properly to the evil of guilt than to the evil of punishment. He taught that the power of Satan has been especially limited since the appearance of Christ.

On the nature of man Aquinas drew a distinction between the sensitive soul and the intellectual soul; the former being, in his view, propagated in a physical manner as allied to the physical, while the latter is created by God, and is alone immortal.

He believed man to have been created in the full possession of the Divine righteousness, and not deprived of it till after the fall. He held the doctrine of the substitution of Christ, in the sense that Christ had endured in his body all the sufferings which men have to endure in their reputation, worldly possessions, body and soul; but that in his soul he possessed the uninterrupted enjoyment of blessedness. In common with Anselm and Peter Lombard, he endeavoured to retain Augustine's doctrine of an unconditional election, though with some limitations. Thus he taught that God wills that all men should be saved antecedently, but not consequently. He understood by justification, not only the acquittal of the sinner, but also the infusion of Divine grace from the hand of God, which takes place at the same time with justification. He pointed out three ways in which a man could ascertain whether he was a subject of Divine grace or not. (1.) By direct revelation on the part of God—a mode which is very rare, and only given to some by special privilege. (2.) By the man's own spiritual consciousness; and (3.) By certain indications. The two last were in his opinion uncertain; but the notion of the uncertainty of man being in a state of grace, Luther denounced as a dangerous and sophistical doctrine.

Aquinas spoke of faith as a virtue, though he considered it as the highest of all the virtues. The distinction which he drew between a *counsel* and a *precept* gave rise to the Romish doctrine of supererogation; and his distinction of the different degrees of worship into *Latria*, *Dulia*, and *Hyperdulia*, has been the source of much of the idolatry of the Church of Rome. This eminent schoolman gave origin also to the Romish notions as to the physical efficacy of the sacraments in communicating grace, and the kindred dogma of baptismal regeneration. In the administration of baptism he preferred immersion, as being the more ancient custom, because it reminded Christians of the burial of Christ, but he did not think it absolutely necessary. On the subject of the Eucharist, Aquinas maintained that Christ is wholly and undividedly in every particle of the host. In the same way the consecrated wine remains the blood of Christ as long as it does not cease to be wine, though other liquids may be added. In maintaining Transubstantiation, he held that the elements are, properly speaking, changed only into the body and blood of Christ, but his soul is united to his body, and his divine nature to his soul. He held that the cup should be reserved exclusively for the clergy. He taught that penance is a sacrament, the outward infliction being a sign of the inward penitence. The matter of penance is the sin which is to be removed; the form consists in the words of the priest, "I absolve thee." In the writings of Thomas Aquinas occur some curious speculations as to the resurrection-body, which he alleges will be exceedingly delicate and ethereal; nevertheless it will be tangible, as the body of Christ could be touched after the re-

surrection. He asserted that the final judgment will take place mentally, because the verbal trial and defence of each individual will require too much time. He taught the doctrine of purgatory, not for all men, but only those who require it. The truly pious go at once to heaven; the decidedly wicked go at once to hell. The *Limbus infantum* he held as distinguished from the *Limbus patrum* in regard to the quality of reward or punishment, because children who die without baptism have not that hope of eternal salvation which the Fathers had prior to the manifestation of Christ. He believed that for the righteous were reserved different endowments of blessedness in heaven. In addition to the golden crown which is given to all the blessed, there are particular aureolæ for martyrs and saints, for monks and nuns. The future torments of the wicked, he alleged, would consist in useless repentance. They can neither change for the better nor for the worse. They hate God, and curse the state of the blessed. But the latter are not disturbed in the enjoyment of their happiness by feelings of compassion for the lost.

The followers of Thomas Aquinas were ranged into a body in opposition to the *Scotists*, chiefly on the question whether the sacraments confer grace morally or physically. Dens and other Romish divines hold with the *Thomists* that grace is conferred physically by the sacraments. It was in the fourteenth century that the two hostile sects first engaged in angry controversy. The Dominicans joined the *Thomists* and the Franciscans the *Scotists*, and warm contentions ensued which divide Romish divines even at the present day. The chief points of difference regard the nature and extent of original sin, the measure of Divine grace necessary to a man's salvation, and some subjects of minor interest.

THOR, the second principal god of the ancient Scandinavians. The Edda calls him the most valiant of the sons of Odin. He was considered as the defender and avenger of the gods. He always carried a mallet, which he grasped with gauntlets of iron, and besides he wore a girdle, which had the virtue to renew his strength as often as was needful. With these formidable weapons he overthrew the monsters and giants who were the enemies of the gods. In the temple at Upsal, Thor stood at the left hand of Odin, with a crown upon his head, a sceptre in one hand, and his mallet in the other. It has been alleged that human sacrifices were offered in honour of this god. The Norwegians and Icelanders appear to have been more devoted to the worship of *Thor* than the Danes and Swedes; the former looking upon him as the Almighty God, while the latter assigned that title to Odin. Indeed the question is still undecided whether Odin or Thor is entitled to occupy the highest place in the Scandinavian pantheon.

THOTH, one of the gods of the ancient Egyptians, who was believed to preside over letters,

speech, and writing. It was the special office of this deity to judge in the place of the dead the words which men had spoken upon the earth. He was worshipped as the god of writing by the Phœnicians, the Scythians, Germans, Gauls, and other ancient nations. He was first worshipped in Egypt in a city on the western verge of the Delta, called by the Greeks the lesser Hermopolis. The symbol of *Thoth* was the *Ibis*; and his festival was celebrated on the first day of the first moon in the year. From the beginning he was the god of the moon. *Thoth*, as we learn from Mr. Osburn, is the first god whose human image is known to be depicted on the monuments of Egypt. He appears as an ibis-headed man.

THUGS, a Hindu sect scattered throughout India whose profession it is to get their food by murder. They owe their origin and laws to the bloody goddess *Kali*, who, they allege, authorizes and commands them to become murderers and plunderers. They are called not only by the name of Thugs but also by that of Phansiagars, the instrument which they use when they murder people being a phansi, or noose, which they throw over the necks of those whom they intend to plunder, and strangle them. The Thugs are composed of all castes. They chiefly murder travellers; and when they have selected a victim they will pursue him sometimes for weeks until they find a favourable opportunity for effecting their object. This being got, one casts the noose over his head, and immediately tightens it as firmly as possible; and another strikes him on the joints of the knees as he rises, and thus causes him to fall backwards. After he has fallen, they kick him on the temples until he dies; after which they mangle the body and bury it. A portion of the plunder which they obtain on such occasions is presented to their patron goddess *Kali*. "Intense devotion to *Kali*," says Dr. Duff, "is the mysterious link that unites them in a bond of brotherhood that is indissoluble; and with a secrecy which for generations has eluded the efforts of successive governments to detect them. It is under her special auspices that all their sanguinary depredations have been planned, prosecuted, and carried into execution. It is the thorough incorporation of a feeling of assurance in her aid with the entire framework of their mental and moral being, that has imparted to their union all its strength and all its terror. In their sense of the term, they are of all men the most superstitiously exact, the most devoutly religious in the performance of divine worship. In honour of their guardian deity, there is a temple dedicated at Bindachul, near Mirzapur, to the north of Bengal. There, religious ceremonies are constantly performed; and thousands of animals offered in sacrifice. When a band of these leagued murderers, whose individuality and union have for ages been preserved in integrity, resolve to issue forth on their worse than marauding expedition, deliberately intent on imbruing their hands in

he blood of their fellows, they first betake themselves to the temple of the goddess; present their prayers and supplications and offerings there; and vow, in the event of success, to consecrate to her service a large proportion of the booty. Should they not succeed—should they even be seized, convicted, and condemned to die,—their confidence in Kali does not waver; their faith does not stagger. They exonerate the goddess from all blame. They ascribe the cause of failure wholly to themselves. They assume all the guilt of having neglected some of the *divinely* prescribed forms. And they laugh to scorn the idea that any evil could possibly have befallen them, had they been faithful in the observance of all the divinely appointed rules of their sanguinary craft."

THUMMIM. See URIM AND THUMMIM.

THUNDERING LEGION (THE). See LEGION (THE THUNDERING).

THURIFICATI (Lat. *Thus*, incense, and *facio*, to make), a term used to denote those Christians in early times who had been tempted, in order to avoid persecution, to offer incense to the idols. See LAPSED CHRISTIANS.

TIRAS, Buddhist temples in Japan. They are usually built on rising grounds, and constructed of the best cedars and firs, and adorned within with many carved images. In the middle of the temple stands an altar with one or more gilt idols upon it, and a beautiful candlestick with perfumed candles burning before it. Kæmpfer says: "The whole empire is full of these temples, and their priests are without number. Only in and about Miako they count 3,893 temples, and 37,093 *Sivaloku*, or priests to attend them."

TISRI, the seventh month of the Jewish ecclesiastical year and the first of the civil.

TITHES. In the Mosaic law the Jews were commanded, each man to dedicate the tenth of his possessions to the twofold purpose of maintaining public worship and providing for the poor. From very early times indeed, long before the days of Moses, we find this practice existing. Thus we are told in Gen. xiv. 20 that Abraham paid to Melchisedec, king and priest of Salem, tithes of the spoils which he had taken in battle; and again, in Gen. xxviii. 24, we read that Jacob vowed to dedicate to the service of the Lord the tenth or tithe of all that he might gain in Mesopotamia. Moses lays down regulations in regard to the payment of three different kinds of tithes. (1.) Ecclesiastical tithes; (2.) Festival tithes; and (3.) Tithes for the poor. The ecclesiastical tithes consisted of the tenth part of all the seed of the land, and of the fruit trees. These tithes were given to the Levites for their maintenance, and the Levites again gave a tenth of their tithes to the priests. It was allowed, however, to redeem the ecclesiastical tithes for money, provided an additional payment was made of the value of the fifth part to the original tithe. Out of the nine

parts remaining after the ecclesiastical tithe was paid, a second tithe was to be carried up to Jerusalem yearly, and there consumed by him and his household before the Lord in a solemn festival. This tithe also could be commuted into money. Every third year this second or festival tithe, instead of being carried up to Jerusalem, was to be employed in charitable purposes; and, being given to the poor, it was called the consummation of tithes.

Thus the payment of tithes was a Divine institution, and to neglect it was to rob God. Thus, in Mal. iii. 8, 9, "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." While our blessed Lord was upon the earth, he sanctioned the payment of these ecclesiastical dues, and even performed a miracle to pay the temple tax. Nor were tithes confined to the Jews only; among the ancient heathen nations a similar custom prevailed. The Greeks and Romans were wont to devote a tenth of their substance to the gods, and a tenth of the spoils of war to Jupiter, Mars, or Hercules. The Persians were also accustomed to give a tenth of the spoils to their gods. The analogy between Christian ministers and the Jewish priesthood led the former to claim the tithes and first-fruits, of which we find mention before the time of Constantine. In the Greek and Oriental churches tithes began to be claimed at an earlier period than in the Latin church. The *Apostolical Constitutions* indeed mention tithes as being well known.

According to Blackstone, the payment of tithes in England was cotemporary with the first preaching of Christianity by Augustine in the sixth century; but the first recorded statute on the subject is the decree of a synod in A. D. 786, which enjoins the payment of tithes. Charlemagne established them in France, A. D. 788, and divided them into four parts, one for the support of church buildings, another for the poor, a third for the bishop, and a fourth for the parochial clergy. Though the Jewish law is long since abrogated, the Jews still adhere to the practice in many cases of devoting a tenth part of their income to the poor.

TITLE, a term used in England to denote a presentation to some vacant ecclesiastical benefice, or a certificate of such presentation required by bishops from those who apply to them for ordination. If a bishop ordain any one without sufficient title, he must keep and maintain the person whom he so ordains with all things necessary until he can prefer him to some ecclesiastical living, upon pain or suspension from giving orders for the space of one year.

TOMBS. From the most remote antiquity we find peculiar importance and sacredness attached to the resting places of the dead. In the book of Genesis a detailed account is given of the purchase of a burying place by Abraham from the sons of

Heth. When Jacob was on his death-bed, he called his son Joseph, and said to him, Gen. xlvii. 29, "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt." Under the influence of the same feeling, Gen. l. 25, "Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." In ancient Greece the preservation of tombs was considered one of the first duties. When the archons or rulers of Athens were about to enter upon office, they were specially asked whether they had kept in repair the tombs of their ancestors. The most ancient tombs consisted of natural or rudely excavated caverns; and the primitive monuments were mounds of earth or heaps of stones piled upon the grave. Abraham's burying place was the cave of Machpelah. Herodotus, describing the tombs of the ancient Scythians, mentions, that when a king or chief died, a large square excavation was made in the earth, within which the body was deposited, with weapons, utensils, and sacrifices. The whole was covered over with earth. Similar tumuli are found throughout almost every country in the world. In England they are usually termed *Barrows*. Then there are the rough-hewn memorial stones or *cromlechs* of the northern hordes. Excavated tombs abound in those Eastern countries where rocky hills and mountains encourage their formation. Some of them are described by travellers as hewn in the firm rock, and branching into chambers, passages, and cells. The general description of an Egyptian tomb is as follows:—A long square passage leads to a staircase, sometimes with a gallery on each side, and other chambers, and terminating in a large hall, in or beneath which the remains were deposited. Sir. J. G. Wilkinson tells us that one of the Theban tombs, appropriated to a distinguished priest, has an area altogether of nearly 24,000 square feet. These tombs are profusely decorated with frescoes, affording a picture history of their ancient manners and customs, with a view of their mythology. Ezekiel, in charging the Hebrews with borrowing idolatry from Egypt, gives a representation of one of their tombs, viii. 8—10, "Then said he unto me, Son of man, dig now in the wall: and, when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel pourtrayed upon the wall round about." The pyramids were probably designed, along with other purposes, to serve as royal tombs. The tumuli of Etruria again, as described by Mrs. Hamilton Gray, are of conical form, and surrounded by masonry. Eastern tombs being often excavated in the sides of perpendicular rocks, have usually entrances or porticoes sculptured in the solid stone. Beautiful specimens are found in Lycia, in

Asia Minor. The ancient Roman tombs usually consisted of a square building containing a small chamber, in which were deposited the cinerary urns. There is a curious peculiarity in the Chinese tombs, that their form usually resembles the Greek letter *omega*, the symbol of the ending. The Turkish graves are usually covered with large rounded stones. At the ends tall stones are placed, which taper downward. That at the head is surmounted by a sculptured turban, such as the deceased wore. The inner surfaces of the gravestones are covered with inscriptions in high relief, the letters of which are generally painted with vivid colours, and resplendent with gilding. The Anglo-Saxon tombs were very costly and magnificent. After the Conquest, the practice was introduced into England of placing stone coffin lids with or without effigies under low arches. In the thirteenth century the flat grave-stone was employed on a level with the floor. At a later period tombstones were raised above the ground, and effigies, either in marble or metal, were frequently stretched upon altar-tombs. These were succeeded by erect tomb-stones, having inscriptions upon them, containing the name, age, and excellencies of the deceased.

TONSURE, a practice which is followed in the Church of Rome, of shaving the crown of the head as a preparation for orders; and the higher the degree of priesthood, the larger the tonsure that is required. It was not made requisite before the fifth or sixth century. The first of the early Christian writers who speaks of it is Optatus, and he reproves it in the case of the Donatists, who observed it. "Show," says he, "where it is commanded you to shave the heads of priests; whereas, on the contrary, there are many examples furnished to show that it ought not to be." In the Catechism of the Council of Trent, the design of the practice in the Romish Church is thus described:—"The tonsure is a sort of preparation for receiving orders; as persons are prepared for baptism by exorcisms, and for marriage by espousals, so those who are consecrated to God by tonsure are prepared for admission to the sacrament of orders. Tonsure declares what manner of person he should be, who desires to receive orders: the name of 'Clerk,' (*Clericus*), which he receives then for the first time, implies, that thenceforward he has taken the Lord for his inheritance, like those who, in the old law, were consecrated to the service of God, and to whom the Lord forbade that any portion of the ground should be distributed in the land of promise, saying, 'I am thy portion and thy inheritance.' This, although true of all Christians, applies in a special manner to those who have been consecrated to the ministry. In tonsure the hair of the head is cut in the form of a crown, and should be worn in that form, enlarging the crown according as the Ecclesiastic advances in orders. This form of the tonsure, the Church teaches to be of apostolic origin: it is mentioned by the most ancient and venerable Fathers, by St. Denis the Areopagite, by

St. Augustine, and by St. Jerome. According to these venerable personages, the tonsure was first introduced by the Prince of the Apostles, in honour of the crown of thorns which was pressed upon the head of the Redeemer; that the instrument devised by the impiety of the Jews for the ignominy and torture of Christ may be worn by his Apostles as their ornament and glory." When the Roman missionaries first came over to England, in the middle of the seventh century, they found the British clergy having a tonsure on the forehead in the shape of a crescent, instead of a circular tonsure on the occiput. This gave rise to a fierce controversy between the two parties. In the time of Jerome the hair of monks was cut, not shaven, lest, as he insinuates, they might resemble the heathen priests of *Isis*. In the eighth century there were three kinds of tonsure; the Greek, in which the entire top of the head was shaven; the Roman, in a circular form, in imitation of the crown of thorns; and the Oriental, from the forehead to the crown. Dr. Lingard says, that the custom of the British monks was to have the hair cut in the fore part of the head in the form of a semicircle from ear to ear. Tonsure is regularly observed among the Hindu Brahmins. Among the Budhists, the priest, from the commencement of his noviciate, is shaved; and he is provided with a razor that the tonsure may be regularly performed. It is the usual custom to shave once every fortnight. In China the tonsure of the Budhist differs from that of the Taoist priests. The Budhists shave off all the hair from their heads, while the Taoists leave a little tuft on the back of the head.

TOPHET. See GEHENNA.

TRACTORIÆ, circular letters issued by a Christian primate summoning the bishops of a province to meet in synod.

TRADITION. See FAITH (RULE OF).

TRADITION (JEWISH). See ORAL LAW.

TRADITION (MOHAMMEDAN). See SONNAH.

TRANSMIGRATION, a doctrine which pervades Oriental philosophy, and thence passed into Greece, that the soul after death undergoes a constant series of transformations. Both Hindus and Budhists believe that this is the proper destiny of every soul while the universe lasts. Souls impure at death pass into bodies more gross than they have hitherto inhabited; but souls more pure into bodies of a more elevated kind, until at last they are fitted for absorption in the Supreme Deity.

TRANSUBSTANTIATION, the conversion of the sacramental elements of bread and wine into the substance of the body and blood of our Lord Jesus Christ, which the Romish church believes to take place when the officiating priest utters the words of consecration. The change thus effected is declared to be so perfect and complete, that, by connection and concomitance, the soul and divinity of Christ coexist with his flesh and blood under the species of bread and wine; and thus the elements, and every particle

thereof, contain Christ whole and entire—divinity, humanity, soul, body, and blood, with all their component parts. According to this doctrine nothing of the bread and wine remains except the accidents. The whole God and man Christ Jesus is contained in the bread and wine, and in every particle of the bread, and in every drop of the wine. This dogma nowhere occurs in the writings of either the Greek or Latin Fathers. The first trace of it is to be found in the eighth century, when the council of Constantinople, in A. D. 754, having, in opposition to the worship of images, used these words: "Our Lord having left no other image of himself but the sacrament, in which the substance of bread and wine is the image of his body, we ought to make no other image of our Lord;" the second council of Nice, in A. D. 787, being resolved to support image-worship, declared that "the sacrament after consecration is not the image and antitype of Christ's body and blood, but is properly his body and blood." Taking the hint from this last-cited decree, Paschasius Radbert, a Benedictine monk, in the early part of the ninth century, began to advocate the doctrine of a real change in the elements. In A. D. 831 he published a treatise on the subject, which brought into the field of controversy various able writers who keenly opposed the introduction of this novel doctrine.

A long period elapsed before the dogma of *Transubstantiation* met with anything approaching to general acceptance. It had been from the time of Paschasius the subject of angry contention, and one of its bitterest opponents had been the able scholastic writer Duns Scotus. In the eleventh century, Berengarius and his numerous followers (see BERENGARIANS) maintained the opinions of Scotus and opposed those of Paschasius. It was not indeed till the fourth council of Lateran, in A. D. 1215, that *Transubstantiation* was decreed to be a doctrine of the church, and from that time the name as well as the dogma came to be in current use. The words of the Lateran decree are as follows: "The body and blood of Christ are contained really in the sacrament of the altar, under the species of bread and wine; the bread being transubstantiated into the body of Jesus Christ, and the wine into his blood, by the power of God." This canon, passed in the pontificate of Innocent III., placed *Transubstantiation* among the settled doctrines of the Church of Rome, and accordingly the council of Trent, in 1551, pronounces an anathema upon all who disbelieve it.

TREE-WORSHIP. See ARBOROLATRY.

TRIFORMIANS, a Christian sect which arose in the fifth century, and derived their name from the peculiar doctrine which they taught in reference to the constitution of the Godhead. They maintained that the Father consists of a triple form or three parts, of which one is the Father, another the Son, and a third the Holy Ghost; which parts of themselves are imperfect, but in conjunction constitute the Divine nature.

TRINE IMMERSION, the practice of immersion in Baptism repeated three times. Tertullian speaks of it as a ceremony generally used in his day. "We dip," says he, "not once but three times, at the naming of each of the Persons of the Trinity." The same testimony is given by Jerome, Basil, and other writers of ancient times. The reasons for this practice which are assigned are two:—(1.) That it might represent Christ's three days' burial and his resurrection on the third day; (2.) That it might represent a profession of faith in the Holy Trinity, in whose name baptism is dispensed. The practice of trine immersion came to be abused by the Arians in Spain, who founded on the practice an argument in favour of a difference of degrees of divinity in the three Divine persons. To discountenance this idea, Gregory the Great advised the adoption of one immersion in the Spanish churches, though trine immersion was continued at Rome. A diversity of practice in baptism began now to appear in the churches of Spain, some using one immersion and others three immersions. To restore uniformity of practice, the fourth council of Toledo, in A. D. 633, which was a general council of all Spain, decreed that only one immersion should be used in baptism. Most of the Oriental rubrics prescribe trine immersion, and the Greek church still adheres to the practice, while the Armenian church first sprinkles thrice and then dips thrice.

TRINITARIANS, a name applied to all who hold the doctrine of a Trinity or Tri-unity of persons in the Godhead. These believe that there is only one essence of the Father, the Son, and the Holy Ghost; that they have the same numerical, and not merely the same specific essence. They further believe that in this one essence there is a threefold distinction, which they express by saying that there are three persons, distinguished from each other by their personal properties and by their operations. Some Trinitarians maintain the subordination of the Son and the Spirit to the Father; and this view is undoubtedly supported by the authority of a number of the ancient Christian fathers. But it is difficult to speak of a subordination among the persons of the Trinity without conveying an idea of their inferiority to the Father, which cannot be admitted consistently with the essential unity of the Godhead. See next article.

TRINITY, a word commonly used by divines to denote the ineffable mystery of three persons in the Godhead, the Father, Son, and Holy Ghost, and that these three persons are one God. The doctrine is thus expressed in the Westminster Confession of Faith:—"In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." The doctrine of the

Trinity has been an article of faith in every age of the church; though the word itself is alleged by some to have been first used by Theophilus of Antioch, who flourished about A. D. 162, and by others to have been first employed by a synod which met at Alexandria in A. D. 317. The Trinity is confessedly a doctrine of revelation, and the proofs of it are therefore to be sought in the Christian Scriptures. But so many traces of it are found in the religions of all heathen nations, that many have been led to consider it as a doctrine of the primeval religion, and handed down by tradition. Thus the three Cabeiri mentioned by Sanchoniathon, one of the earliest of profane writers, were worshipped in Samothracia. Three principles were worshipped by the ancient Persians. Thoth, or Hermes Trismegistus, the most celebrated of the ancient Egyptian deities, is said to have held "that there were three principal powers, virtues, or forms in God, and that the name of the ineffable Creator implied one Deity." The Hindus have their Brahma, Vishnu, and Shiva; and the Budhists of Ceylon their three sacred gems, Budha, the Sacred Books, and the Priesthood; while among the Budhists of Nepal, Intelligence, the first principle, was associated with Dharma, the principle of matter, and a mediating power, or Sanga, was combined with the two others, in order to secure their union and harmonious co-operation. The Platonic trinity, as taught by Plato himself, and more fully by his followers, consisted of three principles, which were held to be combined in the Divine nature, the Good, Mind or Intelligence, and the Soul. But nowhere in all the systems of heathenism do we find anything approaching to the sublime, consistent, and all-comprehensive Trinity of the Bible.

TRITHEISTS, a sect which arose in the sixth century, maintaining that there are three Gods. Its origin is ascribed to John Ascunage, a Syrian philosopher; and the doctrines of the Tritheists were supported by John Philoponus, a philosopher and grammarian of Alexandria. They imagined that there were in the Deity three natures or substances equal in all respects, and therefore held in reality that there were three Gods.

TRITTYA. See SUOVETAURILIA.

TRUMPETS (FEAST OF). See NEW YEAR (FESTIVAL OF THE).

TRYERS, a board of thirty ministers, composed of Presbyterians and Independents, with a few Baptists, appointed by Cromwell in 1654 to examine and license preachers throughout England.

TSABIANS (from Heb. *Tsaba*, a host), those who worship the heavenly hosts, being one of the earliest forms in which idolatry appeared. This species of idolatry first prevailed in Chaldea, whence it spread over all the East, passed into Egypt, and thence found its way into Greece. The sun, the moon, and each of the stars, was believed to be a Divine intelligence, who exercised a constant influence for good or evil upon the destinies of men. See MYTHOLOGY

TUBINGEN SCHOOL, a class of German divines of the present century, who, following in the steps of Strauss, the author of the 'Life of Jesus,' resolved the whole gospel history into mythological fables, and held that all the books of the New Testament, with the exception of five, were the fabrications of the second century, and that the Christianity of the Church, far from being the product of Christ himself, resulted as a compromise from the protracted conflict of the early heresies, in which Gnosticism played the most prominent part.

TUNKERS. See **DUNKERS.**

TURLUPINS, a sect found in Savoy and Dauphiny in the thirteenth and fourteenth centuries. Of their peculiar tenets little is known, but they appear to have borne considerable resemblance to the **BRETHREN OF THE FREE SPIRIT** (which see). They are said to have denied that believers are in any sense under the law, and to have rejected outward ordinances, holding that worship ought to be exclusively mental and spiritual, without any external expression. It is difficult, however, to arrive at an accurate knowledge of the dissenting sects of that period, as the information concerning them is chiefly derived from writers belonging to the dominant church, to which they were keenly opposed.

TYCHE, the personification of chance or good fortune among the ancient Greeks, and identical with the goddess *Fortuna* of the Romans.

TYPHÆUS, a name given by ancient Greek

writers, from Homer downwards, to a hideous monster of the primitive world, described sometimes as a destructive hurricane, and at other times as a terrific fire-breathing giant.

TYPHON, the god of evil in the ancient Egyptian mythology. He was at first called *Seti* or *Sutech*. According to Lepsius he is identified on one monumental inscription with the Phœnician *Bel* or *Baal*. During the ascendancy of the Hycsos, or Shepherd kings, in Egypt, Typhon was the national divinity, and reigned supreme among the gods. But after the expulsion of the hated Hycsos, he was no longer tolerated in any part of the country; his name was chiselled out of the monuments, and from that time he became the evil genius, the personification of disease and desolation and death. His symbol was a human form surmounted by the head of some fabulous animal. The ass was a symbol of this mischievous god, and also, according to Plutarch, the crocodile and the hippopotamus. Jablonski explains the word *Typhon* as meaning a noxious or destructive wind, which in relation to Egypt applied to the glowing, scorching south wind from the desert. This god, in short, was the personification of every evil, and especially of physical evil.

TYR, a warrior deity among the ancient Scandinavians, the protector of champions and brave men. The Prose Edda declares him to be the most daring and intrepid of all the gods, as well as the dispenser to others of valour in war.

U

UBIQUITARIANS, a sect which arose at the time of the Reformation in the sixteenth century, holding as their distinctive tenet that the body of Jesus Christ is everywhere or in every place. This idea originated with Brentius, one of the earliest reformers, who first broached it in 1560. It was urged as one of the objections to the *Formula of Concord*, that it contained this doctrine. The Helmstadt theologians, who were opposed to the Formula, refused to admit the doctrine of Ubiquity, but with strange inconsistency, they held it possible that Christ, as man, should be in various places at the same time. This subject formed one of the chief points of controversy between the Swabian and Swiss divines in the sixteenth century. The former drew an argument in proof of the real presence of the body and blood of Christ in the Eucharist from the doctrine of the communication of the Divine attributes, particularly Omnipresence, to the human nature of Christ, in consequence of the hypostatic union.

The latter, on the contrary, denied the communication of the Divine properties to the human nature of Christ, and opposed in particular the omnipresence of the man Christ Jesus. Hence originated the Ubiquitarian controversy, which gave rise to many subtle disquisitions on both sides. This dispute was renewed in the seventeenth century among the controversies which arose in the Lutheran church between the divines of Tubingen and those of Giessen.

ULTRAMONTANISTS, a name given to those belonging to the Church of Rome, whether clergymen or laymen, who defend the infallibility of the pope, and the impossibility of improving the church by planting themselves on the ground of established usages, and of the necessity of an external universal authority.

UNCTION. See **ANOINTING.**

UNCTION (EXTREME), one of the seven sacraments of the Church of Rome, by which, according

to Dens, "a sick person is anointed with sacred oil by a priest, under a prescribed form of words, for the purpose of healing both the mind and the body." It is only to be administered when the sick are in danger of death, or when, sinking with age, they seem likely to die daily, even though they have no other illness. The matter used in anointing is oil of olives, blessed by a bishop; but a common priest, in case of necessity, may consecrate the oil, though not without license from the pope. When the consecrated oil is exhausted, the Roman ritual prescribes that a priest may mingle unconsecrated oil with that which is consecrated, but in less quantity than that which remains. The proximate matter of the sacrament is anointing, or the use and application of oil. There are seven anointings, one for each of the five senses, namely, the eyes, ears, nose, mouth, and hands, and the other two for the breast and feet. The anointing in all cases must be made in the form of a cross, though this is not considered essential to the validity of the sacrament. The order of administering extreme unction is as follows:—The priest having entered the house, shall put over his surplice a violet-coloured stole, and present the cross to the sick person to be devoutly kissed. After sprinkling with holy water, the priest, unless the person be in the last agonies, must recite three successive prayers and the general confession. Before he begins to anoint the sick, he admonishes the by-standers to pray for him, and he himself utters a short prayer. Then having dipped the style or his thumb in the holy oil he anoints the sick in the form of the cross. Beginning with the sense of sight he anoints each eye, saying, "The Lord through this holy unction + and his own most gracious compassion, forgive thee whatsoever sin thou hast committed by seeing." After each anointing the priest is required to wipe the anointed places with a lump of new silk or something similar, and afterwards burn the silk. He then goes through the same ceremonies with each of the other parts of the body that are to be anointed, and when all is finished the priest must wipe his fingers well with bread-pith, and then wash them, and throw this bread and this water into the fire; after which he shall take care to carry all the lumps of silk home with him, and burn them in the church, and throw the ashes into the sacarium. The ceremony closes with the recitation of a few prayers suited to the occasion, and admonitions to encourage the sick to die in the Lord, and strengthen him for putting to flight the assaults of demons. The Romanists allege that this sacrament was instituted by our Lord, intimated by Mark vi. 13, "And they cast out many devils, and anointed with oil many that were sick, and healed them;" and afterwards recommended and published by James v. 14 and 15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise

him up; and if he have committed sins, they shall be forgiven him." Romish divines allege that this sacrament was probably instituted by our Lord after his resurrection, when Christ instituted penitence, of which the council of Trent says extreme unction is the consummation.

UNIATES or UNITED GREEKS. See **GREEK CHURCH.**

UNIFORMITY (ACT OF), a celebrated act passed by the English parliament in the reign of Charles II., by which all who refused to subscribe to the doctrines, or to observe the rites of the church of England, were excluded from its communion, and if ecclesiastics, deprived of their offices. This act came into operation on the 24th of August 1662, which has been often termed the *Era of Nonconformity*, when nearly 2,000 ministers, being conscientiously unable to conform, were ejected from their benefices. See **ENGLAND (CHURCH OF).**

UNIGENITUS. See **BULL UNIGENITUS.**

UNITARIANS, the name assumed by the modern **SOCINIANS** (which see) as being in their view expressive of their belief in the Personal unity of God in opposition to the belief of *Trinitarians* in a Trinity of Persons in the Godhead. In reference to this appellation, Mr. Belsham, one of their ablest champions, says: "We do not answer to that name (Socinian), nor do we approve of being distinguished by it. In the first place, because the doctrine we hold is not borrowed from Socinus, but is known and universally allowed to have been coeval with the apostles. And further, we differ very materially from the opinions of that very great and good man and his immediate followers, who strangely imagined that Christ, though a human being, was advanced by God to the government of the whole created universe, and was the proper object of religious worship. We call ourselves Unitarians, or, to distinguish ourselves from other Christians who assumed that name, 'Proper,' or 'Original Unitarians;' and we consider ourselves as entitled to this distinction from prescription, from the reason of the thing, and now from the custom of the language." But far from assenting to the use of the term Unitarians as exclusively applicable to the modern Socinians, it is well known that Trinitarians, and even Arians, claim the appellation as equally belonging to them, seeing they hold, in its strictest sense, the unity of God. In justice, however, to the Unitarians of our day, it is well to bear in mind that they adopt the name as indicating that they are believers in God in one person only, in opposition to the Trinitarians, who believe in three persons in one God.

The founder of the sect of modern Unitarians is undoubtedly Joseph Priestley. Though educated for the Christian ministry this apostle of Socinianism early displayed a tendency towards excessive speculation. While attending a theological academy founded by Dr. Doddridge at Daventry, his mind became unsettled on various points, but more espe-

cially on the subject of the Trinity. In 1774 he was ordained as pastor of a congregation of Nonconformists at Birmingham. Here he came at length to avow openly his belief in the non-inspiration of the Sacred Scriptures; and in regard to the person of Christ, not contented with holding the opinions of the Socinians of former times, he maintained that Christ was no more than a man, and therefore to worship him was idolatry. The creed of Priestley, accordingly, was strictly *Humanitarian*. He was compelled to leave Birmingham in 1793, in consequence of a riot, in which both his house and chapel were destroyed by the populace. After officiating for a short time as minister of a Unitarian chapel in London, he emigrated to America, where he died in 1804. But though Dr. Priestley was the founder of Unitarianism in its modern phase in England, the system received after his death the most able and efficient support from the writings and labours of Thomas Belsham. His "Calm Inquiry into the Scripture Doctrine concerning the Person of Christ," which appeared in 1811, was recognized indeed as the ablest defence of Unitarianism which had ever appeared, and is to this day regarded as a standard work on the subject. A keen and protracted controversy had been carried on between Dr. Priestley and Dr., afterwards Bishop, Horsley; and Mr. Belsham has met with powerful opponents in Dr. Magee in Ireland, Dr. Pye Smith in England, and Dr. Wardlaw in Scotland.

The Unitarians have no separate and settled creed to which they adhere as a body; and as a necessary consequence of that unfettered freedom of thought which each one claims for himself, the utmost diversity of opinion prevails among them, not on minor points alone, but even on the most important doctrines of the gospel. They hold the fundamental principle as to the entire and sole sufficiency of Scripture as the rule of faith and practice. They deny with the Pelagians the original and innate depravity of human nature, but maintain that man is now as perfect morally as he was at the creation. They believe that there is one only God, and that Deity belongs to the Father alone; they deny the supreme deity of the Son and the Holy Ghost viewed as separate persons in the Trinity. This doctrine of the essential personal oneness of God is their rallying point amid all the differences which exist among them on other subjects. In regard to the Person of Christ they are far from being agreed. Some hold high Arian, others low Arian notions, while the great mass of them coincide with Priestley and Belsham in holding Humanitarian opinions. "The Unitarian doctrine," says Belsham, "is that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties." In regard to the object of the mission of Christ, the same author declares that "he was authorized to reveal to all mankind, without distinction, the great doctrine of a

future life, in which men shall be rewarded according to their works." The death of Christ, he tells us, was "not to exhibit the evil of sin, or in any sense to make atonement for it," but "as a martyr to the truth, and a necessary preliminary to his resurrection." The Holy Spirit is regarded by Unitarians as the spiritual influence by which God communicates with man, and thus draws very near to him, winning him over to himself. Regeneration they hold to be necessary in order that a man may become a true Christian, and this new birth is with them simply the calling forth into activity those slumbering energies which are inherent in the moral nature of the man. In proportion as these latent energies are developed, and all tendencies to sin are subdued, man approaches nearer to the attainment of that salvation which it is the design of the gospel to bestow. In regard to the design of the death of Christ, Unitarians differ widely from all Trinitarian denominations. They deny its propitiatory or vicarious character, maintaining as they do that God is disposed to forgive sin without any other condition than the sinner's repentance. They regard the gospel, to use the language of one of their own writers, "as a divinely-given remedy for human sins and woes, and recognize in it, especially as embodied in the all-powerful life of Christ, a restorative agency, a developing and uplifting agency, sufficient to save the world, notwithstanding its numerous and terrible evils." According to the theological system of Unitarianism, eternal punishment forms no part of Christianity. On this subject Belsham remarks: "The well-informed Christian will not hesitate a moment to reject the supposition of eternal punishment. Had the Christian revelation indeed contained such a doctrine as this, it would have been the greatest curse with which the world was ever visited." The personality of the devil, and the existence of fallen spirits, are also denied. In short, the entire system of Unitarianism proceeds on a denial of the peculiar doctrines of Christianity, and the substitution of a rational philosophico-religious creed which fails to give either solidity or unity to a sect. They are agreed only as to a series of negations, but altogether at variance as to positive truths.

Though Unitarianism professes to frame a theology in complete accordance with the principles of reason and common sense, it has never succeeded in securing a firm hold of any considerable number of people in any part of the British Empire. Its congregations in England, far from being numerous, amount only to somewhere about 250, and those in Ireland do not exceed the small number of 44, while in Scotland there is only the fractional number of 6 congregations professedly Unitarian. And it is a remarkable fact, that a large proportion of the buildings now occupied in England as churches by Unitarian congregations belonged originally to the old English Presbyterians, who were strictly Trinitarian in their theological views. The Unitarian churches are managed

entirely on Congregationalist principles, each congregation being wholly independent of every other. There is a body in London bearing the name of the British and Foreign Association, which, however, exercises neither legislative nor judicial powers. Though the Racovian catechism was recognized by the old Socinians as containing a condensed epitome of their principles, the modern Unitarians refuse to acknowledge any work except the Bible as an authoritative exposition of their views, though even to it they deny plenary inspiration, and place on a level with it, in point of authority, the mental constitution of the human being. The philosophy of Kant, and the spirit of Idealism imported from Germany, has undoubtedly exercised no slight influence in modifying the opinions of some of the Unitarians of the present day. They are lax, or, as they style it, liberal in their ecclesiastical arrangements. So latitudinarian indeed is the sect, that they admit to the Lord's table all without exception who are disposed to join them in partaking of the ordinance. It is difficult to ascertain the numbers of a body whose members are so loosely connected together. Mr. Marsden computes the whole Unitarians of the three kingdoms at 100,000, which is probably rather above than below the amount. Avowed adherents of this denomination were excluded from the benefits of the Toleration Act when it was framed, and continued so until 1813, when the section of the statute which affected them was abrogated. Since that period they have been on a footing with all other Protestant dissenters with respect to political privileges.

Independently altogether of professed Unitarians, there are many in connection with Trinitarian churches, particularly on the Continent, who hold the distinctive principles of Unitarianism. This is to a great extent the case with the Lutheran churches in Germany, the Reformed churches of Geneva, France, and Holland. In the midst of the Congregationalist churches of North America also, there has sprung up, since the end of the last century, a large body of semi-rationalist Unitarians, embracing many of the most cultivated families of Boston, the American Athens, and many of the first authors, poets, and statesmen of America.

UNITARIANS IN AMERICA. The first appearance of Unitarianism in the United States is generally traced to the middle of the last century, when its principles appear to have been extensively adopted in Massachusetts. In 1756, Emlyn's 'Humble Inquiry into the Scripture Account of Jesus Christ' was published in Boston, and extensively circulated. But there was little open avowal of Unitarianism until after the American Revolution. The first movement in this direction was made by one of the three Episcopal churches in Boston, which adopted an amended liturgy, excluding the recognition of the Trinity. Between that period and the end of the century, Unitarian sentiments were preached in various parts of New

England, and met with extensive and cordial acceptance among all classes of the people. Congregations were rapidly formed, and the cause went forward with amazing success. The visit of Dr. Priestley to Philadelphia in 1794 led to the formation of a small congregation there. But one circumstance which more than any other gave an impulse to Unitarianism in America in the beginning of the present century, was the settlement of Dr. Channing as pastor of a congregation in Boston. From the commencement of his ministerial career he established himself in public estimation as a preacher of fervid eloquence and unequalled power. Eager crowds flocked to hear him, not on Sabbaths only, but on week-days; and, while avowedly a Unitarian, the seriousness of his manner, the evident sincerity which marked his whole pulpit appearances, and, above all, the spirituality and close searching character of his sermons, gathered around him a large and attached flock, who diffused Unitarian principles with such success in the city of Boston and its neighbourhood, that it is now said to contain 150 congregations belonging to the body. When Channing first appeared the term Unitarians was not yet in current use in America, those who denied the doctrine of the Trinity being called Liberal Christians.

In 1805, an eminent Unitarian having been appointed to the Divinity chair of the university of Cambridge, Massachusetts, public attention was aroused by a controversy which arose in consequence. Various pamphlets were published on the subject, and discussions were carried on, which gained over some converts to antitrinitarian views. But the year 1815 formed an epoch in the history of American Unitarianism, in consequence of the republication in Boston of a chapter from Belsham's *Memoirs of Lindsey*, under the title of 'The Progress and Present State of the Unitarian Churches in America.' A controversy ensued, headed by Dr. Channing, which led to an alienation of the orthodox from the Liberal or Unitarian Congregationalists. Up to this time harmony had prevailed between the two parties, and the ministers of both had been accustomed to exchange pulpits. Now, however, a complete separation seemed to be imminent. Meanwhile a circumstance occurred which brought matters to a crisis. Dr. Channing preached a sermon at Baltimore, at the ordination of Mr. Sparks, in which he set forth his Unitarian opinions with plainness and prominence. This led to a keen controversy on the doctrine of the Trinity and the doctrines of Calvinism generally. The result was, that before the controversy had subsided the Orthodox and Unitarian Congregationalists were found to constitute two distinct bodies. The number of Congregationalist churches professedly Unitarian amount to somewhere between 300 and 400, and besides it is computed that there are now in the United States about 2,000 congregations of Unitarians, chiefly of the sects called Christians, Universalists, and Friends or

Quakers. In connection with the Unitarian body a bi-monthly periodical is published in Boston, called the *Christian Examiner*, which has some able contributors. There is also a vigorous association, called the *American Unitarian Association*, which was founded in Boston in 1825, and which, in its latest report, speaks of the condition and prospects of the denomination as very encouraging.

UNITED BRETHREN. See MORAVIANS.

UNITED BRETHREN IN CHRIST, a Christian denomination which took its rise in the United States about the year 1755. It was founded by William Otterbein, a minister of the German Reformed church, who had a few years before emigrated to America. Soon after his ordination to the pastoral charge of a congregation in Lancaster, Pennsylvania, he became deeply impressed with the solemnity of the work in which he was engaged; and labouring with zeal, earnestness, and singleness of heart, the Divine blessing so accompanied his labours, that a spirit of prayer was poured out extensively upon his flock. A revival commenced, and, amid much opposition and even persecution from the ungodly, the church of the United Brethren in Christ was formed. The principle on which it was founded was the idea that the people of God are not limited to any particular community, and that the love of God shed abroad in the heart is the only true bond of Christian fellowship. All, therefore, who are animated by this love, Otterbein held should and may freely meet together around the sacramental table of the Lord. To this catholic spirit violent opposition was manifested by the different Christian churches and sects, who resisted the proposed union as an innovation in the established order and usage of the time. The number of German brethren who agreed in opinion with Otterbein increased rapidly, and churches were formed in the states of Maryland, Pennsylvania, and Virginia. The first conference of the United Brethren in Christ was held in the city of Baltimore in 1789. Meanwhile the body received large accessions to its membership, and the preachers were drawn from different denominations, including the German Reformed, the Lutherans, the Mennonites, and some few Methodists. That the ministers might be united the more closely, an annual conference was appointed, which met for the first time in Maryland in 1800. They there organized themselves into a regular Christian body, William Otterbein and Martin Boehm being elected as superintendents or bishops; and agreed that each should act according to his own convictions as to the mode of baptism. It was soon felt to be necessary that some general regulations should be laid down for the government of the church. A conference was accordingly held for the purpose in 1815 at Mount Pleasant, Pennsylvania, when, after mature deliberation, a summary of doctrines and rules of discipline were adopted. Their doctrines were identical with those of orthodox churches in general.

In regard to ecclesiastical organization, the Brethren church recognizes only one order in the ministry, that of ordained elders, but besides these there are numerous officers in the church, such as class-leaders, stewards, preachers-in-charge, presiding elders, and bishops. There are three orders of conferences, the quarterly, annual, and general. The last-named is the highest tribunal, and is composed of elders elected by the laity of the church. For a long time the religious exercises of this body of Christians were conducted in the German language exclusively or nearly so. This arrangement having been dispensed with, great numbers have of late years been added to its communion.

UNITED CHURCH OF ENGLAND AND IRELAND. See ENGLAND (CHURCH OF).

UNITED PRESBYTERIAN CHURCH, a large, active, and energetic denomination of dissenters in Scotland, formed by the union of the *United Secession* and *Relief Churches* in 1847. These two bodies had for a long period previous to their union been tending towards a closer and more cordial co-operation in various Christian objects. A feeling of sympathy and kindness had been gradually growing among the ministers and members of the respective churches. Thoughts of union began to arise and gather strength in both denominations. Negotiations at length commenced in 1835 between the two synods, and committees were appointed on both sides to promote friendly intercourse. Matters went slowly forward, when, in 1840, a scheme of union was drawn up which met with the approbation of both parties. But at this period the preparations for union were temporarily laid aside in consequence of the rise of the Atonement controversy in the United Secession Church, which engaged the attention of both ministers and people for several years to the exclusion of almost every other subject. But this unhappy contention came to a close; a more auspicious season arrived, and on the 13th of May, 1847, the long-expected union was consummated in Tanfield Hall, Canonmills, in the suburbs of Edinburgh, a place which had already, only four years before, been the scene of the organization of the Free Church of Scotland as a separate denomination. "The synods proceeded," as Dr. Andrew Thomson describes it, "about mid-day from their usual place of meeting to the appointed scene. Hundreds of people had come from other parts of Scotland to witness the event; and many of these, along with thousands of the inhabitants of Edinburgh, lined the streets on the way to Tanfield. On the arrival of the two synods, the spacious hall was found crowded with an immense assemblage, deeply interested and solemnized. The members of the two courts took their position in a reserved space in the middle of the hall, and were arranged in alternate benches, so as to be mingled with one another. The proceedings were begun with the singing of psalms and prayer. The clerks read the minute of their re-

spective synods agreeing to union; the moderators of the two synods then giving to each other the right hand of fellowship, declared the union formed. Their example was followed by the ministers and elders; the immense audience, catching the spirit of the scene, exchanged the same tokens of Christian regard; the countenances of some were beaming with hope, some were melted into tears, but all were grateful and glad; and the two churches, merging their denominational name, but not their denominational mission, became one, under the designation of the UNITED PRESBYTERIAN CHURCH."

The articles of the basis of union as adopted by both synods were as follows:—

"I. That the Word of God contained in the Scriptures of the Old and New Testaments is the only rule of faith and practice.

"II. That the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the confession and catechisms of this church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures, it being always understood that we do not approve of anything in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.

"III. That Presbyterian government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church courts, which is founded on, and agreeable to, the Word of God, is the government of this church.

"IV. That the ordinances of worship shall be administered in the United Church as they have been in both bodies of which it is formed; and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

"V. That the term of membership is a credible profession of the faith of Christ as held by this church—a profession made with intelligence, and justified by a corresponding character and deportment.

"VI. That with regard to those ministers and sessions who think that the 2d section of the 26th chapter of the Westminster Confession of Faith authorizes free communion—that is, not loose, or indiscriminate communion, but the occasional admission to fellowship in the Lord's Supper, of persons respecting whose Christian character satisfactory evidence has been obtained, though belonging to other religious denominations, they shall enjoy what they enjoyed in their separate communions—the right of acting on their conscientious convictions.

"VII. That the election of office-bearers of this church, in its several congregations, belongs, by the authority of Christ, exclusively to the members in full communion.

"VIII. That this church solemnly recognizes the obligation to hold forth, as well as to hold fast, the doctrine and laws of Christ; and to make exertions for the universal diffusion of the blessings of His gospel at home and abroad.

"IX. That as the Lord hath ordained that they who preach the gospel should live of the gospel—that they who are taught in the word should communicate to him that teacheth in all good things—that they who are strong should help the weak—and that, having freely received, they should freely give the gospel to those who are destitute of it—this church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support, and extend, by voluntary contributions, the ordinances of the gospel.

"X. That the respective bodies of which this church is composed, without requiring from each other an approval of the steps of procedure by their fathers, or interfering with the right of private judgment in reference to these, unite in regarding, as still valid, the reasons on which they have hitherto maintained their state of secession and separation from the judicatories of the Established church, as expressed in the authorized documents of the respective bodies; and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated: or the discipline of the church, or the rights of her ministers, or members, are disregarded.

"The United Church, in their present most solemn circumstances, join in expressing their grateful acknowledgment to the great Head of the Church, for the measure of spiritual good which He has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church-fellowship—to be more watchful in reference to admission and discipline, that the purity and efficiency of their congregations may be promoted, and the great end of their existence, as a collective body, may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or 'the world lying in wickedness.'

"And, in fine, the United Church regard with a feeling of brotherhood all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ, by a readiness to co-operate with all its members in all things in which they are agreed."

In common with the other Presbyterian churches in Scotland, the United Presbyterian Church adheres to the Westminster Confession of Faith and the Larger and Shorter Catechisms as their authorized subordinate standards. Its form of ecclesiastical government is strictly Presbyterian, though differing, as yet from the other Scottish Presbyterian bodies, inasmuch as it has no General Assembly nor Provincial Synods. It has one general Synod which meets annually either in Glasgow or Edinburgh, and consists of all ministers having charges, along with an elder from each session. The mode of conducting

public worship is the same as that which prevails generally throughout Scotland. The only exception is that a new hymn-book has been sanctioned by the Synod for the use of United Presbyterian congregations. Most of the churches belonging to the body celebrate the Lord's Supper quarterly at least, some of them more frequently; and the communicants, instead of sitting around tables spread for the purpose, receive the communion in their pews and all at once. A large number of both the ministers and elders of the United Presbyterian church openly avow their adherence to voluntary principles, but these principles are nowhere to be found in her recognized standards.

Since the date of the Union in 1847, the United Presbyterian church has been steadily increasing in numbers, and advancing in outward prosperity and systematic usefulness. At the last meeting of synod in May 1859, the Report on Statistics announced that the entire body comprehended 533 congregations, and that the number of members or persons in full communion with the church had reached 157,801, being an addition to the membership of the previous year of 3,433. The number of students in attendance at the Theological Hall is 191. To liquidate the debt on the church buildings, and thus free the congregations from all pecuniary encumbrances, the most laudable efforts are in course of being made. The report presented on this subject to the last meeting of Synod, stated that the trustees of the Ferguson bequest had granted £3,000 to the Debt Liquidation Board, on condition that twice that amount should be contributed by the church. In fulfilment of this condition, accordingly, the sum of £7,300 has been contributed. The amount of Congregational Expenditure for the year ending May 1859 has been £124,837 18s. 8½d., while the collections throughout the church for missionary and benevolent purposes has been £34,732 10s. 9½d. In connection with this efficient body of Christians, there are 851 Sabbath schools, having 7,647 teachers, and 63,280 scholars. Of advanced classes there are 640, with an attendance of 17,431. The number of prayer meetings regularly kept amounts to 972, which are attended by 24,099 persons.

As a branch of the United Presbyterian church there is a large, influential, and growing church in Canada, bearing the same name. Efficient missions are maintained in different parts of the world. Thus in Jamaica there are about twenty missionary churches, having, in addition to their regular pastors, a large staff of catechists and teachers. At Montego bay there is a flourishing academy, with a classical teacher and a theological tutor. In Trinidad there are two missionary churches. In Kaffraria, South Africa, there is a mission station in full operation, and at Old Calabar, in Western Africa, another conducted in the most vigorous and efficient manner. A considerable and rapidly-increasing number of congregations connected with the body exists in Australia;

and an agent is employed for the circulation of the Scriptures in Persia. Thus both at home and abroad this flourishing denomination is carrying out, with the most gratifying efficiency, the high and honourable work which belongs to it as an important section of the church of Christ in Scotland.

UNITED SECESSION CHURCH. See SECESSION CHURCH (UNITED).

UNITED SOCIETY OF BELIEVERS. See SHAKERS.

UNIVERSAL FRIENDS, a sect which arose in Yates county, New York, towards the end of last century, professing to be followers of Jemima Wilkinson, who pretended to work miracles, and assumed the title of "the universal friend of mankind." From her the sect, which is now all but extinct were sometimes called *Wilkinsonians*. Jemima was born in Rhode Island in 1753, and educated a Quaker. In October 1776, on recovering from an attack of sickness, in which she had fallen into a kind of trance, she announced that she had been raised from the dead, and had received a divine commission as a religious teacher. Having gathered around her a few proselytes, she formed a settlement between Seneca Lake and Crooked Lake, which she styled New Jerusalem. With the professed view of showing that she could really work miracles, she engaged on a certain day to walk on the water in imitation of Christ. At the appointed time her followers assembled on the banks of the Seneca Lake. Jemima herself appeared on a platform which had been erected, and addressing her followers as they stood around, she declared her readiness to walk upon the water, but that she must previously know whether they had faith that she could pass over the lake as on dry land; and on their replying in the affirmative she calmly replied that as they believed in her power it was unnecessary to display it. The religious tenets of Jemima Wilkinson were a strange medley. She claimed to be inspired and to have reached absolute perfection. She pretended to foretell future events, to discern the secrets of the heart, and to have the power of healing diseases. She asserted that those who refused to believe in her claims rejected the counsel of God against themselves. She actually professed to be Christ in his second coming. Two of her disciples gave themselves out to be the "two witnesses" mentioned in the Book of Revelation. Jemima amassed a large fortune by the donations of her followers, and lived in a luxurious and expensive manner. She died in 1819, at the age of sixty-six years.

UNIVERSALISTS, a denomination of Christians who maintain as their distinctive tenet that God will in the end save the whole human family from sin and death, and make all rational beings holy and happy, by and through the mediation of Jesus Christ, the Saviour of the world. They by no means deny that God, as a holy and a just God, will punish sin, but some of them assert that sin is wholly punished in

this life, while others assert that it extends to a future world, in which, however, the sufferings of the wicked will be purgatorial in their character, and will terminate in eternal blessedness. The first church which was formed in England on the principles of Universalism was one which was gathered in London under the ministry of the Rev. James Rely, who appears to have held either Arian or Unitarian views as to the constitution of the Godhead. Hence has arisen a peculiarity which attaches to Universalism in Great Britain which does not belong to it so obviously in the United States, that it is classed and confounded with Unitarianism. The creed of the Relyan Universalists is thus stated by Mr. Whittemore in his *Modern History of Universalism*: "Jesus Christ had made satisfaction for all the human race, and bore their sins in his body. Hence he knew nothing of inflicting the demands of justice upon the sinner. Sin is to be dreaded for the natural evils which it brings in its train, but not for the penalty of the Divine law, which we have all suffered to the full in the person of Jesus. Thus although Rely admitted the doctrine of partial suffering in the future state, he maintained that the state of unbelievers, after death, cannot be a state of punishment, because Jesus Christ, who hath tasted death for every man, bore the chastisements of their peace when the Lord laid upon him the iniquities of us all. He admitted the doctrine of misery in the future state only on the principle that while in unbelief men know not, nor believe, that Jesus hath put away their sins by the sacrifice of himself; and therefore they are oppressed with guilt and fear; and these are in proportion to their use or abuse of knowledge; to their receiving, or obstinately rejecting, the Divine evidences and demonstrations of grace and salvation. But he looked beyond all evil and misery, whether in this or the future state, to a time of universal restitution, when all mankind will be brought to know the Lamb of God who hath taken away the sin of the world."

One of the earliest converts of Rely was John Murray, who had been previously a Wesleyan preacher, but left the Methodist body, and avowed himself in 1770 a Universalist. Soon after joining the Relyans he emigrated to America, where he commenced preaching and propagating his peculiar opinions in various parts of the United States, and thus became the principal originator of the Universalist denomination in that country. The peculiar doctrines of the sect had no doubt been previously taught by individuals both from the pulpit and the press. But as a separate body, the American Universalists claim John Murray as their founder. After itinerating several years throughout the States, he settled in Gloucester, Massachusetts, where the first Universalist society was organized in 1779. Several preachers of the doctrine arose about that time in New England. Elhanan Winchester, a noted preacher among the Calvinistic Baptists, adopted

Universalist views at Philadelphia in 1781. Soon after he left America for England, and became the successor of Rely in the Universalist congregation in London. Dissensions at length arose among the members of the congregation, which gradually dispersed, and the body was broken up, and about 1820 was nearly extinct. In the report of the last census in 1851 only two congregations of Universalists were returned as existing in England, one in Plymouth and another in Liverpool; while in Scotland there is only one small congregation in Glasgow, originated in 1801 by the Rev. Neil Douglas, a Relief minister in Dundee, who embraced Universalist principles.

The early promulgators of Universalism in the United States of America were visited with severe persecution. Instead of checking the progress of the doctrine, such treatment only increased the numbers of those who maintained it. At length the Universalists felt themselves compelled for mutual protection to assume a denominational name and form, and even to publish to the world a written Profession of Faith. A meeting of delegates from the different societies was held accordingly in Oxford, Massachusetts, in 1785, when the body was organized, and assumed the name of *Independent Christian Universalists*. The following year a general convention of the body was held in Boston, and met annually thereafter. The cause of Universalism received a considerable impulse in 1791 by the accession of the Rev. Hosea Ballou, who was converted from the Baptists, and who, by a 'Treatise on the Atonement,' so ably advocated both Unitarian and Universalist principles, that considerable numbers were led to embrace them. At length, in 1803, in consequence of the prevailing misconceptions as to their real tenets, the general convention found it necessary to frame and publish a Profession of Faith, the only one indeed that has ever appeared. Its articles, which are merely three in number, are as follows:—I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character and will of God, and of the duty, interest, and final destination of mankind. II. We believe there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness. III. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practise good works, for these things are good and profitable unto men." These articles have never been changed, and are still recognized by the denomination.

In 1827 a division began to arise among the Universalists in America on the question as to punishment after death, some asserting it to be limited, and others denying it altogether. The discussion went on, and ultimately resulted in a partial separation from the body, of a few brethren in Massachusetts, who constituted themselves into the "Massa-

chusetts Association of Restorationists." This small seceding party, after remaining together for a time, came to be absorbed into the *Free-Will Baptists* and the *Unitarians*, while others returned back to the main body. A change took place in 1833 in the Annual Convention, which was now named the "United States Convention," with advisory powers only, and constituted by a delegation of four ministers and six laymen from each state convention in its fellowship. The state conventions in 1847 were eighteen in number, representing 1,116 societies, 716 meeting-houses, and 717 preachers. About the year 1840 the American Universalists divided into two parties, bearing the names respectively of **IMPARTIALISTS** and **RESTORATIONISTS** (which see). Those who hold Universalist opinions are not limited to the body which bears the name, but many belonging to other denominations, and nearly all the Unitarians, are agreed in the final salvation of the whole human family.

UNIVERSALS. See **NOMINALISTS**, **REALISTS**.

UNLEAVENED BREAD. See **BREAD (UNLEAVENED)**.

UNLEAVENED BREAD (FEAST OF). See **PASSOVER**.

UP-ANGAS, four sacred books of the Hindus which constitute the fourth class of the **SHASTRAS** (which see). The name *Up-angas* implies "appended bodies of learning," from their being always placed last in the enumeration of the sacred writings. They are four in number, the first embracing the eighteen **PURANAS** (which see), along with the *Ramayana* and *Mahabharata*, the last of which includes the *Bhagavat Gita*. The second and third *Up-angas* consist of the four principal works on logic and dialectics and metaphysics. The fourth and last *Up-anga* consists of the body of law in eighteen books, compiled by Manu, the son of Brahma, and other sacred personages.

UPANISHADS, a kind of supplement to the sacred books of the Hindus, particularly the Vedas, in which the Vaidic doctrines are commented on and explained.

UPA-VEDAS, sub-scriptures of the Hindus. They were deduced from the four original **VEDAS** (which see), and were delivered to mankind by Brahma and other deities and inspired sages. They treat of the theory and practice of medicine, of music in its most extended signification, of archery, architecture, and sixty-four mechanical arts.

UPIS, a surname of *Artemis* as the goddess who assisted women in childbirth.

URANIA, one of the **MUSES** (which see). It was also a surname of **APHRODITE** (which see).

URANUS (Gr. heaven), identical with the *Cælus* of the Latins, a son of *Ge*, or *Gæa*, and sometimes called her husband. From this union sprang *Oceanus* and other gods and goddesses, including *Saturn*, *Cybele*, the *Titans*, and others.

URD, one of the **NORNS** or **DESTINIES** (which see) of the ancient Scandinavians.

URDAR-FOUNTAIN, a spring of precious water from which the *Destinies* are represented as watering the Ash-tree, so celebrated in Northern mythology under the name of **YGGDRASIL** (which see).

URDDHABAHUS, Hindu ascetics who extend one or both arms above their heads till they remain of themselves thus elevated. They also close the fist, and the nails being suffered to grow at length perforate the hand. This class of men are solitary mendicants, who subsist upon alms, and have no fixed abode. Many of them go naked, but some wear a wrapper stained with ochre. They usually assume the *Saiva* marks, and twist their hair so as to project from the forehead.

URIM AND THUMMIM (Heb. lights and perfections), something connected with the breastplate of the ancient Jewish high-priest. No description is given of them in the Sacred Scriptures, and they are only briefly noticed. Thus Exod. xxviii. 30, "And thou shalt put in the breastplate of judgment the *Urim* and the *Thummim*; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually;" and Lev. viii. 7, 8, "And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the *Urim* and the *Thummim*." It has been disputed among the learned whether the *Urim* and *Thummim* were identical with the stones of the breastplate, or something distinct from them. On this point the mass of commentators are divided. Several of the Jewish rabbis among the ancients, and Spencer, Michaelis, Jahn, and Gesenius among the moderns, contend that they were something entirely distinct from the pectoral, and deposited within the pocket or bag made of its folds. Some of the earlier Hebrew doctors say that what are called the *Urim* and *Thummim* were nothing else than an inscription, upon a plate of gold, of the Tetragrammaton, or four-lettered name of God, by the mystic virtue of which the high-priest was enabled to pronounce luminous and perfect oracles to the people. Spencer, in his erudite work on the laws of the Hebrews, supposes that the *Urim* were identical with the *Teraphim*, and were small divining images put into the lining of the breastplate, which by a miracle were made to speak with an articulate voice, and utter oracles from God. According to *Ælian*, confirmed by *Diodorus Siculus*, the high-priest among the Egyptians, as superior judge, wore around his neck an image of sapphire, which was called "Truth." This statement is borne out by the recent discoveries on the Egyptian monuments. Thus Rosellini tells us:—"Among the monuments of the tombs representations

of persons are found who filled the office of chief judge, and who wore the common little image of the goddess *Thmei* suspended from the neck." Sir J. G. Wilkinson gives from the Theban monuments an engraving of the goddess, who was honoured under the double character of truth and justice, and was represented with closed eyes. After speaking of this badge of the judge among the ancient Egyptians, Wilkinson remarks: "A similar emblem was used by the high-priests of the Jews; and it is a remarkable fact, that the word *Thummim* is not only translated 'truth,' but, being a plural or dual word, corresponds to the Egyptian notion of the 'two Truths,' or the double capacity of this goddess. According to some, the *Urim* and *Thummim* signify 'lights and perfections,' or 'light and truth,' which last present a striking analogy to the two figures of *Rê* and *Thmei* in the breastplate worn by the Egyptians. And though the resemblance of the *Urim* and the *Uræus* (or basilisk), the symbol of majesty, suggested by Lord Prudhoc, is very remarkable, I am disposed to think the 'lights,' *Aorim* or *Urim*, more nearly related to the sun, which is seated in the breastplate with the figure of Truth."

Scripture affords no information as to the manner in which the Lord was consulted by *Urim* and *Thummim*; the rabbins, however, say that it was as follows:—The priest put on his robes, and went not into the holy of holies, but into the holy place, and stood before the veil or curtain which separated the holy place from the holy of holies. There he stood upright, with his face towards the ark of the covenant, and behind him stood the person for whom he inquired, but outside the holy place. Then the priest inquired of God in a low voice, and, fixing his eyes upon the breastplate, he received the answer to his question by *Urim* and *Thummim*. Prieux and some others think that it was given audibly, while the rabbins allege that the answer was given by certain letters engraven on the stones in the breastplate emitting a bright light, so as to be read by the high-priest into words. Josephus says

that when the jewels shone with peculiar radiance the answer was regarded as affirmative, but when dim, as negative. Maimonides affirms that private individuals were not allowed to inquire by means of *Urim* and *Thummim*, but that it was reserved for the king alone, or for the person to whom was entrusted the management of the congregation. We are not told in Scripture when the Jews ceased to consult by this divinely-appointed mode, but we have no trace of its existence after the building of Solomon's temple. It seems to have been limited to the period when the tabernacle still remained, and while the Jewish government was strictly theocratic. Spencer indeed connects the use of the *Urim* and *Thummim* with the theocracy, this method having been established for the purpose of consulting God in regard to matters of national interest. It is agreed by all that the Jews did not consult by *Urim* and *Thummim* under the second temple, after the return from the captivity. Maimonides, however, maintains that under the second temple the Jews had the *Urim* and *Thummim*, but not for inquiry, as the Holy Ghost was not there.

URSULINES, an order of nuns founded in the sixteenth century by Angela of Brescia, an Italian lady belonging to the third order of St. Francis. The name of *Ursulines* she borrowed from St. Ursula, a legendary British saint of the fourth or fifth century. At first, without being confined in cloisters, they were devoted to acts of charity and kindness in the domestic circle. Afterwards, however, they became subject to a monastic constitution in 1612, and undertook the education of children of their own sex. Their monastic rule was that of St. Augustine. The order was first confirmed by Paul III. in 1544, and afterwards by Gregory XIII. in 1571. It flourished in the north of Italy, and having been introduced into France in 1611, made rapid progress in that country. Thence it was extended to Canada and the United States, where it still exists.

UTRAQUISTS. See CALIXTINES.

V

VACUNA, an ancient Sabine divinity, identical with *Victoria*; but the Romans alleged her to be a goddess to whom the inhabitants of rural districts were wont to offer sacrifices when the labours of the field were over, and they were *vacui*, or at leisure.

VAIRAGIS, a Hindu term which implies persons devoid of passion, and is therefore applicable to every religious mendicant who professes to have

separated himself from the interests and emotions of mankind. It is more usual, however, to use the word to designate the mendicant *Vaishnavas* of the *Râmânandî* class or its ramifications.

VAISESCHIKA, the physical portion of the *NYAYA* (which see), a system of philosophy among the Hindus. It is founded on an atomic system, different however from that of Epicurus. The latter sup-

poses that atoms, though diverse in form, are identical in essence. But according to Kanada, the author of the *Vaiseschika*, there are as many different kinds of atoms as there are phenomena in nature. Thus sound proceeds from sonorous atoms, light from luminous, and so forth.

VAISHNAVAS, the worshippers of *Vishnu*, the second person of the Hindu triad, or *trimurti*. Amongst other divisions of less importance, they are usually divided into four principal sects, *Sri*, *Madhwi*, *Rudra*, and *Sanaka*. The first of these is the most ancient and respectable, founded by the Vaishnava reformer, *Ramanuja Acharya*, about the middle of the twelfth century. All of the sects address their worship to *Vishnu* and his consort *Lakshmi*, and their respective incarnations, either singly or conjointly. The Hindu sects are usually discriminated by various fantastical streaks on their faces, breasts, and arms; for this purpose all the *Vaishnavas* employ especially a white earth called *Gopichandana*, which, to be of the purest description, should be brought from *Dwáraká*, being said to be the soil of a pool at that place in which the *Gopis* drowned themselves when they heard of *Krishna's* death. The Vaishnava is thus described in a Hindu work called the *Bhakta Mala*: "They who bear the *Tulasi* round the neck, the rosary of lotus seeds, have the shell and discus impressed upon their upper arm, and the upright streak along the centre of the forehead, they are Vaishnavas, and sanctify the world." The far greater number of the worshippers of *Vishnu*, or more properly of *Krishna*, in Bengal, forming a large part of the population of the province, derive their peculiarities from some Vaishnava Brahmins of *Nadiya* and *Santipur*, who flourished about the end of the fifteenth century. *Chaitanya*, believed to be an incarnation of *Krishna*, was the founder and object of the new form of *Vaishnava* worship. The three *Prabhus*, or masters of the sect, are *Chaitanya*, *Advaita*, and *Nityanand*, besides whom the Vaishnavas of this order acknowledge six *Gosains* as their original or chief teachers, and next to these several learned disciples and faithful companions of *Chaitanya* are regarded with nearly equal veneration, particularly *Hari Dás*, who is worshipped as a divinity in some parts of Bengal. The object of the worship of the Bengal Vaishnavas is *KRISHNA* (which see), as the actual incarnation of *Vishnu*, being the very description which is given of him in the *Bhagavat Gita*. There is a recent sect of Vaishnavas in Bengal who maintain the doctrine of the absolute divinity of the *Guru*, or teacher, as being the present *Krishna*, or deity incarnate. A portion of the Vaishnavas are worshippers of *SAKTI* (which see), or the female energy.

VAISHYA, one of the *CASTES* (which see) among the Hindus, being the productive capitalists, whether pastoral, agricultural, or mercantile. This caste proceeded from the breast of *Brahma*, the seat of life.

VALENTINIANS, a Gnostic sect of the second

century, originated by Valentine, a native of Egypt, and educated at Alexandria. His system somewhat resembles that of the *BASILIDEANS* (which see). He denominates the primal source of all existence the *Bythos*, or abyss, from which, as life was developed, sprung the *Æons*, masculine and feminine, the powers by which God reveals himself, and which together constitute the *Pleroma*. "It is a profound idea of the Valentinian system," says Neander, "that as all existence has its ground in the self-limitation of the *Bythos*, so the existence of all created beings depends on limitation. While each remains within the limits of its own individuality, and is that which it should be at its own proper place in the evolution of life, all things can be fitly adjusted to one another, and the true harmony be preserved in the chain of unfolding life. But as soon as any being would overstep these limits, as soon as any being, instead of striving to know God in that manifestation of himself which God makes to him at his own proper position, boldly attempts to penetrate into his hidden essence, such a being runs the hazard of plunging into nothing. Instead of apprehending the Real, he loses himself in the Unsubstantial. *Horus*, the genius of limitation, of the finite, the power that fixes and guards the bounds of individual existence, restoring them wherever they have been disturbed, occupies therefore an important place in the system of Valentine; and the *Gnosis* here, so to speak, bears witness against itself. The ideas of *Horus* and of the *Redeemer* must of necessity be closely related in the Valentinian system; as the forming and redeeming of existence are kindred conceptions, and the principle of limitation in respect to both occupies an important place in this system. In fact, *Horus* was also called by many *Redeemer* and *Saviour*. There are occasional intimations of a scheme according to which the *Horus* was regarded as only a particular mode of the operation of one redeeming spirit; just as the Valentinian system gave different names to this power, according to the different points of his activity and his different modes of operation, extending through all the grades of existence. Others, indeed, transformed these different modes of operation into so many different hypostases."

The mixture of the Divine element with matter was ascribed by Valentine to a disturbance originating in the *Pleroma*, and a consequent sinking down of the germ of the Divine life from the *Pleroma* into matter. From the mixture of the *Achamoth*, or mundane soul, with the *Hylé*, or matter, springs all living existence, which consists of three orders—*spiritual*, *psychical*, and *ungodlike* or *material* natures. The representative principle of the *Hylé*, through which its activity is exerted to destroy, is *Satan*. The *Demiurgé* of Valentine is to the physical world what the *Bythos* is to the higher. His province is to create. The doctrine of redemption is the central point of the Valentinian system. To restore harmony to the *Pleroma*, a new emanation of two *Æons*

takes place, viz., Christ and the Holy Spirit, and from all the Æons proceeded the Soter by whom the universe was to be redeemed. The Demiurgé promised to send the Messiah. At the baptism of this Messiah the Soter became united with him. Miracles and prophecies were needful to induce psychical men to confide in the psychical Messiah, but the simple power of truth was sufficient to collect all men of a pneumatic nature around the true Saviour. The end of the world is to be a still higher restoration, for then the *Soter* will introduce the *Achamoth* as his bride, together with all pneumatic Christians into the Pleroma; the Demiurgé, in peace and joy as the friend of the bridegroom, will rule in the midst of all psychical Christians on the confines of the Pleroma, and all matter will return to its original nothingness. The Valentinian was the most influential of all the Gnostic sects, and with various modifications continued in existence, especially in Rome, until some time in the fourth century. See Gnostics.

VALHALLA, the palace of *Odin*, and one of the heavens of the ancient Scandinavians, where heroes were rewarded with feasting and every sensual enjoyment, while their amusement was said to be cutting one another in pieces.

VALLISCHOLARES, an order of Romish monks formed shortly after the commencement of the thirteenth century. They were collected by the Scholars, that is, by the four professors of theology at Paris, and hence were first called Scholars, but afterwards, from a certain valley in Campania to which they retired in A. D. 1234, their name was changed to *Vallischolares*, scholars of the valley. This society was first governed by the rule of St. Augustine, but was afterwards united with the canons regular of St. GENEVIEVE.

VALLOMBROSA (ORDER OF), a congregation of Benedictine monks founded about A. D. 1038 by John Gualbert, a Florentine. It was commenced at Vallombrosa, on the Apennine mountains, and extended into many parts of Italy.

VAMIS, or VAMACHARIS, words meaning among the Hindus the left hand worshippers, or those who adopt a ritual contrary to what is usual, and to what they dare publicly avow. They worship *Devi*, the *Sakti* of *Shiva*, a mode of worship which is founded on a portion of the *Tantras*. The *Sakti* is personated by a naked female, to whom meat and wine are offered, and then distributed among the attendants. Then follows the recitation of various mantras and texts, and the performance of the *Mudrá*, or gesticulations with the fingers accompanying the different stages of the ceremony, and the whole is terminated with the most scandalous orgies among its votaries. The members of this sect are considered as very numerous, especially among the Brahmanical tribe, and their insignia are a semicircular line or lines on the forehead, of red saunders or vermilion, or a red streak up the middle of the forehead, with a circular spot of red at the root of the nose.

They use a rosary of Rudraksha beads, or of coral beads, but of no greater length than may be concealed in the hand, or they keep it in a small purse or a bag of red cloth. In worshipping they wear a piece of red silk round the loins, and decorate themselves with garlands of crimson flowers.

VARA, the goddess of truth among the ancient Scandinavians who presided over witnesses and oaths.

VARTABEDS, an order of celibate priests in the ARMENIAN CHURCH (which see), who are attached to the churches as preachers, for the married priests do not usually preach or live together in monasteries, and from among whom the bishops and higher clergy, on whom the law of celibacy is imposed, are taken.

VATES, a term used among the ancient Romans with the double signification of poet and prophet, the two being regarded as in early times identical.

VAUDOIS CHURCH. The views of Zuinglius and the other Swiss reformers were in some points by no means accurate. One error into which they fell was a want of clear perception as to the distinct and separate provinces of the state and the church. The two were confounded, and the consequence was that in the HELVETIC REFORMED CHURCH (which see) the civil power became the grand regulator, the sovereign bishop. Hence the struggles which Calvin and Viret had to maintain at Geneva against the intervention of the magistrate in matters ecclesiastical. In the Pays de Vaud, which had been won by Berne in 1536 from the Dukes of Savoy, the same conflicts speedily appeared. As early as in 1542, the Councils of Berne lorded it over the Vaudois pastors, who wished to proclaim the Bible as the sole rule of faith and discipline. The struggle was long and keenly maintained on both sides, and at length, in 1559, Viret and several of his colleagues left a church that was ruled and regulated by the provincial magistrates. Another error in the constitution of the Reformed Churches of Switzerland was the withholding from the people all share in the nomination of their pastors. These were appointed for them by the state upon a double presentation of the classes or of the ministerial body, which were forbidden to admit any but ecclesiastics into their number. This isolation of the pastors from their flocks; the exclusion of laymen from the administration of the affairs of the church; and the almost absolute control exercised by the state in church matters, have been the chief causes of all the conflicts that have taken place between the Vaudois government and the pastors.

The infidelity which overspread the greater part of Europe during the last century, was but feebly opposed by the national church of the Pays de Vaud, which had lost much of the spiritual life and activity which had characterized it in the earlier period of its history as a reformed church. Nor did the grand political revolution of 1798, which rendered the Pays de Vaud independent, effect the

emancipation of the church. On the contrary, it was now ruled by the petty council of the Canton de Vaud as rigorously as it had been ruled by the council of Berne. For a long time there seemed to be little or no prospect of the deliverance of the church from the control of the state. Numbers both of the pastors and people longed amid the darkness for a brighter day. At length a religious revival manifested itself towards the year 1820 at all points of the Canton de Vaud. The ministers became more earnest in the work committed to them, and in contempt they were called *MOMIERS* (which see). The state now began to persecute those who faithfully preached the gospel of Christ. A law was passed on the 20th March, 1824, which compelled many to dissent, some of the most faithful ministers having been torn from their posts, cast into prison, and condemned to banishment, while others were suspended or deposed. The spirit of persecution was at last worn out, and, in 1834, the obnoxious enactment of 1824 was repealed. The pious ministers now enjoyed a large degree of liberty. Religious meetings were generally respected. Public toleration favoured the evangelization of the country. This, however, was only a partial gleam of sunshine before a coming storm. The council of state having resolved in 1838 to revise the ecclesiastical ordinances, as a matter of form called for the previous advice of the *classes*. These declared unanimously in favour of the maintenance of the Helvetic confession, and by a majority they declared also for the spiritual independence of the church. Their wishes, though backed by 12,000 petitioners, were wholly disregarded. The ecclesiastical ordinances issued by the state in 1839 suppressed the Helvetic Confession; prohibited meetings of the *classes*, or presbyteries, without an order from the civil power; regulated the nomination of pastors solely according to precedency of consecration; excluded lay members of the church from ecclesiastical affairs; and subjected even doctrines to the judgment of bodies purely political. Such were the ordinances which placed the *Vaudois Church* under the heel of the state. Remonstrance or protest on the part of the pastors was utterly fruitless. They continued, however, at their posts, vainly hoping that these changes would never be carried into actual operation. But in this they were disappointed. Political commotions, it is true, obviated for a time the threatened destruction of the liberties of the church. At length, in 1845, a revolutionary rising on the part of a small portion of the people led to the abdication of the council of the state, and the elevation to power of the extreme radical leaders. One of the first objects of the new government was to put down Methodism, and diffuse among the people the doctrines of socialism or communism.

The spirit which animated the public authorities excited the utmost alarm among the clergy, who earnestly petitioned for religious liberty. The only reply was a circular, prohibiting them from taking

part in any religious meetings except those held in the churches, and at the appointed hours of worship. This was followed by a still more stringent enactment, depriving of his stipend every pastor who should anyhow concur in holding extra-official meetings. A memorial was now presented by nearly the whole of the Vaudois clergy, calling upon the council of state to respect the great principle of religious liberty and the rights of the Christian ministry. This important document was laid before the grand council, but led to no relaxation of the persecuting laws. On the contrary, the government proceeded a step further, and, venturing to convert the clergy into mere tools of the state, sent to each of them a political proclamation, along with an order to read it from the pulpit on a certain Sabbath. Only a very few complied with this order; the great majority refused to lend themselves to an act so illegal and unseemly. Those who refused to read the proclamation amounted to forty-two, scattered over different parts of the country. It was resolved to bring them to trial. The *classes* were called to judge in the first instance, and unanimously acquitted the accused; but in the face of this acquittal, the council of state suspended them from all ecclesiastical functions. And it was no slight aggravation of the trial, that the pastors were obliged to maintain the struggle alone, without the sympathy or encouragement of their flocks. Nothing remained for these good men thus persecuted and oppressed but to break off all connection with the state, to repudiate their stipends, to quit their churches and parsonage-houses, and to surrender their worldly all for the glory of God and the spiritual independence of Christ's church. The solemn act of demission was subscribed on the 12th November, 1845, by 167 pastors and ministers. The students and the licentiates in theology, with the exception of two of the former, joined the pastors who left the national church. Three of the four professors of theology devoted themselves to the new church. Thus was formed the Vaudois Free Church, not in consequence of the oppression of an aristocratic government, but of the provisional regency of the sovereign people. Through want of popular sympathy foreign assistance was required to maintain the demitted ministers. They assembled their few adherents in small conventicles, exposed for years to the annoyance at once of the people and the police until 1850.

The doctrines of the *Plymouth Brethren* found an entrance under the name of Darbyism into the Canton de Vaud in 1840, and spread rapidly among the people, thinning the already few supporters of the Free Church, under the idea that the priesthood of all believers authorizes them to dispense with a regular clergy. The established church of the Canton, on the other hand, had sustained a very severe shock by the disruption which had taken place. Only 57 pastors retained their charges, and 30 of the demitted ministers retracted, so that each pastor was

obliged to take upon himself the charge of two or three parishes. The council of state summoned foreign ecclesiastics to occupy the vacancies, but only a few responded to the call. Thus the government was found the utmost difficulty in supporting the established church.

VE, one of the brothers of Odin in the ancient Scandinavian mythology, and a member of the triad, to whom the creation of the world was ascribed.

VEDANTA PHILOSOPHY (THE), a system of philosophy among the Hindus. It consists of two divisions. The first, which is called the "Purva Mimansa," is attributed to Jaimini, and is strong in praise of *dharma*, or virtue. The second, which is called the "Uttara Mimansa," is attributed to Vyasa. The original sources of this philosophy are the *Upanishads*, a supplement to the sacred books, particularly the Vedas; and the design of the author of the *Vedanta* appears to have been to correct the materialism of the *Sankhya*, which recognizes two powers, the inactive soul and active nature, while the *Vedanta* asserts that nature, or matter, and all consequent phenomena, are necessary attributes of *Brahm*, who is the eternal universal soul. Human souls are a portion of this universal soul, "deposited in a succession of sheaths, enveloping one another like the coats of an onion." The aim of life must be to deliver the soul from these encumbrances, and this is to be done by learning that *Buddhi*, or intellect, and all human faculties are ignorance and delusion. *Brahm*, the supreme soul, is the only true existence; all that is not *Brahm* is ignorance, and ignorance is nothing. So long as man recognizes his own individual existence he is in ignorance, and in proportion as he succeeds in casting this off, he becomes convinced that nothing exists besides the Indivisible or *Brahm*; and that inasmuch as man exists, he himself is the indivisible, a thought, a joy, an existence, and the only one. The *Sankhyas* believe phenomena to be a product of nature, but *Vedantists* look upon the phenomenal world as "the garb or vesture of God." In the *Sankhya* system nature is interposed between man and soul; the *Nyaya* follows the *Sankhya*, and then after an interval, the *Vedanta* system endeavours to bring back belief in soul as *Brahm*, and man's intellect being merely a portion of *Brahm*, man is under a delusion so long as he regards himself as a separate identity. This, the latest form of Hindu philosophy, is no other than a system of strict metaphysical pantheism.

VEDAS, the most ancient class of sacred books among the Hindus. They are four in number, and are denominated the *Rig-Veda*, the *Yajur-Veda*, the *Sama-Veda*, and the *Atharva-Veda*. These are the Vedas proper, while there are supplementary books, the *Brahmanas* and the *Upanishads*, in which the Vaidic doctrines are systematically explained by later writers. The most venerated of the four Vedas is the *Rig-Veda*. Various opinions have been entertained among the learned as to the date at which

the Vedas were written. Colebrooke supposes them to have been compiled in the fourteenth century before Christ, Sir William Jones in the sixteenth. There is one special circumstance which above all others indicates the remote antiquity of the Vedas, the absence of some doctrines, such as those of caste, of transmigration, and of incarnation, which afterwards became cardinal points of HINDUISM (which see).

VENIAL SINS, those sins which, according to the theology of the Church of Rome, do not bring spiritual death to the soul, or which do not turn it away from its ultimate end; or which are only slightly repugnant to the order of right reason. "It is, moreover, certain," says Dens, "not only from the Divine compassion, but from the nature of the thing, that there are venial sins, or such slight ones, as in just men may consist with a state of grace and friendship with God, implying that there is a certain kind of sin of which a man may be guilty without offending God." Such doctrine as this meets with no countenance from the Word of God, which declares "The wages of sin is death," without making any distinction among sins.

VENUS, the goddess of love, especially of impure desire, among the ancient Romans. She seems to have held an inferior place among the deities until she came to be identified with the Grecian APHRODITE (which see). The month of April was thought to be sacred to this goddess. Her worship seems to have been early established at Rome, where she had a temple at the foot of the Aventine hill. At the beginning of the second Punic war a temple was dedicated to *Venus Erycina* on the Capitol.

VERGER, the person who carries the mace before the dean in a cathedral or collegiate church in England.

VERSCHORISTS, a sect which arose in Holland in the seventeenth century. It derived its name from James Verschoor of Flushing, who is said to have mixed together the principles of Spinoza and Cocceius, producing out of them, in 1680, a new system of religion. His followers were also called Hebrews, because they held that every man was bound to read the Scriptures in Hebrew and Greek, as being the original languages.

VERSICLES, short verses in the English Book of Common Prayer which are said alternately by the minister and people.

VESTA, the fire-goddess among the ancient Romans, who presided over the hearth, and was identical with the Greek HESTIA (which see). She occupied a pre-eminent rank among the *Penates*, or household gods of the Romans, who on this account termed her "mater," or mother. An oath in the name of Vesta was universally accounted the most solemn, and held to be irrevocable. She took under her protection the family, the city, the state. The temple in which the perpetual fire burned in her honour was called PRYTANEIUM (which see), and the

fire-service *Prytanistis*. In the temple of Vesta at Rome was deposited the celebrated *Palladium*, or statue of Pallas, the pledge of the safety and perpetuity of the empire. The statues of Vesta, before which the devout Romans daily sacrificed, were placed in front of the doors of their houses, which were hence called *vestibules*. Every year on the 1st of March, her sacred fire, and the laurel-tree which shaded her hearth, were renewed.

VESTAL VIRGINS, the immaculate priestesses of *Vesta*. From a very early date they existed at Alba, and the mother of Romulus was one of their number. In Rome virgins only, in Greece chaste widows also, beyond the age of childbearing, could aspire to be ranked among the Vestal virgins. They were bound to remain in a state of celibacy for thirty years, at the end of which they might marry if they chose. The Emperor Theodosius the Great was the first who dared to extinguish the celestial fire of Vesta and to abolish the institution of Vestal virgins.

VESTALIA, an annual solemnity among the ancient Romans, celebrated in honour of *Vesta* on the 9th of June. On this occasion none but women with their feet bare walked to the temple of the goddess.

VESTMENTS (CONTROVERSY OF THE). See PURITANS.

VESTRY, the room in connexion with a church in which the ministers put on their robes. The name is also applied in England to the officials, such as churchwardens, connected with the ecclesiastical affairs of a parish. Assemblies of the parishioners for the dispatch of the official business of the parish are termed vestry meetings.

VETO ACT, the celebrated Act on Calls passed by the General Assembly of the Church of Scotland on the 31st of May, 1834, and which, being afterwards declared by the courts of law and the supreme legislature to be illegal, and *ultra vires* of the church to enact, gave rise to an unhappy collision between the church and the state, and led to the disruption of the church in 1843, and the formation as a separate denomination of the *Free Church of Scotland*. This famous enactment runs as follows:—"The General Assembly declare that it is a fundamental law of this church that no pastor shall be intruded on any congregation contrary to the will of the people, and in order that this principle may be carried into full effect, the General Assembly, with the consent of a majority of the presbyteries of this church, do declare, enact, and ordain, That it shall be an instruction to presbyteries, that if at the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and in full communion with the church, shall disapprove of the person in whose favour the call is to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and that he shall be rejected accordingly, and due notice thereof forthwith given to all con-

II.

cerned; but that if the major part of the said heads of families shall not disapprove of such person to be their pastor, the presbytery shall proceed with the settlement according to the rules of the church: And farther declare that no person shall be held to be entitled to disapprove as aforesaid, who shall refuse, it required, solemnly to declare in presence of the presbytery that he is actuated by no factious or malicious motive, but solely by a conscientious regard to the spiritual interests of himself or the congregation."

VIATICUM, a term sometimes applied in the ancient Christian church to both baptism and the Lord's Supper; but now used sometimes, particularly in the Romish church, to denote the latter ordinance when administered to a dying person, as being on his way (*via*) to the unseen world.

VICAR. When dioceses in England were divided into parishes, the clergy who had the charge of those parishes were called rectors; and afterwards, when their rectories were appropriated to monasteries, the monks kept the great tithes; but the bishops were to take care that the rector's place was supplied by another, to whom a portion of the small tithe was to be allotted. Hence the name *vicar*, that is, one who officiates in place of the rector (*vice rectoris*). The vicar then of a parish is the incumbent of either an appropriated or impropriated benefice, to whom the small tithes are reserved as his portion. He is inducted in the same manner as the rector.

VICTORIA, the personification of Victory among the ancient Romans as *Nike* was among the Greeks.

VIGIL, the evening before any solemn festival or holy-day.

VILI, one of the brothers of *Odin* in the Scandinavian mythology, and a member of the Triad.

VIRGIN MARY. See MARIOLATRY.

VIRIPLACA, a surname of *Juno*, as soothing the anger of man and restoring peace between married parties.

VIRTUS, the personification of valour among the ancient Romans.

VISHNU, the second person of the Hindu Triad, being the personification of the process of preservation. In the Vedas he occupies a subordinate place as a merely elemental god, but from the date of the appearance of the *Bhagavat Gita*, he has been invested with the attributes of the Supreme Being, and worshipped in preference to his rival *Shiva*. The worshippers of Vishnu are called VAISHNAVAS (which see).

VOLUNTARY CONTROVERSY, the name usually given to an animated controversy which commenced in Scotland in 1829, and was carried on for several years between the supporters and the opponents of civil establishments of religion. The origin of this discussion may be dated from the publication of a sermon by Mr. Andrew Marshall, minister of the United Secession Church in Kirkintilloch. The object of the sermon was to prove that

religious establishments are unscriptural, unjust, impolitic, secularizing in their tendency, inefficient, and unnecessary. No sooner did this production issue from the press, than it awakened an unwonted excitement in the public mind. It rapidly passed through several editions, and more especially in the church to which the author belonged, it was regarded as a most vigorous and effective assault upon civil establishments of religion. A masterly review of Mr. Marshall's sermon, however, appeared in the 'Edinburgh Christian Instructor,' which vindicated with great ability the cause of national as against voluntary churches. The contest was carried on for some time with great keenness between Dr. Marshall and his reviewer; at length various able men on both sides entered the field, and the point in dispute underwent a most searching examination in all its bearings. Nor was the controversy confined to the press; active steps were taken to keep alive the interest which had already been excited on the subject, as well as to give a proper direction to the current of public opinion. On the part of the dissenters, a society was formed, under the name of The Voluntary Church Association, whose committee issued a cheap periodical, bearing the title of The Voluntary Church Magazine. On the part of the National Church also a society was formed, under the name of an Association for Promoting the Interests of the Church of Scotland; and a periodical was at the same time commenced, bearing the title of The Church of Scotland Magazine. By far the ablest work which appeared in connection with the controversy was a treatise published in 1833 by Dr. John Inglis, one of the ministers of Edinburgh, entitled 'A Vindication of Ecclesiastical Establishments.' After a short interval, during which Dr. Inglis had

died, a volume in reply to the masterly 'Vindication' appeared from the pen of Dr. Marshall. The principal arguments both in favour of and against civil establishments of religion have already been noticed under the article ESTABLISHED CHURCHES (which see).

VOLUSPA, the oldest as well as the most interesting of the Eddaic poems. It contains the whole system of Scandinavian mythology—the creation, the origin of man, how evil and death were brought into the world; and concludes by a prediction of the destruction and renovation of the universe, and a description of the future abodes of bliss and misery.

VULCAN, the god of fire among the ancient Romans, corresponding to *Hephaestus* among the ancient Greeks. He appears to have been worshipped at Rome as early as the days of Romulus, when his temple was used also for political assemblies.

VULCANALIA, a festival celebrated among the ancient Romans in honour of Vulcan, on the 23d of August annually.

VULGATE (THE), a translation of the Old Testament executed by Jerome from the Hebrew original into the Latin language. A previous Latin translation, called the *Old Italic Version*, was revised by Jerome, but being founded on the Septuagint only, it was at length superseded by Jerome's translation. Since the seventh century, the *Vulgate* has been in general use in the Roman Catholic church, excepting the Book of Psalms, the old Italic version of which is still in use. The present *Vulgate* then consists of the new Latin translation of the Old Testament by Jerome, and the old Latin version of the Book of Psalms, and the New Testament both revised by Jerome.

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WAHABEES, a modern Mohammedan sect which professes no new doctrine, but has for its distinctive principle a desire to abolish the idolatrous practices which have connected themselves with the religion of Islam. The founder of this sect was Abd-el-Wahab, a native of the province of Nedjed in Arabia. In pursuit of scientific knowledge, he visited Persia, and while there he was seized with a longing desire to restore Mohammedanism to the purity in which it had been left by the prophet. With this view, the professed reformer denounced the worship of *Imams*, the attribution of a mediatorial character to Mohammed, the doctrine of the eternal existence of the Koran, and of the superiority of faith over obe-

dience. Abd-el-Wahab, during his whole life, which extended to ninety-five years, sought to gain converts by peaceable means, but his successors followed the example of Mohammed in disseminating their principles by the sword. Political interests were united with religious reform, and it was resolved to unite the Bedouins in a confederation similar to that established by Mohammed. The Wahabees soon pushed their conquests over the whole of Arabia. At length, on the 27th April, 1803, they became masters of Mecca. The chief, on entering the holy city, issued a profession of faith to the following purport:—"There is only one God. He is God, and Mohammed is his prophet. Act according to the

Koran and the sayings of Mohammed. It is unnecessary for you to pray for the blessing of God upon the prophet more than once in your life. You are not to invoke the prophet to intercede with God in your behalf, for his intercession will be of no avail. At the day of judgment it will not avail you. Do not call on the prophet; call on God alone." Onward the Wahabees advanced from Mecca to Medina, which they also took, destroying the sepulchral monuments, and threatening with ruin even the large dome over Mohammed's tomb. The fear of these ruthless conquerors soon spread over the East. In 1811, however, Mohammed Ali, the celebrated Pasha of Egypt, commenced a war with a view to restore Arabia to the Turkish dominions. Mecca and Medina were speedily recovered. The war raged with fury for several years; and at length, in the latter end of 1818, Ibrahim, to whom Mohammed Ali his father had committed the charge of the war, totally defeated Abdallah, the Wahabee chief, and having made him prisoner, sent him in chains to Constantinople, where he was publicly tried before the Divan, and put to death with his principal followers. Thus the war was ended, but though subdued, the Wahabees continued secretly to propagate their tenets, and at this day there are numerous disciples of the sect scattered over various parts of the Arabian peninsula.

WALDENSIAN CHURCH. There is abundant evidence to show that from the earliest ages of Christianity a pure gospel church existed in the valleys of Piedmont. Some have traced its origin to the preaching of an apostle, possibly Paul on his way to Spain; others to the preaching of Irenæus, the bishop of Lyons, in the second century; and others still to the early Christian refugees who had fled from persecution under the Roman emperors. But from whatever source the Waldenses derived their knowledge of the truth of God, one thing is certain, that, to use the eloquent language of Dr. Andrew Thomson, "in this Vaudois church driven into the wilderness, prophesying in sackcloth, passing through the storms of eighteen centuries, we see the living archway between primitive Christianity and Protestantism—the golden candlestick that has never been removed out of its place—the rock-built edifice that has resisted the gates of hell—the bush that has burned but never been consumed."

For many centuries the Waldensian church amid its rocky fastnesses continued to maintain the faith in apostolic purity amid the gross darkness in which the Church of Rome had enveloped the rest of Christendom. And not contented with holding firmly the faith once delivered to the saints, the members of the Vaudois church sought to disseminate pure Bible doctrine, not in Italy alone, but also in other parts of Europe. Animated by a noble missionary spirit, colonies of Waldenses settled in Switzerland, Moravia, Bohemia, various parts of Germany, and even, as has been alleged, in England. But the

most extensive of these colonies of the Vaudois church was formed in Apulia and Calabria in the fourteenth century, deriving its pastors from its parent church in the Alps. And notwithstanding the numerous offshoots which the Waldensian church from time to time threw off, it must have continued strong and vigorous, it being no unusual thing for 150 pastors to convene at its annual synods; and so late as 1550, its adherents were calculated to amount to 800,000. But since that time persecution has done its work, reducing this once flourishing and widely-extended church to a comparatively small remnant, hemmed in within narrow boundaries. Still it can only be attributed to a special interposition of God in behalf of the testifying church in the Alpine valleys that, amid the exterminating persecutions to which they have for centuries been exposed, there remains at this day a population of some 20,000 Protestant Waldenses, the children of martyrs, who can trace back their origin by an unbroken line of descent to the primitive Christians.

The simple piety of this noble people did not wholly escape the injurious influence which the rationalism and infidelity of the close of the last century exercised over almost all the churches of Europe. But though some, both of the Vaudois students and pastors, were tainted with a corrupt theology, the greater number remained proof against the pernicious principles of that age. And to this hour, with some few exceptions, they hold fast their integrity of principle and purity of practice. "Perhaps there is no community," says Dr. Thomson, "in the world among whom morality is so high-toned and universal. Intemperance, licentiousness, falsehood, and dishonesty, are crimes almost unknown. The fall of a Vaudois into any flagrant sin is so rare as to excite when it happens universal sorrow. A recent traveller mentions the deep horror that was produced by a case of suicide, and the relief that was given to the entire community when the medical judgment was announced, that insanity and not crime had been the cause. Prayer-meetings, which are among the surest thermometers of the spiritual warmth of a people, are on the increase; the ancient habit of storing large portions of the Bible in the memory of the Vaudois youth has not grown obsolete; and the fifteen temples are filled from Sabbath to Sabbath with worshippers, whose long journeys and laborious descent from those aerial cottages, that appear like eagles' nests far up among the rocks, are ungrudged by men who love the place where prayer is wont to be made."

These fifteen Waldensian parishes are supplied with pious and well-educated pastors, and also with a most useful class of men, who act not only as schoolmasters, but as READERS (which see) also, and precentors or leaders of the psalmody. In addition to these regular instructors attached to each parish, there are about 160 winter-teachers, who pass from house to house at the inclement seasons of the

year, teaching the children, and partaking of the humble fare which even the poorest family provides. The consequence is that education in the valleys is universal. In connection with the Waldensian church there is a college at La Tour, built and endowed with funds raised by the Rev. Dr. Gilly of Norham. It has 8 professors and one hundred students, with a library containing about 5,000 volumes. The entire curriculum of study extends over a period of ten years.

Since the revolutions of 1848, which gave a constitutional government to Piedmont, the Waldenses have enjoyed much greater liberty; and they have now a representative in the Sardinian Chamber of Deputies. The liberal and tolerant spirit of Victor Emanuel has been more especially manifested in the case of the inhabitants of the valleys. They are allowed to settle in the towns of Piedmont, where, if they are in sufficient numbers, they have it in their power to build a place of worship and call a pastor. At Turin, the very capital of Piedmont, an elegant Waldensian church has been erected, where 1,500 people assemble for worship every Sabbath. At Genoa and Nice, also, churches have been built; and there is little doubt that, if the same extent of liberty be continued for some years longer, almost every town and village will be provided with a Protestant place of worship. *Darbyism*, which is another name for the doctrines of the *Plymouth Brethren*, has found its way, however, among some of the new Waldensian congregations in Piedmont, and threatens to injure both their peace and purity. But it is earnestly to be hoped that this evil tendency will be speedily arrested, and that a church, which for ages shone like a Pharos amid the universal darkness of so-called Christendom, will yet shed the pure and bright effulgence of true gospel light, to countries the most remote. It is a singular circumstance that, as an earnest of the influence which the Waldenses are yet destined to exert as a missionary church, the prevailing poverty of their rocky country has driven a colony of these simple peasants to seek a home in the neighbourhood of Monte Video in South America. In that distant land, amid Popish darkness, they propose, by setting up a fully equipped Protestant church, to hold forth in all its purity the Word of life, showing themselves in the New World as they have for many centuries done in the Old, a witnessing church to the honour and glory of Christ among the nations.

WALES (CHRISTIANITY IN). The ancient **BRITISH CHURCH** (which see), is believed, on the most credible testimony, to have been founded at a very early period; and being entirely independent of the Church of Rome, as well as differing widely from that church on several points, she was exposed to a severe and protracted persecution. From the combined hostility of the Roman and Anglo-Saxon churches, the oppressed remnant of Christian Britons sought refuge in the mountainous districts of Wales.

Here they gradually diminished in numbers, and at length were wholly rooted out. Ignorance now overspread the entire principality for centuries, until the Reformation of the sixteenth century, having reached England, speedily extended its blessings also to Wales. The knowledge of Divine truth made way among the mountaineers with amazing rapidity, and exhibited its renewing influences among all classes. But in the time of the Stuarts the Welsh peasantry, who had once been characterized by a simple scriptural piety, began to undergo a melancholy degeneracy both in religion and morals. Gluttony, drunkenness, and licentiousness universally prevailed. Hardly any of the peasantry could read. Both clergy and laity were at once ignorant and immoral. When Wesley in the course of his wanderings visited Wales, he declares the people to be "as little versed in the principles of Christianity as a Creek or Cherokee Indian." But though he found them thus enveloped in almost heathen darkness, he at the same time declares that they were "ripe for the gospel, and most enthusiastically anxious to avail themselves of every opportunity of instruction." The machinery of the Church of England was never in better working order than it was at that time in Wales; but with all its completeness it was utterly inefficient for the accomplishment of the great purposes of a Christian church. One minister appeared, however, in an early part of the last century, who was honoured to break up the fallow ground, and to prepare the way for the extensive reception among the Welsh people of the good seed of the Word. This was the Rev. Griffith Jones, who, by the establishment of the system of education in Wales which is still known by the name of the Welsh circulating schools, may well be regarded as having commenced that moral revolution which was ere long wrought throughout the entire principality. Besides the remarkable success of this honoured man in faithfully preaching the gospel, he was the means of establishing no fewer than 3,495 schools in different parts of Wales, which afforded education to the large number of 158,237 scholars. The farther progress of this amazing work of God among the inhabitants both of North and South Wales has been already described under the article entitled **METHODISTS (WELSH CALVINISTIC)**.

WALKERITES. See **SEPARATISTS**.

WALLOON CHURCH, a branch of the *French Reformed Church*, which still exists in the Low Countries. It differs from the *Dutch Reformed Church*, into whose classes it is now incorporated, chiefly in retaining the use of the French language in Divine service, and of the Geneva Catechism in preference to the Heidelberg. The congregations of this body, though once numerous, are now reduced to a very few; and the ministers in most cases are Dutchmen by birth.

WASHING OF FEET. See **PEDILAVIUM**.

WATER (HOLY), water used in the Romish

church for sacred purposes, having been sanctified by the word of God and prayer. It is prepared by a priest who, having exorcised and blessed first a portion of salt, then of water, mingles both together in the name of the Trinity, and prays over the mixture, that it may be enlightened with his bounty, and sanctified with his fatherly goodness, that wheresoever it may be sprinkled, all infestation of the unclean spirit may depart, and all fear of the venomous serpent may be chased away through the invocation of the holy name of God. Holy water is used on numberless occasions by the Romish priesthood to bless, not only persons, but inanimate objects. It is believed to purify the air, heal distempers, cleanse the soul, expel Satan and his imps from haunted houses, and to introduce the Holy Ghost as an inmate in their stead. It is sprinkled upon candles at Candlemas—upon palms on Palm-Sunday—upon the garments of the living—upon the coffins of the dead—upon dogs, sheep, asses, mules, beds, houses, meat, bells, fortifications, and cannon. It is customary for every devout Roman Catholic, on entering or retiring from a place of worship, to sprinkle himself or to be sprinkled with holy water. The practice existed both in ancient Greek and Roman temples.

WATERLANDERS, a large sect of ANABAPTISTS or MENNONITES (which see), who, being inhabitants of a district in the north of Holland called Waterland, received thence the name of *Waterlanders*. These were the more moderate Anabaptists, in opposition to the *Flandrians* or *Flemings*, who were the more strict. The Waterlanders of Amsterdam afterwards joined with the GALENISTS (which see).

WESLEYAN METHODIST ASSOCIATION. See METHODIST (WESLEYAN) ASSOCIATION.

WESLEYAN METHODIST NEW CONNEXION. See METHODIST (WESLEYAN) NEW CONNEXION.

WESLEYAN METHODIST REFORMERS. See METHODIST (WESLEYAN) REFORMERS.

WESLEYAN METHODISTS. See METHODISTS (WESLEYAN).

WESTMINSTER ASSEMBLY, a famous assembly of divines which was convened at Westminster by the parliament of England, on the 1st of July, 1643. The object for which it was required to meet was to aid by its counsel in settling the government, worship, and discipline of the Church of England. It consisted of 121 of the ablest divines of England, with 30 lay assessors. Four ministers attended as commissioners from the General Assembly of the Church of Scotland, namely, Alexander Henderson, Samuel Rutherford, Robert Baillie, and George Gillespie. The first point which engaged the attention of the Assembly was the question of church government, and in the discussion of this subject it was soon apparent that the majority of the divines present favoured Presbyterianism. So nearly unanimous indeed were the Assembly on the

matter of church government, that, out of an assembly consisting of 70 or 80 members, there were only five Independents and one or two Erastians. The subject of ruling elders occupied the Assembly for many days, but the question on which there was the most important and lengthened debate, was regarding the divine right of Presbytery, which after a debate of thirty days was carried by an overwhelming majority. One of the greatest practical benefits conferred by this Assembly was the preparation of a Directory for public worship, a Confession of Faith, and the Larger and Shorter Catechisms. These valuable productions, which are often termed the "Westminster standards," are the recognized standards of Presbyterian churches in general. A valuable manuscript has been recently discovered by the younger M'Crie, which contains a large portion of the minutes of the Westminster Assembly.

WHITE BRETHREN. See ALBANI.

WHITEFIELD METHODISTS. See METHODISTS (CALVINISTIC).

WIHARA, a residence in which Gotama Budha, and the priests by whom he was usually accompanied, were accustomed to dwell. Among the Singhalese the word *wihāra* is now more generally used of the place where worship is conducted. The residences of the priests in Ceylon are usually mean erections, being built of wattle filled up with mud, whilst the roof is covered with straw or the platted leaves of the cocoa-nut tree. Their residences in Burmah appear to be of the same description, but those in Siam are much superior, having richly carved entrances and ornamented roofs. "The *wihāras* in which the images are deposited are generally in Ceylon," according to the account of Mr. Spence Hardy, "permanent erections, the walls being plastered, and the roof covered with tiles, even when the dwellings of the priests are mean and temporary. Near the entrance are frequently seen figures in relievo, who are called the guardian deities of the temple. Surrounding the sanctum there is usually a narrow room, in which are images and paintings; but in many instances it is dark, the gloom into which the worshipper passes at once, when entering during the day, being well calculated to strike his mind with awe; and when he enters at night the glare of the lamps tends to produce an effect equally powerful. Opposite the door of entrance there is another door, protected by a screen; and when this is withdrawn an image of Budha is seen, occupying nearly the whole of the apartment, with a table or altar before it, upon which flowers are placed, causing a sense of suffocation to be felt when the door is first opened. Like the temples of the Greeks, the walls are covered with paintings; the style at present adopted in Ceylon greatly resembling, in its general appearance, that which is presented in the tombs and temples of Egypt. The story most commonly illustrates some passage in the life of Budha, or in the birth he received as Bódhi

sat. The wiháras are not unfrequently built upon rocks, or in other romantic situations. The court around is planted with the trees that bear the flowers most usually offered. Some of the most celebrated wiháras are caves, in part natural, with excavations carried further into the rock."

WILHELMINIANS, a sect which arose in Italy in the thirteenth century, founded by a Bohemian female, named Wilhelmina, who resided in the territory of Milan. Her attention having been called to the celebrated prophecies of Abbot Joachim (see JOACHIMITES), she claimed to be the Holy Spirit in an incarnate form, alleging that, while Christ had by his blood procured salvation for all real Christians, the Holy Spirit by her would save the Jews, the Saracens, and false Christians. To accomplish this end, she maintained that all that befell Christ when incarnate, must also befall her, or rather the Holy Spirit incarnate in her. Wilhelmina died in A. D. 1281, and after her death was held in great honour by her followers, who were somewhat numerous, and believed that she would appear to them, as she had promised, before the day of judgment. In A. D. 1300 the Inquisitors destroyed the sect, committing its leaders to the flames.

WILKINSONIANS. See UNIVERSAL FRIENDS.
WINCHESTERIAN UNIVERSALISTS. See UNIVERSALISTS.

WITCHCRAFT, the pretended or supposed possession of supernatural endowments in consequence of a compact entered into with Satan. The question has often been discussed among Bible critics and commentators whether the supernatural powers claimed by those who professed witchcraft in Old Testament times were real or pretended. The Scriptures, however, in this case as in many others, speak not according to the absolute verity of things, but according to general impression or belief. In this way undoubtedly we must explain the Mosaic law respecting witchcraft, as in Exod. xxii. 18, "Thou shalt not suffer a witch to live," that is, a reputed or professed witch. Pretended arts of sorcery or witchcraft were common among all the idolatrous nations of antiquity, and hence the Israelites were in danger of learning them from the heathen inhabitants of Canaan. Accordingly they were earnestly warned against all such practices in Deut. xviii. 9—14. Nor were such cautions necessary only in the case of the Jews in Old Testament times. It appears from various passages in the writings of both the Greek and Latin Fathers, that pretences to witchcraft were sometimes found among the ancient Christians. And indeed a belief in the reality of witchcraft was universal in Europe till the sixteenth century, and even held its ground with tolerable firmness till the seventeenth. In Britain also, as well as in other countries of Europe, the records of local courts, both ecclesiastical and civil, reveal numberless cases of deliberate cruelty exercised upon those unhappy creatures, chiefly old women, who happened to be suspected of

witchcraft. The belief in this kind of sorcery is found to prevail among all heathen nations at this day, without exception. And even Hindostan, which boasts of its acute and learned Brahmans, is overrun with professors of those mystical incantations called *Mántras*, and of the occult sciences generally. Witchcraft is a prominent and leading superstition among all the races in Africa. "A person endowed with this mysterious art," says the Rev. J. Leighton Wilson, in reference to Western Africa, "is supposed to possess little less than omnipotence. He exercises unlimited control, not only over the lives and destiny of his fellow-men, but over the wild beasts of the woods, over the sea and dry land, and over all the elements of nature. He may transform himself into a tiger, and keep the community in which he lives in a state of constant fear and perturbation; into an elephant, and desolate their farms; or into a shark, and devour all the fish in their rivers. By his magical arts he can keep back the showers, and fill the land with want and distress. The lightnings obey his commands, and he need only wave his wand to call forth the pestilence from its lurking-place. The sea is lashed into fury, and the storm rages to execute his behests. In short, there is nothing too hard for the machinations of witchcraft. Sickness, poverty, insanity, and almost every evil incident to human life, are ascribed to its agency. Death, no matter by what means, or under what circumstances it takes place, is spontaneously and almost universally ascribed to this cause. If a man falls from a precipice and is dashed to pieces, or if he accidentally blows out his own brains with a musket, it is, never theless, inferred that he must have been under some supernatural influence, or no such calamity could have occurred. A man is supposed to have been transformed into an elephant and killed, simply because his death occurred the same day that one of these animals was killed in the same neighbourhood." Those who are accused or even suspected of practising witchcraft, become the subject of several experiments on the part of the priesthood, to discover the guilt or innocence of the party. For this purpose, they have recourse to such expedients as the *Rea Water Ordeal*, and various other plans of the same kind. (See ORDEAL.)

During the dark ages witchcraft extensively prevailed throughout Europe generally. Both the ecclesiastical and civil tribunals busied themselves in the trial and condemnation of those who had made compacts with the devil. In A. D. 1484, Innocent VIII. appointed two judges of witches for Upper Germany, who compiled a manual for the trial of such cases. Then commenced a process by which thousands of witches were consigned to the flames. It was only in Germany, England, and Scandinavia, that the nation generally became enlisted in its behalf. In all civilized countries, however, trials for witchcraft are now unknown.

WODU, one of the sacred lustrations authorized

by the Koran. The principal parts of this institution are six: (1.) Intention; (2.) the washing of the entire face; (3.) the washing of the hands and fore-arms up to the elbows; (4.) the rubbing of some parts of the head; (5.) the washing of the feet as far as the ancles; and (6.) observance of the prescribed order. The institutes of the traditional law about this lustration are ten: (1.) The preparatory formula, *BISMILLAH* (which see), must be used; (2.) the palms must be washed before the hands are put into the basin; (3.) the mouth must be cleansed; (4.) water must be drawn through the nostrils; (5.) the entire head and ears must be rubbed; (6.) if the beard be thick, the fingers must be drawn through it; (7.) the toes must be separated; (8.) the right hand and foot should be washed before the left; (9.) these ceremonies must be thrice repeated; (10.) the whole must be performed in uninterrupted succession.

WORKS (Good). Various questions have been started among divines both as to the nature of *good works* and the precise place which they occupy in the scheme of redemption. In reference to their nature it may be remarked, that the law of God being the sole authoritative rule of obedience, no work can be good in itself which is not commanded by that law. The Church of Rome, on the contrary, teaches that there are works of supererogation, that is, works which are not positively commanded by God; and therefore, in performing them, man is

doing more than his duty, and heaping up a superfluous degree of merit, which may be transferred to others for their benefit. But it is at once arrogant and absurd to allege that any man can possibly exceed the measure of his duty. It is necessary further, in order that a work may be intrinsically good, that it be done from love to God and a desire to promote his glory. Such elements being essential to the goodness of a work, it is quite plain that before any man can perform good works, he must have been converted to God. Hence the apostle Paul declares, Eph. ii. 10, "We are created in Christ Jesus unto good works."

In regard to the place which good works occupy in the scheme of redemption, there are two opposite errors into which various writers on the subject have fallen. Some ascribe merit to them, and represent them as the procuring cause of justification and eternal life. Others holding *Antinomian* views discard good works as wholly unnecessary. But both extremes are equally to be avoided. Though good works are not in themselves meritorious, and form no valid ground of justification or acceptance with God, yet they are of inestimable value to the true Christian as evidences of the existence of Divine grace in his heart, of the sincerity and soundness of his faith, and consequently of his interest in the Divine favour.

WYCLIFFITES. See **LOLLARDS.**

X

XACA, one of the two principal deities among the Japanese, the other being **AMIDAS** (which see). He is said to have preached Atheism to the inhabitants of China and Tonquin, but to have enforced upon the Japanese completely opposite doctrines, inculcating the worship of several gods, and particularly of **Amidas**. His votaries are called **XACA**.

XENXI, a sect of *Materialists* in Japan who believe in no other life than the present.

XEODOXINS, a sect among the Japanese who acknowledge a future state, and believe in the immortality of the soul. **Amidas** is their favourite deity, and the Bonzes of this sect go up and down the public streets and roads, summoning devotees by the sound of a bell, and distributing indulgences and

dispensations, constantly crying in a chanting tone, "O ever-blessed **Amidas**, have mercy upon us!"

XEROPHAGIA, fast days in the early Christian church on which they were accustomed to eat nothing but bread and salt, and to drink only water. Afterwards, however, they were allowed to eat also pulse, herbs, and fruits. This fast was kept during six days of the Holy Week, for devotion and not from obligation. The *Essenes* observed the **Xerophagia**, and the *Montanists* wished to make such fasts compulsory.

XYLOPHORIA, a festival among the ancient Hebrews of the carrying of wood, as the name imports, for the **BURNT-OFFERINGS** (which see). The wood for sacred purposes was brought into the temple with great solemnity.

Y

YAKS, a species of demons recognized as remnants of the primitive superstition of the Singhalese in Ceylon. They are much dreaded as being supposed to be the authors of diseases and other misfortunes, and the *Yakadura*, or devil-dancer, is almost invariably called upon to overcome their malignity by his chants and charms, for their enmity is to be overcome by exorcism, not by sacrifice. "The horrible masks worn by the performers of these strange intoxicating dances," as we are informed by Mr. Osburn, "have nearly all beaks, and are in fact caricatures of birds' heads." These demons are believed to marry and delight in dances, songs, and other amusements; their strength is great, and some of them are represented as possessing splendour and dignity.

* **YANG AND YIN**, terms used by Chinese philosophers to indicate the two phases under which the Ultimate Principle of the universe displays itself in the phenomenal world. From this duality of opposite essences, called the two *Ke*, all creature existences have sprung. "According to the different proportions," says the late Mr. Hardwick, "in which *Yang* and *Yin* are blended is the character of every grade of creaturely existence. Everything is *Yang* and *Yin* together. For the highest actual manifestation in which *Yang* preponderates we look to Heaven itself, which is accordingly to be esteemed the aptest image cognisable by the senses of the ultimate and all-embracing Principle. Earth is, on the contrary, the highest form of *Yin*. The same duality where one or other of the factors operated, either for the purpose of transforming or uniting, issued in the first production of the innate essences, which constitute the Five Elements of water, fire, wood, metal and earth. 'A transcendental union and coagulation now takes place of the Ultimate Principle, the Two Essences and the Five Elements. The Positive Essence becomes the masculine power, the Negative Essence the feminine power—conceived in which character the former constitutes the Heavenly Mode or Principle, the latter the Earthly Mode or Principle; by a mutual influencing, the two produce all things in the visible, palpable world; and the double work of evolution and dissolution goes on without end:—*Yang* evincing its peculiar force in every kind of progress, *Yin* in every kind of retrogression: *Yang* determining commencement, *Yin* completion: *Yang* predominant in spring and summer, and the author of all movement and activity, *Yin* more visible in the autumn and the winter, passive, drooping, and inert." This

composition of *Yang* and *Yin* enters into the composition not only of irrational but also of rational beings. In the ethical system of the Chinese evil is the *Yin* of the moral world, as good is the *Yang*. The root of both is in the primary material essence.

YEAR (FEAST OF THE NEW). See **NEW YEAR (FESTIVAL OF THE)**.

YEZIDI, a singular people inhabiting the countries situated between Persia and the north of Syria, and found even in Syria itself. They are alleged to be devil-worshippers, but it is difficult to give any definite account of their creed, which seems to be a confused mixture of the doctrines of the Magi and Christianity, such as was professed by the ancient Manicheans. Niebuhr thus describes them: "They are called Yesidiens, and also Dauasin: but as the Turks do not allow the free exercise of any religion in their country, except to those who possess sacred books, as the Mohammedans, Christians, and Jews, the Yesidiens are obliged to keep the principles of their religion extremely secret. They therefore pass themselves off for Mohammedans, Christians, or Jews; following the party of whatever person makes inquiry into their religion. They speak with veneration of the Koran, of the Gospel, of the Pentateuch, and the Psalms; and when convicted of being Yesidiens, they will maintain that they are of the same religion as the Sonnites. Hence it is almost an impossibility to learn anything certain on the subject. Some charge them with adoring the devil, under the name of 'Tscillebi,' that is to say, Lord. Others say that they exhibit a marked veneration for the sun and for fire, that they are downright Pagans, and that they have horrible ceremonies. I have been assured that the Dauasin do not invoke the devil; but that they adore God only, as the Creator and benefactor of all men. They cannot, however, bear to speak of Satan, nor even to hear his name mentioned. When the Yesidiens come to Mosul, they are not apprehended by the magistrate, although known; but the people often endeavour to trick them; for when these poor Yesidiens come to sell their eggs or butter, the purchasers contrive first to get their articles in their possession, and then begin uttering a thousand foolish expressions against Satan with a view to lower the price; upon which the Yesidiens are content to leave their goods, at a loss, rather than be the witnesses of such contemptuous language about the devil. The Yesidiens practise circumcision, like the Mohammedans."

YGGDRASIL, the mundane tree of the ancient Scandinavians, and represented in their sacred books

as the greatest and best of all trees. Under the mighty branches of this celebrated ash the gods were believed to sit judging the universe; and at its foot flowed the sacred *Urdar* fountain. It is fixed in its place by three prodigious roots, which embrace in their extensive ramifications the whole creation; one of them extending to the *Æsir*, another to the Frost-Giants, and the third stands over *Niflheim*. There is an eagle perched upon its branches, which knows many things. At the root the envious *Nidhög*, the huge mundane snake, perpetually gnaws; while *Ratatösk*, the squirrel, runs up and down the ash seeking to cause strife between the eagle and the snake. This wonderful tree is regarded by some as the symbol of organic existence in all its diversified phases of development; and its three roots as the physical, the intellectual, and the moral elements of being. None considers *Yggdrasil* to be the emblem of human life, and *Ling* supposes it to be the symbol of both universal and human life. See SCANDINAVIANS (RELIGION OF THE ANCIENT.)

YIH-KING, the oldest of the sacred books of the Chinese. It was written by Fuh-he, the reputed founder of Chinese civilization, and is described as a very mysterious and almost unintelligible work, treating chiefly of the nature of the universe in general, the harmonious action of the elements, and periodic changes of creation. These ideas were expressed by means of eight peculiar diagrams, which constitute the basis of natural philosophy, as well as of religion. The Rev. Mr. M'Lachie, in a very able paper contributed to the *Journal of the Asiatic Society*, contends that in Fuh-he and his family we may recognize Noah and the second parents of the human race. Many have been the commentaries which have been written upon the *Yih-King*, and so varied in their character have been the expositions of this ancient Chinese classic, that though regarded in the first instance as a cosmological essay, it came to be regarded as a standard treatise on ethics.

YMIR, a giant in the ancient Scandinavian mythology who was produced in the likeness of man from the frozen waters of the *Elivágar* as they melted under a scorching wind. He was nourished from the capacious udder of the cow *Audhumbla*. While *Ymir* slept, and sweated profusely, from the pit of his left arm were born a man and a woman, while one of his feet produced with the other a son. The giant *Ymir* has been supposed to represent the inert material world. The sons of *Bör* slew the giant *Ymir*, and dragging his body into the middle of *Ginnungagap*, formed the earth from it. From his blood they made the seas and waters; from his flesh the land; from his bones the mountains; and his teeth and jaws, together with some bits of broken bones, served them to make the stones and pebbles. From the blood that flowed from his wounds they made a vast ocean, in the midst of which they placed the earth. From his skull they formed the heavens,

which they placed over the earth. With his eyebrows they built *Midgard* for the sons of men, whilst from his brains the lowering clouds were fashioned.

YOGIS, the followers of the *Yoga* or *Patanjala* school of philosophy among the Hindus, which, amongst other tenets, maintained the practicability of acquiring even in life entire command over elementary matter, by means of certain ascetic practices. "These practices," to use the language of Professor H. H. Wilson, "consist chiefly of long-continued suppressions of respiration; of inhaling and exhaling the breath in a particular manner; of sitting in eighty-four different attitudes; of fixing the eyes on the top of the nose, and endeavouring, by the force of mental abstraction, to effect a union between the portion of vital spirit residing in the body and that which pervades all nature, and is identical with *Siva*, considered as the supreme being, and source and essence of all creation. When this mystic union is effected, the *Yogi* is liberated in his living body from the clog of material encumbrance, and acquires an entire command over all worldly substance. He can make himself lighter than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases, can traverse all space, can animate any dead body by transferring his spirit into it from his own frame, can render himself invisible, can attain all objects, becomes equally acquainted with the past, present, and future, and is finally united with *Siva*, and consequently exempted from being born again upon earth. The superhuman faculties are acquired, in various degrees, according to the greater or less perfection with which the initiatory processes have been performed."

The *Yoga* system appears to bear the marks of considerable antiquity, and as it is frequently alluded to and enforced in the *Bhagavat Gita*, it must have been taught in the early centuries of the Christian era, though whether it belongs to a more ancient period can only be a matter of conjecture.

YUG, an age in Hindu chronology. The Brahmans reckon four of these, of which the *Satya Yug* comprehends 1,728,000 years; the *Tréta*, 1,296,000 years; the *Dwapar*, 864,000 years; and the *Kali*, 432,000 years. The present year (1859) is the year 4,943 of the *Kali Yug*. The *Brahmanical kalpa* is equal to the whole period of the four *Yugs*, and consists of 4,320,000,000 solar years, which is a day of *Brahma*; and his night has the same duration. Three hundred and sixty of these days and nights compose a year of *Brahma*, and a hundred of these years constitute his life, which therefore exceeds in length three hundred billions of solar years. It has been remarked that the *Yugs* of Hinduism correspond in number, succession, and character with the golden, silver, brass, and iron ages of the Greek and Roman mythologists.

Z

ZABIANS. See TSABIANS.

ZEALOTS, a numerous party of fanatical Jews which arose immediately after the coming of our Lord. These men from religious prejudices were opposed to the idea of paying taxes to the Romans, as being a foreign power, and cherished the vain hope of restoring the Jewish kingdom. The principles of the Zealots spread widely and rapidly, leading to excesses which in no small degree contributed to bring on the Roman invasion and the final destruction of Jerusalem.

ZEMZEM, a well at Mecca accounted sacred by the Mohammedans. It is said to have been formed from the spring of water which God pointed out to Hagar and Ishmael when they were driven from the house of Abraham and compelled to flee into Arabia. The Mohammedan pilgrims drink of its waters, and believe it to be effectual in healing bodily diseases, and even in purifying the soul.

ZEND-ABESTA. See ABESTA.

ZEUS, the greatest of the gods of ancient Greece, the father of gods and men. He was the son of *Chronos* and *Rhea*, the ruler of the immortals, and had his royal seat on Mount Olympus in Thessaly. He was the source both of good and evil among men, to whom solemn appeals were made by oath. The oak among trees and the eagle among birds were sacred to this god. He was identified with the Jupiter of the Romans. In different parts of Greece there seem to have been at least three deities who were regarded as supreme, and who in course of time came to be united into one national divinity. We find, accordingly, the Arcadian or Lycæan Zeus, the Zeus of Dodona, and the Zeus of Crete at length

combined together in the Hellenic Zeus or supreme national god of the whole Hellenic people. He was worshipped universally throughout Greece; and the sacrifices offered on his altars were goats, bulls, and cows.

ZOARITES, a small body of seceders from the Lutheran church in Germany, who emigrated not many years ago to America, and settled in Tuscarawas. The society is under the government of a patriarch, and chooses its own officers. They occupy lands in common, each seeking to advance his own interests by promoting those of the whole community.

ZOHAR, one of the most famous of the Cabbalistic writings of the Jews, which, indeed, explains the cabbalistic mysteries more fully than any other work. The *Zohar* is described in the article CABBALA.

ZOHARITES, a sect of modern Jews who derive their name from the high estimation in which they hold the book *Zohar*. They bear considerable resemblance to the SABBATHAISTS (which see). They believe in all that God has ever revealed, and consider it their duty constantly to investigate its meaning. They regard the letter of Scripture as merely the shell, and believe that it admits of a mystical and spiritual interpretation. They believe in a Trinity of Persons in Elohim. They believe in the incarnation of God as having taken place in Adam, and expect it again to take place in the Messiah. They do not believe that Jerusalem will ever be rebuilt. They believe that it is vain to expect any temporal Messiah; but that God will be manifested in the flesh to atone, not for the sins of the Jews alone, but for all, of whatever name or nation, who shall believe on his name

THE END.

